

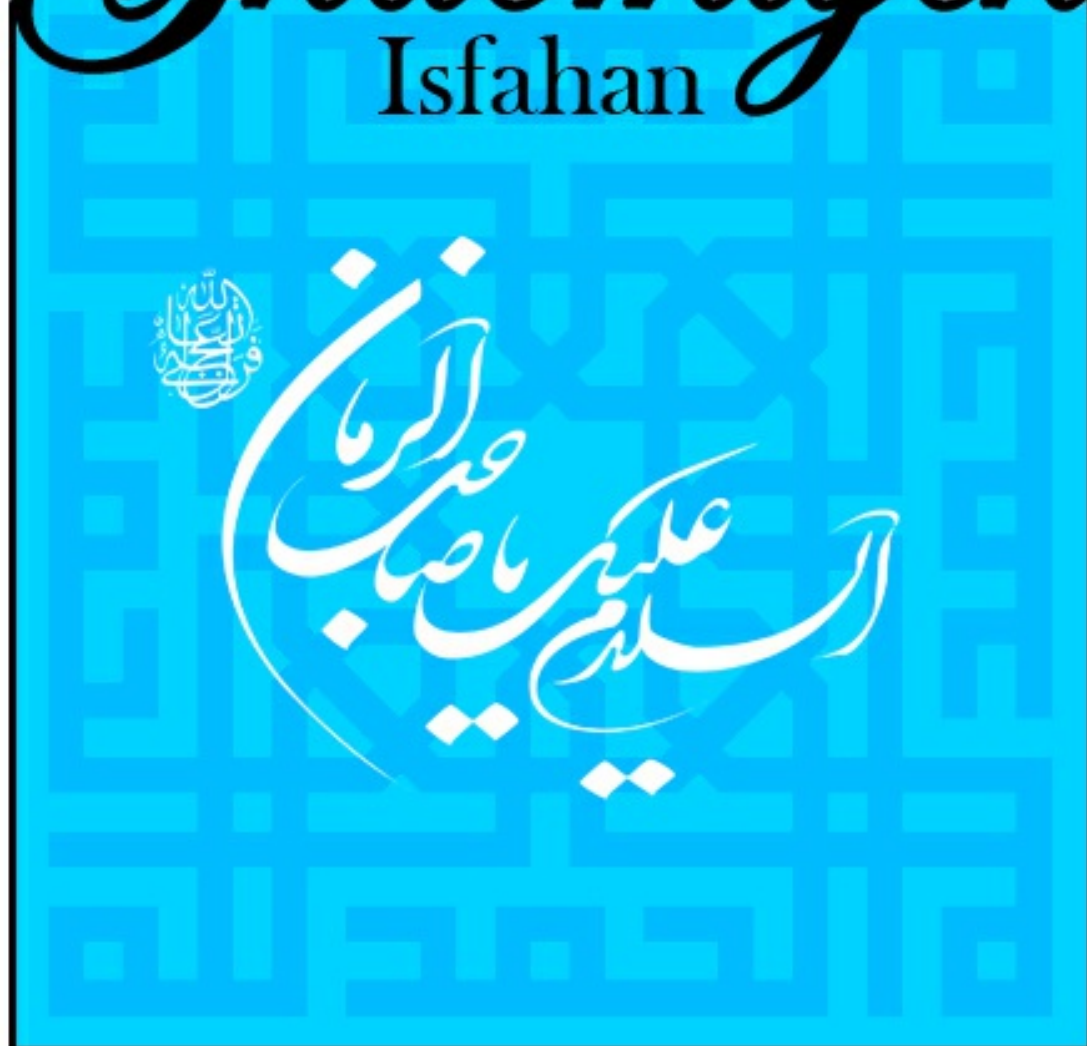
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IMAM ALI  
NAHJ  
AL-BALAGHAH

*ARABIC & ENGLISH*



SELECTION FROM SERMONS, LETTERS, AND  
SAYINGS OF AMIR AL-MUMININ;  
ALI IBN ABI TALIB (A.S)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Nahj Albalaghe

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۷۴۷	SERMON ۱۲۵
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۷۴۸	in Arabic
۷۴۹	in Persian
۷۵۰	SERMON ۱۲۶
۷۵۰	in English
۷۵۱	in Arabic
۷۵۱	in Persian
۷۵۲	SERMON ۱۲۷
۷۵۲	in English
۷۵۳	in Arabic
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۷۵۶	SERMON ۱۲۸
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۷۶۰	Footnote
۷۶۵	SERMON ۱۲۹
۷۶۵	in English
۷۶۷	in Arabic
۷۶۸	in Persian
۷۶۹	SERMON ۱۳۰
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۷۶۹	in Arabic
۷۷۰	in Persian
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٧٧٤	SERMON ١٣١
٧٧٤	in English
٧٧٥	in Arabic
٧٧٦	in Persian
٧٧٧	SERMON ١٣٢
٧٧٧	in English
٧٧٩	in Arabic
٧٧٩	in Persian
٧٨١	SERMON ١٣٣
٧٨١	in English
٧٨٢	in Arabic
٧٨٣	in Persian
٧٨٥	SERMON ١٣٤
٧٨٥	in English
٧٨٥	in Arabic
٧٨٦	in Persian
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٧٨٩	SERMON ١٣٥
٧٨٩	in English
٧٨٩	in Arabic
٧٩٠	in Persian
٧٩٠	Footnote
٧٩٠	SERMON ١٣٦
٧٩٠	in English
٧٩١	in Arabic
٧٩١	in Persian

٧٩١	Footnote
٧٩٣	SERMON ١٣٧
٧٩٣	in English
٧٩٤	in Arabic
٧٩٤	in Persian
٧٩٥	SERMON ١٣٨
٧٩٥	in English
٧٩٦	in Arabic
٧٩٧	in Persian
٧٩٨	Footnote
٧٩٩	SERMON ١٣٩
٧٩٩	in English
٧٩٩	in Arabic
٧٩٩	in Persian
٧٩٩	SERMON ١٤٠
٧٩٩	in English
٨٠١	in Arabic
٨٠٢	in Persian
٨٠٢	Footnote
٨٠٨	SERMON ١٤١
٨٠٨	in English
٨٠٨	in Arabic
٨٠٨	in Persian
٨٠٩	SERMON ١٤٢
٨٠٩	in English
٨١٠	in Arabic

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۸۱۱	.....	SERMON ۱۴۳
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۸۱۳	.....	in Persian
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۸۱۸	.....	Footnote
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۸۱۹	.....	in Arabic
۸۱۹	.....	in Persian
۸۲۰	.....	SERMON ۱۴۶
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۸۲۱	.....	in Arabic
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۸۲۳	.....	Footnote
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۸۲۷	.....	in Arabic
۸۲۹	.....	in Persian
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۸۳۱	.....	in English
۸۳۱	.....	in Arabic

۸۳۲	.....	in Persian
۸۳۲	.....	SERMON ۱۴۹
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۸۴۳	.....	in Arabic
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٨٦٠ ----- in Arabic

٨٦١ ----- in Persian

٨٦٣ ----- SERMON ١٥٥

٨٦٣ ----- in English

٨٦٥ ----- in Arabic

٨٦٧ ----- in Persian

٨٦٨ ----- SERMON ١٥٦

٨٦٨ ----- in English

٨٧١ ----- in Arabic

٨٧٣ ----- in Persian

٨٧٥ ----- Footnote

٨٧٩ ----- SERMON ١٥٧

٨٧٩ ----- in English

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٨٨٢ ----- in Persian

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٨٨٥ ----- in Arabic

٨٨٥ ----- in Persian

٨٨٦ ----- SERMON ١٥٩

٨٨٦ ----- in English

٨٨٦ ----- in Arabic

٨٨٧ ----- in Persian

٨٨٧ ----- SERMON ١٦٠

٨٨٧ ----- in English

٨٩٣ ----- in Arabic



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۹۳۵	.....	in Persian
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۹۳۸	.....	in Arabic
۹۳۸	.....	in Persian
۹۳۹	.....	SERMON ۱۶۹
۹۳۹	.....	in English
۹۳۹	.....	in Arabic
۹۴۱	.....	in Persian
۹۴۲	.....	SERMON ۱۷۰
۹۴۲	.....	in English
۹۴۲	.....	in Arabic
۹۴۳	.....	in Persian
۹۴۳	.....	SERMON ۱۷۱
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۹۴۵	.....	in Arabic
۹۴۵	.....	in Persian
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۹۴۸	.....	in Arabic
۹۵۰	.....	in Persian

٩٥١	Footnote
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٩٥٤	in Arabic
٩٥٥	in Persian
٩٥٦	Footnote
٩٥٧	SERMON ١٧٤
٩٥٧	in English
٩٥٨	in Arabic
٩٥٩	in Persian
٩٥٩	Footnote
٩٦٠	SERMON ١٧٥
٩٦٠	in English
٩٦١	in Arabic
٩٦١	in Persian
٩٦٢	Footnote
٩٦٨	SERMON ١٧٦
٩٦٨	in English
٩٧٤	in Arabic
٩٧٧	in Persian
٩٨١	SERMON ١٧٧
٩٨١	In English
٩٨١	In Arabic
٩٨١	in Persian
٩٨٣	SERMON ١٧٨
٩٨٣	In English

٩٨٤	In Arabic
٩٨٥	in Persian
٩٨٦	SERMON ١٧٩
٩٨٦	In English
٩٨٦	In Arabic
٩٨٦	in Persian
٩٨٧	SERMON ١٨٠
٩٨٧	In English
٩٨٨	In Arabic
٩٨٩	in Persian
٩٩٠	Footnote
٩٩٠	SERMON ١٨١
٩٩٠	In English
٩٩١	In Arabic
٩٩١	in Persian
٩٩٢	Footnote
٩٩٣	SERMON ١٨٢
٩٩٣	In English
٩٩٩	In Arabic
١٠٠٢	in Persian
١٠٠٦	Footnote
١٠١٨	SERMON ١٨٣
١٠١٨	In English
١٠٢٤	In Arabic
١٠٢٦	in Persian
١٠٢٩	SERMON ١٨٤

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۱۰۵۷	In Persian
۱۰۶۰	SERMON ۱۸۹

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۱۰۶۰	In Arabic
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۱۰۸۱	SERMON ۱۹۲
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۱۱۴۳	SERMON ۱۹۴
۱۱۴۳	In English
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۱۱۴۶	In Persian

۱۱۴۸	SERMON ۱۹۵
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۱۱۵۰	In Arabic
۱۱۵۱	In Persian
۱۱۵۲	SERMON ۱۹۶
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۱۱۵۴	In Persian
۱۱۵۵	SERMON ۱۹۷
۱۱۵۵	In English
۱۱۵۶	In Arabic
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۱۱۵۷	Footnote
۱۱۶۰	SERMON ۱۹۸
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۱۱۶۴	In Arabic
۱۱۶۶	In Persian
۱۱۷۰	SERMON ۱۹۹
۱۱۷۰	In English
۱۱۷۲	In Arabic
۱۱۷۳	In Persian
۱۱۷۵	SERMON ۲۰۰
۱۱۷۵	In English
۱۱۷۵	In Arabic
۱۱۷۵	Footnote
۱۱۷۹	In Persian

۱۱۸۰	SERMON ۲۰۱
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۱۱۸۰	In Arabic
۱۱۸۱	In Persian
۱۱۸۱	Footnote
۱۱۸۳	SERMON ۲۰۲
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۱۱۸۴	In Arabic
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۱۱۸۶	Footnote
۱۱۸۷	SERMON ۲۰۳
۱۱۸۷	In English
۱۱۸۷	In Arabic
۱۱۸۷	In Persian
۱۱۸۸	SERMON ۲۰۴
۱۱۸۸	In English
۱۱۸۸	In Arabic
۱۱۸۹	In Persian
۱۱۸۹	SERMON ۲۰۵
۱۱۸۹	In English
۱۱۹۱	In Arabic
۱۱۹۲	In Persian
۱۱۹۳	SERMON ۲۰۶
۱۱۹۳	In English
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۱۱۹۴	In Persian



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1194	In Arabic
1196	In Persian
1196	SERMON ۲۰۸
1196	In English
1196	In Arabic
1198	In Persian
1198	Footnote
1200	SERMON ۲۰۹
1200	In English
1201	In Arabic
1201	In Persian
1202	Footnote
1208	SERMON ۲۱۰
1208	In English
1211	In Arabic
1212	In Persian
1215	Footnote
1223	SERMON ۲۱۱
1223	In English
1225	In Arabic
1226	In Persian
1227	SERMON ۲۱۲
1227	In English
1227	In Arabic

۱۲۲۸	.....	In Persian
۱۲۲۸	.....	SERMON ۲۱۳
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۱۲۲۹	.....	In Arabic
۱۲۲۹	.....	In Persian
۱۲۳۰	.....	SERMON ۲۱۴
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۱۲۳۲	.....	In Arabic
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۱۲۳۴	.....	In English
۱۲۳۵	.....	In Arabic
۱۲۳۵	.....	In Persian
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۱۲۴۰	.....	In Arabic
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۱۲۴۹	.....	In Arabic

۱۲۴۹	.....	In Persian
۱۲۴۹	.....	SERMON ۲۱۹
۱۲۴۹	.....	In English
۱۲۵۱	.....	In Arabic
۱۲۵۱	.....	In Persian
۱۲۵۲	.....	Footnote
۱۲۵۲	.....	SERMON ۲۲۰
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۱۲۵۴	.....	In Persian
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۱۲۶۴	.....	SERMON ۲۲۲
۱۲۶۴	.....	In English
۱۲۶۶	.....	In Arabic
۱۲۶۷	.....	In Persian
۱۲۶۹	.....	SERMON ۲۲۳
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۱۲۷۴	.....	SERMON ۲۲۴
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۱۲۷۸	SERMON ۲۲۵
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۱۲۷۹	In Arabic
۱۲۷۹	In Persian
۱۲۷۹	SERMON ۲۲۶
۱۲۷۹	In English
۱۲۸۱	In Arabic
۱۲۸۲	In Persian
۱۲۸۳	SERMON ۲۲۷
۱۲۸۳	In English
۱۲۸۳	In Arabic
۱۲۸۴	In Persian
۱۲۸۴	SERMON ۲۲۸
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۱۲۹۳	SERMON ۲۲۹
۱۲۹۳	In English
۱۲۹۳	In Arabic
۱۲۹۳	In Persian
۱۲۹۵	SERMON ۲۳۰
۱۲۹۵	In English
۱۲۹۷	In Arabic

۱۲۹۹	In Persian
۱۳۰۰	SERMON ۲۳۱
۱۳۰۰	In English
۱۳۰۱	In Arabic
۱۳۰۱	In Persian
۱۳۰۱	SERMON ۲۳۲
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۱۳۰۲	In Arabic
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۱۳۰۲	SERMON ۲۳۳
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۱۳۰۷	SERMON ۲۳۴
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۱۳۰۷	In Arabic
۱۳۰۸	In Persian
۱۳۰۹	SERMON ۲۳۵
۱۳۰۹	In English
۱۳۱۰	In Arabic
۱۳۱۰	In Persian
۱۳۱۱	SERMON ۲۳۶
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۱۳۱۱	In Persian

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۱۳۱۵	SERMON ۲۳۷
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۱۳۱۵	In Arabic
۱۳۱۶	In Persian
۱۳۱۶	SERMON ۲۳۸
۱۳۱۶	In English
۱۳۱۷	In Arabic
۱۳۱۷	In Persian
۱۳۱۸	SERMON ۲۳۹
۱۳۱۸	In English
۱۳۱۹	In Arabic
۱۳۱۹	In Persian
۱۳۱۹	SERMON ۲۴۰
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۱۳۲۰	In Arabic
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۱۳۲۱	In Arabic
۱۳۲۱	In Persian
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۱۳۳۶	.....	LETTER ۵
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۱۳۳۷	.....	LETTER ۶
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۱۳۴۲	LETTER ۷
۱۳۴۲	In English
۱۳۴۲	In Arabic
۱۳۴۲	In Persian
۱۳۴۴	LETTER ۸
۱۳۴۴	In English
۱۳۴۴	In Arabic
۱۳۴۴	In Persian
۱۳۴۵	LETTER ۹
۱۳۴۵	In English
۱۳۴۶	In Arabic
۱۳۴۷	In Persian
۱۳۴۸	Footnote
۱۳۵۱	LETTER ۱۰
۱۳۵۱	In English
۱۳۵۳	In Arabic
۱۳۵۴	In Persian
۱۳۵۵	Footnote
۱۳۵۶	INSTRUCTION ۱۱
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۱۳۵۶	In Arabic
۱۳۵۷	In Persian
۱۳۵۷	Footnote
۱۳۶۰	INSTRUCTION ۱۲
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**Nahj Albalaghe**

**ID Book**

Sermons, Letters and Sayings of Nahj Al Balagha

Sermons, Letters and Sayings of Imam Ali b.Abitalib

Authour: Syed Razi

English translator: Moulana Mufti Jafar Husain

Persian Translator: Muhammad Dashti

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**Cover V.1**

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**Preface By Ali naqi-un-Naqavi**

In the name of Allah, Most Gracious, Most Merciful

NAHJUL BALAGHA

PREFACE

With the name of Allah, the Compassionate, the Merciful. Praise be to Allah, the Sustainer of the Worlds, and Peace be upon the Chief of Prophets and Messengers  
and his pure and Chaste descendants

Nahjul Balagha is that most reputed collection of the utterances of Amirul Momineen Ali Bin Abi Talib, peace and greetings be upon him, which was compiled by Syed Razi, brother of Sharif Murtaza, the ensign of guidance, towards the close of the 4th  
century of Hijra

Thereafter in the first decade of the fifth century he died, and from the style of writing of Nahjul Balagha it appears that he had collected the utterances of Amirul Momineen from various places and had left blank pages in between which must have taken a long time while the work of additions therein must have continued till his last days, so much so that if an utterance reached him after the compilation of the book he inserted it in haste in a place other than its due without looking for its proper location, but gave a note that according to some other tradition this utterance has been placed somewhere else. This mode of collection and compilation is in itself enough to convince an unbiassed person that Syed Razi's own style of writing or power of expression has nothing to do with it, but that he has confined himself to collecting Amirul Momineen's utterances from various places and putting them together. This diffusion and detraction which is a defect of compilation has become a source of confidence in the matter of trustworthiness. He has devoted so much care to the copying of words in accordance with various scripts or the memory of different traditionalists that sometimes it bores the taste of the reader who feels what is the  
good in copying a statement that has already occurred just earlier

For example, in regard to the vilification of people of Basra, the mention of its being flooded or the description of its Mosque different statements such as Niamat-e-Jathema or Kajuetair-in-filujjat-e-Bahr or similar other words. This caution in copying correctly is the same as is done now-a-days by publishing photo-stats of books where in the mistakes of composition are left uncorrected and only on the margin it is indicated that such or such a word is apparently wrong and the correct one should be so and so. The reader, of course, wishes that the wrong version in the original should have been struck off and the correct one inserted hut the practice in view is adopted to indicate exactness of copying. For example, in the Holy Quran where the calligraphist of the uthmani compilation committed mistakes of writing such as in the word "Laa azbahannahu" where the second Alif (a) is wrong because the "la" is not for negative but it is the "lam" for emphasis followed by "Azbhannahu" but Muslims of later ages considered the removal of even such mistakes as against exactness of copying. In this way the script of the Quran has become slavishly rigid. In some places the word Ta in "Rehmat" is written in long, in some "Jannat" is written without "alif" in some even singular verbs like "Yadoo" have that "alif" which is written in plural verbs though not pronounced. All these peculiarities are adhered to with intent to create .weight in authenticity of copying

Similarly Syed Razi had inserted every sentence in the same form as he found it, so .that the writting should not suffer any intermeddling

This is factual aspect which puts an end to the idea that this book is the product of  
.Syed Razi

The next aspect relates to the existence of the words "Minha" or "Minhu" i.e. "from the same" occurring in-between any two addresses wherein generally the later part is almost unconnected with the earlier one. In fact, it has also occurred that the first part relates to pre-Prophethood or early Prophethood period while the later part belongs to the period after the Prophet's death. This is also annoying to the reader's taste but it also strengthens this very purpose

Had it been Syed Razi's product, naturally there should have been continuity, or in case the intended writing on two subjects he would have written them in two separate addresses. Nevertheless what could he do when he had only to present the  
?collection of the utterances of Amirul Momineen

Thus wherever the first and the next part of an utterance differ in subject-matter and the intervening matter has not been inserted for some reason, he can neither fuse them into one whole nor retain them as two separate addresses but he has to distinguish them by "wa minha" (and from the same). I think in some places this is due to selection, while in some places the reason may be that formerly the material existed in no other form than manuscript books while most copies of manuscript books were confined to individuals. Now, if the intermediary part had been eaten by worms or the pages had been destroyed or the ink had spread due to moisture making the writing illegible, then at such places Syed Razi has been unable to copy the intermediary part, yet in his anxiety for collection and preservation he has sought for the earlier, later or intermediary lines which carried some sustaining sense and recorded his failure in inserting them by writing "wa minha" (and from the same). It is also a fact that at that time a large collection of knowledge rested in the bosoms of the memorisers, literatures and traditionists. Suppose Syed Razi heard the earlier part of some address from his teacher or a traditionist according to suitability of the occasion and put it down in writing, then on another occasion he heard some other sentences from the same address and preserved them but could not find chance to enquire about and record the middle portion. In this way he filled the gap by "wa

minha". This is also a strong proof of the fact that he has attempted only to collect and preserve the writing of Amirul Momineen and has not allowed any interference by himself

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The third witness to this is Syed Razi's own brief comments inserted here and there at the end of certain Sermons containing indication of his own feelings and ideas about them, or the explanations of words which he thought necessary to insert in some places. The contents of these comments being in close proximity to the speeches have made it definitely easy for anyone having taste of Arabic to realise that the author of these comments cannot certainly be the same who is the author of the speeches. Just as Syed Razi has himself shown in his pride-worthy commentary of Quran titled Haqeeq-ut-Tanzi as a proof of Quran's miraculousness, that although Amirul Momineen's eloquence and expressiveness is super-human yet where there occurs a Quranic Verse in his speech it shines as a brilliant jewel among pebbles, in the same manner Syed Razi was the most eloquent of his time and enjoyed the zenith of perfection in Arabic literature yet whenever in the NahjuI Balagha his own words appear after those of Amirul Momineen every observer feels that his eye has fallen down in the deep. Although Syed Razi has used his literary power and shown his ability to the full in these writings yet the greatness of the writing that precedes manifests itself clearly as an appreciable fact. This is also a great internal proof to falsify the impression that it is Syed Razi's composition

The fourth point is that Syed Razi was not an unknown man of his times. He occupied responsible positions both secular as well as religious, and the period was one that was full of religious and national literates. Baghdad, as the capital of the Abbaside Empire was also the centre of learning and literature. Syed Razi's master Shaikh Mufeed was himself living in the period of compilation of Nahjul Balagha, because Shaikh Mufeed lived till after the death of Syed Razi as the pupil had died during the life time of his master. And contemporaries are, of course, in search of faults in a man. Then, Syed Razi had also incurred opposition by the government of time by not signing the document prepared by the government against the Fatemides of Egypt and which even Allama Razi's elder brother and his father had signed under pressure from Government, but Allama Syed Razi had refused to sign it not caring for the consequences

Apart from the fact that a man of this character who maintained truth against such strong factors cannot commit an irresponsible act by writing a whole book himself and passing it as that of Amirul Momineen, whose being wrong could not remain hidden from the learned of those days, and even if he had done so then in his own days the learned of the time and those holding rein of government would have made much of it and criticised it vehemently. We have before us books by the learned of his very time and writings of authors upto a few centuries thereafter. They do not contain, even in the slightest form, among the accounts of his life any blame of this kind or any criticism in this connection. It is clear from this that it is just a concoction of some fanatic individuals who finding some of the assertions in the Nahjul Balagha being against their views have tried to declare Nahjul Balagha as the composition of Syed Razi, otherwise in the days of Syed Razi himself its contents were accepted as the composition of Amirul Momineen without distinction of party or creed; and so no blame was levelled against him in this connection

The fifth point is that it is not that before Syed Razi (Allah may heighten his position) the speeches of Amirul Momineen did not exist in the Islamic world. In fact a study of books on history and literature shows that an authentic collection of Amirul Momineen's speeches did exist before Syed Razi (R.A.) Thus, historian Masudi who was in the period preceding Syed Razi, but had rather died before the latter's birth, since Syed Razi died in his youth in the year ۴۰۶ Hijra whereas Masudi had died in ۳۴۰ Hijra when not only Syed Razi's master Shaikh Mufeed was living but the latter's master Shaikh Sudduq Mohammad bin Ali bin Babwaih Qummi was also alive, writes  
-:thus in his history Murawwij-uz-Zahab



The speeches of various occasions of Ali Bin Abu Talib memorised by the people " number something more than ۴۸۰. They were uttered extempore, and people have related them continuously as his sayings and have extensively utilised extracts ".therefrom in their speeches and essays

It is evident that if these more than ۴۸۰ speeches are collected together they would make a book bigger than Nahjul Balagha. When such a big mass was in existence from before Syed Razi's birth what was the need for Syed Razi not to use this collection and to write a book like Nahjul Balagha himself. Such a thing is done for one who is nameless or who has no recorded performance of his own, and his successors or those attached to him produce some work on his behalf in order to make him conspicuous without rhyme or reason. Only Allama Masudi's above quotation should be enough to prove the existence of this collection, whereas it also proves that this collection did not form part of some far-flung museum as an archaeological relic or the property left by some dead divine, difficult of access, but the words "memorised" by the people or "related continuously" clearly show that it was commonly available and current among the learned. Besides, Allama Ibne Abil Hadeed has quoted in the commentary on Nahjul Balagha, the following statement of the reputed Secretary of .the Abbaside period Abdul Hamid-bin-Yahya died ۱۳۲ A.H

I have memorised seventy speeches of Ali bin Abi Talib (A.S.) and their advantages " ".and blessings on me are quite evident

After this comes the admission of Ibne Muqaffa (d. 142 A.H.), quoted by Allama Hasan-an-Nadobie in his comments on Jahiz's Kitab-ul-Bayan wat Tabyeen. About Ibne Muqaffa he writes

Most probably in power of expression Ibne Muqaffa derived benefit from the speeches of Amirul Momineen Ali bin Abi Talib, that is why he used to say that he drank to satisfaction from the springs of the speeches and did not confine it to any single way, consequently the blessings of this spring grew and continued growing

After this is Nabata (d. 374 Hijra). He also preceded Syed Razi and he says thus

I have memorised a treasure of speeches whose blessing multiplies as much as it is taken advantage of. I have crammed hundred divisions from the sermons of Ali bin Abi Talib

This statement of Ibne Nabata has also been mentioned by Ibne Abil Hadeed

In Rijal-e-Kishi it is written in connection with the description of Abu-us-Sabah Kinani that Zaid bin Ali-bin-Husain who is known as Zaid the martyr and was martyred during the Imamate of, Imam Jafar-us-Sadiq (A.S.) used to listen to the speeches of Amirul Momineen regularly. Abu-us-Sabah says "he used to listen speeches of Amirul Momineen from me". This relates to the second century A.H. and from it is evident that a collection of such speeches was in existence at that time, and it was admittedly taken as that of Hazrat Ali bin Abi Talib (A.S.). In all these places the reference to the speeches of Ali as an accepted item shows that in those days, no doubt was felt in the matter. It was a few centuries later when writers thought it necessary for some purpose to cast doubt on this reality that they started saying "related to Ali", but in the earlier period no word indicative of doubt or questioning of this is found at all

From Rijal-e-kabir it is seen that Zaid bin Wahab jehni (died ۹۰ A.H.) who is himself one of the traditionists of Amirul Momineen had compiled his speeches and thereafter several individuals compiled his speeches and sayings before Syed Razi, such as: (۱) Hisham bin Mohammad Saeb Kalbi (d. ۱۴۶ A.H.). His collection and compilation is referred to at page ۲۵۱, chapter ۷ of the "Catalogue" by Ibne Nadeem

-.Ibrahim bin Zubair Faraazi . He is referred to in the Catalogue of Toosi as follows (۲)

Wrote several books, including Kitab ul Malahim and Kitab-e-Khutab-e-Ali (The Book" (of Speeches of Ali A.S

.A reference to him exists in Rijal-e-Najashi as well

-.Abu Mohammad Museda bin Sadaqa Abadi.' About him Rijal-e-Najashi says (۳)

"(To him belong several books including one speeches of Ali (A.S"

Abul Qasim Abdul Azim bin Abdullah Hasani, whose tomb at a small distance from (۴) Teheran is known as Shah Abdul Azim; He was among the companions of Imam Ali Naqi (peace be upon him.) The speeches collected by him are referred to in Rijal-e -Najashi as follows

"(One of his books is "Speeches of Ali (A.S

Abul Khair Saleh bin Abi Hamad Raazi. He too was among the companions of Imam (۵) Ah Naqi. Najashi says:- "Among his works is the Book of speeches of Amirul Mo ".(mineen (A.S

Ali bin Mohammad Bin Abdullah Madainea (d. ۳۳۵ A.H.). He collected his speeches (۶) and those of his letters which he wrote to his officers. This is mentioned in Mojin-ul-Udaba of Yaqut-e Hamavi, Part ۵, page ۳۱۳

Abu Mohammad Abdul Aziz Jalowi Basri (d. ۳۲۰ A.H.). His compilations include (۷) Sermons of Ali (A.S.) the Book of letters, the Book of Preachings of Ah (A.S.) the Book of Ali's addresses on lighting and Book of Ali's supplications. Shaikh Toosi has mentioned them in his Catalogue and Najashi has mentioned them in his Allah in connection with his large number of writings

Abu Mohammad Hasan bin Ali bin Sha'ba Halabi (d. ۳۲۰ A.H.) writes in his famous (۸) book Tuhuf-ul-Uqool (Published in Iran, p. ۱۳), after recording some sayings, proverbs ---:and speeches of Amirul Momineen

If we desire to write his (Ali's) speeches and utterances only in regard to Unity of" God, leaving all other subjects, it would equal this very book." Now when a glance is cast at the above details it is observed That:-- In the first century Zaid bin Wahab had prepared a collection of the speeches of Hazrat Ali

In the ۲nd century in the days of Abd-ul-Hamid bin Yahya, the Katib and of Ibne Maqaffa that collection was admittedly in existence, while in the mid-period of that century those speeches were recited and heard as has been known from the account Zaid of martyr, and men of letters memorised them as has become apparent from the details given by Abdul Hamid and Ibne Muqaffa

And in the ۳rd century several authors compiled the speeches which had reached them. In such conditions what was the need or Syed Razi to ignore all these collections and exert his mind to write something himself in the name of Amirul Momineen

The sixth point is that from the earlier existence of these collections it is evident that it was not possible for Syed Razi to get all these collections destroyed and to circulate what he had produced as the work of Amirul Momineen. This was impossible, because it could be possible only if this collection had existed with one single author at some far-flung place, just as it is said that Shaikh Bin Ali Sena got all the works of Farabi from some individual and destroyed them, and then appropriated all of them to himself. Here this course was impossible as the utterances in question were secure in the bosoms of men of letters, were current throughout the bounds of the Muslim .World and a number of authors had compiled them

Then, since these collections would have existed alongwith the product of Syed Razi, if Syed Razi's collected work was different from such collections or different only in style all the learned men of the time, the speakers of the days and the scholars of the age who had already seen those collections, or read them or memorised them would have raised a cry of protest, there should have been an upsurge among them and Syed Razi would have earned bad name throughout the world. In the least some scholar out of his contemporaries might have written a book on the subject criticising that the work of Amir-ul-Momineen so far current was different from the one produced by Syed Razi, particularly when the reason which later prompted a group to create doubts and misgivings in this regard detail of which would be mentioned later, was a religious ground, namely' that Nahjul Balagha contains objectionable or critical .references to some personalities held respectable among the majority of Muslims

It is apparent that Nahjul Balagha was written in the capital of the Abbasi Kingdom which was the centre of Sunni learning. At that time there were very big scholars, memorisers (of Quran), men of letters, speakers, biographers and traditionists among the Sunnis and their big crowd was concentrated in Baghdad proper. If Amir- ul- Momineen's utterances that existed in the times of Ibne Moqaffa, Abdul Hamid bin Yahya Jahiz and other proved scholars were devoid of these objections and such subjects were not contained in them and naturally in such a case their contents could only be otherwise- then the Sunnis of that time would have created hell over it, would have faced it as an attack on their religion and would have torn it asunder. But no such thing happened. Not the smallest voice was raised against it. This is a definite proof of the fact that there was nothing new in the compilation collected by Syed Razi, rather it .was the same as was existent, current and preserved before that

The scholars felt no strangeness towards it, but were familiar with it and were used to hearing it and memorising it. They esteemed this literary treasure for its literary utility and were not victim to the narrow mindedness that since it' contained material .against their belief they should declaim it or evince strangeness to it

The seventh point is that numerous books of the period before Syed Razi still exist which contain appropriate references of Amir ul Momineen's sayings or speeches of -:various occasions such as

Al-Biayan wat Tabyeen of Jahiz (d. ۲۵۵ A.H.) Uyoon-ul-Akhbar and Gharib-ul-Hadis of Ibne Qateeba Dayanwari (d. ۲۷۶ A.H.) the reputed history of Ibne Wazeh Yaqubi (d. ۲۷۶ A.H.), Akhbar-ut- Tiwal of Abu Hanifa Dayanwari (d. ۲۸۰ A.H.); Kitab-ul-Mubarrid of Abul Abbas-al-Mubarrid (d. ۲۸۶ A.H.); Tarikh Kabir of the famous historian Ibne Jarir Tabari (d. ۳۱۰ A.H.) Kilab-ul-Mujtana or Ibne Duraid (d. ۳۲۱ A.H.); Iqd-ul-farid of Ibne Abd Rabbeh (d. ۳۲۸ A.H.); the famous book Kafi of Siqat-ul-Islam Kulaini (d. ۳۲۹ A.H.); the history Murawwijaz Zahab of Mas'udi (d. ۳۴۶ A.H.); Kitab-ul-Aghani of Abul Farj Isfehani (d. ۳۵۶ A.H.) Kitab-un Nawadir of Abu Ah Qari (d. ۳۵۶ A.H.); Kitab-ut-Tauheed and other collections of traditions of Shaikh Sudduq (d. ۳۸۱ A.H.) Kitab-ul Irshad and Kitab -ul-Jamal of Shaikh Mufeed (d. ۴۱۶ A.H.) who with reference to the date of death is of later period than Syed Razi, but being his teacher is deemed of the earlier era. When the speeches of Amir-ul-Momineen in these books are compared with those recorded by Syed Razi they often tally together. If there is any thing in Nahjul Balagha which is not in these books or these books contain any material not included in Nahjul Balagha then it certainly tallies with it by way of the mode of expression, style of speech, continuity, high-soundedness forcefulness and truth of expression wherein no one knowing Arabic can have any doubt. That the work of Amir-ul-Momineen recorded in Nahjul Balagha tallies fully with the works attributed to him and included in other books, and, as a corollary to this mentioned earlier, that it completely differs from Syed Razi's own writings which find place in Nahjul Balagha as foreword or as commentary is enough to prove to an unbiased person that it is really Amirul Momineen's own word which Allama Syed Razi has merely compiled

The eighth point is that Allama Syed Razi's own contemporaries or numerous persons of contiguous period made their own attempts to collect Amirul Momineen's works, and a few of them included the material in supplements of their books; such as: Ibne Maskawaih (d. ٤٢١ A.H.) in Tajaribul Umam; Hafiz Abu Naeem Isfahani (d. ٤٣٠ A.H.) in Huliya-ul-Aulia; Shaikh-Ut-Taifa Abu Jafar Toosi (d. ٤٦٠ A.H.) who through pupilship of Shaikh Mufeed is a contemporary of Allama Razi and being pupil of Syed Murtaza Alam-ul-Huda, and also by virtue of the year of His death is of later period, in his book Tahzeeb and the Kitab-ul-Amali; and Abdul Wahid bin Mohammad bin Abd-ul-Wahid Amedi, who belonged to the same period, in his regular book Ghirar-ul-Hekam wa Durar- ul-Kelam, which covers short sayings of Amir-ul-Momineen and has been published in Egypt, Sudan and India. and its Urdu Translation has also been rendered; also Abu Saeed Mansur bin Husain Aabi Wazir (d. ٤٢٢ A.H.) in his book Nuzhat-uI-Adab wa Nasr-ud-Durar which is mentioned in Kashf-uz-Zunoon: under the chapter "Noon"; and Qazi Abu Abdullah Mohammad bin Salamah Qatai Shaafei (d. ٤٥٣ A.H.) whose grand book on this subject is by the name of Ma'alem-uI-Hekam which has been published in Egypt. All these are almost contemporaries of Syed Razi. The researches of all of them are before us, except the book of Abu Saeed Mansur which is mentioned in Kashf-uz-Zunoon. All the other books are published and current. The text contained in them is essentially similar or tallies in style with that recorded by

.Allama Syed Razi



Then if it is supposed about Syed Razi that he himself composed the text What should be said about all other compilers and those who inserted it as supplements to their books. The same should be imagined about them since most of them certainly do not appear to excel Allama Syed Razi in greatness of position, righteousness and fear of Allah. If this is thought about them, well and good; but Allama Syed Razi was the wisest of God-seekers, while books on biography show him at the top with regard to literary qualities, eloquence and power of speech. But it is definitely wrong to imagine that all these people were equal to Allama Syed Razi in literary capacity. As such why should not there be the same difference in their mental efforts and pen-production as certainly exists in their extent of learning. The people who have collected the compositions differ like heaven and earth but the material they have collected is of one and the same status. Seeing this, no one except he who is bent on refusing fact can have any doubt or misgiving that the work of these people is merely collection and compilation in which their own style and taste shows itself only in the manner of arrangement and mode of compilation, but their personal ability, wit, extent of learning and literary standard has not a jot of concern in it

The ninth point is that although the above mentioned people are contemporaries of Allama Syed Razi with regard to their period of living yet with reference to the year of death of several of them it is certain that their period of collection and compilation is later than Nahjul Balagha. And after that there is a whole group which is completely later than Allama Razi, such as Ibne Abil Hadeed (d. 655 A.H.) Sibte Ibne Jouzi (d. 606 A.H.) and many other authors after them. Evidently Allama Razi's book Nahjul Balagha was not unknown or hidden from these people. What prompted these people to collection and compilation was only that during selection Allama Syed Razi had not copied many portions of Amirul Momineen's compositions because of lack of the original texts, or because the texts were either worm-eaten or incomplete. That is why authors had to resort to rectifier and rectifier of rectifier etc., whose series continued till Sheikh Hadi descendent of Kashif-ul- Ghita in the recent past, who wrote `Rectification of Nahjul Balagha that has been published in Najaf-e-Ashraf. if any one from among the writers of Allama Syed Razi's period or thereafter had thought about Nahjul Balagha that the writings and speeches contained therein had been composed

and put by Syed Razi himself then all of them particularly contemporaries who never allow any relentness should have considered it obligatory to mention in the ground of compilation of their books that since the book written as Amirul Momineen's speeches does not contain his real works but it is concocted and invented so we felt the need for presenting his real works. When this did not happen and it is obvious that it did not happen so, then we have to admit that according to all of them the text collected by Allama Syed Razi had from before been compiled and current as Amir-ul-Momineen's composition, and the only complaint they had against Syed Ran was about his leaving some of the speeches or lack of collection and investigation or not adopting a more suitable mode of arrangement or manner of compilation for which they considered necessary to make an endeavour which continues till today. In fact some writer may still wish to see the speeches included in Nahjul Balagha in some other array. This is a .different matter; but to entertain doubt or misgiving about the text itself is different

The tenth point is that when an attempt is made the speeches and utterances included in Nahjul Balagha are traceable in their exact words in the books compiled before Nahjul Balagha, and when a greater part is found included in the earlier book then if a small portion is not available a moderate mind cannot entertain a doubt on this account when it is known that due to various happenings in the world so many collections of books have been destroyed that if they had existed they would have certainly been more than the existing ones. Even those collections of Amirul Momineen's utterances which, according to clues given to us by history, were compiled before Allama Syed Razi do not exist today. Thus if some contents are not traceable in the presently current books one must conclude that they must exist in the book to which we do not now have access. Even before the compilation of Mustadrak Nahjul Balagha, Allama Sheikh Hadi Kashiful Ghita had compiled these references of the contents of Nahjul Balagha as Madarik Nahjul Balagha which was not probably published in complete form but a praise-worthy attempt has been made by a Sunni scholar of Rampur (India) named Arshi, published in "Faran". Karachi, in the form of an article. If further search is made there is possibility of further success in this connection.

The eleventh point is that the practice with the Shia research scholars has been that they are not prepared to accept every book or collection attributed to the "infallibles" without scrutiny on the only ground that it is so attributed but fulfilling the obligations of research whole-heartedly they openly reject what is due to be rejected, or if it is doubtful they indicate the doubt or misgiving.

In this way many collections which exist as productions of the "in fallibles" have acquired different grades in the matter of authenticity. For example, the Anthology (Diwan) of Amirul Momineen is in circulation as the work of Ali but Shia scholars hold it wrong with out any regard or consideration. The position of the commentary of Imam Hasan Askari is a bit better than this, although in reputation it is no less than Nahjul Balagha, and the high grade old tradi tionist like Shaikh Sudduq (A.R.) has relied upon it. yet moat Shia scholars do not recognise it, so much so that the research scholar of our recent period Allama Shaikh Mohammad Jawad Balaghi has written a whole treatise on proving it wrong. Fiqah-ur-Riza is attributed to Imam Riza (A.S.), but its authenticity or otherwise has become a highly scholarly issue on which regular books have been penned. Similarly Jafariat or the booklet Zahabia of Imam Riza (A.S.) etc., have not escaped criticism. Despite this practice the fact that right from after Syed Razi till now no Shia scholar raised any voice against Nahjul Balagha or expressed even a jot of doubt or misgiving about it is a decisive proof that in the view of all of them its position is unique and superior to all other collections. In this regard if there is any book equal to Nahjul Balagha it is only Saheefa-e-Kamila which is similarly admitted as the collection of the utterances of Imam Zain-ul-Abedin (A.S.). No other .book ranks equal to these two in this connection

The conclusion from the above grounds is that from after Allama Syed Ran till about two or two and a half hundred years no voice is seen being raised against Nahjul Balagha. Rather numerous Sunni scholars wrote commentaries on it, such as Abul Hasan Ali bin Abul Qasim Baihaqi (d. ۵۶۵ A.H.), Imam Fakhr-ud-Din (d. ۶۰۶ A.H.) Ibne Abil Hadeed (d. ۶۵۵ A.H.), Allama Saduddin Taftazani, and others. Probably it was because of these commentaries etc., written by Sunni scholars that Nahjul Balagha became known among the commonality and unrest brewed among the Sunnis about those of its contents which concern the three Caliphs. This led to argumentation among themselves as a result of which with a view to save their principles of faith and to appease the commonality the need arose for the scholars to create doubts and misgivings about Nahjul Balagha and by to denounce it. Thus, first of all Ibne Khallakan (d. ۶۸۱ A.H.) attempted to make it doubtful and wrote in the account of Syed ---:Murtaza that

People differ about the book Nahjul Balagha which is a collection of the utterances " of Ali bin Abi Talib as to whether he (Syed Murtaza) compiled it or his brother Razi did so while it has also been said that it is not at all the composition of Ali bin Abi Talib and that the one who compiled it and attributed it to him made it himself; but Allah knows best." It is very noteworthy that the controversial voice against Nahjul Balagha even after two and a half centuries did not rise from the centre of its compilation Baghdad or any city of Iraq but this voice rose through Ibne Khallakan from the western area where omayyad rule existed and from Qerwan and Qartaba where scholars received patronage under the influence of the Government. From there this voice rose through Ibne Khallakan, evidently the people about whom it is stated that they differ were not responsible individuals of the Muslims metropolis otherwise more sanguine words such as the "Scholars differ", "the researches differ" or "the learned differ" would have been used while the "people" are those Sunni commons of the western region patronised by the Omayyads who did not even know whether this book was the compilation of Syed Razi or of Syed Murtaza and it is concealment of true position by Ibne Khallakan that he does not put forth his own views which he certainly had about this book and its compiler but in order to appease the feelings of the people considers it appropriate to just relate the differences of these very people namely that some

people call it a compilation of Syed Murtaza and others of Syed Razi but the judgement of his own conscience comes first that whoever might be the compiler it is the composition of Amirul Momineen. Thus due to apprehension of injuring the popular sentiments he refers to the objections of some of the partisan, unknown and untraceable persons, who in their effort not to recognise its contents used to urge during arguments that they did not recognise it as the word of Ali, he resorts to the passive form (viz. has been said) or that some people hold that it is not the production of Ali, but that the person who compiled it has himself composed it. The passive form "it has been said" was enough to prove weakness of this view, but since his own conscience was not satisfied with it so in the end he tries to cast further doubt and misgiving by saying "Allah knows best". This only leads one to conclude that Ibne Khallakan does not intend to express his own finding in this matter due to pressure around him and he wishes to keep himself aloof by just recounting the gossip of the common people. Evidently such doubting can carry no weight in the world of learning

.Even a straw provides good support to one who is drowning

Although Allama Ibne Khallakan had in response to his conscience to a great extent saved himself from the liability to declaim Nahjul Balagha yet his words easily gave the hint to the later participants in the contest that they should reject Nahjul Balagha as the work of Amir ul Momineen. Consequently, a century after this Zahabi who was the most intolerant of his times picked up the courage to raise the doubt to the degree :of certainty when he wrote in the account of Syed Murtaza that

Whoever sees his book Nahjul Balagha would come to believe that it is falsely" attributed to Amirul Momineen, because it contains open abuse rather down grading ".of the two leaders Abu Bakr and Umar

Now look at this strange development that for two or two and a half hundred years from the compilation of Nahjul Balagha i.e. upto the time of Ibne Khallakan there is no trace of any difference, or misgiving about Nahjul Balagha, then sitting in the West Ibne Khallakan relates the difference of view of the common people in this regard as to whether it is a book compiled by Syed Murtaza or by Syed Razi and adds an unauthentic view to the effect that its attribution to Amirul Momineen is wrong and eventually makes this falsification doubtful by saying "Allah knows best". This was when due to nearness of the time, the means of getting information could be numerous, and a century thereafter Zahabi, first by one stroke of his pen ends the difference that existed in regard to the compiler and declares it as the performance of Syed Murtaza and then, replacing this doubt by certainty, says that whoever studies Nahjul Balagha would be convinced similarly. This means that for three hundred years upto his days no one had studied Nahjul Balagha or he had picked up a spectacle no one before him had possessed, and now he was inviting everyone after his days to study Nahjul Balagha through the same spectacle. What is that spectacle, he himself indicates towards the end of his discussion. From literary viewpoint, according to principles of relating the Traditions and in keeping with the canons of criticism it was incumbent on him that in proof of its wrong attribution towards Amirul Momineen he should have brought forth such accepted composition of Amirul Momineen which was reliable in his view, was taken from sources other than Syed Razi and which should

have been different from the record adopted by Syed Ran, should have referred to the criticisms of authors contemporary of Syed Razi to the effect that they too had held it false and should have recounted the eulogy or criticism of the other scholars .and critics of these three hundred years



But his research shows no such proof. His only ground for holding this attribution as false is that it contains abuse of his two leaders

Can this ground carry any value in the world of learning? It is just like this that after certain centuries after the descension of Quran some group of Unbelievers refuse to accept Quran as Allah's word because it contains derogatory and abusive verses against their gods

The fact is that if fact is judged by subjugating it to passions then no fact constant at all. "And verily thou callest them unto the straight path; (Quran ۲۳:۷۳.) With the opening of this doorway all the principles of traditionism and observation become inoperative and useless, because a person with any belief or thinking would reject even the strongest authority on the ground that it militates against his belief or thinking. As regards the arguments of Shiah against the three Caliphs they rely on the Traditions of the Prophet (S.A.) and even on the Traditions and transmissions contained in the six Sahih and make use of the Traditions of the Prophet (S.A.) no less than the Nahjul Balagha. The practice of cautious and principled Sunni scholars has been that they would resort to interpretation rather than daring to deny the contents of the Traditions. The tendency to reject reliable authorities initiated by Zahabi developed to this extent in the days of Mirza Ghulam Ahmad of Qadian that in the beginning in confrontations with the Christians when he had to bear in mind the consideration about Christ's death. only with the idea that since the Christians put it forth as a distinction of Christ that he is alive it should be done away With, he adopted this confrontational tactic as the basis and rejected all the Islamic authoritative pronouncements or the agreed Traditions on the subject. and eventually a way was carved for his Own claim for himself being Christ. By gradual rise the same feeling has now, through the people calling themselves adherants of Quran represented by Tulu-e-Islam. reached the stage that seeing that Tabari and other commentators have all given some matter or other advantageous to the Shias. they struck a blow against the Traditions, commentaries and histories in toto and the only ground for rejecting them all is that they have recorded things in favour of Shias, and therefore it is all false. The building erected on a wrong foundation must face such an end. They should have

faced reality as reality and then subjugated their feelings to it as is the religious obligation of common Muslims. What to say of those who regard themselves as .scholars of Islam or pass as such in the world

In the centuries that followed this door became wide open. so that it became a common device of confrontation that whenever any quotation from Nahjul Balagha .was put forth it was held wrong

Thereafter in the present period some other considerations have also become operative. For example, when the conviction of the modernist group that woman is equal to man in every respect is hurt by the contents of Nahjul Balagha then to protect this belief an attempt is made to prove that it is not the word of Ali because it is detractory to women; and when modern science is found at variance with it: holdings then maintaining science as the basic truth it is denied to be Ali's word. Sometimes under the impression that in it there is men tion of those of acts of science and arts which people of later times regard as their findings it is said that these utterances are a product of later period on the ground that these arts and sciences did not exist in Arabia at that time. So much so that even one word such as Sultan is regarded as anachronistic and its occurrence in Nahjul Balagha is taken as a proof that it could not have been uttered by Amirul Momineen (A.S.) whereas all these are just excuses for satisfying their own wishes, and a result of regarding their own suppositions as the reality and subjugating facts thereto. When are the facts recorded in Quran such as were known to the Arabs of those days, and when was the implication of many of the sayings of the Prophet (S.A.) clear to the then world, so that now wonder is expressed on the discoveries of arts and sciences in Ali's sayings unknown to the then world. When an old Arabic couplet is advanced as authority for a word, we do not evidently know the source of such word earlier to that couplet, .otherwise we would not take the trouble of quoting the couplet as authority

Should we then regard this hypothesis as correct and reject the couplet on the ground that the word was not in existence before that, or the correct course would be—and this is the principle commonly adopted – that from the occurrence of this word in this couplet we deduce that this word was current among the Arabs. Similarly why should we not adopt the same course in respect of the word "Sultan" rather than treating our hypothesis as gospel and hold that this word is new, and was non-existent in Arab literature. Why should not its use in the utterances of Janab Amir (A.S.) be a proof that though this word was not current among the common majority yet it was not totally non-existent, and why should not the utterance of Amirul Momineen be taken as the authority for it? Further, what is the need for holding "Sultan" to mean king in its literal sense when its root meaning namely government, power or control was in existence and its examples exist in Quran as well. `Argument' has been termed `Sultan' only because of being a means of securing control, just as for the same reason it is termed "protest". This root sense was eventually adopted in the sense of a noun meaning king, What is the difficulty that in the sentence "when sultan changes the times change" we take `Sultan' in the sense not of the ruler but of the `government' or .` authority', since in our own language it is in use in the sense of authority or ruler

Literally we need not say that "when the king changes the times change" but render the meaning that when the authority changes there is change in the times as well. The result remains the same, and our hypothesis, if very dear to us, also remains intact. In short these are all baseless points which do not accord with any principles of tradition or observation. Nahjul Balagha does not certainly contain any such harsh word about the Caliphs as do not exist in other books, or which is not in accord with those feelings of Janab Amir (A.S.) which find place in the other books of Sunnis. As such, the occurrence of such words on his tongue is a proof that it is his own word. Of course if it had words contrary to his impressions then it would have been necessary to consider what their basis was; or they should be regarded as the result of some compulsion, as is the case with the sermon "God bless so and so" in the view of some scholars

But in the case of an utterance which is a clear index of the speaker's thoughts there should be no hesitation in accepting its attribution to the speaker as true. That is why despite hesitation of Ibne Khallakan and the daring rejection of Zahabi the just-minded and truth-loving scholars and researchers without distinction of creed or group have been accepting Nahjul Balagha as the word of Amirul Momineen (A.S.) and have been expressing so. From among them a few who are presently in view are ---:mentioned below

Allama Shaikh Kamal-ud-Din Mohammed bin Talha Qureshi (d. ۶۵۲ A.H.) writes in his (۱) book Matalib-us-Su'ool fi Manaqib-e-Ale- Rasool which has been published in Lucknow as well, in the account of learnings of Amirul Momineen (A.S

Fourth is the science of eloquence and rhetoric. In this he was a leader near whom it" was impossible to approach and was such a pioneer whose footprint' cannot be paralleled. And for one who acquaints himself with his literary production known as Nahjul Balagha the heard news of his eloquence becomes a witnessed phenomenon, and his impression about Ali's (A.S.) elevated position in this matter turns into "conviction

-- :At another place he writes

The fifth category comprises those sermons and speeches which the traditionists" have related and trustworthy people have obtained from him, while the book Nahjul Balagha which is attributed to him consists of his various types of speeches and sermons which fully clarify their do's and don'ts, present eloquence and rhetorics through their shining words and meanings and exhibit the principles and secrets of "the science of meanings and explanations in full form

Herein the contents of Nahjul Balagha have been categorically accepted is the composition of Amirul Momineen (A.S.) by quoting references of reliable and trustworthy traditionists. The appearance of the word "attributed" at one place should not create any misunderstanding, because that refers to the book in its shape .as such since it is evident that the book is not the compilation of Amirul Momineen

A.S.) The book is really that of Syed Razi but people superficially or through ignorance) name it as if it is the book of Amirul Momineen (A.S.). This attribution to the book is made in view of its contents and this is why Allama Ibne Talha has used the word "attributed" on this occasion, and it is quite correct. It does no harm to his trust and .conviction about the reality of the contents

Allama Abu Hamid Abdul Hameed Bin Hilbatullah known as Ibne Abil Hadeed, (r) Madaeni Baghdadi (d. ۶۵۵ A.H.) who has written a comprehensive commentary on this book. Among the personal distinctions of Amirul Momineen (A.S.) under eloquence he writes:

His eloquence is such that he is the leader of the eloquent and the Chief of the rhetoricians. It is about his utterances that it is below the word of the Creator but above the word of all creatures and from him world has learnt the art of speech and rhetorics.

After (his the opinions of Abdul Hamid bin Yahya and Abdul Hameed Nabatah have been quoted which we have already mentioned. Then he writes

And when Mohqin bin Mohqin, said to Muawiya I have come to you from the dumbest man' Muawiya said "Woe to thee, how can he be called dumb when, by Allah, no one other than he has shown the Quraish the way to eloquence" And this very book whose commentary we are writing is enough to prove that Ali occupied such a high position that no one can keep pace with him, nor can he be paralleled in rhetorics

At another place the same Allama writes

Numerous portions of this book can be termed miracles of the Prophet (S.A.) because they cover assertions about the unknown, and are beyond human capacity

Although Allama Ibne Abil Hadeed is staunch in his beliefs which run counter to Shiaism, and therefore wherever there is matter in Nahjul Balagha against his faith he has faced goodly difficulty, yet in spite of this he does not in any single place express his doubt that it may not be the word of Amirul Momineen (A.S.): rather even in regard to the Sermon of the Camel's Foam (Khutba-e-Shaqshaqia) which consists of issues most militating against his feelings he forcefully agrees that it is certainly the composition of Ali bin Abi Talib (A.S.) and refutes with arguments every conception against it. Under this sermon he has held that Allah has preferred the low over the high for some purpose. Similarly in the various explanations under the Khutba-e-Shiqshaqiyya and other he has expressed his beliefs and has held Amirul Momineen's

words the outcome of (God forbid) human feelings. These points put a stop to the impression that in this book lie has kept in view the pleasure of the Shia over-lord in whose name he dedicated this commentary. Ibne Alqami was doubt less a Shiah but lie was a minister under the Abbasides and this book was written during his term as Minister before the downfall of the Abba sides. Firstly, if flattery were his aim it was necessary to pay regard to tile sentiments of the Caliph rather than the Minister. Secondly evidently being a minister of the Abbaside government Ibne Alqami could not proceed against a person who wrote anything in favour of the religion of the Government of the day; nor did he openly declare such feelings. Further, if he intended flattery. why should Ibne Abil Hadeed in this very book refute Shiaism and why should he have from beginning to end tried to strengthen the Caliphate as much as possible. This behaviour of his clearly shows that in this he has constantly adhered to own ideas and feelings. If he had expressed a small doubt or misgiving about Nahjul Balagha that would not have been so painful to Ibne Alqami as the accusing Allah of such an evil act that sometimes He prefers the low over the high, or to attribute Amirul Momineen's sayings to human frailty as he has written in the commentary on the Khutba-e-Shiqshaqayya. In fact the rejection of these words as Amirul Momineen's utterance is not so painful to a Shia nor so derogatory to Ali bin Abi Talib (A.S.) as the view that he has, God forbid, used these words against reality and only in response to his personal animosity. This makes it clear that Ibne Abil Hadeed did not aim at pleasing Ibne Alqami through expression of his views, and if Ibne Alqami gave any price for this book it is only due to his large heartedness. large sightedness and forbearance that he appreciated the literary production of a scholar of differing beliefs mainly as a literary production which also contained points against his own religious beliefs and convictions. In my view Ibne Abil Hadeed has, in this book. published his Sunnism so much more than needed that it is wrong to attribute .any partiality or bias to him



Abus Saadat Mubarak Majiduddin Ibne Aseer Jozavi (d. ۶۰۶ A.H.) has resolved the (۳) words of Nahjul Balagha in very many places in his reputed book Nihaya which is on the subject of explanations of words used in the books of Traditions and "Records". Ibne Aseer's position is not of an ordinary lexicographer but he is a traditionist as well. If it was necessary for him to resolve these words only because of literary importance he would have included them only with the name of Nahjul Balagha. Again, the fact is that if he did not regard it as the utterance of Amirul Momineen (A.S.) he would not have found place for them in a book written exclusively for Traditions and Records because technically "record" means only the words uttered by Companions or prominent post-Companions. Words of a book of any later scholar are included neither in Tradition nor Record. his including these words is itself a proof that he regards them as the utterance of Amirul Momineen (A.S.) and not of Syed Razi. Then again, while recording these words in every place he clearly uses the words "Ali's tradition", such as under the word "Jawa" or 'Fatq'ul-Ajwa' or 'Shaqq-ul-arja', everywhere these words are mentioned with the epithet "Tradition of Ali". At some places it is "Sermon of Ali" At such as under the word "Loot" the words "Khutabat Ali ....." In one place under the word "Aem" the words are "utterance of Ali ....." Similarly under the word "Asl" the words "Utterance of Ali" occur and the same is the case in one or two more places; in all the other places he has written "Tradition of Ali". We have quoted all these places in extenso in our book "The Authenticity of Nahjul .Balagha" which has been published by Imamia Mission, Lucknow

Allama Sadruddin Taftazani (d. ٧٩١ A.H.) writes in Sharh-e-Maqasid. "He was the (٤) "most eloquent of them as the book Nahjul Balagha evidences

Jamaluddin Abul Fazl Mohammad bin Mokarram bin Ali Afriqi Misri (d. ٧١١ A.H.) too (٥) has, like Nihaya, solved the words included in his celebrated book Lisan-ul-Arab by "calling them "Words of Ali

Allama Alauddin Qarshaji (d. ٨٧٥ A.H.) writes in his explanation of scholar Toosi's (٦) words "the most eloquent of them in speech" that this is evidenced by the book Nahjul Balagha while rhetoricians have held that his utterances are below the words .of the Creator but above the words of the created

Mohammad bin Ah bin Taba Taba known as Ibne Taqtaqi writes on page ٩ of his (٧) :book Tarikh-ul-Eakhri fil Adaabis-sultania wad-duwalil Islamia. published in Egypt

Many people turned towards Nahjul Balagha which comprises the utterances of Ali" bin Abi Talib because this is the book from which are learnt wisdom, precepts oneness of Allah, renunciation and courageousness while its lowest advantage is eloquence .and rhetoric

Allama Mohaddis Mulla Tahir Fitni Gnjrati too has written Mujmai Biharal Anwar, (٨) like Nihaya in explanation of words appearing in Traditions and Records and he too has explained the words of Nahjul Balagha recognising it as the composition of Amirul .(Momineen (A.S

Allama Ahmad Bin Mansur Kazrooni writes in his book Miftahul Futooh under the (٩) account of Amir-ul-Momineen (A.S.): "Whoever casts a careful glance over his words, letters, speeches and writings will find that his knowledge was not like that of others nor his distinctions, of the type of distinctions of others after the Prophet (S.A.) (that is, they were far higher), and among them is the book Nahjul Balagha." (This implies that the writer bore this fact in mind that Ali's utterances were in existence in abundance .(beside Nahjul BaIagha and that this book is only a part of that collection

And by Allah before his eloquence the eloquence of all the eloquents, rhetorics of all" the rhetoricians and wisdom of the sages of the world become paralysed and ".thwarted

Allama Yaqub Lahori writes in his book Sharh-e-Tahzib- ul-Kalam under the ( ۱۰ ) explanation of the word "Afsah" "Whoever wishes to see his eloquence or enjoy hearing his rhetorics must have a glance over Nahjul Balagha; and to attribute such ".eloquent and rhetoric utterance to a Shia Scholar is totally misfit

Allama Sheikh Ahmad Mustafa known as Tashkeeri- zada write in his book ( ۱۱ ) Shaqaeq-e-Nomania Fi Ulema-e-Daulat-e- Usmania, under the list of writings of Qazi --- :Qiwam-ud-Din Yusef

The commentary on Nahjul Balagha of Imam Ali Bin Abi Talib, Allah may honour his " ".face

Mufti of Egypt Allama Sheikh Mohammad Abdoh (d.۱۳۲۳ A.H.) the success of whose ( ۱۲ ) beautiful effort cannot be denied, because He managed to acquaint the Sunni Centres of learning in Egypt and Beirut with the advantages of Nahjul Balagha and through whom the Inhabitants of these areas were introduced to this eminent book. He got Nahjul Balagha published in Egypt with his explanatory annotations and its numerous editions have so far been published . In the preface which finds place in the beginning of the book recounting the stupefaction and astonishment which the study of the --- : truth bearing contents of Nahjul Balagha caused in him. He writes

At every place during its perusal I was getting the impression as though wars are" being waged. Onslaughts are going on, rhetorics is in full swing and eloquence is in action with full force. Superstitions are getting defeated . doubts and misgivings are retreating. The armies of public speaking are ready in array. Battalions of sharp-tongues are busy like swords and lances. Evil thoughts are being slain and the corpses of superstitions are falling while all of a sudden it is felt as if Truth has overcome. Falsehood has been defeated. the flame of doubt And misgiving has been extinguished and the reign of untruth has Ended. And the credit for this victory goes to its Standard Bearer Asadullah-il-Ghalib Ali bin Abi Talib (A.S.). In fact as I proceeded in

The perusal of this book from one place to the other I felt the change of scenes and shifting of stands. Sometimes I found myself in a state where the sublime souls of meanings clad in the gowns of beautiful words rotate round pure creatures and approaching near clear hearted ones betoken them to tread on the right path . to kill the desires of the heart and making them hateful of slippery points lead them to tread on the path of greatness and perfection. And sometimes such sentences appear before me which seem as though frowning and showing out their teeth they are advancing with fearful features. There are sprits in the shape of tigers with talons of birds of prey ready to attack and which do in an instance fall on their victim. They snatch away the hearts from the circles of ill-wishes desires, forcefully separate the conscience from low sentiments and destroy and the evil desires and false belief. Sometimes I witnessed that a spiritual being which in no way resembled with corporal beings separated itself from Heavenly audience and coming close to human soul took it out from physical curtains and material screens took it upto the celestial surroundings, raised it to the centre of divine effulgence and seated it in the heavenly atmosphere. In some moments it seemed as if a speaker on philosophy is challanging the holders of authority and power, calling them to tread on the right path. cautioning them on their mistakes, teaching them delicacies of politics. and serious issues of administration and policy and perfecting them by creating in them the capability for .governmental positions. administration and politics

Herein just as Allama Mohammad Abdoh has definitely acknowledged it as the word of Amirul Momineen he has also admitted the truth of its subject matter and veracity of its contents. He says that the subjects of this book are a success of the truth, defeat of the untruth, death of doubts and misgivings and destruction of superstitions and evil thoughts ,and that from beginning to end they bear for the human race sound instructions in spiritualism. purification, majesty and perfection

Allama Mohammad Abdoh has so much veneration for Nahjul Balagha that after Quran he regarded it as deserving of preference over every other book. He expressed his belief that the circulation of this book in the Islamic University to the maximum extent would be real service to Islam only because it is the utterance of a ---:dignified world reformer like Amir-ul-Momineen. So he writes

Among those who know Arabic there is none who does not agree that after the"" word of Allah and the word of the Prophet the word of Amirul Momineen is more sublime, more meaningful and more beneficial than any other utterance. So for the seekers of the nice treasure of the Arabic language this book is the most deserving to be accorded an important position in their record and written acquisitions and at the same time they should try to appreciate the meanings and intents that lie hidden in its ."words

It is a fact that this effort of ,Allama Mohammad Abdoh bore fruit fully. In an atmosphere of short-sightedness in which the deplorable behaviour of the literary world is such that those books of even Sunnis which concern the infallible Ahl-e-bait or Ali bin Abi Talib have been mostly printed by Shia presses of Iran while the Academic Centres of Egypt, Beirut. etc.. have never regarded them fit for publication, for example, Sibte Ibne Jauzi has been mentioned in books on biographies with full literary eminence. But his book Tazkera has not been deemed fit of attention among the great Majority only because it mostly covers account of the family of the Prophet .(.S.A

So with regard to Khasaes of Nisai and others. But Nahjul Balagha despite its contents with which the majority may differ enjoys popularity and centrality among the scholarly circles. its consecutive editions are published and it is prescribed in the curriculae of schools and universities. it is the confrontational atmosphere of India and Pakistan and its poisonous climate that in the educational institutions here this book is often meted out treatment which should be meted out to a purely Shia book. Allama Mohammad Abdoh not only wrote annotations on this book and got it printed but lie used to continually plead for it in his conversation. The magazine Al-Hilal of Egypt in its issue No.1 of volume ۳۵ for November ۱۹۲۶ A.D. on page ۷۸ published four questions for the attention of the literary group In which the first question was this, -- :namely

What is the book or books which you studied in your youth and which benefited you" and left impressions for your lite" The reply given to this question by Professor Shaikh Mustafa Abd-ur-Razzaq was published on page ۱۵ of issue No.۲ for December ۱۹۲۶ -- :A.D. Therein he wrote

At the instance of the late Professor Shaikh Mohammad Abdoh I studied Anthology" .of Hamasa and Nahjul Balagha

Abdul Masih Antakee whose opinion would be related later, has also stated that "Allama" Mohammad Abdoh told me that if you want to acquire eminence in writing you should take Amirul Momineen Ali as your teacher and regard his utterances as the ".guiding lamp

The Professor's belief that Nahjul Balagha was in its entirety the word of Amirul Momineen (A.S.) was so eminent that all his pupils who from after him till now have been among eminent teachers of Egypt knew this fact. Thus Professor Mohammad Mohiuddin Abdul Hamid, Reader in the Faculty of Arabic Language in the University of Al-Azhar, whose own Ideas would be related later in his own words, wrote in the  
-- :Preface to the Edition published by him

It is possible you may like to find out in this regard the opinion of Imam Shaikh" Mohammad Abdoh who brought this book out from oblivion and no one can equal him in the extent of information and sharp-sightedness. So the reply to this question would be that we can say with certainty that he regarded the whole of this book as  
.the word of Imam Ali. Allah may have mercy on him

The preface by Allama Mohammad Abdoh extracts from which have been quoted by us itself enjoys great importance in the world of learning. Thus Syed Ahmad Hashmi has quoted it in full in his book Jawahir-ul-Adab, Part ١, pp. ٣١٧-٣١٨, and has given it the title "Ac- count of Nahjul Balagha by the late Imam Shaikh Mohammad Abdoh (d. ١٣٢٣  
(.A.H

The reputed Arab author, orator and writer Shaikh Mustafa Ghalaeni, Professor (١٣) of Quranic Commentary, Theology and Arabic Literature in the Islamic University, Beirut, in his book Areejuz Zahar under the subject Nahjul Balagha and Styles of  
.Arabic Expression writes under a detailed treatise

The best material whose study is compulsory for the seekers of high standard in literature is the book of Amirul Momineen Ali (A.S.), Nahjul Balagha, and it is this book for which this preface has been mainly written. This book contains such eloquent utterances, astonishing styles of expression, beautiful subject matters and numerous sublime imports that if the student practises them properly he can, in his composition, speaking and conversation, attain perfect standard of eloquence

After this he writes that "From this book large number of persons rather communities, have drawn advantage. among whom this writer is also included. I invite all those who are in search of high style of Arabic writing and eloquent way of expression to appropriate this book

Professor Mohammad Kurd Ali, Head of the literary circle in Damascus, in reply to (۱۴) the third out of four questions of Al-Hilal which was, "which books you advise the youth of today to read," wrote: -- "If rhetorics is sought in its perfect form or eloquence which is untarnished by smallest flaw then you should resort to Nahjul Balagha the collection of lectures of Amirul Momineen Ali Bin Abi Talib (A.S.) and his letters to his governors. For details may be seen the chapter on writing and writers in my book "Al- Qadeem Wal Hadees printed in Egypt in ۱۹۲۵ A.D." This reply appeared on page ۵۷۲ of Issue No.۵, volume ۳۵ of AI-Hilal for March ۱۹۲۷ A.D

Professor Mohammad Mohiuddin, Professor in the Faculty of Arabic Language in (۱۵) Al-Azhar University has written notes on Nahjul Balagha and retaining the annotations of Allama Sheikh Mohammad Abdoh, has added numerous researches and explanations



With these additions this book was printed at the Matba Isteqama in Egypt. In the beginning of this edition he has written a preface of his own wherein he has undertaken a conclusive discussion on the authenticity and trustworthiness of Nahjul -- :Balagha. Its salient portions are quoted hereunder

This book Nahjul Balagha is that selection of the utterances of Amirul Momineen Ali" bin Abi Talib (A.S.) which was adopted by AI-Sharif Razi, Abul Hasan Mohammad bin Hasan Moosavi. This is the book which contains in its covers eminent jewels of rhetorics and the finest exhibits of eloquence; and it should be so since it is the utterance of a person who, after the Prophet (S.A.) was the most eloquent in expression. the biggest master of words and reasoning and one who had the greatest control over Arabic words so that he moulded them as he wished, a high ranking philosopher whose utterance ushered forth springs of wisdom, a speaker whose oratory filled the hearts, and a scholar who from early age enjoyed such advantages as the closest contact and association with the Prophet, writing down of revelations, fighting both with sword as well as tongue in Defence of the religion advantages which no one else could enjoy. Such is the book Nahjul Balagha. I have been studying it from the beginning of my youth and have been its lover from early age, because I saw my father often reading it and found my cider uncle spending long hours it pondering over its expressions appreciating its meaning and ad miring its style; and the two had great effect upon mc as it forced me to tread on their footsteps so that I gave this book the foremost place in my heart and took it as the companion in my . "solitude who always provides solace to me

After this the Allama has mentioned those persons whose way is that they regard it as the book of Sharif Razi himself. Surveying their views the Allama says that the most important grounds advanced for this book not being the word of Amir-ul-Momineen -- : (A.S.) are only four

Firstly, it contains such criticism of companions of the Prophet (S.A.) whose coming out from Hazrat Ali (A.S.) cannot be agreed to, particularly the abuse of Moawiya, Talha, Zubair, Amr-bin-Aas and their followers

Secondly it exhibits wordly decoration and ingenuity of expression of a degree that (was non-existent in the days of Hazrat Ali (A.S

Thirdly, its similes, metaphors and picturing of scenes and events are so perfect that they are not found elsewhere in early Islam. Alongwith this the use of technical terms of logic and philosophy and of statistic in the statement of problems which were not in vogue in those days

Fourthly, numerous statements in the book savour of claim to fore-telling of events (which is far from the position of a truthful person like Hazrat Ali (A.S

-- : Turning down these considerations the Allama writes

Allah is witness that we do not find any of these grounds or all the grounds" collectively to be a true ground, or even a ground-like thing in proof of the statement which is their aim. in fact they can not even be regarded as doubts and misgivings so as to create the least hitch in the acceptance of truth and which it may be necessary to refute." Then he has refuted each and every point one by one. What he has said about the first point is briefly this that after the Prophet (S.A.) the policy adopted with regard to Khilafat was such that Hazrat Ali (A.S.) should naturally have objection against it, and the insurgence of the people of Sham (Syria) during his caliphate must have pained him. Thus his words for each period are just in accord with historical conditions. What then is the occasion for any doubt or misgiving therein

The reply to the second and third points is that no; person was equal to Hazrat Ali bin  
.Abi Talib (A.S.) in eloquence and wisdom

How then can the characteristics of his utterances be found in any other person of  
that period? As regards the blame of rhyming and rythming, that is not in His  
expressions of a type that may mean con coction or may tell upon the meanings.  
.Moreover rhyming etc

.to this extent was quite in vogue in those days

What the Allama has said in reply to the fourth point does not accord with our own  
religious convictions but it bears out his own point of view. He says 'What is regarded  
as fore-telling, we regard it as fore-seeing and the result of understanding the times,  
which is not discordant with a wise man like Ali. As we said this reply has been given by  
him according to his own notions, but the fact is that if expression of Know ledge of  
the Unknown given by Allah is taken as a standard for rejecting, then numerous  
traditions of the Prophet (S.A.) would fall within its mischief. Again, expression of  
Knowledge of the Unknown by Allah is evident from a number of verses of the Quran.

.As such the verses of the Quran should also be disbelieved

But if on the basis of Knowledge of Allah these verses are believed in there should be  
no occasion for laying objection on the inclusion of similar topics in the utterances of  
.Ali (A.S.) who was given Knowledge by Allah

Professor Sheikh Mohammad Hassan Nae-ul-Mursafi too has written a ( ۱۶ ) commentary of Nahjul Balagha which was published from Darul-Kutub-i-Arabia. In its preface under the title 'A Word about the Arabic Language,' he writes: "In this field Ali (A.S.) was the foremost, and the greatest proof for this is Nahjul Balagha which Allah has made a clear proof of the fact that Ali bin Abi Talib (A.S.) was the light of the Quran and the finest living example of wisdom, knowledge, guidance, miracle and eloquence. In it many things have been collected at one place by Hazrat Ali (A.S.) which cannot be found in one place even after putting together the utterances of great sages, matchless philosophers and world-reputed divine scholars, comprising high pinnacles of wisdom, canons of correct politics, astonishing sermons and effective contentions. In this book Ali bin Abi Talib (A.S.) has plunged in the streams of knowledge, politics and religion and proved himself as the most prominent in all of them

Professor Mohammad-az-Zohri-ul Ghumravi wrote a preface to the above ( ۱۷ ) mentioned Commentary by Mursafi. Therein under the caption "Classes of the Eloquent" he writes:- "From none of these classes of persons such performance has come down to us as has come from Amir-ul-Momineen Ali (Allah may honour his face). his utterances cover renunciative sermons, political course of action and religious admonition, nice philosophic statements, moral instructions, jewels about oneness of Allah. clues about the unknown, retort and refutation of the opponent and common advices, and the book containing his bright utterances is Nahjul

Balagha which has been compiled by Abul Hasan Mohammad bin Tahir known as Sharif Razi, Allah may have mercy on him. reward him and be pleased with him

Professor Abdul Wahab Hamoodah, Professor of Modern Literature in the Faculty (١٨) of Literature, University of Fawad the First in Egypt has written in his article, "The Collective Opinions on Nahjul Balagha" published in the Magazine AI-Islam of Cairo

--- : .Vol. III, No.٣ for Ramzan. ١٣٧٠ . A.H. corresponding to July ١٩٥١ A.D

In the book Nahjul Balagha all those things have been put collected by Ali bin Abi" Talib (A.S.) which can be collected from all the great scholars. world famous philosophers. and reputed vines put together. High) pinnacles of wisdom. canons of pure politics. Astonishing sermons of ill sorts. effective contentions and collective conceptions all these are an open testimony to the distinction and highest (.performance of the Imam (A.S

Allama Abu Nasr, Professor, University of Beirut has, in Chapter ٣١ of his book "Ali (١٩) bin Abi Talib" mentioned Nahjul Balagha among the Arabic relics of Amirul Momineen and has written in this regard that this book is an index to the great personality of Ali (.but Abi Talib (A.S

Qazi Ali Bin Mohammad Shookani the author of Nail-ul- Autar has, in his book (٢٠) Ittehaf-al-Akabar be Asaneed-id-dafatir published in Hyderabad under the Chapter of "Noon" written about Nahjul Balagha, after recording his continuous authorities -:writes as follows

".Nahjul Balagha is the word of Ali. Allah nay be pleased with him"

-- :This is a fact which has been admitted by numerous Christian Researchers as well

Abdul Masih Antakee. Editor of the Magazine Al-Imran who has written his famous (۱) book "Sharh-e-Qaseedae Alavia" on the life of Amirul Momineen (A.S.) and it has been published at

-.Matba-e-Ramesees. Fajala. Egypt. on page. ۵۳۰ thereof lie writes

There is no dispute that Sayyedena Amirul Momineen Ali (A.S.) is the leader of the" eloquent and master of rhetoricians and the biggest among Arabic speakers and writers. This is the utterance about which it has been correctly said t hat it is above .the word of the creatures and below that of the Creator

This is the opinion of every one who has knowledge of the art of composition and engages himself in writing. In fact he in the master of the Arabic writers and their teacher. There can be no literary scholar wishing to acquire the art of writing but he should have before him the Quran and Nahjul Balagha the one as the word of the Creator and the other the utterance of the noblest creature. And on them depends every one who wishes to be listed among good writers. Perhaps the highest position among those who served the Arabic language is that of Sharif Razi who collected these sermons, sayings and sagacious utterances of Amirul Momineen (A.S.) from the .memories of people aid manuscripts. And he quite aptly named them Nahjul Balagha

Doubtlessly it is the right path of rhetorics for the person who desires to reach t hat .goal

After this he has recorded the opinion of Shaikh Mohammad Abdoh and has thereafter written that once Shaikh Ibrahim Yaziji who has been unanimously admitted as the perfect writer of Arabic and the leader of all teachers of the language, told him that the perfection achieved by him in this art was only due to study of Quran and Nahjul Balagha. The two are such living treasures of the Arabic language which can never exhaust

fuward Afram-ul-Bustani, Professor of Arabic Literature in the Academy of Qadees (۲) Yusuf (Beirut). He has commenced a series of instructional books by the name of 'Rawae' (admirable things) wherein he has compiled from literary relics and compositions of numerous high ranking authors short selections, accounts of the author, performances, history of the book and historical research etc. in small collections and they have been published at the Catholic Christian Press, Beirut. The first collection of this series concerns Amirul Momineen (A.S.) and Nahjul Balagha about which the compiler writes in his Preface:- "We first begin this series with sonic  
."selections from Nahjul Balagha which is the book of the very first thinker in Islam

Thereafter begins the series which is the first serial in the series of Rawae. Its first topic is Ali bin Abi Talib (A.S.) in which under various captions the life and chief characteristics of Amirul Momineen (A.S.) have been discussed, which being the writing of a Christian may not be fully in consonance with Shia view point yet it contains lots of jewels of fact and Justness. The second topic is Nahjul Balagha

Among its sub-topics there is one "Its compilation" and the other "Authenticity of its Attribution". Under this it is written: "Much time had not passed after compilation of Nahjul Balagha when some scholars historians began to doubt its veracity. Their pioneer is Ibne Khallakan who attributed this book to its Compiler

Thereafter Safadi and others followed him, and then due to Sharif Razi being known through the relationship of his grandfather Murtaza some people were led astray and they could not distinguish between him and his elder brother Ali bin Tahir known on Syed Murtaza (b. ۹۶۶ A.D. and d. ۱۰۴۴ A.D.) and they attributed the compilation of Nahjul Balagha to the latter, as Jurji Zaidan has done, while others like the Orientalist Clemann went so far as to hold Syed Murtaza the real author of the book. When we "look into the cause! of this doubt they eventually boil down to five points

Thereafter he has recounted almost the same reasons for the doubt which have been stated just before in the account of Mohiuddin Abdul Hameed the Commentator of Nahjul Balagha. Then he has refuted those grounds

The world famous Christian Scholar and Poet of Beirut, Polis Salama writes on (۳) pages ۷۱-۷۲ of his book "Awwal Mulhima Arabia Edul Ghadeer" published at Matba-e-Nassr, Beirut : -- "Nahjul Balagha is the most famous book from which we get complete acquaintance with Imam Ali (A.S.), and save Quran the eloquence of no other book surpasses it. Thereafter he has written the following couplets in praise of Nahjul Balagha:- "This is a pivot of learning and knowledge and an open door to secrets and intricacies



.This Nahjul Balagha is but Jewels dispersed in a shining book

.It is the garden of decorated flowers which has the gracefulness

.Of the flowers; brilliance of streams and sweetness of the spring of Kausar

here in the banks of its stream are visible but the eye cannot discern its bottom" From the quotations of the above-mentioned scholars-and tradi tionists the literal and virtual importance of Nahjul Balagha has also been incidentally proved. It is not .necessary to write further about it

Now remains the ranking of this Book from technical point of view as to what degree we can base our contentions on it. Thus, as a whole in our view the attribution of the contents of this book towards Amirul Momineen (A.S.) is proved to the same degree as the attribu tion of Saheefa-e-Kamila towards Imam Zainul Abedeen (A.S.) or of the four books to wards their authors or of the Seven Suspended Poems Moalleqat-e-Saba'e to their composers. As regards satisfaction about specific expressions or words that is related to style of speech or manner of expression, and depends on conformity of the contents with the source-books that are regarded as well-proved. Technically, according to the definition adopted by the ancients who, for correctness of a tradition, regard the trustworthiness of the source to be enough, on satisfaction of this condition every part of it acquires the quality of trustworthiness. And according to the later thinkers who regulate trustworthiness according to the qualities of the .narrator the contents of Nahjul Balagha fall under the category of Mursalat

The importance of Mursalat goes by the personality of the narrator, so much so that about Ibne Abi Ameer and some other high ranking companions it has been laid down that when the veracity of a tradition is proved upto them then there is no need to go farther than that as to who is the narrator, because their acceptance of it is a proof of its trustworthiness. That is why it has been said that Mursalat of Ibne Abi Ameer fall in the category of Musnad (Authentic). On this basis the eminent position of Syed Razi (Allah may heighten his position) places it above the common Mursalat. Nevertheless with out taking into account sermons and historical items which are not as important as belief and action, with regard to belief and action we should scrutinise the contents of Nahjul Balagha and the contentions adopted therein on the principle of equation and preference, and on some occasions it is possible that the tradition contained in the Nahjul Balagha may secure preference over "a Musnad" tradition on the same topic. And in some instances the matter may end in similarity Takafu' while in some others the other contentions might hold the field; but this does not in anyway affect the overall position of Nahjul Balagha. Its weight remains intact just as the weight of Kafi remains admitted despite a few of its traditions being disregarded for one reason .or other

In any case the scholastic, literary and religious importance of Nahjul Balagha and the weight of its truthful contents and moral sermons is undeniable. But evidently only those persons can derive real benefit from Nahjul Balagha who have mastery over the Arabic language. Those not knowing Arabic are unable to take advantage of this living treasure. That is why Irani scholars and divines felt the need to publish its Persian translations. Accordingly several translations have been published iii Iran and this process continues till now. In Urdu language no satisfactory translations. has yet been rendered. A few translations were published but in some of them there were very many mistakes and in others figurative expression did not keep it within the bounds of translation. Moreover. tithe annotations sometimes purely confrontational style abounded where- as sometimes extreme brevity ignored some essential .meaning

Moulana Mufti Jafar Husain whose personality needs no introduction in India and Pakistan and whose scholarly achievements alongwith sublimity of character and simplicity of living present an exemplary position in India and Pakistan took up the task of full translation of this book and of explanatory annotations and completed this job with assuidity and diligence. This attempt of his is worthy of appreciation

It can be said without doubt or misgiving that among tile translations of this book and its annotations in our language that have been published. the position of this translation on account of its correctness, fluency and beauty of style is certainly high. In the annotations also nothing has been left out by way of necessary explanations .nor has anything superfluous been allowed to stay therein

Doubtlessly this compilation has satisfied a great need of providing acquaintance with the necessary contents and important points of Nahjul Balagha on which the .aforesaid compiler deserves congratulation

I am sure people of taste in every class would accord to this book the welcome that it .deserves. Allah may well reward its compilar in both the worlds

.4th Jamadi-us-Saani, 1375 A.H

Ali Naqi-un-Naqvi

## **CONTENTS**

NAHJ AL-BALAGHAH

SELECTION FROM SERMONS, LETTERS AND SAYINGS OF AMIR AL-MU'MININ, `ALI  
:IBN ABI TALIB Selected and Compiled by

as- Sayyid Abu'l-Hasan Muhammad ibn al-Husayn ar-Radi al-Musawi

,IN THE NAME OF ALLAH

.THE MOST COMPASSIONATE, THE MERCIFUL

;Price belongs to Allah, the Lord of all a beings

;The Most Compassionate,the Merciful

p: ۴۲

;The Master of the Day of Judgment

;Thee only we serve, and to thee alone we pray for succour

Guide us in the straight path the path of those whom Thou hast blessed, who are  
.immune from Thy wrath and have never gone astray

O Allah! send your blessing to the head of your messengers and the last of your  
.prophets Muhammad, and his pure and cleansed progeny

.Also send your blessings to all your prophets and envoys

Islamic Ma'aref Foundation

**Preface By the Compiler of Nahj al–balaghah**

**Preface By the Compiler of Nahj al–balaghah**

PREFACE

,By the compiler of Nahj al–balaghah

al-'Allamah ash–Sharif ar–Radi

.In the Name of Allah, the Merciful the Compassionate

So now, praise is due to Allah who has held praise as the price of His bounties,  
protection against His retribution, pathway to His paradises and means for  
multiplication of His good treatment, and blessings be on his Messenger, the Prophet  
of Mercy, the torch of the people, the chosen one from the origin of greatness and  
family of long–standing honours, the plantation of allengrossing glory and the branch  
of sublimity full of fruits and foliage, and on the members of his family who are  
lanterns of darkness, protection of the peoples, brilliant minarets of religion and high  
standards of greatness, Allah may shower upon them all blessings befitting their  
distinction as reward for their actions and suitable to the chastity of their lineage so  
.long as the morning dawns and the stars twinkle



In my early age at the dawn of youth I commenced writing a book on the characteristics of the Imams covering the account of their virtues and masterpieces of their utterances. The purpose of the compilation was stated by me in the beginning  
of the book

Therein I completed the portion relating to the account of Amir al-mu'minin 'Ali (peace be upon him) but I could not complete that part concerning the other Imams due to impediments of the time and obstacles of the days. I divided the book into several chapters and sections, in a manner for its last section to comprise whatever had been related to `Ali's (p.b.u.h.) short utterances such as counsels, maxims and proverbs but  
.not long lectures and detailed discourses

A number of my friends and brothers-in-faith, while wondering at its delicate and blossoming expressions, admired the contents of this particular section, and desired me to complete a book which should cover all the forms of the utterances of Amir al-mu'minin, including diverse materials such as lectures, letters, counsels, ethics, etc., as they were convinced that the entire proceedings would comprise wonders and surprises of eloquence and rhetorics, brilliant jewels of Arabic language and shining expressions about faith; collected in any other work, nor found together in any other book, because Amir al-mu'minin was the fountain of eloquence and the source of rhetorics. Through him the hidden delicacies of eloquence and rhetorics came to light, and from him were learnt its principles and rules. Every speaker and orator had to  
.tread on his footprints and every eloquent preacher availed of his utterances

Even then none could equal him and so the credit for being the first and foremost remained with him, because his utterances are those that carry the reflection of Divine knowledge and savour of the Prophet's utterance. Accordingly, I acceded to their request as I knew that it meant great reward, handsome reputation and a .treasure of recompense

The object of this compilation is to bring forth Amir al-mu'minin's greatness and superiority in the art of rhetorics, in addition to his countless qualities and innumerable distinctions, and to show that he had risen to the highest pinnacle of this attainment; was singular among all those predecessors whose utterances are quoted here and there, whereas his own utterances are such an on-rushing stream that its flow cannot be encountered and such a treasure of delicacies that cannot be matched. Since I proudly trace my descent from him I have a pleasure of quoting a :couplet of al-Farazdaq

.These are my forefathers O' Jarir"

(When we get together, can you claim forth their equals?)

In my view Amir al-mu'minin's utterances are divisible in three categories; firstly Sermons and Decrees, secondly Letters and Communications and thirdly Maxims and Counsels, Allah willing I have decided to compile first the Sermons, then letters, and finally the Maxims and Counsels, whilst proposing a separate Chapter for each category, leaving blank page in between each so that if anything has been left out and becomes handy afterwards it may be inserted therein, whereas any utterance which is routine or in reply to some question or has some other aim does not fit in with any of my divisions should be included in the category for which it is most suitable or to which its subject matter is most akin. In this compilation, some sections and sentences have crept in whose arrangement savours of disarray and disorderliness. This is because I am only collecting the most representative brilliant utterances but do not wish to .arrange or array them



The characteristic of Amir al-mu'minin (ؑ) in which he is Un-parallelled and is shared by no one, is that his utterances on reclusion, piety, remembrance of Allah and admonition are such that when a person peruses them without bearing in mind that they are the words of a man who enjoys great and ruling position and who controls destinies of men he can have no doubt that it is the utterance of a man who has no interest other than reclusion and no activity save worshipping; who is confined to the interior of some house or the valley of some mountain where he hears nothing save his own murmur and sees no one except himself. He would not believe that this is the utterance of one who plunges in battles with drawn sword severing heads and vanquishing the heroes and comes back with his sword dripping with blood and heart's fluid. And despite all this he is supreme among the recluse and chief among the saints. This distinction is one of those astonishing characteristics of Amir al-mu'minin with which he collected in himself contradictory qualities and patched together diverse greatnesses. I often mention these to my brethren-in-faith and put them wondering over it. It is indeed a subject to ponder over and think about

Within this compilation, some repetition of words or subject matter are to be expected, as the utterances of Amir al-mu'minin have been known to be related in numerous forms. Sometimes it happened that a particular utterance was found in a particular form in a tradition and was taken down in that very form. There after, the same utterance was found in some other tradition either with acceptable addition or in a more attractive style of expression. In such a case with a view to further the object of compilation and to preserve the beautiful utterance from being lost it was decided to repeat it elsewhere. It has also happened that a particular utterance had appeared earlier but due to remoteness it has been entered again. This is through omission, not by intent

In spite of all this I do not claim that I have collected Amir al-mu'minin's utterances from all sources and that no single sentence of any type or construction has been left out. In fact I do not rule out the possibility that whatever has been left out might be more than what has been collected, and what has been in any knowledge and use is far less than what has remained beyond my reach. My task was to strive to the best of my capacity and it was Allah's part to make the way easy and guide me to the goal;  
Allah may will so

Having completed my work, both in the collection and compilation of this manuscript; Nahj al-balaghah, the pathway of rhetorics would be the appropriate title of the book, in that it would open the doors of eloquence for the reader and shorten its approach for him; the scholar and the student would meet their needs from it while the rhetoricians as well as the recluse would find their objectives in it as well. In this book would be found a wonderful discussion on Allah's One-ness, Justness and His being free from body and form, that would quench every thirst (for learning), provide cure for every malady (of un-belief) and remove every doubt. I seek from Allah succour, protection against straying, correctness of action and His assistance. I seek his protection against mistakes of heart before mistakes of tongue and against mistakes .of speech before mistakes of action. He is my Reliance and lie is the best Trustee

al-Farazdaq whose name was Hammam ibn Ghalib belonged to the tribe of Bani .(۱)  
Darim and was a notable poet. He was generally at loggerheads with another Arab  
poet named Jarir ibn 'Atiyyah and they showed their merit only in mutual abuse and  
.boasting over each other

The quoted couplet of al-Farazdaq is a link from that chain, wherein he addresses  
Jarir saying "My forefathers were such as you have just heard, now you come  
forward with what your forefathers were, and if there were any one like mine, name  
them before all of us." Reciting this couplet about his own forefathers as-Sayyid ar-  
Radi challenges every one to bring forth their like, if any. Al-Farazdaq had addressed  
only Jarir but its quotation here has made it general and universal when its addressee  
is no more one single individual, but every person can consider himself to be its  
.addressee

Despite this generality and universality the challenge to name their like" remains  
.unresponded like the Qur'anic challenge "then bring forth its Like

as-Sayyid ar-Radi has pointed at this relationship and distinction at such an  
appropriate moment that there can be no better occasion, because the greatness of  
the personality (namely Amir al-mu'minin) through whom he claims pride has already  
been mentioned and eyes have stood dazzled at the brilliance of his status while mind  
has acknowledged the sublimity of his position. Now hearts can easily be made to bow  
before the height and greatness of this individual who bears relationship to him. Thus  
at the moment when heart and mind were already inclined as-Sayyid ar-Radi's  
eloquence-conscious eyes turned the sight towards himself as he was the ray of the  
sun whose abundant light dazzles the eye, and a scion of the same lineal tree whose  
root is in the earth and whose branch extends up to the sky. Now who is there who  
would remain unaffected by this relationship and distinction and refuse to  
?acknowledge his greatness and sublimity

In the World such persons are rarely found in whom besides one or two virtuous .(۲) qualities other qualities might also attain prominence, much less the convergence of all contradictory qualities, because every tempera- ment is not suited for the development of every quality, each quality has a peculiar tempo and each virtue needs a particular climate, and they are appropriate only for such qualities or virtues with which they accord, but where there is contradiction instead of harmony the natural tendencies act as obstacles and do not allow any other quality to grow. For example, gen- erosity and bountifulness demand that a person should possess the feeling of pity and God-fearing so that on seeing anyone in poverty or want his heart would rend, and his feelings would be disturbed at other's tribulations while the dictates of bravery and fighting require that instead of pity and com passion there should be the passion of blood-shed and killing, prompting the person at every .moment to enter into scuffle, ready to kill or be killed

These two qualities differ so widely that it is not possible to fuse the delicacies of generosity into the stiff manifestations of bravery just as bravery cannot be expected from Hatim nor generosity from Rustam. But the personality of 'Ali ibn Abi Talib (p.b.u.h.) showed full accord with every greatness and complete harmony with every accomplishment, and there was no good attribute or accomplishment which he lacked, nor any robe of greatness or beauty which did not fit his body. Thus the contradictory qualities of generosity and bravery were found in him side by aide. If he rained like the cloud in generosity, he also fought bravely standing firm as a mountain. Thus his generosity and liberty of nature was of a degree that even during days of want and starvation whatever he earned as the wage of his day's toil its major part was distributed among the poor and the starving, and he would never allow a beggar to return disappointed from his door, so much so that even when in the battle field the enemy asked him his sword he threw it before him being confident of the prowess of .his naked arm

:An Urdu couplet says

.The unbeliever depends on his sword but the believer fights even without it

And his bravery and courage was such that the onslaught of armies could not shake the firmness of his foot with the result that he achieved success in every encounter and even the bravest fighter could not save his life in an encounter with him. Thus Ibn Qutaybah writes in al-Ma'arif, "Whomever he encountered was prostrated." The heartless nature of the brave is not wont to thinking or pondering nor do they have anything to do with foresight or fore-judging but 'Ali (p.b.u.h.) had the quality 'of thinking of the highest degree. Thus, ash-Shafi'i said as follows

What can I say about a man in whom three qualities existed with three other qualities that were never found together in any other man – Generosity with want, Bravery with sagacity and Knowledge with practical achievements

It was the result of this proper thinking and correct judgement that when after the death of the Prophet some people advised him to fight and promised to enlist warriors for him he rejected this advice, although on such occasions even a slight support is enough to encourage the heartless brave, yet 'Ali (p.b.u.h.) far-sighted mind at once foresaw that if battle was raged at that moment the voice of Islam would be submerged under the clutter of swords, and then even if success was achieved it would be said that the position was gained by dint of sword and that there was no right for it. Thus, by withholding his sword on the one hand he provided protection to Islam and on the other saved his own right from the imputation of bloodshed

When the veins are full of daring blood and the bosom full of flames of anger and wrath it is extremely difficult to curb the passion of vengeance by adopting the course of forgiving and, despite authority and power, to pardon and overlook. But 'Ali's (p.b.u.h.) metal used to shine on such occasions when his forgiving nature would accommodate even his blood-thirsty foes. Thus, at the end of the Battle of Jamal he made a general proclamation that no one who flees away from the field or seeks our protection would be molested and he let go without any punishment even such enemies as Marwan ibn Hakam and 'Abdullah ibn Zubayr. And the treatment that he meted out to 'A'ishah matchless manifestation of his nobility and high character - is that in spite of her open enmity and rebellion he sent with her women in men's garb to .escort her to Medina

By giving his own personal malice the garb of fundamental differences Man not only deceives others but also tries to keep himself under deception, and in these conditions such a delicate situation arises that a man fails to distinguish and separate his personal malice from a fundamental difference but easily mixing them together considers that he has followed the Command of Allah, and In this way he satisfies his passion for vengeance as well. But Amir al-mu'minin's discerning eyes never got deceived nor did they willingly deceive themselves. Thus, on an occasion when after prostrating the opponent he placed himself on his bosom the vanquished opponent spat on his face. As man his rage should have risen and his band should have moved quicker but instead of being enraged he got off from the man's bosom lest his action would be tarnished by personal feeling, and slayed him only after the anger had .subsided

There is nothing in common between combat and encounter and reclusion and God-fearing because one shows valour and courage while the other supplication and submission. But Amir al-mu'minin was a unique combination of both these qualities as his hands that were bound in devotion were equally active in the battle-field, and side by side with relaxing in seclusion for devotion he was a common visitor of the field of action. The scene of the Night of Harir puts human wit in astonishment and wonder when closing his eyes to the bloody action around he spread his prayer cloth and engaged himself in prayer with full peace of mind and heart while arrows were darting off sometimes over his head and sometimes from his right or left. But he remained engaged in Allah's remembrance without any fear or apprehension. After finishing he again cast his hand on the sword's handle and the fierce battle that then followed in unparalleled in history. The position was that on all sides there was such hue and cry and fleeing activity that even voices falling on the ears could not be discerned. Of course, after every moment or so his own call of Allahu Akbar rose in the atmosphere and resounded in the ears, and every such call meant death of a foe. Those who counted these calls of takbir recorded their number as five hundred and .twenty three

The taste for learning and God-knowing does not combine with material activity but Amir al-mu'minin adorned the meetings of learning and scholarship along with war-like pursuits, and he watered the field of Islam with springs of learning and truth along .(with shedding streams of blood (in battles

Where there is perfection of learning, then even if there is not complete absence of action, there must no doubt exist shortness of action. but Amir al-mu'minin treaded the field of knowledge and action equally, as has been already shown in ash-Shafi'i's .verse

Examples of harmony in utterance and action are quite rare but Amir al-mu'minin's :action preceded his utterance, as he himself says

O people I do not exhort you to any action but that I myself first proceed towards it .before you and do not desist you from any matter but that I first desist from it myself

As soon as we think of a recluse and a pious man we visualise a face full of frowns because for piety severity of temper and hardness of face are inseparable so much so that the thought of a smile on the lips of a pious man is regarded as a sin. But despite extreme piety and self-denial Amir al-mu'minin always had such appearance that his light temper and brightness of face was apparent from his looks and his lips always .bore playful smile

He never showed frowns on his fore-head like the dry recluse, so much so that when people could not find any defect in him this very lightness of temper was taken to be .his fault, while hard temper and bitter face was held to be a virtue

If a man possesses cheerful heart and joyous temper he cannot command authority over others; but Amir al-mu'minin's cheerful face was so full of awe and dignity that no eye could face it. Once Mu'awiyah tauntingly said "Allah bless 'Ali. He was a man of cheerful taste," then Qays ibn Sa'd retorted. "By Allah despite cheerful disposition and entertaining countenance he was more awe-inspiring than a hungry lion and this awe .was due to his piety not like your awe over the non-descripts of Syria



Where there is rule and authority there is also a crowd of servants and workers, checks of grandeur and eminence with equipment of pageantry but Amir al-mu'minin's period of rule was an example of the highest simplicity

In him people saw only a tattered turban in place of a Royal Crown, patched apparel in place of the regal robes and the floor of earth in place of the ruler's throne. He never liked grandeur and pageantry nor allowed show of external grandiosity. Once he was passing on a horse back when Harb ibn Shurahbil started walking with him and began talking. Then Amir al-mu'minin said to him, "Get back because walking on foot with me by one like you is mischievous for the ruler (me) and an insult to the believer .((you

In short he was such a versatile personality in whom numerous contradictory qualities had joined together and all the good attributes were centered in their full brightness as though his oneself was a collection of several selves and each self was an astounding protrait of achievement which showed forth the delineation of distinction .in its untained form, and on whose accomplishment one wonders with bewilderment

:A Persian couplet says

The figure of my beloved is so beautiful that when I cast my glance on the body from .head to foot

.Every spot thereof calls my attention claiming to be the most enchanting

**Footnote**

**SELECTION FROM THE SERMONS OF AMIR AL-MU`MININ `ALI IBN ABI TALIB (P.B.U.H.)  
AND HIS INJUNCTION**

**SERMON 1**

**abstract**

p: ۵۴

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

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

**in English**

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

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

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

When Almighty created the openings of atmosphere expanse of firmament and strata of winds He flowed into it water whose waves were stormy and whose surges leapt one over the other. He loaded it on dashing wind and breaking typhoons ordered them to shed it back (as rain) gave the wind control over the vigour of the rain and acquainted it with its limitations. The wind blew under it while water flowed furiously .over it

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

## The Creation of the Angels

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

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

## Description of the Creation of Adam

Allah collected from hard soft sweet and sour earth clay which He dripped in water till it got pure and kneaded it with moisture till it became gluey. From it He carved an image with curves joints limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit whereupon it took the pattern of a human being with mind that governs him intelligence which he makes use of limbs that serve him organs that change his position sagacity that differentiates between truth and untruth tastes and smells colours and species. He is a mixture of clays of different colours cohesive materials divergent contradictories and differing properties like heat cold softness and hardness

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

Be prostrate towards Adam and they prostrated except Iblis (Satan)." (Qur'an ٢:٣٤;"  
(٧:١١; ١٧:٦١; ١٨:٥٠; ٢٠:١١٦

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

(Verily you have been allowed time till the known Day." (Qur'an ١٥:٣٨; ٣٨:٨١"

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

#### Allah chooses His Prophets

From his (Adam's) progeny Allah chose prophets and took their pledge for his revelation and for carrying His message as their trust. In course of time many people perverted Allah's trust with them and ignored His position and took compeers along with Him.Satan turned them away from knowing Him and kept them aloof from His worship. Then Allah sent His Messengers and series of His prophets towards them to get them to fulfil the pledges of His creation to recall to them His bounties to exhort

them by preaching to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence namely the sky which is raised over them the earth that is placed beneath them means of living that sustain them deaths that make them die ailments that turn them old and incidents that successively betake them

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

### The Prophethood of Muhammad

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

Then Allah chose for Muhammad peace be upon him and on his progeny to meet Him selected him for His own nearness regarded him too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honour. Allah may shower His blessing on him and his progeny

### The Holy Qur'an and Sunnah

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

In it there are some verses whose knowledge (١) is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book (٢) but its repeal is signified by the Prophet's action (sunnah) or that which appears compulsory according to the Prophet's action but the Book allows not following it. Or there are those which are obligatory in a given time but not so after that time. Its prohibitions also differ. Some are major regarding which there exists the threat of fire (Hell) and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allah) but they are capable of being expanded

[ ١ ] ومن خطبه له عليه السلام

يذكر فيها ابتداء خلق السماء والأرض، وخلق آدم عليه الصلاة والسلام وفيها ذكر الحج

وتحتوى على حمد الله، وخلق العالم، وخلق الملائكة، واختيار الانبياء، ومبعث النبي، والقرآن، والاحكام الشرعيه

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مَدْحَتَهُ الْقَائِلُونَ، وَلَا يُحْصَى نِعْمَاهُ الْعَادُونَ، وَلَا يُؤَدَّى حَقُّهُ الْمُجْتَهِدُونَ، الَّذِي لَا يُدْرِكُهُ بُعْدُ الْهَمِّمْ، وَلَا يَنَالُهُ غَوْصُ الْفِطَنِ، الَّذِي لَيْسَ لِحَدِّ مَحْدُودٍ، وَلَا نَعْتِ مَوْجُودٍ، وَلَا وَقْتِ مَعْدُودٍ، وَلَا أَجَلٍ مَمْدُودٍ. فَطَرَ الْخَلَائِقَ (١) بِقُدْرَتِهِ، وَنَسَرَ الرِّيَّاحَ بِرَحْمَتِهِ، وَوَتَدَّ (٢) بِالصُّخُورِ مِيدَانَ أَرْضِهِ (٣) .

أَوَّلُ الدِّينِ مَعْرِفَتُهُ، وَكَمَالُ مَعْرِفَتِهِ التَّضْيِيقُ بِهِ، وَكَمَالُ التَّضْيِيقِ بِهِ تَوْحِيدُهُ، وَكَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ، وَكَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ، لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُوصُوفِ، وَشَهَادَةِ كُلِّ مُوصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ، فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ، وَمَنْ قَرَنَهُ فَقَدْ ثَنَاهُ، وَمَنْ ثَنَاهُ فَقَدْ جَزَّأَهُ، وَمَنْ جَزَّأَهُ فَقَدْ جَهَلَهُ، وَمَنْ جَهَلَهُ فَقَدْ أَشَارَ إِلَيْهِ، وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ، وَمَنْ قَالَ: «فِيمَ» فَقَدْ ضَمَّنَهُ، وَمَنْ قَالَ: «عَلَامٌ؟» فَقَدْ أَخْلَى مِنْهُ. كَائِنٌ لَا عَنْ حَدِّهِ (٤) ، مَوْجُودٌ لَا عَنْ عَدَمِهِ، مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَتِهِ، وَغَيْرُ كُلِّ شَيْءٍ لَا بِمُزَابَلَتِهِ (٥) ، فَاعْتَلَّ لِـ بِمَعْنَى الْحَرَكَاتِ وَالْأَلْفِ، بَصِيرٌ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْقِهِ، مُتَوَحِّدٌ إِذْ لَا سَيِّكَنَ يَسْتَأْنِسُ بِهِ وَلَا يَسْتَوْحِشُ لِفَقْدِهِ.

## خلق العالم

أَنْشَأَ الْخَلْقَ إِِنْشَاءً، وَابْتَدَأَهُ ابْتِدَاءً، بِلَا رَوِيَّهِ أَجَالَهَا (٦) ، وَلَا تَجَرِيَّهِ اسْتِغْفَادَهَا، وَلَا حَرَكَهَ أَحَدَتْهَا، وَلَا هَمَامَهَ نَفْسِ (٧) اظْطَرَبَ فِيهَا. أَحْيَا أَلْأَشْيَاءَ لِأَوْقَاتِهَا، وَلَأَمَّ (٨) بَيْنَ مُخْتَلِفَاتِهَا، وَعَوَّزَ (٩) غَرَائِزِهَا، وَالزَّمَهَا أَشْبَاحَهَا، عَالِمًا بِهَا قَبْلَ ابْتِدَائِهَا، مُحِيطًا بِجُدُودِهَا وَابْتِهَائِهَا، عَارِفًا بِقَرَائِنِهَا وَأَخْبَائِهَا (١٠) . ثُمَّ أَنْشَأَ سُبْحَانَهُ فَتَقَى الْأَجْوَاءَ، وَشَقَّ الْأَرْجَاءَ، وَسَكَّائِكَ (١١) الْهَوَاءِ، فَأَجْرَى فِيهَا مَاءً مُتَلَطِّمًا تَيَّارُهُ (١٢) ، مُتْرَاكِمًا زَخَّارُهُ (١٣) ، حَمَلَهُ عَلَى مَتْنِ الرِّيحِ الْعَاصِ فِيهِ، وَالرَّزْزَعِ (١٤) الْقَاصِ فِيهِ، فَأَمَرَهَا بِرَدِّهِ، وَسَلَطَهَا عَلَى شَدِّهِ، وَقَرَنَهَا إِلَى حَدِّهِ، الْهَوَاءَ مِنْ تَحْتِهَا فَتَبَّقَ (١٥) ، وَالْمَاءَ مِنْ فَوْقِهَا دَفِيقٌ (١٦) . ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحًا اعْتَقَمَ مَهَبُهَا (١٧) ، وَأَدَامَ مُرَبَّهَا (١٨) ، وَأَعْصَفَ مَجْرَاهَا، وَأَبْعَدَ مَنْشَاهَا، فَأَمَرَهَا بِتَصْفِيهِ فِيهِ (١٩) الْمِيَاءِ الرَّخَّارِ، وَإِنْتَارَهُ مَوْجَ الْبِحَارِ، فَمَخَّضَتْهُ (٢٠) مَخْضَ السَّقَاءِ، وَعَصَّيَتْهُ بِهَ عَصِيْفَهَا بِالْفَضَاءِ، تَرُدُّ أَوَّلَهُ عَلَى آخِرِهِ، وَسَاجِيَهُ (٢١) عَلَى مَائِرِهِ (٢٢) ، حَتَّى عَبَّ عِبَابُهُ، وَرَمَى بِالزَّبِيدِ رُكَامَهُ (٢٣) ، فَفَرَعَهُ فِي هَيَوَاءٍ مُنْفَتِحٍ، وَحِوِّ مُنْفَتِحٍ (٢٤) ، فَسَوَّى مِنْهُ سَبْعَ سَيِّمَاتٍ، جَعَلَ سَيِّفَلَاهُنَّ مَوْجًا مَكْفُوفًا (٢٥) ، وَعَلْيَاهُنَّ سَيِّفًا مَحْفُوظًا، وَسَمَكًا مَرْفُوعًا، بَغَيْرِ عَمَدٍ يَدْعُمُهَا، وَلَا دِسَارٍ (٢٦) يَنْظُمُهَا. ثُمَّ زَيَّنَهَا بِزِينَةِ الْكَوَاكِبِ، وَضِيَاءِ الثُّوَابِ (٢٧) ، وَأَجْرَى فِيهَا سِرَاجًا مُسْتَطِيرًا (٢٨) ، وَقَمَرًا مُنِيرًا: فِي فَلَكِكِ دَائِرٍ، وَسَقْفِ سَائِرٍ، وَرَقِيمٍ (٢٩) مَائِرٍ.



ثُمَّ فَتَقَ مَا بَيْنَ السَّمَوَاتِ الْعُلَا، فَمَلَأَهُنَّ أَطْوَاراً مِنْ مَلَائِكَتِهِ: مِنْهُمْ سُجُودٌ لَا يَزْكُمُونَ، وَرُكُوعٌ لَا يَنْتَصِبُونَ، وَصَافُونَ (٣٠) لَا يَتَزَايَلُونَ (٣١)، وَمُسَدِّبُحُونَ لَا يَسْأَمُونَ، لَا يَعْشَاهُمْ نَوْمُ الْعُيُونِ، وَلَا سِيَهُوَ الْعُقُولِ، وَلَا فَتْرَةُ الْأَبْدَانِ، وَلَا غَفْلَةُ النَّسْيَانِ. وَمِنْهُمْ أُمْنَاءٌ عَلَى وَجْهِهِ، وَالسِّتَّةُ إِلَى رُسُلِهِ، وَمُخْتَلِفُونَ بِقِصَائِهِ وَأَمْرِهِ. وَمِنْهُمْ الْحَفَظَةُ لِعِبَادِهِ، وَالسَّدَنَةُ (٣٢) لِأَبْوَابِ جَنَانِهِ. وَمِنْهُمْ الثَّابِتَةُ فِي الْأَرْضِينَ السُّفْلَى أَقْدَامُهُمْ، وَالْمَيَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ، وَالخَارِجَةُ مِنَ الْأَقْطَارِ أَرْكَانُهُمْ، وَالْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ، نَاكِسَةٌ دُونَهُ أَبْصَارُهُمْ، مُتَلَفِّعُونَ (٣٣) تَحْتَهُ بِأَجْنِحَتِهِمْ، مَضْرُوبَةٌ بَيْنَهُمْ وَبَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّةِ، وَأَسِيَتَارُ الْقُدْرَةِ، لَا يَتَوَهَّمُونَ رَبَّهُمْ بِالتَّصْوِيرِ، وَلَا يُجْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ، وَلَا يُحَدِّثُونَ بِالْأَمَاكِنِ، وَلَا يُشِيرُونَ إِلَيْهِ بِالتَّنَاطُرِ.

صفه خلق آدم عليه السلام

ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزْنِ (٣٤) الْأَرْضِ وَسِدِّهَا، وَعَدْبِهَا وَسَبْخِهَا (٣٥)، تُزِيئَةً سَنَهَا (٣٦) بِالْمَاءِ حَتَّى خَلَصَتْ، وَلَا طَهَا (٣٧) بِالْبَلَّةِ (٣٨) حَتَّى لَزَبَتْ (٣٩)، فَجَبَلِ مِنْهَا صُورَةَ ذَاتِ أَحْنَاءِ (٤٠) وَوُصُولِ، وَ أَعْضَاءِ وَفُصُولِ: أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ، وَأَصِيدَلَدَهَا (٤١) حَتَّى صَلَّصَلَتْ (٤٢)، لِوَقْتِ مَعْدُودِ، وَأَجِلِ مَعْلُومِ، ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ فَمَثَلَتْ (٤٣) إِنْسَاناً ذَا أَذْهَانٍ يُجِيلُهَا، وَفَكَرٍ يَتَصَيَّرُ بِهَا، وَجَوَارِحٍ يَخْتَدِمُهَا (٤٤)، وَ أَدْوَاتٍ يُقَلِّبُهَا، وَ مَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ، وَالْأَذْوَاقِ وَالْمَشَامِ، وَالْمَأَلْوَانِ وَالْأَجْنِاسِ، مَعْجُوناً بِطِينَةِ الْمَأَلْوَانِ الْمُخْتَلَفَةِ، وَالْأَشْبَاهِ الْمُؤْتَلَفَةِ، وَالْأَضْدَادِ الْمُتَعَادِيَةِ، وَالْأَخْلَاطِ الْمُتَبَايِنَةِ، مِنَ الْحَرِّ وَالْعَبْرِدِ، وَالْبَلَّةِ وَالْجُمُودِ، وَاسْتَأْدَى (٤٥) اللَّهُ سُبْحَانَهُ الْمَلَائِكَةَ وَدِيَعَتَهُ لَدَيْهِمْ، وَعَهْدَ وَصِيَّتِهِ إِلَيْهِمْ، فِي الْإِذْعَانِ بِالسُّجُودِ لَهُ، وَالخُنُوعِ لِتَكْرِمَتِهِ، فَقَالَ سُبْحَانَهُ: (اسْجُدُوا لِلآدَمِ فَسَجَدُوا إِلَّا إِبْلِيسَ) اعْتَرَتْهُ الْحَمِيَّةُ، وَغَلَبَتْ عَلَيْهِمُ الشَّقْوَةُ، وَتَعَزَّزَ بِخَلْقِهِ النَّارِ، وَاسْتَوَهَنَ خَلْقَ الصَّلْصَالِ، فَأَعْطَاهُ اللَّهُ النَّظْرَةَ اسْتِحْقَاقاً لِلشُّخْطِ، وَاسْتِثْمَاماً لِلْبَيْتِ، وَإِنْجَازاً لِلْعَدَةِ، فَقَالَ: (إِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ). ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَاراً أَرْغَدَ فِيهَا عَيْشُهُ، وَآمَنَ فِيهَا مَحَلَّتُهُ، وَحَدَّرَهُ إِبْلِيسَ وَعَدَاوَتَهُ، فَاعْتَرَتْهُ (٤٦) عَدُوَّةٌ نَفَاسَةٌ عَلَيْهِ بِدَارِ الْمَقَامِ، وَمُرَافَقَةٍ الْأَبْرَارِ، فَبَاعَ الْيَقِينَ بِشَكِّهِ، وَالْعَزِيمَةَ بِوَهْنِهِ، وَاسْتَبَدَلَ بِالْجَدَلِ (٤٧) وَجَلًّا (٤٨)، وَبِالْإِعْتِرَارِ نَدماً. ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ، وَلَقَاهُ كَلِمَةً رَحْمَتِهِ، وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ، وَأَهْبَطَهُ إِلَى دَارِ الْبَيْتِ، وَتَنَاسَلَ الدَّرِّيَّةَ.

اختيار الانبياء واضطفي سبحانه من ولده انبياء اخذ على الوحي ميثاقهم (٤٩) ، وعلى تبليغ الرساله امانتهم، كما يدل أكثر خلقه عهد الله إليهم، فجهلوا حقه، واتخذوا الأنداد (٥٠) معه، واجتالهم (٥١) الشياطين عن معرفته، واقتطعتهم عن عبادته، فبعث فيهم رسوله، وواتر إليهم انبياءه، ليس تأدوهم (٥٢) ميثاق فطرتهم، ويذكرهم منسى نعمته، ويحتجوا عليهم بالتبليغ، ويثيروا لهم دفائن العقول، ويروهم آيات المقدره: من سقف فوقهم مرفوع، ومهاد تحتهم موضوع، ومعاييش تحيهم، وآجال تفيهم، وأوصاب (٥٣) تهرمهم، وأحداث تبايع عليهم، ولم يخل الله سبحانه خلقه من نبي مرسل، أو كتاب منزل، أو حجه لازمه، أو محجه (٥٤) قائمه، رسل لا تقصر بهم قله عديدهم، ولا كثرة المكذبين لهم: من سابق سمي له من بعده، أو غابر عرفه من قبله. على ذلك نسلت (٥٥) القرون، ومضت الدهور، وسلفت الآباء، وخلفت الأبناء.

مبعث النبي إلى أن بعث الله سبحانه محمداً رسول الله صلى الله عليه وآله لإنجاز عديته (٥٦) وإتمام نبوته، مأخوذاً على النبيين ميثاقه، مشهوره سماته (٥٧) ، كريماً ميلاده. وأهل الأرض يومئذ ملل متفرقه، وأهواء متشبهه، وطرائق متشبهه، بين مشبه لله بخلقهم، أو ملحد (٥٨) في اسمه، أو مشير إلى غيره، فهدهم به من الضلاله، وأنقذهم بمكانه من الجهاله. ثم اختار سبحانه لمحمد صلى الله عليه وآله وسلم لقاءه، ورضى له ما عنده، وأكرمته عن دار الدنيا، ورغب به عن مقام البلوى، فقبضه إليه كريماً رسول الله صلى الله عليه وآله، وخلف فيكم ما خلفت الأنبياء في أممها، إذ لم يتركوهم هملاً، بغير طريق واضح، ولا علم (٥٩) قائم.

القرآن والاحكام الشرعيه

كتاب ربكم فيكم: مبيناً حلاله وحرامه، وفرائضه وفصائله، وناسخه ومنسوخه (٦٠) ، ورخصه وعزائمه (٦١) ، وخاصه وعامه، وعبره وأمثاله، ومرسله ومحدوده (٦٢) ، ومحكمه ومتشابهه (٦٣) ، مفسراً مجمله، ومبيناً عوامضه. بين مأخوذ ميثاق علمه، وموسع على العباد في جهله (٦٤) ، وبين مثبت في الكتاب فوضه، ومعلوم في السنه نسخه، وواجب في السنه أخذه، ومرخص في الكتاب تركه، وبين واجب بوقته، وزائل في مسد تقبله، ومباين بين مكارمه، من كبير أو عدى عليه نيرانه، أو ص غير أرضه له غفرانه، وبين مقبول في أدناه، وموسع في أفصاه.

آغاز آفرینش آسمان و...

عجز انسان از شناخت ذات خدا سپاس خداوندی که سخنوران از ستودن او عاجزند، و حسابگران از شمارش نعمتهای او ناتوان، و تلاشگران از ادای حق او درمانده اند، خدایی که افکار ژرف اندیش، ذات او را درک نمی کنند و دست غواصان دریای علوم به او نخواهد رسید. پروردگاری که برای صفات او حد و مرزی وجود ندارد، و تعریف کاملی نمی توان یافت و برای خدا وقتی معین، و سرآمدی مشخص نمی توان تعیین کرد. مخلوقات را با قدرت خود آفرید، و با رحمت خود باها را به حرکت درآورد و به وسیله کوه ها اضطراب و لرزش زمین را به آرامش تبدیل کرد.

دین و شناخت خدا سرآغاز دین خداشناسی است، و کمال شناخت خدا، باور داشتن او، و کمال باور داشتن خدا، شهادت به یگانگی اوست، و کمال توحید (شهادت بر یگانگی خدا) اخلاص، و کمال اخلاص، خدا را از صفات مخلوقات جدا کردن است، زیرا هر صفتی نشان می دهد که غیر از موصوف، و هر موصوفی گواهی می دهد که غیر از صفت است، پس کسی که خدا را با صفت مخلوقات تعریف کند او را به چیزی نزدیک کرده، و با نزدیک کردن خدا به چیزی، دو خدا، مطرح شده، و با مطرح شدن دو خدا، اجزایی برای او تصور نموده، و با تصور اجزا برای خدا، او را نشناخته است. و کسی که خدا را نشناسد به سوی او اشاره می کند و هر کس به سوی خدا اشاره کند، او را محدود کرده، به شمارش آورد. و آن کس که بگوید خدا در چیست؟ او را در چیز دیگری پنداشته است، و کسی که بپرسد خدا بر روی چه چیزی قرار دارد؟ به تحقیق جایی را خالی از او در نظر گرفته است، در صورتیکه خدا همواره بوده، و از چیزی بوجود نیامده است

با همه چیز هست، نه اینکه همنشین آنان باشد، و با همه چیز فرق دارد نه اینکه از آنان جدا و بیگانه باشد. انجام دهنده همه کارهاست، بدون حرکت و ابزار و وسیله، بیناست حتی در آن هنگام که پدیده ای وجود نداشت، یگانه و تنهاست، زیرا کسی نبوده تا با او انس گیرد، و یا از فقدانش وحشت کند.

آفرینش جهان (اول- راههای خداشناسی) خلقت را آغاز کرد، و موجودات را بیافرید، بدون نیاز به فکر و اندیشه ای، یا استفاده از تجربه ای، بی آنکه حرکتی ایجاد کند، و یا تصمیمی مضطرب در او راه داشته باشد جهان را آفرید. برای پدید آمدن موجودات، وقت مناسبی قرار داد، و موجودات گوناگون را هماهنگ کرد، و در هر کدام، گزینه خاص خودش را قرار داد، و غرایز را همراه آنان گردانید. خدا پیش از آن که موجودات را بیافریند، از تمام جزئیات و جوانب آنها آگاهی داشت، و حدود و پایان آنها را می دانست، و از اسرار درون و بیرون پدیده ها، آشنا بود.

سپس خدای سبحان طبقات فضا را شکافت، و اطراف آن را باز کرد، و هوای به آسمان و زمین راه یافته را آفرید، و در آن آبی روان ساخت، آبی که امواج متلاطم آن شکننده بود، که یکی بر دیگری می نشست، آب را بر بادی طوفانی و شکننده نهاد، و باد را به باز گرداندن آن فرمان داد، و به نگهداری آب مسلط ساخت، و حد و مرز آن را به خوبی تعیین فرمود. فضا در زیر تندباد و آب بر بالای آن در حرکت بود، سپس خدای سبحان طوفانی برانگیخت که آب را متلاطم ساخت و امواج آب را پی در پی درهم کوبید، طوفان بشدت وزید، و از نقطه ای دور دوباره آغاز شد، سپس به طوفان امر کرد، تا امواج دریاها را به هر سو روان کند و برهم کوبد، و با همان شدت که در فضا وزیدن داشت، بر امواج آبها حمله ور گردد، از اول آن برمی داشت و به آخرش می ریخت. و آبهای ساکن را به امواج سرکش برگرداند. تا آنجا که آبها روی هم قرار گرفتند، و چون قله های بلند کوهها بالا آمدند، امواج تند کفهای برآمده از آبها را در هوای باز، و فضای گسترده بالا برد، که از آن هفت آسمان را پدید آورد. آسمان پایین را چون موج مهارشده، و آسمانهای بالا را مانند سقفی استوار و بلند قرار داد، بی آنکه نیازمند به ستونی باشد، یا میخهایی که آنها را استوار کند، آنگاه فضای آسمان پایین را به وسیله نور ستارگان درخشنده، زینت بخشید، و در آن چراغی روشنایی بخش، و ماهی درخشان، به حرکت درآورد، که همواره در مدار فلکی گردنده و برقرار، و سقفی متحرک، و صفحه ای بی قرار، به گردش خود ادامه دهند.

دوم- شگفتی خلقت فرشتگان سپس آسمانهای بالا را از هم گشود، و از فرشتگان گوناگون پر نمود، گروهی از فرشتگان همواره در سجده اند و رکوع ندارند و گروهی در رکوعند و یارای ایستادن ندارند، و گروهی در صفهایی ایستاده اند که پراکنده نمی شوند، و گروهی همواره تسبیح گویند و خسته نمی شوند، و هیچگاه خواب به چشمشان راه نمی یابد، و عقلهای آنان دچار اشتباه نمی گردد، بدنهای آنان دچار سستی نشده، و آنان دچار بی خبری برخاسته از فراموشی نمی شوند. برخی از فرشتگان، امینان وحی الهی، و زبان گویای وحی برای پیامبران می باشند، که پیوسته برای رساندن حکم و فرمان خدا در رفت و آمدند جمعی از فرشتگان حافظان بندگان، و جمعی دیگر دربانان بهشت خداوندند، بعضی از آنها پاهایشان در طبقات پایین زمین قرار داشته، و گردنهایشان از آسمان فراتر، و ارکان وجودشان از اطراف جهان گذشته، و عرش الهی بر دوشهایشان استوار است، برابر عرش خدا دیدگان به زیر افکنده، و در زیر آن، بالها را به خود پیچیده اند، میان این دسته از فرشتگان با آنها که در مراتب پایین تری قرار دارند، حجاب عزت و پرده های قدرت، فاصله انداخته است. هرگز خدا را با وهم و خیال، در شکل و صورتی

نمی پندارند، و صفات پدیده ها را بر او روا نمی دارند، هرگز خدا را در جایی محدود نمی سازند، و نه با همانند آوردن به او اشاره می کنند.

سوم- شگفتی آفرینش آدم (ع) و ویژگیهای انسان کامل سپس خداوند بزرگ، خاکی از قسمتهای گوناگون زمین، از قسمتهای سخت و نرم، شور و شیرین، گرد آورد، آب بر آن افزود تا گلی خالص و آماده شد، و با افزودن رطوبت، چسبناک گردید، که از آن، اندامی شایسته، و عضوهایی جدا و به یکدیگر پیوسته آفرید آن را خشکانید تا محکم شد، خشکاندن را ادامه داد تا سخت شد، و تا زمانی معین، و سرانجامی مشخص، اندام انسان کامل گردید، آنگاه از روحی که آفرید در آن دمید تا به صورت انسانی زنده درآمد، دارای نیروی اندیشه، که وی را به تلاش اندازد، و دارای افکاری که در دیگر موجودات، تصرف نماید به انسان اعضاء و جوارحی بخشید، که در خدمت او باشند، و ابزاری عطا فرمود، که آنها را در زندگی بکار گیرد، قدرت تشخیص به او داد تا حق و باطل را بشناسد، و حواس چشایی، و بویایی، و وسیله تشخیص رنگها، و اجناس مختلف در اختیار او قرار داد. انسان را مخلوطی از رنگهای گوناگون، و چیزهای همانند و سازگار، و نیروهای متضاد، و مزاجهای گوناگون، گرمی، سردی، تری، و خشکی، قرار داد.

سپس از فرشتگان خواست تا آنچه در عهده دارند انجام دهند، و عهده‌ی را که پذیرفته اند وفا کنند، اینگونه که بر آدم سجده کنند، و او را بزرگ بشمارند، و فرمود: (بر آدم سجده کنید پس فرشتگان همه سجده کردند جز شیطان) غرور و خود بزرگ بینی او را گرفت، و شقاوت و بدی بر او غلبه کرد، و به آفرینش خود از آتش افتخار نمود، و آفرینش انسان از خاک را پست شمرد، خداوند برای سزاوار بودن شیطان به خشم الهی، و برای کامل شدن آزمایش، و تحقق وعده‌ها، به او مهلت داد و فرمود: (تا روز رستاخیز مهلت داده شدی)

چهارم- آدم (ع) و داستان بهشت سپس خداوند آدم را در خانه‌ای مسکن داد که زندگی در آن گوارا بود، جایگاه او را امن و امان بخشید، و او را از شیطان و دشمنی او ترساند، پس شیطان او را فریب داد. بدان علت که از زندگی آدم در بهشت و همنشینی او با نیکان حسادت ورزید. پس آدم (ع) یقین را به تردید، و عزم استوار را به گفته‌های ناپایدار شیطان فروخت، و شادی خود را به ترس تبدیل کرد، که فریب خوردن برای او پشیمانی آورد، آنگاه خدای سبحان در توبه را بر روی آدم گشود، و کلمه رحمت، بر زبان او جاری ساخت، و به او وعده بازگشت به بهشت را داد، و آدم را به زمین، خانه آزمایشها و مشکلات، فرود آورد، تا ازدواج کند، و فرزندان پدید آورد، و خدای سبحان از فرزندان او پیامبرانی برگزیند.

فلسفه بعثت پیامبران (نبوت عامه) خدا پیمان وحی را از پیامبران گرفت، تا امانت رسالت را به مردم برسانند، آنگاه که در عصر جاهلیتها، بیشتر مردم، پیمان خدا را نادیده انگاشتند، و حق پروردگار را نشناختند، و برابر او به خدایان دروغین روی آوردند، و شیطان مردم را از معرفت خدا باز داشت، و از پرستش او جدا کرد، خداوند پیامبران خود را مبعوث فرمود، و هر چند گاه متناسب با خواسته‌های انسانها رسولان خود را پی در پی اعزام کرد، تا وفاداری به پیمان فطرت را از آنان باز جویند، و نعمتهای فراموش شده را به یاد آورند، و با ابلاغ احکام الهی، حجت را بر آنها تمام نمایند، و توانمندیهای پنهان شده عقلها را آشکار سازند، و نشانه‌های قدرت خدا را معرفی کنند، مانند: سقف بلند پایه آسمانها بر فراز انسانها، گاهواره گسترده زمین در زیر پای آنها، و وسائل و عوامل حیات و زندگی، و راههای مرگ و مردن، و مشکلات و رنجهای پیرکننده، و حوادث پی در پی، که همواره بر سر راه آدمیان است، خداوند هرگز انسانها را بدون پیامبر، یا کتابی آسمانی، یا برهانی قاطع، یا راهی استوار، رها نساخته است، پیامبرانی که با اندک بودن یاران، و فراوانی انکارکنندگان، هرگز در انجام

وظیفه خود کوتاهی نکردند، بعضی از پیامبران، بشارت ظهور پیامبر آینده را دادند، و برخی دیگر را پیامبران گذشته معرفی کردند،

بدینگونه قرن‌ها پدید آمد، و روزگاران سپری شد، پدران رفتند و فرزندان جای آنها را گرفتند. فلسفه بعثت پیامبر خاتم (ص) تا اینکه خدای سبحان، برای وفای به وعده خود، و کامل گردانیدن دوران نبوت، حضرت محمد (که درود خدا بر او باد) را مبعوث کرد، پیامبری که از همه پیامبران پیمان پذیرش نبوت او را گرفته بود، نشانه‌های او شهرت داشت، و تولدش بر همه مبارک بود. روزگاری که مردم روی زمین دارای مذاهب پراکنده، خواسته‌های گوناگون، و روشهای متفاوت بودند، عده‌ای خدا را به پدیده‌ها تشبیه کرده، و گروهی نامهای ارزشمند خدا را انکار و به بتها نسبت می‌دادند، و برخی به غیر خدا اشاره می‌کردند، پس خدای سبحان، مردم را به وسیله محمد (ص) از گمراهی نجات داد و هدایت کرد، و از جهالت‌های رهایی بخشید.

پس دیدار خود را برای پیامبر (ص) برگزید، و آنچه نزد خود داشت برای او پسندید، و او را با کوچ دادن از دنیا گرامی داشت، و از گرفتاریها و مشکلات رهایی بخشید و کریمانه قبض روح کرد. ضرورت امامت پس از پیامبران الهی رسول گرامی اسلام، در میان شما مردم جانشینانی برگزید که تمام پیامبران گذشته برای امتهای خود برگزیدند، زیرا آنها هرگز انسانها را سرگردان رها نکردند و بدون معرفی راهی روشن، و نشانه‌های استوار، از میان مردم نرفتند. ویژگیهای قرآن و احکام اسلام کتاب پروردگار میان شماست، که بیان کننده حلال و حرام، واجب و مستحب، ناسخ و منسوخ، مباح و ممنوع، خاص و عام، پندها و مثلها، مطلق و مقید، محکم و متشابه می‌باشد، عبارت مجمل خود را تفسیر، و نکات پیچیده خود را روشن می‌کند، از واجباتی که پیمان شناسایی آن را گرفت، و مستحباتی که آگاهی از آنها لازم نیست، قسمتی از احکام دینی در قرآن واجب شمرده شد که ناسخ آن در سنت پیامبر (ص) آمده، و بعضی از آن، در سنت پیامبر (ص) واجب شده که در کتاب خدا ترک آن مجاز بوده است، بعضی از واجبات، وقت محدودی داشته، که در آینده از بین رفته است، محرمات الهی از هم جدا می‌باشند، برخی از آنها، گناهان بزرگ است که وعده آتش دارد، و بعضی کوچک که وعده بخشش داده است، و برخی از اعمال که اندکش مقبول و در انجام بیشتر آن آزادند.

فلسفه و ره آورد حج: خدا حج خانه محترم خود را بر شما واجب کرد، همان خانه ای که آن را قبله گاه انسانها قرار داده که چونان تشنگان به سوی آن روی می آورند، و همانند کبوتران به آن پناه می برند، خدای سبحان، کعبه را مظهر تواضع بندگان برابر عظمت خویش، و نشانه اعتراف آنان به بزرگی و قدرت خود قرار داد، و در میان انسانها، شنوندگانی را برگزید، که دعوت او را برای حج اجابت کنند، و سخن او را تصدیق نمایند، و پای بر جایگاه پیامبران الهی نهند، همانند فرشتگانی که بر گرد عرش الهی طواف می کنند، و سوده‌های فراوان، در این عبادتگاه و محل تجارت زائران، به دست آورند، و به سوی وعده گاه آمرزش الهی بشتابند، خدای سبحان، کعبه را برای اسلام، نشانه گویا، و برای پناهندگان خانه امن و امان قرار داد، ادای حق آن را واجب کرد، و حج بیت الله را واجب شمرد، و بر همه شما انسانها مقرر داشت، که به زیارت آن بروید، و فرمود: (آن کس که توان رفتن به خانه خدا را دارد، حج بر او واجب است و آن کس که انکار کند، خداوند از همه جهانیان بی نیاز است)

### Footnote

"The foremost in religion (din) is His knowledge." The literal meaning of din is "obedience and its popular sense is code whether literal sense is taken or the popular one in either case if the mind is devoid of any conception of Divinity there would be no question of obedience nor of following any code; because when there is no aim there is no point in advancing towards it; where there is no object in view there is no sense in making efforts to achieve it. Nevertheless when the nature and guiding faculty of man bring him in contact with a superior Authority and his taste for obedience and impulse of submission subjugates him before a Deity he finds himself bound by certain limitations as against abject freedom of activity. These very limitations are din (Religion) whose point of commencement is knowledge of Allah and acknowledgement of His Being".<sup>(۱)</sup>



After pointing out the essentials of Divine knowledge Amir al-mu'minin has described its important constituents and conditions. He has held those stages of such knowledge which people generally regard as the point of highest approach to be insufficient. He says that its first stage is that with the natural sense of search for the unknown and the guidance of conscience or on hearing from the followers of religions an image of the Unseen Being known as Allah is formed in the mind. This image in fact is the forerunner of the obligation to thinking and reflection and to seeking His knowledge. But those who love idleness or are under pressure of environment do not undertake this search despite creation of such image and the image fails to get testified. In this case they remain deprived of Divine knowledge and since their inaccess to the stage of testifying after the formation of image is by volition they deserve to be questioned about it. But one who is moved by the power of this image goes further and considers thinking and reflection necessary. In this way one reaches the next stage in the attainment of Divine knowledge namely to search for the Creator through diversification of creation and species of creatures because every picture is a solid and inflexible guide to the existence of its painter and every effect to the action of its cause. When he casts his glance around himself he does not find a single thing which might have come into existence without the act of a maker so much so that he does not find the sign of a footstep without a walker nor a construction without a builder. How can he comprehend that this blue sky with the sun and the moon in its expanse and the earth with the exuberance of its grass and flowers could have come into existence without the action of a Creator. Therefore after observing all that exists in the world and the regulated system of the entire creation no one can help concluding that there is a Creator for this world of diversities because existence cannot come out of non-existence nor can existence sprout forth from nothingness

:The Holy Qur'an has pointed to this reasoning thus

What! about Allah is there any doubt the Originator of the heavens and the earth . . ." (۱۴:۱) .(؟. . ."

But this stage would also be insufficient if this testimony in favour of Allah is tarnished .by belief in the divinity of some other deity

The third stage is that His existence should be acknowledged along with belief in Unity and Oneness. Without this the testimony to Allah's existence cannot be complete because if more gods are believed in He would not be One whereas it is necessary that He should be One. The reason is that in case of more than one god the question would arise whether one of them created all this creation or all of them together. If one of them created it there should be some differential to distinguish him otherwise he would be accorded preferential position without reason which is unacceptable to the mind. If all have created it collectively then the position has only two forms; either he cannot perform his functions without the assistance of others or he is above the need for their assistance. The first case means his incapability and being in need of others while the other case means that they are several regular performers of a single act and the fallacy of both has already been shown. If we assume that all the gods performed the act of creation by dividing among themselves then in this case all the creation will not bear the same relationship towards the creator since each creature will bear relationship only to its own creator whereas every creature should have one and the same relationship to all creators. This is because all the creation should have one and the same relationship to all the creators as all the created in their capacity to accept effect and all the creators in their capacity to produce effect should be similar. In short there is no way but to acknowledge Him as One because in believing in numerous creators there remains no possibility of the existence of any other thing and destruction proves implicit for the earth the sky and everything in :creation. Allah the glorified has expressed this argument in the following words

Had there been in (the heavens and the earth [other] ) gods except Allah they both"  
.(had been in disorder. . ." (Qur'an ۲۱:۲۲

The fourth stage is that Allah should be regarded free of all defects and deficiencies  
and devoid of body form illustration similarity position of place or time motion stillness  
incapability and ignorance because there can be no deficiency or defect in the perfect  
( Being nor can anyone be deemed ( ۳۶

like Him because all these attributes bring down a being from the high position of the  
Creator to the low position of the created. That is why along with Unity Allah has held  
.purity from deficiency of equal importance

.(Say: 'He (Allah) is One (alone"

.Allah the needless

.He begetteth not nor is He begotten

.(And there is none like unto Him" (Qur'an ۱۱۲:۱-۴

Vision perceiveth Him not and He perceiveth (all) vision; He is the Subtle the All-"  
.(aware" (Qur'an ۶:۱۰۴

So coin ye not any similitudes to Allah; verily Allah knoweth (every thing) and ye know"  
.(not." (Qur'an ۱۶:۷۴

Nothing whatsoever (is there) like the like of Him; and He (alone) is the All-hearing. . ."  
(and the All-seeing." (Qur'an ۴۲:۱۱

The fifth stage of completing His Knowledge is that attributes should not be put in Him  
from outside lest there be duality in His Oneness and deviating from its proper  
connotation Unity may fall in the labyrinth of one in three and three in one because  
His Being is not a combination of essence and form so that attribute may cling to Him  
like smell in the flowers or brightness in the stars. Rather He is the fountain head of all  
attributes and needs no medium for manifestation of His perfect Attributes. If He is  
named Omniscient it is because the signs of his knowledge are manifest. If He is

called Omnipotent it is because every particle points to His Omnipotence and Activity and if to Him is attributed the power to listen or to see it is because the cohesion of the entire creation and its administration cannot be done without hearing or seeing but the existence of these attributes in Him cannot be held to be in the same way as in the creation namely that He should be capable to know only after He acquires knowledge or He should be powerful and strong only after energy runs into His limbs because taking attributes as separate from His Being would connote duality and where there is duality unity disappears. That is how Amir al-mu'minin has rejected the idea of attributes being addition to His Being presented Unity in its true significance and did not allow Unity to be tainted with stains of multiplicity. This does not mean that adjectives cannot at all be attributed to Him as this would be giving support to those who are groping in the dark abyss of negativism although every nook and corner in the entire existence is brimming with His attributes and every particle of creation stands witness that He has knowledge He is powerful He hears He sees. He nurtures under His care and allows growth under His mercy. The intention is that for Him nothing can be suggested to serve as an adjunct to Him because His self includes attributes and His attributes connote His Self. Let us learn this very theme in the words of al-Imam Abu `Abdillah Ja`far ibn Muhammmad as-Sadiq (p.b.u.h.) comparing it with the belief in Unity adopted by other religions and then appreciate .who is the exponent of the true concept of Unity

:The Imam says

Our Allah the Glorified the Magnificent has ever had knowledge as His Self even" though there was nothing to know sight as His Self even though there was nothing to know sight as His Self even though there was nothing to behold hearing as His Self even though there was nothing to hear and Potence as His Self even though there was nothing to be under His Potence. When He created the things and the object of knowledge came into existence His knowledge became related to the known hearing related to the heard sight related to the seen and potence related to its object." (at-

(Tawhid by ash-Shaykh as-Saduq p.139

This is the belief over which the Imams of the Prophet's family are unanimous but the majority group has adopted a different course by creating the idea of differentiation between His Self and Attributes. ash-Shahristani says on page ۴۲ of his book Kitab al-  
:milal wa'n-nihal

According to Abu'l-Hasan al-Ash`ari Allah knows through (the attribute of) knowledge is Powerful through activity speaks through speech hears through hearing and sees  
.through sight

If we regard attributes distinct from Self in this manner there would be two alternatives; either the attributes must have existed in Him from ever or they must have occurred later. In the first case we have to recognise as many eternal objects as the attributes which all will share with Him in being eternal but "Allah is above what the people deem Him to have equals." In the second case in addition to subjecting Him to the alternations it would also mean that before the acquiring of the attributes He was neither scient nor powerful nor hearer nor beholder and this runs counter to  
.the basic tenet of Islam

(Allah hath decreed trade lawful and hath forbidden interest. . ." (Qur'an ۲:۲۷۵ . . ."

And when you have finished the prayer remember Allah standing and sitting and"  
(reacting and when ye are secure (from danger) establish prayer . . ." (Qur'an ۴:۱۰۳

O' ye men! eat of what is in the earth lawful and good and follow not the foot-steps of"  
(Satan; for verily he is an open enemy unto you." (Qur'an ۲:۱۶۸

And) say thou: 'I am only a man like you it is revealed unto me that your god is but)"  
one God therefore whosoever desireth to meet his Lord let him do good deeds and  
(associate not any one in the worship of his Lord'." (Qur'an ۱۸:۱۱۰

What! enjoin ye upon the people righteousness and ye forget your own selves? Yet"  
(ye read the scripture? What: do ye not understand?" (Qur'an ۲:۴۴

About the Qur'an Amir al-mu'minin says that it contains description of the . (۲)  
permitted and the forbidden acts such as "Allah has allowed sale and purchase but  
".prohibited usury

It clarifies obligatory and optional acts such as "when you have finished the prayer (of  
fear) remember Allah rising sitting or lying and when you feel safe (from the enemy)  
".(then say the prayers (as usual

Here prayer is obligatory while other forms of remembering (Allah) are optional. It has  
repealing and repealed verses such as about the period of seclusion after husband's  
death "four months and ten days" or the repealed one such as "till one year without  
going out" which shows that this period of seclusion should be one year. In particular  
places it permits the forbidden such as "whoever is compelled without being wilfully  
".wrongful or transgressor commits no sins

It has positive injunctions such as "One should not add anyone with Allah in worship."  
It has particular and general injunctions. Particular is the one where the word shows  
generality but the sense is limited such as "I have made you superior over worlds O'  
".Bani Isra'il

Here the sense of "Worlds " is confined to that particular time although the word is  
general in its literal meaning. The general injunctions is one which is extensive in  
meaning such as "Allah has knowledge of everything." It has lessons and illustrations  
lessons such as "Allah caught him in the punishment of this world and the next and  
".there is lesson in it

So seized him Allah with the chastisement in the hereafter and the life before (it).""  
(Qur'an 79:25)

(Verily in this there is a lesson unto him who feareth (Allah)." (Qur'an 79:26"

A kind word and pardon is better than charity that is followed by injury and verily"  
(Allah is Self-sufficient the Most forbearing." (Qur'an 2:263

And remember when We made a covenant with you and raised the 'tur' (the"  
Mountain) above you (saying) 'Hold ye fast that which We have bestowed upon you  
with the strength (of determination) and remember that which is therein so that you  
(may guard (yourself) against evil'." (Qur'an 2:63

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

He it is Who fashioneth you in the wombs (of your mothers) as He liketh; There is no"  
(god but He the All-mighty the All-wise." (Qur'an ۳:۵

Obedience and a fair word; but when the affair is determined then if they be true to"  
(Allah it would certainly be better for them." (Qur'an ۴۷:۲۱)

O' those who believe! It is not lawful for you to inherit women against their will; and"  
do not straiten them in order that ye may take a part of what ye have given unless  
they are guilty of manifest lewdness; but deal kindly with them and if ye hate them it  
(may be that ye hate a thing while Allah hath placed in it abundant good." (Qur'an ۴:۱۹

Say thou (unto the people of the Book) 'Dispute ye with us about Allah; whereas He is"  
our Lord and your Lord and for us are our deeds and for you are your deeds; to Him  
(alone) we are (exclusively) loyal?" (Qur'an ۲:۱۳۹

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

Specific is one where denotation is limited such as Allah says that "the cow should be  
such that it has neither been used for ploughing nor for irrigation fields." There is clear  
and obscure in it. Clear is that which has no intricacy such as "Verily Allah has sway  
over everything " while obscure is that whose meaning has complication such as "the  
Merciful (Allah) occupies the throne " whose apparent meaning gives the impression  
as if Allah is bodily sitting on the Throne although the intention is to press His authority  
and control. In it there are brief injunctions such as "establish prayer" and those of  
.deep meanings such as the verses about which says



That the sense is not known except to Allah and those immersed in knowledge." Then Amir al-mu'minin dilates upon this theme in a different style he says that there are some things in it which are necessary to know such as "So know that there is no god but Allah" and there are others which are not necessary to know such as "alif lam mim" etc. It has also injunctions which have been repealed by the Prophet's action such as "As for your women who commit adultery get four male witnesses and if four witnesses do appear shut such women in the house till death ends their life." This punishment was current in early Islam but was later replaced by stoning in the case of married women. In it there are some injunctions which repealed the Prophet's action such as "Turn your face towards Masjid al-haram" by which the injunction for facing Bayt al-maqdis was repealed. It also contains injunctions which are obligatory only at a particular time after which their obligation ends such as "when the call for prayer is made on Friday then hasten towards remembrance of Allah." It has also indicated grades of prohibitions as the division of sins into light and serious ones - light such as "Tell the believers to lower their eyes" and serious ones such as "whoever kills a Believer wilfully his award is to remain in Hell for ever." It also contains injunctions where a little performance is enough but there is scope for further performance such as "Read the Qur'an as much as you easily can

Verily your Lord certainly is He the All-mighty the All-merciful." (Qur'an ۲۶:۹"

Say thou (O' Our Prophet Muhammad) unto the believer men that they cast down" their gaze and guard their private parts; that is purer for them; verily Allah is All-  
(aware of what (all) ye do." (Qur'an ۲۴:۳۰

Not equal are those of the believers who sit (holding back) other than those hurt and" those who strive in the way of Allah with their wealth and their selves (lives). Allah hath raised the strivers with their wealth and selves (lives) in rank above those sitting (holding back); Unto all (in faith) Allah hath promised good; but those who strive He hath distinguished above those who sit (holding [by]) a great recompense." (Qur'an  
(۴:۹۵

Verily thy Lord knowest that thou standest up (in the Night Prayer) night two-third of" the night and (sometimes) half of it and (sometimes) a third of it and a group of those with thee; and Allah measureth (well) the night and the day; Knoweth He that never can ye take (correct) account of it so turneth He unto you (mercifully) so recite ye whatever be easy (in the prayers) to be read of the Qur'an; Knoweth He that there may be among you sick and others travelling in the earth seeking of the grace of Allah and others fighting in the way of Allah so recite ye as much as it can easily be done of it and establish ye the (regular) prayers and pay ye the (prescribed) poor-rate and offer ye unto Allah a goodly loan; and whatsoever of good ye send on before hand for yourselves ye will (surely) find it with Allah that is the best and the greatest recompense; and seek ye the forgiveness of Allah; Verily Allah is Oft-forgiving the  
(Most Merciful." (Qur'an ۷۳:۲۰

**abstract**

In this very sermon he spoke about Hajj

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

:Thus Allah the glorified said

And (purely) for Allah is incumbent upon mankind the pilgrimage to the House for . . ." those who can afford to journey thither. And whoever denieth then verily Allah is .(Selfsufficiently independent of the worlds" (Qur'an ۳:۹۶

**in English**

Delivered on return from Siffin Arabia before proclamation of Prophethood

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

I stand witness that there is no god but Allah the One. He has no like. My testimony has been tested in its frankness and its essence is our belief. We shall cling to it for ever till we live and shall store it facing the tribulations that overtake us because it is the foundation stone of Belief (iman) and the first step towards good actions and .Divine pleasure. It is the means to keep Satan away

I also stand witness that Muhammad (p.b.u.h.a.h.p.) is His slave and His Prophet. Allah sent him with the illustrious religion effective emblem written Book (١) effulgent light sparkling gleam and decisive injunction in order to dispel doubts present clear proofs administer warning through signs and to warn of punishments. At that time people had fallen in vices whereby the rope of religion had been broken the pillars of belief had been shaken principles had been sacrilegied system had become topsy turvy openings were narrow passage was dark guidance was unknown and darkness .prevailed

Allah was being disobeyed Satan was given support and Belief had been forsaken. As a result the pillars of religion fell down its traces could not be discerned its passages had been destroyed and its streets had fallen into decay. People obeyed Satan and treaded his paths. They sought water from his watering places. Through them Satan's emblems got flying and his standard was raised in vices which trampled the people under their hoofs and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed perplexed ignorant and seduced as though in a good house(٢) with bad neighbours. Instead of sleep they had wakefulness and for antimony they had tears in the eyes. They were in a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honoured. In the same sermon Amir al-mu'minin referred to Al an-Nabi (the :Household of the Holy Prophet) as under

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

In the same Sermon he spoke about the hypocrites

.They sowed vices watered them with deception and harvested destruction

(Al` u Muhammad)

None in the Islamic community can be taken at par with the Progeny (۳) of the Prophet  
..(Alu Muhammad

One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favour exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its centre of return

**in Arabic**

و منها فى ذكر الحج

وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ، الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ، يَرُدُّونَهُ وُزُودَ الْأَنْعَامِ، وَيَأْلَهُونَ إِلَيْهِ (۶۵) وُلُوهَ الْحَمَامِ. جَعَلَهُ سُبْحَانَهُ عَلَامَةً لَتَوَاضَعِهِمْ لِعَظَمَتِهِ، وَإِدْعَائِهِمْ لِعِزَّتِهِ، وَاخْتَارَ مِنْ خَلْقِهِ سُمَّاعًا أَجَابُوا إِلَيْهِ دَعْوَتَهُ، وَصَدَّقُوا كَلِمَتَهُ، وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ، وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ، يُحْرِزُونَ الْأَرْيَاحَ فِي مَتَجِرِ عِبَادَتِهِ، وَيَتَّبِعُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ. جَعَلَهُ سُبْحَانَهُ لِلْإِسْلَامِ عِلْمًا، وَلِلْعَالَمِينَ حَرَمًا، فَرَضَ حَقَّهُ، وَأَوْجَبَ حَجَّهُ، وَكَتَبَ عَلَيْكُمْ وَفَادَتَهُ (۶۶)، فَقَالَ سُبْحَانَهُ: (وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ).

وفيها حال الناس قبل البعثة وصفه آل النبي ثم صفه قوم آخرين

أَحْمَدُهُ اسْتِثْمَامًا لِنِعْمَتِهِ، وَاسْتِشْلَامًا لِعِزَّتِهِ، وَاسْتِعْصَامًا مِنْ مَعْصِيَتِهِ، وَأَسْتَعِينُهُ فَاقَهُ إِلَى كِفَايَتِهِ، إِنَّهُ لَا يَضِلُّ مَنْ هَدَاهُ، وَلَا يَيْتَلُ (١) مَنْ عَيَّادَهُ، وَلَا يَفْتَقِرُ مَنْ كَفَّاهُ؛ فَإِنَّهُ أَرْجِحُ مَا وَزِنَ، وَأَفْضَلُ مَا خَزِنَ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، شَهَادَةً مُمْتَحِنًا إِخْلَاصِيهَا، مُعْتَقِدًا مُصَاصِيهَا (٢)، نَتَمَسَّكَ بِهَا أَيْدَاءَ مَا أَبْقَانَا، وَنَدَّخِرُهَا لِأَهْوِيلِ مَا يَلْقَانَا، فَإِنَّهَا عَزِيمَةُ الْإِيْمَانِ، وَفَاتِحَةُ الْإِحْسَانِ، وَمَرْصَأَةُ الرَّحْمَنِ، وَمَيْدَحَرَةُ الشَّيْطَانِ (٣). وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالذِّينِ الْمَشْهُورِ، وَالْعِلْمِ الْمَأْثُورِ، وَالْكِتَابِ الْمَشِيْطُورِ، وَالنُّورِ السَّاطِعِ، وَالصِّبْيَاءِ اللَّامِعِ، وَالْأَمْرِ الصَّادِعِ، إِزَاحَهُ لِلشُّبُهَاتِ، وَاحْتِجَاجًا بِالْبَيِّنَاتِ، وَتَحْذِيرًا بِاللَّيَّاتِ، وَتَخْوِيفًا بِالْمَثَلَاتِ (٤)، وَالنَّاسُ فِي فِتْنٍ أَنْجِدِمَ (٥) فِيهَا حَبْلُ الدِّينِ، وَتَزَعَزَعَتْ سَوَارِي الْيَقِينِ (٦)، وَاحْتَلَفَ النَّجْرُ (٧)، وَتَشَتَّتَ الْأَمْرُ، وَضَاقَ الْمَخْرَجُ، وَعَمِيَ الْمَضِيدُ، فَالْهَيْدَى خَاطِلٌ، وَالْعَمَى شَاهِلٌ. عُصِي الرَّحْمَنُ، وَنَصَرَ الشَّيْطَانُ، وَخَذِلَ الْإِيْمَانُ، فَانْهَارَتْ دَعَائِمُهُ، وَتَنَكَّرَتْ مَعَالِمُهُ، وَدَرَسَتْ (٨) سُبُلُهُ، وَعَفَتْ شُرُكُهُ (٩). أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ، وَوَرَدُوا مَنَاهِلَهُ (١٠)، بِهِمْ سَارَتْ أَعْلَامُهُ، وَقَامَ لِيَاؤُهُ، فِي فِتْنٍ دَاسَتْهُمْ بِأَحْقَافِهَا (١١)، وَوَطَّنَتْهُمْ بِأَطْلَافِهَا (١٢)، وَقَامَتْ عَلَى سَنَابِكِهَا (١٣)، فَهَمَّ فِيهَا تَائِهُونَ حَائِرُونَ جَاهِلُونَ مَفْتُونُونَ، فِي خَيْرِ دَارٍ، وَشَرِّ جِيرَانٍ، نَوْمُهُمْ سِيْهُودٌ، وَكُحْلُهُمْ دُمُوعٌ، بَارِضٍ عَالِمِهَا مُلْجَمٌ، وَجَاهِلِهَا مُكْرَمٌ. وَمِنْهَا يَعْنِي آلَ النَّبِيِّ عَلَيْهِ صَلَواتُهُ السَّلَامُ هُمْ مَوْضِعُ سِرِّهِ، وَلَجَأُ أَمْرِهِ (١٤)، وَعَعِيْبَةُ عِلْمِهِ (١٥)، وَمَوْئِلُ (١٦) حُكْمِهِ، وَكُهُوفُ كُتُبِهِ، وَجِبَالُ دِيْنِهِ، بِهِمْ أَقْصَامُ انْحِنَاءِ ظَهْرِهِ، وَأَذْهَبَ ارْتِعَادُ فَرَائِصِهِ (١٧). مِنْهَا يَعْنِي بِهَا قَوْمًا آخِرِينَ زَرَعُوا الْفُجُورَ، وَسَيَقُوهُ الْغُرُورَ، وَحَصَّيْدُوا الشُّبُورَ (١٨)، لَا يُقَاسُ بِآلِ مُحَمَّدٍ صَلَّى عَلَيْهِ وَآلِهِ مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ، وَلَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا. هُمْ أَسَاسُ الدِّينِ، وَعِمَادُ الْيَقِينِ، إِلَيْهِمْ يَفِيءُ الْعَالِي (١٩)، وَبِهِمْ يَلْحَقُ التَّالِي. وَلَهُمْ حَصِيْبَاتُ حَقِّ الْوِلَايَةِ، وَفِيهِمْ الْوَصِيْبَةُ وَالْوَرَاثَةُ، لَمَّا أَنْ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ، وَنُقِلَ إِلَى مُتَّقِلِهِ.

پس از بازگشت از صفین

ستایش پروردگار ستایش می کنم خداوند را، برای تکمیل نعمتهای او، و تسلیم بودن برابر بزرگی او، و ایمن ماندن از نافرمانی او، و در رفع نیازها از او یاری می طلبم، زیرا آن کس را که خدا هدایت کند، هرگز گمراه نگردد، و آن را که خدا دشمن دارد، هرگز نجات نیابد، و هر آن کس را که خداوند بی نیاز گرداند، نیازمند نخواهد شد، پس ستایش خداوند از همه چیز گرانسنگ تر، و برترین گنجی است که ارزش ذخیره شدن دارد،

و گواهی می دهم که جز خدای یکتای بی شریک، معبودی نیست، شهادتی که اخلاص آن آزموده، و پاکی و خلوص آن را باور داریم، و تا زنده ایم بر این باور استواریم، و آن را برای صحنه های هولناک روز قیامت ذخیره می کنیم، زیرا شهادت به یگانگی خدا، نشانه استواری ایمان، بازکننده درهای احسان، مایه خشنودی خدای رحمان، و دورکننده شیطان است. ویژگیهای پیامبر اسلام (ص) و شهادت می دهم که محمد (ص) بنده خدا و فرستاده اوست، خداوند او را با دینی آشکار، و نشانه ای پایدار، و قرآنی نوشته شده و استوار، و نوری درخشان، و چراغی تابان، و فرمانی آشکارکننده، فرستاد تا شک و تردیدها را نابود سازد و با دلائل روشن استدلال کند، و با آیات الهی مردم را پرهیز دهد، و از کیفیهای الهی بترساند. شناخت عصر جاهلیت: خدا پیامبر اسلام را زمانی فرستاد، که مردم در فتنه ها گرفتار شده، رشته های دین پاره شده، و ستونهای ایمان و یقین ناپایدار بود، در اصول دین اختلاف داشته، و امور مردم پراکنده بود، راه رهایی دشوار، و پناهگاهی وجود نداشت، چراغ هدایت بی نور، و کوردلی همگان را فرا گرفته بود، خدای رحمان معصیت می شد، و شیطان یاری می گردید، ایمان بدون یاور مانده، و ستونهای آن ویران گردیده، و نشانه های آن انکار شده، راههای آن ویران، و جاده های آن کهنه و فراموش گردید، مردم جاهلی، شیطان را اطاعت می کردند، و به راههای او می رفتند، و در آبخور شیطان سیراب می شدند، با دست مردم جاهلیت، نشانه های شیطان، آشکار، و پرچم او برافراشته گردید، فتنه ها، مردم را لگدمال کرده، و با سمهای محکم خود نابودشان کرده، و پابرجا ایستاده بود، اما مردم حیران و سرگردان، بی خبر و فریب خورده، در کنار بهترین خانه (کعبه) و بدترین همسایگان (بت پرستان) زندگی می کردند، خواب آنها بیداری، و سرمه چشم آنها اشک بود، در سرزمینی که دانشمند آن لب فرو بسته، و جاهل گرامی بود.

ویژگیهای اهل بیت (ع) عترت پیامبر (ص) (اهل بیت (ع)) جایگاه اسرار خداوندی، و پناهگاه فرمان الهی، و مخزن علم خدا، و مرجع احکام اسلامی و نگهبان کتابهای آسمانی، و کوههای همیشه استوار دین خدایند،

خدا به وسیله اهل بیت (ع) پشت خمیده دین را راست نمود، و لرزش و اضطراب آن را از میان برداشت، برابر فاسدانی که تخم گناه افشانند، و با آب غرور و فریب آبیاری کردند، و محصول آن را که جز عذاب و بدبختی نبود برداشتند، کسی را با خاندان رسالت (عترت پیامبر (ع)) نمی شود مقایسه کرد. و آنان که پرورده نعمت هدایت اهل بیت پیامبرند با آنان برابر نخواهند بود. عترت پیامبر (ص) اساس دین، و ستونهای استوار یقین می باشند، شتاب کننده، باید به آنان باز گردد، و عقب مانده، باید به آنان بپیوندد، زیرا ویژگیهای حق ولایت به آنها اختصاص دارد، و وصیت پیامبر (ص) نسبت به خلافت مسلمین، و میراث رسالت، به آنها تعلق دارد، هم اکنون (که خلافت را به من سپردید) حق به اهل آن بازگشت، و دوباره به جایگاهی که از آن دور مانده بود، باز گردانده شد.

### Footnote

(۱) The Preserved Record.

(۲) Good House means 'Mecca' while the bad neighbours mean the 'Unbelievers of Quraysh'.

(۳) About the Progeny of the Prophet Amir al-mu'minin has said that no person in the world can be brought at par with them nor can any one be deemed their equal in sublimity because the world is overladen with their obligations and has been able to secure eternal blessings only through their guidance. They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam. They possess all the characteristics which give the superiority in the right for vicegerency and leadership. Consequently no one else in the ummah enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors. About will and succession the commentator Ibn Abi'l-Hadid Mu'tazili writes that there can be no doubt about the vicegerency of Amir al-mu'minin but succession cannot imply succession in position although the Shi'ite



sect has so interpreted it. It rather implies succession of learning. Now if according to him succession is taken to imply succession in learning even he does not seem to succeed in achieving his object because even by this interpretation the right of succeeding the Prophet does not devolve on any other person. When it is agreed that learning is the most essential requirement of khilafah (caliphate) because the most important functions of the Prophet's Caliph consist of dispensation of justice solving problems of religious laws clarifying intricacies and administration of religious penalties. If these functions are taken away from the Prophet's deputy his position will come down to that of a worldly ruler. He cannot be regarded as the pivot of religious authority. Therefore either we should keep governmental authority separate from Prophet's vicegerency or accept the successor of Prophet's knowledge to suit that position

The interpretation of Ibn Abi'l-Hadid could be acceptable if Amir al-mu'minin had uttered this sentence alone but observing that it was uttered soon after `Ali's (p.b.u.h.) recognition as Caliph and just after it the sentence "Right has returned to its owner" exists this interpretation of his seems baseless. Rather the Prophet's will cannot imply any other will except that for vicegerency and caliphate and succession would imply not succession in property nor in knowledge because this was not an occasion to mention it here but it must mean the succession in the right leadership which stood proved as from Allah not only on the ground of kinship but on the ground .of qualities of perfection

**SERMON ۲**

**in English**

(Known as the Sermon of ash-Shiqshiqiyah (۱)

Beware! By Allah the son of Abu Quhafah (Abu Bakr) (۲) dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the caliphate and kept myself .detached from it

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

Proposes Patience in Absence Of Supporters

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

.(Then he quoted al-A`sha's verse)

My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Hayyan. (۴)

It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes

were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit but if he let it loose he would be thrown. Consequently by Allah people got involved in .recklessness wickedness unsteadiness and deviation

Nevertheless I remained patient despite length of period and stiffness of trial till when he went his way (of death) he put the matter (of Caliphate) in a group (۴) and regarded me to be one of them. But good Heavens! what had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father (Umayyah) also stood up swallowing up Allah's wealth (۵) like a camel devouring the foliage of spring till his rope .broke down his actions finished him and his gluttony brought him down prostrate

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

That abode in the hereafter We assign it for those who intend not to exult themselves in the earth nor (to make) mischief (therein); and the end is (best) for the pious ones.

((Qur'an ٢٨:٨٣

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

p: ٨٧

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

ash-Sharif ar-Radi says: The words in this sermon "like the rider of a camel" mean to convey that when a camel rider is stiff in drawing up the rein then in this scuffle the nostril gets bruised but if he lets it loose in spite of the camel's unruliness it would throw him somewhere and would get out of control. "ashnaq an-naqah" is used when the rider holds up the rein and raises the camel's head upwards. In the same sense the word "shanaqa an-naqah" is used. Ibn as-Sikkit has mentioned this in *Islah al-mantiq*. Amir al-mu'minin has said "ashnaqa laha" instead of "ashnaqaha" this is because he has used this word in harmony with "aslaha laha" and harmony could be retained only by using both in the same form. Thus Amir al-mu'minin has used "ashnaqa laha" as though in place of "in rafa`a laha ra'saha" that is "if he stops it by  
".holding up the reins

[ ٣ ] ومن خطبه له عليه السلام

وَ هِيَ الْمَعْرُوفَةُ بِالشَّقِيقِيَّةِ

وتشتمل على الشكوى من أمر الخلافة ثم ترجيح صبره عنها ثم مبايعه الناس له

أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا (١) فُلَانٌ، وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مَنِهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَا، يَنْحَدِرُ عَنِّي السَّيْلُ، وَلَا يَزِقِي إِلَيَّ الطَّيْرُ، فَسَدَلْتُ (٢) دُونَهَا ثَوْبًا، وَطَوَيْتُ عَنْهَا كَشْحًا (٣). وَطَفِئْتُ أَرْتِي بَيْنَ أَنْ أَصُولَ بِيَدٍ جَدًّا (٤)، أَوْ أَصْبِرَ عَلَى طَخِيهِ عَمِيَاءَ (٥)، يَهْرُمُ فِيهَا الْكَبِيرُ، وَيَبْشِي فِيهَا الصَّغِيرُ، وَيَكْدُحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ! تَرْجِيحُ الصَّبْرِ فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى (٦)، فَصَبْرْتُ وَفِي الْعَيْنِ قَمْدَى، وَفِي الْحَلْقِ شَجًّا (٧)، أَرَى تُرَانِي (٨) نَهْبًا، حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ، فَأَذَلِّي بِهَا (٩) إِلَى فُلَانٍ بَعْدَهُ. ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعَشَى: شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا (١٠) وَيَوْمُ حَيَّانَ أَخِي جَابِرٍ فَيَا عَجَبًا!! بَيْنَا هُوَ يَسِدُّ تَقِيلُهَا (١١) فِي حَيَاتِهِ إِذْ عَقَدَهَا لِأَخْرَ بَعْدَ وَفَاتِهِ \_ لَشَدَّ مَا تَشَطَّرَا ضَرْعِيهَا (١٢)! \_ فَصَبْرَتْهَا فِي حَوْزِهِ حَسَنَاءَ، يَغْلُظُ كَلْمَهَا (١٣)، وَيَحْشُنُ مَشْهَاهَا، وَيَكْثُرُ الْعِتَارُ (١٤) فِيهَا وَالْأَعْتِدَارُ مِنْهَا، فَصَاحِبُهَا كَرَاكِبِ الصَّعْبَةِ (١٥)، إِنْ أَشَقَّ (١٦) لَهَا حَرَمَ (١٧)، وَإِنْ أَسْلَسَ (١٨) لَهَا تَقَحَّمَ (١٩)، فَمَنِي النَّاسُ (٢٠) \_ لَعَمْرُ اللَّهِ \_ بِخَبِيْطِ (٢١) وَشِمَاسِ (٢٢)، وَتَلَوْنِ وَاعْتِرَاضِ (٢٣) فَصَبْرْتُ عَلَى طُولِ الْمُدَّةِ، وَشَدَّةِ الْمِخْنَةِ، حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعِهِ زَعَمَ أَنِّي أَحَدُهُمْ، فَيَا لِلَّهِ وَلِلشُّورَى (٢٤)! مَتَى اعْتَرَضَ الرَّيْبُ فَيَّ مَعَ الْأَوَّلِ مِنْهُمْ، حَتَّى صَدْرْتُ أَفْرُنُ إِلَى هَذِهِ النَّظَائِرِ (٢٥)! لَكِنِّي أَشَفَفْتُ (٢٦) إِذْ أَسْفُؤَا، وَطَرْتُ إِذْ طَارُوا، فَصَعَا (٢٧) رَجُلٌ مِنْهُمْ لِيَصْغِيهِ (٢٨)، وَمَالَ الْأَخْرَ لِيَصْهَرَهُ، مَعَ هُنَّ وَهِنَّ (٢٩). إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ، نَافِجًا حِضْنِيهِ (٣٠) بَيْنَ نَثِيلِهِ (٣١) وَمُعْتَلَفِهِ (٣٢)، وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضَمُونَ (٣٣) مَالَ اللَّهِ خَضْمَ الْأَبْلِ نَبْتَةَ الرَّبِيعِ (٣٤)، إِلَى أَنْ انْتَكَتْ (٣٥) عَلَيْهِ فَتْلُهُ، وَأَجْهَزَ (٣٦) عَلَيْهِ عَمَلُهُ، وَكَبَتْ (٣٧) بِهِ بَطْنَتَهُ (٣٨). مَبَايَعَهُ عَلَى فَمِيَا رَاعِنِي إِلَّا وَالنَّاسُ كَعْرِفِ الضَّبِّعِ (٣٩) إِلَيَّ، يَنْتَالُونَ (٤٠) عَلَيَّ مِنْ كُلِّ جَانِبٍ، حَتَّى لَقَدْتُ وَطِيءَ الْحَسَنِانِ، وَشَقَّ عِطْفَايَ (٤١)، مُجْتَمِعِينَ حَوْلِي كَرَبِيضِهِ الْعَنَمِ (٤٢). فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَنْتُ طَائِفَهُ (٤٣)، وَمَرَقْتُ أُخْرَى (٤٤)، وَقَسَطَ آخِرُونَ (٤٥): كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ يَقُولُ: (تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ)، بَلَى! وَاللَّهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا، وَلَكِنَّهُمْ حَلِيَتْ الدُّنْيَا (٤٦) فِي أَعْيُنِهِمْ، وَرَاقَهُمْ زِبْرُجُهَا (٤٧)!

أَمَّا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ (٤٨)، لَوْلَا حُضُورُ الْحَاضِرِ (٤٩)، وَقِيَامُ الْحُجَّهِ بِوُجُودِ النَّاصِرِ (٥٠)، وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُوا (٥١) عَلَى كَيْفِهِ (٥٢) ظَالِمٍ، وَلَا سِيَئٍ (٥٣) مَظْلُومٍ، لَمَأَلَمْتُ حَبْلَهَا عَلَى غَارِبِهَا (٥٤)، وَلَسَيْتُ آخِرَهَا بِكَأْسِ أَوْلِهَا، وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَفْطِهِ عَنَزٍ (٥٥) ! قالوا: وَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ السَّوَادِ (٥٦) عِنْدَ بَلُوغِهِ إِلَى هَذَا الْمَوْضِعِ مِنْ خُطْبَتِهِ، فَنَاقَلَهُ كِتَابًا [قِيلَ: إِنَّ فِيهِ مَسَائِلَ كَانَ يَرِيدُ الْإِجَابَةَ عَنْهَا]، فَأَقْبَلَ يَنْظُرُ فِيهِ، [فَلَمَّا فَرَّغَ مِنْ قِرَاءَتِهِ] قَالَ لَهُ ابْنُ عَبَّاسٍ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَطَّرَدْتُ خُطْبُكَ (٥٧) مِنْ حَيْثُ أَفْضَيْتَ (٥٨) ! فَقَالَ: هَيْهَاتَ يَا بَنَ عَبَّاسُ! تِلْكَ شِقْشِقَةٌ (٥٩) هَدَرْتُ (٦٠) ثُمَّ قَرَّرْتُ (٦١) ! قَالَ ابْنُ عَبَّاسٍ: فَوَاللَّهِ مَا أَسْفَتَ عَلَى كَلَامٍ قَطُّ كَأَسْفَى عَلَى هَذِهِ الْكَلَامِ أَلَّا يَكُونَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَلِغَ مِنْهُ حَيْثُ أَرَادَ. قَالَ الشَّرِيفُ الرِّضِيُّ رَضِيَ اللَّهُ عَنْهُ: قَوْلُهُ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْخُطْبَةِ: «كَرَاكِبُ الصَّعْبِ إِنْ أَشْنَقَ لَهَا خَرْمٌ، وَإِنْ أَسْلَسَ لَهَا تَقْحَمٌ» يَرِيدُ: أَنَّهُ إِذَا شَدَّدَ عَلَيْهَا فِي جَذْبِ الزَّمَامِ وَهِيَ تَنَازَعَهُ رَأْسُهَا خَرْمٌ أَنْفَهَا، وَإِنْ أَرَخَى لَهَا شَيْئًا مَعَ صَعُوبَتِهَا تَقْحَمَتْ بِهِ فَلَمْ يَمْلِكْهَا، يُقَالُ: أَشْنَقَ النَّاقَةَ: إِذَا جَذَبَ رَأْسُهَا بِالزَّمَامِ فَرَفَعَهُ، وَشَنَقَهَا أَيضًا: ذَكَرَ ذَلِكَ ابْنُ السَّكَيْتِ فِي «إِصْلَاحِ الْمَنْطِقِ». وَإِنَّمَا قَالَ: «أَشْنَقَ لَهَا» وَلَمْ يَقُلْ: «أَشْنَقَهَا»، لِأَنَّهُ جَعَلَهُ فِي مَقَابِلِهِ قَوْلُهُ: «أَسْلَسَ لَهَا»، فَكَأَنَّهُ عَلَيْهِ السَّلَامُ قَالَ: إِنْ رَفَعَ لَهَا رَأْسُهَا بِمَعْنَى أَمْسَكَ عَلَيْهَا بِالزَّمَامِ.

in Persian

شششقیه

(معروف به خطبه شششقیه) غضب خلافت و علل شکیبایی امام (ع) آگاه باشید! به خدا سوگند! ابابکر، جامه خلافت را بر تن کرد، در حالی که می دانست، جایگاه من در حکومت اسلامی، چون محور سنگهای آسیاب است (که بدون آن آسیاب حرکت نمی کند) او می دانست که سیل علوم از دامن کوهسار من جاری است، و مرغان دور پرواز اندیشه ها به بلندای ارزش من نتوانند پرواز کرد، پس من ردای خلافت، رها کرده، و دامن جمع نموده از آن کناره گیری کردم، و در این اندیشه بودم، که آیا با دست تنها برای گرفتن حق خود بپا خیزم؟ یا در این محیط خفقان زا و تاریکی که بوجود آوردند، صبر پیشه سازم؟ که پیران را فرسوده، جوانان را پیر، و مردان با ایمان را تا قیامت و ملاقات پروردگار اندوهگین نگه می دارد، پس از ارزیابی درست، صبر و بردباری را خردمندانه تر دیدم، پس صبر کردم در حالی که گویا خار در چشم و استخوان در گلوی من مانده بود، و با دیدگان خود می نگرستم که میراث مرا به غارت می برند!

p: ٩٠

بازی ابابکر با خلافت تا اینکه خلیفه اول، به راه خود رفت و خلافت را به پسر خطاب سپرد (سپس امام مثلی را با شعری از اعشی عنوان کرد) مرا با برادر جابر (حیان) چه شباهتی است، من همه روز را در گرمای سوزان کار کردم و او راحت و آسوده در خانه بود!! شگفتا! ابابکر که در حیات خود از مردم می خواست عذرش را بپذیرند، چگونه در هنگام مرگ، خلافت را به عقد دیگری درآورد؟ هر دو از شتر خلافت سخت دوشیدند و از حاصل آن بهره مند گردیدند. عمر و ماجرای خلافت سرانجام اولی حکومت را به راهی درآورد، و به دست کسی (عمر) سپرد، که مجموعه ای از خشونت، سختگیری، اشتباه و پوزش طلبی بود، زمامدار مانند کسی که بر شتری سرکش سوار است، اگر عنان محکم کشد، پرده های بینی حیوان پاره می شود، و اگر آزادش گذارد، در پرتگاه سقوط می کند سوگند به خدا مردم در حکومت دومی، در ناراحتی و رنج مهمی گرفتار آمده بودند، و دچار دوروییها و اعتراضها شدند، و من در این مدت طولانی محنت زاء و عذاب آور، چاره ای جز شکیبایی نداشتم، تا آنکه روزگار عمر هم سپری شد.

شورا عمر و خلافت عثمان: سپس عمر خلافت را در گروهی قرار داد که پنداشت من همسنگ آنان می باشم!!، پناه به خدا از این شورا!!، در کدام زمان من با اعضاء شورا برابر بودم؟ که هم اکنون مرا همانند آنها پندارند؟ و در صف آنها قرارم دهند؟ ناچار باز هم کوتاه آمدم، و با آنان هماهنگ گردیدم، یکی از آنها با کینه ای که از من داشت روی برتافت و دیگری دامادش را بر حقیقت برتری داد و آن دو نفر دیگر که زشت است آوردن نامشان



شکوه از خلافت عثمان تا آنکه سومی به خلافت رسید، دو پهلویش از پرخوری باد کرده، همواره بین آشپزخانه و دستشویی سرگردان بود، و خویشاوندان پدری او از بنی امیه بپا خاستند، و همراه او بیت المال را خوردند و بر باد دادند، چون شتر گرسنه ای که به جان گیاه بهاری بیافتد، عثمان آن قدر اسراف کرد که ریسمان بافته او باز شد، و اعمال او مردم را برانگیخت، و شکم بارگی او نابودش ساخت.

بیعت عمومی مردم با امیرالمومنین (ع) روز بیعت، فراوانی مردم چون یالهای پرپشت کفتار بود، از هر طرف مرا احاطه کردند، تا آنکه نزدیک بود حسن و حسین (ع) لگدمال گردند، و ردای من از دو طرف پاره شد، مردم چون گله های انبوه گوسفند مرا در میان گرفتند اما آنگاه که بپا خواستم و حکومت را به دست گرفتم، جمعی پیمان شکستند، و گروهی از اطاعت من سر باز زده از دین خارج شدند، و برخی از اطاعت حق سر برتافتند، گویا نشنیده بودند سخن خدای سبحان را که می فرماید: (سرای آخرت را برای کسانی برگزیدیم که خواهان سرکشی و فساد در زمین نباشند و آینده از آن پرهیزکاران است) آری! به خدا آن را خوب شنیده و حفظ کرده بودند اما دنیا در دیده آنها زیبا نمود، و زیور آن چشمهایشان را خیره کرد.

مسئولیت‌های اجتماعی سوگند به خدایی که دانه را شکافت و جان را آفرید، اگر حضور فراوان بیعت کنندگان نبود، و یاران، حجت را بر من تمام نمی کردند، و اگر خداوند از علماء عهد و پیمان نگرفته بود که برابر شکم بارگی ستمگران، و گرسنگی مظلومان، سکوت نکنند، مهار شتر خلافت را بر کوهان آن انداخته، رها می نمودم، و آخر خلافت را به کاسه اول آن سیراب می کردم، آنگاه می دیدید که دنیای شما نزد من از آب بینی گوسفندی بی ارزشتر است (گفتند: در این جا مردی از اهالی عراق بلند شد و نامه ای به دست امام (ع) داد و امام (ع) آن را مطالعه می فرمود، گفته شد مسائلی در آن بود که می بایست جواب می داد. وقتی خواندن نامه به پایان رسید، ابن عباس گفت یا امیرالمومنین! چه خوب بود سخن را از همانجا که قطع شد آغاز می کردید؟ امام (ع) فرمود: هرگز! ای پسر عباس، شعله ای از آتش دل بود، زبانه کشید و فرو نشست، (ابن عباس می گوید، به خدا سوگند! بر هیچ گفتاری مانند قطع شدن سخن امام (ع) اینگونه اندوهناک نشدم، که امام نتوانست تا آنجا که دوست دارد به سخن ادامه دهد)

This sermon is known as the sermon of ash-Shiqshiqiyah and is counted among .(۱) the most famous sermons of Amir al-mu'minin. It was delivered at ar-Rahbah. Although some people have denied it to be Amir al-mu'minin's utterance and by attributing it to as-Sayyid ar-Radi (or ash-Sharif ar-Radi) have laid blame on his acknowledged integrity yet truth-loving scholars have denied its veracity. Nor can there be any ground for this denial because `Ali's (p.b.u.h.) difference of view in the matter of Caliphate is not a secret matter so that such hints should be regarded as something alien. And the events which have been alluded to in this sermon are preserved in the annals of history which testifies them word by word and sentence by sentence. If the same events which are related by history are recounted by Amir al-mu'minin then what is the ground for denying them? If the memory of discouraging circumstances faced by him soon after the death of the Prophet appeared unpalatable to him it should not be surprising. No doubt this sermon hits at the prestige of certain personalities and gives a set back to the faith and belief in them but this cannot be sustained by denying the sermon to be Amir al-mu'minin's utterance unless the true events are analysed and truth unveiled; otherwise just denying it to be Amir al-mu'minin's utterance because it contains disparagement of certain individuals carries no weight when similar criticism has been related by other historians as well. Thus (Abu `Uthman) `Amr ibn Bahr al-Jahiz has recorded the following words of a sermon of Amir al-mu'minin and they are not less weighty than ".the criticism in the "Sermon of ash-Shiqshiqiyah

Those two passed away and the third one rose like the crow whose courage is confined to the belly. It would have been better if both his wings had been cut and his head severed

Consequently the idea that it is the production of as-Sayyid ar-Radi is far from truth and a result of partisanship and partiality. Or else if it is the result of some research it should be brought out. Otherwise remaining in such wishful illusion does not alter the truth nor can the force of decisive arguments be curbed down by mere disagreement and displeasure

Now we set forth the evidence of those scholars and traditionists who have clearly held it to be Amir al-mu'minin's production so that its historical importance should become known. Among these scholars some are those before as-Sayyid ar-Radi's period some are his contemporaries and some are those who came after him but they all related it through their own chain of authority

Ibn Abi'l-Hadid al-Mu` tazili writes that his master Abu'l-Khayr Musaddiq ibn Shabib (al-Wasiti (d. ۶۰۵ A.H.) stated that he heard this sermon from ash-Shaykh Abu Muhammad `Abdullah ibn Ahmad al-Baghdadi (d. ۵۶۷ A.H.) known as Ibn al-Khashshab and when he reached where Ibn `Abbas expressed sorrow for this sermon having remained incomplete Ibn al-Khashshab said to him that if he had heard the expression of sorrow from Ibn `Abbas he would have certainly asked him if there had remained with his cousin any further unsatisfied desire because excepting the Prophet he had already spared neither the predecessors nor followers and had uttered all that he wished to utter. Why should therefore be any sorrow that he could not say what he wished? Musaddiq says that Ibn al-Khashshab was a man of jolly heart and decent taste. I inquired from him whether he also regarded the sermon to be a fabrication when he replied "By Allah I believe it to be Amir al-mu'minin's word as I believe you to be Musaddiq ibn Shabib." I said that some people regard it to be as-Sayyid ar-Radi's production when he replied: "How can ar-Radi have such guts or such style of writing. I have seen as-Sayyid ar-Radi's writings and know his style of composition. Nowhere does his writing match with this one and I have already seen it in books written two hundred years before the birth of as-Sayyid ar-Radi and I have

seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time not only ar-Radi but even his father Abu Ahmad an-Naqib ".has not been born

Thereafter Ibn Abi'l-Hadid writes that he saw this sermon in the compilations of his (۲ master Abu'l-Qasim ( ` Abdullah ibn Ahmad) al-Balkhi (d. ۳۱۷ A.H.). He was the Imam of the Mu'tazilites in the reign of al-Muqtadir Billah while al-Muqtadir's period was far earlier than the birth of as-Sayyid ar-Radi

He further writes that he saw this sermon in Abu Ja`far (Muhammad ibn ` Abd ar- (۳ Rahman) Ibn Qibah's book al-Insaf. He was the pupil of Abu'l-Qasim al-Balkhi and a .(theologian of Imamiyyah (Shi`ite) sect. (Sharh of Ibn Abi'l-Hadid vol.۱ pp.۲۰۵-۲۰۶

Ibn Maytham al-Bahrani (d. ۶۷۹ A.H.) writes in his commentary that he had seen one (۴ such copy of this sermon which bore writing of al-Muqtadir Billah's minister Abu'l-Hasan `Ali ibn Muhammad ibn al-Furat (d. ۳۱۲ A.H.). (Sharh al-balaghah vol.۱. pp.۲۵۲- (۲۵۳

al-`Allamah Muhammad Baqir al-Majlisi has related the following chain of authority (۵ about this Sermon from ash-Shaykh Qutbu'd-Din ar-Rawandi's compilation Minhaj al-:bara`ah fi Sharh Nahj al-balaghah

ash-Shaykh Abu Nasr al-Hasan ibn Muhammad ibn Ibrahim informed me from al-Hajib Abu'l-Wafa' Muhammad ibn Badi` al-Husayn ibn Ahmad ibn Badi` and al-Husayn ibn Ahmad ibn ` Abd ar-Rahman and they from al-Hafiz Abu Bakr (Ahmad ibn Musa) ibn Marduwayh al-Isbahani (d. ۴۱۶ A.H.) and he from al-Hafiz Abu'l-Qasim Sulayman ibn Ahmad at-Tabarani (d. ۳۶۰ A.H.) and he from Ahmad ibn `Ali al-Abbar and he from Is'haq ibn Sa`id Abu Salamah ad-Dimashqi and he from Khulayd ibn Da`laj and he from `Ata' ibn Abi Rabah and he from Ibn `Abbas. (Bihar al-anwar ۱st (ed. vol.۸ pp.۱۶۰-۱۶۱

In the context al-`Allamah al-Majlisi has written that this sermon is also contained (٤ in the compilations of Abu `Ali (Muhammad ibn `Abd al-Wahhab) al-Jubba 'i (d. ٣٠٣ . (A.H

:In connection with this very authenticity al-`Allamah al-Majlisi writes (٧ al-Qadi `Abd al-Jabbar ibn Ahmad al-Asad'abadi (d. ٤١٥A.H.) who was a strict Mu` tazilite explains some expressions of this sermon in his book al-Mughni and tries to prove that it does not strike against any preceding caliph but does not deny it to be (Amir al-mu'minin's composition. (ibid. p.١٤١

:Abu Ja`far Muhammad ibn `Ali Ibn Babawayh (d. ٣٨١ A.H.) writes (٨ Muhammad ibn Ibrahim ibn Is'haq at-Talaqani told us that `Abd al-`Aziz ibn Yahya al-Jaludi (d. ٣٣٢ A.H.) told him that Abu `Abdillah Ahmad ibn `Ammar ibn Khalid told him that Yahya ibn `Abd al-Hamid al-Himmani (d. ٢٢٨ A.H.) told him that `Isa ibn Rashid related this sermon from `Ali ibn Hudhayfah and he from `Ikrimah and he from Ibn `Abbas. (`Ilal ash-shara'i` vol.١ chap. ١٢٢ p.١٤٤; Ma`ani al-akhbar chap.٢٢ (pp.٣٤٠-٣٤١

:- Then Ibn Babawayh records the following chain of authorities (٩ Muhammad ibn `Ali Majilawayh related this sermon to us and he took it from his uncle Muhammad ibn Abi'l-Qasim and he from Ahmad ibn Abi `Abdillah (Muhammad ibn Khalid) al-Barqi and he from his father and he from (Muhammad) Ibn Abi `Umayr and he from Aban ibn `Uthman and he from Aban ibn Taghlib and he from `Ikrimah and he from Ibn `Abbas. (`Ilal ash-shara'i` vol.١ chap.١٢٢ p.١٤٤; Ma`ani al-akhbar chap.٢٢ (p.٣٤١

Abu Ahmad al-Hasan ibn `Abdillah ibn Sa`id al-`Askari (d. ۳۸۲ A.H.) who counts (۱۰) among great scholars of the Sunnis has written commentary and explanation of this sermon that has been recorded by Ibn Babawayh in `Ilal ash-shara'i` and Ma`ani al-akhbar

:as-Sayyid Ni`matullah al-Jaza'iri writes (۱۱)

The author of Kitab al-gharat Abu Is'haq Ibrahim ibn Muhammad ath-Thaqafi al-Kufi (d. ۲۸۳ A.H.) has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the ۱۳th Shawwal ۲۵۵ A.H. and in the same year Murtada al-Musawi was born. He was older in age than his brother as-Sayyid ar- (Radi. (Anwar an-Nu`maniyyah p.۳۷

as-Sayyid Radi ad-Din Abu'l-Qasim `Ali ibn Musa Ibn Tawus al-Husayni al-Hulli (d. (۱۲ ۶۶۴ A.H.) has related this sermon from Kitab al-gharat with the following chain of -:authorities

This sermon was related to us by Muhammad ibn Yusuf who related it from al-Hasan ibn `Ali ibn `Abd al-Karim az-Za`farani and he from Muhammad ibn Zakariyyah al-Ghallabi and he from Ya`qub ibn Ja`far ibn Sulayman and he from his father and he (from his grand-father and he from Ibn `Abbas. (Translation of at-Tara'if p.۲۰۲

:Shaykh at-Ta'ifah Muhammad ibn al-Hasan at-Tusi (d. ۴۶۰ A.H.) writes (۱۳

Abu'l-Fath Hilal ibn Muhammad ibn Ja`far) al-Haffar related this sermon to us. He) related it from Abu'l-Qasim (Isma`il ibn `Ali ibn `Ali) ad-Di`bili and he from his father and he from his brother Di`bil (ibn `Ali al-Kuza`i) and he from Muhammad ibn Salamah ash-Shami and he from Zurarah ibn A`yan and he from Abu Ja`far (Muhammad ibn `Ali and he from Ibn `Abbas. (al-Amali p.۲۳۷

ash-Shaykh al-Mufid (Muhammad ibn Muhammad ibn an-Nu`man d. ٤١٣ A.H.) who (١٤) was the teacher of as-Sayyid ar-Radi writes about the chain of authorities of this sermon

A number of relaters of traditions have related this sermon from Ibn `Abbas through (numerous chains. (al-Irshad p.١٣٥

Alam al-Huda (emblem of guidance) as-Sayyid al-Murtada who was the elder` (١٥) .brother of as-Sayyid ar-Radi has recorded it on pp. ٢٠٣ ٢٠٤ of his book ash-Shafi

:Abu Mansur at-Tabarsi writes (١٦

A number of relaters have given an account of this sermon from Ibn `Abbas through various chains. Ibn `Abbas said that he was in the audience of Amir al-mu'minin at ar-Rahbah (a place in Kufah) when conversation turned to Caliphate and those who had preceded him as Caliphs when Amir al-mu'minin breathed a sigh and delivered this (sermon. (al-Ihtijaj p. ١٠١

Abu'l-Muzaffar Yusuf ibn `Abdillah and Sibt ibn al-Jawzi al-Hanafi (d. ٦٥٤ A.H.) (١٧) :writes

Our ash-Shaykh Abu'l-Qasim an-Nafis al-Anbari related this sermon to us through his chain of authorities that ends with Ibn `Abbas who said that after allegiance had been paid to Amir al-mu'minin as Caliph he was sitting on the pulpit when a man from the audience enquired why he had remained quiet till then whereupon Amir al-mu'minin (delivered this sermon extempore. (Tadhkarat khawass al-ummah p.٧٣

al-Qadi Ahmad ibn Muhammad ash-Shihab al-Khafaji (d. ١٠٦٩ A.H.) writes with (١٨) regard to its authenticity:It is stated in the utterances of Amir al-mu'minin `Ali (Allah may be pleased with him) that "It is strange during life time he (Abu Bakr) wanted to give up the Caliphate but he strengthened its foundation for the other one after his (death." (Sharh durrat al-ghawwas p.١٧



:ash-Shaykh `Ala ad-Dawlah as-Simnani writes (١٩

Amir al-mu'minin Sayyid al-`Arifin `Ali (p.b.u.h.) has stated in one of his brilliant Sermons "this is the Shiqshiqah that burst forth." (al-`Urwah li ahl al-khalwah wa'l-jalwah p٣ manuscript in Nasiriah Library Lucknow India

Abu'l-Fadl Ahmad ibn Muhammad al-Maydani (d. ٥١٨ A.H.) has written in connection (٢٠  
:with the word Shiqshiqah

One sermon of Amir al-mu'minin `Ali is known as Khutbah ash-Shiqshiqiyah (the  
(sermon of the Camel's Foam). (Majma` al-amthal vol.١ p.٣٦٩

In fifteen places in an-Nihayah while explaining the words of this sermon Abu's- (٢١  
Sa`adat Mubarak ibn Muhammad Ibn al-Athir al-Jazari (d. ٦٠٦ A.H.) has acknowledged  
.it to be Amir al-mu'minin's utterance

Shaykh Muhammad Tahir Patni while explaining the same words in Majma` bihar (٢٢  
".al-anwar testifies this sermon to be Amir al-mu'minin's by saying "`Ali says so

Abu'l-Fadl ibn Manzur (d. ٧١١ A.H.) has acknowledged it as Amir al-mu'minin's (٢٣  
utterance in Lisan al-`Arab vol.١٢ p.٥٤ by saying "In the sayings of `Ali in his sermon 'It  
".is the camel's foam that burst forth then subsided

Majdu'd-Din al-Firuz'abadi (d. ٨١٦/٨١٧ A.H.) has recorded under the word ( ٢٤  
:("Shiqshiqah" in his lexicon (al-Qamus vol.٣ p.٢٥١

Khutbah ash-Shiqshiqiyah is by `Ali so named because when Ibn `Abbas asked him  
to resume it where he had left it he said "O' Ibn `Abbas! it was the foam of a camel  
".that burst forth then subsided

:The compiler of Muntaha al-adab writes (٢٥

.(Khutbah ash-Shiqshiqiyah of `Ali is attributed to `Ali (Allah may honour his face

ash-Shaykh Muhammad `Abduh Mufti of Egypt recognising it as Amir al- ( ٢٤ )  
.mu'minin's utterance has written its explanations

Muhammad Muhyi'd-Din `Abd al-Hamid Professor in the Faculty of Arabic ( ٢٧ )  
Language al-Azhar University has written annotations on Nahj al-balaghah adding a  
foreword in the beginning wherein he recognises all such sermons which contain  
.disparaging remarks to be the utterances of Amir al-mu'minin

In the face of these evidences and undeniable proofs is there any scope to hold that it  
?is not Amir al-mu'minin's production and that as-Sayyid ar-Radi prepared it himself

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Amir al-mu'minin has referred to Abu Bakr's accession to the Caliphate . (٢) )  
metaphorically as having dressed himself with it. This was a common metaphor. Thus  
when `Uthman was called to give up the Caliphate he replied "I shall not put off this  
shirt which Allah has put on me." No doubt Amir al-mu'minin has not attributed this  
dressing of Caliphate to Allah but to Abu Bakr himself because according to  
unanimous opinion his Caliphate was not from Allah but his own affair. That is why  
Amir al-mu'minin said that Abu Bakr dressed himself with the Caliphate. He knew that  
this dress had been stitched for his own body and his position with relation to the  
Caliphate was that of the axis in the hand-mill which cannot retain its central position  
without it nor be of any use. Similarly he held "I was the central pivot of the Caliphate  
were I not there its entire system would have gone astray from the pivot. It was I who  
acted as a guard for its organisation and order and guided it through all difficulties.  
Currents of learning flowed from my bosom and watered it on all sides. My position  
was high beyond imagination but lust of world seekers for government became a  
tumbling stone for me and I had to confine myself to seclusion. Blinding darkness  
prevailed all round and there was intense gloom every where. The young grew old  
and the old departed for the graves but this patience-breaking period would not end. I  
kept watching with my eyes the plundering of my own inheritance and saw the  
passing of Caliphate from one hand to the other but remained patient as I could not  
".stop their high-handedness for lack of means



## .NEED FOR THE PROPHET'S CALIPH AND THE MODE OF HIS APPOINTMENT

After the Prophet of Islam the presence of such a personality was inevitable who could stop the community from disintegration and guard the religious law against change alteration and interference by those who wanted to twist it to suit their own desires. If this very need is denied then there is no sense in attaching so much importance to the succession of the Prophet that the assemblage in Saqifah of Banu Sa`idah should have been considered more important than the burial of the Prophet. If the need is recognised the question is whether or not the Prophet too realised it. If it is held he could not attend to it and appreciate its need or absence of need it would be the biggest proof for regarding the Prophet's mind to be blank for thinking of means to stop the evils of innovations and apostasy in spite of having given warnings about them. If it is said that he did realise it but had to live it unresolved on account of some advantage then instead of keeping it hidden the advantage should be clearly indicated otherwise silence without purpose would constitute delinquency in the discharge of the obligations of Prophethood. If there was some impediment it should be disclosed otherwise we should agree that just as the Prophet did not leave any item of religion incomplete he did not leave this matter either and did propose such a course of action for it that if it was acted upon religion would have remained safe against the interference of others

The question now is what was that course of action. If it is taken to be the consensus of opinion of the community then it cannot truly take place as in such consensus acquiescence of every individual is necessary; but taking into account the difference in human temperaments it seems impossible that they would agree on any single point. Nor is there any example where on such matters there has been no single voice of dissent. How then can such a fundamental need be made dependent on the occurrence of such an impossible event – need on which converges the future of Islam and the good of the Muslims. Therefore the mind is not prepared to accept this criterion. Nor is tradition in harmony with it as al-Qadi `Adud ad-Dinal-'Iji has written  
:in Sharh al-mawaqif

You should know that Caliphate cannot depend upon unanimity of election because  
.no logical or traditional argument can be advanced for it

In fact when the advocates of unanimous election found that unanimity of all votes is difficult they adopted the agreement of the majority as a substitute for unanimity ignoring the difference of the minority. In such a case also it often happens that the force of fair and foul or correct and incorrect ways turns the flow of the majority opinion in the direction where there is neither individual distinction nor personal merit as a result of which competent persons remain hidden while incompetent individuals stand forward. When capabilities remain so curbed and personal ends stand in the way as hurdles how can there be expectation for the election of correct person. Even if it is assumed that all voters have an independent unbiased view that none of them has his own objective and that none has any other consideration it is not necessary that every verdict of the majority should be correct and that it cannot go astray. Experience shows that after experiment the majority has held its own verdict to be wrong. If every verdict of the majority is correct then its first verdict should be wrong because the verdict which holds it wrong is also that of the majority. In this circumstances if the election of the Caliph goes wrong who would be responsible for the mistake and who should face the blame for the ruination of the Islamic polity. Similarly on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections. When it has been seen that even those who sat in

the audience of the Holy Prophet could not be free of mutual quarrel and strife how  
.can others avoid it

p: ۱۰۲

If with a view to avoid mischief it is left to the people of authority to choose anyone they like then here too the same friction and conflict would prevail because here again convergence of human temperaments on one point is not necessary nor can they be assumed to rise above personal ends. In fact here the chances of conflict and collision would be stronger because if not all at least most of them would themselves be candidates for that position and would not spare any effort to defeat their opponent creating impediments in his way as best as possible. Its inevitable consequence would be mutual struggle and mischief-mongering. Thus it would not be possible to ward off the mischief for which this device was adopted and instead of finding a proper individual the community would just become an instrument for the achievement of personal benefits of the others. Again what would be the criterion for these people in authority? The same as has usually been namely whoever collects a few supporters and is able to create commotion in any meeting by use of forceful words would count among the people of authority. Or would capabilities also be judged? If the mode of judging the capabilities is again this very common vote then the same complications and conflicts would arise here too to avoid which this way was adopted. If there is some other standard then instead of judging the capabilities of the voters by it why not judge the person who is considered suitable for the position in view. Further how many persons in authority would be enough to give a verdict? Apparently a verdict once accepted would be precedent for good and the number that would give this verdict would become the criterion for future. al-Qadi `Adud ad-Din :al-'Iji writes

Rather the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as the nomination of Abu Bakr by `Umar and of `Uthman by `Abd ar-Rahman. (Sharh (al-mawaqif p.۳۵)

This is the account of the "unanimous election" in the Hall of Bani Sa`idah and the activity of the consultative assembly: that is one man's action has been given the name of unanimous election and one individual's deed given the name of consultative assembly. Abu Bakr had well understood this reality that election means the vote of a person or two only which is to be attributed to common simple people. That is why he ignored the requirements of unanimous election majority vote or method of choosing through electoral assembly and appointed `Umar by nomination. `A'ishah also considered that leaving the question of caliphate to the vote of a few particular individuals meant inviting mischief and trouble. She sent a word to `Umar on his death :saying

Do not leave the Islamic community without a chief. Nominate a Caliph for it and leave .it not without an authority as otherwise I apprehend mischief and trouble

When the election by those in authority proved futile it was given up and only "might is right" became the criteria—namely whoever subdues others and binds them under his sway and control is accepted as the Caliph of the Prophet and his true successor. These are those self-adopted principles in the face of which all the Prophet's sayings uttered in the "Feast of the Relatives " on the night of hijrah at the battle of Tabuk on the occasion of conveying the Qur'anic chapter "al-Bara'ah" (at-Tawbah chap.۹) and at Ghadir (the spring of) Khumm. The strange thing is that when each of the first three caliphates is based on one individual's choice how can this very right to choose be denied to the Prophet himself particularly when this was the only way to end all the dissension namely that the Prophet should have himself settled it and saved the community from future disturbances and spared it from leaving this decision in the hands of people who were themselves involved in personal aims and objects. This is the correct procedure which stands to reason and which has also the support of the .Prophet's definite sayings





Hayyan ibn as-Samin al-Hanafi of Yamamah was the chief of the tribe Banu . (۳) Hanifah and the master of fort and army. Jabir is the name of his younger brother while al-A`sha whose real name was Maymun ibn Qays ibn Jandal enjoyed the position of being his bosom friend and led a decent happy life through his bounty. In this verse he has compared his current life with the previous one that is the days when he roamed about in search of livelihood and those when he led a happy life in Hayyan's company. Generally Amir al-mu'minin's quoting of this verse has been taken to compare this troubled period with the peaceful days passed under the care and protection of the Prophet when he was free from all sorts of troubles and enjoyed mental peace. But taking into account the occasion for making this comparison and the subject matter of the verse it would not be far fetched if it is taken to indicate the difference between the unimportant position of those in power during the Prophet's life time and the authority and power enjoyed by them after him that is at one time in the days of the Prophet no heed was paid to them because of `Ali's personality but now the time had so changed that the same people were masters of the affairs of the .Muslim world

When `Umar was wounded by Abu Lu'lu'ah and he saw that it was difficult for him .(۴) to survive because of the deep wound he formed a consultative committee and nominated for it `Ali ibn Abi Talib `Uthman ibn `Affan `Abd ar-Rahman ibn `Awf az-Zubayr ibn al-`Awwam Sa`d ibn Abi Waqqas and Talhah ibn `Ubaydillah and bound them that after three days of his death they should select one of themselves as the Caliph while for those three days Suhayb should act as Caliph. On receipt of these instructions some members of the committee requested him to indicate what ideas he had about each of them to enable them to proceed further in their light. `Umar therefore disclosed his own view about each individual. He said that Sa`d was harsh-tempered and hot headed; `Abd ar-Rahman was the Pharaoh of the community; az-Zubayr was if pleased a true believer but if displeased an unbeliever; Talhah was the embodiment of pride and haughtiness if he was made caliph he would put the ring of the caliphate on his wife's finger while `Uthman did not see beyond his kinsmen. As regards `Ali he is enamoured of the Caliphate although I know that he alone can run it on right lines. Nevertheless despite this admission he thought it necessary to

constitute the consultative Committee and in selecting its members and laying down the working procedure he made sure that the Caliphate would take the direction in which he wished to turn it. Thus a man of ordinary prudence can draw the conclusion that all the factors for `Uthman's success were present therein. If we look at its members we see that one of them namely `Abd ar-Rahman ibn `Awf is the husband of `Uthman's sister next Sa`d ibn Abi Waqqas besides bearing malice towards `Ali is a relation and kinsman of `Abd ar-Rahman. Neither of them can be taken to go against `Uthman. The third Talhah ibn `Ubaydillah about whom Prof. Muhammad :`Abduh writes in his annotation on Nahj al-balaghah

Talhah was inclined towards `Uthman and the reason for it was no less than that he was against `Ali because he himself was at at-Taymi and Abu Bakr's accession to the Caliphate had created bad blood between Bani Taym and Banu Hashim

As regards az-Zubayr even if he had voted for `Ali what could his single vote achieve. According to at-Tabari's statement Talhah was not present in Medina at that time but his absence did not stand in the way of `Uthman's success. Rather even if he were present as he did actually reach at the meeting (of the Committee) and he is taken to be `Ali's supporter still there could be no doubt in `Uthman's success because :`Umar's sagacious mind had set the working procedure that

If two agree about one and the other two about another then `Abd- ullah ibn `Umar should act as the arbitrator. The group whom he orders should choose the Caliph from among themselves. If they do not accept `Abdullah ibn `Umar's verdict support should be given to the group which includes `Abd ar-Rahman ibn `Awf but if the others do not agree they should be beheaded for opposing this verdict. (at-Tabari (vol.1) pp.2779-2780; Ibn al-Athir vol.3 p.67

Here disagreement with the verdict of `Abdullah ibn `Umar has no meaning since he was directed to support the group which included `Abd ar-Rahman ibn `Awf. He had :ordered his son `Abdullah and Suhayb that

If the people differ you should side with the majority but if three of them are on one side and the other three on the other you should side with the group including `Abd (ar-Rahman ibn `Awf. (at-Tabari vol.1) pp.2725 2728; Ibn al-Athir vol.3 pp.51 67

In this instruction the agreement with the majority also means support of `Abd ar-Rahman because the majority could not be on any other side since fifty blood-thirsty swords had been put on the heads of the opposition group with orders to fall on their heads on `Abd ar-Rahman's behest. Amir al-mu'minin's eye had fore-read it at that very moment that the Caliphate was going to `Uthman as appears from his following words which he spoke to al-`Abbas ibn `Abd al-Muttalib

The Caliphate has been turned away from us." al-`Abbas asked how could he know" it. Then he replied "`Uthman has also been coupled with me and it has been laid down that the majority should be supported; but if two agree on one and two on the other then support should be given to the group which includes `Abd ar-Rahman ibn `Awf. Now Sa`d will support his cousin `Abd ar-Rahman who is of course the husband of (`Uthman's sister." (ibid

However after `Umar's death this meeting took place in the room of `A'ishah and on its door stood Abu Talhah al-Ansari with fifty men having drawn swords in their hands. Talhah started the proceedings and inviting all others to be witness said that he gave his right of vote to `Uthman. This touched az-Zubayr's sense of honour as his mother Safiyyah daughter of `Abd al-Muttalib was the sister of Prophet's father. So he gave his right of vote to `Ali. Thereafter Sa`d ibn Abi Waqqas made his right of vote to `Abd ar-Rahman. This left three members of the consultative committee out of whom `Abd ar-Rahman said that he was willing to give up his own right of vote if `Ali (p.b.u.h.) and `Uthman gave him the right to choose one of them or one of these two should acquire this right by withdrawing. This was a trap in which `Ali had been entangled from all sides namely that either he should abandon his own right or else allow `Abd ar-Rahman to do as he wished. The first case was not possible for him; that is to give up his own right and elect `Uthman or `Abd ar-Rahman. So he clung to his right while `Abd ar-Rahman separating himself from it assumed this power and said to Amir al-mu'minin "I pay you allegiance on your following the Book of Allah the sunnah of the Prophet and the conduct of the two Shaykhs (Abu Bakr and `Umar). `Ali replied "Rather on following the Book of Allah the sunnah of the Prophet and my own findings." When he got the same reply even after repeating the question thrice he

turned to `Uthman saying "Do you accept these conditions." He had no reason to refuse and so he agreed to the conditions and allegiance was paid to him. When Amir al mu'minin saw his rights being thus trampled he said

p: ١٠٧

This is not the first day when you behaved against us. I have only to keep good" patience. Allah is the Helper against whatever you say. By Allah you have not made ". `Uthman Caliph but in the hope that he would give back the Caliphate to you

After recording the events of ash-Shura (consultative committee) Ibn Abi'l-Hadid has written that when allegiance had been paid to `Uthman `Ali addressed `Uthman and `Abd ar-Rahman saying "May Allah sow the seed of dissension among you " and so it happened that each turned a bitter enemy of the other and `Abd ar-Rahman did not ever after speak to `Uthman till death. Even on death bed he turned his face on .seeing him

On seeing these events the question arises whether ash-Shura (consultative committee) means confining the matter to six persons thereafter to three and finally to one only. Also whether the condition of following the conduct of the two Shaykhs for Caliphate was put by `Umar or it was just a hurdle put by `Abd ar-Rahman between `Ali (p.b.u.h.) and the Caliphate although the first Caliph did not put forth this condition at the time of nominating the second Caliph namely that he should follow ?the former's footsteps. What then was the occasion for this condition here

However Amir al-mu'minin had agreed to participate in it in order to avoid mischief and to put an end to arguing so that others should be silenced and should not be able to claim that they would have voted in his favour and that he himself evaded the .consultative committee and did not give them an opportunity of selecting him

About the reign of the third Caliph Amir al-mu'minin says that soon on `Uthman's .(۵) coming to power Banu Umayyah got ground and began plundering the Bayt al-mal (public fund) and just as cattle on seeing green grass after drought trample it away they recklessly fell upon Allah's money and devoured it. At last this self-indulgence and nepotism brought him to the stage when people besieged his house put him to sword and made him vomit all that he had swallowed

The maladministration that took place in this period was such that no Muslim can remain unmoved to see that Companions of high position were lying uncared for they were stricken with poverty and surrounded by pennilessness while control over Bayt al-mal (public fund) was that of Banu Umayyah government positions were occupied by their young and inexperienced persons special Muslim properties were owned by them meadows provided grazing but to their cattle houses were built but by them and orchards were but for them. If any compassionate person spoke about these excesses his ribs were broken and if someone agitated this capitalism he was externed from the city. The uses to which zakat and charities which were meant for the poor and the wretched and the public fund which was the common property of the ;Muslims were put may be observed from the following few illustrations

al-Hakam ibn Abi'l-`As who had been exiled from Medina by the Prophet was (۱) allowed back in the city not only against the Prophet's sunnah but also against the conduct of the first two Caliphs and he was paid three hundred thousand Dirhams (from the public fund. (Ansab al-ashraf vol.۵ pp.۲۷ ۲۸ ۱۲۵



al-Walid ibn `Uqbah who has been named hypocrite in the Qur'an was paid one (٢ hundred thousand Dirhams from the Muslim's public fund. (al-`Iqd al-farid vol.٣ p.٩٤

The Caliph married his own daughter Umm Aban to Marwan ibn al-Hakam and paid (٣ him one hundred thousand Dirhams from the public fund. (Sharh of Ibn Abi'l-Hadid .(vol.١ pp.١٩٨-١٩٩

He married his daughter `A'ishah to Harith ibn al-Hakam and granted him one (٤ hundred thousand Dirhams from the public fund. (ibid

Abdullah ibn Khalid was paid four hundred thousand Dirhams. (al-Ma`arif of Ibn` (٥ (Qutaybah p.٨٤

Allowed the khums (one fifth religious duty) from Africa (amounting to five hundred (٦ thousand Dinars) to Marwan ibn al-Hakam. (ibid

Fadak which was withheld from the angelic daughter of the Prophet on the ground (٧ (.of being general charity was given as a royal favour to Marwan ibn al-Hakam. (ibid

Mahzur a place in the commercial area of Medina which had been declared a public (٨ (.trust by the Prophet was gifted to Harith ibn al-Hakam. (ibid

In the meadows around Medina no camel except those of Banu Umayyah were (٩ (allowed to graze. (Sharh of Ibn Abi'l-Hadid vol.I p.١٩٩

After his death (`Uthman's) one hundred and fifty thousand Dinars (gold coins) and (١٠ one million Dirhams (silver coins) were found in his house. There was no limit to tax free lands; and the total value of the landed estate he owned in Wadi al-Qura and Hunayn was one hundred thousand Dinars. There were countless camels and horses. ((Muruj adh-dhahab vol.I p.٤٣٥

The Caliph's relations ruled all the principal cities. Thus at Kufah al-Walid ibn ( )  
`Uqbah was the governor but when in the state of intoxication of wine he led the  
morning prayer in four instead of two rak`ah and people agitated he was removed  
but the Caliph put in his place a hypocrite like Sa`id ibn al-`As. In Egypt `Abdullah ibn  
Sa`d ibn Abi Sarh in Syria Muawiyah ibn Abi Sufyan and in Basrah `Abdullah ibn `Amir  
(.were the governors appointed by him (ibid

**SERMON ۞**

**in English**

Amir al-mu'minin's far-sightedness and his staunch conviction in Belief

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

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

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

Then Moses felt in himself a fear. We said: Fear not! Verily thou art the uppermost.

((٢٠:٦٦-٦٨))

Amir al-mu'minin says that the ground for Moses fear was not that since he saw ropes and sticks moving he might have entertained fear for his life but the cause of his fear was lest people be impressed with this sorcery and get astray and untruth might prevail on account of this craft. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove superior and his claim would be upheld. Since his fear was for the defeat of the truth and victory of the untruth not for his own life the consideration was given to him for the victory of truth and not for the protection of his life.

Amir al-mu'minin also means that he too had the same fear viz. that the people should not be caught in the trap of these (Talhah az-Zubayr etc.) and fail into misguidance by getting astray from the true faith. Otherwise he himself never feared for his own life.

### in Arabic

ومن خطبه له عليه السلام

وهي من أفصح كلامه عليه السلام وفيها يعظ الناس ويهديهم من ضلالتهم ويقال: انه خطبها بعد قتل طلحه والزبير

بِنَا اهْتَدَيْتُمْ فِي الظُّلْمَاءِ، وَتَسَيَّنْتُمْ (١) ذُرْوَةَ العَلْيَاءِ، وَبِنَا أَفْجَرْتُمْ (٢) عَنِ السَّرَارِ (٣). وَقِرَ (٤) سَمِعَ لَمْ يَفْقَهِ الوَاعِيَةَ (٥)، وَكَيْفَ يُرَاعِي النَّبَأَ (٦) مَنْ أَصَمَّتْهُ الصَّيْحَةُ؟ رُبُّ جَنَانٍ (٧) لَمْ يُفَارِقْهُ الحَفَقَانُ. مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ العَمْدِ، وَآتَوْسَمُكُمْ (٨) بِحَلِيهِ الْمُعْتَرِينَ (٩)، حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ (١٠)، وَبَصَّرَنِيكُمْ صِدْقُ النَّبِيِّ. أَقَمْتُ لَكُمْ عَلَى سَنَنِ الحَقِّ فِي جَوَادِّ المَصَلَّةِ (١١)، حَيْثُ تَلْتَقُونَ وَلَا دَلِيلَ، وَتَحْتَفِرُونَ وَلَا تَمِيهُونَ (١٢).

الْيَوْمَ أَنْطِقُ لَكُمْ الْعَجْمَاءَ (۱۳) ذَاتَ الْبَيَانِ! عَزَبَ (۱۴) رَأْيُ امْرِئٍ تَخَلَّفَ عَنِّي! مَا شَكَّكَتُ فِي الْحَقِّ مُذْ أَرَيْتَهُ! لَمْ يُوجِسْ مُوسَى عَلَيْهِ السَّلَامُ خِيفَةً (۱۵) عَلَى نَفْسِهِ، بَلْ أَشْفَقَ مِنْ غَلْبَةِ الْجُهَالِ وَدَوَلِ الضَّلَالِ! الْيَوْمَ تَوَاقَفْنَا (۱۶) عَلَى سَبِيلِ الْحَقِّ وَالْبَاطِلِ. مَنْ وَثِقَ بِمَا لَمْ يَظْمَأْ!

## in Persian

اندرز به مردم

ویژگیهای اهل بیت (ع)

شما مردم به وسیله ما، از تاریکیهای جهالت نجات یافته و هدایت شدید، و به کمک ما، به اوج ترقی رسیدید، صبح سعادت شما با نور ما درخشید، کر است گوشی که بانگ بلند پندها را نشنود، و آن کس را که فریاد بلند، کر کند، آوای نرم حقیقت چگونه در او اثر خواهد کرد؟ قلبی که از ترس خدا لرزان است، همواره پایدار و با اطمینان باد

من همواره منتظر سرانجام حيله گری شما مردم بصره بودم، و نشانه های فریب خوردگی را در شما می نگریستم، تظاهر به دینداری شما پرده ای میان ما کشید ولی من با صفای باطن درون شما را می خواندم. من برای واداشتن شما به راههای حق، که در میان جاده های گمراه کننده بود بپا خاستم در حالی که سرگردان بودید، و راهنمایی نداشتید، به دنبال رهبر و راهنما بودید اما او را نمی یافتید، امروز زبان بسته را به سخن می آورم، دور باد رای کسی که با من مخالفت کند، از روزی که حق به من نشان داده شد، هرگز در آن شک و تردید نکردم، کناره گیری من چونان حضرت موسی (ع) برابر ساحران است که بر خویش بیمناک نبود، ترس او برای این بود که مبادا جاهلان پیروز گردند و دولت گمراهان حاکم گردد، امروز ما و شما بر سر دوراهی حق و باطل قرار داریم، آن کس که به وجود آب اطمینان دارد تشنه نمی ماند.

The reference is to that even of Moses when sorcerers were sent for to confront .(١)  
him and they showed their sorcery by throwing ropes and sticks on the ground and  
:Moses felt afraid. Thus the Qur'an records

.it seemed to him (Moses) by their sorcery as if they were running . . .

**SERMON ٥**

**in English**

Delivered when the Holy Prophet died and `Abbas ibn `Abd al-Muttalib and Abu  
Sufyan ibn Harb offered to pay allegiance to Amir al-mu'minin for the Caliphate

(O' People! (١)

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

If I speak out they would call me greedy towards power but if I keep quiet they would  
say I was afraid of death. It is a pity that after all the ups and downs (I have been  
through). By Allah the son of Abu Talib (٢) is more familiar with death than an infant  
with the breast of its mother. I have hidden knowledge if I disclose it you will start  
.trembling like ropes in deep wells

**in Arabic**

[ ٥ ] ومن كلام له عليه السلام

لَمَّا قَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَخَاطَبَهُ الْعَبَّاسُ وَأَبُوسَفْيَانَ ابْنَ حَرْبٍ فِي أَنْ يَبَايَعَا لَهُ بِالْخِلَافَةِ ( ذَلِكَ بَعْدَ أَنْ تَمَّتِ الْبَيْعَةُ لِأَبِي بَكْرٍ فِي السَّقِيْفَةِ وَفِيهَا يَنْهَى عَنِ الْفِتْنَةِ وَ يَبَيِّنُ عَنِ خَلْقِهِ وَ عِلْمَهُ )

النهي عن الفتنة

أَيُّهَا النَّاسُ، شَقُّوا أَمْوَاجَ الْفِتَنِ بِسُفْنِ النَّجَاةِ، وَعَرَّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ، وَضَمُّوا تَيْجَانَ الْمُفَاخَرَةِ. أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ، أَوْ اسْتَسَلَّمَ فَأَرَاخَ. هَذَا مَاءٌ آجِنٌ (١)، وَلُقْمَةٌ يَعْصُ بِهَا آكِلُهَا، وَمُجْتَنَى الثَّمَرَةِ لِعَيْرٍ وَقْتِ إِيْنَاعِهَا (٢) كَالزَّرَارِعِ بَعْدَ أَرْضِهِ.

خلقه و علمه

فَمَا إِنْ أَقْلٌ يَقُولُوا: حَرَصَ عَلَيَّ الْمَلِكُ، وَإِنْ أَسِيْكْتُ يَقُولُوا: جَزِعَ (٣) مِنَ الْمَوْتِ! هَيْهَاتَ (٤) بَعِيدَ اللَّيْلِ وَاللَّيْلِ (٥)! وَاللَّهِ لَأَبْنُ أَبِي طَالِبٍ أَنَسٌ بِالْمَوْتِ مِنَ الطُّفْلِ بِتَدْيِ أُمِّهِ، بَلِ انْدَمَجَتْ (٦) عَلَيَّ مَكْنُونِ عِلْمٍ لَوْ بُحْتُ بِهِ لَأَضْطَرَبْتُمْ اضْطِرَابَ الْأَرْضِ شِيْهِ (٧) فِي الطُّوِيِّ (٨) الْبَعِيدَةِ!

in Persian

پس از رحلت رسول خدا

راههای پرهیز از فتنه ها ای مردم، امواج فتنه ها را با کشتیهای نجات، درهم بشکنید، و از راه اختلاف و پراکندگی پرهیزید. و تاجهای فخر و برتری جویی را بر زمین نهدید، رستگار شد آن کس که با یاران بپا خواست، یا کناره گیری نمود و مردم را آسوده گذاشت، اینگونه زمامداری، چون آبی بدمزه، و لقمه ای گلوگیر است، و آن کس که میوه را کال و نارس چیند، مانند کشاورزی است که در زمین دیگری بکارد. فلسفه سکوت در شرائطی قرار دارم که اگر سخن بگویم، می گویند بر حکومت حریص است، و اگر خاموش باشم، می گویند: از مرگ ترسید!! هرگز! من و ترس از مرگ؟! پس از آن همه جنگها و حوادث ناگوار؟! سوگند به خدا، انس و علاقه فرزند ابیطالب به مرگ در راه خدا، از علاقه طفل به پستان مادر بیشتر است، اینکه سکوت برگزیدم، از علوم و حوادث پنهانی، آگاهی دارم که اگر باز گویم مضطرب می گردید، چون لرزیدن ریسمان در چاههای عمیق!!

p: ۱۱۵

When the Holy Prophet died Abu Sufyan was not in Medina. He was coming back . (۱) when on his way he got the news of this tragedy. At once he enquired who had become the leader and Chief. He was told that people had paid allegiance to Abu Bakr. On hearing this the acknowledged mischief-monger of Arabia went into deep thought and eventually went to `Abbas ibn `Abd al-Muttalib with a proposal. He said to him "Look these people have by contrivance made over the Caliphate to the Taym and deprived Banu Hashim of it for good and after himself this man would place over our heads a haughty man of Banu `Adi. Let us go to `Ali ibn `Abi Talib and ask him to get out of his house and take to arms to secure his right." So taking `Abbas with him he came to `Ali and said: "Let me your hand; I pay allegiance to you and if anyone rises in opposition I would fill the streets of Medina with men of cavalry and infantry." This was the most delicate moment for Amir al-mu'minin. He regarded himself as the true head and successor of the Prophet while a man with the backing of his tribe and party like Abu Sufyan was ready to support him. Just a signal was enough to ignite the flames of war. But Amir al-mu'minin's foresight and right judgement saved the Muslims from civil war as his piercing eyes perceived that this man wanted to start civil war by rousing the passions of tribal partisanship and distinction of birth so that Islam should be struck with a convulsion that would shake it to its roots. Amir al-mu'minin therefore rejected his counsel and admonished him severely and spoke forth the words whereby he has stopped people from mischief mongering and undue conceit and declared his stand to be that for him there were only two courses - either to take up arms or to sit quietly at home. If he rose for war there was no supporter so that he could suppress these rising insurgencies. The only course left was quietly to .wait for the opportunity till circumstances were favourable

Amir al-mu'minin's quietness at this stage was indicative of his high policy and far-sightedness because if in those circumstances Medina had become the centre of war its fire would have engulfed the whole of Arabia in its flames. The discord and scuffle that had already begun among muhajirun (those who came from Mecca) and ansar (the locals of Medina) would have increased to maximum the wire-pullings of the hypocrites would have had full play and Islam's ship would have been caught in such a whirlpool that its balancing would have been difficult; Amir al-mu'minin suffered trouble and tribulations but did not raise his hands. History is witness that during his life at Mecca the Prophet suffered all sorts of troubles but he was not prepared to clash or struggle by abandoning patience and endurance because he realised that if war took place at that stage the way for Islam's growth and fruition would be closed. Of course when he had collected supporters and helpers enough to suppress the flood of unbelief and curb the disturbances he rose to face the enemy. Similarly Amir al-mu'minin treating the life of the Prophet as a torch for his guidance refrained from exhibiting the power of his arm because he was realising that rising against the enemy without helpers and supporters would become a source of revolt and defeat instead of success and victory. Therefore on this occasion Amir al-mu'minin has likened the desire for Caliphate to turbid water or a morsel suffocating the throat. Thus even where people had forcibly snatched this morsel and wanted to swallow it by forcible thrusting it got stuck up in their throat. They could neither swallow it nor vomit it out. That is they could neither manage it as is apparent from the blunders they committed in connection with Islamic injunctions nor were they ready to cast off the knot from their neck



He reiterated the same ideas in different words thus: "If had I attempted to pluck the unripe fruit of Caliphate then by this the orchard would have been desolated and I too would have achieved nothing like these people who cultivate on other's land but can neither guard it nor water it at proper time nor reap any crop from it. The position of these people is that if I ask them to vacate it so that the owner should cultivate it himself and protect it they say how greedy I am while if I keep quiet they think I am afraid of death. They should tell me on what occasion did I ever feel afraid or flew from battle-field for life whereas every small or big encounter is proof of my bravery and a witness to my daring and courage. He who plays with swords and strikes against hillocks is not afraid of death. I am so familiar with death that even an infant is not so familiar with the breast of its mother. Hark! The reason for my silence is the knowledge that the Prophet has put in my bosom. If I divulge it you would get perplexed and bewildered. Let some days pass and you would know the reason of my inaction and perceive with your own eyes what sorts of people would appear on this scene under the name of Islam and what destruction they would bring about. My  
".silence is because this would happen otherwise it is not silence without reason

".Silence has meaning which cannot be couched in words"

About death Amir al-mu'minin says that it is so dear to him that even an infant . (۲) does not so love to leap towards the source of its nourishment while in its mother's lap. An infant's attachment with the breast of its mother is under the effect of a natural impulse but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes he does not like even to look at what was so familiar to him but rather turns his face from it in disgust. But the love of prophets and saints for union with Allah is mental and spiritual and mental and spiritual feelings do not change nor does weakness or decay occur in them. Since death is the means and first rung towards this goal their love for death increases to such an extent that its rigours become the cause of pleasure for them and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty for the well or that of a lost passenger for his goal. Thus when Amir al-mu'minin was wounded by `Abd ar-Rahman ibn Muljam's fatal attack he said "I was but like the walker who has reached (the goal) or like the seeker who has found (his object) and whatever is with Allah is good for the pious." The .Prophet also said that there is no pleasure for a believer other than union with Allah

Delivered on being advised not to chase Talhah ibn `Ubaydillah and az-Zubayr ibn al-`Awwam for fighting. (۱)

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

## in Arabic

[ ۶ ] ومن كلام له عليه السلام

لَمَّا أَشِيرَ عَلَيْهِ بِالْأَلَا يَتَّبِعَ طَلْحَةَ وَالزُّبَيْرَ وَلَا يُرْصِدَ لِهَمَا الْقِتَالَ

وفيه بين عن صفة بأنه عليه السلام لا يخدع:

وَاللَّهِ لَا أَكُونُ كَالضَّبُعِ: تَنَامُ عَلَى طُولِ اللَّدْمِ (۱)، حَتَّى يَصِلَ إِلَيْهَا طَائِبُهَا، وَيَخْتَلِهَا (۲) رَاصِدُهَا (۳)، وَلَكِنِّي أَضْرِبُ بِالْمُقْبِلِ إِلَى الْحَقِّ الْمُدْبِرِ عَنْهُ، وَبِالسَّامِعِ الْمُطِيعِ الْعَاصِيِ الْمُرِيبِ (۴) أَبَدًا، حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي. فَوَاللَّهِ مَا زِلْتُ مَدْفُوعًا عَنْ حَقِّي، مُسْتَأْثَرًا عَلَيَّ، مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ هَذَا.

## in Persian

آماده نبرد

آگاهی و مظلومیت امام (ع) به خدا سوگند! از آگاهی لازمی برخوردارم و هرگز غافلگیر نمی شوم، که دشمنان ناگهان مرا محاصره کنند و با نیرنگ دستگیرم نمایند، من همواره با یاری انسان حق طلب، بر سر آن می گویم که از حق روی گردان است، و با یاری فرمانبر مطیع، نافرمان اهل تردید را در هم می گویم، تا آن روز که دوران زندگانی من به سر آید پس، سوگند به خدا، من همواره از حق خویش محروم ماندم، و از هنگام وفات پیامبر (ص) تا امروز حق مرا از من باز داشتند و به دیگری اختصاص دادند.



When Amir al-mu'minin showed intention to chase Talhah and az-Zubayr he was .(۱) advised to leave them on their own lest he received some harm from them. Amir al-mu'minin uttered these words in reply the sum total whereof is: "How long can I be a mere spectator to my right being snatched and keep quiet. Now so long as I have breath of life I shall fight them and make them suffer the consequences of their .conduct. They should not think that I can be easily over-powered like the badger

Dabu` means badger. Its nickname is Umm `Amir and Umm Turrayq. It is also called "the glutton" because it swallows everything and eats up whatever it gets as if several bellies were contained in one and they do not have their fill. It is also called Na`thal. It is a very simple and silly animal. Its slyness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick and calls out softly "Bow you head Umm Turrayq conceal yourself Umm `Amir." On repeating this sentence and patting the ground it conceals itself in a corner of the den. Then the hunter says "Umm `Amir is not in its den it is sleeping." On hearing this it stretches its limbs and feigns sleep. The hunter then puts the knot in its .feet and drags it out and it falls like a coward into his hand without resistance

**SERMON ۷**

**in English**

p: ۱۲۱

## About the hypocrites

They (۱) have made Satan the master of their affairs and he has taken them as partners. He has laid eggs and hatched them in their bosoms. He creeps and crawls in their laps. He sees through their eyes and speaks with their tongues. In this way he has led them to sinfulness and adorned for them foul things like the action of one whom Satan has made partner in his domain and speaks untruth through his tongue

### in Arabic

[ ۷ ] ومن خطبه له عليه السلام

يذم فيها أتباع الشيطان

اتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مَلَكَاً (۱) ، وَاتَّخَذَهُمْ لَهُ أَشْرَاكاً (۲) ، فَبَاضَ وَفَرَّخَ (۳) فِي صُدُورِهِمْ ، وَدَبَّ وَدَرَجَ (۴) فِي حُجُورِهِمْ ، فَنَطَرَ بِأَعْيُنِهِمْ ، وَنَطَقَ بِاللِّسَانِ نَبِيهِمْ ، فَرَكِبَ بِهِمُ الزَّلَلَ (۵) ، وَزَيَّنَ لَهُمُ الْخَطَلَ (۶) ، فِعْلَ مَنْ قَدْ شَرِكَهُ (۷) الشَّيْطَانُ فِي سُلْطَانِهِ ، وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ!

### in Persian

نکوهش دشمنان

شناخت پیروان شیطان منحرفان شیطان را، معیار کار خود گرفتند، و شیطان نیز آنها را دام خود قرار داد، و در دل‌های آنان تخم گذارد، و جوجه‌های خود را در دامانشان پرورش داد، پس با چشم‌های آنان می‌نگریست، و با زبان‌های آنان، سخن می‌گفت: پس با یاری آنها بر مرکب گمراهی سوار شد، و کردارهای زشت را در نظرشان زیبا جلوه داد، مانند رفتار کسی که نشان می‌داد در حکومت شیطان شریک است، و با زبان شیطان، باطل می‌گوید.

### Footnote

Amir al-mu'minin says about the hypocrites (i.e. those who opposed him before (۱) and during his Caliphate) that they are partners in action of Satan and his helpers and supporters. He too has befriended them so much that he has made his abode with them resides on their bosoms lays eggs and hatches young one from them there while these young ones jump and play in their laps without demur. He means that Satanic evil ideas take birth in their bosoms and grow and thrive there. There is no

restrain on them nor restriction of any kind. He has so permeated in their blood and mingled in their spirit that both have become completely unified. Now eyes are theirs but sight is his the tongue is theirs but the words are his as the Prophet had said "Verily Satan permeates the progeny of Adam like blood." That is just as the circulation of blood does not stop in the same way the quick succession of Satan's evil ideas know no break and he draws man towards evil in sleep and wakefulness and in every posture rising or sitting. He so paints them with his dye that their word and action reflect an exact portrait of his word and action. Those whose bosoms shine with the effulgence of faith prevent such evil ideas but some are already ready to welcome those evils and these are the persons who under the garb of Islam are ever .after advancement of heresy

## in English

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

He asserts that he swore allegiance to me with his hand but did not swear with his heart. (۱) So he does admit allegiance. As regards his claiming it otherwise than with his heart he should come forward with a clear argument for it. Otherwise he should (return to wherefrom he has gone out. (۲)

## in Arabic

[ ۸ ] ومن كلام له عليه السلام

يعنى به الزبير فى حال اقتضت ذلك ويدعوه للدخول فى البيعه ثانيه

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ، وَلَمْ يُبَايِعْ بِقَلْبِهِ، فَقَدْ أَقْرَبَ بِالْبَيْعَةِ، وَأَدَّعَى الْوَلِيْعَةَ (۱) ، فَلَيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ، وَإِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ.

## in Persian

درباره زبير و بيعت او

پيمان شکنى زبير زبير، مى پندارد با دست بيعت کرد نه با دل، پس به بيعت با من اقرار کرده ولى مدعى انکار بيعت با قلب است، بر او لازم است بر اين ادعا دليل روشنى بياورد، يا به بيعت گذشته باز گردد

## Footnote

(۱) .When after swearing allegiance on the hand of Amir al-mu'minin az-Zubayr ibn al-`Awwam broke the allegiance then sometimes he put forth the excuse that he was forced to swear allegiance and that forced allegiance is no allegiance and sometimes he said that allegiance was only for show. His heart did not go in accord with it. As though he himself admitted with his tongue the duplicity of his outer appearance and inner self. But this excuse is like that of the one who reverts to apostasy after adopting Islam and to avoid penalty may say that he had accepted Islam only by the tongue not in the heart. Obviously such an excuse cannot be heard nor can avoid



punishment by this argument. If az-Zubayr suspected that `Uthman was slain at Amir al-mu'minin's insistence this suspicion should have existed when he was taking oath for obedience and stretching his hand for allegiance not now that his expectations .were getting frustrated and hopes had started dawning from somewhere else

Amir al-mu'minin has rejected his claim in short form thus: that when he admits (۲) that his hands had paid allegiance then until there is justification for breaking of the allegiance he should stick to it. But if according to him his heart was not in accord with it he should produce other proof for it. Since proof about the state of heart cannot be adduced how can he bring such proof and an assertion without proof is unacceptable to his mind

## SERMON ۹

### in English

#### Cowardice of the people of Jamal

They (۱) thunder like clouds and shone like lightning but despite both these things they exhibited cowardice while we do not thunder till we pounce upon the foe nor do we show flow (of words) until we have not virtually rained

### in Arabic

[ ۹ ] ومن كلام له عليه السلام

في صفته وصفه خصومه ويقال إنها في أصحاب الجمل

وَقَدْ أَرَعَدُوا وَأَبْرَقُوا (۱) ، وَمَعَ هَذَيْنِ الْأَمْرَيْنِ الْفِشْلُ (۲) ، وَلَسْنَا نَزَعِدُ حَتَّى نُوَقِعَ (۳) ، وَلَا نُسِيلُ حَتَّى نُمَطِّرَ .

### in Persian

درباره پیمان شکنان

شناخت طلحه و زبیر (و اصحاب جمل) چون رعد خروشیدند، و چونان برق درخشیدند، اما کاری از پیش نبردند و سر انجام سست گردیدند، ولی ما اینگونه نیستیم، تا عمل نکنیم رعد و برقی نداریم، و تا نباریم سیل جاری نمی سازیم.

### Footnote

About the people of Jamal (i.e. the enemy in the battle of Jamal) Amir al-mu'minin (۱) says that they rose thundering shouting and stampeding but when encounter took

place they were seen flying like straw. At one time they made loud claims that they would do this and would do that and now they showed such cowardice as to flee from the battle-field. About himself Amir al-mu'minin says that "We do not threaten the enemy before battle nor utter boasts nor terrorise the enemy by raising unnecessary cries because it is not the way of the brave to use the tongue instead of the hand." That is why on this occasion he said to his comrades: "Beware of excessive talk as it is  
".cowardice

## About Talhah and az-Zubayr

Beware! Satan (۱) has collected his group and assembled his horse-men and foot-soldiers. Surely with me is my sagacity. I have neither deceived myself nor ever been deceived. By Allah I shall fill to the brim for them a cistern from which I alone would draw water. They can neither turn away from it nor return to it

## in Arabic

[ ۱۰ ] ومن خطبه له عليه السلام

يريد الشيطان أويكنى به عن قوم

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ وَاسْتَجَلَبَ حَيْلَهُ وَرَجَلَهُ (۱) ، وَإِنَّ مَعِيَ لَبَصِيرَةٌ يَرْتِي: مَا لَبَسْتُ عَلَى نَفْسِي (۲) ، وَلَا لُبَّسَ عَلَيَّ. وَإِنَّمَا اللَّهُ لَأَفْرَطَنَ (۳) لَهُمْ حَوْضًا أَنَا مَا تَحُهُ (۴) ! لَا يَصْدِرُونَ عَنْهُ (۵) ، وَلَا يَعُودُونَ إِلَيْهِ.

## in Persian

حزب شیطان

آگاهی امام برای مقابله با اصحاب جمل آگاه باشید که شیطان حزب خود را جمع کرده، و سواره و پیاده های لشکر خود را فرا خوانده است، اما من آگاهی لازم به امور دارم، نه حق را پوشیده داشتم و نه حق بر من پوشیده ماند سوگند به خدا، گردابی، برای آنان بوجود آورم که جز من کسی نتواند آن را چاره سازد، آنها که در آن غرق شوند، هرگز نتوانند بیرون آیند، و آنها که گریختند، خیال بازگشتن نکنند.

## Footnote

(۱). When Talhah and az-Zubayr broke away by violating the Oath of allegiance and set for Basrah in the company of `A'ishah Amir al-mu'minin spoke in these words which are part of the long speech

Ibn Abi'l-Hadid has written that in this sermon Satan denotes the real Satan as well as

Mu`awiyah because Mu`awiyah was secretly conspiring with Talhah and az-Zubayr and instigating them to fight against Amir al-mu'minin but the reference to the real Satan is more appropriate obvious and in accord with the situation and circumstances

## in English

Delivered in the Battle of Jamal when Amir al-mu'minin gave the standard to his son  
(Muhammad ibn al-Hanafiyyah (۱)

Mountains (۲) may move from their position but you should not move from yours. Grit your teeth. Lend to Allah your head (in fighting for Allah give yourself to Allah). Plant your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority). And keep sure that succour is but from Allah the  
.Glorified

## in Arabic

[ ۱۱ ] ومن كلام له عليه السلام

لابنه محمد بن الحنفية لما أعطاه الراية يوم الجمل

تَزُولُ الْجِبَالُ وَلَا تَزُولُ! عَضَّ عَلَى نَاجِدِكَ (۱) . أَعْرِ (۲) اللَّهُ جُمُجْمَتَكَ، تَدُ (۳) فِي الْأَرْضِ قَدَمَكَ، إِزْمِ بِبَصِيرِكَ أَقْصَى الْقَوْمِ،  
وَعُضَّ بِبَصْرِكَ (۴) ، وَاعْلَمْ أَنَّ النَّصْرَ مِنْ عِنْدِ اللَّهِ سُبْحَانَهُ.

## in Persian

خطاب به محمد حنفیه

آموزش نظامی اگر کوهها از جای کنده شوند تو ثابت و استوار باش، دندانها را بر هم بفشار، کاسه سرت را به خدا عاریت ده، پای بر زمین میخکوب کن، به صفوف پایانی لشکر دشمن بنگر، از فراوانی دشمن چشم پوش، و بدان که پیروزی از سوی خدای سبحان است.

## Footnote

Muhammad ibn al-Hanafiyyah was Amir al-mu'minin's son but called Ibn . (۱)  
Hanafiyyah after his mother. His mother's name was Khawlah bint Ja`far. She was known as Hanafiyyah after her tribe Banu Hanifah. When people of Yamamah were declared apostates for refusing to pay zakat (religious tax) and were killed and their

women-folk were brought to Medina as slave girls this lady also came to Medina with them. When her tribesmen came to know it they approached Amir al-mu'minin and requested him to save her from the blemish of slavery and protect her family honour and prestige. Consequently Amir al-mu'minin set her free after purchasing and .married here whereafter Muhammad was born

Most historians have written his surname as Abu'l-Qasim. Thus the author of al-Isti`ab (vol. ۳ pp. ۱۳۶۶ ۱۳۶۷-۱۳۶۸ ۱۳۷۰ ۱۳۷۱-۱۳۷۲) has narrated the opinion of Abu Rashid ibn Hafs az-Zuhri that from among the sons of the companions (of the Prophet) he came across four individuals everyone of whom was named Muhammad and surnamed Abu'l-Qasim namely (I) Muhammad ibn al-Hanafiyyah (۲) Muhammad ibn Abu Bakr (۳) Muhammad ibn Talhah and (۴) Muhammad ibn Sa`d. After this he writes that Muhammad ibn Talhah's name and surname was given by the Prophet. al-Waqidi writes that the name and surname of Muhammad ibn Abu Bakr was suggested by `A'ishah. Apparently the Holy Prophet's giving the name of Muhammad ibn Talhah seems incorrect since from some traditions it appears that the Prophet had reserved .it for a son of Amir al-mu'minin and he was Muhammad ibn al-Hanafiyyah

As regards his surname it is said that the Prophet had particularised it and that he had told `Ali that a son would be born to you after me and I have given him my name and surname and after that it is not permissible for anyone in my people to have this name .and surname together

With this opinion before us how can it be correct that the Prophet had given this very name and surname to anyone else since particularisation means that no one else would share it. Moreover some people have recorded the surname of Ibn Talhah as Abu Sulayman instead of Abu'l-Qasim and this further confirms our view point. Similarly if the surname of Muhammad ibn Abu Bakr was on the ground that his son's name was Qasim who was among the theologians of Medina then what is the sense in `A'ishah having suggested it. If she had suggested it along with the name how could Muhammad ibn Abu Bakr tolerate it later on since having been brought up under the care of Amir al-mu'minin the Prophet's saying could not remain concealed from him. Moreover most people have recorded his surname as Abu `Abd ar-Rahman which .weakens the view of Abu Rashid



Let alone these people's surname being Abu'l-Qasim even for Ibn al-Hanafiyyah this surname is not proved. Although Ibn Khallikan (in Wafayat al-a`yan vol. 4 p.170) has taken that son of Amir al-mu'minin for whom the Prophet had particularised this surname to be Muhammad ibn al-Hanafiyyah yet al-`Allamah al-Mamaqani (in Tanqih al-maqal vol. 3 Part 1 p. 112) writes

In applying this tradition to Muhammad ibn al-Hanafiyyah Ibn Khallikan has got into confusion because the son of Amir al-mu'minin whom the Prophet's name and surname together have been gifted by the Prophet and which is not permissible to be given to any one else is to the awaited last Imam (may our lives be his ransom) and not to Muhammad ibn al-Hanafiyyah nor is the surname Abu'l-Qasim established for him rather some of the Sunnis being ignorant of the real intention of the Prophet have taken to mean Ibn al-Hanafiyyah

However Muhammad ibn al-Hanafiyyah was prominent in righteousness and piety sublime in renunciation and worship lofty in knowledge and achievements and heir of his father in bravery. His performance in the battles of Jamal and Siffin had created such impression among the Arabs that even warriors of consequence trembled at his name. Amir al-mu'minin too was proud of his courage and valour and always placed him forward in encounters. ash-Shaykh al-Baha'i has written in al-Kashkul that `Ali ibn Abi Talib kept him abreast in the battles and did not allow Hasan and Husayn to go ahead and used to say "He is my son while these two are sons of the Prophet of Allah." When a Kharijite said to Ibn al-Hanafiyyah that `Ali thrust him into the flames of war but saved away Hasan and Husayn he replied that he himself was like the right hand and Hasan and Husayn like `Ali's two eyes and that `Ali protected his eyes with his right hand. But al-`Allamah al-Mamaqani has written in Tanqih al-Maqal that this was not the reply of Ibn al-Hanafiyyah but of Amir al-mu'minin himself. When during the battle of Siffin Muhammad mentioned this matter to Amir al-mu'minin in complaining tone he replied "You are my right hand whereas they are my eyes and ".the hand should protect the eyes

Apparently it seems that first Amir al-mu'minin must have given this reply and thereafter someone might have mentioned it to Muhammad ibn al-Hanafiyyah and he must have repeated the same reply as there could be no more eloquent reply than this one and its eloquence confirms the view that it was originally the outcome of the eloquent tongue of Amir al-mu'minin and was later appropriated by Muhammad al-Hanafiyyah. Consequently both these views can be held to be correct and there is no incongruity between them. However he was born in the reign of the second Caliph and died in the reign of `Abd al-Malik ibn Marwan at the age of sixty-five years. Some writers have recorded the year of his death as ٤٠ A.H. and others as ٤١ A.H. There is a difference about the place of his death as well. Some have put it as Medina some Aylah and some Ta'if

When in the Battle of Jamal Amir al-mu'minin sent Muhammad ibn al-Hanafiyyah .(٢) to the battle-field he told him that he should fix himself before the enemy like the mountain of determination and resoluteness so that the onslaught of the army should not be able to displace him and should charge the enemy with closed teeth because by pressing teeth over the teeth tension occurs in the nerves of the skull as a result of which the stroke of the sword goes amiss as he said at another place also viz. "Press together the teeth. It sends amiss the edge of the sword." Then he says "My child lend your head to Allah in order that you may be able to achieve eternal life in place of this one because for a lent article there is the right to get it back. Therefore you should fight being heedless of your life otherwise also if your mind clings to life you will hesitate to advance towards deathly encounters and that would tell upon your reputation of bravery. Look don't let your steps falter because the enemy is emboldened at the faltering of steps and faltering steps fastens the feet of the enemy. Keep the last lines of the enemy as your aim so that the enemy may be overawed with loftiness of your intentions and you may feel ease in tearing through their lives and their movement should also not remain concealed from you. Look do not pay heed to their superiority in numbers otherwise your valour and courage would suffer." This sentence can also mean that one should not wide open the eyes to be dazzled by the shining of weapons and the enemy may make an attack by taking advantage of the situation. Also always bear it in mind that victory is from Allah. "If

Allah helps you no one can overpower you." Therefore instead of relying on material  
.means seek His support and succour

p: ۱۲۹

Remember O' ye Believers!) If Allah helpeth you none shall overcome you...(Qur'an)

(۳:۱۵۹)

## SERMON ۱۲

### in English

When (۱) Allah gave him (Amir al-mu'minin) victory over the enemy at the Battle of Jamal one of his comrades said on that occasion "I wish my brother so-and-so had been present and he too would have seen what success and victory Allah had given :you " whereupon Amir al-mu'minin said

"?Did your brother hold me friend"

"He said: "Yes

:Then Amir al-mu'minin said

In that case he was with us. Rather in this army of ours even those persons were also present who are still in the loins of men and wombs of women. Shortly time will bring .them out and faith will get strength through them

### in Arabic

[ ۱۲ ] ومن كلام له عليه السلام

لَمَّا أَظْفَرَهُ اللَّهُ تَعَالَى بِأَصْحَابِ الْجَمَلِ وَقَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ: وَدِدْتُ أَنْ أَخِي فَلَانًا مَعَكَ شَاهِدًا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلِيًّا عِدَائِكَ

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ: أَهْوَى (۱) أَخِيكَ مَعَنَا؟ فَقَالَ: نَعَمْ. قَالَ: فَقَدْ شَهِدْنَا، وَلَقَدْ شَهِدْنَا! فِي عَسْكَرِنَا هَذَا أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ، وَأَرْحَامِ النِّسَاءِ، سَيَرَعَفُ بِهِمُ الزَّمَانُ، (۲) وَيَقْوَى بِهِمُ الْإِيمَانُ.

### in Persian

پس از پیروزی بر اصحاب جمل

شرکت آیندگان در پاداش گذشتگان (نقش نیت در پاداش اعمال) امام (ع) پرسید: آیا فکر و دل برادرت با ما بود؟ گفت:

آری امام (ع) فرمود: پس او هم در این جنگ با ما بود، بلکه با ما در این نبرد شریکند آنهایی که حضور ندارند، در صلب پدران و رحم مادران می باشند، ولی با ما هم عقیده و آرمانند، به زودی متولد می شوند، و دین و ایمان به وسیله آنان تقویت می گردد.

If a person falls short in his actions despite means and equipment this would be . (١) indicative of the weakness of his will. But if there is an impediment in the way of action or his life comes to an end as a result of which his action remains incomplete then in that case Allah would not deprive him of the reward on the basis that actions are judged by intention. Since his intention in any case was to perform the action .therefore he should deserve reward to some extent

In the case of action there may be absence of reward because action can involve show or pretence but intention is hidden in the depth of heart. It can have not a jot of show or affectation. The intention would remain at the same level of frankness truth perfection and correctness where it is even though there may be no action due to some impediment. Even if there is no occasion for forming intention but there is passion and zeal in the heart a man would deserve reward on the basis of his heart's feelings. This is to what Amir al-mu'minin has alluded in this sermon namely that "If your brother loved me he would share the reward with those who secured ".martyrdom for our support

**SERMON ١٣**

**in English**

(Condemning the people of Basrah (١)

You were the army of a woman and in the command of a quadruped. When it grumbled you responded and when it was wounded (hamstrung) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your water is brackish. He who stays with you is laden with sins and he who forsakes you secures Allah's mercy. As though I see your mosque prominent resembling the surface of a boat while Allah has sent chastisement from above and from below it and every one (who is on it is drowned.(٢

Another version

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

Another version

.Like the bosom of a bird in deep sea

Another version

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

**in Arabic**

[ ١٣ ] ومن كلام له عليه السلام

في ذم اهل البصره و بعد وقعه الجمل

كُنْتُمْ جُنْدَ الْمَرْأَةِ، وَأَتْبَاعَ الْبَيْمَةِ (١) ، رَغَا (٢) فَأَجَبْتُمْ، وَعَقِرْتُمْ (٣) فَهَرَبْتُمْ. أَخْلَاقُكُمْ دِقَاقُ (٤) ، وَعَهْدُكُمْ شِقَاقُ، وَدِينُكُمْ نِفَاقُ، وَمَاؤُكُمْ زُعَاقُ (٥) ، الْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُزْتَهِنٌ (٦) بِذَنْبِهِ، وَالشَّائِصُ عَنْكُمْ مُتَدَارِكٌ بِرَحْمَةٍ مِنْ رَبِّهِ. كَأَنِّي بِمَسْجِدِكُمْ كَجَوْجُوِّ سَفِينِهِ (٧) ، قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا، وَغَرِقَ مَنْ فِي ضِمْنِهَا.

وفي روايه: وَأَيْمُ اللَّهِ لَتَغْرَقَنَّ بِلَدِّكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجَوْجُوِّ سَفِينِهِ، أَوْ نَعَامِهِ جَائِمِهِ (٨) .

وفي روايه: كَجَوْجُوِّ طَيْرٍ فِي لُجَّةِ بَحْرِ (٩) .

وفي روايه أخرى: بِلَادِكُمْ أَنْتُنْ (١٠) بِلَادِ اللَّهِ تُرَبُّهُ: أَقْرَبُهَا مِنَ الْمَاءِ وَ أْبْعَدُهَا مِنَ السَّمَاءِ وَبِهَا تَسْبِيحُهُ أَغْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَالْخَارِجُ بِعَفْوِ اللَّهِ. كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَقَهَا الْمَاءُ، حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرْفُ الْمَسْجِدِ (١١) كَأَنَّهُ جَوْجُوُّ طَيْرٍ فِي لُجَّةِ بَحْرٍ!

عوامل سقوط جامعه (روانشناسی اجتماعی مردم بصره) شما سپاه یک زن بودید، و پیروان حیوان (شتر عایشه) تا شتر صدا می کرد می جنگیدید، و تا دست و پای آن قطع گردید فرار کردید، اخلاق شما پست، و پیمان شما از هم گسسته، دین شما دورویی، و آب آشامیدنی شما شور و ناگوار است، کسی که میان شما زندگی کند به کیفر گناهش گرفتار می شود، و آن کس که از شما دوری گزیند مشمول آمرزش پروردگار می گردد، گویا مسجد شما را می بینم که چون سینه کشتی غرق شده است، که عذاب خدا از بالا و پایین او را احاطه می کند، و سرنشینان آن همه غرق می شوند. و در روایتی است: سوگند به خدا، سرزمین شما را آب غرق می کند، گویا مسجد شما را می نگریم که چون سینه کشتی یا چونان شترمرغی که بر سینه خوابیده باشد بر روی آب مانده است. و در روایت دیگر: مانند سینه مرغ روی آب دریا. و در روایت دیگری آمده: خاک شهر شما بد بوترین خاکها است، از همه جا به آب نزدیکتر و از آسمان دورتر، و نه دهم شر و فساد در شهر شما نهفته است، کسی که در شهر شما باشد گرفتار گناه، و آنکه بیرون رود در پناه عفو خداست گویی شهر شما را می نگریم که غرق شده، و آب آن را فرا گرفته، چیزی از آن دیده نمی شود، مگر جاهای بلند مسجد، مانند سینه مرغ بر روی امواج آب دریا!

#### Footnote

(۱). Ibn Maytham writes that when the Battle of Jamal ended then on the third day after it Amir al-mu'minin said the morning prayer in the central mosque of Basrah and after finishing it stood on the right side of the prayer place reclining against the wall and delivered this sermon wherein he described the lowness of character of the people of Basrah and their slyness namely that they got enflamed at others' instigation without anything of their own and making over their command to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by practising double facedness. In this sermon woman implies `A'ishah and quadruped implies the camel (Jamal) after which this battle has 'been named the Battle of Jamal



This battle originated in this way that when although during the life time of `Uthman `A'ishah used to oppose him and had left for Mecca leaving him in siege and as such she had a share in his assassination details of which would be stated at some suitable place but when on her return from Mecca towards Medina she heard from `Abdullah ibn Salamah that after `Uthman allegiance had been paid to `Ali (as Caliph) she suddenly exclaimed "If allegiance has been paid to `Ali I wish the sky had burst on the earth. Let me go back to Mecca." Consequently she decided to return to Mecca and began saying "By Allah `Uthman has been killed helplessly. I shall certainly avenge his blood." On seeing this wide change in the state of affairs Abu Salamah said "What are you saying as you yourself used to say "Kill this Na`thal ; he had turned unbeliever." Thereupon she replied "Not only I but everyone used to say so; but leave these things and listen to what I am now saying that is better and deserves more attention. It is so strange that first he was called upon to repent but before giving him an opportunity to do so he has been killed." On this Abu Salamah recited the following verses  
:addressing her

.You started it and now you are changing and raising storms of wind and rain

.You ordered for his killing and told us that he had turned unbeliever

We admit that he has been killed but under your orders and the real Killer is one who  
.ordered it

.Nevertheless neither the sky fell over us nor did the sun and moon fall into eclipse

Certainly people have paid allegiance to one who can ward off the

( ۹۹ )

enemy with power and grandeur does not allow swords to come near him and  
.loosens the twist of the rope that is subdues the enemy

.He is always fully armed for combat and the faithful is never like the traitor

However when she reached Mecca with a passion for vengeance she began rousing the people to avenge `Uthman's blood by circulating stories of his having been victimised. The first to respond to this call was `Abdullah ibn `Amir al-Hadrami who had been the governor of Mecca in `Uthman's reign and with him Marwan ibn al-Hakam Sa`id ibn al-`As and other Umayyads rose to support her. On the other side Talhah ibn `Ubaydillah and az-Zubayr ibn al-`Awwam also reached Mecca from Medina. From Yemen Ya`la ibn Munabbih who had been governor there during `Uthman's caliphate and the former governor of Basrah `Abdullah ibn `Amir ibn Kurayz also reached there and joining together began preparing their plans. Battle had been decided upon but discussion was about the venue of confrontation. `A'ishah's opinion was to make Medina the venue of the battle but some people opposed and held that it was difficult to deal with Medinites and that some other place should be chosen as the venue. At last after much discussion it was decided to march towards Basrah as there was no dearth of men to support the cause. Consequently on the strength of `Abdullah ibn `Amir's countless wealth and the offer of six hundred thousand Dirhams and six hundred camels by Ya`la ibn Munabbih they prepared an army of three thousand and set off to Basrah. There was a small incident on the way on account of which `A'ishah refused to advance further. What happened was that at a place she heard the barking of dogs and enquired from the camel driver the name of the place. He said it was Haw'ab. On hearing this name she recalled the Prophet's admonition when he had said to his wives "I wish I could know at which of you the dogs of Haw'ab would bark." So when she realised that she herself was that one she got the camel seated by patting and expressed her intention to abandon the march.

But the device of her companions saved the deteriorating situation. `Abdullah ibn az-Zubayr swore to assure her that it was not Haw'ab Talhah seconded him and for her further assurance also sent for fifty persons to stand witness to it. When all the people were on one side what could a single woman do by opposing. Eventually they .were successful and `A'ishah resumed her forward march with the same enthusiasm

When this army reached Basrah people were first amazed to see the

(۱۰۰)

riding animal of `A'ishah. Jariyah ibn Qudamah came forward and said "O' mother of the faithful the assassination of `Uthman was one tragedy but the greater tragedy is that you have come out on this cursed camel and ruined your honour and esteem. It is better that you should get back." But since neither the incident at Haw'ab could deter her nor could the Qur'anic injunction: "Keep sitting in your houses" (۳۳:۳۳) stop her .what effect could these voices produce. Consequently she disregarded all this

When this army tried to enter the city the Governor of Basrah `Uthman ibn Hunayf came forward to stop them and when the two parties came face to face they drew their swords out of the sheaths and pounced upon each other. When a good number had been killed from either side `A'ishah intervened on the basis of her influence and the two groups agreed that till the arrival of Amir al-mu'minin the existing administration should continue and `Uthman ibn Hunayf should continue on his post. But only two days had elapsed when they made a nightly attack on `Uthman ibn Hunayf killed forty innocent persons beat `Uthman ibn Hunayf plucked every hair of his beard took him in their custody and shut him up. Then they attacked public treasury and while ransacking it killed twenty persons on the spot and beheaded fifty more after arresting them. Then they attacked the grain store whereupon an elderly noble of Basrah Hukaym ibn Jabalah could not control himself and reaching there with his men said to `Abdullah ibn az-Zubayr "Spare some of this grain for the city's populace. After all there should be a limit to oppression. You have spread killing and destruction all round and put `Uthman ibn Hunayf in confinement. For Allah's sake keep off these ruining activities and release `Uthman ibn Hunayf. Is there no fear of Allah in your hearts?" Ibn az-Zubayr said "This is vengeance of `Uthman's life." Hukaym ibn Jabalah retorted "Were those who have been killed assassins of `Uthman? By Allah if I had supporters and comrades I should have certainly avenged the blood of these Muslims whom you have killed without reason." Ibn az-Zubayr replied "We shall not give anything out of this grain nor will `Uthman ibn Hunayf be released." At last the battle raged between these two parties but how could a few

individuals deal with such a big force? The result was that Hukaym ibn Jabalah his son al-Ashraf ibn Hukaym ibn Jabalah his brother ar-Ri'l ibn Jabalah and seventy persons of his tribe were killed. In short killing and looting prevailed all round. Neither anyone's life was secure nor was there any way to save one's honour or property

When Amir al-mu'minin was informed of the march to Basrah he set out to stop it with a force which consisted of seventy of those who had taken part in the battle of Badr and four hundred out of those companions who had the honour of being present at the Allegiance of Ridwan (Divine Pleasure). When he stopped at the stage of Dhiqar he sent his son Hasan (p.b.u.h.) and `Ammar ibn Yasir to Kufah to invite its people to fighting. Consequently despite interference of Abu Musa al-Ash`ari seven thousand combatants from there joined Amir al-mu'minin's army. He left that place after placing the army under various commanders. Eye witnesses state that when this force reached near Basrah first of all a contingent of ansar appeared foremost. Its standard was held by Abu Ayyub al-Ansari. After it appeared another contingent of ۱۰۰۰ whose commander was Khuzaymah ibn Thabit al-Ansari. Then another contingent came in sight. Its standard was borne by Abu Qatadah ibn ar-Rabi`. Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their foreheads and veil of fear of Allah on their face. It seemed as if they were standing before the Divine Glory on the Day of Judgement. Their Commander rode a dark horse was dressed in white had black turban on his head and was reciting the Qur'an loudly. This was `Ammar ibn Yasir. Then another contingent appeared. Its standard was in the hand of Qays ibn Sa`d ibn `Ubadah. Then an army came to sight. Its leader wore white dress and had a black turban on his head. He was so handsome that all eyes centred around him. This was `Abdullah ibn `Abbas. Then followed a contingent of the companions of the Prophet. Their standard bearer was Qutham ibn al-`Abbas. Then after the passing of a few contingents a big crowd was seen wherein there was such a large number of spears that they were overlapping and flags of numerous colours were flying. Among them a big and lofty standard was seen with distinctive position. Behind it was seen a rider guarded by sublimity and greatness. His sinews were well-developed and eyes were cast downwards. His awe and dignity was such that no one could look at him. This was the Ever Victorious Lion of Allah namely `Ali ibn Abi Talib (p.b.u.h.). On his right and left were Hasan and Husayn (p.b.u.t.). In front of him Muhammad ibn al-Hanafiyah walked in slow steps carrying the banner of victory and glory and on the back were the young men of Banu Hashim the people

of Badr and `Abdullah ibn Ja`far ibn Abi Talib. When this army reached the place az-Zawiyah Amir al-mu'minin alighted from the horse and after performing four rak`ah of prayer put his cheeks on the ground. When he lifted his head the ground was :drenched with tears and the tongue was uttering these words

O' Sustainer of earth heaven and the high firmament this is Basrah. Fill our lap with its  
 .good and protect us from its evils

Then proceeding forward he got down in the battle-field of Jamal where the enemy was already camping. First of all Amir al-mu'minin announced in his army that no one should attack another nor take the initiative. Saying this he came in front of the opposite army and said to Talhah and az-Zubayr "You ask `A'ishah by swearing in the name of Allah and His prophet whether I am not free from the blame of `Uthman's blood and whether I used the same words for him which you used to say and whether I pressurised you for allegiance or you swore it of your own free will." Talhah got exasperated at these words but az-Zubayr relented and Amir al-mu'minin turned back after it and giving the Qur'an to Muslim (a young man from the tribe of `Abd Qays) sent him towards them to pronounce to them the verdict of the Qur'an. But people took both of them within aim and covered this godly man with their arrows. Then `Ammar ibn Yasir went to canvass and convince them and caution them with the consequences of war but his words were also replied by arrows. Till now Amir al-mu'minin had not allowed an attack as a result of which the enemy continued feeling encouraged and went on raining arrows constantly. At last with the dying of a few valiant combatants consternation was created among Amir al-mu'minin's ranks and some people came with a few bodies before him and said "O' Commander of the faithful you are not allowing us to fight while they are covering us with arrows. How long can we let them make our bosoms the victim of their arrows and remain handfolded at their excesses?" At this Amir al-mu'minin did show anger but acting with restraint and endurance came to the enemy in that very form without wearing armour or any arm and shouted "Where is az-Zubayr?" At first az-Zubayr hesitated to come forward but he noticed that Amir al-mu'minin had no arms he came out. Amir al-mu'minin said to him "O' az-Zubayr you must remember that one day the Prophet told you that you would fight with me and wrong and excess would be on your side." az-Zubayr replied that he had said so. Then Amir al-mu'minin enquired "Why have you come then?" He replied that his memory had missed it and if he had recollected it



earlier he would not have come that way. Amir al-mu'minin said "Well now you have recollected it" and he replied "Yes." Saying this he went straight to `A'ishah and told her that he was getting back. She asked him the reason and he replied "`Ali has reminded me a forgotten matter. I had gone astray but now I have come on the right path and

would not fight `Ali ibn Abi Talib at any cost." `A'ishah said "You have caught fear of the swords of the sons of `Abd al-Muttalib." He said "No" and saying this he turned the reins of his horse. However it is gratifying that some consideration was accorded to the Prophet's saying for at Haw'ab even after recollection of the Prophet's words no more than transient effect was taken of it. On returning after this conversation Amir al-mu'minin observed that they had attacked the right and left flanks of his army. Noticing this Amir al-mu'minin said "Now the plea has been exhausted. Call my son Muhammad." When he came Amir al-mu'minin said "My son attack them now." Muhammad bowed his head and taking the standard proceeded to the battle-field. But arrows were falling in such exuberance that he had to stop. When Amir al-mu'minin saw this he called out at him "Muhammad why don't you advance?" He said "Father in this shower of arrows there is no way to proceed. Wait till the violence of arrows subsides." He said "No thrust yourself in the arrows and spears and attack." Muhammad ibn al-Hanafiyyah advanced a little but the archers so surrounded him that he had to hold his steps. On seeing this a frown appeared on Amir al-mu'minin's forehead and getting forward he hit the sword's handle on the Muhammad's back and said "This is the effect of your mother's veins." Saying this he took the standard from his hands and folding up his sleeves made such an attack that a tumult was created in the enemy's ranks from one end to the other. To whichever row he turned it became clear and to whatever side he directed himself bodies were seen falling and heads rolling in the hoofs of horses. When after convulsing the rows he returned to his position he said to Muhammad ibn al-Hanafiyyah "Look my son battle is fought like this." Saying this he gave the standard to him and ordered him to proceed. Muhammad advanced towards the enemy with a contingent of ansar. The enemy also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors also made the battle-field glory .and left heaps of dead bodies

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

(۱۰۴)

a) To us death is sweeter than honey. We are Banu Dabbah camel rearers

b) We are sons of death when death comes. We announce the death of `Uthman with the edges of spears

c) Give us back our chief and there is an end to it

The low character and ignorance from faith of these Banu Dabbah can be well understood by that one incident which al-Mada'ini has narrated. He writes that in Basrah there was a man with mutilated ear. He asked him its reason when he said "I was watching the sight of dead bodies in the battle-field of Jamal when I saw a wounded man who sometimes raised his head and sometimes dashed it back on the ground. I approached near. Then the following two verses were on his lips

a) Our mother pushed us into the deep waters of death and did not get back till we had thoroughly drunk

b) By misfortune we obeyed Banu Taym who are none but slave men and slave girls

I told him it was not the time to recite verses; he should rather recall Allah and recite" the kalimat ash-shahadah (verse of testimony). On my saying this he saw me with angry looks and uttering a severe abuse and said "You are asking me to recite kalimat ash-shahadah get frightened at the last moment and show impatience." I was astonished to hear this and decided to return without saying anything further. When he saw me returning he said "Wait; for your sake I am prepared to recite but teach me." I drew close to teach him the kalimah when he asked me to get closer. When I

got closer he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think it proper to molest a dying man and was about to get back abusing and cursing him when he asked me to listen one more thing. I agreed to listen lest he had an unsatisfied wish. He said that when I should get to my mother and she enquired who had bitten my ear I should say that it was done by `Umayr ibn al-Ahlab ad-Dabbi who had been deceived by a woman aspiring to become the commander of  
".(the faithful (head of the state

However when the dazzling lightning of swords finished the lives of thousands of persons and hundreds of Banu Azd and Banu Dabbah were killed for holding the rein of the camel Amir al-mu'minin ordered "Kill the camel for it is Satan." Saying this he made such a severe attack that the cries of "Peace" and "Protection" rose from all round. When he reached near the camel he ordered Bujayr ibn Duljah to kill the camel at once. Consequently Bujayr hit him with such full might that the camel fell in agony on the side of its bosom. No sooner than the camel fell the opposite army took to heels and the carrier holding `A'ishah was left lonely and unguarded. The companion of Amir al-mu'minin took control of the carrier and under orders of Amir al-mu'minin .Muhammad ibn Abi Bakr escorted `A'ishah to the house of Safiyyah bint al-Harith

This encounter commenced on the ١٠th of Jumada ath-thaniyah ٣٩ A.H. in the afternoon and came to an end the same evening. In it from Amir al-mu'minin's army of twenty two thousand one thousand and seventy or according to another version five hundred persons were killed as martyrs while from `A'ishah's army of thirty thousand seventeen thousand persons were killed and the Prophet's saying "That people who assigned their affairs (of state) to a woman would never prosper" was fully corroborated. (al-Imamah wa's-siyasah; Muruj adh-dhahab; al-`Iqd al-farid; at-Tarikh at Tabari

Ibn Abi'l-Hadid has written that as prophesied by Amir al-mu'minin Basrah got . (٢) under floods twice - once in the days of al-Qadir Billah and once in the reign of al-Qa'im bi Amri'l-lah and the state of flooding was just this that while the whole city was under water but the top ends of the mosque were seen about the surface of the .water and looked like a bird sitting on the side of its bosom

## in English

This also is in condemnation of the people of Basrah

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

## in Arabic

[ ۱۴ ] ومن كلام له عليه السلام

في مثل ذلك

أَرْضُكُمْ قَرِيبَةٌ مِنَ الْمَيِّءِ، بَعِيدَةٌ مِنَ السَّمَاءِ، خَفَّتْ عُقُولُكُمْ، وَسَيَفِهَتْ حُلُومُكُمْ (۱) ، فَانْتَمَّ غَرَضُ (۲) لِنَابِلِ (۳) ، وَأُكْلَهُ لِأَكِلٍ ، وَفَرِيْسَهُ لِصَائِلِ (۴) .

## in Persian

در نکوهش مردم بصره

نقش عوامل محیط در انسان سرزمین شما به آب نزدیک و از آسمان دور است، عقلهای شما سست و افکار شما سفیهانه است پس شما نشانه ای برای تیرانداز، و لقمه ای برای خورنده، و صیدی برای صیاد می باشید.

## in English

:After resuming the land grants made by `Uthman ibn `Affan he said

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

## in Arabic

[ ١٥ ] ومن كلام له عليه السلام

فيما رده على المسلمين من قطائع عثمان (١)

وَاللّٰهُ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِنَّ النِّسَاءَ، وَمَلَكَ بِهِنَّ الْإِمَاءَ، لَرَدَدْتُهُنَّ فَإِنَّ فِي الْعَدْلِ سَعَةً. وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ، فَالْجُورُ عَلَيْهِ أَضِيقُ!

p: ١٤٢

در برگرداندن بیت المال

سیاست اقتصادی امام (ع) به خدا سوگند، بیت المال تاراج شده را هر کجا که بیابم به صاحبان اصلی آن باز می گردانم، گر چه با آن ازدواج کرده، یا کنیزانی خریده باشند، زیرا در عدالت گشایش برای عموم است، و آن کس که عدالت بر او گران آید، تحمل ستم برای او سخت تر است.

SERMON ۱۶

in English

Delivered when allegiance was sworn to him at Medina

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

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

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





ash-Sharif ar-Radi says: In this small speech there is more beauty than can be appreciated and the quantity of amazement aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth and no one can understand what I am saying unless one has attained this art and known its details

(No one appreciates it except those who know (Qur'an ۲۹:۴۳ . . .

From the same Sermon

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

He who claims (otherwise) is ruined and he who concocts falsehood is disappointed. He who opposes (۱) right with his face gets destruction. It is enough ignorance for a man not to know himself. He who is strong rooted (۲) in piety does not get destruction and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allah and condemn only his own self

[ ١٦ ] من كلام له عليه السلام

لَمَّا بُويعَ بِالْمَدِينَةِ وَفِيهَا يَخْبِرُ النَّاسَ بِعِلْمِهِ بِمَا تَوَوَّلَ إِلَيْهِ أَحْوَالَهُمْ وَفِيهَا يَقْسِمُهُمْ إِلَى أَقْسَامٍ:

ذِمَّتِي (١) بِمَا أَقُولُ رَهِينَهُ (٢) وَأَنَا بِهِ زَعِيمٌ (٣) . إِنَّ مَنْ صَرَّحْتُ لَهُ الْعَبْرُ (٤) عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ (٥) ، حَجَزْتُهُ (٦) التَّقْوَى عَنْ تَقْحُمِ الشُّبُهَاتِ (٧) . أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا (٨) يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتَبْلُغَنَّ (٩) بَلْبَاهَهُ ، وَلَتَغْرُبَنَّ (١٠) غَرْبَهُ ، وَلَتَسْأَطَنَّ (١١) سَوَاطِئُ الْقَدْرِ (١٢) ، حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ ، وَأَعْلَاكُمْ أَسْفَلُكُمْ ، وَلَيْسَ يَقْنَنَّ سَابِقُونَ كَانُوا قَصْرُورًا ، وَلَيَقْصُرَنَّ سَابِقُونَ كَانُوا سَبْقُورًا . وَاللَّهُ مَا كَتَمْتُ وَشَمَّهُ (١٣) ، وَلَا كَذَبْتُ كَذِبَهُ ، وَلَقَدْ بُنْتُ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ . أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ شُمُسُ (١٤) حَمَلٌ عَلَيْهَا أَهْلُهَا ، وَخُلِعَتْ لُجْمُهَا (١٥) ، فَتَفَحَّحَتْ (١٦) بِهِمْ فِي النَّارِ . أَلَا- وَإِنَّ التَّقْوَى مَطَايَا ذُلٌّ (١٧) ، حَمَلٌ عَلَيْهَا أَهْلُهَا ، وَأُعْطُوا أَرْزَمَتَهَا ، فَأُورِدَتْهُمْ الْجَنَّةَ . حَقٌّ وَبَاطِلٌ ، وَلِكُلِّ أَهْلٍ ، فَلَيْتُنَّ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَّ ، وَلَيْتُنَّ قَلَّ الْحَقُّ فَلَرَبَّمَا وَلَعَلَّ ، وَلَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ !

قال السيد الشريف: وأقول: إنَّ في هذا الكلام الأدنى من مواقع الإحسان ما لا تبلغه مواقع الاستحسان، وإنَّ حظ العجب منه أكثر من حظ العجب به. وفيه \_ مع الحال التي وصفنا \_ زوائد من الفصاحة لا يقوم بها لسان، ولا يطلع فحجها إنسان (١٨) ، ولا يعرف ما أقول إلا من ضرب في هذه الصناعات بحق، وجرى فيها على عرق (١٩) ، (وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ).

ومن هذه الخطبه وفيها يقسم الناس إلى ثلاثه اصناف

شُغِلَ مِنَ الْجَنَّةِ وَالنَّارِ أَمَامَهُ! سَاعَ سَرِيْعِ نَجَا، وَطَالِبِ بَطِيءِ رَجَا، وَمَقْصَرِّ فِي النَّارِ هَوَى. الْيَمِيْنُ وَالشُّمَالُ مَضَلَّةٌ، وَالطَّرِيْقُ الْوَسِيْطِيُّ هِيَ الْجَادَّةُ (٢٠) ، عَلَيْهَا بَاقِي الْكِتَابِ وَآثَارُ التُّبُوْهِ، وَمِنْهَا مَنَعْدُ السُّنَّةِ، وَإِلَيْهَا مَصِيْرُ الْعَاقِبَةِ. هَلَكَكَ مِنْ ادَّعَى، وَخَابَ مَنْ افْتَرَى. مَنْ أَبْدَى صِيْفُفَتْهُ لِلْحَقِّ هَلَكَكَ. وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ. لَا يَهْلِكُ عَلَى التَّقْوَى سِتْنُخٌ (٢١) أَصْلٌ، وَلَا يَظْمَأُ عَلَيْهَا زَرْعٌ قَوْمٍ. فَاسْتَبْرُوا فِي بِيُوتِكُمْ، وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ، وَالتَّوْبَةُ مِنْ وِرَائِكُمْ، وَلَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ، وَلَا يَلْمُ لَائِمٌ إِلَّا نَفْسَهُ.

به هنگام بیعت در مدینه

اعلام سیاستهای حکومتی آنچه می گویم به عهده می گیرم، و خود به آن پای بندم، کسی که عبرتها برای او آشکار شود، و از عذاب آن پند گیرد، تقوی و خویشتن داری او را از سقوط در شبهات نگه می دارد، آگاه باشید، تیره روزیها و آزمایشها، همانند زمان بعثت پیامبر (ص) بار دیگر به شما روی آورد. سوگند به خدایی که پیامبر (ص) را به حق مبعوث کرد، سخت آزمایش می شوید، چون دانه ای که در غربال ریزند، یا غذایی که در دیگ گذارند، به هم خواهید ریخت، زیر و رو خواهید شد، تا آنکه پایین به بالا، و بالا به پایین رود، آنان که سابقه ای در اسلام داشتند، و تاکنون منزوی بودند، بر سر کار می آیند، و آنها که به ناحق، پیشی گرفتند، عقب زده خواهند شد فضائل اخلاقی امام (ع) به خدا سوگند، کلمه ای از حق را نپوشاندم، هیچگاه دروغی نگفته ام، از روز نخست، به این مقام خلافت، و چنین روزی خبر داده شدم، آگاه باشید همانا گناهان چون مرکبهای بدرفتارند، که سواران خود (گناهکاران) را عنان رهاشده در آتش دوزخ می اندازند، اما تقوی، چونان مرکبهای فرمانبرداری هستند که سواران خود را، عنان بر دست، وارد بهشت جاویدان می کنند. حق و باطل همیشه در پیکارند، و برای هر کدام

طرفدارانی است، اگر باطل پیروز شود، جای شگفتی نیست، از دیرباز چنین بود، و اگر طرفداران حق اندکند، چه بسا روزی فراوان گردند، و پیروز شوند، اما کمتر اتفاق می افتد که چیز رفته باز گردد. (کلمات امام (ع) پیرامون حق و باطل، از سخنان نیکویی است که کلام کسی از سخن سرایان به آن نخواهد رسید، و بیش از آنچه که ما در شگفت شویم، شگفتی، برابر آن فرومانده است، در این کلمات امام (ع) ریزه کاریهایی از فصاحت است که نه زبان قدرت شرح آن را دارد، و نه انسانی می تواند از دره های عمیق آن بگذرد، این اعتراف مرا کسانی که در فصاحت پیشگامند و با سابقه، درک می کنند.

سرگردانی مردم، و ضرورت تقوا آن کس که بهشت و دوزخ را پیش روی خود دارد، در تلاش است برخی از مردم به سرعت به سوی حق پیش می روند، که اهل نجاتند، و بعضی به کندی می روند و امیدوارند، و دیگری کوتاهی می کند و در آتش جهنم گرفتار است، چپ و راست گمراهی، و راه میانه، جاده مستقیم الهی است که قرآن و آثار نبوت، آن را سفارش می کند، و گذرگاه سنت پیامبر (ص) است، و سرانجام بازگشت همه بدان سو است. ادعاکننده باطل نابود شد، و دروغگو زیان کرد، هر کس با حق درافتاد هلاک گردید، نادانی انسان همین بس که قدر خویش نشناسد. آنچه بر اساس تقوی پایه گذاری شود، نابود نگردد، کشتزاری که با تقوی آبیاری شود، تشنگی ندارد. مردم! به خانه های خود روی آورید، مسائل میان خود را اصلاح کنید، توبه و بازگشت پس از زشتیها میسر است، جز پروردگار خود، دیگری را ستایش نکنید، و جز خویشتن خویش دیگری را سرزنش ننمایید.

### Footnote

(۱). In some versions after the words "man abda safhatahu lilhaqqi halaka:" the words " `inda jahalati'n-nas" also occur. In that case the meaning of this sentence would be that he who stands in face of right dies in the estimation of the ignorant

(۲). Piety is the name of heart and mind being affected and impressed by the Divine Greatness and Glory as an effect of which the spirit of man becomes full of fear of Allah and its inevitable result is that engrossment in worship and prayer increases. It is impossible that heart may be full of Divine fear and there be no manifestation of it in actions and deeds. And since worship and submission reform the heart and nurture the spirit purity of heart increases with the increase of worship. That is why in the Qur'an "taqwa" (piety) has been applied sometimes to fear sometimes to worship and devotion and sometimes to purity of heart and spirit. Thus in the verse "wa iyyaya fattaqun" (and Me you fear [۱۶:۲]) taqwa implies fear in the verse "ittaqu'l-laha haqqa tuqatihi" (worship Allah as He ought to be worshipped [۳:۱۰۲]) taqwa implies worship and devotion and in the verse "wa yakhsha'l-laha wa yattaqhi faulaika humu'l-faizun" (۲۴:۵۲) taqwa implies purity of spirit and cleanliness of heart

In the traditions taqwa has been assigned three degrees. The first degree is that a man should follow the injunctions and keep aloof from prohibitions. The second degree is that recommended matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts one may abstain from the permissible as well. The first degree is for the common men the second for the nobles and the third for high dignitaries. Allah has referred to these three degrees in the following verse

On those who believe and do good is no blame for what they ate (before) when they did guard themselves and did believe and did good still (furthermore) they guard (themselves and do good; and Allah loveth the doers of good. (Qur'an ۵:۹۳

Amir al-mu'minin says that only action based on piety is lasting and only that action will blossom and bear fruit which is watered by piety because worship is only that wherein the feeling of submission exists. Thus Allah says

Is he therefore better who hath laid his foundation on fear of Allah and (His) goodwill or he who layeth his foundation on the brink of a crumbling hollowed bank so it (crumbled down with him into the fire of Hell... (Qur'an ۹:۱۰۹

Consequently every such belief as is not based on knowledge and conviction is like the edifice erected without foundation wherein there is no stability or firmness while every action that is without piety is like the plantation which withers for lack of watering.

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

Among (١) all the people the most detested before Allah are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him is himself misled from the guidance of those preceding him misleads those who follow him in his life or after his death carries the .weight of others' sins and is entangled in his own mis-deeds

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

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider's web not knowing whether he was right or wrong. If he is right he fears lest he erred while if he is wrong he hopes he is right. He is ignorant wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the .traditions as the wind scatters the dry leaves

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

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

**in Arabic**

[ ١٧ ] ومن كلام له عليه السلام

فى صفه من يتصدى للحكم بين الأمم وليس لذلك بأهل

وفىها: أبغض الخلاق إلى الله صنفاً

الصنف الأول: إن أبغض الخلاق إلى الله رجلان: رجل وكله الله إلى نفسه (١)، فهو جائز عن قصد السبيل (٢)، مشغوف (٣) بكلام بدعه (٤)، ودعاء ضلاله، فهو فتنه لمن افتتن به، ضال عن هدى من كان قبله، مضل لمن اقتدى به فى حياته وبعد وفاته، حمالاً خطايا غيره، رهن بخطيئته (٥).

الصنف الثانى: ورجل قمش جهلاً (٦)، موضع فى جهال الأمم (٧)، عاد (٨) فى أغباش (٩) الفتنة، عم (١٠) بما فى عقد الهدنة (١١)، قد سمأه أشباه الناس عالماً وليس به، بكر فاستكثر من جمع، ما قل منه خير مما كثر، حتى إذا ارتوى من ماء آجن (١٢)، واكثر (١٣) من غير طائل (١٤)، (١١٧)



جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ (١٥) مَيَا التَّبَسَّ عَلَى غَيْرِهِ (١٦)، فَإِنَّ نَزَلَتْ بِهِ إِخِيْدَى الْمُبْهَمَاتِ هَيَأُ لَهَا حَشْوًا (١٧) رَثًا (١٨) مِنْ رَأْيِهِ، ثُمَّ قَطَعَ بِهِ، فَهُوَ مِنْ لَبَسِ الشُّبُهَاتِ فِي مِثْلِ نَسِيحِ الْعَنْكَبُوتِ: لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ، فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ، وَإِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ. جَاهِلٌ خَبَّاطٌ (١٩) جَهْلَاتٍ، عَاشَ (٢٠) رَكَابُ عَشَوَاتٍ (٢١)، لَمْ يَعْصَ عَلَى الْعِلْمِ بِضَرْسٍ قَاطِعٍ. يُذَرُّ (٢٢) الرُّوَايَاتِ ذَرَوَ الرِّيْحِ الْهَشِيمِ (٢٣)، لَا- مَلِيٌّ (٢٤) - وَاللَّهِ - يَاضِدَارِ مَيَا وَرَدَ عَلَيْهِ، وَلَا- أَهْلٌ لِمَا قُرْظَ بِهِ (٢٥)، لَا- يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ، وَلَا يَرَى أَنْ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَبًا لِغَيْرِهِ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اِكْتَمَّ بِهِ (٢٦) لِمَا يَعْلمُ مِنْ جَهْلِ نَفْسِهِ، تَصْرِخُ مِنْ جَوْرِ قَضَائِهِ الدَّمَاءِ، وَتَعْرِجُ مِنْهُ الْمَوَارِيثُ (٢٧). إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جُهَالًا وَيَمُوتُونَ ضَلَالًا، لَيْسَ فِيهِمْ سَلْعَةٌ أَبْوَرُ (٢٨) مِنَ الْكِتَابِ إِذَا تَلَى حَقَّ تِلَاوَتِهِ، وَلَا سَلْمَةٌ أَنْفَقُ (٢٩) بَيْعًا وَلَا أَعْلَى ثَمَنًا مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ، وَلَا عِنْدَهُمْ أَنْكَرٌ مِنَ الْمَعْرُوفِ، وَلَا أَعْرَفٌ مِنَ الْمُنْكَرِ!

## in Persian

### داوران ناشایست

شناخت بدترین انسانها دشمن ترین آفریده ها، نزد خدا دو نفرند، مردی که خدا او را به حال خود گذاشته، و از راه راست دور افتاده است، دل او شیفته بدعت، و مردم را گمراه کرده، به فتنه انگیزی می کشاند، و راه رستگاری گذشتگان را گم کرده، و طرفداران خود و آیندگان را گمراه ساخته است، بار گناه دیگران را بر دوش کشیده، و گرفتار زشتیهای خود نیز می باشد. و مردی که مجهولاتی به هم بافته، و در میان انسانهای نادان امت، جایگاهی پیدا کرده است. در تاریکیهای فتنه فرو رفته، و از مشاهده صلح و صفا کور است، آدم نماها او را عالم نامیدند که نیست، چیزی را بسیار جمع آوری می کند که اندک آن به از بسیار است، تا آنکه از آب گندیده سیراب شود، و دانش و اطلاعات بیهوده فراهم آورد. روانشناسی مدعیان دروغین قضاوت در میان مردم با نام قاضی به داوری می نشیند، و حل مشکلات دیگری را به عهده می گیرد، پس اگر مشکلی پیش آید، با حرفهای پوچ و توخالی، و رای و نظر دروغین، آماده رفع آن می شود. سپس اظهارات پوچ خود را باور می کند، عنکبوتی را می ماند که در شبها و بافته های تار خود چسبیده، نمی داند که درست حکم کرده یا برخطاست؟ اگر بر صواب باشد می ترسد که خطا کرده، و اگر بر خطاست، امید دارد که رای او درست باشد. نادانی است که راه جهالت می پوید، کوری است که در تاریکی گم شده خود را می جوید، از روی علم و یقین سخن نمی گوید، روایات را بدون آگاهی نقل می کند، چون تندبادی که گیاهان خشک را بر باد دهد، روایات را زیر و رو می کند، که بی حاصل است. به خدا سوگند نه راه صدور حکم مشکلات را می داند، و نه برای منصب قضاوت اهلیت دارد، آنچه را که نپذیرد علم به حساب نمی آورد، و جز راه و رسم خویش، مذهبی را حق نمی داند، اگر حکمی را نداند آن را می پوشاند تا نادانی او آشکار نشود، خون بی گناهان از حکم ظالمانه او در جوشش، و فریاد میراث بر باد رفتگان بلند است. به خدا شکایت می کنم از مردمی که در جهالت زندگی می کنند، و با گمراهی می میرند، در میان آنها، کالایی خوارتر از قرآن نیست، اگر آن را آنگونه که باید بخوانند، و متاعی سودآورتر، گرانباتر از قرآن نیست، اگر آن را تحریف کنند، و در نزد آنان، چیزی زشت تر از معروف، و نیکوتر از منکر نیست

Amir al-mu'minin has held two categories of persons as the most detestable by Allah and the worst among people. Firstly those who are misguided even in basic tenets and are busy in the spreading of evil. Secondly those who abandon the Qur'an and sunnah and pronounce injunctions through their imagination. They create a circle of their devotees and popularise the religious code of law concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves but the seed of misguidance sown by them bears fruit and growing into the form of a big tree provides asylum to the misguided and this misguidance goes on multiplying. And since these very people are the real originators the weight of other's sins is also on their shoulders as the Qur'an says

And certainly they shall bear their own burdens and (other) burdens with their own (burdens... (۲۹:۱۳

**SERMON ۱۸**

**in English**

Amir al-mu'minin said in disparagement of the differences of view among the theologians

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

Is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him

Or (is it that) Allah sent an incomplete Faith and sought their help to complete it? Or they are His partners in the affairs so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah the :Glorified says

(We have not neglected anything in the Book (Qur'an . . .

(Qur'an ٦:٣٨) . . .

Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear its amazements will never pass away and its intricacies .cannot be cleared except through itself

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

And if it had been from any other than Allah they would surely have found in it . . . (much discrepancy. (Qur'an ٤ :٨٢

**in Arabic**

[ ١٨ ] ومن كلام له عليه السلام

في ذم اختلاف العلماء في الفتيا

وفيه يذم أهل الرأي ويكل أمر الحكم في أمور الدين للقرآن

ذم اهل الرأي

تَرَدُّ عَلَى أَحَدِهِمُ الْقَضِيَّةُ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيُحْكَمُ فِيهَا بِرَأْيِهِ، ثُمَّ تَرَدُّ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيُحْكَمُ فِيهَا بِخِلَافِ قَوْلِهِ، ثُمَّ يَجْتَمِعُ الْقَضَاءُ بِذَلِكَ عِنْدَ الْإِمَامِهِمُ الَّذِي اسْتَقْضَاهُمْ (١)، فَيَصَوِّبُ آرَاءَهُمْ جَمِيعاً - وَإِلَهُمْ وَاحِدًا! وَنَبِيِّهِمْ وَاحِدًا! وَكِتَابُهُمْ وَاحِدًا! أَفَأَمْرَهُمُ اللَّهُ - سُبْحَانَهُ - بِالْاِخْتِلَافِ فَاطَاعُوهُ! أَمْ نَهَاَهُمْ عَنْهُ فَعَصَوْهُ!

أَمْ أَنْزَلَ اللَّهُ سُُبْحَانَهُ دِينًا نَاقِصًا فَاسْتَتَعَانَ بِهِمْ عَلَىٰ إِتْمَامِهِ! أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَىٰ؟ أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِينًا تَامًا فَتَقَصَّرَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ وَاللَّهُ سُبْحَانَهُ يَقُولُ: (مَا فَزَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ) وَفِيهِ تَبْيَانٌ لِكُلِّ شَيْءٍ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَيِّدُ بَعْضَهُ بَعْضًا، وَأَنَّهُ لَا اخْتِلَافَ فِيهِ، فَقَالَ سُبْحَانَهُ: (وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا). وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ (٢)، وَبَاطِنُهُ عَمِيقٌ، لَا تَفْنَىٰ عَجَائِبُهُ، وَلَا تُنْقَضِي غَرَائِبُهُ، وَلَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِهِ.

## in Persian

### نکوهش اختلاف عالمان

دعوی نسبت به یکی از احکام اجتماعی نزد عالمی می برند که با رای خود حکمی صادر می کند، پس همان دعوی را نزد دیگری می برند که او درست برخلاف رای اولی، حکم می دهد، سپس همه قضات نزد رییس خود که آنان را به قضاوت منصوب کرد، جمع می گردند، او رای همه را بر حق می شمارد!! مبانی وحدت امت اسلامی در صورتیکه خدایشان یکی، پیغمبرشان یکی، و کتابشان یکی است، آیا خدای سبحان، آنها را به اختلاف فرمود؟ که اطاعت کردند؟ یا آنها را از اختلاف پرهیز داد و معصیت خدا نمودند؟ آیا خدای سبحان، دین ناقصی فرستاد و در تکمیل آن از آنها استمداد کرده است؟ آیا آنها شرکاء خدایند که هر چه می خواهند در احکام دین بگویند، و خدا رضایت دهد؟ آیا خدای سبحان، دین کاملی فرستاد پس پیامبر (ص) در ابلاغ آن کوتاهی ورزید؟ در حالی که خدای سبحان می فرماید: (ما در قرآن چیزی را فروگذار نکردیم) و فرمود: (در قرآن بیان هر چیزی است) و یادآور شدیم که: بعض قرآن گواه بعض دیگر است و اختلافی در آن نیست. پس خدای سبحان فرمود: (اگر قرآن از طرف غیر خدا نازل می شد اختلافات زیادی در آن می یافتند) همانا قرآن دارای ظاهری زیبا، و باطنی ژرف و ناپیداست، مطالب شگفت آور آن تمام نمی شود، و اسرار نهفته آن پایان نمی پذیرد، و در تاریکیها بدون قرآن بر طرف نخواهد شد

It is a disputed problem that where there is no clear argument about a matter in (١) the religious law whether there does in reality exist an order about it or not. The view adopted by Abu'l-Hasan al-Ash`ari and his master Abu `Ali al-Jubba'i is that in such a case Allah has not ordained any particular course of action but He assigned the task of finding it out and passing a verdict to the jurists so that whatever they hold as prohibited would be deemed prohibited and whatever they regard permissible would be deemed permissible. And if one has one view and the other another then as many verdicts will exist as there are views and each of them would represent the final order. For example if one scholar holds that barley malt is prohibited and another jurist's view is that it is permissible then it would really be both prohibited and permissible. That is for one who holds it prohibited its use would be prohibited while for the other its use would be permissible. About this (theory of) correctness :Muhammad ibn Abdi'l-Karim ash-Shahrastani writes

A group of theorists hold that in matters where ijtiḥād (research) is applied there is no settled view about permissibility or otherwise and lawfulness and prohibition thereof but whatever the mujtahid (the researcher scholar) holds is the order of Allah because the ascertainment of the view of Allah depends upon the verdict of the mujtahid. If it is not so there will be no verdict at all. And according to this view every (mujtahid would be correct in his opinion. (al-Milal wa'l-nihal p.٩٨

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

The Imamiyyah sect however has different theory namely that Allah has neither assigned to anyone the right to legislate nor subjected any matter to the view of the mujtahid nor in case of difference of views has He ordained numerous real orders. Of course if the mujtahid cannot arrive at a real order then whatever view he takes after research and probe it is enough for him and his followers to act by it. Such an order is the apparent order which is a substitute for the real order. In this case he is excused for missing the real order because he did his best for diving in the deep ocean and to explore its bottom but it is a pity that instead of pearls he got only the sea-shell. He does not say that observers should except it as a pearl or it should sell as such. It is a different matter that Allah who watches the endeavours may price it at half so that .the endeavour does not go waste nor his passion discouraged

If the theory of correctness is adopted then every verdict on law and every opinion shall have to be accepted as correct as Maybudhi has written in Fawatih

In this matter the view adopted by al-Ash`ari is right. It follows that differing opinions should all be right. Beware do not bear a bad idea about jurists and do not open your tongue to abuse them

When contrary theories and divergent views are accepted as correct it is strange why the action of some conspicuous individuals are explained as mistakes of decision since mistake of decision by the mujtahid cannot be imagined at all. If the theory of correctness is right the action of Mu`awiyah and `A'ishah should be deemed right; but if their actions can be deemed to be wrong then we should agree that ijtiḥad can also go wrong and that the theory of correctness is wrong. It will then remain to be decided in its own context whether feminism did not impede the decision of `A'ishah or whether it was a (wrong) finding of Mu`awiyah or something else. However this theory of correctness was propounded in order to cover mistakes and to give them the garb of Allah's orders so that there should be no impediment in achieving objectives nor should anyone be able to speak against any misdeeds

In this sermon Amir al-mu'minin has referred to those people who deviate from the path of Allah and closing their eyes to light grope in the darkness of imagination make Faith the victim of their views and opinions pronounce new findings pass orders by their own imagination and produce divergent results. Then on the basis of the theory of correctness they regard all these divergent and contrary orders as from Allah as though each of their order represents divine Revelation so that no order of theirs can be wrong nor can they stumble on any occasion. Thus Amir al-mu'minin says in  
:disproving this view that

When Allah is One Book (Qur'an) is one and Prophet is one then the religion (that is (۱) followed) should also be one. And when the religion is one how can there be divergent orders about any matter because there can be divergence in an order only in case he who passed the order has forgotten it or is oblivious or senselessness overtakes him or he wilfully desires entanglement in these labyrinths while Allah and the Prophet are above these things. These divergences cannot therefore be attributed to them. These divergences are rather the outcome of the thinkings and opinions of people who are .bent on twisting the delineations of religion by their own imaginative performances

Allah must have either forbidden these divergences or ordered creating them. If He (۲) has ordered in their favour where is that order and at what place? As for forbidding :the Qur'an says

(Say thou! 'Hath Allah permitted you or ye forge a lie against Allah?' (۱۰:۵۹. . .

That is everything that is not in accordance with the Divine orders is a concoction and concoction is forbidden and prohibited. For concocters in the next world there is :neither success or achievement nor prosperity and good. Thus Allah says

And utter ye not whatever lie describe your tongues (saying): This is lawful and this is forbidden to forge a lie against Allah; verily those who forge a lie against Allah (succeed not. (Qur'an ۱۶:۱۱۶

If Allah has left religion incomplete and the reason for leaving it halfway was that (۳) He desired that the people should assist Him in completing the religious code and share with Him in the task of legislating then this belief is obviously polytheism. If He sent down the religion in complete form the Prophet must have failed in conveying it so that room was left for others to apply imagination and opinion. This Allah forbid .would mean a weakness of the Prophet and a bad slur on the selection of Allah



Allah has said in the Qur'an that He has not left out anything in the Book and has (۴) clarified each and every matter. Now if an order is carved out in conflict with the Qur'an it would be outside the religious code and its basis would not be on knowledge and perception or Qur'an and sunnah but it would be personal opinion and one's .personal judgement which cannot be deemed to have accord with religion and faith

Qur'an is the basis and source of religion and the fountain head of the laws of (۵) shari` ah. If the laws of shari` ah were divergent there should have been divergence in it also and if there were divergences in it it could not be regarded as Divine word. When it is Divine word the laws of shari` ah cannot be divergent so as to accept all divergent and contrary views as correct and imaginative verdicts taken as Qur'anic .dictates

## SERMON ۱۹

### in English

Amir al-mu'minin was delivering a lecture from the pulpit of (the mosque of) Kufah when al-Ash`ath ibn Qays (۱) objected and said "O' Amir al-mu'minin this thing is not in your favour but against you." (۲) Amir al-mu'minin looked at him with anger and :said

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

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

### in Arabic

[ ۱۹ ] ومن كلام له عليه السلام

قاله للأشعث بن قيس وهو على منبر الكوفة يخطب ،

فمضى فى بعض كلامه شىء اعترضه الأشعث فيه، فقال: يا أمير المؤمنين، هذه عليك لا لك، فخفض عليه السلام إليه بصره ثم قال:

مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي عَلَيْكَ لَعْنَةُ اللَّهِ وَلَعْنَةُ اللَّاعِنِينَ! حَاتِّكَ ابْنُ حَاتِّكَ! مُنَافِقُ ابْنُ كُافِرٍ! وَاللَّهِ لَقَدْ أَسْرَكَ الْكُفْرُ مَرَّةً  
وَالْإِسْلَامُ أُخْرَى! فَمَا فِدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا حَسْبُكَ! وَإِنَّ أَمْرًا دَلَّ عَلَى قَوْمِهِ السَّيْفَ، وَسَاقَ إِلَيْهِمُ الْحَتْفَ، لَحْرِيٌّ أَنْ  
يَمُوتَهُ الْأَقْرَبُ، وَلَا يَأْمَنُهُ الْأَبْعَدُ!

قال السيد الشريف: يريد عليه السلام أنه أُسر في الكفر مره وفي الإسلام مره. وأما قوله: دل على قومه السيف: فأراد به حديثاً كان للأشعث مع خالد بن الوليد باليمامة، غر فيه قومه ومكر بهم حتى أوقع بهم خالد، وكان قومه بعد ذلك يسمونه «عُزْفُ النار»، وهو اسم للغادر عندهم.

### in Persian

به اشعث بن قيس

سوابق تاریخی نکوهیده اشعث بن قیس چه کسی تو را آگاهانند که چه چیزی به سود، یا زیان من است؟ لعنت خدا و لعنت لعنت کنندگان، بر تو باد ای متکبر متکبر زاده، منافق پسر کافر، سوگند به خدا، تو یکبار در زمان کفر و بار دیگر در حکومت اسلام، اسیر شدی، و مال و خویشاوندی تو، هر دو بار نتوانست به فریادت برسد، آن کس که خویشان خود را به دم شمشیر سپارد، و مرگ و نابودی را به سوی آنها کشاند، سزاوار است که بستگان او بر وی خشم گیرند و بیگانگان به او اطمینان نداشته باشند. (منظور امام (ع) این است که اشعث ابن قیس یک بار وقتی که کافر بود اسیر شد و بار دیگر آنگاه که مسلمان شد و شمشیرها را به سوی قبیله اش راهنمایی کرد، مربوط به جریانی است که اشعث قبیله خود را فریب داد تا خالد بن ولید، آنها را غافلگیر کند و از دم شمشیر بگذرانند که پس از آن خیانت او را با لقب (عرف النار) چیزی که آتش را بیوشاند، می

نامیدند و این لقبی بود که به نیرنگباز می دادند)

p: ۱۶۰

## AL-ASH`ATH IBN QAYS AL-KINDI

His original name was Ma`di Karib and surname Abu Muhammad but because of (١) his dishevelled hair he is better known as al-Ash`ath (one having dishevelled hair). When after Proclamation (of Prophethood) he came to Mecca along with his tribe the Prophet invited him and his tribe to accept Islam. But all of them turned back without anyone accepting Islam. When after hijrah (immigration of the Holy Prophet) Islam became established and in full swing and deputations began to come to Medina in large numbers he also came to the Prophet's audience with Banu Kindah and accepted Islam. The author of al-`Isti`ab writes that after the Prophet this man again turned unbeliever but when during the Caliphate of Abu Bakr he was brought to Medina as prisoner he again accepted Islam though this time too his Islam was a show. Thus ash-Shaykh Muhammad `Abduh writes in his annotations on Nahj al-balaghah

Just as `Abdullah ibn Ubay ibn Salul was a companion of the Prophet al-Ash`ath was a companion of `Ali and both were high ranking hypocrites

He lost one of his eyes in the battle of Yarmuk. Ibn Qutaybah has included him in the list of the one-eyed. Abu Bakr's sister Umm Farwah bint Abi Quhafah who was once the wife of an al-Azdi and then of Tamim ad-Darimi was on the third occasion married to this al-Ash`ath. Three sons were born of her viz. Muhammad Isma`il and Is'haq. Books on biography show that she was blind. Ibn Abi'l-Hadid has quoted the following statement of Abu'l-Faraj wherefrom it appears that this man was equally involved in (the assassination of `Ali (p.b.u.h

On the night of the assassination Ibn Muljam came to al-Ash`ath ibn Qays and both retired to a corner of the mosque and sat there when Hujr ibn `Adi passed by that side and he heard al-Ash`ath saying to Ibn Muljam "Be quick now or else dawn's light would disgrace you." On hearing this Hujr said to al-Ash`ath "O' one-eyed man you are preparing to kill 'Ali" and hastened towards `Ali ibn Abi Talib but Ibn Muljam had preceded him and struck 'Ali with sword when Hujr turned back people were crying ". "Ali has been killed

It was his daughter who killed Imam Hasan (p.b.u.h.) by poisoning him. Mas`udi has :written that

His (Hasan's) wife Ja`dah bint al-Ash`ath poisoned him while Mu`awiyah had conspired with her that if she could contrive to poison Hasan he would pay her one (hundred thousand Dirhams and marry her to Yazid. (Muruj adh-dhahab vol. ۲ p. ۶۵.

His son Muhammad ibn al-Ash`ath was active in playing fraud with Hadrat Muslim ibn `Aqil in Kufah and in shedding Imam Husayn's blood in Karbala. But despite all these points he is among those from whom al-Bukhari Muslim Abu Dawud at-Tirmidhi an-Nasa'i and Ibn Majah have related traditions. (۲). After the battle of Nahrawan Amir al-mu'minin was delivering a sermon in the mosque of Kufah about ill effects of "Arbitration" when a man stood up and said "O' Amir al-mu'minin first you desisted us from this Arbitration but thereafter you allowed it. We cannot understand which of these two was more correct and proper." On hearing this Amir al-mu'minin clapped his one hand over the other and said "This is the reward of one who gives up firm view" that is this is the outcome of your actions as you had abandoned firmness and caution and insisted on "Arbitration" but al-Ash`ath mistook it to mean as though Amir al mu'minin implied that "my worry was due to having accepted Arbitration " so he spoke out "O' Amir al-mu'minin this brings blame on your own self" whereupon :Amir al-mu'minin said harshly

What do you know what I am saying and what do you understand what is for me or against me. You are a weaver and the son of a weaver brought up by unbelievers and a hypocrite. Curse of Allah and all the world be upon you

Commentators have written several reasons for Amir al-mu'minin calling Ash`ath a weaver. First reason is because he and his father like most of the people of his native place pursued the industry of weaving cloth. So in order to refer to the lowliness of his occupation he has been called 'weaver'. Yamanese had other occupations also but mostly this profession was followed among them. Describing their occupations Khalid ibn Safwan has mentioned this one first of all

What can I say about a people among whom there are only weavers leather dyers monkey keepers and donkey riders. The hoopoe found them out the mouse flooded (them and a woman ruled over them. (al-Bayan wa't-tabyin vol. 1 p. 13.

The second reason is that "hiyakah" means walking by bending on either side and since out of pride and conceit this man used to walk shrugging his shoulders and "making bends in his body he has been called "hayik

The third reason is --- and it is more conspicuous and clear --- that he has been called a weaver to denote his foolishness and lowliness because every low person is proverbially known as a weaver. Their wisdom and sagacity can be well gauged by the fact that their follies had become proverbial while nothing attains proverbial status without peculiar characteristics. Now that Amir al-mu'minin has also confirmed .it no further argument or reasoning is needed

The fourth reason is that by this is meant the person who conspires against Allah and the Holy Prophet and prepares webs of which is the peculiarity of hypocrites. Thus in :Wasa'il ash-Shi`ah (vol. ۱۲ p. ۱۰۱) it is stated

It was mentioned before Imam Ja`far as-Sadiq (p.b.u.h.) that the weaver is accursed when he explained that the weaver implies the person who concocts against Allah and .the Prophet

After the word weaver Amir al-mu'minin has used the word hypocrite and there is no conjunction in between them in order to emphasise the nearness of meaning thereof. Then on the basis of this hypocrisy and concealment of truth he declared him :deserving of the curse of Allah and all others as Allah the Glorified says

Verily those that conceal what we have sent of (Our) manifest evidences and guidance after what we have (so) clearly shown for mankind in the Book (they are) those that Allah doth curse them and (also) curse them all those who curse (such (ones)). (Qur'an ۲:۱۵۹

After this Amir al-mu'minin says that "You could not avoid the degradation of being prisoner when you were unbeliever nor did these ignominies spare you after acceptance of Islam and you were taken prisoner." When an unbeliever the event of his being taken prisoner occurred in this way that when the tribe of Banu Murad killed his father Qays he (al-Ash`ath) collected the warriors of Banu Kindah and divided them in three groups. Over one group he himself took the command and on the others he placed Kabs ibn Hani' and al-Qash`am ibn Yazid al-Arqam as chiefs and set off to deal with Banu Murad. But as misfortune would have it instead of Banu Murad he attacked Banu al-Harith ibn Ka`b. The result was that Kabs ibn Hani' and al-Qash`am ibn Yazid al-Arqam were killed and this man was taken prisoner alive. Eventually he got a release by paying three thousand camels as ransom. In Amir al-mu'minin's words "Your wealth or birth could not save you from either " the reference is not to real 'fidyah' (release money) because he was actually released on payment of release money but the intention is that neither plenty of wealth nor his high position and prestige in his tribe could save him from this ignominy and he could not

. protect himself from being a prisoner

p: ۱۶۴



The event of his second imprisonment is that when the Holy Prophet of Islam passed away from this world a rebellion occurred in the region of Hadramawt for repelling which Caliph Abu Bakr wrote to the governor of the place Ziyad ibn Labid al-Bayadi al-Ansari that he should secure allegiance and collect zakat and charities from those people. When Ziyad ibn Labid went to the tribe of Banu `Amr ibn Mu`awiyah for collection of zakat he took keen fancy for a she-camel of Shaytan ibn Hujr which was very handsome and of huge body. He jumped over it and took possession of it. Shaytan ibn Hujr did not agree to spare it and said to him to take over some other she-camel in its place but Ziyad would not agree. Shaytan sent for his brother al-`Adda' ibn Hujr for his support. On coming he too had a talk but Ziyad insisted on his point and did not by any means consent to keep off his hand from that she-camel. At last both these brothers appealed to Masruq ibn Ma`di Karib for help. Consequently Masruq also used his influence so that Ziyad might leave the she-camel but he refused categorically whereupon Masruq became enthusiastic and untying the she-camel handed it over to Shaytan. On this Ziyad was infuriated and collecting his men became ready to fight. On the other side Banu Wali`ah also assembled to face them but could not defeat Ziyad and were badly beaten at his hands. Their women were taken away and property was looted. Eventually those who had survived were obliged to take refuge under the protection of al-Ash`ath. Al-Ash`ath promised assistance on the condition that he should be acknowledged ruler of the area. Those people agreed to this condition and his coronation was also formally solemnised. After having his authority acknowledged he arranged an army and set out to fight Ziyad. On the other side Abu Bakr had written to the chief of Yemen al-Muhajir ibn Abi Umayyah to go for the help of Ziyad with a contingent. Al-Muhajir was coming with his contingent when they came face to face. Seeing each other they drew swords and commenced fighting at ad-Zurqan. In the end al-Ash`ath fled from the battle-field and taking his remaining men closed himself in the fort of an-Nujayr. The enemy was such as to let them alone. They laid siege around the fort. Al-Ash`ath thought how long could he remain shut up in the fort with this lack of equipment and men and that he should think out some way of escape. So one night he stealthily came out of the fort and met Ziyad and al-Muhajir and conspired with them that if they gave asylum to nine members of his family he would get the fort gate opened



## Death and taking lessons from it

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

## in Arabic

[ ۲۰ ] ومن خطبه له عليه السلام

وفيه ينفر من الغفلة وينبه إلى الفرار لله

فَمَا نَكُنْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزَعْتُمْ وَوَهَلْتُمْ (۱) ، وَسَمِعْتُمْ وَأَطَعْتُمْ، وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا، وَقَرِيبٌ مَا يُطْرَحُ الْحِجَابُ! وَلَقَدْ بَصُرْتُمْ إِنْ أَبْصَرْتُمْ، وَأَسْمِعْتُمْ إِنْ سَمِعْتُمْ، وَهَدَيْتُمْ إِنْ اهْتَدَيْتُمْ، وَبِحَقِّ أَقُولُ لَكُمْ: لَقَدْ جَاهَرْتُمْ الْعَبْرَ (۲) ، وَزَجَرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ، وَمَا يُبْلَغُ عَنِ اللَّهِ بَعْدَ رُسُلِ السَّمَاءِ (۳) إِلَّا الْبَشَرُ .

## in Persian

در منع از غفلت

علل پنهان بودن اسرار پس از مرگ آنچه را که مردگان دیدند اگر شما می دیدید، ناشکیبا بودید، و می ترسیدید، و می شنیدید و فرمان می بردید، ولی آنچه آنها مشاهده کردند بر شما پوشیده است، و نزدیک است که پرده ها فرو افتد. گر چه حقیقت را به شما نیز نشان دادند، اگر بدرستی بنگرید، و ندای حق را به شما شنوایند. اگر به خوبی بشنوید، و به راه راست هدایتان کردند. اگر هدایت پذیرید، راست می گویم، مطالب عبرت آموز اندر زدهنده را آشکارا دیدید، و از حرام الهی نهی شدید، و پس از فرشتگان آسمانی، هیچ کس جز انسان، فرمان خداوند را ابلاغ نمی کند.

## Advice to keep light in this world

Your aim (reward or punishment) is before you. Behind your back is the hour (of resurrection) which is driving you on. Keep (yourself) light and overtake (the forward (ones)). Your last ones are being awaited by the first ones (who have preceded

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

## in Arabic

[ ۲۱ ] ومن خطبه له عليه السلام

وهي كلمة جامعته للعظه والحكمه

فإنَّ الغايه أَمَامَكُم، وَإِنَّ وَرَاءَ كُمُ السَّاعَهَ (۱) تَخَذُوا كُم، (۲) تَخَفُّوا (۳) تَلْحَقُوا، فَإِنَّمَا يُنْتَظَرُ بِأَوْلِكُمُ آخِرُ كُم.

قال السيد الشريف : أقول: إنَّ هذا الكلام لو وزن بعد كلام الله سبحانه وكلام رسوله صلى الله عليه وآله بكل كلام لمال به راجحاً، وبرز عليه سابقاً. فأما قوله عليه السلام: «تخففوا تلحقوا»، فما سمع كلام أقل منه مسموعاً ولا أكثر منه محصولاً، وما أبعد غورها من كلمه! وأنفع (۴) نطفتها (۵) من حكمه! وقد نبهنا في كتاب «الخصائص» على عظم قدرها وشرف جوهرها.

## in Persian

در توجه به قیامت

راه رستگاری قیامت پیش روی شما و مرگ در پشت سر، شما را می راند، سبکبار شوید تا برسید، همانا آنان که رفتند در انتظار رسیدن شمایند. (این سخن امام (ع) پس از سخن خدا و پیامبر (ص) با هر سخنی سنجیده شود بر آن برتری دارد و از آن پیشی می گیرد و از جمله (سبکبار شوید تا برسید) کلامی کوتاhter و پر معنی تر از آن شنیده نشده چه کلمه ژرف و

بلندی؟ چه جمله پر معنی و حکمت آمیزی است؟ که تشنگی را با آب حکمت می زداید ما عظمت و شرافت این جمله را در کتاب خود به نام (الخصائص) بیان کرده ایم)

p: ۱۶۷

When he received the Reports about Those Who had Broken their Oath of Allegiance  
to him

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

Criticism of their action

They are demanding of me a right which they have abandoned and a blood that they  
have themselves shed.<sup>(۱)</sup> If I were a partner with them in it then they too have their  
share of it. But if they did it without me they alone have to face the consequences.  
Their biggest argument (against me) is (really) against themselves. They are suckling  
from a mother who is already dry and bringing into life innovation that is already dead.  
How disappointing is this challenger (to battle)? Who is this challenger and for what is  
he being responded to? I am happy that the reasoning of Allah has been exhausted  
.before them and He knows (all) about them

The threat to Wage War against them

If they refuse (to obey) I will offer them the edge of the sword which is enough a curer  
.of wrong and supporter of Right

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

[ ۲۲ ] ومن خطبه له عليه السلام

حين بلغه خبر الناكثين ببيعته

و فيها يذم عملهم و يلزمهم دم عثمان و يتهددهم بالحرب ذم الناكثين

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حِزْبَهُ (۱) ، وَاسْتَجَلَبَ جَلْبَهُ (۲) ، لِيَعُودَ الْجُورُ إِلَى أَوْطَانِهِ، وَيَزْجَعَ الْبَاطِلُ إِلَى نِصَابِهِ (۳) ، وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِيفًا (۴) .

يذم عثمان

وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكَوهُ، وَدَمًا هُمْ سَفَكُوهُ، فَلَنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيْبَهُمْ مِنْهُ، وَلَنْ كَانُوا وَلَوْهُ دُونِي، فَمَا التَّبِعُهُ إِلَّا عِنْدَهُمْ، وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ، يَرْتَضِعُونَ أَمَّا قَدْ فَطَمْتُ (۵) ، وَيُحْيُونَ بِدَعَايَ قَدْ أَمِيتَتْ. يَا حَيْبَةَ الدَّاعِي! مَنْ دَعَا! وَالْإِمَامُ أُحْيَبُ! وَإِنِّي لَرَاضٌ بِحُجَّتِهِ اللَّهُ عَلَيْهِمْ وَعِلْمِهِ فِيهِمْ.

التهديد بالحرب

فَإِنْ أَيْوَأَ أَعْطَيْتُهُمْ حَيْدَ السَّيْفِ، وَكَفَى بِهِ شَافِيًا مِنَ الْبَاطِلِ، وَنَاصِرًا لِلْحَقِّ! وَمِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرَزَ لِلطَّعَانِ! وَأَنْ أَضِيبَرَ لِلْجِلَادِ! هَبْلَتْهُمْ (۶) الْهَبُولُ (۷)! لَقَدْ كُنْتُ وَمَا أَهْدُدُ بِالْحَزْبِ، وَلَا أَرْهَبُ بِالضَّرْبِ! وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي، وَغَيْرِ شُبُهَةٍ مِنْ دِينِي.

in Persian

در نکوهش بیعت شکنان

امام (ع) و شناساندن ناکثین (اصحاب جمل) آگاه باشید، که همانا شیطان حزب و یارانش را بسیج کرده، و سپاه خود را از هر سو فراهم آورده است، تا بار دیگر ستم را به جای خود نشاند، و باطل به جایگاه خویش پایدار شود. سوگند به خدا ناکثین هیچ گناهی از من سراغ ندارند، و انصاف را بین من و خودشان رعایت نکردند، آنها حقی را می طلبند که خود ترک کردند، و انتقام خونی را می خواهند که خود ریختند، اگر شریک آنها بودم، پس آنها نیز در این خونریزی سهم دارند، و اگر تنها خودشان خون عثمان را ریختند پس کیفر مخصوص آنهاست، مهمترین دلیل آنها به زیان خودشان است، می خواهند از پستان مادری شیر بدوشند که خشکیده، بدعتی را زنده می کنند که مدتهاست مرده، و چه دعوت کننده ای؟! و چه اجابت کننده گانی؟! همانا من به کتاب خدا و فرمانش درباره ناکثین خشنودم. اما اگر از آن سر باز زدند با شمشیر تیز پاسخ آنها را خواهم داد، که برای درمان باطل و یاری دادن حق کافی است. شگفتا! از من خواستند به میدان نبرد آیم و برابر نیزه های آنان قرار گیرم و ضربتهای شمشیر آنها را تحمل کنم، گریه کنندگان بر آنها بگریند، تاکنون کسی مرا از جنگ نترسانده، و از

ضربت شمشیر نهراسانده است، من به پروردگار خویش یقین داشته و در دین خود شك و تردیدی ندارم

p: ۱۶۹



When Amir al-mu'minin was accused of `Uthman's assassination he delivered this (1) sermon to refute that allegation wherein he says about those who blamed him that: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned with it. Why then have they put me foremost for this avenging? With me they should include themselves also. If I am free of this blame they cannot establish their freedom from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect from me that I would revive the innovations of the previous regimes. As for fighting neither was I ever afraid of it nor am I so now. Allah knows my intention and He also knows that those standing on the excuse of taking revenge are themselves his assassins." Thus history corroborates that the people who managed his (`Uthman's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin were the same who rose for avenging his blood. In this connection the names of Talhah ibn `Ubaydillah az-Zubayr ibn al-`Awwam and `A'ishah are at the top of the list since on both occasions their efforts :come to sight with conspicuity. Thus Ibn Abi'l-Hadid writes that

Those who have written the account of assassination of `Uthman state that on the day of his killing Talhah's condition was that in order to obscure himself from the eyes of the people he had a veil on his face and was shooting arrows at `Uthman's house

:And in this connection about az-Zubayr's ideas he writes

Historians have also state that az-Zubayr used to say "Kill `Uthman. He has altered your faith." People said "Your son is standing at his door and guarding him " and he replied "Even my son may be lost but `Uthman must be killed. `Uthman will be lying (like a carcass on Sirat tomorrow." (Sharh Nahj al-balaghah vol.9 pp. 35-36

:About `A'ishah Ibn `Abd Rabbih writes

al-Mughirah ibn Shu`bah came to `A'ishah when she said "O' Abu `Abdillah I wish you had been with me on the day of Jamal; how arrows were piercing through my hawdaj (camel litter) till some of them stuck my body." al- Mughirah said "I wish one of them should have killed you." She said "Allah may have pity you; why so?" He replied "So that it would have been some atonement for what you had done against `Uthman." ((al-`Iqd al-farid vol. 4 p. 294

**SERMON ۲۲**

**in English**

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

Now then verily Divine orders descend from heaven to earth like drops of rain bringing to every one what is destined for him whether plenty or paucity. So if any one of you observes for his brother plenty of progeny or of wealth or of self it should not be a worry for him. So long as a Muslim does not commit such an act that if it is disclosed he has to bend his eyes (in shame) and by which low people are emboldened he is like the gambler who expects that the first draw of his arrow would secure him gain and also cover up the previous loss

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

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

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

In the same sermon

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

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

### in Arabic

[ ٢٣ ] ومن خطبه له عليه السلام

وتشتمل على تهذيب الفقراء بالزهد وتأديب الاغنياء بالشفقة

تهذيب الفقراء

أَمَّا بَعْدُ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ، فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً (١) فِي أَهْلٍ أَوْ مِيَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً، فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَعِشْ دَنَاءَةً تَطْهَرُ فَيُخْشَعُ لَهَا إِذَا ذُكِرَتْ، وَيُغْرَى بِهَا لِتَأْمِ النَّاسِ، كَانَ كَالْفَالِجِ (٢) الْيَاسِرِ (٣) الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزِهِ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمُغْنَمَ، وَيُرْفَعُ بِهَا عَنْهُ الْمَغْرَمُ. وَكَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ: إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ، وَإِمَّا رِزْقَ اللَّهِ فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ، وَمَعَهُ دِينُهُ وَحَسَبُهُ. إِنَّ الْمَالَ وَالْبَيْنَانَ حَرْثُ الدُّنْيَا، وَالْعَمَلَ الصَّالِحَ حَرْثُ الْآخِرَةِ، وَقَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ، فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَّرَكُمْ مِنْ نَفْسِهِ، وَاحْشَوْهُ خَشْيَةً لَيْسَتْ بَتَّغْدِيرِ (٤)، وَاعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سِمَعَةٍ؛ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكُلْهُ اللَّهُ (٥) إِلَى مَنْ عَمِلَ لَهُ. نَسَأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ، وَمُعَايِشَةَ السُّعْدَاءِ، وَمُرَافَقَةَ الْأَنْبِيَاءِ.

أَيُّهَا النَّاسُ، إِنَّهُ لَا يَشِيءُ تَعْنِي الرَّجُلُ \_ وَإِنْ كَانَ ذَا مَالٍ \_ عَنْ عَشِيرَتِهِ، وَدَفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ، وَهُمْ أَكْثَرُ النَّاسِ حَيْطَةً (٦) مِنْ وَرَائِهِ وَأَلْمَهُمْ لَشِعْبِهِ (٧)، وَأَعْظَمُهُمْ عَلَيْهِ عِنْدَ نَزَلِهِ إِنْ نَزَلَتْ بِهِ. وَلَسِيَّانُ الصَّدَقِ (٨) يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَمْ مِنْ الْمَالِ: يُورِثُهُ غَيْرُهُ.

و منها: أَلَا لَا يَغْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخِصَاصَةَ (٩) أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ (١٠)، وَمَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِنَّمَا تُقْبِضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ، وَتُقْبِضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ وَمَنْ تَلَنْ حَاشِيَتَيْهِ يَسْتَدِمُّ مِنْ قَوْمِهِ الْمَوَدَّةَ.

قال السيد الشريف: أقول: الغفيرة ها هنا الزيادة والكثرة من قولهم للجمع الكثير: الجم الغفير. و يروى «عَفْوُهُ مِنْ أَهْلِ أَوْ مَالٍ» وَالْعَفْوَةُ: الْخِيَارُ مِنَ الشَّيْءِ يُقَالُ: أَكَلْتُ عَفْوَةَ الطَّعَامِ أَيْ خِيَارَهُ. وَمَا أَحْسَنَ الْمَعْنَى الَّذِي أَرَادَهُ عَلَيْهِ السَّلَامُ بِقَوْلِهِ: «وَمَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ...» إِلَى تَمَامِ الْكَلَامِ، فَإِنَّ الْمَمْسُوكَ خَيْرُهُ عَنْ عَشِيرَتِهِ إِنَّمَا يَمْسُوكَ نَفْعَ يَدٍ وَاحِدَةٍ، فَإِذَا احتاج إِلَى نَصْرَتِهِمْ، وَاضْطَرَّ إِلَى مِرْفَاقِهِمْ (١١)، قَعَدُوا عَنْ نَصْرِهِ، وَتَثَاقَلُوا عَنْ صَوْتِهِ، فَمَنْعَ تَرَافُدِ الْأَيْدِي الْكَثِيرَةِ، وَتَنَاهَضَ الْأَفْئَامَ الْجَمْعَ.

## in Persian

در باب بینوایان

تناسب نعمتها با استعدادهای گوناگون پس از ستایش پروردگار، بدانید که تقدیرهای الهی چون قطرات باران از آسمان به سوی انسانها فرود می آید، و بهره هر کسی، کم یا زیاد به او می رسد، پس اگر یکی از شما برای برادر خود، برتری در مال و همسر و نیروی بدنی مشاهده کند، مبادا فریب خورد و حسادت کند، زیرا مسلمان (تا زمانی که دست به عمل پستی نزده که از آشکار شدنش شرمنده باشد و مورد سرزنش مردم پست قرار گیرد) به مسابقه دهنده ای می ماند که دوست دارد در همان آغاز مسابقه پیروز گردد تا سودی به دست آورد و ضرری متوجه او نگردد. همچنین مسلمانی که از خیانت پاک است انتظار دارد یکی از دو خوبی نصیب او گردد، یا دعوت حق را لیبیک گفته عمر او پایان پذیرد. (که آنچه در نزد خداست برای او بهتر است) و یا خداوند روزی فراوان به او دهد و صاحب همسر و فرزند و ثروت گردد، و همچنان دین و شخصیت خود را نگاهدارد. همانا ثروت و فرزندان، محصول دنیا و فانی شدنی، و عمل صالح زراعت آخرت است، گرچه گاهی خداوند هر دوی آن را به ملتھایی خواهد بخشید. از خدا در آنچه اعلام خطر کرده است برحذر باشید، از خدا آنگونه بترسید که نیازی به عذرخواهی نداشته باشید، عمل نیک انجام دهید بدون آنکه به ریا و خودنمایی مبتلا شوید، زیرا هر کس، کاری برای غیر خدا انجام دهد، خدا او را به همان غیر واگذارد. از خدا، درجات شهیدان، و زندگی سعادت‌مندان، و همنشینی با پیامبران را درخواست می کنیم.

ضرورت تعاون با خویشاوندان ای مردم، انسان هر مقدار که ثروتمند باشد، باز از خویشاوندان خود بی نیاز نیست که از او با زبان و دست دفاع کنند، خویشاوندان انسان، بزرگترین گروهی هستند که از او حمایت می کنند، و اضطراب و ناراحتی او را می زدایند، و در هنگام مصیبتها نسبت به او، پرعاطفه ترین مردم می باشند، نام نیکی که خدا از شخصی در میان مردم رواج دهد بهتر از میراثی است که دیگری بردارد.

(قسمت دیگری از همین خطبه): آگاه باشید، مبادا از بستگان تهیدست خود رو برگردانید، و از آنان چیزی را دریغ دارید، که نگاه داشتن مال دنیا زیادی نیاورد و از بین رفتنش کمبودی ایجاد نکند، آن کس که دست دهنده خود را از بستگانش بازدارد، تنها یک دست را از آنها گرفته اما دستهای فراوانی را از خویش دور کرده است، و کسی که پر و بال محبت را بگستراند، دوستی خویشاوندانش تداوم خواهد داشت.

**SERMON ۲۴**

**in English**

Exhorting people for jihad

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

**in Arabic**

ومن خطبه له علیه السلام

p: ۱۷۵

وهی کلمه جامعه له فیها تسویغ قتال المخالف، والدعوه إلى طاعه الله، والترقی فیها لضمان الفوز

وَلَعَمْرِي مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الْحَقَّ، وَخَابَطَ الْعَيَّ (١) ، مِنْ إِذْهَانٍ (٢) وَلَا إِيْهَانٍ (٣) . فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ، وَفِرُّوا إِلَى اللَّهِ مِنْ اللَّهِ (٤) ، وَامْضُوا فِي الَّذِي نَهَجَهُ لَكُمْ (٥) ، وَقَوْمُوا بِمَا عَصَبَهُ بِكُمْ (٦) ، فَعَلَيَّْ ضَامِنٌ لِفَلْجِكُمْ (٧) آجِلًا، إِنْ لَمْ تُمْنَحُوهُ عَاجِلًا.

### in Persian

برانگیختن مردم به پیکار

ضرورت آمادگی برای جهاد سوگند به جان خودم، در مبارزه با مخالفان حق، و آنان که در گمراهی و فساد غوطه ورنند، یک لحظه مدارا و سستی نمی کنم. پس ای بندگان خدا! از خدا بترسید، و از خدا، به سوی خدا فرار کنید، و از راهی که برای شما گشوده بروید، و وظائف و مقرراتی که برای شما تعیین کرده بپا دارید، اگر چنین باشید، علی (ع) ضامن پیروزی شما در آینده می باشد گرچه هم اکنون به دست نیاورید.

### SERMON ۲۵

### in English

When Amir al-mu'minin received successive news that Mu`awiyah's men were occupying cities (۱) and his own officers in Yemen namely `Ubaydullah ibn `Abbas and Sa`id ibn Nimran came to him retreating after being overpowered by Busr ibn Abi Artat he was much disturbed by the slackness of his own men in jihad and their difference with his opinion. Proceeding on to the pulpit he said

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

:Then he illustrated with the verse of a poet

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

:Then he continued

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

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

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

:(Thereafter Amir al-mu'minin alighted from the pulpit)

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



[ ٢٥ ] ومن خطبه له عليه السلام

وقد تواترت عليه الأخبار (١) باستيلاء أصحاب معاوية على البلاد، وقدم عليه عاملاه على اليمن وهما عبيدالله بن العباس وسعيد بن نمران لما غلب عليها بُشَيْرُ بن أبي أَرْطَاه، فقام عليه السلام إلى المنبر ضجراً بتناقل أصحابه عن الجهاد، ومخالفتهم له في الرأي، فقال:

مَا هِيَ إِلَّا الْكُوفَةُ، أَقْبَضُهَا وَأَبْسُطُهَا (٢)، إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ، تَهْبُ أَعَاصِرُكَ (٣)، فَتَبَحَّكَ اللهُ!

وتمثل بقول الشاعر:

لَعَمْرُ أَيْبِكَ الْخَيْرِ يَا عَمْرُو إِنَّنِي عَلَى وَضْرٍ (٤) مِنْ ذَا الْإِنَاءِ قَلِيلٍ

ثم قال عليه السلام:

أُنْبِئْتُ بُشَيْرًا قَدْ أَطَّلَعَ الْيَمْنَ (٥)، وَإِنِّي وَاللَّهِ لَمَاطُنٌّ أَنْ هُوَ لَاءِ الصَّوْمِ سَيِّدُ الْوَنِّ مِنْكُمْ (٦) بِاجْتِمَاعِهِمْ عَلَيَّ يَأْطِلُهُمْ، وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ، وَبِمَعْصِيَتِكُمْ إِمَامَكُمْ فِي الْحَقِّ، وَطَاعَتِهِمْ إِمَامَهُمْ فِي الْبَاطِلِ، وَبِبَادَائِهِمُ الْأَمَانَةَ إِلَيَّ صَاحِبِهِمْ وَخِيَانَتِكُمْ، وَبِصِيْلَاحِهِمْ فِي بِلَادِهِمْ وَفَسَادِكُمْ، فَلَوْ ائْتَمَنْتُمْ أَحَدَكُمْ عَلَى قَعْبٍ (٧) لَخَشِيْتُمْ أَنْ يَذْهَبَ بِعِلَاقَتِهِ (٨). اللَّهُمَّ إِنِّي قَدْ مَلَيْتُهُمْ وَمَلُونِي، وَسَيِّئْتُهُمْ وَبُئْسُ مَوْلَانِي، فَأَبْدِلْنِي بِهِمْ خَيْرًا مِنْهُمْ، وَأَبْدِلْهُمْ بِي شَرًّا مِنِّي، اللَّهُمَّ مِثْ قُلُوبِهِمْ (٩) كَمَا يَمَاتُ الْمِلْحُ فِي الْمَاءِ، أَمَا وَاللَّهِ لَوَدِدْتُ أَنْ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي فِرَاسٍ بَنِ عَنَمٍ.

هُنَالِكَ، لَوْ دَعَوْتُ، أَتَاكَ مِنْهُمْ فَوَارِسٌ مِثْلُ أَرْمِيهِ الْحَمِيمِ

ثم نزل عليه السلام من المنبر.

قال سيّد الشريف: أقول: والارمية جمع رمي وهو: السحاب، والحميم ها هنا: وقت الصيف، وإنما خصّ الشاعر سحاب الصيف بالذكر لأنه أشد جفولاً، وأسرع حُفوفاً (١٠)، لانه لا ماء فيه، وإنما يكون السحاب ثقيل السير لامتلائه بالماء، وذلك لا يكون في الأكثر إلا زمان الشتاء، وإنما أراد الشاعر وصفهم بالسرعة إذا دُعوا، والإغاثة إذا استغيثوا، والدليل على ذلك قوله:

رنجش از یاران سست

علل شکست ملتها (علل شکست کوفیان و پیروزی شامیان) اکنون جز شهر کوفه در دست من باقی نمانده است، که آن را بگشایم یا ببندم ای کوفه اگر فقط تو مرا باشی، آن هم برابر این همه مصیبتها و طوفانها!! چهره ات زشت باد. آنگاه به گفته شاعر مثال آورد: به جان پدرت سوگند ای عمرو که سهم اندکی از ظرف و پیمانہ داشتم.

سپس ادامه داد: به من خبر رسیده که بسر بن اراطه بر یمن تسلط یافت، سوگند به خدا می دانستم که مردم شام به زودی بر شما غلبه خواهند کرد. زیرا آنها در یاری کردن باطل خود، وحدت دارند، و شما در دفاع از حق متفرقید، شما امام خود را در حق نافرمانی کرده و آنها امام خود را در باطل فرمانبردارند. آنها نسبت به رهبر خود امانتدار و شما خیانتکارید، آنها در شهرهای خود به اصلاح و آبادانی مشغولند و شما به فساد و خرابی (آنقدر فرومایه اید) اگر من کاسه چوبی آب را به یکی از شماها امانت دهم می ترسم که بند آن را بدزدید نفرین به امت خیانتکار خدایا، من این مردم را با پند و تذکرات مداوم خسته کردم و آنها نیز مرا خسته نمودند، آنها از من به ستوه آمده، و من از آنان به ستوه آمده، دل شکسته ام، به جای آنان افرادی بهتر به من مرحمت فرما، و به جای من بدتر از من بر آنها مسلط کن. خدایا، دلهای آنان را، آنچه که نمک در آب حل می شود، آب کن. به خدا سوگند، دوست داشتم، به جای شما کوفیان، هزار سوار از بنی فراس بن غنم می داشتم که: (اگر آنان را می خواندی، سوارانی از ایشان نزد تو می آمدند مبارز و تازنده چون ابر تابستانی)

When after arbitration Mu`awiyah's position was stabilised he began thinking of .(۱) taking possession of Amir al-mu'minin's cities and extend his domain. He sent his armies to different areas in order that they might secure allegiance for Mu`awiyah by force. In this connection he sent Busr ibn Abi Artat to Hijaz and he shed blood of thousands of innocent persons from Hijaz upto Yemen burnt alive tribes after tribes in fire and killed even children so much so that he butchered two young boys of `Ubaydullah ibn `Abbas the Governor of Yemen before their mother Juwayriyah bint .Khalid ibn Qaraz al-Kinaniyyah

When Amir al-mu'minin came to know of his slaughtering and blood shed he thought of sending a contingent to crush him but due to continuous fighting people had become weary and showed heartlessness instead of zeal. When Amir al-mu'minin observed their shirking from war he delivered this sermon wherein he roused them to enthusiasm and self respect and prompted them to jihad by describing before them the enemy's wrongfulness and their own short-comings. At last Jariyah ibn Qudamah as-Sa`di responded to his call and taking an army of two thousand set off in pursuit of .Busr and chased him out of Amir al-mu'minin's domain

**SERMON ۲۶**

**in English**

**Arabia before proclamation of Prophethood**

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

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

Part of the same sermon on the settlement between Mu`awiyah and `Amr ibn al-`As

He did not swear allegiance till he got him to agree that he would pay him its price. The hand of this purchaser (of allegiance) may not be successful and the contract of the seller may face disgrace. Now you should take up arms for war and arrange equipment for it. Its flames have grown high and its brightness has increased. Clothe (yourself with patience for it is the best to victory.)<sup>(١)</sup>

**in Arabic**

[ ٢٦ ] ومن خطبه له عليه السلام

وفيها يصف العرب قبل البعثة ثم يصف حاله قبل البيعه له

العرب قبل البعثة

إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَيِّمًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَذِيرًا لِلْعَالَمِينَ، وَأَمِينًا عَلَى التَّنْزِيلِ، وَأَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ، وَفِي شَرِّ دَارٍ، مُنِيخُونَ (١) بَيْنَ حِجَارِهِ خُشْنٍ (٢)، وَحَيَاتٍ صِيِّمٍ (٣)، تَشْرَبُونَ الْكَدِرَ، وَتَأْكُلُونَ الْجَشِبَ (٤)، وَتَسِفُكُونَ دِمَاءَكُمْ، وَتَقْطَعُونَ أَرْحَامَكُمْ، الْأَصْنَامُ فِيكُمْ مَنْصُوبَةٌ، وَالْأَنْثَامُ بِكُمْ مَعْصُوبَةٌ (٥). مِنْهَا صَفَهُ قَبْلَ الْبَيْعَةِ لَهُ فَتَنْظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي، فَضَنْنْتُ بِهِمْ عَنِ الْمَوْتِ، وَأَغْضَيْتُ (٦) عَلَى الْقَدَى، وَشَرِبْتُ عَلَى الشَّجَا (٧)، وَصَبَرْتُ عَلَى أَخْذِ الْكُظْمِ (٨)، وَعَلَى أَمْرٍ مِنْ طَعْمِ الْعَلَقَمِ.

ومنها: وَلَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَنًا، فَلَا ظَفِرَتْ يَدُ الْبَائِعِ، وَخَزِيَّتْ (٩) أَمَانَةُ الْمُتَبَاعِ (١٠)، فَخُذُوا لِلْحَرْبِ أَهْبَتَهَا (١١)، وَأَعِدُوا لَهَا عِدَّتَهَا، فَقَدْ شَبَّ لَظَاهَا (١٢)، وَعَلَا سَنَاهَا (١٣)، وَاسْتَشْعِرُوا (١٤) الصَّبْرَ، فَإِنَّهُ أَدْعَى النَّصْرَ.

## in Persian

اعراب پیش از بعثت

شناخت فرهنگ جاهلیت خداوند، پیامبر اسلام، حضرت محمد (ص) را هشداردهنده جهانیان مبعوث فرمود، تا امین و پاسدار وحی الهی باشد، آنگاه که شما ملت عرب، بدترین دین را داشته، و در بدترین خانه زندگی می کردید، میان غارها، سنگهای خشن و مارهای سمی خطرناک فاقد شنوایی، بسر می بردید، آبهای آلوده می نوشیدید. و غذاهای ناگوار می خوردید، خون یکدیگر را به ناحق می ریختید، و پیوند خویشاوندی را می بریدید، تنها میان شما پرستش می شد، و مفسد و گناهان، شما را فرا گرفته بود.

مظلومیت و تنهایی علی (ع) پس از وفات پیامبر (ص) و بی وفایی یاران به اطراف خود نگاه کرده یاوری جز اهل بیت خود ندیدم، (که اگر یاری کنند، کشته خواهند شد و به مرگ آنان رضایت ندادم) چشم پر از خار و خاشاک را ناچار فرو بستم، و با گلویی که استخوان شکسته در آن گیر کرده بود جام تلخ حوادث را نوشیدم، و خشم خویش فرو خوردم، و بر نوشیدن جام تلخ تر از گیاه حنظل، شکیبایی نمودم. (قسمت دیگری از همین خطبه:)

معرفی عمروعاص و ضرورت آمادگی نظامی عمروعاص با معاویه بیعت نکرد. مگر آنکه شرط کرد تا برای بیعت درهم و دینار فراوان بگیرد، که در این معامله شوم، دست فروشنده هرگز به پیروزی نرسد و سرمایه خریدار به رسوایی کشانده شود. ای مردم کوفه، آماده پیکار شوید، و ساز و برگ جنگ فراهم آورید، زیرا که آتش جنگ زبانه کشیده و شعله های آن بالا گرفته است، صبر و استقامت را شعار خویش سازید که پیروزی می آورد

Amir al-mu'minin had delivered a sermon before setting off for Nahrawan. These .(۱) are three parts from it. In the first part he has described the condition of Arabia before Proclamation (of Prophethood); in the second he has referred to circumstances which forced him to keep quiet and in the third he has described the conversation and settlement between Mu`awiyah and `Amr ibn al-`As. The position of this mutual settlement was that when Amir al-mu'minin sent Jarir ibn `Abdillah al-Bajali to Mu`awiyah to secure his allegiance he detained Jarir under the excuse of giving a reply and in the meantime he began exploring how far the people of Syria would support him. When he succeeded in making them his supporters by rousing them to avenge `Uthman's blood he consulted his brother `Utbah ibn Abi Sufyan. He suggested "If in this matter `Amr ibn al-`As was associated he would solve most of the difficulties through his sagacity but he would not be easily prepared to stabilise your authority unless he got the price he desired for it. If you are ready for this he would prove the best counsellor and helper." Mu`awiyah liked this suggestion sent for `Amr ibn al-`As and discussed with him and eventually it was settled that he would avenge `Uthman's blood by holding Amir al-mu'minin liable for it in exchange for the governorship of Egypt and by whatever means possible would not let Mu`awiyah's authority in Syria suffer. Consequently both of them fulfilled the agreement and kept .their words fully

**SERMON ۲۲****in English**

p: ۱۸۳

Now then surely jihad is one of the doors of Paradise which Allah has opened for His chief friends. It is the dress of piety and the protective armour of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihad. He has to suffer ignominy and justice is denied to him

Beware! I called you (insistently) to fight these people night and day secretly and openly and exhorted you to attack them before they attacked you because by Allah no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banu Ghamid (١) have reached al-Anbar and killed Hassan ibn Hassan al-Bakri. They have removed your horsemen from the garrison

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs arms necks and ears and no woman could resist it except by pronouncing the verse "We are for Allah and to Him we shall return." (Qur'an ٢ :١٥٦) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me

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

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



[ ٢٧ ] ومن خطبه له عليه السلام

وقد قالها يستنهض بها الناس حين ورد خبر غزوالنبار بجيش معاوية فلم ينهضوا، وفيها يذكر فضل الجهاد، ويستنهض الناس، ويذكر علمه بالحرب، ويلقى عليهم التبعه لعدم طاعته

## فضل الجهاد

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، فَتَحَهُ اللَّهُ لِخَاصِّهِ أَوْلِيَائِهِ، وَهُوَ لِبَاسِ التَّقْوَى، وَدَرْعُ اللَّهِ الْحَصِينَةُ، وَجَنَّتُهُ (١) الْوَيْقَمَةُ، فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ (٢) أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ، وَشَمِلَهُ الْبَلَاءُ، وَدَيَّتْ (٣) بِالصَّغَارِ وَالْقَمَاءِ (٤)، وَضُرِبَ عَلَى قَلْبِهِ بِالْأَشْهَابِ (٥)، وَأُذِيلَ الْحَقُّ مِنْهُ (٦) بِتَضْيِيعِ الْجِهَادِ، وَسِيَمِ الْحَشْفِ (٧)، وَمُنِعَ النَّصْفَ (٨).

## استنهاض الناس

أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَنَهَارًا، وَسِرًّا وَإِعْلَانًا، وَقُلْتُ لَكُمْ: اعْزَوْهُمْ قَبْلَ أَنْ يَعْزَوْكُمْ، فَوَاللَّهِ مَا غَزَى قَوْمٌ قَطُّ فِي عَقْرِ دَارِهِمْ (٩) إِلَّا ذَلُّوا، فَتَوَاكَلْتُمْ (١٠) وَتَخَاذَلْتُمْ حَتَّى شَنَّتْ عَلَيْكُمْ الْغَارَاتُ (١١)، وَمَلِكْتُ عَلَيْكُمْ الْأَوْطَانَ. وَهَذَا أَخُو غَامِدٍ قَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ (١٢)، وَقَدْ قَتَلَ حَسَانَ بْنَ حَسَّانَ الْبَكْرِيَّ، وَأَزَالَ خَيْلَكُمْ عَنْ مَسَالِحِهَا (١٣).

وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ، وَالْأُخْرَى الْمُعَاهَدَةِ (١٤)، فَيَنْتَزِعُ حِجْلَهَا (١٥) وَقَلْبَهَا (١٦) وَقَلَانِدَهَا، وَرِعَاثَهَا (١٧)، مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالِاسْتِزْجَاعِ وَالِاسْتِزْحَامِ (١٨)، ثُمَّ انْصَرَفُوا وَافْرِينَ (١٩)، مَا نَالَ رَجُلًا مِنْهُمْ كَلِمٌ (٢٠)، وَلَا أُرِيقَ لَهُمْ دَمٌ، فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفًا مَا كَانَ بِهِ مَلُومًا، بَلْ كَانَ بِهِ عِنْدِي جَدِيرًا. فَيَا عَجَبًا! عَجَبًا وَاللَّهِ - يُمِيتُ الْقَلْبَ وَيَجْلِبُ الْهَمَّ مِنْ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ، وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ! فَتُبْحًا لَكُمْ وَتَرَحًا (٢١)، حِينَ صِرْتُمْ غَرَضًا (٢٢) يُرْمَى: يُعَارُ عَلَيْكُمْ وَلَا تُغَيَّرُونَ، وَتُعْرُونَ وَلَا تَعْرُونَ، وَيُعْصِي اللهُ وَتَرْضُونَ! فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ: هَذِهِ حِمَارَةٌ الْقَيْظِ (٢٣) أَمْهَلْنَا يَسْبِخُ عَنَّا الْحَرُّ (٢٤)، وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ: هَذِهِ صَيْبَارَةٌ الْقَرِّ (٢٥)، أَمْهَلْنَا يَنْسَلِجُ عَنَّا الْبَرْدُ، كُلُّ هَذَا فِرَارًا مِنَ الْحَرِّ وَالْقَرِّ؛ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْقَرِّ تَفْرُونَ فَأَنْتُمْ وَاللَّهِ مِنَ السَّيْفِ أَفْرُ!

يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالٍ! حُلُومُ الْأَطْفَالِ، وَعُقُولُ رَبَّاتِ الْحِجَالِ (٢٦)، لَوَدِدْتُ أَنِّي لَمْ أَرَكُمُ وَلَمْ أَعْرِفِكُمْ مَعْرِفَةً \_ وَاللَّهِ \_ جَرَّتْ نَدْمًا، وَأَعَقَبْتُ سَدَمًا (٢٧). قَاتَلَكُمُ اللَّهُ! لَقَدْ مَلَأْتُمْ قَلْبِي قَيْحًا (٢٨)، وَشَحَنْتُمْ (٢٩) صَدْرِي غَيْظًا، وَجَرَّعْتُمُونِي نُعْبَ (٣٠) التَّهْمَامِ (٣١) أَنْفَاسًا (٣٢)، وَأَفْسَدْتُمْ عَلَيَّ رَأْيِي بِالْعِضِيَّانِ وَالخَذْلَانَ، حَتَّى قَالَتْ قُرَيْشٌ: إِنَّ ابْنَ أَبِي طَالِبٍ رَجُلٌ شَجَاعٌ، وَلَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ. اللَّهُ أَبُوهُمْ! وَهَلْ أَحَدٌ مِنْهُمْ أَشَدُّ لَهَا مِرَاسًا (٣٣)، وَأَقْدَمُ فِيهَا مَقَامًا مِنِّي؟! لَقَدْ نَهَضْتُ فِيهَا وَمَا بَلَغْتُ الْعِشْرِينَ، وَهَا أَنَا إِذَا قَدْ ذَرَفْتُ عَلَى السِّتِّينِ! (٣٤) وَلَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ!

## in Persian

### در فضیلت جهاد

ارزش جهاد در راه خدا پس از ستایش پروردگار، جهاد در راه خدا، دری از درهای بهشت است، که خدا آن را به روی دوستان مخصوص خود گشوده است، جهاد، لباس تقوا، و زره محکم، و سپر مطمئن خداوند است، کسی که جهاد را ناخوشایند دانسته و ترک کند، خدا لباس ذلت و خواری بر او می پوشاند، و دچار بلا و مصیبت می شود، و کوچک و ذلیل می گردد، دل او در پرده گمراهی مانده، و حق از او روی می گرداند، به جهت ترک جهاد، به خواری محکوم و از عدالت محروم است

دعوت به مبارزه و نکوهش از نافرمانی کوفیان آگاه باشید! من شب و روز، پنهان و آشکار، شما را به مبارزه با شامیان، دعوت کردم و گفتم پیش از آن که، آنها با شما بجنگند با آنان نبرد کنید، به خدا سوگند، هر ملتی که درون خانه خود مورد هجوم قرار گیرد، ذلیل خواهد شد، اما شما سستی بخرج دادید، و خواری و ذلت پذیرفتید، تا آنجا که دشمن پی در پی به شما حمله کرد و سرزمینهای شما را تصرف نمود، و اینک، فرمانده معاویه، (مرد غامدی) با لشگرش وارد شهر انبارشده و فرماندار من، (حسان بن حسان بکری) را کشته و سربازان شما را از مواضع مرزی بیرون رانده است. به من خبر رسید که مردی از لشگر شام به خانه زن مسلمان و غیر مسلمان که در پناه حکومت اسلام بود وارد شد، و خلخال و دستبند و گردنبندها و گوشواره های آنها را به غارت برد، در حالی که هیچ وسیله ای برای دفاع، جز گریه و التماس کردن، نداشتند، لشگریان شام با غنیمت فراوان رفتند بدون اینکه حتی یک نفر آنان، زخمی بردارد، و یا قطره خونی از او ریخته شود، اگر برای این حادثه تلخ، مسلمانی از روی تاسف بمیرد، ملامت نخواهد شد، و از نظر من سزاوار است.

شکفتا، شکفتا!! به خدا سوگند، این واقعیت قلب انسان را می میراند و دچار غم و اندوه می کند که شامیان در باطل خود وحدت دارند، و شما در حق خود متفرقید. زشت باد روی شما و از اندوه رهایی نیابید که آماج تیر بلا شدید. به شما حمله می کنند، شما حمله نمی کنید؟ با شما می جنگند، شما نمی جنگید؟ اینگونه معصیت خدا می شود و شما رضایت می دهید؟ وقتی در تابستان فرمان حرکت به سوی دشمن می دهم، می گوئید هوا گرم است مهلت ده تا سوز گرما بگذرد، و آنگاه که در زمستان فرمان جنگ می دهم، می گوئید هوا خیلی سرد است بگذار سرما برود، همه این بهانه ها برای فرار از سرما و گرما بود؟ وقتی شما از گرما و سرما فرار می کنید، به خدا سوگند که از شمشیر بیشتر گریزانید. مظلومیت امام (ع) و علل شکست کوفیان ای مرد نمایان نامرد! ای کودک صفتان بی خرد، که عقلهای شما به عروسان حجله آرای، شباهت دارد، چقدر دوست داشتم که شما را هرگز نمی دیدم و هرگز نمی شناختم، شناسایی شما سوگند به خدا که جز پشیمانی حاصلی نداشت، و اندوهی غم بار سرانجام آن شد خدا شما را بکشد که دل من از دست شما پر خون، و سینه ام از خشم شما مالا مال است، کاسه های غم و اندوه را، جرعه جرعه به

من نوشاندید، و با نافرمانی و ذلت پذیری، رای و تدبیر مرا تباه کردید، تا آنجا که قریش در حق من گفت: (بی تردید پسر ایبطالب مردی دلیر است ولی دانش نظامی ندارد) خدا پدرانشان را مزد دهد، آیا یکی از آنها تجربه های جنگی سخت و دشوار مرا دارد؟ یا در پیکار توانست از من پیشی گیرد؟ هنوز بیست ساله نشده، که در میدان نبرد حاضر بودم، هم اکنون که از شصت سال گذشته ام. اما دریغ، آن کس که فرمانش را اجراء نکنند، رایبی نخواهد داشت.

After the battle of Siffin Mu`awiyah had spread killing and bloodshed all round and .(۱) started encroachments on cities within Amir al-mu'minin's domain. In this connection he deputised Sufyan ibn `Awf al-Ghamidi with a force of six thousand to attack Hit al-Anbar and al-Mada'in. First he reached al-Mada'in but finding it deserted proceeded to al-Anbar. Here a contingent of five hundred soldiers was posted as guard from Amir al-mu'minin's side but it could not resist the fierce army of Mu`awiyah. Only a hundred men stuck to their position and they did face them stoutly as far as they could but collecting together the enemy's force made such a severe attack that they too could no more resist and the chief of the contingent Hassan ibn Hassan al-Bakri was killed along with thirty others. When the battlefield was clear the enemy ransacked al-Anbar with full freedom and left the city completely destroyed. When Amir al-mu'minin got the news of this attack he ascended the pulpit and exhorted the people for crushing the enemy and called them to jihad but from no quarter was there any voice or response. He alighted from the pulpit utterly disgusted and worried and in the same condition set off for the enemy on foot. When people observed this their sense of self respect and shame was also awakened and they too followed him. Amir al-mu'minin stopped at an-Nukhaylah. People then surrounded and insisted upon him to get back as they were enough with the enemy. When their insistence increased beyond reckoning Amir al-mu'minin consented to return and Sa`id ibn Qays al-Hamdani proceeded forward with a force of eight thousand. But Sufyan ibn `Awf al-Ghamidi had gone so Sa`id came back without any encounter. When Sa`id reached Kufah then - according to the version of Ibn Abi'l-Hadid - Amir al-mu'minin was so deeply grieved and indisposed during those days to an extent of not wishing to enter the mosque but instead sat in the corridor of his residence (that connects the entrance of the mosque) and wrote this sermon and gave it to his slave Sa`d to read it over to the people. But al-Mubarrad (al-Kamil vol. ۱ pp. ۱۰۴-۱۰۷) has related from `Ubaydullah ibn Hafs al-Taymi Ibn `A'ishah that Amir al-mu'minin delivered this sermon on a high pace in an-Nukhaylah. Ibn Maytham has held this view preferable

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

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

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

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

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

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

This word is capable of conveying both senses. However it should be taken in the sense of "al-masir" or "al-ma'al" that is last resort. Qur'anic verse is "say thou "Enjoy ye (your pleasures yet a while ) for your last resort is unto the (hell) fire" (١٤:٣٠). Here to say "sabqatakum" that is "the place for you to proceed to" in place of the word "masirakum" that is your doom or last resort would not be proper in any way. Think and ponder over it and see how wondrous is its inner implication and how far its depth goes with beauty. Amir al-mu'minin's utterance is generally on these lines. In some versions the word "sabqah" is shown as "subqah" which is applied to reward fixed for the winner in a race. However both the meanings are near each other because a reward is not for an undesirable action but for good and commendable performance

[ ٢٨ ] ومن خطبه له عليه السلام

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

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ أَذْبَرَتْ، وَآذَنْتُ (١) بِوَدَاعِ، وَإِنَّ الآخِرَةَ قَدْ أَقْبَلَتْ، وَأَشْرَفْتُ بِاطِّلَاعِ (٢)، أَلَا وَإِنَّ اليَوْمَ المِضْمَارَ (٣)، وَغَدًا السَّبَّاقَ، وَالسَّبْقَةَ الجَنَّةَ (٤)، وَالغَايَةَ النَّارَ؛ أَفَلَا تَأْتُبُّ مِنْ خَطِيئَتِهِ قَبْلَ مِتِّيهِ (٥) ! أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ (٦) ! أَلَا وَإِنَّكُمْ فِي أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ، فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ، وَلَمْ يَضُرَّهُ أَجَلُهُ؛ وَمَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ، فَقَدْ خَسِرَ عَمَلُهُ، وَضُرَّهُ أَجَلُهُ، أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ (٧)، أَلَا- وَإِنِّي لَمَ أَرَّ كَالجَنَّةِ نَامَ طَالِبُهَا، وَلَا كَالنَّارِ نَامَ هَارِبُهَا، أَلَا وَإِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ، وَمَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى، أَلَا وَإِنَّكُمْ قَدْ أَمَرْتُمْ بِالظُّعْنِ (٨)، وَدَلَلْتُمْ عَلَى الزَّادِ. وَإِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ: اتِّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ، تَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْزُرُونَ بِهِ أَنْفُسَكُمْ (٩) غَدًا. قال السيد الشريف -رضى الله عنه- وأقول: إنَّه لو كان كلامٌ يأخذ بالأعناق إلى الزهد في الدنيا، ويضطر إلى عمل الآخرة لكان هذا الكلام، وكفى به قاطعاً لعلائق الآمال، وقادحاً زناد الانتعاض والازدجار. ومن أعجبه قوله عليه السلام: «أَلَا وَإِنَّ اليَوْمَ المِضْمَارَ وَغَدًا السَّبَّاقَ، وَالسَّبْقَةَ الجَنَّةَ وَالغَايَةَ النَّارَ» فإن فيه \_ مع فخامه اللفظ، وعظم قدر المعنى، وصادق التمثيل، وواقع التشبيه \_ سرّاً عجيباً، ومعنى لطيفاً، وهو قوله عليه السلام: «والسَّبْقَةَ الجَنَّةَ، وَالغَايَةَ النَّارَ»، فخالف بين اللفظين لاختلاف المعنيين، ولم يقل: «السَّبْقَةَ النَّارَ» كما قال: «السَّبْقَةَ الجَنَّةَ»، لان الاستباق إنما يكون إلى أمر محبوب، وغرض مطلوب، وهذه صفه الجنة، وليس هذا المعنى موجوداً في النار، نعوذ بالله منها! فلم يجوز أن يقول: «والسَّبْقَةَ النَّارَ»، بل قال: «والغَايَةَ النَّارَ»، لان الغايه قد ينتهي إليها من لا يسره الانتهاء إليها ومن يسره ذلك، فصالح أن يعبر بها عن الأمرين معاً، فهي في هذا الموضع كالمصير والمآل، قال الله تعالى: (قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)، ولا يجوز في هذا الموضع أن يقال: سبقتكم \_ بسكون الباء \_ إلى النار، فتأمل ذلك، فباطنه عجيب، وغوره بعيد لطيف. وكذلك أكثر كلامه عليه السلام. وفي بعض النسخ: وقد جاء في روايه أخرى: «والسَّبْقَةَ الجَنَّةَ» \_ بضم السين \_ والسَّبْقَةَ عندهم اسم لما يجعل للسابق إذا سبق من مال أو عرض، والمعنيان متقاربان، لأن ذلك لا يكون جزاءً على فعل الأمر المذموم، وإنما يكون جزاءً على فعل الأمر المحمود.

دنیاشناسی پس از حمد و ستایش الهی، همانا دنیا روی گردانده، و وداع خویش را اعلام داشته است، و آخرت به ما روی آورده، و پیشروان لشکرش نمایان شد. آگاه باشید! امروز، روز تمرین و آمادگی، و فردا روز مسابقه است، پادشاه برندگان، بهشت، و کیفر عقب ماندگان آتش است آیا کسی هست که پیش از مرگ، از اشتباهات خود، توبه کند؟ آیا کسی هست که قبل از فرا رسیدن روز دشوار قیامت، اعمال نیکی انجام دهد؟ آگاه باشید! هم اکنون در روزگار آرزوهایید، که مرگ را در پی دارد، پس هر کس در ایام آرزوها، پیش از فرا رسیدن مرگ، عمل نیکو انجام دهد، بهره مند خواهد شد، و مرگ او را زیانی نمی رساند، و آن کس که در روزهای آرزوها، پیش از فرا رسیدن مرگ کوتاهی کند، زیانکار و مرگ او زیانبار است، همانگونه که به هنگام ترس و ناراحتی برای خدا عمل می کنید، در روزگار خوشی و کامیابی نیز عمل کنید. آگاه باشید! هرگز چیزی مانند بهشت ندیدم که خواستاران آن در خواب غفلت باشند، و نه مانند آتش جهنم، که فراریان آن چنین در خواب فرورفته باشند. آگاه باشید! آن کس را که حق، منفعت نرساند، باطل به او زیان خواهد رساند، و آن کس که هدایت، راهنمایی نکند، گمراهی او را به هلاکت افکند آگاه باشید! به کوچ کردن فرمان یافته و برای جمع آوری توشه آخرت راهنمایی شدید، همانا، وحشتناکترین چیزی که بر شما می ترسم، هواپرستی، و آرزوهای دراز است، پس از این دنیا توشه بگیرید تا فردا خود را با آن حفظ نمایید. (اگر سخنی بتواند مردم را به آخرت گرایی و زهد و تقوا بکشاند همین سخن امام است که می تواند انسان را از آرزوها جدا کرده و نور امید را در دلها زنده سازد و انسان را نسبت به زشتیها بیزار کند از جمله های شگفت این خطبه آن است که فرمود امروز روز تمرین و فردا روز مسابقه، و جایزه برندگان بهشت است و کیفر عقب ماندگان آتش جهنم خواهد بود در این خطبه معانی ارزشمند در قالب مثلهای گویا و تشبیهات صحیح جا گرفته است. امام بین دو لفظ (السبقه) و (الغایه) به خاطر اختلاف معنا فاصله انداخته است زیرا سبقت گرفتن در مسابقاتی است مورد علاقه انسان است و این از صفات بهشت است و در راهی که به آتش جهنم می انجامد بکار گرفته نمی شود از این رو فرمود: السبقه الجنة اما واژه الغایه به معنای پایان در هر مسابقه استعمال می شود همانگونه که در قرآن خدا به کافران فرماید از دنیا بهره گیرد که پایان شما به سوی آتش است در این خطبه دقت کنید که معنایی



## SERMON ۲۹

### in English

#### About those who found pretexts at the time of jihad

O' people your bodies are together but your desires are divergent. Your talk softens the hard stones and your action attracts your enemy towards you. You claim in your sittings that you would do this and that but when fighting approaches you say (to war) "turn thou away" (i.e. flee away). If one calls you (for help) the call receives no heed. And he who deals hardly with you his heart has no solace. The excuses are amiss like that of a debtor unwilling to pay. The ignoble can not ward off oppression. Right cannot be achieved without effort. Which is the house besides this one to protect? And with which leader (Imam) would you go for fighting after me? By Allah! deceived is one whom you have deceived while by Allah! he who is successful with you receives only useless arrows. You are like broken arrows thrown over the enemy. By Allah! I am now in the position that I neither confirm your views nor hope for your support nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure? The other party is also men of your shape (but they are so different in character). Will there be talk without action carelessness without piety and (greed in things not right?) (۱)

### in Arabic

[ ۲۹ ] و من خطبه له علیه السلام

بعد غاره الضحاک بن قیس صاحب معاویه علی الحاج بعد قصه الحکمین

وفیها یستنہض أصحابه لما حدث فی الأطراف

أَيُّهَا النَّاسُ، الْمُجْتَمِعَةُ أَيْدَانُهُمْ، الْمُخْتَلِفَةُ أَهْيَؤَاؤُهُمْ (١) كَلَامُكُمْ يُوهِي (٢) الصُّمَّ الصَّلَابَ (٣) ، وَفِعْلُكُمْ يُطْمَعُ فَيْكُمْ الْأَعْدَاءُ! تَقُولُونَ فِي الْمَحْرَسِ: كَيْتَ وَكَيْتَ (٤) ، فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ: حَيْدِي حَيْدًا! (٥) مَيَا عَزَّتْ دَعْوُهُ مِنْ دَعَائِكُمْ، وَلَا اسْتَرَّاحَ قَلْبُ مَنْ قَاسَاكُمْ، أَعَالِيلُ بِأَصَالِيلِ (٦) ، وَ سَأَلْتُمُونِي التَّطْوِيلَ (٧) دِفَاعَ ذِي الدِّينِ الْمَطْوِيلِ (٨) ، لَا يَمْنَعُ الضَّيْمَ الدَّلِيلُ! وَلَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ! أَيُّ دَارٍ بَعِيدٍ دَارِكُمْ تَمْنَعُونَ، وَمَعَ أَيِّ إِمَامٍ بَعِيدِي تُقَاتِلُونَ؟ الْمَغْرُورُ وَاللَّهِ مَنْ عَزَزْتُموهُ، وَمَنْ فَازَ بِكُمْ فَازَ \_ وَاللَّهِ \_ بِالسَّهْمِ الْأَخِيْبِ (٩) ، وَمَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقِ (١٠) نَاصِلِ (١١) . أَصْبَحْتُ وَاللَّهِ لَا أَصَدِّقُ قَوْلَكُمْ، وَلَا أَطْمَعُ فِي نَصْرِكُمْ، وَلَا أُوْعِدُ الْعَدُوَّ بِكُمْ. مَا بِالْكُم؟ مَا دَوَاؤُكُمْ؟ مَا طِبُّكُمْ؟ الْقَوْمُ رِجَالٌ أَمْثَالِكُمْ، أَقُولًا بَغَيْرِ عِلْمٍ! وَعَقْلًا مِنْ غَيْرِ وَرَعٍ! وَطَمَعًا فِي غَيْرِ حَقٍّ!

in Persian

در نکوهش اهل کوفه

علل شکست کوفیان ای مردم کوفه! بدنهای شما در کنار هم، اما افکار و خواسته های شما پراکنده است، سخنان ادعایی شما، سنگهای سخت را می شکنند، ولی رفتار سست شما دشمنان را امیدوار می سازد، در خانه هایتان که نشستید، ادعاها و شعارهای تند سر می دهید، اما در روز نبرد، می گوئید ای جنگ، از ما دور شو، و فرار می کنید. آن کس که از شما یاری خواهد، ذلیل و خوار است، و قلب رهاکننده شما آسایش ندارد، بهانه های نابخردانه می آورید، چون بدهکاران خواهان مهلت، از من مهلت می طلبید و برای مبارزه سستی می کنید، بدانید که افراد ضعیف و ناتوان هرگز نمی توانند ظلم و ستم را دور کنند، و حق جز با تلاش و کوشش به دست نمی آید، شما که از خانه خود دفاع نمی کنید چگونه از خانه دیگران دفاع می نمایید؟ و با کدام امام پس از من به مبارزه خواهید رفت؟ به خدا سوگند فریب خورده آن کس که به گفتار شما مغرور شود، کسی که به امید شما به سوی پیروزی رود، با کندترین پیکان به میدان آمده است، و کسی که بخواهد دشمن شما را با شما هدف قرار دهد، با تیری شکسته، تیراندازی کرده است به خدا سوگند! صبح کردم در حالی که گفتار شما را باور ندارم، و به یاری شما امیدوار نیستم، و

دشمنان را به وسیله شما تهدید نمی کنم. راستی شما را چه می شود؟ دارویتان چیست؟ و روش درمانتان کدام است؟ مردم شام نیز همانند شما نیستند؟ آیا سزاوارست شعار دهید و عمل نکنید؟ و فراموشکاری بدون پرهیزگاری داشته، به غیر خدا امیدوار باشید؟

### Footnote

(۱) After the battle of Nahrawan Mu`awiyah sent ad-Dahhak ibn Qays al-Fihri with a force of four thousand towards Kufah with the purpose that he should create disorder in this area kill whomever he finds and keep busy in bloodshed and destruction so that Amir al-mu'minin should find no rest or peace of mind. He set off for the achievement of this aim and shedding innocent blood and spreading destruction all round reached upto the place of ath-Tha`labiyyah. Here he attacked a caravan of pilgrims (to Mecca) and looted all their wealth and belongings. Then at al-Qutqutanah he killed the nephew of `Abdullah ibn Mas`ud the Holy Prophet's companion namely `Amr ibn `Uways ibn Mas`ud together with his followers. In this manner he created havoc and bloodshed all round. When Amir al-mu'minin came to know of this rack and ruin he called his men to battle in order to put a stop to this vandalism but people seemed to avoid war. Being disgusted with their lethargy and lack of enthusiasm he ascended the pulpit and delivered this sermon wherein he has roused the men to feel shame and not to try to avoid war but to rise for the protection of their country like brave men without employing wrong and lame excuses. At last Hujr ibn `Adi al-Kindi rose with a force of four thousand for crushing the enemy and overtook him at Tadmur. Only a small encounter had taken place between the parties when night came on and he fled away with only nineteen killed on his side. In Amir al-mu'minin's army also two persons fell as martyrs

Disclosing real facts about assassination of `Uthman Ibn `Affan (۱) Amir al-mu'minin  
:said

If I had ordered his assassination I should have been his killer but if I had refrained others from killing him I would have been his helper. The position was that he who helped him cannot now say that he is better than the one who deserted him while he who deserted him cannot say that he is better than the one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly. You protested against it and committed excess therein. With Allah lies the real verdict between the appropriator and the protester

## in Arabic

[ ۳۰ ] ومن كلام له عليه السلام

فی معنی قتل عثمان

وهو حکم له عثمان و علیه و علی الناس بما فعلوا و براءه له من دمه

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِرًا، غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ: خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَمَنْ خَذَلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ: نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي. وَأَنَا جَامِعٌ لَكُمْ أَمْرَهُ، اسْتِثْنَاءُ الْأَثَرَةِ (۱)، وَجَزَعْتُمْ فَأَسَاءْتُمْ الْجَزَعَ (۲)، وَلِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْثَرِ وَالْجَزَاعِ.

## in Persian

درباره قتل عثمان

پاسخ به شایعات دشمن اگر به کشتن او (عثمان) فرمان داده بودم، قاتل بودم، و اگر از آن باز می داشتم از یاوران او به شمار می آمدم، با این همه، کسی که او را یاری کرد، نمی تواند بگوید، از کسانی که دست از یاریش برداشتند بهترم، و کسانی که دست از یاریش برداشتند نمی توانند بگویند. یاورانش از ما بهترند، من جریان عثمان را برایتان خلاصه می کنم، عثمان استبداد و خودکامگی پیشه کرد، و شما بی تابی کردید و از حد گذرانید، و خدا در خودکامگی و ستمکاری، و در بی تابی و تندروی، حکمی دارد که تحقق خواهد یافت



Uthman is the first Umayyad Caliph of Islam who ascended the Caliphate on the 1<sup>st</sup> Muharram 32 A.H. at the age of seventy and after having wielded full control and authority over the affairs of the Muslims for twelve years was killed at their hands on the 18<sup>th</sup> Dhi'l-hijjah 35 A.H. and buried at Hashsh Kawkab

This fact cannot be denied that Uthman's killing was the result of his weaknesses and the black deeds of his officers otherwise there is no reason that Muslims should have unanimously agreed on killing him while no one except a few persons of his house stood up to support and defend him. Muslims would have certainly given consideration to his age seniority prestige and distinction of companionship of the Prophet but his ways and deeds had so marred the atmosphere that no one seemed prepared to sympathise and side with him. The oppression and excesses perpetrated on high ranking companions of the Prophet had roused a wave of grief and anger among the Arab tribes. Everyone was infuriated and looked at his haughtiness and wrong doings with disdainful eyes. Thus due to Abu Dharr's disgrace dishonour and exile Banu Ghifar and their associate tribes due to Abdullah ibn Mas'ud's merciless beating Banu Hudhayl and their associates due to breaking of the ribs of Ammar ibn Yasir Banu Makhzum and their associates Banu Zuhrah and due to the plot for the killing of Muhammad ibn Abi Bakr Banu Taym all had a storm of rage in their hearts. The Muslims of other cities were also brimful of complaints at the hands of his officers who under intoxication of wealth and the effects of luxury did whatever they wished and crushed whomever they wanted. They had no fear of punishment from the centre nor apprehension of any enquiry. People were fluttering to get out of their talons of oppression but no one was ready to listen to their cries of pain and restlessness; feelings of hatred were rising but no care was taken to put them down. The companions of the Prophet were also sick of him as they saw that peace was destroyed administration was topsy turvy and Islam's features were being metamorphosed. The poor and the starving were craving for dried crusts while Banu Umayyah were rolling in wealth. The Caliphate had become a handle for belly-filling and a means of amassing wealth. Consequently they too did not lag behind in

preparing the ground for killing him. Rather it was at their letters and messages that people from Kufah Basrah and Egypt had collected in Medina. Observing this :behaviour of the people of Medina ` Uthman wrote to Mu`awiyah

So now certainly the people of Medina have turned heretics have turned faith against obedience and broken the (oath of) allegiance. So you send to me the warriors of Syria on brisk and sturdy horses

The policy of action adopted by Mu`awiyah on receipt of this letter also throws light on the condition of the companions. Historian at-Tabari writes after this

When the letter reached Mu`awiyah he pondered over it and considered it bad to openly oppose the companions of the Prophet since he was aware of their unanimity

In view of these circumstances to regard the killing of `Uthman as a consequence of merely enthusiasm and temporary feelings and to hurl it at some insurgents is to veil the fact since all the factors of his opposition existed within Medina itself while those coming from without had collected for seeking redress of their grievances at their call. Their aim was only improvement of the position not killing or bloodshed. If their complaints had been heard then the occasion for this bloodshed would not have arisen. What happened was that when having been disgusted with the oppression and excesses of `Abdullah ibn Sa`d ibn Abi Sarh who was foster brother of `Uthman the people of Egypt proceeded towards Medina and camped in the valley of Dhakhushub near the city. They sent a man with a letter to `Uthman and demanded that oppression should be stopped the existing ways should be changed and repentance should be offered for the future. But instead of giving a reply `Uthman got this man turned out of the house and did not regard their demands worth attention. On this these people entered the city to raise their voice against this pride and haughtiness and complained to the people of this behaviour besides other excesses. On the other side many people from Kufah and Basrah had also arrived with their complaints and they after joining these ones proceeded forward with the backing of the people of Medina and confined `Uthman within his house although there was no restriction on his going and coming to the mosque. But in his sermon on the very first Friday he severely rebuked these people and even held them accursed whereupon people got infuriated and threw pebbles at him as a result of which he lost control and fell from the pulpit. After a few days his coming and going to the mosque was also banned





When `Uthman saw matters deteriorating to this extent he implored Amir al-mu'minin very submissively to find some way for his rescue and to disperse the people in whatever way he could. Amir al-mu'minin said "On what terms can I ask them to leave when their demands are justified?" `Uthman said "I authorise you in this matter. Whatever terms you would settle with them I would be bound by them." So Amir al-mu'minin went and met the Egyptians and talked to them. They consented to get back on the condition that all the tyrannies should be wiped off and Muhammad ibn Abi Bakr be made governor by removing Ibn Abi Sarh. Amir al-mu'minin came back and put their demand before `Uthman who accepted it without any hesitation and said that to get over these excesses time was required. Amir al-mu'minin pointed out that for matters concerning Medina delay had no sense. However for other places so much time could be allowed that the Caliph's message could reach them. `Uthman insisted that for Medina also three days were needed. After discussion with the Egyptians Amir al-mu'minin agreed to it also and took all the responsibility thereof upon himself. Then they dispersed at his suggestion. Some of them went to Egypt with Muhammad ibn Abi Bakr while some went to the valley of Dhakhushub and stayed there and this whole matter ended. On the second day of this event Marwan ibn al-Hakam said to `Uthman "It is good these people have gone but to stop people coming from other cities you should issue a statement so that they should not come this way and sit quiet at their places and that statement should be that some people collected in Medina on hearing some irresponsible talk but when they came to know that whatever they heard was wrong they were satisfied and have gone back." `Uthman did not want to speak such a clear lie but Marwan convinced him and he agreed and speaking in the Holy Prophet's mosque he said

These Egyptians had received some news about their Caliph and when satisfied that they were all baseless and wrong they went back to their cities

No sooner he said this than there was great hue and cry in the mosque and people began to shout to `Uthman "Offer repentance fear Allah; what is this lie you are uttering?" `Uthman was confused in this commotion and had to offer repentance. Consequently he turned to the Ka`bah moaned in the audience of Allah and returned to his house

Probably after this very event Amir al-mu'minin advised `Uthman that "You should openly offer repentance about your past misdeeds so that these uprisings should subside for good otherwise if tomorrow people of some other place come you will again cling to my neck to rid you of them." Consequently he delivered a speech in the Prophet's mosque wherein admitting his mistakes he offered repentance and swore to remain careful in future. He told the people that when he alighted from the pulpit their representatives should meet him and he would remove their grievances and meet their demands. On this people acclaimed this action of his and washed away their ill-feelings with tears to a great extent. When he reached his house after finishing from here Marwan sought permission to say something but `Uthman's wife Na'ilah bint Farafisah intervened. Turning to Marwan she said "For Allah's sake you keep quiet. You would say only such a thing as would bring but death to him." Marwan took it ill and retorted "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform ablution." Na'ilah replied with fury "You are wrong and are laying a false blame. Before uttering anything about my father you should have cast a glance on the features of your father. But for the consideration of that old man I would have spoken things at which people would have shuddered but would have confirmed every such word." When `Uthman saw the conversation getting prolonged he stopped them and asked Marwan to tell him what he wished. Marwan said "What is it you have said in the mosque and what repentance you have offered? In my view sticking to the sin was a thousand times better than this repentance because however much the sins may multiply there is always scope for repentance but repentance by force is no

repentance. You have said what you have but now see the consequences of this open announcement that crowds of people are at your door. Now go forward and fulfil their demands." ` Uthman then said "Well I have said what I have said now you deal with these people. It is not in my power to deal with them." Consequently finding out his implied consent Marwan came out and addressing the people spoke out "Why have you assembled here? Do you intend to attack or to ransack? Remember you cannot easily snatch away power from our hands take out the idea from your hearts that you would subdue us. We are not to be subdued by anyone. Take away your black faces  
".from here. Allah may disgrace and dishonour you

When people noticed this changed countenance and altered picture they rose from there full of anger and rage and went straight to Amir al-mu'minin and related to him the whole story. On hearing it Amir al-mu'minin was infuriated and immediately went to `Uthman and said to him "Good Heavens. How badly you have behaved with the Muslims. You have forsaken faith for the sake of a faithless and characterless man and have lost all wit. At least you should have regard and consideration for your own promise. What is this that at Marwan's betokening you have set off with folded eyes. Remember he will throw you in such a dark well that you will never be able to come out of it. You have become the carrier animal of Marwan so that he can ride on you howsoever he desires and put you on whatever wrong way he wishes. In future I shall never intervene in your affair nor tell people anything. Now you should manage your  
".own affairs

Saying all this Amir al-mu'minin got back and Na'ilah got the chance she said to `Uthman "Did I not tell you to get rid of Marwan otherwise he would put such a stain on you that it would not be removed despite all effort. Well what is the good in following the words of one who is without any respect among the people and low before their eyes. Make `Ali agree otherwise remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwan." `Uthman was impressed by this and sent a man after Amir al-mu'minin but he refused to meet him. There was no siege around `Uthman but shame deterred him. With what face could he come out of the house? But there was no way without coming out. Consequently he came out quietly in the gloom of night and reaching Amir al-mu'minin's place he moaned his helplessness and loneliness offered excuses and also assured him of keeping promises but Amir al-mu'minin said "You make a promise in the Prophet's mosque standing before all the people but it is fulfilled in this way that when people go to you they are rebuked and even abuses are hurled at them. When this is the state of your undertakings which the world has seen then how and on what ground can I trust any word of yours in future. Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever way you like and tread whatever track you choose." After this talk `Uthman came back and began blaming Amir al-mu'minin in retort to the effect that

all the disturbances were rising at his instance and that he was not doing anything  
.despite being able to do everything

p: ۲۰۲

On this side the result of repentance was as it was. Now let us see the other side. When after crossing the border of Hijaz Muhammad ibn Abi Bakr reached the place Aylah on the coast of the Red Sea people caught sight of a camel rider who was making his camel run so fast as though the enemy was chasing him. These people had some misgivings about him and therefore called him and enquired who he was. He said he was the slave of `Uthman. They enquired wherefore he was bound. He said Egypt. They enquired to whom he was going. He replied to the Governor of Egypt. People said that the Governor of Egypt was with them. To whom was he going then? He said he was to go to Ibn Abi Sarh. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said he did not know that. One of these people thought that his clothes should be searched. So the search was made but nothing was found on him. Kinanah ibn Bishr at-Tujibi said "See his water-skin." People said "Leave him how can there be a letter in water! Kinanah said "You do not know what cunning these people play. " Consequently the water-skin was opened and seen. There was a lead pipe in it wherein was a letter. When it was opened and read the Caliph's order in it was that "When Muhammad ibn Abi Bakr and his party reaches you then from among them kill so and so arrest so and so and put so and so in jail but you remain on your post." On reading this all were stunned and thus began .to look at one another in astonishment

:A Persian hemistich says

!Mind was just burst in astonishment as to what wonder it was

Now proceeding forward was riding into the mouth of death consequently they returned to Medina taking the slave with them. Reaching there they placed that letter before all the companions of the Prophet. Whoever heard this incident remained stunned with astonishment and there was no one who was not abusing `Uthman. Afterwards a few companions went to `Uthman along with these people and asked whose seal was there on this letter. He replied that it was his own. They enquired whose writing it was. He said it was his secretary's. They enquired whose slave was that man. He replied that it was his. They enquired whose riding beast it was. He replied that it was that of the Government. They enquired who had sent it. He said he had no knowledge of it. People then said "Good Heavens. Everything is yours but you do not know who had sent it. If you are so helpless you leave this Caliphate and get off from it so that such a man comes who can administer the affairs of the Muslims." He replied "It is not possible that I should put off the dress of Caliphate which Allah has put on me. Of course I would offer repentance." The people said "Why should you speak of repentance which has already been flouted on the day when Marwan was representing you on your door and whatever was wanting has been made up by this letter. Now we are not going to be duped into these bluffs. Leave the Caliphate and if our brethren stand in our way we will hold them up; but if they prepare for fighting we too will fight. Neither our hands are stiff nor our swords blunt. If you regard all Muslims equally and uphold justice hand over Marwan to us to enable us to enquire from him on whose strength and support he wanted to play with the precious lives of Muslims by writing this letter." But he rejected this demand and refused to hand over Marwan to them whereupon people said that the letter had been written at his .behest



However improving conditions again deteriorated and they ought to have deteriorated because despite lapse of the required time every thing was just as it had been and not a jot of difference had occurred. Consequently the people who had stayed behind in the valley of Dhakhushub to watch the result of repentance again advanced like a flood and spread over the streets of Medina and closing the borders from every side surrounded his house

During these days of siege a companion of the Prophet Niyar ibn `Iyad desired to talk to `Uthman went to his house and called him. When he peeped out from the above he said "O' `Uthman for Allah's sake give up this Caliphate and save Muslims from this bloodshed." While he was just conversing one of `Uthman's men aimed at him with an arrow and killed him whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. `Uthman said it was not possible that he would hand over his own support to them. This stubbornness worked like a fan on fire and in the height of fury people set fire to his door and began advancing for entering when Marwan ibn al-Hakam Sa`id ibn al-`As and Mughirah ibn al-Akhnas together with their contingents pounced upon the besiegers and killing and bloodshed started at his door. People wanted to enter the house but they were being pushed back. In the meanwhile `Amr ibn Hazm al-Ansari whose house was adjacent to that of `Uthman opened his door and shouted for advancing from that side. Thus through this house the besiegers climbed on the roof of `Uthman's house and descending down from there drew their swords. Only a few scuffles had taken place when all except people of `Uthman's house his well-wishers and Banu Umayyah ran away in the streets of Medina and a few hid themselves in the house of Umm Habibah bint Abi Sufyan (Mu`awiyah's sister) the rest were killed with `Uthman defending him to the last. (at-Tabaqat Ibn Sa`d vol. 3 Part 1 pp. 50-58; at-Tabari vol. 1 pp. 2998-3025; al-Kamil Ibn al-Athir vol. 3 pp. 167-180; Ibn Abi'l-Hadid vol. 2 pp. 144-161)

At his killing several poets wrote elegies. A couplet from the elegy by Abu Hurayrah is  
:presented

Today people have only one grief but I have two griefs – the loss of my money bag  
.and the killing of `Uthman

After observing these events the stand of Amir al-mu'minin becomes clear namely that he was neither supporting the group that was instigating at `Uthman's killing nor can be included in those who stood for his support and defence but when he saw that  
.what was said was not acted upon he kept himself aloof

When both the parties are looked at then among the people who had raised their hands off from `Uthman's support are seen `A'ishah and according to the popular versions (which is not right) the then living persons out of the ten Pre-informed ones (who had been pre-informed in this world by the Prophet for their being admitted in Paradise) out of those who took part in the consultative committee (formed for `Uthman's selection for Caliphate) ansar original muhajirun people who took part in the battle of Badr and other conspicuous and dignified individuals while on the side (of Uthman) are seen only a few slaves of the Caliph and a few individuals from Banu Umayyah. If people like Marwan and Sa`id ibn al-`As cannot be given precedence over the original muhajirun their actions too cannot be given precedence over the actions of the latter. Again if ijma` (consensus of opinion) is not meant for particular occasions only then it would be difficult to question this overwhelming unanimity of  
.the companions

## in English

When before the commencement of the Battle of Jamal Amir al-mu'minin sent `Abdullah ibn `Abbas to az-Zubayr ibn al-`Awwam with the purpose that he should advise him back to obedience he said to him on that occasion

Do not meet Talhah (ibn `Ubaydillah). If you meet him you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious riding beast and says it has been tamed. But you meet az-Zubayr because he is soft-tempered. Tell him that your maternal cousin says that "(It looks as if) in the Hijaz you knew me (accepted me) but (on coming here to) Iraq you do not know me (do not accept me).

"(So what has dissuaded (you) from what was shown (by you previously

as-Sayyid ar-Radi says: The last sentence of this sermon "fama `ada mimma bada" has been heard only from Amir al-mu'minin

## in Persian

دستوری به ابن عباس

روانشناسی طلحه و زبیر با طلحه، دیدار مکن، زیرا در برخورد با طلحه، او را چون گاو وحشی یابی که شاخش را تاییده و آماده نبرد است، سوار بر مرکب سرکش می شود و می گوید، رام است، بلکه با زبیر! دیدار کن که نرمتر است، به او بگو، پسردایی تو می گوید. در حجاز مرا شناختی، و در عراق مرا نمی شناسی؟! چه شد که از پیمان خود باز گشتی؟! (جمله کوتاه (فما عدا مما بدا) برای نخستین بار از امام علی (ع) شنیده شد و پیش از امام از کسی نقل نگردید)

[ ٣١ ] ومن كلام له عليه السلام

لَمَّا أَنْفَذَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ إِلَى الزُّبَيْرِ يَسْتَفِيئُهُ إِلَى طَاعَتِهِ قَبْلَ حَرْبِ الْجَمَلِ

لَا تَلْقَيْنَنَّ طَلْحَةَ، فَإِنَّكَ إِنْ تَلَقَّهُ تَجِدُهُ كَالثَّوْرِ عَاقِصًا قَرْنَهُ (١) ، يَزَكِبُ الصَّعْبَ (٢) وَيَقُولُ: هُوَ الدَّلُولُ، وَلَكِنَّ التَّيَّارَ الرَّبِيَّ، فَإِنَّهُ أَلَيْنُ عَرِيكَهَ (٣) ، فَقُلْ لَهُ: يَقُولُ لَكَ ابْنُ خَالِكَ: عَرَفْتَنِي بِالْحِجَازِ وَأَنْكَرْتَنِي بِالْعِرَاقِ، فَمَا عَدَا مِمَّا بَدَا (٤) .

قال السيد الشريف: وهو عليه السلام أول من سمعت منه هذه الكلمة، أعنى: «فَمَا عَدَا مِمَّا بَدَا».

## SERMON ٢٢

### in English

About the disparagement of the world and categories of its people

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

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

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

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



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

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

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

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

[ ٣٢ ] ومن خطبه له عليه السلام

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

معنى جور الزمان

أَيُّهَا النَّاسُ، إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ (١)، وَزَمَنٍ كَنُودٍ (٢)، يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئًا، وَيَزْدَادُ الظَّالِمُ فِيهِ عِتْوًا، لَا نَنْتَفِعُ بِمَا عَلِمْنَا، وَلَا نَسْأَلُ عَمَّا جَهِلْنَا، وَلَا نَتَخَوَّفُ قَارِعَهُ (٣) حَتَّى تَحُلَّ بِنَا.

أصناف المسيئين

فَالنَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ: مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادُ فِي الْأَرْضِ إِلَّا مَهَانَةً نَفْسِهِ، وَكَلالَةً حَيْدِهِ (٤)، وَنَضَةً يَضُّ وَفْرِهِ (٥). وَمِنْهُمْ الْمُصَلِّتُ لِسِنْفِهِ، وَالْمُعَلِّنُ بِشْرِهِ، وَالْمُجَلِّبُ بِخَيْلِهِ (٦) وَرَجَلِهِ (٧)، قَدْ أَشْرَطَ نَفْسَهُ (٨)، وَأَوْبَقَ دِينَهُ (٩) لِحُطَامِ (١٠) يَنْتَهَرُهُ (١١)، أَوْ مِقْتَبِ (١٢) يَقُودُهُ، أَوْ مِثْبَرٍ يَفْرَعُهُ (١٣). وَلِبَشَسِ الْمُنْجِرِ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَنًا، وَمِمَّا لَكَ عِنْدَ اللَّهِ عَوْضًا! وَمِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الآخِرَةِ، وَلَا يَطْلُبُ الآخِرَةَ بِعَمَلِ الدُّنْيَا، قَدْ طَامَنَ (١٤) مِنْ شَخْصِهِ، وَقَارَبَ مِنْ خَطْوِهِ، وَشَمَّرَ مِنْ ثَوْبِهِ، وَرَخَّرَفَ مِنْ نَفْسِهِ لِلْآمَانَةِ، وَاتَّخَذَ سِتْرَ اللَّهِ ذَرِيعَةً (١٥) إِلَى الْمَعْصِيَةِ بِهِ. وَمِنْهُمْ مَنْ أَبْعَدَهُ عَنِ طَلَبِ الْمَلِكِ ضُؤُولَهُ نَفْسِهِ (١٦)، وَانْقِطَاعَ سَبَبِهِ، فَقَصَّرَتْهُ الْحَالُ عَلَى حَالِهِ، فَتَحَلَّى بِاسْمِ الْقِنَاعَةِ، وَتَزَيَّنَ بِلِبَاسِ أَهْلِ الزُّهَادَةِ، وَلَيْسَ مِنْ ذَلِكَ فِي مَرَّاحِ (١٧) وَلَا مَعْدَى (١٨).

الراغبون في الله

وَبَقِيَ رِحَالُ غَضِّ أَبْصَارِهِمْ ذِكْرَ الْمَرْجِعِ، وَأَرَاقُ دُمُوعِهِمْ خَوْفَ الْمُحْشَرِ، فَهُمْ بَيْنَ شَرِيدِ نَادٍ (١٩)، وَخَائِفِ مَقْمُوعِ (٢٠)، وَسَاكِتِ مَكْعُومِ (٢١)، وَدَاعِ مُخْلِصِ، وَتَكْلَانِ (٢٢) مُوجِعِ، قَدْ أَخْمَلْتَهُمْ (٢٣) (١٧٧)

التَّقِيَّةُ (٢٤)، وَشَمَلْتَهُمُ الدَّلَّةُ، فَهُمْ فِي بَحْرِ أَجَاجٍ (٢٥)، أَفْوَاهُهُمْ ضَامِرَةٌ (٢٦)، وَقُلُوبُهُمْ قَرِيحَةٌ (٢٧)، قَدْ وَعَظُوا حَتَّى مَلُوا (٢٨)، وَقُفِّرُوا حَتَّى ذَلُّوا، وَقَتِلُوا حَتَّى قُلُوا.

فَلْتَكُنِ الدُّنْيَا أَصْعَرَ فِي أَعْيُنِكُمْ مِنْ حُثَالِهِ (٢٩) الْقَرَّظِ (٣٠) ، وَقُرَاضِهِ الْجَلَمِ (٣١) ، وَاتَّعِظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ ؛ وَارْفُضُوهَا ذَمِيمَةً ، فَإِنَّهَا قَدْ رَفِضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ (٣٢) .

قال السيد الشريف \_ رضي الله عنه \_ : أقول: وهذه الخطبه ربما نسبها من لا علم له بها إلى معاويه، وهي من كلام أمير المؤمنين عليه السلام الذي لا يشك فيه، وأين الذهب من الرغام (٣٣)! والعذب من الاجاج! وقد دلّ على ذلك الدليل الخريّيت (٣٤) ونقده الناقد البصير عمرو بن بحر الجاحظ؛ فإنه ذكر هذه الخطبه في كتابه «البيان والتبيين» وذكر من نسبها إلى معاويه، ثم تكلم من بعدها بكلام في معناها، جملته أنه قال: وهذا الكلام بكلام على عليه السلام أشبه، وبمذهبه في تصنيف الناس وفي الإخبار عما هم عليه من القهر والإذلال ومن التقيه والخوف أليق. قال: ومتى وجدنا معاويه في حال من الأحوال يسلك في كلامه مسلك الزهاد، ومذاهب العباد!

## in Persian

### روزگار و مردمان

سیر ارتجاعی امت اسلامی ای مردم، در روزگاری کینه توز، و پر از ناسپاسی و کفران نعمتها، صبح کرده ایم، که نیکوکار، بدکار به شمار می آید، و ستمگر بر تجاوز و سرکشی خود می افزاید، نه از آنچه می دانیم بهره می گیریم، و نه از آنچه نمی دانیم، می پرسیم، و نه از هیچ حادثه مهمی تا به ما فرود نیاید، می ترسیم. اقسام مردم (روانشناسی اجتماعی مسلمین، پس از پیامبر(ص)) در این روزگاران، مردم چهار گروهند، گروهی اگر دست به فساد نمی زنند، برای این است که، روحشان ناتوان، و شمشیرشان کند، و امکانات مالی، در اختیار ندارند، گروه دیگر، آنان که شمشیر کشیده، و شر و فسادشان را آشکار کرده اند. لشگرهای پیاده و سواره خود را گرد آورده، و خود آماده کشتار دیگرانند، دین را برای به دست آوردن مال دنیا تباه کردند که یا رئیس و فرمانده گروهی شوند، یا به منبری فرارفته، خطبه بخوانند، چه بد تجارتي، که دنیا را بهای جان خود بدانی، و با آنچه که در نزد خداست معاوضه نمایی. گروهی دیگر، با اعمال آخرت، دنیا می طلبند، و با اعمال دنیا در پی کسب مقامهای معنوی آخرت نیستند، خود را کوچک و متواضع جلوه می دهند، گامها را ریاکارانه کوتاه برمی دارند، دامن خود



را جمع کرده، خود را همانند مومنان واقعی می آرایند، و پوششی الهی را وسیله نفاق و دورویی و دنیاطلبی خود قرار می دهند. و برخی دیگر، با پستی و ذلت و فقدان امکانات، از به دست آوردن قدرت محروم مانده اند، که خود را به زیور قناعت آراسته، و لباس زاهدان را پوشیده اند. اینان هرگز، در هیچ زمانی از شب و روز، از زاهدان راستین نبوده اند. وصف پاکان در جامعه مسخ شده در این میان گروه اندکی باقی مانده اند که یاد قیامت، چشمهایشان را بر همه چیز فرو بسته، و ترس رستاخیز، اشکهایشان را جاری ساخته است، برخی از آنها از جامعه رانده شده، و تنها زندگی می کنند، و برخی دیگر ترسان و سرکوب شده یا لب فرو بسته و سکوت اختیار کرده اند، بعضی مخلصانه همچنان مردم را به سوی خدا دعوت می کنند، و بعضی دیگر گریان و دردناکند که تقیه و خویشتن داری، آنان را از چشم مردم انداخته است، و ناتوانی وجودشان را فرا گرفته گویا در دریای نمک فرو رفته اند، دهنهایشان بسته، و قلبهایشان مجروح است، آنقدر نصیحت کردند که خسته شدند، از بس سرکوب شدند، ناتوانند و چندان که کشته دادند، انگشت شمارند. روش برخورد با دنیا ای مردم باید دنیای حرام در چشمانتان از پر کاه خشکیده، و تفاله های قیچی شده دامداران، بی ارزشتر باشد، از پیشینیان خود پند گیرید، پیش از آنکه آیندگان از شما پند گیرند، این دنیای فاسد نکوهش شده را رها کنید، زیرا مشتاقان شیفته تر از شما را رها کرد. (برخی از افراد ناآگاه این خطبه را به معاویه نسبت دادند و در صورتی که بی تردید از سخنان امیرالمومنین (ع) است طلا کجا، خاک کجا؟ آب گوارا و شیرین کجا، آب شور کجا؟ دلیل ما سخن جاهل است که در ادبیات عرب مهارت تمام داشت و با آگاهی سخن می گفت او می گوید این خطبه به سخنان امام علی (ع) و روش مردم شناسی او نزدیک است تنها علی است که مردم در حالات گوناگون می شناسد و معرفی می کند تاکنون در کجا دیده اید که معاویه در یکی از سخنانش راه زهد و تقوا پیشه کند و راه رسم بندگان خدا را انتخاب نماید؟!)

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

Verily Allah sent Muhammad (p.b.u.h.a.h.p.) when none among the Arabs read a book or claimed prophethood. He guided the people till he took them to their (correct) position and their salvation. So their spears (i.e. officers) became straight and their .conditions settled down

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

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

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

By my life you continued drinking fresh milk every morning And (continued) eating fine stoned dates with butter; We have given you the nobility which you did not possess before; And surrounded (protected) you with thoroughbred horses and tawny- (coloured spears (strong spears) (۱).

**in Arabic**

[ ۳۳ ] ومن خطبه له عليه السلام

عند خروجه لقتال أهل البصره، وفيها حكمه مبعث الرسل، ثم يذكر فضله ويذم الخارجين

قال عبدالله بن عباس رضى الله عنه: دخلت على أمير المؤمنين عليه السلام بذي قار وهو يخصف نعله (۱) فقلت: لا قيمة لها! قال: والله لهي أحب إلي من إمرتكم، إلا أن أقيم حقاً، أو أدفع باطلاً، ثم خرج عليه السلام فخطب الناس فقال:

حكمه بعثه النبي

إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا، وَلَا يَدْعِي نُبُوَّةً، فَسَادَاقَ النَّاسِ حَتَّى يَوْمَ أَهُم مَحَلَّتُهُمْ (۲)، وَبَلَّغَهُمْ مَنْجَاتَهُمْ، فَاسْتَقَامَتْ فَنَاتُهُمْ (۳)، وَأَطْمَأْنَنْتَ صِفَاتُهُمْ.

فضل على

أَمَّا وَاللَّهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا (۴) حَتَّى تَوَلَّيْتُ بِحَدَافِيرِهَا (۵)، مَا عَجَزْتُ، وَلَا جَبُنْتُ، وَإِنَّ مَسِيرِي هَذَا لِمِثْلِهَا، فَلَا نَقِبَنَّ (۶) الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ.

توبيخ الخارجين

عليه مآلى ولقريش! والله لقد قاتلتهم كافرين، ولأقاتلتهم مفتونين، وإنى لصاحبهم بالأمس، كما أنا صاحبهم اليوم! والله ما تنقم منا قریش إلا أن الله اختارنا عليهم، فأدخلناهم في حيزنا، فكانوا كما قال الأول:

أَدَمْتُ لِعُمْرِي شُرْبَكَ الْمَحْضَ (۷) صَابِحًا

وَ أَكَلَكِ بِالزَّبْدِ الْمَقْشَرَةَ الْبُجْرَا

وَ نَخْنُ وَهَبْنَاكَ الْعَلَاءَ وَ لَمْ تَكُنْ

عَلِيًّا، وَ حُطْنَا حَوْلَكَ الْجُرْدُ وَ السُّمْرَا

در راه جنگ اهل بصره

(به هنگام عزیمت به شهر بصره، جهت جنگ با ناکثین فرمود) (ابن عباس می گوید در (سرزمین ذی قار) خدمت امام رفتم که داشت کفش خود را پینه می زد، تا مرا دید، فرمود: قیمت این کفش چقدر است؟ گفتم بهایی ندارد. فرمود: به خدا سوگند، همین کفش بی ارزش نزد من از حکومت بر شما محبوب تر است مگر اینکه حقی را با آن بپا دارم، یا باطلی را دفع نمایم. آنگاه از خیمه بیرون آمد و برای مردم خطبه خواند) آثار بعثت پیامبر اسلام همانا خداوند هنگامی محمد (ص) را مبعوث فرمود که هیچ کس از عرب، کتاب آسمانی نداشت، و ادعای پیامبری نمی کرد، پیامبر (ص) مردم جاهلی را به جایگاه کرامت انسانی پیش برد و به رستگاری رساند، که سرنیزه هایشان کندی نپذیرفت و پیروز شدند و جامعه آنان استحکام گرفت. ویژگیهای نظامی و اخلاقی امام علی (ع) به خدا سوگند! من از پیشتازان لشکر اسلام بودم تا آنجا که صفوف کفر و شرک تار و مار شد، هرگز ناتوان نشدم، و نترسیدم، هم اکنون نیز همان راه را می روم، پرده باطل را می شکافم تا حق را از پهلوی آن بیرون آورم. شکوه از فتنه گری قریش مرا با قریش چه کار، به خدا سوگند، آن روز که کافر بودند با آنها جنگیدم، و هم اکنون که فریب خورده اند، با آنها مبارزه می کنم، دیروز با آنها زندگی می کردم و امروز نیز گرفتار آنها می باشم. به خدا سوگند! قریش از ما انتقام نمی گیرد جز به آن علت که خداوند ما را از میان آنان برگزیده و گرامی داشت، ما هم آنان را در زندگی خود پذیرفتیم، پس چنان بودند که شاعر گفته است. (به جان خودم سوگند، هر صبح از شیر صاف نوشیدی. و سرشیر و خرمای بی هسته خوردی. ما این مقام و عظمت را به تو بخشیدیم در حالی که بلند مرتبت نبودى و در اطراف تو با سواران خود تا صبح نگهبانی دادیم و تو را حفظ کردیم)

In fact the aim of the poet here is to say that the condition of the addressee's life (١) from the moral and material point of view had been worse in the past and that the poet and his tribe have given him the best means of leading their lives. But as the result of this improved condition the addressee has completely lost himself and forgotten his past condition and thinks that he had had this kind of life previously

Now Amir al-mu'minin wants to convey the same idea here to the Quraysh as Fatimah (p.b.u.h.) the holy daughter of the Holy Prophet said in her speech on Fadak

O' People) ... You were on the brink of the pit of Hell Fire (Qur'an ٣:١٠٣). You were as worthless as the mouthful of water. You were minority like the handful greedy and a spark of the hasty. You were as down-trodden as the dust under feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allah has ... (rescued you through my father Muhammad (p.b.u.h.a.h.p

**SERMON ٣٤**

**in English**

To prepare the people for fighting with the people of Syria (ash-Sham) (١) Amir al-mu'minin said

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

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

By Allah he who makes it possible for his adversary to so overpower him as to remove the flesh (from his bones) crush his bones and cut his skin into pieces then it means that his helplessness is great and his heart surrounded within the sides of his chest is .weak. You may become like this if you wish

But for me before I allow it I shall use my sharp edged swords of al-Mushrafiyyah which would cut as under the bones of the head and fly away arms and feet. .Thereafter Allah will do whatever He wills

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

[ ٣٤ ] ومن خطبه له عليه السلام

في استنفار الناس إلى الشام بعد فراغه من أمر الخوارج

وفيها يتأفف بالناس، وينصح لهم بطريق السداد

أَفْ لَكُمْ (١) ! لَقَدْ سَيِّئْتُمْ عِيَابَكُمْ! أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْمَآخِرَةِ عَوْضًا؟ وَبِالذُّلِّ مِنَ الْعِزِّ خَلْفًا؟ إِذَا دَعَوْتُمْ إِلَى جِهَادِ  
عَدُوِّكُمْ دَارَتْ أَعْيُنُكُمْ (٢) ، كَأَنَّكُمْ مِنَ الْمَوْتِ فِي عَمْرِهِ (٣) ، وَمِنَ الذُّهُولِ فِي سَيِّئِكُمْ، يُرْتَجُ (٤) عَلَيْكُمْ حَوَارِي (٥) فَتَعْمَهُونَ  
(٦) ، فَكَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ (٧) ، فَأَنْتُمْ لَا تَعْقِلُونَ. مَا أَنْتُمْ لِي بِثِقَةٍ سَيِّئِ الْجَيْسِ اللَّيَالِي (٨) ، وَمَا أَنْتُمْ بِرُكْنٍ يَمَالُ (٩) بِكُمْ، وَلَا زَوَافِرَ  
(١٠) عِزٍّ يُفْتَقَرُ إِلَيْكُمْ. مَا أَنْتُمْ إِلَّا كَابِلٌ ضَلَّ رِعَاتَهَا، فَكَلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ، لَبَسَ \_ لَعَمْرُ اللَّهِ \_ سَعْرُ (١١) نَارِ  
الْحَرْبِ أَنْتُمْ! تُكَادُونَ وَلَا تُكَيِّدُونَ، وَتُنْتَقِصُ أَطْرَافَكُمْ فَلَا تَمْتَعِضُونَ (١٢) ; لَا يَنَامُ عَنْكُمْ وَأَنْتُمْ فِي عَفْلِهِ سَاهُونَ، غَلَبَ وَاللَّهِ  
الْمُتَخَذِلُونَ! وَأَيْمُ اللَّهِ إِنِّي لَمَاطِنٌ بِكُمْ أَنْ لَوْ حَمَسَ (١٣) الْوَعْيُ (١٤) ، وَاسْتَحَرَّ الْمَوْتُ (١٥) ، قَدِ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ  
انْفِرَاجَ الرَّأْسِ (١٦) . وَاللَّهِ إِنَّ امْرَأًا يُمَكِّنُ عِدْوَهُ مِنْ نَفْسِهِ يَعْرِقُ لِحْمَهُ (١٧) ، وَيَهْتَسِمُ عَظْمَهُ، وَيَفْرِي (١٨) جِلْدَهُ، لَعَظِيمٌ عَجْزُهُ،  
ضَعِيفٌ مَا ضَمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ (١٩) . أَنْتَ فَكُنْ ذَاكَ إِنْ شِئْتُمْ، فَأَمَّا أَنَا فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ ضَرْبٌ بِالْمَشْرِقِيِّهِ (٢٠)  
تَطِيرُ مِنْهُ فَرَاشُ الْهَامِ (٢١) ، وَتَطِيحُ (٢٢) السَّوَاعِدُ وَالْأَقْدَامُ، وَيَفْعَلُ اللَّهُ بَعْدَ ذَلِكَ مَا يَشَاءُ.

طريق السداد

أَيُّهَا النَّاسُ! إِنَّ لِي عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيَّ حَقٌّ: فَأَمَّا حَقُّكُمْ عَلَيَّ: فَالنِّصَّةُ بِحُكْمِكُمْ، وَتَوْفِيرُ فَنِينِكُمْ (٢٣) عَلَيْكُمْ، وَتَعْلِيمُكُمْ كَيْلًا  
تَجْهَلُوا، وَتَأْدِيبُكُمْ كَيْمَا تَعْلَمُوا. وَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعِ، وَالنِّصَّةُ بِحُكْمِكُمْ فِي الْمَشْهَدِ وَالْمَغِيبِ، وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ، وَالطَّاعَةُ  
حِينَ أَمُرُّكُمْ.

## پیکار با مردم شام

نکوهش از سستی و نافرمانی کوفیان نفرین بر شما کوفیان! که از فراوانی سرزنش شما خسته شدم، آیا بجای زندگی جاویدان قیامت به زندگی زودگذر دنیا رضایت دادید؟ و بجای عزت و سربلندی، بدبختی و ذلت را انتخاب کردید؟ شما را به جهاد با دشمنان دعوت می‌کنم، چشمتان از ترس در کاسه می‌گردد، گویا ترس از مرگ عقل شما را ربوده و چون انسانهای مست از خود بیگانه شده، حیران و سرگردانید، گویا عقلهای خود را از دست داده و درک نمی‌کنید، من دیگر هیچگاه به شما اطمینان ندارم، و شما را پشتوانه خود نمی‌پندارم، شما یاران شرافتمندی نیستید که کسی به سوی شما دست دراز کند. به شتران بی ساربان می‌مانید که هرگاه از یک طرف جمع آوری گردید، از سوی دیگر پراکنده می‌شوید. علل عقب ماندگی مردم کوفه به خدا سوگند! شما بد وسیله ای برای افروختن آتش جنگ هستید شما را فریب می‌دهند اما فریب دادن نمی‌دانید، سرزمین شما را پیاپی می‌گیرند و شما پروا ندارید، چشم دشمن برای حمله شما خواب ندارد ولی شما در غفلت بسر می‌برید، به خدا سوگند! شکست برای کسانی است که دست از یاری یکدیگر می‌کشند، سوگند به خدا! اگر جنگ سخت درگیر شود و حرارت و سوزش مرگ شما را در بر گیرد، از

اطراف فرزند ابوطالب، همانند جدا شدن سر از تن، جدا و پراکنده می‌شوید. به خدا سوگند! کسی که دشمن را بر جان خویش مسلط گرداند که گوشتش را بخورد، و استخوانش را بشکند، و پوستش را جدا سازد، عجز و ناتوانی او بسیار بزرگ و قلب او بسیار کوچک و ناتوان است. تو اگر می‌خواهی اینگونه باش، اما من، به خدا سوگند از پای ننشینم و قبل از آنکه دشمن فرصت یابد با شمشیر آب دیده چنان ضربه ای بر پیکر او وارد سازم که ریزه های استخوان سرش را بپراکند، و بازوها و قدمهایش جدا گردد و از آن پس خدا هر چه خواهد انجام دهد.



حقوق متقابل مردم و رهبری ای مردم، مرا بر شما و شما را بر من حقی واجب شده است، حق شما بر من، آنکه از خیرخواهی شما دریغ نوزم و بیت المال را میان شما عادلانه تقسیم کنم، و شما را آموزش دهم تا بی سواد و نادان نباشید، و شما را تربیت کنم تا راه و رسم زندگی را بدانید، و اما حق من بر شما این است که با من وفادار باشید، و در آشکار و نهان خیرخواهی کنید، هرگاه شما را فرا خواندم اجابت نمایید و فرمان دادم اطاعت کنید.

### Footnote

The word "ash-Sham" was a name used for a vast geographical area occupied by (۱) Muslim countries in those days. This area included present-day Syria Lebanon and Palestine. Its capital was Damascus. Wherever the word Syria is mentioned (in this book) it should be understood in its larger meaning

This sentence is employed for such severance after which there is no occasion or (۲) possibility of joining. The author of Durrah Najafiyah has quoted several views in its explanation:

(i)

Ibn Durayd's view is that it means that. "Just as when the head is severed its joining again is impossible in the same way you will not join me after once deserting me

(ii)

al-Mufaddal says ar-ra's(head) was the name of a man and a village of Syria Bayt ar-ra's is named after him. This man left his home and went away somewhere and never again returned to his village after which the proverb sprang up "you went as ar-ra's had gone

(iii)

One meaning of it is that "Just as if the joints of the bones of the head are opened .they cannot be restored in the same way you will not join me after cutting from me

(iv)

It has also been said that this sentence is in the sense of separating completely. After copying this meaning from the Sharh of ash-Shaykh Qutbu'd-Din ar-Rawandi the commentator Ibn Abi'l-Hadid has written that this meaning is not correct because when the word "ar-ra's" is used in the sense of whole it is not preceded by "alif" and ""lam

(v)

It is also taken to mean that "You will so run away from me as one (fleeing for life) to save his head." Besides this one or two other meanings have also been stated but .being remote they are disregarded

First of all it was used by the philosopher of Arabia Aktham ibn Sayfi while teaching :unity and concord to his children. He says

O' my children do not cut away (from each other) at the time of calamities like the .cutting of head because after that you will never get together

**SERMON ۲۵**

**in English**

(Amir al-mu'minin said after Arbitration. (۱)

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



So now certainly the disobedience of sympathetic counsellor who has knowledge as well as experience brings about disappointment and result in repentance. I had given you my orders about this arbitration and put before you my hidden view if Qasir's (٢) orders were fulfilled but you rejected it (my orders) like rough opponents and disobedient insurgents till the counsellor himself fell in doubt about his counsel and the flint (of his wit) ceased to give flame. Consequently mine and your position :became as the poet of Hawazin says

I gave you my orders at Mun'araji'l-liwa but you did not see the good of my counsel till (the noon of next day (when it was too late)). (٣)

### in Arabic

[ ٣٥ ] ومن خطبه له عليه السلام

بعد التحكيم وما بلغه من أمر الحكيمين

وفيها حمد الله على بلائه، ثم بيان سبب البلوى

الحمد على البلاء

الْحَمْدُ لِلَّهِ وَإِنْ أَتَى الدَّهْرُ بِالْخَطْبِ الْفَادِحِ (١) ، وَالْحَدِيثِ (٢) الْجَلِيلِ . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، لَا شَرِيكَ لَهُ ، لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .

سبب البلوى

أَمَّا بَعْدُ ، فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجْرَبِ تُورِثُ الْحَسِيرَةَ ، وَتُعْقِبُ النَّدَامَةَ . وَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي ، وَنَخَلْتُ لَكُمْ مَخْرُونَ رَأْيِي (٣) ، لَوْ كَانَ يُطَاعَ لِقَصِيرٍ (٤) أَمْرًا! فَأَيَّبْتُمْ عَلَيَّ إِبَاءَ الْمُخَالَفِينَ الْجَفَاهِ ، وَالْمُنَابِذِينَ الْعُصَاهِ ، حَتَّى ارْتَابَ النَّاصِحُ بِنُصْحِهِ ، وَضَنَّ الزُّنْدُ بِقَدْحِهِ (٥) ، فَكُنْتُ وَإِيَّاكُمْ كَمَا قَالَ أَخُو هَوَازِنَ (٦) :

أَمَرْتُكُمْ أَمْرِي بِمُنْعَرَجِ اللُّوِي (٧) فَلَمْ تَسْتَبِينُوا النَّصْحَ إِلَّا ضُحِيَ الْعَدِ

بعد از حکمیت

ضرورت ستایش پروردگار خدا را سپاس! هر چند که روزگار دشواریهای فراوان و حوادثی بزرگ پدید آورد، و شهادت می دهیم جز خدای یگانه و بی مانند خدایی نباشد و جز او معبودی نیست، و گواهی می دهیم محمد (ص) بنده و فرستاده اوست. علل شکست کوفیان پس از حمد و ستایش خدا! بدانید که نافرمانی از دستور نصیحت کننده مهربان دانا و باتجربه، مایه حسرت و سرگردانی و سرانجامش پشیمانی است، من رای و فرمان خود را نسبت به حکمیت به شما گفتم، و نظر خالص خود را در اختیار شما گذاردم. (ای کاش که از قصیر پسر سعد اطاعت می شد) ولی شما همانند مخالفانی ستمکار، و پیمان شکنانی نافرمان، از پذیرش آن سر باز زدید، تا آنجا که نصیحت کننده در پند دادن به تردید افتاد، و از پند دادن خودداری کرد، داستان من و شما چنان است که برادر هوازنی سروده است: (در سرزمین منعرج، دستور لازم را دادم اما نپذیرفتند، که فردا سزای سرکشی خود را چشیدند).

## Footnote

(۱) When the Syrians' spirit was broken by the bloody swords of the Iraqis and the incessant attacks of the night of al-Harir lowered their morale and ended their aspirations 'Amr ibn al-'As suggested to Mu'awiyah the trick that the Qur'an should be raised on spears and shouts urged forth to treat it as the arbitrator. Its effect would be that some people would try to stop the war and others would like to continue it. We would thus divide them and be able to get the war postponed for another occasion. Consequently copies of the Qur'an were raised on spears. The result was that some brainless persons raised hue and cry and created division and disturbance in the army and the efforts of simple Muslims turned slow after having been near victory. Without understanding anything they began to shout that they should prefer the verdict of the Qur'an over war.

:When Amir al-mu'minin saw the Qur'an being the instrument of their activities he said  
O' people do not fall in this trap of deceit and trickery. They are putting up this device"  
only to escape the ignominy of defeat. I know the character of each one of them.  
They are neither adherents of the Qur'an nor have they any connection with the faith  
or religion. The very purpose of our fighting has been that they should follow the  
Qur'an and act on its injunctions. For Allah's sake do not fall in their deceitful device.  
Go ahead with determination and courage and stop only after vanquishing the dying  
foe." Nevertheless the deceitful instrument of wrong had worked. The people took to  
disobedience and rebellion. Mis'ar ibn Fadaki at-Tamimi and Zayd ibn Husayn at-Ta'i  
each with twenty thousand men came forward and said to Amir al-mu'minin 'O' 'Ali if  
you do not respond to the call of the Qur'an we will deal with you in the same manner  
.as we did with 'Uthman

You end the battle at once and bow before the verdict of the Qur'an. Amir al-mu'minin  
tried his best to make them understand but Satan was standing before them in the  
garb of the Qur'an. He did not allow them to do so and they compelled Amir al-  
mu'minin that he should send someone to call Malik ibn al-Harith al-Ashtar from the  
battlefield. Being obliged Amir al-mu'minin sent Yazid ibn Hani to call Malik back. When  
Malik heard this order he was bewildered and said "Please tell him this is not the  
occasion to leave the position. He may wait a bit then I will come to his audience with  
the tidings of victory." Hani conveyed this message on return but people shouted that  
Amir al-mu'minin must have sent word to him secretly to continue. Amir al-mu'minin  
said he never got any occasion to send any secret message to him. Whatever he said  
was said before them. People said he should be sent again and that if Malik delayed  
.his return Amir al-mu'minin should forsake his life

Amir al-mu'minin again sent Yazid ibn Hani and sent word that rebellion had occurred he should return in whatever condition he was. So Hani went and told Malik "You hold victory dear or the life of Amir al-mu'minin. If his life is dear you should raise hands off the battle and go to him." Leaving the chances of victory Malik stood up and came to the audience of Amir al-mu'minin with grief and disappointment. Chaos raged there. He rebuked the people very much but matters had taken such a turn that could not be .corrected

It was then settled that either party should nominate an arbitrator so that they should settle the (matter of) Caliphate according to the Qur'an. From Mu'awiyah's side 'Amr ibn al-'As was decided upon and from Amir al mu'minin's side people proposed the name of Abu Musa al-Ash'ari. Seeing this wrong selection Amir al-mu'minin said "Since you have not accepted my order about arbitration at least now agree that do not make Abu Musa the arbitrator. He is not a man of trust. Here is 'Abdullah ibn 'Abbas and here is Malik al-Ashtar. Select one of them." But they did not at all listen to him and stuck to his name. Amir al-mu'minin said "All right do whatever you want. The .day is not far when you will cut your own hands through your misdeeds

After the nomination of arbitrators when the deed of agreement was being written then with 'Ali ibn Abi Talib (p.b.u.h.) the word Amir al-mu'minin was also written. 'Amr ibn al-'As said "This should be rubbed off. If we regarded him Amir al-mu'minin why should this battle have been fought?" At first Amir al-mu'minin refused to rub it off but when they did not in any way agree he rubbed it off and said "This incident is just similar to the one at al-Hudaybiyah when the unbelievers stuck on the point that the words 'Prophet of Allah' with the name of the Prophet should be removed and the Prophet did remove it." On this 'Amr ibn al-'As got angry and said "Do you treat us as unbelievers?" Amir al-mu'minin said "On what day have you had anything to do with "?believers and when have you been their supporters

However after this settlement the people dispersed and after mutual consultation these two arbitrators decided that by removing both 'Ali and Mu'awiyah from the Caliphate the people should be accorded the power to choose whomever they desired. When time came to its announcement there was a meeting at Dumatu'l-Jandal a place between Iraq and Syria and then two arbitrators also reached there to announce the judgement on the fate of the Muslims. Acting cunningly 'Amr ibn al-'As said to Abu Musa "I regard it ill manner to precede you. You are older in years and age so first you make the announcement." Abu Musa succumbed to his flattery and came out proudly and stood before the gathering. Addressing them he said "O' Muslims we have jointly settled that 'Ali ibn Abi Talib and Mu'awiyah should be removed and the right to choose a Caliph be accorded to the Muslims. They should choose whomever they like." Saying this he sat down. Now the turn was for 'Amr ibn al-'As and he said "O' Muslims you have heard that Abu Musa removed 'Ali ibn Abi Talib. I also agree with .it. As for Mu'awiyah there is no question of removing him

Therefore I place him in his position." No sooner that he said this there were cries all round. Abu Musa cried hoarse that it was a trick a deceit and told 'Amr ibn al-'As that "You have played a trick and your example is that of a dog on which if you load something he would gasp or leave him he would gasp." 'Amr ibn al-'As said "Your example is like the ass on whom books are loaded." However 'Amr ibn al-'As's trick .was effective and Mu'awiyah's shaking feet were again stabilised



This was the short sketch of the Arbitration whose basis was laid in the Qur'an and sunnah. But was it a verdict of the Qur'an or the result of those deceitful contrivances which people of this world employ to retain their authority? Could these pages of history be made a torch-guide for the future and the Qur'an and sunnah be not used .as a means of securing authority or as an instrument of worldly benefits

When Amir al-mu'minin got the news of this lamentable result of arbitration he climbed on the pulpit and delivered this sermon every word of which savours of his grief and sorrow and at the same time it throws light on soundness of his thinking .correctness of his opinion and foresighted sagacity

This is a proverb which is used on an occasion where the advice of a counsellor is .(۲) rejected and afterwards it is repented. The fact of it was that the ruler of al-Hirah namely Jadhimah al-Abrash killed the ruler of al-Jazirah named 'Amr ibn Zarib whereafter his daughter az-Zabba' was made the ruler of al-Jazirah. Soon after accession to the throne she thought out this plan to avenge her father's blood that she sent a message to Jadhimah that she could not alone carry on the affairs of the state and that if he could become her patron by accepting her as his wife she would be grateful. Jadhimah was more than puffed up at this proposal and prepared himself .to set off for al-Jazirah with a thousand horsemen

His slave Qasir advised him much that this was just a deceit and trick and that he should not place himself in this danger; but his wit had been so blinded that he could not think over why az-Zabba' should select the Murderer of her father for her life companionship. Anyhow he set off and when he reached the border of al-Jazirah although az-Zabba's army was present for his reception but she neither gave any special reception nor offered any warm welcome. Seeing this state Qasir was again suspicious and he advised Jadhimah to get back but nearness to the goal had further fanned his passion. He paid no heed and stepping further entered the city. Soon on arrival there he was killed. When Qasir saw this he said "Had the advice of Qasir been followed." From that time this proverb gained currency

The poet of Hawazin implies Durayd ibn as-Simmah. He wrote this couplet after (۳) the death of his brother 'Abdullah ibn as-Simmah. Its facts are that 'Abdullah along with his brother led an attack of two groups of Banu Jusham and Bani Nasr who were both from Hawazin and drove away many camels. On return when they intended to rest at Mun'araji'l-liwa Durayd said it was not advisable to stay there lest the enemy attacks from behind but 'Abdullah did not agree and stayed there. The result was that as soon as dawn appeared the enemy attacked and killed 'Abdullah on the spot. Durayd also received wounds but he slipped away alive and after this he wrote a few couplets out of which one couplet is this wherein he has referred to the destruction resulting from his advice having been rejected

## Warning the people of Nahrawan (۱) of their fate

I am warning you that you will be killed on the bend of this canal and on the level of this low area while you will have no clear excuse before Allah nor any open authority with you. You have come out of your houses and then divine decree entangled you. I had advised you against this arbitration but you rejected my advice like adversaries and opponents till I turned my ideas in the direction of your wishes. You are a group whose heads are devoid of wit and intelligence. May you have no father! (Allah's woe .be to you!) I have not put you in any calamity nor wished you harm

## in Arabic

[ ۳۶ ] ومن ومن خطبه له عليه السلام

فی تخويف أهل النهروان (۱)

فَأَنَا نَذِيرٌ لَكُمْ أَنْ تُصِيبُحُوا صَرَعى (۲) بِأَثْنَاءِ هَذَا النَّهْرِ، وَبِأَهْضَامِ (۳) هَذَا الْغَائِطِ (۴) ، عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ، وَلَا سُلْطَانَ مُبِينٍ مَعَكُمْ، قَدْ طَوَّحْتُ (۵) بِكُمْ الدَّارَ، وَاحْتَبَلْتُكُمْ الْمِقْدَارُ (۶) ، وَقَدْ كُنْتُ نَهَيْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُنَابِذِينَ، حَتَّى صَرَفْتُ رَأْيِي إِلَى هَوَاكُمْ، وَأَنْتُمْ مَعَاشِرَةُ أَخِفَاءِ الْهَوَامِ ، سِفَهَاءِ الْأَحْلَامِ (۷) ، وَلَمْ آتِ لَكُمْ - لَأَبَاكُمْ - بُجْرًا (۸) ، وَلَا أَرَدْتُ لَكُمْ ضُرًّا. (۹)

## in Persian

در بیم دادن نهروانیان

تلاش در هدایت دشمن شما را از این می ترسانم! مبادا صبح کنید در حالی که جنازه های شما در اطراف رود نهروان و زمینهای پست و بلند آن افتاده باشد، بدون آن که برهان روشنی از پروردگار، و حجت و دلیل قاطعی داشته باشید، از خانه ها آواره گشته و به دام قضا گرفتار شدید. من شما را از این حکمیت نهی کردم ولی با سرسختی مخالفت نمودید، تا به دلخواه شما کشانده شدم. شما ای سبکسران، و بیخردان، ای ناکسان و بی پدران، من که این فاجعه را ببار نیاوردم و هرگز زیان شما را نخواستم (زیرا امام همواره با حکمیت مخالف بود)

The cause of the battle of Nahrawan was that when after Arbitration Amir al- (۱) mu'minin was returning to Kufah the people who were foremost in pleading acceptance of Arbitration began to say that appointment of anyone other than Allah as arbitrator is heresy and that Allah forbid by accepting the Arbitration Amir al-mu'minin turned heretic. Consequently by distorting the meaning of "There is no authority same with Allah" they made simple Muslims share their views and separating from Amir al-mu'minin encamped at Hanira' near Kufah. When Amir al-mu'minin learned of these plottings he sent Sa'sa'ah ibn Suhan al-'Abdi and Ziyad ibn an-Nadr al-Harithi in the company of Ibn 'Abbas towards them and afterwards .himself went to the place of their stay and dispersed them after discussion

When these people reached Kufah they began to spread the news that Amir al-mu'minin had broken the agreement of Arbitration and that he is again ready to fight against the Syrians. When Amir al-mu'minin learned this he contradicted it whereupon these people stood up in rebellion and encamped twelve miles from Baghdad in the .low area of the canal called Nahrawan

On the other side after hearing the verdict of Arbitration Amir al-mu'minin rose for fighting the army of Syria and wrote to the Kharijites that the verdict passed by the two arbitrators in pursuance of their heart's wishes instead of the Qur'an and sunnah was not acceptable to him that he had therefore decided to fight with them and they should support him for crushing the enemy. But the Kharijites gave him this reply "When you had agreed to Arbitration in our view you had turned heretic. Now if you admit your heresy and offer repentance we will think over this matter and decide what we should do." Amir al-mu'minin understood from their reply that their .disobedience and misguidance had become very serious

To entertain any kind of hope from them now was futile. Consequently ignoring them he encamped in the valley of an-Nukhaylah with a view to marching towards Syria. When the army had been arrayed he came to know that the men desired to deal with the people of Nahrawan first and to move towards Syria afterwards. Amir al-mu'minin however said that they should be left as they were that they themselves should first move towards Syria while the people of Nahrawan could be dealt with afterwards. People said that they were prepared to obey every order of his with all their might whether he moved this way or that way. The army had not moved when news about the rebellion of Kharijites began to reach and it was learnt that they had butchered the governor of Nahrawan namely 'Abdullah ibn Khabbab ibn al-Aratt and his slave maid with the child in her womb and have killed three women of Banu Tayyi and Umm .Sinan as-Saydawiyyah

Amir al-mu'minin sent al-Harith ibn Murrah al-'Abdi for investigation but he too was killed by them. When their rebellion reached this stage it was necessary to deal with them. Consequently the army turned towards Nahrawan. On reaching there Amir al-mu'minin sent them word that those who had killed 'Abdullah ibn Khabbab ibn al-Aratt and innocent women should be handed over to him for avenging blood. Those people replied that they had killed these persons jointly and that they considered it lawful to shed the blood of all the people on his side. Even at this Amir al-mu'minin did not take the initiative for the battle but sent Abu Ayyub al-Ansari with a message of peace. So he spoke to them aloud "Whoever comes under this banner or separates from that party and goes to Kufah or al-Mada'in would get amnesty and he would not be questioned. As a result of this Farwah ibn Nawfal al-Ashja'i said that he did not know why they were at war with Amir al-mu'minin. Saying this he separated along with five hundred men. Similarly group after group began to separate and some of them joined .Amir al-mu'minin

Those who remained numbered four thousand and according to at-Tabari's account they numbered two thousand eight hundred. These people were not in any way prepared to listen to the voice of truth and were ready to kill or be killed. Amir al-mu'minin had stopped his men to take the initiative but the Kharijites put arrows in their bows and broke and threw away the sheathes of their swords. Even at this juncture Amir al-mu'minin warned them of the dire consequences of war and this sermon is about that warning and admonition. But they were so brimming with enthusiasm that they leapt on Amir al-mu'minin's force all of a sudden. This onslaught was so severe that the foot men lost ground but they soon fixed themselves firmly that the attack of arrows and spears could not dislodge them from their position and they soon so cleared away the Kharijites that except for nine persons who fled away to save their lives not a single person was left alive. From Amir al-mu'minin's army .only eight persons fell as martyrs. The battle took place on the 4th Safar ۳۸ A.H

**SERMON ۳۷**

**in English**

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

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

p: ۲۳۱

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

### in Arabic

[ ۳۷ ] ومن كلام له عليه السلام

يجرى مجرى الخطبه

وفيه يذكر فضائله - عليه السلام - قاله بعد وقعه النهروان

فَقُمْتُ بِالْأَمْرِ حِينَ فَشِلُوا (۱) ، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا (۲) ، وَنَطَقْتُ حِينَ تَعَنَّعُوا (۳) وَمَضَيْتُ بِنُورِ اللَّهِ حِينَ وَقَفُوا، وَكُنْتُ أَخْفَضَهُمْ صَوْتًا، وَأَعْلَاهُمْ قَوْتًا (۴) ، فَطَرْتُ بِعَيْنَيْهَا (۵) ، وَاسْتَبَدَّدْتُ بِرَهَانِهَا (۶) ، كَالْجَبَلِ لِأَنَّ تَحَرُّكُهُ الْقَوَاصِفُ، وَلَا تُزِيلُهُ الْعَوَاصِفُ. لَمْ يَكُنْ لِأَخِي فِي مَهْمَزٍ، وَلَا لِقَائِلٍ فِي مَعْمَزٍ (۷) ، الدَّلِيلُ عِنْدِي عَزِيزٌ حَتَّى آخَذَ الْحَقُّ لَهُ، وَالْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى آخَذَ الْحَقُّ مِنْهُ، رَضِينَا عَنِ اللَّهِ قَضَاءَهُ، وَسَيَلَّمْنَا لِلَّهِ أَمْرَهُ. أَتَرَانِي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ وَاللَّهِ لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ فَلَا أَكُونُ أَوَّلَ مَنْ كَذَّبَ عَلَيْهِ. فَنَظَرْتُ فِي أَمْرِي، فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بِيَعْتِي، وَإِذَا الْمِيثَاقُ فِي عُنُقِي لِعَيْرِي.

### in Persian

ذکر فضائل خود

ویژگیها و فضائل امام علی (ع) آنگاه که همه از ترس سست شده، کنار کشیدند، من قیام کردم، و آن هنگام که همه خود را پنهان کردند من آشکارا به میدان آمدم، و آن زمان که همه لب فرو بستند، من سخن گفتم، و آن وقت که همه باز ایستادند من با راهنمایی نور خدا به راه افتادم، در مقام حرف و شعار صدایم از همه آهسته تر بود اما در عمل برتر و پیشتاز بودم، زمام امور را به دست گرفتم، و جلوتر از همه پرواز کردم، و پاداش سبقت در فضیلتها را بردم. همانند کوهی که تندبادها آن را به حرکت در نمی آورد، و طوفانها آن را از جای بر نمی کند، کسی نمی توانست عیبی در من بیابد، و سخن چینی جای عیبجویی در من نمی یافت. خوارترین افراد نزد من عزیز است تا حق او را باز گردانم، و نیرومندا در نظر من پست و ناتوانند تا حق را از آنها باز ستانم. علت سکوت و کناره گیری از خلافت در برابر خواسته های خدا راضی، و تسلیم فرمان او هستم، آیا می پندارید من به رسول خدا (ص) دروغی روا دارم؟ به خدا سوگند! من نخستین کسی هستم که او را تصدیق کردم، و هرگز

اول کسی نخواهم بود که او را تکذیب کنم. در کار خود اندیشیدم دیدم پیش از بیعت، پیمان اطاعت و پیروی از سفارش رسول خدا (ص) را برعهده دارم، که از من برای دیگری پیمان گرفت (پیامبر (ص) فرمود اگر در امر حکومت کار به جدال و خونریزی کشانده شود، سکوت کن)



in English

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

Doubt is named doubt because it resembles truth. As for

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

in Arabic

[ ۳۸ ] ومن كلام له عليه السلام

وفيها عله تسميه الشبهه شبهه، ثم بيان حال الناس فيها

وَإِنَّمَا سُمِّيَتْ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشَبِّهُ الْحَقَّ، فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضَرَّ يَأْوُهُمْ فِيهَا الْيَقِينُ، وَدَلِيلُهُمْ سَمَتْ الْهُدَى (۱)، وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ فِيهَا الضَّلَالُ، وَدَلِيلُهُمُ الْعَمَى، فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ، وَلَا يُعْطَى الْبَقَاءَ مَنْ أَحْبَبَهُ.

in Persian

معنی شبهه

ضرورت شناخت شبهات شبهه را برای این شبهه نامیدند که به حق شباهت دارد. اما دوستان خدا نور هدایت کننده آنها در شبهات، یقین است. و راهنمای آنان مسیر هدایت الهی است، اما دشمنان خدا، دعوت کننده آنان در شبهات گمراهی است، و راهنمای آنان کوری است، آن کس که از مرگ بترسد نجات نمی یابد، و آن کس که مرگ را دوست دارد برای همیشه در دنیا نخواهد ماند.

in English

In disparagement of those who shrink from fighting

I am faced with men who do not obey when I order and do not respond when I call them. May you have no father! (Woe to you!) What are you waiting for to rise for the cause of Allah? Does not faith join you together or sense of shame rouse you? I stand among you shouting and I am calling you for help but you do not listen to my word and do not obey my orders till circumstances show out their bad consequences. No blood can be avenged through you and no purpose can be achieved with you. I called you for help of your brethren but made noises like the camel having pain in stomach and became loose like the camel of thin back. Then a wavering weak contingent came to me from amongst you: "as if they are being led to death and they are only watching."

((1)) (Qur'an ٨:٩

p: ٢٣٣

as-Sayyid ar-Radi says: Amir al-mu'minin's word "mutadha'ib" means "mudtarib" (i.e. moved or troubled) as they say "tadha'abat ar-rih" (i.e. the winds blow in troubled manner). Similarly the wolf is called "dhi'b" because of its troubled movement

## in Arabic

[ ۳۹ ] ومن خطبه له عليه السلام

خطبها عند علمه بغزوه النعمان بن بشير صاحب معاويه لعين التمر

وفيهما يبدى عذره، ويستنهض الناس لنصرته

مُنِيْتُ بِمَنْ لَا يُطِيعُ إِذَا أَمَرْتُ (۱) وَلَا يُجِيبُ إِذَا دَعَوْتُ، لَا- أَبَا لَكُمْ! مَا تَنْتَظِرُونَ بِنَصِيرِكُمْ رَبِّكُمْ؟ أَمَا دِينَ يَجْمَعُكُمْ، وَلَا حَمِيَّةَ تُحْمِشُكُمْ (۲)! أَقُومُ فِيكُمْ مُسْتَضْرخاً (۳)، وَأُنَادِيكُمْ مُتَعَوِّثاً (۴)، فَلَا تَسْمَعُونَ لِي قَوْلًا، وَلَا تُطِيعُونَ لِي أَمْرًا، حَتَّى تَكْشِفَ الْأُمُورُ عَنْ عَوَاقِبِ الْمَسَاءِ، فَمَا يُدْرِكُ بِكُمْ نَارٌ، وَلَا يُبَلِّغُ بِكُمْ مَرَامًا، دَعَوْتُكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَجَزَجْتُمْ (۵) جَزَجَةَ الْجَمَلِ الْأَسْرِّ (۶)، وَتَنَاقَلْتُمْ تَنَاقُلَ النَّضْوِ الْأَدْبَرِ (۷)، ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَدَائِبٌ ضَعِيفٌ (كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ).

قال السيد الشريف: قوله عليه السلام: «مُتَدَائِبٌ» أي مضطرب، من قولهم: تذاعبت الريح أي اضطرب هبوبها، ومنه سمي الذئب ذئبًا، لاضطراب مشيته.

## in Persian

نکوهش یاران

نکوهش کوفیان گرفتار کسانی شدم که چون امر می کنم فرمان نمی برند، و چون آنها را فرا می خوانم اجابت نمی کنند. ای مردم بی اصل و ریشه، در یاری پروردگارتان برای چه در انتظارید؟ آیا دینی ندارید که شما را گرد آورد؟ و یا غیرتی که شما را به خشم وادارد؟ علل شکست و نابودی کوفیان در میان شما بپا خاسته فریاد می کشم، و عاجزانه از شما یاری می خواهم، اما به سخنان من گوش نمی سپارید، و فرمان مرا اطاعت نمی کنید، تا آن که پیامدهای ناگوار آشکار شد، نه با شما می توان انتقام خونی را گرفت، و نه با کمک شما می توان به هدف رسید. شما را به یاری برادرانتان می خوانم، مانند شتری که از درد بنالد، ناله و فریاد سر می دهید، و یا همانند حیوانی که پشت آن زخم باشد، حرکتی نمی کنید، تنها گروه اندکی به سوی من آمدند که آنها نیز ناتوان و مضطرب بودند، گویا آنها را به سوی مرگ می کشانند، و مرگ را با چشمانشان می نگرند.

Mu'awiyah sent a contingent of two thousand soldiers under an-Nu'man ibn Bashir .(۱) to assault 'Aynu't-Tamr. This place was a defence base of Amir al-mu'minin near Kufah whose incharge was Malik ibn Ka'b al-Arhabi. Although there were a thousand combatants under him but at the moment only hundred men were present there. When Malik noticed the offensive force advancing he wrote to Amir al-mu'-minin for help. When Amir al-mu'minin received the message he asked the people for his help but only three hundred men got ready as a result of which Amir al-mu'minin was much disgusted and delivered this sermon in their admonition. When Amir al-mu'minin reached his house after delivering the sermon 'Adi ibn Hatim at-Ta'i came and said "O' Amir al-mu'minin a thousand men of Banu Tayyi' are under me. If you say I shall send them off." Amir al-mu'minin said "It does not look nice that people of one tribe only should meet the enemy. You prepare your force in the Valley of an-Nukhaylah." Accordingly he went there and called people to jihad when besides Banu Tayyi' one thousand other combatants also assembled. They were still preparing to set off when word reached from Malik ibn Ka'b that there was no need for help as he .had repulsed the enemy

The reason of this was that Malik had sent off 'Abdullah ibn Hawalah al-Azdi hastily to Qarazah ibn Ka'b al-Ansari and Mikhnaf ibn Sulaym al-Azdi so that if there was delay in the arrival of support from Kufah he could get help from here in time. 'Abdullah went to both but got no help from Qarazah. However Mikhnaf ibn Sulaym got ready fifty persons under 'Abd ar-Rahman ibn Mikhnaf and they reached there near evening. Upto that time the two thousand men (of the enemy) had not been able to subdue the hundred men of Malik. When an-Nu'man saw these fifty men he thought that their forces had started coming in so he fled away from the battlefield. Even in .their retreat Malik attacked them from rear and killed three of their men

## in English

When Amir al-mu'minin heard the cry of Kharijites that "Verdict is only that of Allah"  
:he said

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

:Another version

:When Amir al-mu'minin heard the cry of the Kharijites on the said verdict he said

I am expecting the verdict (destiny) of Allah on you

:Then he continued

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

## in Arabic

[ ٤٠ ] ومن كلام له عليه السلام

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

قال عليه السلام: كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ! نَعَمْ إِنَّهُ لَا - حُكْمَ إِلَّا - لِلَّهِ، وَلَكِنَّ هَؤُلَاءِ يَقُولُونَ: لَا إِمْرَةَ، فَإِنَّهُ لَا يَدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ، يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ، وَيَسْتَمْتَعُ فِيهَا الْكَافِرُ، وَيُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ، وَيُجْمَعُ بِهِ الْفَيْءُ، وَيُقَاتَلُ بِهِ الْعِيدُ، وَتَأْمَنُ بِهِ السُّبُلُ، وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ، حَتَّى يَسْتَرِيحَ بَرٌّ، وَيُسْتَرَاخَ مِنْ فَاجِرٍ.



وفى روايه أخرى أنه عليه السلام لما سمع تحكيمهم قال:

حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ.

وقال: أَمَّا الْأَمْرَةُ الْبُرَّةُ فَيَعْمَلُ فِيهَا التَّقِيَّ، وَأَمَّا الْأَمْرَةُ الْفَاجِرَةُ فَيَتَمَتَّعُ فِيهَا الشَّقِيَّ، إِلَى أَنْ تَنْقَطِعَ مَدَّتُهُ، وَتُدْرِكَهُ مَبِيَّتُهُ.

## in Persian

در پاسخ شعار خوارج

ضرورت حکومت سخن حقی است، که از آن اراده باطل شده! آری درست است، فرمانی جز فرمان خدا نیست، ولی اینها می گویند زمامداری جز برای خدا نیست، در حالی که مردم به زمامداری نیک یا بد، نیازمندند، تا مومنان در سایه حکومت، بکار خود مشغول و کافران هم بهره مند شوند، و مردم در استقرار حکومت، زندگی کنند، به وسیله حکومت بیت المال جمع آوری می گردد و به کمک آن با دشمنان می توان مبارزه کرد، جاده ها امن و امان، و حق ضعیفان از نیرومندان گرفته می شود، نیکوکاران در رفاه و از دست بدکاران، در امان می باشند. (در روایت دیگری آمده). منتظر حکم خدا درباره شما هستیم. و نیز فرمود: اما در حکومت پاکان، پرهیزکار به خوبی انجام وظیفه می کند ولی در حکومت بدکاران، ناپاک از آن بهره مند می شود تا مدتتش سرآید و مرگ فرا رسد.

## SERMON ۴۱

## in English

### In condemnation of treason

O' people! Surely fulfilment of pledge is the twin of truth. I do not know a better shield (against the assaults of sin) than it. One who realises the reality of return (to the next world) never betrays. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorants call it excellence of cunning. What is the matter with them? Allah may destroy them. One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allah but he disregards them despite capability (to succumb to them and follows the commands of Allah) while one who has no restraints of religion seizes the opportunity (and accepts (the excuses for not following the commands of Allah

[ ۴۱ ] ومن خطبه له عليه السلام

وفيها ينهى عن الغدر ويحذر منه

أَيُّهَا النَّاسُ، إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ (۱)، وَلَا أَعْلَمُ جُنَّةَ (۲) أَوْقَى (۳) مِنْهُ، وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ، وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدْرَ كَيْسًا (۴)، وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ. مَا لَهُمْ! قَاتَلَهُمُ اللَّهُ! قَدْ يَرَى الْحَوْلُ الْقَلْبَ (۵) وَجَهَ الْحِيلَةَ وَدُونَهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ وَنَهْيِهِ، فَيَدْعُهَا رَأَى عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا، وَيَتْتَهَرُ فُرْصَتَهَا مَنْ لَا حَرِيحَ لَهُ فِي الدِّينِ (۶)

in Persian

وفاداری و نهی از منکر

پرهیز از حيله و نيرنگ ای مردم! وفا همراه راستی است، که سپری محکمتر و نگهدارنده تر از آن سراغ ندارم، آن کس که از بازگشت خود به قیامت آگاه باشد خیانت و نیرنگ ندارد. اما امروز در محیط و زمانه ای زندگی می کنیم که بیشتر مردم حيله و نیرنگ را، زیرکی می پندارند، و افراد جاهل آنان را اهل تدبیر می خوانند. چگونه فکر می کنند؟ خدا بکشد آنها را؟ چه بسا شخصی تمام پیش آمدهای آینده را می داند، و راههای مکر و حيله را می شناسد ولی امر و نهی پروردگار مانع اوست، و با اینکه قدرت انجام آن را دارد آن را به روشنی رها می سازد، اما آن کس که از گناه و مخالفت با دین پروا ندارد از فرصتها برای نیرنگ بازی، استفاده می کند.

SERMON ۴۲

in English

About heart's desires and extended hopes

O' people what I fear most about you are two things – acting according to desires and extending of hopes. As regards acting according to desires this prevents from truth; and as regards extending of hopes it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like the dregs of a vessel which has been emptied by someone. Beware the next world is advancing and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. Today is the Day of action and there



is no reckoning while tomorrow is the Day of reckoning but there would be no  
(opportunity for) action

p: ۲۳۸

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

### in Arabic

ومن خطبه له عليه السلام

وفيهما يحذر من اتباع الهوى وطول الامل فى الدنيا

أَيُّهَا النَّاسُ! إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ اثْنَانِ: اتِّبَاعُ الْهَوَى، وَطُولُ الْأَمَلِ (١)؛ فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصِيدُ عَنِ الْحَقِّ، وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ. أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَاءً (٢)، فَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ (٣) كَصُبَابَةِ الْإِنَاءِ اصْطَبَّتْهَا صَابُوتُهَا (٤)، أَلَا وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ، وَلِكُلِّ مِنْهُمَا بُنُونٌ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ كُلَّ وَلَدٍ سَيَمْلِكُ بِأَبِيهِ يَوْمَ الْقِيَامَةِ، وَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ وَلَا عَمَلٌ.

قال الشريف: أقول: الحذاء، السريعه، و من الناس من يرويه ( جذاء ) (٥) .

### in Persian

پرهیز از هوسرانی

پرهیز از آرزوهای طولانی و هواپرستی

ای مردم! همانا بر شما از دو چیز می ترسم، هواپرستی و آرزوهای طولانی. اما پیروی از خواهش نفس، انسان را از حق باز می دارد، و آرزوهای طولانی، آخرت را از یاد می برد. آگاه باشید! دنیا به سرعت پشت کرده و از آن جز باقیمانده اندکی از ظرف آبی که آن را خالی کرده باشند، نمانده است. به هوش باشید که آخرت به سوی ما می آید، دنیا و آخرت، هر یک فرزندان دارند. بکشید از فرزندان آخرت باشید، نه دنیا، زیرا در روز قیامت، هر فرزندی به پدر و مادر خویش باز می گردد. امروز هنگام عمل است نه حساب رسی، و فردا روز حساب رسی است، نه عمل. ((حذا)) به معنای شتابان و ((جذا)) به معنای بریده از نیک و بد، که برخی نقل کردند)

## in English

After Amir al-mu'minin had sent Jarir ibn 'Abdillah al-Bajali to Mu'awiyah (for securing his allegiance) some of his companions suggested preparation to fight with him then :he said

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

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

## in Arabic

[ ٤٣ ] ومن كلام له عليه السلام

وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبدالله البجلي إلى معاوية:

إِنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَجَرِيرٍ عِنْدَهُمْ، إِغْلَاقٌ لِلشَّامِ، وَصَيْرُفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرَادُوهُ، وَلَكِنْ قَدْ وَقَّتْ لِحَرْبِي وَقْتًا لَا يُقِيمُ بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِيًا، وَالرَّأْيُ عِنْدِي مَعَ الْأَنَانَةِ (١)، فَأَرُودُوا (٢)، وَلَا أَكْرَهُ لَكُمْ الْإِعْدَادَ (٣).

وَلَقَدْ ضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَعَيْنَهُ (٤)، وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ، فَلَمْ أَرِ لِي فِيهِ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ. بِمَا جَاءَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ. إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَالْأَحْدَثِ أَحْدَاثًا، وَأَوْجَدَ النَّاسَ مَقَالًا (٥)، فَقَالُوا، ثُمَّ نَقَمُوا فَغَيَّرُوا.

## علت درنگ در جنگ

واقع نگری در برخورد با دشمن مهیا شدن من برای جنگ با شامیان، در حالیکه (جریر) را به رسالت به طرف آنان فرستاده ام، بستن راه صلح و باز داشتن شامیان از راه خیر است، اگر آن را انتخاب کنند. من مدت اقامت (جریر) را در شام معین کردم، که اگر تاخیر کند یا فریضش دادند و یا از اطاعت من سر باز زده است. عقیده من اینکه صبر نموده با آنها مدارا کنید، گرچه مانع آن نیستم که خود را برای پیکار آماده سازید. ضرورت جهاد با شامیان من بارها جنگ با معاویه را بررسی کرده ام، و پشت و روی آن را سنجیده، دیدم راهی جز پیکار، یا کافر شدن نسبت به آنچه پیامبر (ص) آورده باقی نمانده است، زیرا در گذشته کسی بر مردم حکومت می کرد که اعمال او حوادثی آفرید و باعث گفتگو و سر و صداهای فراوان شد، مردم آنگاه اعتراض کردند و تغییرش دادند

## SERMON ۴۴

## in English

When Masqalah (۱) ibn Hubayrah ash-Shaybani fled to Mu'awiyah because he had purchased some prisoners of Banu Najiyah from an executive of Amir al-mu'minin but when he demanded the price the latter avoided and ran to Syria Amir al-mu'minin said:

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

[ ۴۴ ] ومن كلام له عليه السلام

لَمَّا هَرَبَ مَضِيَّ قَلْبَهُ بَنُ هُبَيْرَةَ الشَّيْبَانِي إِلَى مَعَاوِيَةَ، وَكَانَ قَدْ ابْتَعَى بَنِي نَاجِيَةَ مِنْ عَامِلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَأَعْتَقَهُمْ، فَلَمَّا طَالَبَهُ بِالْمَالِ خَاسِ بِهِ (۱) وَهَرَبَ إِلَى الشَّامِ

قَبَّحَ اللَّهُ (۲) مَضِيَّ قَلْبَهُ! فَعَلَّ فِعْلَ السَّادَةِ، وَفَرَّ فِرَارَ الْعَبِيدِ! فَمَا أَنْطَقَ مَادِحَهُ حَتَّى أَسِيَّكَتَهُ، وَلَا صَدَّقَ وَاصِفَهُ حَتَّى بَكَتَهُ (۳) ، وَلَوْ أَقَامَ لَأَخَذْنَا مَيْسُورَهُ (۴) ، وَأَنْتَظَرْنَا بِمَالِهِ وَفُورَهُ (۵)

### in Persian

سرزنش مصقله پسر هبیره

تاسف از فرار مصقله خدا روی مصقله را زشت گرداند، کار بزرگواران را انجام داد، اما خود چونان بردگان فرار کرد، هنوز ثناخوان به مداحی او برنخاسته بود که او را ساکت کرد، هنوز سخن ستایشگر او به پایان نرسیده بود که آنها را به زحمت انداخت. اما اگر مردانه ایستاده بود همان مقدار که داشت از او می پذیرفتیم و تا هنگام قدرت و توانایی به او مهلت می دادیم.

### Footnote

When after Arbitration the Kharijites rose a man of Bani Najiyah from them named (۱). al-Khirrit ibn Rashid an-Naji stood up for instigating people and set off towards al-Mada'in with a group killing and marauding. Amir al-mu'minin sent Ziyad ibn Khasafah with three hundred men to check him. When the two forces met at al-Mada'in they attacked each other with swords. Only one encounter or so had taken place when the gloom of evening prevailed and the battle had to be stopped. When morning appeared Ziyad's men noticed that five dead bodies of the Kharijites were lying and they themselves had cleared off the battlefield

Seeing this Ziyad set off for Basrah along with his men. There he came to know that the Kharijites had gone to Ahwaz. Ziyad did not move onwards for paucity of force and informed Amir al-mu'minin of it. Amir al-mu'minin called back Ziyad and sent Ma'qil ibn Qays ar-Riyah'i with two thousand experienced combatants towards Ahwaz and wrote to the governor of Basrah 'Abdullah ibn 'Abbas to send two thousand swordsmen of Basrah for the help of Ma'qil. Consequently the contingent from Basrah also joined them at Ahwaz and after proper organisation they got ready for attacking the enemy. But al-Khirrit marched on along with his men to the hills of Ramhurmuz. These people also followed him and overtook him near these hills. Both arrayed their forces and started attacking each other

The result of this encounter was also that three hundred and seventy Kharijites were killed in the battlefield while the rest ran away. Ma'qil informed Amir al-mu'minin of his performance and of the enemy's running away when Amir al-mu'minin directed him to chase them and so to shatter their power that they should not be able to raise heads again. On receipt of this order he moved on and overtook him on the coast of the Persian gulf where al-Khirrit had by persuasion secured the co-operation of the people and enlisting men from here and there had collected a considerable force. When Ma'qil reached there he raised the flag of peace and announced that those who had collected from here and there should get away

They would not be molested. The effect of this announcement was that save for his own community all others deserted him. He organised those very men and commenced the battle but valorous combatants of Basrah and Kufah displayed such excellent use of swords that in a short time one hundred and seventy men of the insurgents were killed while an-Nu'man ibn Suhban ar-Rasib'i encountered al-Khirrit (ibn Rashid an-Naji) and eventually felled him and killed him. Soon upon his fall the enemy lost ground and they fled away from the battlefield. Thereafter Ma'qil collected all the men women and children from their camps at one place. From among them .those who were Muslims were released after swearing of allegiance

Those who had turned heretics were called upon to resume Islam. Consequently except one old Christian all others secured release by accepting Islam and this old man was killed. Then he took with him those Christians of Bani Najiyah who had taken part in this revolt together with their families. When Ma'qil reached Ardashir Khurrah (a city of Iran) these prisoners wailed and cried before its governor Masqalah ibn Hubayrah ash-Shaybani and beseeched humiliatively to do something for their release. Masqalah sent word to Ma'qil through Dhuhl ibn al-Harith to sell these prisoners to him. Ma'qil agreed and sold those prisoners to him for five hundred thousand Dirhams and told him to dispatch the price immediately to Amir al-mu'minin. He said that he was sending the first instalment at once and the remaining .instalments would also be sent soon

When Ma'qil met Amir al-mu'minin he related the whole event before him. Amir al-mu'minin ratified this action and waited for the price for some time but Masqalah observed such deep silence as if nothing was due from him. At last Amir al-mu'minin sent a messenger to him and sent him word to either send the price or to come himself. On Amir al-mu'minin's order he came to Kufah and on demand of the price paid two hundred thousand Dirhams but to evade the balance went away to Mu'awiyah's who made him the governor of Tabarastan. When Amir al-mu'minin came to know all this he spoke these words (as in this sermon). Its sum total is that "If he had stayed we would have been considerate to him in demanding the price and would have waited for improvement of his financial condition but he fled away like slaves after displaying a showy act. Talk about his high perseverance had just started ".when people began to discuss his baseless and lowliness

**SERMON ۴۵**

**in English**

About Allah's greatness and lowliness of this world

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

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

p: ۲۴۵



[ ۴۵ ] ومن خطبه له عليه السلام

وهو بعض خطبه طويله خطبها يوم الفطر، وفيها يحمد الله ويذم الدنيا

حمد الله الْحَمْدُ لِلَّهِ غَيْرَ مَقْنُوطٍ (۱) مِنْ رَحْمَتِهِ، وَلَا مَخْلُوقٍ مِنْ نِعْمَتِهِ، وَلَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ، وَلَا مُسْتَنْكَفٍ (۲) عَنْ عِبَادَتِهِ، الَّذِي لَا تَبْرُحُ مِنْهُ رَحْمَةٌ، وَلَا تُفْقَدُ لَهُ نِعْمَةٌ.

ذم الدنيا وَالْدُّنْيَا دَارٌ مُنَى لَهَا الْفَنَاءُ (۳) ، وَلَا إِلَهَ إِلَّا اللَّهُ مِنْهَا الْجَلَاءُ (۴) ، وَهِيَ حُلُوهٌ خَضِرَةٌ، قَدْ عَجَلَتْ لِلطَّلِبِ، وَالتَّبَسُّتُ بِقَلْبِ النَّاطِرِ (۵) ؛ فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بَحَضَرَ تَكُمُ مِنَ الزَّادِ، وَلَا تَسْأَلُوا فِيهَا فَوْقَ الْكَفَافِ (۶) ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ (۷) .

in Persian

گذرگاه دنیا

ضرورت ستایش پروردگار ستایش خداوندی را سزااست که کسی از رحمت او مایوس نگردد، و از نعمتهای فراوان او بیرون نتوان رفت، خداوندی که از آمرزش او هیچ گنهکاری ناامید نگردد، و از پرستش او نباید سرپیچی کرد، خدایی که رحمتش قطع نمی گردد و نعمتهای او پایان نمی پذیرد. روش برخورد با دنیا دنیا خانه آرزوهایی است که زود نابود می شوند، و کوچ کردن از وطن حتمی است، دنیا شیرین و خوش منظر است که به سرعت به سوی خواهانش می رود، و بیننده را می فریبد، سعی کنید با بهترین زاد و توشه از آن کوچ کنید و بیش از کفاف و نیاز خود از آن نخواهید و بیشتر از آنچه نیاز دارید طلب نکنید.

SERMON ۴۶

in English

When Amir al-mu'minin decided to march towards Syria (ash-Sham) he spoke these words:

My Allah I seek Thy protection from the hardships of

journey from the grief of returning and from the scene of devastation of property and men. O' Allah Thou art the companion in journey and Thou art one who is left behind for (pro-tection of the) family. None except Thee can join these two because one who is left behind cannot be a companion in journey nor one who is in company on a

journey can at the same time be left behind

p: ۲۴۶

as-Sayyid ar-Radi says: The earlier part of this sermon is related from the Prophet but Amir al-mu'minin has completed it very aptly by adding most eloquent sentences at the end. This addition is from "None except Thee can join" upto the end

### in Arabic

[ ٤٦ ] ومن كلام له عليه السلام

عند عزمه على المسير إلى الشام

وهو دعاء دعا به ربّه عند وضع رجله في الركاب:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ (١) ، وَكَآبَةِ الْمُنْقَلَبِ (٢) ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ، وَلَا يَجْمَعُهُمَا غَيْرُكَ، لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَضْحَبًا، وَالْمُسْتَضْحَبُ لَا يَكُونُ مُسْتَخْلَفًا.

قال السيد الشريف: رضى الله عنه: وابتداء هذا الكلام مروى عن رسول الله صلى الله عليه وآله، وقد قفاه أمير المؤمنين عليه السلام بأبلغ كلام وتّممه بأحسن تمام من قوله: «ولا يجمعُهُمَا غَيْرُكَ» إلى آخر الفصل.

### in Persian

در راه شام

دعای سفر خدا یا! از سختی سفر، و اندوه بازگشتن، و روبرو شدن با مناظر ناگوار در خانواده و مال و فرزندان، به تو پناه می برم. پروردگارا! تو در سفر همراه ما و در وطن نسبت به بازماندگان ما سرپرست و نگهبانی، و جمع میان این دو را هیچ کس جز تو نتواند کرد، زیرا آن کس که سرپرست بازماندگان است نمی تواند همراه مسافر باشد و آنکه همراه و همسفر است سرپرست بازماندگان انسان نمی تواند باشد (چند جمله اول، از رسول خدا (ص) است که علی (ع) آن را با عباراتی رساتر به اتمام رساند)

### SERMON ٤٧

### in English

p: ٢٤٧

O' Kufah as though I see you being drawn like the tanned leather of 'Ukazi (۱) in the market you are being scraped by calamities and being ridden by severe troubles. I certainly (۲) know that if any tyrant intends evil for you Allah will afflict him with worry (and fling him with a killer (set someone on him to kill him

### in Arabic

[ ۴۷ ] ومن كلام له عليه السلام

في ذكر الكوفة

كَأَنِّي بِكَ يَا كُوفَةَ تَمِيدُ بِيْنَ مَيْدِ الْأَدِيمِ (۱) الْعُكَاطِي (۲) ، تُعْرَكِينَ بِالنَّوْازِلِ (۳) ، وَتُرَكَّبِينَ بِالزَّلَازِلِ ، وَإِنِّي لَمَأْخِذٌ لِّكُمْ أَنَّهُ مَا أَرَادَ بِكُمْ جَبَّارٌ سُوءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ ، وَرَمَاهُ بِقَاتِلٍ!

### in Persian

درباره کوفه

خبر از آینده کوفه ای کوفه! تو را می نگرم گویا چنان چرمهای بازار عکاظ کشیده می شوی، زیر پای حوادث لگد کوب می گردی، و حوادث فراوان تو را در بر می گیرد، من به خوبی می دانم، ستمگری نسبت به تو قصد بد نمی کند مگر آنکه خداوند او را به بلایی گرفتار سازد یا قاتلی بر او مسلط گرداند.

### Footnote

(۱). During pre-Islamic days a market used to be organised every year near Mecca. Its name was 'Ukaz where mostly hides were traded as a result of which leather was attributed to it. Besides sale and purchase literary meetings were also arranged and Arabs used to attract admiration by reciting their works. After Islam because of the better congregation in the shape of hajj this market went down

(۲). This prophecy of Amir al-mu'minin was fulfilled word by word and the world saw how the people who had committed tyranny and oppression on the strength of their masterly power had to face tragic end and what ways of their destruction were engendered by their blood-shedding and homicidal activities. Consequently the end of

Ziyad ibn Abih (son of unknown father) was that when he intended to deliver a speech for vilification of Amir al-mu'minin suddenly paralysis overtook him and he could not get out of his bed thereafter. The end of the bloodshed perpetrated by 'Ubaydullah ibn Ziyad was that he fell a prey to leprosy and eventually blood thirsty swords put him to death. The ferocity of al-Hajjaj ibn Yusuf ath-Thaqafi drove him to the fate that snakes cropped up in his stomach as a result of which he died after severe pain. 'Umar ibn Hubayrah al-Fazari died of leucoderma. Khalid ibn 'Abdillah al-Qasri suffered the hardships of prison and was killed in a very bad way. Mus'ab ibn az-Zubayr and Yazid ibn al-Muhallab ibn Abi Sufrah were also killed by swords

.Delivered at the time of marching towards Syria

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

Well I have sent forward my vanguard (١) and have ordered them to remain in camp on this bank of the River till my order reaches them. My intention is that I should cross this water over to the small habitation of people residing on the sides of the Tigris and rouse them to march with you towards the enemy and keep them as auxiliary force .for you

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

[ ٤٨ ] ومن خطبه له عليه السلام

عند المسير إلى الشام

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

الْحَمِيدُ لِلَّهِ كَلِمًا وَقَبَ (١) لَيْلٍ وَغَسَقَ (٢) ، وَالْحَمِيدُ لِلَّهِ كَلِمًا لَاحَ نَجْمٌ وَخَفَقَ (٣) ، وَالْحَمِيدُ لِلَّهِ غَيْرَ مَفْقُودِ الْأَنْعَامِ ، وَلَا مَكَا فِ الْأَفْضَالِ . أَمَا بَعْدُ ، فَقَدْ بَعَثْتُ مُقَدَّمَتِي (٤) ، وَأَمَرْتُهُمْ بِالزُّومِ هَذَا الْمِلْطَاطِ (٥) ، حَتَّى يَأْتِيَهُمْ أَمْرِي ، وَقَدْ رَأَيْتُ أَنْ أَفْطَعَ هَذِهِ النُّطْفَةَ إِلَى شِرْذِمَةِ (٦) مِنْكُمْ ، مُوْطِنِينَ أَكْنَافَ (٧) دَجَلَةَ ، فَأَنْهَضَهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ ، وَأَجْعَلَهُمْ مِنْ أَمْدَادِ (٨) الْقُوَّةِ لَكُمْ .

قال السيد الشريف: اقول: يعنى \_ عليه السلام \_ بالملطاط ها هنا: السَّمْت الذى أمرهم بلزومه، وهو شاطئ الفرات، ويقال ذلك أيضاً لشاطئ البحر، وأصله ما استوى من الأرض. ويعنى بالنطفه: ماء الفرات، وهو من غريب العبارات وعجيبها

## in Persian

هنگام لشکرکشی به شام

ضرورت آمادگی رزمی ستایش خداوند را سزااست، هر لحظه که شب فرا رسد، و پرده تاریکی فرو افتد. ستایش مخصوص پروردگاری است هر زمان که ستاره ای طلوع و غروب کند. ستایش خداوندی را سزااست که نعمتهای او پایان نمی پذیرد، و بخششهای او را جبران نتوان کرد. پس از ستایش پروردگار، پیشتازان لشکر را از جلو فرستادم، و دستور دادم در کنار فرات توقف کنند، تا فرمان من به آنها برسد. زیرا تصمیم گرفتم از آب فرات بگذرم و به سوی جمعیتی از شما که در اطراف دجله مسکن گزیده اند رهسپار گردم و آنها را همراه شما بسیج نمایم، و از آنها برای کمک و تقویت شما یاری بطلبم (منظور امام از (ملطاط) آنجایی است که دستور توقف داد، (کنار فرات) که به کنار فرات یا دریا (ملطاط) هم می گویند. و امام (ع) از کلمه (نطفه) آب فرات اراده کرده که شگفت آور است)

## Footnote

(۱) Amir al-mu'minin delivered this sermon when he camped at the Valley of an-Nukhaylah on Wednesday the ۵th Shawwal ۳۷ A.H. on his way to Siffin. The Vanguard mentioned herein means the twelve thousand persons whom he had sent towards Siffin under the command of Ziyad ibn an-Nadr and Shurayh ibn Hani while the small force of al-Mada'in mentioned by him was a contingent of twelve hundred men who had come up in response to Amir al-mu'minin's call

## About Allah's greatness and sublimity

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

[ ٤٩ ] ومن خطبه له عليه السلام

وفيها جملة من صفات الربوبية والعلم الالهي

الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ (١) خَفِيَّاتِ الْأُمُورِ، وَدَلَّتْ عَلَيْهِ أَعْلَامُ (٢) الظُّهُورِ، وَامْتَنَعَ عَلَى عَيْنِ الْبَصِيرَةِ فَلَا عَيْنٌ مَنِ لَمْ يَرَهُ تُنْكِرُهُ، وَلَا قَلْبٌ مَنِ أَتْبَتَهُ يُبْصِرُهُ، سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ، وَقَرَّبَ فِي الدُّنُورِ فَلَا شَيْءَ أَقْرَبُ مِنْهُ، فَلَا اسْتِعْلَاؤُهُ بِإِعْدَةِ عَنْ شَيْءٍ مِنْ خَلْقِهِ، وَلَا قُرْبُهُ سِوَاهُمْ فِي الْمَكَانِ بِهِ، لَمْ يُطْلِعِ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ، وَلَمْ يَحْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ، فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الْوُجُودِ، عَلَى إِقْرَارِ قَلْبِ ذِي الْجُحُودِ، تَعَالَى اللَّهُ عَمَّا يَقُولُهُ الْمُشَبِّهُونَ بِهِ وَالْجَاهِدُونَ لَهُ عُلُوًّا كَبِيرًا!



صفات خداوندی

خداشناسی ستایش خداوندی را سزاست که از اسرار نهانها آگاه است، و نشانه های آشکاری در سراسر هستی بر وجود او شهادت می دهند، هرگز برابر چشم بینندگان ظاهر نمی گردد، نه چشم کسی که او را ندیده می تواند انکارش کند، و نه قلبی که او را شناخت می تواند مشاهده اش نماید، در والایی و برتری از همه پیشی گرفته، پس از او برتر چیزی نیست، و آنچنان به مخلوقات نزدیک است که از او نزدیکتر چیزی نمی تواند باشد. مرتبه بلند او را از پدیده هایش دور نساخته، و نزدیکی او با پدیده ها، او را مساوی چیزی قرار نداده است. عقلها را بر حقیقت ذات خود آگاه نساخته، اما از معرفت و شناسایی خود باز نداشته است. پس اوست که همه نشانه های هستی بر وجود او گواهی می دهند و دلهای منکران را بر اقرار به وجودش واداشته است، خدایی که برتر از گفتار تشبیه کنندگان و پندار منکران است

SERMON ۵۰

in English

Admixture of right and wrong

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

[ ۵۰ ] ومن خطبه له عليه السلام

وفيه بيان لما يخرب العالم به من الفتن وبيان هذه الفتن

إِنَّمَا يَدُءُ وَقُوعِ الْفِتَنِ أَهْوَاءُ تَتَّبِعُ، وَأَحْكَامُ تُبْتَدِعُ، يُخَالِفُ فِيهَا كِتَابُ اللَّهِ، وَيَتَوَلَّى عَلَيْهَا رِجَالُ رِجَالًا، عَلَى غَيْرِ دِينِ اللَّهِ، فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخْفَ عَلَى الْمُؤْتَادِينَ (۱)، وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَايِدِينَ؛ وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفُ (۲)، وَمِنْ هَذَا ضِعْفٌ، فَيَمْرَجَانِ! فَهَذَا لَكَ يَسْتَوِلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ، وَيَنْجُو (الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى).

in Persian

در بیان فتنه

علل پیدایش فتنه ها همواره آغاز پدید آمدن فتنه ها، هواپرستی، و بدعت گذاری در احکام آسمانی است، نوآوریهای که قرآن با آن مخالف است، و گروهی (با دو انحراف یاد شده) بر گروه دیگر سلطه و ولایت یابند، که برخلاف دین خداست. پس اگر باطل با حق مخلوط نمی شد، بر طالبان حق پوشیده نمی ماند، و اگر حق از باطل جدا و خالص می گشت زبان دشمنان قطع می گردید. اما قسمتی از حق و قسمتی از باطل را می گیرند و به هم می آمیزند، آنجاست که شیطان بر دوستان خود چیره می گردد، و تنها آنان که مشمول لطف و رحمت پروردگارند نجات خواهند یافت.

SERMON ۵۱

in English

When in Siffin the men of Mu'awiyah overpowered the men of Amir al-mu'minin and occupied the bank of River Euphrates and prevented them from taking its water Amir al-mu'minin said:

They (۱) are asking you morsels of battle. So either you remain in ignominy and the lowest position or drench your swords with blood and quench your thirst with water. Real death is in the life of subjugation while real life is in dying as subjugators. Beware Mu'awiyah is leading a small group of insurgents and has kept them in dark about the true facts with the result that they have made their bosoms the targets of death

[ ۵۱ ] ومن كلامه عليه السلام

لما غلب أصحاب معاوية أصحابه عليه عليه السلام على شريعة (۱) الفرات بصفين و منعوهم الماء

قَدْ اسْتَطَعْمُوكُمْ الْقِتَالَ (۲) ، فَأَقْرُوا عَلَيَّ مِثْلَهُ ، وَتَأْخِرِ مَحَلَّهُ ، أَوْ رُوُوا السُّيُوفَ مِنَ الدِّمَاءِ تَزَوُّوا مِنَ الْمَاءِ ، فَالْمَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ ، وَالْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ . أَلَا - وَإِنَّ مَعَاوِيَةَ قَادُ لُمَةٍ (۳) مِنَ الْغَوَاهِ وَعَمَسَ عَلَيْهِمُ الْخَبَرَ (۴) ، حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ (۵) الْمَيْتَةِ .

### in Persian

ياران معاويه و غلبه بر فرات

فرمان خط شکستن و آزاد کردن آب فرات شامیان با بستن آب شما را به پیکار دعوت کردند. اکنون بر سر دوراهی قرار دارید، یا به ذلت و خواری بر جای خود بنشینید، و یا شمشیرها را از خون آنها سیراب سازید تا از آب سیراب شوید، پس بدانید که مرگ در زندگی توام با شکست، و زندگی جاویدان در مرگ پیروزمندانه شماست. آگاه باشید! معاویه گروهی از گمراهان را همراه آورده و حقیقت را از آنان می پوشاند، تا کورکورانه گلوهاشان را آماج تیر و شمشیر کنند.

### Footnote

(۱). Amir al-mu'minin had not reached Siffin when Mu'awiyah posted forty thousand men on the bank of the River to close the way to the watering place so that none except the Syrians could take the water. When Amir al-mu'minin's force alighted there they found that there was no watering place except this one for them to take water. If there was one it was difficult to reach there by crossing high hillocks. Amir al-mu'minin sent Sa'sa'ah ibn Suhan al-'Abdi to Mu'awiyah with the request to raise the control over water. Mu'awiyah refused. On this side Amir al-mu'minin's army was troubled by thirst. When Amir al-mu'minin noticed this position he said "Get up and secure water by dint of sword." Consequently these thirsty persons drew their swords out of sheaths put arrows in their bows and dispersing Mu'awiyah's men went right down into the River and then hit these guards away and occupied the watering place themselves.

Now Amir al-mu'minin's men also desired that just as Mu'awiyah had put restriction on water by occupation of the watering place the same treatment should be accorded to him and his men and no Syrian should be allowed water and everyone of them should be made to die of thirst. But Amir al-mu'minin said "Do you want to take the same brutal step which these Syrians had taken? Never prevent anyone from water. Whoever wants to drink may drink and whoever wants to take away may take away." Consequently despite occupation of the River by Amir al-mu'minin's army no one was prevented from the water and everyone was given full liberty to take water

**SERMON ۵۲**

**in English**

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

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

O' creatures of Allah get ready to go out of this world for whose inhabitants decay is ordained and (beware) heart's wishes should overpower you nor should you take your stay (in life) to be long. By Allah if you cry like the she-camel that has lost its young one call out like the cooing of pigeons make noise like devoted recluses and turn to Allah leaving your wealth and children as a means to secure His nearness and high position with Him or the forgiveness of sins which have been covered by His books and recorded by His angels it would be less than His reward that I expect for you or His retribution that I fear about you



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

**in Arabic**

[ ٥٢ ] ومن خطبه له عليه السلام

وهي في الترهيد في الدنيا، وثواب الله للزهد، ونعم الله على الخالق

الترهيد في الدنيا

أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ، وَأَذَنْتْ بِانْقِضَائِهَا، وَتَنَكَّرَ مَعْرُوفُهَا (١)، وَأَذْبَرَتْ حَدَاءَ (٢)، فَهِيَ تَخْفِرُ (٣) بِالْفَنَاءِ سُكَّانَهَا، وَتَحْدُو (٤) بِالْمَوْتِ جِيرَانَهَا، وَقَدْ أَمَرَ (٥) فِيهَا مَا كَانَ حُلُومًا (٦)، وَكَدِرَ مِنْهَا مَا كَانَ صِفُوفًا، فَلَمْ يَبْقَ مِنْهَا إِلَّا سِمْلَةٌ كَسَمَلَةِ الْإِدَاوَةِ (٧)، أَوْ جُرْعَةٌ كَجُرْعَةِ الْمَقْلَةِ (٨)، لَوْ تَمَرَّزَهَا الصَّدِيَانُ (٩) لَمْ يَنْتَفِعْ

(١٠)، فَأَزْمَعُوا (١١) عِبَادَ اللَّهِ الرَّحِيلَ عَنْ هَذِهِ الدَّارِ الْمَقْدُورِ (١٢) عَلَى أَهْلِهَا الزَّوَالِ، وَلَا يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ، وَلَا يَطُولَنَّ عَلَيْكُمْ الْأَمَدُ.

ثواب الزهاد

فَوَاللَّهِ لَوْ حَسَبْتُمْ حَيْنَ الْوَلِّهِ الْعِجَالِ (١٣)، وَدَعَوْتُمْ بِهَيْدِيلِ الْحَمَامِ (١٤)، وَجَأَرْتُمْ جُؤَارَ (١٥) مُتَبَتِّلِي (١٦) الرَّهْبَانِ، وَخَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ وَالْأَوْلَادِ، الْتِمَّاسَ الْقُرْبَى إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةِ عِنْدَهُ، أَوْ غُفْرَانَ سَيِّئِهِ أَحْصَيْتُمَا كُتُبَهُ، وَحَفِظْتُمَا رُسُلَهُ، لَكَانَ قَلِيلًا فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ، وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ.

نعم الله

وَتَاللَّهِ لَوْ انْمَأَتْ قُلُوبُكُمْ انْمِيَاتًا (١٧)، وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبِهِ إِلَيْهِ وَرَهْبِهِ مِنْهُ دَمًا، ثُمَّ عَمَّرْتُمْ فِي الدُّنْيَا، مَا الدُّنْيَا بَاقِيَةً، مَا جَزَتْ أَعْمَالُكُمْ عَنْكُمْ \_ وَلَوْ لَمْ تُتْبِقُوا شَيْئًا مِنْ جُهْدِكُمْ \_ أَنْعَمَهُ عَلَيْكُمْ الْعِظَامُ، وَهَدَاهُ إِيَّاكُمْ لِلْإِيمَانِ.

p: ٢٥٦

در نکوهش دنیا

تعریف دنیا آگاه باشید، گویا دنیا پایان یافته، و وداع خویش را اعلام داشته است، خوبیهایش ناشناخته مانده به سرعت پشت کرده می گذرد، ساکنان خود را به سوی نابود شدن می کشاند، و همسایگانش را به سوی مرگ می راند. آنچه از دنیا شیرین بود تلخ شده، و آنچه صاف و زلال بود تیرگی پذیرفت، و بیش از ته مانده ظرف آب ریخته شده از آن باقی نمانده است، یا جرعه ای آب که با آن عطش تشنگان دنیا فرو نخواهد نشست. ای بندگان خدا! از سرایی کوچ کنید که سرانجام آن نابودی است، مبادا آرزوها بر شما چیره گردد، مپندارید که عمر طولانی خواهید داشت. والایی نعمتهای قیامت به خدا سوگند! اگر مانند شتران بچه مرده ناله سردهید، و چونان کبوتران نوحه سرایی کنید، و مانند راهبان زاری نمایید، و برای نزدیک شدن به حق، و دسترسی به درجات معنوی، و آمرزش گناهانی که ثبت شده و ماموران حق آن را نگه می دارند، دست از اموال و فرزندان بکشید سزاوار است زیرا: برابر پاداشی که برایتان انتظار دارم، و عذابی که از آن بر شما می ترسم، اندک است به خدا سوگند! اگر دلهای شما از ترس آب شود، و از چشمهایتان با شدت شوق به خدا، یا ترس از او، خون جاری گردد، و اگر تا پایان دنیا زنده باشید و تا آنجا که می توانید در اطاعت از فرمان حق بکوشید، در برابر نعمتهای بزرگ پروردگار به خصوص نعمت ایمان، ناچیز است.

SERMON ۵۳

in English

A part of the mine sermon on the description of the Day of Sacrifice ('Id al-Adha) and the qualities of the animal for sacrifice

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

as-Sayyid ar-Radi says: Here place of sacrifice means place of slaughter

### in Arabic

[ ۵۳ ] ومن كلام له عليه السلام

في ذكر يوم النحر وصفه الاضحيه

وَمِنْ تَمَامِ الْأُضْحِيَةِ (۱) اسْتِشْرَافُ أُذُنِهَا (۲) ، وَسَيِّلَامُهُ عَيْنِهَا، فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَةُ وَتَمَّتْ، وَلَوْ كَانَتْ عَضْبَاءَ الْقُرُونِ (۳) تَجُرُّ رِجْلَهَا إِلَى الْمَنْسَكِ (۴) . قال السيد الشريف: والمنسك ها هنا المذبح.

### in Persian

وصف قربانی

کمال قربانی در این است که گوش و چشم آن سالم باشد، هرگاه گوش و چشم سالم بود، قربانی کامل و تمام است، گرچه شاخش شکسته باشد و با پای لنگ به قربانگاه آید (منظور امام از کلمه (منسک) در اینجا (قربانگاه) است)

### SERMON ۵۴

### in English

On the swearing of allegiance

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





[ ۵۴ ] ومن كلام له عليه السلام

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

فَتَدَاكُوا (۱) عَلَيَّ تَدَاكُ الْإِبِلِ الْهَيْمِ (۲) يَوْمَ وَرْدِهَا (۳) ، قَدْ أَرْسَلَهَا رَاعِيَهَا ، وَخَلَعْتُ مَثَانِيهَا (۴) ، حَيْثِي ظَنَنْتُ أَنَّهُمْ قَمَاتِلِي ، أَوْ بَعْضُهُمْ ( ۲۳۱ )

قَاتِلُ بَعْضِ لَمَدِي ، وَقَدْ قَلَبْتُ هَذَا الْأَمْرَ بَطْنُهُ وَظَهْرُهُ حَتَّى مَنَعَنِي النَّوْمَ ، فَمَا وَجَدْتَنِي يَسِيرًا إِلَّا قِتَالَهُمْ أَوْ الْجُحُودَ بِمَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ ، وَمَوَاتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوَاتَاتِ الْآخِرَةِ .

in Persian

در مساله بيعت

وصف روز بيعت مردم همانند شتران تشنه ای که به آب نزدیک شده، و ساریان رهاشان کرده، و عقال (پای بند) از آنها گرفته، بر من هجوم آوردند و به یکدیگر پهلو می زدند، فشار می آوردند، چنان که گمان کردم مرا خواهند کشت، یا بعضی به وسیله بعض دیگر می میرند و پایمال می گردند. پس از بيعت عمومی مردم، مسئله جنگ با معاویه را ارزیابی کردم، همه جهات آن را سنجیدم تا آن که مانع خواب من شد، دیدم چاره ای جز یکی از این دو راه ندارم. یا با آنان مبارزه کنم، و یا آنچه را که محمد (ص) آورده، انکار نمایم، پس به این نتیجه رسیدم که، تن به جنگ دادن آسانتر از تن به کیفر پروردگار دادن است، و از دست دادن دنیا آسانتر از رها کردن آخرت است.

SERMON ۵۵

in English

When Amir al-mu'minin's men showed impatience on his delay in giving them permission to fight in Siffin he said

Well as for your idea whether this (delay) is due to my unwillingness for death then by Allah I do not care whether I proceed towards death or death advances towards me. As for your impression that it may be due to my misgivings about the people of Syria (ash-Sham) well by Allah I did not put off war even for a day except in the hope that some group may join me find guidance through me and see my light with their weak eyes. This is dearer to me than to kill them in the state of their misguidance although they would be bearing their own sins

### in Arabic

[ ۵۵ ] ومن كلام له عليه السلام

وقد استبطأ أصحابه إذنه لهم في القتال بصفين

أَمَّا قَوْلُكُمْ: أَكْمَلَ ذَلِكْ كَرَاهِيَةَ الْمَوْتِ؟ فَوَاللَّهِ مَا أَبَالِي دَخَلْتُ إِلَى الْمَوْتِ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ. وَأَمَّا قَوْلُكُمْ: شَكَّأ فِي أَهْلِ الشَّامِ! فَوَاللَّهِ مَا دَفَعْتُ الْحَرْبَ يَوْمًا إِلَّا وَأَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي، وَتَعُشُّوْا (۱) إِلَيَّ ضَوْئِي، وَذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالِهَا، وَإِنْ كَانَتْ تَبُوءُ (۲) بِإِثْمِهَا.

### in Persian

درباره تاخیر جنگ

توضیحاتی پیرامون جنگ صفین اینکه می گویند، خویشتن داری از ترس مرگ است، به خدا سوگند! باکی ندارم که من به سوی مرگ روم یا مرگ به سوی من آید، و اگر تصور می کنید در جنگ با شامیان تردید دارم، به خدا سوگند! هر روزی که جنگ را به تاخیر می اندازم برای آن است که آرزو دارم عده ای از آنها به ما ملحق شوند و هدایت گردند. و در لابلای تاریکیها، نور مرا نگریسته به سوی من بشتابند، که این برای من از کشتار آنان در راه گمراهی بهتر است، گرچه در این صورت نیز به جرم گناهانشان گرفتار می گردند.

## About steadiness in the battle-field

In the company of the Prophet of Allah we used to fight our parents sons brothers and uncles and this continued us in our faith in submission in our following the right path in .endurance over the pangs of pain and in our fight against the enemy

A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over .his adversary and sometime the enemy's man got over ours

When Allah had observed our truth He sent ignominy to our foe and sent His succour to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life if we had also behaved like you no pillar of (our) religion could have been raised nor the tree of faith could have borne leaves. By Allah certainly you will (now milk our blood (instead of milk) and eventually you will face shame. (١)

## in Arabic

[ ٥٦ ] ومن كلام له عليه السلام

يصف أصحاب رسول الله وذلك يوم صفين حين أمر الناس بالصلح

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، نَقْتُلُ آبَاءَنَا وَأَبْنَاؤَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا، مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَتَشَلِيمًا، وَمُضِيًّا عَلَى اللَّقْمِ (١)، وَصَبْرًا عَلَى مَضَضِ اللَّأَلَمِ (٢)، وَجِدًّا عَلَى جِهَادِ الْعِدُوِّ، وَلَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ (٣) الْفَحْلَيْنِ، يَتَخَالَسَانِ أَنْفُسَهُمَا (٤) : أَيُّهُمَا يَسْقَى صَاحِبَهُ كَأْسَ الْمُنُونِ، فَمَرَّةً لَنَا مِنْ عِيدُونَا، وَمَرَّةً لِعِيدُونَا مِنَّا، فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بَعْدُونَا الْكَبْتَ (٥)، وَأَنْزَلَ عَلَيْنَا النَّصْرَ، حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ (٦) وَمَتَّبِعُونَا أَوْطَانَهُ، وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ، مَا قَامَ لِلدِّينِ عَمُودٌ، وَلَا اخْضَرَ لِلإِيمَانِ عُودٌ. وَأَيُّمُ اللَّهُ لَتَحْتَلِبُنَّهَا دَمًا (٧)، وَلَتَشْبَعُنَّهَا نَدْمًا!

در وصف اصحاب رسول

یاد مبارزات دوران پیامبر (ص) در صفین در رکاب پیامبر خدا (ص) بودیم و با پدران و فرزندان و برادران و عموهای خود جنگ می کردیم، که این مبارزه بر ایمان و تسلیم ما می افزود، و ما را در جاده وسیع حق و صبر و بردباری برابر ناگواریهها و جهاد و کوشش برابر دشمن، ثابت قدم می ساخت. گاهی یک نفر از ما و دیگری از دشمنان ما، مانند دو پهلوان نبرد می کردند، و هر کدام می خواست کار دیگری را بسازد و جام مرگ را به دیگری بنوشاند، گاهی ما بر دشمن پیروز می شدیم و زمانی دشمن بر ما غلبه می کرد. پس آنگاه که خدا، راستی و اخلاص ما را دید، خواری و ذلت را بر دشمنان ما نازل و پیروزی را به ما عنایت فرمود، تا آنجا که اسلام استحکام یافته فراگیر شد و در سرزمینهای پهناوری نفوذ کرد، به جانم سوگند! اگر ما در مبارزه مثل شما بودیم هرگز پایه ای برای دین استوار نمی ماند، و شاخه ای از درخت ایمان سبز نمی گردید، به خدا سوگند! شما هم اکنون از سینه شتر خون می دوشید و سرانجامی جز پشیمانی ندارید

SERMON ۵۷

in English

Amir al-mu'minin said to his companions about Mu'awiyah

Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him. He would command you to abuse me and to renounce me. As for abusing you do abuse me because that would mean purification for me and salvation for you. As regards renunciation you should not renounce me because I have been born on the natural religion (Islam) and was (foremost in accepting it as well as in Hijrah ( migrating from Mecca to Medina). (۱)

[ ۵۷ ] ومن كلام له عليه السلام

فی صفة رجل مذموم، ثم فی فضله هو علیه السلام

أَمَّا إِنَّهُ سَيَظْهَرُ ( ۱ ) عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ ( ۲ ) ، مُنْدَحِقُ الْبَطْنِ ( ۳ ) ، يَأْكُلُ مَا يَجِدُ، وَيَطْلُبُ مَا لَا يَجِدُ، فَاقْتُلُوهُ، وَلَنْ تَقْتُلُوهُ! أَلَا- وَإِنَّهُ سَيَأْمُرُكُمْ بِسَبِيٍّ وَالْبِرَاءَةِ مِنِّي؛ فَأَمَّا السَّبُّ فَسَيُبُونِي، فَأِنَّهُ لِي زَكَاةٌ، وَلَكُمْ نَجَاةٌ؛ وَأَمَّا الْبِرَاءَةُ فَلَا تَتَّبِرُوا مِنِّي، فَإِنِّي وَرَدْتُ عَلَى الْفِطْرَةِ، وَسَبَقْتُ إِلَى الْإِيمَانِ وَالْهَجْرَةِ. قال الشريف: قوله عليه السلام: «ولا بقى منك آبر» يُروى على ثلاثة أوجه: أحدها أن يكون كما ذكرناه: «آبر» بالراء، من قولهم للذى يأبر النخل - أى: يصلحه - ويروى: «آثر»، وهو الذى يأثر الحديث ويرويه، أى يحكيه، وهو أصح الوجوه عندى، كأنه عليه السلام قال: لا بقى منكم مُخبر! ويروى: «آبز» - بالزاي معجمه - وهو: الواثب، والهالك أيضاً يقال له: آبز.

### in Persian

به یاران خود

خبر از سلطه ستمگری بی باک آگاه باشید! پس از من مردی با گلوی گشاده و شکمی بزرگ بر شما مسلط خواهد شد، که هر چه بیابد می خورد، و تلاش می کند آنچه ندارد به دست آورد، او را بکشید! ولی هرگز نمی توانید او را بکشید. آگاه باشید! به زودی معاویه شما را به بیزاری و بدگویی من وادار می کند، بدگویی را به هنگام اجبار دشمن اجازه می دهم که مایه بلندی درجات من و نجات شماست، اما هرگز در دل از من بیزاری نجوید که من بر فطرت توحید تولد یافته ام و در ایمان و هجرت از همه پیش قدم بوده ام.

### Footnote

(۱) When Muhammad ibn Abi Bakr had been killed Mu'awiyah sent 'Abdullah ibn 'Amir al-Hadrami to Basrah to exhort the people of Basrah for avenging 'Uthman's blood because the natural inclination of most of the inhabitants of Basrah and particularly of Banu Tamim was towards 'Uthman. Consequently he stayed with Banu Tamim. This was the time when 'Abdullah ibn 'Abbis the governor of Basrah had gone to Kufah for condolence about Muhammad ibn Abi Bakr leaving Ziyad ibn 'Ubayd (Abih) as his substitute.

When the atmosphere in Basrah began to deteriorate ziyad informed Amir al-mu'minin of all the facts. Amir al-mu'minin tried to get Banu Tamim of Kufah ready but they kept complete silence and gave no reply. When Amir al-mu'minin saw this weakness and shamelessness on their part he gave this speech namely that "During the days of the Prophet we did not see whether those killed at our hands were our kith and kin but whoever collided with Right we were prepared to collide with him. If we too had acted carelessly or been guilty of inaction like you then neither religion could have taken root nor could Islam prosper." The result of this shaking was that A'yan ibn Dabi'ah al-Mujashi'i prepared himself but on reaching Basrah he was killed by the swords of the enemy. Thereafter Amir al-mu'minin sent off Jariyah ibn Qudamah as-Sa'di with fifty men of Bani Tamim. First he tried his best to canvass his own tribe but instead of following the right path they stooped down to abusing and fighting. Then Jariyah called Ziyad and the tribe of Azd for his help. Soon on their arrival ('Abdullah) Ibn al-Hadrami also came out with his men. Swords were used from both sides for some time but eventually Ibn al-Hadrami fled away with seventy persons and took refuge in the house of Sabil as-Sa'di. When Jariyah saw no other way he got this house set on fire. When fire rose into flames they came out in search of safety but could not succeed in running away. Some of them were crushed to death .under the wall while others were killed

About the person to whom Amir al-mu'minin has alluded in this sermon some (۲) people hold that he is Ziyad ibn Abih; some hold that he is al-Hajjaj ibn Yusuf ath-Thaqafi and some hold that he is Mughirah ibn Shu'bah. But most of the commentators have held him to be Mu'awiyah and this is correct because the qualities that Amir al-mu'minin has described prove true fully on him alone. Thus Ibn Abi'l-Hadid has written about the gluttonous quality of Mu'awiyah that once the prophet sent for him and he was informed that Mu'awiyah was busy eating. Then a second and third time a man was sent to call him but he brought the same news. Thereupon the Prophet said "May Allah never satisfy his belly." The effect of this curse was that when he felt tired of eating he would say "Take away for by Allah I am not satiated but I am tired and disgusted." Similarly his abusing Amir al-mu'minin and ordering his officers for it are such accepted facts of history about which there is no scope of denying. In this connection such words were used on the pulpit that even Allah and the Prophet were hit by them. Thus Umm al-mu'minin Umm Salamah wrote to Mu'awiyah "Certainly you people abuse Allah and the Prophet and this is like this that you hurl abuses on 'Ali and those who love him while I do stand witness that Allah (and the Prophet did love him." (al-'Iqd al-Farid Vol. ۳ p. ۱۳۱)

Thanks to 'Umar ibn 'Abdil-'Aziz who put a stop to it and introduced the following  
:verse in place of abuse in the sermons



Verily Allah enjoineth justice and benevolence (to others) and giving unto the kindred and forbidden lewdness and evil and rebellion; He exhorteth you that ye may take (heed (Qur'an ١٦:٩٠

In this sermon Amir al-mu'minin has ordered his killing on the basis of the Prophet's order that "When you (O' Muslims) see Mu'awiyah on my pulpit kill him." (Kitab Siffin pp. ٢٤٣ ٢٤٨; Sharh of Ibn Abi'l-Hadid Vol. ١ p.٣٤٨; Ta'rikh Baghdad Vol. ١٢ p. ١٨١; Mizan (al-I'tidal Vol. ٢ p. ١٢٨; Tahdhib at-tahdhib Vol. ٢ p. ٤٢٨; Vol. ٥ p. ١١٠; Vol. ٧ p. ٣٢٤

## SERMON ٥٨

### in English

:Addressing the Kharijites Amir al-mu'minin said

Storm may overtake you while there may be none to prick you (for reforms). Shall I be witness to my becoming heretic after acceptance of Faith and fighting in the company of the Prophet?! "In that case I shall be misguided and I shall not be on the right path." (Qur'an ٦:٥٦). So you should return to your evil places and get back on the traces of your heels. Beware! Certainly you will meet after me overwhelming disgrace and sharp sword and tradition that will be adopted by the oppressors as a norm towards (you. (١

### in Arabic

[ ٥٨ ] ومن كلامه عليه السلام

كَلِمَ بِهِ الْخَوَارِجُ حِينَ اعْتَرَلُوا الْحُكُومَةَ وَتَنَادَوْا: أَنْ لَا حَكْمَ إِلَّا لِلَّهِ

صَابَكُمْ حَاصِبٌ (١) ، وَلَا بَقِيَ مِنْكُمْ آثَرٌ (٢) ، أَبْعَدَ إِيمَانِي بِاللَّهِ وَجِهَادِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْهَدُ عَلَى نَفْسِي بِالْكَفْرِ! لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! فَأَوْبُوا شَرَّ مَا ب (٣) ، وَارْجِعُوا عَلَى أَثَرِ الْأَعْقَابِ (٤) ، أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا، وَسَيْفًا قَاطِعًا، وَأَثَرَهُ (٥) يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً.

## با خوارج

خبر از آینده شوم خوارج سنگ حوادث و بلا بر شما بیارد، چنانکه اثری از شما باقی نگذارد. آیا پس از ایمان من به خدا، و جهاد کردن من در رکاب رسول خدا (ص) به کفر خویش گواهی دهم؟ اگر چنین کنم گمراه شده و از هدایت شدگان نخواهم بود. پس به بدترین جایگاه رهسپار شوید، و به راه گذشتگان باز گردید، آگاه باشید! به زودی پس از من، به خواری و ذلت گرفتار می شوید و شمشیر برنده بر شما مسلط می گردد، و به استبدادی دچار خواهید شد که برای دیگر ستمگران راه و رسم حکومت قرار خواهد گرفت. کلمه (آثر) در نقل دیگری (آبر) آمده، به معنای اصلاح کننده، و آثر یعنی خبردهنده، یعنی خبردهنده ای از شما باقی نمی ماند یا کسی باقی نمی ماند که درختان خرمای شما را اصلاح کند (یا برالنخل)

## Footnote

(۱). History corroborates that after Amir al-mu'minin the Kharijites had to face all sorts of ignominy and disgrace and wherever they raised their heads for creating trouble they were met with swords and spears. Thus Ziyad ibn Abih 'Ubaydullah ibn Ziyad al-Hajjaj ibn Yusuf Mus'ab ibn az-Zubayr and al-Muhallab ibn Abi Sufrah left no stone unturned in annihilating them from the surface of the globe particularly al-Muhallab chased them for nineteen years routed them thoroughly and rested only after completing their destruction

At-Tabari writes that when ten thousand Kharijites collected in Silla wa sillibra (the name of a mountain in Ahwaz) then al-Muhallab faced them so steadfastly that he killed seven thousand Kharijites while the remaining three thousand fled towards Kirman for life. But when the Governor of Persia noticed their rebellious activities he surrounded them in Sabur and killed a good number of them then and there. Those remained again fled to Isfahan and Kirman. From there they again formed a contingent and advanced towards Kufah via Basrah. Al-Harith ibn Abi Rabi'ah al-Makhzumi and 'Abd ar-Rahman ibn Mikhnaf al-Azdi stood up with six thousand combatants to stop their advance and turned them out of Iraq's boundaries. In this way successive encounters completely trampled their military power and turning them out of cities compelled them to roam about in the deserts. Afterwards also when they rose in the form of groups they were crushed. (at-Ta'rikh Vol. ۲ pp. ۵۸۰-۵۹۱); Ibn



As-Sayyid ar-Radi says: In the words "wala baqiyah minkum abirun" used by Amir al-mu'minin the "abir" has been related with "ba" and "ra" and it has been taken from the Arab saying "rajulun abirun" which means the man who prunes the date-palm trees and improves them. In one version the word is "athir" and its meaning is "relator of good news." In my view this is more appropriate as though Amir al-mu'minin intends to say that there should remain none to carry news. In one version the word appears as "abiz" with "za" which means one who leaps. One who dies is also called "abiz".

## SERMON ٥٩

### in English

When Amir al-mu'minin showed his intention to fight the Kharijites he was told that they had crossed the bridge of Nahrawan and gone over to the other side. Amir al-mu'minin said

Their falling place is on this side of the river. By Allah not even ten of them will survive (while from your side not even ten will be killed. (١)

As-Sayyid ar-Radi says: In this sermon "nutfah" implies the River Euphrates and for water this is the nicest expression even though water may be much

### in Arabic

[ ٥٩ ] وقال عليه السلام

لَمَّا عَزَمَ عَلَى حَرْبِ الْخَوَارِجِ وَقِيلَ لَهُ:

إِنَّ الْقَوْمَ قَدْ عَبَرُوا جِسْرَ النَّهْرَوَانِ!

مَصَارِعُهُمْ دُونَ النَّطْفَةِ، وَاللَّهِ لَا يُقْلِتُ مِنْهُمْ عَشْرَةَ، وَلَا يَهْلِكُ مِنْكُمْ عَشْرَةَ.

قال الشريف: يعنى بالنطفه ماء النهر، وهى أفصح كناية عن الماء وإن كان كثيراً جداً، وقد أشرنا إلى ذلك فيما تقدم عند مضي ما أشبهه.



درباره خوارج

(به هنگام حرکت برای جنگ با خوارج شخصی گفت، خوارج از پل نهر روان عبور کردند امام فرمود) خبر از قتلگاه خوارج قتلگاه خوارج این سوی نهر است، به خدا سوگند از آنها جز ده نفر باقی نمی ماند، و از شما نیز ده نفر کشته نخواهد شد. (منظور امام از (نطفه) آب نهر است که از فصیحترین کنایه در رابطه با آب هر چند زیاد و فراوان باشد)

### Footnote

This prophecy cannot be attributed to wit and farsightedness because farsighted .(۱) eyes may forecast victory or defeat and preconceive the outcome of war but to tell about the correct figures of the killed on either side is beyond their capacity. This can be done only by one who can unveil the unknown future and see the coming scene with his eyes and who sees the sketches yet to appear on the page of the future with the help of the light of knowledge possessed by him as Imam. Consequently events occurred just according to what this inheritor of the Prophet's knowledge had said and from among the Kharijites all except nine persons were killed. Two of them fled away to 'Uman two to Sijistan two to Kirman and two to al-Jazirah while one escaped .to Tall Mawzan. Of Amir al-mu'minin's party only eight men fell as martyrs

### SERMON ۶۰

### in English

:When Amir al-mu'minin was told that the Kharijites had been totally killed he said

By Allah no not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them he would be cut down till the last (of them would turn thieves and robbers. (۱)

[ ٦٠ ] وقال عليه السلام

لَمَّا قَتَلَ الْخَوَارِجُ فَقِيلَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلَكَ الْقَوْمُ بِأَجْمَعِهِمْ!

كَلَّاءَ - وَاللَّهِ، إِنَّهُمْ نَطَفٌ فِي أَصْيَالِ الرِّجَالِ، وَقَرَارَاتِ النِّسَاءِ (١)، كَلَّمَا نَجَمَ مِنْهُمْ قَرْنٌ قُطِعَ (٢)، حَيْثُ يُكُونُ آخِرُهُمْ لُصُوصًا سَلَّابِينَ.

in Persian

خبر دادن از پایان کار خوارج

نه، سوگند به خدا هرگز! آنها نطفه هایی در پشت پدران و رحم مادران وجود خواهند داشت، هرگاه که شاخی از آنان سر برآورد قطع می گردد تا اینکه آخرینشان به راهزنی و دزدی تن درمی دهند.

Footnote

This prophecy of Amir al-mu'minin also proved true word by word. Every chief of (١) Kharijites who rose was put to sword. A few of their chiefs who were badly put to death are mentioned here

Nafi' ibn Azraq al-Hanafi: the largest group of the Kharijites namely al-Azariqah is (١) named after him. He was killed by Salamah al-Bahili during encounter with the army of Muslim ibn 'Ubays

Najdah ibn 'Amir: the an-Najadat al-'Adhiriyyah sect of Kharijites is named after (٢) him. Abu Fudayk al-Khariji got him killed

Abdullah ibn Ibad at-Tamimi: the sect Ibadite (Ibadiyyah) is named after him. He (٣) was killed during encounter with 'Abdullah ibn Muhammad ibn 'Atiyyah

Abu Bayhas Haysam ibn Jabir ad-Duba'i: the sect of al-Bayhasiyyah is named after (٤) him. 'Uthman ibn Hayyan al-Murri the governor of Medina got his hands and feet severed and then killed him

Urwah ibn Udayyah at-Tamimi: Ziyad ibn Abih killed him during the reign of ' (٥  
.Mu'awiyah

p: ٢٧٠



Qatari ibn al-Fuja'h al-Mazini at-Tamimi: when he encountered the army of Sufyan (٤٠٠)  
.ibn al-Abrad al-Kalbi in Tabarastan then Sawrah ibn al-Hurr ad-Darimi killed him

Abu Bilal Mirdas ibn Udayyah at-Tamimi: was killed in encounter with 'Abbas ibn (٤٠١)  
.Akhdar al-Mazini

Shawdhab al-Khariji al-Yashkuri: was killed during encounter with Sa'id ibn 'Amr al- (٤٠٢)  
.Harashi

'Hawtharah ibn Wada' al-Asadi: was killed at the hands of a man of Banu Tayyi (٤٠٣)  
al-Mustawrid ibn 'Ullafah at-Taymi: was killed by Ma'qil ibn Qays ar-Riyahi in the (٤٠٤)  
.reign of Mu'awiyah

.Shabib ibn Yazid ash-Shaybani: died by being drowned in river (٤٠٥)

.Imran ibn al-Harith ar-Rasibi: was killed in the battle of Dulab' (٤٠٦)

Zahhaf at-Ta'i and Qurayb ibn Murrah al-Azdi: were killed in encounter with (٤٠٧- ٤٠٨)  
.Banu Tahiyah

az-Zubayr ibn 'Ali as-Saliti at-Tamimi: was killed in encounter with 'Attab ibn (٤٠٩)  
.Warqa' ar-Riyahi

Ali ibn Bashir ibn al-Mahuz al-Yarbu'i: al-Hajjaj ibn Yusuf ath-Thaqafi got him' (٤١٠)  
.killed

Ubaydullah ibn Bashir: was killed in encounter with al-Muhallab ibn Abi Sufrah in' (٤١١)  
.the battle of Dulab

Abu'l-Wazi' ar-Rasibi: a man in the graveyard of Banu Yashkur felled a wall on him (٤١٢)  
.and killed him

.Abdu Rabbih as-Saghir: was killed in encounter with al-Muhallab ibn Abi Sufrah' (٤١٣)

Al-Walid ibn Tarif ash-Shaybani: was killed in encounter with Yazid ibn Mazyad (٤١٤)  
.ash-Shaybani

Abdullah ibn Yahya al-Kindi al-Mukhtar ibn 'Awf al-Azdi (Abu Hamzah ash-' (٢١-٢٤  
Shari) Abrahah ibn as-Sabbah and Balj ibn 'Uqbah al-Asadi: were killed by 'Abd al-  
Malik ibn 'Atiyyah as-Sa'di in the reign of Marwan ibn Muhammad (the last of the  
.Umayyad caliphs

## in English

:Amir al-mu'minin also said

Do not fight<sup>(١)</sup> the Kharijites after me, because one who seeks right but does not find it, is not like one who seeks wrong and finds it

.as-Sayyid ar-Radi says: Amir al-mu'minin means Mu'awiyah and his men

## in Arabic

[ ٦١ ] وقال عليه السلام

لَا تُقَاتِلُوا الْخَوَارِجَ بَعْدِي، فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ، كَمَنْ طَلَبَ الْبَاطِلَ فَأَذْرَكَهُ. قال الشريف: يعني معاوية وأصحابه.

## in Persian

در باب خوارج

نهی از کشتار خوارج بعد از من با خوارج نبرد نکنید، زیرا کسی که در جستجوی حق بوده و خطا کرد مانند کسی نیست که طالب باطل بوده و آن را یافته است. (منظور امام از گروه دوم معاویه و یاران او هستند)

## in English

:When Amir al-mu'minin was warned of being killed by deceit he said

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

## in Arabic

[ ٦٢ ] ومن كلام له عليه السلام

لَمَّا خُوِّفَ مِنَ الْغِيلَةِ (۱)

وَإِنَّ عَلِيَّ مِّنَ اللَّهِ جُنَّةً (۲) حَصِينَةً، فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَأَسْلَمْتَنِي؛ فَحِينِيذٍ لَا يَطِيشُ السَّهْمُ (۳)، وَلَا يَبْرَأُ الْكَلْمُ (۴).

## in Persian

هشدار به کشته شدن

موضعگیری امام برابر تهدید به قتل و ترور پروردگار برای من پوششی استوار قرار داد که مرا حفظ نماید، هنگامی که عمرم به سرآید، از من دورشده و مرا تسلیم مرگ می کند، که در آن روز نه تیر خطا می رود و نه زخم بهبود می یابد.

p: ۲۷۲

## About the transience of the world

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

## in Arabic

[ ۶۳ ] ومن خطبه له عليه السلام

يحذر من فتنه الدنيا

أَلَا وَإِنَّ الدُّنْيَا دَارٌ لَا يُسِيلَمُ مِنْهَا إِلَّا فِيهَا، وَلَا يُنَجَّى بِشَيْءٍ كَانَ لَهَا، ابْتُلِيَ النَّاسُ بِهَا فِتْنَةً، فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَحُوسِبُوا عَلَيْهِ، وَمَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ؛ فَإِنَّهَا عِنْدَ ذَوِي الْعُقُولِ كَفَيْءِ الظِّلِّ، بَيْنَا تَرَاهُ سَابِعًا (۱) حَيْثَى قَلَصَ (۲) ، وَزَائِدًا حَيْثَى نَقَصَ.

## in Persian

نکوهش دنیا

روش برخورد با دنیا آگاه باشید! دنیا خانه ای است که کسی ایمنی ندارد مگر در آن به جمع آوری توشه آخرت پردازد، و از کارهای دنیایی کسی نجات نمی یابد. مردم به وسیله دنیا آزمایش می شوند، پس هر چیزی از دنیا را برای دنیا به دست آورند از کفشان بیرون می رود، و بر آن محاسبه خواهند شد، و آنچه را در دنیا برای آخرت تهیه کردند به آن خواهند رسید، و با آن خواهند ماند، دنیا در نظر خردمندان چونان سایه ای است که هنوز گسترش نیافته، کوتاه می گردد، و هنوز فزونی نیافته کاهش می یابد.

## About decline and destruction of the world

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

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

So everyone should fear Allah should admonish himself should send forward his repentance and should overpower his desire because his death is hidden from him his desires deceive him and Satan is posted on him and he beautifies for him sin so that he may commit it and prompts him to delay repentance till his desires make him the most negligent. Piety is for the negligent person whose life itself would be a proof .against him and his own days (passed in sin) would lead him to punishment

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

in Arabic

[ ۶۴ ] ومن خطبه له عليه السلام

فی المبادره إلى صالح الاعمال

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ، وَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ (۱) ، وَابْتَاعُوا (۲) مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ، وَتَرَحَّلُوا (۳) فَقَدْ جَدَّ بِكُمْ (۴) ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُمْ (۵) ، وَكُونُوا قَوْمًا صَاحِبِينَ بِهَمِّ فَاتَّبِعُوا، وَعَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ بَدَارٍ فَاسْتَبَدُّوا؛ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثًا، وَلَمْ يَتْرُكْكُمْ سُدًى (۶) ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّةِ أَوْ النَّارِ إِلَّا الْمَوْتُ أَنْ يَنْزِلَ بِهِ. وَإِنَّ غَايَةَ تَنْقِصِهَا اللَّحْظَةُ، وَتَهْدِيمِهَا السَّاعَةُ، لِحَدِيرَةٍ بِقَصِيرِ الْمُدَّةِ، وَإِنَّ غَائِبًا يَحْدُوهُ (۷) الْجَدِيدَانِ: اللَّيْلُ وَالنَّهَارُ، لِحَرِيٍّ (۸) بِسُرْعَةِ الْأَوْبَةِ (۹) ، وَإِنَّ قَادِمًا يَقْدُمُ بِالْفَوْزِ أَوِ الشَّقْوَةِ لِمُسْتَحِقٍّ لِأَفْضَلِ الْعِدَّةِ، فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا، مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ (۱۰) غَدًا. فَاتَّقَى عَبْدٌ رَبَّهُ، نَصَحَ نَفْسَهُ، قَدَّمَ تَوْبَتَهُ، غَلَبَ شَهْوَتَهُ، فَإِنَّ أَجَلَهِ مَسِيئُورٌ عَنْهُ، وَأَمَلَهُ خَادِعٌ لَهُ، وَالشَّيْطَانُ مُوَكَّلٌ بِهِ، يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيُرْكَبَهَا، وَيُمْنِيهِ التَّوْبَةَ لِيُسَوِّفَهَا (۱۱) ، إِذَا هَجَمَتْ مَبِيئَتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا. فَيَا لَهَا حَسِيرَةً عَلَى كُلِّ ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً، وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى الشَّقْوَةِ! نَسَأَلُ اللَّهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَتُهُ (۱۲) ، وَلَا تَقْصُرُ بِهِ عَنْ طَاعَةِ رَبِّهِ غَايَةً، وَلَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةً وَلَا كَابَةً.

in Persian

تشویق به عمل صالح

شفاقتن به سوی اعمال پسندیده ای بندگان خدا! از خدا بپرهیزید. و با اعمال نیکو به استقبال اجل بروید، با چیزها فانی شدنی دنیا آنچه که جاویدان می ماند خریداری کنید. از دنیا کوچ کنید که برای کوچ دادنتان تلاش می کنند، آماده مرگ باشید که بر شما سایه افکنده است، چون مردمی باشید که بر آنها بانگ زدند و بیدار شدند، و دانستند دنیا خانه جاویدان نیست و آن را با آخرت مبادله کردند. خدای سبحان شما را بیهوده نیافرید، و بحال خود وانگذاشت، میان شما تا بهشت یا دوزخ، فاصله اندکی جز رسیدن مرگ نیست. زندگی کوتاهی که گذشتن لحظه ها از آن می کاهد، و مرگ آن را نابود می کند، سزاوار است که کوتاه مدت باشد، زندگی که شب و روز آن را به پیش می راند بزودی پایان خواهد گرفت، مسافری که سعادت یا شقاوت همراه می برد باید بهترین توشه را با خود بردارد، از این خانه دنیا زاد و توشه بردارید که فردای رستاخیز نگهبانتان باشد. بنده خدا باید از پروردگار خود بپرهیزد، خود را پند دهد و توبه را پیش فرستد، و بر شهوات غلبه کند، زیرا زمان مرگ پنهان، و آرزوها فریبنده اند، و شیطان، همواره با اوست و گناهان را زینت و جلوه می دهد تا بر او تسلط یابد، انسان را در انتظار توبه نگه می دارد که آن را تاخیر اندازد، و تا زمان فرا رسیدن مرگ از آن غفلت نماید. وای بر غفلت زده

ای که عمرش بر ضد او گواهی دهد، و روزگار او را به شقاوت و پستی کشاند، از خدا می خواهیم که ما و شما را برابر نعمتها مغرور نسازد، و هیچ چیزی ما را از اطاعت پروردگار باز ندارد، که پس از فرا رسیدن مرگ دچار پشیمانی و اندوه نگرداند.

p: ۲۷۵



## About Allah's attributes

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

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

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

[ ۶۵ ] و من خطبه له عليه السلام

و فيها مباحث لطيفه من العلم الالهى

الْحَمِيدُ لِلَّهِ الَّذِي لَمْ تَسْبِقْ لَهُ حِيَالٌ حَالًا، فَيَكُونُ أَوْلَا قَبْلَ أَنْ يَكُونَ آخِرًا، وَيَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا. كُلُّ مُسَمًّى بِالْوَحْدِ غَيْرُهُ قَلِيلٌ، وَكُلُّ عَزِيزٍ غَيْرُهُ ذَلِيلٌ، وَكُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ، وَكُلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ، وَكُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ، وَكُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ وَيَعْجِزُ، وَكُلُّ سَمِيعٍ غَيْرُهُ يَصْمُ (۱) عَنْ لَطِيفِ الْأَصْوَاتِ، وَيَصْتَمُّهُ كَبِيرُهَا، وَيَذْهَبُ عَنْهُ مَا بَعْدَ مِنْهَا، وَكُلُّ بَصِيرٍ غَيْرُهُ يَعْمَى عَنْ خَفِيِّ الْمَالُوتَانِ وَاللَّطِيفِ الْأَجْسَامِ، وَكُلُّ ظَاهِرٍ غَيْرُهُ غَيْرُ بَاطِنٍ، وَكُلُّ بَاطِنٍ غَيْرُهُ غَيْرُ ظَاهِرٍ. لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ، وَلَا تَخَوْفٍ مِنْ عَوَاقِبِ زَمَانٍ، وَلَا اسْتِعَانَهُ عَلَى نَدِّ (۲) مَثَاوِرِ (۳)، وَلَا شَرِيكَ مَكَاثِرِ (۴)، وَلَا ضِدًّا مَنَافِرِ (۵)؛ وَلَكِنْ خَلَائِقُ مَرْبُوبُونَ (۶)، وَعِبَادٌ دَاخِرُونَ (۷)، لَمْ يَخْلُقْ فِي الْأَشْيَاءِ فَيُقَال: هُوَ فِيهَا كَائِنٌ، وَلَمْ يَنَأ (۸) عَنْهَا فَيُقَال: هُوَ مِنْهَا بَائِنٌ (۹). لَمْ يُوَدِّهِ (۱۰) خَلْقٌ مَا ابْتَدَأَ، وَلَا تَدْبِيرٌ مَا ذَرَأَ (۱۱)، وَلَا وَقَفَ بِهِ عَجْرٌ عَمَّا خَلَقَ، وَلَا وَلَجَتْ (۱۲) عَلَيْهِ شُبُهَةٌ فِيمَا قَضَى وَقَدَّرَ، بَلْ قَضَاءٌ مُتَمَّنٌّ، وَعِلْمٌ مُحْكَمٌ، وَأَمْرٌ مُبْتَرَمٌ (۱۳). الْمَأْمُولُ مَعَ النَّقْمِ، الْمَرْهُوبُ مَعَ النَّعْمِ!

in Persian

در علم الهی

ستایش خداوندی را سزاست که هیچ صفتی بر صفت دیگرش پیشی نگرفته تا بتوان گفت: پیش از آنکه آخر باشد اول است و قبل از آنکه باطن باشد ظاهر است. هر واحد و تنهایی جز او، اندک است، هر عزیزی جز او ذلیل، و هر نیرومندی جز او ضعیف و ناتوان است، هر مالکی جز او بنده، و هر عالمی جز او دانش آموز است، هر قدرتمندی جز او، گاهی توانا و زمانی ناتوان است، هر شنونده ای جز خدا در شنیدن صداهای ضعیف کر و برابر صداهای قوی، ناتوان است و آوازهای دور را نمی شنود. هر بیننده ای جز خدا، از مشاهده رنگهای ناپیدا و اجسام بسیار کوچک ناتوان است، هر ظاهری غیر از او پنهان، و هر پنهانی جز او آشکار است. مخلوقات را برای تقویت فرمانروایی، و یا برای ترس از آینده، یا یاری گرفتن در مبارزه با همتای خود، و یا برای فخر و مباهات شریکان، و یا ستیزه جویی مخالفان نیافریده است، بلکه همه، آفریده های او هستند و در سایه پرورش او، بندگانی فروتن و فرمانبردارند. خدا در چیزی قرار نگرفته تا بتوان گفت در آن جاست، و دور از پدیده ها نیست تا بتوان گفت از آنها جداست. آفرینش موجودات او را در آغاز ناتوان نساخته، و از تدبیر پدیده های آفریده شده باز نمانده است، نه به خاطر آنچه آفریده قدرتش پایان گرفته و نه در آنچه فرمان داد و مقدر ساخت دچار تردید شد. بلکه فرمانش استوار، و علم او مستحکم، و کارش بی تزلزل است، خدایی که به هنگام بلا و سختی به او امیدوار، و در نعمتها از او بیمناکند.

In some of the days of Siffin Amir al-mu'minin said to his followers about ways of fighting

O' crowd of Muslims! Make fear of Allah the routine of your life. Cover yourselves with peace of mind and clinch your teeth because this makes the sword slip off from the skull. Complete your armour and shake your swords in their sheathes before showing them out. Have your eyes on the enemy. Use your spears on both sides and strike (the enemy) with swords. Keep in mind that you are before Allah and in the company of the Prophet's cousin. Repeat your attacks and feel ashamed of running away because it is a shame for posterity and (cause of awarding you) fire on the Day of Judgement. Give your lives (to Allah) willingly and walk towards death with ease. Beware of this great majority and the pitched tent and aim at its centre because Satan is hiding in its corner. He has extended his hand for assault and has kept back his foot for running away. Keep one enduring till the light of Truth dawns upon you

While ye have the upper hand and Allah is with you and never will He depreciate your (deeds. (Qur'an ٤٧:٣٥

[ ٦٦ ] ومن كلام له عليه السلام

فى تعليم الحرب والمقاتله

والمشهور أنه قاله لأصحابه ليله الهرير أو أول اللقاء بصفين

مَعَاشِرَ الْمُسْلِمِينَ: اسْتَشْعِرُوا الْخَشْيَةَ (١) ، وَتَجَلَّبَبُوا (٢) السَّكِينَةَ ، وَعَضُّوا عَلَى النَّوَاجِدِ (٣) ، فَإِنَّهُ أَنْبَى (٤) لِلسُّيُوفِ عَنِ الْهَامِ (٥) .  
وَأَكْمَلُوا اللَّامَةَ (٦) ، وَقَلِّقُوا (٧) السُّيُوفَ فِي أَعْمَادِهَا (٨) قَبْلَ سَلِّهَا . وَالْحَظُّوا الْخَزَرَ (٩) ، وَأَطْعَمُوا الشَّرَرَ (١٠) ، وَنَافِحُوا بِالطُّبَا  
(١١) ، وَصَلُّوا السُّيُوفَ بِالْخَطَا (١٢) ، وَاعْلَمُوا أَنَّكُمْ بَعَيْنِ اللَّهِ ، وَمَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ . فَعَاوِدُوا الْكُرَّ ، وَاسْتَيْخِيُوا مِنَ الْفَرِّ (١٣) ، فَإِنَّهُ  
عَارٌ فِي الْأَعْقَابِ (١٤) ، وَنَارٌ يَوْمَ الْحِسَابِ ، وَطَبِئُوا عَنْ أَنْفُسِكُمْ نَفْسًا ، وَامشُوا إِلَى الْمَوْتِ مَشْيًا سُجْحًا (١٥) ، وَعَلَيْكُمْ بِهَذَا السَّوَادِ  
الْمَاعْظَمِ ، وَالرَّوَاقِ الْمُطَنَّبِ (١٦) ، فَاضْرِبُوا تَبَجَّهُ (١٧) ، فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ (١٨) ، قَدْ قَدَّمَ لِلْوُتْبَةِ يَدًا ، وَأَخَّرَ لِلنُّكُوصِ

رِجَالًا؛ فَصَمَدًا صَمَدًا! (١٩) حَتَّىٰ يَنْجِلِي لَكُمْ عَمُودَ الْحَقِّ (وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَالَكُمْ) (٢٠)

p: ٢٧٨

## در آداب جنگ

ای گروه مسلمانان، لباس زیرین را ترس خدا، و لباس رویین را آرامش و خونسردی قرار دهید، دندانها را برهم بفشارید تا مقاومت شما برابر ضربات شمشیر دشمن بیشتر گردد، زره نبرد را کامل کنید، پیش از آنکه شمشیر را از غلاف بیرون کشید چند بار تکان دهید، با گوشه چشم به دشمن بنگرید و ضربت را از چپ و راست فرود آورید، و با تیزی شمشیر بزنید، و با گام برداشتن به پیش، شمشیر را به دشمن برسانید، و بدانید که در پیش روی خدا و پسر عموی پیغمبر (ص) قرار دارید. پی در پی حمله کنید و از فرار شرم دارید، زیرا فرار در جنگ، لکه ننگی برای نسلهای آینده و مایه آتش روز قیامت است، از شهادت خرسند باشید و به آسانی از آن استقبال کنید. به آن گروه فراوان اطراف خیمه پر زرق و برق و طناب در هم افکنده (فرماندهی معاویه) به سختی حمله کنید، و به قلب آنها هجوم برید که شیطان در کنار آن پنهان شده، دستی برای حمله در پیش، و پایی برای فرار آماده دارد. مقاومت کنید تا ستون حق بر شما آشکار گردد. شما برترید، خدا با شماست، و از پاداش اعمالتان نمی کاهد.

## SERMON ۶۷

## in English

When after the death of the Prophet news reached Amir al-mu'minin about the happening in Saqifah of Bani Sa'idah (۱) he enquired what the ansar said. People said that they were asking for one chief from among them and one from the others Amir al-mu'minin said

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

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

:Amir al-mu'minin said

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

:Then he said

"?What did the Quraysh plead"

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

:Then Amir al-mu'minin said

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

**in Arabic**

[ ٦٧ ] ومن كلام له عليه السلام

قالوا: لَمَا انتهت إلى أمير المؤمنين عليه السلام أنباء السقيفة (١) بعد وفاة رسول الله صلى الله عليه وآله، قال عليه السلام: ما قالت الانصار؟ قالوا: قالت: منا أمير ومنكم أمير، قال عليه السلام:

فَهَلَّا اِخْتَجَجْتُمْ عَلَيْهِمْ: بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَّى بِأَنْ يُحْسَنَ إِلَيَّ مُحْسِنِهِمْ، وَيَتَجَاوَزَ عَنْ مُسِيئِهِمْ؟

قالوا: وما في هذا من الحجج عليهم؟

فقال عليه السلام:

لَوْ كَانَتْ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ.

ثم قال: عليه السلام:

فَمَاذَا قَالَتْ قُرَيْشٌ؟ قالوا: احتجت بأنها شجرة الرسول صلى الله عليه وآله. فقال عليه السلام: اِخْتَجُّوا بِالشَّجَرَةِ، وَأَضَاعُوا الثَّمَرَةَ.

**in Persian**

در معنی انصار

رد استدلال انصار و قریش نسبت به امامت در سقیفه چرا با آنها به این آیه قرآن استدلال نکردید که پیامبر (ص) درباره انصار سفارش فرمود: با نیکان آنها به نیکی رفتار کنید و از بدکاران آنها درگذرید! پرسیدند چگونه این حدیث انصار را از زمامداری دور می کند؟ پاسخ داد: اگر زمامداری و حکومت در آنان بود، سفارش کردن درباره آنها معنایی نداشت (سپس پرسید، قریش در سقیفه چه گفتند؟ جواب دادند: قریش می گفتند ما از درخت رسالتیم، امام (ع) فرمود) به درخت رسالت استدلال کردند!! اما میوه اش را ضایع ساختند.

From what happened in the Saqifah of Bani Sa'idah it appears that the greatest . (١) argument of muhajirun against ansar and the basis of the former's success was this very point that since they were the kith and kin of the Prophet no one else could deserve the Caliphate. On this very ground the big crowd of ansar became ready to lay down their weapons before three muhajirun and the latter succeeded in winning the Caliphate by presenting their distinction of descent. Thus in connection with the events of Saqifah at-Tabari writes that when the ansar assembled in Saqifah of Bani Sa'idah to swear allegiance on the hand of Sa'd ibn 'Ubadah somehow Abu Bakr 'Umar and Abu 'Ubaydah ibn al-Jarrah also got the hint and reached there. 'Umar had thought out something for this occasion and he rose to speak but Abu Bakr stopped him and he himself stood up. After praise of Allah and the immigration of the :muhajirun and their precedence in Islam he said

They are those who worshipped Allah first of all and accepted belief in Allah and his Prophet's friends and his Kith and Kin. These alone therefore must deserve the .Caliphate. Whoever clashes with them commits excess

When Abu Bakr finished his speech al-Hubab ibn al-Mundhir stood up and turning to the ansar he said: "O' group of ansar ! Do not give your reins in the hands of others. The populace is under your care. You are men of honour wealth and tribe and gathering. If the muhajirun have precedence over you in some matters you too have precedence over them in other matters. You gave them refuge in your houses. You are the fighting arm of Islam. With your help Islam stood on its own feet. In your cities prayer of Allah was established with freedom. Save yourselves from division and dispersion and stick to your right unitedly. If the muhajirun do not concede to your ".right tell them there should be one chief from us and one from them



:No sooner al-Hubab sat down after saying this then 'Umar rose and spoke thus

This can't be that there be two rulers at one time. By Allah the Arabs will never agree to have you as the head of the state since the Prophet was not from amongst you. Certainly the Arabs will not care the least objection in that the Caliphate is allowed to one in whose house Prophethood rests so that the ruler should also be from the same house. For those who dissent clear arguments can be put forth. Whoever comes in conflict with us in the matter of the authority and rulership of Muhammad (p.b.u.h.a.h.p.) he is leaning towards wrong is a sinner and is falling into destruction

After 'Umar al-Hubab again stood up and said to the ansar "Look stick to your point and do not pay heed to the views of this man or his supporters. They want to trample your right if they do not consent turn him and them out of your cities and appropriate  
"?the Caliphate. Who else than you can deserve it more

When al-Hubab finished 'Umar scolded him. There was use of bad words from that side also and the position began to worsen. On seeing this Abu 'Ubaydah ibn al-Jarrah spoke with the intention of cooling down ansar and to win them over to his side and  
:said

O' ansar ! You are the people who supported us and helped us in every manner. Do " not now change your ways and do not give up your behaviour." But the ansar refused to change their mind. They were prepared to swear allegiance to Sa'd and people just wanted to approach him when a man of Sa'd's tribe Bashir ibn 'Amr al-Khazraji stood  
:up and said

No doubt we came forward for jihad and gave support to the religion but our aim in" doing thus was to please Allah and to obey His Prophet. It does not behove us to claim superiority and create trouble in the matter of the caliphate. Muhammad (p.b.u.h.a.h.p.) was from Quraysh and they have a greater right for it and are more appropriate for it." As soon as Bashir uttered these words division occurred among the ansar and this was his aim because he could not see a man of his own tribe rising so high. The muhajirun took the best advantage of this division among the ansar and 'Umar and Abu 'Ubaydah decided to swear allegiance to Abu Bakr. They had just got forward for the act when Bashir first of all put his hand on that of Abu Bakr and after that 'Umar and Abu 'Ubaydah swore the allegiance. Then the people of Bashir's tribe .came and swore allegiance and trampled Sa'd ibn 'Ubadah under their feet

During this time Amir al-mu'minin was occupied in the funeral bath and burial of the Prophet. When afterwards he heard about the assemblage at the Saqifah and he came to know that the muhajirun had won the score over ansar by pleading themselves to be from the tribe of the Prophet he uttered the fine sentence that then argued on the lineal tree being one but spoiled its fruits who are the members of his family. That is if muhajirun's claim was acceded for being from the lineal tree of the Prophet how can those who are the fruits of this tree be ignored? It is strange that Abu Bakr who connects with the Prophet in the seventh generation above and 'Umar who connects with him in the ninth generation above may be held of the tribe and family of the Prophet and he who was his first cousin he is refused the status of a .brother

## in English

When Amir al-mu'minin appointed Muhammad ibn Abi Bakr (۱) Governor of Egypt and he was overpowered and killed Amir al-mu'minin said

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

## in Arabic

[ ۶۸ ] ومن كلام له عليه السلام

لَمَّا قُلِدَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ مِصْرَ فَمَلَكَتْ عَلَيْهِ وَقَتْلَ

وَقَدْ أَرَدْتُ تَوَلِيَهُ مِصِرَ هَاشِمِ بْنِ عُتْبَةَ، وَلَوْ وَلَّيْتُهُ إِيَّهَا لَمَّا خَلَّى لَهُمُ الْعُرْصَةَ (۱) ، وَلَا أَنَّهُزَهُمُ الْفُرْصَةَ، بَلَا ذَمٌّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ، فَلَقَدْ كَانَ إِلَيَّ حَبِيبًا، وَكَانَ لِي رَيْبِيًّا.

## in Persian

شهادت محمد بن ابی بکر

می خواستم هاشم بن عتبه را فرماندار مصر کنم، اگر او را انتخاب می کردم میدان را برای دشمنان خالی نمی گذارد، و به عمروعاص و لشگریانش فرصت نمی داد، نه اینکه بخوام محمد بن ابی بکر را نکوهش کنم، چه او مورد علاقه و محبت من بوده و در دامنم پرورش یافته بود.

## in English

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

How long shall I accord you consideration that is accorded to camels with hollow hump or to worn clothes which when stitched on one side give way on the other. Whenever a vanguard force of Syria (ash-Sham) hovers over you everyone of you

shuts his door and hides himself like the lizard in its hole or a badger in its den. By Allah he whom people like you support must suffer disgrace and he who throws arrows with your support is as if he throws arrows that are broken both at head and tail. By Allah within the courtyard you are quite numerous but under the banner you are only a few. Certainly I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marrying myself. Allah may disgrace your faces and destroy you. You do not understand the right as you .understand the wrong and do not rush the wrong as you crush the right

[ ۶۹ ] ومن کلام له عليه السلام

فی توبیخ بعض أصحابه

كَمْ أَدَارِيكُمْ كَمَا تُدَارَى الْبَكَارُ الْعَمْدَةُ (۱) ، وَالثِّيَابُ الْمَتِدَاعِيَةُ (۲) ! كَلَّمَا حِيصْتُ (۳) مِنْ حِرَابٍ تَهْتَكْتُ (۴) مِنْ آخِرٍ ، كَلَّمَا أَطَلَّ عَلَيْكُمْ مَسِيرٌ (۵) مِنْ مَنَاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ ، وَأَنْجَحَرَ (۶) أَنْجَحَارَ الضَّبِّ فِي جُحْرِهَا ، وَالضَّبُعِ فِي وَجَارِهَا (۷) . الدَّلِيلُ وَاللَّهُ مَنْ نَصِيحَتُهُمْ ! وَمَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَقِ نَاصِلِ (۸) . إِنَّكُمْ \_ وَاللَّهُ \_ لَكَثِيرٌ فِي الْبَاحِيَاتِ (۹) ، قَلِيلٌ تَحْتَ الرِّيَاطِ ، وَإِنِّي لَعَالِمٌ بِمَا يُضِلُّكُمْ ، وَيُقِيمُ أَوْدَكُمْ (۱۰) ، وَلَكِنِّي وَاللَّهِ لَا أَرَى إِصْلَاحَكُمْ بِإِفْسَادِ نَفْسِي . أَضْرَعَ اللَّهُ خُدُودَكُمْ (۱۱) ، وَأَتَعَسَّ جُدُودَكُمْ (۱۲) ! لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ ، وَلَا تُبْطَلُونَ الْبَاطِلَ كِبِطَالِكُمُ الْحَقَّ !

## in Persian

سرزنش یاران

علل نکوهش کوفیان چه مقدار با شما کوفیان مدارا کنم؟ چونان مدارا کردن با شتران نو باری که از سنگینی بار، پشتشان زخم شده است، و مانند وصله زدن جامعه فرسوده ای که هرگاه از جانبی آن را بدوزند، از سوی دیگر پاره می گردد؟ هرگاه دسته ای از مهاجمان شام به شما یورش آورند، هر کدام از شما به خانه رفته، درب خانه را می بندید، و چون سوسمار در سوراخ خود می خزید، و چون کفتار در لانه می آرמיד. سوگند به خدا! ذلیل است آن کس که شما یاری دهندگان او باشید، کسی که با شما تیراندازی کند گویا تیری بدون پیکان رها ساخته است. به خدا سوگند! شما در خانه ها فراوان، و زیر پرچمهای میدان نبرد اندکید، و من می دانم که چگونه باید شما را اصلاح کرد و کجیهای شما را راست کرد، اما اصلاح شما را با فاسد کردن روح خویش جایز نمی دانم، خدا بر پیشانی شما داغ ذلت بگذارد، و بهره شما را اندک شمارد، شما آنگونه که باطل را می شناسید از حق آگاهی ندارید، و در نابودی باطل تلاش نمی کنید انسان که در نابودی حق کوشش دارید.

Muhammad ibn Abi Bakr's mother was Asma' bint 'Umayyads whom Amir al-mu'minin (1) married after Abu Bakr's death. Consequently Muhammad lived and was brought up under the care of Amir al-mu'minin and he imbibed his ways and manners. Amir al-mu'minin too loved him much and regarded him as his son and used to say "Muhammad is my son from Abu Bakr." He was born in the journey for the last hajj (of the Prophet) and died as martyr in ۳۸ A.H. at the age of twenty eight years

On accession to the Caliphate Amir al-mu'minin had selected Qays ibn Sa'd ibn 'Ubadah as the Governor of Egypt but circumstances so developed that he had to be removed and Muhammad ibn Abi Bakr had to be sent there as Governor. The policy of Qays there was that he did not want to take any serious step against the 'Uthmani group but Muhammad's view was different. After the lapse of a month he sent them word that in case they did not obey him their existence there would be impossible. Upon this these people organised a front against him and engaged themselves in secret wire-pullings but became conspicuous soon. After arbitration they started creating trouble with the slogan of vengeance. This polluted the atmosphere of Egypt. When Amir al-mu'minin came to know these deteriorated conditions he gave the governorship of Egypt to Malik ibn al-Harith al-Ashtar and sent him off there in order that he might suppress insurgent elements and save the administration from getting worse but he could not escape the evil designs of the Umayyads and was killed by poison while on his way. Thus the governorship of Egypt remained with Muhammad ibn Abi Bakr

On this side the performance of 'Amr ibn al-'As in connection with the Arbitration made Mu'awiyah recall his own promise. Consequently he gave him six thousand combatants and set him off to attack Egypt. When Muhammad ibn Abi Bakr knew of the advancing force of the enemy he wrote to Amir al-mu'minin for help. Amir al-mu'minin replied that he would be soon collecting help for him but in the meantime he should mobilise his own forces. Muhammad mobilised four thousand men under his banner and divided them into two parts. He kept one part with himself and on the other he placed Kinanah ibn Bishr at-Tujibi in command and ordered him to go forward to check the enemy's advance. When they settled down in camp before the enemy various parties of the enemy began attacking them but they faced them with courage and valour. At last Mu'awiyah ibn Hudayj as-Sakuni al-Kindi made an assault with full force. These people did not turn away from the enemy's swords but faced them steadfastly and fell as martyrs in action. The effect of this defeat was that Muhammad ibn Abi Bakr's men got frightened and deserted him. Finding himself alone Muhammad fled away and sought refuge in a deserted place. The enemy however got news about him through someone and traced him out when he was dying with thirst. Muhammad asked for water but these cruel men refused and butchered him thirsty. Then they put his body in the belly of a dead ass and burnt it

Malik ibn Ka'b al-Arhabi had already left Kufah with two thousand men but before he .could reach Egypt it had been occupied by the enemy

## SERMON ۷۰

### in English

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

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

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

### in Arabic

وقال عليه السلام

في سحره (١) اليوم الذي ضرب فيه

مَلَكَتْنِي عَيْنِي (٢) وَأَنَا جَالِسٌ، فَسَنَحَ (٣) لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَقُلْتُ يَا رَسُولَ اللَّهِ، مَاذَا لَقِيتُ مِنْ أُمَّتِكَ مِنَ الْأَوْدِ وَاللَّدَدِ؟ فَقَالَ: «ادْعُ عَلَيْهِمْ»، فَقُلْتُ: أَيْدِلْنِي اللَّهُ بِهِمْ خَيْرًا مِنْهُمْ، وَأَيْدِلْهُمْ بِي شَرًّا لَهُمْ مِنِّي. قال الشريف: يعني بالأود: الاعوجاج، وباللدد: الخصام. وهذا من أفصح الكلام.

### in Persian

پس از ضربت خوردن

شکوه ها با پیامبر (ص) همان گونه که نشسته بودم، خواب چشمانم را ربود، رسول خدا (ص) را دیدم، پس گفتم ای رسول خدا! از امت تو چه تلخیها دیدم و از لجبازی و دشمنی آنها چه کشیدم؟ پیامبر (ص) فرمود: نفریشان کن. گفتم: خدا بهتر از آنان را به من بدهد، و بجای من شخص بدی را بر آنها مسلط گرداند. (کلمه (اود) یعنی کجی و انحراف و (لدد) یعنی دشمنی و خصومت، و این از فصیحترین کلمات است)





## In condemnation of the people of Iraq

Now then O ' people (١) of Iraq! You are like the pregnant woman who on completion of the period of pregnancy delivers a dead child and her husband is also dead and her period of widowhood is long while only remote relation inherits her. By Allah I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you say 'Ali speaks lie. May Allah fight you! Against whom do I speak lie? Whether against Allah? But I am the first to have believed in him. Whether against His Prophet? But I am the first who testified to him. Certainly not. By Allah it was a way of expression which you failed to appreciate and you were not capable of it. Woe to you. I am giving out these measures of nice expression free of any cost. I wish there were vessels good enough to hold them

(Certainly you will understand it after some time. (Qur'an ٣٨:٨٨

ومن خطبه له عليه السلام

فى ذم أهل العراق

وفىها يوبخهم على ترك القتال، والنصر يكاد يتّم، ثم تكذيبهم له أمّا بَعْدُ يَا أَهْلَ الْعِرَاقِ، فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ، حَمَلَتْ فَلَمَّا أَتَمَّتْ أَمْلَصَتْ (١)، وَمَيَاتٍ قَيِّمُهَا (٢)، وَطَالَ تَأْيِيمُهَا (٣)، وَوَرِثَهَا أَبْعَدُهَا. أَمَا وَاللَّهِ مَا أَتَيْتُكُمْ اخْتِيَارًا، وَلَكِنْ جِئْتُ إِلَيْكُمْ سَوْفًا، وَلَقَدْ بَلَّغْنِي أَنْكُمْ تَقُولُونَ: عَلِيٌّ يَكْذِبُ، قَاتَلَكُمُ اللَّهُ تَعَالَى! فَعَلَى مَنْ أَكْذَبُ؟ أَعَلَى اللَّهِ؟ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ! أَمْ عَلَيَّ نَبِيٌّ؟ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ! كَلَّا وَاللَّهِ، وَلَكِنَّهَا لَهَجَةٌ غَبِطَمُ عَنْهَا، وَلَمْ تَكُونُوا مِنْ أَهْلِهَا، وَيْلٌ أُمَّه (٤)، كَيْلًا بَغَيْرِ ثَمَنِ! لَوْ كَانَ لَهُ وَعَاءٌ، (وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ).

در نکوهش مردم عراق

علل نکوهش اهل عراق پس از ستایش پروردگار! ای مردم عراق! همانا شما به زن بارداری می مانید که در آخرین روزهای بارداری جنین خود را سقط کند، و سرپرستش بمیرد، و زمانی طولانی بی شوهر ماند، و میراث او را خویشاوندان دور غارت کنند. آگاه باشید! من با اختیار خود به سوی شما نیامدم بلکه به طرف دیار شما کشانده شدم، به من خبر دادند که می گوید علی دروغ می گوید!! خدا شما را بکشد، به چه کسی دروغ روا داشته ام؟ آیا به خدا دروغ روا داشتیم؟ در حالی که من نخستین کسی هستم که به خدا ایمان آوردم، یا بر پیامبرش؟ من اول کسی بودم که او را تصدیق کردم! نه به خدا هرگز!! آنچه گفتم واقعی است که شما از دانستن آن دورید، و شایستگی درک آن را ندارید، مادرتان در سوگ شما زاری کند وای، وای، سردهد. پیمانۀ علم را بر شما رایگان بخشیدم، اگر ظرفیت داشته باشید. و به زودی خبر آن را خواهید فهمید.

### Footnote

When after Arbitration the Iraqis displayed lethargy and heartlessness in . (۱) retaliating the continuous attacks of Mu'awiyah Amir al-mu'minin delivered this sermon abusing and admonishing them. Herein he has referred to their being :deceived at Siffin and has likened them to a woman who has five qualities

(i)

Firstly she is pregnant. This implies that these people had full capability to fight and were not like a barren woman from whom nothing is expected

(ii)

Secondly she has completed the period of pregnancy. That is they had passed over all .difficult stages and had approached near the final goal of victory

(iii)

Thirdly she wilfully miscarries her child. That is after coming close to victory they came down to settlement and instead of achieving the coveted goal faced disappointment

(iv)

Fourthly her period of widowhood is long. That is they fell in such a state as though they had no protector or patron and they were roaming about without any ruler

(v)

Fifthly her successors would be distant persons. That is the people of Syria who had no relationship with them would occupy their properties

## **SERMON ۲۲**

### **in English**

Herein Amir al-mu'minin tells people how to pronounce "as-salat" (to invoke Divine blessing) on the Prophet

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

Hearts achieved guidance through him after being ridden with troubles. He introduced clearly guiding signs and shining injunctions. He is Thy trusted trustee the treasurer of Thy treasured knowledge Thy witness on the Day of Judgement Thy envoy of truth

.and Thy Messenger towards the people

p: ۲۹۱

My Allah prepare large place for him under Thy shade and award him multiplying good  
.by Thy bounty

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

\*\*\*\*\*

### In Arabic

ومن خطبه له عليه السلام

علم فيها الناس الصلاة على رسول الله صلى الله عليه وآله

وفيه بيان صفات الله سبحانه وصفه النبي والدعاء له

صفات الله

اللَّهُمَّ دَاخِي الْمَدْحُوتِ (١) ، وَدَاعِمِ الْمَسْمُوكَاتِ (٢) ، وَجَابِلِ الْقُلُوبِ (٣) عَلَى فِطْرَتِهَا (٥) : شَقِيهَا وَسَعِيدِهَا.

صفه النبي

اجْعَلْ شَرَائِفَ (٥) صَلَوَاتِكَ، وَتَوَامِي (٦) بَرَكَاتِكَ، عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، الْخَاتَمِ (٧) لِمَا سَبَقَ، وَالْفَاتِحِ لِمَا انْعَلَقَ (٨) ،  
وَالْمُعْلِنِ الْحَقِّ بِالْحَقِّ، وَالِدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ (٩) ، وَالِدَّمَاعِ صَوْلَاتِ الْأَضَالِيلِ (١٠) ، كَمَا حُمِّلَ فَاضْطَلَعَ (١١) ، قَائِمًا بِأَمْرِكَ،  
مُسْتَوْفِرًا (١٢) فِي مَرْضَاتِكَ، غَيْرَ نَاكِلٍ (١٣) عَنْ قُدَمِ (١٤) ، وَلَا وَاهٍ (١٥) فِي عَزْمٍ، وَاعِيًا (١٦) لَوْحِيكَ، حَافِظًا لِعَهْدِكَ، مَاضِيًا  
عَلَى نَفَازِ أَمْرِكَ حَتَّى أَوْزَى قَبَسِ الْقَابِسِ (١٧) ، وَأَضَاءِ الطَّرِيقِ لِلْحَابِطِ (١٨) ، وَهَدَيْتَ بِهِ الْقُلُوبَ بَعْدَ خَوْضَاتِ (١٩) الْفِتَنِ،  
وَالْأَثَامِ وَأَقَامَ بِمَوْضِعَاتِ الْأَعْلَامِ (٢٠) ، وَتَبَيَّرَاتِ الْأَحْكَامِ، فَهُوَ أَمِينُكَ الْمَأْمُونُ، وَخَازِنُ عِلْمِكَ الْمَخْزُونِ (٢١) ، وَشَهِيدُكَ (٢٢)  
يَوْمَ الدِّينِ، وَبَعِيثُكَ (٢٣) بِالْحَقِّ، وَرَسُولُكَ إِلَى الْخَلْقِ.

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِي ظِلِّكَ (٢٤) ، وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ (٢٥) مِنْ فَضْلِكَ. اللَّهُمَّ اَعْلِ عَلِيَّ بِنَاءِ الْبَانِينَ بِنَاءَهُ، وَأَكْرِمِ لَدَيْكَ مَنْزِلَتَهُ، وَأَتِمِّمْ لَهُ نُورَهُ، وَاجْزِهِ مِنْ اِبْتِعَاثِكَ لَهُ مَقْبُولَ الشَّهَادَةِ، مَرْضِيَّ الْمَقَالَةِ، ذَا مَنْطِقٍ عَدْلٍ، وَخُطْبَةٍ فَضْلٍ. اللَّهُمَّ اجْمَعْ بَيْنَنَا وَبَيْنَهُ فِي بَرْدِ الْعَيْشِ، وَقَرَارِ النُّعْمَةِ (٢٦) ، وَمُنَى الشَّهَوَاتِ (٢٧) ، وَأَهْوَاءِ اللَّذَاتِ. وَرَحَاءِ الدَّعَةِ (٢٨) وَمُنْتَهَى الطَّمَأْنِينَةِ، وَتُحْفِ الْكِرَامَةِ (٢٩)

## in Persian

### درود بر پیامبر

ویژگیهای پیامبر (ص) بار خدایا! ای گستراننده هر گسترده، و ای نگهدارنده آسمانها، و ای آفریننده دلها بر فطرتهای خویش، دلهای رستگار و دلهای شقاوت زده. گرامی ترین درودها و افزون ترین برکات خود را بر محمد (ص) بنده و فرستاده ات اختصاص ده، که خاتم پیامبران گذشته است، و گشاینده درهای بسته و آشکارکننده حق با برهان است. دفع کننده لشگرهای باطل، و درهم کوبنده شوکت گمراهان است، آنگونه که بار سنگین رسالت را بر دوش کشید، و به فرمانت قیام کرد، و به سرعت در راه خشنودی تو گام برداشت، حتی یک قدم به عقب برنگشت، و اراده او سست نشد، و در پذیرش و گرفتن وحی، نیرومند بود، حافظ و نگهدارنده عهد و پیمان تو بود، و در اجرای فرمانت تلاش کرد تا آنجا که نور حق را آشکار، و راه را برای جاهلان روشن ساخت، و دلهایی که در فتنه و گناه فرو رفته بودند هدایت شدند. پرچمهای حق را برافراشت احکام نورانی را برپا کرد، پس او پیامبر امین، و مورد اعتماد، و گنجینه دار علم نمان تو، و شاهد روز رستاخیز، و برانگیخته تو برای بیان حقائق، و فرستاده تو به سوی مردم است. دعا برای پیامبر (ص) پروردگارا! برای پیامبر (ص) در سایه لطف خود جای با وسعتی بگشای، و از فضل و کرامت پاداش او را فراوان گردان. خداوندا! کاخ آیین او را از هر بنایی برتر، و مقام او را در پیشگاه خود گرامی دار، نورش را کامل گردان، و پاداش رسالت او را پذیرش گواهی و شفاعت و قبول گفتار او قرار ده، زیرا که دارای منطقی عادلانه، و راه جداکننده حق از باطل بود. بارخدایا! بین ما و پیغمبرت در نعمتهای جاویدان، و زندگانی خوش، و آرزوهای برآورده، و خواسته های به انجام رسیده، در کمال آرامش، و در نهایت اطمینان، همراه با مواهب و هدایای باارزش، جمع گردان!

Amir al-mu'minin said about Marwan ibn al-Hakam at Basrah. When Marwan was taken on the day of Jamal he asked Hasan and Husayn (p.b.u.t.) to intercede on his behalf before Amir al-mu'minin. So they spoke to Amir al-mu'minin about him and he released him. Then they said "O' Amir al-mu'minin he desires to swear you allegiance" :Whereupon Amir al-mu'minin said

Did he not swear me allegiance after the killing of 'Uthman? Now I do not need his allegiance because his is the hand of a Jew. If he swears me allegiance with his hand he would violate it after a short while. Well he is to get power for so long as a dog licks his nose. He is the father of four rams (who will also rule). The people will face days (through him and his sons. (۱)

## in Arabic

ومن كلام له عليه السلام

قاله لمروان بن الحكم بالبصره

قالوا: أَخَذَ مروان بن الحكم أَسيراً يومَ الجمل، فاستشفع (۱) الحسن والحسين عليهما السلام إلى أمير المؤمنين عليه السلام، فكلّمهما فيه، فخلّى سبيله، فقالا له: يبايعك يا أمير المؤمنين؟ فقال عليه السلام:

أَفَلَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ؟ لَا حَاجَةَ لِي فِي بَيْعَتِهِ! إِنَّهَا كَفُّ يَهُودِيَّةٍ (۲)، لَوْ بَايَعَنِي بِكَفِّهِ لَعَدَرْتُ بِسُنَّتِهِ (۳). أَمَا إِنَّ لَهُ إِمْرَةً كَلَعَفَهُ الْكَلْبُ أَنْفَهُ، وَهُوَ أَبُو الْأَكْبَشِ الْأَرْبَعَةِ، وَسَتَلَقَى الْأُمَّةَ مِنْهُ وَمِنْ وَلَدِهِ يَوْمًا أَحْمَرَ!

## in Persian

درباره مروان

خبر غیبی از حکومت چهار فرمانروای فاسد، از پسران مروان مگر پس از کشته شدن عثمان با من بیعت نکرد؟ مرا به بیعت او نیازی نیست! دست او دست یهودی است، اگر با دست خود بیعت کند، در نهان بیعت را می شکند، آگاه باشید، او حکومت کوتاه مدتی خواهد داشت، مانند فرصت کوتاه سگی که با زبان بینی خود را پاک کند. او پدر چهار فرمانرواست (قوچهای چهارگانه) و امت اسلام از دست او و پسرانش روز خونینی خواهند داشت.





Marwan ibn al-Hakam was the nephew (brother's son) and son-in-law of 'Uthman. .(1)  
Due to thin body and tall stature he was known with the nickname "Khayt Batil" (the thread of wrong). When 'Abd al-Malik ibn Marwan killed 'Amr ibn Sa'id al-Ashdaq his  
:brother Yahya ibn Sa'id said

O' sons of Khayt Batil (the thread of the wrong) you have played deceit on 'Amr and  
.people like you build their houses (of authority) on deceit and treachery

Although his father al-Hakam ibn Abi al-'As had accepted Islam at the time of the fall of Mecca but his behaviour and activities were very painful to the Prophet. Consequently the Prophet cursed him and his descendants and said "Woe will befall my people from the progeny of this man." At last in view of his increasing intrigues the Prophet externed him from Medina towards the valley of Wajj (in Ta'if) and Marwan also went with him. Prophet did not thereafter allow them entry in Medina all his life. Abu Bakr and 'Umar did likewise but 'Uthman sent for both of them during his reign and raised Marwan to such height as though the reins of caliphate rested in his hands. Thereafter his circumstances became so favourable that on the death of Mu'awiyah ibn Yazid he became the Caliph of the Muslims. But he had just ruled only for nine months and eighteen days that death overtook him in such a way that his wife sat  
.with the pillow on his face and did not get away till he breathed his last

The four sons to whom Amir al-mu'minin has referred were the four sons of 'Abd al-Malik ibn Marwan namely al-Walid Sulayman Yazid and Hisham who ascended the Caliphate one after the other and coloured the pages of history with their stories. Some commentators have regarded this reference to Marwan's own sons whose names are 'Abd al-Malik 'Abd al-'Aziz Bishr and Muhammad. Out of these 'Abd al-Malik did become Caliph of Islam but 'Abd al-'Aziz became governor of Egypt Bishr of Iraq and Muhammad of al-Jazirah.

## SERMON ۷۴

### in English

When the Consultative Committee (or Shura) decided to swear allegiance to 'Uthman :Amir al-mu'minin said

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

### in Arabic

ومن كلام له عليه السلام

لَمَا عَزَمُوا عَلَيَّ بَيْعَةَ عُثْمَانَ

لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ بِهَا مِنْ غَيْرِي، وَوَاللَّهِ لَأُسَلِّمَنَّ مَا سَلِمْتُمْ أُمُورَ الْمُسْلِمِينَ، وَلَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ خَاصَّةً، الْتِمَاسًا لِأَجْرِ ذَلِكَ وَفَضْلِهِ، وَزُهْدًا فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرَفِهِ وَزِبْرَجِهِ (۱)

### in Persian

هنگام بیعت شورا با عثمان

ویژگیهای امام علی (ع) از زبان خود همانا می دانید که سزاوارتر از دیگران به خلافت من هستم. سوگند به خدا! به آنچه انجام داده اید گردن می نهم، تا هنگامی که اوضاع مسلمین روبراه باشد، و از هم نپاشد، و جز من به دیگری ستم نشود، و پادشاه این گذشت و سکوت و فضیلت را از خدا انتظار دارم، و از آنهمه زر و زیوری که بدنبال آن حرکت می کنید، پرهیز

می کنم

p: ۲۹۶

When Amir al-mu'minin learnt that the Umayyads blamed him for killing 'Uthman he said:

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

## in Arabic

ومن كلام له عليه السلام

لَمَّا بَلَغَهُ اتِّهَامُ بَنِي أُمَيَّةَ لَهُ بِالْمِشَارِكَةِ فِي دَمِ عَثْمَانَ

أَوْلَمَ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهَا بِي عَنْ قَوْلِي (۱) ؟ أَوْ مَيَّا وَزَعَ الْجَهَّالُ سَابِقَتِي عَنْ تَهْمَتِي؟! وَلَمَّا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغَ مِنْ لِسَانِي. أَنَا حَجِيجُ الْمَارِقِينَ (۲) ، وَخَصِيمُ الْمُرْتَابِينَ (۳) ، عَلَى كِتَابِ اللَّهِ تُغْرَضُ الْأَمْثَالُ (۴) ، وَبِمَا فِي الصُّدُورِ تُجَازَى الْعِبَادُ!

## in Persian

اسخ به اتهامی ناروا

(وقتی شنید که بنی امیه با تهمتهای فراوان آنحضرت را در خون عثمان شریک می پندارند، فرمود) دفاعیات امام برابر تهمتها آیا شناختی که بنی امیه از روحيات من دارند آنان را از عیبجوئی بر من باز نمی دارد؟ و آیا سوابق مبارزات من نادانان را بر سر جای خود نمی نشانند؟ که به من تهمت نزنند؟ آنچه خدا آنان را بدان پند داد از بیان من رساتر است. من مارقین (از دین خارج شدگان) را با حجت و برهان مغلوب می کنم و دشمن ناکثین (پیمان شکنان) و تردید دارندگان در اسلام می باشم، شبهات را باید در پرتو کتاب خدا قرآن، شناخت و بندگان خدا به آنچه در دل دارند پاداش داده می شوند

## About preaching and counselling

Allah may bless him who listens to a point of wisdom and retains it when he is invited to the right path he approaches it

he follows a leader (by catching his waist band) and finds salvation keeps Allah before his eyes and fears his sins performs actions sincerely and acts virtuously earns treasure of heavenly rewards avoids vice aims at (good) objectives and reaps recompense faces his desires and rejects (fake) hopes makes endurance the means to his salvation and piety the provision for his death rides on the path of honour and sticks to the highway of truth makes good use of his time and hastens towards the .end and takes with him the provision of (good) actions

## in Arabic

وَمَنْ خَطَبَهُ لَهُ عَلَيْهِ السَّلَامُ

فِي الْحَثِّ عَلَى الْعَمَلِ الصَّالِحِ

رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا (۱) فَوَعَى (۲) ، وَدُعِيَ إِلَى رِشَادِ فَدَنَا (۳) ،

وَأَخَذَ بِحُجْرَتِهِ (۴) هَيَادٍ فَنَجَا ، رَاقِبَ رَبَّهُ ، وَخَافَ ذَنْبَهُ ، قَدَّمَ خَالِصًا ، وَعَمِلَ صَالِحًا ، اِكْتَسَبَ مَيْذَنُورًا (۵) ، وَاجْتَنَبَ مَخِذُورًا ، رَمَى غَرَضًا ، وَأَحْرَزَ عَوْضًا ، كَابَرَ هَوَاهُ (۶) ، وَكَذَّبَ مَنَاهُ ، جَعَلَ الصَّبْرَ مَطِيَّةَ نَجَاتِهِ ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ ، رَكِبَ الطَّرِيقَةَ الْغَرَاءَ (۷) ، وَلَزِمَ الْمَحَجَّةَ (۸) الْبَيْضَاءَ ، اغْتَنَمَ الْمَهْلَ (۹) ، وَبَادَرَ الْأَجَلَ ، وَتَرَوَّدَ مِنَ الْعَمَلِ .

## in Persian

اندرز

صفات بنده پرهیزکار خدا رحمت کند کسی را که چون سخن حکیمانه بشنود، خوب فرا گیرد، و چون هدایت شود بپذیرد، دست به دامن هدایت کننده زند و نجات یابد، مراقب خویش در برابر پروردگار باشد، از گناهان خود بترسد، خالصانه گام بردارد، عمل نیکو انجام دهد، ذخیره ای برای آخرت فراهم آورد، و از گناه پرهیزد، همواره اغراض دنیایی را از سر دور کند،

و درجات آخرت به دست آورد. با خواسته های دل مبارزه کند، آرزوهای دروغین را طرد و استقامت را مرکب نجات خود قرار دهد. و تقوی را زاد و توشه روز مردن گرداند، در راه روشن هدایت قدم بگذارد، و از راه روشن هدایت فاصله نگیرد. چند روز زندگی دنیا را غنیمت شمارد و بیش از آنکه، مرگ او فرا رسد خود را آماده سازد، و از اعمال نیکو، توشه آخرت بگیرد.

## About Umayyads

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

as-Sayyid ar-Radi says: In one version for "al-widhamu't-taribah" (dust covered piece of flesh) the words "at-turabu'l-wadhimah" (the soil sticking on a piece of flesh) have been shown. That is for the adjective the qualified noun and for the qualified noun the adjective has been placed. Any by the word "layufawwiqunani" Amir al-mu'minin implies that they allow him bit by bit just as a she-camel may be milked a little and then its young one may be made to suck milk so that it may be ready to be milked. And "al-widham" is the plural of "wadhamah" which means the piece of stomach or of .liver which falls on the ground and then the dust is removed from it

## in Arabic

ومن كلام له عليه السلام

وذلك حين منعه سعيد بن العاص حقه

إِنَّ بَنِي أُمَيَّةَ لَيَفْوَقُونَنِي تُرَاثَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَفْوِيْقًا، وَاللَّهِ لَئِنْ بَقِيَتْ لَهُمْ لَأَنْفُضَنَّاهُمْ نَفْضَ اللَّحَامِ الْوَدَامِ التَّرْبَةَ! قَالَ الشَّرِيفُ يَرُوى: «التَّرَابُ الْوَدَمَةُ»، وَهُوَ عَلَى الْقَلْبِ (١). قَالَ الشَّرِيفُ: قَوْلُهُ عَلَيْهِ السَّلَامُ: «لَيَفْوَقُونَنِي» أَي: يَعْطُونَنِي مِنَ الْمَالِ قَلِيلًا كَقُوقِ النَّاقَةِ، وَهُوَ الْحَلْبَةُ الْوَاحِدَةُ مِنْ لَبْنِهَا. وَالْوَدَامُ: جَمْعُ وَدَمَةٍ، وَهِيَ: الْحَزَّةُ (٢) مِنَ الْكُرْشِ أَوِ الْكَبْدِ تَقَعُ فِي التَّرَابِ فَتَنْفُضُ.

## in Persian

نکوهش رفتار بنی امیه

هشدار به غاصبان بنی امیه بنی امیه، از میراث پیامبر (ص) جز اندک چیزی، به من نمی پردازند، سوگند به خدا اگر زنده ماندم، بنی امیه را از حکومت دور می کنم چونان قصابی که شکمبه خاک آلوده را دور می افکند.





## in English

## .Supplications of Amir al-mu'minin

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

## in Arabic

ومن دعا له عليه السلام

ومن كلمات كان، عليه السلام، يدعو بها

اللَّهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، فَإِنْ عُدْتُ فَعِيدْ لِي بِالْمَغْفِرَةِ. اللَّهُمَّ اغْفِرْ لِي مَا وَأَيْتُ (۱) مِنْ نَفْسِي، وَلَمْ تَجِدْ لَهُ وَفَاءً عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي، ثُمَّ خَالَفَهُ قَلْبِي. اللَّهُمَّ اغْفِرْ لِي رَمَزَاتِ الْأَلْحَاطِ (۲)، وَسَقَطَاتِ الْأَلْفَاظِ (۳)، وَشَهَوَاتِ الْجَنَانِ (۴)، وَهَفَوَاتِ اللِّسَانِ (۵).

## in Persian

نیایش امام

خدایا! بر من ببخش آنچه را از من بدان داناتری، و اگر بار دیگر به آن بازگردم. تو نیز به بخشایش بازگرد. خدایا! آنچه از اعمال نیکو که تصمیم گرفتم و انجام ندادم ببخش. خدایا! ببخش آنچه را که با زبان به تو نزدیک شدم ولی با قلب آن را ترک کردم. خدایا! ببخش نگاههای اشارت آمیز و سخنان بی فایده، و خواسته های بی مورد دل، و لغزشهای زبان

## in English

When (۱) Amir al-mu'minin decided to set out for the battle with the Kharijites

someone said "If you set out at this moment then according to astrology I fear you  
:will not be successful in your aim " whereupon Amir al-mu'minin said

p: ۳۰۰

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

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

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

**in Arabic**

ومن كلام له عليه السلام

قاله لبعض أصحابه لَمَّا عَزَمَ عَلَى الْمَسِيرِ إِلَى الْخَوَارِجِ، وَقَدْ قَالَ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سِرَّتَ فِي هَذَا الْوَقْتِ، خَشِيْتُ أَلَّا تَظْفِرَ بِمِرَادِكَ، مِنْ طَرِيقِ عِلْمِ النُّجُومِ

فَقَالَ عَلَيْهِ السَّلَامُ

أَتَزَعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ؟ وَتُخَوِّفُ مِنَ السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ؟ (١) فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ، وَاسْتَتَعَنَى عَنِ الْإِسْدِ تَعَانَهُ بِاللَّهِ فِي نَيْلِ الْمَحْبُوبِ وَدَفْعِ الْمَكْرُوهِ، وَتَبَتَّغَى فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُؤَلِّقَكَ الْحَمْدَ دُونَ رَبِّهِ، لِأَنَّكَ - بِرِزْعِمِكَ - أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ، وَأَمِنَ الضُّرَّ!!

ثم أقبل عليه السلام على الناس فقال:

أَيُّهَا النَّاسُ، إِيَّاكُمْ وَتَعَلَّمِ النُّجُومَ، إِلَّا مِمَّا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ، فَإِنَّهَا تَدْعُو إِلَى الْكُفْرَانِ، وَالْمُنَجَّمِ كَالْكَاهِنِ (٢) ، وَالْكَاهِنُ كَالسَّاحِرِ، وَالسَّاحِرُ كَالْكَافِرِ! وَالْكَافِرُ فِي النَّارِ! سِيرُوا عَلَى اسْمِ اللَّهِ.

## in Persian

پاسخ اخترشناس

پرهیز از توجه به غیر خدا گمان می کنی تو از آن ساعتی آگاهی که اگر کسی حرکت کند زیان نخواهد دید؟ و می ترسانی از ساعتی که اگر کسی حرکت کند ضرری دامنگیر او خواهد شد؟ کسی که گفتار تو را تصدیق کند، قرآن را تکذیب کرده است، و از یاری طلبیدن خدا در رسیدن به هدفهای دوست داشتنی، و محفوظ ماندن از ناگواریها، بی نیاز شده است. گویا می خواهی بجای خداوند، تو را ستایش کنند! چون به گمان خود مردم را به ساعتی آشنا کردی که منافعشان را به دست می آورند و از ضرر و زیان درامان می مانند. پرهیز دادن مردم از ستاره شناسی ای مردم، از فرا گرفتن علم ستاره شناسی برای پیشگویی های دروغین، پرهیزید، جز آن مقدار از علم نجوم که در دریانوردی و صحرانوردی به آن نیاز دارید، چه اینکه ستاره شناسی شما را به غیبگویی و غیبگری می کشاند، و ستاره شناس چون غیبگو، و غیبگو چون جادوگر و جادوگر چون کافر و کافر در آتش جهنم است. با نام خدا حرکت کنید.

## Footnote

(١) When Amir al-mu'minin decided to march towards Nahrawan to suppress the rising of the Kharijites 'Afif ibn Qays al-Kindi said to him "This hour is not good. If you set out at this time. then instead of victory and success you will face defeat and vanquishment." But Amir al-mu'minin paid no heed to his view and ordered the army to march that very moment. In the result the Kharijites suffered such a clear defeat that out of their nine thousand combatants only nine individuals saved their lives by running away while the rest were killed

Amir al-mu'minin has argued about astrology being wrong or incorrect in three ways firstly that if the view of an astrologer is accepted as correct it would mean falsification of the Qur'an because an astrologer claims to ascertain hidden things of the future by seeing the stars while the Qur'an says

Say: "None (either) in the heavens or in the earth knoweth the unseen save Allah... "

((٢٧:٦٥))

Secondly that under his misconception the astrologer believes that he can know his benefit or harm through knowing the future. In that case he would be regardless of turning to Allah and seeking His help while this indifference towards Allah and self-reliance is a sort of heresy and atheism which puts an end to his hope in Allah. Thirdly that if he succeeds in any objective he would regard this success to be the result of his knowledge of astrology as a result of which he would praise himself rather than Allah and will expect that whomever he guides in this manner he too should be grateful to him rather than to Allah . These points do not apply to astrology to the extent it may be believed that the astrological findings are in the nature of effect of medicines which are subject to alteration at the will of Allah. The competence achieved by most of our religious scholars in astrology is correct in this very ground that they did not regard its findings as final

**SERMON** 

**in English**

.After the Battle of Jamal (١) Concerning Women and Their Short comings

p: ٣٠٣

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

### in Arabic

ومن كلام له عليه السلام

بعد فراغه من حرب الجمل، في ذم النساء بيان نقصهن

مَعَاشِرَ النَّاسِ، إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ، نَوَاقِصُ الْحُظُوظِ، نَوَاقِصُ الْعُقُولِ: فَأَمَّا نُقْصَانُ إِيْمَانِهِنَّ فَفَقُودُهُنَّ عَنِ الصَّلَاةِ وَالصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ، وَأَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ مِنْهُنَّ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ، وَأَمَّا نُقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْإِنصَافِ مِنْ مَوَارِيثِ الرِّجَالِ فَاتَّقُوا شِرَارَ النِّسَاءِ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ، وَلَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ.

### in Persian

نکوهش زنان

بیان تفاوتهای زنان و مردان ای مردم! همانا زنان در مقایسه با مردان، در ایمان، و بهره وری از اموال، و عقل متفاوتند، اما تفاوت ایمان بانوان، برکنار بودن از نماز و روزه در ایام عادت حیض آنان است، و اما تفاوت عقلشان با مردان بدان جهت که شهادت دو زن برابر شهادت یک مرد است، و علت تفاوت در بهره وری از اموال، آنکه ارث بانوان نصف ارث مردان است. مدیریت خانوادگی پس، از زنان بد، پرهیزید و مراقب نیکانشان باشید، در خواسته های نیکو، همواره فرمانبردارشان نباشید تا در انجام منکرات طمع ورزند.

Amir al-mu'minin delivered this sermon after the devastation created by the . (1) Battle of Jamal. Since the devastation resulting from this battle was the outcome of blindly following a woman's command in this sermon he has described women's physical defects and their causes and effects. Thus their first weakness is that for a few days in every month they have to abstain from prayer and fasting and this abstention from worship is a proof of their deficiency in Faith. Although the real meaning of 'iman (belief) is heart-felt testimony and inner conviction yet metaphorically it also applies to action and character. Since actions are the reflection of Belief they are also regarded as part of Belief. Thus it is related from Imam 'Ali ibn :Musa ar-Rida (p.b.u.t.) that

.iman (belief) is testimony at heart admission by the tongue and action by the limbs'

The second weakness is that their natural propensities do not admit of full performance of their intelligence. Therefore nature has given them the power of intelligence only in accordance with the scope of their activities which can guide them in pregnancy delivery child nursing child care and house-hold affairs. On the basis of this weakness of mind and intelligence their evidence has not been accorded the :status of man's evidence as Allah says

then call to witness two witnesses from among your men and if there not be two . . . men then (take) a man and two women of those ye approve of the witnesses so that should one of the two (women) forget the (second) one of the two may remind the (other... (Qur'an 2:282



The third weakness is that their share in inheritance is half of man's share in inheritance as the Qur'an says

Allah enjoined you about your children. The male shall have the equal of the shares (of two females... (۴:۱۱)

This shows woman's weakness because the reason for her share in inheritance being half is that the liability of her maintenance rests on man. When man's position is that of a maintainer and care taker the status of the weaker sex who is in need of maintenance and care-taking is evident

After describing their natural weakness Amir al-mu'minin points out the mischief of blindly following them and wrongly obeying them. He says that not to say of bad things but even if they say in regard to some good things it should not be done in a way that these should feel as if it is being done in pursuance of their wish but rather in a way that they should realise that the good act has been performed because of its being good and that their pleasure or wish has nothing to do with it. If they have even the doubt that their pleasures has been kept in view in it they would slowly increase in their demands and would wish that they should be obeyed in all matters however evil the inevitable consequence whereof will be destruction and ruin. ash-Shaykh Muhammad 'Abduh writes about this view of Amir al-mu'minin as under

Amir al-mu'minin has said a thing which is corroborated by experiences of centuries

## in English

## About the way of preaching and counselling

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

## in Arabic

ومن كلام له عليه السلام

في الزهد

أَيُّهَا النَّاسُ، الزَّهَادَةُ قِصْرُ الْأَمَلِ، وَالشُّكْرُ عِنْدَ النُّعْمِ، وَالتَّوَرُّعُ (۱) عِنْدَ الْمَحَارِمِ، فَإِنْ عَزَبَ (۲) ذَلِكَ عَنْكُمْ فَلَا يَغْلِبُ الْحَرَامُ صَبْرَكُمْ، وَلَا تَنْسُوا عِنْدَ النُّعْمِ شُكْرَكُمْ، فَقَدْ أَعْدَرَ (۳) اللَّهُ إِلَيْكُمْ بِحُجَجٍ مُسْفِرَةٍ (۴) ظَاهِرَةٍ، وَكُتِبَ بَارِزُهُ الْعُذْرُ (۵) وَاضِحِهِ.

## in Persian

وارستگی و پارسائی

تعریف زهد و پارسایی ای مردم، زهد یعنی کوتاه کردن آرزو، و شکرگزاری برابر نعمتها، و پرهیز در برابر محرمات، پس اگر نتوانستید همه این صفات را فراهم سازید، تلاش کنید که حرام بر صبر شما غلبه نکند، و در برابر نعمتها، شکر یادتان نرود، چه اینکه خداوند با دلایل روشن و آشکار، عذرها را قطع، و با کتابهای آسمانی روشنگر، بهانه ها را از بین برده است.

## in English

## About the world and its people

In what way shall I describe this world whose beginning is grief and whose end is destruction? (۱) The lawful actions performed here have to be accounted for while for the forbidden ones there is punishment. Whoever is rich here faces mischief and

whoever is poor gets grief. One who hankers after it does not get it. If one keeps away from it then it advances towards him. If one sees through it it would bestow him sight but if one has his eye on it then it would blind him

p: ३०५

as-Sayyid ar-Radi says: If a thinker thinks over this phrase of Amir al-mu'minin "waman absara biha bassarat'hu" ("If one sees through it it would bestow him sight") he would find thereunder very amazing meaning and far-reaching sense whose purpose cannot be appreciated and whose aim cannot be understood particularly when he joins it with Amir al-mu'minin's phrase "waman absara ilayha a'mat'hu" ("If one has his eye on it them it would blind him) he would find the difference between "absara biha" and "absara laha" clear bright wonderful and shining

### in Arabic

ومن كلام له عليه السلام

في ذم صفة الدنيا

مَا أَصِفُ مِنْ دَارٍ أَوْلَهَا عَنَاءٌ (١) ! وَآخِرُهَا فَنَاءٌ! فِي حَلَالِهَا حِسَابٌ، وَفِي حَرَامِهَا عِقَابٌ. مَنْ اسْتَعْنَى فِيهَا فُتِنَ، وَمَنْ افْتَقَرَ فِيهَا حَزِنَ، وَمَنْ سَاعَاَهَا (٢) فَاتَتْهُ، وَمَنْ قَعَدَ عَنْهَا وَاتَتْهُ (٣) ، وَمَنْ أَبْصَرَ بِهَا بَصْرَتَهُ، وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ.

قال الشريف: أقول: وإذا تأمل المتأمل قوله عليه السلام: «وَمَنْ أَبْصَرَ بِهَا بَصْرَتَهُ» وجد تحته من المعنى العجيب، والغرض البعيد، ما لا تُبلغ غايته ولا يدرك غوره، لا سيما إذا قرن إليه قوله: «وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ»، فإنه يجد الفرق بين «أبصر بها» و«أبصر إليها» واضحا نيرا عجيبا باهرا! صلوات الله و سلامه عليه.

### in Persian

در نکوهش دنیا

دنیاشناسی چگونه خانه دنیا را توصیف کنم که ابتدای آن سختی و مشقت، و پایان آن نابودی است، در حلال دنیا حساب، و در حرام آن عذاب است، کسی که ثروتمند گردد فریب می خورد، و آن کس که نیازمند باشد اندوهناک است، و تلاش کننده دنیا به آن نرسد، و به رهاکننده آن، روی آورد، کسی که با چشم بصیرت به آن بنگرد او را آگاهی بخشد و آن کس که چشم به دنبال دنیا دوزد کوردلش می کند. (از شگفتیهای بی نظیر کلام امام (ع) این است که فرمود: (و اگر به دنیا بنگرد آگاهی یابد) و (اگر چشم به دنبال دنیا دوزد کوردل شود) درود و سلام خدا بر علی (ع) با این فصاحت و بلاغت اعجاز گونه!!)

The beginning of the world is grief and its end is destruction." This sentence" .(۱)  
:contains the same truth which the Qur'an has presented in the verse

(Indeed We have created man (to dwell) amidst hardship. (۹۰ :۴

It is true that right from the narrow womb of the mother upto the vastness of the firmament the changes of human life do not come to an end. When man first tastes life he finds himself closed in such a dark prison where he can neither move the limbs nor change the sides. When he gets rid of this confinement and steps in this world he has to pass through innumerable troubles. In the beginning he can neither speak with the tongue so as to describe his difficulty or pain nor possesses energy in the limbs so as to accomplish his needs himself. Only his suppressed sobs and flowing tears express his needs and translate his grief and sorrow. When after the lapse of this period he enters the stage of learning and instruction then on every step voices of admonition and abuse welcome him. All the time he seems frightened and terrified. When he is relieved of this period of subjugation he finds himself surrounded by the worries of family life and livelihood where sometimes there is clash with comrades in profession sometimes collision with enemies sometimes confrontation with vicissitudes of time sometimes attack of ailments and sometimes shock of children till old age approaches him with the tidings of helplessness and weakness and eventually .he bids farewell to this world with mortification and grief in the heart

Thereafter Amir al-mu'minin says about this world that in its lawful actions there is the question of reckoning and in its forbidden acts there are hardships of punishment as a result of which even pleasant joys also produce bitterness in his palate. If there is plenty of wealth and money in this world then man finds himself in such a whirlpool (of worries) that he loses his joy and peace of mind. But if there is want and poverty he is ever crying for wealth. He who hankers after this world there is no limit for his desires. If one wish is fulfilled the desire for fulfilment of another wish crops up. This world is like the reflection. If you run after it then it will itself run forward but if you leave it and run away from it then it follows you. In the same way if a person does not run after the world the world runs after him. The implication is that if a person breaks the clutches of greed and avarice and keeps aloof from undesirable hankering after the world he too gets (pleasures of) the world and he does not remain deprived of it. Therefore he who surveys this world from above its surface and takes lesson from its chances and happenings and through its variation and alterations gains knowledge about Allah's Might Wisdom and Sagacity Mercy Clemency and Sustaining power his eyes will gain real brightness and sight. On the other hand the person who is lost only in the colourfulness of the world and its decorations he loses himself in the darkness  
:of the world that is why Allah has forbidden to view the world thus

And strain not thine eyes unto that which We have provided (different) parties of them (of) the splendour of the life of this world so that We may try them in it; for the (provision of thy Lord is better and more abiding. (Qur'an ۲۰:۱۳۱)

( ۲۸۵ )

**SERMON ۸۲**

**in English**

This sermon is called the al-Gharra' and it is one of the most wonderful sermons of Amir al-mu'minin

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

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

Enjoining people to Piety

O' creatures of Allah I advise you to have fear of Allah Who has furnished illustrations and Who has timed for you your lives. He has given you covering of dress (۱) and He has scattered for you livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments and He has counted you by numbers. He has fixed for you ages (to live) in this place of test and house of instruction

.You are on test in this world and have to render account about it

### Caution against this world

.Certainly this world is a dirty watering place and a muddy source of drinking

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

### Death and Resurrection

They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death till when matters come to a close the world dies and resurrection draws near. Allah (ﷻ) would take them out from the corners of the graves the nests of birds. the dens of beasts and the centres of death. They hasten towards Him command and run towards the place fixed for their final return group by group quiet standing and arrayed in rows. They will be within Allah's sight and will hear every .one who would call them

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



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

No happiness without Piety

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

Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected provision (of good acts) for himself purified his inner self built for the next world and took with himself provision for the day of his departure keeping in view his journey his requirement and the position of his need. He sent ahead of him for the abode of his stay (in the next world). O' creatures of Allah fear Allah keeping in view the reason why He created you and be afraid of Him to the extent He has advised you to do. Make yourself deserve what He has promised you by having .confidence in the truth of His promise and entertaining fear for the Day of Judgement

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

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

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

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

#### Preparation for the Day of Judgement

And know that you have to pass over the pathway (of sirat) where steps waver feet slip away and there are fearful dangers at every step. O' creatures of Allah fear Allah like the fearing of wise man whom the thought (of next world) has turned away from other matters fear (of Allah) has afflicted his body with trouble and pain his engagement in the night prayer has turned even his short sleep into awakening hope (of eternal recompense) keeps him thirsty in the day abstention has curbed his desires and remembrance of Allah is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favour of clear ones. He follows the shortest route to secure his purpose wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily (because of the happiness of good tidings and pleasure of (eternal bounties

.He passes the pathway of this world in praiseworthy manner

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

### Warning against Satan

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

### Part of the same sermon dealing with creation of man

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

When he attained the normal growth and his structure gained its average development he fell in self-conceit and got perplexed. He drew bucketfuls of his desires got immersed in fulfilling his wishes for pleasures of the world and his (sordid) aims. He did not fear any evil nor got frightened of any apprehension. He died infatuated with his vices. He spent his short life in rubbish pursuits. He earned no reward nor did he fulfil any obligation. Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of grief and pricking of pains and ailments in the presence of real brother loving father wailing mother crying sister while he himself was under maddening uneasiness serious senselessness fearful cries suffocating pains anguish of .suffocating sufferings and the pangs of death

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

## The lesson to be learnt from those who have passed away

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

O' people who possess eyes and ears and health and wealth! Is there any place of protection any shelter of safety or asylum or haven or occasion to run away or to come back (to this world)? If not "how are you then turned away" (Qur'an ٩:٩٥; ١٠:٣٤; ٣٥:٣; ٤٠:٦٢) and wither are you averting? By what things have you been deceived? Certainly the share of every one of you from this earth is just a piece of land equal to his own stature and size where he would lie on his cheeks covered with dust. The .present is an opportune moment for acting

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

as-Sayyid ar-Radi says: It is related that when Amir al-mu'minin delivered this sermon people began to tremble tears flowed from their eyes and their hearts were 'frightened. Some people call this sermon the Brilliant Sermon (al-Khutbatu'l-Gharra

in Arabic

ومن خطبه له عليه السلام

وهي من الخطب العجيبه تسمى «الغراء»

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

صفته جل شأنه

الْحَمْدُ لِلَّهِ الَّذِي عَلَا بِحَوْلِهِ (١) ، وَدَنَا بِطَوْلِهِ (٢) ، مَانِحٌ كُلِّ غَنِيمَةٍ وَفَضْلٍ ، وَكَاشِفٌ كُلِّ عَظِيمَةٍ وَ أَزَلٍ (٣) . أَحْمَدُهُ عَلَى عَوَاطِفِ كَرَمِهِ ، وَسَوَاحِجِ نِعَمِهِ (٤) ، وَأَوْمِنُ بِهِ أَوْلَاً بِأَدْيَا (٥) ، وَأَسْتَهْدِيهِ قَرِيباً هَادِيّاً ، وَأَسْتَعِينُهُ قَاهِراً قَادِراً ، وَأَتَوَكَّلُ عَلَيْهِ كَافِياً نَاصِراً . وَأَشْهَدُ أَنَّ مُحَمَّدًا — صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ — عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ لِإِنْفَازِ أَمْرِهِ ، وَإِنِّهَاءِ عُدْرِهِ (٦) وَتَقْدِيمِ نُذْرِهِ (٧) .

الوصيه بالتقوى

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ضَرَبَ الْأُمْتَالَ (٨) ، وَوَقَّتْ لَكُمْ الْأَجَالَ (٩) ، وَأَلْبَسَكُمْ الرِّيَاشَ (١٠) ، وَأَرْفَعَ لَكُمْ الْمَعَاشَ (١١) ، وَأَحَاطَ بِكُمْ بِالْإِحْصَاءِ (١٢) ، وَأَرْصَدَ لَكُمْ الْجَزَاءَ (١٣) ، وَأَثَرَكُمْ بِالنِّعَمِ السَّوَاحِجِ ، وَالرِّفْدِ (١٤) الرَّوَافِعِ (١٥) ، وَأَنْذَرَكُمْ بِالْحُجْبِ الْبُؤَالِغِ (١٦) ، فَأَخْصَاكُمْ عَدَدًا ، وَوَضَّفَ لَكُمْ مُدَدًا (١٧) ، فِي قَرَارِ خَيْرِهِ (١٨) ، وَدَارِ عَيْبِهِ ، أَنْتُمْ مُخْتَبِرُونَ فِيهَا ، وَمُحَاسِبُونَ عَلَيْهَا .

التنفير من الدنيا

فَإِنَّ الدُّنْيَا رَنِقٌ (١٩) مَشْرُوبٌ ، رَدِغٌ مَشْرُوعٌ (٢٠) ، يُونِقُ (٢١) مَنْظَرُهَا ، وَيُوبِقُ (٢٢) مَخْبَرُهَا ، غُرُورٌ حَائِلٌ (٢٣) ، وَضَوْءٌ آفِلٌ (٢٤) ، وَظِلٌّ زَائِلٌ ، وَسِتْنَادٌ مَائِلٌ (٢٥) ، حَتَّى إِذَا أَنْسَ نَافِرُهَا ، وَأَطْمَأَنَّ نَاكِرُهَا (٢٦) ، قَمَصَتْ بِأَرْجُلِهَا (٢٧) ، وَقَنْصَتْ بِأَخْيَلِهَا (٢٨) ، وَأَقْصَدَتْ (٢٩) بِأَشْهُمِهَا ، وَأَعْلَقَتْ (٣٠) الْمَرْءَ أَوْهَاقَ الْمَيْتَةِ (٣١) قَائِدَةً لَهُ إِلَى ضَنْكَ الْمَضْجَعِ (٣٢) ، وَوَحَشَهُ الْمَرْجِعِ ، وَمُعَايِنَةَ الْمَحَلِّ (٣٣) ، وَثَوَابِ الْعَمَلِ (٣٤) ، وَكَذَلِكَ الْخَلْفُ بِعَقْبِ السَّلْفِ (٣٥) ، لَا تَفْلُحُ الْمَيْتَةُ اخْتِرَامًا (٣٦) ، وَلَا يَزْعَوِي الْبَاقُونَ (٣٧) اخْتِرَامًا (٣٨) ، يَخْتَنِدُونَ مِثْلًا (٣٩) ، وَيَمْضُونَ أَرْسَالًا (٤٠) ، إِلَى غَايَةِ الْإِنْتِهَاءِ ، وَصَيُورِ الْفَنَاءِ . (٤١)

بعد الموت البعث حتى إذا تصيرت الأمور، وتقصت الدهور، وأزف النشور (٤٢)، أخرجهم من ضرائح (٤٣) القبور، وأوكر الطيور، وأوجره (٤٤) السباع، ومطرح المهالك، سترعاً إلى أمره، مهطعين (٤٥) إلى معاده، رعيلاً صموتاً (٤٦)، قياماً صنفوا، ينفذهم البصر (٤٧)، ويسمعهم الداعي، عليهم لبوس الأستكانه (٤٨)، وضرع (٤٩) الأستسلام والذله، قد ضلت الجبل، وانقطع الأمل، وهوت الأفئده (٥٠) كاطمه (٥١)، وخشعت الأصوات مهينمه (٥٢)، وألجم العرق (٥٣)، وعظم الشفق (٥٤)، وأرعدت (٥٥) الأسماع لزبره الداعي (٥٦) إلى فضل الخطاب (٥٧)، ومقايضه (٥٨) الجزاء، ونكال (٥٩) العقاب، ونوال الثواب.

#### تنبيه الخلق

عباد مخلوقون افتداراً، ومزبؤون اقتساراً (٦٠)، ومقبوضون اختصاراً (٦١)، ومضمنون أجداً (٦٢)، وكائنون رفاتاً (٦٣)، ومبعوثون أفراداً، ومدينون جزاءً (٦٤)، ومميزون حساباً (٦٥)؛ قد أمهلوا في طلب المخرج، وهذوا سبيل المنهج (٦٦)، وعمرؤا مهل المستعجب (٦٧)، وكشفت عنهم سدف الرب (٦٨)، وخلوا لمضمار الجياد (٦٩)، ورويه الأرتياد (٧٠)، وأناه المقتبس المرئاد (٧١)، في مده الأجل، ومضطرب المهل (٧٢).

#### فضل التذكير

فيالها أمثلاً صائبه (٧٣)، ومواعظ شافيه، لو صادفت قلباً زاكيه، وأسمعاً واعيه، وآراء عازمه، وألباباً حازمه! اتقوا الله تقيته من سمع فخشع، واقترف (٧٤) فاعترف، ووجل (٧٥) فعمل، وحاذر فبادر (٧٦)، وأيقن فأحسن، وعبر فاعتبر (٧٧)، وحذر فحذر، وزجر فادجر (٧٨)، وأجاب فأناب (٧٩)، وزاجع فتاب، واقنيدى فاختدى (٨٠)، وأرى فرأى، فأسرع طالباً، ونجا هارباً، فأفاد ذخيره (٨١)، وأطاب سيريره، وعمر معاداً، واستظهر زاداً (٨٢) ليوم رحيله ووجه سبيله (٨٣)، وحال حاجته، وموطن فاقته، وقدم أمامه



لِتَدَارِ مُقَامِهِ. فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَهُ مَا خَلَقَكُمْ لَهُ، وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَرَكُمْ مِنْ نَفْسِهِ، وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّجَرُّزِ (٨٤) لِيَصْدَقَ مِيعَادِهِ، وَالْحَذَرُ مِنْ هَوْلِ مَعَادِهِ.

التذكير بضروب النعم

ومنها: جَعَلَ لَكُمْ أَسْمَاءً لَتَعْبَى مَا عَنَاهَا (٨٥)، وَأَبْصَاراً لَتَجْلُو (٨٦) عَنْ عَشَاهِهَا (٨٧)، وَأَسْلَاءً (٨٨) حِيَامِعَهُ لِأَعْضَائِهَا، مُلَائِمَةً لِأَحْنَائِهَا (٨٩) فِي تَرْكِيبِ صُورِهَا، وَمُيَدِدِ عُمْرِهَا، بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا (٩٠)، وَقُلُوبٍ رَائِيَةٍ (٩١) لِأَرْزَاقِهَا، فِي مُجَلَّلَاتٍ (٩٢) نَعْمِهِ، وَمُوجِبَاتٍ مِنْهُ، وَحَيَوَاجِزٍ (٩٣) عِافِيَتِهِ. وَقَدَّرَ لَكُمْ أَعْمَاراً سَتَرَهَا عَنْكُمْ، وَخَلَفَ لَكُمْ عَمِيراً مِنْ آثَارِ الْمَاضِيَيْنِ قَبْلَكُمْ، مِنْ مُسْتَمْتِعِ خَلْقِهِمْ (٩٤)، وَمُسْتَفْسِحِ خَنَاقِهِمْ (٩٥). أَرَهَقْتَهُمُ الْمَنَايَا (٩٦) دُونَ الْأَمَالِ، وَشَدَّبْتَهُمْ عَنْهَا (٩٧) تَحَرُّمِ الْأَجَالِ (٩٨)، لَمْ يَمْهَدُوا (٩٩) فِي سِيَلامِهِ الْأَبْدَانِ، وَلَمْ يَعْتَبِرُوا فِي أَنْفِ (١٠٠) الْأَتْوَانِ. فَهَلْ يَنْتَظِرُ أَهْلُ بَصَاضِهِ (١٠١) الشَّيَابِ إِلَّا حَوَانِي الْهَرَمِ؟ وَأَهْلُ غَضَارِهِ (١٠٢) الصَّحْحِ إِلَّا نَوَازِلَ السَّقَمِ؟ وَأَهْلُ مِيدَةِ الْبَقَاءِ إِلَّا آوَنَةَ الْفَنَاءِ؟ مَعَ قُرْبِ الزِّيَالِ (١٠٣)، وَأُزُوفِ (١٠٤) الْإِنْتِقَالِ، وَعَازِلِ (١٠٥) الْقَلْتِ، وَالْمِ الْمَضْضِ (١٠٦)، وَعُغْصِ الْجَرَضِ (١٠٧)، وَتَلَفْتِ الْإِسْتِغَاثَةَ بِنُصْرَةِ الْحَفْدَةِ وَالْأَقْرَبَاءِ، وَالْأَعْرَهِ وَالْقَرْنَاءِ! فَهَلْ دَفَعْتَ الْأَقَارِبُ، أَوْ نَفَعْتَ النَّوَاجِبُ؟ (١٠٨) وَقَدْ غُودِرَ (١٠٩) فِي مَحَلِّهِ الْأُمُوتِ رَهِيناً (١١٠)، وَفِي ضَيْقِ الْمَضْجَعِ وَحِيداً، قَدْ هَتَكَتِ الْهُوَامُ (١١١) جِلْدَتَهُ،

وَأَبَلَّتِ النَّوَاهِكُ (١١٢) جِدَّتَهُ، وَعَفَّتِ (١١٣) الْعَوَاصِفُ آثَارَهُ، وَمَا الْحَدَثَانُ مَعَالِمَهُ (١١٤)، وَصَارَتِ الْأَجْسَادُ شَحْبَهُ (١١٥) بَعْدَ بَصَّتِهَا (١١٦)، وَالْعِظَامُ نَحْرَهُ (١١٧) بَعِيدِ قَوْتِهَا، وَالْأَرْوَاحُ مُزْتَهَنَةٌ يَنْقَلِ أَعْبَائِهَا (١١٨) مَوْقِنَةً بَعِيبِ أُنْبَائِهَا، لَا تُسْتَرَادُ مِنْ صِيحِ عَمَلِهَا، وَلَا تُسْتَعْتَبُ (١١٩) مِنْ سَيِّئِ زَلَلِهَا (١٢٠)! أَوْ لَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالْأَبَاءِ، وَإِخْوَانَهُمْ وَالْأَقْرَبَاءِ؟ تَحْتِيدُونَ أَمْنِيَّتَهُمْ، وَتَرْكَبُونَ قَدَّتَهُمْ (١٢١)، وَتَطْوُونَ حِيَادَتَهُمْ (١٢٢)! فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا، لَاهِيَةٌ عَنْ رُشْدِهَا، سَالِكَةٌ فِي غَيْرِ مَضْمَارِهَا! كَأَنَّ الْمَغْنَى سِوَاهَا (١٢٣)، وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا.

وَاعْلَمُوا أَنَّ مَجَازِكُمْ عَلَى الصَّرَاطِ وَمَزَالَتِي دَخِصِهِ (١٢٥) ، وَأَهَاوِيلِ زَلَلِهِ، وَتَارَاتِ أَهْوَالِهِ (١٢٦) ؛ فَاتَّقُوا اللَّهَ تَقِيَّةَ ذِي لُبٍّ شَغَلَ التَّفَكُّرَ قَلْبِيهِ، وَأَنْصَبَ (١٢٧) الْخَوْفُ يَدَيْهِ، وَأَسِيهَرَ التَّهَجُّدُ غَوَارَ (١٢٨) نَوْمِهِ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ (١٢٩) يَوْمِهِ، وَظَلَفَ (١٣٠) الزُّهَيْدُ شَهْوَاتِهِ، وَأَوْجَفَ (١٣١) الذُّكْرُ بِلِسَانِهِ، وَقَدَّمَ الْخَوْفُ لِأَمَانِهِ، وَتَنَكَّبَ (١٣٢) الْمَخَالِجَ (١٣٣) عَنْ وَضَحِ (١٣٤) السَّبِيلِ، وَسَيَلَكَ أَقْصَدَ الْمَسَالِكِ (١٣٥) إِلَى النَّهْجِ الْمَطْلُوبِ ؛ وَلَمْ تَفْتُلْهُ (١٣٦) فَاتِلَاتُ الْعُرُورِ، وَلَمْ تَعَمَّ (١٣٧) عَلَيْهِ مُسْتَبْهَاتُ الْأُمُورِ، ظَافِرًا بِفَرْحِهِ الْبُشْرَى، وَرَاحَهُ النُّعْمَى (١٣٨) ، فِي أَنْعَمِ نَوْمِهِ، وَأَمِنْ يَوْمِهِ. قَدْ عَيَّرَ مَعِيرَ الْعَاجِلِهِ (١٣٩) حَمِيدًا، وَقَدَّمَ زَادَ الْأَجَلِهِ سَعِيدًا، وَبَادَرَ مِنْ وَجَلِ (١٤٠) ، وَأَكْمَشَ (١٤١) فِي مَهَلٍ، وَرَغَبَ فِي طَلَبٍ، وَذَهَبَ عَنْ هَرَبٍ، وَرَاقَبَ فِي يَوْمِهِ غَدَهُ، وَنَظَرَ قُدَمًا أَمَامَهُ (١٤٢) . فَكَفَى بِالْجَنَّةِ ثَوَابًا وَنَوَالًا، وَكَفَى بِالنَّارِ عِقَابًا وَوَبَالَ! وَكَفَى بِاللَّهِ مُنْتَقِمًا وَنَصِيرًا! وَكَفَى بِالْكِتَابِ حَاجِبًا وَخَصِيمًا (١٤٣) !

الوصيه بالتقوى

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ الَّتِي أَعِيدَرُ بِمَا أَنْذَرَ، وَاخْتَجَّ بِمَا نَهَجَ، وَحَذَرَكُمْ عَدْوًا نَفَذَ فِي الصُّدُورِ خَفِيًّا، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا (١٤٤) ، فَأَصْلَ وَأَرْذَى، وَوَعِدَ فَمَنَى (١٤٥) ، وَزَيَّنَ سَيِّئَاتِ الْجَرَائِمِ، وَهَوَّنَ مُوبِقَاتِ الْعِظَائِمِ، حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ (١٤٦) ، وَاسْتَعْلَقَ رَهِيْنَتَهُ (١٤٧) ، أَنْكَرَ مَا زَيَّنَ (١٤٨) ، وَاسْتَعْظَمَ مَا هَوَّنَ، وَحَذَرَ مَا أَمَّنَ.

و منها فى صفه خلق الانسان

أَمْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الْأَرْحَامِ، وَشَغَفَ الْأَسْتَارِ (١٤٩) ، نُظْفَهُ دِهَاقًا (١٥٠) ، وَعَلَقَهُ مِحَاقًا (١٥١) ، وَجَنِينًا (١٥٢) وَرَاضِعًا، وَوَلِيدًا وَيَافِعًا (١٥٣) . ثُمَّ مَنَحَهُ قَلْبًا حَافِظًا، وَلِسَانًا لَافِظًا، وَبَصَرًا لَاحِظًا، لِيَفْهَمَ مُعْتَبِرًا، وَيُقْصِرَ مُزْدَجِرًا؛ حَتَّى إِذَا قَامَ اغْتِدَالُهُ، وَاسْتَوَى مِثَالُهُ (١٥٤) ، نَفَرَ مُسِيًّا تَكْبِيرًا، وَخَيَّطَ سَادِرًا (١٥٥) ، مَا تَحَا فِي غَرْبِ هَيَوَاهُ (١٥٦) ، كَادِحًا (١٥٧) سَيِّئًا لِإِدْنِيَّاهُ، فِي لَدَاتِ طَرَبِهِ، وَبَدَوَاتِ (١٥٨) أَرْبِهِ ؛ لِمَا يَحْتَسِبُ رِزِيَّةً (١٥٩) ، وَلَا يَخْشَعُ تَقِيَّةً (١٦٠) ؛ فَمَيَّاتَ فِي فِتْنَتِهِ غَرِيرًا (١٦١) ، وَعَاشَ فِي هَفْوَتِهِ (١٦٢) يَسِيرًا، لَمْ يُفِدْ (١٦٣) عِوَضًا، وَلَمْ يَقْضِ مُفْتَرَضًا. دَهَمَتْهُ (١٦٤) فَجَعَاتُ الْمَيِّتِ فِي عُتْبِ جِمَاحِهِ (١٦٥) ، وَسَنَنَ (١٦٦) مِرَاحِهِ، فَظَلَّ سَادِرًا (١٦٧) ، وَبَيَّاتَ سَاهِرًا فِي غَمَرَاتِ الْأَلَامِ، وَطَوَارِقِ الْأَوْجَاعِ وَالْأَسْقَامِ، بَيْنَ أَخٍ شَقِيْقٍ، وَوَالِدٍ شَقِيْقٍ، وَدَاعِيِهِ بِالْوَيْلِ جَزَعًا، وَوَلَدِمِهِ (١٦٨) لِلصُّدْرِ فَلَقًا. وَالْمَرْءُ فِي سَكْرِهِ مُلْهَثِهِ، وَغَمْرِهِ (١٦٩) كَارِثِهِ، وَأَنَّهُ (١٧٠) مُوجِعِهِ، وَجَذْبِهِ مُكْرِبِهِ (١٧١) وَسَوْقِهِ (١٧٢) مُتْعَبِهِ. ثُمَّ أُدْرِجَ فِي أَكْفَانِهِ مُنْبَلِسًا (١٧٣) ، وَجُذِبَ مُنْقَادًا سَلِسًا (١٧٤) ، ثُمَّ أُلْقِيَ عَلَى الْأَعْوَادِ رَجِيْعٌ وَصَبٌ (١٧٥) ، وَنُضُو (١٧٦) سَقَمٍ، تَحْمَلُهُ حَفْصُهُ (١٧٧) الْوَلْدَانَ، وَحَشَدُهُ (١٧٨) الْبِخْوَانَ، إِلَى دَارِ غُرْبِيَّتِهِ، وَمُنْقَطِعِ زَوْرَتِهِ (١٧٩) ؛ وَمُفْرَدِ وَحْشَتِهِ حَتَّى إِذَا انْصَرَفَ الْمَشِيْعُ، وَرَجَعَ الْمُتَفَجِّعُ أُفْعِدَ فِي حُفْرَتِهِ نَجِيًّا لِبَهْتِهِ (١٨٠) السُّؤَالِ، وَعَيْثُرِهِ (١٨١) الْأُمْتِحَانِ. وَأَعْظَمَ مَا هُنَالِكَ بَلِيَّةُ نُزُلِ الْحَمِيمِ (١٨٢) ، وَتَضْلِيَةُ الْجَحِيمِ (١٨٣) ، وَفَوْرَاتِ السَّعِيرِ، وَسَوْرَاتِ الرَّفِيرِ (١٨٤) ، لَا فِتْرَةَ (١٨٥) مُرْبِحِهِ، وَلَا دَعَا (١٨٦) مُزِيحِهِ، وَلَا قُوَّةَ حَاجِزِهِ، وَلَا مَوْتَهُ نَاجِزَهُ (١٨٧) ، وَلَا سِنَةَ (١٨٨) مُسْلِيَّتِهِ، بَيْنَ أَطْوَارِ الْمَوَاتِ (١٨٩) ، وَعَذَابِ السَّاعَاتِ! إِنَّا بِاللَّهِ عَائِدُونَ!

عِبَادَ اللَّهِ، أَيُّنَ الَّذِينَ عُمِّرُوا فَنَعَمُوا (١٩٠)، وَعَلِمُوا فَفَهِمُوا، وَأَنْظَرُوا فَلَهَوْا، وَسَيَلَّمُوا فَنَسُوا؟ أَمَهَلُوا طَوِيلًا، وَمُنِحُوا جَمِيلًا، وَحُذِرُوا أَلِيمًا، وَوَعِدُوا جَسِيمًا! احذروا الذُّنُوبَ الْمُورِثَةَ (١٩١)، وَالْعُيُوبَ الْمُسْخِطَةَ.

أُولَى الْأَبْصَارِ وَالْأَسْمَاعِ، وَالْعَافِيَةِ وَالْمَتَاعِ، هَلْ مِنْ مَنَاصِ (١٩٢) أَوْ خَلَاصِ، أَوْ مَعَاذِ أَوْ مَلَاذِ، أَوْ فِرَارِ أَوْ مَحَارِ (١٩٣) ! أُمَ لَا؟ (فَأَنَّى تُؤَفِّكُونَ) (١٩٤) ! أُمَ أَيُّنَ تُصَيِّرُفُونَ! أُمَ بِمَاذَا تَعْتَرُونَ؟ وَإِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ، ذَاتِ الطُّولِ وَالْعَرْضِ، قَيْدُ قَدِّهِ (١٩٥) ، مُتَعَفِّرًا (١٩٦) عَلَى نَحْدِهِ! أَلَمَّا عِبَادَ اللَّهِ وَالْخِنَاقِ (١٩٧) مُهْمَلٌ، وَالرُّوحُ مُرْسَلٌ، فِي فَيْئِهِ (١٩٨) الْإِرْشَادِ، وَرَاحِهِ الْأُجْسَادِ، وَبَاحِهِ الْأُحْتِشَادِ (١٩٩) ، وَمَهَلِ الْبُقَيْئِهِ، وَأَنْفِ الْمَشِيئِهِ (٢٠٠) ، وَإِنْظَارِ التَّوْبَةِ، وَأَنْفِسَاحِ الْحَوْبَةِ (٢٠١) قَبْلَ الضَّنْكِ (٢٠٢) وَالْمَضِيْقِ، وَالرَّوْعِ (٢٠٣) وَالرُّهُوقِ (٢٠٤) ، وَقَبْلَ قُدُومِ الْغَائِبِ الْمُتَنْظِرِ (٢٠٥) ، وَإِخْذِهِ الْعَزِيزِ الْمُقْتَدِرِ.

قال الشريف الرضي: في الخبر: أنه عليه السلام لما خطب بهذه الخطبه اقشعرت لها الجلود، وبكت العيون، ورجفت القلوب. ومن الناس من يسمى هذه الخطبه: «الغراء».

## in Persian

### خطبه غراء

شناخت صفات الهی ستایش خداوندی را سزاست، که به قدرت، والا و برتر، و با عطا و بخشش نعمتها به پدیده ها نزدیک است، اوست بخشنده تمام نعمتها، و دفع کننده تمام بلاها و گرفتاریها، او را می ستایم در برابر مهربانیا و نعمتهاى فراگیرش، به او ایمان می آورم چون مبدا هستی و آغازکننده خلقت آشکار است، از او هدایت می طلبم چون راهنمای نزدیک است، و از او یاری می طلبم که توانا و پیروز است، و به او توکل می کنم چون تنها یاور و کفایت کننده است و گواهی می دهم که محمد (ص) بنده و فرستاده اوست، او را فرستاده تا فرمانهای خدا را اجرا کند و بر مردم حجت را تمام کرده، آنها را در برابر اعمال ناروا بترساند.

سفارش به پرهیزکاری سفارش می کنم شما بندگان خدا را به تقوای الهی، که برای بیداری شما مثلهای پندآموز آورده، و سرآمد زندگانی شما را معین فرمود، و لباسهای رنگارنگ بر شما پوشانده، و زندگی پر وسعت به شما بخشید، و با حسابگری دقیق خود، بر شما مسلط است. در برابر کارهای نیکو، به شما پاداش می دهد، و با نعمتهای گسترده و بخششهای بی حساب، شما را گرامی داشته است، و با اعزاز پیامبران و دستورات روشن، از مخالفت با فرمانش شما را برحذر داشته است، تعداد شما را می داند، و چند روزی جهت آزمایش و عبرت برای شما مقرر داشته، که در این دنیا آزمایش می گردید، و برابر اعمال خود محاسبه می شوید دنیاشناسی آب دنیای حرام همواره تیره، و گل آلود است، منظره ای دلفریب و سرانجامی خطرناک دارد، فریبده و زیباست اما دوامی ندارد، نوری است در حال غروب کردن، سایه ای است نابود شدنی، ستونی است در حال خراب شدن، آن هنگام که نفرت دارندگان به آن دل بستند و بیگانگان به آن اطمینان نمودند، چونان اسب چموش پاها را بلند کرده، سوار را بر زمین می کوبد، و با دامهای خود آنها را گرفتار می کند، و تیرهای خود را سوی آنان پرتاب می نماید، طناب مرگ به گردن انسان می افکند، به سوی گور تنگ و جایگاه وحشتناک می کشاند تا در قبر، محل زندگی خویش، بهشت یا دوزخ را بنگرد، و پاداش اعمال خود را مشاهده کند. و همچنان آیندگان بدنبال رفتگان خود گام می نهند، نه مرگ از نابودی انسان دست می کشد! و نه مردم از گناه فاصله می گیرند!! که تا پایان زندگی و سرمنزل فنا و نیستی آزادانه به پیش می تازند. وصف رستاخیز تا آنجا که امور زندگانی پیایی بگذرد، و روزگاران سپری شود، و رستاخیز برپا گردد، در آن زمان، انسانها را از شکاف گورها، و لانه های پرندگان، و خانه درندگان، و میدانهای جنگ، بیرون می آورد که با شتاب به سوی فرمان پروردگار می روند، و به صورت دسته هایی خاموش، و صفهای آرام و ایستاده حاضر می شوند، چشم بیننده خدا آنها را می نگرد، و صدای فرشتگان به گوش آنها می رسد، لباس نیاز و فروتنی پوشیده درهای حیل و فریب بسته شده، آرزوها قطع گردیده است. دلها آرام، صداها آهسته، عرق از گونه ها چنان جاری است که امکان حرف زدن نمی باشد، اضطراب و وحشت همه را فرا گرفته، بانگی رعدآسا و گوش خراش، همه را لرزانده، به سوی پیشگاه عدالت، برای دریافت کیفر و پاداش می کشاند

وصف احوال بندگان خدا بندگان گانی که با دست قدرتمند خدا آفریده شدند، و بی اراده خویش پدید آمده، پرورش یافتند، سپس در گهواره گور آرمیده متلاشی می گردند، و روزی به تنهایی سر از قبر برمی آورند، و برای گرفتن پاداش به دقت حسابرسی می گردند، در این چند روزه دنیا مهلت داده شدند تا در راه صحیح قدم بردارند، راه نجات نشان داده شده تا رضایت خدا را بجویند، تاریکیهای شک و تردید از آنها برداشته شد، و آنها را آزاد گذاشته اند تا برای مسابقه در نیکوکاریها خود را آماده سازند، تا فکر و اندیشه خود را بکار گیرند و در شناخت نور الهی در زندگانی دنیا تلاش کنند مثلهای پندآموز (سمبلهای تقوی) وه! چه مثالهای بجا، و پندهای رسایی وجود دارد، اگر در دلهای پاک بنشیند، و در گوشهای شنوا جای گیرد، و با اندیشه های مصمم و عقلهای با تدبیر برخورد کند. پس از خدا چونان کسی پروا کنید که سخن حق را شنیده و فروتنی کرد، گناه کرد و اعتراف نمود، ترسید و به اعمال نیکو پرداخت، پرهیز نمود و پیش تاخت، یقین پیدا کرد و نیکوکار شد، پند داده شد و آن را بگوش جان خرید، او را ترسانند و نافرمانی نکرد، به او اخطار شد و به خدا روی آورد، پاسخ مثبت داد و نیایش و

زاری کرد، بازگشت و توبه نمود، در پی راهنمایان الهی رفت و پیروی کرد، راه نشان دادند و شناخت، شتابان به سوی حق حرکت کرده و از نافرمانیها گریخت، سود طاعت را ذخیره کرد، و باطن را پاکیزه نگاه داشت، آخرت را آبادان و زاد و توشه برای روز حرکت، هنگام حاجت و جایگاه نیازمندی، آماده ساخت، و آن را برای اقامتگاه خویش، پیشاپیش فرستاد. ای بندگان خدا! برای هماهنگی با اهداف آفرینش خود، از خدا پروا کنید، و آنچنان که شما را پرهیز داد از مخالفت و نافرمانی خدا بترسید، تا استحقاق وعده های خدا را پیدا کنید، و از بیم روز قیامت بر کنار باشید

خدا گوشه‌هایی برای پند گرفتن از شنیدنیها، و چشمه‌هایی برای کنار زدن تاریکیها، به شما بخشیده است، و هر عضوی از بدن را اجزا متناسب و هماهنگ عطا فرموده تا در ترکیب ظاهری صورتها و دوران عمر با هم سازگار باشند، با بدنهایی که منافع خود را تامین می‌کنند، و قلبهایی که روزی را به سراسر بدن با فشار می‌رسانند، و از نعمتهای شکوهمند خدا برخوردارند، و در برابر نعمتها شکر گزارند، و از سلامت خدادادی بهره‌مندند. مدت زندگی هر یک شماها را مقدر فرمود، و از شما پوشیده داشت، و از آثار گذشتگان عبرتهای پندآموز برای شما ذخیره کرد، لذتهایی که از دنیا چشیدند، و خوشیها و زندگی راحتی که پیش از مرگ داشتند، سرانجام دست مرگ گریبان آنها را گرفت و میان آنها و آرزوهایشان جدائی افکند، آنها که در روز سلامت چیزی برای خود ذخیره نکردند، و در روزگاران خوش زندگی عبرت نگرفتند. آیا خوشیهای جوانی را جز ناتوانی پیری در انتظار است؟ و آیا سلامت و تندرستی را جز حوادث بلا و بیماری در راه است؟ و آیا آنان که زنده اند جز فنا و نیستی را انتظار دارند؟ با اینکه هنگام جدائی و تپش دلها نزدیک است که سوزش درد را چشیده، و شربت غصه را نوشیده، و فریاد یاری خواستن

برداشته، و از فرزندان و خویشاوندان خود، درخواست کمک کرده است. آیا خویشاوندان! می‌توانند مرگ را از او دفع کنند؟ و آیا گریه و زاری آنها نفعی برای او دارد؟ عبرت از مرگ او را در سرزمین مردگان می‌گذارند، و در تنگنای قبر تنها خواهد ماند، حشرات درون زمین، پوستش را می‌شکافند، و خشت و خاک گور بدن او را می‌پوساند، تندبادهای سخت آثار او را نابود می‌کند، و گذشت شب و روز، نشانه‌های او را از میان برمی‌دارد، بدنها پس از آن همه طراوت متلاشی می‌گردند، و استخوانها بعد از آنهمه سختی و مقاومت، پوسیده می‌شوند و ارواح در گرو سنگینی بار گناهانند، و در آنجاست که به اسرار پنهان یقین می‌کنند، اما نه بر اعمال درستشان چیزی اضافه می‌شود و نه از اعمال زشت می‌توانند توبه کنند. آیا شما فرزندان و پدران و خویشاوندان همان مردم نیستید؟ که بر جای پای آنها قدم گذاشته‌اید؟ و از راهی که رفتند می‌روید؟ و روش آنها را دنبال می‌کنید؟ اما افسوس که دلها سخت شده، پند نمی‌پذیرد، و از رشد و کمال بازمانده، و راهی که نباید برود می‌رود، گویا آنها هدف پندها و اندرزها نیستند و نجات و رستگاری را در به دست آوردن دنیا می‌دانند بدانید که باید از صراط عبور کنید، گذرگاهی

که عبور کردن از آن خطرناک است، با لغزشهای پرت کننده، و پرتگاههای وحشت زاء، و ترسهای پیایی،

معرفی الگوهای پرهیزکاری از خدا چون خردمندی بترسید که دل را به تفکر مشغول داشته، و ترس از خدا بدنش را فرا گرفته، و شب زنده داری خواب از چشم او روده، و به امید ثواب گرمی روز را با تشنگی گذرانده، با پارسایی شهوت را کشته، و نام خدا زبانش را همواره به حرکت درآورده، ترس از خدا را برای ایمن ماندن در قیامت پیش فرستاده، از تمام راهها جز راه حق چشم پوشیده، بهترین راهی که انسان را به حق می رساند می پیماید، چیزی او را مغرور نساخته، و مشکلات و شبهات او را نابینا نمی سازد، مژده بهشت، و زندگی کردن در آسایش و نعمت سرای جاویدان و ایمن ترین روزها، او را خشنود ساخته است. با بهترین روش از گذرگاه دنیا عبور کرده، توشه آخرت را پیش فرستاده، و از ترس قیامت در انجام اعمال صالح پیش قدم شده است، ایام زندگی را با شتاب در اطاعت پروردگار گذرانده، و در فراهم آوردن خشنودی خدا با رغبت تلاش کرده، از زشتیها فرار کرده، امروز رعایت زندگی فردا نموده، و هم اکنون آینده خود را دیده است. پس بهشت برای پاداش نیکوکاران سزاوار و جهنم برای کیفر بدکاران مناسب است، و خدا برای انتقام گرفتن از ستمگران کفایت می کند، و قرآن برای حجت آوردن و دشمنی

کردن، کافی است.

هشدار از دشمنی شیطان سفارش می کنم شما را به پروا داشتن از خدا، خدایی که با ترساندنیهای مکرر، راه عذر را بر شما بست، و با دلیل و برهان روشن، حجت را تمام کرد، و شما را پرهیز داد از دشمنی شیطانی که پنهان در سینه ها راه می یابد، و آهسته در گوشها راز می گوید، گمراه و پست است، وعده های دروغین داده، در آرزوی آنها به انتظار می گذارد، زشتیهای گناهان را زینت می دهد، گناهان بزرگ را کوچک می شمارد، و آرام آرام دوستان خود را فریب داده، راه رستگاری را بر روی دربند شدگان می بندد، و در روز قیامت آنچه را که زینت داده انکار می کند، و آنچه را که آسان نموده، بزرگ می شمارد، و از آن چه که پیروان خود را ایمن داشته بود سخت می ترساند.

شگفتیهای آفرینش انسان مگر انسان، همان نطفه و خون نیم بند نیست؟ که خدا او را در تاریکیهای رحم و غلافهای تو در تو، پدید آورد؟ تا به صورت جنین درآمد، سپس کودکی شیرخوار شد، بزرگتر و بزرگتر شده تا نوجوانی رسیده گردید، سپس او را دلی فراگیر، و زبانی گویا، و چشمی بینا عطا فرمود تا عبرتها را درک کند، و از بدیها پرهیزد، و آنگاه که جوانی در حد کمال رسید، بر پای خویش استوار ماند، گردنکشی آغاز کرد، و روی از خدا بگرداند، و در بیراهه گام نهاد، در هواپرستی غرق شد، و برای به دست آوردن لذتهای دنیا تلاش فراوان کرد، و سرمست شادمانی دنیا شد، هرگز نمی پندارد مصیبتی پیش آید! و بر اساس تقوی فروتنی ندارد، ناگهان سرمست و مغرور در این آزمایش چند روزه، مرگ او را می رباید، او را که در دل بدبختیها، اندکی زندگی نموده، و آنچه را که از دست داده عوضی به دست نیاورده است، و آنچه از واجبات را که ترک کرد، قضایش به جا نیاورده، که درد مرگ او را فرا گرفت، روزها در حیرت و سرگردانی، و شبها با بیداری و نگرانی می گذارند. عبرت از مرگ هر روز به سختی درد می کشد، و هر شب رنج و بیماری به سراغش می رود، در میان برادری غمخوار، و پدری مهربان و ناله کننده ای بی طاقت و بر سینه کوبنده ای گریان افتاده است، اما او در حالت بیهوشی و سکرات مرگ، و غم و اندوه بسیار، و ناله دردناک، و درد جان کندن، با انتظاری رنج آور، دست به گریبان است، پس از مرگ او را مایوس وار در کفن پیچانده، در حالی که تسلیم و آرام است، برمی دارند، و بر تابوت می گذرانند. خسته و لاغر به سفر آخرت می رود، که فرزندان و برادران او را بدوش کشیده تا سرمنزل غربت، آنجا که دیگر او را نمی بینند، و آنجا که جایگاه وحشت است، پیش می برند. اما هنگامی که تشییع کنندگان بروند و مصیبت زدگان باز گردند، در گودال قبر نشانده، برای پرستش حیرت آور، و امتحان لغزش زا، زمزمه غم آلود دارد. و بزرگترین بلائی آنجا، فرود آمدن در آتش سوزان دوزخ و برافروختگی شعله ها و نعره های آتش است، که نه یک لحظه آرام گیرد تا استراحت کند، و نه آرامشی وجود داد که از درد او بکاهد، و نه قدرتی که مانع کیفر او شود، نه مرگی که او را از این همه ناراحتی برهاند، و نه خوابی که اندوهش را برطرف سازد، در میان انواع مرگها و ساعتها مجازات گوناگون گرفتار است، به خدا پناه می بریم.



پندآموزی از گذشتگان ای بندگان خدا! کجا هستند آنان که سالیان طولانی در نعمتهای خدا عمر گذرانند؟ از آفات و بلاها دورشان داشتند اما فراموش کردند، زمان طولانی آنها را مهلت دادند، نعمتهای فراوان بخشیدند، از عذاب دردناک پرهیزشان دادند، و وعده‌هایی بزرگ از بهشت جاویدان به آنها دادند. ای مردم! از گناهانی که شما را به هلاکت افکند، از عیبهایی که خشم خدا را در پی دارد، پرهیزید. دارندگان چشمهای بینا، و گوشهای شنوا، و سلامت و کالای دنیا! آیا گریزگاهی هست؟ یا رهایی و جای امنی، پناهگاهی و جای فراری هست؟ آیا بازگشتی برای جبران وجود دارد؟ نه چنین است؟ پس کی باز می‌گردید؟ به کدام سو می‌روید؟ و به چه چیز مغرور می‌شوید؟ همانا بهره هر کدام شما از زمین به اندازه طول و عرض قامت شماست! آنگونه که خاک آلود بر آن خفته باشد. ای بندگان خدا! هم اکنون به اعمال نیکو پردازید، تا ریسمانهای مرگ بر گلوی شما سخت نشده، و روح شما برای کسب کمالات آزاد است، و بدنها راحت، و در حالتی قرار دارید که می‌توانید مشکلات یکدیگر را حل کنید. هنوز مهلت دارید، و جای تصمیم و توبه و بازگشت از گناه باقی مانده است. عمل کنید پیش از آنکه در شدت تنگنای و

حشت و ترس و نابودی قرار گیرید، پیش از آنکه مرگ در انتظار مانده، فرا رسد، و دست قدرتمند خدای توانا شما را برگردد. (وقتی که امام این خطبه را ایراد فرمود، بدنها به لرزه درآمد، اشکها سرازیر و دلها ترسان شد، که جمعی آن را غراء نامیدند)

Allah has furnished every creature with natural dress which is the means of . (١)  
.protecting it from cold and heat

Thus some animals are covered in feathers and some carry apparels of wool on their bodies. But the high degree of intelligence of man and the quality of shame and modesty in

him demands distinction from other creatures. Consequently to maintain this distinction he has been taught the ways of covering his body. It was this natural impulse that when Adam was made to give up his dress he began to cover his body :with leaves. The Qur'an says

So when they tested (of) the tree their shameful things got displayed unto them and (they began covering themselves with leaves of the garden ... (Qu'ran ٧:٢٢

This was the punishment awarded for his committing what was better for him to omit. When removal of dress is punishment its putting on would be a favour and since this is .peculiar to man it has been particularly mentioned

The intention is that Allah would resurrect all the dead even though they had been .(٢) eaten by beasts and been merged in their bodies. Its aim is to refute the view of the philosophers who hold that the resurrection of the non-existent is impossible and who do not therefore believe in the physical resurrection. Their argument briefly is that a thing which has lost existence by death cannot return to life. Consequently after the destruction of this world the return of any of its beings to life is out of question. But this belief is not correct because dispersal of the parts does not mean its non-existence so as to say that putting these parts together again would involve resurrection of the non-existent. On the other hand separated and dispersed parts continue to exist in some form or the other. Of course in this connection this objection has some force that when every person is to be resurrected in his own form then in case one person has eaten the other then in such a case it would be impossible to resurrect either of them with his own constituent parts since this would involve

.creating deficiency of parts in that who had eaten the other

p: २२.

To this metaphysicians have replied that in everybody there are some constituents which are essential and others which are non-essential. The essential constituents remain constant from the beginning till end of life and suffer no change or alteration and resurrection with regard to such constituents would not create any deficiency in .the man who ate the other

Sermons of Nahj Al Balagha

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Selection from sermons

SERMON ۸۴

in English

About 'Amr ibn al-'As

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

When in a battle he commands and admonishes but only upto the swords do not come into action. When such a moment arrives his great trick is to turn naked (۱) before his adversary. By Allah surely the remembrance of death has kept me away from fun and play while obliviousness about the next world has prevented him from speaking truth. He has not sworn allegiance to Mu'awiyah without purpose; but has beforehand got him to agree that he will have to pay its price and gave him an award for forsaking religion.

in Arabic

عَجَبًا لِابْنِ النَّابِغَةِ (١) ! يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِيَّ دُعَابَةً (٢) ، وَأَنْتَى امْرُؤٌ تَلْعَابَةٌ (٣) : أَعَافِسُ وَأُمَارِسُ (٤) ! لَقَدْ قَالَ بَاطِلًا، وَنَطَقَ  
آثِمًا. أَمَا \_ وَشَرُّ الْقَوْلِ الْكُذْبُ \_ إِنَّهُ لَيَقُولُ فَيَكْذِبُ، وَيَعِدُّ فَيُخْلِفُ، وَيُسْأَلُ فَيَبْخُلُ، وَيَسْأَلُ فَيُلْحِفُ (٥) ، وَيَخُونُ الْعَهْدَ، وَيَقْطَعُ  
الْإِلَّ (٦) ؛ فَإِذَا كَانَ عِنْدَ الْحَرْبِ فَأَتَى زَاجِرًا وَآمِرًا هُوَ! مَا لَمْ تَأْخُذِ السُّيُوفُ مَأْخِذَهَا، فَإِذَا كَانَ ذَلِكَ كَانَ أَكْبَرُ مَكِيدَتِهِ أَنْ يَمْنَحَ  
الْقَرْمَ سُبَّتَهُ (٧) . أَمَا وَاللَّهِ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ الْمَوْتِ، وَإِنَّهُ لَيَمْنَعُهُ مِنْ قَوْلِ الْحَقِّ نَسِيَانُ الْمَآخِرِ، إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى  
شَرَطَ لَهُ أَنْ يُؤْتِيَهُ أُتَيْتَهُ (٨) ، وَيَرْضَخَ لَهُ عَلَى تَرْكِ الدِّينِ رَضِيحَةً (٩) .

درباره عمرو بن عاص

روانشناسی عمروعاص شگفتا از عمروعاص پسر نابغه (۱)! میان مردم شام گفت که من اهل شوخی و خوشگذرانی بوده، و عمر بیهوده می گذرانم!! حرفی از روی باطل گفت و گناه در میان شامیان انتشار داد مردم آگاه باشید! بدترین گفتار دروغ است، عمروعاص سخن می گوید، پس دروغ می بندد، وعده می دهد و خلاف آن مرتکب می شود، درخواست می کند و اصرار می ورزد، اما اگر چیزی از او بخواهند، بخل می ورزد، به پیمان خیانت می کند، و پیوند خویشاوندی را قطع می نماید، پیش از آغاز نبرد در هیاهو و امر و نهی بی مانند است تا آنجا که دستها به سوی قبضه شمشیرها نرود. اما در آغاز نبرد، و برهنه شدن شمشیرها، بزرگترین نیرنگ او این است که عورت خویش را آشکار کرده، فرار نماید. آگاه باشید! به خدا سوگند که یاد مرگ مرا از شوخی و کارهای بیهوده باز می دارد، ولی عمروعاص را فراموشی آخرت از سخن حق باز داشته است، با معاویه بیعت نکرد مگر بدان شرط که به او پاداش دهد، و در برابر ترک دین خویش، رشوه ای تسلیم او کند.

(۱) نابغه: زن معروفه، آلوده دامن، که اسم مادر عمرو عاص بود، زن اسیری که عبد الله بن جدعان او را خرید چون فاسد و بی پروا بود او را رها کرد. وقتی عمرو عاص متولد شد، ابو لهب، امیه بن خلف، هشام بن مغیره، ابو سفیان و عاص بن وائل، هر کدام ادعا داشتند که عمرو، فرزند اوست. سرانجام عاص او را برداشت که از دشمنان سر سخت رسول خدا بود، او بود که پیامبر (ص) را ابتر نامید که خدا در سوره کوثر در جواب فرمود: إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (همانا دشمن تو ابتر است) و آیه إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ در باره او و یارانش نازل شد، و عمرو عاص، در مکه سر راه پیامبر (ص) سنگ و خار می ریخت! و او بود که به کجاوه دختر پیامبر (ص) «زینب» حمله کرد و او را طوری کتک زد که دچار سقط جنین شد، و پیامبر (ص) به او نفرین کرد، و او بود که اشعار فراوانی بر ضد رسول خدا (ص) می سرود و بچه های مکه را تحریک می کرد که با صدای بلند برای آزار آن حضرت بخوانند، و او بود که از طرف قریش مکه به دربار سلطان حبشه رفت تا مهاجران مسلمان را به مکه برگرداند. (کتاب ربیع الأبرار زمخشری)

Amir al-mu'minin here refers to the incident when the 'Conqueror of Egypt' 'Amr . (١) ibn al-'As exhibited the feat of his courage by displaying his private parts. What happened was that when in the battlefield of Siffin he and Amir al-mu'minin had an encounter he rendered himself naked in order to ward off the blow of the sword. At this Amir al-mu'minin turned his face away and spared him his life. The famous Arab :poet al-Farazdaq said about it

There is no good in warding off trouble by ignominy as was done one day by 'Amr ibn .al-'As by display of his private parts

Even in this ignoble act 'Amr ibn al-'As had not the credit of doing it himself but had rather followed another one who had preceded him because the man who first adopted this device was Talhah ibn Abi Talhah who had saved his life in the battle of Uhud by becoming naked before Amir al-mu'minin and so he showed this way to the others. Thus besides 'Amr ibn al-'As this trick was played by Busr ibn Abi Artat also to save himself from the sword of Amir al-mu'minin. When after the performance of this notable deed Busr went to Mu'awiyah the latter recalled 'Amr ibn al-'As's act as precedent in order to remove this man's shamefulness and said "O' Busr no matter. There is nothing to feel shameful about it in view of 'Amr ibn al-'As's precedent before ".you

**SERMON ۞۞**

**in English**

About the perfection of Allah and counselling



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

A part of the same sermon

O' creatures of Allah! take lesson from useful items of instruction and shining indications. Be cautioned by effective items of warning. Get benefit from preaching and admonition. It is as though the claws of death are pressed in you the connection of hope and desires has been cut asunder hard affairs have befallen you and your march is towards the place where everyone has to go namely death. Hence "with every person there is a driver and a witness" (Qur'an ٥٠:٢١). The driver drives him .towards resurrection while the witness furnishes evidence about his deeds

(A part of the same sermon (about Paradise

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

**in Arabic**

وفيه صفات ثمان من صفات الجلال

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ: الْأَوَّلُ لَا شَيْءَ قَبْلَهُ، وَالْآخِرُ لَا غَايَةَ لَهُ، لَا تَقَعُ الْأَوْهَامُ لَهُ عَلَى صِفِهِ، وَلَا تُعَقَدُ الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّتِهِ، وَلَا تَنَالُهُ التَّجَزُّؤَةُ وَالتَّبَعِيضُ، وَلَا تُحِيطُ بِهِ الْأَبْصَارُ وَالْقُلُوبُ. ومنها: فَاتَّعَظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ، وَاعْتَبِرُوا بِالْآيِ السَّوَاطِعِ، وَارْذَجِرُوا بِالنُّذُرِ الْبَوَالِغِ، وَانْتَفِعُوا بِالذِّكْرِ وَالْمَوَاعِظِ، فَكَأَنَّ قَدْ عَلِقْتُمْ مَخَالِبَ الْمَيِّتِ، وَأَنْقَطَعَتْ مِنْكُمْ عِلَائِقُ الْأُمِّيَّةِ، وَدَهَمْتُمْ مَفْطَعَاتِ الْأُمُورِ (٤)، وَالسِّيَاقَةُ إِلَى الْوَرْدِ الْمَوْرُودِ، (وَكُلُّ نَفْسٍ مَعَهَا سَيِّئٌ وَشَهِيدٌ): سَيِّئٌ يُسَوِّقُهَا إِلَى مَحْشَرِهَا، وَشَهِيدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا.

ومنها: فی صفه الجَنَّة

دَرَجَاتٍ مُتَفَاوِئَاتٍ، وَمَنَازِلُ مُتَّفَاوِئَاتٍ، لَا يَنقَطِعُ نَعِيمُهَا، وَلَا يَطْعَنُ مُقِيمُهَا، وَلَا يَهْرَمُ خَالِدُهَا، وَلَا يَبْأَسُ سَاكِنُهَا.

## in Persian

در توحید و موعظه

خداشناسی

و گواهی می‌دهم که خدایی نیست جز خدای یکتا، آغاز اوست که پیش از او چیزی نیست، و پایان همه اوست که بی‌نهایت است، پندارها برای او صفتی نمی‌توانند فراهم آورند، و عقلها از درک کیفیت او درمانده‌اند، نه جزئی برای او می‌توان تصور کرد و نه تبعیض پذیر است و نه چشمها و قلبها می‌توانند او را به درستی فراگیرند.

ضرورت پندپذیری ای بندگان خدا! از عبرتهای سودمند پند پذیرید، و از آیات روشنگر عبرت آموزید. و از آنچه با بیان رسا شما را ترسانده، بیرهزید، و از یادآوریه‌ها و اندرزها سود ببرید، آن چنان که گویا چنگال مرگ در پیکر شما فرورفته، و رشته آرزوها و دلبستگیها قطع گردیده و سختیهای مرگ و آغاز حرکت به سوی قیامت به شما هجوم آورده است. آن روز که (همراه هر کسی گواه و سوق دهنده ای است) سوق دهنده که تا صحنه رستاخیز او را می‌کشاند، و شاهی که بر اعمال او گواهی می‌دهد. (و قسمتی از این خطبه)

وصف بهشت

در بهشت، درجاتی از یکدیگر برتر، و جایگاه گوناگون و متفاوت وجود دارد که نعمتهایش پایان ندارد، و ساکنان آن هرگز خارج نگردند، ساکنان بهشت جاوید، هرگز پیر و فرسوده نگردند، و گرفتار شدائد و سختیها نخواهند شد.

SERMON ۸۶

in English

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

p: ۵

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

So remember Allah O' people about what He has asked you in His Book to take care of and about His rights that He has entrusted to you. Verily Allah has not created you in vain nor left you unbridled nor left you alone in ignorance and gloom. He has defined what you should leave behind. taught you your acts ordained your death sent down to you. "the Book (Qur'an) explaining everything" (Qur'an ۱۶:۸۹) and made His Prophet live among you for a long time till He completed for him and for you the message sent through the Qur'an namely the religion

liked by Him and clarified through him His good acts and evil acts His prohibitions and .His commands

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

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

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

**in Arabic**

[ ٨٦ ] ومن خطبه له عليه السلام

وفيها بيان صفات الحق جلّ جلاله ثم عظه الناس بالتقوى والمشورة

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

عظه الناس

فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامِ مَهَلِهِ، قَبْلَ إِرْهَاقِ أَجَلِهِ (١) ، وَفِي فَرَاحِهِ قَبْلَ أَوَانِ شُغْلِهِ، وَفِي مُتَنَفِّسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَظْمِهِ (٢) ، وَلْيَمْهَدْ لِنَفْسِهِ وَقَدَمِهِ، وَلْيَتَزَوَّدْ مِنْ دَارِ ظَعْنِهِ لِإِدَارِ إِقَامَتِهِ. فَاللَّهُ اللَّهُ أَيُّهَا النَّاسُ، فِيمَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ، وَاسْتَوَدَّعَكُمْ مِنْ حُقُوقِهِ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثًا، وَلَمْ يَتْرُكْكُمْ سُدًى، وَلَمْ يَدْعُكُمْ فِي جَهَالَةٍ وَلَا عَمَى، قَدْ سَمِيَ آثَارَكُمْ (٣) ، وَعَلِمَ أَعْمَالَكُمْ، وَكَتَبَ آجَالَكُمْ، وَأَنْزَلَ عَلَيْكُمْ (الْكِتَابَ تَبَيَانًا لِكُلِّ شَيْءٍ)، وَعَمَّرَ فِيكُمْ نَبِيَّهُ (٤) أَرْمَانًا، حَتَّى أَكْمَلَ لَهُ وَلَكُمْ \_ فِيمَا أَنْزَلَ مِنْ كِتَابِهِ \_ دِينَهُ الَّذِي رَضِيَ لِنَفْسِهِ، وَأَنْهَى إِلَيْكُمْ \_ عَلَى لِسَانِهِ \_ مَحَابَّهُ (٥) مِنَ الْأَعْمَالِ وَمَكَارِهِ، وَنَوَاهِيَهُ وَأَوَامِرَهُ، فَأَلْقَى إِلَيْكُمْ الْمِغْدِرَةَ، وَاتَّخَذَ عَلَيْكُمْ الْحُجَّةَ، وَقَدَّمَ إِلَيْكُمْ بِالْوَعِيدِ، وَأَنْذَرَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ. فَاسْتَدْرِكُوا بَقِيَّةَ أَيَّامِكُمْ، وَاصْبِرُوا لَهَا أَنْفُسَكُمْ (٦) ، فَإِنَّهَا قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْعَفْلَةُ وَالشَّاعُلُ عَنِ الْمَوْعِظَةِ وَلَا تَرْخِصُوا لِنَفْسِكُمْ، فَتَذْهَبَ بِكُمْ الرُّخْصُ مَذَاهِبَ الظُّلْمَةِ (٧) ، وَلَا تُدَاهِنُوا فَيَهْجَمَ بِكُمْ الْإِذْهَانُ عَلَى الْمُعْصِيَةِ. عِبَادَ اللَّهِ، إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ، وَإِنْ أَغَشَّهُمْ لِنَفْسِهِ أَعْصَاهُمْ لِرَبِّهِ وَالْمَغْبُونُ (٩) مَنْ غَبَنَ نَفْسَهُ، وَالْمَغْبُوطُ (١٠) مَنْ سَلِمَ لَهُ دِينُهُ، وَالسَّعِيدُ مَنْ وَعِظَ بَعْضَهُ، وَالشَّقِيُّ مَنْ أَخَذَ

لِهَوَاهُ وَعُزُورِهِ. وَاعْلَمُوا أَنَّ يَسِيرَ الرَّيِّا (١١) شَرُّكَ، وَمَجَالَسَهُ أَهْلَ الْهَوَى مَنَسَاهُ لِلإِيمَانِ ، وَمَحْضَرَهُ لِلشَّيْطَانِ (١٣) . جَاتُوا الْكُذِبَ فَإِنَّهُ مُجَانِبٌ لِلإِيمَانِ، الصَّادِقُ عَلَى شَفَا مَنَجَاهِ وَكَرَامِهِ، وَالْكَاذِبُ عَلَى شَرَفِ مَهْوَاهِ وَمَهَانِهِ. وَلَا تَحَاسَدُوا، فَإِنَّ الْحَسَدَ يَأْكُلُ الإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، وَلَا تَبَاغُضُوا فَإِنَّهَا الْحَالِقَةُ ، وَاعْلَمُوا أَنَّ الأَمَلَ يُسِيهِى العَقْلَ، وَيُنْسِي الذِّكْرَ، فَأَكْذِبُوا الأَمَلَ فَإِنَّهُ عُزُورٌ، وَصَاحِبُهُ مَعُزُورٌ.

## صفات پرهیزکاری

علم الهی خدا به تمام اسرار نهان آگاه و از باطن همه باخبر است، به همه چیز احاطه دارد و بر همه چیز غالب و پیروز، و بر همه چیز تواناست. پندهای ارزشمند هر کس از شما در روزگاری که مهلت دارد به اعمال نیکو پردازد پیش از آنکه مرگ فرا رسد، و در ایام فراغت پاک باشد، پیش از آنکه گرفتار شود، و در ایام رهایی نیکوکار باشد، پیش از آنکه مرگ گلوگاه او را بفشارد، پس برای خود و جایی که می رود آماده باشد، و در این دنیا که محل کوچ کردن است برای منزلگاه ابدی، توشه ای بردارد.

پس ای مردم! خدا را! خدا را! پروا کنید، برای حفظ قرآن، که از شما خواسته، و حقوقی که نزد شما سپرده است، پس همانا خدای سبحان! شما را بیهوده نیافرید، و به حال خود وانگذاشت، و در گمراهی و کوری رها نساخته است، کردارتان را بیان فرمود، و از اعمال شما باخبر است و سرآمد زندگی شما را مشخص کرد و (کتابی بر شما نازل کرد که روشنگر همه چیز است) پیامبرش را مدتی در میان شما قرار داد تا برای او و شما، دین را به اکمال رساند، و آنچه در قرآن نازل شد و مایه رضای الهی است تحقق بخشید. و با زبان پیامبرش، کارهای خوشایند و ناخوشایند، بایدها و نبایدها را ابلاغ کرد، و اوامر و نواهی را آموزش داد، و راه عذر را بر شما بست و حجت را تمام کرد. پیش از کیفر، شما را تهدید نمود، از عذابهای سختی که در پیشروی دارید شما را ترساند، پس بازمانده ایام خویش را دریابید، و صبر و بردباری در برابر نارواییها پیشه کنید، چرا که عمر باقیمانده، برابر روزهای زیادی که به غفلت گذرانید و روی گردان از پندها بودید، بسیار کم است. به خود بیش از اندازه آزادی ندهید، که شما را به ستمگری می کشاند، و با نفس سازشکاری و سستی روا مدارید که ناگهان در درون گناه سقوط می کنید.

یادآوری ارزش های اخلاقی ای بندگان خدا! آن کس که نسبت به خود خیرخواهی او بیشتر است، در برابر خدا، از همه کس فرمانبردارتر است، و آن کس که خویشتن را بیشتر می فریبد، نزد خدا گناهکارترین انسانها است، زیانکار واقعی کسی که خود را بفریبد. و آن کس مورد غبطه است و بر او رشک می برند که دین او سالم باشد. سعادت مند آن کس که از زندگی دیگران عبرت آموزد، و شقاوت مند آنکه فریب هوا و هوسها را بخورد. آگاه باشید! ریاکاری و تظاهر، هر چند اندک باشد شرک است، و همنشینی با هواپرستان ایمان را به دست فراموشی می سپارد، و شیطان را حاضر می کند، از دروغ برکنار باشید که با ایمان فاصله دارد، راستگو در راه نجات و بزرگواری است، اما دروغگو بر لب پرتگاه هلاکت و خواری است، حسد نورزید که حسد ایمان را چونان آتشی که هیزم را خاکستر کند، نابود می سازد، با یکدیگر دشمنی و کینه توزی نداشته باشید که نابودکننده هر چیزی است، بدانید که آرزوهای دور و دراز عقل را غافل و یاد خدا را به فراموشی می سپارد، آرزوهای ناروا را دروغ انگارید که آرزوها فریبنده و صاحبش فریب خورده می باشد.

**SERMON ۸۷**

**in English**

### The Qualities of a faithful believer

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

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

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

#### The Characteristics of an unfaithful believer

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



## About the Descendants ('Itrah) of the Holy Prophet

So wither are you going to" (Qur'an ٨١:٢٦) and "how are you then turned away?" (Qur'an ٦:٩٥; ١٠:٣٤; ٣٥:٣; ٤٠:٦٢). Ensigns (of guidance) are standing indications (of virtue) are clear and the minarets (of light) have been fixed. Where are you being taken astray and how are you groping while you have among you the descendants of the Prophet? They are the reins of Right ensigns of Faith and tongues of truth. Accord to them the same good position as you accord to the Qur'an and come to them (for quenching the thirst of guidance) as the thirsty camels approach the water spring

O' people take this saying (١) of the last of the Prophets that he who dies from among us is not dead and he who decays (after dying) from among us does not really decay. Do not say what you do not understand because most of the Right is in what you deny. Accept the argument of one against whom you have no argument. It is I. Did I not act before you on the greater thaqal (ath-thaqal al-akbar i.e. the Qur'an) and did I not retain among you the smaller thaqal (ath-thaqal-al-asghar i.e. the descendants of the Prophet).(٢) I fixed among you the standard of faith and I taught you the limits of lawful and unlawful. I clothed you with the garments of safety with my justice and spread for you (the carpet of) virtue by my word and deed

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

A part of the same sermon about Banu Umayyah

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

**in Arabic**

[ ٨٧ ] ومن خطبه له عليه السلام

وهي في بيان صفات المتقين وصفات الفساق والتنبية إلى مكان العتره الطيبه والظن الخاطيء لبعض الناس

عِبَادَ اللَّهِ، إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْدًا أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ، فَاسْتَشَعَرَ الْحُزْنَ، وَتَجَلَّبَبَ الْخَوْفَ (١)، فَزَهَرَ مِصْبَاحُ الْهُدَى (٢) فِي قَلْبِهِ، وَأَعْيَدَ الْقِرَى (٣) لِيَوْمِهِ النَّازِلِ بِهِ، فَقَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ، وَهَوَّنَ الشَّدِيدَ، نَظَرَ فَأَبْصَرَ، وَذَكَرَ فَاسْتَكْتَرَّ، وَارْتَوَى مِنْ عَذَابِ فُرَاتٍ سَهَّلَتْ لَهُ مَوَارِدُهُ، فَشَرِبَ نَهْلًا (٤)، وَسَلَكَ سَبِيلًا جَدِّدًا (٥). قَدْ خَلَعَ سَرَائِلَ الشَّهَوَاتِ، وَتَخَلَّى مِنَ الْهُمُومِ، إِلَّا هَمًّا وَاحِدًا انْفَرَدَ بِهِ، فَخَرَجَ مِنْ صَهْفَةِ الْعَمَى، وَمُشَارَكِهِ أَهْلِ الْهَوَى، وَصَارَ مِنْ مَفَاتِيحِ أَبْوَابِ الْهُدَى، وَمَعَالِيْقِ أَبْوَابِ الرَّدَى. قَدْ أَبْصَرَ طَرِيقَهُ، وَسَلَكَ سَبِيلَهُ، وَعَرَفَ مَنَارَهُ، وَقَطَعَ غَمَارَهُ (٦)، وَاسْتَمْسَكَ مِنَ الْعُرَى بِأَوْثِقِهَا، وَمِنَ الْجِبَالِ بِأَمْتِنِهَا، فَهُوَ مِنَ الْبَاقِينَ عَلَى مِثْلِ ضَوْءِ الشَّمْسِ، قَدْ نَصَبَ نَفْسَهُ لِلَّهِ - سُبْحَانَهُ - فِي أَرْفَعِ الْأُمُورِ، مِنْ إِضْدَارِ كُلِّ وَارِدٍ عَلَيْهِ، وَنَصِيْبِ كُلِّ فَوْعٍ إِلَى أَصْلِهِ. مِصْبَاحُ ظُلُمَاتٍ، كَشَافُ عَشَوَاتٍ (٧)، مِفْتَاحُ مُبْهَمَاتٍ، دَفَاعُ مُعْضَلَاتٍ، دَلِيلُ فُلُوتٍ (٨)، يَقُولُ فِيهِمْ، وَيَسْكُتُ فَيَسْلُمُ. قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ، فَهُوَ مِنْ

مَعَادِنِ دِينِهِ، وَأَوْتَادِ أَرْضِهِ. قَدْ أَلْزَمَ نَفْسَهُ الْعَدْلَ، فَكَانَ أَوَّلَ عَدْلِهِ نَفْيُ الْهَوَى عَنْ نَفْسِهِ، يَصِفُ الْحَقَّ وَيَعْمَلُ بِهِ، لَا يَدْعُ لِلْخَيْرِ غَايَةً إِلَّا أُمَّهَا (٩)، وَلَا مَظِنَّةَ (١٠) إِلَّا قَصْدَهَا، قَدْ أَمَكَّنَ الْكِتَابَ مِنْ زِمَامِهِ (١١)، فَهُوَ قَائِدُهُ وَإِمَامُهُ، يُحِلُّ حَيْثُ حَلَّ ثَقَلَهُ (١٢)، وَيَنْزِلُ حَيْثُ كَانَ مَنزَلُهُ.

#### صفات الفساق

وَأَخْرَجَ قَدْ تَسَمَّى عَالِمًا وَلَيْسَ بِهِ، فَاقْتَبَسَ جَهَائِلَ مِنْ جُهَالٍ وَأَضَالِيلَ مِنْ ضَلَالٍ، وَنَصَبَ لِلنَّاسِ أَشْرَاكًا مِنْ حِبَالِ غُرُورٍ، وَقَوْلِ زُورٍ، قَدْ حَمَلَ الْكِتَابَ عَلَى آرَائِهِ، وَعَطَفَ الْحَقَّ (١٣) عَلَى أَهْوَائِهِ، يُؤْمِنُ مِنَ الْعِظَائِمِ، وَيَهْوُونَ كَبِيرَ الْجَرَائِمِ، يَقُولُ: أَقِفْ عِنْدَ الشُّبُهَاتِ، وَفِيهَا وَقِعْ، وَيَقُولُ: أَعْتَزِلْ الْبِدْعَ، وَيَبِينَهَا اضْطِجَعْ، فَالضُّورَةُ صُورَةُ إِنْسَانٍ، وَالْقَلْبُ قَلْبُ حَيَوَانٍ، لَا يَعْرِفُ بَابَ الْهُدَى فَيَتَّبِعُهُ، وَلَا بَابَ الْعَمَى فَيَصُدُّ عَنْهُ، وَذَلِكَ مِثُّ الْأَحْيَاءِ!

#### عتره النبي

(فَأَيْنَ تَذْهَبُونَ)؟ و (أَنَّى تُؤْفَكُونَ) (١٤) ! وَالْأَعْلَامُ (١٥) قَائِمَةٌ، وَالْآيَاتُ وَاضِحَةٌ، وَالْمَنَارُ (١٦) مَنْصُوبَةٌ، فَأَيْنَ يَتِيَاهُ بِكُمْ (١٧) ؟ وَكَيْفَ تَعْمَهُونَ (١٨) وَيَبِينُكُمْ عِترَهُ (١٩) نَبِيِّكُمْ؟ وَهُمْ أَرْمَهُ الْحَقَّ، وَاعْلَامُ الدِّينِ! وَالسِّبْتَةُ الصِّدْقِ! فَأَنْزَلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ، وَرُدُّوهُمْ وَرُودَ الْهِيمِ

#### العِطَاشِ (٢٠).

أَيُّهَا النَّاسُ، خُذُوهَا عَنْ خَاتَمِ النَّبِيِّنَ صَيَّلىَ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ، وَيَبْلَى مَنْ بَلَى مِنَّا وَلَيْسَ بِبَيَّالٍ»، فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيمَا تُنْكِرُونَ، وَاعْبُدُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ \_ وَأَنَا هُوَ \_ أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ (٢١) ! وَأَثَرُكُمْ فِيكُمْ الثَّقَلِ الْأَصِغَرِ! قَدْ رَكَزْتُ فِيكُمْ رَايَةَ الْإِيمَانِ، وَوَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَالْحَرَامِ، وَالْبَسِيَّتُكُمْ الْعَافِيَةَ مِنْ عَدْلِي، وَفَرَشْتُكُمْ (٢٢) الْمَعْرُوفَ مِنْ قَوْلِي وَفِعْلِي، وَأَرَيْتُكُمْ كَرَامَةَ الْأَخْلَاقِ مِنْ نَفْسِي؟ فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ، وَلَا تَتَغَلَّغُ إِلَيْهِ الْفِكْرُ.

ومنها: حَيْتَى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى بَنِي أُمِّيَّةَ (٢٣) ، تَمَنُّحُهُمْ دَرَهِيًّا (٢٤) ، وَتُورِدُهُمْ صَيْفُوهَا، وَلَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا وَلَا سَيْفُهَا، وَكَذَبَ الظَّانُّ لِذَلِكَ. بَلْ هِيَ مَجَّهٌ (٢٥) مِنْ لَدِيدِ الْعَيْشِ يَتَطَعَّمُونَهَا بُرْهَةً، ثُمَّ يَلْفِظُونَهَا جُمْلَةً!

## in Persian

### موعظه یاران

ای بندگان خدا! همانا بهترین و محبوبترین بنده نزد خدا، بنده ای که خدا او را در پیکار با نفس یاری داده است، آن کس که جامه زیرین او اندوه، و لباس رویین او ترس از خداست، چراغ هدایت در قلبش روشن شده و وسائل لازم برای روزی او فراهم آمد، دوریها و دشواریها را بر خود نزدیک و آسان ساخته است. حقایق دنیا را با چشم دل نگریسته، همواره به یاد خدا بوده و اعمال نیکو، فراوان انجام داده است، از چشمه گوارای حق سیراب گشته، سرچشمه ای که به آسانی به آن رسید و از آن نوشیده سیراب گردید. از راه هموار و راست قدم برداشته، پیراهن شهوات را از تن بیرون کرد، و جز یک غم، از تمام غمها خود را می رهاوند، و از صف کوردلان و مشارکت با هواپرستان خارج شده، کلید بازکننده درهای هدایت شد و قفل درهای گمراهی و خواری گردید، راه هدایت را با روشندلی دید، و از همان راه رفت، و نشانه های آن را شناخت و از امواج سرکش شهوات گذشت. به استوارترین دستاویزها و محکمترین طنابها چنگ انداخت، چنان به یقین و حقیقت رسید که گویی نور خورشید بر او تابید، در برابر خداوند خود را بگونه ای تسلیم کرد که هر فرمان او را انجام می دهد و هر فرعی را به اصلش باز می گرداند، چراغ

تاریکیها، و روشنی بخش تیرگیها، کلید درهای بسته و برطرف کننده دشواریها، و راهنمای گمراهان در بیابانهای سرگردانی است. سخن می گوید، خوب می فهماند، سکوت کرده به سلامت می گذرد، برای خدا اعمال خویش را خالص کرده آنچه را که خدا پذیرفته است، از گنجینه های آیین خدا و ارکان زمین است. خود را به عدالت واداشته و آغاز عدالت او آنکه هوای نفس را از دل بیرون رانده است، حق را می شناساند و به آن عمل می کند، کار خیری نیست مگر که به آن قیام می کند، و در هیچ جا گمان خیری نبرده جز آنکه به سوی آن شتافت. اختیار خود را به قرآن سپرده، و قرآن را راهبر و پیشوای خود قرار داده است، هر جا که قرآن بار اندازد فرود آید، و هر جا که قرآن جای گیرد مسکن گزیند.

وصف زشت ترین انسان (عالم نمایان) و دیگری که او را دانشمند نامند اما از دانش بی بهره است، یک دسته از نادانیها را از جمعی نادان فرا گرفته، و مطالب گمراه کننده از گمراهان آموخته، و به هم بافته، و دامهایی از طنابهای غرور و گفته های دروغین بر سر راه مردم افکنده، قرآن را بر امیال و خواسته های خود تطبیق می دهد، و حق را به هوسهای خود تفسیر می کند، مردم را از گناهان بزرگ ایمن می سازد، و جرائم بزرگ را سبک جلوه می دهد، ادعا می کند از ارتکاب شبهات پرهیز دارد اما در آنها غوطه می خورد. می گوید: از بدعتها دورم، ولی در آنها غرق شده است، چهره ظاهر او چهره انسان، و قلبش قلب حیوان درنده است، راه هدایت را نمی شناسد که از آن سو برود، و راه خطا و باطل را نمی داند که از آن پرهیزد، پس مرده ای است در میان زندگان. شناساندن عترت پیامبر (ص) و امامان راستین (ع) مردم! کجا می روید؟ چرا از حق منحرف می شوید؟ پرچمهای حق برپاست و نشانه های آن آشکار است، با اینکه چراغهای هدایت روشنگر راهند، چون گمراهان به کجا می روید؟ چرا سرگردانید؟ در حالی که عترت پیامبر شما در میان شماست، آنها زمامداران حق و یقینند، پیشوایان دین، و زبانهای راستی و راستگویانند، پس باید در بهترین منازل قرآن جایشان دهید و همانند تشنگان که به سوی آب شتابانند، به سویشان هجوم آورید. ای مردم این حقیقت را از خاتم پیامبران بیاموزید که فرمود: هر که از ما می میرد، در حقیقت نمرده است و چیزی از ما کهنه نمی شود. پس آنچه نمی دانید، نگوئید، زیرا بسیاری از حقایق در اموری است که ناآگاهانه انکار می کنید. ویژگیهای امام علی (ع) مردم! عذرخواهی کنید از کسی که دلیلی بر ضد او ندارید، و آنکس من می باشم، مگر من در میان شما بر اساس (ثقل اکبر) که قرآن است عمل نکردم؟ و (ثقل اصغر) عترت پیامبر (ص) را در میان شما باقی نگذارم؟ مگر من پرچم ایمان را در بین شما استوار نساختم؟ و از حدود و مرز حلال و حرام آگاهیتان ندادم؟ مگر پیراهن عافیت را با عدل خود به اندام شما نپوشاندم؟ و نیکیها را با اعمال و گفتار خود در میان شما رواج ندادم؟ و ملکات اخلاق انسانی را به شما نشان ندادم؟ پس وهم و گمان خود را در آنجا که چشم دل ژرفای آن را مشاهده نمی کند، و فکرتان توانایی تاختن در آن راه را ندارد، بکار نگیرید. برخی از همین خطبه است:

اخبار غیبی نسبت به آینده بنی امیه تا آنکه برخی از شما گمان می برند که دنیا به کام بنی امیه شد، و همه خوبیها را افزون به آنها سپرده و آنها را از سرچشمه خود سیراب کرده، و تازیانه و شمشیرشان از سر این امت کنار نخواهد رفت، کسانی که چنین می اندیشند در اشتباهند، زیرا سهم بنی امیه تنها جرعه ای از زندگی لذت بخش است که مدتی آن را می مکند سپس همه آنچه را که نوشیدند بیرون می ریزند.

#### Footnote

This saying of the Prophet is a definite proof of the view that the life of any one . (۱) from among the Ahlu'l-bayt (Household of the Holy Prophet) does not come to an end and that apparent death makes no difference in their sense of living although human intelligence is unable to comprehend the conditions and happenings of that life. There are many truths beyond this world of senses which human mind cannot yet understand. Who can say how in the narrow corner of the grave where it is not possible even to breathe replies will be given to the questions of the angels Munkar and Nakir? Similarly what is the meaning of life of the martyrs in the cause of Allah who have neither sense nor motion can neither see nor hear? Although to us they appear to be dead yet the Qur'an testifies to their life

And say not of those who are slain in the path of Allah that they are dead; Nay (they (are) living but ye perceive not. (۲:۱۵۴)

:At another place it says about their life

Reckon not those who are slain in the way of Allah to be dead; Nay! alive they are with  
(their Lord being sustained. (۳:۱۶۹

When restriction has been placed on mind and tongue even in respect of the common martyrs that they should not be called dead nor considered dead how would not those individuals whose necks were reserved for sword and palate for poison be living for all times to come

About their bodies Amir al-mu'minin has said that by passage of time no signs of ageing or decay occur in them but they remain in the same state in which they fell as martyrs. There should be nothing strange in it because dead bodies preserved through material means still exist. When it is possible to do so through material means will it be out of the Power of the Omnipotent Creator to preserve against change and decay the bodies of those upon whom He has bestowed the sense of everlasting life?

:Thus about the martyrs of Badr the Holy Prophet said

Shroud them even with their wounds and flowing blood because when they would rise on the Day of Judgement blood would be pushing out of their throats

"ath-thaqal al-akbar" implies the Qur'an and "ath-thaqal al-asghar" means Ahlu'l-" (۲) bayt (the Household of the Holy Prophet) as in the Prophet's saying: "Verily I am leaving among you (the) two precious things (of high estimation and of care) " the reference is to Qur'an and Ahlu'l-bayt. There are several reasons for using this word Firstly "thaqal" means the kit of a traveller and since the kit is much in need it is protected carefully. Secondly it means a precious thing; and since this is of great importance one is bound to follow the injunctions of the Qur'an and the actions of Ahlu'l-bayt. So they have been called 'precious things'. Since Allah has made arrangements for the protection of the Qur'an and Ahlu'l-bayt till doomsday so they have been called "thaqalayn" . So the Prophet before leaving this world for the next declared them to be his valuable possessions and ordered people to preserve them. Thirdly then have been called "Thaqalayn" (precious things) in view of their purity and high value. Thus Ibn Hajar al-Haytami writes





The Prophet has called the Qur'an and his Descendants as "thaqalayn" (two precious things) because "thaqal" means a pure chaste and preserved thing and either of these two were really so each of them is the treasure of Divine knowledge and a source of scholarly secrets and religious commandments. For that reason the Prophet desired the people to follow them and to stick to them and to secure knowledge from them. Among them the most deserving of attachment is the Imam and Scholar of the family of the Prophet namely 'Ali ibn Abi Talib (Allah may honour his face) because of his great insight and copiousness of knowledge which we have already described. (as-

(Sawa'iq al-muhriqah p. ۹.

Since the Prophet has with regard to apparent implication attributed the Qur'an to Allah and the descendants to himself therefore in keeping with the natural status the Qur'an has been called the bigger weight while the descendants the smaller weight. Otherwise from the point of view of being followed both are equal and from the point of view of utility in the development of character there can be no question in the status of the speaking party (the Ahlu'l-bayt) being higher than the silent one (the Qur'an

**SERMON** ۸۸

**in English**

About the division of the community into factions

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

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

**in Arabic**

[ ٨٨ ] ومن خطبه له عليه السلام

وفيه بيان للأسباب التي تهلك الناس

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَقْصِمَ (١) جَبَّارِي دَهْرٍ قَطُّ إِلَّا بَعِيدَ تَمْهِيلٍ وَرَخَاءٍ، وَلَمْ يَجْبُرْ عَظَمَ (٢) أَحَدٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَرْزُلٍ (٣) وَبَلَاءٍ، وَفِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَثْبٍ (٤) وَاسْتَنْدَبْتُمْ مِنْ خَطْبٍ مُعْتَبَرٍ! وَمَا كُلُّ ذِي قَلْبٍ بَلِيْبٍ، وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ، وَلَا كُلُّ نَاطِرٍ بِبَصِيرٍ. فَيَا عَجَبًا! وَمَا لِي لَا أَعْجَبُ مِنْ خَطَايَا هَذِهِ الْفِرْقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا! لَا يَفْتَضُونَ أَثْرَ نَبِيِّ، وَلَا يَفْتَدُونَ بِعَمَلِ وَصِيٍّ، وَلَا يُؤْمِنُونَ بِغَيْبٍ، وَلَا يَعْفُونَ (٥) عَنْ عَثْبٍ، يَعْمَلُونَ فِي الشُّبُهَاتِ، وَيَسْتَيِرُونَ فِي الشَّهَوَاتِ، الْمَعْرُوفُ فِيهِمْ مِمَّا عَرَفُوا، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا، مَفْرَعُهُمْ فِي الْمُغْضَاتِ إِلَى أَنْفُسِهِمْ، وَتَعْوِيلُهُمْ فِي الْمُهَمَّاتِ عَلَى آرَائِهِمْ، كَأَنَّ كُلَّ امْرِيٍّ مِنْهُمْ إِمَامٌ نَفْسِهِ، قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بَعْرَى ثِقَاتٍ، وَأَسْبَابٍ مُحْكَمَاتٍ.

## در بیان هلاکت مردم

عوامل هلاکت انسانها پس از ستایش پروردگار! خدا هرگز جباران دنیا را در هم نشکسته مگر پس از آنکه مهلتهای لازم و نعمتهای فراوان بخشید، و هرگز استخوان شکسته ملتی را بازسازی نفرمود مگر پس از آزمایشها و تحمل مشکلات، مردم! در سختیهایی که با آن روبرو هستید و مشکلاتی که پشت سر گذاردید، درسهای عبرت فراوان وجود دارد، نه هر که صاحب قلبی است خردمند است، و نه هر دارنده گوشه شنواست، و نه هر دارنده چشمی بیناست. در شگفتم، چرا در شگفت نباشم؟! از خطای گروههای پراکنده با دلایل مختلف که هر یک در مذهب خود دارند! نه گام بر جای گام پیامبر (ص) می نهند، و نه از رفتار جانشین پیغمبر پیروی می کنند، نه به غیب ایمان می آورند و نه خود را از عیب برکنار می دارند، به شبهات عمل می کنند و در گرداب شهوات غوطه ورنند، نیکی در نظرشان همان است که می پندارد، و زشتیها همان است که آنها منکرند. در حل مشکلات به خود پناه می برند، و در مبهمات تنها به رای خویش تکیه می کنند، گویا هر کدام، امام و راهبر خویش می باشند که به دستگیره های مطمئن و اسباب محکمی که خود باور دارند چنگ می زنند.

## SERMON ۸۹

## in English

## About the Holy Prophet

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

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

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

**in Arabic**

[ ٨٩ ] ومن خطبه له عليه السلام

فى الرسول الاعظم صلى الله عليه وآله وبلاغ الامام عنه

أَرْسَلَهُ عَلَى حِينِ فَتْرِهِ (١) مِنَ الرُّسُلِ، وَطُولِ هَجْعِهِ مِنَ الْأُمَمِ،

وَاعْتِرَازِ (٢) مِنَ الْفِتَنِ، وَانْتِشَارِ مِنَ الْأُمُورِ، وَتَلَمُّظِ (٣) مِنَ الْحُرُوبِ، وَالذُّنْيَا كَاسِئِفَهُ النَّوْرِ، ظَاهِرُهُ الْغُرُورِ، عَلَى حِينِ اضْتِمْرَارِ مِنْ وَرَقِيهَا، وَإِبَاسِ مِنْ ثَمَرِهَا، وَاعْجُورِ (٤) مِنْ مَائِهَا، قَدْ دَرَسَتْ مَنَارُ الْهُدَى، وَظَهَرَتْ أَعْلَامُ الرَّدَى، فَهِيَ مُتَجَهِّمَةٌ (٥) لِأَهْلِهَا، عَابِسَةٌ فِى وَجْهِ طَالِبِهَا، ثَمَرَهَا الْفِتْنَةُ (٦)، وَطَعَامُهَا الْجِيفَةُ (٧)، وَشِعَارُهَا (٨) الْخَوْفُ، وَدِثَارُهَا (٩) السَّيْفُ. فَاعْتَبِرُوا عِبَادَ اللَّهِ، وَادْكُرُوا تَيْبِكَ الَّتِي آيَاؤُكُمْ وَإِخْوَانُكُمْ بِهَا مُزْتَهِنُونَ (١٠)، وَعَلَيْهَا مُحَاسِبُونَ. وَلَعَمْرِي مَا تَقَادَمَتْ بِكُمْ وَلَا بِهَمِّ الْعُهُودِ، وَلَا خَلَتْ فِيمَا بَيْنَكُمْ وَبَيْنَهُمُ الْأَحْقَابُ (١١) وَالْقُرُونُ، وَمَا أَنْتُمْ الْيَوْمَ مِنْ يَوْمِ كُنْتُمْ فِي أَضْلَابِهِمْ بَعِيدِ. وَاللَّهِ مَا أَسْمَعُكُمْ الرَّسُولُ شَيْئًا إِلَّا وَهَا أَنَا ذَا الْيَوْمِ مَسِيعُكُمْ، وَمَا أَسْمَعُكُمْ الْيَوْمَ بِدُونِ أَسْمَاعِكُمْ بِالْأَمْسِ، وَلَا شَقَّتْ لَهُمُ الْأَبْصَارُ، وَجَعَلَتْ لَهُمُ الْأَفْئِدَةُ فِى ذَلِكَ الزَّمَانِ، إِلَّا وَقَدْ أُعْطِيتُمْ مِثْلَهَا فِى هَذَا الزَّمَانِ. وَاللَّهِ مَا بُصِّرْتُمْ بَعْدَهُمْ شَيْئًا جَهْلُوهُ، وَلَا أُضِيفْتُمْ بِهِ (١٢) وَحَرْمُوهُ، وَلَقَدْ نَزَلَتْ بِكُمْ الْبَلِيَّةُ جَائِلًا خَطَامُهَا (١٣)، رِخْوًا بَطَانُهَا (١٤)، فَلَا يُغَرِّكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ، فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ، إِلَى أَجْلِ مَعْدُودِ.

## مردم پیش از بعثت

وصف روزگاران بعثت پیامبر (ص) خدا پیامبر اسام را هنگامی مبعوث فرمود که از زمان بعثت پیامبران پیشین مدتها گذشته، و ملتها در خواب عمیقی فرو خفته بودند، فتنه و فساد جهان را فرا گرفته و اعمال زشت رواج یافته بود، آتش جنگ همه جا زبانه می کشید و دنیا بی نور، پر از مکر و فریب گشته بود، برگهای درخت زندگی به زردی گراییده و از میوه آن خبری نبود، آب حیات فرو خشکید و نشانه های هدایت کهنه و ویران شده بود، پرچمهای هلاکت و گمراهی آشکار و دنیا با قیافه زشتی به مردم می نگریست، و با چهره ای عبوس و غم آلود با اهل دنیا روبرو می گشت. میوه درخت دنیا در جاهلیت فتنه، و خوارکش مردار، و در درونش وحشت و اضطراب، و بر بیرون شمشیرهای ستم حکومت داشت. عبرت آموزی از روزگار جاهلیت ای بندگان خدا! عبرت گیرید، و همواره به یاد زندگانی پدران و برادران خود در جاهلیت باشید، که از این جهان رفتند و در گرو اعمال خود بوده و برابر آن محاسبه می گردند، به جان خودم سوگند! پیمان برای زندگی و مرگ و نجات از مجازات الهی بین شما و آنها بسته نشده است، و هنوز روزگار زیادی نگذشته، و از آن روزگاران که در پشت پدران خود بودید زیاد دور نیست. به خدا سوگند

! پیامبر اسلام (ص) چیزی به آنها گوشزد نکرد جز آن که من همان را با شما می گویم، شنوایی امروز شما از شنوایی آنها کمتر نیست، همان چشمها و قلبهایی که به پدرانتان دادند به شما نیز بخشیدند. به خدا سوگند، شما پس از آنها مطلبی را ندیده اید که آنها نمی شناختند، و شما به چیزی اختصاص داده نشدید که آنها محروم باشند. راستی حوادثی به شما روی آورده مانند شتری که مهار کردنش مشکل است، و میانبندش سست و سواری بر آن دشوار است. مبادا آنچه مردم دنیا را فریفت شما را بفریید! که دنیا سایه ای است گسترده و کوتاه، تا سرانجامی روشن و معین.

## Allah's attributes and some advice

Praise be to Allah who is well-known without being seen Who creates without pondering over Who has ever been existent when there was no sky with domes nor curtains with lofty doors nor gloomy night nor peaceful ocean nor mountains with broad pathways nor curved mountain roads nor earth of spread floors nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His .will. They make every fresh thing old and every distant thing near

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

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

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

[ ۹۰ ] و من خطبه له عليه السلام

و تشتمل على قدم الخالق وعظم مخلوقاته، ويختمها بالوعظ

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيِهِ، الْخَالِقِ مِنْ غَيْرِ رُؤْيِهِ (۱) ،

الَّذِي لَمْ يَزَلْ قَائِمًا دَائِمًا؛ إِذْ لَا سَيْمَاءَ ذَاتُ أَبْرَاجٍ، وَلَا حُجُبَ ذَاتُ إِرْتَاجٍ (۲) ، وَلَا لَيْلَ دَاجٍ (۳) ، وَلَا بَحْرَ سَاجٍ (۴) ، وَلَا جَبَلٌ دُوفَجَاجٍ (۵) ، وَلَا فَجَّ دُوعَوِجَاجٍ، وَلَا أَرْضَ ذَاتَ مَهَادٍ (۶) ، وَلَا خَلْقَ ذُواعْتِمَادٍ (۷) : ذَلِكَ مُبْتَدِعُ الْخَلْقِ (۸) وَوَارِثُهُ (۹) ، وَإِلَهُ الْخَلْقِ وَرَازِقُهُ، وَالشَّمْسُ وَالْقَمَرُ دَائِبَانِ (۱۰) فِي مَرَضَاتِهِ: يُبْلِيَانِ كُلَّ جَدِيدٍ، وَيُقَرَّبَانِ كُلَّ بَعِيدٍ.

قَسَمَ أَرْزَاقَهُمْ، وَأَحْصَى آثَارَهُمْ وَأَعْمَالَهُمْ، وَعَدَّدَ أَنْفُسَهُمْ، وَخَائِنَهُ أَعْيُنَهُمْ (۱۱) وَمَا تُخْفِي صُدُورُهُمْ مِنَ الضَّمِيرِ، وَمُسْتَتَرَّهُمْ وَمُسْتَوْدَعَهُمْ مِنَ الْأَرْحَامِ وَالظُّهُورِ، إِلَى أَنْ تَتَنَاهَى بِهِمُ الْغَايَاتُ.

هُوَ الَّذِي اشْتَدَّتْ نِقْمَتُهُ (۱۲) عَلَى أَعْيَادِهِ فِي سَعَةِ رَحْمَتِهِ، وَاتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ، قَاهِرٌ مِنْ عَازِهِ (۱۳) ، وَمُدَمَّرٌ مِنْ شَاقَّتِهِ (۱۴) ، وَمُدِلُّ مَنْ نَاوَاهُ (۱۵) ، وَغَالِبٌ مَنْ عَيَّادَهُ. مَنْ تَوَكَّلَ عَلَيْهِ كَفَاءً، وَمَنْ سَأَلَهُ أَعْطَاهُ، وَمَنْ أَقْرَضَهُ قَضَاهُ (۱۶) ، وَمَنْ شَكَرَهُ جَزَّاهُ.

عِبَادَ اللَّهِ، زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا، وَحَاسِبُوا بِهَا مِنْ قَبْلِ أَنْ تُحَاسَبُوا، وَتَنْفَسُوا قَبْلَ ضَيْقِ الْخِنَاقِ، وَأَنْفَادُوا قَبْلَ عُنْفِ السِّيَاقِ (۱۷) ، وَاعْلَمُوا أَنَّهُ مَنْ لَمْ يُعْنِ (۱۸) عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ مِنْهَا وَعَظٌّ وَرَاجِرٌ، لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا زَاجِرٌ وَلَا وَعَظٌّ.

## in Persian

در بیان صفات خداوندی

خداشناسی سپاس خداوندی را، بی آنکه دیده شود شناخته شده، و بی آنکه اندیشه ای به کار گیرد آفریننده است، خدایی که همیشه بوده و تا ابد خواهد بود، آنجا که نه از آسمان دارای برجهای زیبا خبری بود، و نه از پرده های فرو افتاده اثری به چشم می خورد، نه شبی تاریک و نه دریایی آرام، نه کوهی با راههای گشوده، نه دره ای پر پیچ و خم، نه زمین گسترده، و نه آفریده های پراکنده وجود داشت. خدا پدیدآوردنده پدیده ها و وارث همگان است، خدای آنان و روزی دهنده ایشان است، آفتاب و ماه به رضایت او می گردند که هر تازه ای را کهنه، و هر دوری را نزدیک می گردانند. خدا، روزی مخلوقات را تقسیم کرد، و کردار و رفتارشان را برشمرد، از نفسها که می زنند، و نگاههای دزدیده که دارند، و رازهایی که در سینه ها پنهان کردند. و جایگاه پدیده ها را در شکم مادران پشت پدران تا روز تولد و سرآمد زندگی و مرگ، همه را می داند. اوست خدایی که با همه وسعتی که رحمتش دارد بر دشمنان سخت است و با سختگیری که دارد رحمتش همه دوستان را فرا گرفته است، هر کس که با او به مبارزه برخیزد بر او غلبه می کند، و هر کس دشمنی ورزد هلاکش می سازد، هر کس با او

کینه و دشمنی ورزد تیره روزش کند، و بر دشمنانش پیروز است، هر کس به او توکل نماید او را کفایت کند، و هر کس از او بخواهد، می پردازد، و هر کس برای خدا به محتاجان قرض دهد وامش را پردازد، و هر که او را سپاس گوید، پاداش نیکو دهد.



اندرزهای حکیمانه بندگان خدا، خود را بسنجید قبل از آنکه مورد سنجش قرار گیرید، پیش از آنکه حسابتان را برسند حساب خود را برسید، و پیش از آنکه راه گلو گرفته شود نفس راحت بکشید، و پیش از آنکه با زور شما را به اطاعت وادارند، فرمانبردار باشید، بدانید همانا آن کس که خود را یاری نکند و پنددهنده و هشداردهنده خویش نباشد، دیگری هشداردهنده و پنددهنده او نخواهد بود.

## SERMON ۹۱

### in English

This sermon is known as the Sermon of Skeletons (۱) (Khutbatu'l-Ashbah) and it holds one of the highest positions among the sermons of Amir al-mu'minin. Mas'adah ibn Sadaqah has related from al-Imam Ja'far ibn Muhammad as-Sadiq (p.b.u.t.) saying: "Amir al-mu'minin delivered this sermon from the pulpit of (the mosque of) Kufah when someone asked him 'O' Amir al-mu'minin! describe Allah for us in such a way that we may imagine that we see Him with eyes so that our love and knowledge may increase about Him.' Amir al-mu'minin became angry at this (request of the questioner) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was over-crowded. Then Amir al-mu'minin ascended the pulpit while he was still in a state of anger and his colour was changed. After he had praised Allah and extolled Him and sought His blessings on the Prophet :he said

### Description of Allah

Praise be to Allah whom refusal to give away and stinginess do not make rich and Whom munificence and generosity do not make poor although everyone who gives away loses (to that extent) except He and every miser is blamed for his niggardliness. He obliges through beneficial bounties and plentiful gifts and grants. The whole (creation is His dependants (in sustenance) (۲).

He has guaranteed their livelihood and ordained their sustenance. He has prepared the way for those who turn to Him and those who seek what is with Him. He is as generous about what He is asked as He is about that for which He is not asked. He is the First for whom there was no 'before' so that there could be anything before Him. He is the Last for whom there is no 'after' so that there could be anything after Him. He prevents the pupils of the eyes from seeing Him or perceiving Him. Time does not change over Him so as to admit of any change of condition about Him. He is not in any .(place so as to allow Him movement (from one place to another

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

#### Attributes of Allah as described in the Holy Qur'an

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

He is Powerful such that when imagination shoots its arrows to comprehend the extremity of His power and mind making itself free of the dangers of evil thoughts tries to find Him in the depth of His realm and hearts long to grasp realities of His attributes and openings of intelligence penetrate beyond description in order to secure knowledge about His Being crossing the dark pitfalls of the unknown and concentrating towards Him He would turn them back. They would return defeated admitting that the reality of His knowledge cannot be comprehended by such random efforts nor can an iota of the sublimity of His Honour enter the understanding of .thinkers

### About Allah's creation

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

O' Allah) I stand witness that he who likens Thee with the separateness of the limbs) or with the joining of the extremities of his body did not acquaint his inner self with knowledge about Thee and his heart did not secure conviction to the effect that there is no partner for Thee. It is as though he has no heard the (wrongful) followers disclaiming their false gods by sayings "By Allah we were certainly in manifest error when we equalled you with the Lord of the worlds." (Qur'an ۲۶:۹۷-۹۸). They are wrong who liken Thee to their idols and dress Thee with apparel of the creatures by their imagination attribute to Thee parts of body by their own thinking and consider Thee after the creatures of various types through the working of their intelligence. I stand witness that whoever equated Thee with anything out of Thy creation took a match for Thee and whoever takes a match for Thee is an unbeliever according to what is

stated in Thy unambiguous verses and indicated by the evidence of Thy clear arguments. (I also stand witness that) Thou art that Allah who cannot be confined in (the fetters of) intelligence so as to admit change of condition by entering its imagination nor in the shackles of mind so as to become limited and an object of alterations

A part of the same sermon

About the greatest perfection in Allah's creation

He has fixed limits for every thing He has created and made the limits firm and He has fixed its working and made the working delicate. He has fixed its direction and it does not transgress the limits of its position nor fall short of reaching the end of its aim. It did not disobey when it was commanded to move at His will; and how could it do so when all matters are governed by His will. He is the Producer of varieties of things without exercise of imagination without the urge of an impulse hidden in Him without (the benefit of) any experiment taken from the vicissitudes of time and without any partner who might have assisted Him in creating wonderful things

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

A part of the same sermon containing description of the sky

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

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

A part of the same sermon containing description of Angels

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

He created them in different shapes and with diverse characteristics. They have wings. They glorify the sublimity of His Honour. They do not appropriate to themselves His skill that shows itself in creation. Nor do they claim they create anything in which He is unparalleled. "But they are rather honoured creatures who do not take precedence over Him in uttering anything and they act according to His .(command." (Qur'an ٢١: ٢٤-٢٧

He has made them the trustees of His revelation and sent them to Prophets as holders of His injunctions and prohibitions. He has immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His will. He has helped them with the benefits of succour and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness. The weights of sins do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess or His greatness and awe of His glory that resides in their bosoms. Evil thoughts do not lean .towards them to affect their imagination with their own rust

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

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

They do not entertain pride so as to make much of their acts. Their humility before the glory of Allah does not allow them to esteem their own virtues. Languor does not affect them

despite their long affliction. Their longings (for Him) do not lessen so that they might turn away from hope in (Allah) their Sustainer. The tips of their tongues do not get dry by constant prayers (to Allah). Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His command. Follies of negligence do not act against their determination to strive and the deceptions of desires do not overcome their .courage

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

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





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

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

When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on its shoulders Allah flowed springs of water from its high tops and distributed them through plains and low places and moderated their movement by fixed rocks and high mountain tops. Then its trembling came to a standstill because of the penetration of mountains in (various) parts of its surface and their being fixed in its deep areas and their standing on its plains. Then Allah created vastness between the earth and firmament and provided blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient places. Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in water-springs and where rivers could not find their way but created floating .clouds which enliven the unproductive areas and grow vegetation

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

#### On the Creation of Man and the sending of the Prophet

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

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

He ordained livelihoods (۳) with plenty and with paucity. He distributed them narrowly as well as profusely. He did it with justice to test whomever He desired with prosperity or with destitution and to test through it the gratefulness or endurance of the rich and the poor. Then He coupled plenty with misfortunes of destitution safety with the distresses of calamities and pleasures of enjoyment with pangs of grief. He created fixed ages and made them long or short and earlier or later and ended them up with death. He had made death capable of pulling up the ropes of ages and cutting them  
.asunder

He (۴) knows the secrets of those who conceal them the secret conversation of those who engage in it the inner feelings of those who indulge in guesses the established certainties the inklings of the eyes the inner contents of hearts and depths of the unknown. He also knows what can be heard only by bending the holes of the ears the  
summer resorts of ants and winter

abodes of the insects resounding of the cries of wailing women and the sound of steps. He also knows the spots in the inner sheaths of leaves where fruits grow the hiding places of beasts namely caves in mountains and valleys the hiding holes of mosquitoes on the trunks of trees and their herbage the sprouting points of leaves in the branches the dripping points of semen passing through passages of loins small rising clouds and the big giant ones the drops of rain in the thick clouds the particles of dust scattered by whirlwinds through their skirts the lines erased by rain floods the movements of insects on sand-dunes the nests of winged creatures on the cliffs of .mountains and the singing of chattering birds in the gloom of their brooding places

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

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

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

O' my Allah! here stands one who has singled Thee with Oneness that is Thy due and has not regarded any one deserving of these praises and eulogies except Thee. My want towards Thee is such that nothing except Thy generosity can cure its destitution nor provide for its need except Thy obligation and Thy generosity. So do grant us in this place Thy will and make us free from stretching hands to anyone other than Thee.

."Certainly Thou art powerful over every thing. " (Qur'an ۶۶:۸)

ومن خطبه له عليه السلام

تعرف بخطبه الاشباح وهي من جلائل الخطبه عليه السلام

روى مسعده بن صدقه عن الصادق جعفر بن محمد عليهما السلام أنه قال: خطب أمير المؤمنين عليه السلام بهذه الخطبه على منبر الكوفه، وذلك أن رجلاً أتاه فقال له: يا أمير المؤمنين! صف لنا ربنا مثلما نراه عيانا لتزداد له حباً وبه معرفه. فغضب ونادى: الصلاه جامعه، فاجتمع الناس حتى غص المسجد بأهله. فصعد المنبر وهو مغضب متغير اللون، فحمد الله وأثنى عليه و صلى على النبي صلى الله عليه وآله، ثم قال:

وصف الله تعالى

الْحَمِيدُ لِلَّهِ الَّذِي لَا يَفْرُهُ الْمُنْعُ وَالْجُمُودُ ، وَلَا يُكْذِبُهُ الْإِعْطَاءُ وَالْجُودُ / إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ، وَكُلُّ مَانِعٍ مَيْدُومٌ مَا خَلَاهُ، وَهُوَ الْمَنَّانُ بِفَوَائِدِ النَّعْمِ، وَعَوَائِدِ الْمَزِيدِ وَالْقَسَمِ، عِيَالُهُ الْخَلَائِقُ، ضَمِنَ أَرْزَاقَهُمْ، وَقَدَّرَ أَقْوَاتَهُمْ، وَنَهَجَ سَبِيلَ الرَّاعِيَيْنِ إِلَيْهِ، وَالطَّالِبِينَ مَا لَدَيْهِ، وَلَيْسَ بِمَا سُئِلَ بِأَجْوَدَ مِنْهُ بِمَا لَمْ يُسَأَلْ. الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلُ فَيَكُونُ شَيْءٌ قَبْلَهُ، وَالْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ، وَالرَّادِعُ أَنَا سَيُّ الْأَبْصَارِ عَنِ أَنْ تَنَالَهُ أَوْ تُدْرِكَهُ ، مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيُخْتَلَفُ مِنْهُ الْحَالُ، وَلَا كَانَ

فِي مَكَانٍ فَيَجُوزَ عَلَيْهِ الْإِنْتِقَالُ، وَلَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ، وَضَحَكَتْ عَنْهُ أَصْدَافُ الْبِحَارِ، مِنْ فِلِزِّ اللَّجَيْنِ وَالْعَقِيَانِ ، وَنَثَارِهِ السُّدْرُ وَحَصِيدِ الْمَرْجَانِ ، مَا أَثَّرَ ذَلِكَ فِي جُودِهِ، وَلَا أَنْفَسَدَ سِعَةِ مَا عِنْدَهُ، وَلَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ الْأَنْعَامِ مَا لَا تُنْفِدُهُ مَطَالِبُ الْأَنْامِ، لِأَنَّهُ الْجَوَادُ الَّذِي لَا يَغِيضُهُ سُؤَالُ السَّائِلِينَ، وَلَا يُبْخِلُهُ إِحْلَاحُ الْمُلْحِينِ.

صفاته تعالى في القرآن

فَانظُرْ أَيُّهَا السَّائِلُ: فَمَا ذَلِكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَاتْتَمَّ بِهِ وَاسْتَضَى بِنُورِ هِدَايَتِهِ، وَمَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ مِمَّا لَيْسَ فِي الْكِتَابِ عَلَيْهِ فَوَضُّهُ، وَلَا فِي سُنَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَنْمَمِهِ الْهُدَى أَثَرُهُ، فَكُلُّ عِلْمِهِ إِلَى اللَّهِ سُبْحَانَهُ، فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْهِ. وَاعْلَمْ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمْ عَنِ افْتِحَامِ السُّدُودِ الْمَضْرُوبِ دُونَ الْغُيُوبِ، الْأَقْرَارُ بِجُمْلِهِ مَا جَهَلُوا تَفْسِيرَهُ مِنَ الْغَيْبِ الْمَحْجُوبِ، فَمَدَحَ اللَّهُ — تَعَالَى — اعْتِرَافَهُمْ بِالْعَجْزِ عَنِ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْمًا، وَسَيَّمَى تَرْكَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفُهُمُ الْبَحْثَ عَنْ كُنْهِهِ رُسُوحًا، فَاقْتَصَرَ عَلَى ذَلِكَ، وَلَا تُقَدَّرُ عَظَمَةُ اللَّهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ. هُوَ الْقَادِرُ الَّذِي إِذَا ارْتَمَتِ الْأَهَامُ لِتُدْرِكَ مُنْقَطِعَ قُدْرَتِهِ، وَحَاوَلَ الْفِكْرُ الْمُبْرَأُ

مِنْ خَطَرَاتِ الْوَسَاوِسِ أَنْ يَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ، وَتَوَلَّهَتْ الْقُلُوبُ إِلَيْهِ لِتَجْرِيَ فِي كَيْفِيَّتِهِ صِفَاتِهِ، وَغَمَضَتْ مِدَاخِلَ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاقُلَ عِلْمَ ذَاتِهِ، وَرَدَّعَهَا وَهِيَ تَجُوبُ مَهَاوِي سُدْفِ الْغُيُوبِ، مُتَخَلِّصَةً إِلَيْهِ - سُبْحَانَهُ - فَرَجَعَتْ إِذْ جُيِّهَتْ، مُعْتَرِفَةً بِأَنَّهُ لَا يُبَالُ بِجُورِ الْإِعْتِسَافِ كُنْهَ مَعْرِفَتِهِ، وَلَا تَخْطُرُ بِبَالٍ أُولَى الرُّوِيَّاتِ خَاطِرُهُ مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ.

الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ امْتَنَلَهُ، وَلَا مِقْدَارٍ اخْتَدَى عَلَيْهِ، مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ، وَأَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ، وَعَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ، وَاعْتِرَافِ الْحِيَاجِ مِنَ الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمَسَاكِكِ قُوَّتِهِ، مَا دَلَّنَا بِاضْطِرَارِ قِيَامِ الْحُجَّةِ لَهُ عَلَى مَعْرِفَتِهِ، وَظَهَرَتْ الْبِدَائِعُ الَّتِي أَحْدَثَهَا آثَارُ صِدْقَتِهِ، وَأَعْلَامُ حِكْمَتِهِ، فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَدَلِيلًا عَلَيْهِ، وَإِنْ كَانَ خَلْقًا صَامِتًا، فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةً، وَدَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةٌ. فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَائِنِ أَعْضَاءِ خَلْقِكَ، وَتَلَاخُمِ حَقَاقِ مَفَاصِلِهِمُ الْمُحْتَجِّجِهِ لِتَدْبِيرِ حِكْمَتِكَ، لَمْ يَعْقُدْ غَيْبَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ، وَلَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينُ بِأَنَّهُ لَا نِدَّ لَكَ، وَكَأَنَّهُ لَمْ يَسْمَعْ تَبَرُّؤَ التَّابِعِينَ مِنَ الْمَتَّبِعِينَ إِذْ يَقُولُونَ: (تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ \* إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ) كَذَبَ الْعَادِلُونَ بِكَ، إِذْ شَبَّهُواكَ بِأَصْنَافِهِمْ وَنَحَلُواكَ حَلِيَةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ، وَجَزَّأوكَ تَجْزِئَةَ الْمَجْسَمَاتِ بِخَوَاطِرِهِمْ، وَقَدَّرُواكَ عَلَى الْخَلْقِ الْمُخْتَلِفِ الْقِسْوَى، بِقِرَاطِحِ عُقُولِهِمْ. فَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ، وَالْعَادِلُ بِكَ كَافِرٌ بِمَا تَنَزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ، وَنَطَقَتْ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ، وَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَمْ تَتَنَاهَ فِي الْعُقُولِ، فَتَكُونُ فِي مَهَبِّ فِكْرِهَا مُكَيِّفًا، وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا فَتَكُونُ مَحْدُودًا مُصَرِّفًا.



و منها : قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ، وَدَبَّرَهُ فَالْطَفَ تَدْبِيرُهُ، وَوَجَّهَهُ لِيُوجِّهْتَهُ فَلَمْ يَتَّعِدْ حُدُودَ مَنْزِلَتِهِ، وَلَمْ يَقْصُرْ دُونَ الْإِنْتِهَاءِ إِلَى غَايَتِهِ، وَلَمْ يَسْتَضِعِبْ إِذْ أَمَرَ بِالْمُضِيِّ عَلَى إِرَادَتِهِ، وَكَيْفَ وَإِنَّمَا صَدَرَتِ الْأُمُورُ عَنْ مَشِيئَتِهِ؟ الْمُنْشِئُ الْأَشْيَاءِ بِلَا رَوِيَّةٍ فِكْرٍ آلِ إِلَيْهَا، وَلَا قَرِيحَةٍ غَرِيزَةٍ أَضْمَرَ عَلَيْهَا، وَلَا تَجْرِبَةٍ أَفَادَهَا مِنْ حَوَادِثِ الدُّهُورِ، وَلَا شَرِيكَ أَعَانَهُ عَلَى ائْتِدَاعِ عَجَائِبِ الْأُمُورِ، فَتَمَّ خَلْقُهُ، وَأَذَعَنَ لَطَاعَتِهِ، وَأَحْيَابَ إِلَى دَعْوَتِهِ، لَمْ يَغْتَرِضْ دُونَهُ رَيْثُ الْمُبْطِئِ، وَلَا- أَنَاهُ الْمُتَلَكِّي، فَأَقَامَ مِنَ الْأَشْيَاءِ أَوْدَهَا، وَنَهَجَ حُدُودَهَا، وَلَا يَمُوقُ بِقُدْرَتِهِ بَيْنَ مُتَضَادِّهَا، وَوَصَلَ أَسْيَابَ قَرَائِنِهَا، وَفَرَّقَهَا أَجْنَاسًا مُخْتَلِفَاتٍ فِي الْحُدُودِ وَالْأَقْدَارِ، وَالْغَرَائِزِ وَالْهَيْئَاتِ، بَدَايَا خَلَائِقَ أَحْكَمَ صُنْعَهَا، وَفَطَّرَهَا عَلَى مَا أَرَادَ وَابْتَدَعَهَا!

منها في صفة السماء

وَنَظَّمَ بِلَا- تَغْلِيْقٍ رَهَوَاتٍ فُرَجِّهَا، وَلَا حَمَّ ضِدُوعٍ انْفِرَاجِهَا، وَوَشَّجَ بَيْنَهَا وَبَيْنَ أَرْوَاجِهَا، وَذَلَّلَ لِلْهَابِطِينَ بِأَمْرِهِ، وَالصَّاعِدِينَ بِأَعْمَالِ خَلْقِهِ، حُزُونَهُ مِعْرَاجِهَا، وَنَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ مُبِينٌ، فَالْتَحَمَتْ عَرَى أَشْرَاجِهَا، وَفَتَقَ بَعْدَ الْإِرْتِنَاقِ صَوَامِتَ أَبْوَابِهَا، وَأَقَامَ رَصْدًا مِنَ الشُّهُبِ الثَّوَابِقِ عَلَى نِقَابِهَا، وَأَمْسَى كَمَا مِنْ أَنْ تَمُورَ فِي خَزَقِ الْهَوَاءِ بِأَيْدِيهِ، وَأَمَرَهَا أَنْ تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ، وَجَعَلَ شَمْسَهَا آيَةً مُبْصِرَةً (٦٠) لِنَهَارِهَا، وَقَمَرَهَا آيَةً مَمْحُوءَةً مِنْ لَيْلِهَا، وَأَجْرَاهُمَا فِي مَنَاقِلِ مَجْرَاهُمَا، وَقَدَّرَ مَسِيرَهُمَا فِي مِيدَارِجِ دَرَجِهِمَا، لِيَمَيِّزَ بَيْنَ اللَّيْلِ وَالنَّهَارِ بِهِمَا، وَلِيَعْلَمَ عِدَدَ السِّنِينَ وَالْحِسَابَ بِمَقَادِيرِهِمَا، ثُمَّ عَلَّقَ فِي جَوْهَا فَلَكَهَا، وَنَاطَ بِهَا زِينَتَهَا، مِنْ حَفِيَّاتِ دَرَارِيِّهَا، وَمَصَابِيحِ كَوَاكِبِهَا، وَرَمَى مُشْتَرِقِي السَّمْعِ بِثَوَابِقِ شُهْبِهَا، وَأَجْرَاهَا عَلَى أَذْلَالِ (٦٦) تَسْخِيرِهَا مِنْ ثُبَاتِ ثَابِتِهَا، وَمَسِيرِ سَائِرِهَا، وَهَبُوطِهَا وَصُعُودِهَا، وَنُحُوسِهَا وَسُعُودِهَا.

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسِيكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ (٦٧) الْمَاعْلَى مِنْ مَلَكُوتِهِ، خَلَقًا يَدِيْعًا مِنْ مَلَائِكَتِهِ، وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا، وَحَشَا بِهِمْ فُتُوقَ أَجْوَانِهَا (٦٨)، وَبَيَّنَ فِجَوَاتِ تِلْمَكِ الْفُرُوجِ زَجْلُ (٦٩) الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ (٧٠) الْقُدْسِ (٧١)، وَسُتْرَاتِ (٧٢) الْحُجُبِ، وَسُرَادِقَاتِ (٧٣) الْمَجْدِ، وَوَرَاءَ ذَلِكَ الرَّجِيحِ (٧٤) الَّذِي تَسْتَكُّ (٧٥) مِنْهُ الْأَسْمَاعُ سُبْحَاتِ (٧٦) نُورِ تَزْدَعُ الْأَبْصَارَ عَنِ بُلُوغِهَا، فَتَقِفُ حَاسِيَتَهُ (٧٧) عَلَى حُدُودِهَا. أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَفَاوِتَاتٍ، (أُولَى أَجْنَحِهِ) تَسْبِيحُ جَلَالِ عَزَّتِهِ، لَا يَسْتَحِلُّونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا انْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ \* لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ). جَعَلَهُمُ اللَّهُ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ، وَحَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعِ أَمْرِهِ وَنَهْيِهِ، وَعَصَى مَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ، فَمَا مِنْهُمْ زَائِعٌ عَنِ سَبِيلِ مَرْضَاتِهِ، وَأَمِيدُهُمْ بِفَوَائِدِ الْمُعُونَةِ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضَعِ إِخْبَاتِ (٧٨) السَّكِينَةِ، وَفَتَحَ لَهُمْ أَبْوَابًا ذُلًّا (٧٩) إِلَى تَمَاجِيدِهِ، وَنَصَبَ لَهُمْ مَنَارًا (٨٠) وَأَضَحَّهُ عَلَى أَعْلَامِ (٨١) تَوْحِيدِهِ، لَمْ تُثْقَلُهُمْ مُوصِرَاتُ الْأَثَامِ (٨٢)، وَلَمْ تَزْتَحِلَّهُمْ (٨٣) عَقَبُ (٨٤) اللَّيَالِي وَالْأَيَّامِ، وَلَمْ تَزِمِ الشُّكُوكُ بِنَوَازِعِهَا (٨٥) عَزِيمَةَ إِيمَانِهِمْ، وَلَمْ تَعْتَرِكِ الظُّنُونُ عَلَى مَعَاقِدِ (٨٦) يَقِينِهِمْ، وَلَا قَدَحَتْ قَادِحَهُ الْإِحْنِ (٨٧) فِيمَا بَيْنَهُمْ،

وَلَا سَلَبَتْهُمْ الْحَيْرَةُ مَا لَاقَ (٨٨) مِنْ مَعْرِفَتِهِ بَصْمَائِرِهِمْ، وَسَيَكَنَ مِنْ عَظَمَتِهِ وَهَيْبَتِهِ جَلَالَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ، وَلَمْ تَطْمِغْ فِيهِمُ الْوَسَاوِسُ فَتَفْتَرِعَ (٨٩) بَرِينَهَا (٩٠) عَلَى فِكْرِهِمْ. مِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْعَمِيَامِ الدَّلْحِ (٩١)، وَفِي عِظَمِ الْجَبَالِ الشَّمَخِ، وَفِي فَتْرِهِ (٩٢) الظَّلَامِ الْأَيْهَمِ (٩٣)، وَمِنْهُمْ مَنْ قَدْ حَرَقَتْ أَفْئِدَامُهُمْ تُخُومَ الْأَرْضِ السُّفْلَى، فَهِيَ كَرَايَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَحَارِقِ (٩٤) الْهَوَاءِ، وَتَحْتَهَا رِيحٌ هَفَافَةٌ (٩٥) تَحْبِسُهَا عَلَى حَيْثُ انْتَهَتْ مِنَ الْجُدُودِ الْمُتَنَاهِيَةِ، قَدْ اسْتَفْرَعَتْهُمْ (٩٦) أَشْغَالُ عِبَادَتِهِ، وَوَصَلَتْ حَقَائِقُ الْإِيمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ، وَقَطَعَهُمُ الْإِيْقَانُ بِهِ إِلَى الْوَلَةِ (٩٧) إِلَيْهِ، وَلَمْ تُجَاوِزْ رَعْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ. قَدْ دَاقُوا حَلَاوَةَ مَعْرِفَتِهِ، وَشَرِبُوا بِالْكَأْسِ الرَّوِيَّةِ (٩٨) مِنْ مَحَبَّتِهِ، وَتَمَكَّنَتْ مِنْ سُؤْيِدَاءِ (٩٩) قُلُوبِهِمْ وَشَيْجَهُ (١٠٠) خِيْفَتِهِ، فَحَنُوا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ، وَلَمْ يُنْفِدْ (١٠١) طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضْرُعِهِمْ، وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رَبِّقِ (١٠٢) خُشُوعِهِمْ، وَلَمْ يَتَوَلَّهُمُ الْإِعْجَابُ فَيَسْتَكْتَبِرُوا مَا سَلَفَ مِنْهُمْ، وَلَا تَرَكَتْ لَهُمْ اسْتِكَانَةُ (١٠٣) الْإِجْلَالِ نَصِيْبًا فِي تَعْظِيمِ حَسَنَاتِهِمْ، وَلَمْ تَجْرِ

الْفَتْرَاتُ فِيهِمْ عَلَى طُولِ دُؤُوبِهِمْ (١٠٤) ، وَلَمْ تَغِضْ (١٠٥) رَغْبَاتُهُمْ فَيَخَالِفُوا عَنْ رِجَاءِ رَبِّهِمْ ، وَلَمْ تَجِفَّ لَطُولِ الْمُنَاجَاهِ أَسِيَلَاتُ (١٠٦) أَلْسِنَتِهِمْ ، وَلَا مَلَكْتُهُمُ الْأَشْغَالَ فَنَنْقَطِعَ بِهِمْ الْجُورِ (١٠٧) إِلَيْهِ أَصْوَاتُهُمْ ،

وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ (١٠٨) الطَّاعَةِ مَنَاجِبُهُمْ ، وَلَمْ يَنْتُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابُهُمْ ، وَلَا تَعْدُو (١٠٩) عَلَى عَزِيمَةِ جِدِّهِمْ بِلَادَةَ الْغَفَلَاتِ ، وَلَا تَنْتَضِلْ فِي هِمَمِهِمْ خَدَائِعِ الشَّهَوَاتِ (١١٠) . قَدْ اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَوْمِ فَاقَتِهِمْ (١١١) ، وَيَمَّمُوهُ (١١٢) عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمَخْلُوقِينَ بِرَغْبَتِهِمْ ، لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ ، وَلَا يَرْجِعُ بِهِمُ الْإِسِيَهْتَارُ (١١٣) بِلُزُومِ طَاعَتِهِ ، إِلَّا إِلَى مَوَادِّ (١١٤) مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رِجَائِهِ وَمَخَافَتِهِ ، لَمْ تَنْقَطِعْ أَسِيَابُ الشَّفَقَةِ (١١٥) مِنْهُمْ ، فَيُنُوا (١١٦) فِي جِدِّهِمْ ، وَلَمْ تَأْسِرْهُمْ الْأَطْمَاعُ فَيُؤْتِرُوا وَشَيْكَ السَّعْيِ (١١٧) عَلَى اجْتِهَادِهِمْ . وَلَمْ يَسِيَهْتَضُوا مَا مَضَى مِنْ أَعْمَالِهِمْ ، وَلَوْ أَسِيَهْتَضُوا ذَلِكَ لَسِيَخَ الرَّجَاءِ مِنْهُمْ شَفَقَاتٍ وَجَلِيهِمْ (١١٨) ، وَلَمْ يَخْتَلِفُوا فِي رَبِّهِمْ بِأَسِيَهْتَضُوا الشَّيْطَانَ عَلَيْهِمْ ، وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاتِعِ ، وَلَا تَوْلَاهُمْ غُلَّ التَّحَاسُدِ ، وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيبِ (١١٩) ، وَلَا اِقْتَسَمَتْهُمْ أَحْيَافُ (١٢٠) الْهَمَمِ ، فَهَمُّ أَسِيَرَاءِ إِيْمَانٍ لَمْ يَفْكَهُمْ مِنْ رِبْقَتِهِ زَيْغٌ وَلَا عِيدُولٌ وَلَا وَنَى (١٢١) وَلَا فُتُورٌ ، وَلَيْسَ فِي أَطْيَاقِ السَّمَاءِ مَوْضِعٌ إِهَابِ (١٢٢) إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ ، أَوْ سَاعٍ حَافِدٌ (١٢٣) ، يَزْدَادُونَ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا ، وَتَزْدَادُ عِزَّهُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظْمًا .

ومنها في صفة الارض ودحوها على الماء

كَبَسَ (١٢٤) الْأَرْضَ عَلَى مَوْرِ (١٢٥) أَمْوِاجٍ مُسِيَهْتَفِلِهِ (١٢٦) ، وَلُجَّجَ بِحَارٍ زَاحِرِهِ (١٢٧) ، تَلْتَطِمُ أَوَاذِي (١٢٨) أَمْوِاجِهَا ، وَتَضْطَفِقُ مُتَقَادِفَاتٍ أَتْبَاجِهَا (١٢٩) ، وَتَرْغُو زَيْدًا كَالْفُحُولِ عِنْدَ هِيَاجِهَا ، فَخَضَعَ جَمَاحُ الْمَاءِ الْمُتَلَاطِمِ لِثَقَلِ حَمْلِهَا ، وَسِيَكَنَ هَيْجُ ارْتِمَائِهِ إِذْ وَطِئَتْهُ بِكُلِّكَلِهَا (١٣٠) ، وَذَلَّ مُسْتَخْذِيًا (١٣١) إِذْ تَمَعَكَتْ (١٣٢) عَلَيْهِ بِكَوَاهِلِهَا ، فَأَصْبَحَ بَعْدَ اضْطِخَابِ (١٣٣) أَمْوِاجِهِ ، سَاجِيًا (١٣٤) مَقْهُورًا ، وَفِي حَكْمِهِ (١٣٥) الذَّلُّ مُنْقَادًا أَسِيَرًا ، وَسَكَنَتِ الْأَرْضُ مَدْحُوَّةً (١٣٦) فِي لُجَّةِ تِيَارِهِ ، وَرَدَّتْ مِنْ نَحْوِهِ بَأُوهِ (١٣٧) وَاعْتِبَلَانِيهِ ، وَشُمُوخِ أَنْفِهِ وَسِيُمُو غُلَوَائِهِ (١٣٨) ، وَكَعَمِّيَهُ (١٣٩) عَلَى كِظِهِ (١٤٠) جَزِيَّتِهِ ، فَهَمَّ يَدَ بَعِيدَ نَزَقَاتِهِ (١٤١) ، وَ لَبَدَ (١٤٢) بَعْدَ زِيْفَانِ (١٤٣) وَثْبَاتِهِ . فَلَمَّا سَكَنَ هَيْجُ الْمَاءِ مِنْ تَحْتِ أَكْنَافِهَا (١٤٤) ، وَحَمَلِ شَوَاهِقِ الْجِبَالِ الْبُدْخِ (١٤٥) عَلَى أَكْنَافِهَا ، فَجَرَ يَنَابِيْعَ الْعَيْونِ مِنْ عَرَائِنِ (١٤٦) أَنْوْفِهَا ، وَفَرَّقَهَا فِي سُهُوبِ (١٤٧) بِيَدِهَا (١٤٨) وَأَخَادِيدِهَا (١٤٩) ، وَعَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَاتِ مِنْ جَلَامِيدِهَا (١٥٠) ، وَذَوَاتِ الشَّنَاحِيْبِ الشُّمِّ (١٥١) مِنْ صِيَاحِيْدِهَا (١٥٢) ، فَسَكَنَتْ مِنَ الْمَيْدَانِ (١٥٣) لِرُسُوبِ الْجِبَالِ فِي قِطْعِ أَدِيمِهَا (١٥٤) ، وَتَغْلَغَلِهَا (١٥٥) مُتَسَرِّبَةً (١٥٦) فِي جُوبَاتِ خِيَاشِيمِهَا (١٥٧) ، وَرُكُوبِهَا أَعْنَاقَ سِيَهُولِ (١٥٨) الْأَرْضِيْنَ وَجَرَائِمِهَا (١٥٩) ، وَفَسَحَ بَيْنَ الْجَوِّ وَبَيْنِهَا ،

وَأَعِيدَ الْهَوَاءَ مُتَسَمًّا لِسَاكِنِهَا، وَأَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى تَمَامِ مَرَاغِبِهَا (١٦٠). ثُمَّ لَمْ يَدَعْ جُرُزَ (١٦١) الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَائِبِهَا (١٦٢)، وَلَا تَجِدُ حَيْدًا أَوْ الْأَنْهَارِ ذَرِيعَةً (١٦٣) إِلَى بُلُوغِهَا، حَتَّى أَنْشَأَ لَهَا نَاشِئَةً سَيَّحَابٍ تُحِي مَوَاتِنَهَا (١٦٤)، وَتَسْتَخْرِجُ نَبَاتَهَا. أَلْفَ غَمَامَهَا بَعْدَ افْتِرَاقِ لَمَعِهِ (١٦٥)، وَتَبَايُنِ قَرَعِهِ (١٦٦). حَتَّى إِذَا تَمَخَّضَتْ (١٦٧) لُجَّةُ الْمُزْنِ فِيهِ، وَالتَّمَعَ بَرْقُهُ فِي كُفِّهِ (١٦٨)، وَلَمْ يَنْمِ وَمِيضُهُ (١٦٩) فِي كَنْهَوْرِ رَبَابِهِ (١٧٠)، وَمُتْرَاكِمِ سَحَابِهِ، أَرْسَلَهُ سَحًّا (١٧١) مُتَدَارِكًا، فَذُ اسْفَ هَيْدُبُهُ (١٧٢)، تَمْرِيهِ (١٧٣) الْجَنُوبِ دِرَرَ (١٧٤) أَهَاضِيهِ (١٧٥)، وَدَفَعَ شَأْبِيهِ (١٧٦). مَّا أَلْقَتِ السَّحَابُ بَرْكََ بَوَائِنِهَا (١٧٧)، وَبِعَاقِ (١٧٨) مِيَا اسْتَقَلَّتْ بِهِ مِنَ الْعَبءِ (١٧٩) الْمَحْمُولِ عَلَيْهَا، أَخْرَجَ بِهِ مِنْ هَوَامِدِ (١٨٠) الْأَرْضِ النَّبَاتِ، وَمِنْ زَعْرِ (١٨١) الْجِبَالِ الْأَعْشَابِ، فَهِيَ تَبْهَجُ (١٨٢) بَزِينَهُ رِيَاضِهَا، وَتَزْدَهِي (١٨٣) بِمَا أَلْبَسَتْهُ مِنْ رِيْطِ (١٨٤)، أَزَاهِيرِهَا (١٨٥)، وَحَلِيهِ مَا سُمِطَتْ (١٨٦) بِهِ مِنْ نَاصِرِ أَنْوَارِهَا (١٨٧)، وَجَعَلَ ذَلِكَ بَلَاغًا (١٨٨) لِلْأَنَامِ، وَرِزْقًا لِلْأَنْعَامِ، وَخَرَقَ الْفَجَاجِ فِي آفَاقِهَا، وَأَقَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَى جَوَادِ طُرُقِهَا. فَلَمَّا مَهَدَ أَرْضَهُ، وَأَنْفَذَ أَمْرَهُ، اخْتَارَ آدَمَ عَلَيْهِ السَّلَامُ، خَيْرَهُ مِنْ خَلْقِهِ، وَجَعَلَهُ أَوَّلَ

جِبَلْتِهِ (١٨٩)، وَأَسْكَنَهُ جَنَّتَهُ، وَأَرَعَدَ فِيهَا أُكْلَهُ، وَأَوْعَزَ إِلَيْهِ فِيمَا نَهَاهُ عَنْهُ، وَأَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعْرُضَ لِمَعْصِيَتِهِ، وَالْمُخَاطَرَةَ بِمَنْزِلَتِهِ؛ فَأَقْدَمَ عَلَى مِيَا نَهَاةٍ عَنْهُ - مُوَافَاةً لِسَابِقِ عِلْمِهِ - فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمَرَ أَرْضَهُ بِنَسِيلِهِ، وَلِيُقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ، وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ، مِمَّا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ، وَيَصِلُ بَيْنَهُمْ وَيَبَيِّنُ مَعْرِفَتَهُ، بَلْ تَعَاهَدَهُمْ بِالْحَجِّ عَلَى أَلْسِنِ الْخَيْرِ مِنْ أَنْبِيَائِهِ، وَمُنْتَحَمِلِي وَدَائِعِ رِسَالَتِهِ، قَرْنَا فَقَرْنَا؛ حَتَّى تَمَّتْ بِبَيْنِنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - حُجَّتُهُ، وَبَلَغَ الْمَقْطَعُ (١٩٠) عُدْرَةَ وَنُذْرَهُ، وَقَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا وَقَلَّلَهَا، وَقَسَمَهَا عَلَى الضِّيقِ وَالسَّعَةِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَمَعْسُورِهَا، وَلِيُخْتَبِرَ بِمِذَلِكِ الشُّكْرَ وَالصَّبْرَ مِنْ غَيْبِهَا وَفَقِيرِهَا، ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقْتَنَاهَا (١٩١)، وَبَسَلَامَتِهَا طَوَارِقَ آفَاتِهَا،

وَبِفَرْجِ (١٩٢) أَفْرَاحِهَا غُصَصَ أَتْرَاحِهَا (١٩٣) . وَخَلَقَ الْأَجَالَ فَأَطَالَهَا وَقَصَّرَهَا، وَقَدَّمَهَا وَأَخَّرَهَا، وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا (١٩٤) ،  
وَجَعَلَهُ خَالِجًا لِأَشْطَانِهَا (١٩٥) ، وَقَاطِعًا لِمَرَائِرِ أَقْرَانِهَا. (١٩٦) عَيَالُ السَّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ، وَنَجْوَى الْمُتَخَافَتِينَ (١٩٧) ،  
وَخَوَاطِرِ رَجْمِ الظُّنُونِ (١٩٨) ، وَعَقْدَ عَزِيمَاتِ اليَقِينِ (١٩٩) ، وَمَسَارِقِ إِيْمَاصِ الجُفُونِ (٢٠٠) ، وَمَا ضَمِنْتَهُ أَكْنَانُ القُلُوبِ (٢٠١)  
وَعَيَابَاتِ الغُيُوبِ (٢٠٢) ، وَمَا أَضِيغَتْ لِاسْتِرَاقِهِ (٢٠٣) مَصَائِخُ (٢٠٤) الْأَسِيْمَاعِ، وَمَصَائِفُ الذَّرِّ (٢٠٥) ، وَمَشَاتِي (٢٠٦) الهَوَامِّ،  
وَرَجْعِ الحَنِينِ (٢٠٧) مِنَ المَوْلَهَاتِ (٢٠٨) ، وَهَمْسِ (٢٠٩) الْأَقْدَامِ، وَمُنْفَسِحِ الثَّمَرِ (٢١٠) مِنْ وِلَائِحِ (٢١١) غُلْفِ الْأَكْمَامِ (٢١٢)  
، وَمُنْقَمَعِ (٢١٣) الوُحُوشِ مِنْ غَيْرَانِ (٢١٤) الجِيَالِ وَأَوْدِيَّتِهَا، وَمُخْتَبِ البُعُوضِ بَيْنَ سُوْقِ (٢١٥) الْأَشْجَارِ وَالْحَيْتِهَا (٢١٦) ، وَمَعْرِزِ  
الْأَوْرَاقِ مِنَ الْأَفْنَانِ (٢١٧) ، وَمَحَطِّ الْأَمْشَاجِ (٢١٨) مِنْ مَسَارِبِ الْأَصْلَابِ (٢١٩) ، وَنَاشِئِ الغُيُومِ وَمَتَلَا حِمِهَا، وَدُرُورِ قَطْرِ السَّحَابِ  
فِي مُتَرَ كِمِهَا، وَمَا تَسَدَّى (٢٢٠) الْأَعَاصِيرُ (٢٢١) بِذُبُولِهَا، وَتَغْفُو (٢٢٢) الْأَمْطَارُ بِسِيِّ مَوْلِهَا، وَعَوْمِ بَنَاتِ الْأَرْضِ فِي كُتْبَانِ (٢٢٣)  
الرِّمَالِ، وَمُسْتَتَقِرِّ ذَوَاتِ الْأَجْنِحَةِ بِذَرَا (٢٢٤) سَنَاحِبِ (٢٢٥) الجِبَالِ، وَتَغْرِيدِ ذَوَاتِ المَنْطِقِ فِي دِيَا جِيرِ (٢٢٦) الْأَوَكَارِ، وَمَا أَوْعَبْتَهُ  
الْأَصْدَافُ (٢٢٧) ، وَحَضَنْتُ (٢٢٨) عَلَيْهِ أَمْوَاجَ البِحَارِ، وَمَا غَشِيَتْهُ سُدْفَهُ لَيْلِ (٢٢٩) ، أَوْ ذَرَّ (٢٣٠) عَلَيْهِ شَارِقَ نَهَارِ، وَمَا اغْتَقَبَتْ  
(٢٣١) عَلَيْهِ أَطْبَاقُ الدِّيَا جِيرِ (٢٣٢) ، وَسُبُحَاتِ النُّورِ (٢٣٣) ، وَأَثَرَ كُلِّ خَطْوِهِ، وَحَسَّ كُلِّ حَرَكَهِ، وَرَجَعَ كُلِّ كَلِمِهِ، وَتَحْرِيكَ كُلِّ  
شَفِهِ، وَمُسْتَتَقِرِّ كُلِّ نَسِيمِهِ، وَمِثْقَالِ كُلِّ ذَرَّةٍ، وَهَمَاهِمِ (٢٣٤) كُلِّ نَفْسٍ هَيَامَةٍ، وَمَا عَلِيَهَا مِنْ ثَمَرِ شَجَرِهِ، أَوْ سَاقِطِ وَرْقِهِ، أَوْ قَرَارِهِ  
(٢٣٥) نُطْفِهِ، أَوْ نُقَاعِهِ (٢٣٦) دَمٍ وَمُضْغِهِ، أَوْ نَاشِئِهِ خَلْقٍ وَسَيْلَالِهِ، لَمْ تَلْحَقْهُ فِي ذَلِكَ كُلْفُهُ، وَلَا اغْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ  
خَلْقِهِ عَارِضَةً (٢٣٧) ، وَلَا اغْتَوَرَّتْهُ (٢٣٨) فِي تَنْفِيذِ الْأُمُورِ وَتَدَابِيرِ المَخْلُوقِينَ مَلَائِكَةً وَلَا فَتْرَةً، بَلْ نَفَذَهُمْ عِلْمُهُ، وَأَحْصَاهُمْ عَدْدُهُ،  
وَوَسَعَهُمْ عَدْلُهُ، وَعَمَّرَهُمْ فَضْلُهُ، مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ.

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ، وَالتَّعَدَادِ الْكَثِيرِ، إِنَّ تَوْمَلَ فَخَيْرٌ مَأْمُولٍ، وَإِنْ تَزَجَّ فَخَيْرٌ مَرْجُوٌّ. اللَّهُمَّ وَقَدْ بَسَيْتَ لِي فِيمَا لَا أَمْدُحُ بِهِ غَيْرَكَ، وَلَا أُثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ، وَلَا أُوجِّهُهُ إِلَى مَعَادِنِ الْخَيْبَةِ وَمَوَاضِعِ الرَّيْبِ، وَعَدَلْتَ بِلِسَانِي عَنْ مَدَائِحِ الْمَادِمِيِّنَ، وَالثَّنَاءِ عَلَى الْمَرْبُوبِينَ الْمَخْلُوقِينَ. اللَّهُمَّ وَلِكُلِّ مَثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ مَثُوبَةٌ (٢٣٩) مِنْ جَزَاءٍ، أَوْ عَارِفَةٌ مِنْ عَطَاءٍ؛ وَقَدْ رَجَوْتُكَ دَلِيلًا عَلَى ذَخَائِرِ الرَّحْمَةِ وَكُنُوزِ الْمَغْفِرَةِ. اللَّهُمَّ وَهَذَا مَقَامٌ مَنْ أْفَرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لِمَكَ، وَلَمْ يَرِ مُسْتَحَقًّا لِهَذِهِ الْمَحَامِدِ وَالْمَادِحِ غَيْرَكَ، وَبِي فَاقَةٌ إِلَيْكَ لَا يَجْبُرُ مَسِيئَتَهَا إِلَّا فَضْلُكَ، وَلَا يَنْعَشُ مِنْ خَلَّتْهَا (٢٤٠) إِلَّا مُنْكَ (٢٤١) وَجُودُكَ، فَهَبْ لَنَا فِي هَذَا الْمَقَامِ رِضَاكَ، وَأَغْنِنَا عَنْ مَدِّ الْأَيْدِي إِلَى مَنْ سِوَاكَ، (إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)!

### in Persian

#### خطبه اشباح

(خطبه اشباح) (مسعده بن صدقه از امام صادق (ع) نقل کرد، روزی در مسجد کوفه شخصی به علی (ع) گفت خدا را آنگونه توصیف کن که گویا با چشم سر او را دیده ایم، امام به خطابه برخاست، مسجد پر از مردم شد، در حالی که خشمناک بود و رنگ صورت امام تغییر کرده بود فرمود) خداشناسی ستایش خدایی را که نبخشیدن بر مال او نیفزاید، و بخشش او را فقیر نسازد، زیرا هر بخشنده ای جز او، اموالش کاهش یابد، و جز او هر کس از بخشش دست کشد مورد نکوهش قرار گیرد، اوست بخشنده انواع نعمتها و بهره های فزاینده و تقسیم کننده روزی پدیدها، مخلوقات همه جیره خوار سفره اویند، که روزی همه را تضمین، و اندازه اش را تعیین فرمود، به مشتاقان خویش و خواستاران آنچه در نزد اوست راه و روشن را نشان داد، سخاوت او در آنجا که از او بخواهند، از آنجا که از او درخواست نکنند، بیشتر نیست. خدا اولی است که آغاز ندارد، تا پیش از او چیزی بوده باشد، و آخری است که پایان ندارد تا چیزی پس از او وجود داشته باشد، مردمک چشمها را از مشاهده خود باز داشته است، زمان بر او نمی گذرد تا دچار دگرگونی گردد، و در مکانی قرار ندارد تا پندار جابجایی نسبت به او روا باشد. اگر آنچه از درون

معادن کوهها بیرون می آید، و یا آنچه از لبان پر از خنده صدفهای دریا خارج می شود، از نقره های خالص، و طلاهای ناب، درهای غلطان، و مرجانهای دست چین، همه را ببخشد، در سخاوت او کمتر اثری نخواهد گذاشت، و گستردگی نعمتهایش را پایان نخواهد داد، در پیش او آنقدر از نعمتها وجود دارد که هر چه انسانها درخواست کنند تمامی نپذیرد، چون او بخشنده ای است که درخواست نیازمندان چشمه جود او را نمی خشکاند، و اصرار و درخواستهای پیایی او را به بخل ورزیدن نمی کشاند.

صفات خدا در قرآن ای پرسش کننده، درست بنگر، آنچه را که قرآن از صفات خدا بیان می دارد، به آن اعتماد کن، و از نور هدایتش بهره گیر، و آنچه را که شیطان تو را به دانستن آن وامیدارد، که کتاب خدا آن را بر تو واجب نکرده، و در سنت پیامبر (ص) و امامان هدایتگر (ع) نیامده، رها کن و علم آن را به خدا واگذار، که این نهایت حق پروردگار بر تو است. بدان، آنها که در علم دین استوارند، خدا آنها را از فرو رفتن در آنچه که بر آنها پوشیده است و تفسیر آن را نمی دانند، و از فرو رفتن در اسرار نهان بی نیاز ساخته است، و آنان را از این رو که به عجز و ناتوانی خود در برابر غیب و آنچه که تفسیر آن را نمی دانند اعتراف می کنند، ستایش فرمود، و ترک ژرف نگری آنان در آنچه که خدا بر آنان واجب نساخته را راسخ بودن در علم شناسانده است. پس به همین مقدار بسنده کن! و خدا را با میزان عقل خود ارزیابی مکن، تا از تباه شدگان نباشی.

اوست خدای توانایی که اگر وهم و خیال انسانها بخواهد برای درک اندازه قدرتش تلاش کند، و افکار بلند و دور از وسوسه های دانشمندان، بخواهد ژرفای غیب ملکوتش را درنوردد، و قلبهای سراسر عشق مشتاقان، برای درک کیفیت صفات او کوشش نماید، و عقلها با تلاش وصف ناپذیر از راههای بسیار ظریف و باریک بخواهند ذات او را درک کنند، دست قدرت بر سینه همه نواخته باز گرداند، در حالی که در تاریکیهای غیب برای رهایی خود به خدای سبحان پناه می برند، و با ناامیدی، و اعتراف به عجز از معرفت ذات خدا، باز می گردند، که با فکر و عقل نارسای بشری نمی توان او را درک کرد، و اندازه جلال و عزت او در قلب اندیشمندان راه نمی یابد. خدایی که پدیدهها را از هیچ آفرید، نمونه ای در آفرینش نداشت تا از آن استفاده کند، و یا نقشه ای از آفریننده ای پیش از خود، که از آن در آفریدن موجودات بهره گیرد و نمونه های فراوان از ملکوت قدرت خویش، و شگفتیهای آثار رحمت خود، که همه با زبان گویا به وجود پروردگار گواهی می دهند، به ما نشان داده که بی اختیار به معرفت و شناخت خود دعوت می فرماید. در آنچه آفریده آثار صنعت و نشانه های حکمت او پدیدار است، که هر یک از پدیده ها حجت و

برهانی بر وجود او می باشند. گرچه برخی مخلوقات، به ظاهر ساکت ولی بر تدبیر خداوندی گویا، و نشانه های روشنی بر قدرت و حکمت اویند!

خداوند! گواهی می دهم، آن کس که تو را به اعضای گوناگون پدیده ها و مفاصل به هم پیوسته که به فرمان حکیمانه تو در لابلای عضلات پدید آمده، تشبیه می کند، هرگز در ژرفای ضمیر خود تو را نشناخته، و قلب او با یقین انس نگرفته است، و نمی داند که هرگز برای تو همانندی نیست و گویا بیزاری پیروان گمراه از رهبران فاسد خود را نشنیده اند که می گویند: (به خدا سوگند ما در گمراهی آشکار بودیم که شما را با خدای جهانیان مساوی پنداشتیم) دروغ گفتند مشرکان که تو را بابتیهای خود همانند پنداشتند، و با وهم و خیال خود گفتند، پیکری چون بتیهای ما دارد، و با پندار نادرست تو را تجزیه کرده، و با اعضا گوناگون مخلوقات تشبیه نمودند خدایا! گواهی می دهم آنان که تو را با چیزی از آفریده های تو مساوی شمارند از تو روی برتافته، و آنکه از تو روی گردان شود بر اساس آیات محکم قرآن، و شهادت براهین روشن تو، کافر است. تو همان خدای نامحدود هستی که در اندیشه ها ننگجی تا چگونگی ذات تو را درک نمایند، و در خیال و وهم نیایی تا تو را محدود و دارای حالات گوناگون پندارند.



وصف پروردگار در آفرینش موجودات گوناگون آنچه را آفرید با اندازه گیری دقیقی استوار نمود، و با لطف و مهربانی نظمشان داد، و به خوبی تدبیر کرد، هر پدیده را برای همان جهت که آفریده شد به حرکت درآورد، چنانکه نه از حد و مرز خویش تجاوز کند و نه در رسیدن به مراحل رشد خود کوتاهی نماید، و این حرکت حساب شده را بدون دشواری به سامان رساند تا بر اساس اراده الهی زندگی کند، پس چگونه ممکن است سرپیچی کند؟ در حالی که همه موجودات از اراده خدا سرچشمه می گیرند، خدایی که پدیدآورنده موجودات گوناگون است، بدون احتیاج به اندیشه و فکری که به آن روی آورد، یا غریزه ای که در درون پنهان داشته باشد. او بدون تجربه از حوادث گذشته، و بدون شریکی که در ایجاد امور شکفت انگیز یاریش کند، موجودات را آفرید، پس آفرینش آن کامل گشت و به عبادت و اطاعت پروردگارش پرداخت دعوت او را پذیرفت و در برابر فرمان الهی سستی و درنگ نکرد و در اجرای فرمان الهی توقف نپذیرفت پس کجیهای هر چیزی را راست، و مرزهای هر یک را روشن ساخت، و با قدرت خداوندی بین اشیاء متضاد هماهنگی ایجاد کرد، و وسایل ارتباط آنان را فراهم ساخت، و موجودات را از نظر حدود، اندازه، و غرائز، و شکلها، و قالبها، و هیئتهای گوناگون، تقسیم و استوار فرمود، و با حکمت و تدبیر خویش هر یکی را به سرشتی که خود خواست درآورد.

چگونگی آفرینش آسمانها فضای باز و پستی و بلندی و فاصله های وسیع آسمانها را بدون اینکه به چیزی تکیه کند، نظام بخشید، و شکافهای آن را به هم آورد، و هر یک را با آنچه که تناسب داشت و جفت بود پیوند داد، و دشواری فرود آمدن و برخاستن را آسان کرد، بر فرشتگانی که فرمان او را به خلق رسانند یا اعمال بندگان را بالا برند. در حالی که آسمان به صورت دود و بخار بود به آن فرمان داد، پس رابطه های آن را برقرار ساخت، سپس آنها را از هم جدا نمود و بین آنها فاصله انداخت، و بر هر راهی و شکافی از آسمان، نگاهی از شهابهای روشن گماشت، و با دست قدرت آنها را از حرکت ناموزون در فضا نگهداشت، و دستور فرمود تا برابر فرمانش تسلیم باشند و آفتاب را نشانه روشنی بخش روز، و ماه را، با نوری کم رنگ برای تاریکی شبها قرار داد، و آن دو را در مسیر حرکت خویش به حرکت درآورد، و حرکت آن دو را دقیق اندازه گیری نمود تا در درجات تعیین شده حرکت کنند که بین شب و روز تفاوت باشد، و قابل تشخیص شود، و با رفت و آمد آنها شماره سالها، و اندازه گیری زمان ممکن باشد، پس در فضای هر آسمان فلک آن را آفرید، و زینتی از گوهرهای تابنده و ستارگان درخشانند بیاراست، و آنان

را که خواستند اسرار آسمانها را دزدانه دریابند، با شهابهای سوزان تیرباران کرد، و تمامی ستارگان از ثابت و استوار، و گردنده و بی قرار، فرودآینده و بالارونده، و نگران کننده و شادی آفرین را، تسلیم اوامر خود فرمود.

ویژگیهای فرشتگان سپس، خداوند سبحان برای سکونت بخشیدن در آسمانها، و آباد ساختن بالاترین قسمت از ملکوت خویش، فرشتگانی شگفت آفرید، و تمام شکافها و راههای گشاده آسمانها را با فرشتگان پر کرد، و فاصله جو آسمان را از آنها گستراند، که هم اکنون صدای تسبیح آنها فضای آسمانها را پر کرده، در بارگاه قدس، درون پرده های حجاب، صحنه های مجد و عظمت پروردگار، طنین انداز است در ماورای آنها زلزله هایی است که گوشها را کر می کند و شعاعهای خیره کننده نور، که چشمها را از دیدن باز می دارد، و ناچار خیره بر جای خویش می ماند. خدا فرشتگانی را در صورتهای مختلف و اندازه های گوناگون آفرید، و بال و پرهایی برای آنها قرار داد، آنها که همواره در تسبیح جلال و عزت پروردگار بسر می برند. و چیزی از شگفتیهای آفرینش پدیده ها را به خود نسبت نمی دهند و در آنچه از آفرینش پدیده ها که خاص خداست، ادعایی ندارند. (بلکه بندگان بزرگوارند، که در سخن گفتن از او پیشی نمی گیرند و به فرمان الهی عمل می کنند) خدا فرشتگان را امین وحی خود قرار داده، و برای رساندن پیمان امر و نهی خود به پیامبران، از آنها استفاده کرد، و روانه زمین نمود، آنها را از تردید شبهات

مصونیت بخشید، که هیچکدام از فرشتگان از راه رضای حق منحرف نمی گردند. آنها را از یاری خویش بهرمنند ساخت، و دلهایشان را در پوششی از تواضع و فروتنی و خشوع و آرامش درآورد، درهای آسمان را بر رویشان گشود تا خدا را به بزرگی بستایند، و برای آنها نشانه های روشن قرار داد تا به توحید او بال گشایند سنگینهای گناهان هرگز آنها را در انجام وظیفه دلسرد نساخت، و گذشت شب و روز آنها را به سوی مرگ سوق نداد، تیرهای شک و تردید خلل در ایمانشان ایجاد نکرد، و شک و گمان در پایگاه یقین آنها راه نیافت، و آتش کینه در دلهایشان شعله ور نگردید، حیرت و سرگردانی آنها را از ایمانی که دارند و آنچه از هیبت و جلال خداوندی که در دل نهادند جدا نساخت، و سوسه ها در آنها راه نیافته، تا شک و تردید بر آنها تسلط یابد. اقسام فرشتگان گروهی از فرشتگان در آفرینش ابرهای پر آب، و در آفرینش کوههای عظیم و سربلند، و خلقت ظلمت و تاریکیها نقش دارند، و گروهی دیگر، قدمهایشان تا ژرفای زمین پایین رفته، و چونان پرچمهای سفیدی دل فضا را شکافته اند، و در زیر آن بادهایی است که به نرمی حرکت کرده و در مرزهای مشخصی نگاهش می دارد. صفات والای فرشتگان اشتغال به عبادت پروردگار،

فرشتگان را از دیگر کارها باز داشته، و حقیقت ایمان میان آنها و معرفت حق، پیوند لازم ایجاد کرد، نعمت یقین آنها را شیدای حق گردانید که به غیر خدا هیچ علاقه ای ندارند، شیرینی معرفت خدا را چشیده و از جام محبت پروردگار سیراب شدند، ترس و خوف الهی در ژرفای جان فرشتگان راه یافته، و از فراوانی عبادت قامتشان خمیده و شوق و رغبت فراوان، از زاری و گریه شان نکاسته است. مقام والای فرشتگان، از خشوع و فروتنی آنان کم نکرد، و غرور و خودبینی دامنگیرشان نگردید، تا اعمال نیکوی گذشته را شماره کنند، و سهمی از بزرگی و بزرگواری برای خود تصور نمایند. گذشت زمان آنان را از انجام وظائف پیاپی نرنجانده و از شوق و رغبتشان نکاسته تا از پروردگار خویش ناامید گردند، از مناجاتهای طولانی، خسته نشده، و اشتغال به غیر خدا آنها را تحت تسلط خود درنیآورده است، و از فریاد استغاثه و زاری آنها فروکش نکرده و در مقام عبادت و نیایش دوش بدوش هم همواره ایستاده اند، راحت طلبی آنها را به کوتاهی در انجام دستوراتش وادار نساخته، و کودنی و غفلت و فراموشی بر تلاش و کوشش و عزم راسخ فرشتگان راه نمی یابد، و فریبهای شهوت، همتهای بلندشان را تیرباران نمی کند. فرشتگان، ایمان به خدای صاحب عرش را ذخیره روز بینوای خود قرار داده و آن هنگام که خلق به غیر خدا را پایان نمی دهند، و شوق و علاقه خود را از انجام اوامر الهی و اطاعت پروردگار سست نمی کنند، آنچه آنان را شیفته طاعت خدا کرده بذر محبت است که در دل می پروراند، و هیچگاه دل از بیم و امید او بر نمی دارند، عوامل ترس آنها را از مسئولیت باز نمی دارد تا در انجام وظیفه سستی ورزند، طمعها به آنان شیخون نزده تا تلاش دنیا را بر کار آخرت مقدم دارند، اعمال گذشته خود را بزرگ نمی شمارند، و اگر بزرگ بشمارند امیدوارند، و امید بیش از حد نمی گذارد تا از پروردگار ترسی در دل داشته باشند.

پاک بودن فرشتگان از رذایل اخلاقی فرشتگان درباره پروردگار خویش به جهت وسوسه های شیطانی اختلاف نکرده اند، و بر خوردهای بد با هم نداشته و راه جدایی نگیرند، کینه ها و حسادتها در دلشان راه نداشته و عوامل شک و تردید و خواهشهای نفسانی، آنها را از هم جدا نساخته، و افکار گوناگون آنان را به تفرقه نکشانده است. فرشتگان بندگان ایمانند، و طوق بندگی به گردن افکنده و هیچگاه با شک و تردید و سستی، آن را بر زمین نمی گذارند، در تمام آسمانها جای پوستین خالی نمی توان یافت مگر آنکه فرشته ای به سجده افتاده، یا در کار و تلاش است، طاعت فراوان آنها بر یقین و معرفتشان نسبت به پروردگار می افزاید، و عزت خداوند عظمت او را در قلبشان بیشتر می نماید. چگونگی آفرینش زمین زمین را بر موجهای پرخروش، و دریاهاى موج فرو نشانند، موجهایی که بالای آن به هم می خورد و در تلاطمی سخت هر یک، دیگری را واپس می زد، چونان شتران نرمست، فریادکنان و کف بر لب، به هر سوی روان بود سپس قسمت‌های سرکش آب از سنگینی زمین فرو نشست و هیجان آنها بر اثر تماس با سینه زمین آرام گرفت. زیرا زمین با پشت بر آن می غلطید و آنهمه سر و صدای امواج ساکن و آرام شده، چون اسب افسار شده رام گردید. خشکیهای زمین در دل امواج، گسترده، و آب را از کبر و غرور و سرکشی و خروش باز داشت، و از شدت حرکتش کاسته شد، و بعد از آنهمه حرکت‌های تند ساکت شد،

و پس از آنهمه خروش و سرکشی متکبرانه به جای خویش ایستاد پس هنگامی که هیجان آب در اطراف زمین فرو نشست و کوههای سخت و مرتفع را بر دوش خود حمل نمود، چشمه های آب از فراز کوهها بیرون آورد و آنها را در شکاف بیابانها و زمینهای هموار روان کرد، و حرکت زمین را با صخره های عظیم و قله کوههای بلند نظم داد، و زمین به جهت نفوذ کوهها در سطح آن، و فرو رفتن ریشه کوهها در شکافهای آن و سوار شدن بر پشت دشتهای و صحراها، از لرزش و اضطراب باز ایستاد. نقش پدیده های جوی در زمین و بین زمین و جو فاصله افکند، و وزش بادهای را برای ساکنان آن آماده ساخت، تمام نیازمندیها و وسائل زندگی را برای اهل زمین استخراج و مهیا فرمود، سپس هیچ جا از بلندیهای زمین را که آب چشمه ها و جدول نهرها به آن راه ندارد وانگذاشت، بلکه ابرهایی را آفرید تا قسمت‌های مرده آن احیا شود، و گیاهان رنگارنگ برویند. قطعات بزرگ و پراکنده ابرها را به هم پیوست تا سخت به حرکت در آمدند، و با به هم خوردن ابرها، بر قها درخشیدن گرفت، اما از درخشندگی ابرهای سفید کوه پیکر، و متراکم چیزی کاسته نشد ابرها را پی در پی فرستاد تا زمین را احاطه کردند، و بادهای شیر باران را از ابرها دوشیدند، و بشدت به زمین فرو ریختند، ابرها پایین آمده سینه بر زمین ساییدند، و آنچه بر پشت داشتند فرو ریختند که در بخشهای بی گیاه زمین انواع گیاهان روئیدن گرفت، و در دامن کوهها، سبزه ها پدید آمد. زیباییهای زمین پس زمین به وسیله باغهای زیبا، همگان را به سرور و شادی دعوت کرده، و با لباس نازک گلبرگها که بر خود پوشید، هر بیننده ای را به شگفتی وامی دارد. با زینت و زیوری که از گلوبند گل‌های گوناگون، خود را آراسته، هر بیننده ای را به وجد می آورد، که فرآورده های نباتی را، توشه و غذای انسان، و روزی حیوانات قرار داده است، در گوشه و کنار آن دره های عمیق آفرید، و راهها و نشانه ها برای آنان که بخواهند از جاده های وسیع آن عبور کنند، تعیین کرد.

داستان زندگی آغازین آدم (ع) و اعزام پیامبران (ص) هنگامی که خدا زمین را آماده زندگی انسان ساخت و فرمان خود را صادر فرمود، آدم (ع) را از میان مخلوقاتش برگزید، و او را نخستین و برترین مخلوق خود در زمین قرار داد، ابتدا آدم را در بهشت جای داده و خوراکیهای گوارا بدو بخشید، و از آنچه که او را منع کرد پرهیز داد، و آگاهی ساخت که اقدام بر آن نافرمانی بوده و مقام و ارزش او را به خطر خواهد افکند. اما آدم (ع) از آنچه نهی شد، اقدام کرد و علم خداوند درباره او تحقق یافت، تا آنکه پس از توبه، او را از بهشت به سوی زمین فرستاد، تا با نسل خود زمین را آباد کند، و بدین وسیله حجت را بر بندگان تمام کرد، و پس از وفات آدم (ع) زمین را از حجت خالی نگذاشت و میان فرزندان آدم (ع) و خود، پیوند شناسایی برقرار فرمود، و قرن به قرن، حجتها و دلیلهای بر زبان پیامبران آسمانی برگزیده و حاملان رسالت خویش جاری ساخت، تا اینکه سلسله انبیا توسط پیامبر اسلام، حضرت محمد (ص) به اتمام رسید و بیان احکام و انذار و بشارت الهی به سرمنزل نهایی راه یافت. آفرینش امکانات زندگی روزی انسانها را اندازه گیری و مقدر فرمود، گاهی کم و زمانی زیاد، و به تنگی

و وسعت، به گونه ای عادلانه تقسیم کرد تا هر کس را که بخواهد با تنگی روزی یا وسعت آن بیازماید، و با شکر و صبر، غنی و فقیر را مورد آزمایش قرار دهد. سپس روزی گسترده را با فقر و بیچارگی درآمیخت، و تندرستی را با حوادث دردناک پیوند داد، دوران شادی و سرور را با غصه و اندوه نزدیک ساخت، اجل و سرآمد زندگی را مشخص کرد، آن را گاهی طولانی و زمانی کوتاه قرار داد، مقدم یا موخر داشت، و برای مرگ، اسباب و وسائلی فراهم ساخت، و با مرگ، رشته های زندگی را در هم پیچید و پیوندهای خویشاوندی را از هم گسست تا آزمایش گردند.

تعریف علم خداوند خداوند از اسرار پنهانی مردم، و از نجوای آنان که آهسته سخن می گویند، و از آنچه که در فکرها به واسطه گمان خطور می کند، و تصمیمهایی که به یقین می پیوندد، و از نگاههای رمزی چشم که از لابلای پلکها خارج می گردد، آگاه است، خدا از آنچه در مخفی گاههای دلها قرار دارد، و از اموری که پشت پرده غیب پنهان است، و آنچه را که پرده های گوش مخفیانه می شنود، و از اندرون لانه های تابستانی مورچگان، و خانه های زمستانی حشرات، از آهنگ اندوهبار زنان غمدیده و صدای آهسته قدمها، آگاهی دارد. خدای سبحان! از جایگاه پرورش میوه در درون پرده های شکوفه ها، و از مخفیگاه غارهای حیوانات وحشی در دل کوهها، و اعماق دره ها، از نهانگاه پشه ها بین ساقه ها و پوست درختان، از محل پیوستگی برگها به شاخسارها، و از جایگاه به هم آمیخته شدن نطفه ها در پشت پدران، آگاه است. خدا از آنچه پرده ابر را به وجود می آورد و به هم می پیوندد، و از قطرات بارانی که از ابرهای متراکم می بارند، و از آنچه که گردبادها از روی زمین برمی دارند، و بارانها با سیلاب آن را فرو می نشانند و نابود می کنند، از ریشه گیاهان زمین که میان انبوه شن و ماسه پنهان شده است

، از لانه پرندگان که در قله بلند کوهها جای گرفتند، و از نغمه های مرغان در آشیانه های تاریک، از لولوهایی که در دل صدفها پنهان است، و امواج دریاهایی که آنها را در دامن خویش پروراندند آگاهی دارد. خدا از آنچه که تاریکی شب آن را فرا گرفته، و یا نور خورشید بر آن تافته، و آنچه تاریکیها و امواج نور، پیاپی آن را در بر می گیرد، از اثر هر قدمی، از احساس هر حرکتی، و آهنگ هر سختی، و جنبش هر لبی، و مکان هر موجود زنده ای، و وزن هر ذره ای، و ناله هر صاحب اندوهی اطلاع دارد خدا هر آنچه از میوه شاخسار درختان، و برگهایی که روی زمین ریخته، و از قرارگاه نطفه و بسته شدن خون و جنین که به شکل پاره ای گوشت است، و پرورش دهنده انسان و نطفه آگاهی دارد. و برای این همه آگاهی، هیچ گونه زحمت و دشواری برای او وجود ندارد، و برای نگهداری این همه از مخلوقات رنگارنگ که پدید آورده دچار نگرانی نمی شود، و در تدبیر امور مخلوقات، سستی و ملاللی در او راه نمی یابد، بلکه علم پروردگار در آنها نفوذ یافته، و همه آنها را شماره کرده است، و عدالتش همه را در بر گرفته و با کوتاهی کردن مخلوقات در ستایش او، باز فضل و کرمش تداوم یافته است.

نیایش امیرالمومنین (ع) خدایا! تویی سزاوار ستایشهای نیکو، و بسیار و بی شمار تو را ستودن، اگر تو را آرزو کنند پس بهترین آرزویی، و اگر به تو امید بندند پس بهترین امیدی. خدایا! درهای نعمت بر من گشودی که زبان به مدح غیر تو نگشایم، و بر این نعمتها غیر از تو را ستایش نکنم، و زبان را در مدح آنان که آرزوها را قطع می کنند و مورد اعتماد نیستند باز نخواهم کرد، خداوندا! هر ثناگویی از سوی ستایش شده پاداشی دارد، به تو امیدوارم که مرا به سوی ذخائر رحمت و گنجهای آمرزش آشنا کردی. خدایا! این بنده توست که تو را یگانه می خواند، و توحید و یگانگی تو را سزاست، و جز تو کسی را سزاوار این ستایشها نمی داند خدایا! مرا به درگاه تو نیازی است که جز فضل تو جبران نکند، و آن نیازمندی را جز عطا و بخشش تو به توانگری مبدل نگرداند، پس در این مقام رضای خود را به ما عطا فرما، و دست نیاز ما را از دامن غیر خود کوتاه گردان که (تو بر هر چیزی توانایی).

### Footnote

The name of this sermon is the Sermon of "al-Ashbah". "ashbah" is the plural of (۱) shabah which means skeleton since it contains description of angels and other kinds of beings it has been named by this name

The ground for being angry on the questioner was that his request was unconnected with the obligations of shari'ah and beyond limits of human capacity

(۲). Allah is the Guarantor of sustenance and Provider of livelihood as He says

(No creature is there crawling on the earth but its provision rests on Allah...(Qur'an ١١:٦

But His being guarantor means that He has provided ways for everyone to live and earn livelihood and has allowed every one equal shares in forests mountains rivers mines and in the vast earth and has given everyone the right to make use of them. His bounties are not confined to any single person nor is the door of His sustenance :closed to any one. Thus Allah says

All We do aid these and (also) those out of the bounty of thy Lord; and the bounty of (thy Lord is not confined. (Qur'an ١٧:٢٠

If some one does not secure these things through languor or ease and sits effortless it is not possible that livelihood would reach his door. Allah has laid the table with multifarious feeds but to get them it is necessary to extend the hand. He has deposited pearls in the bottom of the sea but it requires diving to get them out. He has filled the mountains with rubies and precious stones but they cannot be had without digging the stones. The earth contains treasures of growth but benefit cannot be drawn from them without sowing of seed. Heaps of edibles lie scattered on all four sides of the earth but they cannot be collected without the trouble of travelling. Thus :Allah says

(Traverse ye then its broad sides and eat ye of His provision . . . (Qur'an ٦٧:١٥ ...



Allah's providing livelihood does not mean that no effort is needed in searching livelihood or no going out of the house is required for it and that livelihood should itself find its way to the seeker. The meaning of His being the provider of livelihood is that He has given earth the property of growing He has sent rain from clouds for germination created fruits vegetables and grains. All this is from Allah but securing them is connected with human effort. Whoever will strive will reap the benefits of his efforts and whoever abstains from strife would face the consequences of his idleness and laziness. Accordingly Allah says

(And that man shall have nothing but what he striveth for. (Qur'an ٥٣:٣٩

The order of universe hinges on the maxim "Sow and reap." It is wrong to expect germination without sowing to hope for results without effort. Limbs and faculties have been given solely to be kept active. Thus Allah addresses Mary and says

And shake towards thee the trunk of the palm-tree it will drop on thee dates fresh ((and) ripe. Then eat and drink and refresh the eye... (Qur'an ١٩:٢٥-٢٦

Allah provided the means for Mary's livelihood. He did not however pluck the dates from the tree and put them in her lap. This was because so far as production of food goes it is His concern. So he made the tree green put fruits on it and ripened the fruits. But when the stage arrived for plucking them He did not intervene. He just recalled to Mary her job namely that she should now move her hand and get her food

Again if His providing the livelihood means that whatever is given is given by Him and whatever is received from Him then whatever a man would earn and eat and in whatever manner he would obtain it would be permissible for him whether he obtains it by theft bribery oppression or violence because it would mean Allah's act and the food would be that given by Him wherein he would have no free will and where anything is out of the limits of free action there is no question of permissible or forbidden for it nor is there any liability to account for it. But when it is not actually so and there is the question of permissible and forbidden then it should have bearing on human actions so that it could be questioned whether it was secured in lawful or unlawful manner. Of course where He has not bestowed the power of seeking the livelihood there He has taken upon Himself the responsibility to provide the livelihood. Consequently He has managed for the feeding of the embryo in the mother's womb and it reaches him there according to its needs and requirements. But when this very young life enters the wide world and picks up energy to move its limbs then it can't get .(its food from the source without moving his lips (for sucking

In the management of the affairs of this world Allah has connected the sequence .(۳) with the cause of human acts as a result of which the power of action in man does not remain idle in the same way He had made these actions dependent on His own will so man should not rely on his own power of action and forget the Creator. This is the issue of the will between two wills in the controversy of "free will or compulsion". Just as in the entire Universe nature's universal and sovereign law is in force in the same way the production and distribution of food also is provided in a set manner under the dual force of Divine ordainment and human effort. And this is somewhere less and somewhere more depending on the proportion of human effort and the aim of Divine ordainment. Since He is the Creator of the means of livelihood and the powers of seeking food have also been bestowed by Him the paucity or plenty of livelihood has been attributed to Him because He has fixed different and separate measures for livelihood keeping in view the difference in efforts and actions and the good of the creatures. Somewhere there is poverty and somewhere affluence somewhere distress and somewhere comfort and some one is enjoying pleasure while some one .else is suffering the hardships of want



:Qur'an says

amplifieth He their sustenance unto whomsoever He willeth and straiteneth; Verily...  
(He knoweth all things. (Qur'an ۴۲:۱۲

:In sermon ۲۳ Amir al-mu'minin has referred to this matter and said

The Divine command descends from the sky towards the earth with whatever is  
.ordained for every one whether less or more just like rain drops

So just as there is a fixed process and manner for the benevolence of rain namely  
that vapours rise from the sea with the store of water spread over in the sky in the  
shape of dark clouds and then ooze the water by drops till they form themselves in  
regular lines. They irrigate plains as well as high lands thoroughly and proceed  
onwards to collect in the low areas so that the thirsty may drink it animals may use it  
and dry lands may be watered from it. In the same way Allah has provided all the  
means of livelihood but His bounty follows a particular mode in which there is never a  
:jot of deviation. Thus Allah says

And there is not a thing but with Us are its treasures and We do not send it down but  
(in a known measure. (Qur'an ۱۵:۲۱

If man's greed and avarice exceeds its bounds then just as excess of rain ruins crops  
instead of growing and bringing them up so the abundance of the article of livelihood  
and necessaries of life would make man oblivious of Allah and rouse him to revolt and  
:unruliness. Consequently Allah says

p: ۵۷

And should Allah amplify the sustenance unto his servants they would certainly rebel in the earth but He sendeth it down by measure as he willeth; Verily of His servants  
(He is All-aware All-seeing. (Qur'an ٤٢:٢٧

If He lessens the food then just as stoppage of rain makes the land arid and kills the animals in the same way by closure of the means of livelihood human society would be destroyed and so there would remain no means of living and livelihood. Allah  
:accordingly says

Or who is that who can provide you with sustenance should He withhold His  
(sustenance?...)(Qur'an ٩٧:٢١

Consequently Allah the Wise the Omniscient has put the organisation for livelihood on moderate and proportionate lines and in order to emphasise the importance of livelihood and sustenance and to keep them correlated with each other has introduced differences in the distribution of livelihood. Sometimes this difference and unequal distribution owes itself to the difference of human effort and sometimes it is the consequence of overall arrangement of the affairs of the Universe and Divine acts of wisdom and objectives. This is because if by poverty and want He has tested the poor in endurance and patience in affluence and wealth there is severe test of the rich by way of thanks-giving and gratifying the rights of others namely whether the rich person gratifies the claims of the poor and the distressed and whether he takes care of the destitute or not. Again where there is wealth there would also be dangers of all sorts. Sometimes there would be danger to the wealth and property and sometimes  
.fear of poverty and want

Consequently there would be many persons who would be more satisfied and happy for lack of wealth. For them this destitution and want would be far better than the wealth which might snatch away their comfort and peace. Moreover sometimes this very wealth which one holds dearer than life becomes the cause of loss of one's life. Further it has also been seen that so long as wealth was lacking character was above reproach life was unblemished but the moment property and wealth changed into plenty the conduct worsened character became faulty and there appeared the vice of drink crowd of beauties and gathering of singing and music. In such a case the absence of wealth was a blessing. However being ignorant of Allah's objectives man cries out and being affected by transitory distress begins complaining but does not realise from how many vices which could have accrued owing to wealth he has remained aloof. Therefore if wealth produces conveniences poverty serves as a guard for the character

The eloquence with which Amir al-mu'minin has thrown light on Allah's attributes .(۴) of knowledge and the sublime words in which he has pictured the all-engrossing quality of His knowledge cannot but impress the mind of the most die-hard opponent. :Thus Ibn Abi'l-Hadid has written

If Aristotle who believed that Allah is only aware of the universe and not of its particulars had heard this speech his heart too would have inclined his hair would have stood on end and his thinking would have undergone a dramatic change. Do you not see the brightness force vehemence sublimity glory seriousness and ripeness of this speech? Besides these qualities there is sweetness colourfulness delicacy and smoothness in it. I have not found any utterance similar to it. Of course if there is any utterance matching it that can be the word of Allah only. And there is no wonder in it because he is an off-shoot of the same tree (of the Prophet Ibrahim who set up the Unity of Allah) a distributory of the same river and a reflection of the same light.

((Sharh Nahj al-balaghah vol.۷ pp. ۲۳-۲۴

Those who regard Allah to possess only over-all knowledge argue that since details undergo changes to believe Him to have knowledge of the changing details would necessitate changes in His knowledge but since knowledge is the same as His Being His Being would have to be regarded as the object of change the result of which would be that He would have to be taken as having come into existence. In this way He would lose the attribute of being from ever. This is a very deceptive fallacy because changes in the object of knowledge can lead to changes in the knower only when it is assumed that the knower does not already possess knowledge of these changes. But since all the forms of change and alteration are crystal clear before Him there is no reason that with the changes in the objects of knowledge He too should be regarded changeable although really this change is confined to the object of .knowledge and does not affect knowledge in itself

**SERMON ۹۲**

**in English**

When people decided to Swear allegiance (۱) at Amir al-mu'minin's hand after the :murder of 'Uthman he said

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

p: ۶۰

ومن كلام له عليه السلام

لَمَّا أَرَادَهُ النَّاسُ عَلَى الْبَيْعَةِ

دَعُونِي وَالْتَمِسُوا غَيْرِي؛ فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجُوهٌ وَالْوَأْنُ؛ لَا تَقُومُ لَهُ الْقُلُوبُ، وَلَا تَثْبُتُ عَلَيْهِ الْعُقُولُ، وَإِنَّ الْأَفَاقَ قَدْ أَغَامَتْ، وَالْمَحَجَّةَ قَدْ تَنَكَّرَتْ. وَاعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ رَكِبْتُ بِكُمْ مِمَّا أَعْلَمُ، وَلَمْ أُضِغْ إِلَى قَوْلِ الْقَائِلِ وَعَتَبِ الْعَاتِبِ، وَإِنْ تَرَ كُتْمُونِي فَأَنَا كَأَحَدِكُمْ؛ وَلَعَلِّي أَسْمَعُكُمْ وَأَطُوعُكُمْ لِمَنْ وَلَّيْتُمُوهُ أَمْرَكُمْ، وَأَنَا لَكُمْ وَزِيرًا، خَيْرٌ لَكُمْ مِنِّي أَمِيرًا!

### in Persian

پس از کشته شدن عثمان

علل کناره گیری از خلافت مرا بگذارید و دیگری را به دست آرید، زیرا ما به استقبال حوادث و اموری می رویم که رنگارنگ و فتنه آمیز است، و چهره های گوناگون دارد و دلها بر این بیعت ثابت و عقلا بر این پیمان استوار نمی ماند، چهره افق حقیقت را (در دوران خلافت سه خلیفه) ابرهای تیره فساد گرفته، و راه مستقیم حق ناشناخته ماند. آگاه باشید! اگر دعوت شما را بپذیرم بر اساس آنچه که می دانم با شما رفتار می کنم، و به گفتار این و آن، و سرزنش سرزنش کنندگان گوش فرا نمی دهم، اگر مرا رها کنید چون یکی از شماها هستم، که شاید شنواتر، و مطیع تر از شما نسبت به رئیس حکومت باشم، در حالی که من وزیر و مشاورتان باشم بهتر است که امیر و رهبر شما گردم.

### Footnote

(۱) . When with the murder of 'Uthman the seat of Caliphate became vacant Muslims began to look at 'Ali (p.b.u.h.) whose peaceful conduct adherence to principles and politia lacumen had been witnessed by them to a great extent during this long period. Consequently they rushed for swearing allegiance in the same way as a traveller who had lost his way and catches sight of the objective would have rushed towards it as the historian at-Tabari (in at-Tarikh vol .I pp. ۳۰۶۶ ۳۰۶۷ ۳۰۷۶) records



People thronged on Amir al-mu'minin and said "We want to swear allegiance to you and you see what troubles are befalling Islam and how we are being tried about the ".near ones of the Prophet

But Amir al-mu'minin declined to accede to their request whereupon these people raised a hue and cry and began to shout loudly "O' Abu'l-Hasan do you not witness the ruination of Islam or see the advancing flood of unruliness and mischief? Do you have no fear of Allah?" Even then Amir al-mu'minin showed no readiness to consent because he was noticing that the effects of the atmosphere that had come into being after the Prophet had overcome hearts and minds of the people selfishness and lust for power had become rooted in them their thinking affected by materialism and they had become habituated to treating government as the means for securing their ends. Now they would like to materialise the Divine Caliphate too and play with it. In these circum stances it would be impossible to change the mentalities or turn the direction of temperaments. In addition to these ideas he had also seen the end in view that these people should get further time to think over so that on frustration of their material ends hereafter they should not say that the allegiance had been sworn by them under a temporary expediency and that thought had not been given to it just as :Umar's idea was about the first Caliphate which appears from his statement that

Abu Bakr's Caliphate came into being without thought but Allah saved us from its mischief. If anyone repeats such an affair you should kill him. (as-Sahih al-Bukhari vol 8 pp.210-211; al-Musnad Ahmad ibn Hanbal vol.1 p.55; at-Tabari vol.1 p.1822; Ibn al-Athir (vol.2 p.327; Ibn Hisham vol.4 pp.308-309; Ibn Kathir vol.5 p.246

In short when their insistence increased beyond limits Amir al-mu'minin delivered this sermon wherein he clarified that "If you want me for your worldly ends then I am not ready to serve as your instrument. Leave me and select someone else who may fulfil your ends. You have seen my past life that I am not prepared to follow anything except the Qur'an and sunnah and would not give up this principle for securing power. If you select someone else I would pay regard to the laws of the state and the constitution as a peaceful citizen should do. I have not at any stage tried to disrupt the collective existence of the Muslims by inciting revolt. The same will happen now. Rather just as keeping the common good in view I have hitherto been giving correct advice I would not grudge doing the same. If you let me in the same position it would be better for your worldly ends because in that case I won't have power in my hands so that I could stand in the way of your worldly affairs and create an impediment against your hearts' wishes. However if you are determined on swearing allegiance on my hand bear in mind that if you frown or speak against me I would force you to tread on the path of right and in the matter of the right I would not care for anyone. If  
".you want to swear allegiance even at this you can satisfy your wish

The impression Amir al-mu'minin had formed about these people is fully corroborated by later events. Consequently when those who had sworn allegiance with worldly motives did not succeed in their objectives they broke away and rose against his government with baseless allegations

(SERMON ٩٣ (١

**in English**

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

So now praise and eulogy be to Allah O' people I have put out the eye of revolt. No one except me advanced towards it when its gloom was swelling and its madness was intense. Ask me before you miss me (٢) because by Allah who has my life in His hands if you ask me anything between now and the Day of Judgement or about the group who would guide a hundred people and also misguide a hundred people I would tell you who is announcing its march who is driving it in the front and who is driving it at the rear the stages where its riding animals would stop for rest and the final place of stay and who among them would be killed and who would die a natural death

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

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

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

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

ومن خطبه له عليه السلام

وفيها بيته أمير المؤمنين على فضله وعلمه وبيّن فتنه بنى أمية

أَمَا بَعِيدٌ، أَيُّهَا النَّاسُ فَإِنِّي فَقَأْتُ عَيْنَ الْفِتْنَةِ، وَلَمْ يَكُنْ لِيَجْتَرِيَءَ عَلَيْهَا أَحَدٌ غَيْرِي بَعْدَ أَنْ مَاجَ غَيْبُهَا، وَاشْتَدَّ كَلْبُهَا. فَاسْأَلُونِي قَبْلَ أَنْ تَفْقَدُونِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ، وَلَا عَنْ فِتْنَةٍ تَهْدِي مَائَةً وَتُضِلُّ مَائَةً إِلَّا تَبَّأْتُكُمْ بِنَاعِقِهَا وَقَائِدِهَا وَسَائِقِهَا، وَمَنَاخِ رِكَابِهَا، وَمَحَطِّ رِحَالِهَا، وَمَنْ يُقْتَلُ مِنْ أَهْلِهَا قَتْلًا، وَمَنْ يَمُوتُ مِنْهُمْ مَوْتًا. وَلَوْ قَدْ فَقَدْتُ مَوْنِي وَنَزَلَتْ كَرَاهَةُ الْأُمُورِ، وَحَوَازِبُ الْخُطُوبِ، لِأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ، وَفَشِلَ كَثِيرٌ مِنَ الْمَسْئُولِينَ، وَذَلِكَ إِذَا قَلَصَتْ حَزْبُكُمْ، وَشَمَرَتْ عَنْ سَاقٍ، وَصَاقَتِ الدُّنْيَا عَلَيْكُمْ ضَيْقًا، تَسْتَطِيلُونَ أَيَّامَ الْبَلَاءِ عَلَيْكُمْ، حَتَّى يَفْتَحَ اللَّهُ لِبَقِيَّةِ الْأَبْرَارِ مِنْكُمْ.

إِنَّ الْفِتْنََ إِذَا أَقْبَلَتْ سَبَّهَتْ، وَإِذَا أَدْبَرَتْ تَبَّهَتْ، يُنْكَرُونَ مُقْبَلَاتِ، وَيُعْرَفْنَ مُدْبِرَاتِ، يَحْمَنَ حَوْمَ الرِّيَاحِ، يُصِبْنَ بِلْدَاءً وَيُخْطِئْنَ بِلْدَاءً. أَلَا وَإِنَّ أَخَوْفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فَتَنَةُ بَنِي أُمِيَّةَ، فَإِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ: عَمَّتْ خُطْبَتُهَا، وَخَصَّتْ بَلِيَّتُهَا،

وَأَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا، وَأَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا. وَإِنَّمَا اللَّهُ لَتَجِدَنَّ بَنِي أُمِيَّةَ لَكُمْ أَرْبَابَ سُوءِ بَعِيدِي، كَالنَّابِ الضَّرُوسِ: تَعْرِدُمْ فِيهِمَا، وَتَخْبِطُ بِيَدَيْهَا، وَتَرْبُزُ بِرِجْلَيْهَا، وَتَمْنَعُ دَرَّهَا، لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَثْرُكُوا مِنْكُمْ إِلَّا نَافِعًا لَهُمْ، أَوْ غَيْرَ ضَائِرٍ بِهِمْ، وَلَا يَزَالُ بَلَاؤُهُمْ حَتَّى لَا يَكُونَ انْتِصَارُ أَحَدِكُمْ مِنْهُمْ إِلَّا مِثْلَ انْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ، وَالصَّاحِبِ مِنْ مُسْتَضْحِيهِ، تَرُدُّ عَلَيْكُمْ فِتْنَتَهُمْ شَوْهَاءَ مَخْشِيَّةً، وَقَطْعًا جَاهِلِيَّةً، لَيْسَ فِيهَا مَنَارٌ هُدَى، وَلَا عِلْمٌ يُرَى.

نَحْنُ أَهْلُ الْبَيْتِ مِنْهَا بِنَجَاهِ، وَلَسْنَا فِيهَا بِمُدْعَاهِ، ثُمَّ يُفَرِّجُهَا اللَّهُ عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ: بِمَنْ يَسُومُهُمْ خَسْفًا، وَيَسُوقُهُمْ عُنْفًا، وَيَسْبِقِيهِمْ بِكَأْسِ مُصَبَّرِهِ، لَا يُعْطِيهِمْ إِلَّا السِّنْفَ، وَلَا يُحْلِسِيهِمْ إِلَّا الْخَوْفَ، فَعِنْدَ ذَلِكَ تَوَدُّ قَرِيئُشُ بِالْأَدْنَى وَمَا فِيهَا — لَوْ يَرَوْنِي مَقَامًا وَاحِدًا، وَلَوْ قَدَرَ جَزْرٌ جَزُورٌ، لِأَقْبَلَ مِنْهُمْ مَا أَطْلُبُ الْيَوْمَ بَعْضَهُ فَلَا يُعْطُونِي!

خبر از فتنه

ویژگیهای علمی و سیاسی امام علی (ع) پس از حمد و ستایش پروردگار، ای مردم! من بودم که چشم فتنه را کندم، و جز من هیچ کس جرات چنین کاری را نداشت، آنگاه که امواج سیاهیها بالا گرفت و به آخرین درجه شدت خود رسید، پس از من بپرسید پیش از آنکه مرا نیابید سوگند به خدایی که جانم در دست اوست، نمی پرسید از چیزی که میان شما تا روز قیامت می گذرد، و نه از گروهی که صد نفر را هدایت یا گمراه می سازد، جز آنکه شما را آگاه می سازم و پاسخ می دهم. و از آنکه مردم را بدان می خواند، و از آنکه رهبریشان می کند، و آنکه آنان را می راند، و آنجا که فرود می آیند، و آنجا که بار گشایند، و آنکه از آنها کشته شود، و آنکه بمیرد، خبر می دهم، آن روز که مرا از دست دادید، و نگرانیها و مشکلات بر شما باریدن گرفت، بسیاری پرسش کنندگان به حیرت فرو رفته می گویند، سرانجام چه خواهد شد؟ که گروه بسیاری از مسوولان از پاسخ دادن فرو مانند خبر از فتنه های آینده این حوادث هنگامی رخ نشان می دهد که جنگ در میان شما طولانی شود، و دنیا چنان بر شما تنگ گردد که ایام بلا را طولانی پندارید، تا روزی که خداوند پرچم فتح و پیروزی را برای باقیمانده نیکان شما به اهتزاز

در آورد (زمان ظهور حضرت حجت عجل الله تعالی فرجه الشریف)

فتنه ها آنگاه که روی آورند با حق شباهت دارند، و چون پشت کنند حقیقت چنانکه هست، نشان داده می شود، فتنه ها چون می آیند شناخته نمی شوند، و چون می گذرند، مورد شناسایی قرار می گیرند، فتنه ها چون گردبادها می چرخند، از همه جا عبور می کنند، در بعضی از شهرها حادثه می آفرینند و از برخی شهرها می گذرند. خبر از فتنه های بنی امیه آگاه باشید همانا ترسناکترین فتنه ها در نظر من، فتنه بنی امیه بر شما است، فتنه ای کور و ظلمانی که سلطه اش همه جا را فرا گیرد و بلای آن دامنگیر نیکوکاران است، هر کس آن فتنه ها را بشناسد نگرانی و سختی آن دامنگیرش گردد، و هر کس که فتنه ها را نشانسد، حادثه ای برای او رخ نخواهد داد. به خدا سوگند! بنی امیه بعد از من برای شما زمامداران بدی خواهند بود، آنان چونان شتر سرکشی که دست به زمین کوبد و لگد زند و با دهان گاز گیرد و از دوشیدن شیر امتناع ورزد، با شما چنین برخوردی دارند، و از شما کسی باقی نگذارند، جز آن کس که برای آنها سودمند باشد یا آزاری بدانها نرساند، و بلای فرزندان امیه، بر شما طولانی خواهد ماند، چندان که یاری خواستن شما از ایشان چون یاری خواستن بنده از مولای خویش، یا تسلیم شده از پیشوای خود می ماند. فتنه های بنی امیه پیاپی با چهره ای زشت و ترس آور، و ظلمتی با تاریکی عصر جاهلیت، بر شما فرود می آید، نه نور هدایتی در آن پیدا، و نه پرچم نجاتی در آن روزگاران به چشم می خورد. سرانجام تلخ و دردناک بنی امیه ما اهل بیت پیامبر (ع) از آن فتنه ها در امانیم و مردم را بدان نمی خوانیم، سپس خدا فتنه های بنی امیه را براندازد، و از شما جدا سازد مانند جدا شدن پوست از گوشت، که با دست قصابی انجام پذیرد، خدا با دست افرادی، خواری و ذلت را به فرزندان امیه می چشاند که به سختی آنها را می راند، و جام تلخ بلا و ناراحتی و مصیبت را در کامشان می ریزند، و جز شمشیر چیزی به آنها نخواهند داد، و جز لباس ترس بر آنها نپوشانند، در آن هنگام، قریش دوست دارد آنچه در دنیاست بدهد تا یک بار مرا بنگرد، گرچه لحظه کوتاهی به اندازه کشتن شتری باشد، تا با اصرار چیزی را بپذیرم که امروز

پاره ای از آن را می خواهم نمی دهند.

p: ۶۷

Amir al-mu'minin delivered this sermon after the battle of Nahrawan. In it. (۱) mischief imply the battles fought in Basrah Siffin and Nahrawan because their nature was different from the battles of the Prophet. There the opposite party were the unbelievers while here the confrontation was with those who had veils of Islam on their faces. So people were hesitant to fight against Muslims and asked why they should fight with those who recited the call to the prayers and offered the prayers. Thus Khuzaymah ibn Thabit al-Ansari did not take part in the Battle of Siffin till the falling of 'Ammar ibn Yasir as martyr did not prove that the opposite party was rebellious. Similarly the presence of companions like Talhah and az-Zubayr who were included in the "Foretold Ten" on the side of 'A'ishah in Basrah and the prayer signs on foreheads of the Kharijites in Nahrawan and their prayers and worships were creating confusion in the minds. In these circumstances only those could have the courage to rise against them were aware of the secrets of their hearts and the reality of their faith. It was the peculiar perception of Amir al-mu'minin and his spiritual :courage that he rose to oppose them and testified the saying of the Holy Prophet

You will fight after me with the breakers of allegiance (people of Jamal) oppressors (people of Syria) and deviators (the Kharijites). (al-Mustadrak 'ala as-Sahihayn al-Hakim vol.۳ p.۳۹ ۱۴۰; ad-Durr al-manthur vol.۶ p.۱۸; al-Ist'ab vol.۳ p.۱۱۱۷; Usd al-ghabah vol.۴ pp.۳۲ ۳۳; Tarikh Baghdad vol.۸ p.۳۴۰; vol.۱۳ pp.۱۸۶ ۱۸۷; at-Tarikh Ibn 'Asakir vol. ۵ p. ۴۱; at-Tarikh Ibn Kathir vol.۷ pp.۳۰۴ ۳۰۵ ۳۰۶; Majma' az-zawa'id vol.۷ p.۲۳۸; vol.۹ p.۲۳۵; Sharh al-mawahib vol.۳ pp.۳۱۶-۳۱۷; Kanz al-'ummal vol. ۶ pp.۷۲ ۸۲ ۸۸ (۱۵۵ ۳۱۹ ۳۹۱ ۳۹۲; vol. ۸ p.۲۱۵



After the Holy Prophet no one save Amir al-mu'minin could utter the challenge . (۲)  
"Ask whatever you want to." Ibn 'Abd al-Barr in Jami' bayan al-'ilm wa fadlihi vol.۱ p.۵۸  
and in al-Isti'ab vol.۳ p.۱۰۳; Ibn al-Athir in Usd al-ghabah vol.۴ p.۲۲; Ibn Abi'l-Hadid in  
Sharh Nahj al-balaghah vol.۷ p.۴۶; as-Suyuti in Tarikh al-Khulafa' p.۱۷۱ and Ibn Hajar  
al-Haytami in as-Sawa'iq al-muhriqah p.۷۶ have written that "None among the  
companions of the Holy Prophet ever said 'Ask me whatever you want to' except 'Ali  
ibn Abi Talib." However among other than the companions a few names do appear in  
history who did utter such a challenge such as Ibrahim ibn Hisham al-Makhzumi  
Muqatil ibn Sulayman Qatadah ibn Di'amah 'Abd ar-Rahman (Ibn al-Jawzi) and  
Muhammad ibn Idris ash-Shafi'i etc. but everyone of them had to face disgrace and  
was forced to take back his challenge. This challenge can be urged only by him who  
knows the realities of the Universe and is aware of the happenings of the future. Amir  
al-mu'minin the opener of the door of the Prophet's knowledge as he was was the  
only person who was never seen being unable to answer any question on any  
occasion so much so that even Caliph 'Umar had to say that "I seek Allah's protection  
from the difficulty for the solution of which 'Ali would not be available." Similarly the  
prophecies of Amir al-mu'minin made about the future proved true word by word and  
served as an index to his vast knowledge whether they be about the devastation of  
Banu Umayyah or the rising of the Kharijites the wars and destruction by the  
Tartars or the attacks of the English the floods of Basrah of the ruination of Kufah. In  
short when these events are historical realities there is no reason why this challenge  
.of Amir al-mu'minin should be wondered at

## Allah's praise and eulogy of the prophets

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

## A part of the same sermon about the Prophet

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

## (About the Holy Prophet and his Descendants) (Itrah

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

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

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

**in Arabic**

ومن خطبه له عليه السلام

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

الله تعالى

فَتَبَارَكَ اللهُ الَّذِي لَا تَبْلُغُهُ بُعْدُ الْهِمَمِ، وَلَا يَنَالُهُ حَدْسُ الْفِطَنِ، الْأَوَّلُ الَّذِي لَا غَايَةَ لَهُ فَيَنْتَهِي، وَلَا آخِرَ لَهُ فَيَنْقُضِي.

منها في وصف الانبياء

فَأَسَدٌ يُؤَدِّعُهُمْ فِي أَفْضَلِ مَسِيدٍ يُؤَدِّعُ، وَأَقْرَبُهُمْ فِي خَيْرِ مُسْتَقَرٍّ، تَنَاسَخَتْهُمْ كَرَائِمُ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ؛ كُلَّمَا مَضَى سَلْفٌ، قَامَ مِنْهُمْ بِدِينِ اللهِ خَلْفٌ.

رسول الله وأهل بيته

حَتَّى أَفْضَتْ كَرَامَةَ اللهِ سُبْحَانَهُ إِلَى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مُنْتَبَأً، وَأَعَزُّ الْأُرُومِيَّاتِ مَغْرَساً، مِنْ الشَّجَرَةِ الَّتِي صَدَعَ مِنْهَا أَنْبِيَاءُهُ، وَانْتَجَبَ مِنْهَا أَمْنَاءُهُ. عِنْرَتُهُ خَيْرُ الْعِتْرِ، وَأُسَيْرَتُهُ خَيْرُ الْأَسِيرِ، وَشَجَرَتُهُ خَيْرُ الشَّجَرِ؛ نَبَتْ فِي حَرَمٍ، وَبَسِقَتْ فِي كَرَمٍ، لَهَا فُرُوعٌ طَوَالٌ، وَثَمَرٌ لَا يُنَالُ. فَهُوَ إِمَامٌ مِنْ اتَّقَى، وَبَصِيرَةٌ مِنْ اهْتَدَى، وَسِرَاحٌ لَمَعَ ضَوْؤُهُ، وَشِهَابٌ سَدَّطَعَ نُورُهُ وَزَنَدٌ بَرَقَ لَمَعُهُ؛ سِيرَتُهُ الْقَصِيدُ، وَسَيِّئَتُهُ الرُّشْدُ، وَكَلَامُهُ الْفَضِيلُ، وَحُكْمُهُ الْعَدْلُ؛ أَرْسَلَهُ عَلَى حِينِ فَنَرِهِ مِنَ الرُّسُلِ، وَهَفْوِهِ عَنِ الْعَمَلِ، وَغَبَاوِهِ مِنَ الْأُمَمِ.

عظه الناس

اعْمَلُوا، رَحِمَكُمُ اللهُ، عَلَى أَعْلَامٍ بَيْنَهُ، فَالطَّرِيقُ نَهْجٌ يَدْعُو إِلَى دَارِ السَّلَامِ، وَأَنْتُمْ فِي دَارٍ مُسْتَعْتَبٍ عَلَى مَهَلٍ وَفَرَاغٍ، وَالصُّحُفُ مَنْشُورَةٌ، وَالْأَقْلَامُ جَارِيَةٌ، وَالْأَبْدَانُ صَاحِحَةٌ، وَاللُّسُنُ مُطْلَقَةٌ، وَالتَّوْبَةُ مَسْمُوعَةٌ، وَالْأَعْمَالُ مَقْبُولَةٌ.

در فضل رسول اکرم

وصف خدای سبحان

برتر و بزرگ است خدایی که اندیشه های ژرف، حقیقت ذات او را درک نتوانند کرد، و گمان زیرکها آن را نمی یابد، آغازی است که نهایی ندارد تا به آخر رسد، و پایانی ندارد تا ایام او سپری شود.

وصف پیامبران آسمانی پیامبران را در بهترین جایگاه به ودیعت گذارد، و در بهترین مکانها استقرارشان داد، از صلب کریمانه پدران به رحم پاک مادران منتقل فرمود، که هرگاه یکی از آنان درگذشت، دیگری برای پیش بر دین خدا پسا خواست. وصف پیامبر اسلام و اهل بیت (ع) تا اینکه کرامت اعزام نبوت از طرف خدای سبحان به حضرت محمد (ص) رسید، نهاد اصلی وجود او را از بهترین معادن استخراج کرد، و نهال وجود او را در اصیل ترین و عزیزترین سرزمینها کاشت و آبیاری کرد، او را از همان درختی که دیگر پیامبران و امنیان خود را از آن آفرید به وجود آورد، که عترت او بهترین عترتها، خاندانش بهترین خاندانها، و درخت وجودش از بهترین درختان است، در حرم امن خدا روید، و در آغوش خانواده کریمی بزرگ شد، شاخه های بلند آن سر به آسمان کشیده که دست کسی به میوه آن نمی رسید. پس، پیامبر (ص) پیشوای پرهیزکاران، و وسیله بینایی هدایت خواهان است، چراغی با نور درخشان، و ستاره ای فروزان، و شعله ای با برقه های خیره کننده و تابان است، راه و رسم او با اعتدال و روش زندگی او صحیح و پایدار، و سخنانش روشنگر حق و باطل، و حکم او عادلانه است. خدا او را زمانی مبعوث فرمود که با زمان پیامبران گذشته فاصله طولانی داشت و مردم از نیکوکاری فاصله گرفته، و امتهای، به جهل و نادانی گرفتار شده بودند.

نصیحت به مردم خدا شما را پیامرزد، اعمال نیکو بر اساس نشانه های روشن انجام دهید، زیرا که راه، روشن است، و شما را به خانه امن و امان دعوت می کند، هم اکنون در دنیایی زندگی می کنید که می توانید رضایت خدا را به دست آورید، با مهلت و آسایش خاطری که دارید، اکنون نامه عمل سرگشاده، و قلم فرشتگان نویسنده در حرکت است، بدنها سالم و زبانها گویاست، توبه مورد قبول و اعمال نیکو را می پذیرند.

## SERMON ۹۵

### in English

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

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

### in Arabic

ومن خطبه له عليه السلام

يقرر فضيله الرسول الكريم

بَعَثَهُ وَالنَّاسُ ضَلَالٌ فِي حَيْرِهِ، وَحِاطِبُونَ (۱) فِي فِتْنَةٍ، قَدِ اسْتَهْوَتْهُمْ الْمَاهْوَاءُ، وَاسْتَرَلَتْهُمْ (۲) الْكِبْرِيَاءُ، وَاسْتَحَفَّتْهُمْ (۳) الْجَاهِلِيَّةُ الْجَهْلَاءُ (۴) ; حَيَارَى فِي زَلْزَالٍ مِّنَ الْأَمْرِ، وَبَلَاءٍ مِّنَ الْجَهْلِ، فَبَالَغَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي النَّصِيحَةِ، وَمَضَى عَلَى الطَّرِيقَةِ، وَدَعَا إِلَى الْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ.

### in Persian

دوران جاهلیت و نعمت بعثت خدا پیامبر اسلام را به هنگامی مبعوث فرمود که مردم در حیرت و سرگردانی بودند، در فتنه ها بسر می بردند، هوی و هوس بر آنها چیره شده، و خود بزرگ بینی و تکبر به لغزشهای فراوانشان کشانده بود، و نادانیهای جاهلیت پست و خوارشان کرده، و در امور زندگی حیران و سرگردان بودند، و بلای جهل و نادانی دامنگیرشان بود پس پیامبر (ص) در نصیحت و خیرخواهی نهایت تلاش را کرد، و آنان را به راه راست راهنمایی، و از راه حکمت و موعظه نیکو، مردم را به خدا دعوت فرمود.

## SERMON ۹۶

### in English

#### In eulogy of the Holy Prophet

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

A part of the same sermon about the Holy Prophet

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

[ ٩٦ ] ومن خطبه له عليه السلام

في الله وفي الرسول الأكرم

الله تعالى

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

و منها في ذكر الرسول صلى الله عليه وآله

مُسْتَقَرَّةٌ خَيْرٌ مُسْتَقَرًّا، وَمَنْبَتُهُ أَشْرَفُ مَنْبَتٍ، فِي مَعَادِنِ الْكِرَامَةِ، وَمَمَاهِدِ (١) السَّلَامَةِ، قَدْ صُرِفَتْ نَحْوَهُ أَفْنَدَةُ الْأَبْرَارِ، وَتُبِيَتْ إِلَيْهِ أَرْزَمَةُ (٢) الْأَبْصَارِ، دَفَنَ اللَّهُ بِهِ الضَّعَائِنَ (٣)، وَأَطْفَأَ بِهِ النَّوَائِرَ (٤)، وَأَلَّفَ بِهِ إِخْوَانًا، وَفَرَّقَ بِهِ أَقْرَانًا، أَعَزَّ بِهِ الدَّلَّةَ، وَأَذَلَّ بِهِ الْعِزَّةَ، كَلَامُهُ بَيَانٌ، وَصَمْتُهُ لِسَانٌ.

in Persian

وصف خدا و رسول

خداشناسی سپاس خدا را که اول است، و چیزی پیش از او وجود نداشت، و آخر است و پس از او موجودی نخواهد بود، چنان آشکار است که فراتر از او چیزی نیست، و چنان مخفی و پنهان است که مخفی تر از او یافت نمی شود

ویژگیهای پیامبر (ص) قرارگاه پیامبر (ص) بهترین قرارگاه و محل پرورش و خاندان او شریفترین پایگاه است، در معدن بزرگواری و گاهواره سلامت رشد کرد، دلهای نیکوکاران شیفته او گشته، توجه دیده ها به سوی اوست. خدا به برکت وجود او کینه ها را دفن کرد و آتش دشمنیها را خاموش نمود، با او میان دلها الفت و مهربانی ایجاد، و نزدیکانی را از هم دور ساخت. انسانهای خوار و ذلیل و محروم در پرتو او عزت یافتند، و عزیزانی خودسر ذلیل شدند، گفتار او روشنگر، و سکوت او زبانی دیگر بود.

(1) SERMON ٩٧

in English

Admonishing his own companions

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

.throats

p: ۷۵



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

I called you for war but you did not come. I warned you but you did not listen. I called you secretly as well as openly but you did not respond. I gave you sincere counsel but you did not accept it. Are you present like the absent and slaves like masters? I recite before you points of wisdom but you turn away from them and I advise you with far reaching advice but you disperse away from it. I rouse you for jihad against the people of revolt but before I come to the end of my speech I see you disperse like the sons of Saba.(۲) You return to your places and deceive one another by your counsel. I straighten you in the morning but you are back to me in the evening as curved as the back of a bow. The straightener has become weary while those to be straightened have become incorrigible

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

O' people of Kufah I have experienced in you three things and two others: you are deaf in spite of having ears dumb in spite of speaking and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress. Your hands may be soiled with earth. O' examples of those camels whose herdsman has disappeared if they are collected together from one side they disperse from the other. By Allah I see you in my imagination that if war becomes intense and action is in full swing you would run away from the son of Abi Talib like the woman who becomes naked in the front. I am certainly on clear guidance from my Lord (Allah) and on the .path of my Prophet and I am on the right path which I adhere to regularly

#### About the Household of the Holy Prophet

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

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

[ ٩٧ ] ومن كلام له عليه السلام

في أصحابه وأصحاب رسول الله

أصحاب علي

وَلَيْنَ أَمْهَلَ اللَّهُ الظَّالِمَ فَلَنْ يَفُوتَ أَحَدُهُ، وَهُوَ لَهُ بِالْمَرْصَادِ (١) عَلَى مَجَازِ طَرِيقِهِ، وَبِمَوْضِعِ الشَّجَرِ (٢) مِنْ مَسَاغِ رِيقِهِ (٣). أَمَا  
وَالَّذِي نَفْسِي بِيَدِهِ، لَيُظْهِرَنَّ هَوْلَاءِ الْقَوْمِ عَلَيْكُمْ، لَيْسَ لِأَنَّهُمْ أَوْلَى بِالْحَقِّ مِنْكُمْ، وَلَكِنْ لِأَسِيرِ أَعْيُنِهِمْ إِلَى بَاطِلِ صَاحِبِهِمْ، وَإِنِّطَائِكُمْ  
عَنْ حَقِّي. وَلَقَدْ أَصِيبَتْ أُمَّمٌ تَخَافُ ظُلْمَ رُعَاتِيهَا، وَأَصِيبَتْ أَحَافُ ظُلْمِ رَعِيَّتِي. اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا، وَأَسْمَعْتُكُمْ فَلَمْ  
تَسْمِعُوا، وَدَعَوْتُكُمْ سِرًّا وَجَهْرًا فَلَمْ تَسْتَجِيبُوا، وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا. أَشْهُودُ كَعْتَابِ (٤)، وَعَبِيدُ كَأَرْبَابِ! أَتَلُوا عَلَيْكُمْ الْحِكْمَ  
فَتَنْفِرُونَ مِنْهَا، وَأَعْظَمُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَنْفَرُونَ عَنْهَا، وَأَحْتُكُمُ عَلَى جِهَادِ أَهْلِ الْبَغْيِ فَمَا آتَى عَلَى آخِرِ قَوْلِي حَيْثِي أَرَاكُمْ  
مُتَفَرِّقِينَ أَيَادِي سَبَا (٥)، تَرْجِعُونَ إِلَى مَجَالِسِكُمْ، وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ، أُقِيمُكُمْ غُدُوَّةً، وَتَرْجِعُونَ إِلَيَّ عَشِيَّةً، كَظْهَرِ الْحَيَّةِ  
(٦)، عَجَزَ الْمُقَوِّمُ، وَأَعْضَلَ الْمُقَوِّمُ (٧).

أَيُّهَا الْقَوْمُ الشَّاهِدَةُ أَيَّدَانُهُمْ، الْغَائِبَةُ عَنْهُمْ عَقُولُهُمْ، الْمُخْتَلِفَةُ أَهْوَاءُهُمْ، الْمُتَبَتِّلِي بِهِمْ أَمْرًاؤُهُمْ، صَاحِبُكُمْ يُطِيعُ اللَّهَ وَأَنْتُمْ تَعُصُونَهُ،  
وَصَاحِبُ أَهْلِ الشَّامِ يَعِصِي اللَّهَ وَهُمْ يُطِيعُونَهُ، لَوَدِدْتُ وَاللَّهِ أَنَّ مُعَاوِيَةَ صَارَفَنِي بِكُمْ صِرْفَ الدِّينَارِ بِالْدَّرْهَمِ، فَأَخَذَ مِنِّي عَشْرَةَ  
مِنْكُمْ وَأَعْطَانِي رَجُلًا مِنْهُمْ!

يَا أَهْلَ الْكُوفَةِ، مَنِيَتْ مِنْكُمْ بِثَلَاثٍ وَاثْنَتَيْنِ: صُمُّ ذُؤُوسِ أَسْمَاعِ،

وَبُكْمُ ذُؤُوسِ كَلَامِ، وَعُمِّي ذُؤُوسِ بَصَارِ، لَا أَخْرَارَ صِدْقٍ عِنْدَ اللَّقَاءِ، وَلَا إِخْوَانَ ثِقَةٍ عِنْدَ الْبَلَاءِ! تَرَبَّتْ أَيْدِيكُمْ! يَا أَشْبَاهَ الْإِبْلِ غَابَ عَنْهَا  
رُعَاتُهَا! كَلَّمَا جُمِعَتْ مِنْ جَانِبِ تَفَرَّقَتْ مِنْ آخَرَ، وَاللَّهِ لَكَأَنِّي بِكُمْ فِيمَا إِخَالُكُمْ (٨): أَنْ لَوْ حَمِسَ الْوَعْيُ (٩)، وَحَمِيَ الضَّرَابُ،  
قَدِ انْفَرَجْتُمْ عَنْ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرْأَةِ عَنْ قُبُلِهَا (١٠)، وَإِنِّي لَعَلَى بَيْنِهِ مِنْ رَبِّي، وَمِنْهُاجٍ مِنْ نَبِيِّ، وَإِنِّي لَعَلَى الطَّرِيقِ  
الْوَاضِحِ الْقُطْبَةَ لَقُطًّا (١١).

انظروا أهل بيت نبيكم فالزموا سيمتهم (١٢) ، واتبعوا أثرهم فلن يخرجوكم من هدى، ولن يعيدوكم في ردى، فإن لبدوا فالبدوا (١٣) ، وإن نهضوا فانهضوا، ولا تسبقوهم فتضلوا، ولا تتأخروا عنهم فتهلكوا. لقد رأيت أصحاب محمد صلى الله عليه وآله، فما أرى أحداً يشبههم منكم! لقد كانوا يضيءون شعثاً غبراً (١٤) ، قد باتوا سجداً وقياماً، يراوون (١٥) بين جباههم وخطوهم، ويقفون على مثل الجمر من ذكر معادهم! كأن بين أعينهم ركب المعزى (١٦) من طول سجدهم! إذا ذكر الله هملت أعينهم حتى تبل جيوبهم، ومادوا (١٧) كما يمد الشجر يوم الرياح العاصف، خوفاً من العقاب، ورجاءاً للثواب!

## in Persian

در باب اصحابش

علل نکوهش و شکست کوفیان

اگر خداوند، ستمگر را چند روزی مهلت دهد، از بازپرسی و عذاب او غفلت نمی کند، و او بر سر راه، در کمینگاه ستمگران است، و گلوی آنها را در دست گرفته از فرو رفتن آب دریغ دارد. آگاه باشید! به خدایی که جانم در دست اوست، شامیان بر شما پیروز خواهند شد، نه از آن رو که از شما به حق سزاوارترند بلکه در راه باطلی که زمامدارشان می رود شتابان فرمانبردارند، و شما در گرفتن حق من سستی می ورزید، و هر آینه، ملت های جهان صبح می کنند در حالی که از ستم زمامدارانشان در ترس و وحشتند، من صبح می کنم در حالی که از ستمگری پیروان خود وحشت دارم شما را برای جهاد با دشمن برانگیختم، اما کوچ نکردید، حق را بگوش شما خواندم ولی نشنیدید، و در آشکار و نهان شما را دعوت کردم، اجابت نمودید، پند و اندرزتان دادم، قبول نکردید آیا حاضران غائب می باشید؟ و یا بردگانی در شکل مالکان؟! فرمان خدا را بر شما می خوانم از آن فرار می کنید، و با اندرزهای رسا و گویا شما را پند می دهم از آن پراکنده می شوید، شما را به مبارزه با سرکشان ترغیب می کنم، هنوز سخنانم به آخر نرسیده، چون مردم سبأ، متفرق شده، به جلسات خود باز می گردید، و در لباس

پند و اندرز، یکدیگر را فریب می دهید تا اثر تذکرات مرا از بین ببرید، صبحگاهان کجیهای شما را راست می کنم، شامگاهان به حالت اول برمی گردید، چونان کمان سختی که نه کسی قدرت راست کردن آن را دارد و نه خودش قابلیت راست شدن را خواهد داشت ای مردمی که بدنهای شما حاضر و عقلهای شما پنهان و افکار و آراء شما گوناگون است و زمامداران شما دچار مشکلات شمایند، رهبر شما از خدا اطاعت می کند، شما با او مخالفت می کنید، اما رهبر شامیان خدای را معصیت می کند، از او فرمانبردارند. به خدا سوگند دوست دارم معاویه شما را با نفرات خود مانند مبادله درهم و دینار با من سودا کند، ده نفر از شما را بگیرد و یک نفر از آنها را به من بدهد! روانشناسی اجتماعی مردم کوفه ای اهل کوفه! گرفتار شما شده ام که سه چیز دارید و دو چیز ندارید، کراهی با گوشهای شنوا، گنگهایی با زبان گویا، کورانی با چشمهای بینا، نه در روز جنگ از آزادگانید، و نه به هنگام بلا و سختی برادران یکرنگ می باشید تهدست مانید! ای مردم شما چونان شتران دورمانده از ساربان می باشید، که اگر از سویی جمع آوری شوند از دیگر سو، پراکنده می گردند، به خدا سوگند می بینم که اگر جنگ سخت شود و آتش آن شعله

گیرد و گرمی آن سوزان، پسر ابوطالب را رها می کنید و مانند جدا شدن زن حامله پس از زایمان از فرزندش، هر یک به سویی می گریزید و من در پی آن نشانه ها روانم که پروردگارم مرا رهنمون شد، و آن راه را می روم که رسول خدا (ص) گشود، و همانا من به راه روشن حق گام به گام ره می سپارم. مردم به اهل بیت پیامبران بنگرید، از آن سو که گام برمی دارند بروید، قدم جای قدمشان بگذارید، آنها شما را هرگز از راه هدایت بیرون نمی برند، و به پستی و هلاکت باز نمی گردانند، اگر سکوت کردند سکوت کنید، و اگر قیام کردند قیام کنید، از آنها پیشی نگیرید که گمراه می شوید، و از آنان عقب نمانید که نابود می گردید.

وصف اصحاب پیامبر (ع) من اصحاب محمد (ص) را دیدم، اما هیچکدام از شما را همانند آنان نمی نگرم، آنها صبح می کردند در حالیکه موهای ژولیده و چهره های غبارآلوده داشتند، شب را تا صبح در حال سجده و قیام به عبادت می گذراندند، و پیشانی و گونه های صورت را در پیشگاه خدا بر خاک می ساییدند، با یاد معاد چنان ناآرام بودند گویا بر روی آتش ایستاده اند، بر پیشانی آنها از سجده های طولانی پینه بسته بود (چون پینه زانوهای بزها) اگر نام خدا برده می شد چنان می گریستند که گریبانهای آنان تر می شد. و چون درخت در روز تندباد می لرزیدند، از کیفی که از آن بیم داشتند، یا برای پاداشی که به آن امیدوار بودند.

#### Footnote

In the atmosphere that had been created soon after the Prophet the Ahlu'l-bayt .<sup>(۱)</sup> (members of his family) had no course except to remain secluded as a result of which world has remained ignorant of their real qualities and unacquainted with their teachings and attainments and to belittle them and keeping them away from authority has been considered as the greatest service to Islam. If 'Uthman's open misdeeds had not given a chance to the Muslims to wake up and open their eyes there would have been no question of allegiance to Amir al-mu'minin and temporal authority would have retained the same course as it had so far followed. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings while Mu'awiyah was sitting in his capital away from the .centre

In these circumstances there was none except Amir al-mu'minin who could be looked at. Consequently people's eyes hovered around him and the same common people who following the direction of the wind had been swearing allegiance to others jumped at him for swearing allegiance. Nevertheless this allegiance was not on the count that they regarded his Caliphate as from Allah and him as an Imam (Divine Leader) to obey whom was obligatory. It was rather under their own principles which were known as democratic or consultative. However there was one group who was swearing allegiance to him as a religious obligation regarding his Caliphate as determined by Allah. Otherwise the majority regarded him a ruler like the other Caliphs and as regards precedence on the fourth position or at the level of the common men after the three caliphs

Since the people the army and the civil servants had been impressed by the beliefs and actions of the previous rulers and immersed in their ways whenever they found anything against their liking they fretted and frowned evaded war and were ready to rise in disobedience and revolt. Further just as among those who fought in jihad with the Prophet there were some seekers of this world and others of the next world in the same way here too there was no dearth of worldly men who were in appearance with Amir al-mu'minin but actually they had connections with Mu'awiyah who has promised some of them positions and had extended to others temptation of wealth. To hold them as Shi'ahs of Amir al-mu'minin and to blame Shi'ism for this reason is closing the eyes to facts because the beliefs of these people would be the same as of those who regarded Amir al-mu'minin fourth in the series. Ibn Abi'l-Hadid throws light on the beliefs of these persons in clear words

Whoever observes minutely the events during the period of Caliphate of Amir al-mu'minin would know that Amir al-mu'minin had been brought to bay because those who knew his real position were very few and the swarming majority did not bear that belief about him which was obligatory to have. They gave precedence to the previous Caliphs over him and held that the criterion of precedence was Caliphate and in this matter those coming later followed the predecessors and argued that if the predecessors had not the knowledge that the previous Caliphs had precedence over Amir al-mu'minin they would not have preferred them to him. Rather these people knew and took Amir al-mu'minin as a citizen and subject. Most of those who fought in his company did so on grounds of prestige or Arab partisanship not on the ground of (religion or belief. (Sharh Nahj al-balaghah vol.v p.vv

The progeny of Saba' ibn Yashjub ibn Ya'rub ibn Qahtan is known as the tribe of . (۲) Saba'. When these people began to falsify prophets then to shake them Allah sent to them a flood of water by which their gardens were submerged and they left their houses and property to settle down in different cities. This proverb arose out of this event and it is now applied wherever people so disperse that there can be no hope of .their joining together again

**SERMON ۹۸**

**in English**

### Oppression of the Umayyads

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



.surely (good) result is for the God-fearing

p: ۸۳

[ ۹۸ ] ومن كلام له عليه السلام

يشير فيه إلى ظلم بني أمية

وَاللَّهِ لَا يَزَالُونَ حَتَّى لَا يَدْعُوا اللَّهَ مُحَرَّمًا إِلَّا اسْتَحْلُوهُ (۱) ، وَلَا عَقْدًا إِلَّا حُلُّوهُ، حَتَّى لَا يَبْقَى بَيْتٌ مَدْرٍ وَلَا وَبَرٍ (۲) إِلَّا دَخَلَهُ ظُلْمُهُمْ وَنَبَا بِهِ (۳) سُوءَ رَعِيَّتِهِمْ، وَحَتَّى يَقُومَ الْبَاكِيَانِ الْبَاكِيَانِ: يَا كَ يَبْكِي لِتُدِينَهُ، وَيَا كَ يَبْكِي لِتُدْنِيَاهُ، وَحَتَّى تَكُونَ نُصَيْرَهُ أَحَدِكُمْ مِنْ أَحَدِهِمْ كَنُصَيْرَةِ الْعَبْدِ مِنْ سَيِّدِهِ، إِذَا شَهِدَ أَطَاعَهُ، وَإِذَا غَابَ اغْتَابَهُ، وَحَتَّى يَكُونَ أَعْظَمُكُمْ فِيهَا غَنَاءً أَحْسَنُكُمْ بِاللَّهِ ظَنًّا، فَإِنْ أَتَاكُمْ اللَّهُ بِعَافِيَةٍ فَاقْبَلُوهَا، وَإِنْ ابْتَلَيْتُمْ فَاصْبِرُوا، فَإِنَّ (الْعَاقِبَةَ لِلْمُتَّقِينَ).

in Persian

در ستم بنی امیه

خبر از ستمگری و فساد بنی امیه سوگند به خدا! بنی امیه چنان به ستمگری و حکومت ادامه دهند که حرامی باقی نماند جز آنکه حلال شمارند، و پیمانی نمی ماند جز آنکه همه را بشکنند، و هیچ خیمه و خانه ای وجود ندارد جز آنکه ستمکاری آنان در آنجا راه یابد، و ظلم و فسادشان مردم را از خانه ها کوچ دهد، تا آنکه در حکومتشان دو دسته بگریند. دسته ای برای دین خود که آن را از دست داده اند، و دسته ای برای دنیای خود که به آن نرسیده اند، و یاری خواستن یکی از دیگری، چون یاری خواستن برده از ارباب خویش است که در حضور ارباب اطاعت دارد و در غیبت او بدگویی می کند. در حکومت بنی امیه هر کس به خدا امیدوارتر باشد بیش از همه رنج و مصیبت ببیند، پس اگر خداوند عافیت و سلامتی بخشید، قدرشناس باشید و اگر به بلا و گرفتاری مبتلا گشتید، شکبیا باشید که سرانجام، پیروزی با پرهیزکاران است.

## About abstinence of the world and vicissitudes of time

We praise Allah for what has happened and seek His succour in our affairs for what is yet to happen and we beg Him for safety in the faith just as we beg Him for safety in  
 .our bodies

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

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

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

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

**in Arabic**

[ ٩٩ ] ومن خطبه له عليه السلام

فى التهيد من الدنيا

نَحْمَدُهُ عَلَى مَا كَانَ، وَنَشْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ، وَنَسْأَلُهُ الْمَعَاوَةَ فِي الْأَذْيَانِ، كَمَا نَسْأَلُهُ الْمَعَاوَةَ فِي الْأَبْدَانِ. أَوْصِيكُمْ عِبَادَ اللَّهِ بِالرَّفْضِ لِهَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَإِنْ لَمْ

تُحِبُّوا تَرْكَهَا، وَالْمُنْجِيَةَ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا، فَإِنَّمَا مَثَلُكُمْ وَمَثَلُهَا كَسَفَرِ (١) سَلَكَوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ، وَأَمُّوا (٢) عِلْمًا فَكَأَنَّهُمْ قَدْ بَلَغُوهُ، وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ (٣) أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا! وَمَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا يَعُدُّهُ، وَطَالِبٌ حَيْثُ مِنَ الْمَوْتِ يَحْدُوهُ (٤) وَمُزْعَجٌ فِي الدُّنْيَا حَتَّى يُفَارِقَهَا! فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا، وَلَا تَعَجَّبُوا بِرَيْبَتِهَا وَنَعِيمِهَا، وَلَا تَجْزَعُوا مِنْ ضَرَائِهَا وَبُؤْسِهَا، فَإِنَّ عِزَّهَا وَفَخْرَهَا إِلَى انْقِطَاعِ، وَزِينَتِهَا وَنَعِيمِهَا إِلَى زَوَالِ، وَضَرَاءُهَا وَبُؤْسِهَا إِلَى نَفَادِ (٥) ، وَكُلُّ مُدَّةٍ فِيهَا إِلَى انْتِهَاءٍ، وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ. أَوْلَيْسَ لَكُمْ فِي آثَارِ الْأَوْلِينَ مُرْدَجِرٌ (٦) ، وَفِي آبَائِكُمُ الْمَاضِيَةِ تَبَصُّرَةٌ وَمُعْتَبِرٌ، إِنْ كُنْتُمْ تَعْقِلُونَ! أَوْلَمْ تَرَوْا إِلَى الْمَاضِيَةِ مِنْكُمْ لَا- يَرْجِعُونَ، وَإِلَى الْخَلْفِ الْبَاقِينَ لَا- يَبْقَوْنَ! أَوْلَيْسَ تَرَوْنَ أَهْلَ الدُّنْيَا يُضَيِّحُونَ وَيُمْسُونَ عَلَى أَحْوَالِ شَيْءٍ: فَمَيِّتٌ يُبْكِي، وَآخِرٌ يُعْزِي، وَصَرِيحٌ مُبْتَلَى، وَعَائِدٌ يَعُودُ، وَآخِرٌ بِنَفْسِهِ يَجُودُ (٧) ، وَطَالِبٌ لِلدُّنْيَا وَالْمَوْتِ يَطْلُبُهُ، وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ، وَعَلَى أَثَرِ الْمَاضِيَةِ مَا يَفْضِي الْبَاقِي!

أَلَا فَادْكُرُوا هَٰذِمَ اللَّذَّاتِ، وَمُنْغَصَ الشَّهَوَاتِ، وَقَاطِعِ الْأُمِّيَّاتِ، عِنْدَ الْمَسَاوِرَةِ (۸) لِلْأَعْمَالِ الْقَبِيحَةِ، وَاسْتَعِينُوا اللَّهَ عَلَىٰ أَدَاءِ وَاجِبِ حَقِّهِ، وَمَا لَا يُحْصَىٰ مِنْ أَعْدَادِ نِعْمِهِ وَإِحْسَانِهِ.

## in Persian

در گریز از دنیا

خدا را بر نعمتهایی که عطا فرمود ستایش می کنیم و در کارهای خود از او یاری می جوئیم، از او سلامت در دین را خواهانیم  
آنگونه که تندرستی بدن را از او درخواست داریم

پرهیز از دنیاپرستی ای بندگان خدا، شما را به ترک دنیایی سفارش می کنم که شما را رها می سازد، گرچه شما جدایی از آن را دوست ندارید، دنیایی که بدنهای شما را کهنه و فرسوده می کند با اینکه دوست دارید همواره تازه و پاکیزه بمانید. شما و دنیا به مسافرانی مانید که تا گام در آن نهاده، احساس دارند به پایان راه رسیدند، و تا قصد رسیدن به نشانی کرده اند، گویا بدان دست یافتند، در حالی که تا رسیدن به هدف نهایی هنوز فاصله های زیادی است. چگونه می تواند به مقصد رسد کسی که روز معینی در پیش دارد؟ و از آن تجاوز نخواهد کرد! مرگ به سرعت او را می راند، و عوامل مختلف او را برخلاف خواسته خود از دنیا جدا می سازند. روش برخورد با دنیا پس در عزت و ناز دنیا بر یکدیگر پیشی نگیرید، و فریب زینتها و نعمتها را نخورید و مغرور نشوید، و از رنج و سختی آن ننالید، و ناشکیبا نباشید، زیرا عزت و افتخارات دنیا پایان می پذیرد، و زینت و نعمتهایش نابود می گردد، و رنج و سختی آن تمام می شود، و هر مدتی و مهلتی در آن به پایان می رسد، و هر موجود زنده ای به سوی مرگ می رود آیا نشانه هایی از زندگی گذشتگان که برجا مانده شما را از دنیاپرستی باز نمی دارد؟

اگر خردمندید!! آیا در زندگانی پدران شما آگاهی و عبرت آموزی نیست؟ مگر نمی بینید که گذشتگان شما باز نمی گردند؟ و فرزندان شما باقی نمی مانند؟ مگر مردم دنیا را نمی نگرید که در گذشت شب و روز حالات گوناگونی دارند؟ یکی می میرد و بر او می گریند، و دیگری باقیمانده به او تسلیت می گویند، یکی دیگر بر بستر بیماری افتاده دیگری به عیادت او می آید، و دیگری در حال جان کندن است، و دنیاطلبی در جستجوی دنیاست که مرگ او را درمی یابد، و غفلت زده ای که مرگ او را فراموش نکرده است، و آیندگان نیز راه گذشتگان را می پویند. به هوش باشید، مرگ را که نابودکننده لذتها و شکننده شهوتها و قطع کننده آرزوهاست، به هنگام تصمیم بر کارهای زشت، به یاد آورید، و برای انجام واجبات، و شکر در برابر نعمتها و احسان بی شمار الهی، از خدا یاری خواهید.

**SERMON ۱۰۰**

**in English**

### About the Holy Prophet and his Descendants

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

He left among us the standard of right. Whoever goes further from it goes out of Faith whoever lags behind it is ruined. Whoever sticks to it would join (the right). Its guide is short of speech slow of steps and quick when he rises. When you have bent your necks before him and pointed towards him with your fingers his death would occur and would take him away. They would live after him as long as Allah wills till Allah brings out for you one who would collect you together and fuse you after diffusion. Do not place expectations in one who does not (۱) come forward and do not lose hope in one who is veiled because it is possible that one of the two feet of the veiled one may slip while the other may remain sticking till both return to position and stick

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

**in Arabic**

[ ۱۰۰ ] ومن خطبه له عليه السلام

فی رسول الله وأهل بيته

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ. نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا (۱)، وَبِدِكْرِهِ نَاطِقًا، فَأَدَّى أَمِينًا، وَمَضَى رَشِيدًا، وَخَلَفَ فِيْنَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَ مَرَقَ (۲)، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ (۳)، وَمَنْ لَزِمَهَا لِحَقَّ، دَلِيلُهَا مَكِيثُ الْكَلَامِ (۴)، بَطِيءُ الْفِيَامِ (۵)، سَرِيعٌ إِذَا قَامَ. فَإِذَا أَنْتُمْ أَلْتُمْ لَهُ رِقَابَكُمْ، وَأَشْرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ، حِيَاءَهُ الْمَوْتُ فَذَهَبَ بِهِ، فَلَبِثْتُمْ بَعِيدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرُكُمْ (۶)، فَلَا تَطْمَعُوا فِي غَيْرِ مُقْبِلٍ (۷)، وَلَا تَيْأَسُوا مِنْ مُدْبِرٍ (۸)، فَإِنَّ الْمُدْبِرَ عَسَى أَنْ تَزَلَّ بِهِ إِحْدَى قَائِمَتِيهِ (۹)، وَتَثْبَتَ الْأُخْرَى، فَتَرْجَعَا حَتَّى تَثْبَتَا جَمِيعًا.

أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، كَمَثَلِ نُجُومِ السَّمَاءِ:

إِذَا خَوَى نَجْمٌ (۱۰) طَلَعَ نَجْمٌ، فَكَأَنَّكُمْ قَدْ تَكَامَلْتُمْ مِنَ اللَّهِ فِيكُمْ الصَّنَائِعُ، وَأَرَاكُمْ مَا كُنْتُمْ تَأْمُلُونَ.

**in Persian**

درباره پیامبر و خاندان او

شناخت خدا ستایش خداوندی را سزااست که احسان فراوانش بر آفریده ها گسترده، و دست کرم او را برای بخشش گشوده است، او را بر همه کارهایش می ستاییم، و برای نگهداری حق الهی از او یاری می طلبیم، و گواهی می دهیم جز او خدایی نیست ویژگیهای پیامبر (ص) و گواهی می دهیم که محمد (ص) بنده و فرستاده اوست. او را فرستاد تا فرمان وی را آشکار و نام خدا را بر زبان راند. پس با امانت، رسالت خویش را به انجام رساند، و با راستی و درستی به راه خود رفت، و پرچم حق را در میان ما به یادگار گذاشت، هر کس از آن پیشی گیرد از دین خارج و آن کس که از آن عقب ماند هلاک گردد و هر کس همراهش باشد رستگار شود راهنمای این پرچم، با درنگ و آرامش سخن گوید، و دیر بپا خیزد، و آنگاه که برخاست سخت و چالاک، به پیش رود، پس چون در اطاعت او درآمدید، و او را بزرگ داشتید، مرگ فرا رسید و او را از میان شما برد، پس از او چندان که خدا خواهد زندگانی می گذرانید تا آنکه خدا شخصی را برانگیزاند که شما را متحد سازد، و پراکندگی شما را جبران نماید. مردم! به چیزی که نیامده دل نبندید، و از آنکه درگذشت مایوس نباشید، که آن پشت کرده

اگر یکی از پاهایش بلغزد، و دیگری برقرار باشد شاید هر دو پا به جای خود برگشته و استوار ماند.



تدوام امامت تا ظهور امام زمان (ع) آگاه باشید، مثل آل محمد (ص) چونان ستارگان آسمان است، اگر ستاره ای غروب کند، ستاره دیگری طلوع خواهد کرد (تا ظهور صاحب الزمان (ع)). گویا می بینم در پرتو خاندان پیامبر (ع) نعمتهای خدا بر شما تمام شده و شما به آنچه آرزو دارید رسیده اید.

### Footnote

The implication is that if for the time being your expectations are not being fulfilled . (۱) you should not be disappointed. It is possible matters may improve the impediments .in the way of improvement may be removed and matters may be settled as you wish

### SERMON ۱۰۱

### in English

#### About the vicissitudes of time

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

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

Well it is as though I see a misguided man (۱) who is shouting in Syria (ash-Sham) and has put his banners in the out-skirt of Kufah. When his mouth would be fully opened his recalcitrance would become intense and his steps on earth would become heavy (and tyrannical) then the disorder (so created) would cut the people with its teeth and war would rage with (all) its waves days would become severe and night full of toil. So when the crops grows and stands on stalks its foam shoots forth and its lightning shines the banners of misleading rebellion would fire up and shoot forth like darkening night and surging sea. This and how many other storms would rend Kufah

and gales would sweep over it and shortly heads would clash with heads the standing  
.crop would be harvested and the harvest would be smashed

[ ۱۰۱ ] ومن خطبه له عليه السلام

وهي إحدى الخطب المشتمله على الملاحم

الْحَمِيدُ لِلَّهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ، وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ، بِأَوْلَيْتِهِ وَجَبَ أَنْ لَا أَوَّلَ لَهُ، وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْإِعْلَانُ، وَالْقَلْبُ اللَّسَانُ. أَيُّهَا النَّاسُ، لَا يَجْرِمَنَّكُمْ (۱) شِقَاقِي (۲)، وَلَا يَسْتَهْوَيْنَنَّكُمْ (۳) عِصْيَانِي، وَلَا تَتَرَامَوْا بِالْأَبْصَارِ (۴) عِنْدَ مَا تَسْتَمَعُونَهُ مِنِّي. فَوَالَّذِي فَلَقَ الْحَبَّةَ (۵)، وَبَرَأَ النَّسَمَةَ (۶)، إِنَّ الَّذِي أُتْبِئُكُمْ بِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، مَا كَذَبَ الْمُبَلِّغُ، وَلَا جَهَلَ السَّامِعُ. لَكَأَنِّي أَنْظُرُ إِلَى ضَمَلِيلٍ (۷) قَدْ نَعَقَ (۸) بِالسَّامِ، وَفَحَصَ بِرَايَاتِهِ (۹) فِي ضَوَاحِي كُوفَانِ (۱۰). فَإِذَا فَغَرَّتْ فَاعْزَتُهُ (۱۱)، وَاشْتَدَّتْ شَكِيمَتُهُ (۱۲)، وَثَقُلَتْ فِي الْأَرْضِ وَطَأَتُهُ، عَضَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْبِيَاءِهَا، وَمَاجَتِ الْحَرْبُ بِأَمْوَاجِهَا، وَبَدَا مِنَ الْأَيَّامِ كُلُّوْحُهَا (۱۳)، وَمِنَ اللَّيَالِي كُدُوحُهَا (۱۴). فَإِذَا يَنْعَ زَرْعُهُ، وَقَامَ عَلَى يَنْعِهِ (۱۵)، وَهَدَرَتْ شَقَاشِقُهُ (۱۶)، وَبَرَقَتْ بَوَارِقُهُ (۱۷)، عَقِدَتْ رَايَاتُ الْفِتَنِ الْمُعْضَلَةَ، وَأَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ، وَالْبَحْرِ الْمُلْتَطِمِ. هَذَا، وَكَمْ يَخْرِقُ الْكُوفَةَ مِنْ قَاصِفٍ (۱۸)، وَيَمُرُّ عَلَيْهَا مِنْ عَاصِفٍ (۱۹)! وَعَنْ قَلِيلٍ تَلْتَفُ الْقُرُونُ بِالْقُرُونِ (۲۰)، وَيُحْصَدُ الْقَائِمُ (۲۱)، وَيُحْطَمُ الْمَحْصُودُ (۲۲)!

in Persian

خبر از حوادث ناگوار

ستایش و اندرز ستایش خداوندی را که اول هر نخستین است و آخر هر گونه آخری، چون پیش از او چیزی نیست باید که ابتدایی نداشته باشد، و چون پس از او چیزی نیست پس پایانی نخواهد داشت، و گواهی می دهم که جز او خدایی نیست، و خدا یکی است، آن گواهی که با درون و برون قلب و زبان، هماهنگ باشد.

ای مردم! دشمنی و مخالفت با من شما را تا مرز گناه نراند، و نافرمانی از من شما را به پیروی از هوای نفس نکشاند، و به هنگام شنیدن سخن من، به گوشه چشم، یکدیگر را ننگرید. خبر از حوادث خونین آینده سوگند به آنکس که دانه را شکافت، و جانداران را آفرید، آنچه به شما خبر می دهم از پیامبر امین (ص) است نه گوینده دروغ گفت و نه شنونده ناآگاه بود گویا می بینم شخص سخت گمراهی را که از شام فریاد زند و بتازد و پرچمهای خود را در اطراف کوفه بپراکند، و چون دهان گشاید، و سرکشی کند، و جای پایش بر زمین محکم گردد، فتنه فرزند خویش را به دندان گیرد، و آتش جنگ شعله ور شود، روزها با چهره عبوس و گرفته ظاهر شوند و شب و روز با رنج و اندوه بگذرند. و آنگاه که کشتزار او به بار نشست، و میوه او آبدار شد، و چون شتر مست خروشید، و چون برق درخشید، پرچمهای سپاه فتنه از هر سو به اهتزاز درآید، و چونان شب تار و دریای متلاطم به مردم روی آورند. از آن بیشتر، چه طوفانهای سختی که شهر کوفه را بشکافد، و چه تندبادهایی که بر آن وزیدن گیرد، و به زودی دستجات مختلف به جان یکدیگر یورش آوردند، آنها که بر سر پا ایستاده اند درو شوند، و آنها که بر زمین افتادند لگدمال گردند.

### Footnote

Some people have taken this to refer to Mu'awiyah and others to 'Abd al-Malik ibn .(۱)  
.Marwan

### SERMON ۱۰۲

### in English

On the same subject – Day of Judgement

That day would be such that Allah would collect on it the anteriors and the posteriors to stand in obedience for exaction of accounts and for award of recompense for deeds. Sweat would flow upto their mouths like reins while the earth would be trembling under them. In the best condition among them would be he who has found a resting place for both his feet and an open place for his breath

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

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

**in Arabic**

[ ١٠٢ ] ومن خطبه له عليه السلام

تجرى هذا المجرى

وفيها ذكر يوم القيامة وأحوال الناس المقبله

يوم القيامة

وَذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنِقَاشِ الْحِسَابِ (١) وَجَزَاءِ الْأَعْمَالِ، خُضُوعًا، قِيَامًا، قَدْ أَلْجَمَهُمُ الْعَرَقُ (٢) ، وَرَجَفَتْ بِهِمُ الْأَرْضُ (٣) ، فَأَحْسَنُهُمْ حَالًا مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعًا، وَلِنَفْسِهِ مَتَسَعًا.

p: ٩٣

فَتَنَّا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ (۴) ، لَا تَقُومُ لَهَا قَائِمَةٌ ، وَلَا تُرَدُّ لَهَا رَائِيَةٌ ، تَأْتِيكُمْ مَرْمُومَةٌ مَرْحُولَةٌ (۵) : يَخْفِزُهَا قَائِدُهَا (۶) ، وَيَجْهَدُهَا (۷) رَاكِبَهَا ، أَهْلَهَا قَوْمٌ شَدِيدٌ كَلْبُهُمْ (۸) ، قَلِيلٌ سَلْبُهُمْ (۹) ، يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ قَوْمٌ أَذِلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ ، فِي الْأَرْضِ مَجْهُولُونَ ، وَفِي السَّمَاءِ مَعْرُوفُونَ . فَوَيْلٌ لَكَ يَا بَصِيرَةٌ عِنْدَ ذَلِكَ ، مِنْ جَيْشٍ مِنْ نِقْمِ اللَّهِ ! لَا رَهْجَ (۱۰) لَهُ ، وَلَا حَسَّ (۱۱) ، وَسَيَبْتَلِي أَهْلَكَ بِالْمَوْتِ الْأَحْمَرِ ، وَالْجُوعِ الْأَغْبَرِ (۱۲) !

## in Persian

### در زمینه سختیها

وصف روز قیامت قیامت روزی است که خداوند همه انسانهای گذشته و آینده را برای رسیدگی دقیق حساب و رسیدن به پاداش اعمال، گرد آورد، همه فروتنانه به پاخیزند، عرق از سر و رویشان و کنار دهانشان جاری است، و زمین زیر پایشان لرزان است، نیکو حالترین آنان کسی است که جای گذاشتن دو پایش را پیدا کند یا جایی برای آسوده ماندن بیابد.

خبر از آینده خونین بصره و رزم مجاهدانی پیروز فتنه‌هایی چون تاریکی شب که هیچ نیرویی نمی‌تواند برابر آنان بایستد، و هیچ کس نتواند پرچمهای آن را پایین کشد، به سوی شما می‌آیند چونان شتری که مهارشده، و جهاز بر پشت آن نهاده، و ساربان آن را کشانده و به سرعت می‌راند فتنه‌جویان کسانی هستند که ضربات آنها شدید و غارتگری آنان اندک است. مردمی با آنان جهاد می‌کنند که در چشم متکبران خوار، و در روی زمین گمنام، و در آسمانها معروفند، در این هنگام، وای بر تو ای بصره! از سپاهی که نشانه خشم و انتقام الهی است، بی‌گرد و غبار و صدایی به تو حمله خواهند کرد، و چه زود ساکنات به مرگ سرخ و گرسنگی غبارآلود دچار می‌گردند.

## About abstemiousness and fear of Allah

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

Allah may shower His mercy on him who ponders and takes lesson thereby and when he takes lesson he achieves enlightenment. Whatever is present in this world would shortly not exist while whatever is to exist in the next world is already in existence. Every countable thing would pass away. Every anticipation should be taken to be coming up and every thing that is to come up should be taken as just near

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

Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly the most hated man with Allah is he whom Allah has left for his own self. He goes astray from the right path and moves without a guide

If he is called to the plantation of this world he is active but if he is called to the plantation of the next world he is slow. As though what he is active for is obligatory upon him whereas in whatever he is slow was not required of him

## A part of the same sermon concerning future times

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

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

(Verily in this are signs and We do only try (the people). (Qur'an ٢٣:٣٠

as-Sayyid ar-Radi says: As regards Amir al-mu'minin's words "kullu mu'minin nuwamah" (every sleeping believer) he implies thereby one who is talked of little and causes no evil. And the word "al-masayih" is the plural of "misyah". He is one who spreads trouble among people through evils and calumnies. And the word "al-madhay" is the plural of "midhya". He is one who on hearing of an evil about some one spreads it and shouts about it. And "al-budhur" is the plural of "badhur". He is one who excels in foolishness and speaks rubbish

**in Arabic**





قال السيد الشريف الرضى: أما قوله عليه السلام: «كُلُّ مُؤْمِنٍ نُومَةٌ» فإنما أراد به: الخامل الذكر القليل الشر. والمسيح: جمع مسيح، وهو الذى يسبح بين الناس بالفساد والنمائم. والمذايع: جمع مَذْيَاع، وهو الذى إذا سمع لغيره بفاحشه أذاعها، ونوّه بها. والبُدْرُ: جمع بُدُور وهو الذى يكثر سفهه ويلغو منطقته.

## in Persian

در تشويق به زهد

روش برخورد با دنيا

ای مردم! به دنيا چونان زاهدان رویگردان از آن، بنگرید، به خدا سوگند! دنيا به زودی ساکنان خود را از میان می برد، و رفاه زدگان ایمن را به درد می آورد، آنچه از دست رفت و پشت کرده هیچگاه بر نمی گردد، و آینده به روشنی معلوم نیست تا در انتظارش باشند. شادی و سرور دنيا با غم و اندوه آمیخته، و توانایی انسان به ضعف و سستی می گراید، زیباییها و شگفتیهای دنيا شما را مغرور نسازد، زیرا زمان کوتاهی دوام ندارد.

خدا بیامرزد کسی را که به درستی فکر کند، و پند گیرد، و آگاهی یابد، و بینا شود، پس به زودی خواهید دانست که آنچه از دنيا وجود داشت از آن چیزی نمانده، و آنچه از آخرت است جاویدان خواهد ماند، هر چیز که به شمارش آید پایان پذیرد، و هر چه انتظارش می کشیدید خواهد آمد، و آن چه آمدنی است نزدیک باشد

ارزش عالم و بی ارزشی جاهل دانا کسی است که قدر خود را بشناسد، و در نادانی انسان این بس که ارزش خویش نداند. دشمن رویتترین افراد نزد خدا کسی که خدا او را به حال خود وا گذاشته تا از راه راست منحرف گردد، و بدون راهنما برود، اگر به محصولات دنيا دعوت شود تا مرز جان تلاش کند اما چون به آخرت و نعمتهای گوناگونش دعوت شود، سستی ورزد، گویا آنچه برای آن کار می کند بر او واجب و آنچه نسبت به آن کوتاهی و تنبلی می کند، لزومی ندارد.

سخنی از آینده و این روزگاری است که جز مومن بی نام و نشان از آن رهایی نیابد، در میان مردم است او را شناسند، و در میان جمعیت که نباشد کسی سراغ او را نگیرد، آنها چراغهای هدایت، و نشانه های رستگاریند، نه فتنه انگیزند و اهل فساد، و نه سخنان دیگران و زشتی این و آن را به مردم رسانند، خدا درهای رحمت را به روی آنان باز کرده و سختی عذاب خویش را از آنان گرفته است. ای مردم! به زودی زمانی بر شما خواهد رسید که اسلام چونان ظرف واژگون شده، آنچه در آن بود ریخته می شود

ای مردم! خداوند به شما ظلم نخواهد کرد و از این جهت تامین داده است اما هرگز شما را ایمن نساخت که آزمایش نفرماید، چه این سخن از آن ذات برتر است که فرمود: در جریان نوح پیامبر نشانه هائی است و ما مردم را می آزمایشیم (مومنون، آیه ۳۰) (هدف امام از جمله (کل مومن نوبه) یعنی گمنام و ناشناخته می باشند و جمله (المساییح) که جمع مسایح می باشد کسی است که در میان مردم و غیبت کردن و گناه و فساد سرگرم است و کلمه (المذایع) که جمع مذایع است کسی است که چون حرف زشتی را بشنود رواج می دهد و (البذر) جمع بذور کسی است که بسیار نادان و بیهوده گو می باشد)

**SERMON ۱۰۴**

**in English**

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

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

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

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

### in Arabic

[ ۱۰۴ ] ومن خطبه له عليه السلام

أَمَّا بَعِيدٌ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَفْرَأُ كِتَابًا، وَلَا يَدْعِي تُبُوَّةً وَلَا وَحْيًا، فَقَاتَلَ بِمَنْ أَطَاعَهُ مِنْ عَصَاهُ، يُسَوِّقُهُمْ إِلَى مَنْجَاتِهِمْ، وَيُبَادِرُ بِهِمُ السَّاعَةَ أَنْ تَنْزِلَ بِهِمْ، يَحْسِرُ الْحَسِيرُ (۱) ، وَيَقِفُ الْكَسِيرُ (۲) فَيَقِيمُ عَلَيْهِ حَتَّى يُلْحِقَهُ غَايَتُهُ، إِلَّا هَالِكًا لَا خَيْرَ فِيهِ، حَتَّى أَرَاهُمْ مَنْجَاتَهُمْ وَبَوَّأَهُمْ مَحَلَّتَهُمْ، فَاسْتَدَارَتْ رِحَاهُمْ (۳) ، وَاسْتَقَامَتْ فَنَاتُهُمْ (۴) وَإِيْمُ اللَّهِ، لَقَدْ كُنْتُ مِنْ سَاقَتِهَا حَتَّى تَوَلَّتْ بِحَذَائِرِهَا، وَاسْتَوَسَيْتُ فِي قِيَادِهَا، مَا ضَعُفْتُ، وَلَا جَبُنْتُ، وَلَا خُنْتُ، وَلَا وَهَنْتُ، وَإِيْمُ اللَّهِ، لَأَبْقُرَنَّ (۵) الْبَاطِلَ حَتَّى أَخْرِجَ الْحَقَّ مِنْ خَاصِرَتِهِ!

قال السيد الشريف الرضى: وقد تقدم مختار هذه الخطبه، إلا- أنى وجدتها فى هذه الروايه على خلاف ما سبق من زياده ونقصان، فأوجب الحال إثباتها ثانيه.

### in Persian

پیامبر و فضیلت خویش

ره آورد بعثت پیامبر (ص) پس از ستایش پروردگار، همانا خداوند سبحان، حضرت محمد (ص) را مبعوث فرمود، در روزگارانى که عرب کتابى نخوانده و ادعای وحی و پیامبرى نداشت پیامبر اسلام (ص) با یارانش به مبارزه با مخالفان پرداخت تا آنان را به سرمنزل نجات کشاند، و پیش از آنکه مرگشان فرا رسد آنان را به رستگاری رساند، با خستگان مدارا کرد، و شکسته حالان را زیر بال گرفت تا همه را به راه راست هدایت کرد، جز آنان که راه گمراهی پیمودند، و در آنها خیرى نبود همه را نجات داد، و در جایگاه مناسب رستگاری، استقرارشان بخشید، تا آنکه آسیاب زندگی آنان به چرخش درآمد، و نیزه شان تیز شد. به خدا سوگند! من در دنباله آن سپاه بودم، تا باطل شکست خورد و عقب نشست، و همه رهبرى اسلام را فرمانبردار شدند، در این راه هرگز ناتوان نشدم، و نترسیدم، و خیانت نکردم، و سستی در من راه نیافت به خدا سوگند! درون باطل را مى شکافم تا حق را از پهلویش بیرون کشم.

## In eulogy of the Holy Prophet

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

## About the Ummayyads

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

Beware that for every blood (that is shed) there is an avenger and for every right there is a claimant. The avenger for our blood is like the judge for his own claim and it is Allah who is such that if one seeks Him then He does not disappoint him and one who runs away from Him cannot escape Him. I swear by Allah O' Banu Umayyah shortly you will see it (i.e. your possession) in the hands of others and in the house of your enemy. Know that the best looking eye is that whose sight catches virtue and .know that the best hearing ear is that which hears good advice and accepts it

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

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

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

**in Arabic**

[ ١٠٥ ] ومن خطبه له عليه السلام

فى بعض صفات الرسول الكرىم وتهديد بنى أميه وعظه الناس

الرسول الكرىم

p: ١٠٢

حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، شَهِيدًا، وَبَشِيرًا، وَنَذِيرًا، خَيْرَ الْبَرِيَّةِ طِفْلًا، وَأَنْجَبَهَا كَهْلًا، أَطَهَرَ الْمُطَهَّرِينَ شِيَمَةً (١) ،  
وَأَجْوَدَ الْمُسْتَمَطَّرِينَ دِيَمَةً (٢) .

بنو أمية

فَمَا اخْلَوْلَتْ الدُّنْيَا لَكُمْ فِي لَذَّتِهَا، وَلَا تَمَكَّنْتُمْ مِنْ رِضَاعِ أَخْلَافِهَا (٣) إِلَّا مِنْ بَعِيدٍ مَا صَادَفْتُمُوهَا جَائِلًا خِطَامُهَا (٤) ، قَلِقًا وَضِيئَهَا  
(٥) ، قَدْ صَارَ حَرَامُهَا عِنْدَ أَقْوَامٍ بِمَنْزِلَةِ السُّدْرِ الْمُخْضُودِ (٦) ، وَحَلَالُهَا بِبَعِيدٍ غَيْرِ مُوجُودٍ، وَصَادَفْتُمُوهَا، وَاللَّهِ، ظِلًّا مَمْدُودًا إِلَى  
أَجَلٍ مَعْدُودٍ، فَالْأَرْضُ لَكُمْ شَاغِرَةٌ (٧) ، وَأَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ، وَأَيْدِي الْقَادَةِ عَنْكُمْ مَكْفُوفَةٌ، وَسَيُوفُكُمْ عَلَيْهِمْ مَسْلَطَةٌ، وَسَيُوفُفُهُمْ  
عَنْكُمْ مَقْبُوضَةٌ. أَلَا- إِنَّ لِكُلِّ دَمٍ ثَائِرًا، وَلِكُلِّ حَقٍّ طَالِبًا، وَإِنَّ الثَّائِرَ فِي دِمَائِنَا كَالْحَاكِمِ فِي حَقِّ نَفْسِهِ، وَهُوَ اللَّهُ الَّذِي لَا يُعْجِزُهُ مَنْ  
طَلَبَ، وَلَا يَفُوتُهُ مَنْ هَرَبَ. فَأُقْسِمُ بِاللَّهِ، يَا بَنِي أُمِّيَّةَ، عَمَّا قَلِيلٍ لَتَعْرِفَنَّهَا فِي أَيِّدِي (٤٠١)

غَيْرِكُمْ وَفِي دَارِ عَدُوِّكُمْ! أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ طَرْفُهُ! أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكَيرَ وَقَبْلَهُ!

وعظ الناس

أَيُّهَا النَّاسُ، اسْتَضْبِحُوا مِنْ شُغْلِهِ مِصْبَاحٍ وَاعِظُوا مُتَعِظٍ، وَامْتَحُوا (٨) مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ (٩) مِنَ الْكُدْرِ.

عِيَادَ اللَّهِ، لَا- تَزْكُوا إِلَى جَهَالَتِكُمْ، وَلَا تَتَقَادُوا لِأَهْوَائِكُمْ، فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشِفَا جُرْفِ هَارٍ (١٠) ، يَنْقُلُ الرِّدَى (١١)  
عَلَى ظَهْرِهِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ، لِرَأْيٍ يُخْرِدُهُ بَعِيدَ رَأْيٍ، يُرِيدُ أَنْ يُلْصِقَ مَا لَا يَلْتَصِقُ، وَيُقَرِّبَ مَا لَا يَتَقَارَبُ! فَاللَّهُ اللَّهُ أَنْ تَشْكُوا  
إِلَى مَنْ لَا يُشْكِي (١٢) شَجْوَكُمْ (١٣) ، وَلَا يَنْقُضُ بَرَأْيِهِ مَا قَدْ أَبْرَمَ لَكُمْ. إِنَّهُ لَيْسَ عَلَى الْأَمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ: الْإِبْلَاحُ فِي  
الْمَوْعِظَةِ، وَالْإِجْتِهَادُ فِي النَّصِيحَةِ، وَالْإِحْيَاءُ لِلسُّنَّةِ، وَإِقَامَةُ الْحُدُودِ عَلَى مُسْتَحَقِّيهَا، وَإِصْدَارُ السُّهُمَانِ (١٤) عَلَى أَهْلِهَا. فَبَادِرُوا الْعِلْمَ  
مِنْ قَبْلِ تَصْوِيحِ (١٥) نَبِيِّهِ، وَمِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَنَارِ (١٦) الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَأَنْهَوْا عَنِ الْمُنْكَرِ وَتَنَاهَوْا عَنْهُ، فَإِنَّمَا  
أَمْرُكُمْ بِالنَّهْيِ بَعْدَ التَّنَاهِي!

ویژگیهای پیامبر (ص) تا اینکه خدا محمد (ص) را برانگیخت، گواهی دهنده، بشارت دهنده، هشدار دهنده. پیامبری که بهترین آفریدگان در خردسالی، و در سن پیری نجیبترین و بزرگوارترین مردم بود، اخلاقش از همه پاکان پاکتر و باران کرمش از هر چیزی بادوامتر بود. هشدار از آینده تلخ فرزندان امیه شما ای فرزندان امیه! زمانی از لذت و شیرینی دنیا بهره مند شدید، و از پستان آن نوشیدید که افسارش رها، و بند جهازش محکم نبود (در حکومت عثمان)، تا آنجا که حرام دنیا نزد گروهی چونان درخت سدر بی خار، آسان و حلال آن دشوار و غیر ممکن شد به خدا سوگند دنیایی که در دست شماست چونان سایه ای است گسترده که زود به سرآمد خود نزدیک می شود. امروز زمین برای شما خالی و گسترده، و دستهایتان برای انجام هر رفتار نادرستی باز، و دستهای رهبران واقعی بسته است، شمشیر شما بر آنان مسلط و شمشیر آنان از شما باز گرفته شده است. آگاه باشید! هر خونی، خونخواهی دارد، و هر حقی را جستجوگری است، انتقام گیرنده خونهای ما، چونان حاکمی است که برای خود داوری کند، و او خداوندی است که از گرفتن کسی ناتوان نگردد، و کسی از پنجه عدالت او نمی تواند بگریزد، ای فرزندان امیه! سوگند به خدا! زود باشد که این خلافت و دولت را در دست دیگران و در خانه دشمنان خود بنگرید،

آگاه باشید بیناترین چشمها آنکه در دل نیکها نفوذ کند، و شنواترین گوشها آنکه پندها و تذکرات سودمند را در خود جای دهد. اندرزه‌های جاودانه، و توجه دادن مردم به اهل بیت (ع) ای مردم! چراغ دل را از نور گفتار گوینده با عمل روشن سازید، ظرفهای جان را از آب زلال چشمه‌هایی که از آلودگیها پاک است پر نمایید ای بندگان خدا! به نادانیهای خود تکیه نکنید، و تسلیم هوای نفس خویش نباشید که چنین کسی بر لبه پرتگاه قرار دارد، و بار سنگین هلاکت و فساد را بر دوش می کشد، و از جایی به جای دیگر می برد، تا آنچه را که ناچسب است بچسباند، و آنچه را که دور می نماید نزدیک جلوه دهد. خدا را، خدا را، مبادا شکایت نزد کسی برید که نمی تواند آن را برطرف سازد، و توان گره‌گشایی از کارت‌ان ندارد، همانا بر امام واجب نیست جز آنچه را که خدا امر فرماید، و آن، کوتاهی نکردن در پند و نصیحت، تلاش در خیرخواهی، زنده نگهداشتن سنت پیامبر (ص)، جاری ساختن حدود الهی بر مجرمان، رساندن سهمهای بیت المال به طبقات مردم، است. پس در فراگیری علم و دانش پیش از آنکه درختش بخشکد تلاش کنید، و پیش از آنکه به خود مشغول گردید از معدن علوم (اهل بیت (ع)) دانش استخراج کنید،



مردم را از حرام و منکرات باز دارید، و خود هم مرتکب نشوید، زیرا دستور داده شدید که ابتدا خود محرمات را ترک و سپس مردم را باز دارید.

## SERMON ۱۰۶

### in English

#### About Islam

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

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

A part of the same sermon about the Holy Prophet

The Prophet lighted flames for the seeker and put bright signs for the impeded. So he is Thy trustworthy trustee Thy witness on the Day of Judgement Thy deputy as a blessing and Thy messenger of truth as mercy. My Allah distribute to him a share from Thy Justice and award him multiples of good by Thy bounty. My Allah heighten his construction over the constructions of others honour him when he comes to Thee dignify his position before Thee give him honourable position and award him glory and distinction and bring us out (on the Day of Judgement) among his party neither

ashamed nor repentant nor deviators nor pledge-breakers nor strayers nor  
.misleaders. nor seduced

p: ۱۰۵

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

A part of the same sermon addressed to his followers

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

**in Arabic**

[ ١٠٦ ] ومن خطبه له عليه السلام

وفيها يبين فضل الاسلام ويذكر الرسول الكريم ثم يلوم أصحابه

دين الاسلام

الْحَمْدُ لِلَّهِ الَّذِي شَرَعَ الْإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ، وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ غَالَبَهُ، فَجَعَلَهُ أَمْنًا لِمَنْ عَلِقَهُ (١) ، وَسَلَّمًا لِمَنْ دَخَلَهُ، وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ، وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ، وَنُورًا لِمَنْ اسْتَضَاءَ بِهِ، وَفَهْمًا لِمَنْ عَقَلَ، وَلُبًّا لِمَنْ تَدَبَّرَ، وَآيَةً لِمَنْ تَوَسَّسَ، وَتَبَصَّرَهُ لِمَنْ عَزَمَ، وَعِبْرَةً لِمَنْ اتَّعِظَ، وَنَجَاةً لِمَنْ صَدَّقَ، وَثِقَةً لِمَنْ تَوَكَّلَ، وَرَاحَةً لِمَنْ فَوَّضَ، وَجُنَّةً (٢) لِمَنْ صَبَرَ. فَهُوَ أَوْلَى الْمَنَاهِجِ (٣) وَاضِحُ الْوَلَايِحِ (٤) ، مُشْرِفُ الْمَنَارِ (٥) ، مُشْرِقُ الْجَوَادِّ (٦) ، مُضِيءُ الْمَصَابِيحِ، كَرِيمُ الْمِضْمَارِ (٧) ، رَفِيعُ الْغَايَةِ، جَامِعُ الْحَلَبَةِ (٨) ، مُتَنَافِسُ السُّبُقَةِ (٩) ، شَرِيفُ الْفُرْسِيَانِ. التَّصْدِيقُ مِنْهُاجُهُ، وَالصَّالِحَاتُ مَنَارُهُ، وَالْمَوْتُ غَايَتُهُ، وَالذُّنُوبُ مَضْمَارُهُ، وَالْقِيَامَةُ حَلَبَتُهُ، وَالْجَنَّةُ سُبُقَتُهُ.

حَتَّى أَوْزَى (۱۰) قَبَسًا لِقَابِسِ (۱۱) ، وَأَنَارَ عَلَمًا لِحَابِسِ (۱۲) ، فَهُوَ أَمِينُكَ الْمَأْمُونُ ، وَشَهِيدُكَ يَوْمَ الدِّينِ ، وَبَعِيثُكَ (۱۳) نِعْمَةً ، وَرَسُولُكَ بِالْحَقِّ رَحْمَةً . اللَّهُمَّ اقْسِمْ لَهُ مَقْسِمًا (۱۴) مِنْ عِدْلِكَ ، وَاجْزِهِ مَضْمَعَاتِ الْخَيْرِ مِنْ فَضْلِكَ . اللَّهُمَّ أَعِزَّ عَلِيَّ بِنَاءِ الْبُنَانِ بِنَاءَهُ ، وَأَكْرِمْ لَدَيْكَ نُزْلَهُ (۱۵) ، وَشَرِّفْ عِنْدَكَ مَنَزَلَهُ ، وَآتِهِ الْوَسِيلَةَ ، وَأَعْطِهِ السَّنَاءَ (۱۶) وَالْفَضِيلَةَ ، وَاحْشُرْنَا فِي زَمْرَتِهِ غَيْرَ حَزَايَا (۱۷) ، وَلَا نَادِمِينَ ، وَلَا نَاكِبِينَ (۱۸) ، وَلَا نَاكِبِينَ (۱۹) ، وَلَا ضَالِّينَ ، وَلَا مُضَلِّينَ وَلَا مَفْتُونِينَ . قال الشريف: و قد مضى هذا الكلام فيما تقدم، إلا أننا كررناه هاهنا لما فى الروایتين من الاختلاف.

منها فى خطاب أصحابه

وَقَدْ بَلَّغْتُمْ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لَكُمْ مَنَزَلَهُ تَكْرِمًا بِهَا إِمَائِكُمْ . وَتُوَصَّلُ بِهَا جِيرَانُكُمْ ، وَيُعْظَمُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ ، وَلَا يَدَ لَكُمْ عِنْدَهُ ، وَيَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَيْطَوَةً ، وَلَا لَكُمْ عَلَيْهِ إِمْرَةٌ . وَقَدْ تَرَوْنَ عُهُودَ اللَّهِ مَنقُوضَةً فَلَا تَغْضَبُونَ! وَأَنْتُمْ لِنَقْضِ ذِمَمِ آبَائِكُمْ تَأْتِفُونَ! وَكَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرْدٌ ، وَعَنْكُمْ تَصُدُّرٌ ، وَإِلَيْكُمْ تَرْجِعُ ، فَمَكَّنْتُمُ الظَّلْمَةَ مِنْ مَنَزَلَتِكُمْ ، وَأَلْقَيْتُمُ إِلَيْهِمْ أَرْمَاتِكُمْ ، وَأَسْلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ ، يَعْمَلُونَ بِالشُّبُهَاتِ ، وَيَسْتَبِيرُونَ فِي الشَّهَوَاتِ ، وَإِيْمُ اللَّهِ ، لَوْ فَرَّقَوْكُمْ تَحْتَ كُلِّ كَوْكَبٍ ، لَجَمَعَكُمْ اللَّهُ لِشَرِّ يَوْمٍ لَهُمْ!

in Persian

وصف پیامبر و بیان دلاوری

ره آورد اسلام

ستایش خداوندی را سزاست که راه اسلام را گشود، و راه نوشیدن آب زلالش را بر تشنگان آسان فرمود، ستونهای اسلام را در برابر ستیزه جویان استوار نمود، و آن را پناهگاه امنی برای پناه برندگان، و مایه آرامش برای واردشوندگان قرار داد اسلام، حجت و برهان برای گویندگان، و گواه روشن برای دفاع کنندگان، و نور هدایتگر برای روشنی خواهان، و مایه آرامش برای واردشوندگان قرار داد اسلام، حجت و برهان برای گویندگان، و گواه روشن برای دفاع کنندگان، و نور هدایتگر برای روشنی خواهان، و مایه فهمیدن برای خردمندان، و عقل و درک برای تدبیر کنندگان، و نشانه گویا برای جویندگان حق، و روشن بینی برای صاحبان عزم و اراده، پندپذیری برای عبرت گیرندگان، عامل نجات و رستگاری برای تصدیق کنندگان، و آرامش دهنده تکیه کنندگان، راحت و آسایش توکل کنندگان، و سپری نگهدارنده برای استقامت دارندگان است. اسلام روشن ترین راهها است، جاده هایش درخشان، نشانه های آن در بلندترین جایگاه، چراغهایش پرفروغ و سوزان، میدان مسابقه آن پاکیزه برای پاکان، سرانجام مسابقه های آن روشن و بی پایان، مسابقه دهندگان آن پیشی گیرنده و چابک سوارانند، برنامه این مسابقه، تصدیق کردن به حق، راهنمایان آن، اعمال صالح، پایان آن، مرگ، میدان مسابقه، دنیا، مرکز گردآمدن مسابقه دهندگان، قیامت، و جایزه آن بهشت است.

دعا برای پیامبر (ص) تا آنکه خداوند با دست پیامبر (ص) شعله ای از نور برای طالبان آن برافروخت، و بر سر راه گمشدگان چراغی پرفروغ قرار داد. خداوند! پیامبر (ص) امین و مورد اطمینان و گواه روز قیامت است، و نعمتی است که برانگیخته و رحمتی است که به حق فرستاده ای، خداوند! بهره فراوانی از عدل خود به او اختصاص ده، و از احسان و کرم خود فراوان به او ببخش، خدایا! بنای دین او را از آنچه دیگران برآورده اند، عالی تر قرار ده. او را بر سر خان کرمت گرامیتر دار، و بر شرافت مقام او در نزد خود بیفزای، و وسیله تقرب خویش را به او عنایت فرما، و بلندی مقام و فضیلت او را بی مانند گردان، و ما را از یاران او محشور فرما، چنانکه نه زیانکار باشیم و نه پشیمان، نه دور از راه حق باشیم و نه شکننده پیمان، نه گمراه باشیم و نه گمراه کننده بندگان، نه فریب هوای نفس خوریم و نه وسوسه شیطان.

ره آورد بعثت پیامبر (ص) مردم! از سر نعمت بعثت پیامبر (ص) و لطف خداوند بزرگ به مقامی رسیده اید که حتی کنیزان شما را گرامی می دارند، و به همسایگان شما محبت می کنند، کسانی برای شما احترام قائلند که شما از آنها برتری نداشته و بر آنها حقی ندارید، کسانی از شما می ترسند که نه ترس از حکومت شما دارند و نه شما بر آنها حکومتی دارید. علل سقوط و سیر ارتجاعی امت با آن همه بزرگواری و کرامت، هم اکنون می نگرید که قوانین و پیمانهای الهی شکسته شده اما خشم نمی گیرید، در حالی که اگر پیمان پدرانانتان نقض می شد ناراحت می شدید، شما مردمی بودید که دستورات الهی ابتدا به دست شما می رسید و از شما به دیگران ابلاغ می شد و آثار آن باز به شما برمی گشت. اما امروز جایگاه خود را به ستمگران واگذاردید، و زمام امور خود را به دست بیگانگان سپردید، امور الهی را به آنان تسلیم کردید، آنهایی که به شبهات عمل می کنند، و در شهوات غوطه ورنند (بنی امیه) به خدا سوگند! اگر دشمنان شما را در زیر ستارگان آسمان پراکنند، باز خداوند شما را برای انتقام گرفتن از ستمگران گرد می آورد.

Delivered during one of the days of Siffin

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

in Arabic

[ ۱۰۷ ] ومن حُطْبِهِ لَهُ عَلَيْهِ السَّلَام

فی بعض ایام صفین

وَقَدْ رَأَيْتُ جَوْلَتَكُمْ، وَأَنْحِيزَكُمْ عَنْ صُفُوفِكُمْ، تَحُوزُكُمْ الْجَفَاهُ الطَّعَامُ (۱)، وَأَعْرَابُ أَهْلِ الشَّامِ، وَأَنْتُمْ لَهَا مَيْمٌ (۲) الْعَرَبِ، وَيَأْفِيخُ (۳) الشَّرْفِ، وَالْأَنْفُ الْمُقَدَّمُ، وَالسَّنَامُ الْأَعْظَمُ، وَلَقَدْ شَفَى وَحَاوَجَ (۴) صَيْدِرِي أَنْ رَأَيْتُكُمْ بِأَخْرَهُ (۵)، تَحُوزُونَهِمْ كَمَا حَازُواكُمْ، وَتُزِيلُونَهِمْ عَنْ مَوَاقِفِهِمْ كَمَا أزالواكُمْ حَسِيًّا بِالنَّصِيَالِ (۶)، وَشَجْرًا (۷) بِالرِّمَاحِ، تَزَكَّبُ أَوْلَاهُمْ أُخْرَاهِيمَ كَالْإِبِلِ الْهَيْمِ (۸) الْمَطْرُودِهِ، تُرْمَى عَنْ حِيَاضِهَا، وَتُدَادُ (۹) عَنْ مَوَارِدِهَا!

in Persian

در یکی از ایام صفین

وصف نبرد یاران در صفین از جای کنده شدن و فرار شما را از صفها دیدم، فرومایگان گمنام، و بیابان نشینانی از شام، شما را پس می راندند، در حالی که شما از بزرگان و سرشناسان عرب و از سران شرف می باشید، برازندگی چشمگیری دارید و قله های سرفراز و بلند قامتید، سرانجام سوزش سینه ام با مقاومت و حملات دلاورانه شما، تسکین یافت، که دیدم شامیان را هزیمت دادید و صفهای آنان را درهم شکستید، و آنان را از لشکرگاه خود راندید، آنگونه که آنها شما را کنار زدند، می

دیدم با نیزه ها آنان را کوفتید و با تیرها، آنها را هدف قرار دادید، که فراریان و کشتگان دشمن روی هم ریختند، و بر دوش هم سوار می شدند، چونان شتران تشنه ای که از آبشخورشان برانند و به هر سو گریزان باشند.

It is one of the sermons about the vicissitudes of time

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

Allah chose him from the lineal tree of prophets from the flame of light from the forehead of greatness from the best part of the valley of al-Bat'ha' from the lamps for .darkness and from the sources of wisdom

A part of the same sermon

The Prophet was like a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts deaf ears and dumb tongues. He followed with his medicines the spots of .negligence and places of perplexity

Blaming Muslims

They (people) did not take light from the lights of his wisdom nor did they produce flame from the flint of sparkling knowledge . So in this matter they are like grazing cattle and hard stones. Nevertheless hidden things have appeared for those who perceive the face of right has become clear for the wanderer the approaching moment has raised the veil from its face and signs have appeared for those who .search for them



What is the matter with me! I see you just bodies without spirits and spirits without bodies devotees without good traders without profits wakeful but sleeping present  
.but unseen seeing but blind hearing but deaf and speaking but dumb

I notice that misguidance has stood on its centre and spread (all round) through its off-shoots. It weighs you with its weights and confuses you with its measures. Its leader is an out-cast from the community. He persists on misguidance. So on that day none from among you would remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It would scrape you as leather is scraped and trample you as harvest is trampled and pick out the believer as a bird picks out a big grain  
.from the thin grain

Where are these ways taking you gloom misleading you and falsehoods deceiving you? Whence are you brought and where are you driven? For every period there is a written document and everyone who is absent has to return. So listen to your godly leader and keep your hearts present. If he speaks to you be wakeful. The forerunner must speak truth to his people should keep his wits together and maintain presence of mind. He has clarified to you the matter as the stitch-hole is cleared and scraped it  
. (as the gum is scraped (from the twigs

Nevertheless now the wrong has set itself on its places and ignorance has ridden on its riding beasts. Unruliness has increased while the call for virtue is suppressed. Time has pounced upon like a devouring carnivore and wrong is shouting like a camel after remaining silent. People have become brothers over ill-doings. have forsaken religion  
.are united in speaking lie but bear mutual hatred in the matter of truth

When such is the case the son would be a source of anger (instead of coolness of the eye to parents) and rain the cause of heat the wicked would abound and the virtuous would diminish. The people of this time would be wolves its rulers beasts the middle class men gluttons and the poor (almost) dead. Truth would go down falsehood would overflow affection would be claimed with tongues but people would be quarrelsome at heart

Adultery would be the key to lineage while chastity would be rare and Islam would be worn overturned like the skin

### in Arabic

[ ١٠٨ ] ومن خطبه له عليه السلام

وهي من خطب الملاحم

الله تعالى

الْحَمْدُ لِلَّهِ الْمَتَجَلِّي لِخَلْقِهِ بِخَلْقِهِ، وَالظَّاهِرِ لِقُلُوبِهِمْ بِحُجَّتِهِ، خَلَقَ الْخَلْقَ مِنْ غَيْرِ رَوِيٍّ، إِذْ كَانَتْ الرُّوِيَّاتُ لَا تَلِيْقُ إِلَّا بِعَدْوَى الضَّمَائِرِ (١)، وَلَيْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ. خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ الشُّرَاتِ (٢)، وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ.

و منها في ذكر النبي صلى الله عليه وآله وسلم:

اخْتَارَهُ مِنْ شَجَرِهِ الْأَنْبِيَاءِ، وَمَشَكَاهِ الضِّيَاءِ (٣)، وَدَوَّابِهِ الْعَلْيَاءِ (٤)، وَسُرَّهُ الْبَطْحَاءِ (٥)، وَمَصَابِيحِ الظُّلْمَةِ، وَيَنَابِيعِ الْحِكْمَةِ.

و منها: طَيْبٌ دَوَّارٌ بِطَيْبِهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَحْمَى مَوَاسِمَهُ (٦)، يَضَعُ مِنْ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ، مِنْ قُلُوبِ عُمَى، وَآذَانِ صُمَّ، وَاللِّسَنَةِ بُكْمٍ؛ مُتَّبِعٌ بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ، وَمَوَاطِنَ الْحَيْرَةِ.

فتنه بنى اميه

لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ، وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ الثَّقِيهِ؛ فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ، وَالصُّخُورِ الْقَاسِيَةِ.

قَدْ انْجَابَتِ السَّرَائِرُ (٧) لِأَهْلِ الْبَصَائِرِ، وَوَضَحَتْ مَحَجَّهُ الْحَقُّ لِخَابِطِيهَا (٨)، وَأَسْدَفَرَتِ السَّاعِيَةُ عَيْنَ وَجْهِيهَا، وَظَهَرَتِ الْعَلَامَةُ لِمَتَوَسَّمِهَا. مَا لِي أَرَاكُمْ أَشْبَاحًا بِلَا أَرْوَاحَ، وَأَرْوَاحًا بِلَا أَشْبَاحَ، وَنَسَاكًا بِلَا صَلَاحَ، وَتَجَارًا بِلَا أَرْبَاحَ، وَأَيْقَاطًا نُومًا، وَشُهُودًا غَيْبًا، وَنَاطِرَةً عُمِيًّا، وَسَامِعَةً صَمَاءً، وَنَاطِقَةً بُكْمًا! رَأَيْتُمْ ضَلَالًا قَدْ قَامَتْ عَلَى قُطْبِهَا (٩)، وَتَفَرَّقَتْ بِشُعْبَيْهَا (١٠)، تَكِيلُكُمْ بِصَاعِهَا (١١)،

وَتَخِيطُكُمْ بِبَاعِهَا (١٢). فَأَيُّهَا خَارِجٌ مِنَ الْمِلَّةِ، قَائِمٌ عَلَى الضَّلَّةِ؛ فَلَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا نُفَالَةٌ (١٣) كَثْفَالَهُ الْقَدْرِ، أَوْ نِفَاصَةٌ كَثْفَاصَهُ الْعِصَمِ (١٤)، تَعْرُكُكُمْ عَزَّكَ الْمَادِيمِ (١٥)، وَتَدُوسِيكُمْ دُوسَ الْحَصِيدِ (١٦)، وَتَسِي تَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمْ اسْتِخْلَاصَ الطَّيْرِ الْحَبَّةَ الْبَطِينَةَ (١٧) مِنْ بَيْنِ هَزِيلِ الْحَبِّ.

أَيُّ تَذَهَبُ بِكُمْ الْمَذَاهِبُ، وَتَيُّهُ بِكُمْ الْغِيَاهِبُ، وَتَخْدَعُكُمْ الْكَوَاذِبُ؟ وَمِنْ أَيُّنَ تُوْتُونَ، وَأَنَّى تُؤَفَّكُونَ؟ فَلِكُلِّ أَجَلٍ كِتَابٌ، وَلِكُلِّ غَيْبٍ إِيَابٌ، فَاسْتَمِعُوا مِنْ رَبَّائِكُمْ (١٨)، وَأَخْضِرُوا قُلُوبَكُمْ، وَاسْتَيْقِظُوا إِنْ هَتَفَ بِكُمْ (١٩)، وَلْيَصُدِّقْ رَائِدُ (٢٠) أَهْلَهُ، وَلْيُجْمَعِ شَمْلُهُ، وَلْيُحْضِرْ ذَهْنَهُ، فَلَقَدْ فَلَقَ لَكُمْ الْأَمْرَ فَلَقَ الْخَرْزَةَ، وَقَرَفَهُ قَرْفَ الصَّمْعَةِ (٢١). فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَا خَذَهُ، وَرَكِبَ الْجَهْلُ مَرَاجِبَهُ، وَعَظَمَتِ الطَّاعِيَةُ، وَقَلَّتِ الدَّاعِيَةُ، وَصَالَ الدَّهْرُ صِيَالِ السَّبْعِ الْعَقُورِ، وَهَيَدَرَ فَيْقُ (٢٢) الْبَاطِلِ بَعِيدِ كُطُومِ (٢٣)، وَتَوَاحَى النَّاسُ عَلَى الْفُجُورِ، وَتَهَاوَرُوا عَلَى الدِّينِ، وَتَحَابُّوا عَلَى الْكُذِبِ، وَتَبَاغَضُوا عَلَى الصِّدْقِ. فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلَدُ غَيْظًا (٢٤)، وَالْمَطْرُ قَيْظًا (٢٥)، وَتَفِيضُ اللَّئَامِ فَيْضًا، وَتَغِيضُ الْكِرَامِ غَيْضًا (٢٦)، وَكَانَ أَهْلُ ذَلِكَ الزَّمَانِ ذَنَابًا، وَسَيِّلَاطِينُهُ سَبَاعًا، وَأَوْسَاطُهُ أَكَالًا، وَفَقْرَاؤُهُ أَمْوَاتًا، وَغَارَ الصِّدْقُ، وَفَاضَ الْكُذِبُ، وَاسْتَعْمَلَتِ الْمَوَدَّةُ بِاللِّسَانِ، وَتَشَاجَرَ النَّاسُ بِالْقُلُوبِ، وَصَارَ الْفُسُوقُ نَسَبًا، وَالْعَفَافُ عَجَبًا، وَلَبَسَ الْأَسْلَامُ لُبْسَ الْفِرِّوِّ مَقْلُوبًا.

**in Persian**

حادثه های بزرگ

خداشناسی ستایش خدای را سزااست که با آفرینش مخلوقات، بر انسانها تجلی کرد، و با برهان و دلیل خود را بر قلبهایشان آشکار نمود، مخلوقات را بدون نیاز به فکر و اندیشه آفرید، که فکر و اندیشه مخصوص کسانی است که دلی درون سینه داشته باشند، و او چنین نیست که علم خداوندی ژرفای پرده های غیب را شکافته، و به افکار و عقاید پنهان احاطه دارد.

وصف پیامبر اسلام (ص) پیامبر (ص) را از درخت تنومند پیامبران، از سرچشمه نور هدایت، از جایگاه بلند بی همانند، از سرزمین بطحا، از چراغهای برافروخته در تاریکیها، و از سرچشمه های حکمت برگزید.

پیامبر (ص) طیبی است که برای درمان بیماران سیار است، مرهمهای شفا بخش او آماده، و ابزار داغ کردن زخمها را گذاخته، برای شفای قلبهای کور، و گوشهای ناشنوا، و زبانهای لال، آماده است و با داروی خود در پی یافتن بیماران فراموش شده و سرگردان است. علل انحراف فرزندان امیه بنی امیه با نور حکمت، جان و دل خود را روشن نساخته، و با شعله های فروزان دانش، قلب خود را نورانی نکرده اند، چونان چهارپایان صحرائی و سنگهای سخت و نفوذناپذیرند

به تحقیق رازهای درون برای صاحبان آگاهی آشکار، و راه حق برای گمراهان نیز روشن است، و رستاخیز نقاب از چهره برانداخت، و نشانه های خود را برای زیرکان و آنان که طالب حقت نمایند. نکوهش کوفیان مردم کوفه! چرا شما را پیکرهای بی روح، و روحهای بدون جسد می نگرم؟ چرا شما را عبادت کنندگانی بدون صلاحیت، و بازرگانانی بدون سود و تجارت، و بیدارانی خفته، و حاضرانی غایب از صحنه، بینندگان نایبنا، شنوندگانی کر، و سخن گویانی لال، مشاهده می کنم؟

پرچم گمراهی در جای خود برافراشته شده، و طرفداران آن پراکنده شده اند، شما را با پیمانانه خود می سنجند و سرکوب می کنند، پرچمدارشان (معاویه)، از ملت اسلام خارج و بر راه گمراهی ایستاده است. خبر از کشتار و فساد بنی امیه پس آن روز که بر شما دست یابند جز تعداد کمی از شما باقی نگذارند، چونان باقیمانده غذایی اندک در ته دیگ، یا دانه های غذای چسبیده در اطراف ظرف، مانند پوستهای چرمی شما را به هم پیچانده می فشارند، و همانند خرمن شما را به شدت می کوبند، و چونان پرنده ای که دانه های درشت را از لاغر جدا کند، این گمراهان، مومنان را از میان شما جدا ساخته نابود می کنند. هشدار و سفارش به اطاعت از اهل بیت (ع) با توجه به این همه خطرات، روشهای گمراه کننده شما را به کجا می کشاند؟ تاریکیها و ظلمتها، تا کی شما را متحیر می سازد؟ دروغ پردازیها تا چه زمانی شما را می فریبند؟ از کجا دشمن در شما نفوذ کرده به اینجا آورده و به کجا باز می گرداند؟ آگاه باشید! که هر سرآمدی را پرونده ای، و هر غیبتی را بازگشت دوباره ایست مردم! به سخن عالم خدانشناس خود گوش فرا دهید، دلهای خود را در پیشگاه او حاضر کنید، و با فریادهای او بیدار شوید، رهبر جامعه باید با مردم به راستی سخن گوید، و پراکندگی مردم را به وحدت تبدیل، و اندیشه خود را برای پذیرفتن حق آماده گرداند، پیشوای شما چنان واقعیتها را برای شما شکافت چونان شکافتن مهره های ظریف، و حقیقت را از باطل چون شیر درختی که از بدنه آن خارج شود، بیرون کشید.

پس در آن هنگام که امویان بر شما تسلط یابند، باطل بر جای خود استوار شود، و جهل و نادانی بر مرکبها سوار، و طاغوت زمان عظمت یافته، و دعوت کنندگان به حق اندک و بی مشتری خواهند شد، روزگار چونان درنده خطرناکی حمله ور شده، و باطل پس از مدتها سکوت، نعره می کشد، مردم در شکستن قوانین خدا دست در دست هم می گذارند، و در جدا شدن از دین متحد می گردند، و در دروغ پردازی با هم دوست و در راستگویی دشمن یکدیگرند و چون چنین روزگاری می رسد، فرزند با پدر دشمنی ورزد، و باران خنک کننده، گرمی و سوزش آورد، پست فطرتان همه جا را پر می کنند، نیکان و بزرگواران کمیاب می شوند، مردم آن روزگار چون گرگان، و پادشاهان چون درندگان، تهیدستان طعمه آنان، و مستمندان چونان مردگان خواهند بود، راستی از میانشان رخت برمی بندد، و دروغ فراوان می شود، با زبان تظاهر به دوستی دارند اما در دل دشمن هستند، به گناه افتخار می کنند، و از پاکدامنی به شگفت می آیند، و اسلام را چون پوستینی واژگونه می پوشند.

## SERMON ۱۰۹

in English

### About the Might of Allah

Everything submits to Him and everything exists by Him. He is the satisfaction of every poor dignity of the low energy for the weak and shelter for the oppressed. Whoever speaks He hears his speaking and whoever keeps quiet He knows his secret. On Him is the livelihood of everyone who lives and to Him returns whoever dies.

O' Allah!) The eyes have not seen Thee so as to be aware of Thee but Thou wert) before the describers of Thy creation. Thou didst not create the creation on account of loneliness nor didst make them work for gain. He whom Thou catchest cannot go farther than Thee and he whom Thou holdest cannot escape Thee. He who disobeys Thee does not decrease Thy authority and he who obeys Thee does not add to Thy Might. He who disagrees with Thy judgement cannot turn it and he who turns away from Thy command cannot do without Thee. Every secret before Thee is open and for .Thee every absent is present

Thou art everlasting there is no end to Thee. Thou art the highest aim there is no escape from Thee Thou art the promised (point of return) from which there is no deliverance except towards Thee. In Thy hand is the forelock of every creature and to Thee is the return of every living being. Glory to Thee! How great is Thy creation that we see but how small is this greatness by the side of Thy Might. How awe-striking is Thy realm that we notice but how humble is this against what is hidden from us out of Thy authority. How extensive are Thy bounties in this world but how small are they .against the bounties of the next world

A part of the same sermon about the Angels

Thou (O' Allah) made angels reside in Thy skies and place them high above from Thy earth. They have the most knowledge about Thee and Thy whole creation the most fearing from Thee and the nearest to Thee. They never stayed in loins nor were retained in wombs. They were not created "from mean water (semen)" (Qur'an ۳۲:۸; ۷۷:۲۰). They were not dispersed by vicissitudes of time. They are on their places (distinct) from Thee and in their positions near Thee. Their desires are concentrated in Thee. Their worship for Thee is much. Their neglect from Thy command is little. If they witness what remains hidden about Thee they would regard their deeds as very little they would criticise themselves and would realise that they did not worship Thee according to Thy right for being worshipped and did not obey Thee as Thou hast the .right of being obeyed

About the bounties and guidance of Allah and those who are ungrateful

Glorified art Thou the Creator the Worshipped on account of Thy good trials of Thy creatures. Thou created a house (the Paradise) and provided in it for feasting drinks foods spouses servants places streams plantations and fruits. Then Thou sent a messenger to invite towards it but the people did not respond to the caller and did not feel persuaded to what Thou persuaded them nor showed eagerness towards what Thou desired them to feel eager. They jumped on the carcass (of this world) earned .shame by eating it and became united on loving it

When one loves a thing it blinds him and sickens his heart. Then he sees but with a diseased eye hears but with unhearing ears. Desires have cut asunder his wit and the world has made his heart dead while his mind is all longing for it. Consequently he is a slave of it and of everyone who has any share in it. Wherever it turns he turns towards it and wherever it proceeds he proceeds towards it. He is not desisted by any desister from Allah nor takes admonition from any preacher. He sees those who have .been caught in neglect whence there is neither rescission nor reversion

About Death

Whatever they were ignoring has befallen them separation from this world from which they took themselves safe has come to them and they have reached that in the next world which they had been promised. Whatever has befallen them cannot be described. Pangs of death and grief for losing (this world) have surrounded them. Consequently their limbs become languid and their complexion changes. Then death .increases its struggle over them

In some one it stands in between him and his power of speaking although he lies among his people looking with eyes hearing with his ears with full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed his time. He recalls the wealth he collected when he had blinded himself in seeking it and acquired it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It would remain for those .who are behind him. They would enjoy it and benefit by it

It would be an easy acquisition for others but a burden on his back and the man cannot get rid of it. He would thereupon bite his hands with teeth out of shame for what was disclosed to him about his affairs at the time of his death. He would dislike what he coveted during the days of his life and would wish that he who envied him on account of it and felt jealous over him for it should have amassed it instead of he .himself

Death would go on affecting his body till his ears too would behave like his tongue (and lose functioning). So he would lie among his people neither speaking with his tongue or hearing with his ears. He would be rotating his glance over their faces watching the movements of their tongues but not hearing their speaking. Then death would increase its sway over him and his sight would be taken by death as the ears had been taken and the spirit would depart from his body. He would then become a carcass among his own people. They would feel loneliness from him and get away from near him. He would not join a mourner or respond to a caller. Then they would carry him to a small place in the ground and deliver him in it to (face) his deeds. They .abandoned visiting him



Till whatever is written as ordained approaches its end the affairs complete their destined limits the posteriors join the anteriors and whatever Allah wills takes place in the shape of resurrection of His creation. Then He would convulse the sky and split it. He would quake the earth and shake it. He would root out the mountains and scatter them. They would crush each other out of awe of His Glory and fear of His Dignity

He would take out everyone who is in it. He would refresh them after they had been worn out and collect them after they had been separated. Then He would set them apart for questioning about the hidden deeds and secret acts. He would then divide them into two groups rewarding one and punishing the other. As regards the obedient people He would reward them with His nearness and would keep them for ever in His house from where those who settle therein do not move out. Their position would not undergo change fear would not overtake them ailments would not befall them dangers would not affect them and journey would not force them (from place to place

As for people of sins He would settle them in the worst place would bind their hands with the necks bind the forelocks with feet and would clothe them in shirts of tar and dresses cut out of flames. They would be in punishment whose heat would be severe door would be closed on the inmates – in fire which is full of shouts and cries and rising flames and fearful voices. Its inmate does not move out of it. its prisoner cannot be released by ransom and its shackles cannot be cut. There is no fixed age for this house so that it might perish nor period for its life that might pass away

## A part of the same sermon about the Holy Prophet

He treated this world disdainfully and regarded it low. He held it contemptible and hated it. He realised that Allah kept it away from him with intention and spread it out for others by way of contempt. Therefore he remained away from it by his heart banished its recollection from his mind and wished that its attraction should remain hidden from his eye so that he should not acquire any clothing from it or hope for staying in it. He conveyed from Allah the pleas (against committing sins) counselled his people as a warner (against Divine chastisement) and called (people) towards Paradise as a conveyor of good tidings

## About the Descendants of the Holy Prophet

We are the tree of prophethood staying place of (Divine) Message descending place of angels mines of knowledge and the sources of wisdom. Our supporter and lover awaits mercy while our enemy and he who hates us awaits wrath

**in Arabic**

[ ١٠٩ ] ومن خطبه له عليه السلام

في بيان قدره الله وانفراده بالعظمة وأمر البعث

قدره الله

كُلُّ شَيْءٍ خَاشِعٌ لَهُ، وَكُلُّ شَيْءٍ قَائِمٌ بِهِ: غِنَى كُلِّ فَقِيرٍ، وَعِزُّ كُلِّ ذَلِيلٍ، وَقُوَّةُ كُلِّ ضَعِيفٍ، وَمَفْرَعُ كُلِّ مَلْهُوفٍ، مَنْ تَكَلَّمَ سَمِعَ نُطْقَهُ، وَمَنْ سَكَتَ عَلِمَ سِرَّهُ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ، وَمَنْ مَاتَ فَالَيْهِ مُنْقَلَبُهُ. لَمْ تَرَكَ الْعُيُونَ فَتُخْبِرَ عَنْكَ، بَلْ كُنْتَ قَبْلَ الْوَاصَةِ فَمِنْ مَنْ خَلَقَكَ، لَمْ تَخْلُقِ الْخَلْقَ لَوْحَشِهِ، وَلَا اشْتَعَلْتَهُمْ لِمَنْفَعِهِ، وَلَا يَسْتَبْقُوكَ مَنْ طَلَبَتْ، وَلَا يُفْلِتُكَ (١) مَنْ أَخَذَتْ، وَلَا يَنْقُصُ سُلْطَانَكَ مَنْ عَصَاكَ، وَلَا يَزِيدُ فِي مُلْكِكَ مَنْ أَطَاعَكَ، وَلَا يَرُدُّ أَمْرَكَ مَنْ سَخَطَ قَضَاءَكَ، وَلَا يَشْتِغِي عَنْكَ مَنْ تَوَلَّى عَنْ أَمْرِكَ. كُلُّ سِرٍّ عِنْدَكَ عَلَانِيَةٌ، وَكُلُّ غَيْبٍ عِنْدَكَ شَهَادَةٌ. أَنْتَ الْآيِدُ فَلَا أَمِيدَ لَكَ، وَأَنْتَ الْمُتَهَيِّ فَلَا مَحِيصَ عَنْكَ، وَأَنْتَ الْمُؤَعَّدُ فَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، بِيَدِكَ نَاصِيَةٌ كُلِّ دَابَّةٍ، وَإِلَيْكَ مَصِيرُ كُلِّ نَسِيمَةٍ. سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ! سُبْحَانَكَ مَا أَعْظَمَ مَا نَرَى مِنْ خَلْقِكَ! وَمَا أَضْيَعَرُ كُلِّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ! وَمَا أَهْوَلَ مَا نَرَى مِنْ مَلَكُوتِكَ! وَمَا أَحْقَرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ! وَمَا أَسْبَغَ نِعْمَكَ فِي الدُّنْيَا، وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ!

و منها : مِنْ مَلَائِكَةٍ أَسَدِيكْتَهُمْ سَمَاوَاتِكَ، وَرَفَعْتَهُمْ عَنْ أَرْضِيكَ ؛ هُمْ أَعْلَمُ خَلْقِكَ بِحِكِّكَ، وَأَخَوْفُهُمْ لِسُكِّكَ، وَأَقْرَبُهُمْ مِنْكَ ؛ لَمْ يَسِيكُوا الْأَصْلَابَ، وَلَمْ يُضْمِنُوا الْأَرْحَامَ، وَلَمْ يُخْلُقُوا (مِنْ مَاءٍ مَهِينٍ) (٢) ، وَلَمْ يَنْشَعْبَهُمْ (رَيْبَ الْمُنُونِ) (٣) ؛ وَإِنَّهُمْ عَلَى مَكَانِهِمْ مِنْكَ، وَمَنْزِلَتِهِمْ عِنْدَكَ، وَاسْتِجْمَاعِ أَهْوَائِهِمْ فِيكَ، وَكَثْرَةِ طَاعَتِهِمْ لَكَ، وَقَلَّةِ غَفْلَتِهِمْ عَنْ أَمْرِكَ، لَوْ عَايَنُوا كُنْهَ مَا خَفِيَ عَلَيْهِمْ مِنْكَ لِحَقِّقُوا أَعْمَالَهُمْ، وَلَزَرُوا (٤) عَلَى أَنْفُسِهِمْ، وَلَعَرَفُوا أَنََّّهُمْ لَمْ يَعْبُدُواكَ حَقَّ عِبَادَتِكَ، وَلَمْ يُطِيعُواكَ حَقَّ طَاعَتِكَ.

عصيان الخلق

سُبْحَانَكَ خَالِقًا وَمَعْبُودًا! بِحُسْنِ بِلَاتِكَ (٥) عِنْدَ خَلْقِكَ، خَلَقْتَ دَارًا، وَجَعَلْتَ فِيهَا مَأْدَبَهُ

(٦) : مَشْرَبًا وَمَطْعَمًا، وَأَزْوَاجًا وَخَدَمًا، وَقُصُورًا، وَأَنْهَارًا، وَزُرُوعًا، وَثِمَارًا. ثُمَّ أَرْسَلْتَ دَاعِيًا يَدْعُو إِلَيْهَا، فَلَا الدَّاعِيَ أَجَابُوا، وَلَا فِيهَا رَغَبَتْ رَغْبُوا، وَلَا إِلَى مَا سَوِّفَتْ إِلَيْهِ اسْتَأْفُوا. أَقْبَلُوا عَلَى جِيفِهِ قَدْ افْتَضَّ حُجَا بِأَكْلِهَا، وَاصْطَلَحُوا عَلَى حُبِّهَا، وَمَنْ عَشِقَ شَيْئًا أَعْسَى (٧) بَصِيرَهُ، وَأَمْرَضَ قَلْبَهُ، فَهُوَ يَنْظُرُ بِعَيْنِ غَيْرِ صِدْقِهِ، وَيَسْمَعُ بِأُذُنِ غَيْرِ سَمْعِهِ، قَدْ خَرَقَتْ الشَّهَوَاتُ عَقْلَهُ، وَأَمَاتَتِ الدُّنْيَا قَلْبَهُ، وَوَلَّهَتْ عَلَيْهِمَا نَفْسَهُ، فَهُوَ عَبْدٌ لَهَا، وَلَمْ يَنْفِ فِي يَدَيْهِ شَيْءٌ مِنْهَا، حَيْثَمَا زَالَتْ زَالَ إِلَيْهَا، وَحَيْثَمَا أَقْبَلَتْ أَقْبَلَتْ عَلَيْهَا؛ لَا يَنْزَجِرُ مِنَ اللَّهِ بِزَاجِرٍ، وَلَا يَتَعَزَّزُ مِنْهُ بِوَاعِظٍ، وَهُوَ يَرَى الْمَيِّتَ خُودِينَ عَلَى الْعَرْشِ (٨) ، حَيْثُ لَا إِقَالَهَ وَلَا رَجْعَهُ، كَيْفَ نَزَلَ بِهِمْ مَا كَانُوا يَجْهَلُونَ، وَخِاءَهُمْ مِنْ فِرَاقِ الدُّنْيَا مَا كَانُوا يَأْمَنُونَ، وَقَدِمُوا مِنَ الْآخِرَةِ عَلَى مَا كَانُوا يُوعِدُونَ. فَغَيْرُ مَوْصُوفٍ مَا نَزَلَ بِهِمْ: اجْتَمَعَتْ عَلَيْهِمْ سَكْرَةُ الْمَوْتِ وَحَسْرَةُ الْفُوتِ، فَفَتَّرَتْ لَهَا أَطْرَافَهُمْ، وَتَغَيَّرَتْ لَهَا أَلْوَانُهُمْ. ثُمَّ ازْدَادَ الْمَوْتُ فِيهِمْ وَوُجُوعًا (٩) ، فَحِيلَ بَيْنَ أَحَدِهِمْ وَبَيْنَ مَنْطِقَتِهِ، وَإِنَّهُ لَمَبِينٌ أَهْلُهُ يَنْظُرُ بِبَصِيرَتِهِ، وَيَسْمَعُ بِأُذُنِهِ، عَلَى صِدْقِهِ مِنْ عَقْلِهِ، وَبِقِصَابِهِ مِنْ لُبِّهِ، يُفَكِّرُ فِيهِمْ أَفْنَى عُمْرِهِ، وَفِيهِمْ أَذْهَبَ دَهْرَهُ! وَيَتَذَكَّرُ أَمْوَالًا جَمَعَهَا، أَعْمَصَ (١٠) فِي مَطَالِبِهَا، وَأَخَذَهَا مِنْ مَصِيرِ رَحَائِقِهَا وَمُسْتَبْهَاتِهَا، قَدْ لَزِمَتْهُ تَبِعَاتُ (١١) جَمْعِهَا، وَأَشْرَفَ عَلَى فِرَاقِهَا، تَبَقَى لِمَنْ وَرَاءَهُ يَنْعَمُونَ فِيهَا، وَيَتَمَتَّعُونَ بِهَا، فَيَكُونُ الْمَهْنَأُ (١٢) لِغَيْرِهِ، وَالْعَبَاءُ (١٣) عَلَى ظَهْرِهِ. وَالْمَرْءُ قَدْ عَلَقَتْ رُهُونُهُ (١٤) بِهَا، فَهُوَ يَعِضُّ يَدَهُ نَدَامَةً عَلَى مَا أَصْبَحَ (١٥) لَهُ عِنْدَ الْمَوْتِ مِنْ أَمْرِهِ، وَيَزْهَدُ فِيهَا كَأَن يَرُوعُ فِيهِ أَيَّامَ عُمْرِهِ، وَيَتَمَنَّى أَنَّ الَّذِي كَانَ يَعْطُهَا بِهَا وَيَحْسِدُهَا عَلَيْهَا قَدْ حَازَهَا دُونَهُ! فَلَمْ يَزَلِ الْمَوْتُ يُبَالِغُ فِي جَسَدِهِ حَتَّى خَالَطَ لِسَانَهُ سَمْعُهُ (١٦) ، فَصَارَ بَيْنَ أَهْلِهِ لَا يَنْطِقُ بِلسَانِهِ، وَلَا يَسْمَعُ بِسَمْعِهِ: يُرَدُّ طَرَفُهُ بِالنَّظَرِ فِي وَجْهِهِمْ، يَرَى حَرَكَاتِ أَلْسِنَتِهِمْ، وَلَا يَسْمَعُ رَجْعَ كَلَامِهِمْ. ثُمَّ ازْدَادَ الْمَوْتُ التَّيَاطُ (١٧) بِهِ، فَفُضَّ بِبَصِيرَتِهِ كَمَا فُضَّ بِسَمْعِهِ، وَخَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ، فَصَارَ جِيفَةً بَيْنَ أَهْلِهِ، قَدْ أَوْحَشُوا مِنْ جَانِبِهِ، وَتَبَاعَدُوا مِنْ قُرْبِهِ. لَا يُسْبَعُ بِأَكْيَا، وَلَا يُجِيبُ دَاعِيًا. ثُمَّ حَمَلُوهُ إِلَى مَخَطِّ فِي الْأَرْضِ، فَأَسْلَمُوهُ فِيهِ إِلَى عَمَلِهِ، وَأَنْقَطَعُوا عَنْ زُورَتِهِ (١٨) .

حَتَّى إِذَا بَلَغَ الْكِتَابُ أَجَلَهُ، وَالْأَمْرُ مَقَادِيرُهُ، وَأُلْحِقَ آخِرَ الْخَلْقِ بِأَوَّلِهِ، وَجَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ، أَمَادَ (١٩) السَّمَاءِ وَفَطَّرَهَا (٢٠)، وَأَرْجَحَ الْمَأْرُضَ وَأَرْجَفَهَا، وَقَلَعَ جِبَالَهَا وَنَسَفَهَا، وَدَكَكَ بَعْضُهَا بَعْضًا مِنْ هَيْبَةِ جَلَالَتِهِ وَمَخُوفِ سَيِّطَوْتِهِ، وَأَخْرَجَ مِنْ فِيهَا، فَجَرَّدَهُمْ بَعْدَ إِخْلَافِهِمْ (٢١)، وَجَمَعَهُمْ بَعْدَ تَفْرِيقِهِمْ، ثُمَّ مَيَّزَهُمْ لِمَا يُرِيدُهُ مِنْ مَسْأَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَخَبَايَا الْأَفْعَالِ، وَجَعَلَهُمْ فَرِيقَيْنِ: أَنْعَمَ عَلَى هَؤُلَاءِ وَأَنْتَمَمَ مِنْ هَؤُلَاءِ. فَأَمَّا أَهْلُ الطَّاعَةِ فَأَثَابَهُمْ بِجَوَارِهِ، وَخَلَدَهُمْ فِي دَارِهِ، حَيْثُ لَا يَطْعَنُ النَّزَالُ، وَلَا تَتَغَيَّرُ بِهِمْ

الْحَيَالُ، وَلَا تُتَوَبُّهُمُ الْأَفْزَاعُ (٢٢)، وَلَا تَنَالُهُمُ الْأَشْيَاقُ، وَلَا تُعْرِضُ لَهُمُ الْأَخْطَارُ، وَلَا تُشَخِّصُهُمْ (٢٣) الْأَشْيَافُ. وَأَمَّا أَهْلُ الْمَعْصِيَةِ فَأَنْزَلَهُمْ شَرًّا دَارًا، وَعَلَّلَ الْأَيْدِيَ إِلَى الْأَعْنَاقِ، وَقَرَنَ النَّوَاصِيَ بِالْأَقْدَامِ، وَأَلْبَسَهُمْ سَرَابِيلَ الْقَطِرَانِ (٢٤)، وَمَقَطَّعَاتِ النَّيْرَانِ، فِي عَذَابٍ قَدِ اشْتَدَّ حَرُّهُ، وَبَابٌ قَدْ أُطْبِقَ عَلَى أَهْلِهِ، فِي نَارٍ لَهَا كَلْبٌ (٢٦) وَلَجِبٌ (٢٧)، وَلَهَبٌ سَاطِعٌ، وَقَصِيفٌ (٢٨) هَائِلٌ، لَا يَطْعَنُ مُقِيمُهَا، وَلَا يُفَادَى أَسِيرُهَا، وَلَا تُفْصَمُ كُبُولُهَا (٢٩). لَا مُدَّةَ لِلدَّارِ فَتُنْفَى، وَلَا أَجَلَ لِلْقَوْمِ فَيُقْضَى.

### زهدة النبي

ومنها في ذكر النبي صلى الله عليه وآله: قَدْ حَقَّرَ الدُّنْيَا وَصَيَّرَهَا، وَأَهْوَنَ بِهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ تَعَالَى زَوَاهَا (٣٠) عَنْهُ اخْتِيَارًا، وَبَسَّطَهَا لِغَيْرِهِ اخْتِقَارًا، فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ، وَأَمَاتَ ذِكْرَهَا عَنِ نَفْسِهِ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا (٣١)، أَوْ يَرْجُو فِيهَا مَقَامًا. بَلَغَ عَنِ رَبِّهِ مُعْذِرًا (٣٢)، وَنَصَحَ لِأُمَّتِهِ مُنْذِرًا، وَدَعَا إِلَى الْجَنَّةِ مُبَشِّرًا، وَخَوَّفَ مِنَ النَّارِ مُحَذِّرًا.

### أهل البيت

نَحْنُ شَجَرَةُ النَّبُوَّةِ، وَمَحَطُّ الرِّسَالَةِ، وَمُخْتَلَفُ الْمَلَائِكَةِ (٣٣)، وَمَعَادِنُ الْعِلْمِ، وَيَنَابِيعُ الْحُكْمِ، نَاصِرُونَ وَمُحِبُّونَا يَنْتَظِرُ الرَّحْمَةَ، وَعَدُونَا وَمُبْغِضُنَا يَنْتَظِرُ السَّطْوَةَ.

وصف قدرت پروردگار همه چیز برابر خدا خشوع کننده است، و همه چیز با یاری او بر جای مانده اند، خدا بی نیاز کننده هر نیازمند، و عزتبخش هر خوار و ذلیل، نیروی هر ناتوان، و پناهگاه هر مصیبت زده است، هر کس سخن گوید می شنود، و هر که ساکت باشد اسرار درونش را می داند، روزی زندگان بر اوست و هر که بمیرد به سوی او باز می گردد. خدایا! چشمها تو را ندیده تا از تو خبر دهند، پیش از توصیف کنندگان از موجودات، بوده ای، آفرینش برای ترس از وحشت تنهایی نبود، و برای سودجویی آنها را نیافریدی، هیچ کس از قدرت تو نتواند بگریزد، و هر کس را تو بگیری از قدرت تو نتواند خارج گردد، گناهکاران از عظمت تو نگاهند، و اطاعت کنندگان بر قدرت تو نیفزایند، آن کس که از قضای تو به خشم آید نتواند فرمانت را برگرداند، و هر کس که به فرمان تو پشت کند از تو بی نیاز نگردد. هر سری نزد تو آشکار و هر پنهانی نزد تو هویدا است، تو خدای همیشه ای و بی پایان، و تو پایان هر چیزی، که گریزی از آن نیست، وعده گاه همه، محضر توست، و رهایی از تو جز به تو ممکن نیست، و زمام هر جنبنده ای به دست تو است، و به سوی تو بازگشت هر آفریده ای است. پاک و منزهی ای خدا! چه قدر بزرگ و

والاست قدر و عظمت تو، و چه بزرگ است آنچه را که از خلقت تو می نگرم!! و چه کوچک است هر بزرگی در برابر قدرت تو، و چه باعظمت است آنچه را که از ملکوت تو مشاهده می کنم، و چه ناچیز است برابر آنچه که بر ما نهان است از سلطنت تو، و چه فراگیر است در این جهان نعمتهای تو، و چه کوچک است نعمتهای فراوان دنیا در برابر نعمتهای آخرت.

وصف فرشتگان شگفت آور است آفرینش فرشتگان تو که گروهی از آنها را در آسمانها سکونت دادی و از زمین بالا برده ای، آنها از همه آفریدگان نسبت به تو آگاه ترند، و بیشتر از همه نسبت به تو بیمناکند، و به تو نزدیکترند فرشتگانی که در پشت پدران قرار نگرفته و در رحم مادران پرورش نیافته اند، و از آبی پست خلق نشده اند، و ناراحتی و مشکلات زندگی آنان را پراکنده ساخت، آنها با مقام و مرتبتی که دارند، و از ارزشی که در نزد تو برخوردارند، و آنگونه که تو را دوست دارند، فراوان تو را اطاعت می کنند که اندک غفلتی در فرمان تو ندارند اگر آنچه بر آنان پوشیده است بدانند، همه کارهای خود را کوچک و ناچیز می شمارند، و بر خویش ایراد می گیرند، و می دانند آن گونه که باید، تو را عبادت نکرده اند، و آنچه آن که سزاوار توست فرمانبردار نبودند.

نعمتهای خداوند و سوء استفاده ها خدایا ستایش تو را سزااست، که آفریننده و معبودی، و بندگان را به درستی آزمایش کردی، خانه آخرت را آفریدی و سفره رنگارنگ نعمتها را گستراندی، و در آن انواع نوشیدنی، خوردنی، همسران، میهمانداران، قصرها، نهرهای روان، میوه ها و کشتزاران، قرار دادی. سپس پیامبری را فرستادی تا انسانها را به آن خانه و نعمتها دعوت کند، افسوس که مردم نه آن دعوت کننده را اجابت کردند، و نه به آنچه تو ترغیبشان کردی رغبت نشان دادند، و نه به آنچه تو تشویقشان کردی مشتاق شدند، بر لاشه مرداری روی آوردند که با خوردن آن رسوا شدند، و در دوستی آن همدستان گردیدند. خطر عشق و وابستگیهای دروغین هر کس به چیزی عشق ناروا ورزد، نابینایش می کند، و قلبش را بیمار کرده، با چشمی بیمار می نگرد، و با گوشی بیمار می شنود، خواهشهای نفس پرده عقلش را دریده، دوستی دنیا دلش را میرانده است، شیفته بی اختیار دنیا و برده آن است و برده کسانی است که چیزی از دنیا در دست دارند، دنیا به هر طرف برگردد او نیز برمی گردد، و هر چه هشدارش دهند از خدا نمی ترسد، از هیچ پنددهنده ای شنوایی ندارد، با اینکه گرفتار آمدگان دنیا را می نگرد که راه پس و

پیش ندارند و در چنگال مرگ اسیرند می بینید که آنها بلاهایی را که انتظار آن را نداشتند بر سرشان فرود آمد و دنیایی را که جاویدان می پنداشتند از آنها جدا شده و به آنچه در آخرت وعده داده شده بودند خواهند رسید، آنچه بر آنان فرود آمد وصف ناشدنی است.

وصف چگونگی مرگ و مردن سختی جان کنندن و حسرت از دست دادن دنیا به دنیاپرستان هجوم آورد، بدنها در سختی جان کنندن سست شده و رنگ باختند، مرگ آرام آرام همه اندامشان را فرا گرفته، زبان را از سخن گفتن باز می دارد، و او در میان خانواده اش افتاده با چشم خود می بیند و با گوش می شنود و با عقل درست می اندیشد که عمرش را در پی چه کارهایی تباه کرده؟ و روزگارش را چگونه سپری نمود؟ به یاد ثروتهایی که جمع کرده می افتد، همان ثروتهایی که در جمع آوری آنها چشم بر هم گذاشته و از حلال و حرام و شبهه ناک گرد آورده و اکنون گناه جمع آوری آن همه بر دوش اوست که هنگام جدایی با آنها فرا رسید، و برای وارثان باقیمانده است تا از آن بهره مند گردند، و روزگار خود گذرانند، راحتی و خوشی آن برای دیگری و کیفر آن بر دوش اوست، و او در گرو این اموال است که دست خود را از پشیمانی می گزد. به خاطر واقعیهایی که هنگام مرگ مشاهده کرده است. در این حالت از آنچه که در زندگی دنیا به آن علاقمند بود بی اعتنا شده آرزو می کند، ای کاش آن کسی که در گذشته بر ثروت او رشک می برد، این اموال را جمع کرده بود، اما مرگ همچنان بر اعضا بدن او چیره می شود، تا آنکه گوش او

مانند زبانش از کار می افتد، پس در میان خانواده اش افتاده نه می تواند با زبان سخن بگوید و نه با گوش بشنود، پیوسته به صورت آنان نگاه می کند، و حرکات زبانشان را می نگرد اما صدای کلمات آنان را نمی شنود، سپس چنگال مرگ تمام وجودش را فرا می گیرد، و چشم او نیز مانند گوشش از کار می افتد، و روح از بدن او خارج می شود، و چون مرداری در بین خانواده خویش بر زمین می ماند که از نشستن در کنار او وحشت دارند، و از او دور می شوند. نه سوگواران را یاری می کند و نه خواننده ای را پاسخ می دهد، سپس او را به سوی منزلگاهش در درون زمین می برند، و به دست عملش می سپارند و برای همیشه از دیدارش چشم می پوشند.

وصف رستاخیز و زنده شدن دوباره تا آن زمان که پرونده این جهان بسته شود، و خواست الهی فرا رسد، و آخر آفریدگان به آغاز آن پیوندد، و فرمان خدا در آفرینش دوباره دررسد. آنگاه آسمان را به حرکت آورد و از هم بشکافت، و زمین را به شدت بلرزاند، و تکان سخت دهد، که کوهها از جا کنده شده و در برابر هیبت و جلال پروردگاری بر یکدیگر کوبیده و متلاشی شده و با خاک یکسان گردد سپس هر کس را که در زمین به خاک سپرده شده، در آورد، و پس از فرسودگی تازه شان گرداند، و پس از پراکنده شدن، همه را گرد آورد، سپس برای حسابرسی و روشن شدن اعمال از هم جدا سازد، آنها را به دو دسته تقسیم فرماید، به گروهی نعمتها دهد و از گروه دیگر انتقام گیرد، اما فرمانبرداران را در جوار رحمت خود جای دهد و در بهشت جاویدان قرار دهد، خانه ای که مسکن گزیدگان آن هرگز کوچ نکنند و حالات زندگی آنان تغییر نپذیرد، در آنجا دچار ترس و وحشت نشوند، و بیماریها در آنها نفوذ نخواهد کرد، خطراتی دامگیرشان نمی شود، و سفری در پیش ندارند تا از منزلی به منزل دیگر کوچ کنند. و اما گنهکاران را در بدترین منزلگاه در آورد، و دست و پای آنها را با غل و زنجیر به گردنشان درآویزد، چنانکه سرهایشان به پاها نزدیک گردد، جامه های آتشین بر بدنشان پوشاند، و در عذابی که حرارت آتش آن بسیار شدید و بر روی آنها بسته، و صدای شعله ها هراس انگیز است قرار دهد. جایگاهی که هرگز از آن خارج نگردند، و برای اسیران آن غرامتی نپذیرند، و زنجیرهای آن گسسته نمی شود، مدتی برای عذاب آن تعیین نشده تا پایان پذیرد و نه سرآمدی تا فرا رسد.



پارسایی پیامبر (ص) پیامبر (ص) دنیا را کوچک شمرد و در چشم دیگران آن را ناچیز جلوه داد، آن را خوار می شمرد و در نزد دیگران خوار و بی مقدار معرفی فرمود. و می دانست که خداوند برای احترام به ارزش او دنیا را از او دور ساخت و آن را برای ناچیز بودنش به دیگران بخشید، پیامبر (ص) از جان و دل به دنیا پشت کرد، و یاد آن را در دلش میراند، دوست می داشت که زینتهای دنیا از چشم او دور نگهداشته شود، تا از آن لباس فاخری تهیه نسازد، یا اقامت در آن را آرزوها نکند، و برای تبلیغ احکامی که قطع کننده عذرهاست تلاش کرد، و امت اسلامی را با هشدارهای لازم نصیحت کرد، و با بشارتها مردم را به سوی بهشت فرا خواند، و از آتش جهنم پرهیز داد.

ویژگیهای اهل بیت (ع) ما از درخت سرسبز رسالتیم، و از جایگاه رسالت و محل آمد و شد فرشتگان برخاستیم، ما معدنهای دانش و چشمه سارهای حکمت الهی هستیم، یاران و دوستان ما در انتظار رحمت پروردگارانند و دشمنان و کینه توزان ما در انتظار کیفر و لعنت خداوند به سر می برند.

**SERMON ۱۱۰**

**in English**

About Islam

The best means by which seekers of nearness to Allah the Glorified the Exalted seek nearness is the belief in Him and His Prophet fighting in His cause for it is the high pinnacle of Islam and (to believe) in the kalimatu'l-'ikhlās (the expression of Divine purification) for it is just nature and the establishment of prayer for it is (the basis of) community payment of zakat (Islamic tax) for it is a compulsory obligation fasting for the month of Ramadan for it is the shield against chastisement the performance of hajj of the House of Allah (i. e. Ka'bah) and its 'umrah (other than annual visit) for these two acts banish poverty and wash away sins regard for kinship for it increases wealth and length of life to giving alms secretly for it covers shortcomings giving alms openly for it protects against a bad death and extending benefits (to people) for it .saves from positions of disgrace

Go ahead with the remembrance of Allah for it is the best remembrance and long for that which He has promised to the pious for His promise is the most true promise. Tread the course of the Prophet for it is the most distinguished course. Follow the sunnah of the Prophet for it is the most right of all behaviours

Learn the Qur'an for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts. Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration. Certainly a scholar who acts not according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance but on the learned the plea of Allah is greater and grief more incumbent and he is more blameworthy before Allah

### in Arabic

فى أركان الدين الاسلام

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى: الْأَيْمَانُ بِهِ وَبِرَسُولِهِ، وَالْجِهَادُ فِي سَبِيلِهِ فَإِنَّهُ ذُرْوَةُ الْإِسْلَامِ، وَكَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ، وَإِقَامُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ، وَإِيْتَاةُ الزَّكَاةِ فَإِنَّهَا فَرِيضَةٌ وَاجِبَةٌ، وَصَوْمُ شَهْرِ رَمَضَانَ فَإِنَّهُ جُنَّةٌ مِنَ الْعِقَابِ، وَحُجُّ الْبَيْتِ وَاعْتِمَارُهُ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَيَرْحِضَانِ الذَّنْبَ (١)، وَصَلَمَةُ الرَّحِمِ فَإِنَّهَا مَثْرَاءٌ فِي الْمَالِ وَمَنْسَأَةٌ (٢) فِي الْأَجْلِ، وَصَدَقَهُ السَّرُّ فَإِنَّهَا تُكَفِّرُ الْخَطِيئَةَ، وَصَدَقَهُ الْعَلَانِيَةُ فَإِنَّهَا تَدْفَعُ مِيتَةَ السُّوءِ، وَصَنَائِعُ الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ الْهُوَانِ.

أَفِيضُوا فِي ذِكْرِ اللَّهِ فَإِنَّهُ أَحْسَنُ الذِّكْرِ، وَارْغَبُوا فِيهَا وَعَدَّ الْمُتَّقِينَ فَإِنَّ وَعْدَهُ أَصْدَقُ الْوَعْدِ، وَاقْتَدُوا بِهِدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهُدَى. وَاسْتُنُّوا بِسُنَّتِهِ فَإِنَّهَا أَهْدَى السُّنَنِ.

وَتَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ، وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ، وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ. وَإِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِ عِلْمِهِ كَالْجَاهِلِ الْحَائِرِ الَّذِي لَا يَسْتَفِيقُ مِنْ جَهْلِهِ، بَلِ الْحُجَّةُ عَلَيْهِ أَعْظَمُ، وَالْحَسِيرَةُ لَهُ أَلْزَمُ، وَهُوَ عِنْدَ اللَّهِ أَلْوَمُ (۳).

## in Persian

اندرز به یاران

ره آورد برخی از مبانی اعتقادی

همانا بهترین چیزی که انسانها می توانند با آن به خدای سبحان نزدیک شوند، ایمان به خدا و ایمان به پیامبر (ص) و جهاد در راه خداست، که جهاد قله بلند اسلام، و یکتا دانستن خدا، بر اساس فطرت انسانی است، برپا داشتن نماز آیین ملت اسلام، و پرداختن زکات تکلیف واجب الهی، و روزه ماه رمضان سپری برابر عذاب الهی است، و حج و عمره، نابودکننده فقر و شستشودهنده گناهان است. و صله رحم مایه فزونی مال و طول عمر، و صدقه های پنهانی نابودکننده گناهان، و صدقه آشکارا، مرگهای ناگهانی و زشت را باز می دارد، و نیکوکاری، از ذلت و خواری نگه می دارد.

به یاد خدا باشید که نیکوترین ذکر است، و آنچه پرهیزگاران را وعده دادند آرزو کنید که وعده خدا راست ترین وعده هاست، از راه و رسم پیامبران پیروی کنید که بهترین راهنمای هدایت است، رفتارتان را با روش پیامبر (ص) تطبیق دهید که هدایت کننده ترین روشهاست. ارزش قرآن و قرآن را بیاموزید، که بهترین گفتار است، و آن را نیک بفهمید که بهار دلهاست، از نور آن شفا و بهبودی خواهید که شفای سینه های بیمار است، و قرآن را نیکو تلاوت کنید که سودبخش ترین داستانهاست، زیرا عالمی که به غیر علم خود عمل کند، چونان جاهل سرگردانی است که از بیماری نادانی شفا نخواهد گرفت، بلکه حجت بر او قویتر و حسرت و اندوه بر او ثابت و در پیشگاه خدا سزاوار سرزنش است.

## Caution about this world

So now certainly I frighten you from this world for it is sweet and green surrounded by lusts and liked for its immediate enjoyments. It excites wonder with small things is ornamented with (false) hopes and decorated with deception. Its rejoicing does not last and its afflictions cannot be avoided. It is deceitful harmful changing perishable exhaustible liable to destruction eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it the position  
 :(is just what Allah the Glorified says (in the Qur'an

like the water which send We down from heaven and the herbage of the earth ... mingleth with it then it becometh dry stubble which the winds scatter; for Allah over  
 (all things hath power. (١٨:٤٥

No person gets rejoicing from this world but tears come to him after it and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognise him. If one side of it is sweet and pleasant the other side is bitter and  
 .distressing

No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear. It is deceitful and all that is there in it is deception. It is perishable and all that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled them down; how many were prestigious but it made them low and how many were proud

.but it made them disgraceful

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Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its foods are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with .misfortune. The neighbour in it is (liable to be) plundered

Are you not (residing) in the houses of those before you who were of longer ages better traces had bigger desires were more in numbers and had greater armies. How they devoted themselves to the world and how they showed preference to it! Then they left it without any provision that could convey them through or the back (of a .beast for riding) to carry them

Did you get the news that the world was ever generous enough to present ransom for them or gave them any support or afforded them good company? It rather inflicted them with troubles made them languid with calamities molested them with catastrophes threw them down on their noses trampled them under hoofs and helped the vicissitudes of time against them. You have observed its strangeness towards those who went near it acquired it and appropriated it till they depart from it for good. Did it give them any provision other than starvation or make them stay in other than narrow places or give them light other than gloom or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with or towards which you feel greedy? How bad is this abode for him who did not suspect it ?(to be so) and did not entertain fear from it

You should know as you do know that you have to leave it and depart from it. While in it take lesson from those "who proclaimed 'who is more powerful than we'" (Qur'an ٤١ :١٥) but they were carried to their graves though not as riders. They were then made to stay in the graves but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbour. They are neighbours who do not answer a caller nor ward off trouble nor .pay heed to a mourner

If they get rain they do not feel happy and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth with its stomach (interior) vastness with narrowness family with loneliness and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the :continuing life and everlasting house as Allah has said

As We caused the first creation so will We get it return. (It is) a promise binding Us . . .  
(verily We were doing it. (Qur'an ٢١ :١٠٤

[ ١١١ ] ومن خطبه له عليه السلام

فى ذم الدنيا

أَمَا بَعِيدُ فَإِنِّي أَحِذُّرُكُمْ الدُّنْيَا، فَإِنَّهَا حُلُوهُ خَضِرَةٌ، حُفَّتْ بِالشَّهَوَاتِ، وَتَحَبَّبَتْ بِالْعَاجِلِ، وَرَاقَتْ بِالْقَلِيلِ، وَتَحَلَّتْ بِالْأَمَالِ، وَتَزَيَّنَتْ بِالْغُرُورِ، لَا تَدُومُ حَبْرَتُهَا (١)، وَلَا تُؤْمَنُ فَجَعَتُهَا، غَرَارَةٌ ضَرَارَةٌ، حَائِلَةٌ (٢) زَائِلَةٌ، نَافِذَةٌ (٣) بَائِدَةٌ (٤)، أَكَالَةٌ غَوَالَةٌ (٥)، لَا تَعْدُو إِذَا تَنَاهَتْ إِلَى أُمَّتِيهِ أَهْلِ الرِّغْبَةِ فِيهَا وَالرِّضَاءِ بِهَا \_ أَنْ تَكُونَ كَمَا قَالَ اللَّهُ تَعَالَى سُبْحَانَهُ: (كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا (٦) تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا). لَمْ يَكُنْ امْرُؤٌ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عِبْرَةٌ (٧)، وَلَمْ يَلْقَ مِنْ سَرَائِهَا بَطْنًا (٨) إِلَّا مَنَحْتَهُ مِنْ ضَرَائِهَا ظَهْرًا (٩)، وَلَمْ تَطْلُ (١٠) فِيهَا دِيمَةٌ (١١) رَخَاءٍ (١٢) إِلَّا هَنَّتْ (١٣) عَلَيْهِ مُزْنُهُ بِلَاءٍ! وَحَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُتَصِرَةٌ أَنْ تُمَسِيَ لَهُ مُتَّكِرَةٌ، وَإِنْ جَانِبٌ مِنْهَا اَعْدُوذَبَ وَاحْلُولَى، أَمْرٌ مِنْهَا جَانِبٌ فَأَوْبَى (١٤)!

لَا يَنَالُ امْرُؤٌ مِنْ غَضَارَتِهَا (١٥) رَغَبًا (١٦)، إِلَّا أَرْهَقَتْهُ (١٧) مِنْ نَوَائِبِهَا تَعْبًا! وَلَا يُمَسِّي مِنْهَا فِي جَنَاحِ أَمْنٍ، إِلَّا أَصْبَحَ عَلَى قَوَادِمِ (١٨) حَوْفٍ! غَرَارَةٌ، غُرُورٌ مِمَّا فِيهَا، فَانِيَةٌ، فَانٍ مَنْ عَلَيْهَا، لَا خَيْرَ فِي شَيْءٍ مِنْ أَزْوَادِهَا إِلَّا التَّقْوَى. مَنْ أَقَلَّ مِنْهَا اسْتَكْتَرَ مِمَّا يُؤْمِنُ! وَمَنْ اسْتَكْتَرَ مِنْهَا اسْتَكْتَرَ مِمَّا يُوبِقُهُ (١٩)، وَزَالَ عَمَّا قَلِيلٍ عَنْهُ. كُمْ مِنْ وَاتِقٍ بِهَا قَدْ فَجَعَتْهُ، وَذَى طُمَأْنِينِهِ إِلَيْهَا قَدْ صِرَعَتْهُ، وَذَى أَبْتَهَ (٢٠) قَدْ جَعَلَتْهُ حَقِيرًا، وَذَى نَحْوَهُ (٢١) قَدْ رَدَّتْهُ ذَلِيلًا! سُلْطَانُهَا دُؤْلٌ (٢٢)، وَعَيْشُهَا رَدَقٌ (٢٣)، وَعَيْدُهَا أُجَاجٌ (٢٤)، وَحُلُوهَا صَبْرٌ (٢٥)، وَغِدَاؤُهَا سَمَامٌ (٢٦)، وَأَسْبَابُهَا رِمَامٌ (٢٧)! حَيْثُهَا بَعْرَضِ مَوْتٍ، وَصِيحُهَا بَعْرَضِ سِقْمٍ! مُلْكُهَا مَسْلُوبٌ، وَعَزِيْزُهَا مَغْلُوبٌ، وَمَوْفُورُهَا (٢٨) مَنكُوبٌ، وَجَارُهَا مَحْرُوبٌ (٢٩). أَلَسْتُمْ فِي مَسَاكِينٍ مَنْ كَانَ قَبْلَكُمْ أَطْوَلَ أَعْمَارًا، وَأَبْقَى آثَارًا، وَأَبْعَدَ آمَالًا، وَأَعْيَدَ عَدِيدًا، وَأَكْتَفَ جُنُودًا! تَعَبَدُوا لِلدُّنْيَا أَى تَعَبُدُ، وَآثَرُوهَا أَى إِيثَارُ، ثُمَّ طَعَفُوا عَنْهَا بَعْيِرٍ زَادٍ مُبْلَغٍ وَلَا ظَهْرٍ قَاطِعٍ (٣٠). فَهَلْ بَلَغَكُمْ أَنَّ الدُّنْيَا سَخَتْ لَهُمْ نَفْسًا بِفِدْيَةٍ (٣١)؟ أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ؟



أَوْ أَحْسَيْنَتْ لَهُمْ صِحْبَهُ! بَلَّ أَرْهَقْتَهُمْ بِالْقَوَادِحِ (٣٢) ، وَأَوْهَنْتَهُمْ بِالْقَوَارِعِ (٣٣) ، وَضَعَضَ عَنْهُمْ (٣٤) بِالنَّوَائِبِ ، وَعَفَّرْتَهُمْ (٣٥) لِلْمَنَاخِرِ ، وَوَطَّنْتَهُمْ بِالْمَنَاسِمِ (٣٦) ، وَأَعْيَانَتْ عَلَيْهِمْ (رَيْبَ الْمُنُونِ) ، فَقَدَرْتُ رَأَيْتُمْ تَنْكُرَهَا لِمَنْ دَانَ لَهَا (٣٧) ، وَآثَرَهَا وَأَخْلَدَ إِلَيْهَا (٣٨) ، حِينَ ظَعُنُوا عَنْهَا لِفِرَاقِ الْأَيْدِ . هَلْ زَوَّدْتَهُمْ إِلَّا السَّغَبَ (٣٩) ، أَوْ أَحَلَّتَهُمْ إِلَّا الضَّنْكَ (٤٠) ، أَوْ نَوَّرْتَ لَهُمْ إِلَّا الظُّلْمَةَ ، أَوْ أَعَقَبْتَهُمْ إِلَّا النَّدَامَةَ ، أَفَهَذِهِ تُؤَثِّرُونَ ، أَمْ إِلَيْهَا تَطْمَئِنُّونَ ، أَمْ عَلَيْهَا تَحْرِصُونَ ، فَبَسَّتِ الدَّارُ لِمَنْ لَمْ يَتَّهَمَهَا ، وَلَمْ يَكُنْ فِيهَا عَلَيَّ وَجَلٍ مِنْهَا! فَاعْلَمُوا \_ وَأَنْتُمْ تَعْلَمُونَ \_ بِأَنَّكُمْ تَارِكُوهَا وَظَاعِنُونَ عَنْهَا ، وَاتَّعَظُوا فِيهَا بِالَّذِينَ (قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً) : حُمِلُوا إِلَى قُبُورِهِمْ فَلَا يُدْعَوْنَ رُكْبَانًا (٤١) ، وَأَنْزِلُوا الْأَجْرِدَاتِ (٤٢) فَلَا يُدْعَوْنَ ضَيْفَانًا ، وَجُعِلَ لَهُمْ مِنَ الصَّفِيحِ (٤٣) أَجْنَانٌ (٤٤) ، وَمِنَ الشُّرَابِ أَكْفَانٌ ، وَمِنَ الرُّفَاتِ (٤٥) جِيرَانٌ ، فَهُمْ جِيرَةٌ لَا يُجِيبُونَ دَاعِيًا ، وَلَا يَمْنَعُونَ ضَيْمًا ، وَلَا يُبَالُونَ مَنَدَبَةً ، إِنْ جِيدُوا (٤٦) لَمْ يَفْرَحُوا ، وَإِنْ قُحِطُوا لَمْ يَقْطُطُوا ، جَمِيعٌ وَهُمْ آخِرَادٌ ، وَجِيرَةٌ وَهُمْ أْبْعَادٌ ، مُتِدَانُونَ لَا يَتَرَاوِرُونَ ، وَقَرِيْبُونَ لَا يَتَقَارِبُونَ ، حُلْمَاءٌ قَدْ ذَهَبَتْ أَضْغَانُهُمْ ، وَجُهْلَاءٌ قَدْ مَاتَتْ أَحْقَادُهُمْ ، لَا يُخْشَى فَجَعُهُمْ (٤٧) ، وَلَا يُرْجَى دَفْعُهُمْ ، اسْتَبَدَّلُوا بَطْنَهُ الْأَرْضِ بِطَنَّا ، وَبِالسَّعَةِ ضَيْقًا ، وَبِالْأَهْلِ غَرْبَةً ، وَبِالنُّورِ ظُلْمَةً ، فَجَاؤُوهَا كَمَا فَارَقُوهَا ، حُفَاءَ عَرَاءٍ ، قَدْ ظَعُنُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الْمَدَائِمَةِ وَالِدَّارِ الْبَاقِيَةِ ، كَمَا قَالَ اللَّهُ سُبحَانَهُ وَتَعَالَى : (كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ).

## in Persian

در نکوهش دنیا

هشدار از دنیاپرستی

پس از ستایش پروردگار، همانا من شما را از دنیای حرام می ترسانم، زیرا در کام شیرین و در دیده انسان سبز و رنگارنگ است، در شهوات و خواهشهای نفسانی پوشیده شده، و با نعمتهای زودگذر دوستی می ورزد، با متاع اندک زیبا جلوه می کند، و در لباس آرزوها خود را نشان می دهد، و با زینت غرور خود را می آراید، شادی آن دوام ندارد، و کسی از اندوه آن ایمن نیست شناخت ماهیت دنیا دنیای حرام بسیار فریبنده و بسیار زیان رساننده است، دگرگون شونده و ناپایدار، فناپذیر و مرگبار، و کشنده ای تبهکار است، و آن نگاه که به دست آرزومندان افتاد و با خواهشهای آنان دمساز شد می نگرند که جز سرابی بیش نیست که خدای سبحان فرمود: (زندگی چون آبی ماند که از آسمان فرو فرستادیم و به وسیله گیاهان فراوان روید سپس خشک شده، باد آنها را پراکنده نمود و خدا بر همه چیز قادر و تواناست). کسی که از دنیا شادمانی ندید جز آنکه پس از آن با اشک و آه روبرو شد، هنوز با خوشیهای دنیا روبرو نشده است که با ناراحتیها و پشت کردن آن مبتلا می گردد، شبی از رفاه و خوشی دنیا بر کسی فرود نیامده جز آنکه سیل بلاها همه چیز را از بیخ و بن می کنند، هرگاه صبحگاهان بیاری کسی برخیزد، شامگاهان خود را به ناشناسی می زند، اگر از یک طرف شیرین و گوارا باشد از طرف دیگر تلخ و ناگوار است. کسی از فراوانی نعمتهای دنیا کام نگرفت جز آنکه مشکلات و سختیها دامنگیر او شد، شبی را در آغوش امن دنیا به سر نبرده جز آنکه صبحگاهان بالهای ترس و وحشت بر سر او کوبید، بسیار فریبنده است و آنچه در دنیاست نیز فریبنده دارد، فانی و زودگذر است، و هر کس در آن زندگی می کند فنا می پذیرد روش برخوردار با دنیا در زاد و توشه آن جز تقوا خبری نیست، کسی که به قدر کفایت از آن بردارد در آرامش به سر می برد، و آن کس که در پی به دست آوردن متاع بیشتری از دنیا باشد وسائل نابودی خود را فراهم کرده، و به زودی از دست می رود، بسا افرادی که به دنیا اعتماد کردند،

ناگهان مزه تلخ مصیبت را بدانها چشاند و بسا صاحب اطمینانی که به خاک و خورش کشید، چه انسانهای باعظمتی را که خوار و کوچک ساخت، و بسا فخر فروشانی را که به خاک ذلت افکند حکومت دنیا ناپایدار، عیش و زندگانی آن تیره و تار، گوارای آن شور، و شیرینی آن تلخ، غذای آن زهر، و اسباب و وسائل آن پوشیده است، زنده آن در معرض مردن، و تندرست آن گرفتار بیماری است، حکومت آن بر باد رفته، و

عزیزان آن شکست خورده متاع آن نکبت آلود و پناه آورنده آن غارت زده خواهد بود.

عبرت از گذشتگان آیا شما در جای گذشتگان خود به سر نمی برید؟ که عمرشان از شما طولانی تر و آثارشان با دوامتر، و آرزویشان درازتر، و افرادشان بیشتر، و لشگریانشان انبوه تر بودند؟ دنیا را چگونه پرستیدند؟ و آن را چگونه بر خود گزیدند؟ و سپس از آن رخت بر بستند و رفتند بی توشه ای که آنان را برای رسیدن به منزلگاه کفایت کند، و بی مرکبی که آنان را به منزلشان رساند. آیا شنیده اید که دنیا خود را فدای آنان کرده باشد؟ یا به گونه ای یاریشان داده با آنان به نیکی به سر برده باشد؟ نه هرگز!! بلکه سختی و مشکلات دنیا چنان به آنها رسید که پوست و گوشتشان را درید، با سختیها آنان را سست و با مصیبتها ذلیل و خوارشان نمود، و بینی آنان را به خاک مالید و لگدمال کرد، و گردش روزگار را بر ضد آنها برانگیخت، شما دیدید! دنیا آن کس را که برابر آن فروتنی کرد، و آن را برگزید، و بر همه چیز مقدم داشت، که گویا جاودانه می ماند، نشناخت و روی خوش نشان نداد تا آنکه از دنیا رفت، آیا جز گرسنگی توشه ای به آنها سپرد؟ آیا جز در سختی فرودشان نیاورد؟ و آیا روشنی دنیا جز تاریکی، و سرانجامش جز پشیمانی بود؟ پرهیز از دنیای حرام آیا شما چنین دنیایی را بر همه چیز مقدم می دارید؟ و بدان اطمینان می کنید؟ یا در آرزوی آن به سر می برید؟ پس دنیا بد خانه ای است برای کسی که خوشبین باشد، و یا از خطرات آن نترسد، پس بدانید!- و می دانید- که آن را ترک می کنید و از آن رخت برمی بندید، و پند گیرید از آنها که گفتند: (چه کسی از ما نیرومندتر است؟) سپس آنان را به گورهایشان سپردند بی آنکه سواره کارانشان خوانند، و در قبرها فرود آوردند بی آنکه همسایگان نامیده شوند، از سطح زمین، قبرها، و از خاک کفنهای، و از استخوانهای پوسیده همسایگانی پدید آمدند، که هیچ خواننده ای را پاسخ نمی دهند، و هیچ ستمی را باز نمی دارند، و نه به نوحه گری توجهی دارند، نه از باران خوشحال و نه از قحطسالی نومید می گردند، گرد هم قرار دارند و تنهائند، همسایه یکدیگرند اما از هم دورند، فاصله ای با هم ندارند ولی هیچگاه به دیدار یکدیگر نمی روند، نزدیکان از هم دورند، بردبارانی هستند که کینه ها از دل آنان رفته، بی خبرانی که حسد در دلشان فرومرده است، نه از زیان آنها ترسی، و نه به دفاع آنها امیدی وجود دارد، درون زمین را به جای سطح آن برای ماندن انتخاب کردند و خانه های تنگ و تاریک را به جای خانه های وسیع برگزیدند، بجای زندگی

با خویشاوندان، غربت را، و به جای نور، ظلمت را را برگزیدند، به زمین بازگشتند چونان که در آغاز آن را پابرهنه و عریان ترک گفتند، و با اعمال خود به سوی زندگی جاویدان و خانه همیشگی کوچ کردند، آنان که خدای سبحان فرمود: (چنانکه آفرینش را آغاز کردیم، آن را باز می گردانیم، و عده ای برماست و همانا این کار را انجام خواهیم داد).

## SERMON ۱۱۲

### in English

#### About the Angel of Death and depart of spirit

Do you feel when the Angel of Death enters a house or do you see him when he takes out life of anyone? How does he take out the life of an embryo in the womb of his mother? Does he reach it through any part of her body or the spirit responded to his call with the permission of Allah? Or does he stay with him in the mother's interior?  
?How can he who is unable to describe a creature like this describe Allah

### in Arabic

[ ۱۱۲ ] ومن خطبه له عليه السلام

ذكر فيها ملك الموت وتوفيه الانفس وعجز الخلق عن وصف الله

هَيْلٌ تُحَسُّ بِهِ إِذَا دَخَلَ مَنْزِلًا؟ أَمْ هَيْلٌ تَرَاهُ إِذَا تَوَفَّى أَحَدًا؟ بَلْ كَيْفَ يَتَوَفَّى الْجَنِينَ فِي بَطْنِ أُمِّهِ؟! أَيْلَاجٌ (۱) عَلَيْهِ مِنْ بَعْضِ جَوَارِحِهَا أَمْ الرُّوحُ أَجَابَتْهُ بِإِذْنِ رَبِّهَا؟ أَمْ هُوَ سَاكِنٌ مَعَهُ فِي أَحْشَائِهَا؟ كَيْفَ يَصِفُ إِلَهُهُ مَنْ يَعْجُزُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ!

### in Persian

درباره ملک الموت

عجز انسان از درک فرشتگان، (فرشته مرگ) آیا هنگامی که فرشته مرگ به خانه ای درآمد، از آمدن او آگاه می شوی؟ آیا هنگامی که یکی را قبض روح می کند او را می بینی؟ بچه را چگونه در شکم مادر می میراند؟ آیا از راه اندام مادر وارد می شود؟ یا روح به اجازه خداوند به سوی او می آید؟ یا همراه کودک در شکم مادر به سر می برد؟ آن کس که آفریده ای چون خود را نتواند توصیف کند. چگونه می تواند خدای خویش را توصیف نماید؟

## About this world and its people

I warn you of the world for it is the abode of the unsteady. It is not a house for foraging. It has decorated itself with deception and deceives with its decoration. It is a house which is low

before Allah. So He has mixed its lawful with its unlawful its

good with its evil its life with its death and its sweetness with its bitterness. Allah has not kept it clear for His lovers nor has He been niggardly with it towards His foes. Its good is sparing. Its evil is ready at hand. Its collection would dwindle away. Its authority would be snatched away. Its habitation would face desolation. What is the good in a house which falls down like fallen construction or in an age which expires as ?the provision exhausts or in time which passes like walking

Include whatever Allah has made obligatory on you in your demands. Ask from Him fulfilment of what He has asked you to do. Make your ears hear the call of death before you are called by death. Surely the hearts of the abstemious weep in this world even though they may (apparently) laugh and their grief increases even though they may appear happy. Their hatred for themselves is much even though they may be envied for the subsistence they are allowed. Remembrance of death has disappeared from your hearts while false hopes are present in you. So this world has mastered you more than the next world and the immediate end (of this world) has removed you away from the remote one (of the next life). You are brethren in the religion of Allah. Dirty natures and bad conscience have separated you. Consequently you do not bear burdens of each other nor advise each other nor spend on each other nor love each other

What is your condition? You feel satisfied with what little you have secured from this world while much of the next world of which you have been deprived does not grieve you. The little of this world which you lose pains you so much so that it becomes apparent in your faces and in the lack of your endurance over whatever is taken away from you; as though this world is your permanent abode and as though its wealth would stay with you for good. Nothing prevents anyone among you to disclose to his comrade the shortcomings he is afraid of except the fear that the comrade would also disclose to him similar defects. You have decided together on leaving the next world and loving this world. Your religion has become just licking with the tongue. It is like the work of one who has finished his job and secured satisfaction of his master

in Arabic

[ ١١٣ ] ومن خطبه له عليه السلام

فى ذم الدنيا

وَأَحَدُكُمْ الدُّنْيَا، فَإِنَّهَا مَنْزِلُ قَلْعِهِ (١) ، وَلَيْسَتْ بِدَارٍ نُجْعَةٍ (٢) ، قَدْ تَرَيْنَتْ بَعُورَهَا، وَغَرَّتْ بِزِينَتِهَا، دَارُهَا هَانَتْ عَلَى رَبِّهَا، فَخَلَطَ حَالَهَا بِحَرَامِهَا، وَخَيْرَهَا بِشَرِّهَا، وَحَيَاتِهَا بِمَوْتِهَا، وَحُلُوهَا بِمُرِّهَا.

لَمْ يُضَيِّفْهَا اللهُ تَعَالَى لِأَوْلِيَائِهِ، وَلَمْ يَضِنَّ بِهَا عَلَى أَعْيَادِهِ، خَيْرُهَا زَهِيدٌ، وَشَرُّهَا عَتِيدٌ (٣) ، وَجَمْعُهَا يُنْفَدُ، وَمُلْكُهَا يُشِلِّبُ، وَعَامِرُهَا يَحْرَبُ. فَمَا خَيْرُ دَارٍ تَنْقُضُ نَفْضَ الْبِنَاءِ، وَعُمُرٍ يَفْنَى فَنَاءَ الزَّادِ، وَمِدَّةٍ تَنْقَطِعُ انْقِطَاعَ السَّيْرِ! اجْعَلُوا مَا افْتَرَضَ اللهُ عَلَيْكُمْ مِنْ طَلِبَتِكُمْ، وَاسْأَلُوهُ مِنْ أَدَاءِ حَقِّهِ مَا سَأَلَكُمْ.

وَأَسِمْعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ. إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا تَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا، وَيَسْتَدُّ حَزْنُهُمْ وَإِنْ فَرِحُوا، وَيَكْتُرُ مَقْتُهُمْ أَنْفُسُهُمْ وَإِنْ اغْتَبَطُوا (٤) بِمَا رُزِقُوا. قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْأَجَالِ، وَحَضَرَ تَكُومُ كَوَاذِبِ الْأَمَالِ، فَصَارَتِ الدُّنْيَا أَمْلَسَكَ بِكُمْ مِنَ الْمَآخِرَةِ، وَالْعَاجِلُ أَذْهَبَ بِكُمْ مِنَ الْمَآجِلِ، وَإِنَّمَا أَنْتُمْ إِخْوَانٌ عَلَى دِينِ اللهِ، مَا فَرَّقَ بَيْنَكُمْ إِلَّا خُبْتُ السَّرَائِرِ، وَسَوْءُ الضَّمَائِرِ، فَلَا تَوَازُرُونَ، وَلَا تَنَاصِحُونَ، وَلَا تَبَادُلُونَ، وَلَا تَوَادُّونَ. مَا بَالُكُمْ تَفْرَحُونَ بِالْبَيْسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ، وَلَا يَحْزَنُكُمْ الْكَثِيرُ مِنَ الْمَآخِرَةِ تُحْزَمُونَهُ! وَيُقْلِقُكُمْ الْبَيْسِيرُ مِنَ الدُّنْيَا يُفَوِّتُكُمْ، حَتَّى يَبَيِّنَ ذَلِكَ فِي وُجُوهِكُمْ، وَقَلِّهِ صَبْرُكُمْ عَمَّا زُوِيَ (٥) مِنْهَا عَنْكُمْ! كَانَتْ دَارُ مَقَامِكُمْ، وَكَانَ مَتَاعُهَا بَاقٍ عَلَيْكُمْ. وَمَا يَمْنَعُ أَحَدَكُمْ أَنْ يَسْتَقْبَلَ أَخَاهُ بِمَا يَخَافُ مِنْ عَيْبِهِ، إِلَّا مَخَافَهُ أَنْ يَسْتَقْبَلَهُ بِمِثْلِهِ. قَدْ تَصَافَيْتُمْ عَلَى رَفْضِ الْأَجْلِ وَحُبِّ الْعَاجِلِ، وَصَارَ دِينَ أَحَدِكُمْ لُغْمَةً (٦) عَلَى لِسَانِهِ، صَيَّبَ مَنْ قَدْ فَرَّغَ مِنْ عَمَلِهِ، وَأَحْرَزَ رِضَى سَيِّدِهِ.

## در نکوهش دنیا

پرهیز دادن از دنیاپرستی شما را از دنیاپرستی می ترسانم، زیرا منزلگاهی برای کوچ کردن، نه منزلی برای همیشه ماندن است، دنیا خود را با غرور زینت داده و با زینت و زیبایی می فریبد، خانه ای که نزد خداوند بی مقدار است زیرا که حلال آن با حرام، و خوبی آن با بدی، و زندگی در آن با مرگ، و شیرینی آن با تلخیها درآمخته است، خداوند آن را برای دوستانش انتخاب نکرد. و در بخشیدن آن به دشمنانش دریغ نفرمود خیر دنیا اندک و شر آن آماده و فراهم آمده اش پراکنده، و ملک آن غارت شده، و آبادانی آن رو به ویرانی نهاده است، چه ارزشی دارد خانه ای که پایه های آن در حال فرو ریختن و عمر آن چون زاد و توشه پایان می پذیرد؟ و چه لذتی دارد زندگانی که چونان مدت سفر به آخر می رسد؟ روش برخورد با دنیا مردم! آنچه را خدا واجب کرده جزو خواسته های خود بدانید، و در پرداختن حقوق الهی از او یاری طلبید، و پیش از آنکه مرگ شما را بخواند گوش به دعوت او دهید،

همانا زاهدان اگر چه خندان باشند، قلبشان می گیرد، و اگر چه شادمان باشند اندوه آنان شدید است، و اگر چه برای نعمتهای فراوان مورد غبطه دیگران قرار گیرند اما با نفس خود در دشمنی بسیاری قرار دارند. نکوهش از غفلت زدگان یاد مرگ از دلهای شما رفته، و آرزوهای فریبده جای آن را گرفته است، و دنیا بیش از آخرت شما را تصاحب کرده، و متاع زودرس دنیا بیش از متاع جاویدان آخرت در شما نفوذ کرده است، و نیازدگی قیامت را از یادتان برده است. همانا شما برادران دینی یکدیگرید، چیزی جز درون پلید، و نیت زشت، شما را از هم جدا نساخته است، نه یکدیگر را یاری می دهید، نه خیرخواه یکدیگرید، و نه چیزی به یکدیگر می بخشید، و نه به یکدیگر دوستی می کنید. شما را چه شده است؟ که با به دست آوردن متاعی اندک از دنیا شادمان می گردید! و از متاع بسیار آخرت که از دست می دهید اندوهناک نمی شوید! اما با از دست دادن چیزی اندک از دنیا مضطرب شده که آثار پریشانی در چهره ها آشکار است و بی تابی می کنید، گویا این دنیا محل زندگی جاودان شما و وسائل آن برای همیشه از آن شماست، چیزی شما را از عیجویی برادر دینی باز نمی دارد جز آنکه می ترسید مانند آن عیب را در شما به رختان کشند، در بی اعتنایی به آخرت و دوستی دنیا یکدل شده اید، و هر یک از شما دین را تنها بر سر زبان می آورید، و چنان از این کار خشنودید همانند کارگری که کارش را به پایان رسانده و خشنودی مولای خود را فراهم کرده است.

About abstemiousness fear of Allah and importance of providing for the next life

Praise be to Him Who makes praise followed by bounty and bounty with gratefulness. We praise Him on His bounties as on His trials. We seek His help against these hearts which are slow to obey what they have been commended but quick towards what they have been desisted from. We seek His forgiveness from that which His knowledge covers and His document preserves – knowledge which does not leave anything and a document which does not omit anything. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards – belief the purity whereof keeps off from belief in partners of Allah and whose conviction removes doubt

We stand witness that there is no god but Allah the One Who has no partner for Him and that Muhammad is His slave and His Prophet Allah may bless him and his descendants. These two testimonies heighten the utterance and raise the act. The scale wherein they would be placed would not be light while the scale from which they are removed would not become heavy

Enjoining people to Piety

O' creatures of Allah! I advise you to have fear of Allah which is the provision (for the next world) and with it is (your) return. The provision would take you (to your destination) and the return would be successful. The best one who is able to make people listen has called towards it and the best listener has listened to it. So the caller has proclaimed and the listener has listened and preserved



O' creations of Allah! certainly fear of Allah has saved the lovers of Allah from unlawful items and gave His dread to their hearts till their nights are passed in wakefulness and their noons in thirst. So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and therefore hastened towards (good) actions. They rejected their desires and so they kept death in their sight

Then this world is a place of destruction tribulations changes and lessons. As for destruction the time has its bow pressed (to readiness) and its dart does not go amiss its wound does not heal; it afflicts the living with death the healthy with ailment and the safe with distress. It is an eater who is not satisfied and a drinker whose thirst is never quenched. As for tribulation a man collects what he does not eat and builds wherein he does not live. Then he goes out to Allah without carrying the wealth or shifting the building

As for its changes you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is because the wealth has gone and misfortune has come to him. As for its lessons a man reaches near (realisation of) his desires when (suddenly) the approach of his death cuts them; then neither the desire is achieved nor the desirer spared. Glory to Allah how deceitful are its pleasures how thirst-rousing its quenching and how sunny its shade. That which approaches (i.e. death) cannot be sent back he who goes away does not return. Glory to Allah how near is the living to the dead because he will meet him soon and how far is the dead from the living because he has gone away from him

Certainly nothing is viler than evil except its punishment and nothing is better than good except its reward. In this world everything that is heard is better than what is seen while of everything of the next world that is seen is better than what is heard. So you should satisfy yourself by hearing rather than seeing and by the news of the unknown. You should know that what is little in this world but much in the next is better than what is much in this world but little in the next. In how many cases little is .profitable while much causes loss

Certainly that which you have been commanded to do is wider than what you have been refrained from and what has been made lawful for you is more than what has been prohibited. Then give up what is less for what is much and what is limited for what is vast. Allah has guaranteed your livelihood and has commanded you to act. Therefore the pursuit of that which has been guaranteed to you should not get .preference over that whose performance has been enjoined upon you

But by Allah most certainly the position is that doubt has overtaken and certainty has been shattered and it seems as if what has been guaranteed to you is obligatory on you and what was made obligatory on you has been taken away from you. So hasten towards (good) actions and dread the suddenness of death because the return of age cannot be hoped for as the return of livelihood can be hoped for. Whatever is missed from livelihood today may be hoped tomorrow with increase but whatever is lost from the age yesterday its return cannot be expected today. Hope can be only for that which is to come while about that which is passed there is only disappointment. So "fear Allah as He ought to be feared and do not die until you are (true) Muslim."

((Qur'an ۳:۱۰۲

[ ١١٤ ] ومن خطبه له عليه السلام

وفيها مواضع للناس

الْحَمْدُ لِلَّهِ الْوَاصِلِ الْحَمِيدِ بِالنِّعَمِ وَالنِّعَمِ بِالشُّكْرِ، نَحْمَدُهُ عَلَى آيَاتِهِ كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ، وَنَسْتَعِينُهُ عَلَى هَذِهِ النُّفُوسِ الْبِطَاءِ (١) عَمَّا أَمَرَتْ بِهِ، السَّرَاعِ (٢) إِلَى مَا نَهَيْتَ عَنْهُ، وَنَسْتَغْفِرُهُ مِمَّا أَحَاطَ بِهِ عِلْمُهُ، وَأَخْصَاهُ كِتَابَتُهُ: عِلْمٌ غَيْرُ قَاصِرٍ، وَكِتَابٌ غَيْرُ مُغَادِرٍ (٣)، وَتَوْمِينٌ بِهِ إِيْمَانٌ مِّنْ عَايِنِ الْغُيُوبِ، وَوَقْفٌ عَلَى الْمَوْعُودِ، إِيْمَانًا نَفَى إِخْلَاصَهُ الشُّرْكَ، وَبَقِيْنُهُ الشُّكَّ.

وَنَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، شَهَادَتَيْنِ تَصْعِدَانِ الْقَوْلَ، وَتَرْفَعَانِ الْعَمَلَ، لَا يَخِيفُ مِيزَانَ تَوْضَعَانِ فِيهِ، وَلَا يَتَّقِلُ مِيزَانَ تَرْفَعَانِ عَنْهُ.

أَوْصِيَكُمْ، عِبَادَ اللَّهِ، بِتَقْوَى اللَّهِ الَّتِي هِيَ الزَّادُ وَبِهَا الْمَعَادُ: زَادٌ مُبْلَغٌ وَمَعَادٌ مُنْجِحٌ، دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ، وَوَعَاهَا (٤) خَيْرٌ وَاعٍ، فَاسْمَعْ دَاعِيَهَا، وَفَازْ وَاعِيَهَا.

عِبَادَ اللَّهِ، إِنَّ تَقْوَى اللَّهِ حَمَتْ (٥) أَوْلِيَاءَ اللَّهِ مَحَارِمَهُ، وَالزَّمَّتْ قُلُوبَهُمْ مَخَافَتَهُ، حَتَّى أَسْهَرَتْ لِيَالِيَهُمْ، وَأَظْمَأَتْ هَوَاجِرَهُمْ (٦)؛ فَأَخَذُوا الرَّاحَةَ بِالنَّصَبِ (٧)، وَالرَّيَّ بِالظَّمِّ، وَاسْتَفْرَبُوا الْأَجَلَ فَبَادَرُوا الْعَمَلَ، وَكَذَّبُوا الْأَمَلَ فَلَا حَظُوا الْأَجَلَ. ثُمَّ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ، وَعَنَاءٍ، وَغَيْرٍ، وَعِبرٍ: فَمِنَ الْفَنَاءِ أَنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ (٨)، لَا تُخْطِئُ سَهْمَاهُ، وَلَا تُؤَسِّسِي (٩) جِرَاحِيَهُ، يَزِمِي الْحَيَّ بِالمَوْتِ، وَالصَّحِيحَ بِالسَّقَمِ، وَالتَّاجِيَ بِالْعَطْبِ، آكِلٌ لَا يَشْبَعُ، وَشَارِبٌ لَا يَنْقَعُ (١٠). وَمِنَ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ، وَيَبْنِي مَا لَا يَسْكُنُ، ثُمَّ يَخْرُجُ إِلَى اللَّهِ، لَا مَالًا حَمِيلَ، وَلَا بِنَاءً نَقَلَ! وَمِنْ غَيْرِهَا (١١) أَنَّكَ تَرَى الْمَرْحُومَ مَغْبُوطًا، وَالْمَغْبُوطَ مَرْحُومًا، لَيْسَ ذَلِكَ إِلَّا نَعِيمًا زَلَّ (١٢)، وَبُؤْسًا نَزَلَ. وَمِنْ عِبْرِيهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَقْتَطِعُهُ حُضُورُ أَجَلِهِ، فَلَا أَمَلٌ يُدْرِكُ، وَلَا مَوْمَلٌ يُتْرَكُ. فَسُدِّبْحَانَ اللَّهِ، مَا أَعَزَّ سِرُّوَرَهَا! وَأَظْمَأَ رِيَّهَا! وَأَضْحَى فَيَنْهَى (١٣)! لَا جَاءَ يُرَدُّ (١٤)، وَلَا مَاضٍ يَزْتَدُّ. فَسُدِّبْحَانَ اللَّهِ، مَا أَقْرَبَ الْحَيَّ مِنَ الْمَيِّتِ لِلْحَاقِقِ بِهِ، وَأَبْعَدَ الْمَيِّتِ مِنَ الْحَيِّ لِانْقِطَاعِهِ عَنْهُ!

إِنَّهُ لَيْسَ شَيْءٌ بِشَرِّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ، وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ، وَكُلَّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عَيْنِهِ، وَكُلَّ شَيْءٍ مِنَ الْآخِرَةِ عَيْنُهُ أَعْظَمُ مِنْ سَمَاعِهِ، فَلْيَكْفِكُمْ مِنَ الْعَيْنِ السَّمَاعُ، وَمِنَ الْغَيْبِ الْخَبْرُ. وَاعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الْآخِرَةِ خَيْرٌ مِمَّا نَقَصَ مِنَ الْآخِرَةِ وَزَادَ فِي الدُّنْيَا: فَكَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ! إِنَّ الَّذِي أُمِرْتُمْ بِهِ أَوْسَعُ مِنَ الَّذِي نُهِيتُمْ عَنْهُ، وَمِمَّا أُجِلَّ لَكُمْ أَكْثَرُ مِمَّا حُرِّمَ عَلَيْكُمْ، فَذَرُّوا مِمَّا قَلَّ لِمَا كَثُرَ، وَمِمَّا ضَاقَ لِمَا اتَّسَعَ. قَدْ تَكْفَّلَ لَكُمْ بِالرِّزْقِ، وَأُمِرْتُمْ بِالْعَمَلِ، فَلَا يَكُونَنَّ الْمَضْمُونُ لَكُمْ طَلَبُهُ أَوْلَى بِكُمْ مِنَ الْمَفْرُوضِ عَلَيْكُمْ عَمَلُهُ، مَعَ أَنَّهُ وَاللَّهِ لَقَدْ اعْتَرَضَ الشَّكَّ، وَدَخَلَ (١٥) الْيَقِينَ، حَتَّى كَانَنَّ الَّذِي ضَمِنَ لَكُمْ قَدْ فُرِضَ عَلَيْكُمْ، وَكَانَنَّ الَّذِي قَدْ فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ. فَبَادِرُوا الْعَمَلَ، وَخَافُوا بَعْتَهُ الْأَجَلَ، فَإِنَّهُ لَا يُرْجَى مِنْ رَجَعِهِ الْعُمُرُ مِمَّا يُرْجَى مِنْ رَجَعِهِ الرِّزْقُ، وَمِمَّا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ رُجِيَ غَدًا زِيَادَتُهُ، وَمِمَّا فَاتَ أَمْسَ مِنَ الْعُمُرِ لَمْ يُرْجَ الْيَوْمَ رَجَعَتُهُ. الرَّجَاءُ مَعَ الْجَائِي، وَالْيَأْسُ مَعَ الْمَاضِي، فَـ (اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ).

## in Persian

در اندرز به مردم

ارزش ستایش و شهادت به یگانگی خدا ستایش خداوندی را سزاست که حمد و ستایش را به نعمتها، و نعمتها را به شکرگزاری پیوند داد، خدای را بر نعمتهایش آن گونه ستایش می کنیم که بر بلاهایش، و برای به راه آوردن نفس سرکش که در برابر او امر الهی سستی می کند، و در ارتکاب زشتیها که نهی فرمود شتاب دارد، از خدا یاری می خواهیم، و از گناهانی که علم خدا به آنها احاطه دارد و کتابش آنها را برشمرده و ثبت کرده، طلب آمرزش می کنیم، علم خداوندی که کمتر نارسایی نداشته، و کتابی که چیزی را وانگذاشته است، به خدا ایمان داریم، ایمان کسی که غیبهها را به چشم خود دیده، و بر آنچه وعده داده اند آگاه است، ایمانی که اخلاص آن شرک را زدوده، و یقین آن شک را نابود کرده است. و گواهی می دهیم که خدایی نیست جز خدای یکتا، نه شریکی دارد و نه همتایی، و گواهی می دهیم که حضرت محمد (ص) بنده و فرستاده اوست (که درود خدا بر او و خاندانش باد) این دو گواهی (شهادتین) گفتار را بالا می برند، و کردار و عمل را به پیشگاه خدا می رسانند، ترازویی که این دو گواهی را در آن نهند سبک نباشد، اگر بردارند با چیز دیگری سنگین نخواهد شد.

سفارش به تقوی ای بندگان خدا! شما را به تقوای الهی سفارش می کنم، که زاد و توشه سفر قیامت است، تقوا توشه ای که به منزل رساند، پناهگاهی که ایمن می گرداند، بهترین خواننده آن را به گوش مردم خوانده، و بهترین شنونده آن را فرا گرفت، پیامبری که بهتر از هر کس سخن را به گوش مردم رساند. پس خواننده، دعوت خود را به خوبی شنوند، و شنونده خود را رستگار گرداند. ای بندگان خدا! همانا تقوای الهی دوستان خدا را از انجام محرمات باز می دارد، و قلبهایشان را پر از ترس خدا می سازد تا آنکه شبهای آنان با بی خوابی، و روزهایشان با تحمل تشنگی، و روزه داری، سپری می گردد، که آسایش آخرت را با رنج دنیا و سیراب شدن آنجا را با تحمل تشنگی دنیا به دست آوردند، اجل و مرگ را نزدیک دیده و در اعمال نیکو شتاب کرده اند، آرزوهای دنیایی را دروغ خواندند و مرگ را به درستی نگریستند. شناخت دنیا آری همانا دنیا خانه نابود شدن، رنج بردن از دگرگونیها، و عبرت گرفتن است، و از نشانه نابودی آنکه روزگار کمان خود را به زه کرده، تیرش به خطا نمی رود، و زخمش بهبودی ندارد، زنده را با تیر مرگ هدف قرار می دهد، و تندرست را با بیماری از پا درمی آورد، و نجات یافته

را به هلاکت می کشاند دنیا خورنده ایست که سیری ندارد، و نوشنده ای است که سیراب نمی شود، و نشانه رنج دنیا آنکه آدمی جمع آوری می کند آنچه را که نمی خورد، و می سازد بنایی که خود در آن مسکن نمی کند، پس به سوی پروردگار خود می رود نه مالی برداشته و نه خانه ای به همراه برده است. و نشانه دگرگونی دنیا آنکه، کسی که دیروز مردم به او ترحم می کردند امروز حسرت او می خوردند و آن کس را که حسرت او می خوردند امروز به او ترحم می کنند، و این نیست مگر برای نعمتهایی که به سرعت دگرگون می شود، و بلاهایی که ناگهان نازل می گردد، و نشانه عبرت انگیز بودن دنیا، آنکه، آدمی پس از تلاش و انتظار تا می رود به آرزوهایش برسد، ناگهان مرگ او فرا رسیده، امیدش را قطع می کند، نه به آرزو رسیده، و نه آنچه را آرزو داشته باقی می ماند. سبحان الله! شادی دنیا چقدر فریبنده و سیراب شدن از آن، چه تشنگی زاست؟ و سایه آنچه سوزان است؟ نه زمان آمده را می شود رد کرد و نه گذشته را می توان باز گرداند، پس منزه و پاک است خداوند، چقدر زنده به مرده نزدیک است برای پیوستن به آن؟ و چه دور است مرده از زنده که از آنان جدا گشتند؟

ارزیابی دنیا و آخرت هیچ چیز بدتر از شر و بدی نیست جز کیفر و عذاب آن، و هیچ چیز نیکوتر از خیر و نیکی وجود ندارد جز پاداش آن، همه چیز دنیا شنیدن آن بزرگتر از دیدن است، و هر چیز از آخرت دیدن آن بزرگتر از شنیدن است، پس کفایت می کند شما را شنیدن از دیدن، و خبر دادن از پنهانهای آخرت. آگاه باشید، هرگاه از دنیای شما کاهش یابد و به آخرت افزوده گردد بهتر از آن است که از پاداش آخرت شما کاسته و بر دنیای شما افزایش یابد، چه بسا کاهش یافته هایی که سودآور است، و افزایش داشته هایی که زیان آور بود، همانا به آنچه فرمان داده شدید گسترده تر از چیزی است که شما را از آن باز داشتند، و آنچه بر شما حلال است، بیش از چیزی است که بر شما حرام کرده اند، پس آنچه را اندک است برای آنچه بسیار است ترک کنید، و آنچه را بر شما تنگ گرفته اند به خاطر آنچه که شما را در گشایش قرار دادند انجام ندهید. خداوند روزی شما را ضمانت کرده و شما را به کار و تلاش امر فرمود، پس نباید روزی تضمین شده را بر آنچه که واجب شده مقدم دارید، با اینکه به خدا سوگند آنچنان نادانی و شک و یقین به هم آمیخته است که گویا روزی تضمین شده بر شما واجب است، و آنچه را که

واجب کرده اند، برداشتند. پس در اعمال نیکو شتاب کنید، و از فرا رسیدن مرگ ناگهانی بترسید، زیرا آنچه از روزی که از دست رفته، امید بازگشت آن وجود دارد، اما عمر گذشته را نمی شود باز گرداند، آنچه امروز از بهره دنیا کم شده را می توان فردا به دست آورد اما آنچه دیروز از عمر گذشته، امید به بازگشت آن نیست، به آینده امیدوار و از گذشته ناامید باشید، (از خدا بترسید و جز بر مسلمانی نمیرید)

## Seeking rain

O' my Allah! surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and are bewildered in their enclosures. They are moaning like the moaning of mothers for their (dead) sons. They are tired of going to their meadows and longing for their watering places. O' my Allah! have mercy on the groan of the groaning and yearn of the yearning. O 'my Allah! have mercy on their bewilderment .and their passages and their groaning in their yards

O' my Allah ! we have come out to Thee when the years of drought have crowded over us like (a herd of) thin camels and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker. We call Thee when the people have lost hopes cloud has been denied and cattle have died that do not seize us for our deeds and do not catch us for our sins and spread Thy mercy over us through raining clouds rain-fed blossoming amazing vegetation and heavy down-pours with which all .that was dead regains life and all that was lost returns

O' my Allah! give rain from Thee which should be life giving satisfying thorough wide-scattered purified blissful plentiful and invigorating. Its vegetation should be exuberant its branches full of fruits and its leaves green. With it Thou reinvigorates .the weak among Thy creatures and bringeth back to life the dead among Thy cities

O' my Allah! give rain from Thee with which our high lands get covered with green herbage streams get flowing our sides grow green our fruits thrive our cattle prosper our far-flung areas get watered and our dry areas get its benefit with Thy vast blessing and immeasurable grant on Thy distressed universe and Thy untamed beasts. And pour upon us rain which is drenching continuous and heavy; wherein one cycle of rain clashes with the other and one rain drop pushes another (into a continuous chain) its lightning should not be deceptive its cheek not rainless its white clouds not scattered and rain not light so that the famine-stricken thrive with its

abundant herbage and the drought stricken come to life with its bliss. Certainly Thou  
pourest down rain after the people lose hopes and spreadest Thy mercy since Thou  
.art the Guardian the praiseworthy

p: ۱۴۷



As-Sayyid ar-Radi says: The wonderful expressions of this sermon: Amir al-mu'minin's words "insahat jibaluna" means the mountains cracked on account of drought. It is said "insaha'ththawbu" when it is torn. It is also said "insaha'n-nabtu" or "saha" or "sawwaha" when vegetation withers and dries up

.His words "wa hamat dawabbuna" means became thirsty as "huyam" means thirst

His words "hadabiru's-sinin". This is plural of "hidbar". It means the camel whom treading has made thin. So Amir al-mu'minin likened with such a camel the year in which drought had occurred. The Arab poet Dhu ar-Rumma has said

These thin camels remain in their places facing hardships and move only when we take them to some dry area

His words "wa la qaza'in rababuha". Here "al-qaza" means small pieces of cloud scattered all round

His words "wa la shaffanin dhihabuha". It stands for "wa la dhata shaffanin dhihabuha". "ash-shaffan" means the cold wind and "adh-dhihab" means light rain.

.He omitted the word "dhata" from here because of the listener's knowledge of it

## in Arabic

[ ١١٥ ] ومن خطبه له عليه السلام

في الاستسقاء

اللَّهُمَّ قَدْ انْصَحْتُ (١) جِبَالَنَا، وَاعْبَرْتُ أَرْضَنَا، وَهَامَتْ (٢) دَوَابُّنَا، وَتَحَيَّرْتُ فِي مَرَابِضِهَا (٣)، وَعَجَّتْ عَجِيجَ الثَّكَالِي (٤) عَلَى أَوْلَادِهَا، وَمَلَّتِ التَّرْدُدُ فِي مَرَاتِعِهَا، وَالْحَيْنَ إِلَى مَوَارِدِهَا. اللَّهُمَّ فَارْحَمِ أُنِينَ اللَّائِيهِ (٥)، وَحَيْنَ الْحَانَةِ (٦)! اللَّهُمَّ فَارْحَمِ حَيْرَتَهَا فِي مَيْذَاهِبِهَا، وَأُنِينَهَا فِي مَوَالِجِهَا (٧)! اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكَرَتْ عَلَيْنَا حِدَابِيرُ السِّنِينَ، وَأَخْلَفْتَنَا مَخَايِلُ الْجُودِ (٨); فَكُنْتَ الرَّجَاءَ لِلْمُبْتَسِسِ، وَالْبَلَغَ لِلْمُلْتَمِسِ (٩). نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ، وَمِنَعَ الْعَمَامُ، وَهَلَكَ السَّوَامُ (١٠)، أَلَّا تُوَاخِدَنَا بِأَعْمَالِنَا، وَلَا تَأْخِذَنَا بِذُنُوبِنَا، وَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُتْبِعِ (١١)، وَالرَّبِيعِ الْمُغْدِقِ (١٢)، وَالنَّبَاتِ الْمُونِقِ (١٣)، سَيْحًا وَإِبَالًا (١٤) تُحْيِي بِهِ مَيًّا قَدْ مَاتَ، وَتَرُدُّ بِهِ مَا قَدْ فَاتَ. اللَّهُمَّ سُقِيَا مِنْكَ مُحْيِيَهُ مُرْوِيَهُ، تَامَهُ عَامَهُ، طَيَّبَهُ مَبَارَكَهُ، هَنِئَهُ مَرِيَعَهُ (١٥)، زَاكِيًا (١٦) نَبْتَهَا، ثَامِرًا (١٧) فَرْعَهَا، نَاضِرًا وَرَقَهَا، تُعْشِبُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ، وَتُحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ! اللَّهُمَّ سُقِيَا مِنْكَ تُعْشِبُ بِهَا نِجَادَنَا (١٨)، وَتَجْرِي بِهَا وَهَادُنَا (١٩)، وَيُخْصِبُ بِهَا جَبَابُنَا (٢٠) وَتُقْبِلُ بِهَا ثِمَارَنَا، وَتَعِيشُ بِهَا مَوَاشِينَا، وَتَنْدِي بِهَا أَقَاصِينَا (٢١)،

وَتَسْتَعِينُ بِهَا ضَوَاحِينَا (٢٢) ، مِنْ بَرَكَاتِكَ الْوَاسِعَةِ ، وَعَطَايَاكَ الْجَزِيلَةِ ، عَلَى بَرِّيَّتِكَ الْمُرْمَلَةِ (٢٣) ، وَوَحْشَتِكَ الْمُهْمَلَةِ . وَأَنْزَلَ عَلَيْنَا سَمَاءً مُخْضَلَةً (٢٤) ، مِدْرَاراً هَاطِلَةً ، يُدَافِعُ الْوَذْقُ (٢٥) مِنْهَا الْوَذْقَ ، وَيَحْفِزُ (٢٦) الْقَطْرُ مِنْهَا الْقَطْرَ ، غَيْرَ خَلْبٍ بَرُوقِهَا (٢٧) ، وَلَا جَهَامٍ عَارِضِهَا (٢٨) ، وَلَا قَرَعٍ رَبَابِهَا (٢٩) ، وَلَا شَفَّانٍ ذَهَابِهَا (٣٠) ، حَتَّى يُخْصِبَ لِإِمْرَاعِهَا الْمُجْدِبُونَ ، وَيَحْيَا بِبَرَكَتِهَا الْمُسْتَبْتُونَ (٣١) ، فَإِنَّكَ تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنُطُوا ، وَتَنْشُرُ رَحْمَتَكَ ، وَأَنْتَ الْوَلِيُّ الْحَمِيدُ .

قال السيد الشريف، رضى الله عنه، قوله عليه السلام: (انصاحت جبالنا) أى: تشققت من الموحول، يُقال: انصاح الثوب: إذا انشق، ويُقال أيضاً: انصاح الثبت وصاح وصوح: إذا جف ويسس. وقوله: (وهامت دوابنا) أى: عطشت، والهيام: العطش. وقوله: (حدابير السنين) جمع حدبار، وهى: الناقه التى أنصاها السير، فشبّه بها السنه التى فشا فيها الجدب، قال ذوالرّمه:

عَلَى الْخَسْفِ أَوْ نَزَمِي بِهَا بَلَدًا قَفْرًا حَدَابِيرُ مَا تَنْفَكُ إِلَّا مُنَاخَهُ

وقوله: (ولا قزع ربائبها)، القزع: القطع الصيغار المتفرقه من السحاب. وقوله: (ولا شفان ذهابها) فإن تقديره: ولا ذات شفان ذهابها. والشفان: الرياح الباردة. والذهاب: الأمطار اللينه، فحذف (ذات) لعلم السامع به.

### in Persian

#### در طلب باران

دعا برای طلب باران خداوند! کوههای ما از بی آبی شکاف خورده، و زمین ما غبارآلود، و دامهای ما در آغلهای خود سرگرداند، و چون زن بچه مرده فریاد می کشند، و از رفت و آمد بی حاصل به سوی چراگاهها و آبشخورها، خسته شده اند، بار خدایا! بر ناله گوسفندان و فریاد و آه شتران ماده رحمت آور، خدایا به سرگردانی آنها در راهها و ناله هاشان در خوابگاهها رحمت آور. بار خدایا! هنگامی به سوی تو بیرون آمدیم که خشکسالی پیاپی هجوم آورده، و ابرهای پر باران از ما پشت کرده و خشک و نامهربان بدون بارش قطره ای باران گذاشتند خدایا! تو امید هر بیچاره و حل کننده مشکلات هر طلب کننده می باشی، خدایا تو را می خوانیم، در این هنگام که همه ناامید شدند، و ابر رحمت بر ما نمی بارد، و حیوانات ما نابود گردیدند، ما را به کردار ما عذاب نکنی، و به گناهان ما کیفر ندهی. خدایا! رحمت خود را با ابر پر باران، و بهار پر آب، و گیاهان خوش منظر شاداب بر ما نازل فرما، بارانی درشت قطره بر ما فرو فرست که مردگان را زنده و آنچه از دست ما رفته به ما باز گرداند. خدایا! ما را با بارانی سیراب کن که زنده کننده، سیراب سازنده، فرا گیرد و به همه جا رونده، پاکیزه و بابرکت،

گوارا و پرنعمت، گیاه آن بسیار، شاخه های آن به بار نشست، برگهایش تازه و آبدار، تا با چنان بارانی بنده ناتوان را توان بخشی، و شهرهای مرده ات را زنده سازی. خدایا! بارانی ده که بسیار بیارد تا زمینهای بلند ما پر گیاه شود، و در زمینهای پست روان گردد، و نعمتهای فراوان در اطراف ما گسترش یابد، تا با آن میوه های ما بسیار، گله های ما زنده و فراوان، و سرزمینهای دورتر از ما نیز بهره مند گردند، و روستاهای ما از آن نیرومند شوند، اینها همه از برکات گسترده و بخششهای فراوان تو باشد که بر سرزمینهای فقرزده و حیوانات وحشی ما نازل می گردد. خداوند! بارانی ده! دانه درشت که پیای برای سیراب شدن گیاهان ما بیارد، چنانکه قطرات آن یکدیگر را برانند، و دانه های آن به شدت بر هم کوبیده شوند، نه رعد و برقی بی باران، و ابری بی ثمر، و کوچک و پراکنده، و نه دانه های ریز باران همراه با بادهای سرد. خدایا بارانی پر آب فرو فرست که قحطی زدگان به نعمتهای فراوان رسند، و آثار خشکسالی از میان برود که همانا، تویی خداوندی که پس از ناامید شدن مردم باران را فرو می فرستی، و رحمت خود را همه جا گسترش می دهی و تویی سرپرست نظام آفرینش که به ستودن سزاواری.

**SERMON ۱۱۶**

**in English**

About troubles which would arise and the Day of Judgement

Allah deputised him (the Prophet) as a caller towards Truth and a witness over the creatures. The Prophet conveyed the messages of Allah without being lazy and without any short-coming and he fought His enemies in the cause of Allah without being languid and without pleading excuses. He is the foremost of all who practise piety and the power of perception of all those who achieve guidance

p: ۱۵۰

A part of the same sermon complaining about his men

If you know what I know of the unknown that is kept wrapped up from you certainly you would have gone out into the open weeping over your deeds and beating yourselves in grief and you would have abandoned your properties without any guard for it or any substitute over it. Everyone would then have cared for his own self without paying attention to anyone else. But you have forgotten what was recalled to you and felt safe from what you had been warned. Consequently your ideas went .astray and your affairs were dispersed

I do long that Allah may cause separation between me and you and give me those who have a better right to be with me than you. By Allah they are people of blissful ideas enduring wisdom and true speech. They keep aloof from revolt. They trod forward on the path (of Allah) and ran on the high road. Consequently they achieved .the everlasting next life and easeful honours

Beware! by Allah a tall lad of swinging gait from Banu Thaqif would be placed over you. He would eat away your vegetation and melt your fat. So O' Aba Wadhahah is ?that all

as-Sayyid ar-Radi says: "al-Wadhahah" means "al-khunfusa' (dung-beetle)." In this sentence Amir al-mu'minin has referred to al-Hajjaj ibn Yusuf ath-Thaqafi and he had (an incident with "al-Khunfusa "" which need not be related here. (1)

**in Arabic**

ومن خطبه له عليه السلام

وفيهما ينصح أصحابه

p: ١٥١

أَرْسَلَهُ دَاعِيًا إِلَى الْحَقِّ، وَشَاهِدًا عَلَى الْخَلْقِ، فَبَلَغَ رَسَالَاتِ رَبِّهِ غَيْرَ وَاِنٍ وَلَا مُقَصِّرٍ، وَجَاهِدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ وَلَا مُعَذِّرٍ، إِمَامٌ مِّنَ اتَّقَى، وَبَصُرَ مِّنِ اهْتَدَى.

و منها : وَلَوْ تَعْلَمُونَ مَا أَعْلَمَ مِمَّا طَوَى عَنْكُمْ غَيْبُهُ، إِذَا لَخَرَجْتُمْ إِلَى الصُّعِيدَاتِ ، تَبْكُونَ عَلَى أَعْمَالِكُمْ، وَتَلْتَدِمُونَ عَلَى أَنْفُسِكُمْ، وَلَتَرَكْتُمْ أَمْوَالَكُمْ لَا حَارِسَ لَهَا وَلَا خَالِفَ عَلَيْهَا، وَلَهَمَّتْ كُلُّ أَمْرِيءٍ مِنْكُمْ نَفْسَهُ، لَا يَلْتَفِتُ إِلَى غَيْرِهَا، وَلَكِنَّكُمْ نَسَيْتُمْ مَا ذُكِّرْتُمْ، وَأَمِيتُمْ مَا حُذِّرْتُمْ، فَتَاهَ عَنْكُمْ رَأْيِكُمْ، وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ. وَلَوَدِدْتُ أَنَّ اللَّهَ فَرَّقَ بَيْنِي وَبَيْنَكُمْ، وَالْحَقُّ بِي مِنْكُمْ، قَوْمٌ وَاللَّهِ مَيَّامِينُ الرَّأْيِ، مَرَاجِيحُ الْحِلْمِ، مَقَاوِيلُ بِالْحَقِّ، مَتَارِيكُ لِلْبُعْيِ. مَضَوْا قُدَمَا عَلَى الطَّرِيقَةِ، وَأَوْجَفُوا عَلَى الْمَحَجَّةِ ، فَظَفَرُوا بِالْعُقْبَى الدَّائِمَةِ، وَالْكَرَامَةِ الْبَارِدَةِ . أَمَا وَاللَّهِ، لَيْسَ لَطَنٌ عَلَيْكُمْ غَلَامٌ ثَقِيفٍ الذَّيَالُ ذَالْمِيَالُ، يَا كُلُّ خَضِرَتِكُمْ، وَيُدِيبُ شَحْمَتِكُمْ، إِيَّهَ أَبَا وَذَحَةَ!

قال الشريف: الْوَذَحَةُ: الْخُنْفَسَاءُ. وهذا القول يومئذ به إلى الحجاج، وله مع الودحه حديث ليس هذا موضع ذكره.

## in Persian

در اندرز به یاران

ویژگیهای پیامبر اسلام (ع) خداوند پیامبر (ص) را فرستاد تا دعوت کننده به حق، و گواه اعمال خلق باشد، پیامبر (ص) بدون سستی و کوتاهی، رسالت پروردگارش را رسانید، و در راه خدا با دشمنانش بدون عذر تراشی جنگید، پیامبر (ص) پیشوای پرهیزکاران، و روشنی بخش چشم هدایت شدگان است. (و از همین خطبه است)

اندرز یاران مردم اگر شما همانند من از آنچه بر شما پنهان است باخبر بودید، از خانه ها کوچ می کردید، در بیابانها سرگردان می شدید، و بر کردارتان اشک می ریختید، و چونان زنان مصیبت دیده بر سر و سینه می زدید، سرمایه خود را بدون نگهبان و جانشین رها می کردید، و هر کدام از شما تنها بکار خود می پرداختید، و به دیگری توجهی نداشتید. افسوس، آنچه را به شما تذکر دادند فراموش کردید، و از آنچه شما را ترساندند، ایمن گشتید، گویا عقل از سرتان پریده، و کارهای شما آشفته شده است. تعریف یارانی که به شهادت رسیدند به خدا سوگند! دوست داشتم که خدا میان من و شما جدایی اندازد، و مرا به کسی که نسبت به من سزاوارترست ملحق فرماید به خدا سوگند! آنان مردمی بودند، نیک اندیش، ترجیح دهنده بردباری، گویندگان حق، و ترک کنندگان ستم، پیش از ما به راه راست قدم گذاشته، و شتابان رفتند، در به دست آوردن زندگی جاویدان آخرت، و کرامت گوارا، پیروز گردیدند. خبر از خونریزی و شکمبارگی حجاج بن یوسف ثقفی. آگاه باشید! به خدا سوگند پسرکی از طایفه ثقیف (حجاج بن یوسف) بر شما مسلط می گردد که هوسباز و گردنکش و ستمگر است، سبزه زارهای شما را (اموال و داراییها) می چرد و چربی شما را آب می کند، ابووذحه: بس کن. (وذحه، نوعی سوسک است، چون ماجرای با حجاج دارد، او را (ابووذحه) خطاب فرمود، که اینجا جای آوردن آن نیست (می گویند وذحه، سوسک مخصوصی است حجاج را گزید که بدنش ورم کرد و مرد)

The detail of this incident is that one day al-Hajjaj stood up for saying prayers . (۱) when al-khunfusa' advanced towards him. al-Hajjaj held out his hand to stop him but .he bit him whereby his hand got swollen and eventually he died of it

Ibn Abi'l-Hadid has written that "al-Wadhahah" means the dung that remains sticking .to the tail of an animal and this surname is intended to disgrace him

## SERMON ۱۱۷

### in English

#### Rebuking Misers

You spend no wealth in the cause of Him Who gave it nor do you risk your lives for the sake of Him Who created them. You enjoy honour through Allah among His creatures but you do not honour Allah among His creatures. You should derive lessons from your occupying the places of those who were before you and from the departure of .your nearest brothers

### in Arabic

[ ۱۱۷ ] ومن كلام له عليه السلام

يوبخ البخلاء بالمال والنفس

فَلَا أَمْوَالَ يَبْدُلْتُمُوهَا لِلَّذِي رَزَقَهَا، وَلَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي خَلَقَهَا، تَكْرُمُونَ (۱) بِإِلَهِ عَلَى عِبَادِهِ، وَلَا تُكْرِمُونَ اللَّهَ فِي عِبَادِهِ! فَاعْتَبِرُوا بِتُرُوكِكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ، وَأَنْقِطَاعِكُمْ عَنْ أَوْصِلِ إِخْوَانِكُمْ!

### in Persian

موعظه یاران

سرزنش انسانهای خودپرست. نه اموال خود را در راه خدایی که آن مالها را روزی شما کرد می بخشید، نه جانها را در راه خدای جان آفرین به خطر می افکنید، دوست دارید مردم برای خدا شما را گرامی دارند اما خودتان مردم را در راه خدا

گرامی نمی شمارید، از فرود آمدن در خانه های گذشتگان عبرت گیرید، و از جدایی با نزدیکترین برادران و دوستان پند پذیرید.

p: ۱۵۳



## in English

## In praise of his faithful companions

You are supporters of Truth and brethren in faith. You are the shield on the day of tribulation and (my) trustees among the rest of the people. With your support I strike the runner away and hope for the obedience of him who advances forward. Therefore extend to me support which is free from deceit and pure from doubt .because by Allah I am the most preferable of all for the people

## in Arabic

[ ۱۱۸ ] ومن كلام له عليه السلام

في الصالحين من أصحابه

أَنْتُمْ الْأَنْصَارُ عَلَى الْحَقِّ، وَالْإِخْوَانُ فِي الدِّينِ، وَالْجُنَّةُ (۱) يَوْمَ الْبُؤْسِ (۲) ، وَالْبِطَانَةُ (۳) دُونَ النَّاسِ، بِكُمْ أَضْرِبُ الْمُدْبِرَ، وَأَرْجُو طَاعَةَ الْمُقْبِلِ، فَأَعِينُونِي بِمَنَاصِحِهِ خَلِيَّتِهِ مِنَ الْعَشْرِ، سَلِيمِهِ مِنَ الرَّيْبِ ۚ فَوَاللَّهِ إِنِّي لَأَوْلَى النَّاسِ بِالنَّاسِ!

## in Persian

ستودن یاران خود

ستودن یاران نیکوکار. شما یاران حق و برادران دینی من باشید، در روز جنگ چون سپر محافظ دورکننده ضربتها، و در خلوتها محرم اسرار منید، با کمک شما پشت کنندگان به حق را می کوبم و به راه می آورم، و فرمانبرداری استقبال کنندگان را امیدوارم، پس مرا، با خیرخواهی خالصانه، و سالم از هر گونه شک و تردید، یاری کنید، به خدا سوگند! من به مردم از خودشان سزاوارترم. (پس از جنگ صفین و نهروان، مردم را برای سرکوبی معاویه فرا خواند، سکوت کردند، فرمود شما را چه شده، آیا لال هستید؟ گروهی گفتند ای امیرالمومنین، اگر تو حرکت کنی با تو حرکت می کنیم).

## in English

Amir al-mu'minin collected the people and exhorted them (۱) to jihad but they

observed long silence. Then he said: "What is the matter with you. Have you become dumb?" A group of them replied: "O' Amir al-mu'minin if you go forth we shall be with :you." Whereupon Amir al-mu'minin said

What has happened to you? You may not be guided aright or shown the right path. Should in these circumstances I go forth? In fact at this time one of the brave and the valorous among you whom I select should go out. It does not suit me to leave the army the city the public treasury the land revenue the dispensation of justice among Muslims and looking after the demands of the claimants and to follow one contingent after the other moving here and there like a featherless arrow moving in the quiver

I am the axis of the mill. It rotates on me while I remain in my position. As soon as I leave it the centre of its rotation would be disturbed and its lower stone would also be disturbed. By Allah this is a very bad advice. By Allah if I had not been hoping for martyrdom by my meeting with the enemy - and my meeting with him has been ordained I would have secured my carrier and went away from you and would not have sought you so long as North and South differed

There is no benefit in the majority of your numbers because of lack of unity of your hearts. I have put you on the clear path whereon no one will perish except who perishes by himself. He who sticks to it would achieve Paradise and he who deviates goes to Hell

**in Arabic**

[ ۱۱۹ ] ومن كلام له عليه السلام

p: ۱۵۵

وقد جمع الناس وحضهم على الجهاد، فسكتوا ملياً

فقال عليه السلام: مَا بِالْكُمْ أَمْحَرَسُونَ أَنْتُمْ؟ فقال قوم منهم: يا أمير المؤمنين، إن سرت سرنا معك.

فقال عليه السلام: مَا بِالْكُمْ! لَا سُدُّتُمْ (١) لِرُشْدِي! وَلَا هُدَيْتُمْ لَقَضِي! أُنِي مِثْلِ هَذَا يَنْبَغِي لِي أَنْ أُخْرَجَ؟ إِنَّمَا يُخْرَجُ فِي مِثْلِ هَذَا رَجُلٌ مِمَّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَدَوَى بِأَسِيَّتِكُمْ، وَلَا يَنْبَغِي لِي أَنْ أَدَعَ الْجُنْدَ، وَالْمِصْرَ، وَبَيْتَ الْمَالِ، وَجَبَايَةَ الْأَرْضِ، وَالْقَضَاءَ بَيْنَ الْمُسْلِمِينَ، وَالنَّظَرَ فِي حُقُوقِ الْمُطَالِبِينَ، ثُمَّ أُخْرَجَ فِي كَتِيبِهِ أَتْبَعُ أُخْرَى، أَتَقَلُّلُ تَقَلُّلَ الْقِدْحِ (٢) فِي الْجَفِيرِ (٣) الْفَارِغِ، وَإِنَّمَا أَنَا قُطْبُ الرَّحَا، تَدُورُ عَلَيَّ وَأَنَا بِمَكَانِي، فَإِذَا فَارَقْتَهُ اسْتَحَارَ (٤) مَدَارُهَا، وَاضْطَرَبَ ثِفَالُهَا (٥). هَذَا لَعَمْرُ اللَّهِ الرَّأْيُ الشُّؤْءُ. وَاللَّهُ لَوْلَا رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِي الْعُدُوِّ - وَلَوْ قَدْ حَمَّ (٦) لِي لِقَاؤُهُ - لَقَرَّبْتُ رِكَابِي (٧) ثُمَّ شَخَّصْتُ (٨) عَنْكُمْ، فَلَا أَطْلُبُكُمْ مَا اخْتَلَفَ جَنُوبٌ وَشَمَالٌ. طَعَانِينَ عَيَّابِينَ، حَيَّادِينَ رَوَّاعِينَ. إِنَّهُ لَا غَنَاءَ (٩) فِي كَثْرَةِ عِدَدِكُمْ مَعَ قَلِّهِ اجْتِمَاعِ قُلُوبِكُمْ. لَقَدْ حَمَلْتُمْ عَلَيَّ الطَّرِيقَ الْوَاضِحَ الَّذِي لَا يَهْلِكُ عَلَيْهَا إِلَّا هَالِكٌ (١٠)، مَنِ اسْتَقَامَ فَالِيَ الْجَنَّةِ، وَمَنْ زَلَّ فَالِيَ النَّارِ!

in Persian

تحريض مردم به جهاد

علل نکوهش کوفیان. شما را چه می شود؟ هرگز ره رستگاری نپوید! و به راه عدل هدایت نگردید! آیا در چنین شرائطی سزاوارست که من از شهر خارج شوم؟ هم اکنون باید مردی از شما که من از شجاعت و دلاوری او راضی و به اطمینان داشته باشم، به سوی دشمن کوچ کند. مسوولیت‌های رهبری و برای من سزاوار نیست که لشکر و شهر و بیت المال و جمع آوری خراج و قضاوت بین مسلمانان، و گرفتن حقوق درخواست کنندگان را رها سازم، آنگاه با دسته ای بیرون روم، و به دنبال دسته ای به راه افتم، و چونان تیر نتراشیده در جعبه ای خالی به این سو و آن سو سرگردان شوم. من چونان سنگ آسیاب، باید بر محور خود استوار بمانم، و همه امور کشور، پیرامون من و به وسیله من به گردش درآید، اگر من از محور خود دور شوم مدار آن بلرزد و سنگ زیرین آن فرو ریزد، به حق خدا سوگند که این پیشنهاد بدی است به خدا سوگند! اگر امیدواری به شهادت در راه خدا را نداشتیم، پای در رکاب کرده از میان شما می رفتیم، و شما را نمی طلبیدم چندان که باد شمال و جنوب می وزد زیرا شما بسیار طعنه زن، عیبجو، رویگردان از حق، و پرمکر و حيله اید. مادام که افکار شما پراکنده است فراوانی تعداد شما سودی ندارد، من شما را به راه روشنی بردم که جز هلاک خواهان، هلاک نگردند، آن کس که استقامت کرد به سوی بهشت شتافت و آن کس که لغزید در آتش سرنگون شد.

p: ۱۵۶

When after the Battle of Siffin Mu'awiyah's forces began to attack various places .(۱) in Amir al-mu'minin's area he asked the Iraqis to check them but they declined on the plea that they would follow him if he himself came forward. Thereupon he delivered this sermon and clarified his limitations that if he himself went out it was impossible to run the affairs of the state and that the enemy's attacks had already started on all sides. In these circumstances it was impolitic to keep the centre unguarded. But what could be hoped from those who changed the victory at Siffin into defeat and opened .the door for these attacks

**SERMON ۱۲**

**in English**

About the greatness of Ahlu'l-bayt and the importance of the laws of Islam

By Allah I have knowledge of the conveyance of messages fulfilment of promises and of entire expressions. We the people of the house (of the Prophet - Ahlu'l-bayt) possess the doors of wisdom and light of governance. Beware that the paths of religion are one and its highways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stood away from it went astray and incurred .repentance

Do act for the day for which provisions are stored and when the intentions would be tested. If a person's own intelligence which is present with him does not help him the wits (of others) which are remote from him are more unhelpful and those which are away from him more useless. Dread the fire whose flame is severe whose hollow is deep whose dress is iron and whose drink is bloody pus. Beware! The (۱) good name of a man retained by Allah the Sublime among the people is better than wealth inherited .by those who would not praise him

[ ۱۲۰ ] ومن كلام له عليه السلام

يذكر فضله ويعظ الناس

تَاللَّهِ لَقَدْ عَلَّمْتُ تَبْلِيغَ الرِّسَالَاتِ، وَإِتْمَامَ الْعِدَاتِ (۱)، وَتَمَامَ الْكَلِمَاتِ. وَعِنْدَنَا - أَهْلَ الْبَيْتِ - أَبْوَابُ الْحُكْمِ وَضِيَاءُ الْأَمْرِ. أَلَا وَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةً، وَسُبُلَهُ قَاصِدَةٌ (۲)، مَنْ أَخَذَ بِهَا لِحَقٍّ وَغَنِمَ، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ. اَعْمَلُوا لِيَوْمٍ تُدْخِرُ لَهُ الدَّخَائِرَ، (وَتُبْلَى فِيهِ السَّرَائِرُ)، وَمَنْ لَا - يَنْفَعُهُ حَاضِرٌ لُبِّهِ فَعَازِبُهُ (۳) عَنْهُ أَعْجَزُ، وَغَائِبُهُ أَعْيُوزُ (۴). وَاتَّقُوا نَاراً حَرَّهَا شَدِيدٌ، وَقَعْرُهَا بَعِيدٌ، وَحَلِيَّتُهَا حَدِيدٌ، وَشَرَابُهَا صَدِيدٌ (۵) أَلَا وَإِنَّ اللِّسَانَ الصَّالِحَ (۶) يَجْعَلُهُ اللهُ لِلْمَرْءِ فِي النَّاسِ، خَيْرٌ لَهُ مِنَ الْمَالِ يُورِثُهُ مَنْ لَا يَحْمَدُهُ.

## in Persian

بیان فضیلت‌های خود

یاد آوری و ویژگی‌های اهل بیت (ع) و اندرز یاران به خدا سوگند! تبلیغ رسالت‌ها، وفای به پیمان‌ها، و تفسیر اوامر و هشدارهای الهی به من آموزش داده شد، درهای دانش و روشنائی امور انسانها نزد ما اهل بیت پیامبر (ص) است، آگاه باشید که قوانین دین یکی و راه‌های آن آسان و راست است، کسی که از آن برود به قافله و سرمنزل رسد، و غنیمت برد، و هر کس که از آن راه نرود گمراه شده پشیمان گردد،

مردم! برای آن روز که زاد و توشه ذخیره می‌کنند، و اسرار آدمیان فاش می‌گردد، عمل کنید، کسی که از خرد خویش بهره‌مند نگردد برای پند گرفتن از عقل و فکر دیگران عاجزتر است، که آن غائب برای کمک کردن از عقل حاضر او ناتوان‌تر است، از آتشی پرهیزید که حرارتش شدید، و عمق آن ناپیدا، و زیور آن غل و زنجیر، آشامیدنی آن زردآب و چرک جوشان است، آگاه باشید! نام نیکی که خدا برای کسی میان مردم قرار دهد، بهتر از مالی است که برای دیگران باقی می‌گذارد که او را ستایش نمی‌کنند

If a person gives away something in his life time then the recipient feels obliged to (١) him. But if wealth is extracted by force then the extractor does not feel himself under his obligation nor does he praise it. The same is the case of one who dies. His successors think that whatever he had left behind was their right and they should have received it. In this there is no obligation of his to be acknowledged. But if he had done some good act with this very wealth his name would have remained behind him .and people would have praised him also

:A Persian couplet says

Happy is he who is remembered well after himself for nothing save the name remains .after the man is dead

**SERMON ١٢١**

**in English**

A man from among the companions of Amir al-mu'minin stood up and said "O' Amir al-mu'minin you first stopped us from Arbitration and thereafter gave order for it. We do not know which of these two was more appropriate." Amir al-mu'minin struck one :hand over the other and said

This is the reward of one who breaks pledge. By Allah when I gave you my orders (namely) to abide by arbitration I had led you to an undesirable thing (namely war) in which Allah had ordained good. If you had been steadfast I would have guided you if you had been bent I would have straightened you and if you had refused I would have rectified you. This was the surest way. But with whom and to whom. I wanted my treatment from you but you proved to be my disease like the extractor of thorn with .the thorn when he knows that the thorn bends towards itself

My Allah the physicians have despaired of this fatal ailment and water-drawers have become tired with the rope of this well. Where (١) are those who were invited to Islam and they accepted it? They read the Qur'an and decided according to it. They were exhorted to fight and they leapt (towards it) as she-camels leap towards their young. They took their swords out of the sheaths and went out into the world in groups and rows. Some of them perished and some survived. The good news of survival does not please them nor do they get condoled about the dead. Their eyes have turned white with weeping. Their bellies are emaciated because of fasting. Their lips are dry because of (constant) praying. Their colour is pale because of wakefulness. Their faces bear the dust of God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and bite our hands in their separation

Certainly Satan has made his ways easy for you and wants to unfasten the knots of religion one by one and to cause division among you in place of unity. Keep away from his evil ideas and enchantments and accept good advice of one who offers it to you and preserve it in your minds

**in Arabic**

[ ١٢١ ] ومن كلام له عليه السلام

بعد ليله الهرير

وقد قام إليه رجل من أصحابه فقال: نهيتنا عن الحكومه ثم أمرتنا بها، فما ندرى أيّ الأمرين أرشد؟ فصفق عليه السلام إحدى يديه على الأخرى ثم قال:

p: ١٤٠



هَذَا جَزَاءٌ مَنْ تَرَكَ الْعُقْدَةَ! (١) أَمَّا وَاللَّهِ لَوْ أَنِّي حِينَ أَمَرْتُكُمْ بِهِ حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللَّهُ فِيهِ خَيْرًا، فَإِنِ اسْتَقَمْتُمْ هِدَايَتَكُمْ وَإِنِ اعْيَوْحَجْتُمْ قَوْمَتَكُمْ وَإِنِ ابْتَيْتُمْ تَدَارَكْتُكُمْ، لَكَانَتِ الْوُثْقَى، وَلَكِنْ بَمَنْ وَإِلَى مَنْ؟ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَأَنْتُمْ دَائِي، كَنَاقِشِ الشُّوْكَهِ بِالشُّوْكَهِ، وَهُوَ يَعْلَمُ أَنَّ ضَلْعَهَا (٢) مَعَهَا! اللَّهُمَّ قَدْ مَلَّتْ أَطْبَاءُ هَذَا الدَّاءِ الدَّوِي (٣)، وَكَلَّتِ (٤) النَّزْعَةُ بِالشُّطَانِ الرَّكِي (٥)! أَيْنَ الْقَوْمُ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَاقْبَلُوهُ؟ وَقَرَأُوا الْقُرْآنَ فَأَحْكَمُوهُ؟ وَهَيَّجُوا إِلَى الْجِهَادِ فَوَلَّهُوا وَلَهُ اللَّفَاحُ (٦) إِلَى أَوْلَادِهَا، وَسَلَبُوا السُّيُوفَ أَعْمَادَهَا، وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ زَحْفًا زَحْفًا وَصَفًّا صَفًّا! بَعْضُ هَلَكِك، وَبَعْضُ نَجَا. لَا يَبْسُرُونَ بِالْأَحْيَاءِ (٧)، وَلَا يُعَزَّوْنَ عَنِ الْمَوْتَى (٨)، مُرَّةً (٩) الْعُيُونَ مِنَ الْبُكَاءِ، حُمْصُ الْبُطُونِ (١٠) مِنَ الصِّيَامِ، ذُبُلُ (١١) الشِّفَاهِ مِنَ الدُّعَاءِ، صُفْرُ الْأَلْوَانِ مِنَ السَّهْرِ، عَلَى وَجْهِهِمْ غَبْرَةُ الْخَاشِعِينَ، أَوْلِيكَ إِخْوَانِي الدَّاهِيُونَ، فَحَقَّ لَنَا أَنْ نَنْظَمَ إِلَيْهِمْ وَنَعَضَّ الْأَيْدِيَ عَلَى فِرَاقِهِمْ! إِنَّ الشَّيْطَانَ يُسْنِي لَكُمْ طُرْفَهُ (١٢)، وَيُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُقْدَةً عُقْدَةً، وَيُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ، وَبِالْفُرْقَةِ الْفِتْنَةَ فَاصْدُقُوا (١٣) عَنْ نَزْعَاتِهِ (١٤) وَنَفَثَاتِهِ، وَاقْبَلُوا النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْكُمْ، وَاعْقِلُوهَا (١٥) عَلَى أَنْفُسِكُمْ.

### Footnote

Although all those who fought under the banner of Amir al-mu'minin were called (١) Shi'ahs of 'Ali yet only those who had tears in their eyes paleness on their faces the Qur'anic verses on their tongues zeal of religion in their hearts steadfastness in their feet determination and courage in their spirits and patience and endurance in their minds could in true sense he called Shi'ahs of 'Ali. These were the people in whose separation Amir al-mu'minin's feelings were coming out in the shape of sighs through the breath while the flames of the fire of separation were consuming his heart and spirit. These were the people who leapt towards death like mad men and did not feel :happy if they survived. Rather their heart's slogan was as the Persian hemistich says

.We are ashamed why we have remained alive

He who has even a slight brilliance of these qualities can alone be called the follower of the Descendants of the Prophet or the Shi'ah of 'Ali otherwise it would be a word which has lost its meaning and been bereft of its dignity through misuse. Thus tradition has it that Amir al-mu'minin saw a group of men at his door and enquired from Qanbar who they were and he answered they were his Shi'ahs. On hearing this Amir al-mu'minin had a frown on his forehead and said. "Why are they called Shi'ahs? They have no sign of Shi'ahs." Thereupon Qanbar enquired what were the signs of Shi'ahs and Amir al-mu'minin replied

Their bellies are thin through hunger their lips dry through thirst and their eyes bleared through weeping

**in Persian**

در حکمیت

(پس از پذیرش (حکمیت) صفین، یکی از یاران گفت: ما را از حکمیت نهی فرمودی، سپس پذیرفتی و داور تعیین کردی، ما نمی دانیم کدام یک از این دو کار درست است؟ امام دست بر روی دست کوبید و با تاسف فرمود) علل شکست کوفیان و پذیرش (حکمیت) این سزای کسی است که بیعت با امام خود را ترک گوید، و پیمان بشکند. به خدا سوگند! هنگامی که شما را به جنگ با معاویه فرا خواندم، خوشایندتان نبود، ولی خداوند خیر شما را در آن قرار داده بود، اگر مقاومت می کردید، شما را راهنمایی می کردم و اگر به انحراف می رفتید شما را به راه راست برمی گرداندم، اگر سر باز می زدید، دوباره شما را برای مبارزه آماده می کردم، در آن صورت وضعیتی مطمئن داشتیم، اما دریغ، با کدام نیرو بجنگم؟ و به چه کسی اطمینان کنم؟ شگفتا، می خواهم به وسیله شما بیماریها را درمان کنم ولی شما درد بی درمان من شده اید، کسی را می مانم که خار در پایش رفته و با خار دیگری می خواهد آن را بیرون کشد، در حالی که می داند خار در تن او بیشتر شکند و بر جای ماند، خدایا! پزشکان این درد مرگبار به جان آمده، و آبرسان این شوره زار ناتوان شده است. وصف یاران شهیدی که وفادار بودند کجا هستند مردمی که به اسلام دعوت شده و پذیرفتند، قرآن تلاوت کردند و معانی آیات را شناختند، به سوی جهاد برانگیخته شده چونان شتری که به سوی بچه خود روی آورد شیفته جهاد گردیدند، شمشیرها از نیام بر آوردند، و گرداگرد زمین را گروه گروه، صف به صف، احاطه نمودند، بعضی شهید، و برخی نجات یافتند. هیچگاه از زنده ماندن کسی در میدان جنگ شادمان نبودند، و در مرگ شهیدان نیازی به تسلیت نداشتند، از گریه های طولانی از ترس خدا، چشمهایشان ناراحت، و از روزه داری فراوان، شکمهایشان لاغر و به پشت چسبیده بود، لبهایشان از فراوانی دعا خشک، و رنگهای صورت از شب زنده داریها زرد، و بر چهره هایشان غبار خشوع و فروتنی نشسته بود، آنان برادران من هستند که رفته اند، و بر ماست

که تشنه ملاقاتشان باشیم، و از اندوه فراقشان انگشت حسرت به دندان گیریم. هشدار از فریبکاری شیطان همانا شیطان، راههای خود را به شما آسان جلوه می دهد، که گره های محکم دین شما را یکی پس از دیگری بگشاید، و بجای وحدت و هماهنگی، بر پراکندگی شما بیفزاید، از وسوسه و زمزمه و فریبکاری شیطان روی گردانید، و نصیحت آن کس را که خیرخواه شماست گوش کنید، و به جان و دل بپذیرید.

When the Kharijites persisted in their rejecting the Arbitration Amir al-mu'minin went  
:to their camp and addressed them thus

Were all of you (۱) with us in Siffin? They replied that some of them were but some of  
:them were not. Amir al-mu'minin said

Then you divide yourselves into two groups. One of those who were in Siffin and other  
of those who were not present there so that I may address each as I see suitable.  
:Then he shouted to the people

Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomever  
.we ask for evidence he should give it according to his knowledge about it

:Then he had a long conversation with them during which he said

When they had raised the Qur'an by way of deceit craft artifice and cheat did you not  
say "They are our brothers and our comrades in accepting Islam. They want us to  
cease fighting and ask for protection through the Book of Allah the Glorified. Our  
opinion is to agree with them and to end their troubles." Then I said to you "In this  
affair the outer side is Faith but the inner side is enmity. Its beginning is pity and the  
end is repentance. Consequently you should stick to your position and remain  
steadfast on your path. You should press your teeth (to put all your might) in jihad and  
should not pay heed to the shouts of the shouter (۲). If he is answered he would  
".mislead but if he is left (unanswered) he would be disgraced

But when this thing (Arbitration) was done I found that you agreed to it. By Allah if I had refused it it would not have been obligatory on me. Nor would Allah have laid its sin on me. And by Allah not that I have accepted it I alone am the rightful person who should be followed for certainly the Qur'an is with me. I never forsake it since I adopted its company. We have been with the Prophet in battles wherein those killed were fathers sons brothers and relations of one another. Nevertheless every trouble and hardship just increased us in our belief in our treading on the right path in submission to (divine) command and in endurance of the pain of wounds

We now had to fight our brethren in Islam because of entry into Islam of misguidance crookedness doubts and (wrong) interpretation. However if we find any way by which Allah may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else

**in Arabic**

[ ١٢٢ ] ومن كلام له عليه السلام

قاله للخوارج، وقد خرج إلى معسكرهم وهم مقيمون على إنكار الحكومه، فقال عليه السلام:

أَكُلُّكُمْ شَهِدَ مَعَنَا صَ فَيُن؟ فَصَالُوا: مِنَّا مَنْ شَهِدَ وَمِنَّا مَنْ لَمْ يَشْهَدْ. قَالَ: فَاثْمَارُؤَا فِرْقَتَيْنِ، فَلْيُكُنْ مَنْ شَهِدَ صَ فَيُنَ فِرْقَةً، وَمَنْ لَمْ يَشْهَدْهَا فِرْقَةً، حَتَّى أَكَلَّمَ كَلَامًا مِنْكُمْ بِكَلَامِهِ. وَنَادَى النَّاسَ، فَقَالَ: أَمْسِكُوا عَنِ الْكَلَامِ، وَأَنْصِتُوا لِقَوْلِي، وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ، فَمَنْ نَشَدْنَا شَهَادَةً فَلْيَقُلْ بِعِلْمِهِ فِيهَا. ثُمَّ كَلَّمَهُمْ عَلَيْهِ السَّلَامُ بِكَلَامٍ طَوِيلٍ، مِنْ جُمْلَتِهِ أَنْ قَالَ عَلَيْهِ السَّلَامُ:

p: ١٦٤

أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ \_ حِيَلَهُ وَغِيْلَهُ وَمَكْرًا وَخَدِيْعَةً \_ : إِخْوَانِنَا وَأَهْلِي دَعْوَتِنَا، اسْتَقَالُونَا وَاسْتَرَاخُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ، فَالزَّأَى الْقَبُولُ مِنْهُمْ وَالتَّنْفِيسُ عَنْهُمْ؟ فَقُلْتُ لَكُمْ: هَذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ، وَبِاطْنُهُ عُمْدَانٌ، وَأَوَّلُهُ رَحْمَةٌ، وَآخِرُهُ نَدَامَةٌ، فَأَقْبِمُوا عَلَى شَأْنِكُمْ، وَالزَّمُوا طَرِيقَتَكُمْ، وَعَضُّوا عَلَى الْجِهَادِ بِنَوَاجِدِكُمْ، وَلَا تَلْتَفِتُوا إِلَى نَاعِقِ نَعَقٍ: إِنْ أُجِيبَ أَضَلَّ، وَإِنْ تُرِكَ ذَلَّ. وَقَدْ كَانَتْ هَذِهِ الْفَعْلَةُ، وَقَدْ رَأَيْتُكُمْ أُعْطِيتُمُوهَا، وَاللَّهِ لَئِنْ أَبَيْتُهَا مَا وَجِبَتْ عَلَيَّ فَرِيضَتُهَا وَلَا حَمَلَنِي اللَّهُ ذَنْبَهَا، وَاللَّهِ إِنْ جِئْتُهَا إِنِّي لِلْمُحِقِّ الَّذِي يَتَّبِعُ، وَإِنَّ الْكِتَابَ لَمَعِي، مَا فَارَقْتُهُ مُذْ صَحَبْتُهُ. فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَإِنَّ الْقَتْلَ لِيدُورٌ بَيْنَ الْأَبَاءِ وَالْأَبْنَاءِ وَالْبِخْوَانِ وَالْقَرَابَاتِ، فَمَا نَزَادَ عَلَى كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَانًا، وَمُضِيًّا عَلَى الْحَقِّ، وَتَسْلِيمًا لِلْأَمْرِ، وَصَبْرًا عَلَى مَضِّ ضِ الْجِرَاحِ. وَلَكِنَّا إِنَّمَا أَضْمَحْنَا نِقَابِلَ إِخْوَانِنَا فِي الْأَسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنَ الزَّرْبِ وَاللَّعْوِجِجِ، وَالشُّبْهِهِ وَالتَّأْوِيلِ، فَإِذَا طَمَعْنَا فِي خُصْلِهِ (١) يَلْمُ اللَّهُ بِهَا شَعْنًا (٢)، وَتَدَانِي بِهَا (٣) إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا، رَغْبِنَا فِيهَا، وَأَمْسَكْنَا عَمَّا سِوَاهَا.

in Persian

خطاب به خوارج

(پس از پافشاری خوارج در شورشگری، امام (ع) به قرارگاهشان رفت و فرمود:) آیا همه شما در جنگ صفین بودید؟ گفتند: بعضی بودیم و برخی حضور نداشتیم فرمود: به دو گروه تقسیم شوید، تا متناسب با هر کدام سخن گویم. دو دسته شدند، امام ندا درداد که: ساکت باشید، به حرفهایم گوش فرادهید و با جان و دل به سوی من توجه کنید، و هر کس را برای گواهی سوگند دادم با علم گواهی دهد آنگاه سخنان طولانی مطرح فرمود که: (برخی از آن خطبه این است) سیاست استعماری قرآن بر سر نيزه کردن آنگاه که شامیان در گرما گرم جنگ، و در لحظه های پیروزی ما، با حيله و نیرنگ، و مکر و فریبکاری قرآنها را بر سر نيزه بلند کردند شماها نگفتید که: (شامیان، برادران ما و هم آیین ما هستند؟ از ما می خواهند از خطای آنان بگذاریم. و راضی به حاکمیت کتاب خدا شده اند، نظر ما این است که حرفشان را قبول کنیم و از آنان دست برداریم؟)، اما من به شما گفتم که: این توطئه ظاهرش ایمان و باطن آن دشمنی و کینه توزی است، آغاز آن رحمت و پایان آن پشیمانی است، پس در همین حال به مبارزه ادامه دهید، و از راهی که در پیش گرفته اید منحرف نشوید، و در جنگ دندان بر دندان فشارید، و به هیچ ندایی گوش ندهید، زیرا اگر پاسخ داده شوند گمراه کننده اند، و اگر رها گردند خوار و ذلیل شوند، که همواره چنین بود، اما دریغ! شماها را دیدم که به خواسته های شامیان گردن نهادید، و حکمیت را پذیرفتید، سوگند بخدا! اگر از آن سر باز می زدم مسوول پیامدهای آن نبودم، و خد گناه آن را در پرونده من نمی افزود بخدا سوگند! اگر هم حکمیت را می پذیرفتم به این کار سزاوار پیروی بودم زیرا قرآن با من است، از آن هنگام که یار قرآن گشتم از آن جدا نشدم. وصف یاران جهادگر پیامبر (ص) ما با پیامبر (ص) بودیم، و همانا جنگ و کشتار گمراه گرد پدران، فرزندان، برادران و خویشاوندان ما دور می زد، اما از وارد شدن هر مصیبت و شدتی جز بر ایمان خود نمی افزودیم، و بیشتر در پیمودن راه حق، و تسلیم بودن برابر اوامر الهی، و شکیبایی بر درد جراحتهای سوزان، مصمم می شدیم. هدف مبارزه با شامیان. اما امروز با پیدایش زنگارها در دین، کژیها و نفوذ شبهه ها در افکار، تفسیر و تاویل دروغین در دین، با برادران مسلمان خود به جنگ خونین کشانده شدیم، پس هرگاه احساس کنیم چیزی باعث وحدت ماست و به وسیله آن با یکدیگر نزدیک می شویم، و شکافها را پر و باقیمانده پیوندها را محکم می کنیم، به آن تمایل نشان می دهیم، آن را گرفته و دیگر راه را ترک می گوئیم.



Ibn Abi'l-Hadid writes that this sermon comprises three parts which do not fit . (١)  
together because as-Sayyid ar-Radi selected some parts of Amir al-mu'minin's  
sermons and did not record other parts as a result of which the continuity of  
utterance was not maintained. Thus one part ends at "if he is left unanswered he  
would be disgraced" the other at "and endurance at the pain of wound" and the third  
.runs till the end of the sermon

.This reference is to Mu'awiyah or 'Amr ibn al-'As .(٢)

## **SERMON ١٢٣**

### **in English**

Amir al-mu'minin's address to his followers on the battlefield of Siffin

About supporting the weak and the low-spirited during the fighting

Whoever among you feels spiritedness of heart during the action and finds any of his  
comrades feeling disheartened should ward off (the enemies) from him just as he  
would do from himself because of the superiority he enjoys over the other for if Allah  
had willed He would have made the former also like him. Certainly death is a quick  
seeker. Neither does the steadfast escape it nor can the runner-away defy it. The  
best death is to be killed. By Allah in Whose hand (power) lies the life of the son of Abu  
Talib certainly a thousand strikings of the sword on me are easier to me than a death  
.in bed which is not in obedience to Allah

A part of the same sermon

It is as if I see you uttering voices like the rustling sound of lizards! You do not seek  
your own claims nor do you defend against oppression. You have been let free on the  
path. He who rushes (into the battle) achieves salvation while he who lags behind  
.hesitating gets destruction



[ ۱۲۳ ] ومن كلام له عليه السلام

قاله لأصحابه في ساحة الحرب بصفين

وَأَيُّ امْرِئٍ مِنْكُمْ أَحَسَّ مِنْ نَفْسِهِ رَبَاطَةَ جَأَشٍ (۱) عِنْدَ اللِّقَاءِ، وَرَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًّا (۲)، فَلْيُذَبِّ (۳) عَنْ أَخِيهِ بِفَضْلِ نَجْدَتِهِ (۴) الَّتِي فَضَّلَ بِهَا عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ، فَلَوْ شَاءَ اللَّهُ لَجَعَلَهُ مِثْلَهُ. إِنَّ الْمَوْتَ طَالِبٌ حَيْثُ لَا يَفُوتُهُ الْمُقِيمُ، وَلَا يُعْجِزُهُ الْهَيَّارِبُ. إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ! وَالَّذِي نَفْسُ ابْنِ أَبِي طَالِبٍ بِيَدِهِ، لِأَلْفِ ضَرْبِهِ بِالسَّيْفِ أَهْوَنُ مِنْ مِيتِهِ عَلَى الْفِرَاشِ فِي غَيْرِ طَاعِهِ اللَّهُ!.

ومنها: وَكَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكْشُونَ كَشِيشَ الضَّبَابِ (۵): لَا تَأْخُذُونَ حَقًّا، وَلَا تَمْنَعُونَ ضَيْمًا. قَدْ خُلِّتُمْ وَالطَّرِيقَ، فَالْتَّجَاهُ لِلْمُقْتَحِمِ، وَالْهَلَكَةُ لِلْمُتَلَوِّمِ (۶).

## in Persian

هنگام نبرد صفين

آموزش روانی در جنگ. هر کدام از شما در صحنه نبرد با دشمن، در خود شجاعت و دلانوری احساس کرد، برادرش را سست و ترسو یافت، به شکرانه این برتری باید از او دفاع کند، آنگونه که از خود دفاع می کند، زیرا اگر خدا خواست او را چون شما دلاور و شجاع گرداند، همانا مرگ به سرعت در جستجوی شماست، آنها که در نبرد مقاومت دارند، و آنها که فرار می کنند، هیچ کدام را از چنگال مرگ رهایی نیست و همانا گرامیتیرین مرگها کشته شدن در راه خداست، سوگند به آن کس که جان پسر ابوطالب در دست اوست، هزار ضربت شمشیر بر من آسانتر از مرگ در بستر استراحت، در مخالفت با خداست.

۲ هشدار از کوتاهی در نبرد

گویی شما را در برخی از حمله ها، در حال فرار، ناله کنان چون گله ای از سوسمار می نگریم که نه حقی را باز پس می گیرید، و نه سستی را باز می دارید، اینک این شما و این راه گشوده، نجات برای کسی است که خود را به میدان افکنده به مبارزه ادامه دهد، و هلاکت از آن کسی است که سستی ورزد.

(To exhort his followers to fight (۱

Put the armoured man forward and keep the unarmoured one behind. Grit your teeth because this will make the swords skip off the skull and dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will . keep off spiritlessness

Do not let your banner bend down nor leave it alone. Do not give it to anyone except the brave and the defenders of honour among you because they alone endure the befalling of troubles; they surround the banners and encircle them on both sides their rear and their front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave them alone. Everyone should deal with his adversary and also help his comrade by his own life and should not leave the adversary to his comrade lest both his own adversary and his comrade join .against him

By Allah even if you run away from the sword of today you would not remain safe from the sword of the next world. You are the foremost among the Arabs and great figures. Certainly in running away there is the wrath of Allah unceasing disgrace and lasting shame. And certainly a runner-away does not lengthen his life nor does any thing come to intervene between him and his day (of death). Who is there to go towards Allah like the thirsty going to the water? Paradise lies under the edges of .spears. Today the reputations (about the valour of warriors) will be tested

By Allah! I am more eager to meet them (in combat) than they are for (returning to) their houses. O' my Allah! If they reject truth disperse their group divide their words (opinion) and destroy them on account of their sins

They will not budge from their stand till the continuous striking of spears causes piercings (of wounds) through which wind may pass and the hitting of swords cuts through the skull cleaves bones and breaks forearms and legs till they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support till their cities are continuously assailed by force after force and till the horses trample even the extreme ends of the lands the tracks of their beast and their meadows

as-Sayyid ar-Radi says: "ad-da'q" means trampling e.g. "taduququl-khuyulu bihawafiriha ardahum" (the horses trample the ground with their hoofs). "nawahini ardihim" means lands opposite each other it is said "manazilu bani fulanin 'tatanaharu" meaning the 'houses of so-and-so are opposite each other

### in Arabic

[ ١٢٤ ] ومن كلام له عليه السلام

في حث أصحابه على القتال

فَقَدِّمُوا الدَّارِعَ (١) ، وَأَخْزُوا الحَاسِرَ (٢) ، وَعَضُّوا عَلَى الأَضْرَاسِ فَإِنَّهُ أُنْبَى (٣) لِلسُّيُوفِ عَنِ النَّهَامِ (٤) ، وَالتَّوُوا (٥) فِي أطْرَافِ الرِّمَاحِ

فَإِنَّهُ أَمُورٌ (٦) لِلنَّاسِ، وَعَضُّوا الأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلجَاشِ وَأَسْكَنُ لِلْقُلُوبِ، وَأَمِيتُوا الأَصْوَاتَ فَإِنَّهُ أَطْرُدُ لِلْفِشْلِ. وَرَايتُكُمْ فَلَا تُمِيلُوهَا وَلَا تُخْلُوهَا، وَلَا تَجْعَلُوهَا إِلَّا بِأَيْدِي سُجْعَانِكُمْ، وَالمَانِعِينَ الدَّمَارَ (٧) مِنْكُمْ، فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الحَقَائِقِ (٨) هُمُ الَّذِينَ يَحْفُونَ بِرَايَاتِهِمْ (٩) ، وَيَكْتَفُونَهَا (١٠) : حَفَائِقِهَا (١١) ، وَوَرَاءِهَا، وَأَمَامِهَا، لَا- يَتَأَخَّرُونَ عَنْهَا فَيَسْلِمُوهَا، وَلَا يَتَقَدِّمُونَ عَلَيْهَا فَيَفْرُدُوهَا. أَجْزَأُ امْرُؤٌ قِرْنَهُ (١٢) ، وَآسَى أَخَاهُ بِنَفْسِهِ، وَلَمْ يَكِلْ قِرْنَهُ إِلَى أَخِيهِ (١٣) فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَقِرْنُ أَخِيهِ. وَإِنَّمَا اللهُ لِنُنْ فَرَزْتُمْ مِنْ سَيْفِ العَاجِلِ، لَا تَسْلِمُوا مِنْ سَيْفِ الآخِرِ، أَنْتُمْ لَهُامِمْ (١٤) العَرَبِ، وَالسَّنَامُ الأَعْظَمُ، إِنَّ فِي الفِرَارِ مَوْجِدَهُ (١٥) اللهُ، وَالدُّلَّ اللَّامِزِ، وَالعِارَ البِاقِي، وَإِنَّ الفِارَ لَغَيْرُ مَزِيدٍ فِي عُمُرِهِ، وَلَا مَحْجُوزٍ بَيْنَهُ وَبَيْنَ يَوْمِهِ. مَنْ رَايَ سِجَّ إِلَى اللهِ كَالظَّمَانِ يَرِدُ المَاءَ؟ الجَنَّةُ تَحْتَ أطْرَافِ العَوَالِي (١٦) ! اليَوْمَ تُبْلَى الأَخْيَارُ (١٧) ! وَاللهُ لَأَنَا أَشَوْقُ إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ. اللَّهُمَّ فَإِنْ رَدُّوا الحَقَّ فَافْضُصْ جَمَاعَتَهُمْ، وَشَتِّتْ كَلِمَتَهُمْ، وَأَبْسِلْهُمْ بِخَطَايَاهُمْ (١٨) .



إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنِ دِرَاكٍ (١٩) يَخْرُجُ مِنْهُ النَّسِيمُ، وَضَرْبٍ يَفْلِقُ الْهَامَ، وَيُطِيحُ الْعِظَامَ، وَيُنْدِرُ (٢٠) السَّوَاعِدَ وَالْأَقْدَامَ، وَحَتَّى يُزْمُوا بِالْمَنَاسِرِ تَتَّبِعُهَا الْمَنَاسِرُ (٢١)، وَيُزْجَمُوا (٢٦)

بِالْكَتَابِ (٢٢)، تَقْفُوهَا الْحَلَابِئِبُ (٢٣) حَتَّى يُجْرَّ بِيَلَادِهِمُ الْخَمِيسُ يَتْلُوهُ الْخَمِيسُ، وَحَتَّى تَدْعَقَ (٢٤) الْخَيُْولُ فِي نَوَاحِرِ أَرْضِهِمْ، وَبِأَعْنَانٍ (٢٥) مَسَارِيهِمْ (٢٦) وَمَسَارِحِهِمْ.

قال السيد الشريف: أقول: الدَّعَقُ: الدَّقُّ، أَي: تَدَقُّ الْخَيُْولُ بِحَوَافِرِهَا أَرْضَهُمْ. نَوَاحِرُ أَرْضِهِمْ: مُتَقَابِلَاتُهَا، يُقَالُ: مَنَازِلُ بَنِي فُلَانٍ تَتَنَاحَرُ، أَي: تَتَقَابَلُ.

## in Persian

تعلیم یاران در کار جنگ

آموزش نظامی (تاکتیکهای رزم انفرادی)

زره پوشیده ها را در پیشاپیش لشکر قرار دهید، و آنها که کلاه خود ندارند، در پشت سر قرار گیرند، دندانها را در نبرد روی هم بفشارید، که تاثیر ضربت شمشیر را بر سر کمتر می کند، در برابر نیزه های دشمن، پیچ و خم به خود دهید که نیزه ها را می لغزانند و کمتر به هدف اصابت می کنند، چشمها را فرو خوابانید، که بر دلیری شما می افزاید، و دل را آرام می کند، صداها را آهسته و خاموش سازید که سستی را می زداید. پرچم لشکر را بالا دارید و پیرامون آن را خالی مگذارید و جز به دست دلاوران و مدافعان سرسخت خود نسپارید، زیرا آنان که در حوادث سخت ایستادگی می کنند، از پرچمهای خود بهتر پاسداری می نمایند و آن را در دل لشکر نگاه می دارند، و از هر سو، از پیش و پس و اطراف، مراقب آن می باشند، نه از آن عقب می مانند که تسلیم دشمن کنند و نه از آن پیشی می گیرند که تنها رهایش سازند. هر کس باید برابر حریف خود بایستد و کار او را بسازد و به یاری برادر خود نیز بشتابد، و مبارزه با حریف خود را به برادر مسلمان خود وامگذارد که او در برابر دو حریف، قرار گیرد، حریف خود، و حریف برادرش آموزش معنوی سربازان بخدا سوگند! اگر از شمشیر دنیا فرار کنید از شمشیر آخرت سالم نمی مانید، شما بزرگان عرب و شرافتمندان برجسته اید، در فرار از جنگ، خشم و غضب الهی و ذلت همیشگی و ننگ جاویدان قرار دارد، فرارکننده بر عمر خود نمی افزاید. و بین خود و روز مرگش مانعی نخواهد کرد، کیست که شتابان و با نشاط با جهاد خویش به سوی خدا حرکت کند؟ چونان تشنه کامی که به سوی آب می دود؟ بهشت در سایه نیزه های دلاوران است، امروز در هنگامه نبرد آنچه در دلها و سربانهاست آشکار می شود، به خدا سوگند! که من به دیدار شامیان در میدان نبرد شیفته ترم تا آنان به بازگشت به خانه هاشان! که انتظار می کشند. بار خدایا! اگر شامیان از حق روی گرداندند جمعشان را پراکنده، و در میانشان اختلاف و تفرقه بیفکن، و آنان را برای خطاکاریشان به هلاکت رسان. ضرورت جنگ بی امان برای شکست شامیان. همانا شامیان، بدون ضربت نیزه های پیاپی هرگز از جای خود خارج نشوند، ضرباتی که بدنهایشان را سوراخ نماید، چنانکه وزش باد از این سو فرو شده بدان سو درآید، ضربتی که کاسه سر را پیراکنند، و استخوانهای بدن را خرد، و بازوها و پاها را قطع و به اطراف پخش کند، آنان دست بر نمی دارند تا آنگاه که دسته های لشکر پیاپی بر آنان حمله کنند و آنها را تیرباران نمایند، و سواران ما هجوم آورند، و صفهایشان را در هم شکنند، و لشگرهای

عظیم، پشت سر لشگرهای انبوه، آنها را تا شهرهایشان عقب برانند، و تا اسبها سرزمینشان را که روی در روی یکدیگر قرار دارد، و اطراف چراگاههایشان، و راههای آنان را، زیر سم بکوبند. (در پاسخ خوارج که ماجرای حکمیت را نمی پذیرفتند فرمود)

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Amir al-mu'minin delivered this Sermon on the occasion of the battle of Siffin. This (۱) battle was fought in the year ۳۷ A.H. between Amir al-mu'minin and the Governor of Syria (ash-Sham) Mu'awiyah for the so-called avenging for the killing of Caliph 'Uthman. But in reality it was nothing more than Mu'awiyah who had been the Autonomous Governor of Syria from Caliph 'Umar's days not wanting to lose that position by swearing allegiance to Amir al-mu'minin but wanting to keep his authority intact by exploiting the killing of Caliph 'Uthman for later events proved that after securing the government he did not take any practical step to avenge 'Uthman's blood and never spoke not even through omission about the killers of 'Uthman

Although from the first day Amir al-mu'minin realised that war was inevitable it was still necessary to exhaust all pleas. Therefore when on Monday the ۱۲th Rajeb ۳۶ A.H. he returned to Kufah after the battle of Jamal he sent Jarir ibn 'Abdallah al-Bajali with a letter to Mu'awiyah at Damascus wherein he wrote that the muhajirun and the ansar had sworn allegiance to him and that he too should first swear him allegiance and thereafter place the case of 'Uthman's killing before him so that he could pass verdict thereon according to the Qur'an and Sunnah. But Mu'awiyah detained Jarir on several pretexts and after consulting 'Amr ibn al-'As staged a revolt on the excuse of 'Uthman's killing and with the help of important persons of Syria convinced the ignorant people that the liability for 'Uthman's life lay on 'Ali (p.b.u.h) and that he with his conduct had encouraged the besiegers and had given them protection

Meanwhile he hung the blood-stained shirt of 'Uthman and the amputated fingers of his wife Na'ilah bint al-Farafisah on the pulpit in the Central Mosque of Damascus around which seventy thousand Syrians cried and swore the pledge to avenge 'Uthman's blood. When Mu'awiyah had roused the feelings of the Syrians to such an extent that they were determined to lay down their lives and be killed he secured their allegiance on the cause of avenging 'Uthman's blood and busied himself in equipping .for the battle. Thereafter he showed all this to Jarir and then sent him back mortified

When Amir al-mu'minin learnt of these matters through Jarir ibn 'Abdallah al-Bajali he was forced to rise against Mu'awiyah and ordered Malik ibn Habib al-Yarbu'i to mobilise the forces in the valley of An-Nukhaylah. Consequently people from the suburbs of Kufah began arriving there in large numbers till they exceeded eighty thousand. First of all Amir al-mu'minin sent a vanguard contingent eight thousand strong under Ziyad ibn an-Nadr al-Harithi and another of four thousand strong under Shurayh ibn Hani al-Harithi towards Syria. After the departure of this vanguard contingent he himself set out for Syria at the head of the remaining army on Wednesday the ۱۰th of Shawwal. When he was out of the boundary of Kufah he offered zuhr (noon) prayer and after staying at Dayr Abi Musa Nahr (river) Nars Qubbat Qubbin Babil Dayr Ka'b Karbala' Sabat Bahurasini al-Anbar and al-Jazirah .arrived at ar-Riqqah

The people of this place were in favour of 'Uthman and at this very place Simak ibn Makhtamah al-Asadi was putting up with his eight hundred men. These people had left Kufah to join Mu'awiyah after deserting Amir al-mu'minin; when they had seen Amir al-mu'minin's force they had dismantled the bridge over the River Euphrates so that Amir al-mu'minin's army should not cross over to the other side of the River. But at the threatening of Malik ibn al-Harith al-Ashtar an-Nakha'i they were frightened and after consultations among themselves they put the bridge together again and Amir al-mu'minin passed over it with his army. When he alighted on the other side of the River he saw that Ziyad and Shurayh were also putting up there along with their men since both of them had adopted the land route. When on reaching here they found that Mu'awiyah was advancing with his armies towards the Euphrates and



thinking that they would not be able to face him they stopped there waiting for Amir  
.al-mu'minin

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When they had given the reason for their stopping there Amir al-mu'minin accepted their plea and sent them forward. When they reached Sur ar-Rum they found that Abu al-A'war as-Sulami was camping there with his army. Both of them informed Amir al-mu'minin of this whereupon he despatched Malik ibn al-Harith al-Ashtar an-Nakha'i in their wake as the Officer in Command and cautioned him not to initiate the fighting but to try to counsel them and apprise them of the correct position as far as possible. In this way on reaching there Malik al-Ashtar encamped a little distance away. Fighting could have commenced any moment but he did not interfere with the other side nor did he take any step by which fighting could have been commenced. But Abu al-A'war suddenly attacked them at night whereupon they took their swords out of the sheaths and prepared to repulse them. Clashes between the two sides went on for sometime but in the end taking benefit of the darkness of night Abu al-A'war fled away

Since fighting had already commenced soon after the appearance of dawn an Iraqi commander Hashim ibn 'Utbah al-Mirqal az-Zuhri took his position in the battlefield. From the other side also a contingent came to face him and the flames of fighting rose high. At last Malik al-Ashtar challenged Abu al-A'war to fight him but he did not dare to face him and towards the evening Malik al-Ashtar went onwards with his men. The next day Amir al-mu'minin reached there with his force and set off for Siffin with the vanguard contingent and other forces. Mu'awiyah had already reached there and had set up his bases. He had also placed a guard on the Euphrates and had occupied it. On reaching there Amir al-mu'minin sent him word to remove the guard from Euphrates but he refused whereupon the Iraqis took out their swords and in a courageous attack captured the Euphrates. When this stage was over Amir al-mu'minin sent Bashir ibn 'Amr al-Ansari Sa'id ibn Qays al-Hamdani and Shabath ibn Rib'i at-Tamimi to Mu'awiyah to apprise him of the consequences of war and to make him agree to settlement and allegiance. But his reply was that they could not by any means let 'Uthman's blood remain neglected and that now the sword alone would arbitrate between them. Consequently in the month of Dhi'l-hijjah ۳۶ A.H. both the parties decided on war and warriors from each side came out into the field to face their adversary



Those who entered the battlefield from Amir al-mu'minin's side were: Hujr ibn 'Adi al-Kindi Shabath ibn Rib'i at-Tamimi Khalid ibn al-Mu'ammara Ziyad ibn an-Nadr al-Harithi Ziyad ibn Khasafah at-Taymi Sa'id ibn Qays al-Hamdani Qays ibn Sa'd al-Ansari and Malik ibn al-Harith al-Ashtar an-Nakha'i while from the Syrians there were 'Abd ar-Rahman ibn Khalid ibn Walid al-Makhzuni Abu al-A'war as-Sulami Habib ibn Maslamah al-Fihri 'Abdallah ibn Dhi'l-Kala' al-Himyari 'Ubaydallah ibn 'Umar ibn al-Khattab Shurahbil ibn Simt al-Kindi and Hamzah ibn Malik al-Hamdani. When the month of Dhi'l-hijjah came to end the fighting had to be stopped for Muharram but from the first of Safar fighting was resumed and both parties arrayed themselves opposite each other equipped with swords spears and other weapons. On Amir al-mu'minin's side Malik al-Ashtar was in command of the horsemen and 'Ammar ibn Yasir of the foot soldiers of Kufah while Sahl ibn Hunayf al-Ansari was in command of the horsemen and Qays ibn Sa'd of the foot soldiers of Basrah. The banner of the army was given to Hashim ibn 'Utbah. In the army of the Syrians on the right hand contingent Ibn Dhi'l-Kala' was in command while on the left hand contingent Habib ibn Maslamah on horsemen 'Amr ibn al-'As and on foot soldiers ad-Dahhak ibn Qays al-Fihri were in command

On the first day Malik ibn al-Ashtar entered the battle-field with his men and from the other side Habib ibn Maslamah came out with his men to face him and from both sides a fierce battle ensued. Throughout the day swords clashed with swords and spears  
.with spears

Next day Hashim ibn 'Utbah came out with 'Ali's army and from the other side Abu al-A'war with his footmen came to face him. When the two armies approached near to each other horsemen fell upon horsemen and footmen upon footmen and continued attacking each other. and they endured with great patience and steadfastness

On the third day 'Ammar ibn Yasir and Ziyad ibn an-Nadr came out with horsemen and foot soldiers and from the other side 'Amr ibn al-'As came forward with a big force. Ziyad attacked the horsemen of the opposite side and Malik al-Ashtar attacked the foot soldiers so furiously that the enemy's men lost ground and failing to offer resistance returned to their camps

On the fourth day Muhammad ibn al-Hanafiyyah appeared on the battle-field with his men. From the other side 'Ubaydallah ibn 'Umar came forward with the Syrian army and both the armies had a serious encounter

On the fifth day 'Abdallah ibn 'Abbas came forward and from the other side al-Walid ibn 'Uqba ibn Abi Mu'ayt came to face him. 'Abdallah ibn 'Abbas carried the assaults with great steadfastness and courage and gave such a brave fight that the enemy left the field in retreat

On the sixth day Qays ibn Sa'd al-Ansari came forward with the army and to face him Ibn Dhi'l-Kala' came out with his contingent and such a severe fighting ensued that at every step bodies were seen falling and blood flowing like streams. At last the darkness of the night separated the two armies

On the seventh day Malik al-Ashtar came out and to face him Habib ibn Maslamah  
(came forward with his men and fighting raged till zuhr (noon

On the eighth day Amir al-mu'minin himself came out with the army and made such  
an assault that the entire battlefield quaked and piercing through the ranks and  
warding off shots of arrows and spears he came and stood between both the lines.  
Then he challenged Mu'awiyah whereupon the latter along with 'Amr ibn al-'As came  
a bit closer. Then Amir al-mu'minin said to him: "Come out and face me. Let whoever  
kills the other be the ruler." Whereupon 'Amr ibn al-'As said to Mu'awiyah: "Ali is right.  
Gather up a little courage and face him. Mu'awiyah replied: "I am not prepared to  
waste my life ar your taunting." Saying this he went back. When Amir al-mu'minin saw  
him retreating he smiled and himself too returned. The daring with which Amir al-  
.mu'minin led the attacks in Siffin can only be called a miraculous feat

Thus whenever he came out challenging in the battlefield the enemy lines were  
dispersed into utter disarray and confusion and even courageous combatants  
hesitated to appear against him. That is why on a few occasions he came onto the  
battlefield in changed dress so that the enemy should not recognise him and someone  
should be prepared to engage with him personally. Once 'Arar ibn Ad'ham came from  
the other side to engage with al-'Abbas ibn Rabi'ah al-Harith ibn 'Abd al-Muttalib.  
They remained engaged but neither could defeat the other until al-'Abbas chanced to  
see that a link of his adversary's armour was loose. With a swift stroke he entangled  
the point of his sword in it and then with a quick jerk he cut through a few more links.

.Then with true aim he gave such a blow that his sword went straight into his bosom

Seeing this people raised the call of takbir. Mu'awiyah was startled at this noise and on coming to know that 'Arar ibn Ad'ham had been slain he was much disturbed and shouted if there was anyone to take revenge for 'Arar ibn Ad'ham and kill al-'Abbas whereupon some tired swordsmen of the tribe of Lakhm came out challenging al-'Abbas. Al-'Abbas said he would come after taking his Chief's permission. Saying al-'Abbas came to Amir al-mu'minin to seek permission. Amir al-mu'minin detained him put on al-'Abbas's dress. and riding on al-'Abbas's horse entered the battlefield. Taking him to be al-'Abbas the Lakhms said: "So you have got your Chief's :permission." In reply Amir al-mu'minin recited the following verse

Permission (to fight) is given unto those upon whom war is made for they have been (oppressed and verily to help them Allah is Most Potent. (Qur'an ٢٢:٣٩

Now one man came out from the other side shouting like an elephant ran amok and assaulted Amir al-mu'minin but he avoided the blow and then gave such a clean cut with his sword to the other's back that he was split into two. People thought the blow had gone without avail but when his horse jumped his two separate parts fell on the ground. After him another man came out but he too was finished in the twinkling of an eye. Then Amir al-mu'minin challenged others but from the strokes of his sword the enemy came to know that it was Amir al-mu'minin in the dress of al-'Abbas and so .none dared come to face him

On the ninth day the right wing was under the command of 'Abdullah ibn Budayl and the left wing under that of 'Abdullah ibn al-'Abbas. In the centre was Amir al-mu'minin himself. On the other side Habib ibn Maslamah commanded the Syrian army. When both the lines had come face to face with each other the valiant soldiers drew out their swords and pounced upon one another like ferocious lions and fighting raged on all sides. The banner of the right wing Amir al-mu'minin's army was revolving in the hands of Banu Hamdan. Whenever anyone of them fell martyred someone else would pick up the banner. First of all Kurayb ibn Shurayh raised the banner on his fall Shurahbil ibn Shurayh took it up then Marthad ibn Shurayh then Hubayrah ibn Shurayh then Yarim ibn Shurayh then Sumayr ibn Shurayh and after the killing of all these six brothers the banner was taken up by Sufyan then 'Abd then Kurayb the three sons of Zayd who all fell martyred

After that the banner was lifted by two brothers (sons) of Bashir namely 'Umayr and al-Harith and when they too fell martyred Wahb ibn Kurayb took up the banner. On this day the enemy's greater attention was on the right wing and its assaults were so fierce that the men lost ground and began to retreat from the battlefield. Only three hundred men remained with the Officer in Command 'Abdullah ibn Budayl. On seeing this Amir al-mu'minin asked Malik al-Ashtar to call them back and challenge them as to where they were fleeing. "If the days of life are over they cannot avoid death by running away." Now the defeat of the right wing could not be without effect on the left wing so Amir al-mu'minin turned to the left wing and advanced forward forcing through the enemy lines whereupon a slave of Banu Umayyah named Ahmar said to him "Allah may make me die if I fail to slay you today." On hearing this Amir al-mu'minin's slave Kaysan leapt over him but was killed by him. When Amir al-mu'minin saw this he caught him by the skirt of his armour and picking him up threw him down so forcefully that all his joints were smashed whereupon Imam Hasan (p.b.u.h.) and Muhammad ibn al-Hanafiyah came forward and despatched him to Hell



Meanwhile after having been called to Malik al-Ashtar and his having made them feel ashamed the retreaters came back and again assaulted so steadfastly that pushing back the enemy they reached the place where 'Abdullah ibn Budayl was surrounded by the enemy. When he saw his own men he picked up courage and leapt towards Mu'awiyah's tent with drawn sword. Malik al-Ashtar tried to stop him but he couldn't and killing seven Syrians he reached the tent of Mu'awiyah. When Mu'awiyah noticed him close by he ordered him to be stoned as a result of which he was overpowered and the Syrians crowded over him and killed him. When Malik al-Ashtar saw this he proceeded forward with the combatants of Banu Hamdan and Banu Madh'hij for an attack on Mu'awiyah and began dispersing the contingent on guard around him. When out of the five circles of his guards only one remained to be dispersed Mu'awiyah put his foot in the stirrup of his horse in order to run away but on someone's encouragement again stopped

On another side of the battlefield a tumult was raging from one end to the other by the swords of 'Ammar ibn Yasir and Hashim ibn 'Utbah. From whatever side 'Ammar passed the companions (of the Holy Prophet) flocked around him and then made such a joint assault that destruction spread throughout the enemy lines. When Mu'awiyah saw them advancing he threw his fresh forces towards them. But he continued displaying the excellence of his bravery under the storm of swords and spears. At last Abu al-'Adiyah al-Juhani hit him with a spear from which he could not balance himself and then Ibn Hawiy (Jawn as-Saksiki) came forward and slew him. 'Ammar ibn Yasir's death caused tumult in Mu'awiyah's ranks because about him they had heard the Holy Prophet (PBUH) having said: " 'Ammar will be killed at the hands of a rebellious party

Thus before he fell as martyr Dhu'l-Kala' had said to 'Amr ibn al-'As: "I see 'Ammar on 'Ali's side; are we that rebellious party?" 'Amr ibn al-'As had assured him that eventually 'Ammar would join them but when he killed fighting on 'Ali's side the rebellious party stood exposed and no scope was left for any other interpretation. Nevertheless Mu'awiyah started telling the Syrians that: "We did not kill 'Ammar but 'Ali did it because he brought him to the battlefield." When Amir al-mu'minin heard this cunning sentence he remarked: "In that case the Holy Prophet (PBUH) killed Hamzah as he had brought him to the battlefield of Uhud." Hashim ibn 'Utbah also fell in this conflict. He was killed by al-Harith ibn Mundhir at-Tanukhi. After him the banner of the .contingent was taken over by his son 'Abdullah

When such fearless warriors were gone Amir al-mu'minin said to the warriors from the tribes of Hamdan and Rabi'ah: "To me you are like ar-mour and spear. Get up and teach these rebels a lesson." Consequently twelve thousand combatants of the tribes of Rabi'ah and Hamdan stood up swords in hand. The banner was taken up by Hudayn ibn al-Mundhir. Entering the lines of the enemy they used their swords in such a way that heads began to drop bodies fell in huge heaps and on every side streams of blood flowed. And the assaults of these swordsmen knew no stopping till the day began to end with all its devastation and the gloom of eve set in ushering in that fearful night which is known in history as the night of al-Harir wherein the clashing of weapons the hoofs of horses and the hue and cry of the Syrians created such noise that even voices reaching the ears could not be heard. On Amir al-mu'minin's side his wrong-crushing slogans raised waves of courage and valour and on the enemy's side they shook the hearts in their bosoms. The battle was at its zenith. The quivers of the bowmen had become empty. The stalks of the spears had been broken. Hand to hand fighting went on with swords only and dead bodies collected in heaps till by morning .the number of killed had exceeded thirty thousand

On the tenth day Amir al-mu'minin's men showed the same morale. On the right wing .Malik al-Ashtar held the command and on the left wing 'Abdullah ibn al-'Abbas Assaults went on like the assaults of new soldiers. Signs of defeat appeared on the Syrians and they were about to leave the battlefield and run away when five hundred Qur'ans were raised on spears changing the entire face of the battle. Moving swords stopped the weapon of deceit was successful and the way was clear for wrong to hold its sway

In this battle forty-five thousand Syrians were killed while twenty-five thousand Iraqis fell as martyrs. (Kitab Siffin by Nasr ibn Muzahim al-Minqari [d. ۲۱۲ A.H.] and at-(Tarikh at-Tabari vol. ۱ pp. ۳۲۵۶-۳۳۴۹

**SERMON ۱۲۵**

**in English**

About the Kharijites and their opinion on Arbitration

We did not name people the arbitrators but we named the Qur'an the arbitrator. The Qur'an is a book covered between two flaps and it does not speak. It should therefore necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Qur'an as the arbitrator between us we could not be the :party turning away from the Book of Allah. since Allah has said

And then if ye quarrel about anything refer it to Allah and the Prophet . . . (Qur'an . . . (۴:۵۹

Reference to Allah means that we decide according to the Qur'an while reference to the Prophet means that we follow his Sunnah. Now therefore if arbitration were truly done through the Book of Allah (Qur'an). we would be the most rightful of all people for the Caliphate; or if it were done by the Sunnah of the Holy Prophet (PBUH) we .would be the most preferable of them

Concerning your point why I allowed a time lag between myself and them with regard to the Arbitration I did so in order that the ignorant may find out (the truth) and one who already knows may hold with it firmly. Possibly Allah may as a result of this peace improve the condition of these people and they will not be caught by the throats and will not before indication of the right fall into rebellion as before. Certainly the best man before Allah is he who loves most to act according to right even though it causes him hardship and grief rather than according to wrong even though it gives him benefit and increase

So where are you being misled and from where have you been brought (to this state)? Be prepared to march to the people who have deviated from the right and do not see it have been entangled in wrong-doing and are not corrected. They are away from the Book and turned from the (right) path. You are not trustworthy to rely upon nor are you holders of honour to be adhered to. You are very bad in kindling the fire of fighting. Woe to you! I had to bear a lot of worries from you. Some day I call you (to jihad) and some day I speak to you in confidence you are neither true free men at the time of call nor trustworthy brothers at the time of speaking in confidence

**in Arabic**

[ ١٢٥ ] ومن كلام له عليه السلام

p: ١٨٢

و ذلك بعد سماعه لأمر الحكيمين

إِنَّا لَمْ نُحْكَمْ الرِّجَالَ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ. وَهَذَا الْقُرْآنُ إِنَّمَا هُوَ حَظٌّ مَسْتُوْرٌ بَيْنَ الدَّفْتَيْنِ (١)، لَا يَنْطِقُ بِلِسَانٍ، وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ، وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ. وَلَمَّا دَعَانَا الْقَوْمُ إِلَى أَنْ نُحْكَمَ بَيْنَنَا الْقُرْآنَ لَمْ نَكُنِ الْفَرِيقَ الْمُتَوَلَّى عَنْ كِتَابِ اللَّهِ سُبْحَانَهُ وَتَعَالَى، وَقَدْ قَالَ اللَّهُ سُبْحَانَهُ: (فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ)، فَرُدُّهُ إِلَى اللَّهِ أَنْ نُحْكَمَ بِكِتَابِهِ، وَرُدُّهُ إِلَى الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ؛ فَإِذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ، فَخُنَّ أَحَقُّ النَّاسِ بِهِ، وَإِنْ حُكِمَ بِسُنَّتِهِ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَآلِهِ فَخُنَّ أَوْلَاهُمْ بِهِ. وَأَمَّا قَوْلُكُمْ: لِمَ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أَجْلًا فِي التَّحْكِيمِ؟ فَإِنَّمَا فَعَلْتُ ذَلِكَ لِيُبَيِّنَ الْجَاهِلُ، وَيَتَشَبَّهَ الْعَالِمُ، وَلَعَلَّ اللَّهَ أَنْ يُضِلَّحَ فِي هَذِهِ الْهُدْنَةِ أَمْرَ هَذِهِ الْأُمَّةِ، وَلَا تُؤْخَذَ بِأَكْظَامِهَا (٢)، فَتَعَجَّلَ عَنْ تَبَيُّنِ الْحَقِّ، وَتَنَقَّادَ لِأَوَّلِ الْغَيِّ. إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ - وَإِنْ نَقَصَهُ وَكَرَّهَهُ (٣) - مِنَ الْبَاطِلِ وَإِنْ جَرَّ إِلَيْهِ فَايَسِدَهُ وَزَادَهُ، فَأَيْنَ يَتَاهُ بِكُمْ! وَمِنْ أَيْنَ أُتَيْتُمْ! اسْتَبْعِدُوا لِلْمَسِيرِ إِلَى قَوْمٍ خَيَّرَ عَنِ الْحَقِّ لَا يُبَصِّرُونَهُ، وَمُوزَعِينَ بِالْجُورِ (٤) لَا يَعْدِلُونَ (٥) بِهِ، جُفَاءً عَنِ الْكِتَابِ، نُكِبَ (٦) عَنِ الطَّرِيقِ. مَا أَنْتُمْ بِوَثِيقِهِ (٧) يُعْلَقُ بِهِمَا، وَلَا زَوَافِرَ (٨) عَزِي يُعْتَصَمُ إِلَيْهَا. لَبِئْسَ حُشَّاشٌ (٩) نَارِ الْحَرْبِ أَنْتُمْ! أَفْ لَكُمْ! لَقَدْ لَقِيتُ مِنْكُمْ بَرَحًا (١٠)، يَوْمًا أَنْادِيكُمْ وَيَوْمًا أَنْاجِيكُمْ، فَلَا أُخَارُ صِدْقٍ عِنْدَ النَّدَاءِ (١١)، وَلَا إِخْوَانَ نَفَقَةٍ عِنْدَ النَّجَاءِ (١٢)!

in Persian

در رابطه با خوارج

علل پذیرش حکمیت در صفین. ما افراد را داور قرار ندادیم، تنها قرآن را به حکمیت (داوری) انتخاب کردیم (که آنها بر سر نیزه کرده و داوری آن را می خواستند) این قرآن، خطی نوشته شده که میان دو جلد پنهان است، زبان ندارد تا سخن گوید، و نیازمند به کسی است که آن را ترجمه کند، و همانا انسانها می توانند از آن سخن گویند، و هنگامی که شامیان ما را دعوت کردند تا قرآن را میان خویش داور گردانیم، ما گروهی نبودیم که به کتاب خدای سبحان پشت کنیم، در حالی که خدای بزرگ فرمود: (اگر در چیزی خصومت کردید آن را به خدا و رسول باز گردانید) باز گرداندن آن به خدا این است که سنت او را انتخاب کنیم، و باز گرداندن به پیامبر (ص) این است که سنت او را انتخاب کنیم، پس اگر از روی راستی به کتاب خدا داوری شود، ما از دیگر مردمان به آن سزاوارتریم، و اگر در برابر سنت پیامبر (ص) تسلیم باشند ما بدان اولی و برتریم، اما سخن شما که چرا میان خود و آنان برای حکمیت (داوری) مدت تعیین کردی؟ من این کار را کردم تا نادان خطای خود را بشناسد، و دانا بر عقیده خود استوار بماند، و اینکه شاید در این مدت آشتی و صلح، خدا کار امت را اصلاح کند و راه تحقیق و شناخت حق باز باشد، تا در جستجوی حق شتاب نورزند، و تسلیم اولین فکر گمراه کننده نگردند.

سرزنش کوفیان و خوارج گمراه همانا برترین مردم در پیشگاه خدا کسی است که عمل به حق در نزد او دوست داشتنی تر از باطل باشد، هر چند از قدر او بکاهد و به او زیان رساند، و باطل به او سود رساند و بر قدر او بیفزاید، مردم! چرا حیران و سرگردانید؟ و از کجا به اینجا آورده شدید؟ آماده شوید برای حرکت به سوی شامیانی که از حق روی گرداندند و آن را نمی بینند، و به ستمگری روی آورده حاضر به پذیرفتن عدالت نیستند، از کتاب خدا فاصله گرفتند، و از راه راست منحرف گشتند. افسوس ای کوفیان! شما وسیله ای نیستید که بشود به آن اعتماد کرد، و نه یاوران عزیزی که بتوان به دام آنها چنگ زد، شما بد نیروهایی در افروختن آتش جنگ هستید، نفرین بر شما. چقدر از دست شما ناراحتی کشیدم، یک روز آشکارا با آواز بلند شما را به جنگ می خوانم و روز دیگر آهسته در گوش شما زمزمه دارم، نه آزادمردان راستگویی به هنگام فرا خواندن و نه برادران مطمئنی هستید که رازدار باشید.

**SERMON ۱۲۶**

**in English**

When Amir al-mu'minin was spoken ill of for showing equality in the distribution (of shares from Bayt al-mal or the Muslim Public Treasury) he said

Do you command me that I should seek support by oppressing those over whom I have been placed? By Allah I won't do so as long as the world goes on and as long as one star leads another in the sky. Even if it were my property I would have distributed it equally among them then why not when the property is that of Allah. Beware; certainly that giving of wealth without any right for it is wastefulness and lavishness. It raises its doer in this world but lowers him in the next world. It honours him before people but disgraces him with Allah. If a man gives his property to those who have no right for it or do not deserve it Allah deprives him of their gratefulness and their love too would be for others. Then if he falls on bad days and needs their help they would prove the worst comrades and ignoble friends

p: ۱۸۴

[ ۱۲۶ ] ومن كلام له عليه السلام

لَمَّا عَوْتَبَ عَلَى التَّسْوِيَةِ فِي الْعَطَاءِ

أَتَا مُرُونِي أَنْ أَطْلُبَ النَّصِيرَ بِالْجَوْرِ فِيمَنْ وُلِّيْتُ عَلَيْهِ! وَاللَّهِ لَا أَطُورُ (۱) بِهِ مَا سَيَمَرُ سَمِيرٌ (۲) ، وَمَا أَمَّ (۳) نَجْمٌ فِي السَّمَاءِ نَجْمًا! لَوْ كَانَ الْمَالُ لِي لَسَوَّيْتُ بَيْنَهُمْ، فَكَيْفَ وَإِنَّمَا الْمَالُ مَالُ اللَّهِ لَهُمْ. أَلَا وَإِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْدِيرٌ وَإِسْرَافٌ، وَهُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَيَضَعُهُ فِي الْآخِرَةِ، وَيُكْرِمُهُ فِي النَّاسِ وَيُهِينُهُ عِنْدَ اللَّهِ، وَلَمْ يَضَعْ أَمْرًا مِآلَهُ فِي غَيْرِ حَقِّهِ وَعِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَكَانَ لِغَيْرِهِ وَدُهُمْ، فَإِنْ زَلَّتْ بِهِ النَّغْلُ يَوْمًا فَاحْتَاجَ إِلَى مَعُونَتِهِمْ فَشَرُّ خَلِيلٍ وَالْأَمُّ خَدِينٍ! (۴) .

### in Persian

درباره تقسیم بیت المال

عدالت اقتصادی امام (ع)

آیا به من دستور می دهید برای پیروزی خود، از جور و ستم درباره امت اسلامی که بر آنها ولایت دارم، استفاده کنم؟ به خدا سوگند! تا عمر دارم، و شب و روز برقرار است، و ستارگان از پی هم طلوع و غروب می کنند، هرگز چنین کاری نخواهم کرد! اگر این اموال از خودم بود به گونه ای مساوی در میان مردم تقسیم می کردم تا چه رسد که جزو اموال خداست، آگاه باشید! بخشیدن مال به آنها که استحقاق ندارند، زیاده روی و اسراف است، ممکن است در دنیا ارزش دهنده آن را بالا برد اما در آخرت پست خواهد کرد، در میان مردم ممکن است گرامیش بدانند اما در پیشگاه خدا خوار و ذلیل است. هیچ کس مالش در راهی که خدا اجازه نفرمود مصرف نکرد و به غیر اهل آن پرداخت جز آنکه خدا او را از سپاس آنان محروم فرمود، و دوستی آنها را متوجه دیگری ساخت، پس اگر روزی بلغزد و محتاج کمک آنان گردد، بدترین رفیق و سرزنش کننده ترین دوست خواهند بود.

## About the Kharijites

If you do not stop believing that I have gone wrong and been misled why do you consider that the common men among the followers of the Prophet Muhammad (p.b.u.h.a.h.p.) have gone astray like me and accuse them with my wrong and hold them unbelievers on account of my sins. You are holding your swords on your shoulders and using them right and wrong. You are confusing those who have committed sins with those who have not. You know that the Prophet (PBUH) stoned the protected (married) adulterer then he also said his burial prayer and allowed his successors to inherit from him. He killed the murderer and allowed his successors to inherit from him. He amputated (the hand of) the thief and whipped the unprotected (unmarried) adulterer but thereafter allowed their shares from the booty and they married Muslim women. Thus the Prophet (PBUH) took them to ask for their sins and also abided by Allah's commands about them but did not disallow them their rights created by Islam nor did he remove their names from its followers

Certainly you are the most evil of all persons and are those whom Satan has put on his lines and thrown out into his wayless land. With regard to me two categories of people will be ruined namely he who loves me too much and the love takes him away from rightfulness and he who hates me too much and the hatred takes him away from rightfulness. The best man with regard to me is he who is on the middle course. So be with him and be with the great majority (of Muslims) because Allah's hand (of protection) is on keeping unity. You should beware of division because the one isolated from the group is (a prey) to Satan just as the one isolated from the flock of sheep is (a prey) to the wolf



Beware; whoever calls to this course kill him even though he may be under this headband of mine. Certainly the two arbitrators were appointed to revive what the Qur'an revives and to destroy what the Qur'an destroys. Revival means to unite on it (in a matter) and destruction means to divide on a matter. If the Qur'an drives us to them we should follow them and if it drives them to us they should follow up. May you have no father! (Woe to you) I did not cause you any misfortune nor have I deceived you in any matter nor created any confusion. Your own group had unanimously suggested in favour of these two men and we bound them that they would not exceed the Qur'an but they deviated from it and abandoned the right although both of them were conversant with it. This wrong-doing was the dictate of their hearts and so they trod upon it although we had stipulated that in arbitrating with justice and sticking to rightfulness they would avoid the evil of their own views and the mischief (of their own verdict) (but since this has happened the award is not acceptable to us

**in Arabic**

[ ١٢٧ ] ومن كلام له عليه السلام

وفيه يبين بعض أحكام الدين و يكشف للخوارج الشبهه و ينقض حكم الحكيمين

فَإِنْ أَيْبَيْتُمْ إِلَّا أَنْ تَزْعُمُوا أَنِّي أَخْطَأْتُ وَضَلَلْتُ، فَلِمَ تُضَلُّونَ عِيَامَهُ أُمِّهِ مُحَمَّدٍ صَلَّى عَلَيْهِ وَآلِهِ وَبِضَالَتِي، وَتَأْخُذُونَهُمْ بِخَطِيئِي، وَتُكْفَرُونَهُمْ بِعُدُوبِي! سَيُؤْفِكُمْ عَلَى عَوَاتِقِكُمْ تَضَعُ مَوَاضِعَ الْبُرْءِ وَالسُّقْمِ، وَتَخْلُطُونَ مَنْ أَدْنَبَ بِمَنْ لَمْ يُذْنِبْ. وَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَآلِهِ رَجَمَ الزَّانِيَ الْمُحْصَنَ، ثُمَّ صَلَّى عَلَيْهِ ثُمَّ وَرَثَهُ أَهْلُهُ، وَقَتَلَ الْقَاتِلَ وَوَرَثَ مِيرَاثَهُ أَهْلُهُ، وَقَطَعَ السَّارِقَ وَجَلَدَ الزَّانِيَ غَيْرَ الْمُحْصَنِ ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفَيْءِ وَنَكَحَا الْمُسْلِمَاتِ؛ فَأَخَذَهُمْ رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَآلِهِ بِعُدُوبِهِمْ، وَأَقَامَ حَقَّ اللَّهِ فِيهِمْ، وَلَعَنَ يَمْنَعُهُمْ سَيِّئِهِمْ مِنَ الْإِسْلَامِ، وَلَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ بَيْنِ أَهْلِهِ. ثُمَّ أَنْتُمْ شَرَارُ النَّاسِ، وَمَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيَهُ، وَضَرَبَ بِهِ تَيْهَهُ (١)! وَسَيَهْلِكُ فِي صِنْفَانِ: مُحِبٌّ مُفْرِطٌ يَذْهَبُ بِهِ الْحُبُّ إِلَى غَيْرِ الْحَقِّ، وَمُبْغِضٌ مُفْرِطٌ يَذْهَبُ بِهِ الْبُغْضُ إِلَى غَيْرِ الْحَقِّ، وَخَيْرُ النَّاسِ فِي حَالِ النَّمَطِ الْأَوْسَطِ فَالزُّمُوهُ، وَالزُّمُوا السَّوَادَ الْأَعْظَمَ فَإِنَّ يَدَ اللَّهِ مَعَ الْجَمَاعَةِ، وَإِيَّاكُمْ وَالْفِرْقَةَ!

فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ، كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذَّنْبِ.

أَلَا مَنْ دَعَا إِلَى هَذَا الشُّعَارِ (۲) فَاقْتُلُوهُ، وَلَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ، فَإِنَّمَا حُكِمَ الْحَكَمَانِ لِيُحْيِيَ مَا أَحْيَا الْقُرْآنُ، وَيُمِيتَ مَا أَمَاتَ الْقُرْآنُ، وَإِخْيَاؤُهُ الْإِجْتِمَاعَ عَلَيْهِ، وَإِمَارَتُهُ الْبِافْتِرَاقَ عَنْهُ، فَإِنَّ جَرْنَا الْقُرْآنَ إِلَيْهِمْ اتَّبَعْنَاهُمْ، وَإِنْ جَرَّهُمْ إِلَيْنَا اتَّبَعُونَا. فَلَمْ آتِ لَأَبَا لَكُمْ \_ بُجْرًا (۳)، وَلَا خَلَّتْكُمْ (۴) عَنْ أَمْرِكُمْ، وَلَا لَبَسَتْهُ عَلَيْكُمْ، إِنَّمَا اجْتَمَعَ رَأْيُ مَلَيْكِكُمْ عَلَى اخْتِيَارِ رَجُلَيْنِ، أَخَذْنَا عَلَيْهِمَا أَلَّا يَتَعَدَّيَا الْقُرْآنَ، فَتَاهَا عَنْهُ، وَتَرَكَ الْحَقَّ وَهُمَا يُبَصِّرَانِهِ، وَكَانَ الْجَوْرُ هَوَاهُمَا فَمَضَى عَلَيْهِ، وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا \_ فِي الْحُكْمِ بِالْعَدْلِ، وَالصَّمْدِ (۵) لِلْحَقِّ \_ سُوءَ رَأْيِهِمَا، وَجَوْرَ حُكْمِهِمَا.

## in Persian

### در خطاب به خوارج

(خوارج عقیده داشتند: کسی که گناه کبیره انجام دهد کافر و از اسلام خارج شده است، مگر توبه کند و دوباره مسلمان گردد) افساء گمراهی خوارج پس اگر چنین می پندارید که من خطا کرده و گمراه شدم، پس چرا همه امت محمد (ص) را به گمراهی من گمراه می دانید؟ و خطای مرا بحساب آنان می گذارید؟ و آنان را برای خطای من کافر می شمارید؟ شمشیرها را بر گردن نهاده، کورکورانه فرود می آورید و گناهکار و بیگناه را به هم مخلوط کرده همه را یکی می پندارید؟ در حالی که شما می دانید، همانا رسول خدا (ص) زناکاری را که همسر داشت سنگسار کرد، سپس بر او نماز گزارد، و میراثش را به خانواده اش سپرد و قاتل را کشت و میراث او را به خانواده اش باز گرداند، دست دزد را برید و زنا کاری را که همسر نداشت تازیانه زد، و سهم آنان را از غنائم می داد تا با زنان مسلمان ازدواج کنند، پس پیامبر (ص) آنها را برای گناهانشان کیفر می داد، و حدود الهی را بر آنان جاری می ساخت، اما سهم اسلامی آنها را از بین نمی برد، و نام آنها را از دفتر مسلمین خارج نمی ساخت (پس با انجام گناهان کبیره کافر نشدند) شما خوارج، بدترین مردم و آلت دست شیطان، و عامل گمراهی این و آن می باشید. پرهیز از افراط و تفریط نسبت به امام علی (ع) به زودی دو گروه نسبت به من هلاک می گردند، دوستی که افراط کند و به غیر حق کشانده شود، و دشمنی که در کینه توزی با من زیاده وری کرده به راه باطل درآید، بهترین مردم نسبت به من گروه میانه رو هستند، از آنها جدا نشوید، همواره با بزرگترین جمعیتها باشید که دست خدا با جماعت است، از پراکندگی پرهیزید، که انسان تنها بهره شیطان است آنگونه که گوسفند تنها طعمه گرگ خواهد بود، آگاه باشید هر کس که مردم را به تفرقه و جدایی دعوت کند او را بکشید هر چند که زیر عمامه من باشد. علل پذیرش (حکمت) اگر به آن دو نفر (ابوموسی و عمروعاص) رای به داوری داده شد، تنها برای این بود که آنچه را قرآن زنده کرد زنده سازند، و آنچه را قرآن مرده خوانده، بمیرانند، زنده کردن قرآن این است که دست وحدت به هم دهند و به آن عمل نمایند، و میراندن، از بین بردن پراکندگی و جدایی است، پس اگر قرآن ما را به سوی آنان بکشاند آنان را پیروی می کنیم، و اگر آنان را به سوی ما سوق داد باید اطاعت کنند، پدر مباد شما را! من شری براه نیانداخته، و شما را نسبت به سرنوشت شما نفریفته، و چیزی را بر شما مشتبه نساخته ام، همانا رای مردم شما بر این قرار گرفت که دو نفر را برای داوری انتخاب کنند، ما هم از آنها پیمان گرفتیم که از قرآن تجاوز نکنند، اما افسوس که آنها عقل خویش را از دست دادند، حق را ترک کردند در حالی که آن را بخوبی می دیدند، چون ستمگری با هواپرستی آنها سازگار بود با ستم همراه شدند، ما پیش از داوری ظالمانه شان با آنها

شرط کردیم که به عدالت داوری کنند و بر اساس حق حکم نمایند، اما به آن پایبند نماندند.

p: ۱۸۸

## About Important happenings in Basrah

O' Ahnaf! It is as though I see him advancing with an army which has neither dust nor noise nor rustling of reins nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches

as-Sayyid ar-Radi says: Amir al-mu'minin pointed to the Chief of the Negroes (Sahibu'z-Zanj) .(۱) Then Amir al -mu'minin said

Woe to you (the people of Basrah's) inhabited streets and decorated houses which possess wings like the wings of vultures and trunks like the trunks of elephants; they are the people from among whom if one is killed he is not mourned and if one is lost he is not searched for. I turn this world over on its face value it only according to its (low) value and look at it with an eye suitable to it

A part of the same sermon

(Referring to the Turks (Mongols

I (۲) can see a people whose faces are like shields covered with rough-scraped skins. They dress themselves in silken and woollen clothes and hold dear excellent horses. Their killing and bloodshed shall take place freely till the wounded shall walk over the dead and the number of runners-away shall be less than those taken prisoner

One of his companions said to him: O' Amir al-mu'minin you have been given knowledge of hidden things. Whereupon Amir al-mu'minin laughed and said to the man who belonged to the tribe of Banu Kalb

O' brother of Kalb! This is not knowledge of hidden things ('ilmu'l-ghayb) (۳) these matters have been acquired from him (namely in Prophet) who knew them. As regard knowledge of hidden things that means knowledge of the Day of Judgement and the things covered by Allah in the verse

(Verily Allah is He with Whom is the knowledge of the Hour... (Qur'an ۳۱:۳۴)

Therefore Allah alone knows what is there in the wombs whether male or female ugly or handsome generous or miserly mischievous or pious and who will be the fuel for Hell and who will be in the company of the Prophets in Paradise. This is the knowledge of the hidden things which is not known to anyone save Allah. All else is that whose knowledge Allah passed on to His Prophet and he passed it on to me and prayed for me that my bosom may retain it and my ribs may hold it

**in Arabic**

ومن كلام له عليه السلام

فيما يخبر به عن الملاحم بالبصره

يَا أَخْفُ، كَأَنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غِيَارٌ وَلَا لَجَبٌ، وَلَا فَعْقَعُهُ لُجْمٌ، وَلَا حَمَحَمَهُ خَيْلٌ، يُشِيرُونَ الْأَرْضَ بِأَقْدَامِهِمْ كَأَنَّهَا أَقْدَامُ النَّعَامِ.

قال الشريف : يومىء بذلك إلى صاحب الزنج.

ثم قال عليه السلام: وَيَلُّ لِسَةَ كِكِكُمْ الْعَامِرِ، وَدُورِ الْمُزَخْرَفَةِ الَّتِي لَهَا أَجْنَحَةٌ كَأَجْنَحَةِ الشُّيُورِ، وَخَرَاطِيمِ كَخَرَاطِيمِ الْفَيْلِ، مِنْ أَوْلِيكَ الَّذِينَ لَا يُنْدَبُ فِتْلُهُمْ، وَلَا يُفْقَدُ غَائِبُهُمْ. أَنَا كَابُّ الدُّنْيَا لَوَجْهِهَا، وَقَادِرُهَا بِقَدْرِهَا، وَنَاطِرُهَا بِعَيْنِهَا.

منه فى وصف الاتراك

كَأَنِّي أَرَاهُمْ قَوْمًا كَانَتْ وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةَ، يَلْبَسُونَ السَّرَقَ وَالْدِّيَابِحَ، وَيَعْتَقِبُونَ الْخَيْلَ الْعِتَاقَ، وَيَكُونُ هُنَاكَ اسْتِحْرَارُ قَتْلِ، حَتَّى يَمْشِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ، وَيَكُونُ الْمُفْلِتُ أَقَلَّ مِنَ الْمَأْسُورِ!

فقال له بعض أصحابه: لقد أعطيت يا أمير المؤمنين علم الغيب! فضحك عليه السلام، وقال للرجل \_ وكان كلبياً:

يَا أَحَا كَلْبِ، لَيْسَ هُوَ بِعِلْمِ غَيْبٍ، وَإِنَّمَا هُوَ تَعَلُّمٌ مِنْ ذِي عِلْمٍ، وَإِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ، وَمَا عِدَّدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ... ) الْآيَةَ، فَيَعْلَمُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَى، وَقَبِيحٍ أَوْ جَمِيلٍ، وَسَخِيٍّ أَوْ بَخِيلٍ، وَشَقِيٍّ أَوْ سَعِيدٍ، وَمَنْ يَكُونُ فِي النَّارِ حَطْبًا، أَوْ فِي الْجَنَانِ لِلنَّبِيِّينَ مُرَافِقًا؛ فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ، وَمَا سِوَى ذَلِكَ فَعِلْمٌ عَلَّمَهُ اللَّهُ نَبِيَّهُ فَعَلَّمَنِيهِ، وَدَعَا لِي بِأَنْ يَعْينَهُ صَدْرِي، وَتَضَطَّمَ عَلَيْهِ جَوَانِحِي

## in Persian

فتنه های بصره

پیشگویی امام (ع) نسبت به حوادث مهم شهر بصره ای احنف! گویا من او را می بینم که با لشگری بدون غبار و سر و صدا، و بدون حرکات لگامها، و شیبه اسبان، به راه افتاده، زمین را زیر قدمهای خود چون گام شترمرغان درمی نوردند، پس وای بر کوچه های آباد و خانه های زینت شده بصره که بالهایی چونان بال کرکسان و ناودانهایی چون خرطومهای پیلان دارد. وای بر اهل بصره که بر کشتگان آنان نمی گریند، و از گمشدگانشان کسی جستجو نمی کند، من دنیا را برو، بر زمین کوبیده و چهره اش را به خاک مالیدم، و بیش از آنچه ارزش دارد، بهایش نداده ام، و با دیده ای که سزاوارست به آن نگریسته ام.

وصف ترکهای مغول. گویا آنان را می بینم با رخساری چونان سپرهای چکش خورده، لباسهایی از دیباج و حریر پوشیده، که اسبهای اصیل را یدک می کشند و آنچهان کشتار و خونریزی دارند که مجروحان از روی بدن کشتگان حرکت می کنند و فراریان از اسیرشدگان کمترند. (یکی از اصحاب گفت: ای امیرمومنان تو را علم غیب دادند؟ امام (ع) خندید و به آن مرد که از طایفه بنی کلب بود فرمود) جایگاه علم غیب. ای برادر کلبی! این اخباری که اطلاع می دهم غیب نیست، علمی است که از دارنده علم غیب (پیامبر (ص)) آموخته ام، همانا علم غیب علم قیامت است، و آنچه خدا در گفته خود آورده که: (علم قیامت در نزد خداست، خدا باران را نازل کرده و آنچه در شکم مادران است می داند، و کسی نمی داند که فردا چه خواهد کرد؟ و در کدام سرزمین خواهد مرد؟) پس خداوند سبحان! از آنچه در رحم مادران است، از پسر یا دختر، از زشت یا زیبا، سخاوتمند یا بخیل، سعادتمند یا شقی آگاه است، و آن کسی که آتشگیره آتش جهنم است یا در بهشت همسایه و دوست پیامبر (ص) است، از همه اینها آگاهی دارد، این است آن علم غیبی (ذاتی) که غیر از خدا کسی نمی داند. جز اینها، علمی است که خداوند به پیامبرش تعلیم داده

(علم غیب اکتسابی) و او به من آموخته است، پیامبر (ص) برای من دعا کرد که خدا این دسته از علوم و اخبار را در سینه ام جای دهد و اعضا و جوارح بدن من از آن پر گردد.

Ali ibn Muhammad was born in the village of Warzanin in the suburbs of Ray and' . (١) belonged to the Azariqah sect of the Kharijites. He claimed to be a sayyid (descendant of the Holy Prophet) by showing himself the son of Muhammad ibn Ahmad al-Mukhtafi ibn 'Isa ibn Zayd ibn 'Ali ibn al-Husayn ibn 'Ali ibn Abi Talib but the experts on lineality and biographers have not accepted his claim to being a sayyid and have given his father's name as Muhammad ibn 'Abd ar-Rahim instead of Muhammad ibn Ahmad. The former was from the tribe of 'Abd al-Qays and had been born of a Sindi maid-slave.

Ali ibn Muhammad rose as an insurgent in ٢٥٥ A.H. in the reign of al-Muhtadi Billah and' associated with him the people from the suburbs of Basrah on promise of money wealth and freedom. He entered Basrah on the ١٧th Shuwwal ٢٥٥ A.H. killing and looting and in only two days he put to death thirty thousand individuals men women and children and displayed extreme oppression bloodshed savageness and ferocity. He dismantled houses burnt mosques and after continuous killing and devastation for fourteen years was killed in the month of Safar ٢٧٠ A.H. in the reign of Muwaffaq Billah. Then people got rid of his devastating deeds

Amir al-mu'minin's prophecy is one of those prophecies which throw light on his knowledge of the unknown. The details of his army given by Amir al-mu'minin namely that there would be neither neighing of horses nor rustling of weapons therein is a historical fact. The historian at-Tabari has written that when this man reached near al-Karkh (a sector of Baghdad) with the intention of insurrection the people of that place welcomed him and a man presented him a horse for which no rein could be found despite a search. At last he rode it using a rope for the rein. Similarly there were at that time only three swords in his force - one with himself one with 'Ali ibn Aban al-Muhallabi and one with Muhammad ibn Salm but later they collected some more weapons by marauding



This prophecy of Amir al-mu'minin is about the attack of the Tartars (Mongols) .(۲) who were inhabitants of the Mongolian desert in the north west of Turkistan. These semi-savage tribes lived by marauding killing and devastating. They used to fight among themselves and attack neighbouring areas. Each tribe had a separate chief who was deemed responsible for their protection. Chingiz Khan (Temujin) who was one of the ruling chiefs of these tribes and was very brave and courageous had risen to organise all their divided tribes into one and despite their opposition he succeeded in overpowering them through his might and sagacity. Collecting a large number under his banner he rose in ۶۰۶ A.H. like a torrent and went on dominating cities and .ruining populations till he conquered the area upto North China

When his authority was established he offered his terms of settlement to 'Alau'd-Din Khwarazm Shah ruler of the neighbouring country of Turkistan and through a deputation concluded an agreement with him that the Tartar traders would be allowed to visit his country for trade and their life and property would not be subject to any harm. For some time they traded freely without fear but on one occasion 'Alau'd-Din accused them of spying seized their goods and had them killed by the Chief of Atrar. When Chingiz Khan learnt of the breach of the agreement and the killing of Tartar merchants his eyes cast forth flames and he began trembling with .rage

He sent word to 'Alau'd-Din to return the goods of the Tartar merchants and to hand over to him the ruler of Atrar. 'Alau'd-Din who was mad with power and authority did not pay any heed and acting short-sightedly killed even the plenipotentiary of Chingiz Khan. Now Chingiz Khan lost all patience and his eyes filled with blood. He rose with his sword in hand and the Tartar warriors leapt towards Bukhara on their speedy stallions. 'Alau'd-Din came out with four hundred thousand combatants to face him but could not resist the incessant assaults of the Tartars and having been vanquished .(only after a few attacks ran away to Nishabur across the river Jaxartes (Sihun

The Tartars smashed Bukhara and razed it to the ground. They pulled down schools and mosques burning to ashes the houses and killing men and women without distinction. Next year they assaulted Samarqand and devastated it completely. After the flight of 'Alau'd-Din his son Jalalu'd-Din Khwarazm Shah had assumed the reins of government The Tartars chased him also and for ten years he fled from one place to the other but did not fall in their hands. At last he crossed over the river out of the boundaries of his realm. During this time the Tartars did their utmost to ruin populated lands and to annihilate humanity. No city escaped their ruining and no populace could avoid their trampling. Wherever they went they upset the kingdom overthrew governments and in a short time established their authority over the .northern portion of Asia

When Chingiz Khan died in ٦٢٢ A.H. his own son Ogedei Khan succeeded him. He searched out Jalalu'd-Din in ٦٢٨ A.H. and killed him. After him Mongka Khan the son of the other son of Chingiz Khan occupied the throne. After Mongka Khan Qubilai Khan succeeded to a part of the country and the control of Asia fell to the share of his brother Hulagu Khan. On the division of the whole realm among the grandsons of Chingiz Khan Hulagu Khan was thinking of conquering Muslims areas when the Hanafite of Khurasan in enmity with the Shafi'ite invited him to attack Khurasan. He therefore led an assault on Khurasan and the Hanafite thinking themselves to be safe from the Tartars opened the city gates for them. But the Tartars did not make any .distinction between Hanafite and Shafi'ite and killed whoever fell to their hands

After killing most of its population they took it in occupation. These very differences between the Hanafite and the Shafi'ite opened for him the door of conquest upto Iraq. Consequently after conquering Khurasan his courage increased and in ۶۵۶ A.H. he marched on Baghdad with two hundred thousand Tartars. al-Musta'sim Billah's army and the people of Baghdad jointly faced them but it was not in their power to stop this torrent of calamity. The result was that the Tartars entered Baghdad on the day of 'Ashura' carrying with them bloodshed and ruin. They remained busy in killing for forty days. Rivers of blood flowed in the streets and all the alleys were filled with dead bodies. Hundred of thousands of people were put to the sword while al-Musta'sim Billah was trampled to death under foot. Only those people who hid themselves in wells or underground places and hid from their sight could survive. This was the devastation of Baghdad which shook the 'Abbasid Kingdom to its foundation so that  
.its flag could never fly thereafter

Some historians have laid the blame of this ruin on Ibn al-'Alqami (Abu Talib Muhammad ibn Ahmad al-Baghdadi) the minister of al-Musta'sim Billah by holding that moved by the general masses of the Shi'ahs and the ruin of al-Karkh sector (of Baghdad) he invited Hulagu Khan through the latter's minister the great scholar Nasiru'd-Din Muhammad ibn Muhammad at-Tusi to march on Baghdad. Even if it be so it is not possible to ignore the historical fact that before this the 'Abbasid Caliph an-Nasir Lidini'llah had initiated the move for the attack on the Muslim areas. When the Khwarazm Shahs declined to acknowledge the authority of the Caliphate he had sent word to Chingiz Khan to march on Khwarazm from which the Tartars had understood  
.that there was no unity and co-operation among the Muslims

Thereafter the Hanafite had sent for Hulagu Khan to crush the Shafi'ite as a consequence of which the Tartars secured control over Khurasan and prepared the way to march towards Baghdad. In these circumstances to hold only Ibn al-'Alqami responsible for the ruination of Baghdad and to ignore the move of an-Nasir Lidini'llah and the dispute between the Hanafite and the Shafi'ite would be covering up the facts when in fact the cause for the ruin of Baghdad was this very conquest of Khurasan whose real movers were the Hanafite inhabitants of the place. It was by this conquest that Hulagu Khan had the courage to march on the centre of Islam; otherwise it cannot have been the result of a single individual's message that he assaulted an old capital like Baghdad the awe of whose power and grandeur was seated in the hearts .of a large part of the world

To know hidden things on a personal level is one thing while to be gifted by Allah . (۳) with knowledge of any matter and to convey it to others is different. The knowledge of the future which the prophets and vicegerents possess is gained by them through Allah's teaching and informing. Allah alone has knowledge of events which are to happen in the future. Of course He passes this knowledge on to whoever He wills. :Thus He says

He alone is) the "Knower of the unseen neither doth He reveal His secrets unto any (one else) save unto that one of the Messengers whom He chooseth..." (Qur'an ۷۲:۲۶- (۲۷

In this way Amir al-mu'minin also received knowledge of the future through the instructions of the Prophet or inspiration from Allah for which these words of Amir al-mu'minin stand evidence. Of course sometimes it is not proper or expedient to disclose certain matters and they are allowed to remain under a veil. Then no one can be acquainted with them as Allah says

Verily Allah is He with Whom is the knowledge of the Hour and He sendeth down the rain and knoweth He what is in the wombs; and knoweth not any soul what he shall earn the morrow and knoweth not any soul in what lands he shall die: Verily Allah is (All-knowing All-aware. (Qur'an ۳۱:۳۴

## SERMON ۱۲۹

### in English

About measures and weights the transience of this world and the condition of its people

O' creatures of Allah! You and whatever you desire from this world are like guests with fixed period of stay and like debtors called upon to pay. Life is getting short while (the records of) actions are being preserved. Many strivers are wasting (their efforts) and many of those who exert are heading towards harm. You are in a period when steps of virtue are moving backwards steps of evil are moving forward and Satan is increasing his eagerness to ruin people. This is the time that his equipment is strong (his traps have been spread and his prey has become easy (to catch

Cast your glance over people wherever you like you will see either a poor man suffering from poverty or a rich man ignoring Allah despite His bounty over him or a miser increasing his wealth by trampling on Allah's obligations or an unruly person closing his ears to all counsel. Where are your good people; where are your virtuous people? Where are your high spirited men and generous men? Where are those of you who avoid deceit in their business and remain pure in their behaviour? Have they not all departed from this ignoble transitory and troublesome world? Have you not been left among people who are just like rubbish and so low that lips avoid mention of

.them and do not move even to condemn their low position

p: ۱۹۸

"(Verily we are Allah's and verily unto Him shall we return." (Qur'an ٢:١٥٦" ...

Mischief has appeared and there is no one to oppose and change it nor anyone to dissuade from it or desist from it. Do you with these qualities hope to secure abode in the purified neighbourhood of Allah and to be regarded His staunch lovers? Alas! Allah cannot be deceived about His paradise and His will cannot be secured save by His obedience. Allah may curse those who advise good but they themselves avoid it and those who desist others from evil but they themselves act upon it

**in Arabic**

[ ١٢٩ ] ومن خطبه له عليه السلام

في ذكر المكاييل والموازين

عِبَادَ اللَّهِ، إِنَّكُمْ \_ وَمَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا \_ أَثْوِيَاءُ (١) مُؤَجَّلُونَ، وَمَدِينُونَ مُفْتَضُونَ: أَجَلٌ مُنْقُوصٌ، وَعَمَلٌ مَحْفُوظٌ، فَرُبَّ دَائِبٍ (٢) مُضَيِّعٍ، وَرُبَّ كَادِحٍ (٣) خَاسِرٍ. وَقَدْ أَصِيبُحْتُمْ فِي زَمَنِ لَّا- يَزِدَادُ الْخَيْرُ فِيهِ إِلَّا- إِذْيَارًا، وَالشَّرُّ فِيهِ إِلَّا- إِقْبَالًا، وَلَا الشَّيْطَانُ فِي هَلَاقِ النَّاسِ إِلَّا طَمَعًا، فَهَذَا أَوْ أَنْ قَوِيَتْ عَيْدَتُهُ، وَعَمَّتْ مَكِيدَتُهُ، وَأَمَكَّتْ فَرِيَسَتُهُ (٤). اضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ، فَهَلْ تُبْصِرُ إِلَّا- فَقِيرًا يُكَابِدُ فَقْرًا، أَوْ غَتِيًّا يَدَلَّ نِعْمَةَ اللَّهِ كُفْرًا، أَوْ بَخِيلًا اتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفِرًا، أَوْ مُتَمَرِّدًا كَانَ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ وَفِرًا! أَيْنَ خِيَارُكُمْ وَصِيْلِحَاؤُكُمْ! وَأَيْنَ أَحْرَارُكُمْ وَسِيْمَحَاؤُكُمْ! وَأَيْنَ الْمُتَوَرَّعُونَ فِي مَكَاسِبِهِمْ، وَالْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ! أَلَيْسَ قَدْ طَلَعْنَا جَمِيعًا عَنْ هَذِهِ الدُّنْيَا الدَّيْنِيَّةِ، وَالْعِاجِلِ الْمُنْعَصِ، وَهَلْ حُلِّقْتُمْ إِلَّا- فِي حُثَالِهِ (٥) لَّا- تَلْتَقِي إِلَّا بِجَدْمِهِمُ الشَّفَتَانِ، اسْتِضِيَّ غَارًا لِقَدَرِهِمْ، وَذَهَابًا عَنْ ذِكْرِهِمْ؟! فَ- (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)، (ظَهَرَ الْفَسَادُ) فَلَا مُنْكَرٌ مُعَيَّرٌ، وَلَا زَاجِرٌ مُزْدَجِرٌ. أَفَبِهَذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللَّهَ فِي دَارِ قُدْسِهِ، وَتَكُونُوا أَعَزَّ أَوْلِيَائِهِ عِنْدَهُ؟ هَيْهَاتَ! لَا يُخْدَعُ اللَّهُ عَنْ جَنَّتِهِ، وَلَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ. لَعَنَ اللَّهُ الْأَمْرِينَ بِالْمَعْرُوفِ النَّارِكِينَ لَهُ، وَالنَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ!

p: ١٩٩

وصف جامعه مسخ شده مسلمین. بندگان خدا! شما و آنچه از این دنیا آرزومندید، مهمانانی هستید که مدتی معین برای شما قرار داده شد، بدهکارانی هستید که مهلت کوتاهی در پرداخت آن دارید، و اعمال شما همگی حفظ می شود، چه بسیارند تلاشگرانی که به جایی نرسیدند، و زحمتکشانی که زیان دیدند. در روزگاری هستید که خوبی در آن پشت کرده و می گذرد، و بدی رویگردان شده، پیش می تازد، و طمع شیطان در هلاکت مردم بیشتر می گردد، هم اکنون روزگاری است که ساز و برگ شیطان تقویت شده، نیرنگ و فرییش همگانی گشته، و به دست آوردن شکار برای او آسان است، به هر سو می خواهی نگاه کن! آیا جز فقری می بینی که با فقر دست و پنجه نرم می کنی؟ یا ثروتمندی که نعمت خدا را کفران کرده و با بخل ورزیدن در ادا حقوق الهی، ثروت فراوانی گرد آورده است؟ یا سرکشی که گوش او از شنیدن پند و اندرزها کر است؟ عبرت گرفتن از دنیا کجایند خوبان و صالحان شما؟ کجایند آزادمردان و سخاوتمندان شما؟ کجایند پرهیزگاران در کسب و کار؟ کجایند پاکیزگان در راه و رسم مسلمانی؟ آیا جز این است که همگی رخت بستند و رفتند؟ و از این جهان پست و گذران و تیره کننده عیش و شادمانی گذشتند؟ مگر نه این است که شما وارث آنها بر جای آنان تکیه زدید، و در میان چیزهایی بی ارزش قرار دارید که لبهای انسان به نکوهش آن می جنبند؟ تا قدر آنها را کوچک شمرده و برای همیشه یادشان فراموش گردد. پس در این نگرانیها باید گفت: (انا لله و انا الیه راجعون). فساد آشکار شد، نه کسی باقیمانده که کار زشت را دگرگون کند، و یا از نافرمانی و معصیت باز دارد، شما با چنین وضعی می خواهید در خانه قدس الهی و جوار رحمت پروردگاری قرار گیرید؟ و عزیزترین دوستانش باشید؟ هرگز! خدا را نسبت به بهشت جاویدانش نمی توان فریفت، و جز با عبادت، رضایت او را نمی توان به دست آورد، نفرین بر آنان که امر به معروف می کنند و خود ترک می نمایند، و نهی از منکر دارند و خود مرتکب آن می شوند.



Delivered when Abu Dharr (۱) was exiled towards ar-Rabadhah

O' Abu Dharr! You showed anger in the name of Allah therefore have hope in Him for whom you became angry. The people were afraid of you in the matter of their (pleasure of this) world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them taking away what you fear them about. How needy are they for what you dissuade them from and how heedless are you towards what they are denying you. You will shortly know who is the gainer tomorrow (on the Day of Judgement) and who is more enviable. Even if these skies and earth were closed to some individual and he feared Allah then Allah would open them for him. Only rightfulness should attract you while wrongfulness should detract you. If you had accepted their worldly attractions they would have loved you and if you had shared in it they would have given you asylum

in Arabic

[ ۱۳۰ ] ومن كلام له عليه السلام

لأبي ذر رحمه الله لما أخرج إلى الربذه (۱)

يَا أَبَا ذَرٍّ، إِنَّكَ غَضِبْتَ لِلَّهِ، فَارْجُ مَنْ غَضِبْتَ لَهُ، إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ، وَخَفْتَهُمْ عَلَى دِينِكَ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ، وَاهْرُبْ مِنْهُمْ بِمَا خَفْتَهُمْ عَلَيْهِ، فَمَا أَحْوَجُهُمْ إِلَى مَا مَنَعْتَهُمْ، وَأَعْنَاكَ عَمَّا مَنَعُوكَ! وَسَيَتَعَلَّمَنَّ الرَّابِحُ غَدًا، وَالْأَكْثَرُ حُسْدًا. وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضِ بَيْنَ كَاتِبِي عَلَى عَبِيدٍ رَتَقًا، ثُمَّ اتَّقَى اللَّهُ، لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجًا! لَا يُؤْنِسِيَنَّكَ إِلَّا الْحَقُّ، وَلَا يُوحِشَنَّكَ إِلَّا الْبَاطِلُ، فَلَوْ قَبِلَتْ دُنْيَاهُمْ لِأَجْبُوكَ، وَلَوْ قَرَضَتْ (۲) مِنْهَا لِأَمْنُوكَ.

سخنی با ابوذر

خداگرایی در مبارزه با ستمگران. ای اباذر! همانا تو برای خدا به خشم آمدی، پس امید به کسی داشته باش که به خاطر او غضبناک شوی، این مردم برای دنیای خود از تو ترسیدند، و تو بر دین خویش از آنان ترسیدی، پس دنیا را که به خاطر آن از تو ترسیدند به خودشان واگذار، و با دین خود که برای آن ترسیدی از این مردم بگریز، این دنیاپرستان چه محتاجند به آنکه تو آنان را ترساندی، و چه بی نیازی از آنچه آنان تو را منع کردند، و به زودی خواهی یافت که چه کسی فردا سود می برد؟ و چه کسی بر او بیشتر حسد می ورزند؟ اگر آسمان و زمین درهای خود را بر روی بنده ای ببندند و او از خدا بترسد، خداوند راه نجاتی از میان آن دو برای او خواهد گشود، آرامش خود را تنها در حق جستجو کن، و جز باطل چیزی تو را به وحشت نیاندازد، اگر تو دنیای این مردم را می پذیرفتی، تو را دوست داشتند و اگر سهمی از آن برمی گرفتی دست از تو برمی داشتند.

#### Footnote

Abu Dharr al-Ghifari's name was Jundab ibn Junadah. He was an inhabitant of ar- (۱). Rabadhah which was a small village on the east side of Medina. When he heard about the proclamation of the Prophet he came to Mecca and after making enquires saw the Prophet and accepted Islam whereupon the unbelievers of Quraysh gave him all sorts of troubles and inflicted pain after pain but he remained steadfast. Among the acceptors of Islam he is the third fourth or fifth. Along with this precedence in Islam :his renunciation and piety was so high that the Prophet said

Among my people Abu Dharr is the like of 'Isa (Jesus) son of Maryam (Mary) in  
.renunciation and piety

In the reign of Caliph 'Umar Abu Dharr left for Syria and during 'Uthman's reign also remained there. He spent his days in counselling preaching acquainting people with the greatness of the members of the Prophet's family and guiding the people to the rightful path. The traces of Shi'ism now found in Syria and Jabal 'Amil (north of Lebanon) are the result of his preaching and activity and the fruit of seeds sown by  
.him

The Governor of Syria Mu'awiyah did not like the conduct of Abu Dharr and was much disgusted with his open criticism and mention of the money-making and other wrongful activities of 'Uthman. But he could do nothing. At last he wrote to 'Uthman that if he remained there any longer he would rouse the people against the Caliph. There should therefore be some remedy against this. On this 'Uthman wrote to him that Abu Dharr should be seated on an unsaddled camel and dispatched to Medina. The order was obeyed and Abu Dharr was sent to Medina. On reaching Medina he resumed his preaching of righteousness and truth. He would recall to the people the days of the Holy Prophet and refrain them from displays of kingly pageantry whereupon 'Uthman was much perturbed and tried to restrict his speaking. One day he sent for him and said: "I have come to know that you go about propagating that  
:the Holy Prophet said that

When Banu Umayyah will become thirty in number they will regard the cities of Allah" as their property His creatures their slaves and His religion the tool of their ".treachery

Abu Dharr replied that he had heard the Prophet say so. 'Uthman said that he was speaking a lie and enquired from those beside him if any one had heard this tradition and all replied in the negative. Abu Dharr then said that enquiry should be made from Amir al-mu'minin 'Ali ibn Abi Talib (p.b.u.h.). He was sent for and asked about it. He said it was correct and Abu Dharr was telling the truth. 'Uthman enquired on what basis he gave evidence for the correctness of this tradition. Amir al-mu'minin replied that he had heard the Holy Prophet say that: There is no speaker under the sky or over the .earth more truthful than Abu Dharr

Now 'Uthman could do nothing. If he still held him to be liar it would mean falsification of the Prophet. He therefore kept quiet despite much perturbation since he could not refute him. On the other side Abu Dharr began speaking against the usurping of Muslims' property quite openly and whenever he saw 'Uthman he would recite this :verse

And those who hoard up gold and silver and spend it not in Allah's way; announce thou unto them a painful chastisement. On the Day (of Judgement) when it shall be heated in the fire of hell then shall be branded with it their foreheads and their sides and their backs; (saying unto them) "This is what ye hoarded up for yourselves taste ye then (what ye did hoard up. " (Qur'an 9:34-35

Uthman promised him money but could not entrap this free man in his golden net' then resorted to repression but could not stop his truth-speaking tongue. At last he ordered him to leave and go to ar-Rabadhah and deputised Marwan son of the man (al-Hakam) exiled by the Prophet to turn him out of Medina. At the same time he issued the inhuman order that no one should speak to him nor see him off. But Amir al-mu'minin Imam Hasan Imam Husayn 'Aqil ibn Abi Talib 'Abdullah ibn Ja'far and 'Ammar ibn Yasir did not pay any heed to this order and accompanied him to see him off and Amir al-mu'minin uttered these sentences (i.e. the above sermon) on that occasion.

In ar-Rabadhah Abu Dharr had to put up with a very hard life. It was here that his son Dharr and his wife died and the sheep and goats that he was keeping for his livelihood also died. Of his children only one daughter remained who equally shared his starvation and troubles. When the means of subsistence were fully exhausted and day after day passed without food she said to Abu Dharr: "Father how long shall we go on like this. We should go somewhere in search of livelihood." Abu Dharr took her with him and set off for the wilderness. He could not find even any foliage. At last he was tired and sat down at a certain place. Then he collected some sand and putting his head on it lay down. Soon he began gasping his eyes rolled up and pangs of death gripped him.

When the daughter saw this condition she was perplexed and said "Father if you die in this vast wilderness how shall I manage for your burial quite alone." He replied "Do not get upset. The Prophet told me that I shall die in helplessness and some Iraqis would arrange for my burial. After my death you put a sheet over me and then sit by the roadway and when some caravan passes that way tell them that the Prophet's companion Abu Dharr has died." Consequently after his death she went and sat by the roadside. After some time a caravan passed that way. It included Malik ibn al-Harith al-Ashtar an-Nakha'i Hujr ibn 'Adi at-Ta'i 'Alqamah ibn Qays an-Nakha'i Sa'sa'ah ibn Suhan al-'Abdi al-Aswad ibn Yazid an-Nakha'i etc. who were all fourteen persons in number. When they heard about the passing away of Abu Dharr they were shocked at his helpless death. They stopped their riding beasts and postponed the onward journey for his burial. Malik al-Ashtar gave a sheet of cloth for his shroud. It was valued at four thousand Dirhams. After his funeral rites and burial they departed. This happened in the month of Dhi'l-hijjah ۳۲ A.H

**SERMON ۱۳۱**

**in English**

Grounds for accepting the Caliphate and the qualities of a ruler and governor

O' (people of) differing minds and divided hearts whose bodies are present but wits are absent. I am leading you (amicably) towards truthfulness but you run away from it like goats and sheep running away from the howling of a lion. How hard it is for me to uncover for you the secrets of justice or to straighten the curve of truthfulness

p: ۲۰۶

O' my Allah! Thou knowest that what we did was not to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the signs of Thy religion and to usher prosperity into Thy cities so that the oppressed among Thy creatures might be safe and Thy forsaken commands might be established. O' my Allah! I am the first who leaned (towards Thee) and who heard and responded (to the call of Islam). No one preceded me in prayer (salat) except the Prophet

You certainly know that he who is in charge of honour life booty (enforcement of) legal commandments and the leadership of the Muslims should not be a miser as his greed would aim at their wealth nor be ignorant as he would then mislead them with his ignorance nor be of rude behaviour who would estrange them with his rudeness nor should he deal unjustly with wealth thus preferring one group over another nor should he accept a bribe while taking decisions as he would forfeit (others) rights and hold them up without finality nor should he ignore sunnah as he would ruin the people

**in Arabic**

[ ١٣١ ] ومن كلام له عليه السلام

وفيه يبين سبب طلبه الحكم ويصف الإمام الحق

أَيْتُهَا النَّفُوسُ الْمُخْتَلِفَةُ، وَالْقُلُوبُ الْمُتَشَتِّتَةُ، الشَّاهِدَةُ أَيْدَانَهُمْ، وَالْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ، أَطَّارِكُمْ (١) عَلَى الْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ نُفُورَ الْمِعْزَى مِنْ وَعْوَعِهِ الْأَسَدِ! هَيْهَاتَ أَنْ أُطَّلِعَ بِكُمْ سِرَارَ (٢) الْعَيْدِلِ، أَوْ أُفِيمَ اعْوِجَاجِ الْحَقِّ. اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي كَانَ مِنَّا مُنَافِسَةً فِي سُلْطَانٍ، وَلَا- التَّمْيَاسَ شَيْءٍ مِنْ فُضُولِ الْحَطَامِ، وَلَكِنْ لِنَرِدَ الْمَعَالِمَ مِنْ دِينِكَ، وَنُظْهِرَ الْإِضْيَاحَ فِي بِلَادِكَ، فَيَأْمَنَ الْمَظْلُومُونَ مِنْ عِيَادِكَ، وَتَقَامَ الْمُعْطَلَةُ مِنْ حَيْدُودِكَ. اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَنَابَ، وَسَمِعَ وَأَجَابَ، لَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَآلِهِ وَسَلَّمَ - بِالصَّلَاةِ.

وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ الْوَالِي عَلَى الْفُرُوجِ وَالِدَمَاءِ وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَهُ الْمُسْلِمِينَ الْبَخِيلِ، فَتَكُونَ فِي أَمْوَالِهِمْ نَهْمَتُهُ (۳) ، وَلَا الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ، وَلَا الْجَافِي فَيَقْطَعُهُمْ بِجَفَائِهِ، وَلَا الْحَائِفُ (۴) لِلدُّوَلِ (۵) فَيَتَّخِذَ قَوْمًا دُونَ قَوْمٍ، وَلَا الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحَقُوقِ وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ (۶) ، وَلَا الْمَعْطَلُ لِلسُّنَّةِ فَيُهْلِكَ الْأُمَّةَ.

in Persian

فلسفه قبول حکومت

نکوهش کوفیان ای مردم رنگارنگ، و دلهای پریشان و پراکنده، که بدنهایشان حاضر و عقلهایشان از آنها غایب و دور است، من شما را به سوی حق می کشانم، اما چونان گوسفندانی که از غرش شیر فرار کنند می گریزید، هیئات که با شما بتوانم تاریکی را از چهره عدالت بزدایم، و کجی ها را که در حق راه یافته راست نمایم.

فلسفه حکومت اسلامی خدایا تو می دانی که جنگ و درگیری ما برای به دست آوردن قدرت و حکومت، و دنیا و ثروت نبود، بلکه می خواستیم نشانه های حق و دین تو را در جایگاه خویش باز گردانیم، و در سرزمینهای تو اصلاح را ظاهر کنیم، تا بندگان ستمدیده ات در امن و امان زندگی کنند، و قوانین و مقررات فراموش شده تو بار دیگر اجرا گردد. شرایط رهبر اسلامی خدایا من نخستین کسی هستم که به تو روی آورد، و دعوت تو را شنید و اجابت کرد، در نماز، کسی از من جز رسول خدا (ص) پیشی نگرفت،

همانا شما دانستید که سزاوار نیست بخیل بر ناموس و جان و غنیمتها و احکام مسلمین، ولایت و رهبری یابد، و امامت مسلمین را عهده دار شود، تا در اموال آنها حریص گردد. و نادان نیز لیاقت رهبری ندارد تا با نادانی خود مسلمانان را به گمراهی کشاند، و ستمکار نیز نمی تواند رهبر مردم باشد، که با ستم حق مردم را غصب و عطاهای آنان را قطع کند، و نه کسی که در تقسیم بیت المال عدالت ندارد زیرا در اموال و ثروت آنان حیف و میل داشته و گروهی را بر گروهی مقدم می دارد، و رشوه خوار در قضاوت نمی تواند امام باشد زیرا که برای داوری با رشوه گرفتن حقوق مردم را پایمال، و حق را به صاحبان آن نرساند، و آن کس که سنت پیامبر (ص) را ضایع می کند لیاقت رهبری ندارد زیرا که امت اسلامی را به هلاکت می کشاند.



## Warning about death and counselling

We praise Him for whatever He takes or gives or whatever He inflicts on us or tries us with. He is aware of all that is hidden and He sees all that is concealed. He knows all that breasts contain or eyes hide. We render evidence that there is no god except He and that Muhammad – peace be upon him and his progeny – has been chosen by Him and deputised by Him –evidence tendered both secretly and openly by heart and by tongue.

## A part of the same sermon

By Allah certainly it is reality not fun truth not falsehood. It is none else than death. Its caller is making himself heard and its dragsman is making haste. The majority of the people should not deceive you. You have seen those who lived before you amassed wealth feared poverty and felt safe from its (evil) consequences the longevity of desires and the (apparent) distance from death. How then death overtook them turned them out of their homelands and took them out of their places of safety. They were borne on coffins people were busy about them one after another carrying them on their shoulders and supporting them with their hands.

Did you not witness those who engaged in long-reaching desires built strong buildings amassed much wealth but their houses turned to graves and their collections turned into ruin. Their property devolved on the successors and their spouses on those who came after them. They cannot (now) add to their good acts nor invoke (Allah's) mercy in respect of evil acts. Therefore whoever makes his heart habituated to fear Allah achieves a forward position and his action is successful. Prepare yourself for it and do all that you can for Paradise. Certainly this world has not been made a place of permanent stay for you. But it has been created as a pathway in order that you may take from it the provisions of your (good) actions for the permanent house (in Paradise). Be ready for departure from here and keep close your riding animals for

.setting off

p: 209

[ ۱۳۲ ] ومن خطبه له عليه السلام

يعظ فيها ويزهد في الدنيا

حمد الله

نَحْمِدُهُ عَلَى مَا آخَذَ وَأَعْطَى، وَعَلَى مَا أْبَلَى وَابْتَلَى (۱)، الْبَاطِنَ لِكُلِّ خَفِيَّةٍ، الْحَاضِرَ لِكُلِّ سِرِّيَّةٍ، الْعَالِمَ بِمَا تُكِنُّ الصُّدُورُ، وَمَا تُخُونُ الْعُيُونُ. وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا نَجِيبُهُ وَبَعِيثُهُ (۲)، شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْأَعْلَانُ، وَالْقَلْبُ اللَّسَانُ.

عظه الناس

و منها: فَإِنَّهُ وَاللَّهِ الْجِدُّ لَا اللَّعْبُ، وَالْحَقُّ لَا الْكَذِبُ، وَمَا هُوَ إِلَّا الْمَوْتُ أَسْمَعَ دَاعِيهِ (۳)، وَأَعْجَلَ حَادِيهِ (۴)، فَلَا يُعْرَنُّكَ سِوَاكَ النَّاسِ مِنْ نَفْسِكَ، فَقَدْ رَأَيْتَ مَنْ كَانَ قَبْلَكَ مِمَّنْ جَمَعَ الْمَالَ وَحَدَرَ الْأَقْلَالَ، وَأَمِنَ الْعَوَاقِبَ \_ طُولَ أَمَلٍ وَاسْتَبْتَعَادَ أَجَلَ \_ كَيْفَ نَزَلَ بِهِ الْمَوْتُ فَأَزَعَجَهُ عَنِ وَطْنِهِ، وَأَخَذَهُ مِنْ مِأَمِنِهِ، مَحْمُولًا عَلَى أَعْوَادِ الْمَنَائِمَا يَتَعَاطَى بِهِ الرَّجَالُ الرَّجَالَ، حَمَلًا عَلَى الْمَنَاكِبِ وَإِمْسَاكَ بِالْأَنَامِلِ. أَمَا رَأَيْتُمْ الَّذِينَ يَأْمُلُونَ بَعِيدًا، وَيَبْنُونَ مَشِيدًا، وَيَجْمَعُونَ كَثِيرًا! أَصَبَحَتْ بِيُوتُهُمْ قُبُورًا، وَمَا جَمَعُوا بُورًا، وَصَارَتْ أَمْوَالُهُمْ لِلْوَارِثِينَ، وَأَزْوَاجُهُمْ لِقَوْمٍ آخَرِينَ، لَا فِي حَسَنِهِ يَزِيدُونَ، وَلَا مِنْ سَيِّئِهِ يَسْتَعْتَبُونَ! فَمَنْ أَشَعَرَ التَّقْوَى قَلْبَهُ بَرَزَ مَهْلَهُ (۵)، وَفَارَ عَمَلُهُ. فَاهْتَبِلُوا (۶) هَبْلَهَا، وَاعْمَلُوا لِلْجَنَّةِ عَمَلَهَا، فَإِنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مُقَامٍ، بَلْ خُلِقَتْ لَكُمْ مَجَازًا لِيَتَرَوُودُوا مِنْهَا الْأَعْمَالَ إِلَى دَارِ الْقَرَارِ فَيَكُونُوا مِنْهَا عَلَى أَوْفَازٍ (۷)، وَقَرَّبُوا الظُّهُورَ (۸) لِلزِّيَالِ (۹).

in Persian

در پارسایی در دنیا

ستایش پروردگار خدا را ستایش می کنیم بر آنچه گرفته، و بخشیده، بر نعمتهایی که عطا کرد و آزمايشهایی که انجام داد، خداوندی که بر هر چیز پنهانی آگاه و در باطن هر چیزی حضور دارد، به آنچه در سینه هاست آگاه و بر آنچه دیده ها دزدانه می نگرند داناست، و گواهی می دهم که خدا یکی و جز او خدایی نیست، و گواهی می دهم که حضرت محمد (ص) برگزیده و فرستاده اوست، آن گواهی که با او درون و بیرون، قلب و زبان، هماهنگ باشد.

یاد مرگ. به خدا سوگند! اینکه می گویم بازی نیست، جدی و حقیقت است، دروغ نیست، و آن چیزی جز مرگ نیست، که بانگ دعوت کننده اش رسا، و به سرعت همه را میراند، پس انبوه زندگان، و طرفداران، تو را فریب ندهند، همانا گذشتگان را دیدی که ثروتها اندوختند و از فقر و بیچارگی وحشت داشتند، و با آرزوهای طولانی فکر می کردند در امانند، و مرگ را دور می پنداشتند، دیدی چگونه مرگ بر سرشان فرود آمد؟ و آنان را از وطنشان بیرون راند؟ و از خانه امن کوچشان داد؟ که به چوبه تابوت نشستند، و مردم آن را دست به دست می کردند؟ و بر دوش گرفته و با سرانگشت خویش نگاه می داشتند؟ آیا ندیدید آنان را که آرزوهای دور و دراز داشتند، و کاخهای استوار می ساختند، و مالهای فراوان می اندوختند؟ چگونه خانه هایشان گورستان شد؟ و اموال جمع آوری شده شان تباه و پراکنده و از آن وارثان گردید؟ و زنان آنها با دیگران ازدواج کردند؟ نه می توانند چیزی به حسنات بیفزایند و نه از گناه توبه کنند! تقوی و روش برخورد با دنیا کسی که جامه تقوا بر قلبش بپوشاند، کارهای نیکوی او آشکار شود، و در کارش پیروز گردد، پس در به دست آوردن بهره های تقوا فرصت غنیمت شمارید، و برای رسیدن

به بهشت جاویدان رفتاری متناسب با آن انجام دهید، زیرا دنیا برای زندگی همیشگی شما آفریده نشد، گذرگاهی است تا در آن زاد و توشه آخرت بردارید، پس با شتاب، آماده کوچ کردن باشید و مرکبهای راهوار برای حرکت مهیا دارید.

## On the Glory of Allah

This world and the next have submitted to Him their reins and the skies and earths have flung their keys towards Him. The thriving trees bow to Him in the morning and evening and produce for Him flaming fire from their branches and at His command .turn their own feed into ripe fruits

A part of the same sermon about the Holy Qur'an

The Book of Allah is among you. It speaks and its tongue does not falter. It is a house .whose pillars do not fall down and a power whose supporters are never routed

A part of the same sermon about the Holy Prophet

Allah deputised the Prophet after a gap from the previous prophets when there was much talk (among the people). With him Allah exhausted the series of prophets and ended the revelation. He then fought for Him those who were turning away from Him .and were equating others with Him

A part of the same sermon about this world

Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of a looker (who looks with the eye of his mind) pierces through and realises that the (real) house is beyond this world. The looker therefore wants to get out of it while the blind wants to get into it. The looker collects provision from it (for .the next world) while the blind collects provision for this very world

## A part of the same sermon – A caution

You should know that a man gets satiated and wearied with everything except life because he does not find for himself any pleasure in death. It is in the position of life for a dead heart sight for the blind eye hearing for the deaf ear quenching for the thirsty and it contains complete sufficiency and safety

The Book of Allah is that through which you see you speak and you hear. Its one part speaks for the other part and one part testifies to the other. It does not create differences about Allah nor does it mislead its own follower from (the path of) Allah. You are joined together in hatred of each other and in the growing of herbage on your filth (i.e. for covering inner dirt by good appearance outside). You are sincere with one another in your love of desires and bear enmity against each other in earning wealth. The evil spirit (Satan) has perplexed you and deceit has misled you. I seek the help of Allah for myself and you

### in Arabic

[ ١٣٣ ] ومن خطبه له عليه السلام

يعظم الله سبحانه ويذكر القرآن والنبى ويعظ الناس

عظمه الله تعالى

وَأَنْقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَرْمَتَيْهَا، وَقَدَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرْضُونَ مَقَالِيدَهَا (١) ، وَسَجَدَتْ لَهُ بِالْغُدُوِّ وَالْأَصَالِ الشُّجَارُ النَّاضِرَةُ،  
وَقَدَحَتْ (٢) لَهُ مِنْ قُضْبَانِهَا النَّيْرَانَ الْمُضِيئَةَ، وَآتَتْ أَكْلَهَا بِكَلِمَاتِهِ الثَّمَارُ الْيَانِعَةَ.

القرآن

منها: وَكِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ، نَاطِقٌ لَا يَعْجَا لِسَانُهُ، وَبَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ، وَعِزٌّ لَا تُهْزَمُ أَعْوَانُهُ.

منها: أَرْسَلَهُ عَلَى حِينِ فَتْرِهِ مِنَ الرُّسُلِ، وَتَنَازَعِ مِنَ الْأَلْسُنِ، فَتَقَفَى بِهِ الرُّسُلُ، وَخَتَمَ بِهِ الْوَحْيَ، فَجَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ، وَالْعَادِلِينَ بِهِ.

في الدنيا

منها: وَإِنَّمَا الدُّنْيَا مَتْنَهِيَ بَصِيرِ الْأَعْمَى، لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئًا، وَالْبَصِيرُ يُرْفَعُهَا بِصِيرِهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا. فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ، وَالْأَعْمَى لَهَا مُتَزَوِّدٌ.

في عظه الناس

منها: وَاعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمْلَهُ، إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ لَهُ فِي الْمَوْتِ رَاحَةً. وَإِنَّمَا ذَلِكَ بِمَنْزِلِهِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَيِّتِ، وَبَصِيرٌ لِلْعَيْنِ الْعَمِيَاءِ، وَسَمْعٌ لِلْأَذْنِ الصَّمَاءِ، وَرِيٌّ لِلظَّمآنِ، وَفِيهَا الْغِنْيُ وَالسَّلَامَةُ. كِتَابُ اللَّهِ تَبَصَّرُونَ بِهِ، وَتَنْطِقُونَ بِهِ، وَتَسْتَمْعُونَ بِهِ، وَيَنْطِقُ بَعْضُهُ بِبَعْضٍ، وَيَشْهَدُ بَعْضُهُ عَلَى بَعْضٍ، وَلَا يَخْتَلِفُ فِي اللَّهِ، وَلَا يُخَالِفُ بِصَاحِبِهِ عَنِ اللَّهِ. قَدْ اصْطَلَحْتُمْ عَلَى الْغُلِّ (٣) فِيمَا بَيْنَكُمْ، وَنَبَتَ الْمَرْعَى عَلَى دَمِنِكُمْ (٤)، وَتَصَافَيْتُمْ عَلَى حُبِّ الْأَمَالِ، وَتَعَادَيْتُمْ فِي كَسْبِ الْأَمْوَالِ. لَقَدْ اسْتَهَامَ (٥) بِكُمْ الْخَيْثُ، وَتَاهَ بِكُمْ الْغُرُورُ، وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ.

in Persian

ذکر عظمت پروردگار

عظمت پروردگار دنیا و آخرت، خدا را فرمانبردار است، و سررشته هر دو به دست او است، آسمانها و زمینها کلیدهای خویش را به او سپردند، و درختان شاداب و سرسبز، صبحگاهان و شامگاهان در برابر خدا سجده می کنند، و از شاخه های درختان نور سرخ رنگی شعله ور شده، به فرمان او میوه های رسیده را به انسانها تقدیم می دارند.

ویژگیهای قرآن. کتاب خدا قرآن در میان شما سخنگویی است که هیچگاه زبانش از حق گویی کند و خسته نشده، و همواره گویاست، خانه ای است که ستونهای آن هرگز فرو نمی ریزد، و صاحب عزتی است که یارانش هرگز شکست ندارند.

ویژگیهای پیامبر (ص) خدا پیامبر (ص) را پس از یک دوران طولانی که دیگر پیامبران نبودند، فرستاد، و زمانی که میان طرفداران مذاهب گوناگون نزاع در گرفته و راه اختلاف می پیمودند، پس او را در پی پیامبران فرستاد، و وحی را با فرستادن پیامبر (ص) ختم فرمود، پس پیامبر (ص) با تمام مخالفانی که به حق پشت کردند، و از آن منحرف گشتند به مبارزه پرداخت.

روش برخورد با دنیا و همانا دنیا نهایت دیدگاه کوردلان است، که آن سوی دنیا را نمی نگرند، اما انسان آگاه، نگاهش از دنیا عبور کرده از پس آن سرای جاویدان آخرت را می بیند، پس انسان آگاه به دنیا دل نمی بندد و انسان کوردل تمام توجه اش دنیاست، بینا از دنیا زاد و توشه برگیرد و نابینا برای دنیا توشه فراهم می کند.

اندرزهای جاودانه آگاه باشید، در دنیا چیزی نیست مگر آنکه صاحبش به زودی از آن سیر و از داشتن آن دلگیر می شود، جز ادامه زندگی، زیرا در مرگ آسایشی نمی نگرند، حیات و زندگی چونان حکمت و دانش است که حیات دل مرده، و بینایی چشمهای نابیناست و مایه شنوایی برای گوشهای کر، آبی گوارا برای تشنگان می باشد که همه در آن سالم و بی نیازند. ویژگیهای قرآن این قرآن است که با آن می توانید راه حق را بنگرید، و با آن سخن گوید، و به وسیله آن بشنوید، بعضی از قرآن از بعضی دیگر سخن می گوید، و برخی بر برخی دیگر گواهی می دهد، در شناساندن خدا اختلافی نداشته، و کسی را که همراهش شد از خدا جدا نمی سازد.



علل سقوط مردم مردم! گویا به خیانت و کینه ورزی اتفاق دارید، و در رفتار ریاکارانه، گیاهان روییده از سرگین را می مانید، در دوستی با آرزوها به وحدت رسیدید، و در جمع آوری ثروت به دشمنی پرداختید شیطان شما را در سرگردانی افکنده و غرور شما را به هلاکت می کشاند برای خود و شما از خدا یاری می طلبم.

## SERMON ۱۳۴

### in English

Delivered when Caliph 'Umar ibn al-Khattab consulted (۱) Amir al-mu'minin about (himself taking part in the march towards Rome (Byzantine Empire

Allah has taken upon Himself for the followers of this religion the strengthening of boundaries and hiding of the secret places. Allah helped them when they were few and could not protect themselves. He is living and will not die. If you will your self proceed towards the enemy and clash with them and fall into some trouble there will be no place of refuge for the Muslims other than their remote cities nor any place they would return to. Therefore you should send there an experienced man and send with him people of good performance who are well-intentioned. If Allah grants you victory then this is what you want. If it is otherwise you would serve as a support for the people and a returning place for the Muslims

### in Arabic

[ ۱۳۴ ] ومن كلام له عليه السلام

وقد شاوره عمر بن الخطاب في الخروج إلى غزو الروم

وَقَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِإِعْزَازِ الْحَوْزَةِ (۱) ، وَسَتَرَ الْعُورَةَ . وَالَّذِي نَصَرَهُمْ وَهُمْ قَلِيلٌ لَا يَنْتَصِرُونَ ، وَمَنْعَهُمْ وَهُمْ قَلِيلٌ لَا يَمْتَنِعُونَ ، حَتَّى لَا يَمُوتُ .

إِنَّكَ مَتَى تَسِرْ إِلَى هَذَا الْعَدُوِّ بِنَفْسِكَ، فَتَلْقَهُمْ بِشَخْصِكَ فَتَنَكِبَ، لَا تَكُنْ لِلْمُسْلِمِينَ كَانِفَهُ (۲) دُونَ أَقْصَى بِلَادِهِمْ. وَلَيْسَ بَعِيدَكَ مَرْجِعُ يَرْجِعُونَ إِلَيْهِ، فَمَابَعَثْ إِلَيْهِمْ رَجُلًا مَحْرَبًا، وَآخِزْ (۳) مَعَهُ أَهْلَ الْبَلَاءِ (۴) وَالنَّصِيحَةَ يَحِهِ، فَإِنْ أَظْهَرَ اللَّهُ فَذَاكَ مَا تُحِبُّ، وَإِنْ تَكُنَ الْأُخْرَى، كُنْتَ رِذَاءً لِلنَّاسِ (۵) وَمَثَابَهُ (۶) لِلْمُسْلِمِينَ.

## in Persian

راهنمایی عمر در جنگ

مشاوره نظامی خداوند به پیروان این دین وعده داد که اسلام را سربلند و نقاط ضعف مسلمین را جبران کند، خدایی که مسلمانان را به هنگام کمی نفرات یاری کرد، و آنگاه که نمی توانستند از خود دفاع کنند، از آنها دفاع کرد، اکنون زنده است و هرگز نمی میرد. هرگاه خود به جنگ دشمن روی و با آنان روبرو گردی و آسیبی بینی، مسلمانان تا دورترین شهرهای خود، دیگر پناهگاهی ندارند و پس از تو کسی نیست تا بدان رو آورند. مرد دلیری را به سوی آنان روانه کن، و جنگ آزمودگان و خیرخواهان را همراه او کوچ ده، اگر خدا پیروزی داد چنان است که تو دوست داری، و اگر کار دیگری مطرح شد، تو پناه مردمان و مرجع خواهی بود.

## Footnote

About Amir al-mu'minin the strange position is adopted that on the one hand it is (۱) said that he was ignorant of practical politics and unacquainted with ways of administration from which it is intended that the revolts created by the Umayyad's lust for power should be shown to be the outcome of Amir al-mu'minin's weak administration. On the other hand much is made of the various occasions when the then Caliphs consulted Amir al-mu'minin in important affairs of State in the matter of wars with unbelievers. The aim in this is not to exhibit his correctness of thinking and judgement or deep sagacity but to show that there was unity and concord between him and the Caliphs so that attention should not be paid to the fact that in some matters they also differed and that mutual clashes had also occurred. History shows that Amir al-mu'minin did have differences of principles with the Caliphs and did not approve every step of theirs

In the sermon of ash-Shiqshiqiyah he has expressed in loud words his difference of opinion and anger about each regime. Nevertheless this difference does not mean that correct guidance should be withheld in collective Islamic problems. Again Amir al-mu'minin's character was so high that no one could imagine that he would ever evade giving counsel which concerned the common weal or would give such counsel which would damage public interests. That is why despite differences of principle he was consulted. This throws light on the greatness of his character and the correctness of his thinking and judgement. Similarly it is a prominent trait of the Holy Prophet's character that despite rejecting his claim to prophethood the unbelievers acknowledged him the best trustee and could never doubt his trustworthiness. Rather even during clashes of mutual opposition they entrusted to him their property without fear and never suspected that their property would be misappropriated. Similarly Amir al-mu'minin was held to occupy so high a position of trust and confidence that .friend and foe both trusted in the correctness of his counsel

So just as the Prophet's conduct shows his height of trustworthiness and just as it cannot be inferred from it that there was mutual accord between him and the unbelievers because trust has its own place while the clash of Islam and unbelief has another in the same way despite having differences with the Caliphs Amir al-mu'minin was regarded as the protector of national and community interests and as the guardian of Islam's wellbeing and prosperity. Thus when national interests were involved he was consulted and he tendered his unbiased advice raising himself above personal ends and keeping in view the Prophet's tradition to the effect that "He who is consulted is a trustee" never allowed any dishonesty or duplicity to interfere. When on the occasion of the battle of Palestine the Caliph 'Umar consulted him about his taking part in it himself then irrespective of whether or not his opinion would accord with 'Umar's feelings he kept in view Islam's prestige and existence and counselled him to stay in his place and to send to the battlefield such a man who should be experienced and wellversed in the art of fighting because the going of an inexperienced man would have damaged the established prestige of Islam and the awe in which the Muslims were held which had existed from the Prophet's days would have vanished. In fact in the Caliph 'Umar's going there Amir al-mu'minin saw signs of defeat and

vanquishment. He therefore found Islam's interest to lie in detaining him and  
:indicated his view in the words that

p: ۲۱۸

If you have to retreat from the battlefield it would not be your personal defeat only" but the Muslims would lose heart by it and leave the battle-field and disperse here and there because with the officer in command leaving the field the army too would lose ground. Furthermore with the centre being without the Caliph there would be no hope of any further assistance from behind which could sustain courage of the ".combatants

This is that counsel which is put forth as a proof of mutual accord although this advice was tendered in view of Islam's prestige and life which was dearer to Amir al-mu'minin than any other interest. No particular individual's life was dear to him for .which he might have advised against participation in the battle

## SERMON ۱۳۵

### in English

There was some exchange of words between 'Uthman ibn 'Affan and Amir al-mu'minin when al-Mughirah ibn al-Akhnas (؁) said to 'Uthman that he would deal with :Amir al-mu'minin on his behalf whereupon Amir al-mu'minin said to al-Mughirah

O' son of the accursed and issueless and of a tree which has neither root nor branch. Will you deal with me? By Allah Allah will not grant victory to him whom you support nor will he be able to stand up whom you raise. Get away from us. Allah may keep you away from your purpose. Then do whatever you like. Allah may not have mercy on .you if you have pity on me

### in Arabic

[ ۱۳۵ ] ومن كلام له عليه السلام

وقد وقعت مشاجره بينه وبين عثمان، فقال المغيرة بن الأخنس لعثمان:

أنا أِكْفِيكَه، فقال أمير المؤمنين صلوات الله عليه للمغيرة:

يَا بَنَ اللَّعِينِ الْأَبْتَرِ (١)، وَالشَّجْرَةَ الَّتِي لَا أَصْلَ لَهَا وَلَا فَرْعَ، أَنْتَ تَكْفِينِي، فَوَاللَّهِ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ، وَلَا قَامَ مَنْ أَنْتَ مُنْهَضُهُ، اخْرُجْ عَنَّا أَبْعَدَ اللَّهُ نَوَاكٍ (٢)، ثُمَّ ابْلُغْ جَهْدَكَ، فَلَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ!

## in Persian

نکوهش مغیره

شناخت دشمنان امام (ع) ای فرزند لعنت شده دم بریده، و درخت بی ریشه و شاخ و برگ، تو مرا کفایت می کنی؟ به خدا سوگند! کسی را که تو یاور باشی خدایش نیرومند نگرداند، و آن کس را که تو دستگیری، برجای نمی ماند، از نزد ما بیرون شو، خدا خیر را از تو دور سازد، پس هر چه خواهی تلاش کن خداوند تو را باقی نگذارد، اگر از آنچه می توانی انجام ندهی.

## Footnote

(١) al-Mughirah ibn al-Akhnas ath-Thaqafi was among the wellwishers of 'Uthman ibn 'Affan and the son of his paternal aunt. His brother Abu'l Hakam ibn al-Akhnas was killed at the hands of Amir al-mu'minin in the battle of Uhud because of which he bore malice against Amir al-mu'minin. His father was one of those people who accepted Islam at the time of the fall of Mecca but retained heresy and hypocrisy in heart. That is why Amir al-mu'minin called him accursed and he called him issueless because he .who has a son like al-Mughirah deserves to be called issueless

SERMON ۱۳۶

## in English

About the sincerity of his own intention and support of the oppressed

Your allegiance to me was not without thinking (۲) nor is my and your position the same. I seek you for Allah's sake but you seek me for your own benefits. O' people! support me despite your heart's desires. By Allah I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and .drag him to the spring of truthfulness even though he may grudge it

### in Arabic

[ ۱۳۶ ] ومن كلام له عليه السلام

في أمر البيعه

لَمْ تَكُنْ بِيَعْتُكُمْ إِيَّايَ فَلْتَهُ (۱) ، وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِدًا. إِنِّي أُرِيدُكُمْ لِلَّهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ.

أَيُّهَا النَّاسُ، أَعِينُونِي عَلَى أَنْفُسِكُمْ، وَإِيْمُ اللَّهِ لَأَنْصِفَنَّ الْمَظْلُومَ، مِنْ ظَالِمِهِ، وَلَأَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ (۲) حَتَّى أُورِدَهُ مِنْهَلِ الْحَقِّ وَإِنْ كَانَ كَارِهًا.

### in Persian

در مسئله بیعت

بیعت بی همانند بیعت شما مردم! با من بی مطالعه و ناگهانی نبود، و کار من و شما یکسان نیست، من شما را برای خدا می خواهم و شما مرا برای خود می خواهید. ای مردم برای اصلاح خودتان مرا یاری کنید، به خدا سوگند! که داد ستمدیده را از ظالم ستمگر بستانم، و مهار ستمگر را بگیرم و به آبشخور حق وارد سازم گرچه تمایل نداشته باشد.

### Footnote

Here Amir almu'minin points to the view of 'Umar ibn al-Khattab which he had on . (۱) the allegiance of Abu Bakr on the day of Saqifah when he said: " . . . let me clarify this to you that the allegiance with Abu Bakr was a mistake and without thinking (faltah) but Allah saved us from its evil. Therefore whoever (intends to) acts like this you must kill him. . ." (as-Sahih al-Bukhari vol. ۸ p. ۲۱۱; as-Sirah an-Nabawiyah Ibn Hisham vol. ۴ pp. ۳۰۸۳۰۹; at-Tarikh at-Tabari vol. I p. ۱۸۲۲; al-Kamil Ibn al-Athir vol. ۲ p. ۳۲۷; at-Tarikh Ibn Kathir vol. ۵ pp. ۲۴۵۲۴۶; al-Musnad Ahmad ibn Hanbal vol. I p. ۵۵; as-Sirah al-Halabiyah vol. ۳ pp. ۳۸۸ ۳۹۲; al-Ansab al-Baladhuri vol. ۵ p. ۱۵; at-Tamhid al-Baqilani p.





## About Talhah and az-Zubayr

By Allah they did not find any disagreeable thing in me nor did they do justice between me and themselves. Surely they are now demanding a right which they have abandoned and blood which they have themselves shed. If I partook in it with them then they too have a share in it but if they committed it without me the demand should be against them. The first step of their justice should be that they pass verdict against themselves. I have my intelligence with me

I have never mixed matters nor have they appeared mixed to me. Certainly this is the rebellious group in which there is the near one (az-Zubayr) the scorpion's venom ('A'ishah) and doubts which cast a veil (on facts). But the matter is clear and the wrong has been shaken from its foundation. Its tongue has stopped uttering mischief. By Allah I will prepare for them a cistern from which I alone will draw water. They will not be able to drink from it nor would they be able to drink from any other place

## A part of the same sermon

You advanced towards me shouting "allegiance allegiance" like shecamels having delivered newly born young ones leaping towards their young. I held back my hand but you pulled it towards you. I drew back my hand but you dragged it. O' my Allah! these two have ignored my rights and did injustice to me. They both have broken allegiance to me and roused people against me. Unfasten Thou what they have fastened and do not make strong what they have woven. Show them the evil in what they aimed at and acted upon. Before fighting I asked them to be steadfast in allegiance and behaved with them with consideration but they belittled the blessing and refused (to adopt the course of) safety

[ ۱۳۷ ] ومن كلام له عليه السلام

في شأن طلحه والزبير و في البيعه

طلحه و الزبير

وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نِصْفًا (۱) ، وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكَوهُ، وَدَمًا هُمْ سَفَكُوهُ، فَإِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ نِصَّةَ بَيْنِهِمْ مِنْهُ، وَإِنْ كَانُوا وَلَوْهُ دُونِي فَمَا الطَّلِبَةُ (۲) إِلَّا- قَبْلَهُمْ، وَإِنَّ أَوَّلَ عَيْدِهِمْ لِلْحُكْمِ عَلَيَّ أَنْفُسِهِمْ، وَإِنَّ مَعِيَ لَبِصَةً يَرْتِي، مَا لَبِثْتُ وَلَا- لُبْسٌ عَلَيَّ. وَإِنَّهَا لِلْفِتْنَةِ الْبَاغِيَّةِ، فِيهَا الْحَمَأُ وَالْحَمَمَةُ (۳) وَالشَّبَهَةُ الْمُغْدِفَةُ (۴) ، وَإِنَّ الْأَمْرَ لَوَاضِحٌ، وَقَدْ زَاخَ (۵) الْبَاطِلُ عَنِ نِصَابِهِ، وَأَنْقَطَعَ لِسَانُهُ عَنِ شَعْبِهِ (۶) . وَإِيمُ اللَّهِ لِأَفْرَطَنَ (۷) لَهُمْ حَوْضًا أَنَا مَا تَحُهُ (۸) ، لَا يَصِيدُونَ عَنْهُ بَرِيًّا، وَلَا يَعْبُونَ (۹) بَعْدَهُ فِي حَشَى (۱۰) !

أمر البيعه

و منه: فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْعُرُودِ الْمَطَافِيلِ (۱۱) عَلَيَّ أَوْلَادِيهَا، تَقُولُونَ: السَّبِيْعَةَ الْمَيْبَعَةَ! قَبِضْتُ كَفِّي فَبَسَّ طُئْمُوهَا، وَنَازَعْتَكُمْ يَدِي فَجَادَبْتُمُوهَا. اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي، وَنَكَثَا بَيْعَتِي، وَأَلْبَا (۱۲) النَّاسَ عَلَيَّ؛ فَاحْلُلْ مَا عَقَدَا، وَلَا تُحْكِمْ لَهُمَا مَا أَبْرَمَا، وَأَرِهَمَا الْمَسَاءَةَ فِيمَا أَمَلَا وَعَمَلَا، وَلَقَدْ اسْتَبْتُهُمَا (۱۳) قَبْلَ الْقِتَالِ، وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ الْوِقَاعِ (۱۴) ، فَغَمَطَا النُّعْمَةَ (۱۵) ، وَرَدَا الْعَافِيَةَ.

in Persian

درباره طلحه و زبير

شناسایی طلحه و زبير بخدا سوگند! طلحه و زبير و پیروانشان، نه منکری در کارهای من سراغ دارند که برابر آن بایستند، و نه میان من و خودشان راه انصاف پیمودند، آنها حق را می طلبند که خود ترک کرده اند، و انتقام خونی را می خواهند که خود ریخته اند، اگر من در ریختن این خون شریکشان بودم آنها نیز از آن سهمی دارند، و اگر خودشان تنها این خون را ریخته اند، باید از خود انتقام بگیرند. اولین مرحله عدالت آنکه خود را محکوم کنند، همانا آگاهی حقیقت بینی، با من همراه است، نه حق را از خود پوشیده داشته ام و نه بر من پوشیده بود، همانا ناکثین (اصحاب جمل) گروهی سرکش و ستمگرند، خشم و کینه، و زهر عقرب، و شبهاتی چون شب ظلمانی در دلهايشان وجود دارد، در حالی که حقیقت پدیدار و باطل ریشه کن شده، و زبانش از حرکت بر ضد حق فرومانده است. بخدا سوگند! حوضی بر ایشان پر از آب نمایم که تنها خود بتوانم آبش را بیرون کشم به گونه ای که از آب آن سیراب برنگردند، و پس از آن از هیچ گودالی آب ننوشند (یعنی نقشه ای برای آنان طرح کنم که راه فرار نداشته باشند)

وصف بیعت بی همانند شما مردم! برای بیعت کردن به سوی من یورش آوردید، چونان مادران تازه زاییده که به طرف بچه های خود می شتابند. و پیایی فریاد کشیدید: بیعت! بیعت! من دستان خویش فروبستم، اما شما به اصرار آن را گشودید، من از دست دراز کردن، سر باز زدم، و شما دستم را کشیدید. شکوه از طلحه و زبیر خدایا! طلحه و زبیر پیوند مرا گسستند، بر من ستم کرده و بیعت مرا شکستند، و مردم را برای جنگ با من شوراندند، خدایا آنچه را بستند تو بگشا، و آنچه را محکم رشته اند پایدار مفرما، آرزوهایی که برای آن تلاش می کنند بر باد ده، من پیش از جنگ از آنها خواستم تا باز گردند، و تا هنگام آغاز نبرد انتظارشان را می کشیدم لکن آنها به نعمت پشت پا زدند و بر سینه عافیت دست رد گذاردند.

**SERMON ۱۳۸**

**in English**

Referring to events in the future

He will direct desires towards (the path of) guidance while people will have turned guidance towards desires and he will turn their views to the direction of the Qur'an while the people will have turned the Qur'an to their views

A part of the same sermon

Before this Enjoiner of Good (۱) matters will deteriorate) till war will rage among you) with full force showing forth its teeth with udders full of sweet milk but with a sour tip. Beware it will be tomorrow and the morrow will come soon with things which you do not know. The Man in power not from this crowd will take to task all those were formerly appointed for their ill deeds and the earth will pour forth its eternal treasures and fling before him easily her keys. He will show you the just way of behaviour and (revive the Qur'an and sunnah which have become lifeless (among people

p: ۲۲۴

As if I see (him) he (the Enjoiner of Evil) (٢) is shouting in Syria (ash-Sham) and is extending his banners to the outskirts of Kufah. He is bent towards it like the biting of the she-camel. He has covered the ground with heads. His mouth is wide open and (the trampling of) his footsteps on the ground have become heavy. His advance is .broad and his attacks are severe

By Allah he will disperse you throughout the earth till only a few of you remain like kohl in the eye. You will continue like this till the Arabs return to their sense. You should therefore stick to established ways clear signs and the early period which has the lasting virtues of the Prophethood. You should know that Satan makes his ways easy .so that you may follow him on his heels

**in Arabic**

[ ١٣٨ ] ومن خطبه له عليه السلام

يوميء فيها إلى ذكر الملاحم

يُعْطِفُ الْهَوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهَوَى، وَيُعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

و منها: حَتَّى تَقُومَ الْحَرْبُ بِكُمْ عَلَى سَاقٍ، بَادِيًا تَوَاجِدُهَا (١) ، مَمْلُوءَةً أَخْلَافُهَا (٢) ، حُلُومًا رَضَاعُهَا، عَلَقَمًا عَاقِبَتُهَا. أَلَا وَفِي غَدٍ \_ وَسَيَاتِي غَدٍ بِمَا لَا تَعْرِفُونَ \_ يَأْخُذُ الْوَالِي مِنْ غَيْرِهَا عُمَالَهَا عَلَى مَسَاوِيءِ أَعْمَالِهَا، وَتُخْرِجُ لَهُ الْأَرْضَ أَفَالِيدَ (٣) كَبِدِهَا، وَتَلْقَى إِلَيْهِ سَلْمًا مَقَالِيدَهَا، فَيُرِيكُمْ كَيْفَ عَدَلُ السَّيْرِهِ وَيُحِبِّي مَيْتَ الْكِتَابِ وَالسُّنَّةِ.

منها: كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ، وَفَحَصَ (٤) بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ (٥) ، فَعَطَفَ عَلَيْهَا عَطْفَ الصَّرُوسِ (٦) ، وَفَرَشَ الْأَرْضَ بِالرُّؤُوسِ. قَدْ فَعَرَّتْ فَاعْرَتُهُ (٧) ، وَتَقَلَّتْ فِي الْمَارِضِ وَطَأْتُهُ، بَعِيدَ الْجَوْلِ، عَظِيمَ الصَّوْلِ. وَاللَّهِ لَيْشُرِّدَنَّكُمْ (٨) فِي أَطْرَافِ الْأَرْضِ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا قَلِيلٌ، كَأَلْكُحْلِ فِي الْعَيْنِ، فَلَا تَزَالُونَ كَذَلِكَ، حَتَّى تَتُوبَ إِلَى الْعَرَبِ عَوَازِبُ أَخْلَامِهَا (٩) ! فَالزُّمُوا السُّنَنَ الْقَائِمَةَ، وَالْآثَارَ الْبَيِّنَةَ، وَالْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي السُّبُورِ. وَاعْلَمُوا أَنَّ الشَّيْطَانَ إِنَّمَا يُسَنِّي (١٠) لَكُمْ طُرُقَهُ لِتَتَّبِعُوا عَقِبَهُ.

(در این خطبه امام از تحولات آینده سخن می گوید)

### ۱ خبر از ظهور و سیستم حکومتی حضرت مهدی علیه السلام

او (حضرت مهدی «عج») خواسته ها را تابع هدایت وحی می کند، هنگامی که مردم هدایت را تابع هوس های خویش قرار می دهند، در حالی که به نام تفسیر نظریه های گوناگون خود را بر قرآن تحمیل می کنند، او نظریه ها و اندیشه ها را تابع قرآن می سازد. (و از همین خطبه است) در آینده آتش جنگ میان شما فروخته می گردد، و چنگ و دندان نشان می دهد، با پستان هایی پر شیر، که مکیدن آن شیرین، اما پایانی تلخ و زهر آگین دارد، به سوی شما می آید. آگاه باشید! فردایی که شما را از آن هیچ شناختی نیست، زمامداری حاکمیت پیدا می کند که غیر از خاندان حکومت های امروزی است (حضرت مهدی «عجل الله تعالی فرجه الشریف») عمال و کارگزاران حکومتها را بر اعمال بدشان کیفر خواهد داد، زمین میوه های دل خود (معادن طلا و نقره) را برای او بیرون می ریزد، و کلیدهایش را به او می سپارد، او روش عادلانه در حکومت حق را به شما می نمایاند و کتاب خدا و سنت پیامبر صلی الله علیه و آله و سلم را که تا آن روز متروک ماندند، زنده می کند.

(و از همین خطبه است)

### ۲ خبر از تهاجم خونین عبد الملک مروان به کوفه

گویی او را می بینم که از شام فریاد بر می آورد، «۱» و با پرچم هایش پیرامون کوفه را پر می کند و چونان شتر خشمگین به کوفه یورش می آورد، زمین را با سرهای بریده فرش می کند، دهانش گشاده، گام هایش را سخت و سنگین بر زمین می کوبد، تاخت و تاز او بی امان و پایدار و هجوم او سخت و دشوار است. به خدا سوگند، شما را در اطراف زمین می پراکند، آنگونه که اندکی از شما باقی خواهد ماند چونان باقی مانده سرمه در اطراف چشم.

و این وضع خونبار تداوم یابد تا آن که عقل از دست رفته عرب باز آید ، «۲» پس باید بر سنت پیامبر صلی الله علیه و آله و سلم باقی مانید که برپاست، و بر اثار رسالت تکیه نمایید، که آشکار است، به عهد نزدیکی که بسته اید وفادار مانید که یادگار پیامبر بر آن تکیه دارد ، و بدانید این شیطان است که راه هایش را هموار می نماید تا قدم بر جای قدم هایش نهید و راهش را پی گیرید.

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(۱) منظور امام از این شخص، عبد الملک مروان خلیفه اموی است که به کوفه لشکر کشی کرد، و مصعب بن زبیر را کشت و مردم کوفه را به خاک و خون کشید.

(۲) اشاره به اتحاد و هماهنگی مردم در نابودی بنی امیه و ظهور بنی العباس که پیروان بنی امیه را نابود کردند.

#### Footnote

(۱). This prophecy of Amir al-mu'minin is with regard to the appearance of the Twelfth .(Imam Abu'l-Qasim Muhammad ibn al-Hasan al-Mahdi (p.b.u.h

(۲) This refers to 'Abd al-Malik ibn Marwan who came to power in Syria (ash-Sham) after his father Marwan ibn al-Hakam and then after the killing of al-Mukhtar ibn Abi 'Ubayd ath-Thaqafi in his encounter with Mus'ab ibn az-Zubayr he proceeded towards Iraq. He clashed with Mus'ab's force at Maskin near Dayru'l-jathaliq in the outskirts of Kufah. After defeating him he made a victorious entry into Kufah and took allegiance from its inhabitants. Then he sent al-Hajjaj ibn Yusuf ath-Thaqafi to Mecca to fight with 'Abdullah ibn az-Zubayr. Consequently this man besieged Mecca and stoned it and shed the blood of thousands of innocent persons like water. He killed Ibn az-Zubayr and hung his body on the gallows. He perpetrated such atrocities on the people that one shudders at the thought of them

in English

On the occasion of the Consultative Committee

(after the death of 'Umar ibn al-Khattab)

No one preceded me in inviting people to truthfulness in giving consideration to kinship and practising generosity. So hear my word and preserve what I say. Maybe you will see soon after today that over this matter swords will be drawn and pledges will be broken so much so that some of you will become leaders of the people of .misguidance and followers of people of ignorance

in Arabic

[ ۱۳۹ ] ومن كلام له عليه السلام

فی وقت الشوری

لَنْ يُشِيرَعَ أَحَدٌ قَبْلِي إِلَى دَعْوِهِ حَقًّا، وَصَلِّهِ رَحِمًا، وَعَائِدِهِ كَرَمًا. فَاسْتَمِعُوا قَوْلِي، وَعُوا مَنْطِقِي، عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ مِنْ بَعْدِ هَذَا الْيَوْمِ تُنْتَضَى (۱) فِيهِ السُّيُوفُ، وَتُخَانَ فِيهِ الْعُهُودُ، حَتَّى يَكُونَ بَعْضُكُمْ أَيْمَةً لِأَهْلِ الضَّلَالَةِ، وَشِيعَةً لِأَهْلِ الْجَهَالَةِ.

in Persian

(در سال ۲۳ هجری وقتی در شورای شش نفره تنها با تأیید داماد عثمان «عبد الرحمن» به عثمان رأی دادند و حقائق مسلم را نادیده گرفتند، فرمود)

ویژگی های امام علیه السلام (و هشدار از حوادث خونین آینده)

مردم! هیچ کس پیش از من در پذیرش دعوت حق شتاب نداشت، و چون من کسی در صله رحم، و بخشش فراوان تلاش نکرد پس به سخن من گوش فرا دهید، و منطق مرا دریابید، که در آینده ای نه چندان دور برای تصاحب خلافت شمشیرها کشیده شده، و عهد و پیمان ها شکسته خواهد شد، تا آن که بعضی از شما پیشوای گمراهان و پیرو جاهلان خواهید شد.

in English





Those who do not commit sins and have been gifted with safety (from sins) should take pity on sinners and other disobedient people. Gratefulness should be mostly their indulgence and it should prevent them from (finding faults with) others. What about the backbiter who blames his brother and finds fault with him? Does he not remember that Allah has concealed the sins which he committed while they were bigger than his brother's sins pointed out by him? How can he vilify him about his sins when he has himself committed one like it? Even if he has not committed a similar sin he must have committed bigger ones. By Allah even if he did not commit big sins but committed only small sins his exposing the sins of people is itself a big sin

O' creature of Allah do not be quick in exposition anyone's sin for he may be forgiven for it and do not feel yourself safe even for a small sin because you may be punished for it. Therefore every one of you who comes to know the faults of others should not expose them in view of what he knows about his own faults and he should remain busy in thanks that he has been saved from what others have been indulging in

### in Arabic

[ ۱۴۰ ] ومن كلام له عليه السلام

في النهي عن غيبه الناس

وَإِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ فِي السَّلَامَةِ (۱) أَنْ يَرْحَمُوا أَهْلَ الذُّنُوبِ وَالْمَعْصِيَةِ بِهِ، وَيَكُونَ الشُّكْرُ هُوَ الْغَالِبَ عَلَيْهِمْ وَالْحِرَاجِزَ لَهُمْ عَنْهُمْ، فَكَيْفَ بِالْعَائِبِ الَّذِي عَابَ أَخَاهُ وَعَيْرَهُ بِلُؤَاهُ! أَمَا ذَكَرَ مَوْضِعَ سِتْرِ اللَّهِ عَلَيْهِ مَنْ ذُنُوبِهِ مِمَّا هُوَ أَعْظَمُ مِنَ الذَّنْبِ الَّذِي عَابَهُ بِهِ! وَكَيْفَ يَذُمَّهُ بِذَنْبٍ قَدْ رَكِبَ مِثْلَهُ! فَإِنْ لَمْ يَكُنْ رَكِبَ ذَلِكَ الذَّنْبَ بَعَيْنِهِ فَقَدْ عَصَى اللَّهَ فِيمَا سِوَاهُ، مِمَّا هُوَ أَعْظَمُ مِنْهُ. وَإِنَّمَا اللَّهُ لَئِنْ لَمْ يَكُنْ عَصَاهُ فِي الْكَبِيرِ، وَعَصَاهُ فِي الصَّغِيرِ، لَجَزَّأَتْهُ عَلَى عَيْبِ النَّاسِ أَكْبَرُ! يَا عَيْدَ اللَّهِ، لَا تَعْجَلْ فِي عَيْبِ أَحَدٍ بِذَنْبِهِ، فَلَعَلَّهُ مَغْفُورٌ لَهُ، وَلَا تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ بِهِ، فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهِ؛ فَلْيَكْفُفْ مَنْ عَلِمَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مَنْ عَيْبَ نَفْسِهِ، وَيُكِنِ الشُّكْرُ شَاغِلًا لَهُ عَلَى مُعَافَاتِهِ مِمَّا ابْتُلِيَ بِهِ غَيْرُهُ.

(در نهی از عیب جوئی مردم ایراد کرد)

پرهیز دادن از غیبت و بدگویی

به کسانی که گناه ندارند، و از سلامت دین برخوردارند، رواست که به گناهکاران ترحم کنند و شکر این نعمت گزارند، که شکرگزاری آنان را از عیب جوئی دیگران باز دارد چرا و چگونه آن عیب جو، عیب برادر خویش گوید؟ و او را به بلایی که گرفتار است سرزنش می کند؟ آیا به خاطر ندارد که خدا چگونه او را بخشید و گناهان او را پرده پوشی فرمود؟ چگونه دیگری را بر گناهی سرزنش می کند که همانند آن را مرتکب شده! یا گناه دیگری انجام داده که از آن بزرگ تر است؟ به خدا سوگند! گر چه خدا را در گناهان بزرگ عصیان نکرده و تنها گناه کوچک مرتکب شده باشد، اما جرأت او بر عیب جوئی از مردم، خود گناه بزرگ تری است. ای بنده خدا، در گفتن عیب کسی شتاب مکن، شاید خدایش بخشیده باشد، و بر گناهان کوچک خود ایمن مباش، شاید برای آنها کیفر داده شوی! پس هر کدام از شما که به عیب کسی آگاه است، به خاطر آنچه که از عیب خود می داند باید از عیب جوئی دیگران خود داری کند، و شکرگزاری از عیوبی که پاک است او را مشغول دارد از اینکه دیگران را بیازارد.

#### Footnote

(۱). The habit of fault finding and backbiting has become so common that even the feeling of its evilness has disappeared. And at present neither the high avoid it nor the low; neither the high position of the pulpit prevents it nor the sacredness of the mosque. Whenever a few companions sit together their topic of conversation and engaging interest is just to discuss the faults of their opponents with added colourisation and to listen to them attentively. Although the fault finder is himself involved in the faults which he picks up in others yet he does not like that his own faults should be exposed. In such a case he should have consideration for similar feelings in others and should avoid searching for their faults and hurting their feelings. He should act after the proverb: "Do not do unto others what you do not want others to do unto you"

Backbiting is defined as the exposure of the fault of a brother-in-faith with the intent to vilify him in such a way as to irritate him whether it be by speaking acting implication or suggestion. Some people take backbiting to cover only that which is false or contrary to fact. According to them to relate what was seen or heard exactly as it was is not backbiting and they say that they are not backbiting but only relating exactly what they saw or heard. But in fact backbiting is the name of this very relating of the facts because if it is not factually correct it would be false accusation and wrong :blame. It is related about the Prophet that he said

Do you know what backbiting is?" People said "Allah and His Prophet know better."" Then he said "Backbiting means that you say about your brother a thing which pains him." Someone said "But what if I say what is actually true about him?" The Prophet replied "It is backbiting only when it is factually true otherwise you would be accusing ".him falsely

There are many causes for indulging in backbiting and because of this a man commits it sometimes knowingly and sometimes unknowingly. Abu Hamid al-Ghazali has recounted these causes in detail in his book Ihya' 'ulumu'd-din. A few of the important :ones are

(١)

.To make fun of anyone or to make him appear abased

(٢)

.To make people laugh and to display one's own jolliness and high spiritedness

(۳

.Expressing one's feelings under the influence of rage and anger

(۴

.To establish one's feelings under the influence of rage and anger

(۵

To disprove one's connection or involvement in a matter; namely that a particular evil  
.was not committed by oneself but by someone else

(۶

To associate oneself with some group when in their company in order to avoid  
.strangeness with them

(۷

.To belittle a person from whom it is feared that he will expose some fault of one's

(۸

.To defeat a competitor in the same calling

(۹

.To seek position in the audience of someone in power

(۱۰

.To express sorrow by saying it is sad that so-and-so has fallen in such and such a sin

(۱۱

To express astonishment for example to say it is wonderful that so and so has done  
.this

.To name the committer of an act when expressing anger over it

-.However in some cases fault finding or criticising does not fall under backbiting

(۱)

If the oppressed complains of the oppressor in order to seek redress it is not  
:backbiting. Allah says about it

Lo veth not Allah open utterance of evil in speech except by one who hath been  
(wronged.. (Qur'an ۴:۱۴۸

p: ۲۳۲

(۲

To relate anyone's fault while giving advice is no backbiting because dishonesty and  
.duplicity is not permissible in counselling

(۳

If in connection with seeking the requirements of a religious commandment the  
naming of a particular individual cannot be avoided then to state the fault of such  
.person to the extent necessary would not be backbiting

(۴

To relate the misappropriation or dishonesty committed by someone with a view to  
.saving a Muslim brother from harm would not be backbiting

(۵

To relate the fault of someone before one who can prevent him from committing it is  
.not backbiting

(۶

.Criticism and expression of opinion about a relater of traditions is not backbiting

(۷

If a person is well acquainted with someone's shortcoming then to relate such a fault  
in order to define his personality for example describing a deaf dumb lame or  
.handless person as thus is not backbiting

(۸

To describe any fault of a patient before a physician for purposes of treatment is not  
.backbiting

(۹

.If someone claims wrong lineage then to expose his correct lineage is not backbiting

(١٠)

If the life property or honour of someone can be protected only by informing him of  
.some fault it would not be backbiting

(١١)

If two persons discuss a fault of another which is already known to both it would not  
be backbiting although to avoid discussing it is better since it is possible one of the two  
.might have forgotten it

p: ٢٣٣

To expose the evils of one who openly commits evils is not back-biting as the tradition  
:runs

".There is no backbiting in the case of he who has torn away the veil of shamefulnes"

## SERMON ١٤١

### in English

#### Against reliance on heresy

O' people! If a person knows his brother to be steadfast in faith and of correct ways he should not lend ear to what people may say about him. Sometimes the bowman shoots arrows but the arrow goes astray; similarly talk can be off the point. Its wrong perishes while Allah is the Hearer and the Witness. There is nothing between truth and falsehood except four fingers

Amir al-mu'minin was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye and said: It is falsehood when you say "I have heard so " while it is truth when you say "have seen

### in Arabic

[ ١٤١ ] ومن كلام له عليه السلام

فى النهى عن سماع الغيبه وفى الفرق بين الحق والباطل

أَيُّهَا النَّاسُ، مَنْ عَرَفَ مِنْ أَخِيهِ وَثِيقَهُ دِينَ وَسَدَادَ طَرِيقِ، فَلَا يَسْمَعَنَّ فِيهِ أَقَاوِيلَ الرَّجَالِ، أَمَا إِنَّهُ قَدْ يَرْمِي الرَّمِي، وَتُخْطِئُ السَّهَامُ، وَيَحِيكُ الْكَلَامُ (١)، وَبَاطِلُ ذَلِكَ يَبُورُ، وَاللَّهُ سَمِيعٌ وَشَهِيدٌ. أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعَ. فسئل عليه السلام عن معنى قوله هذا، فجمع أصابعه ووضعها بين أذنه وعينه ثم قال: الباطل أن تقول سمعت، والحق أن تقول رأيت!

### in Persian



ای مردم! آن کس که از برادرش، اطمینان و استقامت در دین و درستی راه و رسم را سراغ دارد، باید به گفته مردم در باره او گوش ندهد. آگاه باشید! گاهی تیر انداز، تیر افکند و تیرها به خطا می رود، سخن نیز چنین است، در باره کسی چیزی می گویند که واقعیت ندارد و گفتار باطل تباه شدنی است، و خدا شنوا و گواه است. بدانید که میان حق و باطل جز چهار انگشت فاصله نیست.

## ۲ شناخت حق و باطل

(پرسیدند، معنای آن چیست؟ امام علیه السلام انگشتان خود را میان چشم و گوش گذاشت و فرمود) باطل آن است که بگویی «شنیدم» و حق آن است که بگویی «دیدم».

## SERMON ۱۴۲

### in English

#### Against misplaced generosity

He who shows generosity to those who have no claim to it or who are not fit for it would not earn anything except the praise of the ignoble and appreciation of bad persons although as long s he continues giving the ignorant will say how generous his hand is even though in the affairs of Allah he is a miser

Therefore to whosoever Allah gives wealth he should use it in extending good behaviour to his kinsmen in entertaining in releasing prisoners and the afflicted; in giving to the poor and to debtors and he should endure (the troubles arising out of) the fulfilment of rights (of others) and hardships in expectation of reward. Certainly the achievement of these qualities is the height of greatness in this world and achievement of the distinctions of the next world; if Allah so wills

[ ۱۴۲ ] ومن كلام له عليه السلام

المعروف في غير أهله

وَلَيْسَ لِمَوْضِعِ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ، وَعِنْدَ غَيْرِ أَهْلِهِ، مِنَ الْحِظِّ فِيمَا أَتَى إِلَّا مَحَمِدَهُ اللَّئَامُ، وَتَنَاءُ الْأَشْرَارِ، وَمَقَالَةُ الْجُهَّالِ، مَا دَامَ مُنْعَمًا عَلَيْهِمْ: مَا أَجُودَ يَدُهُ! وَهُوَ عَنِ ذَاتِ اللَّهِ بِخَيْلٍ!

مواضع المعروف

فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ، وَلْيُفِئِكَ بِهِ الْأَسْتِيرَ وَالْعَانِي، وَلْيُعِطْ مِنْهُ الْفَقِيرَ وَالْغَارِمَ (۱)، وَلْيَصْبِرْ نَفْسَهُ عَلَى الْحُقُوقِ وَالنَّوَابِ، ائْتِغَاءَ الثَّوَابِ؛ فَإِنَّ فَوْزًا بِهَذِهِ الْخِصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا، وَدَرْكُ فَضَائِلِ الْآخِرَةِ، إِنْ شَاءَ اللَّهُ. (۲)

in Persian

(برخی از شارحان نوشتند که این خطبه بخشی از خطبه ۱۲۶ می باشد)

شناخت جایگاه بخشش و احسان

برای کسی که نا بجا به ناکسان نیکی کند بهره ای جز ستایش فرومایگان، تعریف سرکشان و اشرار، و سخنان جاهلان بد گفتار ندارد، و اینها نیز تا هنگامی که به آنها بخشش می کند ادامه دارد. دست سخاوتمندی ندارد آن کس که از بخشش در راه خدا بخل می ورزد! آن کس که خدا او را مالی بخشید، پس «باید» به خویشاوندان خود بخشش نماید و سفره مهمانی خوب بگستراند، و اسیر آزاد کند، و رنجدیده را بنوازد، و مستمند را بهر مند کند، و قرض وامدار را بپردازد، و برای درک ثواب الهی، در برابر پرداخت حقوق دیگران، و مشکلاتی که در این راه به او می رسد شکیبیا باشد زیرا به دست آوردن صفات یاد شده، موجب شرافت و بزرگی دنیا و درک فضائل سرای آخرت است «ان شاء الله».

## Praying for rain

Beware; the earth which bears you and the sky which overshadows you are obedient to their Sustainer (Allah). They have not been bestowing their blessings on you for any feeling of pity on you or inclination towards you nor for any good which they expect from you but they were commanded to bestow benefits on you and they are obeying .and were asked to maintain your good and so they are maintaining it

Certainly Allah tries his creatures in respect of their evil deeds by decreasing fruits holding back blessings and closing the treasures of good so that he who wishes to repent may repent he who wishes to turn away (from evils) may turn away he who wishes to recall (forgotten good) may recall and he who wishes to abstain (from evil) may abstain. Allah the Glorified has made the seeking of (His) forgiveness a means for :the pouring down of livelihood and mercy on the people as Allah has said

Seek ye the forgiveness of your Lord! Verily He is the Most-forgiving He will send ... (down) upon you the cloud raining in torrents and help you with wealth and sons ((children)) ... (Qur'an ۱۷:۱۰-۱۲)

Allah may shower mercy on him who took up repentance gave up sins and hastened .(in performing good acts before) his death

O' my Allah! we have come out to Thee from under the curtains and coverings (of houses) when the beasts and children are crying seeking Thy Mercy hoping for the generosity of Thy bounty and fearing Thy chastisement and retribution. O' my Allah! give us to drink from Thy rain and do not disappoint us nor kill us by years (of drought) nor punish us for what the foolish among us have committed O' the Most Merciful of !all

O' my Allah! we have come out to Thee to complain to Thee who is (already) not hidden from Thee when the seven troubles have forced us droughty famines have driven us distressing wants have made us helpless and troublesome mischiefs have incessantly befallen us. O' my Allah! we beseech Thee not to send us back disappointed nor to return us with down-cast eyes nor to address us (harshly) for our sins nor deal with us according to our deeds

O' my Allah! do pour on us Thy mercy Thy blessing Thy sustenance and Thy pity and make us enjoy a drink which benefits us quenches our thirst produces green herbage with which all that was lost gets a growing and all that had withered comes to life again. It should bring about the benefit of freshness and plentifulness of ripe fruits. With it plains may be watered rivers may begin flowing plants may pick up foliage and prices may come down. Surely Thou art powerful over whatever Thou wilt

**in Arabic**

[ ١٤٣ ] ومن خطبه له عليه السلام

فى الاستسقاء

وفيه تنبيه العباد إلى وجوب استغاثته رحمه الله إذا حبس عنهم رحمه المطر

أَلَا- وَإِنَّ الْمَأْرُضَ الَّتِي تَحْمِلُكُمْ، وَالسَّمَاءَ الَّتِي تُظْلِكُمْ (١)، مُطِيعَتَيْنِ لِرَبِّكُمْ، وَمَا أَضْيَبَحْتَا تَجُودَانِ لَكُمْ بِيَرَكْتَيْهِمَا تَوْجَعًا لَكُمْ، وَلَا زُلْفَةً (٢) إِلَيْكُمْ، وَلَا لِخَيْرٍ تَرْجُوَانِهِ مِنْكُمْ، وَلَكِنْ أُمْرَتَا بِمَنَافِعِكُمْ فَأَطَاعْتَا، وَأُقِيمْتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامْتَا.

إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الشَّمَرَاتِ، وَحَبْسِ الْبَرَكَاتِ، وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ، لِيَتُوبَ تَائِبٌ، وَيُقْلَعَ مُقْلَعٌ، وَيَتَذَكَّرَ مُتَذَكِّرٌ، وَيَزْدَجِرَ مُزْدَجِرٌ. وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ الْأَسْيَافَ سَبَبًا لِلدُّرُورِ الرَّزْقِ وَرَحْمَةً الْخَلْقِ، فَقَالَ سُبْحَانَهُ: (اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا \* يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا. وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جُنَاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا). فَرَحِمَ اللَّهُ أَمْرًا اسْتَقْبَلَ تَوْبَتَهُ، وَاسْتَقَالَ خَطِيئَتَهُ، وَبَادَرَ مَبِيئَتَهُ!

اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَشْيَارِ وَالْأَكْنَانِ، وَبَعِيدَ عَجِيجِ الْبَهَائِمِ وَالْوِلْدَانِ، رَاغِبِينَ فِي رَحْمَتِكَ، وَرَاجِينَ فَضْلَ نِعْمَتِكَ، وَخَائِفِينَ مِنْ عَذَابِكَ وَنِقْمَتِكَ. اللَّهُمَّ فَاسْقِنَا غَيْثَكَ، وَلَا تَجْعَلْنَا مِنَ الْقَانِطِينَ، وَلَا تُهْلِكْنَا بِالسِّنِينَ (٣)، وَلَا تُؤَاخِذْنَا (بِمَا فَعَلَ الشُّفَهَاءُ مِنَّا) يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا يَخْفَى عَلَيْكَ، حِينَ أَلْجَأْتَنَا الْمَضَائِقَ الْوَعْرَةَ (٤)، وَأَجَاءْنَا (٥) الْمَقَاحِطُ (٦) الْمُجْدِبَةُ، وَأَعْيَبْنَا الْمَطَالِبَ الْمُتَعَسِّرَةَ، وَتَلَاخَمَتْ (٧) عَلَيْنَا الْفِتْنُ الْمُسْتَضِيْعَةُ. اللَّهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ، وَلَا تَقْلِبْنَا وَاجِمِينَ (٨)، وَلَا تُخَاطِبْنَا بِذُنُوبِنَا، وَلَا تُقَابِسِنَا بِأَعْمَالِنَا. اللَّهُمَّ انشُرْ عَلَيْنَا غَيْثَكَ وَبَرَكَتَكَ، وَرِزْقَكَ وَرَحْمَتَكَ، وَاسْقِنَا سَيْمًا نَافِعَةً مُرَوِيَةً مُعَشِّبَةً، تُنْبِتُ بِهَا مَا قَدْ فَاتَ، وَتُحْيِي بِهَا مَا قَدْ مَاتَ، نَافِعَةَ الْحَيَا (٩)، كَثِيرَةَ الْمُجْتَنَى، تُزَوِّي بِهَا الْقِيْعَانَ (١٠)، وَتُسَيِّلُ الْبُطْنَانَ (١١)، وَتَسْتَوْرِقُ الْأَشْجَارَ (١٢)، وَتُرْخِصُ الْأَسْعَارَ، (إِنَّكَ عَلَىٰ مَا تَشَاءُ قَدِيرٌ).

## in Persian

(این سخنرانی را در مراسم نماز باران در شهر کوفه ایراد فرمود)

### ۱ نظام آفرینش برای انسان

آگاه باشید، زمینی که شما را بر پشت خود می برد، و آسمانی که بر شما سایه می گستراند، فرمانبردار پروردگارند، و برکت آن دو به شما نه از روی دلسوزی یا برای نزدیک شدن به شما و نه به امید خیری است که از شما دارند بلکه آن دو، مأمور رساندن منافع شما بوده، اوامر خدا را اطاعت کردند، به آنها دستور داده شد که برای مصالح شما قیام کنند و چنین کردند.

### ۲ فلسفه آزمایش ها

خداوند بندگان خود را که گناه کارند، با کمبود میوه ها و جلوگیری از نزول برکات و بستن در گنج های خیرات، آزمایش می کند، برای آن که توبه کننده ای باز گردد و گناهکار، دل از معصیت بکند، و پند گیرنده، پند گیرد، و باز دارنده، راه نافرمانی را بر بندگان خدا ببندد، و همانا خدا استغفار و آمرزش خواستن را وسیله دائمی فرو ریختن روزی، و موجب رحمت آفریدگان قرار داد و فرمود:

«از پروردگار خود آموزش بخواهید، که آمرزنده است، برکات خود را از آسمان بر شما فرو می بارد، و با بخشش اموال فراوان و فرزندان، شما را یاری می دهد، و باغستان ها و نهرهای پر آب در اختیار شما می گذارد». پس رحمت خدا بر آن کس که به استقبال توبه رود، و از گناهان خود پوزش طلبد، و پیش از آن که مرگ او فرارسد، اصلاح گردد.

### ۳ نیایش طلب باران

بار خداوندا! ما از خانه ها، و زیر چادرها پس از شنیدن ناله حیوانات تشنه، و گریه دلخراش کودکان گرسنه، به سوی تو بیرون آمدیم، و رحمت تو را مشتاق، و فضل و نعمت تو را امیدواریم، و از عذاب و انتقام تو ترسناکیم. بار خداوندا! بارانت را بر ما بیار، و ما را مأیوس بر مگردان! و با خشکسالی و قحطی ما را نابود مفرما، و با اعمال زشتی که بی خردان ما انجام داده اند ما را به عذاب خویش مبتلا مگردان، ای مهربانترین مهربان ها! بار خداوندا! به سوی تو آمدیم از چیزهایی شکایت کنیم که بر تو پنهان نیست و این هنگامی است که سختی های طاقت فرسا ما را بیچاره کرده و خشکسالی و قحطی ما را به ستوه آورده و پیش آمدهای سخت ما را ناتوان ساخته، و فتنه های دشوار کارد به استخوان ما رسانده است. بار خداوندا! از تو می خواهیم ما را نومید بر مگردانی و با اندوه و نگرانی به خانه هایمان باز نفرستی و گناهانمان را به رخمان نکشی و اعمال زشت ما را مقیاس کیفر ما قرار ندهی. خداوندا! باران رحمت خود را بر ما بیار، و برکت خویش را بر ما بگستران، و روزی و رحمت را به ما برسان، و ما را از بارانی سیراب فرما که سودمند و سیراب کننده و رویاننده گیاهان باشد و آنچه خشک شده دوباره برویاند، و آنچه مرده است زنده گرداند، بارانی که بسیار پر منفعت رویاننده گیاهان فراوان، که تپه ها و کوهها را سیراب، و در درّه ها و رودخانه ها، چونان سیل جاری شود، درختان را پر برگ نماید و نرخ گرانی را پایین آورد، همانا تو بر هر چیز که خواهی توانایی.

## Deputation of Prophets

Allah deputed prophets and distinguished them with His revelation. He made them as pleas for Him among His creation so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue. You should know that Allah fully knows creation. Not that He was not aware of what they concealed from among their hidden secrets and inner feelings but in order to try them as to whom from among them performs good acts so that there is reward in respect of good acts and chastisement in respect of evil acts

( The station of The Imams ( May Peace be Upon Them

Where are those who falsely and unjustly claimed that they are deeply versed in knowledge as against us although Allah raised us in position and kept them down bestowed upon us knowledge but deprived them and entered us (in the fortress of knowledge) but kept them out. With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Surely Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hashim. It would not suit others nor would others be suitable as heads of affairs

## Concerning the Misguided Ones

They have adopted this world and abandoned the next world; left clean water and drunk stinking water. I can almost see their wicked one (۱) who committed unlawful acts associated himself with them befriended them and accorded with them till his hair grew grey and his nature acquired their tinge. He proceeded onward emitting foam like a torrential stream not caring whom he drowned or like fire in straw without realising what he burnt

Where are the minds which seek light from the lamps of guidance and the eyes which look at minarets of piety? Where are the hearts dedicated to Allah and devoted to the obedience of Allah? They are all crowding towards worldly vanities and quarrelling over unlawful issues. The ensigns of Paradise and Hell have been raised for them but they have turned their faces away from Paradise and proceeded to Hell by dint of their performances. Allah called them but they showed dislike and ran away. When (Satan called them they responded and proceeded (towards him

**in Arabic**

[ ١٤٤ ] ومن خطبه له عليه السلام

مبعث الرسل

بَعَثَ اللَّهُ رُسُلَهُ بِمَا خَصَّصَهُمْ بِهِ مِنْ وَحْيِهِ، وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى ( ٥٢٩ )

خَلْقِهِ، لِئَلَّا تَجِبَ الْحُجَّةُ لَهُمْ بِتَرْكِ الْإِعْذَارِ إِلَيْهِمْ، فَدَعَاهُمْ بِلِسَانِ الصُّدْقِ إِلَى سَبِيلِ الْحَقِّ. أَلَا إِنَّ اللَّهَ قَدْ كَشَفَ الْخُلُقَ (١) كَشَفَهُ، لَا أَنَّهُ جَهْلَ مَا أَخْفَوْهُ مِنْ مَصُونٍ أَسْرَارِهِمْ وَمَكْنُونٍ ضَمَائِرِهِمْ، وَلَكِنْ لِيَبْلُوهُمْ (أَيُّهُمْ أَحْسَنُ عَمَلًا)، فَيَكُونَ الثَّوَابُ جَزَاءً، وَالْعِقَابُ بَوَاءً (٢) .

فضل الائمة (عليهم السلام)

أَيُّنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا، كَذِبًا وَبَعِيًّا عَلَيْنَا، أَنْ رَفَعَنَا اللَّهُ وَوَضَعَ مَعَهُمْ، وَأَعْطَانَا وَحَرَمَهُمْ، وَأَدْخَلَنَا وَأَخْرَجَهُمْ. بِنَا يُسَيِّدُ تَعَطَى الْهُدَى، وَبِنَا يُسَيِّدُ تَجَلَّى الْعَمَى. إِنَّ الْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ، لَا تَصِلُحُ عَلَى سِوَاهُمْ، وَلَا تَصِلُحُ الْوُلَاةُ مِنْ غَيْرِهِمْ.

أهل الضلال

منها: أَتَزَوُّوا عَاجِلًا، وَأَخْرُجُوا آجِلًا، وَتَرَكُوا صَافِيًا، وَشَرِبُوا آجِنًا (٣) ، كَأَنِّي أَنْظُرُ إِلَى فَاسِقِهِمْ وَقَدْ صَحِبَ الْمُنْكَرَ فَالْفَهْ، وَبَسِيَءٍ بِهِ (٤) وَوَاقَفَهُ، حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ، وَصَبِغَتْ بِهِ خَلَائِقُهُ (٥) ، ثُمَّ أَقْبَلَ مُزِيدًا كَالثِّيَارِ لَا يُبَالِي مَا عَرَّقَ، أَوْ كَوَقَعَ النَّارِ فِي الْهَشِيمِ لَا يَحْفَلُ (٦) مِا حَرَّقَ! أَيُّنَ الْعُقُولُ الْمُسْتَضِيحَةُ بِمَصَابِيحِ الْهُدَى، وَالْأَبْصَارُ اللَّامِحَةُ إِلَى مَنَارِ التَّقْوَى! أَيُّنَ الْقُلُوبُ الَّتِي وَهَبَتْ لِلَّهِ، وَعَوَّقَتْ عَلَى طَاعَةِ اللَّهِ! اذْذَحِمُوا عَلَى الْخَطَامِ (٧) ، وَتَشَاحُوا عَلَى الْحَرَامِ، وَرَفِّعْ لَيْهِمْ عِلْمَ الْجَنَّةِ وَالنَّارِ، فَصَيَّرُوا عَيْنَ الْجَنَّةِ وَجُوهَهُمْ، وَأَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ، دَعَاهُمْ رَبُّهُمْ فَنَفَرُوا وَوَلَّوْا، وَدَعَاهُمُ الشَّيْطَانُ فَاسْتَجَابُوا وَأَقْبَلُوا!



## ۱ فلسفه بعثت پیامبران

خداوند پیامبران را برانگیخت و وحی را به آنان اختصاص داد، و پیامبران را حجت خود بر بندگان قرار داد، تا استدلالی یا جای عذری برای کسی باقی نماند، پس پیامبران انسان‌ها را، با زبان راستگویی به راه حق فراخواندند. آگاه باشید که خداوند از درون بندگان پرده بر می‌گیرد، نه آن که بر اسرار پوشیده آنان آگاه نیست و بر آنچه در سینه‌ها نهفته دارند بی‌خبر است، بلکه خواست آنان را آزمایش کند، تا کدام یک، اعمال نیکو انجام می‌دهد، و پاداش برابر نیکوکاری و کیفر مکافات در خور بدی‌ها باشد.

## ۲ ویژگی‌های امامان دوازده‌گانه

کجا هستند کسانی که پنداشتند دانایان علم قرآن آنان می‌باشند نه ما؟ که این ادعا را بر اساس دروغ و ستمکاری بر ضد ما روا داشتند، خدا ما اهل بیت پیامبر علیهم‌السلام را بالا آورد و آنان را پست و خوار کرد به ما عطا فرمود و آنها را محروم ساخت ما را در حریم نعمت‌های خویش داخل و آنان را خارج کرد که راه هدایت را با راهنمایی ما می‌پویند، و روشنی دل‌های کور را از ما می‌جویند. همانا امامان (دوازده‌گانه) همه از قریش بوده که درخت آن را در خاندان بنی‌هاشم کاشته‌اند مقام ولایت و امامت در خور دیگران نیست، و دیگر مدعیان زمامداری، شایستگی آن را ندارند.

## ۳ شناساندن گمراهان و خیر از ستمکاری عبد الملک مروان

گمراهان، دنیای زودگذر را برگزیدند، و آخرت جاویدان را رها کردند. چشمه زلال را گذاشتند و از آب تیره و ناگوار نوشیدند، گویا فاسق آنها را می‌نگرم که با منکر و زشتی‌ها یار است (عبد الملک مروان) و با آن انس گرفته و همنشین می‌گردد تا آن که موی سرش در گناهان سفید گشته و خلق و خوی او رنگ گناه و منکر گیرد، در چنین حالی، کف بر لب به مردم یورش آورد، چونان موج خروشان که از غرق کردن هر چیزی بی‌پروا باشد، یا شعله‌ای که تر و خشک را بسوزاند و همه چیز را خاکستر گرداند!

کجایند عقل های روشنی خواه از چراغ هدایت؟ و کجایند چشم های دوخته شده بر نشانه های پرهیزکاری؟ کجایند دل های به خدا پیش کش شده و در اطاعت خدا پیمان بسته؟ افسوس که دنیاپرستان بر متاع پست دنیا هجوم آوردند، و برای به دست آوردن حرام یورش آورده یکدیگر را پس زدند نشانه بهشت و جهنم برای آنان بر افراشته، اما از بهشت روی گردان و با کردار زشت خود به طرف آتش روی آوردند، پروردگارشان آنان را فراخواند اما پشت کرده، فرار کردند، و شیطان آنان را دعوت کرد، پذیرفته به سوی او شتابان حرکت کردند.

### Footnote

Here the reference is to 'Abd al-Malik ibn Marwan who committed extreme . (۱)  
atrocities through his officer al-Hajjaj ibn Yusuf ath-Thaqafi

### SERMON ۱۴۵

### in English

### About this world

O' people you are in this world the target for the arrows of death. With every drinking there is choking and with every eating there is suffocation. You do not get any benefit in it except by foregoing another (benefit) and no one among you advances in age by a day except by the taking away of a day from his life. Nothing more is added to his eating unless it reduces what was there before. No mark appears for him unless a mark disappears. Nothing new comes into being unless the new becomes old. No new crop comes up unless a crop has been reaped. Those roots are gone whose off-shoots we are. How can an off-shoot live after the departure of its root

No innovation is introduced unless one sunnah is forsaken keep away from innovations and stick to the broad road. Surely the old tested ways are the best and the innovated ones are bad

### in Arabic

[ ۱۴۵ ] ومن خطبه له عليه السلام

فناء الدنيا

أَيُّهَا النَّاسُ، إِنَّمَا أَنْتُمْ فِي هَذِهِ الدُّنْيَا غَرَضٌ تَنْتَضِلُّ (۱) فِيهِ الْمُنَايَا، مَعَ كُلِّ جَزَعَةٍ شَرَقُّ، وَفِي كُلِّ أَكْلَةٍ غَضَصٌ! لَا تَنَالُونَ مِنْهَا نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَى، وَلَا يُعَمَّرُ مُعَمَّرٌ مِنْكُمْ يَوْمًا مِنْ عُمُرِهِ إِلَّا بِهَيْدَمِ آخَرَ مِنْ أَجَلِهِ، وَلَا تُجَدِّدُ لَهُ زِيَادَةٌ فِي أَكْلِهِ إِلَّا بِنَفَادِ مَا قَبْلَهَا مِنْ رِزْقِهِ، وَلَا يُحْيِيَا لَهُ أَثَرٌ إِلَّا مَيَاتٌ لَهُ أَثَرٌ، وَلَا يَتَجَدَّدُ لَهُ جَدِيدٌ إِلَّا بِعَيْدٍ أَنْ يَخْلُقَ (۲) لَهُ جَدِيدٌ، وَلَا تَقُومُ لَهُ نَابِتَةٌ إِلَّا وَتَسْقُطُ مِنْهُ مَحْصُودَةٌ، وَقَدْ مَضَتْ أُصُولُ نَحْنُ فُرُوعُهَا، فَمَا بَقَاءُ فَرْعٍ بَعْدَ ذَهَابِ أَصْلِهِ!

فی ذم البدعه

منها : وَمَا أُحْدِثْتُ بِدْعَهُ إِلَّا تُرِكَ بِهَا سُنَّتُهُ، فَاتَّقُوا الْبِدْعَ، وَالزُّمُوا الْمَهْيِجَ (۳) ، إِنَّ عَوَازِمَ الْأُمُورِ (۴) أَفْضَلُهَا، وَإِنَّ مُحْدِثَاتِهَا شَرُّهَا.

### in Persian

۱ دنیا شناسی

ای مردم! شما در این دنیا هدف تیرهای مرگ هستید ، که در هر جرعه ای، اندوهی گلوگیر و در هر لقمه ای استخوان شکسته ای قرار دارد ، در دنیا به نعمتی نمی رسید جز با از دست دادن نعمتی دیگر و روزی از عمر سالخورده ای نمی گذرد مگر به ویرانی یک روز از مهلتی که دارد ، و بر خوردنی او چیزی افزوده نمی شود مگر به نابود شدن روزی تعیین شده و اثری از او زنده نمی شود مگر به نابودی اثر دیگر و چیزی برای او تازه و نو نمی شود مگر به کهنه شدن چیز دیگر و چیز جدیدی از او نمی روید مگر به درو شدن چیزی دیگر ، ریشه هایی رفتند که ما شاخه های آن می باشیم، چگونه شاخه ها بدون ریشه ها برقرار می مانند؟

هیچ بدعتی در دین ایجاد نمی شود مگر آن که سنتی ترک گردد پس از بدعت ها پرهیزید ، و با راه راست و جاّده آشکار حق باشید نیکوترین کارها سنتی است که سالیانی بر آن گذشته و درستی آن ثابت شده باشد ، و بدترین کارها آنچه که تازه پیدا شده و آینده آن روشن نیست.

## SERMON ۱۴۶

### in English

Spoken when 'Umar ibn al-Khattab consulted Amir al-mu'minin about taking part in  
(the battle of Persia. (۱)

In this matter victory of defeat is not dependent on the smallness or greatness of forces. It is Allah's religion which He has raised above all faiths and His army which He has mobilised and extended till it has reached the point where it stands now and has arrived its present positions. We hold a promise from Allah and He will fulfil His  
.promise and support His army

The position of the head of government is that of the thread for beads as it connects them and keeps them together. If the thread is broken they will disperse and be lost and will never come together again. The Arabs today even though small in number are big because of Islam and strong because of unity. You should remain like the axis for them and rotate the mill (of government) with (the help of) the Arabs and be their root. Avoid battle because if you leave this place the Arabs will attack you from all sides and directions till the unguarded places left behind by you will become more  
.important than those before you

If the Persians see you tomorrow they will say "He is the root (chief) of Arabia. If we  
".do away with him we will be in peace

In this way this will heighten their eagerness against you and their keenness to aim at  
you. You say that they have set out to fight against the Muslims. Well Allah detests  
their setting out more than you do and He is more capable of preventing what He  
detests. As regards your idea about their (large) number in the past we did not fight  
on the strength of large numbers but we fought on the basis of Allah's support and  
.assistance

**in Arabic**

[ ١٤٦ ] ومن كلام له عليه السلام

وقد استشاره عمر بن الخطاب في الشخوص لقتال الفرس بنفسه

إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصِيرُهُ وَلَا خِدْلَانُهُ بِكَثْرِهِ وَلَا بِقِلِّهِ، وَهُوَ دِينُ اللَّهِ الَّذِي أَظْهَرَهُ، وَجُنْدُهُ الَّذِي أَعِيدَهُ وَأَمِيدَهُ، حَتَّى بَلَغَ مَا بَلَغَ،  
وَطَلَعَ حَيْثُ طَلَعَ، وَنَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ، وَاللَّهُ مُنْجِزٌ وَعِيدُهُ، وَنَاصِرٌ جُنْدُهُ. وَمَكَانُ الْقَيْمِ (١) بِالْأَمْرِ مَكَانُ النَّظَامِ (٢) مِنَ الْخَرْزِ  
يَجْمَعُهُ وَيَضُمُّهُ: فَإِنْ انْقَطَعَ النَّظَامُ تَفَرَّقَ وَذَهَبَ، ثُمَّ لَمْ يَجْتَمِعْ بِحِدَافِيرِهِ (٣) أَبَدًا. وَالْعَرَبُ الْيَوْمَ وَإِنْ كَانُوا قَلِيلًا، فَهُمْ كَثِيرُونَ  
بِالْإِسْلَامِ، عَزِيزُونَ بِالْإِجْتِمَاعِ! فَكُنْ قُطْبًا، وَاسْتَدِرِ الرَّحَا بِالْعَرَبِ، وَأَصِيلِهِمْ دُونَكَ نَارَ الْحَرْبِ، فَإِنَّكَ إِنْ شَخَّصْتَ (٤) مِنْ هَذِهِ  
الْأَرْضِ انْتَقَصْتَ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَأَقْطَارِهَا، حَتَّى يَكُونَ مَا تَدْعُ وَرَاءَكَ مِنَ الْعُزْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ.

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَمَدًا يَقُولُوا: هَذَا أَصْلُ الْعَرَبِ، فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرْحْتُمْ، فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلْبِهِمْ عَلَيْكَ، وَطَمَعِهِمْ  
فِيكَ. فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ، فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ، وَهُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ.  
وَأَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ، فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيهَا مَضَى بِالْكَثْرَةِ، وَإِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمَعُونَةِ!

p: ٢٤٧

(عمر با امیر المؤمنین علی علیه السلام مشورت کرد که آیا در جنگ ایران شرکت کند؟ پاسخ داد) «۱»

## ۱ علل پیروزی اسلام و مسلمین

پیروزی و شکست اسلام، به فراوانی و کمی طرفداران آن نبود، «۲» اسلام دین خداست که آن را پیروز ساخت (۲۹۰۳۵-۲۹۰۳۰)، و سپاه اوست که آن را آماده و یاری فرمود، و رسید تا آنجا که باید برسد در هر جا که لازم بود طلوع کرد، و ما بر وعده پروردگار خود امیدواریم که او به وعده خود وفا می کند و سپاه خود را یاری خواهد کرد.

جایگاه رهبر چونان ریسمانی محکم است که مهره ها را متحد ساخته به هم پیوند می دهد. اگر این رشته از هم بگلسد، مهره ها پراکنده و هر کدام به سویی خواهند افتاد و سپس هرگز جمع آوری نخواهند شد. عرب امروز گرچه از نظر تعداد اندک، اما با نعمت اسلام فراوانند و با اتحاد و هماهنگی عزیز و قدرتمندند، چونان محور آسیاب، جامعه را به گردش در آور، و با کمک مردم، جنگ را اداره کن، زیرا اگر تو از این سرزمین بیرون شوی، مخالفان عرب از هر سو تو را رها کرده و پیمان می شکنند، چنانکه حفظ مرزهای داخل که پشت سر می گذاری مهم تر از آن باشد که در پیش روی خواهی داشت.

## ۲ واقع بینی در مشاوره نظامی

همانا، عجم اگر تو را در نبرد بنگرند، گویند این ریشه عرب است اگر آن را بریدید آسوده می گردید، و همین فکر سبب فشار و تهاجمات پیاپی آنان می شود و طمع ایشان در تو بیشتر گردد. اینکه گفتی آنان به راه افتاده اند تا با مسلمانان پیکار کنند، ناخشنودی خدا از تو بیشتر و خدا در دگرگون ساختن آنچه که دوست ندارند توانا تر است. اما آنچه از فراوانی دشمن گفتی، ما در جنگ های گذشته با فراوانی سرباز نمی جنگیدیم بلکه با یاری و کمک خدا مبارزه می کردیم.

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(۱) جنگ «قادیسیه» در سال ۱۶ هجری بین اعراب به فرماندهی سعد وقاص، و ایران در پادشاهی یزدگرد، و فرماندهی رستم، در اطراف مدائن رخ داد، فرماندهان ایران ۳۰ هزار سرباز از اهالی فارس را با زنجیر به هم بسته بودند که فرار نکنند، روز اول جنگ با ۳۳ فیل حمله کردند که خرطوم آنها را مسلمانان بریدند و فیلهای فرار کردند، که ۵۰۰ نفر کشته شدند، روز سوم طوفان سختی در گرفت و جنگ ادامه داشت که مسلمانان به خیمه فرماندهی سپاه ایران، رستم رسیدند و هلال بن علقمه او را کشت و تزلزل در سپاه ایران افتاد و ۳۰۰۰۰ نفر کشته داده و فرار کردند که بزرگ ترین غنائم جنگی نصیب مسلمانان شد، و دولت ساسانی فرو پاشید، و قادیسیه شهر کوچکی بود که در جنوب عراق ۳۱ کیلو متری کوفه قرار داشت. «شرح ابن ابی الحدید ج ۹ ص ۹۶-۱۰۲»

(۲) در جنگ قادیسیه، تعداد لشکریان یزدگرد، ۱۲۰ هزار نفر و تعداد مسلمانان سی و چند هزار نفر بود که با یاری خدا پیروز شدند.

#### Footnote

When some people advised Caliph 'Umar to partake in the battle of al-Qadisiyyah .(۱) or Nahawand he finding it against his personal inclination thought it necessary to consult Amir al-mu'minin so that if he advised against it he would plead before others that he had stayed back on Amir al-mu'minin's advice but also if he advised partaking in the battle some other excuse would be found. However unlike others Amir al-mu'minin advised him to stay back. The other people had advised him to join in fighting because the Holy Prophet did not send only others to fight but took part in it himself as well keeping his close relations also with him. What Amir al-mu'minin had in view was that 'Umar's presence in the battle could not be beneficial to Islam but rather his staying back would save the Muslims from dispersion

Amir al-mu'minin's view that "the position of the head of government is that of the axis around which the system of the government rotates" is a point of principle and does not concern any particular personality. Whether the ruler is a Muslim or an unbeliever just or despotic virtuous or vicious for the administration of the state his presence is a necessity as Amir al-mu'minin has explained elsewhere at greater length

The fact is that there is no escape for men from a ruler good or bad. Faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule Allah will carry everything to its end. Through the ruler tax is collected the enemy is fought roads are protected and the right of the weak is taken from the strong till the virtuous enjoy peace and are allowed protection from (the oppression (of) the wicked. (Sermon ۴۰

The words which Amir al-mu'minin uttered in his advice are not indicative of any quality of Caliph 'Umar except his being the ruler. There is no doubt that he held worldly authority irrespective of the question of whether it was secured in the right way or wrong way. And where there is authority there is centring of people's affairs. That is why Amir al-mu'minin said that if 'Umar would go out the Arabs would follow him in large numbers towards the battlefield because when the ruler is on the march the people will not like to stay behind. The result of their going would be that city after city would become vacant while the enemy will infer from their reaching the battlefield that the Islamic cities are lying vacant and that if these people were repulsed no assistance would reach the Muslims from the centre. Again if the ruler were killed the army would disperse automatically because the ruler is as its foundation. When the foundation is shaken the walls cannot remain standing. The word "aslu'l-'Arab" (the root chief) of Arabia has not been used by Amir al-mu'minin as his own but he has taken it from the Persians. Obviously in his capacity as the head of the State Caliph 'Umar was in their view the chief of Arabia. Besides the reference is to the country not to Islam or Muslims so that there is no suggestion of any importance for him from the Islamic point of view



When Amir al-mu'minin pointed out to Caliph 'Umar that on his reaching there the Persians would aim at him and that if he fell into their hands they would not spare him without killing although such words would have touched the brave to the quick and would have heightened their spirits 'Umar liked the advice to stay back and thought it better to keep himself away from the flames of battle. If this advice had not been in accord with his personal inclination he would not have received it so heartily and would have tried to argue that the administration of the country could be maintained by leaving a deputy. Again when other people had already advised him to go out what .was the need for consulting Amir al-mu'minin except to get an excuse to stay back

**SERMONIFY**

**in English**

The purpose of the deputation of the Holy Prophet and the condition of the time when people would go against the Qur'an

Allah deputed Muhammad (p.b.u.h.a.h.p.) with Truth so that he may take out His people from the worship of idols towards His worship and from obeying Satan towards obeying Him and sent him with the Qur'an which He explained and made strong in order that the people may know their sustainer (Allah) since they were ignorant of Him may acknowledge Him since they were denying Him and accept Him since they were refusing (to believe in) Him. Because He the Glorified revealed Himself to them through His Book without their having seen Him by means of what He showed them out of His might and made them fear His sway. How He destroyed those whom He wished to destroy through His chastisement and ruined those whom He wished to ruin through His retribution

Certainly a time will come upon you after me when nothing will be more concealed than rightfulness nothing more apparent than wrongfulness and nothing more current than untruth against Allah and His Prophet. For the people of this period nothing will be more valueless than the Qur'an being recited as it ought to be recited nor anything more valuable than the Qur'an being misplaced from its position. And in the towns nothing will be more hated than virtue nor anything more acceptable than .vice

The holders of the book will throw it away and its memorisers would forget it. In these days the Qur'an and its people will be exiled and expelled. They will be companions keeping together on one path but no one will offer them asylum. Consequently

at this time the Qur'an and its people will be among the people but not among them will be with them but not with them because misguidance cannot accord with guidance even though they may be together. The people will have united on division and will therefore have cut away from the community as though they were the leaders of the Qur'an and not the Qur'an their leader. Nothing of it will be left with them except its name and they will know nothing save its writing and its words. Before that they will inflict hardships on the virtuous naming the latter's truthful views about .Allah false allegations and enforcing for virtues the punishment of the vice

Those before you passed away because of the lengthening of their desires and the forgetting of their death till that promised event befell them about which excuses are .turned down repentance is denied and punishment and retribution is inflicted

O' people he who seeks counsel from Allah secures guidance and he who adopts His word as guide is led towards what is more straight because Allah's lover feels secure and His opponent feels afraid. It does not behove one who knows His greatness to assume greatness but the greatness of those who know His greatness is that they should know before Him and the safety for those who know what His power is lies in submitting to Him. Do not be scared away from the truth like the scaring of the .healthy from the scabbed person or the sound person from the sick

You should know that you will never know guidance unless you know who has abandoned it you will never abide by the pledges of the Qur'an unless you know who has broken them and will never cling to it unless you know who has forsaken

it. Seek these things from those who own them because they are the life spring of knowledge and death of ignorance. They are the people whose commands will disclose to you their (extent of) knowledge their silence will disclose their (capacity of) speaking and their outer appearance will disclose their inner self. They do not go against religion and do not differ from one other about it while it is among them a .truthful witness and a silent speaker

**in Arabic**

[ ١٤٧ ] ومن خطبه له عليه السلام

الغايه من البعثه

فَبَعَثَ اللَّهُ مُحَمَّدًا بِإِلْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَىٰ عِبَادَتِهِ، وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَىٰ طَاعَتِهِ، بِقُرْآنٍ قَدْ بَيَّنَّهُ وَأَحْكَمَهُ، لِيُعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ، وَلِيُقَرَّرُوا بِهِ بَعْدَ إِذْ جَحَدُوهُ، وَلِيُثَبِّتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ. فَتَجَلَّىٰ لَهُمْ سُبْحَانَهُ (١) فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ، بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ، وَخَوْفَهُمْ مِنْ سَطْوَتِهِ، وَكَيْفَ مَحَقَّ مَنْ مَحَقَّ بِالْمَثَلَاتِ (٢)، وَاخْتَصَدَ مَنْ اخْتَصَدَ بِالنَّقِمَاتِ!

وَإِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ، وَلَا أَظْهَرَ مِنَ الْبَاطِلِ، وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَرَسُولِهِ، وَلَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِمْلَعَةُ أَبُورٍ مِنَ الْكِتَابِ إِذَا تَلَى حَقَّ تِلَاوَتِهِ، وَلَا أَنْفَقَ مِنْهُ (٣) إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ، وَلَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنَ الْمَعْرُوفِ، وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ! فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ، وَتَنَاسَاهُ حَفِظَتُهُ؛ فَالْكِتَابُ يَوْمَئِذٍ وَأَهْلُهُ طَرِيدَانِ مَنْفِيَّانِ، وَصَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يُؤْوِيهِمَا مُؤْوٍ؛ فَالْكِتَابُ وَأَهْلُهُ فِي ذَلِكَ الزَّمَانِ فِي

النَّاسِ وَلَيْسَا فِيهِمْ، وَمَعَهُمْ وَلَيْسَا مَعَهُمْ! لِأَنَّ الضَّلَالَةَ لَا تُوَفِّقُ الْهُدَى، وَإِنْ اجْتَمَعَا. فَاجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ، وَافْتَرَقُوا عَنِ الْجَمَاعَةِ، كَمَا أَنَّهُمْ أَثَمَةُ الْكِتَابِ وَلَيْسَ الْكِتَابُ إِمَامَهُمْ، فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا اسْمُهُ، وَلَا يَعْرِفُونَ إِلَّا خَطَّهُ وَزُبْرَهُ (٤)، وَمِنْ قَبْلِ مَا مَثَلُوا (٥) بِالصَّالِحِينَ كُلِّ مَثَلِهِ، وَسَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً (٦)، وَجَعَلُوا فِي الْحَسَنِ الْعُقُوبَةَ السَّيِّئَةَ.

وَإِنَّمَا هَلَمَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَتَعْيِبِ آجَالِهِمْ، حَتَّى نَزَلَ بِهِمُ الْمَوْعُودُ (٧) الَّذِي تُرِدُّ عَنْهُ الْمَعْرِدَةُ، وَتُزْفَعُ عَنْهُ التَّوْبَةُ، وَتَحُلُّ مَعَهُ الْقَارِعَةُ (٨) وَالنَّقْمَةُ.

عظه الناس

أَيُّهَا النَّاسُ، إِنَّهُ مِنَ اسْتَنْصَحَ اللَّهُ وَوَفَّقَ، وَمَنِ اتَّخَذَ قَوْلَهُ دَلِيلًا هُدًى (لِلَّتِي هِيَ أَقْوَمُ)؛ فَإِنَّ جَارَ اللَّهِ آمِنٌ، وَعَدُوُّهُ خَائِفٌ، وَإِنَّهُ لَا يَتَّبِعِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَّعِظَ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَتُهُ أَنْ يَتَوَاضَعُوا لَهُ، وَسَيَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسَلِمُوا لَهُ، فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ، وَالْبَارِي (٩) مِنْ ذِي السَّقَمِ (١٠). وَاعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكَهُ، وَلَنْ تَأْخُذُوا بِمِثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ، وَلَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ. فَالْتَمِسُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ، فَإِنَّهُمْ عَيْشُ الْعِلْمِ، وَمَوْتُ الْجَهْلِ، هُمْ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ، وَصَمْتُهُمْ عَنْ مَنْطِقِهِمْ، وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ، لَا يُخَالِفُونَ الدِّينَ وَلَا يَخْتَلِفُونَ فِيهِ، فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ، وَصَامِتٌ نَاطِقٌ.

## ۱ فلسفه بعثت پیامبر صلی الله علیه و آله و سلم

خداوند حضرت محمد صلی الله علیه و آله و سلم را به حق برانگیخت تا بندگان خود را از پرستش دروغین بت‌ها رهایی بخشیده به پرستش خود راهنمایی کند، و آنان را از پیروی شیطان نجات داده به اطاعت خود کشاند، با قرآنی که معنی آن را آشکار کرد و اساسش را استوار فرمود، تا بندگان عظمت و بزرگی خدا را بدانند که نمی‌دانستند و به پروردگار، اعتراف کنند پس از انکارهای طولانی اعتراف کردند و او را پس از آن که نسبت به خدا آشنایی نداشتند به درستی بشناسند. پس خدای سبحان در کتاب خود بی آن که او را بنگرند خود را به بندگان شناساند، و قدرت خود را به همه نمایاند، و از قهر خود ترساند، و اینکه چگونه با کفرها ملتی را که باید نابود کند از میان برداشت و آنان را چگونه با داس انتقام درو کرد.

## ۲ خبر از آینده تأسّف بار اسلام و مسلمین

همانا پس از من در روزگاری بر شما فراخواهد رسید که چیزی پنهان تر از حق، و آشکارتر از باطل، و فراوان تر از دروغ به خدا و پیامبرش نباشد.

و نزد مردم آن زمان کالایی زیانمندتر از قرآن نیست اگر آن را درست بخوانند و تفسیر کنند، و متاعی پرسودتر از قرآن یافت نمی‌شود آنگاه که آن را تحریف کنند و معانی دلخواه خود را رواج دهند. در شهرها چیزی ناشناخته تر از معروف، و شناخته تر از منکر نیست حاملان قرآن، آن را واگذاشته و حافظان قرآن، آن را فراموش می‌کنند، پس در آن روز قرآن و پیروانش از میان مردم رانده و مهجور می‌گردند و هر دو غریبانه در یک راه ناشناخته سرگردانند، و پناهگاهی میان مردم ندارند. پس قرآن و پیروانش در میان مردمند اما گویا حضور ندارند، با مردمند ولی از آنها بریده‌اند، زیرا گمراهی و هدایت هرگز هماهنگ نشوند گرچه کنار یکدیگر قرار گیرند. مردم در آن روز، در جدایی و تفرقه هم داستان، و در اتحاد و یگانگی پراکنده‌اند، گویی آنان پیشوای قرآن بوده و قرآن پیشوای آنان نیست پس از قرآن جز نامی و نزدشان باقی نماند، و آنان جز خطی را از قرآن شناسند و در گذشته نیکوکاران را کیفر داده، و سخن راست آنان را بر خدا دروغ پنداشتند، و کار نیکشان را پاداش بد دادند. و همانا آنان که پیش از شما زندگی می‌کردند، به خاطر آرزوهای دراز، و پنهان بودن زمان اجل‌ها، نابود گردیدند، تا ناگهان مرگ وعده داده شده بر سرشان فرود آمد، مرگی که عذرهای را نپذیرد و درهای باز توبه را ببندد، و حوادث سخت و مجازات‌های پس از مردن را به همراه آورد.

ای مردم! هر کس از خدا خیر خواهی طلبد، توفیق یابد، و آن کس که سخنان خدا را راهنمای خود قرار دهد به راست ترین راه، هدایت خواهد شد، پس همانا همسایه خدا در امان، و دشمن خدا ترسان است، آن کس که عظمت خدا را می شناسد سزاوار نیست خود را بزرگ جلوه دهد، پس بلندی ارزش کسانی که بزرگی پروردگار را می دانند در این است که برابر او فروتنی کنند و سلامت آنان که می دانند قدرت خدا چه اندازه می باشد در این است که برابر فرمانش تسلیم باشند. پس، از حقّ نگریزید چونان گریز انسان تندرست از فرد «گر» «ا» گرفته، یا انسان سالم از بیمار، و بدانید که هیچ گاه حق را نخواهید شناخت جز آن که ترک کننده آن را بشناسید! هرگز به پیمان قرآن وفادار نخواهید بود مگر آن که پیمان شکنان را بشناسید و هرگز به قرآن چنگ نمی زنید مگر آن که رها کننده آن را شناسایی کنید.

۴ ویژگی های اهل بیت پیامبر صلی الله علیه و آله و سلم (امامان دوازده گانه)

پس رستگاری را از اهل آن جستجو کنید، که اهل بیت پیامبر صلی الله علیه و آله و سلم رمز حیات دانش، و راز مرگ جهل و نادانی هستند، آنان که حکمتشان شما را از دانش آنان و سکوتشان از منطق آنان، و ظاهرشان از باطنشان، اطلاع می دهد، نه با دین خدا مخالفتی دارند، و نه در آن اختلاف می کنند، دین در میان آنان گواهی صادق و ساکتی سخنگوست.

(١) گر، نوعی بیماری پوستی که با خارش شدید همراه است.

SERMON ١٤٨

in English

About Talhah and az-Zubayr and the people of Basrah

Both of these two (Talhah and az-Zubayr) wishes the Caliphate for himself and is drawing towards himself as against the other fellow. They do not employ any connection for getting access to Allah nor proceed towards Him through any means. Both of them bear malice against the other. Shortly his veil over it will be uncovered. By Allah if they achieve what they aim at one of them will kill the other and one will finish the other. The rebellious party has stood up. Where are the seekers of virtue; for the paths have already been determined and they have been given the news. For every misguidance there is a cause and for every break of pledge there is a misrepresentation. By Allah I shall not be like him who listens to the voice of mourning hears the man who brings news of death and also visits the mourner yet does not .take lesson

in Arabic

[ ١٤٨ ] ومن خطبه له عليه السلام

فی ذکر أهل البصره

كُلُّ وَاحِدٍ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ، وَيَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ، لَا يَمُتَّانِ (١) إِلَى اللَّهِ بِحَبْلِ، وَلَا يَمُدَّانِ إِلَيْهِ بِسَبَبٍ (٢). كُلُّ وَاحِدٍ مِنْهُمَا حَامِلٌ ضَبِّ (٣) لِيَصِيحِهِ، وَعَمَّا قَلِيلٍ يُكْشَفُ قِنَاعُهُ بِهِ! وَاللَّهِ لَئِنْ أَصَابُوا الَّذِي يُرِيدُونَ لَيَنْتَزِعَنَّ هَذَا نَفْسَ هَذَا، وَلَيَأْتِيَنَّ هَذَا عَلَى هَذَا، قَدْ قَامَتِ الْفِتْنَةُ الْبَاغِيَّةُ، فَأَيْنَ الْمُحْتَسِبُونَ (٤)؟! قَدْ سَيِّئَتْ لَهُمُ السُّنَنُ، وَقَدَّمَ لَهُمُ الْخَبْرُ. وَلِكُلِّ ضَلَّهِ عَلَيْهِ، وَلِكُلِّ نَاكَثٍ شُجْبِهِ. وَاللَّهِ لَا أَكُونُ كَمُسْتَمِعِ اللَّدْمِ (٥)، يَسْمَعُ النَّاعِيَ، وَيَحْضُرُ الْبَاكِي، ثُمَّ لَا يَعْتَبِرُ!

(این خطبه در باره شهر بصره و مردمش و طلحه و زبیر ایراد شد)

روانشناسی طلحه و زبیر (در شورش بصره)

هر کدام از طلحه و زبیر، امیدوار است که حکومت را به دست آورد و دیده به آن دوخته و رفیق خود را به حساب نمی آورد. «۱» آن دو، نه رشته ای الهی را چنگ زدند و نه با وسیله ای به خدا روی آوردند. هر کدام با کینه رفیق خود را بر دوش می کشد، که به زودی پرده از روی آن کنار خواهد رفت. به خدا سوگند! اگر به آنچه می خواهند برسند، این جان آن را می گیرد و آن، این را از پای در می آورد، هم اکنون گروهی سرکش و نافرمان به پا خاسته اند (ناکثین) پس خدا جویان حسابگر کجایند؟ سنت پیامبر صلی الله علیه و آله و سلم بر ایشان بیان گردید و اخبار امروز را به آنان گفته اند، در حالی که برای هر گمراهی علتی «۲» و برای هر عهد شکنی بهانه ای وجود دارد. سوگند به خدا! من آن کس نیستم که صدای گریه، و بر سر و سینه زدن برای مرده، و ندای فرشته مرگ را بشنود و عبرت نگیرد.

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(۱) طلحه و زبیر قبل از آغاز جنگ برای خواندن نماز جماعت نزاع کردند و با دخالت عائشه بنا شد یک روز فرزند طلحه و روز دیگر فرزند زبیر نماز بخواند، طلحه از مردم خواست او را با عنوان «امیر» سلام دهند، زبیر هم همین درخواست را کرد.

(۲) اشاره به: تتیولوژی YGOLOITET (علت شناسی)

SERMON ۱۴۹

in English

"Before His Martyrdom "May Peace be Upon him

p: ۲۵۸



O' people. Every one has to meet what he wishes to avoid by running away. (١) Death is the place to which life is driving. To run away from it means to catch it. How many days did I spend in searching for the secret of this matter but Allah did not allow save its concealment. Alas! It is a treasured knowledge. As for my last will it is that concerning Allah do not believe in a partner for Him and concerning Muhammad (p.b.u.h.a.h.p.) do not disregard his Sunnah. Keep these two pillars and burn these two lamps. Till you are not divided no evil will come to you. (٢) Every one of you has to bear his own burden. It has been kept light for the ignorant. Allah is Merciful. Faith is straight. The leader (Prophet) is the holder of knowledge. Yesterday I was with you; today I have become the object of a lesson for you and tomorrow I shall leave you.

.Allah may forgive me and you

If the foot remains firm in this slippery place well and good. But if the foot slips this is because we are under the shade of branches the passing of the winds and the canopy of the clouds whose layers are dispersed in the sky and whose traces disappeared (٣) in the earth. I was your neighbour. My body kept you company for some days and shortly you will find just an empty body of mine which would be stationary after (all its) movement and silent after speech so that my calmness the closing of my eyes and the stillness of my limbs may provide you counsel because it is more of a counsel for those who take a lesson (from it) than eloquent speech and a ready word. I am departing from you like one who is eager to meet (someone). Tomorrow you will look at my days then my inner side will be disclosed to you and you will understand me .after the vacation of my place and its occupation by someone else

[ ۱۴۹ ] ومن كلامه عليه السلام

قبل شهادته (عليه السلام)

أَيُّهَا النَّاسُ، كُلُّ امْرِئٍ لَاقٍ بِمَا يَفِرُّ مِنْهُ فِي فِرَارِهِ، وَالْأَجَلَ مَسَاقُ النَّفْسِ (۱)، وَالْهَرَبُ مِنْهُ مُوَافَاتُهُ. كَمْ أَطْرَدْتُ (۲) الْأَيَّامَ أَبْحَثَهَا عَنْ مَكْنُونِ هَذَا الْأَمْرِ، فَأَبَى اللَّهُ إِلَّا إِخْفَاءَهُ، هَيْهَاتَ! عِلْمٌ مَخْزُونٌ! أَمَا وَصِيَّتِي: فَاللَّهُ لَا تُشْرِكُوا بِهِ شَيْئًا، وَمُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَا تُضَيِّعُوا سُنَّتَهُ، أَقِيمُوا هَذَيْنِ الْعُمُودَيْنِ، وَأَوْقِدُوا هَذَيْنِ الْمِصْبِيحَيْنِ، وَخَلَاكُمْ ذَمًّا (۳) مَا لَمْ تَشْرُدُوا (۴). حُمِّلْ كُلُّ امْرِئٍ مَجْهُودَهُ، وَخُفِّفْ عَنِ الْجَهْلَةِ، رَبُّ رَحِيمٌ، وَدِينٌ قَوِيمٌ، وَإِمَامٌ عَلِيمٌ. أَنَا بِالْمَأْمَسِ صِدِّاجِكُمْ، وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ، وَغَدًا مُفَارِقُكُمْ! غَفَرَ اللَّهُ لِي وَلَكُمْ!

إِنْ تَثَبَّتِ الْوُطْأَةُ (۵) فِي هَذِهِ الْمَرْلَةِ (۶) فَذَاكَ، وَإِنْ تَدَحَّضِ (۷) الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ (۸) أَعْصَانٍ، وَمَهَابِّ رِيَّاحٍ، وَتَحْتَ ظِلِّ عَمَامٍ، اضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا (۹)، وَعَفَا (۱۰) فِي الْأَرْضِ مَخْطُهَا (۱۱). وَإِنَّمَا كُنْتُ جَارًا جَاوَرَكُمْ بَدَنِي أَيَّامًا، وَسَتُّعْتَبُونَ مِنِّي جُنَّتَهُ خَلَاءً (۱۲): سَيَاكِنُهُ بَعِيدَ حَرَائِكِ، وَصِيَامَتَهُ بَعِيدَ نَطْقِ لِيَعِظُكُمْ هَيْدَوِي، وَخُفُوتُ (۱۳) إِطْرَاقِي، وَسَيَكُونُ أَطْرَافِي (۱۴)، فَإِنَّهُ أَوْعِظُ لِلْمُعْتَبِرِينَ مِنَ الْمُنْطِقِ الْبَلِيغِ وَالْقَوْلِ الْمُسْتِمُوعِ. وَدَاعِي لَكُمْ وَدَاعِ امْرِئٍ مُرْصِدٍ (۱۵) لِلتَّلَاقِي! غَدًا تَرَوْنَ أَيَّامِي، وَيُكْشَفُ لَكُمْ عَنْ سَرَائِرِي، وَتَعْرِفُونَنِي بَعْدَ خُلُوقِ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي.

in Persian

(در سال ۴۰ هجری در بیستم رمضان قبل از شهادت فرمود)

۱ یاد مرگ

ای مردم! هر کس از مرگ بگریزد، به هنگام فرار آن را خواهد دید، اجل سر آمد زندگی، و فرار از مرگ رسیدن به آن است، چه روزگارانی که در پی گشودن راز نهفته اش بودم اما خواست خداوند جز پنهان ماندن آن نبود هیهات! که این، علمی پنهان است.

p: ۲۶۰

اما وصیت من نسبت به خدا، آن که چیزی را شریک خدا قرار ندهید، و نسبت به پیامبر صلی الله علیه و آله و سلم این است که، سنت و شریعت او را ضایع نکنید. این دو ستون محکم را بر پا دارید و این دو چراغ را فروزان نگهدارید و تا آن زمان که از حق منحرف نشده اید، سرزنشی نخواهید داشت، که برای هر کس به اندازه توانایی او وظیفه ای تعیین گردیده، و نسبت به افراد جاهل و نادان تخفیف داده شده است زیرا که:

پروردگار رحیم، و دین استوار، و پیشوا آگاه است. من دیروز رهبر شما بودم و امروز مایه پند و عبرت شما هستم، و فردا از شما جدا خواهم شد، خدا شما و مرا بیامرزد.

اگر از این ضربت و در این لغزشگاه نجات یابم، که حرفی نیست، امّا اگر گام ها بلغزد و از این جهان بروم، ما نیز چون دیگران در سایه شاخسار درختان، مسیر وزش باد و باران، و زیر سایه ابرهای متراکم آسمان پراکنده می شویم، و آثارمان در روی زمین نابود خواهد شد. من از همسایگان شما بودم، که چند روزی در کنار شما زیستم، و به زودی از من جز جسدی بی روح و ساکن پس از آن همه تلاش، و خاموش پس از آن همه گفتار، باقی نخواهد ماند پس باید سکوت من، و بی حرکت دست و پا و چشم ها و اندام من، مایه پند و اندرز شما گردد، که از هر منطق رسایی و از هر سخن مؤثری عبرت انگیزتر است. وداع و خدا حافظی من با شما چونان جدایی کسی است که آماده ملاقات پروردگار است، فردا ارزش ایام زندگی مرا خواهید دید، و راز درونم را خواهید دانست. پس از آن که جای مرا خالی دیدید و دیگری بر جای من نشست، مرا خواهید شناخت.

This means that during all the time spent in the attempts that a man makes to . (١)  
avoid death and in the means he adopts for it it is only the span of life that is  
shortened. As the time passes the objective of death approaches near so much so  
.that in one's attempt to seek life one meets death

wa khalakum dhammun" (No evil will come to you). This sentence is used as a" . (٢)  
.proverb. It was first employed by Qasir slave of Jadhimah ibn Malik al-Abrash

The intention is that when all these things die how can those who inhabit them . (٣)  
remain safe? Certainly they too like every thing else have to pass away some day or  
?other. Then why should there be any wonder at my life coming to an end

**SERMON ١٥**

**in English**

About future events and some activities of the hypocrites

They took to the right and the left piercing through to the ways of evil and leaving the  
paths of guidance. Do not make haste for a matter which is to happen and is awaited  
and do not wish for delay in what the morrow is to bring for you. For how many people  
make haste for a matter but when they get it they begin to wish they had not got it.  
How near is today to the dawning of tomorrow. O' my people this is the time for the  
occurrence of every promised event and the approach of things which you do not  
know. Whoever from among us will be during these days will move through them with  
a burning lamp and will tread on the footsteps of the virtuous in order to unfasten  
knots to free slaves to divide the united and to unite the divided. He will be in  
concealment from people. The stalker will not find his footprints even though he  
pursues with his eye. Then a group of people will be sharpened like the sharpening of  
swords by the blacksmith. Their sight will be brightened by revelation the (delicacies  
of) commentary will be put in their ears and they will be given drinks of wisdom  
.morning and evening



Their period became long in order that they might complete (their position of) disgrace and deserve vicissitudes till the end of the period was reached and a group of people turned towards mischief and picked up their arms for fighting. The virtuous did not show any obligation to Allah but calmly endured and did not feel elated for having engaged themselves in truthfulness. Eventually the period of trial came to an end according to what was ordained. Then they propagated their good views among others and sought nearness to Allah according to the command of their leader

When Allah took the Prophet (to himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers showed consideration to other than kinsmen abandoned the kin whom they had been ordered to love and shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the door of gropers in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of the Pharaohs. They were either bent on this world and taking support on it or away from the faith and removed from it

**in Arabic**

[ ١٥٠ ] خطبه له عليه السلام

يومي فيها إلى الملاحم و يصف فئه من أهل الضلال

وَ أَخَذُوا يَمِينًا وَ شِمَالًا ظَنَنَّا فِي مَسَالِكِ الْغَيِّ، وَ تَزَكَّا لِمَذَاهِبِ الرُّشْدِ. فَلَا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مُرْصَدٌ، وَلَا تَسْتَبْطِئُوا مَا يَجِيءُ بِهِ  
الْعُدُ. فَكَمْ مِنْ مُسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يُدْرِكْهُ. وَمَا أَقْرَبَ الْيَوْمَ مِنْ تَبَاشِيرِ (١) غَدَا! يَا قَوْمَ، هَذَا إِبَّانٌ (٢) وَرُودٌ كُلُّ  
مَوْعُودٍ، وَدُنُوٌّ (٣) مِنْ طَلْعِهِ مَا لَا تَعْرِفُونَ. أَلَا وَإِنَّ مَنْ أَدْرَكَهَا مِنَّا يَسْرِي فِيهَا بِسَرَاجِ مُنِيرٍ، وَيَحْذُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ، لِيُحِلَّ  
فِيهَا رِبْقًا (٤)، وَيُعْتِقَ رِقًّا، وَيَصْدَعَ شَعْبًا (٥)، وَيَشَعَبَ صَدْعًا (٦)، فِي سِتْرِهِ عَنِ النَّاسِ لَا يُبْصِرُ الْقَائِفُ (٧) أَثْرَهُ وَلَوْ تَابَعَ نَظْرَهُ. ثُمَّ  
لِيُشْحَذَنَّ (٨) فِيهَا قَوْمٌ شَحَدَ الْقَيْنِ النَّضْلَ (٩) تُعْجَلَى بِالتَّنْزِيلِ أَبْصَارُهُمْ، وَيُزْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ، وَيُغْبَقُونَ كَأْسَ الْحِكْمَةِ بَعْدَ  
الصَّبُوحِ (١٠)!

منها : وَطَالَ الْأَمْدُ بِهِمْ لِيَسِيَ تَكْمَلُوا الْخِزْيَ، وَيَسْتَوْجِبُوا الْغَيْرَ (١١) ؛ حَتَّى إِذَا اخْلُوقَ الْأَجَلُ (١٢) ، وَاسْتَرَاحَ قَوْمٌ إِلَى الْفِتَنِ، وَأَسْأَلُوا (١٣) عَنْ لِقَاحِ حَرْبِهِمْ، لَمْ يَمْنُوا عَلَى اللَّهِ بِالصَّبْرِ، وَلَمْ يَسِيَ تَعْظُمُوا بِيَذَلِ أَنْفُسِهِمْ فِي الْحَقِّ ؛ حَتَّى إِذَا وَافَقَ وَارِدُ الْقَضَاءِ انْقِطَاعَ مُدَّةِ الْبَلَاءِ، حَمَلُوا بَصَائِرَهُمْ عَلَى أَسْيَافِهِمْ (١٤) ، وَدَانُوا لِزُبَيْهِمْ بِأَمْرِ وَعَظِيمِهِمْ ؛ حَتَّى إِذَا قَبَضَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ، وَغَالَتْهُمْ السُّبُلُ، وَاتَّكَلُوا عَلَى الْوَلَاةِجِ (١٥) ، وَوَصَّيَلُوا غَيْرَ الرَّحِمِ، وَهَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمَوَدَّتِهِ، وَنَقَلُوا الْبِنَاءَ عَنْ رِصِّ أَسَاسِهِ، فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ. مَعَادِنُ كُلِّ خَطِيئَةٍ، وَأَبْوَابُ كُلِّ ضَارِبٍ فِي غَمْرِهِ (١٦) . قَدْ مَارُوا (١٧) فِي الْحَيْرَةِ، وَذَهَلُوا فِي السَّكْرَةِ، عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ: مِنْ مُتَّقِعِ إِلَى الدُّنْيَا رَاكِنٍ، أَوْ مُفَارِقِ لِلدُّنْيَا مُبَايِنٍ.

### in Persian

(در این خطبه به حوادث سخت آینده اشاره دارد)

۱ آینده بشریت و ظهور حضرت مهدی (عج)

به راههای چپ و راست رفتند، و راه ضلالت و گمراهی پیمودند ، و راه روشن هدایت را گذاشتند. پس در باره آنچه که باید باشد شتاب نکنید ، و آنچه را که در آینده باید بیاید دیر مشمارید ، چه بسا کسی برای رسیدن به چیزی شتاب می کند اما وقتی به آن رسید دوست دارد که ای کاش آن را نمی دید ، و چه نزدیک است امروز ما به فردایی که سپیده آن آشکار شد. ای مردم! اینک ما در آستانه تحقق وعده های داده شده ، و نزدیکی طلوع آن چیزهایی که بر شما پوشیده و ابهام آمیز است، قرار داریم.

۲ ره آورد حکومت حضرت مهدی (عج)

بدانید آن کس از ما (حضرت مهدی «عج») که فتنه های آینده را دریابد، با چراغی روشنگر در آن گام می نهد و بر همان سیره و روش پیامبر صلی الله علیه و آله و سلم و امامان علیهم السلام رفتار می کند تا گره ها را بگشاید، بردگان و ملت های اسیر را آزاد سازد، جمعیت های گمراه و ستمگر را پراکنده و حق جویان پراکنده را جمع آوری می کند. حضرت مهدی (عج) سال های طولانی در پنهانی از مردم به سر می برد آن چنان که اثر شناسان، اثر قدمش را نمی شناسند، گر چه در یافتن اثر و نشانه ها تلاش فراوان کنند. سپس گروهی برای درهم کوبیدن فتنه ها آماده می گردند، و چونان شمشیرها صیقل می خورند، دیده هاشان با قرآن روشنایی گیرد، و در گوش هاشان تفسیر قرآن طنین افکند، و در صبحگاهان و شامگاهان جامه های حکمت سر می کشند. «۱»

### ۳ سرنوشت امت اسلامی پس از پیامبر صلی الله علیه و آله و سلم

روزگار آنان به طول انجامید تا رسوایی آنها به نهایت رسید، و خود را سزاوار بلای زمانه گرداندند، و چون پایان مدّت آنها نزدیک شد گروهی در فتنه ها آسودند و گروهی دست به حمله و پیکار با فسادگران زدند و با شکیبایی که داشتند بر خدا منت نهادند، و جان دادن در راه خدا را بزرگ نشمردند، تا آنجا که اراده الهی به پایان دوران جاهلیت موافق شد، شمشیرها در راه خدا کشیدند، و بینش های خود را بر شمشیر نشانند، و طاعت پروردگار خود را پذیرفتند، و فرمان پند دهنده خود را شنیدند، و در پیروزی و سربلندی زیستند تا آن که خدا، پیامبرش را نزد خود برد، (افسوس) که گروهی به گذشته جاهلی خود باز گشتند، و با پیمودن راه های گوناگون به گمراهی رسیدند، و به دوستان منحرف خود پیوستند و از دوستی با مؤمنان بریدند که به آن امر شده بودند، و بنیان اسلامی را تغییر داده در جای دیگری بنا نهادند، آنان کانون هر خطا و گناه، و پناهگاه هر فتنه جو شدند. که سرانجام در سرگردانی فرو رفته، و در غفلت و مستی به روش و آیین فرعونیان در آمدند یا از همه بریده و دل به دنیا بستند، و یا پیوند خود را با دین گسستند.



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(۱) اشاره به: فوتوریسم MSIRUTUF (آینده نگری)، نظر امام (ع) یک آینده نگری مثبت است که آینده جهان را روشن و متکامل و خوب می شناساند، بر خلاف نظریه پردازانی که آینده را وحشت زا و تاریک معرفی می کنند.

## SERMON ۱۵۱

### in English

#### Warning against Religious strife The Two Testimonies

I praise Allah and seek His help from (what led to the) punishment of Satan and his deceitful acts and (I seek His) protection from Satan's traps and waylayings. I stand witness that there is no god but Allah and I stand witness that Muhammad is His slave and His Prophet (peace be upon him and his progeny) and his chosen and his selected one. Muhammad's (p.b.u.h.a.h.p.) distinction cannot be paralleled nor can his loss be made good. Populated places were brightened through him when previously there was dark misguidance overpowering ignorance and rude habits and people regarded unlawful as lawful humiliated the man of wisdom passed lives when there were no prophets and died as unbelievers

You O' people of Arabia will be victims of calamities which have come near. You should avoid the intoxication of wealth fear the disasters of chastisement keep steadfast in the darkness and crookedness of mischief when its hidden nature discloses itself its secrets become manifest and its axis and the pivot of its rotation gain strength. It begins in imperceptible stages but develops into great hideousness. Its youth is like the youth of an adolescent and its marks are like the marks of beating by stone

Oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the latter one and the latter one follows the first one. They vie with each other in (the matter of) this lowly world and leap over this stinking carcass. Shortly the follower will denounce his connection with the leader and the leader with the follower. They will disunite on account of mutual and curse one another when they meet. Then after this there will appear another arouser of mischief who will destroy ruined things. The heart will become wavering after being normal men will be misled after safety desires .will multiply and become diversified and views will become confused

Whoever proceeds towards this mischief will be ruined and whoever strives for it will be annihilated. They will be biting each other during it as the wild asses bite each other in the herd. The coils of the rope will be disturbed and the face of affairs will be blinded. During it sagacity will be on the ebb and the oppressors will (get the opportunity to) speak. This mischief will smash the Bedouins with its hammers and crush them with its chest. In its dust the single marchers will be lost and in its way the horsemen will be destroyed. It will approach with the bitterness of destiny and will give pure blood (instead of milk). It will breach the minarets of faith and shatter the ties of firm belief. The wise will run away from it while the wicked will foster it. It will thunder and flash (like lightning). It will create a severe disaster. In it kinship will be forsaken and Islam will be abandoned. He who declaims it will also be affected by it .and he who flees from it will (be forced to) stay in it

Among them some will be unavenged martyrs and some will be stricken with fear and seek protection. They will be deceived by pledges and fraudulent belief. You should not become landmarks of mischiefs and signs of innovations but should adhere to that on which the rope of the community has been wound and on which the pillars of obedience have been founded. Proceed towards Allah as oppressed and do not proceed to Him as oppressors. Avoid the paths of Satan and the places of revolt. Do not put in your bellies unlawful morsels because you are facing Him Who has made disobedience unlawful for you and made the path of obedience easy for you

### in Arabic

[ ١٥١ ] ومن خطبه له عليه السلام

يحذر من الفتن

الشهادتان

وَأَحْمَدُ اللَّهَ وَأَسْتَعِينُهُ عَلَى مَدَاجِرِ (١) الشَّيْطَانِ وَمَرَاجِرِهِ، وَالْبِاعْتِصَامِ

مِنْ حَبَائِلِهِ وَمَخَاتِلِهِ (٢). وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَنَجِيْبُهُ وَصِدِّقُ فَوْتُهُ، لَا يُؤَاوِي فَضْلُهُ، وَلَا يُجْبِرُ فَقْدُهُ، أَضَاءَتْ بِهِ الْبِلَادُ بِعَيْدِ الضَّلَالَةِ الْمُظْلَمَةِ، وَالْجَهَالَةِ الْغَالِيَةِ، وَالْجَفْوَةِ الْجَافِيَةِ، وَالنَّاسُ يَسْتَحْلُونَ الْحَرِيمَ، وَيَسْتَدْلُونَ الْحَكِيمَ، يَحْيُونَ عَلَى فِتْرَةِ (٣)، وَيَمُوتُونَ عَلَى كَفْرِهِ!

التحذير من الفتن

ثُمَّ إِنَّكُمْ مَعَشَرَ الْعَرَبِ أَغْرَضَ بَلَايَا قَدْ اقْتَرَبَتْ. فَاتَّقُوا سَيِّكَرَاتِ النُّعْمَةِ، وَاحْذَرُوا بِوَائِقِ (٤) النَّفْمَةِ، وَتَتَّبِعُوا فِي قِيَامِ الْعِشْوَةِ (٥)، وَاعْوِجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا، وَظُهُورِ كَمِينِهَا، وَانْتِصَابِ قُطْبِهَا، وَمَدَارِ رَحَاهَا. تَبَدُّأُ فِي مَدَارِجِ خَفِيَّتِهَا، وَتَوَوُّلُ إِلَى فِطَاعِ جَلِيَّتِهَا، شِبَابِهَا (٦) كَشْتَابِ الْغَلَامِ، وَأَثَارِهَا كَأَثَارِ السَّلَامِ (٧)، يَنْوَارُ نَيْهَا الظَّلْمَةَ بِالْعُهُودِ! أَوْلَهُمْ قَائِدٌ لِأَخْرِهِمْ، وَأَخْرَهُمْ مُقْتَدٍ بِأَوْلِهِمْ، يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّتِهَا، وَيَتَكَالَبُونَ عَلَى جِيفِهِ مَرِيحِهِ (٨)، وَعَنْ قَلِيلٍ يَتَبَرَّأُ التَّابِعُ مِنَ الْمَتَّبِعِ، وَالْقَائِدُ مِنَ الْمَقُودِ، فَيَتْرَاقُونَ (٩) بِالْبِغْضَاءِ، وَيَتَلَاغُونَ عِنْدَ اللُّقَاءِ. ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ الرَّجُوفِ (١٠)، وَالْقَاصِمَةُ (١١) الزُّجُوفِ، فَتَتْرَبُّ قُلُوبٌ بَعْدَ اسْتِيقَامِهِ، وَتَضَلُّ رِجَالٌ بَعْدَ سَلَامِهِ، وَتَخْتَلِفُ الْأَهْوَاءُ عِنْدَ هُجُومِهَا، وَتَلْتَبِسُ الْأَرَءَاءُ عِنْدَ نُجُومِهَا (١٢)، مَنْ أَشْرَفَ لَهَا قَصَمَتَهُ، وَمَنْ سَعَى فِيهَا حَطَمَتَهُ، يَتَكَادَمُونَ (١٣) فِيهَا تَكَادَمَ الْحُمْرِ فِي الْعَانَةِ (١٤)! قَدْ اضْطَرَبَ مَعْقُودُ الْحَبْلِ، وَعَمِيَ وَجْهُ الْأَمْرِ، تَغِيضُ (١٥) فِيهَا الْحِكْمَةَ، وَتَنْطِقُ فِيهَا الظَّلْمَةَ، وَتَدُقُّ (١٦) أَهْلَ الْبَيْدِ بِمَسِيحِلِهَا (١٧)، وَتَرُضُّهُمْ (١٨) بِكَلْكَلِهَا (١٩)! يَضْرِبُ فِي غِيَارِهَا

الْوَحْدَانُ (٢٠) ، وَيَهْلِكُ فِي طَرِيقِهَا الرُّكْبَانُ، تَرِدُ بِمِرِّ الْقِضَاءِ، وَتَحْلُبُ عَيْطَ الدِّمَاءِ (٢١) ، وَتَتْلِمُ مَنَارَ الدِّينِ (٢٢) ، وَتَنْقُضُ عَقْدَ  
الْيَقِينِ، يَهْرُبُ مِنْهَا الْأَكْيَاسُ (٢٣) ، وَيُدْبِرُهَا الْأَرْجَاسُ (٢٤) ، مِرْعَادُ مِبْرَاقٍ، كَاشِفَةٌ عَنِ سِيَاقٍ! تُقَطِّعُ فِيهَا الْأَرْحَامَ، وَيُفَارِقُ عَلَيْهَا  
الْإِسْلَامُ! بَرِيئَهَا سَقِيمٌ، وَظَاعِنَهَا مُتَقِيمٌ!

منها: يَبْنَ قَتِيلٍ مَطْلُوبٍ (۲۵) ، وَخَائِفٍ مُسْتَجِيرٍ، يَخْتَلِعُونَ (۲۶) بِعَقْدِ الْإِيمَانِ وَبِعُزُورِ الْإِيمَانِ فَلَا تَكُونُوا أَنْصَابَ (۲۷) الْفِتَنِ، وَأَعْلَامَ الْبِدْعِ، وَالزُّمُومَا مَا عُقِدَ عَلَيْهِ حَبْلُ الْجَمَاعَةِ، وَبُنِيَتْ عَلَيْهِ أَرْكَانُ الطَّاعَةِ، وَأَقْدَمُوا عَلَى اللَّهِ مَظْلُومِينَ، وَلَا تَقْدَمُوا عَلَيْهِ ظَالِمِينَ، وَأَتَّقُوا مَدَارِجَ الشَّيْطَانِ وَمَهَابِطَ الْعُدْوَانِ، وَلَا تَدْخُلُوا بُطُونَكُمْ لَعَنَ (۲۸) الْحَرَامَ، فَإِنَّكُمْ بَعِينٍ (۲۹) مَنْ حَرَّمَ عَلَيْكُمُ الْمَعْصِيَةَ، وَسَهَّلَ لَكُمْ سُبُلَ الطَّاعَةِ.

## in Persian

خطبه ۱۵۱- فتنه های آینده

ارزش شهادتین خدای را می ستایم، و در راندن شیطان، و دور ساختن و نجات پیدا کردن از دامها و فریبهای آن، از خدا یاری می طلبم، و گواهی می دهم که جز خدای یگانه معبودی نیست، و شهادت می دهم، که حضرت محمد (ص) بنده و فرستاده برگزیده و انتخاب شده او است، که در فضل و برتری، همتایی ندارد و هرگز فقدان او جبران نگردد، شهرهایی به وجود او روشن گشت، پس از آنکه گمراهی وحشتناکی همه جا را فرا گرفته بود، و جهل و نادانی بر اندیشه ها غالب و قساوت و سنگدلی بر دلها مسلط بود، و مردم حرام را حلال می شمردند، و دانشمندان را تحقیر می کردند، و جدای از دین الهی زندگی کرده و در حال کفر و بی دینی جان می سپردند.

نکوهش مردم گمراه شما ای عربها، هدف تیرهای بلا هستید که نزدیک است، از مستیهای نعمت پرهیزید، و از سختیهای عذاب بترسید و بگریزید، و در فتنه های درهم پیچیده، به هنگام پیدایش نوزاد فتنه ها و آشکار شدن باطن آنها، و برقرار شدن قطب و مدار آسیای آن، با آگاهی قدم بردارید. فتنه هایی که به رهگذرهای ناپیدا درآید، و به زشتی و رسوایی گراید، آغازش چون دوران جوانی خوش و دلربا، و آثارش چون آثار باقیمانده بر سنگ خارا زشت و دیرپاست، که ستمکاران آن را با عهدی که با یکدیگر دارند، به ارث می برند، نخستین آنان پیشوای آخرین و آخرین گمراهان اقتداکننده به اولین می باشند، آنان در به دست آوردن دنیای پست بر هم سبقت می گیرند، و چونان سگهای گرسنه، این مردار را از دست یکدیگر می ربایند، طولی نمی کشد که پیرو از رهبر، و رهبر از پیرو، بیزاری می جویند، و با بغض و کینه از هم جدا می شوند، و به هنگام ملاقات، همدیگر را نفرین می کنند. خبر از آینده خونین عرب سپس فتنه ای سر برآورد که سخت لرزاننده، درهم کوبنده و نابودکننده است، و قلبهایی پس از استواری می لغزند، و مردانی پس از درستی و سلامت، گمراه می گردند، و افکار و اندیشه ها به هنگام هجوم

این فتنه ها پراکنده و عقاید پس از آشکار شدنشان به شک و تردید دچار می گردد، آن کس که به مقابله با فتنه ها برخیزد کمرش را می شکند، و کسی که در فرو نشاندن آن تلاش می کند، او را درهم می کوبد، در این میان فتنه جویان چونان گورخران، یکدیگر را گاز می گیرند، و رشته های سعادت و آیین محکم شده شان لرزان می گردد، و حقیقت امر پنهان می ماند، حکمت و دانش کاهش می یابد، ستمگران به سخن می آیند، و بیابان نشینها را درهم می کوبند، و با سینه مرکبهای ستم، آنها را خرد می نمایند، تکروان در غبار آن فتنه ها نابود گردند، و سواران با قدرت در آن به هلاکت می رسند، فتنه ها با تلخی خواسته ها وارد می شود، و خونهای تازه را می دوشد، نشانه های دین را خراب، و یقین را از بین می برد، فتنه هایی که افراد زیرک از آن بگریزند، و افراد پلید در تدبیر آن بکوشند، آن فتنه ها پررعد و برق و پر زحمت است. در آن پیوندهای خویشاوندی قطع می گردد و از اسلام جدا می گردند، فتنه ها چنان ویرانگرند که تندرستها بیمار، و مسکن گزیدگان کوچ می کنند،

در آن میان کشته ای است که خونش به رایگان ریخته، و افراد ترسویی که طالب امانند، با سوگندها آنان را فریب می دهند، و با تظاهر به ایمان آنها را گمراه می کنند. رهنمودها در مقابله با فتنه ها پس سعی کنید شما پرچم فتنه ها و نشانه های بدعتها نباشید، و آنچه را که پیوند امت اسلامی بدان استوار است، و پایه های طاعت بر آن پایدار بر خود لازم شمارید، و بر خدا، ستمدیده وارد شوید نه ستمگر، از درافتادن درون دامهای شیطان، و قرار گرفتن در وادی دشمنیها بپرهیزید، و لقمه های حرام به شکم خود راه ندهید، شما در برابر دیدگان خداوندی قرار دارید که گناهان را حرام کرد و راه اطاعت و بندگی را آسان فرمود.

(About the greatness and the attributes of Allah (۱)

Praise be to Allah who is proof of His existence through His creation of His being external through the newness of His creation and through their mutual similarities of the fact that nothing is similar to Him. Senses cannot touch Him and curtains cannot veil Him because of the difference between the Maker and the made the Limiter and .the limited and the Sustainer and the sustained

He is One but not by the first in counting is Creator but not through activity or labour is Hearer but not by means of any physical organ is Looker but not by a stretching of eyelids is Witness but not by nearness is Distinct but not by measurement of distance is Manifest but not by seeing and is Hidden but not by subtlety (of body). He is Distinct from things because He overpowers them and exercises might over them while things are distinct from Him because of their subjugation to Him and their turning .towards Him

He who describes Him limits Him. He who limits Him numbers Him. He who numbers Him rejects His eternity. He who said "how" sought a description for Him. He who said "where" bounded him. He is the Knower even though there be nothing to be known. He is the Sustainer even though there be nothing to be sustained. He is the Powerful .even though there be nothing to be overpowered

(A part of the same sermon about the Divine leaders (Imams

The riser has risen the sparkler has sparkled the appearer has appeared and the curved has been straightened. Allah has replaced one people with another and one day with another. We awaited these changes as the famine-stricken await the rain. Certainly the Imams are the vicegerents of Allah over His creatures and they make the creatures know Allah. No one will enter Paradise except he who knows them and knows Him and no one will enter Hell except he who denies them and denies Him

Allah the Glorified has distinguished you with Islam and has chosen you for it. This is because it is the name of safety and the collection of honour. Allah the Glorified chose its way and disclosed its pleas through open knowledge and secret maxims. Its (Qur'an)wonders are not exhausted and its delicacies do not end. It contains blossoming bounties and lamps of darkness. (The doors of) virtues cannot be opened save with its keys nor can gloom be dispelled save with its lamps. Allah has protected its inaccessible points (from enemies) and allowed grazing (to its followers) in its pastures. It contains cover (from the ailment of misguidance) for the seeker of cure and full support for the seeker of support

**in Arabic**

[ ١٥٢ ] ومن خطبه له عليه السلام

فى صفات الله جل جلاله، وصفات أئمه الدين

الْحَمْدُ لِلَّهِ الدَّالُّ عَلَى وُجُودِهِ بِخَلْقِهِ، وَبِمُحَدِّثِ خَلْقِهِ عَلَى أَرْزَلَتِيهِ، وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ. لَا تَسْتَلِمُهُ (١) الْمَشَاعِرُ، وَلَا تَحْجُبُهُ السَّوَاتِرُ، لِإِفْتِرَاقِ الصَّانِعِ وَالْمَصْنُوعِ، وَالْحَادِّ وَالْمُخَيَّدِ، وَالرَّبِّ وَالْمَرْبُوبِ. الْأَحَدُ بَلَا تَأْوِيلِ عَدَدٍ، وَالْخَالِقُ لَا بِمَعْنَى حَرَكَهِ وَنَصْبِ (٢). وَالسَّمِيعُ لَا بِأَدَاةِ (٣)، وَالْبَصِيرُ لَا بِتَفْرِيقِ آلِهِ (٤)، وَالشَّاهِدُ لَا بِمَمَاسِهِ، وَالْبَائِنُ (٥) لَا بِتَرَاخِي مَسَافِهِ، وَالظَّاهِرُ لَا بِرُؤْيِيهِ. وَالْبَاطِنُ لَا بِلَطَافِهِ. بَانَ مِنَ الْأَشْيَاءِ بِالْقَهْرِ لَهَا. وَالْقُدْرَةُ عَلَيْهَا، وَبَانَتِ الْأَشْيَاءُ مِنْهُ بِالْخُضُوعِ لَهُ، وَالرَّجُوعِ إِلَيْهِ. مَنْ وَصَفَهُ فَقَدْ حَدَّهُ (٦)، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ، وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَرْزَلَهُ، وَمَنْ قَالَ: «كَيْفَ»، فَقَدْ اسْتَوْصِيَهُ، وَمَنْ قَالَ: «أَيْنَ»، فَقَدْ حَيَّرَهُ. عَالِمٌ إِذْ لَا مَعْلُومٌ، وَرَبٌّ إِذْ لَا مَرْبُوبٌ، وَقَادِرٌ إِذْ لَا مَقْدُورٌ.



منها: فَقَدْ طَلَعَ طَالِعٌ، وَلَمَعَ لَامِعٌ، وَلَا حَ (۷) لَا يَبْحُ، وَاعْتَدَلَ مَا يَلُّ، وَاسْتَبَدَلَ اللَّهُ بِقَوْمٍ قَوْمًا، وَبِيَوْمٍ يَوْمًا، وَأَنْتَظَرْنَا الْغَيْرَ (۸) أَنْتَظَرَ الْمُجِدِبِ الْمَطَرِ. وَإِنَّمَا الْأَنْئِمَةُ قَوْمٌ اللَّهُ عَلَى خَلْقِهِ، وَعُرْفَاؤُهُ عَلَى عِبَادِهِ، لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ، وَلَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ. إِنَّ اللَّهَ حَصَّكُمْ بِالْإِسْلَامِ، وَاسْتَخْلَصَكُمْ لَهُ، وَذَلِكَ لِأَنَّهُ اسْمٌ سَيِّئٌ لَامِي، وَجَمَاعٌ (۹) كَرَامِي، اصْطَفَى اللَّهُ تَعَالَى مِنْهُمْ، وَبَيَّنَّ حُجَجَهُ، مِنْ ظَاهِرِ عِلْمٍ، وَبَاطِنِ حَكْمٍ. لَا تَفْنَى غَرَائِبُهُ، وَلَا تَنْقُضِي عَجَائِبُهُ. فِيهِ مَرَايِعُ النَّعْمِ (۱۰)، وَمَصَابِيحُ الظُّلْمِ. لَا تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ، وَلَا تُكْشَفُ الظُّلْمَاتُ إِلَّا بِمَصَابِيحِهِ. قَدْ أَحْمَى حِمَاهُ (۱۱)، وَأَزْعَى مَرْعَاهُ. فِيهِ شِفَاءُ الْمُسْتَشْفِي، وَكَفَايَةُ الْمُكْتَفِي.

## in Persian

خطبه ۱۵۲-ستایش خدا

خداشناسی (شناخت صفات خدا) ستایش خداوندی را که با آفرینش بندگان بر هستی خود راهنمایی فرمود، و آفرینش پدیده‌های نو، بر ازلی بودن او گواه است، و شباهت داشتن مخلوقات به یکدیگر دلیل است که او همتایی ندارد، حواس بشری ذات او را درک نمی‌کند، و پوششها او را پنهان نمی‌سازد، زیرا سازنده و ساخته شده، فرا گیرنده و فرا گرفته، پروردگار و پرورده، یکسان نیستند! یگانه است نه از روی عدد، آفریننده است نه با حرکت و تحمل رنج، شنواست بدون وسیله شنوایی، و بیناست بی آنکه چشم گشاید و برهم نهد، در همه جا حاضر است نه آن که با چیزی تماس گیرد، و از همه چیز جداست، نه اینکه فاصله بین او و موجودات باشد، آشکار است نه با مشاهده چشم، پنهان است نه به خاطر کوچکی و ظرافت، از موجودات جداست که بر آنها چیره و تواناست، و هر چیزی جز او برابرش خاضع و بازگشت آن به سوی خداست. آنکه خدا را وصف کرد، محدودش نمود و آنکه محدودش کند، او را به شمار آورده، و آنکه خدا را به شمار آورد، ازلیت او را باطل کرده است، و کسی که بگوید: خدا چگونه است؟ او را توصیف کرده، و هر که بگوید: خدا کجاست؟ مکان برای او قائل شده است، خدا عالم بود آنگاه که معلومی وجود نداشت،

پروورنده بود آنگاه که پدیده ای نبود و توانا بود آنگاه که توانایی نبود.

عظمت امامان دوازده گانه و قرآن همانا طلوع کننده ای آشکار شد، و درخشنده ای درخشید و آشکارشونده ای آشکار گردید، و آنکه از جاده حق منحرف شد به راه راست بازگشت، خداوند گروهی را به گروهی تبدیل، و روزی را برابر روزی قرار داد، و ما چونان مانده در خشکسالان که در انتظار بارانند، انتظار چنین روزی را می کشیدیم. همانا! امامان دین، از طرف خدا، تدبیرکنندگان امور مردم، و کارگزاران آگاه بندگانند، کسی به بهشت نمی رود جز آنکه آنان را شناخته، و آنان او را بشناسند، و کسی در جهنم سرنگون نگردد جز آنکه منکر آنان باشد و امامان دین هم وی را نپذیرند،

همانا خدای متعال شما را به اسلام اختصاص داد و برای اسلام برگزید، زیرا اسلام نامی از سلامت است، و فراهم کننده کرامت جامعه می باشد، راه روشن آن را خدا برگزید، و حجت‌های آن را روشن گردانید. ویژگی‌های قرآن قرآن را فرو فرستاد که ظاهرش علم، و باطنش حکمت است، نوآوری‌های آن پایان نگیرد و شگفتی‌هایش تمام نمی شود، در قرآن برکات و خیرات چونان سرزمین‌های پر گیاه در اول بهاران، فراوان است، و چراغ‌های روشنی بخش تاریکی‌ها فراوان دارد، که در نیکی‌ها جز با کلیدهای قرآن باز نشود، و تاریکی‌ها را جز با چراغ‌های آن روشنایی نمی توان بخشید، مرزهایش محفوظ، و چراغ‌هایش را خود نگهبان است، هر درمان خواهی را درمان، و هر بی نیازی طلبی را کافی است.

#### Footnote

The first part of this sermon consists of important issues concerning the science . (۱) of knowledge about Allah wherein Amir al-mu'minin has thrown light on the matter that Allah is from ever and His attributes are the same as He Himself. When we cast a glance at creation we see that for every movement there is a mover from which every man of ordinary wisdom is compelled to conclude that no effect can appear without a cause so much so that even an infant a few days old when his body is touched feels in the depth of his consciousness that someone has touched him. He indicates it by opening his eyes or turning and looking. How then can the creation of ?the world and the system of all creation be arranged without a Creator or Organiser

Once it is necessary to believe in a Creator then He should exist by Himself because everything which has a beginning must have a centre of existence from which it should terminate. If that too needed a creator there would be the question of whether this creator is also the creation of some other creator or exists by itself. Thus unless a Self-created Creator is believed in who should be the cause of all causes the mind will remain groping in the unending labyrinth of cause and effect and never attain the idea of the last extremity of the series of creation. It would fall into the fallacy of circular .arguing and would not reach any end

If the creator were taken to have created himself then there would be (one of the two positions namely) either he should be non-existent or existent. If he were not existent then it would not be possible for something non-existent to create any existent being. If he were existent before creating himself there would be no sense in coming into being again. Therefore it is necessary to believe that the Creator should be a Being not dependent on any other creator for His own existence and everything else should be dependent on Him. This dependence of the entire creation is a proof that the existence of the Source of all creation is from ever and eternal. And since all beings other than He are subject to change are dependent on position and place and are similar to one another in qualities and properties and since similarity leads to plurality .whereas unity has no like save itself therefore nothing can be like Him

Even things called one cannot be reckoned after His Unity because He is One and Singular in every respect. He is free and pure from all those attributes which are found in body or matter because He is neither body nor colour nor shape nor does He lie in any direction nor is He bounded within some place or locality. Therefore man cannot see or understand Him through his senses or feelings because senses can know only those things which accord with the limitations of time place and matter. To believe that He can be seen is to believe that He has body but since He is not a body and He does not exist through a body and He does not lie in any direction or place there is no question of His being seen. But His being unseen is not like that of subtle material bodies due to whose delicacy the eye pierces through them and eyes remain unable to see them; as for example the wind in the vast firmament. But He is unseen by His very existence. Nevertheless nothing is unseen for Him. He sees as well as hears but is not dependent on instruments of seeing or hearing because if He were in need of organs of the body for hearing and seeing He would be in need of external things for His perfection and would not be a perfect Being whereas He should be .perfect in all respects and no attribute of perfection should be apart from His Self

To believe in attributes separately from His Self would mean that there would be a self and a few attributes and the compound of the self and the attributes would be Allah. But a thing which is compounded is dependent on its parts and these parts must exist before their composition into the whole. When the parts exist from before how can the whole be from ever and eternal because its existence is later than that of its parts. But Allah had the attributes of knowledge power and sustaining even when nothing was existent because none of His attributes were created in Him from outside but His attributes are His Self and His Self is His attributes. Consequently His knowledge does not depend on the object of knowledge existing first and then His knowledge because His Self is prior to things coming into existence. Nor is it necessary for His power that there should first exist the object to be over-powered and then alone He would be called Powerful because Powerful is that who has power equally for doing or abandoning and as such the existence of the object to be over-powered is not necessary

Similarly Sustainer means master. Just as He is the Master of the non-existent after its coming into existence in the same way He has power to bring it into existence from non-existence namely if He so wills He may bestow existence upon it

**SERMON ۱۵۳**

**in English**

About negligent persons and the characteristics of beasts carnivores and women

p: ۲۷۷

He has been allowed time by Allah. He is falling into error along with negligent persons and goes early in the morning with sinners without any road to lead or any Imam to .guide

A part of the same sermon

At last when Allah will make clear to them the reward for their sins and take them out from the veils of their neglectfulness they will proceed to what they were running away from and run away from what they were proceeding to. They will not benefit .from the wants they will satisfy or the desires they would fulfil

I warn you and myself from this position. A man should derive benefit from his own self. Certainly prudent is he who hears and ponders over it who sees and observes and who benefits from instructive material and then treads on clear paths wherein he avoids falling into hollows and straying into pitfalls and does not assist those who .misguide him by turning away from truthfulness changing his words or fearing truth

O' my listener! Be cured from your intoxication wake up from your slumber decrease your hasty activity and ponder over what has come to you through the Holy Prophet the Ummi (ﷺ) which is inevitable and inescapable. You should turn away from him who opposes him and leave him and leave whatever he has adopted for himself. Put off your vanity drop your haughtiness and recall your grave because your way passes over it. You will be dealt with as you deal with others you will reap what you sow and what you send today will meet you tomorrow. So provide for your future and send (some good acts) for your day (of reckoning). Fear fear O' listener! Act act O' careless!  
.No one will warn you like him who knows

One of the firm decisions of Allah in the Wise Reminder (Qur'an) upon which He bestows reward or gives punishment and through which He likes or dislikes is that it will not benefit a man even though he exerts himself and acts sincerely if he leaves this world to meet Allah with one of these acts without repenting namely that he believed in a partner with Allah during his obligatory worship or appeased his own anger by killing an individual or spoke about acts committed by others or sought fulfilment of his needs from people by introducing an innovation in his religion or met people with a double face or moved among them with a double tongue. Understand .this because an illustration is a guide for its like

Beasts are concerned with their bellies. Carnivores are concerned with assaulting others. Women are concerned with the adornments of this ignoble life and the creation of mischief herein (٢). (On the other hand) believers are humble believers are .(admonishers and believers are afraid (of Allah

#### in Arabic

[ ١٥٣ ] ومن خطبه له عليه السلام

صفه الضال

وَهُوَ فِي مُهْلِهِ مِنَ اللَّهِ يَهْوَى مَعَ الْغَافِلِينَ. وَيَعْدُو مَعَ الْمُذْنِبِينَ، بِلَا سَبِيلٍ قَاصِدٍ، وَلَا إِمَامٍ قَائِدٍ.

صفات الغافلين

منها: حَتَّى إِذَا كَشَفَ لَهُمْ عَنْ جَزَاءِ مَعْصِيَتِهِمْ، وَاسْتَخْرَجَهُمْ مِنْ جَلَابِيبِ غَفْلَتِهِمْ، اسْتَقْبَلُوا مُدْبِرًا، وَاسْتَدْبَرُوا مُقْبِلًا، فَلَمْ يَنْتَفِعُوا بِمَا أَدْرَكُوا مِنْ طَلِبَتِهِمْ، وَلَا بِمَا قَضَوْا مِنْ وَطَرِهِمْ.

إِنِّي أَحَدَرُكُمْ، وَنَفْسِي، هَذِهِ الْمَنْزِلَةَ، فَلْيَنْتَفِعِ امْرُؤٌ بِنَفْسِهِ، فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ، وَنَظَرَ فَأَبْصَرَ، وَانْتَفَعَ بِالْعِبَرِ، ثُمَّ سَلَكَ جَدَدًا وَاضِعًا حَا يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْمَهَاوِي، وَالضَّلَالَ فِي الْمَغَاوِي (١)، وَلَا يُعِينُ عَلَى نَفْسِهِ الْغُوَاهَ بِنَعْسُفٍ فِي حَقِّ، أَوْ تَحْرِيفٍ فِي نُطْقٍ، أَوْ تَحْوُفٍ مِنْ صِدْقٍ.

فَأَفِقْ أَيُّهَا السَّمِيعُ مِنْ سَكْرَتِكَ، وَاسْتَيْقِظْ مِنْ غَفْلَتِكَ، وَاخْتَصِرْ مِنْ عَجَلَتِكَ، وَأَنْعِمِ الْفِكْرَ فِيمَا جَاءَكَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

– صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – مِمَّا لَا يَبِيدُ مِنْهُ وَلَا مَحِيصَ عَنْهُ، وَخَالَفَ مَنْ خَالَفَ ذَلِكَ إِلَى غَيْرِهِ، وَدَعَا وَمَا رَضِيَ لِنَفْسِهِ، وَضَمَّ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَادْكُرْ قَبْرَكَ، فَإِنَّ عَلَيْهِ مَمْرَكَ، وَكَمَا تَدِينُ تُدَانُ، وَكَمَا تَزْرَعُ تَحْصُدُ، وَمَا قَدَّمْتَ الْيَوْمَ تَقْدَمُ عَلَيْهِ غَدًا، فَاْمَهْدُ (٢) لِقَدَمِكَ، وَقَدَّمْ لِيَوْمِكَ. فَالْحَذَرَ الْحَذَرَ أَيُّهَا الْمُسْتَمِعُ! وَالْجِدَّ الْجِدَّ أَيُّهَا الْغَافِلُ! (وَلَا يُبْنِيكَ مِثْلُ حَبِيرٍ).

إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ، الَّتِي عَلَيْهَا يُثَبِّبُ وَيُعَاقِبُ، وَلَهَا يَرْضَى وَيَسِيخُطُ، أَنَّهُ لَا يُنْفَعُ عَبْدًا – وَإِنْ أَجْهَدَ نَفْسَهُ، وَأَخْلَصَ فِعْلَهُ – أَنْ يَخْرُجَ مِنَ الدُّنْيَا، لَا قِيًّا رَبُّهُ بِخَصِيصَةٍ مِنْ هَذِهِ الْخِصَالِ لَمْ يَتَّبِعْ مِنْهَا: أَنْ يُشْرِكَ بِاللَّهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ، أَوْ يَشْفِيَ غَيْظَهُ بِهَلَاكِ نَفْسٍ، أَوْ يَعْرِ (٣) بِأَمْرٍ فَعَلَهُ غَيْرُهُ، أَوْ يَسْتَجِجَ (٤) حَاجَةً إِلَى النَّاسِ بِإِظْهَارِ بَدْعِهِ فِي دِينِهِ، أَوْ يَلْقَى النَّاسَ بِوَجْهَيْنِ، أَوْ يَمْسِي فِيهِمْ بِلِسَانَيْنِ. اعْقِلْ ذَلِكَ فَإِنَّ الْمِثْلَ دَلِيلٌ عَلَى شَبْهِهِ.

إِنَّ الْبُهَائِمَ هُمُّهَا بُطُونُهَا، وَإِنَّ السَّبَاعَ هُمُّهَا الْعِيدُونَ عَلَى غَيْرِهَا، وَإِنَّ النَّسَاءَ هُمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا؛ إِنَّ الْمُؤْمِنِينَ مُسْتَكِينُونَ (٥)، إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ، إِنَّ الْمُؤْمِنِينَ حَائِفُونَ.

### in Persian

وصف گمراهان و غفلت زدگان چند روز از طرف خدا به گمراه، مهلت داده شده، و او با غافلان و بی خبران در راه هلاکت قدم می نهد، و تمام روزها را با گناهکاران سپری می کند، بی آنکه از راهی برود تا به حق رسد و یا پیشوایی برگزیند که راهنمای او باشد.



و تا آن زمان که خداوند کیفر گناهان را می نماید، و آنان را از پرده غفلت بیرون می آورد به استقبال چیزی می روند که بدان پشت کرده و پشت می کنند بدانچه روی آورده بودند، پس نه از آنچه آرزو می کردند و بدان رسیدند سودی بردند، و نه از آنچه حاجت خویش بدان روا کردند بهره ای به دست آوردند، من، شما و خود را از اینگونه غفلت زدگی می ترسانم. درمان غفلت زدگیها هر کس باید از کار خویش بهره گیرد، و انسان بینا کسی است که به درستی شنید و اندیشه نمود، پس به درستی نگریست و آگاه شد، و از عبرتها پند گرفت، سپس راه روشنی را پیمود، و از افتادن در پرتگاهها، و گم شدن در کوره راهها، دوری کرد، و کوشید تا عدالت را پاس دارد و برای گمراهان جای اعتراض باقی نگذارد، که در حق سختگیری کند، یا در سخن حق تحریف روا دارد، یا در گفتن سخن راست بترسد. پس بهوش باش ای شنونده! و از خواب غفلت بیدار شو، و از شتاب خود کم کن، و در آنچه از زبان پیامبر (ص) بر تو رسیده اندیشه کن، که ناچار به انجام آن می باشی و راه فراری وجود ندارد، و با کسی که رهنمودهای پیامبر (ص) را بکار نمی بندد و به جانب دیگری تمایل دارد مخالفت کن و او را با آنچه برای خود پسندیده رها کن، فخرفروشی را واگذار، و از مرکب تکبر فرود آی. به یاد قبر باش که گذرگاه تو به سوی عالم آخرت است، که همانگونه به دیگران پاداش دادی به تو پاداش می دهند، و آنگونه که کاشتی، درو می کنی، آنچه امروز، پیش می فرستی، فردا بر آن وارد می شوی، پس برای خود در سرای آخرت جایی آماده کن، و چیزی پیش فرست ای شنونده! هشدار، هشدار، ای غفلت زده! بکوش، بکوش. (هیچ کس جز خدای آگاه تو را باخبر نمی سازد)

صفات ناپسند ناپسند کننده از واجبات قطعی خدا در قرآن حکیم که بر آن پاداش و کیفر می دهد و به خاطر آن خشنود شده یا خشم می گیرد، این است که اگر انسان یکی از صفات ناپسند را داشته و بدون توبه خدا را ملاقات کند، هر چند خود را به زحمت اندازد، یا عملش را خالص گرداند فایده ای نخواهد داشت. و آن صفات ناپسند اینک: شریکی برای خداوند در عبادات واجب برگزیند، یا خشم خویش را با کشتن بی گناهی فرو نشاند، یا بر بیگناهی به خاطر کاری که دیگری انجام داده عیبجویی کند، یا به خاطر حاجتی که به مردم دارد بدعتی در دین خدا بگذارد، یا با مردم به دو چهره ملاقات کند، و یا در میان آنان با دو زبان سخن بگوید، در آنچه گفتم نیک بیندیش که هر مثال را همانند فراوان است.

روانشناسی همانا! تمام حیوانات در تلاش پر کردن شکمند، و درندگان در پی تجاوز کردن به دیگران، و زنان بی ایمان تمام همتشان آرایش زندگی و فسادانگیزی در آن است، اما مومنان فروتنند، همانا مومنان مهربانند، همانا مومنان از آینده ترسانند.

### Footnote

The word "ummi" has been used in the Holy Qur'an with reference to the Holy . (۱)  
Prophet in chapter ۷:۱۵۷-۱۵۸. For better understanding of the word refer to the books  
.of commentary on the Holy Qur'an

The intention is to say that the cause of all mischief and evil is the passion to . (۲)  
satisfy bodily needs and the passion to subdue. If a human being is subjugated by the  
passion to satisfy bodily needs and considers filling the stomach as his aim there will  
be no difference between him and a beast because a beast too has no aim except to  
fill its belly. But if he is over-powered by the passion to subdue others and takes to  
killing and devastation there will be no difference between him and a carnivorous  
beast because the latter's aim is also tearing and devouring. If both the passions are  
at work in him then he is like a woman because in a woman both these passions act  
side by side and because of this she is extremely eager of adornment and is active in  
fanning mischief and disturbance. However a true believer will never agree to adopt  
these habits as his mode of behaviour rather he keeps his passions suppressed so  
that he neither allows pride and vanity to approach near him nor does he fan mischief  
.or disturbance for fear of Allah

Ibn Abi'l-Hadid has written that Amir al-mu'minin delivered this sermon at the time of marching towards Basrah and since the trouble of Basrah was the result of a woman's instigation Amir al-mu'minin has after mentioning beasts and carnivore held a woman also to possess such qualities. Thus the battle of Basrah was the result of these qualities whereby thousands of persons were involved in death and destruction

**SERMON ۱۵۴**

**in English**

About the Ahlu'l-bayt (of the Holy Prophet) and their opposers

He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd

They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah (the Prophet's holy deeds utterances and his unspoken approvals) while the believers have sunk down and the misguided and the liars are speaking. We are the near ones companions treasure holders and doors (to the Sunnah). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief. A part of the same sermon

The delicacies of the Qur'an are about them (Ahlu'l-bayt the descendants of the Prophet) and they are the treasurers of Allah. When they speak they speak the truth but when they keep quiet no one can speak unless they speak. The forerunner should report correctly to his people should retain his wits and should be one of the children (a man) of the next world because he has come from there and would return to it

p: ۲۸۳

The beginning of the action of one who sees with heart and acts with eyes it is to assess whether the action will go against him or for him. If it is for him he indulges in it but if it is against him he keeps away from it. For he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore he who can see should see whether he should proceed or .return

You should also know that the outside (of every thing) has a similar inside. Of whatever the outside is good its inside too is good and whatever the outside is bad its inside too is bad. The truthful Prophet (peace and blessing of Allah be upon him and his progeny) has said that: "Allah may love a man but hate his action and may love the action but hate the man." You should also know that every action is like a vegetation and a vegetation cannot do without water while waters are different. So where the water is good the plant is good and its fruits are sweet whereas where the water is .bad. the plant will also be bad and its fruits will be bitter

**in Arabic**

[ ١٥٤ ] ومن خطبه له عليه السلام

يذكر فيها فضائل أهل البيت

وَنَاطِرُ قَلْبِ (١) اللَّيْبِ بِهِ يُبْصِرُ أَمَدَهُ، وَيَعْرِفُ عَوْرَةَ (٢) وَنَجْدَهُ (٣) . دَاعٍ دَعَا، وَرَاعٍ رَعَى، فَاسْتَجَبُوا لِلدَّاعِي، وَاتَّبَعُوا الرَّاعِي.

p: ٢٨٤

قَدْ خَاضُوا بِحَارِ الْفِتَنِ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ، وَأَرَزَ (۴) الْمُؤْمِنُونَ، وَنَطَقَ الضَّالُّونَ الْمُكَذِّبُونَ. نَحْنُ الشُّعَارُ (۵) وَالْأَصْحَابُ، وَالْخَزَنَةُ وَالْأَبْوَابُ، وَلَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا، فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سُمِّيَ سَارِقًا.

منها: فِيهِمْ كِرَائِمُ (۶) الْقُرْآنِ، وَهُمْ كُنُوزُ الرَّحْمَنِ، إِنْ نَطَقُوا صِدْقُوا، وَإِنْ صَمَتُوا لَمْ يُسَبِّحُوا. فَلْيَصُدِّقْ رَائِدَ أَهْلِهِ، وَلْيُحْضِرْ عَقْلَهُ، وَلْيَكُنْ مِنْ أَتْبَاءِ الْآخِرَةِ، فَإِنَّهُ مِنْهَا قَدِمَ، وَإِلَيْهَا يَنْقَلِبُ. وَالنَّاظِرُ بِالْقَلْبِ، الْعَامِلُ بِالْبَصِيرِ، يَكُونُ مُبْتَدَأَ عَمَلِهِ أَنْ يَعْلَمَ: أَعْمَلُهُ عَلَيْهِ أَمْ لَهُ! فَإِنْ كَانَ لَهُ مَضَى فِيهِ، وَإِنْ كَانَ عَلَيْهِ وَقَفَ عِنْدَهُ. فَإِنَّ الْعَامِلَ بَعِيرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ، فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ الْوَاضِحِ إِلَّا بُعْدًا مِنْ حَاجَتِهِ، وَالْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ، فَلْيَنْظُرْ نَاطِرًا: أَسَائِرٌ هُوَ أَمْ رَاجِعٌ!

وَاعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِنًا عَلَى مِثَالِهِ، فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ. وَمَا خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ، وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَيُبْغِضُ عَمَلَهُ، وَيُحِبُّ الْعَمَلَ وَيُبْغِضُ بَدَنَهُ».

وَاعْلَمْ أَنَّ كُلَّ عَمَلٍ نَبَاتٌ، وَكُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ الْمَاءِ، وَالْمِيَاهُ مُخْتَلِفَةٌ، فَمَا طَابَ سَقِيُّهُ، طَابَ غَرْسُهُ وَحَلَّتْ ثَمَرَتُهُ، وَمَا خَبِثَ سَقِيُّهُ خَبِثَ غَرْسُهُ وَأَمَرَّتْ ثَمَرَتُهُ.

## in Persian

در فضائل اهل بیت

ضرورت پیروی از امامان دوازده گانه عاقل با چشم دل سرانجام کار را می نگرند، و پستی و بلندی آن را تشخیص می دهد، دعوت کننده حق، (پیامبر (ص)) دعوت خویش را به پایان رسانید، و رهبر امت به سرپرستی قیام نمود، پس دعوت کننده حق را پاسخ دهید و از رهبرتان اطاعت کنید. گروهی در دریای فتنه ها فرو رفته، بدعت را پذیرفته، و سنتهای پسندیده را واگذارند، مومنان کناره گیری کرده و گمراهان و دروغگویان به سخن آمدند. مردم! ما اهل بیت پیامبر (ص) چونان پیراهن تن او، و یاران راستین او، و خزانه داران علوم و معارف وحی، و درهای ورود به آن معارف، می باشیم، که جز از در، هیچ کس به خانه ها وارد نخواهد شد، و هر کس از غیر در وارد شود، دزد نامیده می شود،

مردم! درباره اهل بیت پیامبر (ص) آیات کریمه قرآن نازل شد، آنان گنجینه های علوم خداوند رحمانند، اگر سخن گویند، راست گویند، و اگر سکوت کنند بر آنان پیشی نجویند. شرایط امامت و رهبری پس باید امام و راهنمای مردم به مردم راست بگوید، و راه خرد پیماید و از فرزندان آخرت باشد که از آنجا آمده و بدانجا خواهد رفت، پس آن که با چشم دل بنگرد، و با دیده درون کار کند، آغاز کارش آن است که بیندیشد آیا عمل او به سود او باشد یا زیان؟ اگر به سود است ادامه دهد، و اگر زیانبار است توقف کند، زیرا عمل کننده بدون آگاهی چون رونده ای است که بیراهه می رود، پس هر چه شتاب کند از هدفش دورتر می ماند، و عمل کننده از روی آگاهی، چون رونده ای بر راه راست است، پس بیننده باید به درستی بنگرد آیا رونده راه است یا واپس گرا؟

روانشناسی انسانی (تاثیر جسم و روح در یکدیگر) و بدان که هر ظاهری باطنی متناسب با خود دارد، آنچه ظاهرش پاکیزه، باطن آن نیز پاک و پاکیزه است، و آنچه ظاهرش پلید، باطن آن نیز پلید است، و پیامبر راستگو (ص) فرمود: همانا خداوند بنده ای را دوست اما کردار او را دشمن می دارد، و کردار بنده ای را دوست اما شخص را ناخوش می دارد. آگاه باش هر عملی رویش دارد، و هر روینده ای از آب بی نیاز نیست، و آبها نیز گوناگون می باشند، پس هر درختی که آبیاریش به اندازه و نیکو باشد شاخ و برگش نیکو و میوه اش شیرین است، و آنچه آبیاریش پاکیزه نباشد درختش عیب دار و میوه اش تلخ است.

## About the wonderful creation of the bat

Praise be to Allah who is such that it is not possible to describe the reality of knowledge about Him since His greatness has restrained the intellects and therefore they cannot find the way to approach the extremity of His realm. He is Allah the True the Manifester of Truth. He is more True and more Manifest than eyes can see. Intellects cannot comprehend Him by fixing limits for Him since in that case to Him would be attributed shape. Imagination cannot catch Him by fixing quantities for Him for in that case to Him would be attributed body. He created creatures without any example and without the advice of a counsel or the assistance of a helper. His creation was completed by His command and bowed to His obedience. It responded (to Him) and did not defy (Him). It obeyed and did not resist

An example of His delicate production wonderful creation and deep sagacity which He has shown us is found in these bats which keep hidden in the daylight although daylight reveals everything else and are mobile in the night although the night shuts up every other living being; and how their eyes get dazzled and cannot make use of the light of the sun so as to be guided in their movements and so as to reach their known places through the direction provided by the sun

Allah has prevented them from moving in the brightness of the sun and confined them to their places of hiding instead of going out at the time of its shining. Consequently they keep their eyelids down in the day and treat night as a lamp and go with its help in search of their livelihood. The darkness of night does not obstruct their sight nor does the gloom of darkness prevent them from movement. As soon as the sun removes its veil and the light of morning appears and the rays of its light enter upon the lizards in their holes the bats pull down their eyelids on their eyes and live on what they had collected in the darkness of the night. Glorified is He who has made the night as day for them to seek livelihood and made the day for rest and stay





He has given them wings of flesh with which at the time of need they rise upwards for flying. They look like the ends of ears without feathers or bones. Of course you can see the veins quite distinctly. They have two wings which are neither too thin so that they get turned in flying nor too thick so that they prove heavy. When they fly their young ones hold on to them and seek refuge with them getting down when they get down and rising up when they rise. The young does not leave them till its limbs become strong its wings can support it for rising up and it begins to recognise its places of living and its interest. Glorified is He who creates everything without any previous sample by someone else

**in Arabic**

[ ١٥٥ ] ومن خطبه له (عليه السلام)

يذكر فيها بديع خلقه الخفاش

حمد الله وتزبيحه

الْحَمْدُ لِلَّهِ الَّذِي انْحَسَرَتْ (١) الْأَوْصَافُ عَنْ كُنْهِ مَعْرِفَتِهِ، وَرَدَدَتْ عَظَمَتُهُ الْعُقُولَ، فَلَمْ تَجِدْ مَسَاغًا إِلَى بُلُوغِ غَايَةِ مَلَكُوتِهِ!

هِيَ وَاللَّهُ الْحَقُّ الْمُبِينُ، أَحَقُّ وَأَبْنُ مِمَّا تَرَى الْعُيُونَ، لَمْ تَبْلُغْهُ الْعُقُولُ بِتَحْدِيدِ فَيَكُونُ مُشَبَّهًا، وَلَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ بِتَقْدِيرِ فَيَكُونُ مُمَثَّلًا. خَلَقَ الْخُلُقَ عَلَى غَيْرِ تَمَثِيلٍ، وَلَا مَشُورَةٍ مُشْتَبِهٍ، وَلَا مَعُونَةٍ مُعِينٍ، فَتَمَّ خَلْقُهُ بِأَمْرِهِ، وَأَذْعَنَ لِطَاعَتِهِ، فَأَجَابَ وَلَمْ يُدَافِعْ، وَأَنْقَادًا وَلَمْ يُنَازِعْ.

خلقه الخفاش

وَمِنْ لَطَائِفِ صَيْعَتِهِ، وَعَجَائِبِ خَلْقَتِهِ، مَا أَرَانَا مِنْ عَوَامِضِ الْحِكْمَةِ فِي هَذِهِ الْخَفَافِشِ الَّتِي يَقْبِضُهَا الصَّبِيَاءُ الْبَاسِطُ لِكُلِّ شَيْءٍ، وَيَبْسِطُهَا الظَّلَامُ الْقَابِضُ لِكُلِّ حَيٍّ، وَكَيْفَ عَشِيَّتِ (٢) أَعْيُنُهَا عَنْ أَنْ تَسْتَمِدَّ مِنَ الشَّمْسِ الْمُضِيئَةِ نُورًا تَهْتَدِي بِهِ فِي مَازَاهِرِهَا، وَتَتَّصِلُ بِعَلَانِيَةِ بُرْهَانِ الشَّمْسِ إِلَى مَعَارِفِهَا. وَرَدَدَهَا بِتَلَالُؤِ ضِيَائِهَا عَنِ الْمُضِيئِ فِي سُبُحَاتِ (٣) إِشْرَاقِهَا، وَأَكْنَهَا فِي مَكَامِنِهَا عَنِ الدَّهَابِ فِي بُلُجِ انْتِثَالِهَا (٤)، فَهِيَ مُسْتَدَلَّةُ الْجُفُونِ بِالنَّهَارِ عَلَى حِدَاقِهَا، وَجَاعِلُهُ اللَّيْلَ سِرَاجًا تَسْتَدِلُّ بِهِ فِي التَّمَاسِ أَرْزَاقِهَا؛ فَلَا يَرُدُّ أَبْصَارَهَا إِشْدَافُ (٥) ظُلْمَتِهِ، وَلَا تَمْتَنِعُ مِنَ الْمُضِيئِ فِيهِ لِعَسَقِ دُجْنَتِهِ (٦). فَإِذَا أَلْقَتِ الشَّمْسُ قِنَاعَهَا، وَوَيْدَتْ أَوْضَاحَ (٧) نَهَارِهَا، وَدَخَلَ مِنْ إِشْرَاقِ نُورِهَا عَلَى الضُّبَابِ فِي وَجَارِهَا (٨)، أَطْبَقَتِ الْأَجْفَانَ عَلَى مَا قِيَهَا (٩)، وَتَبَلَّغَتْ (١٠) بِمَا اِكْتَسَبَتْهُ مِنَ الْمَعَاشِ فِي ظُلْمِ لَيَالِيهَا. فَسُبْحَانَ مَنْ جَعَلَ اللَّيْلَ لَهَا نَهَارًا وَمَعَاشًا، وَجَعَلَ النَّهَارَ لَهَا سَكَنًا وَقَرَارًا! وَجَعَلَ لَهَا أَجْنِحَهُ مِنْ لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَى الطَّيْرِ، كَانَتْهَا شَطَايَا الْأَذَانِ (١١)، غَيْرَ ذَوَاتِ رِيَشٍ وَلَا قَصَبٍ (١٢)، إِلَّا أَنْكَ تَرَى مَوَاضِعَ الْعُرُوقِ بَيْنَهُ أَعْلَامًا (١٣). لَهَا جَنَاحَانِ لَمَّا يَرِقًا فَيَنْشَقُّمَا، وَلَمْ يَغْلُظَا فَيُثْقَلَا. تَطِيرُ وَوَلَدُهَا لَا يَصِقُ بِهَا لِأَجْيِ إِلَيْهَا، يَقَعُ إِذَا وَقَعَتْ، وَيَرْتَفِعُ إِذَا

ارْتَفَعَتْ، لَا يُفَارِقُهَا حَتَّى تَشْتَدَّ أَرْكَانُهُ، وَيَحْمِلُهُ لِلنُّهُوضِ جَنَاحُهُ، وَيَعْرِفُ مَذَاهِبَ عَيْشِهِ، وَمَصَالِحَ نَفْسِهِ. فَسُبْحَانَ الْبَارِيءِ لِكُلِّ شَيْءٍ، عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ (١٤) !

## در آفرینش خفاش

وصف پروردگار ستایش خداوندی را سزااست که تمامی صفتها از بیان حقیقت ذاتش درمانده، و بزرگی او عقلها را طرد کرده است، چنانکه راهی برای رسیدن به نهایت ملکوتش نیابد، او خدای حق و آشکار، سزاوارتر و آشکارتر از آن است که دیده ها می نگرد، عقلها نمی توانند برای او حدی تعیین نمایند، تا همانندی داشته باشد، و اندیشه ها و اوهام نمی توانند برای او اندازه ای مشخص کنند تا در شکل و صورتی پنداشته شود، پدیده ها را بی آنکه نمونه ای موجود باشد یا با مشاوره مشورت نماید، و یا از قدرتی کمک و مدد بگیرد آفرید، پس با فرمان او خلقت آن به کمال رسید، و اطاعت پروردگار را پذیرفت و پاسخ مثبت داد و به خدمت شتافت، گردن به فرمان او نهاد و سرپیچی نکرد.

شگفتیهای خفاش از زیباییهای صنعت پروردگاری، و شگفتیهای آفرینش او، همان اسرار پیچیده حکمت در آفریدن خفاشان است، روشنی روز که همه چیز را می گشاید چشمانشان را می بندد، و تاریکی شب که هر چیز را به خواب فرو می برد، چشمان آنها را باز می کند، چگونه چشمان خفاش کم بین است که نتواند از نور آفتاب درخشنده روشنی گیرد؟ نوری که با آن راههای زندگی خود را بیابد، و در پرتو آشکار خورشید خود را به جاهایی رساند که می خواهد، و روشنی آفتاب خفاش را از رفتن در تراکم نورهای تابنده اش باز می دارد، و در خلوتگاههای تاریک پنهان می سازد، که از حرکت در نور درخشان ناتوان است، پس خفاش در روز پلکها را بر سیاهی دیده ها اندازد، و شب را چونان چراغی برمی گزیند، که در پرتو تاریکی آن روزی خود را جستجو، و سیاهی شب دیده های او را نمی بندد، و به خاطر تاریکی زیاد، از حرکت و تلاش باز نمی ماند پس آنگاه که خورشید پرده از رخ بیفکند، و سپیده صبحگاهان بدمد، و لانه تنگ سوسمارها از روشنی آن روشن گردد، شب پره، پلکها برهم نهد، و بر آنچه در تاریکی شب به دست آورده قناعت کند. پس پاک و منزه است خدایی که شب را برای خفاشان چونان روز روشن و مایه به دست آوردن

روزی قرار دارد، و روز را چونان شب تار مایه آرامش و استراحت آنها انتخاب فرمود، و بالهایی از گوشت برای پرواز آنها آفرید، تا به هنگام نیاز به پرواز از آن استفاده کنند، این بالها، چونان لاله های گوشند بی پر و رگهای اصلی، اما جای رگها و نشانه های آن را به خوبی مشاهده خواهی کرد. برای شب پره ها دو بال قرار داد، نه آنقدر نازک که درهم بشکند، و نه چندان محکم که سنگینی کند، پرواز می کنند در حالی که فرزندانشان به آنها چسبیده و به مادر پناه برده اند، اگر فرود آیند با مادر فرود می آیند، و اگر بالا- روند با مادر اوج می گیرند، از مادرانشان جدا نمی شوند تا آن هنگام که اندام جوجه نیرومند و بالها قدرت پرواز کردن پیدا کند، و بداند که راه زندگی کردن کدام است؟ و مصالح خویش را بشناسد. پس پاک و منزّه است پدیدآورنده هر چیزی که بدون هیچ الگویی باقیمانده از دیگری، همه چیز را آفرید.

## SERMON ۱۵۶

### in English

About the malice borne by 'A'ishah; and warning the people of Basrah about what was to occur

Whoever can at this time keep himself clinging to Allah should do so. If you follow me I shall certainly carry you if Allah so wills on the path of Paradise even though it may be full of severe hardship and of bitter taste

As regards a certain woman (۱) she is in the grip of womanly views and malice is boiling in her bosom like the furnace of the blacksmith. If she were called upon to deal with others as she is dealing with me she would not have done it. (As for me) even hereafter she will be allowed her original respect while the reckoning (of her misdeeds) is an obligation on Allah

A part of the same sermon

This path is the lightest course and the brightest lamp. Guidance towards virtuous actions is sought through faith while guidance towards faith is achieved through virtuous actions. Knowledge is made to prosper through faith and death is feared because of knowledge. This world come to an end with death while the next world is secured (by virtuous actions) in this world. For people there is no escape from .resurrection. They are heading for this last end in its appointed course

A part of the same sermon

They have got up from the resting places in their graves and have set off for the final objectives. Every house has its own people. They are not changed nor shifted from there. Commanding for good and refraining from evil are two characteristics of Allah .the Glorified. They can neither bring death near nor lessen sustenance

You should adhere to the Book of Allah because it is the strong rope a clear light a benefiting cure a quenching for thirst protection for the adherent and deliverance for the attached. It does not curve so as to need straightening and does not deflect so as to be corrected. Frequency of its repetition and its falling on ears does not make it old. Whoever speaks according to it speaks truth and whoever acts by it is forward (in .(action

A man stood up and said: O' Amir al-mu'minin tell us about this disturbance and whether you enquired about it from the Holy Prophet. Thereupon Amir al-mu'minin :said

:When Allah the Glorified sent down the verse

Alif lam mim. What! Do people imagine that they will be let off on (their) saying: "We (believe!" and they will not be tried ? (Qur'an ۲۹:۱-۲

I came to know that the disturbance would not befall us so long as the Prophet (peace and blessing of Allah be upon him and his progeny) is among us. So I said "O' Prophet of Allah what is this disturbance of which Allah the Sublime has informed you?" and he replied "O' 'Ali my people will create trouble after me." I said "O' Prophet of Allah on the day of Uhud when people had fallen martyrs and I was not among them and this had been very annoying to me did you not say to me 'cheer up as martyrdom is for you hereafter?' " The Prophet replied "Yes it is so but what about your enduring at present?" I said "O ' Prophet of Allah this is not an occasion for endurance but rather :an occasion for cheering up and gratefulness." Then he said

O' 'Ali people will fall into mischief through their wealth will show obligation to Allah" on account of their faith will expect His mercy will feel safe from His anger and regard His unlawful matters as lawful by raising false doubts and by their misguiding desires. They will then hold lawful (the use of) wine by calling it barley water a bribe by calling it a gift and taking of usurious interest by calling it sale." I said "O' Prophet of Allah how should I deal with them at the time whether to hold them to have gone back in ".heresy or just in revolt." He said "in revolt

[ ١٥٦ ] ومن كلام له عليه السلام

خاطب به أهل البصره على جهه اقتصاص الملاحم

فَمَنْ اسْتَطَاعَ عِنْدَ ذَلِكَ أَنْ يَعْتِقَلَ نَفْسَهُ عَلَى اللَّهِ، عَزَّ وَجَلَّ. فَلْيَفْعَلْ، فَإِنْ أَطَعْتُمُونِي فَإِنِّي حَامِلُكُمْ إِنْ شَاءَ اللَّهُ عَلَى سَبِيلِ الْجَنَّةِ، وَإِنْ كَانَ ذَا مَشَقَّةٍ شَدِيدَةٍ وَمَذَاقِهِ مَرِيرَةٍ. وَأَمَّا فَلَانُهُ، فَأَذْرَكَهَا رَأَى النِّسَاءِ، وَضِعْنَ غَلَا فِي صَدْرِهَا كَمِرْجَلِ (١) الْقَيْنِ (٢)، وَلَوْ دُعِيَتْ لِنَتَالٍ مِنْ غَيْرِي مَا أَتَتْ إِلَيَّ، لَمْ تَفْعَلْ، وَلَهَا بَعْدُ حُرْمَتُهَا الْأُولَى، وَالْحِسَابُ عَلَى اللَّهِ.

وصف الايمان

منه: سَبِيلُ أَبْلَجِ الْمِنْهَاجِ، أَنْوَرُ السَّرَاحِ، فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ، وَبِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ، وَبِالْإِيمَانِ يُعَمَّرُ الْعِلْمُ، وَبِالْعِلْمِ يُزْهَبُ الْمَوْتُ، وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا، وَبِالدُّنْيَا تُحْرَزُ الْآخِرَةُ، وَبِالْقِيَامَةِ تُزَلْفُ الْجَنَّةُ، ( وَ تُبْرَزُ الْجَحِيمُ لِلْغَاوِينَ ) وَإِنَّ الْخُلُقَ لَا مَقْصَرَ (٣) لَهُمْ عَنِ الْقِيَامَةِ، مُرْقَلِينَ (٤) فِي مِضْمَارِهَا إِلَى الْغَايَةِ الْقُصْوَى.

حال أهل القبور فى القيامة

منه: قَدْ شَخَّصُوا (٥) مِنْ مُشَيِّئَةِ الْأَجْدَاثِ (٦)، وَصَدَّارُوا إِلَى مَصَائِرِ الْغَايَاتِ (٧)، لِكُلِّ دَارٍ أَهْلِهَا، لَا يَمْسُ تَبْدُلُونَ بِهَا وَلَا يُنْقَلُونَ عَنْهَا.

وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ، وَالنَّهْيَ عَنِ الْمُنْكَرِ، لَخُلُقَانٌ مِنْ خُلُقِ اللَّهِ سُبْحَانَهُ، وَإِنَّهُمَا لَا يُقَرَّبَانِ مِنْ أَجْلِ، وَلَا يُنْفَصَانِ مِنْ رِزْقٍ. وَعَلَيْكُمْ بِكِتَابِ اللَّهِ، فَإِنَّهُ الْحَبْلُ الْمَتِينُ، وَالنُّورُ الْمُبِينُ، وَالشِّفَاءُ النَّافِعُ، وَالرِّبِّيُّ النَّاقِعُ (٨)، وَالْعِضْمَةُ لِلْمَتَمَسِّكِ، وَالنَّجَاهُ لِلْمَتَعَلِّقِ، لَا يَعْوَجُ قِيَامًا، وَلَا يَزِيغُ فَيَسْتَعْتَبُ (٩)، وَلَا تُخْلِقُهُ كَثْرَةُ الرَّدِّ (١٠)، وَوُلُوجِ السَّمْعِ (١١)، مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ سَبَقَ.

وقام إليه رجل فقال: أخبرنا عن الفتنة، وهل سألت عنها رسول الله -صلى الله عليه وآله- عنها؟ فقال عليه السلام:

إِنَّهُ لَمَّا أَنْزَلَ اللَّهُ سُبْحَانَهُ، قَوْلَهُ: (الم) \* أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ) عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَرَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- بَيْنَ أَظْهُرِنَا. فَقُلْتُ: يَا رَسُولَ اللَّهِ، مَا هَذِهِ الْفِتْنَةُ الَّتِي أَحْبَرَكَ اللَّهُ بِهَا؟ فَقَالَ: «يَا عَلِيُّ، إِنَّ أُمَّتِي سَيُفْتَنُونَ مِنْ بَعْدِي». فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَوْلَيْسَ قَدْ قُلْتَ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتَشْهَدَ مَنْ اسْتَشْهَدَ مِنَ الْمُسْلِمِينَ، وَحِيزَتْ (١٢) عَنِّي الشَّهَادَةُ، فَشَقَّ ذَلِكُ عَلَيَّ، فَقُلْتَ لِي: «أُبَشِّرُ، فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ؟». فَقَالَ لِي: «إِنَّ ذَلِكَ لَكَذَلِكَ، فَكَيْفَ صَبْرُكَ إِذَنْ؟». فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ، وَلَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَالشُّكْرِ. وَقَالَ: «يَا عَلِيُّ، إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ، وَيَمُنُّونَ بِدِينِهِمْ عَلَى رَبِّهِمْ، وَيَتَمَنُّونَ رَحْمَتَهُ، وَيَأْمَنُونَ سَيِّطَوْتَهُ، وَيَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ، وَالْأَهْوَاءِ السَّاهِيَةِ، فَيَسْتَحِلُّونَ الْخَمْرَ بِالنَّبِيدِ، وَالسُّحْتِ بِالْهَدْيَةِ، وَالرِّبَا بِالْبَيْعِ». قُلْتُ: يَا رَسُولَ اللَّهِ، فَبِأَيِّ الْمَنَازِلِ أَنْزَلْتُمْ عَنْكَ ذَلِكَ؟ أَمْزَلَهُ رَدَّهُ، أَمْ بَمَنْزَلِهِ فِتْنَتِهِ؟ فَقَالَ: «بِمَنْزَلِهِ فِتْنَتِهِ».





خطاب به مردم بصره

ضرورت اطاعت از رهبری، (و نکوهش از نافرمانی عایشه) مردم بصره! در پیدایش فتنه ها هر کس که می تواند خود را به اطاعت پروردگار عزیز و برتر، مشغول دارد چنان کند، اگر از من پیروی کنید، به خواست خدا شما را به راه بهشت خواهم برد، هر چند سخت و دشوار و پر از تلخیها باشد. اما عایشه! پس افکار و خیالات زنانه بر او چیره شد، و کینه ها در سینه اش چون کوره آهنگری شعله ور گردید، اگر از او می خواستند آنچه را که بر ضد من انجام داد نسبت به دیگری روا دارد سر باز می زد، به هر حال احترام نخست او برقرار است و حسابرسی اعمال او با خدای بزرگ است.

ره آورد ایمان ایمان روشنترین راهها و نورانی ترین چراغهاست، با ایمان به اعمال صالح می توان راه برد، و با اعمال نیکو به ایمان می توان دسترسی پیدا کرد، با ایمان، علم و دانش آبادان است، و با آگاهی لازم، انسان از مرگ می هراسد، و با مرگ دنیا پایان می پذیرد، و با دنیا، توشه آخرت فراهم می شود، و با قیامت بهشت نزدیک می شود، و جهنم برای بدکاران آشکار می گردد، و مردم جز قیامت قرارگاهی ندارند، و شتابان به سوی میدان مسابقه می روند تا به منزلگاه آخرین رسند.

یادآوری برخی از ارزشهای اخلاقی و ویژگیهای قرآن گویا می نگرم، همه از قبرها خارج شده به سوی منزلگاههای آخرین در حرکتند، هر خانه ای در بهشت به شخصی تعلق دارد که نه دیگری را می پذیرند و نه از آنجا به جای دیگری انتقال می یابند. همانا (امر به معروف) و (نهی از منکر) دو صفت از اوصاف پروردگارانند که نه اجل را نزدیک می کنند و نه روزی را کاهش می دهند. بر شما باد عمل کردن به قرآن، که ریسمان محکم الهی، و نور آشکار و درمانی سودمند است، که تشنگی را فرو نشاند، نگهدارنده کسی است که به آن تمسک جوید و نجات دهنده آن کس است که به آن چنگ آویزد، کجی ندارد تا راست شود، و گرایش به باطل ندارد تا از آن باز گردانده شود، و تکرار و شنیدن پیایی آیات کهنه اش نمی سازد، و گوش از شنیدن آن خسته نمی شود. کسی که با قرآن سخن بگوید راست گفته و هر کس بدان عمل کند پیشتاز است

در این جا مردی بلند شد و گفت: ای امیرالمومنین ما را از فتنه آگاه کن، آیا نسبت به فتنه، از پیامبر خدا (ص) سوالی نفرموده ای؟ پاسخ داد: (خبر از فتنه ها و شهادت خویش) آنگاه که خداوند آیه ۱ و ۲ سوره عنکبوت را نازل کرد که: (آیا مردم خیال می کنند چونکه گفتند ایمان آوردیم، بدون آزمایش رها می شوند؟) دانستم که تا پیامبر (ص) در میان ماست آزمایش نمی گردیم. پرسیدم ای رسول خدا! این فتنه و آزمایش کدام است که خدا شما را بدان آگاهی داده است؟ فرمود: ای علی! پس از من امت اسلامی به فتنه و آزمون دچار می گردند. گفتم ای رسول خدا مگر جز این است که در روز (احد) که گروهی از مسلمانان به شهادت رسیدند. و شهادت نصیب من نشد و سخت بر من گران آمد، تو به من فرمودی، ای علی! مژده باد تو را که شهادت در پی تو خواهد آمد. پیامبر (ص) به من فرمود: (همانا این بشارت تحقق می پذیرد، در آن هنگام صبر تو چگونه است؟) گفتم ای رسول خدا (ص) چنین موردی جای صبر و شکیبایی نیست بلکه جای مژده شنیدن و شکرگزاری است. و پیامبر خدا (ص) فرمود (ای علی! همانا این مردم به زودی با اموالشان دچار فتنه و آزمایش می شوند، و در دینداری بر خدا منت می گذارند، با این حال انتظار رحمت او را دارند، و از قدرت و خشم خدا، خود را ایمن می پندارند، حرام خدا را با شبهات دروغین، و هوسهای غفلت زا، حلال می کنند، شراب را به بهانه اینکه (آب انگور) است و رشوه را که (هدیه) است و ربا را که (نوعی معامله) است حلال می شمارند). گفتم ای رسول خدا: در آن زمان مردم را در چه پایه ای بدانم؟ آیا در پایه ارتداد؟ یا فتنه و آزمایش؟ پاسخ فرمود: (در پایه ای از فتنه و آزمایش)

There is no denying the fact that 'A'ishah's behaviour towards Amir al-mu'minin .(۱) was throughout inimical and very often her heart's turbidity expressed itself on her face and her hatred and dislike became quite apparent so much so that if in connection with some affair Amir al-mu'minin's name came up a frown appeared on her forehead and she did not relish pronouncing it with her tongue. For example when 'Ubaydullah ibn 'Abdillah ibn 'Utbah mentioned to 'Abdullah ibn 'Abbas the narration by 'A'ishah namely that "in his death-illness the Prophet taking support on al-Fadl ibn 'Abbas and another person came to her ('A'ishah's) house " 'Abdullah ibn 'Abbas said

Do you know who this 'other man' was?" He said "No." Then he said ' "Ali ibn Abi" Talib but she is averse to name him in a good context." (Ahmad ibn Hanbal al-Musnad vol. ۶ pp. ۳۴ ۲۲۸; Ibn Sa'd at-Tabaqat al-Kabir vol. ۲ part ۲ p. ۲۹; at-Tabari at-Tarikh vol. ۱ pp. ۱۸۰۰-۱۸۰۱; al-Baladhuri Ansab al-ashraf vol. ۱ pp. ۵۴۴-۵۴۵; al-Bayhaqi as-Sunan al-kubra vol. ۳ p. ۳۹۶

One cause for this hatred and malice was the presence of Hadrat Fatimah (p.b.u.h.) whose wholesome dignity and esteem pricked her heart like a thorn. Her jealousy towards the other wives (of the Prophet) did not allow her to let the Prophet love the daughter of his other wife to such a degree that he should stand on her approach seat her in his own place declare her most honourable of all the women of the world and bear such love towards her children as to call them his own sons

All these things pained her much and naturally her feelings on such an occasion were that if she had borne children they would have been the Prophet's sons and they would have been the pivot of the Prophet's affection instead of Imam Hasan and Imam Husayn. But she was not gifted with any issue and she gratified her own desire to be a mother by adopting the surname Umm 'Abdillah (mother of the slave of Allah) after her sister's son. In short all these things created the passion of hatred in her heart as a result of which she off and on complained to the Prophet against Hadrat .Fatimah but could not succeed in diverting the Prophet's attention from her

News about this mortification and estrangement also reached the ears of Abu Bakr. That would only perturb him as he too could do nothing except that his verbal sympathies were with his daughter. At last the Prophet left this world and the reins of Government fell into his hands. Now was the opportunity for him to avenge as best as he could and to perpetrate whatever violence he had in mind. Consequently the first step he took was that in order to deprive Hadrat Fatimah of inheritance he denied the principle of inheritance in the case of the prophets and held that neither do the prophets inherit nor are they inherited from but the property left by them escheats to the state. Fatimah was so much affected that she gave up speaking to him and passed away from this world with these very feelings. 'A'ishah did not even take the :trouble to express any sorrow at her tragic death. Thus Ibn Abi'l-Hadid has written

When Fatimah expired all the wives of the Prophet came to Bani Hashim in condolence except 'A'ishah. She did not come and showed herself sick and words .(from her reached 'Ali which displayed her joy. (Sharh Nahj al-balaghah vol. 9 p. 198

As long as she bore so much malice against Hadrat Fatimah how could Fatimah's spouse be spared similar enmity and malice. Particularly when such events also occurred which worked like a fan and roused her feeling of hatred such as the incident of "Ifk" when Amir al-mu'minin said to the Prophet: "She is no better than the buckles of your shoe leave her and divorce her away." On hearing this 'A'ishah must have felt miserable in her bed and must have developed the severest feeling of hatred against him. There were also moments when distinction was conferred on Amir al-mu'minin in preference to Abu Bakr. For instance in connection with the dispatch of the Qur'anic verses on Bara'ah (innocence) the Prophet removed Abu Bakr from the job recalled him and assigned it to Amir al-mu'minin saying that he had been commanded by Allah to take it himself or send it through a member of his family. Similarly the Prophet closed all the doors opening into the mosque including that of Abu Bakr but allowed .the door of Amir al-mu'minin's house to continue to open thereinto

'A'ishah could not relish Amir al-mu'minin's distinction over her father and whenever there was any occasion for such distinction she did her best to undo it. When in his last days the Prophet ordered the contingent under Usamah ibn Zayd to march and ordered Abu Bakr and 'Umar also to go under his command they received a message from the wives of the Prophet that his condition was serious and therefore the contingent should come back instead of proceeding further. This was because their far-reaching sight had realised that the only purpose in getting Medina vacated by the muhajirun and the ansar could be that after the death of the Prophet no one should stand in Amir al-mu'minin's way and that he should get the caliphate without any trouble. On receipt of this message the contingent under Usamah came back. When the Prophet learnt this he again ordered Usamah to march with the contingent and even said "Allah may curse him who keeps away from the contingent " whereupon they again set off but they were again called back till the Prophet's illness assumed serious proportions but Usamah's contingent did not go out as it did not want to. After

this Abu Bakr was sent word through Bilal that he should deputise the Prophet in  
.leading the prayers in order to pave the way for his Caliphateship

Accordingly keeping this in view he was first shown as the Prophet's caliph (deputy) in prayers and eventually was accepted as his caliph for all purposes. Thereafter matters were so contrived that Amir al-mu'minin could not get the Caliphate. However after the reign of the third caliph circumstances took such a turn that people were obliged to swear allegiance at Amir al-mu'minin's hand. On this occasion 'A'ishah was present in Mecca. When she learnt about Amir al-mu'minin's caliphate her eyes began emitting flames and rage and anger perturbed her mind and her hatred for Amir al-mu'minin assumed such seriousness that she rose against him on the excuse of avenging blood of the same man ('Uthman) whom she had herself proclaimed fit to be killed and openly declared war as a result of which so much bloodshed occurred that the whole land of Basrah was smeared with the blood of those killed and the door .(of disunity was opened for good. (Sharh Ibn Abi'l-Hadid vol. 9 pp. 190-200

## SERMON 154

### in English

(Urging people towards Piety (taqwa

Praise be to Allah who made praise the Key for His remembrance a means for .increase of His bounty and a guide for His Attributes and Dignity

O' creatures of Allah! Time will deal with the survivors just as it dealt with those gone by. The time that has passed will not return and whatever there is in it will not stay for ever. Its later deeds are the same as the former ones. Its trouble try to excel one another. Its banners follow each other. It is as though you are attached to the last day which is driving you as rapidly as are driven the she camels which are dry for seven months. He who busies himself with things other than improvement of his own self becomes perplexed in darkness and entangled in ruination. His evil spirits immerse him deep in vices and make his bad actions appear handsome. Paradise is the end of those who are forward (in good acts) and Hell is the end of those who commit .excesses

Know O' creatures of Allah! that piety is a strong house of protection while impiety is a weak house which does not protect its people and does not give security to him who takes refuge therein. Know that the sting of sins is cut by piety and the final aim is .achieved by conviction of belief

O' creatures of Allah! (fear) Allah (fear) Allah in the matter of your own selves which -are the most beloved and dear to you be

cause Allah has clarified to you the way of truthfulness and lighted its paths. So (you may choose) either ever-present misfortune or eternal happiness. You should therefore provide in these mortal days for the eternal days. You have been informed of the pro vision ordered to march and told to make haste in setting off. You are like staying riders who do not know when they would be ordered to march on. Beware what will he who has been created for the next world do with this world? What will a person do with wealth which he would shortly be deprived of while only its ill effects ?and reckoning would be left behind for him

O' creatures of Allah! the good which Allah has promised should not be abandoned and the evil from which He has refrained should not be coveted. O' creatures of Allah! fear the day when actions will be reckoned; there will be much quaking and even .children will get old

Know O' creatures of Allah! that your own self is a guard over you; limbs are watchmen and truthful vigil-keepers who preserve (the record of) your actions and the numbers of your breaths. The gloom of the dark night cannot conceal you from .them nor can closed doors hide you from them. Surely tomorrow is close to today



Today will depart with all that it has and tomorrow will come in its wake. It is as though every one of you has reached that place on earth where he would be alone namely the location of his grave. So what to say of the lonely house the solitary place of staying and the solitary exile. It is as though the cry (of the Horn) has reached you the Hour has overtaken you and you have come out (of your graves) for the passing of judgement. (The curtains of) falsehood have been removed from you and your excuses have become weak. The truth about you has been proved. All your matters have proceeded to their consequences. Therefore. you should (now) take counsel .from examples learn lessons from vicissitudes and take advantage of the warners

**in Arabic**

[ ١٥٧ ] ومن خطبه له عليه السلام

يحث الناس على التقوى

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحَمْدَ مِفْتَاحًا لِدُكْرِهِ، وَسَبَبًا لِلْمَزِيدِ مِنْ فَضْلِهِ، وَدَلِيلًا عَلَى آيَاتِهِ وَعَظَمَتِهِ.

عِبَادَ اللَّهِ، إِنَّ السَّهْرَ يَجْرِي بِالتَّاقِينَ كَجَزِيهِ بِالْمَاضِينَ، لَا يَعُودُ مَا قَدْ وَلَّى مِنْهُ، وَلَا يَبْقَى سِرْمَدًا مَا فِيهِ. آخِرُ فَعَالِهِ كَأَوَّلِهِ، مُتَشَابِهَةٌ أُمُورُهُ (١)، مُتَظَاهِرَةٌ أَعْلَامُهُ (٢). فَكَأَنَّكُمْ بِالسَّاعَةِ (٣) تَحْدُوكُمْ حَدَوَالِزَّاجِرِ (٤) بِشَوْلِهِ (٥)، فَمَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحْيِيرٌ فِي الظُّلُمَاتِ، وَارْتِيكَ فِي الْهَلَكَاتِ، وَمِيدَتْ بِهِ شَيَاطِينُهُ فِي طُغْيَانِهِ، وَزَيَّنَتْ لَهُ سَيِّئًا أَعْمَالِهِ، فَالْجَنَّةُ عَمَائِهِ السَّابِقِينَ، وَالنَّارُ عَمَائِهِ الْمُفْرَطِينَ.

اعْلَمُوا عِبَادَ اللَّهِ، أَنَّ التَّقْوَى دَارُ حِصْنِ عَزِيزٍ، وَالْفُجُورَ دَارُ حِصْنِ ذَلِيلٍ، لَا يَمْنَعُ أَهْلَهُ، وَلَا يُحْرِزُ (٦) مَنْ لَحِيَ إِِلَيْهِ. أَلَا وَبِالتَّقْوَى تُقَطَّعُ حُمَةُ (٧) الْخَطَايَا، وَبِالتَّقْوَى تُدْرَكُ الْعَايَةُ الْقُصْوَى.

عِبَادَ اللَّهِ، اللَّهُ اللَّهُ فِي أَعَزِّ الْأَنْفُسِ عَلَيْكُمْ، وَأَحَبِّهَا إِلَيْكُمْ؛ فَإِنَّ اللَّهَ قَدْ أَوْضَحَ سَبِيلَ الْحَقِّ وَأَنَارَ طُرُقَهُ، فَسَبِّحُوهُ لَازِمَةً، أَوْ سَبِّحُوهُ دَائِمَةً! فَتَرَوُودُوا فِي أَيَّامِ الْفَنَاءِ (۸) لِأَيَّامِ الْبَقَاءِ. قَدْ دَلَّلْتُمْ

عَلَى الزَّادِ، وَأَمْرُتُمْ بِالظَّنِّ (۹)، وَحُشِّتُمْ عَلَى الْمَسِيرِ، فَإِنَّمَا أَنْتُمْ كَرَكِبٍ وَقُوفٍ، لَا يَدْرُونَ مَتَى يُؤْمَرُونَ بِالسَّيْرِ، أَلَا- فَمَا يَصْنَعُ بِالْدُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ! وَمَا يَصْنَعُ بِالْأَمْوَالِ مَنْ عَمَّا قَلِيلٍ يُسَلَّبُهُ، وَتَبَقَى عَلَيْهِ تَبَعْتُهُ (۱۰) وَحِسَابُهُ!

عِبَادَ اللَّهِ، إِنَّهُ لَيْسَ لِمَا وَعَدَ اللَّهُ مِنَ الْخَيْرِ مَشْرُكٌ، وَلَا فِيمَا نَهَى عَنْهُ مِنَ الشَّرِّ مَرْغَبٌ.

عِبَادَ اللَّهِ، اخْذَرُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ، وَيَكْثُرُ فِيهِ الزَّلْزَالُ، وَتَشِيبُ فِيهِ الْأَطْفَالُ.

اعْلَمُوا، عِبَادَ اللَّهِ، أَنَّ عَلَيْكُمْ رَضِيدًا (۱۱) مِنْ أَنْفُسِكُمْ، وَعُيُونًا مِنْ جَوَارِحِكُمْ، وَحِفَاطَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ، وَعَدَدَ أَنْفُسِكُمْ، لَا تَسْتُرْكُمْ مِنْهُمْ ظُلْمَةٌ لَيْلٍ دَاجٍ، وَلَا يُكِنُّكُمْ مِنْهُمْ بَابٌ ذُورِتَاجٍ (۱۲)، وَإِنَّ عَدَاً مِنَ الْيَوْمِ قَرِيبٌ.

يَذْهَبُ الْيَوْمُ بِمَا فِيهِ، وَيَجِيءُ الْعَدُوَّ لَاحِقًا بِهِ، فَكَأَنَّ كُلَّ امْرِئٍ مِنْكُمْ قَدْ بَلَغَ مِنَ الْأَرْضِ مَنْزِلَ وَحِيدَتِهِ (۱۳)، وَمَخَطَّ حُفْرَتِهِ، فَيَأْتِيهِ مِنَ بَيْتِ وَحْدِهِ، وَمَنْزِلِ وَحْشِهِ، وَمُفْرَدِ غُزْبِهِ! وَكَأَنَّ الصَّبِيحَةَ (۱۴) قَدْ أَتَتْكُمْ، وَالسَّاعَةَ قَدْ غَشِيَتْكُمْ، وَبَرَزْتُمْ لَفْضِ الْقَضَاءِ، قَدْ زَاخَتْ (۱۵) عَنْكُمْ الْأَبَاطِيلُ، وَاضْمَحَلَّتْ عَنْكُمْ الْعِلَلُ، وَاسْتَحَقَّتْ بِكُمْ الْحَقَائِقُ، وَصَادَرَتْ بِكُمْ الْأُمُورُ مَصَادِرَهَا، فَاتَّعَطُوا بِالْعَبْرِ، وَاعْتَبَرُوا بِالْغَيْرِ، وَانْتَفَعُوا بِالنُّذْرِ.

## in Persian

سفارش به پرهیزکاری

عبرت از گذشتگان ستایش خداوندی را سزااست که حمد را کلید یاد خویش، و سبب فزونی فضل و رحمت خود، و راهنمای نعمتها و عظمتش قرار داده است. بندگان خدا! روزگار بر آیندگان چنان می گذرد که بر گذشتگان گذشت، آنچه گذشت باز نمی گردد، و آنچه هست جاویدان نخواهد ماند، پایان کارش با آغاز آن یکی است، ماجراها و رویدادهای آن همانند یکدیگرند، و نشانه های آن آشکار است. گویا پایان زندگی و قیامت، شما را فرا می خواند، چونان خواندن ساربان، شتربیجه را، پس آن کس که جز به حساب نفس خویش پردازد، خود را در تاریکیها سرگردان، و در هلاکت افکنده است، شیطانها مهارش را گرفته و به سرکشی و طغیان می کشانند، و رفتار زشت او را در دیده اش زیبا می نمایانند، پس بدانید که بهشت پایان راه پیشتازان و آتش جهنم سرانجام کسانی است که سستی می ورزند.

ضرورت تقوی و خودسازی ای بندگان خدا! بدانید که تقوا، دژی محکم و شکست ناپذیر است، اما هرزگی و گناه، خانه ای در حال فرو ریختن و خوارکننده است که از ساکنان خود دفاع نخواهد کرد، و کسی که بدان پناه برد در امان نیست، آگاه باشید با پرهیزکاری، ریشه های گناهان را می توان برید، و با یقین می توان به برترین جایگاه معنوی، دسترسی پیدا کرد. ای بندگان خدا، خدا را، در حق نفس خویش که از همه چیز نزد شما گرامی تر و دوست داشتنی تر است، پروا کنید، همانا خدا، راه حق را برای شما آشکار کرده و جاده های آن را روشن نگاه داشت، پس یا شقاوت دامنگیر یا رستگاری جاویدان در انتظار شماست. پس در این دنیای نابود شدنی برای زندگی جاویدان آخرت، توشه بگیرید، که شما را به زاد و توشه راهنمایی کردند، و به کوچ کردن از دنیا فرمان دادند، و شما را برای پیمودن راه قیامت برانگیختند، همانا شما چونان کاروانی هستید که در جایی به انتظار مانده و نمی دانند در چه زمانی آنان را فرمان حرکت می دهند.

آگاه باشید! با دنیا چه می کند کسی که برای آخرت آفریده شده است؟ و با اموال دنیا چه کار دارد آن کس که به زودی همه اموال او را مرگ می رباید و تنها کیفر حسابرسی آن بر عهده انسان باقی خواهد ماند، بندگان خدا! خیری را که خدا وعده داد رهاکردنی نمی باشد، و شری را که از آن نهی فرمود دوست داشتنی نیست. بندگان خدا! از روزی بترسید که اعمال و رفتار انسان واری می شود، که روزی که پر از تشویش و اضطراب است و کودکان در آن روز پیر می گردند. ای بندگان خدا! بدانید که از شما نگاهبانانی بر شما گماشته اند، و دیدبانهایی از پیکرتان برگزیده و حافظان راستگویی که اعمال شما را حفظ می کنند و شماره نفسهای شما را می شمارند، نه تاریکی شب شما را از آنان می پوشاند، و نه دری محکم شما را از آنها پنهان می سازد. یاد تنهایی قبر فردا به امروز نزدیک است، و امروز با آنچه در آن است می گذرد، و فردا می آید و بدان می رسد، گویی هر یک از شما در دل زمین به خانه مخصوص خود رسیده و در گودالی که کنده اند آرمیده اید، و! که چه خانه تنهایی، و چه منزل وحشتناکی، و چه سیه چال غربتی، گویی هم اکنون بر صور اسرافیل دمیدند، و قیامت فرا رسیده، و برای قضاوت و حسابرسی قیامت بیرون شده اید، پندارهای باطل دور گردیده، بهانه ها از میان برخاسته، و حقیقتها برای شما آشکار شده و شما را به آنجا که لازم بود کشانده اند، پس از عبرتها پند بگیرید، و از دگرگونی روزگار عبرت پذیرید، و از هشداردهندگان بهره مند گردید.

## About the Holy Prophet and the Holy Qur'an

Allah deputed the Prophet at a time when there had been no prophets for some time. People had been in slumber for a long time and the twist of the rope had loosened. The Prophet came with (a Book containing) testification to what (books) were already there and also with a light to be followed. It is the Qur'an. If you ask it to speak it won't do so; but I will tell you about it. Know that it contains knowledge of what is to come .about stories of the past cure for your ills and regulation for whatever faces you

A part of the same sermon

## About the autocracy of the Umayyads

At that time there will remain no house or tent but oppressors would inflict it with grief and inject sickness in it. On that day no one in the sky will listen to their excuse and no one on the earth will come to their help. You selected for the governance (caliphate) one who is not fit for it and you raised him to a position which was not meant for him. Shortly Allah will take revenge from every one who has oppressed food for food and drink for drink namely (they will be given) colocynth for eating myrrh and aloes for .drinking and fear for an inner and the sword for an outer covering

They are nothing but carrier-beasts laden with sins and camels laden with evil deeds. I swear and again swear that the Umayyads will have to spit out the caliphate as phlegm is spat and thereafter they will never taste it nor relish its flavour so long as .day and night rotate

[ ۱۵۸ ] و من خطبه له عليه السلام

یتبه فيها على فضل الرسول الاعظم، وفضل القرآن، ثم حال دوله بنى أمیه

## النبي والقرآن

أَرْسَلَهُ عَلَى حِينِ فَتْرِهِ مِنَ الرُّسُلِ، وَطُولِ هَجْعِهِ مِنَ الْأُمَمِ (۱)، وَأَنْتِقَاضِ مِنَ الْمُبْرَمِ (۲)، فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ، وَالنُّورِ الْمُفْتَيْدِ بِهِ. ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ، وَلَنْ يَنْطِقَ، وَلَكِنْ أُخْبِرْكُمْ عَنْهُ: أَلَا- إِنَّ فِيهِ عِلْمَ مَا يَأْتِي، وَالْحَدِيثَ عَنِ الْمَاضِي، وَدَوَاءَ دَائِكُمْ، وَنَظْمَ مَا بَيْنَكُمْ.

## دوله بنى أمیه

و منها: فَعِنْدَ ذَلِكَ لَا يَبْقَى بَيْتٌ مَدْرٍ وَلَا وَبَرٍ (۳) إِلَّا وَأَدْخَلَهُ الظَّلْمَةُ تَرْحَةً (۴)، وَأَوْلَجُوا فِيهِ نِقْمَةً، فَيَوْمَئِذٍ لَا يَبْقَى لَهُمْ فِي السَّمَاءِ عَازِرٌ، وَلَا فِي الْأَرْضِ نَاصِرٌ. أَصِفَيْتُمْ (۵) بِالْأَمْرِ غَيْرَ أَهْلِهِ، وَأَوْرَدْتُمُوهُ غَيْرَ مَوْرِدِهِ، وَسَيِّئْتُمْ اللَّهَ مِمَّنْ ظَلَمَ، مَا كَلَّ- بِمَا كَلَّ، وَمَشْرَبًا بِمَشْرَبٍ، مِنْ مَطَاعِمِ الْعَلَقَمِ، وَمَشَارِبِ الصَّبْرِ (۶) وَالْمَقْرِ (۷)، وَلِبَاسِ شِعَارِ الْخَوْفِ، وَدِثَارِ السَّيْفِ (۸). وَإِنَّمَا هُمْ مَطَايَا الْخَطِيئَاتِ وَزَوَائِلُ الْأَثَامِ (۹). فَأُقْسِمُ، ثُمَّ أُقْسِمُ، لَتَنَخَّمَنَّهَا أُمَّيَّةٌ مِنْ بَعْدِي كَمَا تُلْفِظُ النُّخَامَةَ (۱۰)، ثُمَّ لَا تَذُوقُهَا وَلَا تَطْعُمُ بِطَعْمِهَا أَبَدًا مَا كَرَّ الْجَدِيدَانِ (۱۱)!

## in Persian

## پیامبر و قرآن

ارزش پیامبر (ص) و قرآن خداوند پیامبر (ص) را هنگامی فرستاد که پیامبران حضور نداشتند، و امتها در خواب غفلت بودند، و رشته های دوستی و انسانیت از هم گسسته بود، پس پیامبر (ص) به میان خلق آمد در حالی که کتابهای پیامبران پیشین را تصدیق کرد، و با نوری هدایتگر انسانها شد که همه باید از آن اطاعت نمایند و آن، نور قرآن کریم است. از قرآن بخواهید تا سخن گوید، که هرگز سخن نمی گوید، اما من شما را از معارف آن خبر می دهم، بدانید که در قرآن علم آینده، و حدیث روزگاران گذشته است، شفا دهنده دردهای شما، و سامان دهنده امور فردی و اجتماعی شما است.

خبر از آینده دردناک بنی امیه پس از تسلط فرزندان امیه، خانه ای در شهر یا خیمه ای در بیابان باقی نمی ماند جز آنکه ستمگران بنی امیه، اندوه و غم را بدانجا کشانند، و بلا و کینه توزی را در همه جا مطرح نمایند، پس در آن روز برای مردم نه عذرخواهی در آسمان و نه یآوری در زمین باقی خواهد ماند، زیرا ناهلان را به زمامداری برگزیدید، و زمامداری را به جایگاه دروغینی قرار دادید. اما به زودی خداوند از ستمگران بنی امیه انتقام می گیرد، خوردنی را به خوردنی، و نوشیدنی را به نوشیدنی، خوردنی تلختر از گیاه (علقم) و نوشیدنی تلخ و جانگدازتر از شیره درخت (صبر) از درون ترس و وحشت، و از بیرون، شمشیر را بر آنها مسلط خواهد کرد که آنان مرکبهای عصیان و نافرمانی و شتران بارکش گناهانند، من پیاپی سوگند می خورم که پس از من بنی امیه خلافت را چونان خلط سینه بیرون می اندازند، و پس از آن دیگر، تا شب و روز از پی هم در گردش است مزه حکومت را بار دیگر نخواهید چشید.

## SERMON ۱۵۹

### in English

Good behaviour with people and ignoring their faults

I lived as a good neighbour to you and tried my best to look after you and I freed you from the snare of humbleness and the fetters of oppression through my gratefulness for the little good (from your side) and closed my eyes to your many misdeeds which my eyes had observed and my body had witnessed

### in Arabic

[ ۱۵۹ ] و من خطبه له علیه السلام

p: ۳۰۶

ببین فیها حسن معاملته لرعیته

وَلَقَدْ أَحْسَنَتْ جَوَارِكُمْ، وَأَحَطَتْ بِجُهْدِي مِنْ وَرَائِكُمْ، وَأَعْتَقْتُكُمْ مِنْ رَبِّي (۱) الذُّلِّ، وَحَلَقِي (۲) الضَّيْمِ، شُكْرًا مِّنِّي لِلْبَرِّ الْقَلِيلِ،  
وَإِطْرَاقًا عَمَّا أَدْرَكَهُ الْبَصَرُ، وَشَهْدَةً الْبَدَنِ، مِّنَ الْمُنْكَرِ الْكَثِيرِ.

**in Persian**

خوشرفتاری خود با مردم

وصف کشورداری خویش با شما به نیکویی زندگی کردم، و به قدر توان از هر سو نگرهبانی شما دادم، و از بندهای بردگی و ذلت شما را نجات داده، و از حلقه های ستم رهایی بخشیدم، تا سپاسگزاری فراوان من برابر نیکی اندک شما باشد، و چشم پوشی از زشتیهای بسیار شما که به چشم دیدم و با بدن لمس نمودم.

**SERMON ۱۶۰**

**in English**

Praise of Allah

Allah's verdict is judicious and full of wisdom. His pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance

O' my Allah! Praise be to Thee for what Thou takest and givest and for that from which Thou curest or with which Thou afflicttest; praise which is the most acceptable to Thee the most like by Thee and the most dignified before Thee; praise which fills all Thy creation and reaches where Thou desirest; praise which is not veiled from Thee and does not end and whose continuity does not cease

Greatness of Allah

We do not know the reality of Thy greatness except that we know that thou art Ever-living and Self-subsisting by Whom all things subsist. Drowsiness or sleep do not overtake Thee vision does not reach Thee and sight does not grasp Thee. Thou seest the eyes and countest the ages. Thou holdest (people as slaves) by foreheads and feet. We see Thy creation and wonder over it because of Thy might and describe it as (a result of) Thy great authority; whereas what is hidden from us of which our sight

has fallen short which our intelligence has not attained and between which and  
.ourselves curtains of the unknown have been cast is far greater

p: ३०१



He who frees his heart (from all other engagements) and exerts his thinking in order to know how Thou established Thy throne how Thou created Thy creatures how Thou suspended the air in Thy skies and how Thou spread Thy earth on the waves of water his eyes would return tired his intelligence defeated his ears eager and his thinking .awander

.A part of the same sermon about hope and fear in Allah

He claims according to his own thinking that he hopes from Allah. By Allah the Great he speaks a lie. The position is that his hope (in Allah) does not appear through his action although the hope of every one who hopes is known through his action. Every hope is so except the hope in Allah the Sublime if it is impure; and every fear is .established except the fear for Allah if it is unreal

He hopes big things from Allah and small things from men but he gives to man (such consideration as) he does not give to Allah. What is the matter with Allah glorified by His praise? He is accorded less (consideration) than what is given to His creatures. Do you ever fear to be false in your hope in Allah? Or do you not regard Him the centre of your hope? Similarly if a man fears man he gives him (such consideration) out of his fear which he does not give to Allah. Thus he has made his fear for men ready currency while his fear from the Creator is mere deferment or promise. This is the case of every one in whose eye this world appears big (and important) and in whose heart its position is great. He prefers it over Allah so he inclines towards it and .becomes its devotee

## The example of the Holy Prophet

Certainly in the Prophet of Allah (peace and blessing of Allah be upon him and his progeny) was sufficient example for you and a proof concerning the vices of the world its defects the multitude of its disgraces and its evils because its sides had been constrained for him while its flanks had been spread for others; he was deprived of its .milk and turned away from its adornments

(The example of Musa (Moses

If you want I will as a second example relate to you concerning Musa the Interlocutor of Allah (p.b.u.h.) when he said: O' Allah! I need whatever good Thou mayest grant me (Qur'an ٢٨:٢٤). By Allah he asked Him only for bread to eat because he was used to eating the herbs of the earth and the greenness of the herbs could be seen from the .delicate skin of his belly due to his thinness and paucity of his flesh

(The example of Dawud (David

If you desire I can give you a third example of Dawud (p.b.u.h.). He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Which of you .will help me by purchasing it?" He used to eat barley bread (bought) out of its price

(The example of 'Isa (Jesus

If you desire I will tell you about 'Isa (p.b.u.h.) son of Maryam (Mary). He used a stone for his pillow put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grows from the earth for the cattle. He had no wife to allure him nor any son to give grief nor wealth to deviate (his attention) nor greed to disgrace him. His two feet were his conveyance .and his two hands his servant

## Following the example of the Holy Prophet

You should follow your Prophet the pure the chaste may Allah bless him and his descendants. In him is the example for the follower and the consolation for the seeker of consolation. The most beloved person before Allah is he who follows His Prophet and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world he was the least satiated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allah the Glorified hated a thing he too hated it; that Allah held a thing low he too held it low; that Allah held a thing small he too held it small. If we love what Allah and His Prophet hate and hold great what Allah and His prophet hold small .that would be enough isolation from Allah and transgression of His commands

The Prophet used to eat on the ground and sat like a slave. He repaired his shoe with his hand and patched his clothes with his hand. He would ride an unsaddled ass and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives. "O' such-and-such take it away out of my sight because if I look at it I recall the world and its allurements." Thus he removed his heart from this world and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eye so that he should not secure good dress from it should not regard it a place of stay and should not hope to live in it. Consequently he removed it from his mind let it go away from his heart and kept it hidden from his eyes. In the same way he who hates a thing should hate to look at it .or to hear about it

Certainly there was in the Prophet of Allah all that would apprise you of the evils of this world and its defects namely that he remained hungry along with his chief companions and despite his great nearness the allurements of the world remained remote from him. Now one should see with one's intelligence whether Allah honoured Muhammad (the peace and blessings of Allah be upon him and his descendants) as a result of this or disgraced him. If he says that Allah disgraced him he certainly lies and perpetrates a great untruth. If he says Allah honoured him he should know that Allah dishonoured the others when He extended the (benefits of the) world for him but held .them away from him who was the nearest to Him of all men

Therefore one should follow His Prophet tread in his footsteps and enter through his entrance. Otherwise he will not be safe from ruin. Certainly Allah made Muhammad (the peace and blessing of Allah be upon him and his descendants) a sign for the Day of Judgement. a conveyor of tidings for Paradise and a warner of retribution. He left this world hungry but entered upon the next world safe. He did not lay one stone upon another (to make a house) till he departed and responded to the call of Allah. How great is Allah's blessing in that He blessed us with the Prophet as a predecessor whom .we follow and a leader behind whom we tread

The example of himself

By Allah I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off but I said "Get away from me." Only in the morning do people (realised the advantage of and) speak highly of  
the night journey

in Arabic

[ ١٦٠ ] ومن خطبه له عليه السلام

عظمه الله

أَمْرُهُ قَضَاءٌ وَحِكْمَةٌ، وَرِضَاهُ أَمَانٌ وَرَحْمَةٌ، يَقْضِي بِعِلْمٍ، وَيَعْفُو بِحِلْمٍ.

حمد الله

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا تَأْخُذُ وَتُعْطِي، وَعَلَى مَا تُعَافِي وَتَبْتَلِي. حَمْدًا يَكُونُ أَرْضَى الْحَمْدِ لَكَ، وَأَحَبَّ الْحَمْدِ إِلَيْكَ، وَأَفْضَلَ الْحَمْدِ عِنْدَكَ. حَمْدًا يَمَلَأُ مَا خَلَقْتَ، وَيَبْلُغُ مَا أَرَدْتَ.

حَمْدًا لَا يُحْجِبُ عَنْكَ، وَلَا يُفْصِرُ دُونَكَ. حَمْدًا لَا يَنْقَطِعُ عَدْدُهُ، وَلَا يَفْنَى مَدْدُهُ. فَلَسْنَا نَعْلَمُ كُنْهَ عَظَمَتِكَ إِلَّا أَنَّا نَعْلَمُ أَنَّكَ: (حَتَّى قِيَوْمٍ، لَا تَأْخُذُكَ سِنَةٌ (١) وَلَا نَوْمٌ، لَمْ يَنْتَه إِلَيْكَ نَظْرٌ، وَلَمْ يُدْرِكْكَ بَصِيرٌ، أَدْرَكَتِ الْأَبْصَارُ، وَأَخْصَيْتِ الْأَعْيَالُ، وَأَخَذَتْ بِالنَّوَاصِي وَالْأَفْدَامِ)، وَمَا الَّذِي نَرَى مِنْ خَلْقِكَ، وَنَعْجِبُ لَهُ مِنْ قُدْرَتِكَ، وَنَصِفُهُ مِنْ عَظِيمِ سُلْطَانِكَ، وَمَا تَغَيَّبَ عَنَّا مِنْهُ، وَقَصُرَتْ أَبْصَارُنَا عَنْهُ، وَانْتَهَتْ عُقُولُنَا دُونَهُ، وَحَالَتِ سِيَوَاتُ الْعُيُوبِ بَيْنَنَا وَبَيْنَهُ أَعْظَمَ. فَمَنْ فَرَّغَ قَلْبَهُ، وَأَعْمَلَ فِكْرَهُ، لِيَعْلَمَ كَيْفَ أَقَمْتَ عَرْشَكَ، وَكَيْفَ ذَرَأْتَ (٢) خَلْقَكَ، وَكَيْفَ عَلَّقْتَ فِي الْهَوَاءِ سَمَاوَاتِكَ، وَكَيْفَ مَدَدْتَ عَلَى مَوْرٍ (٣) الْمَاءِ أَرْضَكَ، رَجَعَ طَرْفُهُ حَسِيرًا (٤)، وَعَقَلَهُ مَبْهُورًا (٥)، وَسَمِعَهُ وَالَهَا (٦)، وَفَكَرَهُ حَائِرًا.

كيف يكون الرجاء

منها: يَدْعِي بِزُعْمِهِ أَنَّهُ يَزُجُو اللَّهَ، كَذَبَ وَالْعَظِيمِ! مَا يَأْلُهُ لَا يَتَّبِعُن رَجَاؤُهُ فِي عَمَلِهِ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ، وَكُلُّ رَجَاءٍ \_ إِلَّا رَجَاءَ اللَّهِ \_ فَإِنَّهُ مَدْخُولٌ (٧)، وَكُلُّ خَوْفٍ مُحَقَّقٌ (٨)،

p: ٣١٢

إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُومٌ (٩) ، يَرْجُو اللَّهَ فِي الْكَبِيرِ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ، فَيُعْطِي الْعَبِيدَ مَا لَا يُعْطِي الرَّبَّ! فَمَا بَالُ اللَّهِ جَلَّ ثَنَاؤُهُ يُقَصِّرُ بِهِ عَمَّا يُصْنَعُ بِهِ بَعِيدِهِ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِبًا؟ أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعًا؟ وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْدًا مِنْ عِبِيدِهِ، أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا، وَخَوْفَهُ مِنْ خَالِقِهِ ضِعْمًا مَرَّةً (١٠) وَوَعْدًا، وَكَذَلِكَ مَنْ عَظَمَتِ الدُّنْيَا فِي عَيْنِهِ، وَكَبُرَ مَوْقِعُهَا مِنْ قَلْبِهِ، آثَرَهَا عَلَى اللَّهِ تَعَالَى، فَانْقَطَعَ إِلَيْهَا، وَصَارَ عَبْدًا لَهَا.

رسول الله (صلى الله عليه وآله)

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- كَافٍ لَكَ فِي الْأَشْوَةِ (١١) ، وَدَلِيلٌ لَكَ عَلَى دَمِّ الدُّنْيَا وَعَيْنِيهَا، وَكَثْرَةِ مَخَازِيهَا وَمَسَاوِيهَا، إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا، وَوُطِّئَتْ لِغَيْرِهِ أَكْنَافُهَا (١٢) ، وَفُطِمَ مِنْ رَضَاعِهَا، وَزُوِيَ عَنْ زَخَارِفِهَا.

موسى (عليه السلام)

وَإِنْ شِئْتَ تَنَبَّأْتُ بِمُوسَى كَلِيمِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- إِذْ يَقُولُ: (رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)، وَاللَّهُ، مَا سَأَلَهُ إِلَّا حُبْرًا يَأْكُلُهُ، لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ، وَلَقَدْ كَانَتْ حُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ (١٣) صِفَاقِ (١٤) بَطْنِهِ، لِهَزَالِهِ وَتَشَدُّبِ لَحْمِهِ (١٥) .

داوود (عليه السلام)

وَإِنْ شِئْتَ تَنَبَّأْتُ بِدَاوُدَ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- صَاحِبِ الْمَزَامِيرِ، وَقَارِيءِ أَهْلِ الْجَنَّةِ، فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ (١٦) ، وَيَقُولُ لِجُلَسَائِهِ: أَيُّكُمْ يَكْفِينِي بَيْعَهَا! وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ ثَمَنِهَا.

عيسى (عليه السلام)

وَإِنْ شِئْتَ قُلْتُ فِي عَيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَلَقَدْ كَانَ يَتَوَسَّدُ الْحَجَرَ، وَيَلْبَسُ الْخَسَنَ، وَكَانَ إِدَامُهُ الْجُوعَ، وَسِرَّاجُهُ يَاللَّيْلِ الْقَمَرُ، وَظِلَالُهُ فِي الشَّنَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا (١٧) ، وَفَاكِهَتُهُ وَرِيحَانُهُ مَا تَنَبَّتُ الْأَرْضُ لِلْبَهَائِمِ، وَلَمْ تَكُنْ لَهُ زَوْجَةٌ تَفْتِنُهُ، وَلَا وَلَدٌ يَحْزُنُهُ، وَلَا مَالٌ يَلْفِتُهُ، وَلَا طَمَعٌ يَدُلُّهُ، دَابَّتُهُ رِجَالَهُ، وَخَادِمُهُ يَدَاؤُهُ!

فَتَأْسَى (١٨) بِبَيْتِكَ الْمَاطِبِ الْمَاطِرِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَإِنَّ فِيهِ أَسْوَاهَ لِمَنْ تَأْسَى، وَعَزَاءَ لِمَنْ تَعَزَى - وَأَحَبُّ الْعِيَادِ إِلَى اللَّهِ الْمُتَأْسَى بِبَيْتِهِ، وَالْمُقْتَصُّ لِأَثَرِهِ. - قَضَمَ الدُّنْيَا قَضَمًا (١٩)، وَلَمْ يُعْزَهَا طَرْفًا، أَهْضَمَ (٢٠) أَهْلَ الدُّنْيَا كَشْحًا (٢١)، وَأَخْمَصَهُمْ (٢٢) مِنَ الدُّنْيَا بَطْنًا، عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَى أَنْ يَقْبَلَهَا، وَعَلِمَ أَنَّ اللَّهَ سُبْحَانَهُ أَبْغَضَ شَيْئًا (٥٩٥)

فَأَبْغَضَهُ، وَحَقَّرَ شَيْئًا فَحَقَّرَهُ، وَصَدَّعَرَ شَيْئًا فَصَدَّعَرَهُ. وَلَوْ لَمْ يَكُنْ فِيْنَا إِلَّا حُبُّنَا مَا أَبْغَضَ اللَّهُ وَرَسُولُهُ، وَتَغْظِيمُنَا مَا صَدَّعَرَ اللَّهُ وَرَسُولُهُ، لَكَفَى بِهِ شِقَاقًا لِلَّهِ، وَمُحَادَّةً (٢٣) عَنِ أَمْرِ اللَّهِ. وَلَقَدْ كَانَ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - يَأْكُلُ عَلَى الْأَرْضِ، وَيَجْلِسُ جِلْسَةَ الْعَبْدِ، وَيَخْصِفُ بِيَدِهِ نَعْلَهُ (٢٤)، وَيَرْفَعُ بِيَدِهِ ثَوْبَهُ، وَيَرْكَبُ الْحِمَارَ الْعِرَارِي (٢٥)، وَيُزِدُ (٢٦) حَلْفَهُ، وَيَكُونُ السُّرَّ عَلَى يَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ يَقُولُ: «يَا فَلَانَهُ - لِأَخِي دِي أَرْوَاغِهِ - عَيْبِيهِ عَنِّي، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَّارِفَهَا». فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ، وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا (٢٧)، وَلَا يَعْتَقِدَهَا قَرَارًا، وَلَا يَرْجُو فِيهَا مُقَامًا، فَأَخْرَجَهَا مِنَ النَّفْسِ، وَأَشْخَصَهَا (٢٨) عَنِ الْقَلْبِ، وَعَيْبَهَا عَنِ الْبَصِيرِ. وَكَذَلِكَ مِنْ أَبْغَضَ شَيْئًا أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ، وَأَنْ يُذَكَّرَ عِنْدَهُ.

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مَا يُدُلُّكَ عَلَى مَسَاوِيءِ الدُّنْيَا وَعُيُوبِهَا: إِذْ جَاعَ فِيهَا مَعَ خَاصَّتِهِ (٢٩)، وَزُوِيَتْ عَنْهُ (٣٠) زَخَّارِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ (٣١). فَلْيَنْظُرْ نَاطِرٌ بِعَقْلِهِ: أَكْرَمَ اللَّهُ مُحَمَّدًا بِذَلِكَ أَمْ أَهْرَانَهُ! فَإِنْ قَالَ: أَهَانَهُ، فَقَدْ كَذَبَ - وَاللَّهُ الْعَظِيمُ - بِاللِّافِكِ الْعَظِيمِ، وَإِنْ قَالَ: أَكْرَمَهُ، فَلْيَعْلَمْ أَنَّ اللَّهَ قَدْ أَهَانَ غَيْرَهُ حَيْثُ بَسَطَ الدُّنْيَا لَهُ، وَزَوَّاهَا عَنْ أَقْرَبِ النَّاسِ مِنْهُ. فَتَأْسَى مُتَأْسٍ بِبَيْتِهِ، وَاقْتَصَّ أَثَرَهُ، وَوَلَّجَ مَوْلَجَهُ، وَإِلَّا - فَلَا - يَأْمَنُ الْهَلَكَةَ، فَإِنَّ اللَّهَ جَعَلَ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - عَلَمًا لِلسَّاعَةِ (٣٢)، وَمُبَشِّرًا بِالْجَنَّةِ، وَمُنْذِرًا بِالْعُقُوبَةِ. خَرَجَ مِنَ الدُّنْيَا خَمِيصًا (٣٣)، وَوَرَدَ الْآخِرَةَ سَيْلِيمًا، لَمْ يَضَعْ حَجْرًا عَلَى حَجْرٍ، حَتَّى مَضَى لِسَبِيلِهِ، وَأَجَابَ دَاعِيَ رَبِّهِ. فَمَا أَعْظَمَ مِنْهُ اللَّهُ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَيْلِفًا نَتَّبِعُهُ، وَقَائِدًا نَطَأُ عَقْبَهُ (٣٤)! وَاللَّهِ لَقَدْ رَفَعَتْ مِدْرَعَتِي (٣٥) هَذِهِ حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا، وَلَقَدْ قَالَ لِي قَائِلٌ: أَلَا تَتَبَّدُّهَا عَنْكَ؟ فَقُلْتُ: اغْرُبْتُ عَنِّي (٣٦)، فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى (٣٧)!

## در بیان عظمت پروردگار

خداشناسی فرمان خدا قضای حتمی و حکمت، و خشنودی او مایه امنیت و رحمت است، از روی علم، حکم می کند و با حلم و بردباری می بخشاید. خدایا! سپاس تو راست بر آنچه می گیری، و عطا می فرمایی، و شفا می دهی یا مبتلا می سازی، سپاس که تو را رضایت بخش ترین، محبوبترین، و ممتازترین باشد، سپاسی که آفریدگانت را سرشار سازد، و تا آنجا که تو بخواهی تداوم یابد، سپاسی که از تو پوشیده نباشد، و از رسیدن به پیشگاهت باز نماند، سپاسی که شمارش آن پایان نپذیرد، و تداوم آن از بین نرود. خدایا! حقیقت بزرگی تو را نمی دانیم، جز آنکه می دانیم تو زنده ای و احتیاج به غیر نداری، خواب سنگین یا سبک تو را نمی رباید، هیچ اندیشه ای به تو نرسد و هیچ دیده ای تو را ننگرد، اما دیده ها را تو می نگری، و اعمال انسانها را شماره فرمایی، و قدمها و موی پیشانیها (زمام امور همه) به دست تو است، خدایا آنچه را که از آفرینش تو می نگریم، و از قدرت تو به شگفت می آییم و بدان بزرگی قدرت تو را می ستاییم، بسی ناچیزتر است در برابر آنچه که از ما پنهان، و چشمهای ما از دیدن آنها ناتوان، و عقلهای ما از درک آنها عاجز است، و پرده های غیب میان ما و آنها گسترده می باشد. راههای خداشناسی پس آن کس که دل را از همه چیز تهی سازد، و فکرش را بکار گیرد، تا بداند که: چگونه عرش قدرت خود را برقرار ساخته ای؟ و پدیده را چگونه آفریده ای؟ و چگونه آسمانها و کرات فضایی را در هوا آویخته ای؟ و زمین را چگونه بر روی امواج آب گسترده ای؟ نگاهش حسرت زده، و عقلش مات و سرگردان، و شنوایش آشفته، و اندیشه اش حیران می ماند.



وصف امیدواری به خدا به گمان خود ادعا دارد که به خدا امیدوار است، به خدای بزرگ سوگند که دروغ می گوید، چه می شود او را که امیدواری در کردارش پیدا نیست؟ پس هر کس به خدا امیدوار باشد باید، امید او در کردارش آشکار شود، هر امیدواری جز امید به خدای تعالی ناخالص است، و هر ترسی جز ترس از خدا نادرست است. گروهی در کارهای بزرگ به خدا امید بسته و در کارهای کوچک به بندگان خدا روی می آورند، پس حق بنده را ادا می کند و حق خدا را بر زمین می گذارد، چرا در حق خدای متعال کوتاهی می شود؟ و کمتر از حق بندگان رعایت می گردد؟ آیا می ترسی در امیدی که به خدا داری دروغگو باشی؟ یا او را درخور امید بستن نمی پنداری؟ امیدوار دروغین اگر از بنده خدا ترسناک باشد، حق او را چنان رعایت کند که حق پروردگار خود را آنگونه رعایت نمی کند، پس ترس خود را از بندگان آماده، و ترس از خداوند را وعده ای انجام نشدنی می شمارد، و اینگونه است کسی که دنیا در دیده اش بزرگ جلوه کند، و ارزش و اعتبار دنیا در دلش فراوان گردد، که دنیا را بر خدا مقدم شمارد، و جز دنیا به چیز دیگری نپردازد و بنده دنیا گردد.

برای تو کافی است که راه و رسم زندگی پیامبر اسلام (ص) را اطاعت نمایی، تا راهنمای خوبی برای تو در شناخت بدیها و عیبهای دنیا و رسواییها و زشتی آن باشد، چه اینکه دنیا از هر سو بر پیامبر (ص) باز داشته و برای غیر او گسترانده شد، از پستان دنیا شیر نخورد، و از زیورهای آن فاصله گرفت. اگر می خواهی دومی را، موسی (ع) و زندگی او را تعریف کنم، آنجا که می گوید (پروردگار، هر چه به من از نیکی عطا کنی نیازمندم) به خدا سوگند! موسی (ع) جز قرص نانی که گرسنگی را برطرف سازد چیز دیگری نخواست، زیرا موسی (ع) از سبزیجات زمین می خورد، تا آنجا که بر اثر لاغری و آب شدن گوشت بدن، سبزی گیاه از پشت پرده شکم او آشکار بود. و اگر می خواهی سومی را، حضرت داوود (ع) صاحب نی های نوازنده، و خواننده بهشتیان را الگوی خویش سازی، که با هنر داستان خود از لیف خرما زنبیل می بافت، و از هم نشینان خود می پرسید چه کسی از شما این زنبیل را می فروشد؟ و با بهای آن به خوردن نان جوی قناعت می کرد. و اگر خواهی از عیسی بن مریم (ع) بگویم، که سنگ را بالمش خود قرار می داد، لباس پشمی خشن به تن می کرد، و نان خشک می خورد، نان خورش او گرسنگی، و چراغش در شب ماه، و پناهگاه زمستان او شرق و غرب زمین بود، میوه و گل او سبزیجاتی بود که زمین برای چهارپایان می رویاند، زنی نداشت که او را فریفته خود سازد، فرزندی نداشت تا او را غمگین سازد، مالی نداشت تا او را سرگرم کند، و آرزو و طمعی نداشت تا او را خوار و ذلیل نماید، مرکب سواری او دو پایش، و خدمتگزار وی، دستهایش بود.

راه و رسم زندگی پیامبر اسلام (ص) پس به پیامبر پاکیزه و پاکت اقتدا کن، که راه و رسم او الگویی است برای الگوظلبنان، و مایه فخر و بزرگی است برای کسی که خواهان بزرگواری باشد، و محبوبترین بنده نزد خدا کسی است که از پیامبرش پیروی کند، و گام بر جایگاه قدم او نهد، پیامبر (ص) از دنیا چندان نخورد که دهان را پر کند، و به دنیا با گوشه چشم نگریست، دو پهلویش از تمام مردم فرو رفته تر، و شکمش از همه خالتر بود، دنیا را به او نشان دادند اما نپذیرفت، و چون دانست خدا چیزی را دشمن می دارد آن را دشمن داشت، و چیزی را که خدا خوار شمرده، آن را خوار انگاشت، و چیزی را که خدا کوچک شمرده کوچک و ناچیز می دانست. اگر در ما نباشد جز آنکه آنچه خدا و پیامبرش دشمن می دارند، دوست بداریم، یا آنچه را خدا و پیامبرش کوچک شمارند، بزرگ بداریم، برای نشان دادن دشمنی ما با خدا، و سرپیچی از فرمانهای او کافی بود. و همانا پیامبر (که درود خدا بر او باد) بر روی زمین می نشست و غذا می خورد، و چون برده ساده می نشست، و با دست خود کفش خود را وصله می زد، و جامه خود را با دست خود می دوخت، و بر الاغ برهنه می نشست، و دیگری را پشت سر خویش سوار می کرد، پرده ای بر در خانه او آویخته بود که نقش و تصویرها در آن بود، به یکی از همسرانش فرمود، این پرده را از برابر چشمان من دور کن که هرگاه نگاهم به آن می افتد به یاد دنیا و زینتهای آن می افتم، پیامبر (ص) با دل از دنیا روی گرداند، و یادش را از جان خود ریشه کن نمود، و همواره دوست می داشت تا جاذبه های دنیا از دیدگانش پنهان ماند، و از آن لباس زیبایی تهیه نکند و آن را قرارگاه دائمی خود نداند، و امید ماندن در دنیا نداشته باشد، پس یاد دنیا را از جان خویش بیرون کرد، و دل از دنیا برکند، و چشم از دنیا پوشاند، و چنین است کسی که چیزی را دشمن دارد، خوش ندارد به آن بنگرد، یا نام آن نزد او بر زبان آورده شود.

در زندگانی رسول خدا (ص) برای تو نشانه‌هایی است که تو را به زشتیها و عیبهای دنیا راهنمایی کند، زیرا پیامبر (ص) با نزدیکان خود گرسنه به سر می برد، و با آنکه مقام و منزلت بزرگی داشت، زینتهای دنیا از دیده او دور ماند، پس تفکر کننده ای باید با عقل خویش به درستی اندیشه کند که: آیا خدا محمد (ص) را به داشتن این صفتها اکرام فرمود یا او را خوار نمود؟ اگر بگویید: خوار نمود، دروغ گفته و بهتانی بزرگ زده است، و اگر بگویید: او را اکرام نمود. پس بدانند. خدا کسی را خوار شمرد که دنیا را برای او گستراند و از نزدیکترین مردم به خودش دور نگهداشت. پس پیروی کننده باید از پیامبر (ص) پیروی کند، و به دنبال او راه رود، و قدم بر جای قدم او بگذارد، و گرنه از هلاکت ایمن نمی باشد، که همانا خداوند، محمد (ص) را نشانه قیامت، و مژده دهنده بهشت، و ترساننده از کیفر جهنم قرار داد، او با شکمی گرسنه از دنیا رفت و با سلامت جسم و جان وارد آخرت شد، سنگی بر سنگی نگذاشت تا جهان را ترک گفت، و دعوت پروردگارش را پذیرفت و! چه بزرگ است منتی که خدا با بعثت پیامبر (ص) بر ما نهاده، و چنین نعمت بزرگی به ما عطا فرمود، رهبر پیشتازی که باید او را پیروی کنیم و پیشوایی که باید راه او را تداوم بخشیم. بخدا سوگند! آنقدر این پیراهن پشمین را وصله زدم که از پینه کننده آن شرمسارم، یکی به من گفت: آیا آن را دور نمی افکنی؟ گفتم: از من دور شو، صبحگاهان رهروان شب ستایش می شوند.

## Deputation of the Holy Prophet

Allah deputed the Prophet with a sparkling light a clear argument an open path and a guiding book. His tribe is the best tribe and his lineal tree the best lineal tree whose branches are in good proportion and fruits hanging (in plenty). His birth-place was Mecca and the place of his immigration Taybah (Medina) from where his name rose high and his voice spread far and wide

Allah sent him with a sufficing plea a convincing discourse and a rectifying announcement. Through him Allah disclosed the ways that had been forsaken and destroyed the innovations that had been introduced. Through him He explained the detailed commands. Now whoever adopts a religion other than Islam his misery is definite his stick (of support) will be cracked his fate will be serious his end will be long grief and distressing punishment

## Drawing lessons from this world

I trust in Allah the trust of bending towards Him and I seek His guidance for the way that leads to His Paradise and takes to the place of His pleasure. I advise you O' creatures of Allah to exercise fear of Allah and to obey Him because it is salvation tomorrow and deliverance for ever. He warned (you of chastisement) and did so thoroughly. He persuaded (you towards virtues) and did so fully. He described this world its cutting away from you its decay and its shifting. Therefore keep aloof from its attractions because very little of it will accompany you. This house is the closest to the displeasure of Allah and the remotest from the pleasure of Allah

So close your eyes O' creatures of Allah from its worries and engagements because you are sure about its separation and its changing conditions. Fear it like a sincere fearer and one who struggles hard and take a lesson from what you have seen about the falling places of those before you namely that their joints were made to vanish their eyes and ears were destroyed their honour and prestige disappeared and their pleasure and wealth came to an end. The nearness of their children changed into remoteness. The company of their spouses changed into separation with them. They do not boast over each other nor do they beget children nor meet each other nor live as neighbours. Therefore fear O' creature of Allah like the fear of one who has control over him self who can check his passions and perceive with his wisdom. Surely the matter is quite clear the banner is standing the course is level and the way is straight

**in Arabic**

[ ١٦١ ] ومن خطبه له عليه السلام

فى صفه النبى وأهل بيته وأتباع دينه، وفيها يعظ بالتقوى

الرسول وأهله وأتباع دينه

ابْتَعَثَهُ بِالنُّورِ الْمُضِيِّ، وَالثَّرْهَانَ الْجَلِيَّ، وَالْمِنْهَاجِ الْبَادِي (١)، وَالْكِتَابِ الْهَادِي. أُسْرَتُهُ خَيْرُ أُسْرِهِ، وَشَجَرَتُهُ خَيْرُ شَجَرِهِ، أَغْصَانُهَا مُعْتَدِلَةٌ، وَتِمَارُهَا مُتَهَدَّلَةٌ (٢). مَوْلِدُهُ بِمَكَّةَ، وَهَجْرَتُهُ بِطَيْبَةَ (٣)، عَلَا بِهَا ذِكْرُهُ، وَامْتَدَّ مِنْهَا صَوْتُهُ. أَرْسَلَهُ بِحُجَّجِهِ كَافِيهِ، وَمَوْعِظِهِ شَافِيهِ، وَدَعْوِهِ مُتَلَافِيهِ (٤). أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ، وَقَمَعَ بِهِ

الْبِدَعَ الْمَدْخُولَةَ، وَبَيَّنَ بِهِ الْأَحْكَامَ الْمَفْصُولَةَ (٥). فَ— (مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا) تَتَحَقَّقُ شِفْوَتُهُ، وَتَنْفَصِمَ عُرْوَتُهُ، وَتَعْظُمَ كَبْوَتُهُ (٦)، وَيَكُنْ مَأْبَهُ (٧) إِلَى الْحُزْنِ الطَّوِيلِ وَالْعَذَابِ الْوَيْلِ.

وَأَتَوَكَّلْ عَلَى اللَّهِ تَوَكَّلِ الْإِنَابَةَ (۸) إِلَيْهِ، وَأَسْتَرْشِدُهُ السَّبِيلَ الْمُوَدِّيَّةَ إِلَى جَنَّتِهِ، الْقَاصِدَةَ إِلَى مَحَلِّ رَغْبَتِهِ.

## النصح بالتقوى

أَوْصِيَكُمْ عِبَادَ اللَّهِ، بِتَقْوَى اللَّهِ وَطَاعَتِهِ، فَإِنَّهَا النَّجَاهُ عَدَاءً، وَالْمَنْجَاهُ أَيْدَاءً. رَهَبٌ فَأَبْلَغُ، وَرَغَبٌ فَأَسْبَغُ (۹)، وَوَصِيفٌ لَكُمْ الدُّنْيَا وَانْقِطَاعَهَا، وَزَوَالَهَا وَانْتِقَالَهَا. فَأَعْرِضُوا عَمَّا يُعْجِبُكُمْ فِيهَا لِقَلِّهِ مَا يَضِيحُ بِكُمْ مِنْهَا، أَقْرَبُ دَارٍ مِنْ سَخَطِ اللَّهِ، وَأَبْعَدُهَا مِنْ رِضْوَانِ اللَّهِ! فَغَضُّوا عَنْكُمْ – عِبَادَ اللَّهِ – غُمُومَهَا وَأَشْغَالَهَا، لِمَا قَدْ أَيْقَنْتُمْ بِهِ مِنْ فِرَاقِهَا وَتَصَرُّفِ حَالَاتِهَا. فَاحْذَرُوا مَا حَذَرَ الشَّفِيقِ النَّاصِحِ (۱۰)، وَالْمَجِدِّ الْكَادِحِ (۱۱)، وَاعْتَبِرُوا بِمَا قَدْ رَأَيْتُمْ مِنْ مَصَارِعِ الْقُرُونِ قَبْلَكُمْ: قَدْ تَزَايَلَتْ أَوْصَالُهُمْ (۱۲)، وَزَالَتْ أَسْمَاعُهُمْ وَأَبْصَارُهُمْ، وَذَهَبَ شَرَفُهُمْ وَعِزُّهُمْ، وَانْقَطَعَ سِرُّورُهُمْ وَنَعِيمُهُمْ؛ فَبَدَّلُوا بِقُرْبِ الْأَوْلَادِ فَقَدَهَا، وَبِضِيحِ الْأَزْوَاجِ مُفَارَقَتَهَا. لَا يَتَفَاخَرُونَ، وَلَا يَتَنَاصَرُونَ، وَلَا يَتَنَاسَلُونَ، وَلَا يَتَزَاوَرُونَ، وَلَا يَتَحَاوَرُونَ (۱۳). فَاحْذَرُوا، عِبَادَ اللَّهِ، حَذَرَ الْعَالِبِ لِنَفْسِهِ، الْمَانِعِ لِشَهْوَتِهِ، النَّاطِرِ بِعَقْلِهِ؛ فَإِنَّ الْأَمْرَ وَاصِحُّ، وَالْعَلَمَ قَائِمٌ، وَالطَّرِيقَ جَدُّ (۱۴)، وَالسَّبِيلَ قَصْدٌ (۱۵).

## in Persian

### در بیان صفات پیامبر

وصف پیامبر (ص) و اهل بیت (ع) خداوند پیامبرش را با نوری درخشان، و برهانی آشکار، و راهی روشن، و کتابی هدایتگر برانگیخت. خانواده او نیکوترین خانواده، و درخت وجودش از بهترین درختان است، که شاخه های آن راست و میوه های آن سر به زیر و در دسترس همگان است، زادگاه او مکه، و هجرت او به مدینه پاک و پاکیزه است، که در آنجا نام او بلند و دعوتش به همه جا رسید، خدا او را با برهانی کامل و کافی (قرآن) و پندهای شفافبخش، و دعوتی جبران کننده فرستاد، با فرستادن پیامبر (ص) شریعتهای ناشناخته را شناساند، و ریشه بدعتها را یافته در ادیان آسمانی را قطع کرد، و احکام و مقررات الهی را بیان فرمود. پس هر کس جز اسلام دینی را انتخاب کند به یقین شقاوت او ثابت، و پیوند او با خدا قطع، و سقوطش سهمگین خواهد بود، و سرانجامش رنج و اندوهی بی پایان و شکنجه ای پردرد می باشد. بر خدا توکل می کنم، توکلی که بازگشت به سوی او باشد، و از او راه می جویم، راهی که به بهشت رسد و به آنجا که خواست اوست بیانجامد.

سفارش به تقوا و عبرت از گذشتگان بندگان خدا! شما را به ترسیدن از خدا و فرمانبرداری او سفارش می‌کنم که نجات فردا و مایه‌رهایی جاویدان است، خدا آنگونه که سزاوار بود شما را ترسانید، و چنانکه شایسته بود امیدوارتان کرد، و دنیا و بی‌اعتباری آن و نابودشدنی بودن، و دگرگونی آن را برای شما تعریف کرد. پس از آنچه در دنیا شما را به شگفتی وامی‌دارد روی گردانید، زیرا که مدت کوتاهی در آن اقامت دارید، دنیا به خشم خدا نزدیکترین و از خشنودی خدا دورترین جایگاه است. پس ای بندگان خدا، از غم و اندوه و سرگرمیهای دنیا چشم برگیرید زیرا شما به جدایی و دگرگونیهای امور دنیایی یقین دارید، و چونان دوست مهربانی که نصیحتگر و کوشا برای نجات رفیقش تلاش کند، خویشان را از دنیا دور نگهدارید، و از آنچه بر گذشتگان شما رفت عبرت بگیرید، که چگونه، بند بند اعضای بدنشان از هم گسست، چشم و گوششان نابود شد، شرف و شکوهشان از خاطره‌ها محو گردید، و همه ناز و نعمتها و رفاه‌ها و خوشیها پایان گرفت، که نزدیکی فرزندان به دوری و از دست دادنشان، و همدمی همسران به جدایی تبدیل شد، دیگر نه به هم می‌نازند، و نه فرزندان می‌آورند، و نه یکدیگر را دیدار می‌کنند،

و نه در کنار هم زندگی می‌کنند. پس ای بندگان خدا! پرهیزید، پرهیز کسی که به نفس خود چیره، و بر شهوت خود پیروز، و با عقل خود به درستی می‌نگرد، زیرا که جریان انسان آشکار، پرچم برافراشته، جاده هموار، و راه، روشن و راست است.

One of Amir al-mu'minin's companions (from Banu Asad) asked him: "How was it that your tribe (Quraysh) deprived you of this position (Caliphate) although you deserved it most." Then in reply he said

O' brother of Banu Asad! Your girth is loose and you have put it on the wrong way. Nevertheless you enjoy in-law kinship and also the right to ask and since you have asked listen. As regards the oppression against us in this matter although we were the highest as regards descent and the strongest in relationship with the Messenger of Allah. It was a selfish act over which the hearts of people became greedy although some people did not care for it. The Arbiter is Allah and to Him is the return on the Day of Judgement

(Now leave this story of devastation about which there is hue and cry all round." (۱)

Come and look at the son of Abu Sufyan (Mu'awiyah). Time has made me laugh after weeping. No wonder by Allah; what is this affair which surpasses all wonder and which has increased wrongfulness. These people have tried to put out the flame of Allah's light from His lamp and to close His fountain from its source. They mixed epidemic-producing water between me and themselves. If the trying hardships were removed from among us I would take them on the course of truthfulness otherwise

So let not thy self go (in vain) in grief for them; verily Allah knoweth all that they ..."  
(do." (Qur'an ۳۵:۸



[ ۱۶۲ ] ومن كلام له عليه السلام

لبعض أصحابه وقد سأله: كيف دفعكم قومكم عن هذا المقام وأنتم أحق به؟ فقال:

يَا أَخَا بَنِي أَسَدٍ. إِنَّكَ لَقَلْبُ الْوَضِيِّينَ (۱) ، تُزِيلُ (۲) فِي غَيْرِ سَدِّ (۳) ، وَلَكَ بَعْدَ ذِمَامِهِ (۴) الصَّهْرُ وَحَقُّ الْمَسْأَلَةِ، وَقَدْ اسْتَعْلَمْتَ فَاعْلَمْ: أَمَّا الْإِسِيْتِيبَادُ عَلَيْنَا بِهَذَا الْمَقَامِ وَنَحْنُ الْأَعْلُونَ نَسِيبًا، وَالْأَشْدُونَ بِالرَّسُولِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- نَوْطًا (۵) ، فَإِنَّهَا كَانَتْ أَثْرَةً (۶) شَحَّتْ عَلَيْهَا نَفُوسُ قَوْمٍ، وَسَخَّتْ عَنْهَا نَفُوسُ آخَرِينَ، وَالْحَكَمُ اللَّهُ، وَالْمَعُودُ إِلَيْهِ الْقِيَامَةُ.

وَدَعَّ عَنْكَ نَهْبًا (۷) صِيح (۸) فِي حَجْرَاتِهِ (۹) وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاجِلِ وَهَلُمَّ (۱۰) الْخَطْبَ (۱۱) فِي ابْنِ أَبِي سُفْيَانَ، فَلَقَدْ أَضْحَكَنِي الدَّهْرُ بَعِيدَ ابْنِكَائِهِ، وَلَا- غَرَوْ وَاللَّهِ، فَيَا لَهُ خَطْبًا يَشْتَفِرُّ الْعَجَبُ، وَيُكْتَبِرُ الْأَوْدَ (۱۲) ! حَيَاوَلِ الْقَوْمِ إِطْفَاءَ نَوْرِ اللَّهِ مِنْ مِضْبَاحِهِ، وَسَدِّ فَوَارِهِ (۱۳) مِنْ يَثْبُوعِهِ، وَجَدَحُوا (۱۴) بَيْنِي وَبَيْنَهُمْ شَرِبًا وَبِيئًا (۱۵) ، فَإِنْ تَزْتَفِعْ عَنَّا وَعَنْهُمْ مَحْنُ الْبُلُوعِ، أَحْمِلُهُمْ مِنَ الْحَقِّ عَلَى مَحْضِهِ (۱۶) ، وَإِنْ تَكُنِ الْأُخْرَى، (فَلَا تَدْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ).

in Persian

چرا خلافت را از او گرفتند؟

علل و عوامل غضب امامت ای برادر بنی اسدی! تو مردی پریشان و مضطربی که نابجا پرسش می کنی، لیکن تو را حق خویشاوندی است، و حقی که در پرسیدن داری و بی گمان طالب دانستی، پس بدان که: ظلم و خودکامگی که نسبت به خلافت بر ما تحمیل شد، در حالی که ما را نسب برتر و پیوند خویشاوندی با رسول خدا (ص) استوارتر بود، جز خودخواهی و انحصارطلبی چیز دیگری نبود که: گروهی بخیلانه به کرسی خلافت چسبیدند، و گروهی سخاوتمندانه از آن دست کشیدند، داور خداست، و بازگشت همه ما به روز قیامت است. (در اینجا شعر امرء القیس را خواند که: (واگذار داستان تاراج آن غارتگران را، و به یاد آور داستان شگفت دزدیدن شترهای سواری را) شکوه از ستمهای معاویه بیا و داستان پسران ابوسفیان را به یاد آور، که روزگار مرا به خنده آورد از آن پس که مرا گریاند، سوگند بخدا! که جای شگفتی نیست، کار از بس عجیب است که شگفتی را می زداید، و کجی و انحراف می افزاید، مردم کوشیدند نور خدا را در داخل چراغ آن خاموش سازند، جوشش زلال حقیقت را از سرچشمه آن ببندند، چرا که میان من و خود، آب را و باآلود کردند، اگر محنت آزمایش از ما و این مردم برداشته شود، آنان را به راهی می برم که سراسر حق است و اگر به گونه دیگری انجامید (با حسرت خوردن بر آنها جان خویش را مگذار، که خداوند بر آنچه می کنند آگاه است)

This is a hemistich from the couplet of the famous Arab poet Imriu'l-Qays al-Kindi. (١)  
:The second hemistich is

"And let me know the story of what happened to the riding camels"

The incident behind this couplet is that when the father of Imriu'l-Qays namely Hujr ibn al-Harith was killed he roamed about the various Arab tribes to avenge his father's life with their help. In this connection he stayed with a man of Jadilah (tribe) but finding himself unsafe left that place and stayed with Khalid ibn Sadus an-Nabhani. In the meantime a man of Jadilah named Ba'ith ibn Huways drove away some of his camels. Imriu'l-Qays complained of this matter to his host and he asked him to send  
.with him his she-camels then he would get back his camels

Consequently Khalid went to those people and asked them to return the camels of his guest which they had robbed. They said that he was neither a guest nor under his protection. Thereupon Khalid swore that he was really his guest and showed them his she-camels that he had with him. They then agreed to return the camels. But actually instead of returning the camels they drove away the she-camels as well. One version is that they did return the camels to Khalid but instead of handing them over to Imriu'l-Qays he kept them for himself. When Imriu'l-Qays came to know this he composed a few couplets out of which this is one. It means 'now you leave the story of these camels which were robbed but now let me know about the she-camels  
'snatched from my hands

Amir al-mu'minin's intention in quoting this verse as an illustration is that "Now that Mu'awiyah is at war we should talk about and should leave the discussion about the devastation engendered by those who had usurped my rights. That time has gone away. Now is the time for grappling with the mischiefs of the hour. So discuss the event of the moment and do not start untimely strain." Amir al-mu'minin said this because the man had put the question to him at the time of the battle of Siffin when  
.the battle was raging and bloodshed was in full swing

**SERMON ۱۶۳**

**in English**

Attributes of Allah

Praise be to Allah Creator of people; He has spread the earth. He makes streams to flow and vegetation to grow on high lands. His primality has no beginning nor has His eternity any end. He is the First and from ever. He is the everlasting without limit. Foreheads bow before Him and lips declare His oneness. He determined the limits of  
.things at the time of His creating them keeping Himself away from any likeness

Imagination cannot surmise Him within the limits of movements limbs or senses. It cannot be said about Him: "whence"; and no time limit can be attributed to Him by saying "till". He is apparent but it cannot be said "from what". He is hidden but it cannot be said "in what". He is not a body which can die nor is He veiled so as to be enclosed therein. He is not near to things by way of touch nor is He remote from them  
.by way of separation

p: ۳۲۶

The gazing of people's eyes is not hidden from Him nor the repetition of words nor the glimpse of hillocks nor the tread of a footstep in the dark night or in the deep gloom where the shining moon casts its light and the effulgent sun comes in its wake through its setting and appearing again and again with the rotation of time and periods by the approach of the advancing night or the passing away of the running .day

He precedes every extremity and limit and every counting and numbering. He is far above what those whose regard is limited attribute to Him such as the qualities of measure having extremities living in house and dwelling in abodes because limits are .meant for creation and are attributable only to other than Allah

Allah the Originator from naught

He did not create things from eternal matter nor after ever-existing examples but He created whatever He created and then He fixed limits thereto and He shaped whatever He shaped and gave the best shape thereto. Nothing can disobey Him but the obedience of something is of no benefit to Him. His knowledge about those who died in the past is the same as His knowledge about the remaining survivors and His knowledge about whatever there is in the high skies is like His knowledge of whatever .there is in the low earth

A part of the same sermon

.About man's creation and pointing towards the requirements of life

O' creature who has been equitably created and who has been nurtured and looked after in the darkness of wombs with multiple curtains. You were originated from the essence of clay (Qur'an ۲۳:۱۲) and placed in a still place for a known length (Qur'an ۷۷:۲۱-۲۲) and an ordained time. You used to move in the womb of your mother as an .embryo neither responding to a call nor hearing any voice

Then you were taken out from your place of stay to a place you had not seen and you were not acquainted with the means of awaiting its benefits or with who guided you to eke out your sustenance from the udder of your mother and when your were in need appraised you of the location of what you required or aimed at. Alas! Certainly he who is unable to understand the qualities of a being with shape and limbs is the more unable to understand the qualities of the Creator and the more remote from appreciating Him through the limitations of creatures

**in Arabic**

[ ١٤٣ ] ومن خطبه له عليه السلام

الخالق جلّ وعلا

الْحَمِيدُ لِلَّهِ خَالِقِ الْعِبَادِ، وَسَاطِحِ الْمَهَادِ (١)، وَمَسِيلِ الْوَهَادِ (٢)، وَمُخْصِبِ النَّجَادِ (٣)، لَيْسَ لِأَوْلِيَّتِهِ ابْتِدَاءٌ، وَلَا لِأَزَلَّتِيهِ انْقِضَاءٌ، هُوَ الْأَوَّلُ لَمْ يَزَلْ، وَالْبَاقِي بِلَا- أَحِيلِ. خَرَّتْ لَهُ الْجِيَاءُ، وَوَحَدَتْهُ الشُّفَاءُ، حَيْدَ الْأَشْيَاءِ عِنْدَ خَلْقِهِ لَهَا إِبَانَةٌ لَهُ (٤) مِنْ شَبَّهَهَا، لَا تُقَدَّرُهُ الْأَوْهَامُ بِالْحِدُودِ وَالْحَرَكَاتِ، وَلَا- بِالْجَوَارِحِ وَالْمَادَوَاتِ، لَا- يُقَالُ لَهُ: «مَتَى؟» وَلَا- يُضْرَبُ لَهُ أَمِيدٌ «بِحَتَّى»، الظَّاهِرُ لَا يُقَالُ: «مِمَّ؟» وَالْبَاطِنُ لَا يُقَالُ: «فِيمَ؟»، لَا شَبَّحَ فَيَنْتَقِصِي، وَلَا مَحْجُوبٌ فَيُخَوِي، لَمْ يَقْرُبْ مِنَ الْأَشْيَاءِ بِالتِّصَاقِ، وَلَمْ يَبْعُدْ عَنْهَا بِافْتِرَاقِ، وَلَا يَخْفَى عَلَيْهِ مِنْ عِبَادِهِ شُخُوصٌ لِحُظِّهِ (٥)، وَلَا- كُرُورٌ لَفُظِّهِ، وَلَا- اِزْدِلَافٌ رَبْوِهِ (٦)، وَلَا- انْبِسَاطٌ خُطْوِهِ فِي لَيْلٍ دَاجٍ (٧)، وَلَا غَسَقٌ سَاجٍ (٨)، يَتَفَيَّأُ (٩) عَلَيْهِ الْقَمَرُ الْمُنِيرُ، وَتَعْتَبِيهِ الشَّمْسُ ذَاتُ النُّورِ فِي الْمَافُؤِ وَالْكُرُورِ (١٠)، وَتَقْلِبُ الْمَازِمَنَةَ وَالذُّهُورَ، مِنْ إِقْبَالِ لَيْلٍ مُقْبِلٍ، وَإِدْبَارِ نَهَارٍ مُدْبِرٍ، قَبْلَ كُلِّ غَايَةٍ وَمُيَدِّهِ، وَكُلِّ إِحْصَاءٍ وَعَدَدِهِ، تَعَالَى عَمَّا يَنْحُلُهُ (١١) الْمُحَدِّدُونَ مِنْ صِفَاتِ الْأَقْدَارِ (١٢)، وَنِهَايَاتِ الْأَقْطَارِ (١٣)، وَتَأْتُلِ (١٤) الْمَسَاكِينَ، وَتَمَكِّنُ الْأَمَاكِينَ؛ فَالْحَدُّ

لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُولَى أَرْزِيهِ، وَلَا مِنْ أَوَائِلِ أَيْدِيهِ، بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حِدَّهُ (١٥)، وَصَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ، لَيْسَ لَشَيْءٍ مِنْهُ امْتِنَاعٌ، وَلَا لَهُ بَطَاعَهُ شَيْءٌ انْتِفَاعٌ، عَلَّمَهُ بِالْأَمْوَاتِ الْمَاضِينَ كَعَلِمِهِ بِالْأَحْيَاءِ الْبَاقِينَ، وَعَلَّمَهُ بِمَا فِي السَّمَاوَاتِ الْعُلَى كَعَلِمِهِ بِمَا فِي الْأَرْضِينَ السُّفْلَى.

منها: أَيُّهَا الْمَخْلُوقُ السَّوِيُّ (١٦)، وَالْمُنْشَأُ الْمَرْعِيُّ (١٧)، فِي ظُلُمَاتِ الْأَرْحَامِ، وَمُضَاعَفَاتِ الْأَشْيَاتِ، بُدِئْتَ (مِنْ سَيْلَالِهِ (١٨) مِنْ طِينٍ)، وَوُضِعْتَ (فِي قَرَارٍ مَكِينٍ (١٩) \* إِلَى قَدَرٍ مَعْلُومٍ) وَأَجَلَ مَقْسُومٍ، تَمُورُ (٢٠) فِي بَطْنِ أُمِّكَ جَنِينًا لَا تُحِيرُ (٢١) دُعَاءً، وَلَا تَسْمَعُ نِدَاءً، ثُمَّ أُخْرِجَتْ مِنْ مَقَرِّكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا، وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا.

فَمَنْ هَذَاكَ لِاجْتِرَارِ الْغِذَاءِ مِنْ تَدْيِ أُمِّكَ، وَعَرَفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ! هَيْهَاتَ، إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي الْهَيْئَةِ وَالْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجِزُ، وَمَنْ تَنَاوَلَهُ بِحُدُودِ الْمَخْلُوقِينَ أَبْعَدُ!

## in Persian

### در توحید الهی

خداشناسی سپاس خداوندی را سزااست که آفریننده بندگان، و گستراننده زمین، و جاری کننده آب در زمینهای پست، و رویاننده گیاه در کوهها و تپه های بلند می باشد، نه اول او را آغازی و نه ازلی بودن او را پایانی است، آغاز هر چیزی و جاویدان است، و پایدار و ماندگار بدون مدت و زمان است، پیشانی بندگان برابر عظمت او به خاک افتاده، و لبها در اعتراف به یگانگی او در حرکتند. به هنگام آفرینش، برای هر پدیده ای حد و مرزی قرار داد، تا برای وجود بی نهایت او همانندی نباشد، گمانها خدا را به اندازه ها و حرکتها و اندامها و آلتها نمی توانند اندازه گیری نمایند. نمی توان گفت: خدا از کی بود؟ و تا کی خواهد بود؟ وجود آشکاری است که نمی توان پرسید: از چیست؟ و حقیقت پنهانی است که نمی توان پرسید؟ در کجاست؟ نه جسم است که او را نهایی باشد، و نه پوشیده ای که چیزی او را در بر گرفته باشد، به موجودات آنقدر نزدیک نیست که به آنها چسبیده، و آنقدر دور نیست که جدا و بریده باشد. بر خداوند، خیره نگریستن بندگان، و بازگشتن لفظی به زبان، نزدیک شدن به تپه ای، گام برداشتن در تاریکی شب، راه رفتن در مهتاب که نور می افشانند، و درخشش خورشیدی که پس ماه طلوع می کند، و با طلوع و غروبش، و آمدن شب و روز، چرخ زمان می گردد و تاریخ ورق می خورد، همه و همه پنهان نیست خدا پیش از هر نهایت و مدت، و فراتر از هرگونه حساب و شمارش است، خدا والاتر از آنچه می باشد که عقلهای عاجز تشبیه کنندگان تصور می کند، از صفات پدیده ها و اندازه ها و قطرها که برای موجودات مادی پندارند، و جایگاههایی که برای آن در نظر می گیرند، زیرا حد و مرز و اندازه، شایسته پدیده هاست و به غیر خدا تعلق دارد. وصف آفرینش پدیده ها را از موادی ازلی و ابدی نیافرید، بلکه آنها را از نیستی به هستی آورد، و برای هر پدیده ای حد و مرزی تعیین فرمود، و آنها را به نیکوترین صورت زیبا، صورتگری نمود، چیزی از فرمان او سرپیچی نمی کند، و خدا از اطاعت چیزی سود نمی برد، علم او به مردگانی که رفتند. چونان آگاهی او به زندگانی است که هستند، و علم او به آسمانهای بالا چونان علم او به زمینهای زیرین است.



شگفتی آفرینش انسان ای انسان! ای آفریده راست قامت، ای پدیده نگاهداری شده در تاریکیهای رحمهای مادران، قرار داده شده در پرده های تو در تو، آغاز آفرینش تو از گل و لای بود، و سپس در جایگاه آرامی نهاده شدی تا زمانی مشخص و سرآمدی تعیین شده و آنگاه که در شکم مادرت حرکت می کردی، نه دعوتی را می توانستی پاسخ گویی، و نه صدایی را می شنیدی. سپس از قرارگاهت بیرون کردند و به خانه ای آوردند که آن را ندیده بودی و راههای سودش را نمی دانستی، پس چه کسی تو را در مکیدن شیر، از پستان مادر هدایت کرد؟ و به هنگام نیاز جایگاههای طلب کردن و خواستن را به تو شناساند؟ هرگز، آن کس که در توصیف پدیده ای با شکل و اندازه و ابزار مشخص درمانده باشد، بدون تردید از وصف پروردگارش ناتوانتر، و از شناخت خدا با حد و مرز پدیده ها دورتر است.

**SERMON ۱۶۴**

**in English**

When people went to Amir al-mu'minin in a deputation and complained to him through what they had to say against 'Uthman and requested him to speak to him on (their behalf and to admonish him for their sake he went to see him and said: (۱

The people are behind me and they have made me an ambassador between you and themselves; but by Allah I do not know what to say to you. I know nothing (in this matter) which you do not know nor can I lead you to any matter of which you are not aware. You certainly know what we know we have not come to know anything before you which we could tell you; nor did we learn anything in secret which we should convey to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allah as we did. (Abu Bakr) Ibn Abi Quhafah and (Umar) ibn al-Khattab were no more responsible for acting righteously than you since you are nearer than both of them to the Prophet of Allah through kinship and you also hold relationship to him by marriage which they do not hold



Then (fear) Allah in your own self; for by Allah you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. The ways are clear while the banners of faith are fixed. You should know that among the creatures of Allah the most distinguished person before Allah is the just Imam who has been guided (by Allah) and guides others. So he stands by the recognised ways of the Prophet's behaviour and destroys unrecognised innovations. The (Prophet's) ways are clear and they have signs while innovations are also clear and they too have signs. Certainly the worst man before Allah is the oppressive Imam who has gone astray and through whom others go astray. He destroys the the accepted sunnah and revives abandoned innovations. I heard the Messenger of Allah saying: "On the Day of Judgement the oppressive Imam will be brought without anyone to support him or anyone to advance excuses on his behalf and then he will be thrown into Hell where he will rotate as the hand-mill rotates then (eventually) he will be confined to its  
".hollow

I swear to you by Allah that you should not be that Imam of the people who will be killed because it has been said that "An Imam of this people will be killed after which killing and fighting will be made open for them till the Day of Judgement and he will confuse their matters and spread troubles over them. As a result they will not discern truth from wrong. They will oscillate like waves and would be utterly misled." You should not behave as the carrying beast for Marwan so that he may drag you  
.wherever he likes despite (your) seniority of age and length of life

:Then 'Uthman said to Amir al-mu'minin

Speak to the people to give me time until I redress their grievances." Amir al-mu'minin then said: "So far as Medina is concerned here is no question of time. As for .remoter areas you can have the time needed for your order to reach there

in Arabic

[ ١٦٤ ] ومن كلام له عليه السلام

لما اجتمع الناس اليه وشكوا ما نعموه على عثمان وسألوه مخاطبته واستعبابه لهم، فدخل عليه فقال:

إِنَّ النَّاسَ وَرَائِي، وَقَدْ اسْتَشَيْتُ فَرُونِي (١) بَيْنَكَ وَبَيْنَهُمْ، وَوَاللَّهِ مَا أَدْرِي مَا أَقُولُ لَكَ! مَا أَعْرِفُ شَيْئًا تَجْهَلُهُ، وَلَا أَذْكَكَ عَلَيَّ أَمْرًا لَا تَعْرِفُهُ، إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ، مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَتُخْبِرَكَ عَنْهُ، وَلَا خَلَوْنَا بِشَيْءٍ فَتُبَلِّغُكَهُ، وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا، وَسَمِعْتَ كَمَا سَمِعْنَا، وَصَيَّحْتَ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- كَمَا صَحَبْنَا. وَمَا ابْنُ أَبِي قُحَافَةَ وَلَا ابْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ، وَأَنْتَ أَقْرَبُ إِلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- وَشِيَجَهُ (٢) رَحِمَ مِنْهُمَا، وَقَدْ نَلْتُ مَنْ صِيَّهَرَهُ مَا لَمْ يَنَالَا. فَاللَّهُ اللَّهُ فِي نَفْسِكَ! فَمَا نِكَ - وَاللَّهِ - مَا تَبْصُرُ مِنْ عَمِي، وَلَا تَعْلَمُ مِنْ جَهْلِي، وَإِنَّ الطَّرِيقَ لَوَاضِعَهُ، وَإِنَّ أَعْلَامَ الدِّينِ لَقَائِمَةٌ. فَاعْلَمْ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ، هُدًى وَهَدًى، فَأَقَامَ سُنَّةَ مَعْلُومَةٍ، وَأَمَاتَ بِدْعَةَ مِجْهُولَةٍ، وَإِنَّ السُّنَنَ لَكَثِيرَةٌ، لَهَا أَعْلَامٌ، وَإِنَّ الْبِدْعَ لظَاهِرَةٌ، لَهَا أَعْلَامٌ، وَإِنَّ سَرَّ النَّاسِ عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَضَلَّ بِهِ، فَأَمَاتَ سُنَّةَ مَاخُودَةٍ، وَأَحْيَا بِدْعَةَ مَثْرُوكَةٍ. وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- يَقُولُ:

«يُوتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيْرٌ وَلَا عَازِرٌ، فَيُلْقَى فِي نَارِ جَهَنَّمَ، فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى، ثُمَّ يَرْتَبُ (٣) فِي قَعْرِهَا». وَإِنِّي أَنْشُدُكَ اللَّهَ أَلَّا تَكُونَ إِمَامَ هَذِهِ الْأُمَّةِ الْمَقْتُولِ، فَإِنَّهُ كَانَ يُقَالُ: فِي هَذِهِ الْأُمَّةِ إِمَامٌ يَفْتَحُ عَلَيْهَا الْقَتْلَ وَالْقِتَالَ إِلَى يَوْمِ الْقِيَامَةِ، وَيَلْبَسُ أُمُورَهَا عَلَيْهَا، وَيَبِيْتُ الْفِتَنِ فِيهَا، فَلَا يُبَيِّضُ رُؤْنَ الْحَقِّ مِنَ الْبَاطِلِ، يَمُوجُونَ فِيهَا مَوْجًا، وَيَمْرُجُونَ فِيهَا مَرْجًا (٤). فَلَا تَكُونَنَّ لِمَرْوَانَ سَيِّقَهُ (٥) يَسُوقُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السُّنَنِ وَتَقْضَى الْعُمَرِ. فَقَالَ لَهُ عُثْمَانُ: كَلِمَ النَّاسِ فِي أَنْ يُوجِّلُونِي، حَتَّى أَخْرَجَ إِلَيْهِمْ مِنْ مَظَالِمِهِمْ، فَقَالَ عَلَيْهِ السَّلَامُ: مَا كَانَ بِالْمَدِينَةِ فَلَا أَجَلَ فِيهِ، وَمَا غَابَ فَاجْلُهُ وَصُولُ أَمْرِكَ إِلَيْهِ.

اندرز او به عثمان

هشدار دادن به عثمان همانا مردم پشت سر من هستند، مرا میان تو و خودشان میانجی قرار داده اند، به خدا نمی دانم با تو چه بگویم؟ چیزی را نمی دانم که تو ندانی، تو را به چیزی راهنمایی نمی کنم که شناسی، تو می دانی آنچه ما می دانیم، ما به چیزی پیشی نگرفته ایم که تو را آگاه سازیم، و چیزی را در پنهانی نیافته ایم که آن را به تو ابلاغ کنیم. دیدی چنانکه ما دیدیم، شنیدی چنانکه ما شنیدیم، با رسول خدا (ص) بودی چنانکه ما بودیم، پس ابوقحافه (ابابکر) و پسر خطاب، در عمل به حق، از تو بهتر نبودند، تو به رسول خدا (ص) در خویشاوندی از آن دو نزدیکتری، و داماد او شدی که آنان نشدند. پس خدا را خدا را پروا کن، سوگند به خدا! تو کور نیستی تا بینایت کنند، نادان نیستی تا تو را تعلیم دهند، راهها روشن است، و نشانه های دین برپاست، پس بدان که برترین بندگان خدا در پیشگاه او رهبر عادل است که خود هدایت شده و دیگران را هدایت می کند، سنت شناخته شده را برپا دارد، و بدعت ناشناخته را بمیراند، سنتها روشن و نشانه هایش آشکار است، بدعتها آشکار و نشانه های دین برپاست، پس بدان که برترین بندگان خدا در پیشگاه او رهبر عادل است که خود هدایت شده و دیگران را هدایت می کند، سنت شناخته شده را برپا دارد، و بدعتها آشکار و نشانه های آن برپاست. و بدترین مردم نزد خدا رهبر ستمگری که خود گمراه و مایه گمراهی دیگران است، که سنت پذیرفته را بمیراند، و بدعت ترک شده را زنده گرداند. من از پیامبر خدا (ص) شنیدم که گفت: (قیامت رهبر ستمگر را بیاورند که نه یآوری دارد و نه کسی از او پوزش خواهی می کند، پس او را در آتش جهنم افکنند، و در آن چنان می چرخد که سنگ آسیاب، تا به قعر دوزخ رسیده به زنجیر کشیده شود) من تو را به خدا سوگند می دهم که امام کشته شده این امت مباحی، چرا که پیش از این گفته می شد. (در میان این امت، امامی به قتل خواهد رسید که در کشتار تا روز قیامت گشوده خواهد شد و کارهای امت اسلامی با آن مشتبه شود، و فتنه و فساد در میانشان گسترش یابد، تا آنجا که حق را از باطل نمی شناسند، و به سختی در آن فتنه ها غوطه ور می گردند). برای مروان چونان حیوان به غارت گرفته مباح که تو را هر جا خواست براند، آن هم پس از سالیانی که از عمر تو گذشته و تجربه ای که به دست آوردی. (عثمان گفت: با مردم صحبت کن که مرا مهلت دهند تا از عهده ستمی که به آنان رفته برآیم) امام (ع) فرمود: آنچه در مدینه است به مهلت نیاز ندارد، و آنچه مربوط به بیرون مدینه باشد تا رسیدن فرمانت مهلت دارند.

During the Caliphate of 'Uthman when the Muslims were weary of the oppression .(۱) of the Government and its officials collected in Medina to complain to the senior companions of the Prophet they came to Amir al-mu'minin in a peaceful manner and requested him to see 'Uthman and advise him not to trample on the Muslims' rights and to put an end to the troubles which were proving the cause of the people's ruin .whereupon Amir al-mu'minin went to him and uttered these words

In order to make the bitterness of the admonition palatable Amir al-mu'minin adopted that way of speech in the beginning which would create a sense of responsibility in the addressee and direct him towards his obligations. Thus by mentioning his companionship of the Prophet his personal position and his kinship to the Prophet as against the two previous of which this relationship could be given special importance and regarded as a distinction for him? If the marriage of these two daughters with 'Utbah and 'Utaybah in the pre-prophethood period is held as lawful on the ground that marriage with unbelievers had not till then been made unlawful then in 'Uthman's case also the condition for lawfulness was his acceptance of Islam there is no doubt that he had pronounced the kalimah ash-shahadatayn (there is no god but Allah and Muhammad is His Messenger) and had accepted Islam outwardly. As such this marriage can be held a proof of his outward Islam but no other honour can be proved through it. Again it is also not agreed that these two were the real daughters of the Messenger of Allah because there is one group which denies them to be his real daughters and regards them as being the daughters of Khadijah's sister Halah or the :daughters of her own previous husband. Thus Abu'l-Qasim al-Kufi (d. ۳۵۲ A.H.) writes

When the Messenger of Allah married Khadijah then some time thereafter Halah" died leaving two daughters one named Zaynab and the other named Ruqayyah and both of them were brought up by the Prophet and Khadijah and they maintained them and it was the custom before Islam that a child was assigned to whoever brought him (up." (al-Istighathah p. ۶۹

:Ibn Hisham has written about the issues of Hadrat Khadijah as follows

Before marriage with the Prophet she was married to Abi Halah ibn Malik. She" delivered for him Hind ibn Abi Halah and Zaynab bint Abi Halah. Before marriage with Abi Halah she was married to 'Utayyiq ibn 'Abid ibn 'Abdillah ibn 'Amr ibn Makhzum and she delivered for him 'Abdullah and a daughter." (as-Sirah an-nabawiyah vol. ۴ p.

(۲۹۳

This shows that of Hadrat Khadijah had two daughters before being married to the Prophet and according to all appearance they would be called his daughters and those to whom they were married would be called his sons-in-law but the position of this relationship would be the same as if those girls were his daughters. Therefore before putting it forth as a matter for pride the real status of the daughters should be noted and a glance should be cast at 'Uthman's conduct. In this connection al-Bukhari :and other narrators (of traditions) and historians record this tradition as follows

Anas ibn Malik relates that: "We were present on the occasion of the Caliph's intention was to make him realise his duties; in any case this was obviously not an occasion for eulogising him so that its later portion can be disregarded and the whole speech be regarded as an eulogy of his attainments because from its very beginning it is evident that whatever 'Uthman did he did it wilfully that nothing was done without his knowledge or his being informed and that he could not be held unaccountable for it because of his being unaware of it. If the adoption of a line of action which made the whole Islamic world raise hue and cry in spite of his having being a companion of the Prophet having heard his instructions having seen his behaviour and having been acquainted with the commandments of Islam can be regarded as a distinction then this taunt may also be regarded as praise. If that is not a distinction then this too

.cannot be called and eulogy

p: ۳۳۵

In fact the words about which it is argued that they are in praise are enough to prove the seriousness of his crime because a crime in ignorance and unawareness is not so serious as the weight given to the seriousness of the commission of a crime despite knowledge and awareness. Consequently a person who is unaware of the rise and fall of a road and stumbles in the dark night is excusable but a person who is aware of the rise and fall of the road and stumbled in broad day light is liable to be blamed. If on this occasion he is told that he has eyes and is also aware of the rise and fall of the way it would not mean that his vastness of knowledge or the brightness of his eyesight is being praised but the intention would be that he did not notice the pitfalls despite his eyes and did not walk properly and that therefore for him having or not .having eyes is the same and knowing or not knowing is equal

In this connection great stress is laid on his being a son-in-law namely that the Prophet married his two daughters Ruqayyah and Umm Kulthum to him one after the other. Before taking this to be a distinction the real nature of 'Uthman's son-in-lawship should be seen. History shows that in this matter 'Uthman did not enjoy the distinction of being the first but before him Ruqayyah and Umm Kulthum had been married to two sons of Abu Lahab namely 'Utbah and 'Utaybah but despite their being sons-in-law they have not been included among people of position of pre-prophethood period. How then can this be regarded as a source of position without any personal merit when there is no authority about the importance of this relationship nor was any importance attached to this matter in such a way that there might have been some competition between 'Uthman and some other important personality in this regard and that his selection for it might have given him prominence or that these two girls might have been shown to possess an important position in history tradition or biography as a result burial of the Prophet's daughter Umm Kulthum while the Prophet was sitting beside her grave. I saw his eyes shedding tears. Then he said 'Is there any one among you who has not committed a sin last night?' Abu Talhah (Zayd ibn Sahl al-Ansari) said 'I' then the Prophet said 'Then you ".get into the grave ' consequently he got down into the grave

The commentators said about 'committed sin' that the Holy Prophet meant to say 'one who had not had sexual intercourse.' On this occasion the Holy Prophet unveiled the private life of 'Uthman and prevented him from getting down into the grave although it was a prominent merit of the Prophet's character that he did not disgrace or belittle any one by making public his private life and despite of knowledge of others' shortcomings ignored them; but in this case the filth was such that it was deemed .necessary to disgrace him before the whole crowd

Since 'Uthman did not show any regard for the demise of his wife (Umm Kulthum) nor was he moved or felt sorry (for this event) and paid no heed to the cutting off his relationship with the Holy Prophet (for being his son-in-law) he ('Uthman) had sexual intercourse on the same night therefore the Holy Prophet deprived him of this right and honour. (al-Bukhari as-Sahih vol. ۲ pp. ۱۰۰-۱۰۱ ۱۱۴; Ahmad ibn Hanbal al-Musnad vol. ۳ pp. ۱۲۶ ۲۲۸ ۲۲۹ ۲۷۰; al-Hakim al-Mustadrak vol. ۴ p. ۴۷; al-Bayhaqi as-Sunan al-kubra vol. ۴ p. ۵۳; Ibn Sa'd at-Tabaqat al-kabir vol. ۸ p. ۲۶; as-Suhayli ar-Rawd al-unuf vol. ۲ p. ۱۰۷; Ibn Hajar al-Isabah vol. ۴ p. ۴۸۹; Fath al-bari vol. ۳ p. ۱۲۲; al-'Ayni 'Umdah al-qari vol. ۴ p. ۸۵; Ibn al-Athir an-Nihayah vol. ۳ p. ۲۷۶; Ibn Manzur Lisan al-'Arab vol. ۹ .(pp. ۲۸۰-۲۸۱); az-Zabidi Taj al-'arus vol. ۶ p. ۲۲۰

**SERMON ۱۶۵**

**in English**

Describing the wonderful creation of the peacock

p: ۳۳۷



## About the wonderful creation of birds

Allah has provided wonderful creations including the living the lifeless the stationary and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgement thereof and in submission to Him and arguments about His Oneness strike our ears. He has created birds of various shapes which live in the burrows of the earth in the openings of high .passes and on the peaks of mountains

They have different kinds of wings and various characteristics. They are controlled by the rein of (Allah's) authority. They flutter with their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from non-existence in strange external shapes and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies and allowed them to use their wings only close to the ground. He .has set them in different colours by his delicate might and exquisite creative power

Among them are those which are tinted with one hue and there is no other hue except the one in which they have been dyed. There are others which are tinted with one colour and they have a neck ring of a different colour than that with which they are .tinted

## About the Peacock

The most amazing among them in its creation is the peacock which Allah has created in the most symmetrical dimensions and arranged its hues in the best arrangement with wings whose ends are inter-leaved together and whose tail is long. When it moves to its female it spreads out its folded tail and raises it up so as to cast a shade over its head as if it were the sail of a boat being pulled by the sailor. It feels proud of its colours and swaggers with its movements. It copulates like the cocks. It leaps (on .the female) for fecundation like lustful energetic men at the time of fighting

I am telling you all this from observation unlike he who narrates on the basis of weak authority as for example the belief of some people that it fecundates the female by a tear which flows from its eyes and when it stops on the edges of the eyelids the female swallows it and lays its eggs thereby and not through fecundation by a male other than by means of this flowing tear. Even if they say this it would be no amazing than (what they say about) the mutual feeding of the crows (for fecundation). You would imagine its feathers to be sticks made of silvers and the wonderful circles and sun-shaped feathers growing thereon to be of pure gold and pieces of green emerald. If you likened them to anything growing on land you would say that it is a bouquet of flowers collected during every spring. If you likened them to cloths they would be like printed apparels or amazing variegated cloths of Yemen. If you likened them to .ornaments then they would be like gems of different colour with studded silver

The peacock walks with vanity and pride and throws open its tail and wings and laughs admiring the handsomeness of its dress and the hues of its necklace of gems. But when it casts its glance at its legs it cries loudly with a voice which indicates its call for help and displays its true grief because its legs are thin like the legs of Indo-Persian cross-bred cocks. At the end of its shin there is a thin thorn and on the crown of its head there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch up to its belly is like the hair-dye of Yemen in colour or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil except that on account of its excessive lustre and extreme brightness it appears that a lush green colour has been mixed with it. Along the openings of its ears there is a line of shining bright daisy colour like the thin end of a pen. Whiteness shines on the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish lustre silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of .spring or the sun of the summer

It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs and then they begin to join together and grow till they return to the state that existed before their falling away. The new hues do not change from the previous ones nor does any colour occur in other than its own place. If you carefully look at one hair from the hairs of its feather stems it would look like red rose then emerald green and then golden yellow. How can sharpness of intellect describe such a creation or faculty of mind or the utterances of describers manage to tell of it. Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe them. Glorified is Allah who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded shaped arranged and coloured. He also disabled tongues from briefly describing its qualities and also from  
.expanding in its praise

The magnificence of the Creator in

great and small creation

Glorified is Allah who has assigned feet to small ants and gnats and also to those above them the serpents and the elephants. He has made it obligatory upon Himself that no skeleton in which He infuses the spirit would move but that death is its  
.promised place and destruction its final end

A part of the same sermon

If you cast your mind's eye at what is described to you about Paradise your heart would begin to hate the delicacies of this world that have been displayed here namely its desires and its pleasures and the beauties of its scenes and you would be lost in the rustling of the trees whose roots lie hidden in the mounds of musk on the banks of the rivers in Paradise and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and fermented wine will be handed round to those who settle down in the courtyards of its palaces

They are a people whom honour has always followed till they were made to settle in the house of eternal abode and they obtained rest from the movement of journeying. O' listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you then your heart will certainly die due to eagerness for them and you will be prepared to seek the company of those in the graves straight away from my audience here and hasten towards them. Allah may by His mercy include us and you too among those who strive with their hearts for the abodes of the virtuous

Note explaining some of the wonderful and obscure

As-Sayyid ar-Radi says: In Amir al-mu'minin's words "ya'urru bimalaqihihi" "al-arr" implies "copulation" e.g. when it is said "arra'r-rajulu al-mar'ata ya'urruha" it means "He copulated with the woman".

In his words "ka'annahu qal'u dariyyin 'anajahu nutiyyuhu" "al-qal" means the sail of a boat. "dari" means belonging to Darin which is a small town on the coast from where scents are bought. And "'anajahu" means "turned it". It is said "'anajtun'n-naqata - like nasartu - a'najuha 'anjan". "When you turn the she-camel." And "an-nuti" means sailor. His words "daffatay jufunihi" means edges of the eyelids since "ad-daffatan" means the two edges. His words "wa filadhu'z-zabarjadi": "al-filadh" is the plural of "al-fildhah" it means piece. His words "ka ba'isi'l-lu'lu'i'r-ratibi". "al-kibasah" means "bunch of dates. "al-'asaliij" means twigs. Its singular is "usluj

### in Arabic

[ ١٦٥ ] ومن خطبه له عليه السلام

يذكر فيها عجب خلقه الطاووس

خلقه الطيور

ابْتَدَعَهُمْ خَلْقًا عَجِيبًا مِنْ حَيَوَانٍ وَمَوَاتٍ، وَسَاكِنٍ وَذِي حَرَكَاتٍ، وَأَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صِنْعِهِ، وَعَظِيمِ قُدْرَتِهِ، مَا انْقَادَتْ لَهُ الْعُقُولُ مُعْتَرِفَةً بِهِ، وَمُسَلِّمَةً لَهُ، وَنَعَقَتْ (١) فِي أَسْمَاعِنَا دَلَائِلُهُ عَلَى وَحْدَانِيَّتِهِ، وَمَا ذَرَأَ (٢) مِنْ مُخْتَلِفِ صُورِ الْأَطْيَارِ الَّتِي أَسْكَنَهَا أَخَادِيدَ (٣) الْأَرْضِ، وَخُرُوقَ فِجَاجِهَا (٤)، وَرَوَاسِي أَعْلَامِهَا (٥)، مِنْ ذَوَاتِ أَجْنِحِهِ مُخْتَلِفِهِ، وَهَيْئَاتِ مُتَبَايِنِهِ، مُصَرِّفِهِ فِي زِمَامِ التَّسْيِيرِ، وَمُرْفَرِّفِهِ (٦) بِأَجْنِحَتَيْهَا فِي مَخَارِقِ الْجَوِّ (٧) الْمُنْفَسِحِ وَالْفَضَاءِ الْمُنْفَرِّجِ. كَوْنَهَا بَعِيدٍ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُورِ ظَاهِرِهِ، وَرَكَّبَهَا فِي حِقَاقِ (٨) مَفَاصِلَ مُحْتَجِبِهِ (٩)، وَمَمَعَ بَعْضَهَا بِعِبَالِهِ (١٠) خَلَقَهُ أَنْ يَسْمُوَ (١١) فِي الْهَوَاءِ خُفُوفًا (١٢)، وَجَعَلَهُ يَدْفُ دَفِينًا (١٣)، وَنَسَقَهَا (١٤) عَلَى اخْتِلَافِهَا فِي الْأَصَابِعِ (١٥) بِلَطِيفِ قُدْرَتِهِ، وَدَقِيقِ صِنْعَتِهِ، فَمِنْهَا مَعْمُوسٌ فِي قَالِبِ (١٦) لَوْنٍ لَا يَشُوبُهُ غَيْرُ لَوْنٍ مَا غَمَسَ فِيهِ، وَمِنْهَا مَعْمُوسٌ فِي لَوْنٍ صَنِيعٍ قَدْ طَوَّقَ (١٧) بِخِلَافٍ مَا صُبِغَ بِهِ.

وَمِنْ أَعْجَبَهَا خَلَقًا الطَّائِفُ، الَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ، وَنَضَّدَ أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ (١٨)، بِجَنَاحِ أَشْرَجٍ قَصَبَهُ (١٩)، وَذَنبِ أَطَالٍ مَسْحَبَهُ. إِذَا دَرَجَ (٢٠) إِلَى الْأُنْتَى نَشَرَهُ مِنْ طِيَّهِ، وَسَمَّا بِهِ (٢١) مُطَلًّا عَلَى رَأْسِهِ (٢٢) كَأَنَّهُ قَلْعٌ (٢٣) دَارِيٌّ (٢٤) عَجَبُهُ نُورِيُّهُ (٢٥). يَخْتِيَالُ (٢٦) بِأَلْوَانِهِ، وَيَمِيسُ بِزَيْفَانِهِ (٢٧)، يُفَضِّي (٢٨) كَأَفْضَاءِ الدِّيَكَةِ، وَيُورُّ بِمَلَاقِحِهِ (٢٩) أَرَّ الْفُجُولِ (٣٠) الْمُعْتَلِمَةِ (٣١) لِلضَّرَابِ (٣٢) أُحِيلَكَ مِنْ ذَلِكَ عَلَى مُعَايِنِهِ (٣٣)، لَا كَمَنْ يُحِيلُ عَلَى ضَعِيفٍ إِسْنَادُهُ، وَلَوْ كَانَ كَرَّعَمٍ مَنْ يَزْعُمُ أَنَّهُ يُلْقِحُ بَدَمَعَهُ تَسْفِئُهَا مَدَامِعُهُ (٣٤)، فَتَقِفُ فِي ضَفَّتِي (٣٥) جُفُونِهِ، وَأَنْ أَتْنَاهُ تَطْعَمُ (٣٦) ذِلَّتِكَ، ثُمَّ تَبِيضُ لَا مِنْ لِفَاحِ (٣٧) فَحْلِ سَوَى الدَّمْعِ الْمُتَبَجِّسِ (٣٨)، لَمَّا كَانَ ذَلِكَ بِأَعْجَبٍ مِنْ مُطَاعَمَةِ الْعَرَابِ (٣٩)! تَخَالَ قَصَبَهُ (٤٠) مَدَارِي (٤١) مِنْ فِضِّهِ، وَمَا أُتِبَتْ عَلَيْهَا مِنْ عَجِيبِ دَارَاتِهِ (٤٢)، وَشُمُوسِهِ خَالِصِ الْعُقَيَانِ (٤٣)، وَفَلَذِ الزَّبْزُجِ (٤٤). فَإِنْ شَبَّهْتَهُ بِمَا أُتِبَتْ الْأَرْضُ قَلَّتْ: جَنِي (٤٥) جُنِي مِنْ زَهْرِهِ كُلِّ رَيْعٍ، وَإِنْ ضَاهَيْتَهُ بِالمَلَابِسِ فَهُوَ كَمَوْشَى الْحَلَلِ (٤٦) أَوْ كَمُونِقِ عَصَبِ الْيَمَنِ (٤٧)، وَإِنْ شَاكَتَهُ بِالْحَلِيِّ فَهُوَ كَفُصُوصِ ذَاتِ أَلْوَانٍ، قَدْ نُطِقَتْ بِاللُّجَيْنِ الْمُكَلَّلِ (٤٨). يَمِشِي مَشَى الْمَرِحِ الْمُخْتَالِ (٤٩)، وَيَتَصَفَّحُ ذَنْبَهُ وَجَنَاحَهُ، فَيَهْفُهُ ضَاحِكًا لِجَمَالِ سِزْبَالِهِ (٥٠)، وَأَصَابِيغِ وَشَاحِهِ (٥١)؛ فَإِذَا رَمَى بِبَصَرِهِ إِلَى قَوَائِمِهِ زَقَا (٥٢) مُعُولًا (٥٣) بِصَوْتٍ يَكَادُ يُبِينُ عَنِ اسْتِعَاثَتِهِ، وَيَشْهَدُ بِصَادِقِ تَوْجِعِهِ، لِأَنَّ قَوَائِمَهُ حُمُشٌ (٥٤) كَقَوَائِمِ الدِّيَكَةِ الْخِلَاسِيَّةِ (٥٥). وَقَدْ نَجَمَتْ (٥٦) مِنْ ظُنُوبِ (٥٧) سَاقِهِ صِيصِيَّةٌ (٥٨) خَفِيَّةٌ، وَلَهُ فِي مَوْضِعِ الْعُرْفِ قُنُزَعَةٌ (٥٩) خَضْرَاءُ مُوشَاةٌ (٦٠)، وَمَخْرُجٌ عُنُقِهِ كَالِإِبْرِيْقِ، وَمَعْرُزُهُمَا (٦١) إِلَى حَيْثُ بَطْنُهُ كَصَبِغِ الْوَسْمَةِ (٦٢) الِيَمَانِيَّةِ، أَوْ كَحَرِيرِهِ مُلْبَسِيهِ مِرْآةَ ذَاتِ صِقَالٍ (٦٣)، وَكَأَنَّهُ مُتَلَفِّعٌ بِمِعْجَرِ أَسِيحَمٍ (٦٤)؛ إِلَّا أَنَّهُ يُحِيلُ لِكَثْرَةِ مَائِهِ، وَشِدَّةِ بَرِيْقِهِ، أَنَّ الْخُضْرَةَ النَّاضِرَةَ مُمْتَرِجَةً بِهِ، وَمَعَ فَتْقِ سَمْعِهِ نَحَطُّ كَمْسِيَّةِ الْقَلَمِ فِي لَوْنِ الْمَافُحُونَ (٦٥)، أَبْيَضُ يَقُقُ (٦٦)، فَهُوَ بِنْيَاضِهِ فِي سَوَادِ مَا هُنَالِكَ يَأْتَلِقُ (٦٧). وَقَلَّ صَبْغُ إِلَّا وَقَدْ أَخَذَ مِنْهُ بِقَسْطٍ (٦٨)، وَعَلَاةٌ (٦٩) بِكَثْرَةِ صِفَالِهِ وَبَرِيْقِهِ، وَبَصِيصٌ (٧٠) دِيبَاجِهِ وَرَوْنِقِهِ (٧١)، فَهُوَ كَالْمَازَاهِيرِ الْمَبْتُوثَةِ (٧٢)، لَمْ تُرَبِّهَا (٧٣) أَمْطَارُ رَيْعٍ، وَلَا شُمُوسُ قَيْظٍ (٧٤). وَقَدْ يَنْحَسِرُ (٧٥) مِنْ رِيْشِهِ، وَيَعْرَى مِنْ لِبَاسِهِ، فَيَسْقُطُ تَتْرَى (٧٦)، وَيَتَّبْتُ تَبَاعًا، فَيَنْحُتُ (٧٧) مِنْ قَصَبِهِ انْحِتَاتٌ أَوْزَاقِ الْأَعْصَانِ، ثُمَّ يَتَلَاخَقُ نَامِيًا حَتَّى يَعُودَ كَهَيْئَتِهِ قَبْلَ سِقُوطِهِ، لَا يُخَالِفُ سَالِفَ أَلْوَانِهِ، وَلَا يَقَعُ لَوْنٌ فِي غَيْرِ مَكَانِهِ! وَإِذَا تَصَفَّحَتْ شَعْرَةً مِنْ شَعْرَاتِ قَصَبِهِ أَرْتَكُ حُمْرَةً وَرْدِيَّةً، وَتَارَةً خُضْرَةً زَبْزُجِيَّةً، وَأَخْيَانًا صُفْرَةً عَسْجَدِيَّةً (٧٨)

فَكَيْفَ تَصِلُ إِلَى صِفَةِ هَذَا عَمَائِقِ (٧٩) الْفِطَنِ، أَوْ تَبْلُغُهُ قَرَائِحِ الْعُقُولِ، أَوْ تَسِيْتَنظُمُ وَصِفَهُ أَقْوَالِ الْوَاصِفِينَ! وَأَقَلُّ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامَ أَنْ تُدْرِكَهُ، وَالْأَلْسِنَةَ أَنْ تَصِفَهُ! فَسَيَبْحَثُ الَّذِي بَهَرَ (٨٠) الْعُقُولَ عَنْ وَصْفِ خَلْقِ جَلَاءِهِ (٨١) لِلْعَيْنِ، فَأَذْرَكَهُ مَحْدُوداً مُكَوَّناً، وَمُؤَلَّفاً مُلَوَّناً، وَأَعْجَزَ الْأَلْسُنَ عَنْ تَلْخِيصِ صِفَتِهِ، وَقَعَدَ بِهَا عَنْ تَأْدِيهِ نَعْتِهِ!

#### صغار المخلوقات

وَسَيَبْحَثُ مَنْ أَدْمِجَ قَوَائِمَ (٨٢) الدَّرَرِ (٨٣) وَالْهَمَجِ (٨٤) إِلَى مَا فَوْقَهُمَا مِنْ خَلْقِ الْحَيَاتَانِ وَالْفَيْلِ! وَوَأَى (٨٥) عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ شَبْحٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ، إِلَّا وَجَعَلَ الْحِمَامَ (٨٦) مَوْعِدَهُ، وَالْفَنَاءَ غَايَتَهُ.

#### منها في صفة الجنه

فَلَمَّا رَمَيْتَ بِبَصِيرِ قَلْبِكَ نَحْوَ مَا يُوصَفُ لِمَكَ مِنْهَا لَعَزَّتْ نَفْسُكَ (٨٧) عَيْنَ بَيَدَانِجٍ مِمَّا أُخْرِجَ إِلَى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَمَدَّانِهَا، وَرَخَّارِفِ مَنَاطِرِهَا، وَلَذَهَلَتْ بِالْفِكْرِ فِي اضْطِرْفَاقِ أَشْجَارِ (٨٨) غَيْبِ عُرُوقِهَا فِي كُتُبَانِ (٨٩) الْمَسْكِ عَلَى سَوَاحِلِ أَنْهَارِهَا، وَفِي تَغْلِيْقِ كَبَائِسِ اللُّؤْلُؤِ الرَّطْبِ فِي عَسَالِيْجِهَا وَأَفَانِهَا (٩٠)، وَطُلُوعِ تِلْكَ الثَّمَارِ الْمُخْتَلِفَةِ فِي (٩٢٥)

غُلْفِ أَكْمَامِهَا (٩١)، تُجَنِّي (٩٢) مِنْ غَيْرِ تَكْلُفٍ قَتَاتِي عَلَى مُنْتَهَى مُجْتَنِبِهَا، وَيُطَافُ عَلَى نَزَائِلِهَا فِي أَفْنِيهِ قُصُورِهَا بِالْأَعْسَالِ الْمُصَفَّهِ (٩٣)، وَالْخُمُورِ الْمُرَوَّقَةِ. فَمَوْمٌ لَعَمَ تَرَلِ الْكِرَامَةِ تَتَمَادَى بِهِمْ حَتَّى حَلُّوا دَارَ الْقَرَارِ، وَأَمْنُوا نُقْلَةَ الْأَسْفَارِ. فَلَمَّا شَغَلَتْ قَلْبَكَ أَيُّهَا الْمُسْتِمِعُّ بِاللُّؤْلُؤِ إِلَى مَا يَهْجُمُ عَلَيْكَ مِنْ تِلْكَ الْمَنَاطِرِ الْمُؤَنِقَةِ (٩٤)، لَزَهَقَتْ نَفْسُكَ شَوْقاً إِلَيْهَا، وَلَتَحَمَلَتْ مِنْ مَجْلِسِي هَذَا إِلَى مُجَاوِرَةِ أَهْلِ الْقُبُورِ اسْتِعْجَالاً بِهَا. جَعَلْنَا اللَّهُ وَإِيَّاكُمْ مِمَّنْ يَسْعَى بِقَلْبِهِ إِلَى مَنَازِلِ الْأَبْرَارِ بِرَحْمَتِهِ.

#### تفسير بعض ما في هذه الخطبه من الغريب

قال السيد الشريف رضى الله عنه: قَوْلُهُ عَلَيْهِ السَّلَامُ: «وَيُؤَرُّ بِمَلَاقِحِهِ» الْأَرُّ: كِنَايَةٌ عَنِ النِّكَاحِ، يُقَالُ: أَرَّ الْمَرْأَةُ يُؤَرُّهَا، إِذَا نَكَحَهَا. وَقَوْلُهُ عَلَيْهِ السَّلَامُ: «كَأَنَّهُ قَلَعُ دَارِي عَنَجَهُ نُوتِيَهُ» الْقَلْعُ: شِرَاعُ السَّفِينَةِ، وَدَارِي: مَنْشُوبٌ إِلَى دَارِينَ، وَهِيَ بَلَدَةٌ عَلَى الْبَحْرِ يُجَلِبُ مِنْهَا الطَّيْبُ. وَعَنَجُهُ: أَيْ عَطَفَهُ. يُقَالُ: عَنَجْتُ النَّاقَةَ أَعْنَجْتُهَا عَنَجًا إِذَا عَطَفْتُهَا. وَالتُّوتِي: الْمَلَّاحُ. وَقَوْلُهُ عَلَيْهِ السَّلَامُ: «ضَمْتَنِي جُفُونِي» أَرَادَ جَائِئِي جُفُونِي. وَالضَّمْتَانِ: الْجَائِبَانِ. وَقَوْلُهُ عَلَيْهِ السَّلَامُ: «وَفَلَمَدَ الرَّبْرَجِيْدُ» الْفَلَمْدُ: جَمْعُ فَلْدَةٍ، وَهِيَ الْقِطْعَةُ. وَقَوْلُهُ عَلَيْهِ السَّلَامُ: «كَبَائِسِ اللُّؤْلُؤِ الرَّطْبِ» الْكِبَاسَةُ: الْعِدْقُ (٩٥). وَالْعَسَالِيْجُ: الْعُصُونُ، وَاحِدُهَا عَسْلُوجٌ.

## آفرینش طاووس

شگفتی آفرینش انواع پرندگان خداوند پدیده های شگفتی از جانداران حرکت کننده، و بی جان، برخی ساکن و آرام، بعضی حرکت کننده و بی قرار آفریده است، و شواهد و نمونه هایی از لطافت صنعتگری و قدرت عظیم خویش بپا داشت چندان که تمام اندیشه ها را به اعتراف واداشته، و سر به فرمان او نهادند، و در گوشه های ما بانگ براهین یکتایی او پیچیده است، آنگونه که پرندگان گوناگون بیافرید، و آنان را در شکافهای زمین، و رخنه دره ها و فراز کوهها مسکن داد، با بالهای متفاوت و شکل و هیاتهای گوناگون، که زمام آنها به دست اوست، پرندگان که با بالهای خود در لا- به لای جو گسترده و فضای پهناور پرواز می کنند، آنها را از دیار نیستی در شکل و ظاهری شگفت آور بیافرید، و استخوانهایشان را از درون در مفاصلهای پوشیده از گوشت به هم پیوند داد. برخی از پرندگان را که جنه سنگین داشتند از بالا رفتن و پروازهای بلند و دور باز داشت، آنگونه که آرام و سنگین در نزدیکی زمین بال می زنند، پرندگان را با لطافت قدرتش و دقت صنعتش، در رنگهای گوناگون با زیبایی خاصی رنگ آمیزی کرد، گروهی از آنها را تنها با یک رنگ بیاراست که رنگ دیگری در آن راه ندارد، دسته ای دیگر را در رنگ مخالف آن فرو برد، جز اطراف گردنشان که چونان طوقی آویخته، مخالف رنگ اندامشان است.

شگفتیهای آفرینش طاووس و از شگفت انگیزترین پرندگان در آفرینش طاووس است، که آن را در استوارترین شکل موزون بیافرید، و رنگهای پر و بالش را به نیکوترین رنگها بیاراست با بالهای زیبا که پره های آن به روی یکدیگر انباشته و دم کشیده اش که چون به سوی ماده پیش می رود آن را چونان چتری گشوده و بر سر خود سایبان می سازد، گویا بادبان کشتی است که ناخدا آن را برافراشته است. طاووس به رنگهای زیبای خود می نازد، و خوشحال و خرامان دم زیبایش را به این سو و آن سو می چرخاند، و سوی ماده می تازد، چون خروس می پرد، و چون حیوان نر مست شهوت با جفت خویش می آمیزد، این حقیقت را از روی مشاهده می گویم، نه چون کسی که بر اساس نقل ضعیفی سخن بگوید، اگر کسی خیال کند. (باردار شدن طاووس به وسیله قطرات اشکی است که در اطراف چشم نر حلقه زده و طاووس ماده آن را می نوشد آنگاه بدون آمیزش با همین اشکها تخمگذاری می کند) افسانه بی اساس است ولی شگفت تر از آن نیست که می گویند: (زاغ نر طعمه به منقار ماده می گذارد که همین عامل باردار شدن زاغ است.) گویا! نی های پر طاووس چونان شاخه هایی است که از نقره ساخته، و گردیهای شگفت انگیز آفتاب گونه که به پره های اوست از زر ناب و پاره های زبرجد بافته شده است، اگر رنگهای پره های طاووس را به رویدنیهای زمین تشبیه کنی، خواهی گفت: دسته گلی است که از شکوفه های رنگارنگ گلهای بهاری فراهم آمده است و اگر آن را با پارچه های پوشیدنی همانند سازی پس چون پارچه های زیبای پرنقش و نگار یا پرده های رنگارنگ یمن است، و اگر آن را با زیورآلات مقایسه کنی چون نگینهای رنگارنگی است که در نواری از نقره با جواهرات زینت شده است. روانشناسی حیوانی طاووس طاووس، چون به خود بالنده مغرور راه می رود، دم و بالهای زیبایش را برانداز می کند، پس با توجه به زیبایی جامه و رنگهای گوناگون پر و بالش قهقهه سر می دهد، اما چون نگاهش به پای او می افتد، بانگی برآورد که گویا گریان است، فریاد می زند گویا که دادخواه است، و گواه صادق دردی است که در درون دارد، زیرا پایهای طاووس چونان ساق خروس دو رگه (هندی و پارسی) باریک و زشت و در یک سو ساق پایش ناخنکی مخفی رویده است. شگفتی رنگ آمیزی پره های طاووس بر فراز گردن طاووس به جای یال، کاکلی سبزرنگ و پر نقش و نگار رویده، و



برآمدگی گردنش چونان آفتابه ای نفیس و نگارین است، و از گلوگاه تا روی شکمش به زیبایی و سمه یمانی (برگ گیاهی با رنگ سبز بسیار سیر) رنگ آمیزی شده، یا چون پارچه حریر براق یا آینه ای شفاف که پرده بر روی آن افکندند، بر اطراف گردنش گویا چادری سیاه افکنده که چون رنگ آن شاداب و بسیار می باشد، پنداری با رنگ سبز تندی درهم آمیخته است که در کنار شکاف گوش جلوه خاصی دارد، کمتر رنگی می توان یافت که طاووس از آن در اندامش نداشته باشد، یا با شفافیت و صیقل فراوان و زرق و برق جامه اش آن را جلای برتری نداده باشد. طاووس چونان شکوفه های پراکنده ای است که باران بهار و گرمای آفتاب را در پرورش آن نقش چندانی نیست، و شگفت آور آنکه هر چند گاهی از پوشش پره های زیبا بیرون می آید، و تن عریان می کند، پره های او پیاپی فرو می ریزند و از نو می رویند، پره های طاووس چونان برگ خزان رسیده می ریزند و دوباره رشد می کنند و به هم می پیوندند، تا دیگر بار شکل و رنگ زیبای گذشته خود را باز می یابد، بی آنکه میان پره های نو و ریخته شده تفاوتی وجود داشته باشید یا رنگی جابجا بروید. اگر در تماشای یکی از پره های طاووس دقت کنی، لحظه ای به سرخی گل و لحظه ای دیگر به سبزی زبرجد و گاه به زردی زرناب جلوه می کند عجز انسان از درک حقائق موجود در پدیده ها راستی، هوشهای ژرف اندیش و عقلهای پرتلاش چگونه این همه از حقائق موجود در پدیده ها را می توانند درک کنند؟ و چگونه گفتار توصیف گران، به نظم کشیدن این همه زیبایی را بیان توانند نمود؟ و در درک کمترین اندام طاووس، گمانها از شناخت درمانده و زبانها از ستودن آن در کام مانده اند. پس ستایش خداوندی را سزااست که عقلها را از توصیف پدیده ای که برابر دیدگان جلوه گرند ناتوان ساخت، پدیده محدودی که او را با ترکیب پیکری پرنقش و نگار، با رنگها و مرزهای مشخص می شناسد، باز هم از تعریف فشرده اش زبانها عاجز و از توصیف واقعی آن درمانده اند. (پس چگونه خدا را می توانند درک کنند؟) شگفتی آفرینش جانداران کوچک پاک و برتر است خدایی که در اندام مورچه، و مگس ریز، پها پدید آورد، و جانداران بزرگتر از آنها را نیز آفرید، از ماهیان دریا، و پیلان عظیم الجثه و بر خود لازم شمرد، که هیچ کالبد جاندار را وانگذارد و به درستی اداره اش نماید، جز آنکه میعاد گاهش مرگ و پایان راهش نیستی باشد.

وصف ویژگیهای بهشت اگر با چشم دل به آنچه از بهشت برای تو ستودند بنگری، از آنچه در دنیاست دل می کنی، هر چند شگفتی آور و زیبا باشد، و از خواهشهای نفسانی و خوشیهای زندگانی و منظره های آراسته و زیبای آن کناره می گیری، و اگر فکرت را به درختان بهشتی مشغول داری که شاخه هایشان همواره به هم می خورند، و ریشه های آن در توده های مشک پنهان، و در ساحل جویباران بهشت قرار گرفته آبیاری می گردند، و خوشه هایی از لولو آبدار به شاخه های کوچک و بزرگ درختان آویخته، و میوه های گوناگونی که از درون غلافها و پوششها سر بیرون کرده، سرگردان و حیرت زده می گردی. شاخه های پرمیوه بهشت که بدون زحمتی خم شده در دسترس قرار گیرند، و چیننده آن هرگاه که خواهد برچیند، مهمانداران بهشت، گرد ساکنان آن و پیرامون کاخهایشان در گردشند و آنان را با عسلهای پاکیزه و شرابهای گوارا پذیرایی کنند، آنها که همواره از کرامت الهی بهره مندند تا آنگاه که در سرای ثابت خویش فرود آیند و از نقل و انتقال سفرها آسوده گردند. ای شنونده اگر دل خود را به منظره های زیبایی که در بهشت به آن می رسی مشغول داری، روح تو با اشتیاق فراوان به آن سامان پرواز خواهد کرد، و از این

مجلس من با شتاب به همسایگی اهل قبور خواهی شتافت. خداوند با لطف خود من و شما را از کسانی قرار دهد که با دل و جان برای رسیدن به جایگان نیکان تلاش می کنند.

**SERMON ۱۶۶**

**in English**

p: ۳۴۶

Advice for observing courtesy and kindness and keeping in and out of the same

The young among you should follow the elders while the elders should be kind to the young. Do not be like those rude people of the pre-Islamic (al-jahiliyyah) period who did not exert themselves in religion nor use their intellects in the matter of Allah. They (١) are like the breaking of eggs in the nest of a dangerous bird because their breaking looks bad but keeping them intact would mean the production of dangerous young ones.

A part of the same sermon

About the autocracy and oppression of the Umayyads and their fate

They will divide after their unity and scatter away from their centre. Some of them will stick to the branches and bending down as the branches bend until Allah the Sublime will collect them together for the day that will be worst for the Umayyads just as the scattered bits of clouds collect together in the autumn. Allah will create affection among them. Then He will make them into a strong mass like the mass of clouds. Then he will open doors for them to flow out from their starting place like the flood of the two gardens (of Saba') from which neither high rocks remained safe nor small hillocks and its flow could be repulsed neither by strong mountains nor by high lands. Allah will scatter them in the low lands of valleys and then He will make them flow like streams throughout the earth and through them He will arrange the taking of rights of one people by another people and make one people to stay in the houses of another people. By Allah all their position and esteem will dissolve as fat dissolves on the fire.

The cause of tyranny

O' people! If you had not evaded support of the truth and had not felt weakness from crushing wrong then he who was not your match would not have aimed at you and he who overpowered you would not have overpowered you. But you roamed about the deserts (of disobedience) like Banu Isra'il (Children of Israel). I swear by my life that after me your tribulations will increase several times because you will have abandoned the truth behind your backs severed your connection with your near ones and established relations with remote ones. Know that if you had followed him who was calling you (to guidance) he would have made you tread the ways of the Prophet then you would have been spared the difficulties of misguidance and you would have .thrown away the crushing burden from your necks

in Arabic

ومن خطبه له عليه السلام

الحث على التآلف

لِيَتَأَسَّ (١) صَغِيرُكُمْ بِكَبِيرِكُمْ، وَلِيَرَأَفَ كَبِيرُكُمْ بِصَغِيرِكُمْ، وَلَا تَكُونُوا كَجُفَاهِ الْجَاهِلِيَّةِ: لَا فِي الدِّينِ يَتَفَقَّهُونَ، وَلَا عَنِ اللَّهِ يَعْقِلُونَ، كَقَيْضِ (٢) بَيْضِ فِي أَدَاحِ (٣) يَكُونُ كَسْرُهَا وَزْرًا، وَيُخْرِجُ حِضَانَهَا شَرًّا.

بنو أمية

و منها: افترقوا بعد ألفتهم، وتشدَّتوا عن أصلهم، فمنهم أخذ بغضن أينما مال مال معه. على أن الله تعالى سيجمعهم لشر يوم ليني أمية، كما تجتمع فزع الخريف (٤) يؤلف الله بينهم، ثم يجعلهم ركاماً كركام (٥) السحاب، ثم يفتح لهم أبواباً، يسيلون من مسيلاتهم كسيل الجنين، حيث لم تسلم عليه قاره، ولم تثبت عليه أكمه (٦)، ولم يرد سينه رص طود، ولا حذاب أرض. يذعد عنهم (٧) الله في بطون أوديته، ثم يسلكهم ينابيع في الأرض، يأخذ بهم من قوم حقوق قوم، ويمكن لقوم في ديار قوم. وإيم الله، ليذوبن ما في أيديهم بعد العلو والتمكن، كما تذوب الأليه على النار.

p: ٣٤٨

أَيُّهَا النَّاسُ، لَوْ لَمْ تَتَّخِذُوا عَنِ نَصِيرِ الْحَقِّ، وَلَمْ تَهْتُوا عَنِ تَوْهِينِ الْبَاطِلِ، لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ، وَلَمْ يَقْوِ مِنْ قَوَى عَلَيْكُمْ، لِكِنَّكُمْ تَهْتُمُ مَتِيَاهَ بَنِي إِسْرَائِيلَ. وَلَعَمْرِي، لَيْضَ عَفَنَ لَكُمْ التِّيَهُ مِنْ بَعْدِي أَضْعَافاً (٨)، بِمَا خَلَفْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ، وَقَطَعْتُمُ الْأَذْنَى، وَوَصَيْتُمُ الْأَبْعَدَ. وَاعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمُ الدَّاعِيَ لَكُمْ، سَيَلِكُ بِكُمْ مِنْهَاجَ الرَّسُولِ، وَكُفَيْتُمْ مَوْوَنَهُ الْأَعْتِسَافِ، وَتَبَدُّتُمْ الثَّقَلَ الْفَادِحَ (٩) عَنِ الْأَعْنَاقِ.

### in Persian

#### تحریض به الفت با یکدیگر

احترام متقابل اجتماعی باید خردسالان شما از بزرگان شما پیروی کنند، و بزرگسالان شما نسبت به خردسالان مهربان باشند، و چونان ستم پیشگان جاهلیت نباشید که نه از دین آگاهی داشتند و نه در خدا اندیشه می کردند، همانند تخم افعی در لانه پرندگان نباشید که شکستن آن گناه و نگهداشتن آن شر و زیانبار است. (به جای جوجه، ماری از آن بیرون می آید)

آینده بنی امیه مسلمانان، پس از وحدت و برادری به جدایی و تفرقه رسیدند، و از ریشه و اصل خویش پراکنده شدند، تنها گروهی شاخه درخت توحید را گرفتند، و به هر طرف که روی آورد. همسو شدند، اما خداوند مسلمانان را به زودی برای بدترین روزی که بنی امیه در پیش دارند جمع خواهد کرد، آن چنانکه قطعات پراکنده ابرها را در فصل پاییز جمع می کند، خدا میان مسلمانان الفت ایجاد می کند، و به صورت ابرهای فشرده درمی آورد، آنگاه درهای پیروزی برویشان می گشاید، که مانند سیلی خروشان از جایگاه خود بیرون می ریزند، (چونان (سیل عرم) که دو باغستان شهر (سبا) را درهم کوبید، و در برابر آن سیل هیچ بلندی و تپه ای برجای نماند، نه کوههای بلند و محکم، و نه برآمدگیهای بزرگ، توانستند برابر آن مقاومت کنند) خداوند بنی امیه را مانند آب در درون دره ها و رودخانه ها پراکنده و پنهان می کند، سپس چون چشمه سارها بر روی زمین جاری می سازد، تا حق برخی از مردم را از بعضی دیگر بستاند، و گروهی را توانایی بخشیده در خانه های دیگران سکونت دهد. بخدا سوگند! بنی امیه پس از پیروزی و سلطه گری، همه آنچه را که به دست آوردند از کفشان می رود، چنانکه چربی بر روی آتش آب شود.

علل پیروزی و شکست ملت‌ها ای مردم! اگر دست از یاری حق برنمی داشتید، و در خوار ساختن باطل سستی نمی کردید، هیچگاه آنان که به پایه شما نیستند در نابودی شما طمع نمی کردند، و هیچ قدرتمندی بر شما پیروز نمی گشت، اما چونان امت بنی اسرائیل در حیرت و سرگردانی فرو رفتید. بجانم سوگند! سرگردانی شما پس از من بیشتر خواهد شد چرا که به حق پشت کردید، و با نزدیکان پیامبر (ص) بریده به بیگانه‌ها نزدیک شدید، آگاه باشید، اگر از امام خود پیروی می کردید، شما را به راهی هدایت می کرد که رسول خدا(ص) رفته بود، و از اندوه بیراهه رفتن در امان بودید، و بار سنگینی مشکلات را از دوش خود برمی داشتید.

### Footnote

The implication is that the outer Islam of these people required that they should .(۱) not be molested but the consequence of sparing them in this way was that they would .create mischief and rebellion

### SERMON ۱۶۷

### in English

.At the beginning of his Caliphate

.Fulfilment of rights and obligations and advice to fear Allah in all matters

Allah the Glorified has sent down a guiding Book wherein He has explained virtue and vice. You should adopt the course of virtue whereby you will have guidance and keep aloof from the direction of vice so that you remain on the right way. (Mind) the obligations (mind) the obligations. Fulfil them for Allah and they will take you to Paradise. Surely Allah has made unlawful the things which are not unknown and made lawful the things which are without defect. He has declared paying regard to Muslims as the highest of all regards. He has placed the rights of Muslims in the same grade (of importance) as devotion (to Himself and His oneness). Therefore a Muslim is one from whose tongue and hand every (other) Muslim is safe save in the matter of truth. It is .not therefore lawful to molest a Muslim except when it is obligatory

Hasten towards the most common matter which is peculiar to every one; and that is death. Certainly people (who have already gone) are ahead of you while the hour (Day of Judgement) is driving you from behind. Remain light in order that you may overtake them. Your backs are being awaited for the sake of the fronts. Fear Allah in the matter of His creatures and His cities because you will be questioned even about lands and beasts. Obey Allah and do not disobey Him. When you see virtue adopt it and when you see vice avoid it

**in Arabic**

[ ۱۶۷ ] و من خطبه له عليه السلام

فی اول خلافته

إِنَّ اللَّهَ سُبْحَانَهُ أَنْزَلَ كِتَابًا هَادِيًا بَيِّنَ فِيهِ الْخَيْرَ وَالشَّرَّ؛ فَخُذُوا نَهْيَ الْخَيْرِ تَهْتِدُوا، وَاصْدِفُوا (۱) عَنْ سَيِّئِ الشَّرِّ تَقْصِدُوا. الْفَرَائِضَ الْفَرَائِضَ! أَدُوهُمَا إِلَى اللَّهِ تُؤَدِّدُكُمْ إِلَى الْجَنَّةِ. إِنَّ اللَّهَ تَعَالَى حَرَّمَ حَرَامًا غَيْرَ مَجْهُولٍ، وَأَحَلَّ حَلَالًا غَيْرَ مَيْدُخُولٍ (۲)، وَفَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا، وَشَدَّدَ بِالْإِخْلَاصِ وَالتَّوْحِيدِ حُقُوقَ الْمُسْلِمِينَ فِي مَعَاقِدِهَا (۳)، فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَبِيَدِهِ إِلَّا بِالْحَقِّ، وَلَا يَحِلُّ أَدَى الْمُسْلِمِ إِلَّا بِمَا يَجِبُ. بَادِرُوا أَمْرَ الْعَامَّةِ وَخَاصَّةَ أَحَدِكُمْ وَهُوَ الْمَوْتُ (۴)، فَإِنَّ النَّاسَ أَمَامَكُمْ، وَإِنَّ السَّاعَةَ تَحِيدُوكُمْ مِنْ خَلْفِكُمْ، تَخَفَّفُوا تَلَحَّفُوا، فَإِنَّمَا يُنْتَظَرُ بِأَوْلِيكُمْ آخِرُكُمْ. اتَّقُوا اللَّهَ فِي عِبَادِهِ وَبِلَادِهِ، فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ الْبِقَاعِ وَالْبَهَائِمِ، أَطِيعُوا اللَّهَ وَلَا تَعْصُوهُ، وَإِذَا رَأَيْتُمْ الْخَيْرَ فَخُذُوا بِهِ، وَإِذَا رَأَيْتُمْ الشَّرَّ فَأَعْرِضُوا عَنْهُ.

**in Persian**

در ابتدای حکومتش

ویژگیهای قرآن همانا خداوند بزرگ کتابی هدایتگر فرستاد، و نیکی و بدی خیر و شر را آشکارا در آن بیان فرمود، پس راه نیکی در پیش گیرید که هدایت شوید، و از شر و بدی پرهیز کنید تا در راه راست قرار گیرید. واجبات! واجبات! در انجام واجبات کوتاهی نکنید تا شما را به بهشت رساند، همانا خداوند چیزهایی را حرام کرده که ناشناخته نیست، و چیزهایی را حلال کرده که از عیب خالی است، و در این میان حرمت مسلمانان را بر هر حرمتی برتری بخشید و حفظ حقوق مسلمانان را به وسیله اخلاص و توحید استوار کرد. ویژگیهای مسلمانی: پس مسلمان کسی است که مسلمانان از زبان و دست او آزاری نبینند، مگر آنجا که حق باشد، و آزار مسلمانان روا نیست جز در آنچه که واجب باشد. به سوی مرگ که همگانی است، و فرد فرد شما را از آن گریزی نیست بشتابید، همانا مردم در پیش روی شما می روند، و قیامت از پشت سر، شما را می خواند. سبکبار شوید تا به قافله برسید که پیش رفتگان در انتظار بازماندگانند، از خدا بترسید، و تقوا پیشه کنید زیرا شما در پیشگاه خداوند، مسئول بندگان خدا، و شهرها، و خانه ها و حیوانات هستید خدا را اطاعت کنید و از فرمان خدا سر باز مدارید، اگر

خیری دیدید برگزینید، و اگر شر و بدی دیدید از آن دوری کنید.

p: ۳۵۱



After swearing of allegiance to Amir al-mu'minin some people from among the companions of the Prophet said to him "You should punish the people who assaulted 'Uthman " whereupon he said

O' my brothers! I am not ignorant of what you know but how do I have the power for it while those who assaulted him are in the height of their power. They have superiority over us not we over them. They are now in the position that even your slaves have risen with them and Bedouin Arabs too have joined them. They are now among you and are harming you as they like. Do you see any way to be able to do what you aim at

This demand is certainly that of the pre-Islamic (al-jahiliyyah) period and these people have support behind them. When the matter is taken up people will have different views about it. One group will think as you do but another will not think as you think and there will be still another group who will be neither this way nor that way. Be patient till people quieten down and hearts settle in their places so that rights can be achieved for people easily. Rest assured from me and see what is given to you by me. Do not do anything which shatters your power weakens your strength and engenders feebleness and disgrace. I shall control this affair as far as possible but if I find it necessary the last treatment will of course be branding with a hot iron (through fighting

[۱۶۸] ومن كلام له عليه السلام

بعد ما بویع بالخلافه وقد قال له قوم من الصحابه: لو عاقبت قوماً ممن أجلب علی عثمان؟ فقال علیه السلام:

يَا إِخْوَتَاهُ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ، وَلَكِنْ كَيْفَ لِي بِقُوَّةِ وَالْقَوْمِ الْمُجْلِبُونَ (۱) عَلَى حَدِّ شَوْكَتِهِمْ (۲)، يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ! وَهَاهُمْ هُوَلَاءِ قَدْ نَارَتْ مَعَهُمْ عِبْدَانُكُمْ، وَالتَّفَّتْ إِلَيْهِمْ أَعْرَابُكُمْ، وَهُمْ خِلَالَكُمْ (۳) يَسُومُونَكُمْ (۴) مَا شَأُؤُورِ وَهَلْ تَرُونَ مَوْضِعاً لِقَسْدَرِهِ عَلَى شَيْءٍ، تُرِيدُونَهُ؟! إِنَّ هَذَا الْأَمْرَ أَمْرٌ جَاهِلِيٌّ، وَإِنَّ لِهَؤُلاءِ الْقَوْمِ مَادَّةَ (۵). إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ \_ إِذَا حُرِّكَ \_ عَلَى أُمُورٍ: فِرْقَةٌ تَرَى مَا تَرُونَ، وَفِرْقَةٌ تَرَى مَا لَا تَرُونَ، وَفِرْقَةٌ لَا تَرَى لَا هَذَا وَلَا هَذَا، فَاصْبِرُوا حَتَّى يَهْدِيَ النَّاسَ، وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا، وَتُوْخِذَ الْحَقُوقُ مُسَمِّحَةً (۶)؛ فَاهْدُوا عَنِّي، وَانظُرُوا مَا إِذَا يَأْتِيكُمْ بِهِ أَمْرِي، وَلَا تَفْعَلُوا فَعْلَهُ تَضَعُضِعُ (۷) قُوَّةً، وَتَسْقِطُ مِنْهُ (۸)، وَتُورِثُ وَهْنًا (۹) وَذَلَّةً. وَسَأْمَسِكُ الْأَمْرَ مَا اسْتَمْسَكَ، وَإِذَا لَمْ أَجِدْ بُدْأً فَآخِرُ الدَّوَاءِ الْكَبِيُّ (۱۰).

## in Persian

پس از بیعت با حضرت

واقع بینی در مبارزه با ناکثین

ای برادران! از آنچه شما می دانید بی اطلاع نیستم، اما قدرت اجرای آن را چگونه به دست آورم؟ آنان با ساز و برگ و نیرو به راه افتادند، بر ما تسلط دارند و ما بر آنها قدرتی نداریم، هم اکنون بردگان شما با آنها می جوشند، و بادیه نشینان اطراف شما به آنها پیوسته اند، آنها در میان شما زندگی می کنند، و هر مشکلی را که بخواهند بر شما می بارند، آیا برای خواسته های خود توانایی؟ مشکلات جنگ داخلی کاری که پیش آمده از جاهلیت است، شورشیان یار و یاور دارند، اگر برای کیفر دادنشان حرکتی آغاز شود، مردم به چند دسته تقسیم می شوند، گروهی خواسته های شما را دارند، و عده ای بر خلاف شما فکر می کنند، و گروهی نه این را می پسندند و نه آن را، پس صبر کنید تا مردم آرام شوند، و دلهای مضطرب در جای خود قرار گیرد، و حقوق از دست رفته با مدارا گرفته شود. اکنون مرا آسوده گذارید، و در انتظار فرمان من باشید، کاری نکنید که قدرت ما را تضعیف کند، اقتدار امت ما را متزلزل سازد و سستی و زبونی به بار آورد، این جریان سیاسی را تا می توانم مهار می کنم، اما اگر راه چاره ای نیابم با آنان می جنگم (که سرانجام درمان، داغ کردن است).

When the people of Jamal set off for

:Basrah Amir al-mu'minin said

There is no doubt that Allah sent down the Prophet as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins himself. Certainly only doubtful innovations cause ruin except those from which Allah may protect. In Allah's authority lies the safety of your affairs. Therefore render Him such obedience as is neither blameworthy nor insincere. By Allah you must do so otherwise Allah will take away from you the power of Islam and will never thereafter return it to you till it reverts to others.

-Certainly these people are in agreement in disliking my auth

ority. I will carry on till I perceive disunity among you; because if in spite of the unsoundness of their view they succeed the whole organisation of the Muslims will be shattered. They are hankering after this world out of jealousy against him on whom Allah has bestowed it. So they intend reverting the matters on their backs (pre-Islamic period) while on us it is obligatory for your sake to abide by the Book of Allah (Qur'an) the Sublime and the conduct of the Prophet of Allah to stand by His rights and the revival of his sunnah.

[ ١٦٩ ] ومن خطبه له عليه السلام

عند مسير أصحاب الجمل إلى البصره

الامور الجامعه للمسلمين

إِنَّ اللَّهَ تَعَالَى بَعَثَ رَسُولًا هَادِيًا بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَائِمٍ، لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ (١)، وَإِنَّ الْمُتَبَدِّعَاتِ (٢) الْمُشَبَّهَاتِ (٣) هُنَّ الْمُهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا، وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ، فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ (٤) وَلَا مُسْتَكْرَهٍ بِهَا. وَاللَّهُ لَتَفْعَلَنَّ أَوْ

لَيُنْقَلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ، ثُمَّ لَا يُنْقَلُهُ إِلَيْكُمْ أَبَدًا حَتَّى يَأْرِزَ (٥) الْأَمْرُ إِلَى غَيْرِكُمْ.

p: ٣٥٤

إِنَّ هَؤُلَاءِ قَدْ تَمَالَوْا (٦) عَلَى سَخَطِهِ (٧) إِمَارَتِي، وَسَأَصْبِرُ مَا لَمْ أَحْفَ عَلَى جَمَاعَتِكُمْ؛ فَإِنَّهُمْ إِنْ تَمَمُوا عَلَى فَيْالِهِ (٨) هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ، وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَدًا لِمَنْ أَفَاءَهَا (٩) اللَّهُ عَلَيْهِ، فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَدْبَارِهَا. وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ وَسِيرِهِ رَسُولِهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ-، وَالْقِيَامُ بِحَقِّهِ، وَالنُّعُشُ (١٠) لِسُنَّتِهِ.

## in Persian

هنگام حرکت به بصره

ضرورت اطاعت از رهبری

همانا خداوند پیامبری راهنما را با کتابی گویا، و دستوری استوار برانگیخت، هلاک نشود جز کسی که تبه‌کار است و بداند که بدعتها به رنگ حق درآمده و هلاک کننده اند، مگر خداوند ما را از آنها حفظ فرماید، و همانا حکومت الهی حافظ امور شماست، بنابراین زمام امور خود را بی آنکه نفاق ورزید یا کراهتی داشته باشید به دست امام خود سپارید. بخدا سوگند! اگر در پیروی از حکومت و امام، اخلاص نداشته باشید، خدا دولت اسلام را از شما خواهد گرفت که هرگز به شما باز نخواهد گردانید و در دست دیگران قرار خواهد داد.

افشا توطئه ناکثین همانا ناکثین عهدشکن به جهت نارضایتی از حکومت من به یکدیگر پیوستند، و من تا آنجا که برای جامعه احساس خطر نکنم صبر خواهم کرد، زیرا آنان اگر برای اجرای مقاصدشان فرصت پیدا کنند، نظام جامعه اسلامی متزلزل می شود، آنها از روی حسادت بر کسی که خداوند حکومت را به او بخشیده است به طلب دنیا برخاسته اند. می خواهند کار را به گذشته باز گردانند. حقی که شما به گردن ما دارید، عمل کردن به کتاب خدا (قرآن) و سنت پیامبر (ص) و قیام به حق و برپا داشتن سنت اوست.

## in English

When Amir al-mu'minin approached Basrah an Arab met him and spoke to him as he had been sent to him by a group of people of Basrah to enquire from him on their behalf position vis-à-vis the people of Jamal. Amir al-mu'minin explained to him his position with respect to them from which he was convinced that Amir al-mu'minin was in the right. Then Amir al-mu'minin asked him to swear allegiance but he replied "I am just a message carrier of a people and shall not do anything until I get back to them."  
:Upon this Amir al-mu'minin said to him

If those at your back send you as a forerunner to search out a rain-fed area for them and you return to them and apprise them of greenery and water but they disagree with you and go towards dry and barren land what would you do then? He said: I would leave them and go towards greenery and water. Amir al-mu'minin then said: So  
.then extend your hand

This man related that: By Allah by such a clear argument I could not refrain from  
.swearing allegiance to Amir al-mu'minin

.This man was know as Kulayb al-Jarmi

## in Arabic

[ ١٧٠ ] ومن كلام له عليه السلام

فى وجوب اتباع الحقّ عند قيام الحجّه

كلم به بعض العرب، وقد أرسله قوم من أهل البصره لما قرب عليه السلام منها ليعلم لهم منه حقيقه حاله مع أصحاب الجمل لتزول الشبهه من نفوسهم، فبين له عليه السلام من أمره معهم ما علم به أنه على الحقّ. ثم قال له: بايع. فقال: إني رسول قوم، ولا أحدث حدثاً حتى أرجع إليهم. فقال عليه السلام:

أَرَأَيْتَ لَوْ أَنَّ الَّذِينَ وَرَاءَكَ بَعُثُوكَ رَائِدًا تَتَّبِعِي لَهُمْ مَسَاقِطَ الْغَيْثِ، فَرَجَعْتَ إِلَيْهِمْ وَأَخْبَرْتَهُمْ عَنِ الْكَلَاءِ وَالْمَاءِ، فَخَالَفُوا إِلَى الْمَعَايِشِ وَالْمَحَادِبِ، مَا كُنْتَ صَانِعًا؟ قَالَ: كُنْتُ تَارِكُهُمْ وَمُخَالَفُهُمْ إِلَى الْكَلَاءِ وَالْمَاءِ. فَقَالَ لَهُ \_ عَلَيْهِ السَّلَامُ \_ : فَأَمِدُّ إِذَا يَدَكَ. فَقَالَ الرَّجُلُ: فَوَاللَّهِ مَا اسْتَطَعْتُ أَنْ أَمْتَنَعَ عِنْدَ قِيَامِ الْحُجَّةِ عَلَيَّ، فَبَايَعْتُهُ عَلَيْهِ السَّلَامُ.

وَالرَّجُلُ يُعْرِفُ بِكَلِيبِ الْجَرَمِيِّ.

**in Persian**

چون به بصره نزدیک شد

(در آستانه جنگ بصره، گروهی از اعراب، شخصی را جهت آگاهی از حقیقت و دانستن علل مبارزه امام (ع) با ناکثین به نمایندگی نزد حضرت علی (ع) فرستادند، امام به گونه ای با آن شخص صحبت فرمود که حقیقت را دریافت، آنگاه به او فرمود، بیعت کن، کلب جرمی گفت، من نماینده گروهی هستم و قبل از مراجعه به آنان به هیچ کاری اقدام نمی کنم امام فرمود) روش هدایت کردن اگر آنها تو را می فرستادند که محل ریزش باران را بیابی، سپس به سوی آنان باز می گشتی و از گیاه و سبزه و آب خبر می دادی، اگر مخالفت می کردند و به سرزمینهای خشک و بی آب روی می آوردند تو چه می کردی؟ (گفت: آنها را رها می کردم و به سوی آب و گیاه می رفتم، امام فرمود) پس دستت را برای بیعت کردن بگشای. (مرد گفت: سوگند بخدا به هنگام روشن شدن حق توانایی مخالفت نداشتم و با امام (ع) بیعت کردم)

**SERMON ۱۷۱**

**in English**

:When Amir al-mu'minin decided to fight the enemy face to face at Siffin he said

O' my Allah! Sustainer of the high sky and the suspended firmament which Thou hast made a shelter for the night and the day an orbit for the sun and the moon and a path for the rotating stars and for populating it Thou hast created a group of Thy angels who do not get weary of worshipping Thee. O' Sustainer of this earth which Thou hast made an abode for people and a place for the movement of insects and beasts and countless other creatures seen and unseen. O' Sustainer of strong mountains which Thou hast made as pegs for the earth and (a means of) support for people. If Thou givest us victory over our enemy save us from excesses and keep us on the straight path of truth. But if Thou givest them victory over us then grant us martyrdom and .save us from mischief





Where are those who protect honour and those self-respecting persons who defend respectable persons in the time of hardship? Shame is behind you while Paradise is in front of you

### in Arabic

[ ۱۷۱ ] ومن كلام له عليه السلام

لما عزم على لقاء القوم بصفين

الدعاء

اللَّهُمَّ رَبَّ السَّمْفِ الْمَرْفُوعِ (۱) ، وَالْحَيَّوِّ الْمَكْفُوفِ (۲) ، الَّذِي جَعَلْتَهُ مَغِيضاً (۳) لِللَّيْلِ وَالنَّهَارِ ، وَمَجْرَى لِلشَّمْسِ وَالْقَمَرِ ، وَمُخْتَلِفاً لِلنُّجُومِ السِّيَّارَةِ ، وَجَعَلْتَ سُدَّكَ سَبْطاً (۴) مِنْ مَلَائِكَتِكَ ، لَا يَسِيءُ أَمُورٌ مِنْ عِبَادَتِكَ . وَرَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنَامِ ، مَدْرَجاً لِلهَوَامِّ وَالْأَنْعَامِ ، وَمَا لَا يُحْصَى مِمَّا يُرَى وَمَا لَا يُرَى . وَرَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلأَرْضِ أُوتَاداً ، وَلِلْحَلْقِ اعْتِماداً (۵) ، إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَنَّبْنَا الْبَغْيَ وَسَدَّدْنَا لِلْحَقِّ ، وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَاعْصِمْنَا مِنَ الْفِتْنَةِ .

الدعوه للقتال

أَيْنَ الْمَانِعِ لِلذَّمَارِ ( ۶ ) ، وَالْعَائِزِّ ( ۷ ) عِنْدَ نُزُولِ الْحَقَائِقِ ( ۸ ) مِنْ أَهْلِ الْحِفَاطِ ( ۹ ) ! الْعَارُ وَرَاءَكُمْ ، وَالْجَنَّةُ أَمَامَكُمْ !

### in Persian

در آغاز نبرد صفین فرمود

نیایش در آستانه جنگ ای خدای آسمان برافراشته، و فضای نگاه داشته، که آن را زمینه پیدایش شب و روز، و جریان گردش ماه و خورشید، و مسیر آمد و شد ستارگان سیار قرار داده ای، و جایگاه گروهی از فرشتگان ساخته ای که از عبادت تو خسته نمی گردند. ای پروردگار این زمین، که آن را جایگاه سکونت انسانها، و مکان رفت و آمد حشرات و چارپایان، و پدیده های دیدنی و نادیدنی غیر قابل شمارش قرار داده ای، و ای پروردگار کوههای بلند و پابرجا، که آن را برای زمین چونان میخهای محکم، و برای مخلوقات تکیه گاهی مطمئن ساخته ای. اگر بر دشمن پیروزمان ساختی، ما را از تجاوز برکنار دار، و بر راه حق استوار فرما، و چنانچه آنها را بر ما پیروز گرداندی شهادت نصیب ما فرموده و از شرک و فساد و فتنه ها، ما را نگهدار! روش بسیج نیروها در جنگ کجایند آزادمردانی که به حمایت مردم خویش برخیزند؟ کجایند غیور مردانی که به هنگام نزول بلا و مشکلات مبارزه می کنند؟ هان مردم!! ننگ و عار پشت سر شما، و بهشت در پیش روی شماست.

## About the Consultative Committee and the Battle of Jamal

Praise be to Allah from whose view one sky does not conceal another sky nor one  
earth another earth

A part of the same sermon

## About the Consultative Committee after the death of 'Umar ibn al-Khattab

Someone (١) said to me "O' son of Abi Talib you are eager for the caliphate." Then I  
told him

Rather you are by Allah more greedy although more remote while I am more suited"  
as well as nearer. I have demanded it as my right while you are intervening between  
me and it and you are turning my face from it." When I knocked at his ears with  
arguments among the crowd of those present he was startled as if he was stunned  
not knowing what reply to give me about it

O' my Allah! I seek Thy succour against the Quraysh and those who are assisting them  
because they are denying me (the rights of) kinship have lowered my high position  
and are united in opposing me in the matter (of the caliphate) which is my right and  
then they said "Know that the rightful thing is that you have it and also that you may  
(leave it." (٢

A part of the same sermon

## Describing the people of Jamal

They (Talhah az-Zubayr and their supporters) came out dragging the wife of the  
Messenger of Allah (the peace and blessing of Allah be upon him and his descendants)  
just as a maid-slave is dragged for sale. They took her to Basrah where those two  
(Talhah and az-Zubayr) put their own women in their houses but exposed the wife of

the Messenger of Allah to themselves and to others in the army in which there was not a single individual who had not offered me his obedience and sworn to me .allegiance quite obediently without any compulsion

Here in Basrah they approached my governor and treasurers of the public treasury and its other inhabitants. They killed some of them in captivity and others by treachery. By Allah even if they had wilfully killed only one individual from among the Muslims without any fault it would have been lawful for me to kill the whole of this army because they were present in it but did not disagree with it nor prevented it by tongue or hand not to say that they killed from among the Muslims a number equal to .that with which they had marched on them

in Arabic

[ ١٧٢ ] ومن خطبه له عليه السلام

حمد الله

الْحَمْدُ لِلَّهِ الَّذِي لَا تُؤَارَى (١) عَنْهُ سَمَاءٌ سَمَاءً، وَلَا أَرْضٌ أَرْضاً.

يوم الشورى

منها: وَقَالَ قَائِلٌ: إِنَّكَ يَا ابْنَ أَبِي طَالِبٍ عَلَى هَذَا الْأَمْرِ لَحَرِيصٌ. فَقُلْتُ: بَلْ أَنْتُمْ وَاللَّهِ لِأَحْرَصُ وَأَبْعِيدُ، وَأَنَا أَخْصُ وَأَقْرَبُ، وَإِنَّمَا طَلَبْتُ حَقًّا لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ، وَتَضْرِبُونَ وَجْهِي (٢) دُونَهُ، فَلَمَّا قَرَعْتُهُ بِأَلْحَجَّةِ (٣) فِي الْمَلَاءِ الْحَاضِرِينَ هَبَّ (٤) كَأَنَّهُ بُهِتَ لَا يَدْرِي مَا يُجِيبُنِي بِهِ!

الاستنصار على قريش

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى قُرَيْشٍ وَمَنْ أَعَانَهُمْ! فَإِنَّهُمْ قَطَعُوا رَحِمِي، وَصَعَّرُوا عَظِيمَ مَنْزِلَتِي، وَأَجْمَعُوا عَلَيَّ مُنَازَعَتِي أَمْرًا هُوَ لِي. ثُمَّ قَالُوا: أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ، وَفِي الْحَقِّ أَنْ تَنْزُرَهُ.

منها في ذكر أصحاب الجمل

فَخَرَجُوا يَجْرُونَ حُرْمَةَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- كَمَا تُجْرُ الْأُمَمُ عِنْدَ شِرَائِهَا، مُتَوَجِّهِينَ بِهَا إِلَى الْبَصْرَةِ، فَحَبَسَا نِسَاءَ هُمَا فِي بَيْتَيْهِمَا، وَأَبْرَزَا حَبِيسَ (٥) رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- لَهُمَا لِغَيْرِهِمَا، فِي جَيْشٍ مِمَّا مِنْهُمْ رَجُلٌ إِلَّا- وَقَدْ أَعْطَانِي الطَّاعَةَ، وَسَمَّحَ لِي بِالْبَيْعَةِ، طَائِعًا غَيْرَ مُكْرَهٍ، فَقَسَدِمُوا عَلَيَّ عَامِلِي بِهَا وَخُزَّانِ (٦) بَيْتِ مِائِلِ الْمُسْلِمِينَ وَغَيْرِهِمْ مِنْ أَهْلِهَا، فَقَتَلُوا طَائِفَةً صَبْرًا (٧)، وَطَائِفَةً غَدْرًا. فَوَاللَّهِ لَوْ لَمْ يَصِيبُوا مِنَ الْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِدًا مُعْتَمِدِينَ (٨) لِقَتْلِهِ، بَلَا- جُزْمَ جَرَّةٍ، لَجَلَّ لِي قَتْلُ ذَلِكَ الْجَيْشِ كُلِّهِ، إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوا، وَلَمْ يَدْفَعُوا عَنْهُ بِلِسَانٍ وَلَا يَدٍ. دَعَا مَا أَنْتَهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ مِثْلَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ!



درباره خلافت خود

ستایش خداوندی را سزااست که نه آسمانی مانع آگاهی او از آسمان دیگر، و نه زمینی مانع او از زمین دیگر می شود.

گفتگو در روز شورا شخصی در روز شورا به من گفت: (ای فرزند ابوطالب نسبت به خلافت حریص می باشی) در پاسخ او گفتم، بخدا سوگند! شما با اینکه از پیامبر اسلام دورترید، حریصتر می باشید، اما من شایسته و نزدیکتر به پیامبر اسلامم، همانا من تنها حق خود را مطالبه می کنم که شما بین من و آن حائل شدید، و دست رد بر سینه ام زدید. پس چون در جمع حاضران، با برهان قاطع او را مغلوب کردم، درمانده و سرگردان شد و نمی دانست در پاسخم چه بگوید؟ شکوه از قریش بار خدایا! از قریش و از تمامی آنها که یاریشان کردند به پیشگاه تو شکایت می کنم، زیرا قریش پیوند خویشاوندی مرا قطع کردند، و مقام منزلت بزرگ مرا کوچک شمردند، و در غصب حق من، با یکدیگر هم داستان شدند، سپس گفتند: برخی از حق را باید گرفت و برخی را باید رها کرد. (یعنی خلافت حقی است که باید رهاش کنی)

شکوه از ناکثین طلحه و زبیر و یارانشان بر من خروج کردند، و ناموس رسول خدا (ص) را به همراه خود می کشیدند چونان کنیزی را که به بازار برده فروشان می کشانند، به بصره روی آوردند، در حالی که همسران خود را پشت پرده نگهداشتند. پرده نشین حرم پیامبر (ص) را در برابر دیدگان خود و دیگران قرار دادند. لشکری را گرد آوردند که همه آنها به اطاعت من گردن نهاده، و بدون اکراه، و با رضایت کامل با من بیعت کرده بودند، پس از ورود به بصره، به فرماندار من و خزانه داران بیت المال مسلمین و به مردم بصره، حمله کردند، گروهی از آنان را شکنجه و گروه دیگر را با حيله کشتند. بخدا سوگند! اگر جز به یک نفر دست نمی یافتند و او را عمدا بدون گناه می کشتند کشتار همه آنها برای من حلال بود، زیرا همگان حضور داشتند و انکار نکردند، و از مظلوم با دست و زبان دفاع نمودند، چه رسد به اینکه ناکثین به تعداد لشکریان خود از مردم بیدفاع بصره قتل عام کردند.

On the occasion of the Consultative Committee Sa'd ibn Abi Waqqas repeated to . (١)  
Amir al-mu'minin what Caliph 'Umar had said in his last hours namely that "O' 'Ali you  
are very greedy for the position of caliphate " and 'Ali replied that "He who demands  
his own right cannot be called greedy; rather greedy is he who prevents the securing  
".of the right and tries to grab it despite being unfit for it

There is no doubt that Amir al-mu'minin considered the Caliphate to be his right and  
demanded his right. The demand for a right does not dispel a right so that it may be  
put forth as an excuse for not assigning him the caliphate and the demand may be  
held as a mark of greed. Even if it was greed who was not involved in this greed? Was  
not the pull between the muhajirun and the ansar the mutual struggle between the  
members of the Consultative Committee and the mischief mongering of Talhah and  
az-Zubayr the product of this very greed. If Amir al-mu'minin had been greedy for this  
position he would have stood for it closing his eyes to the consequences and results  
when 'Abbas (uncle of the Prophet) and Abu Sufyan pressed him for (accepting)  
allegiance and when after the third Caliph people thronged to him for (swearing)  
allegiance he should have accepted their offer without paying any attention to the  
deteriorated conditions. But at no time did Amir al-mu'minin take any step which could  
prove that he wanted the Caliphate for the sake of caliphate but rather his demand  
for the caliphate was only with the object that its features should not be altered and  
the religion should not become the victim of others' desires not that he should enjoy  
.the pleasures of life which could be attributed to greed

Explaining the meaning Ibn Abi'l-Hadid writes that Amir al-mu'minin's intention . (۲)  
:was to say

They (the Quraysh and those who are assisting them) were not only content to keep me away from my right over the caliphate which they have usurped (from me) but rather claimed that it was their right whether to give it to me or prevent me from the .same; and that I have no right to argue with them

.Furthermore the intention (of Amir al-mu'minin) is that

If they had not said that it is right to keep away from the caliphate it would have been easy to endure it because this would have at least showed their admitting my right (although they were not prepared to concede it. (Sharh Nahj al-balaghah vol. ۹ p. ۳۰۶

**SERMON ۱۷۳**

**in English**

On eligibility for the Caliphate

The Prophet is the trustee of Allah's revelation the Last of His Prophets. the giver of .tidings of His mercy and the warner for His chastisement

O' people. the most rightful of all persons for this matter (namely the caliphate) is he who is most competent among them to maintain it and he who knows best Allah's commands about it. If any mischief is created by a mischief-monger he will be called upon to repent. If he refuses. he will be fought. By my life (۱) if the question of Imamah was not to be decided unless all the people were present then there would be no such case. But those who agreed about it imposed the decision on those who were absent so much so that he who was present could not dissent and the one who was absent could not choose (any one else). Know that I shall fight two persons – one who claims what is not his and the other who ignores what is obligatory upon him. The need for sagacity in fighting against Muslims



O' creatures of Allah! I advise you to have fear of Allah because it is the best advice to be mutually given by persons and the best of all things before Allah. The door of war has been opened between you and the other Muslims. And this banner will be borne only by him who is a man of sight of endurance and of knowledge of the position of rightfulness. Therefore you should go ahead with what you are ordered and desist from what you are refrained. Do not make haste in any matter till you have clarified it.

.For in the case of every matter which you dislike we have a right to change it

The behaviour of this world with its adherents

Know that this world which you have started to covet and in which you are interested and which sometimes enrages you and sometimes pleases you is not your (permanent) abode nor the place of your stay for which you might have been created nor one to which you have been invited. Know that it will not last for you nor will you live along with it. If anything out of this world deceives you (into attraction) its evils warn you too. You should give up (the objects of) its deceits in favour of (the objects of) its warning and (the objects of) its attractions in favour of (the objects of) its terrors. And while here in it advance towards that house to which you have been called and turn away your hearts from the world. None of you should cry like a maid slave over anything which she has been deprived of. Seek the perfection of Allah's bounty over you by endurance in obedience to Allah and in guarding what He has .asked you to guard namely His Book

Know that the loss of anything of this world will not harm you if you have guarded the principles of your religion. Know also that after the loss of your religion nothing of this world for which you have cared will benefit you. May Allah carry our hearts and your hearts towards the right and may He grant us and you endurance

in Arabic

[ ١٧٣ ] ومن خطبه له عليه السلام

فى رسول الله صلى الله عليه وآله وسلم ومن هو جدير بأن يكون للخلافه وفى هوان الدنيا

رسول الله

أَمِينٌ وَحِيهِ، وَخَاتَمٌ رُسُلِهِ، وَبَشِيرٌ رَحْمَتِهِ، وَنَذِيرٌ نِقْمَتِهِ.

الجدير بالخلافه

أَيُّهَا النَّاسُ، إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ، وَأَعْلَمُهُمْ بِأَمْرِ اللَّهِ فِيهِ، فَإِنْ شَغَبَ (١) شَاغِبٌ اسْتُغْتَبَ (٢) ، فَإِنْ أَبِي قُوتِلَ .  
وَلَعَمْرِي، لَئِنْ كَانَتِ الْإِمَامَةُ لَا تَنْعَقِدُ حَتَّى يَخْضَرَهَا عَامَةُ النَّاسِ، فَمَا إِلَى ذَلِكَ سَبِيلٌ، وَلَكِنْ أَهْلُهَا يَحْكُمُونَ عَلَى مَنْ غَابَ عَنْهَا،  
ثُمَّ لَيْسَ لِلشَّاهِدِ أَنْ يَرْجِعَ، وَلَا لِلْغَائِبِ أَنْ يَخْتَارَ. أَلَا وَإِنِّي أَقَاتِلُ رَجُلَيْنِ: رَجُلًا ادَّعَى مَا لَيْسَ لَهُ، وَآخَرَ مَنَعَ الَّذِي عَلَيْهِ. (٦٤٥)

أَوْصِيكُمْ بِتَقْوَى اللَّهِ، فَإِنَّهَا خَيْرٌ مَا تَوَاصَى الْعِبَادُ بِهِ، وَخَيْرٌ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ، وَقَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ الْقَبْلَةِ (٣) ،  
وَلَا يَحْمِلُ هَذَا الْعَلَمَ إِلَّا أَهْلُ الْبَصِيرِ وَالصَّبْرِ وَالْعِلْمِ بِمَوَاضِعِ الْحَقِّ، فَاْمُضُوا لِمَا تُؤْمَرُونَ بِهِ، وَقِفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ، وَلَا تَعْجَلُوا فِي  
أَمْرِ حَتَّى تَتَبَيَّنُوا، فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكِرُونَهُ غَيْرًا (٤) .

هوان الدنيا

أَلَا وَإِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصَابَتْكُمْ تَتَمَوَّنُهَا وَتَرْغَبُونَ فِيهَا، وَأَصَابَتْكُمْ تَغْضِبُكُمْ وَتَرْضِيكُمْ، لَيْسَتْ بِدَارِكُمْ، وَلَا مَنْزِلِكُمْ الَّذِي خُلِقْتُمْ  
لَهُ وَلَا الَّذِي دُعِيتُمْ إِلَيْهِ، أَلَا وَإِنَّهَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَلَا تَبْقَوْنَ عَلَيْهَا، وَهِيَ وَإِنْ عَزَّتْكُمْ مِنْهَا فَفَسَدَ حَدَرَتْكُمْ سَرَّهَا، فَدَعُوا غُرُورَهَا  
لِتَخْرِذِيرِهَا، وَأَطْمَاعِهَا لِتُخْوِفِهَا، وَسَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا، وَأَنْصِرِفُوا بِقُلُوبِكُمْ عَنْهَا، وَلَا يَخِنَّ أَحَدُكُمْ خَيْنَ (٥)  
الْأَمَةِ عَلَى مَا زَوَى (٦) عَنْهُ مِنْهَا، وَاسْتَيْتَمُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ وَالْمُحَافَظَةِ عَلَى مَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ. أَلَا وَإِنَّهُ  
لَا يَضُرُّكُمْ تَضْيِيعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ قَائِمَةَ دِينِكُمْ، أَلَا وَإِنَّهُ لَا يَنْفَعُكُمْ بَعْدَ تَضْيِيعِ دِينِكُمْ شَيْءٌ حَافَظْتُمْ عَلَيْهِ مِنْ أَمْرِ  
دُنْيَاكُمْ. أَخَذَ اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ، وَاللَّهِمَّنا وَإِيَّاكُمْ الصَّبْرَ!

پیامبر اسلام (ص) امین وحی پروردگار، و خاتم پیامبران، و بشارت دهنده رحمت، و بیم دهنده کیفر الهی است.

ویژگیهای رهبر اسلامی ای مردم! سزاوارترین اشخاص به خلافت، آنکه در تحقق حکومت نیرومندتر، و در آگاهی از فرمان خدا داناتر باشد، تا اگر آشوبگری به فتنه گری برخیزد، به حق باز گرداننده شود، و اگر سر باز زد با او مبارزه شود. بجانم سوگند! اگر شرط انتخاب رهبر، حضور تمامی مردم باشد هرگز راهی برای تحقق آن وجود نخواهد داشت، بلکه آگاهان دارای صلاحیت و رای، و اهل حل و عقد (خبرگان ملت) رهبر و خلیفه را انتخاب می کنند، که عمل آنها نسبت به دیگر مسلمانان نافذ است، آنگاه نه حاضران بیعت کننده، حق تجدید نظر دارند و نه آنان که در انتخابات حضور نداشتند حق انتخابی دیگر را خواهند داشت آگاه باشید! من با دو کس پیکار می کنم، کسی چیزی را ادعا کند که از آن او نباشد، و آن کس که از ادای حق سر باز زند.

ای بندگان خدا! شما را به تقوی و ترس از عذاب خدا سفارش می کنم، زیرا تقوای الهی بهترین سفارش مومنان، و بهترین پایان نامه کار در پیشگاه خداست، مردم! هم اکنون آتش جنگ بین شما و اهل قبله شعله ور شده است، و این پرچم مبارزه را جز افراد آگاه و بااستقامت و عالم به جایگاه حق بدوش نمی کشند بنابراین آنچه فرمان دادند انجام دهید، و از آنچه نهی کردند توقف کنید، و در هیچ کاری تا روشن نشود شتاب نکنید، زیرا در آنچه شما اکراه دارید توان تغییراتی داریم.

شناخت دنیا آگاه باشید، همانا این دنیا که آرزوی آن را می کنید و بدان روی می آورید، و شما را گاهی به خشم می آورد و زمانی خشنود می سازد، خانه ماندگار شما نیست، و منزلی نیست که برای آن آفریده و به آن دعوت شدید، آگاه باشید نه دنیا برای شما جاودانه و نه شما در آن جاودانه خواهید ماند. دنیا گرچه از جهتی شما را می فریبد ولی از جهت دیگر شما را از بدیهایش می ترساند، پس برای هشدارهایش از آنچه مغرورتان می کند چشم پوشید، و به خاطر ترساندنش از طمع ورزی در آن بازایستید، به خانه ای که دعوت شدید سبقت گیرید، و دل از دنیا برگیرید، و چونان کنیزکان برای آنچه که از دنیا از دست می دهید گریه نکنید، و با صبر و استقامت بر اطاعت پروردگار، و حفظ و نگهداری فرامین کتاب خدا، نعمتهای پروردگار را نسبت به خویش کامل کنید. آگاه باشید، آنچه برای حفظ دین از دست می دهید زیانی به شما نخواهد رساند. آگاه باشید، آنچه را با تباه ساختن دین به دست می آورید سودی به حالتان نخواهد داشت خداوند دلهای ما و شما را به سوی حق متوجه سازد و صبر و استقامت عطا فرماید.

### Footnote

( ۱ ) . When the people collected in the Saqifah of Banu Sa'idah in connection with the election even those who were not present there were made to follow the decision taken there and the principle was adopted that those present at the election had no right to reconsider the matter or to break the allegiance and those not present could do nothing but acquiesce in the agreed decision. But when the people of Medina swore allegiance at the hands of Amir al-mu'minin the Governor of Syria (Mu'awiyah) refused to follow suit on the ground that since he was not present on the occasion he was not bound to abide by it whereupon Amir al-mu'minin gave a reply in this sermon on the basis of these accepted and agreed principles and conditions which had been established among these people and had become incontrovertible namely that: "When the people of Medina and the ansar and the muhajirun have sworn allegiance on my hand Mu'awiyah had no right to keep aloof from it on the ground that he was not present on the occasions nor were Talhah and az-Zubayr entitled to break the pledge after swearing allegiance".

On this occasion Amir al-mu'minin did not argue on the strength of any saying of the Prophet which would serve as his final say about the caliphate because the grounds for refusal in his case was in respect of the modus operandi of the principle of election. Therefore in keeping with the requirements of the situation a reply based on the agreed principles of the adversary could alone quieten him. Even if he had argued on the strength of the Prophet's command it would have been subjected to various interpretations and the matter would have been prolonged instead of being settled. Again Amir al-mu'minin had seen that soon after the death of the Prophet all his sayings and commands had been set aside. Therefore how after the lapse of a long time could one be expected to accept it when habit had been established to follow one's free will against the Prophet's sayings

**SERMON ۱۷۴**

**in English**

About Talhah ibn 'Ubaydillah

Delivered when he received the news that Talhah and az-Zubayr had already left for Basrah to fight against him

As for me I would never be frightened of fighting or be made to fear striking because I am satisfied with Allah's promise of support to me. By Allah Talhah has hastened with drawn sword to avenge 'Uthman's blood for fear lest the demand for 'Uthman's blood be made against himself because the people's idea in this matter is about him and in fact he was the most anxious among them for his killing. Therefore he has tried to create misunderstanding by collecting forces in order to confuse the matter and to create doubt

p: ۳۶۸

By Allah. he did not act in either of three ways about 'Uthman. If the son of 'Affan ('Uthman) was in the wrong as Talhah believed it is necessary for him to support those who killed (١) him or to keep away from his supporters. If 'Uthman was the victim of oppression. then Talhah should have been among those who were keeping (the assaulters) away from him or were advancing pleas on his behalf. If he was in doubt about these two alternatives then it was incumbent upon him to leave him ('Uthman) and retire aside and leave the men with him (to deal with him as they wished). But he adopted none of these three ways and came out with a thing in which .there is no good and his excuses are not acceptable

### in Arabic

[ ١٧٤ ] ومن كلام له عليه السلام

فى معنى طلحه بن عبيدالله

وقد قاله حين بلغه خروج طلحه والزبير إلى البصرة لقتاله

قَدْ كُنْتُ وَمَا أَهْدَدُ بِالْحَرْبِ، وَلَا أَرْهَبُ بِالضَّرْبِ، وَأَنَا عَلَى مَا قَدْ وَعَدَنِي رَبِّي مِنَ النَّصِيرِ. وَاللَّهِ مَا اسْتَيْعَجَلْتُ مُتَجَرِّدًا (١) لِلطَّلَبِ بِدَمِ  
عُثْمَانَ إِلَّا خَوْفًا مِنْ أَنْ يُطَالَ بِدَمِهِ، لِأَنَّهُ مَطْنَتُهُ، وَلَمْ يَكُنْ فِي الْقَوْمِ أَحْرَصُ عَلَيْهِ مِنْهُ، فَأَرَادَ أَنْ يُعَالِطَ بِمَا أَجْلَبَ فِيهِ لِيُلْتَبَسَ الْأَمْرُ  
(٢) وَيَقَعَ الشُّكُّ. وَاللَّهِ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةً مِنْ ثَلَاثٍ: لَيْتَنُ كَانَ ابْنُ عَفَّانٍ ظَالِمًا \_ كَمَا كَانَ يَزْعُمُ \_ لَقَدْ كَانَ يَتَّبِعِي لَهُ  
أَنْ يُوَازِرَ (٣) قَاتِلِيهِ وَأَنْ يُنَابِدَ (٤) نَاصِرِيهِ، وَلَيْتَنُ كَانَ مَظْلُومًا لَقَدْ كَانَ يَتَّبِعِي لَهُ أَنْ يَكُونَ مِنَ الْمُنْهَنِّهِينَ (٥) عَنْهُ وَالْمُعْذِرِينَ فِيهِ  
(٦) ، وَلَيْتَنُ كَانَ فِي شَكِّ مِنَ الْحَضِيمَتَيْنِ، لَقَدْ كَانَ يَتَّبِعِي لَهُ أَنْ يَعْتَرِلَهُ وَيَرْكُدَ (٧) جَانِبًا وَيَدْعَ النَّاسَ مَعَهُ، فَمَا فَعَلَ وَاحِدَةً مِنَ  
الثَّلَاثِ، وَجَاءَ بِأَمْرٍ لَمْ يُعْرِفْ بَابَهُ، وَلَمْ تَسْلَمْ مَعَاذِيرُهُ.

افشا ادعاهای دروغین طلحه تا بوده ام مرا از جنگ نترسانده، و از ضربت شمشیر نهراسانده اند، من به وعده پیروزی که پروردگارم داده است استوارم. بخدا سوگند! طلحه بن عبیدالله، برای خونخواهی عثمان شورش نکرد، جز اینکه می ترسید خون عثمان از او مطالبه شود، زیرا او خود متهم به قتل عثمان است، که در میان مردم از او حریصتر بر قتل عثمان یافت نمی شد، برای اینکه مردم را دچار شک و تردید کند، دست به اینگونه ادعاهای دروغین زد، سوگند بخدا! لازم بود طلحه، نسبت به عثمان یکی از سه راه حل را انجام می داد که نداد. اگر پسر عفان ستمکار بود چنانکه طلحه می اندیشید، سزاوار بود با قاتلان عثمان همکاری می کرد، و از یاران عثمان دوری می گزید، و یا اگر عثمان مظلوم بود می بایست از کشته شدن او جلوگیری می کرد، و نسبت به کارهای عثمان عذرهای موجه و عموم پسندی را طرح کند (تا خشم مردم فرو نشیند) و اگر نسبت به امور عثمان شک و تردید داشت خوب بود که از مردم خشمگین کناره می گرفت و به انزوا پناه برده و مردم را با عثمان وامی گذاشت. اما او هیچکدام از سه راه حل را انجام نداد، و به کاری دست زد که دلیل روشنی برای انجام آن نداشت، و عذرهایی آورد که مردم پسند نیست.

#### Footnote

It means that if Talhah considered 'Uthman an oppressor then after his (۱) assassination instead of getting ready to avenge his blood he should have supported his killers and justified their action. It is not the intention that in the case of 'Uthman being in the wrong Talhah should have supported the attackers because he was already supporting and encouraging them

Warning to neglectful people and about the vastness of his own knowledge

O' people who are (negligent of Allah but) not neglected (by Allah) and those who miss (doing good acts) but are to be caught. How is it that I see you becoming removed from Allah and becoming interested in others? You are like the camel whom the grazer drives to a disease-stricken pasture and a disastrous watering place. They are like beasts who are fed in order to be slaughtered but they do not know what is intended for them. When they are treated well they think that day to be their whole .life and eating their full to be their aim

By Allah if I wish I can tell every one of you from where he has come where he has to go and all his affairs but I fear lest you abandon the Messenger of Allah – peace and blessing of Allah be upon him and his progeny – in my favour. I shall certainly convey these things to the selected ones who will remain safe from that fear. By Allah Who deputed the Prophet with Right and distinguished him over creation. I do not speak save the truth. He (the Prophet) informed me of all this and also about the death of every one who dies the salvation of every one who is granted salvation and the consequences of this matter (the caliphate). He left nothing (that could) pass into my (head without putting it in my ear and telling me about it. (۱



O' people ! By Allah I do not impel you to any obedience unless I practise it before you  
and do not restrain you from any disobedience unless I desist from it before you

in Arabic

[ ۱۷۵ ] ومن خطبه له عليه السلام

فی الموعظه وبيان قرباه من رسول الله

أَيُّهَا الْغَافِلُونَ غَيْرِ الْمَغْفُولِ عَنْهُمْ، وَالتَّارِكُونَ الْمَأْخُودَ مِنْهُمْ، مَالِي أَرَاكُمْ عَنِ اللَّهِ ذَاهِبِينَ، وَإِلَى غَيْرِهِ رَاغِبِينَ! كَأَنَّكُمْ نَعَمَ (۱) أَرَاخَ بِهَا (۲) سَائِمٌ (۳) إِلَى مَزْعَى وَبَيْ (۴)، وَمَشْرَبِ دَوِيٍّ (۵)، وَإِنَّمَا هِيَ كَالْمَعْلُوفَةِ لِلْيَدَى (۶) لَا تَعْرِفُ مَاذَا يُرَادُ بِهَا! إِذَا أَحْسَبَنَ إِلَيْهَا تَحَسَّبُ يَوْمَهَا دَهْرَهَا (۷)، وَشَتَّ بَعَهَا أَمْرَهَا. وَاللَّهُ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلِجِهِ (۸) وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ، وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِي رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ-. أَلَا وَإِنِّي مُفَضِّتِيهِ (۹) إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمِنُ ذَلِكَ مِنْهُ. وَالَّذِي بَعَثَهُ بِالْحَقِّ، وَاصِطَفَاهُ عَلَى الْخَلْقِ، مَا أَنْطَقَ إِلَّا صَادِقًا، وَقَدْ عَهَدَ إِلَيَّ بِذَلِكَ كُلِّهِ، وَبِمَهْلِكِكَ مَنْ يَهْلِكُكَ، وَمَنْجَى مَنْ يَنْجُو، وَمَالَ هَذَا الْأَمْرِ، وَمَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا -أَفْرَغَهُ فِي أُذُنِي وَأَفْضَى بِهِ إِلَيَّ. أَيُّهَا النَّاسُ، إِنِّي، وَاللَّهِ، مَا أَحْتَكُمُ عَلَى طَاعَةِ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا، وَلَا أَنُهَاكُمْ عَنْ مَعْصِيَةِ إِلَّا وَآتَاهِيَ قَبْلَكُمْ عَنْهَا.

in Persian

موعظه یاران

نکوهش غافلان ای بی خبرانی که آنی مورد غفلت نیستید، و ای ترک کنندگان فرامین الهی که از تمامی کارهایتان بازخواست می شوید، شما را چه شده است که از خدای خود رویگردان و به غیر او گرایش دارید؟ چونان چارپایانی مانند که چوپان آنها را در بیابانی و باخیز، و آبهای بیماری زا رها کرده است. گوسفندان پروار را می مانند که برای کارد قصاب آماده اند. ولی خودشان نمی دانند! چه آنکه هرگاه به گوسفندان با مقداری علف نیکی کنند یک روز خود را یک عمر پندارند، و زندگی را در سیر شدن شکمها می نگرند. علوم بی پایان امام (ع) سوگند بخدا! اگر بخواهم می توانم هر کدام شما را آغاز و پایان کارش، و از تمام شئون زندگی، آگاه سازم، اما از آن می ترسم که با اینگونه خبرها نسبت به رسول خدا (ص) کافر شوید. آگاه باشید! که من این اسرار گرانبها را به یاران رازدار و مورد اطمینان خود می سپارم، سوگند بخدایی که محمد (ص) را به حق برانگیخت، و او را برگزید، جز به راستی سخن نگویم، پیامبر اسلام (ص) همه اطلاعات را به من سپرده است، و از محل هلاکت آن کس که هلاکت می شود، و جای نجات کس که نجات می یابد، و پایان این حکومت، همه را به من خبر داده و مرا آگاهانده است

. هیچ حادثه ای بر من نگذشت جز آنکه در گوشم نجوا کرد، و مرا مطلع ساخت. ویژگیهای امام علی (ع) ای مردم! سوگند بخدا! من شما را به هیچ طاعتی وادار نمی کنم مگر آنکه پیش از آن خود عمل کرده ام، و از معصیتی شما را باز نمی دارم جز آنکه پیش از آن ترک گفته ام.

### Footnote

Those who drink from the springs of revelation and divine inspiration see things .(۱)  
hidden behind the curtains of the unknown and the events which will occur in the future in the same way as objects can be seen with the eyes and this does not conflict  
:with the saying of Allah that

Say: "None (either) in the heavens or in the earth knoweth the unseen save Allah..."  
(Qur'an ۲۷:۶۵)

because this verse contains the negation of personal knowledge of the unknown but not the negation of knowledge which is required by the prophets and holy persons through divine inspiration by virtue of which they make prophesies about the future and unveil many events and happenings. Several verses of the Qur'an support this  
:view such as

When the Prophet confided unto one of his wives a matter but when she divulged it (unto others) and Allah apprised him thereof he made known a part of it and avoided a part; so when he informed her of it said she: "Who informed thee of this?" He said:  
("Informed me the All-knowing the All-aware." (Qur'an ۶۶:۳)

These are of the tidings of the unseen which We reveal unto thee (O' Our Prophet (Muhammad)...) (Qur'an ۱۱:۴۹)

Therefore it is incorrect to argue in support of the view that if it is said that the prophets and holy persons possess knowledge of the unknown it would imply duality in the divine attributes. It would have implied duality if it were said that someone other than Allah has personal knowledge of the unknown. When it is not so and the knowledge possessed by the Prophets and Imams is that given by Allah it has no connection with duality. If duality should mean what is alleged what would be the position of 'Isa's (Jesus's) assertion related in the Qur'an namely

Out of clay will I make for you like the figure of a bird and I will breathe into it and it . . . shall become a flying bird by Allah's permission; and I shall heal the blind and the leper and will raise the dead to life by Allah 's permission; and I will declare to you what ye (eat and what ye store up in your houses. . . (Qur'an ۳ :۴۹

If it is believed that 'Isa (Jesus) could create and bestow life with Allah's permission does it mean that he was Allah's partner in the attributes of creation and revival? If this is not so then how can it be held that if Allah gives someone the knowledge of the unknown it implies that he has been taken to be His partner in His attributes and how can one extol one's belief in the oneness of Allah by holding that the knowledge of the .unknown implies duality

No one can deny the fact that some people either see in dreams certain things which have yet to occur in the future or that things can be read through interpretation of the dream while during a dream neither do the senses function nor do the powers of understanding and comprehension co-operate. Therefore if some events become known to some people in wakefulness why should there be amazement over it and what are the grounds for rejecting it when it stands to reason that things possible in dreams are also possible in wakefulness. Thus Ibn Maytham al-Bahrani has written that it is possible to achieve all this because in a dream the spirit becomes free from looking after the body and is removed from bodily connections; as a result of this it perceives such hidden realities which could not be seen because of the obstruction of the body. In the same way those perfect beings who pay no heed to bodily matters and turn with all the attention of spirit and heart towards the centre of knowledge can see those realities and secrets which the ordinary eyes are unable to discern. Therefore keeping in view the spiritual greatness of Ahlu'l-bayt (members of the Prophet's family) it should not appear strange that they were aware of events which :were going to occur in future. Ibn Khaldun has written

When thaumaturgic feats are performed by others what do you think about those" who were distinguished in knowledge and honesty and were a mirror of the Prophet's traits while the consideration Allah had for their noble root (namely the Prophet) is a proof of the high performances of his chaste off-shoots (Ahlu'l-bayt). Consequently many events about knowledge of the unknown are related about Ahlu'l-bayt which .(are not related about others.." (al-Muqaddamah p. ۲۳

In this way there is no cause for wonder over Amir al-mu'minin's claim since he was brought up by the Prophet and was a pupil of Allah's school. Of course those whose knowledge does not extend beyond the limits of physical objectivity and whose means of learning are confined to the bodily senses refuse to believe in the knowledge about the paths of divine cognisance and reality. If this kind of claim were unique and were heard only from over Amir al-mu'minin then minds could have wavered and temperaments could have hesitated in accepting it but if the Qur'an records even such a claim of 'Isa (Jesus) that - "I can tell you what you eat or drink or store in your houses " then why should there be hesitation over Amir al-mu'minin's claim when it is agreed that Amir al-mu'minin had succeeded to all the attainments and distinctions of the Prophet and it cannot be contended that the Prophet did not know what 'Isa (Jesus) knew. Thus if the successor of the Prophet advances such a claim why should it be rejected particularly as this vastness of knowledge of Amir al-mu'minin is the best evidence and proof for the Prophet's knowledge and perfection  
and a living miracle of his truthfulness

In this connection it is amazing that even having knowledge of events Amir al-mu'minin did not through any of his words or deeds indicate that he knew them. Thus commenting of the extraordinary importance of this claim as-Sayyid Ibn Tawus  
:writes

An amazing aspect of this claim is that despite the fact that Amir al-mu'minin was" aware of conditions and events yet he observed such conduct by way of his words and deeds that one who saw him could not believe that he knew the secrets and unknown acts of others because the wise agree that if a person knows what event is likely to take place or what step his comrade is going to take or if the hidden secrets of people are known to him then the effects of such knowledge would appear through his movements and the expressions of his face. But the man who in spite of knowing everything behaves in a way as though he is unaware and knows nothing then his ".personality is a miracle and a combination of contradictions

At this stage the question arises as to why Amir al-mu'minin did not act upon the dictates of his secret knowledge. The reply to this is that the commands of the shari'ah are based on apparent conditions. Otherwise secret knowledge is a kind of miracle and power which Allah grants to His prophets and Imams. Although the prophets and Imams possess this power always they cannot make use of it at any time unless and until by the permission of Allah and on the proper occasion. For example the verse quoted above about 'Isa (Jesus) which tells that he had the power to give life to heal the blind and declare what one ate and stored in his house etc. he (Jesus) did not used to practise this power on every thing or every corpse or everyone who met him. He used to practise this power only by the permission of Allah and on .the proper occasion

If prophets and other divines acted on the basis of their secret knowledge it would have meant serious dislocation and disturbance in the affairs of the people. For example if a prophet or divine on the basis of his secret knowledge punishes a condemnable man by killing him there would be great commotion and agitation among those who see it on the ground that he killed an innocent man. That is why Allah has not permitted the basing of conclusions on secret knowledge save in a few special cases and has enjoined the following of observable factors. Thus despite his being aware of the hypocrisy of some of the hypocrites the Prophet extended to them .the treatment that should be extended to a Muslim

Now there can be no scope for the objection that if Amir al-mu'minin knew secret matters then why did he not act according to them because it has been shown that he was not obliged to act according to the requirements of his secret knowledge. Of course where conditions so required he did disclose some matters for the purposes of preaching admonishing giving good tidings (of reward) or warning (against punishment) so that future events could be fore-closed. For example Imam Ja'far as-Sadiq (p.b.u.h.) informed Yahya ibn Zayd that if he went out he would be killed. Ibn :Khalidun writes in this connection

It has been authentically related from Imam Ja'far as-Sadiq that he used to apprise" some of his relations of the events to befall them. For example he warned his cousin Yahya ibn Zayd of being killed but he disobeyed him and went out and was killed in .(Juzajan." (al-Muqaddamah p. ۲۳۳

Nevertheless where there was apprehension that minds would get worried it was not at all disclosed. That is why in this sermon Amir al-mu'minin avoided more details in view of the fear that people would begin to regard him higher than the Prophet. Despite all this people did go astray about 'Isa (Jesus) and in the same way about Amir al-mu'minin also they began to say all sorts of things and were misled into .resorting to exaggeration

## SERMON 1۷۶

**in English**

Preaching

O ' creatures!) Seek benefit from the sayings of Allah be admonished of Allah and) accept the advice of Allah because Allah has left no excuse for you by providing clear guidance has put before you the plea and clarified for you what acts He likes and what acts He hates so that you may follow the one and avoid the other. The Prophet of Allah used to say. "Paradise is surrounded by unpleasant things while Hell is ".surrounded by desires

You should know that every obedience to Allah is unpleasant in appearance while every disobedience to Allah has the appearance of enjoyment. Allah may have mercy on the person who kept aloof from his desire and uprooted the appetite of his heart because this heart has far-reaching aims and it goes on pursuing disobedience .through desires

You should know O' creatures of Allah that a believer should be distrustful of his heart every morning and evening. He should always blame it (for shortcomings) and ask it to add to (its good acts). You should behave like those who have gone before you and the precedents in front of you. They left this world like a traveller and covered it as .distance is covered



## The greatness of the Holy Qur'an

And know that this Qur'an is an adviser who never deceives a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'an but that when he rises he will achieve one addition or one diminution – addition in his guidance or elimination in his (spiritual) blindness. You should also know that no one will need anything after (guidance from) the Qur'an and no one will be free from want before (guidance from) the Qur'an. Therefore seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases namely unbelief hypocrisy revolt and misguidance. Pray to Allah through it and turn to Allah with its love. Do not ask the people through it. There is nothing like it through .which the people should turn to Allah the Sublime

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'an intercedes on the Day of Judgement its intercession for him would be accepted. He about whom the Qur'an speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce "Beware. every sower of a crop is in distress except the sowers of the Qur'an." Therefore you should be among the sowers of the Qur'an and its followers. Make it your guide towards Allah. Seek its advice for yourselves do not trust your .views against it. and regard your desires in the matter of the Qur'an as deceitful

About the believers and their good deeds; and the hypocrites and their bad deeds

Action! action! Then (look at) the end; the end and (remain) steadfast; steadfast. Thereafter (exercise) endurance endurance and piety piety. You have an objective. Proceed towards your objective. You have a sign. Take guidance from your sign. Islam has an objective. Proceed towards its objective. Proceed towards Allah's by fulfilling His rights which He has enjoined upon you. He has clearly stated His demands for you. I am a witness for you and shall plead excuses on your behalf on the Day of Judgement

Beware! what had been ordained has occurred and that which had been destined has come into play. I am speaking to you with the promise and pleas of Allah

:Allah the Sublime has said

Verily those who say: Our Lord is Allah! and persevere aright the angels descend upon them (saying): "Fear Ye not nor be grieved and receive the glad tidings of the Garden (which Ye were promised." (Qur'an ٤١:٣٠

You have said. "Our Lord is Allah." Then keep steadfast to His Book to the way of His command and to the virtuous course of His worship. Thereafter do not go out of it do not introduce innovations in it and do not turn away from it because those who go away from this course will be cut off from (the mercy of) Allah on the Day of Judgement

Beware from destroying your manners and changing them maintaining one tongue. A man should control his tongue because the tongue is obstinate with its master. By Allah I do not find that fear of Allah benefits a man who practises it unless he controls his tongue. Certainly the tongue of a believer is at the back of his heart while the heart of a hypocrite is at the back of his tongue; because when a believer intends to say anything he thinks it over in his mind. If it is good he discloses it but if it is bad he lets it remain concealed. While a hypocrite speaks whatever comes to his tongue without knowing what is in his favour and what goes against him



The Prophet of Allah – peace and blessing of Allah be upon him and his descendants – said: "The belief of a person cannot be firm unless his heart is firm and his heart cannot be firm unless his tongue is firm." So whoever of you can manage to meet Allah the Sublime in such a position that his hands are unsmearred with the blood of Muslims and their property and his tongue is safe from exposing them he should do .so

### Following the sunnah and refraining from innovation

Know O' creatures of Allah that a believer should regard lawful this year what he regarded lawful in the previous year and should consider unlawful this year what he considered unlawful in the previous year. Certainly people's innovation cannot make lawful for you what has been declared unlawful; rather lawful is that which Allah has made lawful and unlawful is that which Allah has made unlawful. You have already tested the matters and tried them; you have been preached by those before you. Illustrations have been drawn for you and you have been called to clear fact. Only a .deaf man can remain deaf to all this and only a blind man can remain blind to all this

He whom Allah does not allow benefit from trials and experience cannot benefit from preaching. He will be faced with losses from in front so that he will approve what is bad and disapprove what is good. People are of two categories – the follower of the shari'ah (religious laws) and the follower of the innovations to whom Allah has not .given any testimony by way of sunnah or the light of any plea

Allah the Glorified has not counselled anyone on the lines of this Qur'an for it is the strong rope of Allah and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For the heart there is no other gloss than the Qur'an although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see any good give your support to it but if you see evil evade it because the Messenger of Allah used to say: "O' son of Adam do good and evade evil; by doing so you will be treading correctly

### Categories of oppression

Know that injustice is of three kinds - one the injustice that will not be forgiven another that will not be left unquestioned and another that will be forgiven without being questioned. The injustice that will not be forgiven is duality of Allah. Allah has said: Verily Allah forgiveth not that (anything) be associated with Him ... (Qur'an ۴:۴۸ ۱۱۶). The injustice that will be forgiven is the injustice a man does to himself by committing small sins; and the injustice that will not be left unquestioned is the injustice of men against other men. The retribution in such a case is severe. It is not wounding with knives nor striking with whips but it is so severe that all these things are small against it. You should therefore avoid change in the matter of Allah's religion for your unity in respect of a right which you dislike is better than your scattering away in respect of a wrong that you like. Certainly Allah the Glorified has not given any person whether among the dead or among those who survive any good from separation

O' people blessed is the man whose own shortcomings keep him away from (looking into) the shortcomings of others and also blessed is the man who is confined to his house eats his meal buries himself in obeying his Allah. and weeps over his sins so that he is engaged in himself and people are in safety from him

in Arabic

[ ١٧٦ ] ومن خطبه له عليه السلام

وفيها يعظ ويبين فضل القرآن وينهى عن البدعه

عظه الناس

اَنْتَفِعُوا بِبَيَانِ اللَّهِ، وَاتَّعِظُوا بِمَوَاعِظِ اللَّهِ، وَاقْبَلُوا نَصِيحَةَ اللَّهِ، فَإِنَّ اللَّهَ تَعَالَى قَدْ أَعَدَّ لِكُلِّكُمْ بِالْجَلِيلِ (١) ، وَاتَّخَذَ عَلَيْكُمْ الْحُجَّةَ، وَبَيَّنَّ لَكُمْ مَخَابِئَهُ مِنَ الْأَعْمَالِ، وَمَكَارِهِهُ مِنْهَا، لِتَتَّبِعُوا هَذِهِ، وَتَجْتَنِبُوا هَذِهِ، فَمَنْ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- كَانَ يَقُولُ: «إِنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ، وَإِنَّ النَّارَ حُفَّتْ بِالشَّهَوَاتِ».

وَاعْلَمُوا أَنَّهُ مِمَّا مِنْ طَاعَةِ اللَّهِ شَيْءٌ إِلَّا -يَأْتِي فِي كُرْهِهِ، وَمِمَّا مِنْ مَعْصِيَةِ اللَّهِ شَيْءٌ إِلَّا يَأْتِي فِي شَهْوَاهِ. فَارْحَمَ اللَّهُ رَجُلًا نَزَعَ (٢) عَنْ شَهْوَاهِ، وَقَمَعَ هَوَى نَفْسِهِ، فَإِنَّ هَذِهِ النَّفْسَ أَبْعَدُ شَيْءٍ مَنْرِعًا (٣) ، وَإِنَّهَا لَا تَزَالُ تَنْزِعُ إِلَيَّ مَعْصِيَةٍ فِي هَوَى.

وَاعْلَمُوا -عِبَادَ اللَّهِ - أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَلَا يُمَسِّي إِلَّا وَنَفْسُهُ ظَنُونٌ (٤) عِنْدَهُ، فَلَا يَزَالُ زَارِيًا (٥) عَلَيْهَا وَمُسْتَرِيدًا لَهَا. فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ، وَالْمَاضِينَ أَمَامَكُمْ. قَوِّضُوا (٦) مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ، وَطَوَّوْهَا طَيِّ الْمَنَازِلِ.

فضل القرآن

وَاعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا -يَغُشُّ، وَالْهَادِي الَّذِي لَا يُضِلُّ، وَالْمَحِدُّ الَّذِي لَا يَكْذِبُ. وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بَرِيَادَةٌ أَوْ نُقْصَانٌ: زِيَادَةٌ فِي هُدًى، أَوْ نُقْصَانٌ مِنْ عَمَى. وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقِهِ (٧) ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى؛ فَاسْتَشْفُوهُ مِنْ أَدْوَانِكُمْ، وَاسْتَعِينُوا بِهِ عَلَى لِمَاؤَانِكُمْ (٨) ، فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْثَرِ الدَّاءِ، وَهُوَ الْكُفْرُ وَالنَّفَاقُ، وَالغِي وَالضَّلَالُ، فَاسْأَلُوا اللَّهَ بِهِ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ، وَلَا تَسْأَلُوا بِهِ خَلْقَهُ، إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِهِ. وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ، وَقَائِلٌ مُصَدِّقٌ، وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شَفَّعَ (٩) فِيهِ، وَمَنْ مَحَلَّ (١٠) بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صَدَّقَ عَلَيْهِ، فَإِنَّهُ يُبَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَلَا - إِنَّ كُلَّ حَارِثٍ مُبْتَلَى فِي حَزْبِهِ وَعَاقِبِهِ عَمَلِهِ، غَيْرَ حَزْبِهِ الْقُرْآنِ؛ فَكُونُوا مِنْ حَزْبَتِهِ وَأَتْبَاعِهِ، وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ، وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ، وَاتَّهَمُوا عَلَيْهِ آرَاءَكُمْ، وَاسْتَعِشُوا (١١) فِيهِ أَهْوَاءَكُمْ.

الْعَمَلِ الْعَمَلِ، ثُمَّ النَّهْيَةَ النَّهْيَةَ، وَالْإِسْتِقَامَةَ الْإِسْتِقَامَةَ، ثُمَّ الصَّبْرَ الصَّبْرَ، وَالْوَرَعَ الْوَرَعَ! إِنَّ لَكُمْ نَهْيَةً فَانْتَهُوا إِلَى نَهْيَتِكُمْ، وَإِنَّ لَكُمْ عِلْمًا (١٢) فَاهْتَدُوا بِعِلْمِكُمْ، وَإِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ. وَاخْرُجُوا إِلَى اللَّهِ بِمَا افْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ (١٣)، وَبَيَّنَ لَكُمْ مِنْ وَظَائِفِهِ (١٤). أَنَا شَاهِدٌ لَكُمْ، وَحَجِيحٌ (١٥) يَوْمَ الْقِيَامَةِ عَنْكُمْ.

## نصائح للناس

أَلَا وَإِنَّ الْقَدَرَ السَّابِقَ قَدْ وَقَعَ، وَالْقَضَاءَ الْمَاضِيَ قَدْ تَوَرَّدَ (١٦)، وَإِنِّي مُتَكَلِّمٌ بَعْدَهُ (١٧) اللَّهُ وَحَجَّتِهِ، قَالَ اللَّهُ تَعَالَى: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أُنَّ لَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشَرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ)، وَقَدْ قُلْتُمْ: (رَبُّنَا اللَّهُ)، فَاسْتَقِيمُوا عَلَى كِتَابِهِ، وَعَلَى مِنْهَاجِ أَمْرِهِ، وَعَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ، ثُمَّ لَا تَمُرُقُوا مِنْهَا، وَلَا تَبْتَدِعُوا فِيهَا، وَلَا تُخَالِفُوا عَنْهَا. فَإِنَّ أَهْلَ الْمُرُوقِ مُنْقَطِعٌ بِهِمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ. ثُمَّ إِيَّاكُمْ وَنَهْزِيعِ (١٨) الْأَخْلَاقِ وَتَضْيِرِيفِهَا (١٩)، وَاجْعَلُوا اللِّسَانَ وَاحِدًا، وَلِيُخْتَرَنَ الرَّجُلُ لِسَانَهُ (٢٠)، فَإِنَّ هَذَا اللِّسَانَ جُمُوحٌ بِصَاحِبِهِ (٢١). وَاللَّهُ مَا أَرَى عَيْدًا يَنْتَقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْتَرَنَ لِسَانَهُ، وَإِنَّ لِسَانَ الْمُؤْمِنِ مِنْ وَرَاءِ قَلْبِهِ (٢٢)، وَإِنَّ قَلْبَ الْمُنَافِقِ مِنْ وَرَاءِ لِسَانِهِ: لَأَنَّ الْمُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدَبَّرَهُ فِي نَفْسِهِ، فَإِنْ كَانَ خَيْرًا أَبْدَاهُ، وَإِنْ كَانَ شَرًّا وَارَاهُ، وَإِنَّ الْمُنَافِقَ يَتَكَلَّمَ بِمَا آتَى عَلَى لِسَانِهِ لَا يَدْرِي مَاذَا لَهُ، وَمَاذَا عَلَيْهِ. وَلَقَدْ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: «لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ. وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ». فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ تَعَالَى وَهُوَ نَقِيُّ الرَّاحِ مِنْ دِمَائِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ، سَلِيمِ اللِّسَانِ مِنْ أَعْرَاضِهِمْ، فَلْيَفْعَلْ.

## تحريم البدع

وَأَعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ يَسْتَحِلُّ الْعَامَ مَا اسْتَحَلَّ عَامًا أَوَّلًا، وَيُحَرِّمُ الْعَامَ مَا حَرَّمَ عَامًا أَوَّلًا، وَأَنَّ مَا أَخِيذَتْ النَّاسُ لَا يُجِلُّ لَكُمْ شَيْئًا مِمَّا حَرَّمَ عَلَيْكُمْ، وَلَكِنَّ الْحَلَالَ مَا أَحَلَّ اللَّهُ، وَالْحَرَامَ مَا حَرَّمَ اللَّهُ، فَقَدْ جَرَّبْتُمْ الْأُمُورَ وَضَرَسْتُمُوهَا (٢٣) ، وَوَعظَّمْتُمْ بِمَنْ كَانَ قَبْلَكُمْ، وَضَرَبْتِ الْأَمْثَالَ لَكُمْ، وَدَعَيْتُمْ إِلَى الْأَمْرِ الْوَاضِحِ؛ فَلَا يَصُمُّ عَنْ ذَلِكَ إِلَّا أَصَمُّ، وَلَا يَعْمَى عَنْ ذَلِكَ إِلَّا أَعْمَى. وَمَنْ لَمْ يَنْفَعَهُ اللَّهُ بِالْبَلَاءِ وَالتَّجَارِبِ لَمْ يَنْتَفِعْ بِشَيْءٍ مِنَ الْعِظَةِ، وَأَتَاهُ التَّقْصِيرُ مِنْ أَمَامِهِ (٢٤) ، حَتَّى يَعْرِفَ مِمَّا أَنْكَرَ، وَيُنْكَرَ مَا عَرَفَ. وَإِنَّمَا النَّاسُ رَجُلَانِ: مُتَّبِعِ شِرْعَةٍ، وَمُتَّبِدِعِ بَدْعَةٍ، لَيْسَ مَعَهُ مِنَ اللَّهِ سُبْحَانَهُ بُرْهَانٌ سُنَّهِ، وَلَا ضِيَاءٌ حُجَّتِهِ.

## القرآن

وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَعِظْ أَحَدًا بِمِثْلِ هَذَا الْقُرْآنِ، فَإِنَّهُ (حَبْلُ اللَّهِ الْمَتِينُ)، وَسَيِّبُهُ الْأَمِينُ، وَفِيهِ رِبِيعُ الْقَلْبِ، وَيَنَابِيعُ الْعِلْمِ، وَمَا لِلْقَلْبِ جَلَاءٌ غَيْرُهُ، مَعَ أَنَّهُ قَدْ ذَهَبَ الْمَتَدَكُّوْنَ، وَبَقِيَ النَّاسُونَ أَوْ

الْمُتَنَاسُونَ. فَإِذَا رَأَيْتُمْ خَيْرًا فَأَعِينُوا عَلَيْهِ، وَإِذَا رَأَيْتُمْ شَرًّا فَادْهَبُوا عَنْهُ، فَإِنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- كَانَ يَقُولُ: «يَابْنَ آدَمَ، اعْمَلِ الْخَيْرَ وَدَعْ الشَّرَّ، فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ» (٢٥) .

## أنواع الظلم

أَلَا- وَإِنَّ الظُّلْمَ ثَلَاثَةٌ: فَظُلْمٌ لَا يُغْفَرُ، وَظُلْمٌ لَا يُتْرَكُ، وَظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ. فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ فَالشَّرْكَ بِاللَّهِ، قَالَ اللَّهُ تَعَالَى: (إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ) وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهَنَاتِ (٢٦) . وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ فَظُلْمُ الْعِبَادِ بَعْضِهِمْ بَعْضًا. الْقِصَاصُ هُنَاكَ شَدِيدٌ، لَيْسَ هُوَ جَزَاءً بِالْمَدَى (٢٧) وَلَا ضَرْبًا بِالسَّيَاطِ (٢٨) ، وَلَكِنَّهُ مَا يُسْتَصْعَرُ ذَلِكَ مَعَهُ. فَأَيَّاكُمْ وَالتَّلَوْنَ فِي دِينِ اللَّهِ، فَإِنَّ جَمَاعَةً فِيهَا تَكْرَهُونَ مِنَ الْحَقِّ، خَيْرٌ مِنْ فُرْقَةٍ (٢٩) فِيمَا تُحِبُّونَ مِنَ الْبَاطِلِ، وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يُعِظْ أَحَدًا بِفُرْقَةٍ خَيْرًا مِمَّنْ مَضَى، وَلَا مِمَّنْ بَقِيَ.



يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ، وَطُوبَى لِمَنْ لَزِمَ بَيْتَهُ، وَأَكَلَ قُوتَهُ، وَاشْتَعَلَ بِطَاعَةِ رَبِّهِ، وَبَكَى عَلَى خَطِيئَتِهِ، فَكَانَ مِنْ نَفْسِهِ فِي شُغْلٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ!

## in Persian

### پند گرفتن از سخن خدا

ضرورت اطاعت از دستورات الهی مردم! از آنچه خداوند بیان داشته بهره گیرید، و از پند و اندرزهای خدا پند پذیرید، و نصیحتهای او را قبول کنید، زیرا خداوند با دلیلهای روشن راه عذر را به روی شما بسته، و حجت را بر شما تمام کرده است. و اعمالی که دوست دارد بیان فرموده، و از آنچه کراهت دارد معرفی کرد، تا از خوبیها پیروی و از بدیها دوری گزینید، همانا رسول خدا (ص) همواره می فرمود: (گرداگرد بهشت را دشواریها (مکاره) و گرداگرد آتش جهنم را هوسها و شهوات گرفته است). آگاه باشید! چیزی از طاعت خدا نیست جز آن که با کراهت انجام می گیرد و چیزی از معصیت خدا نیست جز اینکه با میل و رغبت عمل می شود، پس رحمت خداوند بر کسی که شهوت خود را مغلوب و هوای نفس را سرکوب کند، زیرا کار مشکل، باز داشتن نفس از شهوت بوده که پیوسته خواهان نافرمانی و معصیت است. بندگان خدا! بدانید که انسان باایمان، شب را به روز، و روز را به شب نمی رساند جز آنکه نفس خویش را متهم می داند، همواره نفس را سرزنش می کند، و گناهکارش می شمارد، پس در دنیا چونان پیشینیان صالح خود باشید، که در پیش روی شما در گذشتند و همانند مسافران خیمه خویش را از جا درآوردند و به راه خود رفتند. ویژگیهای قرآن آگاه باشید! همانا این قرآن پنددهنده ای است که نمی فریبد، و هدایت کننده ای است که گمراه نمی سازد، و سخنگویی که هرگز دروغ نمی گوید. کسی با قرآن همنشین نشد مگر آنکه بر او افزود یا از او کاست، افزودن در هدایت و کاهش از کوردلی و گمراهی. آگاه باشید کسی با داشتن قرآن، نیازی ندارد، و بدون قرآن بی نیاز نخواهد بود، پس درمان خود را از قرآن بخواهید، و در سختیها از قرآن یاری بطلبید، که در قرآن درمان بزرگترین بیماریها یعنی کفر و نفاق و سرکشی و گمراهی است، پس به وسیله قرآن خواسته های خود را از خدا بخواهید، و با دوستی قرآن بخدا روی آورید، و به وسیله قرآن از خلق خدا چیزی نخواهید، زیرا وسیله ای برای تقرب بندگان بخدا، بهتر از قرآن وجود ندارد. آگاه باشید، که شفاعت قرآن پذیرفته شده، و سخنش تصدیق می گردد، آن کس که در قیامت، قرآن شفاعتش کند بخشوده می شود، و آن کس که قرآن از او شکایت کند محکوم است، در روز قیامت ندادهنده ای بانگ می زند که: (آگاه باشید امروز هر کس گرفتار بذری است که کاشته و عملی است که انجام داده، جز اعمال منطبق با قرآن). پس شما در شمار عمل کنندگان به قرآن باشید، از قرآن پیروی کنید، با قرآن خدا را بشناسید، و خویشتن را با قرآن اندرز دهید، و رای و نظر خود را برابر قرآن متهم کنید، و خواسته های خود را با قرآن نادرست بشمارید.

تشویق به اعمال نیکو عمل صالح! عمل صالح! سپس آینده نگری! آینده نگری! و استقامت! استقامت! آنگاه، بردباری! بردباری! و پرهیزکاری! پرهیزکاری! برای هر کدام از شما عاقبت و پایان مهلتی تعیین شده، با نیکوکاری بدانجا برسید، و همانا پرچم هدایتی برای شما برافراشتند، با آن هدایت شوید، و برای اسلام نیز هدف و نتیجه ای است به آن دسترسی پیدا کنید، و با انجام واجبات، حقوق الهی را ادا کنید، که وظائف شما را آشکارا بیان کرده و من گواه اعمال شما بوده و در روز قیامت از شما دفاع می کنم و به سود شما گواهی می دهم.

آگاه باشید! آنچه از پیش مقرر شده بود، به وقوع پیوست، و خواسته های گذشته الهی انجام شد، و همانا من با تکیه به وعده های الهی و براهین روشن او سخن می گویم که فرمود: (کسانی که گفتند پروردگار ما خداست، سپس استقامت ورزیدند، فرشتگان بر آنها فرود می آیند و می گویند، نترسید و محزون نباشید که بشارت باد بر شما بهشتی که به شما وعده داده اند.) و همانا شما گفتید: که پروردگار ما خداست، پس در عمل به دستورات قرآن خدا، و در ادامه راهی که فرمان داد، و بر روش درست پرستش بندگان او، استقامت داشته باشید. و پایدار مانید، و از دستورات خدا سرپیچی نکنید، و در آن بدعتگذار مباشید، و از آن منحرف نگردید، زیرا خارج شوندگان از دستورات الهی در روز قیامت از رحمت خدا دورند. ضرورت کنترل زبان سپس مواظب باشید که اخلاق نیکو را در هم نشکنید و به رفتار ناپسند مبدل نسازید، زبان و دل را هماهنگ کنید، مرد باید زبانش را حفظ کند، زیرا همانا این زبان سرکش، صاحب خود را به هلاکت می اندازد، بخدا سوگند! پرهیزگاری را ندیده ام که تقوی برای او سودمند باشد مگر آنکه زبان خویش را حفظ کرده بود، و همانا زبان مومن در پس قلب او، و قلب منافق از پس زبان اوست.

زیرا مومن هرگاه بخواهد سخنی گوید، نخست می اندیشد، اگر نیک بود اظهار می دارد، و چنانچه ناپسند است پنهانش می کند، در صورتیکه منافق آنچه بر زبانش آمد می گوید، و نمی داند چه به سود او، و چه حرفی بر ضرر اوست؟ و پیامبر اسلام (ص) فرمود: (ایمان بنده ای استوار نگردد تا دل او استوار شود، و دل استوار نشود تا زبان استوار گردد) پس هر کس از شما بتواند خدا را در حالی ملاقات کند که دستش از خون و اموال مسلمانان پاک، و زبانش از عرض و آبروی مردم سالم ماند باید چنین کند.

پرهیز از بدعتها

ای بندگان خدا! آگاه باشید مومن کسی است که حلال خدا را هم اکنون حلال، و حرام خدا را هم اکنون حرام بشمارد و آنچه را مردم با بدعتها تغییر دادند چیزی از حرام را حلال نمی کند، زیرا حلال همان است که خدا حلال کرده و حرام همان چیزی است که خدا حرام شمرده است. پس شما در امور و حوادث روزگار تجربه آموختید و از تاریخ گذشتگان پند گرفتید، مثلها برای شما زده اند، و به امری آشکار دعوت شده اید، جز ناشنویان کسی ادعای نشنیدن حق را ندارد، و جز کوران و کوردلان کسی ادعای ندیدن واقعیتها نمی کند، آن کس که از آزمایشها و تجربه های خدادادی سودی نبرد از هیچ پند و اندرزی سود نخواهد برد و کوته فکری دامنگیر او خواهد شد تا آنجا که بد را خوب، و خوب را بد می نگرد، و همانا مردم دو دسته اند، گروهی پیرو شریعت و دین، و برخی بدعت گذارند که از طرف خدا دلیلی از سنت پیامبر، و نوری از براهین حق ندارند. ویژگیهای قرآن همانا خداوند سبحان! کسی را به چیزی چون قرآن پند نداده است، که قرآن ریسمان استوار خدا، و وسیله ایمنی بخش است، در قرآن بهار دل، و چشمه های دانش است، برای قلب جلائی جز قرآن نتوان یافت، بخصوص در جامعه ای که بیدار

دلان در گذشته و غافلان و تغافل کنندگان حضور دارند. پس هر جا کار نیکی دیدید یاری کنید، و هر گاه چیز بد و ناروایی مشاهده کردید دوری گزینید، زیرا پیامبر اسلام (ص) همواره می فرمود: (ای فرزند آدم، کار نیک را انجام ده، و کار بد را واگذار، اگر چنین کنی در راه راست الهی قرار خواهی داشت).

#### اقسام ظلم و ستم

آگاه باشید که ظلم بر سه قسم است، ظلمی که نابخشودنی است، و ظلمی که بدون مجازات نمی ماند، و ظلمی که بخشودنی و جبران شدنی است. اما ظلمی که نابخشودنی است، شرک به خدای سبحان است که فرمود: (خداوند هیچگاه از شرک به خود در نمی گذرد.) و اما ظلمی که بخشودنی است، ستمی که بنده با گناهان بر خویشتن روا داشته است، و ظلمی که بدون مجازات نیست، ستمگری بعضی از بندگان بر بعض دیگر است که قصاص در آنجا سخت است، مجروح کردن با کارد، یا تازیانه زدن نیست بلکه اینها در برابرش کوچک است، پس مبادا در دین دورویی ورزید، که همبستگی و وحدت در راه حق گرچه (کراهت داشته باشید) از پراکندگی در راه باطل (گرچه مورد علاقه شما باشد) بهتر است. زیرا خداوند سبحان نه به گذشتگان و نه آیندگان چیزی را با تفرقه عطا نفرموده است. ضرورت خودسازی ای مردم! خوشا به حال کسی که عیب شناسی نفس، او را از عیبجویی دیگران باز دارد، و خوشا به حال کسی که به خانه و خانواده خود پردازد، و غذای حلال خود را بخورد، و به اطاعت پروردگار مشغول باشد، و بر خطاهای خویش بگریید، همواره به خویشتن خویش مشغول و مردم از او در امان باشند.

(About the two arbiters (after the battle of Siffin

Your party had decided to select two persons and so we took their pledge that they would act according to the Qur'an and would not commit excess that their tongues should be with it and that their hearts should follow it. But they deviated from it abandoned what was right although they had it before their eyes. Wrong-doing was their desire and going astray was their behaviour. Although we had settled with them to decide with justice, to act according to the light and without the interference of their evil views and wrong judgement. Now that they have abandoned the course of right and have come out with just the opposite of what was settled we have strong ground (to reject their verdict

In Arabic

[ ۱۷۷ ] ومن كلام له عليه السلام

في معنى الحكيمين

فَأَجْمَعَ رَأْيَ مَلَئِكُمْ عَلَىٰ أَنْ اخْتَارُوا رَجُلَيْنِ، فَأَخَذْنَا عَلَيْهِمَا أَنْ يُجْعَجَعَا (۱) عِنْدَ الْقُرْآنِ، وَلَا يُجَاوِزَاهُ، وَتَكُونَ أَلْسِنَتُهُمَا مَعَهُ وَقُلُوبُهُمَا تَبَعُهُ، فَتَاهَا عَنْهُ، وَتَرَكَمَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ، وَكَأَنَّ الْجَوْرَ هَوَاهُمَا، وَالْإِعْوِجَاجُ رَأْيُهُمَا. وَقَدْ سَبَقَ اسْتِنَاؤُنَا عَلَيْهِمَا فِي الْحُكْمِ بِالْعَدْلِ وَالْعَمَلِ بِالْحَقِّ سُوءَ رَأْيِهِمَا وَجَوْرَ حُكْمِهِمَا، وَالثَّقَّةُ فِي أَيْدِينَا لِأَنْفُسِنَا، حِينَ خَالَفَا سَبِيلَ الْحَقِّ، وَأَتَيَا بِمَا لَا يُعْرَفُ مِنْ مَعْكُوسِ الْحُكْمِ.

in Persian

درباره حکمین

نکوهش از خیانت حکمین رای جمعیت شما در صفین یکی شد که دو مرد را به داوری برگزینند (ابوموسی اشعری، عمروعاص) و از آن دو پیمان گرفتیم که در برابر قرآن تسلیم باشند، و از آن تجاوز نکنند، زبان آن دو با قرآن و قلبهایشان پیرو کتاب خدا باشد، اما آنها از قرآن رویگردان شدند، حق را آشکار می دیدند و ترک گفتند که جور و ستم، خواسته دلشان، و کجی و انحراف در روش فکریشان بود. در صورتیکه پیش از صدور رای زشت و حکم جائزانه، با آنها شرط کرده

بودیم که به عدل حکم نموده و به حق عمل کنند، ما به حقانیت خود ایمان داریم در حالی که آن دو از راه حق بیرون رفتند و حکمی بر خلاف حکم خدا صادر کردند.

p: ۳۹۱

Praise of Allah transience of this world and causes of the decline of Allah's blessings.

(Delivered at the beginning of his caliphate

One condition does not prevent Him from (getting into) another condition time does not change Him place does not locate him and the tongue does not describe Him. The number of drops of water of stars in the sky or of currents of winds in the air are not unknown to Him nor the movements of ants on rocks or the resting place of grubs in the dark night. He knows the places where leaves fall and the secret movements of .the pupils of the eyes

I stand witness that there is no god but Allah Who has no parallel Who is not doubted Whose religion is not denied and Whose creativeness is not questioned. My witnessing is like that of a man whose intention is free whose conscience is clear whose belief is pure and whose loads (of good actions) are heavy. I also stand witness that Muhammad – the peace and blessings of Allah be upon him and his progeny – is His slave and His Messenger chosen from His creations selected for detailing His realities picked for His selected honours and chosen for His esteemed messages. Through him the signs of guidance have been lighted and the gloom of blindness .(misguidance) has been dispelled

O' people surely this world deceives him who longs for it and who is attracted towards it. It does not behave niggardly with him who aspires for it and overpowers him who overpowers it. By Allah no people are deprived of the lively pleasures of life after enjoying them except as a result of sins committed by them because certainly Allah is not unjust to His creatures. Even then when calamities descend upon people and pleasures depart from them they turn towards Allah with true intention and the feeling in their hearts that He will return them everything that has fled from them and .cure all their ills

I fear about you lest you fall into ignorance (that prevailed before the appearance of the Prophet). In the past there were certain matters in which you were deflected and in my view you were not worthy of admiration; but if your previous position could be returned to you then you would become virtuous. I can only strive; but if I were to speak I would (only) say may Allah forgive your past actions

**In Arabic**

[ ١٧٨ ] ومن خطبه له عليه السلام

فى الشهاده والتقوى وقيل: إنه خطبها فى أول خلافته

الله ورسوله

لَا يَشْغَلُهُ شَأْنٌ، وَلَا يُعَيِّرُهُ زَمَانٌ، وَلَا يَحْوِيهِ مَكَانٌ، وَلَا يَصِفُهُ لِسَانٌ، وَلَا يَغْرُبُ (١) عَنْهُ عَدَدُ قَطْرِ الْمَاءِ، وَلَا نُجُومِ السَّمَاءِ، وَلَا سَوَافِي الرِّيحِ (٢) فِي الْهَوَاءِ، وَلَا- دَبِيبُ النَّمْلِ عَلَى الصَّفَا (٣)، وَلَا مَقِيلُ الدَّرِّ (٤) فِي اللَّيْلِ الظُّلْمَاءِ. يَعْلَمُ مَسَاقِطَ الْأَوْزَاقِ، وَخَفَى طَرْفِ الْأَحْدَاقِ (٥). وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ غَيْرَ مَعْدُولٍ بِهِ (٦)، وَلَا مَشْكُوكٍ فِيهِ، وَلَا مَكْفُورٍ دِينُهُ، وَلَا مَجْحُودٍ تَكْوِينُهُ (٧)، شَهَادَةٌ مِنْ صِدْقَتِ نَبِيِّهِ، وَصِفَتْ دِخْلَتُهُ (٨)، وَخَلَصَ يَقِينُهُ، وَتَقَلَّتْ مَوَازِينُهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الْمُجْتَبَى (٩) مِنْ خَلَائِقِهِ، وَالْمُعْتَمَدُ (١٠) لِدَرْجِ حَقَائِقِهِ، وَالْمُخْتَصُّ بِعَقَائِلِ (١١) كَرَامَاتِهِ (١٢)، وَالْمُضَيِّطُ لِكِرَائِمِ رِسَالَاتِهِ، وَالْمَوْضِحُّ بِهِ أَشْرَاطَ الْهُدَى (١٣)، وَالْمَجْلُوبُ بِهِ غَزَبِيبُ (١٤) الْعَمَى.

أَيُّهَا النَّاسُ، إِنَّ الدُّنْيَا تَغْرُ الْمُؤْمَلِ لَهَا وَالْمُخْلَدِ إِلَيْهَا (١٥)، وَلَا تَنْفَسُ (١٦) بِمَنْ نَافَسَ فِيهَا، وَتَغْلِبُ مَنْ غَلَبَ عَلَيْهَا. وَإِيْمُ اللَّهِ، مَا كَانَ قَوْمٌ قَطُّ فِي غَضٍّ (١٧) نِعْمَةٍ مِنْ عَيْشٍ فَزَالَ عَنْهُمْ إِلَّا- بِذُنُوبٍ اجْتَرَحُوهَا (١٨)، لِأَنَّ اللَّهَ لَيْسَ بِظَلَامٍ لِلْعَبِيدِ) وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزَلُ بِهِمُ النَّقْمُ، وَتَزُولُ عَنْهُمْ النُّعْمُ، فَزِعُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ بَيِّنَاتِهِمْ، وَوَلَّهِ مِنْ قُلُوبِهِمْ، لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ، وَأَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ، وَإِنِّي لَأَخْشَى عَلَيْكُمْ أَنْ تَكُونُوا فِي فِتْرِهِ (١٩). وَقَدْ كَانَتْ أُمُورٌ مَضَتْ، مِلْتَمٌ فِيهَا مَيْلَةٌ، كُنْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِينَ، وَلَئِنْ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِنَّكُمْ لَسَعْدَاءُ، وَمَا عَلَيَّ إِلَّا الْجُهْدُ، وَلَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ: عَفَا اللَّهُ عَمَّا سَلَفَ!

p: ٣٩٣



خداشناسی هیچ کاری خدا را از کار دیگر باز نمی‌دارد، و گذشت زمان در او دگرگونی ایجاد نمی‌کند، و مکانی او را در بر نمی‌گیرد، هیچ زبانی قدرت وصف او را ندارد، و چیزی از خدا مخفی و پنهان نیست، نه تعداد قطرات فراوان آبها، و نه ستارگان انبوه آسمان، و نه ذرات خاک همراه با گردبادها در هوا، و نه حرکات مورچگان بر سنگهای سخت، و نه استراحتگاه مورچگان ریز در شبهای تاریک. خدا از مکان ریزش برگ درختان، و حرکات مخفیانه چشمها آگاه است. و شهادت می‌دهم که جز الله، خدایی نیست، همتایی نداشته و شک و تردیدی در او راه ندارد، دین او را انکار نمی‌کنم، و به آفریدگاری او اعتقاد دارم، گواهی کسی که نیت او راست، درون او پاک، یقین او خالص، و میزان عمل او گرانسنگ است. و شهادت می‌دهم که محمد (ص) بنده و فرستاده و برگزیده او از میان انسانهاست پیامبر (ص) برای تشریح حقائق آیین الهی انتخاب، و به ارزشهای ویژه اخلاقی گرامی داشته شد. او را برای رساندن رسالتهای کریمانه اش برگزید، نشانه های هدایت به وسیله او آشکار، و تاریکیهای جهل و گمراهی با نور هدایت او از میان رفت.

روش برخورد با دنیا ای مردم! دنیا آرزومندان و خواهان خود را فریب می‌دهد، برای شیفتگان خود ارزشی قائل نیست، و آن کس را که بر دنیا پیروز شود مغلوب گرداند. بخدا سوگند! هرگز ملتی از ناز و نعمت زندگی گرفته نشدند مگر به کیفر گناهانی که انجام داده اند، زیرا خداوند به بندگان خود ستم روا نمی‌دارد، اگر مردم به هنگام نزول بلاها، و گرفته شدن نعمتها، با درستی نیت در پیشگاه خدا زاری کنند، و با قلبهای پر از محبت از خداوند درخواست عفو نمایند، آنچه از دستشان رفته باز خواهد گشت، و هرگونه فساد خواهد شد. من بر شما ترسناکم که در جهالت و غرور فرو رفته باشید، چه اینکه در گذشته به سویی کشیده شدید که قابل ستایش نبود. اما اگر در زندگانی خود اصلاحاتی پدید آورید، سعادت مند خواهید شد، وظیفه من جز تلاش و کوشش در اصلاح امور شما نیست، اگر می‌خواستم، بی‌مهریهای شما را بازگو می‌کردم، خدا آنچه را گذشت ببخشد.

## In English

Dhi'lib al-Yamani asked Amir al-mu'minin whether he had seen Allah when he replied "Do I worship one whom I have not seen?" Then he enquired "How have you seen Him?" Then Amir al-mu'minin replied

Eyes do not see Him face to face but hearts perceive Him through the realities of belief. He is near to things but not (physically) contiguous. He is far from them but not (physically) separate. He is a speaker but not with reflection. He intends but not with preparation. He moulds but not with (the assistance of) limbs. He is subtle but cannot be attributed with being concealed. He is great but cannot be attributed with haughtiness. He sees but cannot be attributed with the sense (of sight). He is Merciful but cannot be attributed with weakness of heart. Faces feel low before His greatness and hearts tremble out of fear of Him

## In Arabic

[ ۱۷۹ ] ومن كلام له عليه السلام

وقد سأله ذعلبُ اليماني فقال: هل رأيت ربك يا أمير المؤمنين؟

فقال عليه السلام: أفأعبدُ ما لا أرى؟

فقال: وكيف تراه؟ فقال:

لا- تُدرِكُهُ العُيُونُ بِمُشَاهِدَةِ الْعِيَانِ، وَلَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ، قَرِيبٌ مِنَ الْأَشْيَاءِ غَيْرُ مُلَابِسٍ، بَعِيدٌ مِنْهَا غَيْرُ مُبَايِنٍ، مُتَكَلِّمٌ بِلَا رَوِيَّةٍ (١)، مُرِيدٌ بِلَا هَمَّةٍ (٢)، صَانِعٌ لَا بِنَارِحَةٍ (٣)، لَطِيفٌ لَا يُوصَفُ بِالْخَفَاءِ، كَبِيرٌ لَا يُوصَفُ بِالْجَفَاءِ (٤)، بَصِيرٌ لَا يُوصَفُ بِالْحَاسَةِ، رَحِيمٌ لَا يُوصَفُ بِالرَّقَةِ. تَعْنُو (٥) الْوُجُوهُ لِعَظَمَتِهِ، وَتَجِبُ الْقُلُوبُ (٦) مِنْ مَخَافَتِهِ.

## in Persian

پاسخ به ذعلب یمانی

خدانشناسی دیده ها هرگز او را آشکار نمی بینند، اما دلها با ایمان درست او را درمی یابند، خدا به همه چیز نزدیک است نه آنکه به اشیاء چسبیده باشد، و از همه چیز دور است نه آنکه از آنها بیگانه باشد، گوینده است نه با اندیشه و فکر، اراده کننده است نه از روی آرزو و خواهش، سازنده است نه با دست و پا، لطافت دارد نه آنکه پوشیده و مخفی باشد، بزرگ است نه با ستمکاری، بیناست نه با حواس ظاهری، مهربان است نه با نازکدلی، سرها و چهره ها در برابر عظمت او به خاک افتاده، و دلها از ترس او بی قرارند.

## SERMON ۱۸۰

### In English

#### Condemning his disobedient men

I praise Allah for whatever matter He ordained and whatever action He destines and for my trial with you O' group of people who do not obey when I order and do not respond when I call you. If you are at ease you engage in (conceited) conversation but if you are faced with battle you show weakness. If people agree on one Imam you taunt each other. If you are faced with an arduous matter you turn away from it. May others have no father (woe to your enemy!) what are you waiting for in the matter of your assistance and for fighting for your rights? For you there is either death or disgrace. By Allah if my day (of death) comes. and it is sure to come it will cause separation between me and you although I am sick of your company and feel lonely .with you

May Allah deal with you! Is there no religion which may unite you nor sense of shamefulness that may sharpen you? Is it not strange that Mu'awiyah calls out to some rude low people and they follow him without any support or grant but when I call you although you are the successors of Islam and the (worthy) survivors of the people with support and distributed grants you scatter away from me and oppose me? Truly there is nothing between me to you which I like and you also like it or with which I am angry and you may also unite against it. What I love most is death. I have taught you the Qur'an clarified to you arguments apprised you of what you were ignorant and made you swallow what you were spitting out. Even a blind man would have been able to see and he who was sleeping would have been awakened. How (ignorant of Allah is their leader Mu'awiyah and their instructor Ibn an-Nabighah. (۱)

### In Arabic

[ ۱۸۰ ] ومن كلام له عليه السلام

في ذمّ العاصين من أصحابه

أَحْمَدُ اللَّهُ عَلَى مَا قَضَى مِنْ أَمْرٍ، وَقَدَّرَ مِنْ فِعْلٍ، وَعَلَى ابْتِلَائِي بِكُمْ أَيُّهَا الْفِرْقَةُ الَّتِي إِذَا أَمَرْتُ لَمْ تُطِيعْ، وَإِذَا دَعَوْتُ لَمْ تُجِبْ، إِنَّ أُمِّهِلْتُمْ (۱) خُضْتُمْ، وَإِنْ حُورِبْتُمْ خُزْتُمْ (۲). وَإِنْ اجْتَمَعَ النَّاسُ عَلَى إِمَامٍ طَعَنْتُمْ، وَإِنْ أُجِبْتُمْ إِلَى مُشَاقَّةٍ (۳) نَكَضْتُمْ (۴). لَا أَبَا لِعِزِّكُمْ (۵)! مَا تَنْتَظِرُونَ بِنَصْرِكُمْ وَالْجِهَادِ عَلَى حَقِّكُمْ؟ الْمَوْتُ أَوْ الدُّلَّ لَكُمْ؟ فَوَاللَّهِ لَئِنْ حَيَاءَ يَوْمِي — وَلِيَأْتِيَنِي — لَيُفَرِّقَنَّ بَيْنِي وَبَيْنَكُمْ وَأَنَا لِيُضِيحِيَّتِكُمْ قَالِ (۶)، وَبِكُمْ غَيْرُ كَثِيرٍ (۷). لِلَّهِ أَنْتُمْ! أَمَّا دِينٌ يَجْمَعُكُمْ! وَلَا حَمِيَّةَ تَشْحَدُكُمْ (۸)! أَوْلَيْسَ عَجَبًا أَنْ مُعَاوِيَةَ يَدْعُو الْجُفَاءَ (۹) الطَّغَامَ (۱۰) فَيَتَّبِعُونَهُ عَلَى غَيْرِ مَعُونَةٍ (۱۱) وَلَا عَطَاءٍ، وَأَنَا أَدْعُوكُمْ — وَأَنْتُمْ تَرِيكُهُ الْإِسْلَامَ (۱۲)، وَبَقِيَّةَ النَّاسِ — إِلَى الْمَعُونَةِ أَوْ طَائِفِهِ مِنَ الْعَطَاءِ، فَتَفَرِّقُونَ عَنِّي وَتَخْتَلِفُونَ عَلَيَّ؟ إِنَّهُ لَا يَخْرُجُ إِلَيْكُمْ مِنْ أَمْرِي رِضَى فَنَرْضُونَهُ، وَلَا سِخْطُ فَتَجْتَمِعُونَ عَلَيَّ، وَإِنَّ أَحَبَّ مَا أَنَا لِأَقِ إِلَى الْمَوْتِ! هَذَا دَارِسِيَّتُكُمْ الْكِتَابَ (۱۳)، وَفَاتَحْتُكُمْ الْحِجَابَ (۱۴)، وَعَرَفْتُكُمْ مَا أَنْكَرْتُمْ، وَسَوَّغْتُكُمْ (۱۵) مَا مَجَّجْتُمْ، لَوْ كَانَ الْأَعْمَى يَلْحَظُ، أَوْ النَّائِمُ يَسْتَيْقِظُ! وَأَقْرَبُ بِقَوْمٍ (۱۶) مِنَ الْجَهْلِ بِاللَّهِ قَائِدُهُمْ مُعَاوِيَةُ! وَمُؤَدِّبُهُمْ ابْنُ النَّابِغَةِ (۱۷)!

## در نکوهش یارانش

نکوهش کوفیان خدا را بر آنچه که خواسته و هر کار که مقدر فرمود ستایش می‌کنم، و او را بر این گرفتار شدنم به شما کوفیان می‌ستایم، ای مردمی که هرگاه فرمان دادم اطاعت نکردید، و هر زمان شما را دعوت کردم پاسخ ندادید، هرگاه شما را مهلت می‌دهم در بیهودگی فرو می‌روید، و در هنگامه جنگ سست و ناتوانید، اگر مردم اطراف امام خود جمع شوند طعنه زده، و اگر شما را برای حل مشکلی بخوانند سر باز می‌زنید. پدر مباد دشمنان شما را! برای پیروزی منتظر چه چیزی هستید؟ چرا برای گرفتن حق خود جهاد نمی‌کنید؟ آیا در انتظار مرگ یا ذلت هستید؟ بخدا سوگند! اگر مرگ من فرا رسد که حتما خواهد رسید، بین من و شما جدایی خواهد افتاد، در حالی که من از همنشینی با شما ناراحت، و حضورتان برای من بی‌فایده بود. علل سقوط و انحطاط فکری کوفیان خدا خیرتان دهد، آیا دینی نیست که شما را گرد آورد؟ آیا غیرتی نیست که شما را برای جنگ با دشمن بسیج کند؟ شگفت آور نیست که معاویه انسانهای جفاکار پست را می‌خواند و آنها بدون انتظار کمک و بخششی از او پیروی می‌کنند!! و من شما را برای یاری حق می‌خوانم، در حالی که شما بازماندگان اسلام، و یادگار مسلمانان پیشین می‌باشید، با

کمک و عطایا شما را دعوت می‌کنم ولی از اطراف من پراکنده می‌شوید، و به تفرقه و اختلاف روی می‌آورید. نه از دستورات من راضی می‌شوید، و نه شما را به خشم می‌آورد که بر ضد من اجتماع کنید، اکنون دوست داشتنی چیزی که آرزو می‌کنم، مرگ است. کتاب خدا را به شما آموختم، و راه و رسم استدلال را به شما آموزش دادم، و آنچه را که نمی‌شناختید به شما شناساندم، و دانشی را که به کامتان سازگار نبود جرعه جرعه به شما نوشاندم. ای کاش نابینا می‌دید! و خفته بیدار می‌شد! سوگند بخدا چه نادان مردمی که رهبر آنان معاویه، و آموزگارشان پسر نابغه (عمرو عاص) باشد!

an-Nabighah" is the surname of Layla bint Harmalah al-'Anaziyyah mother of" .(۱) 'Amr ibn al-'As. The reason for attributing him to his mother is her common reputation in the matter. When Arwa bint al-Harith ibn 'Abd al-Muttalib went to Mu'awiyah during the conversation when 'Amr ibn al-'As intervened she said to him: "O' son of an-Nabighah you too dare speak although your mother was known publicly and was a singer of Mecca. That is why five persons claimed you (as a son) and when she was asked she admitted that five people had visited her and that you should be regarded as the son of him you resembled most. You must have resembled al-'As ibn Wa'il and ".therefore you came to be known as his son

These five persons were (۱) al-'As ibn Wa'il (۲) Abu Lahab (۳) Umayyah ibn Khalaf (۴) Hisham ibn al-Mughirah and (۵) Abu Sufyan ibn Harb. (Ibn 'Abd Rabbih al-'Iqd al-farid vol. ۲ p. ۱۲۰; Ibn Tayfur Balaghat an-nisa' p. ۲۷; Ibn Hijjah Thamarat al-awraq vol. ۱ p. ۱۳۲; Safwat Jamharat khutab al-'Arab vol. ۲ p.۳۶۳; Ibn Abi'l-Hadid vol. ۶ pp. ۲۸۳-۲۸۵ ۲۹۱; (al-Halabi as-Sirah vol. ۱ p. ۴۶

**SERMON ۱۸۱**

**In English**

Amir al-mu'minin sent one of his men to bring him news about a group of the army of Kufah who had decided to join the Kharijites but were afraid of him. (۱) When the man came back Amir al-mu'minin said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied "They have gone away O' Amir al-mu'minin." Then Amir al-mu'minin said

May Allah's mercy remain away from them as in the case of Thamud. Know that when the spears are hurled towards them and the swords are struck at their heads they will repent of their doings. Surely today Satan has scattered them and tomorrow he will disclaim any connection with them and will leave them. Their departing from guidance returning to misguidance and blindness turning away from truth and falling into wrong (is enough for their chastisement).

### In Arabic

[ ۱۸۱ ] ومن كلام له عليه السلام

وقد أرسل رجلاً من أصحابه، يَعْلَمُ له عِلْمٌ أحوال قوم من جند الكوفه، قد همّوا باللحاق بالخوارج، وكانوا على خوف منه عليه السلام، فلما عاد إليه الرجل قال له:

(أأمنوا فقطنوا (۱) ، أم جنبا فظعنوا (۲) ؟) فقال الرجل: بل ظعنوا يا أمير المؤمنين. فقال عليه السلام:

بُعْدًا لَهُمْ (كَمَا بَعَدَتْ تَمُودُ)! أَمَا لَوْ أُسْرِعَتْ (۳) الْأَسِنَّةُ إِلَيْهِمْ وَصَبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ (۴) ، لَقَدْ نَدِمُوا عَلَى مَا كَانَ مِنْهُمْ، إِنَّ الشَّيْطَانَ الْيَوْمَ قَدْ اسْتَقْلَهُمْ (۵) ، وَهُوَ عَدَا مُتَبَرِّئٌ مِنْهُمْ، وَمَتَحَلٌّ عَنْهُمْ، فَحَسِبُهُمْ بِخُرُوجِهِمْ (۶) مِنَ الْهُدَى، وَازْتِكَاسِهِمْ (۷) فِي الضَّلَالِ وَالْعَمَى، وَصَدَّهُمْ (۸) عَنِ الْحَقِّ، وَجَمَّاحِهِمْ (۹) فِي التَّيْبِ (۱۰) .

### in Persian

یوستگان به خوارج

نکوهش فریب خوردگان از خوارج

از رحمت خدا دور باشند چونان قوم تمود، آگاه باشید، اگر نیزه ها به سوی آنان راست شود، شمشیرها بر سرشان فرود آید، از گذشته خود پشیمان خواهند شد، امروز شیطان آنها را به تفرقه دعوت کرد، و فردا از آنها بیزاری می جوید، و از آنها کنار خواهد کشید. همین ننگ آنان را کافی است که از هدایت گریختند و در گمراهی و کوری فرو رفتند، راه حق را بستند، و در حیرت و سرگردانی ماندند.

A man of the tribe Banu Najiyah named al-Khirrit ibn Rashid an-Naji was on Amir al-mu'minin's side in the battle of Siffin but after Arbitration he became rebellious and coming to Amir al-mu'minin with thirty persons said: "By Allah I Will no more obey your command nor offer prayers behind you and shall leave you tomorrow." Whereupon Amir al-mu'minin said: "You should first take into account the grounds underlying this Arbitration and discuss it with me. If you are satisfied you do as you will." He said he would come the next day to discuss the matter. Amir al-mu'minin then cautioned him "Look on going from here do not get misled by others and do not adopt any other course. If you have the will to understand I will get you out of this wrong path and put you on the course of guidance." After this conversation he went away but his countenance indicated he was bent on revolt and would not see reason by any means. And so it happened. He stuck to his point and on reaching his place he said to his tribesmen "When we are determined to abandon Amir al-mu'minin there is no use going to him. We should do what we have decided to do." On this occasion 'Abdullah ibn Qu'ayn al Azdi also went to them to enquire but when he came to know the position he asked Mudrik ibn ar-Rayyan an-Naji to speak to him and to apprise him of the ruinous consequence of this rebellion whereupon Mudrik assured him that this man would not be allowed to take any step. Consequently 'Abdullah came back satisfied and related the whole matter before Amir al-mu'minin on returning the next day. Amir al-mu'minin said "Let us see what happens when he comes. " But when the appointed hour passed and he did not turn up Amir al-mu'minin asked 'Abdullah to go and see what the matter was and what was the cause for the delay. On reaching there 'Abdullah found that all of them had left. When he returned to Amir al-mu'minin .he spoke as in this sermon



.The fate that befell al-Khirrit ibn Rashid an-Naji has been stated under Sermon ۴۴

## SERMON ۱۸۲

### In English

It has been related by Nawf al-Bikali that Amir al-mu'minin 'Ali (p.b.u.h.) delivered this sermon at Kufah standing on a stone which Ja'dah ibn Hubayrah al-Makhzumi had placed for him. Amir al-mu'minin had a woollen apparel on his body the belt of his sword was made of leaves and the sandals on his feet too were of palm leaves. His forehead had a hardened spot like that a camel (on its knee due to many and long (prostrations

About Allah's attributes His creatures and His being above physical limitations

Praise be to Allah to Whom is the return of all creation and the end of all matters. We render Him praise for the greatness of His generosity the charity of His proofs the increase of His bounty and His favours – praise which may fulfil His right repay His thanks take (us) near His reward and be productive of increase in His kindness. We seek His help like one who is hopeful of His bounty desirous of His benefit and confident of His warding off (calamities) who acknowledges His gifts and is obedient to Him in word and deed. We believe in Him like him who reposes hope in Him with conviction inclines to Him as a believer humbles himself before Him obediently believes in His oneness exclusively regards Him great acknowledging His dignity and seeks refuge with Him with inclination and exertion. Allah the Glorified has not been born so that someone could be (His) partner in glory. Nor has He begotten anyone so as to be inherited from after dying. Time and period have not preceded Him. Increase and decrease do not occur to Him. But He has manifested Himself to our understanding through our having observed His strong control and firm decree. Among the proofs of His creation is the creation of the skies which are fastened without pillars and stand without support. He called them and they responded obediently and humbly without being lazy or loathsome. If they had not acknowledged His Godhead and obeyed Him He would not have made them the place for His throne the abode of His angels and the destination for the rising up of the pure

.utterances and the righteous deeds of the creatures

p: ۴۰۲

He has made the stars in the skies by way of signs by which travellers wandering the various routes of the earth may be guided. The gloom of the dark curtains of the night does not prevent the flame of their light nor do the veils of blackish nights have the power to turn back the light of the moon when it spreads in the skies. Glory be to Allah from Whom neither the blackness of dark dusk or of gloomy night (falling) in the low parts of the earth or on high dim mountains is hidden nor the thundering of clouds on the horizons of the skies nor the sparking of lightning in the clouds nor the falling of leaves blown away from their falling places by the winds of hurricanes or by downpour from the sky. He knows where the drops fall and where they stay where the grubs leave their trails or where they drag themselves what livelihood would suffice the mosquitoes and what a female bears in its womb

Praise be to Allah Who exists from before the coming into existence of the seat the throne the sky the earth the jinn or human being. He cannot be perceived by imagination nor measured by understanding. He who begs from Him does not divert Him (from others) nor does giving away cause Him diminution. He does not see by means of an eye nor can He be confined to a place. He cannot be said to have companions. He does not create with (the help of) limbs. He cannot be perceived by senses. He cannot be thought of after the people

It is He who spoke to Musa clearly and showed him His great signs without the use of bodily parts the organ of speech or the uvula. O' you who exert yourself in describing Allah if you are serious then (first try to) describe Gabriel Michael or the host of angels who are close (to Allah) in the receptacles of sublimity; but their heads are bent downwards and their wits are perplexed as to how to assign limits (of definition) to the Highest Creator. This is because those things can only be perceived through qualities which have shape and parts and which succumb to death after reaching the end of their times. There is no god but He. He has lighted every darkness with His effulgence .(and has darkened every light with the darkness (of death

An account of past peoples and about learning from them

I advise you creatures of Allah to practise fear of Allah Who gave you good clothing and bestowed an abundance of sustenance on you. If there was anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulayman ibn Dawud (p. b. u. h. ) who was given control over the domain of the jinn and men along with prophethood and great position (before Allah) but when he finished what was his due in food (of this world) and exhausted his (fixed) time the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly the by-gone centuries have a .lesson for you

Where are the Amalekites (١) and the sons of Amalekites? Where are the Pharaohs?  
(٢) Where are the people of the cities of ar-Rass (٣) who killed the prophets destroyed  
the traditions of the divine messengers and revived the traditions of the despots?  
Where are those who advanced with armies defeated thousands mobilised forces  
?and populated cities

A part of the same sermon about the Imam al-Mahdi

He will be wearing the armour of wisdom which he will have secured with all its  
conditions such as full attention towards it its (complete) knowledge and exclusive  
devotion to it. For him it is like a thing which he had lost and which he was then  
seeking or a need which he was trying to fulfil. If Islam is in trouble he will feel forlorn  
like a traveller and like a (tired) camel beating the end of its tail and with its neck  
flattened on the ground. He is the last of Allah's proofs and one of the vicegerents of  
.His prophets

:Then Amir al-mu'minin continued

On the method of his ruling and grief over the martyrdom of his companions

O' people! I have divulged to you advice which the prophets used to preach before  
their peoples and I have conveyed to you what the vicegerents (of the prophets)  
conveyed to those coming after them. I tried to train you with my whip but you could  
not be straightened. I drove you with admonition but you did not acquire proper  
behaviour. May Allah deal with you! Do you want an Imam other than me to take you  
?on the (right) path and show you the correct way

Beware the things in this world which were forward have become things of the past and those of which were behind are going ahead. The virtuous people of Allah have made up their minds to leave and they have purchased with a little perishable (pleasure) of this world a lot of such (reward) in the next world that will remain. What loss did our brothers whose blood was shed in Siffin suffer by not being alive today? Only that they are not suffering choking on swallowings and not drinking turbid water. By Allah surely they have met Allah and He has bestowed upon them their rewards .and He has lodged them in safe houses after their (having suffered) fear

Where are my brethren who took the (right) path and trod in rightness. Where is 'Ammar? (۴) Where is Ibn at-Tayyihan? (۵) Where is Dhu'sh-Shahadatayn? (۶) And where are others like them (۷) from among their comrades who had pledged themselves to death and whose (severed) heads were taken to the wicked enemy

Then Amir al-mu'minin wiped his hand over his auspicious honoured beard and wept :for a long time then he continued

Oh! my brothers. who recited the Qur'an and strengthened it thought over their obligation and fulfilled it revived the sunnah and destroyed innovation. When they .were called to jihad they responded and trusted in their leader then followed him

:Then Amir al-mu'minin shouted at the top of his voice

al-jihad al-jihad (fighting fighting) O' creatures of Allah! By Allah I am mobilising the army today. He who desires to proceed towards Allah should come forward. Nawf says: Then Amir al-mu'minin put Husayn (p.b.u.h.) over (a force of) ten thousand Qays ibn Sa'd (mercy of Allah be upon him) over ten thousand Abu Ayyub al-Ansari over ten thousand and others over different numbers intending to return to Siffin but Friday did not appear again and the accursed Ibn Muljam (may Allah curse him) killed him. Consequently the armies came back and were left like sheep who had lost their .shepherd while wolves were snatching them away from all sides

ومن خطبه له عليه السلام

روى عن نوف البكالى قال: خطبنا بهذه الخطبه أمير المؤمنين علي عليه السلام بالكوفه وهو قائم على حجاره، نصبها له جعده بن هبيرة المخزومي، وعليه مدرعه من صوف وحمائل سيفه ليف، وفي رجليه نعلان من ليف، وكان جبينه نفة من اثر السجود. فقال عليه السلام:

حمد الله واستعانته

الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ مَصِيرُ الْخَلْقِ، وَعَوَاقِبُ الْأَمْرِ، نَحْمَدُهُ عَلَى عَظِيمِ إِحْسَانِهِ، وَتَبِيرِ بُرْهَانِهِ، وَتَوَامِي فَضْلِهِ وَامْتِنَانِهِ، حَمِيداً يَكُونُ لِحَقِّهِ قَضَاءً، وَلِشُكْرِهِ أَدَاءً، وَإِلَى ثَوَابِهِ مُقَرَّباً، وَلِحُسْنِ مَزِيدِهِ مُوجِباً. وَنَسْتَعِينُ بِهِ اسْتِعَانَةً رَاجَ لِفَضْلِهِ، مُؤَمِّلٍ لِنَفْعِهِ، وَاثِقٍ بِمَدْفَعِهِ، مُعْتَرِفٍ لَهُ بِالطُّوْلِ، مُدْعِنٍ لَهُ بِالْعَمَلِ وَالْقَوْلِ. وَتُؤْمِنُ بِهِ إِيْمَانٌ مِنْ رَحِيَاهُ مُوقِناً، وَأَنَابٌ إِلَيْهِ مُؤْمِناً، وَخَنَعٌ لَهُ مُدْعِناً، وَأَخْلَصَ لَهُ مُوَحِّداً، وَعَظَمَهُ مُمَجِّداً، وَلَا ذَّ بِه رَاغِباً مُجْتَهِداً.

الله الواحد

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونَ فِي الْعِزِّ مُشَارِكاً، وَلَمْ يَلِدْ فَيَكُونَ مُورُوثاً هَالِكاً، وَلَمْ يَتَقَدَّمْهُ وَقْتُ وَلَا زَمَانٌ، وَلَمْ يَتَعَاوَرَهُ زِيَادَةٌ وَلَا نُقْصَانٌ، بَلْ ظَهَرَ لِلْعُقُولِ بِمَا أَرَانَا مِنْ عِلْمِيَّاتِ التَّدْبِيرِ الْمُتَقِنِ، وَالْقَضَاءِ الْمُبْرَمِ. فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقَ السَّمَاوَاتِ مُوَطَّدَاتٍ بِلَا عَمَدٍ، قَائِمَاتٍ بِلَا سِنْدٍ، دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُدْعِنَاتٍ، غَيْرِ مُتَلَكِّئَاتٍ وَلَا مُبْطِنَاتٍ، وَلَوْلَا إِقْرَارُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَإِذْعَانُهُنَّ بِالطُّوَاعِيَّةِ، لَمَا جَعَلَهُنَّ مَوْضِعاً لِعَرْشِهِ، وَلَا مَسِيكناً لِمَلَائِكَتِهِ، وَلَا مَصِيداً لِلِكَلِمِ الطَّيِّبِ وَالْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ. جَعَلَ نُجُومَهَا أَعْلَاماً يَسْتَدِلُّ بِهَا الْحَيْرَانُ فِي مُخْتَلِفِ فِرَاجِ الْأَقْطَارِ، لَمْ يَمْنَعْ ضَوْءَ نُورِهَا إِذْ لِهَمَامٌ سَيِّجِفِ اللَّيْلِ الْمُظْلِمِ، وَلَا اسْتِطَاعَتْ جَلَابِيبُ سَوَادِ الْحَنَادِسِ أَنْ تَرُدَّ مِمَّا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَالُؤِ نُورِ الْقَمَرِ. فَسَيَّبَحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ غَسَقِ دَاجٍ، وَلَا لَيْلِ سَاجٍ، فِي بَقَاعِ الْأَرْضِ بَيْنَ الْمُتَطَاطِّاتِ (١٦)، وَلَا فِي يَنْفَاعِ السُّفْعِ الْمُتَحَوِّراتِ، وَمِمَّا يَتَجَلَّجَلُ بِهِ الرَّعِيدُ فِي أَفْقِ السَّمَاءِ، وَمَا تَلَاشَتْ عَنْهُ بُرُوقُ الْغَمَامِ، وَمَا تَسْقُطُ مِنْ وَرَقِهِ تُزِيلُهَا عَنْ مَسْقَطِهَا عَوَاصِفُ الْأَنْوَاءِ وَإِنْهَطَالُ السَّمَاءِ! وَيَعْلَمُ مَسْقَطَ

الْقَطْرَهُ وَمَقَرَّهَا، وَمَسَحَبَ الذَّرَّةَ وَمَجَّرَهَا، وَمَا يَكْفِي الْبُعُوضَةَ مِنْ قُوَّتِهَا، وَمَا تَحْمِلُ مِنْ أَثْنِي فِي بَطْنِهَا.

عود إلى الحمد

وَالْحَمِيدُ لِلَّهِ الْكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيُّ أَوْ عَرْشٌ، أَوْ سَمَاءٌ أَوْ أَرْضٌ، أَوْ جَانٌّ أَوْ إِنْسٌ. لَا يُدْرِكُ بَوْمَهُمْ، وَلَا يُقَدِّرُ بِفَهْمِهِمْ، وَلَا يَشْغَلُهُ سَائِلٌ، وَلَا يَنْقُضُهُ نَائِلٌ، وَلَا يَنْظُرُ بَعِينٌ، وَلَا يَحُدُّ بِأَيْنٍ، وَلَا يُوصَفُ بِالْأَزْوَاجِ، وَلَا يُخْلَقُ بِعِلَاجٍ، وَلَا يُدْرِكُ بِالْحَوَاسِّ، وَلَا يُقَاسُ بِالنَّاسِ. الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا، وَأَرَاهُ مِنْ آيَاتِهِ عَظِيمًا، بِلَا جَوَارِحٍ وَلَا أَدَوَاتٍ، وَلَا نَطْقٍ وَلَا لَهَوَاتٍ. بَلْ إِنْ كُنْتَ صَادِقًا أَيُّهَا الْمُتَكَلِّفُ لَوْصِفَ رَبِّكَ، فَصِفْ جَبْرَائِيلَ وَمِيكَائِيلَ وَجُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ، فِي حُجْرَاتِ الْقُدْسِ مُرْجِحِينَ، مُتَوَلِّهِ عُقُولُهُمْ أَنْ يَحْدُوا أَحْسَنَ الْخَالِقِينَ. فَإِنَّمَا يُدْرِكُ بِالصِّفَاتِ دَوُوَالْهَيْئَاتِ وَالْأَدَوَاتِ، وَمَنْ يَنْقُضِي إِذَا بَلَغَ أَمِدَّ حَيْدِهِ بِالْفَنَاءِ. فَلَا إِلَهَ إِلَّا هُوَ، أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ، وَأَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ.

الوصيه بالتقوى

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي أَلْبَسَكُمْ الرِّيَاشَ، وَأَسْبَغَ عَلَيْكُمْ الْمَعَاشَ؛ فَلَوْ أَنَّ أَحَدًا يَجِدُ إِلَى الْبَقَاءِ سُلَيْمًا، أَوْ لِدْفَعِ الْمَوْتِ سَبِيلًا، لَكَانَ ذَلِكَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ السَّلَامُ، الَّذِي سُخِّرَ لَهُ

مُلْكُ الْجِنِّ وَالْإِنْسِ، مَعَ الثُّبُوهِ وَعَظِيمِ الزُّلْفَةِ، فَلَمَّا اشْتَوْفَى طُعْمَتَهُ، وَاسْتِكَمَلَ مُدَّتَهُ، رَمَتْهُ قِسِيُّ الْفَنَاءِ بِبَيْتِ الْمَوْتِ، وَأَصْبَحَتْ الدِّيَارُ مِنْهُ خَالِيَةً، الْمَسَاكِينُ مُعْطَلَةً، وَرِثَتَهَا قَوْمٌ آخَرُونَ وَإِنَّ لَكُمْ فِي الْقُرُونِ السَّالِفَةِ لَعِبْرَةً!

أَيُّنَ الْعَمَالِقَهُ وَأَبْنَاءَ الْعَمَالِقِهِ! أَيُّنَ الْفِرَاعِنَهُ وَأَبْنَاءَ الْفِرَاعِنِهِ! أَيُّنَ أَصْحَابِ مِدَائِنِ الرَّسِّ الَّذِينَ قَتَلُوا النَّبِيَّ، وَأَطْفَأُوا سِنِينَ الْمُرْسَلِينَ، وَأَحْيَوْا سِنِينَ الْجَبَّارِينَ! أَيُّنَ الَّذِينَ سَارُوا بِالْجِيُوشِ، وَهَزَمُوا بِاللُّؤْفِ، وَعَسَكُرُوا الْعَسَاكِرَ، وَمَدَّنُوا الْمَدَائِنَ!

وَمِنْهَا: قَمَدٌ لَبَسَ لِلْحِكْمَةِ جُنَّتَهَا، وَأَخَذَهَا بِجَمِيعِ أَدْبِهَا، مِنْ الْإِقْبَالِ عَلَيْهَا، وَالْمَعْرِفَةِ بِهَا، وَالتَّفَرُّغِ لَهَا، فَهِيَ عِنْدَ نَفْسِهِ ضَالَّةٌ الَّتِي يَطْلُبُهَا، وَحَاجَتُهُ الَّتِي يَسْأَلُ عَنْهَا، فَهُوَ مُعْتَرِبٌ إِذَا اعْتَرَبَ الْإِسْلَامَ، وَضَرَبَ بِعَسِيْبِ دَنْبِهِ، وَاللَّصِقَ الْأَرْضَ بِجِرَانِهِ، بِقَيْتِهِ مِنْ بَقَايَا حُجَّتِهِ، حَلِيفَةً مِنْ خَلَائِفِ أَنْبِيَائِهِ.



ثم قال عليه السلام:

أَيُّهَا النَّاسُ، إِنِّي قَدْ بَنَيْتُ لَكُمْ الْمَوَاعِظَ الَّتِي وَعَظَ الْأَنْبِيَاءُ بِهَا أُمَّهَمُ، وَأَدَّيْتُ إِلَيْكُمْ مَا آدَتِ الْأَوْصِيَاءُ إِلَى مَنْ بَعَدَهُمْ، وَأَدَّبْتُكُمْ بِسَوْطِي فَلَمْ تَسْتَقِيمُوا، وَحَدَوْتُكُمْ بِالزَّوْجِرِ فَلَمْ تَسْتَوْسِقُوا . لِلَّهِ أَنْتُمْ!

أَتَتَوَقَّعُونَ إِمَامًا غَيْرِي يَطُّ بِكُمْ الطَّرِيقَ، وَيُزِيدُكُمْ السَّبِيلَ؟

أَلَا إِنَّهُ قَدْ أَذْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبَلًا، وَأَقْبَلَ مِنْهَا مَا كَانَ مُدْبِرًا، وَأَزَمَعَ التَّرْحَالَ عِبَادَ اللَّهِ الْأَخْيَارَ، وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى، بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنَى. مَيَّا ضَمَّرَ إِخْوَانِنَا الَّذِينَ سَفَكَتْ دِمَاؤُهُمْ \_ وَهُمْ بِصَةِ فَيَنْ \_ أَلَّا يَكُونُوا الْيَوْمَ أَحْيَاءَ؟ يُسَيِّغُونَ الْغَضَبَ، وَيَسْرُبُونَ الرُّنْقَ! قَدْ \_ وَاللَّهِ \_ لَقُوا اللَّهَ فَوَفَّاهُمْ أَجُورَهُمْ، وَأَحْلَاهُمْ دَارَ الْأَمْنِ بَعْدَ خَوْفِهِمْ.

أَيْنَ إِخْوَانِي الَّذِينَ رَكَبُوا الطَّرِيقَ، وَمَضَوْا عَلَى الْحَقِّ؟ أَيْنَ عَمَّارُ؟ وَأَيْنَ ابْنُ التَّيْهَانِ؟ وَأَيْنَ ذُو الشَّهَادَتَيْنِ؟ وَأَيْنَ نَظْرَاؤُهُمْ مِنْ إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى الْمَمِيَّةِ، وَأُبْرِدَ بَرُؤُوسِهِمْ إِلَى الْفَجْرَةِ؟

قال: ثم ضرب بيده إلى لحيته الشريفه الكريمه، فأطال البكاء، ثم قال عليه السلام :

أُوهِ عَلَى إِخْوَانِي الَّذِينَ تَلَوْا الْقُرْآنَ فَأَحْكَمُوهُ، وَتَدَبَّرُوا الْفَرْصَ فَأَقَامُوهُ، أَحْيُوا السُّنَّةَ، وَأَمَاتُوا الْبِدْعَةَ، دُعُوا لِلْجِهَادِ فَأَجَابُوا، وَوَثِقُوا بِالْقَائِدِ فَاتَّبَعُوا.

ثم نادى بأعلى صوته:

الْجِهَادَ الْجِهَادَ عِبَادَ اللَّهِ! أَلَا وَإِنِّي مُعَسِّكِرٌ فِي يَوْمِي هَذَا، فَمَنْ أَرَادَ الرِّوَاخَ إِلَى اللَّهِ فَلْيَخْرُجْ.

قال نوف: وعقد للحسين -عليه السلام- في عشره آلاف، ولقيس بن سعد -رحمه الله- في عشره آلاف، ولأبي أيوب الانصاري في عشره آلاف، ولغيرهم على أعداد أخر، وهو يريد الرجعه إلى صفين، فما دارت الجمعه حتى ضربه الملعون ابن ملجم لعنه الله، فتراجعت العساكر، فكنا كأغنام فقدت راعيها، تختطفها الذئاب من كل مكان!

## توحید الهی

(از نوف بکالی نقل شد که امیر مومنان علی (ع) در شهر کوفه بر روی تخته سنگی که جعده بن هیبره برای او نصب کرد ایستاد و این سخنرانی را ایراد کرد، در حالی که پیراهنی خشن از پشم بر تن داشت و شمشیری یا بندی از لیف خرما به گردن آویخته و بر پاهای مبارکش، کفشی از لیف خرما داشت و اثر سجده در پیشانی او پیدا بود). ستایش پروردگار سبحان ستایش خداوندی را سزاست که سرانجام خلقت، و پایان کارها به او باز می گردد، خدا را بر احسان بزرگش، و برهان آشکار، و فراوانی فضل و آنچه بدان بر ما منت نهاده است می ستایم، ستایشی که حق او را اداء کند، و شکر شایسته او را بجا آورد، به ثواب الهی ما را نزدیک گرداند و موجب فراوانی نیکی و احسان او گردد. از خدا یاری می طلبیم، یاری خواستن کسی که به فضل او امیدوار، و به بخشش او آرزومند، و به دفع زیانش مطمئن، و به قدرت او معترف، و به گفتار و کردار پروردگار اعتقاد دارد. به او ایمان می آوریم، ایمان کسی که با یقین به او امیدوار، و با اعتقاد خالص به او توجه دارد، و با ایمانی پاک در برابرش کرنش می کند، و با اخلاص به یگانگی او اعتقاد دارد، و با ستایش فراوان خدا را بزرگ می شمارد، و با رغبت و تلاش به

او پناهنده می شود. راههای خداشناسی خدا از کسی متولد نشد تا در عزت و توانایی دارای شریک باشد، و فرزندی ندارد تا وارث او باشد، وقت و زمان از او پیشی نگرفت، و زیادی و نقصان در او راه ندارد، خدا با نشانه های تدبیر استوار، و خواسته های حکیمانه در خلق نظام احسن، در برابر غفلتها، آشکارا جلوه کرده است. از نشانه های آفرینش او، خلقت آسمانهای پابرجا بدون ستون و تکیه گاه است، آسمانها را به اطاعت خویش دعوت و آنها بدون درنگ اجابت کردند، اگر اقرار آسمانها به پروردگاری او، و اعترافشان در اطاعت و فرمانبرداری از او نبود، هرگز آسمانها را محل عرش خویش و جایگاه فرشتگان، و بالا رفتن سخنان پاک و اعمال نیک و صالح بندگانش قرار نمی داد. ستارگان را نشانه های هدایتگر بیابان ماندگان سرگردان قرار داد تا به وسیله آنها راهنمایی شوند، ستارگانی که پرده های تاریک شب مانع نورافشانی آنها نمی گردد، و نمی تواند از نورافشانی و تلالو ماه در دل آسمان جلوگیری کند، پس پاک است خدایی که پوشیده نیست بر او سیاهی تیره و تار، بر روی ناهمواریهای زمین، و قله های کوتاه و بلند کوهها، و نه غرش رعد در کرانه آسمان، و نه درخشش برق در لابلای ابرها، و نه وزش بادهای

تند و طوفان، و نه ریزش برگها بر اثر بارش باران، و نه محل سقوط قطرات باران، و نه مسیر کشیده شدن دانه ها به وسیله مورچگان، و نه غذاهای کوچک نادیدنی پشه ها، و نه آنچه که در شکم حیوانات ماده در حال رشد است (خدا به همه آنها آگاه است)

خداشناسی حمد و سپاس خداوندی را سزااست که همواره وجود داشت، پیش از آنکه کرسی یا عرش، آسمان یا زمین، جن یا انس، پدید آیند، خداوندی که ذات او را فکرها و عقلهای ژرف اندیش نتوانند بشناسند، و با نیروی اندیشه اندازه ای برای او نتوانند تصور کنند، هیچ سوال کننده ای او را به خود مشغول نسازد، و فراوانی عطا و بخشش از دارایی او نگاهد، برای دیدن به چشم مادی نیاز ندارد، و در مکانی محدود نمی شود. همسر و همتایی ندارد، و با تمرین و تجربه نمی آفریند، و با حواس درک نشود، و با مردم مقایسه نگردهد، خدایی که بدون اعضاء و جوارح و زبان و کام با حضرت موسی (ع) سخن گفت و آیات بزرگش را به او شناساند. ای کسی که برای توصیف کردن پروردگارت به زحمت افتاده ای، اگر راست می گویی جبرئیل و میکائیل و لشکرهای فرشتگان مقرب را وصف کن، که در بارگاه قدس الهی سر فرود آورده اند، و عقلهایشان در درک خدا، سرگردان و درمانده است، تو چیزی رامی توانی با صفات آن درک کنی که دارای شکل و اعضا و جوارح باشد، دارایی عمر محدود و اجل معین باشد. پس جز الله خدایی نیست که هر تاریکی را به نور خود روشن کرد، و هر چه را جز به نور او روشن بود به تاریکی کشاند.

سفارش به تقوی و پندپذیری از تاریخ ای بندگان خدا! شما را به پرهیزکاری و ترس از خدایی سفارش می کنم که شما را جامه ها پوشانید، و وسائل زندگی شما را فراهم کرد، اگر راهی برای زندگی جاودانه وجود می داشت، یا از مرگ گریزی بود، حتما سلیمان بن داوود (ع) چنین می کرد، او که خداوند حکومت بر جن و انس را همراه با نبوت و مقام بلند قرب و منزلت، در اختیارش قرار داد اما آنگاه که پیمانۀ عمرش لبریز و روزی او تمام شد، تیرهای مرگ از کمانهای نیستی بر او باریدن گرفت، و خانه و دیوار از او خالی گشت، خانه های او بی صاحب ماند، و دیگران آنها را به ارث بردند. مردم! برای شما در تاریخ گذشته درسهای عبرت فراوان وجود دارد، کجایند عمالقه و فرزندانان؟ (پادشاهان عرب در یمن و حجاز) کجایند فرعونها و فرزندانان؟ کجایند مردم شهر رس (درخت پرستانی که طولانی حکومت کردند) آنها که پیامبران خدا را کشتند، و چراغ نورانی سنت آنها را خاموش کردند، و راه و رسم ستمگران و جباران را زنده ساختند. کجایند آنها که با لشکرهای انبوه حرکت کردند؟ و هزاران تن را شکست دادند، سپاهیان فراوانی گرد آوردند، و شهرها ساختند؟

وصف حضرت مهدی (عجل الله تعالی فرجه الشریف) زره دانش بر تن دارد، و با تمامی آداب، و با توجه و معرفت کامل آن را فرا گرفته، حکمت گمشده اوست که همواره در جستجوی آن می باشد، و نیاز اوست که در به دست آوردنش می پرسد. در آن هنگام که اسلام غروب می کند و چونان شتری در راه مانده بر زمین می ماند، و سینه به زمین می چسباند او پنهان خواهد شد (دوران غیبت صغری و کبری) او باقیمانده حجت‌های الهی است، و جانشینان پیامبران.

پند و اندرز یاران ای مردم! من پند و اندرزهایی که پیامبران در میان امتهای خود داشتند در میان شما نشر دادم، و وظائفی را که امامان پیامبران گذشته در میان مردم خود بانجام رساندند، تحقق بخشیدم، با تازیانه شما را ادب کردم نپذیرفتید، به راه راست نرفتید، و با هشدارهای فراوان شما را خواندم ولی جمع نشدید. شما را بخدا! آیا منتظرید رهبری جز من با شما همراهی کند؟ و راه حق را به شما نشان دهد؟

آگاه باشید! آنچه از دنیا روی آورده بود پشت کرد و آنچه پشت کرده بود روی آورد و بندگان نیکوکار خدا آماه کوچ کردن شدند، و دنیای اندک و فانی را با آخرت جاویدان تعویض نمودند. یاد یاران شهید آری! آن دسته از برادرانی که در جنگ صفین خونشان ریخت، هیچ زیانی نکرده اند گرچه امروز نیستند تا خوراکشان غم و غصه و نوشیدنی آنها خونابه دل باشد، بخدا سوگند! آنها خدا را ملاقات کردند، که پاداش آنها را داد و پس از دوران ترس آنها را در سرای امن خود جایگزین فرمود کجا هستند برادران من؟ که بر راه حق رفتند، و با حق در گذشتند کجاست عمار؟ و کجاست پسر تیهان؟ (مالک بن تیهان انصاری) و کجاست ذوالشهادتین؟ (خزیمه بن ثابت که پیامبر شهادت او را دو شهادت دانست) و کجایند همانند آنان از برادرانشان که پیمان جانبازی بستند، و سرهایشان را برای ستمگران فرستادند؟ (پس دست به ریش مبارک گرفت و زمانی طولانی گریست و فرمود) دریغا! از برادرانم که قرآن را خواندند، و بر اساس آن قضاوت کردند، در واجبات الهی اندیشه نموده و آنها را برپا داشتند، سنتهای الهی را زنده و بدعتها را نابود کردند، دعوت جهاد را پذیرفته و به رهبر خود اطمینان داشته و از او پیروی نمودند. جهاد! جهاد! بندگان خدا! من امروز لشکر آماده می کنم، کسی که می خواهد به سوی خدا رود همراه ما خارج شود. (نوف گفت: برای حسین (ع) ده هزار سپاه، و برای قیس بن سعد ده هزار سپاه، و برای ابویوب ده هزار سپاه قرار داد، و برای دیگر فرماندهان نیز سپاهی معین کرد، و آماده بازگشت به صفین بود که قبل از جمعه ابن ملجم ملعون به امام ضربت زد، و لشکریان بخانه ها بازگشتند، و ما چون گوسفندانی بودیم که شبان خود را از دست داده که گرگها از هر سو برای آنان دهان گشوده بودند)

History shows that very often the ruin and destruction of peoples has been due to . (1) their oppression and open wickedness and profligacy. Consequently communities which had extended their sway over all the corners of the populated world and had flown their flags in the East and West of the globe disappeared from the surface of the earth like a wrong word on disclosure of their vicious actions and evil doings

Amalekites: ancient nomadic tribe or collection of tribes described in the Old Testament as relentless enemies of Israel even though they were closely related to Ephraim one of the twelve tribes of Israel. Their name derives from Amalek who is celebrated in Arabian tradition but cannot be identified. The district over which they ranged was south of Judah and probably extended into northern Arabia. The Amalekites harassed the Hebrews during their exodus out of Egypt and attacked them at Rephidim (near Mt. Sinai) where they were defeated by Joshua. They also filled out the ranks of the nomadic raiders defeated by Gideon and were condemned to annihilation by Samuel. The Amalekites whose final defeat occurred in the time of Hezekiah were the object of a perpetual curse. (The New Encyclopaedia Britannica [Micropaedia] vol. 1 p. 288 ed. 1973-1974; also see [for further reference] The Encyclopaedia Americana [International Edition] vol. 1 p. 651 ed. 1975)

Pharaoh: Hebrew form of the Egyptian per-'o ("the great house") signifying the . (2) royal palace an epithet applied in the New Kingdom and after as a title of respect to the Egyptian king himself. In the 22nd dynasty the title was added to the king's personal name. In official documents the full titulary of the Egyptian king contained five names. The first and oldest identified him as the incarnation of the falcon god Horus; it was often written inside a square called serekh depicting the facade of the archaic palace. The second name "two ladies" placed him under the protection of Nekhbet and Buto the vulture and uraeus (snake) goddesses of Upper and Lower Egypt; the third "golden Horus" signified perhaps originally "Horus victorious over his enemies." The last two names written within a ring or cartouche are generally referred to as the praenomen and nomen and were the ones most commonly used; the praenomen and nomen and were the ones most commonly used; the praenomen

preceded by the hieroglyph meaning "King of Upper and Lower Egypt " usually contained a reference to the king's Unique relationship with the sun god Re while the fifth or nomen was preceded by the hieroglyph for "Son of Re " or by that for "Lord of the two lands." The last name was given him at birth the rest at his coronation. (The New Encyclopaedia Britannica [Micropaedia] vol. VII p. 927 ed. 1973-1974; also see [for further reference] The Encyclopaedia Americana [International Edition] vol. 21 p. 707 .(ed. 1975

p: 414

Among the Pharaohs was the Pharaoh of the days of Prophet Musa. His pride egotism insolence and haughtiness were such that by making the claim "I am your sublime God" he deemed himself to be holding sway over all other powers of the world and was under the misunderstanding that no power could wrest the realm and government from his hands. The Qur'an has narrated his claim of "I and no one else" :in the following words

And proclaimed Pharaoh unto his people "O' my people! is not the kingdom of Egypt (mine? And these rivers flow below me; What! behold ye not? (۴۳:۵۱

But when his empire came near the end it was destroyed in a few moments. Neither his position and servants could come in the way of its destruction nor could the vastness of his realm prevent it. Rather the waves of the very streams which he was extremely proud to possess wrapped him in and dispatched his spirit to Hell throwing .the body on the bank to serve as a lesson for the whole of creation

The people of the cities of ar-Rass: In the same way the people of ar-Rass were . (۳) killed and destroyed for disregarding the preaching and call of a prophet and for :revolt and disobedience. About them the Qur'an says

And the (tribes of) 'Ad and Thamud and the inhabitants of ar-Rass and generations between them in great number. And unto each of them We did give examples and (every one (of them) We did destroy with utter extermination. (۲۵:۳۸ ۳۹



Belied (also) those before them the people of Noah and the dwellers of ar-Rass and Thamud; And 'Ad and Pharaoh and the brethren of Lot; And the dwellers of the Wood and the people of Tubba'; all belied the apostles so was proved true My promise (of (the doom) (٥٠:١٢-١٤)

Ammar ibn Yasir ibn 'Amir al-'Ansi al-Madhhiji al Makhzumi (a confederate of Banu' .(٤) Makhzum) was one of the earliest converts to Islam and the first Muslim to build a mosque in his own house in which he used to worship Allah (at-Tabaqat vol. ٣ Part ١ p. (١٧٨; Usd al-ghabah vol. ٤ p. ٤٤; Ibn Kathir at-Tarikh vol. ٧ p. ٣١١

Ammar accepted Islam along with his father Yasir and his mother Sumayyah. They' suffered great tortures by the Quraysh due to their conversion to Islam to such an extent that 'Ammar lost his parents; and they were the first martyrs man and woman .in Islam

Ammar was among those who immigrated to Abyssinia and the earliest immigrants' (muhajirun) to Medina. He was present in the battle of Badr and all other battles as well as places of assembly by the Muslims during the lifetime of the Holy Prophet; and .he showed his might and favour in all Islamic struggles in the best way

Many traditions are narrated from the Holy Prophet about 'Ammar regarding his virtues outstanding traits and his glorious deeds such as the tradition which 'A'ishah and other have narrated that the Holy Prophet himself had said that 'Ammar was filled with faith from the crown of his head to the soles of his feet. (Ibn Majah as-Sunan vol. ١ p. ٤٥; Abu Nu'aym Hilyah al-Awliya' vol. ١ p. ١٣٩; al-Haytami Majma' az-(zawa'id vol. ٩ p. ٢٩٥; al-Isti'ab vol. ٣ p. ١١٣٧; al-Isabah vol. ٢ p. ٥١٢

:In another tradition the Holy Prophet said about 'Ammar

Ammar is with the truth and the truth is with 'Ammar. He turns wherever the truth' turns. 'Ammar is as near to me as an eye is near to the nose. Alas! a rebellious group will kill him. (at-Tabaqat vol. ۳ part ۱ p. ۱۸۷; al-Mustadrak vol. ۳ p. ۳۹۲; Ibn Hisham as-Sirah vol. ۲ p. ۱۴۳; Ibn Kathir at-Tarikh vol. ۷ pp. ۲۶۸-۲۷۰

Also in the decisive and widely known tradition which al-Bukhari (in Sahih vol. ۸ pp. ۱۸۵-۱۸۶) at-Tirmidhi (in al-Jami' as-Sahih vol. ۵ p. ۶۶۹); Ahmad ibn Hanbal (in al-Musnad vol. ۲ pp. ۱۶۱ ۱۶۴ ۲۰۶; vol. ۳ pp. ۵ ۲۲ ۲۸ ۹۱; vol. ۴ pp. ۱۹۷ ۱۹۹ vol. ۵ pp. ۲۱۵ ۳۰۶ ۳۰۷; vol. ۶ pp. ۲۸۹ ۳۰۰ ۳۱۱ ۳۱۵) and all the narrators of Islamic traditions and historians transmitted through :twenty-five Companions that the Holy Prophet said about 'Ammar

Alas! a rebellious group which swerves from the truth will murder 'Ammar. 'Ammar will be calling them towards Paradise and they will be calling him towards Hell. His killer .and those who strip him of arms and clothing will be in Hell

Ibn Hajar al-'Asqalani (in Tahdhib at-tahdhib vol. ۷ p. ۴۰۹; al-Isabah vol. ۲ p. ۵۱۲) and as-Suyuti (in al-Khasa'is al-kubra vol. ۲ p. ۱۴۰) say: "The narration of this (above mentioned) tradition is mutawatir (i.e. narrated successively by so many people that "(no doubt can be entertained about its authenticity

:Ibn 'Abd al-Barr (in al-Isti'ab vol. ۳ p. ۱۱۴۰) says

The narration followed uninterrupted succession from the Holy Prophet that he said: "A rebellious group will murder 'Ammar " and this is a prophecy of the Prophet's secret knowledge and the sign of his prophethood. This tradition is among the most authentic and the most rightly ascribed traditions

After the death of the Holy Prophet 'Ammar was one of the closest adherents and best supporters of Amir al-mu'minin during the reign of the first three Caliphs. During the caliphate of 'Uthman when the Muslim protested (to 'Uthman) against his policy on the distribution of the Public Treasury (Baytu'l-mal) 'Uthman said in a public assembly that 'the money which as in the treasury was sacred and belonged to Allah and that he (as being the successor of the Prophet) had the right to dispose of them as he thought fit. 'He ('Uthman) threatened and cursed all who presumed to censure or murmur at what he said. Upon this 'Ammar ibn Yasir boldly declared his disapprobation and began to charge him with his inveterate propensity to ignore the interests of the general public; accused him with reviving the heathenish customs abolished by the Prophet. Whereupon 'Uthman commanded him to be beaten and immediately some of the Umayyads the kindred of the Caliph fell upon the venerable 'Ammar and the Caliph himself kicking him with his shoes (on his feet) on 'Ammar's testicles and afflicted him with hernia. 'Ammar became unconscious for three days and he was taken care of by Umm al-mu'minin Umm Salamah in her own house. (al-Baladhuri Ansab al-ashraf vol. 5 pp. 48 54 88; Ibn Abi'l-Hadid vol. 3 pp. 47-52; al-Imamah wa's-siyasah vol. 1 pp. 35-36; al-'Iqd al-farid vol. 4 p. 307; at-Tabaqat vol. 3 Part 1 p. 185; (Tarikh al-khamis vol. 2 p. 271

When Amir al-mu'minin became Caliph 'Ammar was one of his most sincere supporters. He participated fully in all social political and military activities during this period especially in the first battle (the battle of Jamal) and the second one (the battle of Siffin).

However 'Ammar was martyred on 4th Safar 40 A.H. in the battle of Siffin when he was over ninety years of age. On the day 'Ammar ibn Yasir achieved martyrdom he turned his face to the sky and said

O' my Allah! surely Thou art aware that if I know that Thy wish is that I should plunge myself into this River (the Euphrates) and be drowned I will do it. O' my Allah! surely Thou knowest that if I knew that Thou would be pleased if I put my scimitar on my chest (to hit my heart) and pressed it so hard that it came out of my back I would do it. O' my Allah! I do not think there is anything more pleasant to Thee than fighting with this sinful group and if I knew that any action were more pleasant to Thee I would do it

:Abu 'Abd ar-Rahman as-Sulami narrates

We were present with Amir al-mu'minin at Siffin where I saw 'Ammar ibn Yasir was not turning his face towards any side nor valleys (wadis [of the land]) of Siffin but the companions of the Holy Prophet were following him as if he was a sign for them. Then I heard 'Ammar say to Hashim ibn 'Utbah (al-Mirqal): 'O' Hashim! rush into enemy's ranks paradise is under sword

.Today I meet beloved one Muhammad and his party

Then he said: 'By Allah if they put us to flight (and pursue us) to the date-palms of" Hajar (a town in Bahrain Persian Gulf [i.e. if they pursue us along all the Arabian 'desert] nevertheless) we know surely that we are right and they are wrong

:(Then he (Ammar) continued (addressing the enemies"

We struck you to (believe in) its (Holy Qur'an) revelation; And today we strike you to (believe in) its interpretation; Such strike as to remove heads from their resting places; And to make the friend forget his sincere friend; Until the truth returns to its "(right) path

The narrator says: "I did not see the Holy Prophet's companions killed at any time as ".many as they were killed on this day

Then 'Ammar spurred his horse entered the battlefield and began fighting. He persistently chased the enemy made attack after attack and raised challenging slogans till at last a group of mean-spirited Syrians surrounded him on all sides and a man named Abu al-Ghadiyah al-Juhari (al-Fazari) inflicted such a wound upon him that he could not bear it and returned to his camp. He asked for water. A tumbler of milk was brought to him. When 'Ammar looked at the tumbler he said: "The Messenger of Allah had said the right thing." People asked him what he meant by these words. He said "The Messenger of Allah informed me that the last sustenance for me in this world would be milk." Then he took that tumbler of milk in his hands drank the milk and surrendered his life to Allah the Almighty. When Amir al-mu'minin came to know of his death he came to 'Ammar's side put his ('Ammar's) head on his :own lap and recited the following elegy to mourn his death

Surely any Muslim who is not distressed at the murder of the son of Yasir and is not be afflicted by this grievous misfortune does not have true faith

May Allah show His mercy to 'Ammar the day he embraced Islam may Allah show His mercy to 'Ammar the day he was killed and may Allah show His mercy to 'Ammar the day he is raised to life

Certainly I found 'Ammar (on such level) that three companions of the Holy Prophet could not be named unless he was the fourth and four of them could not be mentioned unless he was the fifth

There was none among the Holy Prophet's companions who doubted that not only was Paradise once or twice compulsorily bestowed upon 'Ammar but that he gained his claim to it (a number of times). May Paradise give enjoyment to 'Ammar

Certainly it was said (by the Holy Prophet) "Surely 'Ammar is with the truth and the truth is with 'Ammar. He turns wherever the truth turns. His killer will be in hell

Then Amir al-mu'minin stepped forward and offered funeral prayers for him and then with his own hands he buried him with his clothes

Ammar's death caused a good deal of commotion in the ranks of Mu'awiyah too' because there were a large number of prominent people fighting from his side under the impression created in their minds that he was fighting Amir al-mu'minin for a right cause. These people were aware of the saying of the Holy Prophet that 'Ammar would be killed by a group who would be on the wrong side. When they observed that 'Ammar had been killed by Mu'awiyah's army they became convinced that they were on the wrong side and that Amir al-mu'minin was definitely on the right. This agitation thus caused among the leaders as well as the rank and file of Mu'awiyah's army was quelled by him with the argument that it was Amir al-mu'minin who brought 'Ammar to the battlefield and therefore it was he who was responsible for his death. When Mu'awiyah's argument was mentioned before Amir al-mu'minin he said it was as though the Prophet was responsible for killing Hamzah as he brought him to the battle of Uhud. (at-Tabari at-Tarikh vol. 1 pp. 3316-3322; vol. 3 pp. 2314-2319; Ibn Sa'd at-

Tabaqat vol. ۳ Part ۱ pp. ۱۷۶-۱۸۹; Ibn al-Athir al-Kamil vol. ۳ pp. ۳۰۸-۳۱۲; Ibn Kathir at-Tarikh vol. ۷ pp ۲۶۷-۲۷۲; al-Minqari Siffin pp. ۳۲۰-۳۴۵; Ibn 'Abd al-Barr al-Isti'ab vol . ۳ pp. ۱۱۳۵- ۱۱۴۰; vol. ۴ p. ۱۷۲۵; Ibn al-Athir Usd al-ghabah vol. ۴ pp. ۴۳-۴۷; vol. ۵ p. ۲۶۷; Ibn Abi'l-Hadid Sharh Nahj al-balaghah vol. ۵ pp. ۲۵۲-۲۵۸; vol. ۸ pp. ۱۰-۲۸; vol. ۱۰ pp. ۱۰۲-۱۰۷ al-Hakim al-Mustadrak vol. ۳ pp. ۳۸۴-۳۹۴; Ibn 'Abd Rabbih al-'Iqd al-farid vol. ۴ pp. ۳۴۰-۳۴۳; al-Mas'udi Muruj adh-dhahab vol. ۲ pp. ۳۸۱-۳۸۲ al-Haytami Majma' az-zawa'id vol. ۷ pp. ۲۳۸-۲۴۴; vol. ۹ pp. ۲۹۱-۲۹۸; al-Baladhuri Ansab al-ashraf (Biography of Amir al-mu'minin) pp. ۳۱۰-۳۱۹

Abu'l-Haytham (Malik) ibn at-Tayyihan al-Ansari was one of the twelve chiefs . (٥)  
(naqib [of ansar]) who attended the fair and met at al-'Aqabah -- in the first 'Aqabah  
and among those who attended in the second 'Aqabah -- where he gave the Holy  
Prophet the 'pledge of Islam'. He was present in the battle of Badr and all other  
battles as well as places of assembly by the Muslims during the lifetime of the Holy  
Prophet. He was also among the sincere supporters of Amir al-mu'minin and he  
attended the battle of Jamal as well as Siffin where he was martyred. (al-Isti'ab vol. ٤  
p. ١٧٧٣; Siffin p. ٣٦٥; Usd al-ghabah vol. ٤ p. ٢٧٤; vol. ٥ p. ٣١٨; al-Isabah vol. ٣ p. ٣٤١; vol. ٤  
pp. ٣١٢-٣١٣; Ibn Abi'l-Hadid vol. ١٠ pp. ١٠٧-١٠٨; Ansab al-ashraf p. ٣١٩

Khuzaymah ibn Thabit al-Ansari. He is known as Dhu'sh-Shahadatayn because the . (٦)  
Holy Prophet considered his evidence equivalent to the evidence of two witnesses He  
was present in the battle of Badr and other battles as well as in the places of  
assembly of the Muslims during the lifetime of the Holy Prophet. He is counted among  
the earliest of those who showed their adherence to Amir al-mu'minin and he was  
also present in the battle of Jamal and Siffin. 'Abd ar-Rahman ibn Abi Layla narrated  
that he saw a man in the battle of Siffin fighting the enemy valiantly and when he  
:protested against his action the man said

I am Khuzaymah ibn Thabit al-Ansari I have heard the Holy Prophet saying "Fight  
fight by the side of 'Ali." (al-Khatib al-Baghdadi Muwaddih awham al-jam' wa't-tafriq  
(vol. ١ p. ٢٧٧



Khuzaymah was martyred in the battle of Siffin soon after the martyrdom of 'Ammar  
.ibn Yasir

Sayf ibn 'Umar al-Usayyidi (the well known liar) has fabricated another Khuzaymah and claimed that the one who was martyred in the battle of Siffin was this one and not the one with the surname of 'Dhu'sh-Shahadatayn'. at-Tabari has quoted this fabricated story from Sayf either intentionally or otherwise and through him this story has affected some other historians who quoted from at-Tabari or relied on him. (For further reference see al-'Askari Khamsun wa miah sahabi mukhtalaq [one hundred  
(and fifty fabricated companions)] vol. ۲ pp. ۱۷۵-۱۸۹

After having denied this story Ibn Abi'l-Hadid adds (in Sharh Nahj al-balaghah vol. ۱,  
:pp. ۱۰۹-۱۱۰) that

Furthermore what is the need for those who to defend Amir al-mu'minin to make a boast of abundance with Khuzaymah Abu'l-Haytham 'Ammar and others. If people treat this man (Amir al-mu'minin) with justice and look at him with healthy eyes they will certainly realise that should he be alone (on one side) and the people all together (on the other side) fighting him he will be in the truth and all the rest will be in the wrong. (at-Tabaqat vol. ۳ Part ۱ pp. ۱۸۵ ۱۸۸; al-Mustadrak vol. ۳ pp. ۳۸۵ ۳۹۷; Usd al-ghabah vol. ۲ p. ۱۱۴; vol. ۴ p. ۴۷; al-Isti'ab vol. ۲ p. ۴۴۸; at-Tabari vol. ۳ pp.۲۳۱۶ ۲۳۱۹ ۲۴۰۱; (al-Kamil vol. ۳ p. ۳۲۵; Siffin pp. ۳۶۳ ۳۹۸; Ansab al-ashraf pp. ۳۱۳-۳۱۴

Among the people who were present in the battle of Jamal on the side of Amir al- (۷)  
muminin there were one hundred and thirty Badries (those who participated in the battle of Badr with the Holy Prophet) and seven hundred of those who were present in the 'pledge of ar-Ridwan' (Bay'atu'r-Ridwan) which took place under a tree. (adh-Dhahabi Tarikh al-Islam vol. ۲ p. ۱۷۱; Khalifah ibn Khayyat at-Tarikh vol. ۱ p. ۱۶۴). Those who were killed in the battle of Jamal from the side of Amir al-muminin numbered some five hundred (some said that the number of martyrs were more than that). But on the side of the people of Jamal twenty thousand were killed. (al-'Iqd al-farid vol. ۴ p.  
(۳۲۶)

Among those who were present in the battle of Siffin on the side of Amir al-mu'minin there were eighty Badries and eight hundred of those who gave the Holy Prophet the 'pledge of ar-Ridwan.' (al-Mustadrak vol. 3 p. 104; al-Isti'a'b vol. 3 p. 1138; al-Isabah vol. 2 p. 389; at-Tarikh al-Ya'qubi vol. 2 p. 188)

On the side of Mu'awiyah forty-five thousand were killed and on the side of Amir al-muminin twenty-five thousand. Among these martyrs (of Amir al-mu'minin) there were twenty-five or twenty-six Badries and sixty-three or three hundred and three of the people of the 'pledge of ar-Ridwan'. (Siffin p. 558; al-Isti'ab vol. 2 p. 389; Ansab al-ashraf p. 322)

Ibn Abi'l-Hadid vol. 10 p. 104; Abu'l-Fida' vol. 1 p. 175; Ibn al-Wardi at-Tarikh vol. 1 p. 240; (Ibn Kathir vol. 7 p. 275; Tarikh al-khamis vol. 2 p. 277)

Besides the distinguished and eminent companions of Amir al-mu'minin like 'Ammar --:Dhu'sh-Shahadatayn and Ibn al-Tayyihan who lay martyred in Siffin were

i. Hashim ibn 'Utbah ibn Abi Waqqas al-Mirqal was killed on the same day when 'Ammar was martyred. He was the bearer of the standard of Amir al-mu'minin's army .on that day

ii. Abdullah ibn Budayl ibn al-Warqa' al-Khuza'i was sometimes the right wing .Commander of Amir al-muminin's army and sometimes the infantry Commander

**SERMON 183**

**In English**

Praise of Allah for His bounties

Praise be to Allah Who is recognised without being seen and Who creates without trouble. He created the creation with His Might and receives the devotion of rulers by virtue of His dignity. He exercises superiority over great men through His generosity. It is He who made His creation to populate the world and sent towards the jinn and human beings His messengers to unveil it for them to warn them of its harm to

present to them its examples to show them its defects and to place before them a whole collection of matters containing lessons about the changings of health and sickness in this world its lawful things and unlawful things and all that Allah has ordained for the obedient and the disobedient namely Paradise and Hell and honour and disgrace. I extend my praise to His Being as He desires His creation to praise Him. He has fixed for everything a measure for every measure a time limit and for every .time limit a document

A part of the same sermon

About the greatness and importance of the Holy Qur'an

The Qur'an orders as well as refrains remains silent and also speaks. It is the proof of Allah before His creation. He has taken from them a pledge (to act) upon it. He has perfected its effulgence and completed through it His religion. He let the Prophet leave this world when he had conveyed to the people all His commands of guidance through the Qur'an. You should therefore regard Allah great as he has held Himself great because He has not concealed anything of His religion from you nor has He left out anything which He likes or which He dislikes but He made for it a clear emblem (of guidance) and a definite sign which either refrains from it or calls towards it. His pleasure is the same for all time to come

You should know that He will not be pleased with you for anything for which He was displeased with those before you and He will not be displeased with you for anything for which He was pleased with those before you. You are treading on a clear path and are speaking the same as the people before you had spoken. Allah is enough for your needs in this world. He has persuaded you to remain thankful and has made it obligatory on you to mention Him with your tongues

Warning against punishment on the Day of Judgement

He has advised you to exercise fear and has made it the highest point of His pleasure and all that He requires from His creatures. You should therefore fear Allah who is such that you are as though just in front of Him and your forelocks are in His grip and your change of position is in His control. If you conceal a matter He will know of it. If you disclose a matter He will record it. For this He has appointed honoured guards (angels) who do not omit any rightful matter nor include anything incorrect. You should know that whoever fears Allah He would make for him a way to get out of troubles and (grant him) a light (to help him) out of darkness. He will ever keep him in whatever condition he wishes and will make him stay in a position of honour near Himself in the house which He has made for Himself. The shade of this house is His house is His throne its light is His effulgence its visitors are His angels and its

.companions are His prophets

p: ۴۲۵

Therefore hasten towards the place of return and go ahead of (your) deaths (by collecting provision for the next world). Shortly the expectations of the people will be cut short and death will overtake them while the door of repentance will be closed for them. You are still in a place to which those who were before you have been wishing to return. In this world which is not your house you are just a traveller in motion. You have been given the call to leave from here and you have been ordered to collect provision while you are here. You should know that this thin skin cannot tolerate the Fire (of Hell). So have pity on yourselves because you have already tried it in the .tribulations of the world

Have you ever seen the crying of a person who has been pricked with a thorn or who bleeds due to stumbling or whom hot sand has burnt? How would he feel when he is between two frying pans of Hell with stones all round with Satan as his companion? Do you know that when Malik (the guard-in-charge of Hell) is angry with the fire its parts begin to clash with each other (in rage) and when he scolds it it leaps between .the doors of Hell crying on account of his scolding

O' you old and big whom old age has made hoary how will you feel when rings of fire will touch the bones of your neck and handcuffs hold so hard that they eat away the flesh of the forearms? (Fear) Allah ! Allah! O' crowd of men while you are in good health before sickness (grips you) and you are in ease before straitness (overtakes you). You should try for the release of your necks before their mortgage is foreclosed your eyes thin down bellies use your feet spend your money take your bodies and spend them over yourselves and do not be niggardly about them because Allah the .Glorified has said

if you help (in the way) of Allah He will(also) help you and will set firm your feet. ...

((Qur'an ٤٧:٧

:and He the Sublime. has said

Who is he who would loan unto Allah a goodly loan? so that He may double it for him

(and for him shall be a noble recompense. (Qur'an ٥٧:١١

He does not seek your support because of any weakness nor does He demand a loan from you because of shortage. He seeks your help although He possesses all the armies of the skies and the earth and He is strong and wise. He seeks a loan from you although He owns the treasures of the skies and the earth and He is rich and praiseworthy. (Rather) He intends to try you as to which of you performs good acts. You should therefore be quick in performance of (good) acts so that your way be with His neighbours in His abode; He made His Prophet's companions of these neighbours and made the angels to visit them. He has honoured their ears so that the sound of Hell fire may never reach them and He has afforded protection to their bodies from weariness and fatigue

that is the grace of Allah He bestoweth it upon whomsoever He willeth; and Allah is . . .

(the Lord of Mighty Grace. (Qur'an ٥٧:٢١

I say you are hearing. I seek Allah's help for myself and yourselves. He is enough for

.me and He is the best dispenser

p: ٤٢٧

ومن خطبه له عليه السلام

في قدره الله وفي فضل القرآن وفي الوصيه بالتقوى

الله تعالى

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيِهِ، وَالْخَالِقِ مِنْ غَيْرِ مَنْصَبِهِ ، خَلَقَ الْخَلَائِقَ بِقُدْرَتِهِ، وَاسْتَعْبَدَ الْأَرْبَابَ بِعِزَّتِهِ، وَسَادَ الْعُظَمَاءَ بِجُودِهِ، وَهُوَ الَّذِي أَسْكَنَ الدُّنْيَا خَلْقَهُ، وَبَعَثَ إِلَى الْجِنِّ وَالْإِنْسِ رُسُلَهُ، لِيَكْتَسِبُوا لَهُمْ عَنْ غَطَائِهَا، وَلِيَحْذَرُواهُمْ مِنْ ضَرَائِهَا، وَلِيَضْرِبُوا لَهُمْ أَمْثَالَهَا، وَلِيَبْصُرُواهُمْ عُيُوبَهَا، وَلِيَهْجُمُوا عَلَيْهِمْ بِمُعْتَبَرٍ مِنْ تَصْرِفِ مَصَاحِحِهَا وَأَسْقَامِهَا، وَحَلَالِهَا وَحَرَامِهَا، وَمَا أَعَدَّ اللَّهُ لِلْمُطِيعِينَ مِنْهُمْ وَالْعَصَاهِ مِنْ جَنِّهِ وَنَارٍ، وَكَرَامِهِ وَهَوَانٍ. أَحْمَدُهُ إِلَى نَفْسِهِ كَمَا اسْتَحْمَدَ إِلَى خَلْقِهِ، وَجَعَلَ لِكُلِّ شَيْءٍ قَدْرًا، وَلِكُلِّ قَدْرٍ أَجَلًا، وَلِكُلِّ أَجَلٍ كِتَابًا.

فضل القرآن

منها: فالقرآن أمرٌ زاجرٌ، وصامتٌ ناطقٌ. حُجَّه الله على خلقه، أخذَ عليهم ميثاقهم، وارْتَهَنَ عَلَيْهِمْ أَنْفُسَهُمْ ، أَتَمَّ نُورُهُ، وَأَكْمَلَ بِهِ دِينَهُ، وَقَبَضَ نَبِيَّهُ -صَلَّى اللهُ عَلَيْهِ وَآلِهِ- وَقَدَّ فَرَّغَ إِلَى الْخَلْقِ مِنْ أَحْكَامِ الْهُدَى بِهِ. فَعَظَّمُوا مِنْهُ سُبْحَانَهُ مَا عَظَّمَ مِنْ نَفْسِهِ، فَإِنَّهُ لَمْ يُخْفِ عَنْكُمْ شَيْئًا مِنْ دِينِهِ، وَلَمْ يَتْرِكْ شَيْئًا رَضِيَهُ أَوْ كَرِهَهُ إِلَّا وَجَعَلَ لَهُ عِلْمًا بَادِيًا، وَآيَةً مُحْكَمَةً، تَرْجُرُ عَنْهُ، أَوْ تَدْعُو إِلَيْهِ، فَرِضَاءٌ فِيمَا بَقِيَ وَاحِدٌ، وَسَخِطُهُ فِيمَا بَقِيَ وَاحِدٌ. وَاعْلَمُوا أَنَّهُ لَنْ يَرْضَى عَنْكُمْ بِشَيْءٍ سَخِطَهُ عَلَى مَنْ كَانَ قَبْلَكُمْ، وَلَنْ يَسْخِطَ عَلَيْكُمْ بِشَيْءٍ رَضِيَهُ مِمَّنْ كَانَ قَبْلَكُمْ، وَإِنَّمَا تَسِيرُونَ فِي أَثَرِ بَيْنِ، وَتَتَكَلَّمُونَ بِرَجْعِ قَوْلِ قَدِّ قَالَهُ الرَّجَالُ مِنْ قَبْلَكُمْ، قَدِّ كَفَأَكُمْ مَوُونَهُ دُنْيَاكُمْ، وَحَنَّتْكُمْ عَلَى الشُّكْرِ، وَافْتَرَضَ مِنْ أَلْسِنَتِكُمُ الذِّكْرَ.

الوصيه بالتقوى

وَأَوْصَاكُمْ بِالتَّقْوَى، وَجَعَلَهَا مُنْتَهَى رِضَاهُ، وَحَاجَتَهُ مِنْ خَلْقِهِ. فَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بَعِينِهِ ، وَنَوَاصِيَكُمْ بِيَدِهِ، وَتَقَلُّبُكُمْ فِي قَبْضَتِهِ، إِنْ أَسِيرْتُمْ عِلْمَهُ، وَإِنْ أَعْلَنْتُمْ كِتْبَهُ، قَدْ وَكَّلَ بِذَلِكَ حَفْظَهُ كِرَامًا، لَا يُسَدِّقُونَ حَقًّا، وَلَا يُشْبِتُونَ بَاطِلًا. وَاعْلَمُوا أَنَّهُ (مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) مِنَ الْفِتَنِ، وَنُورًا مِنَ الظُّلْمِ، وَيُخَلِّدُهُ فِيمَا اشْتَهَتْ نَفْسُهُ، وَيُنْزِلُهُ مَنْزِلَ الْكَرَامَةِ عِنْدَهُ، فِي دَارِ اصْطِنَاعِهَا لِنَفْسِهِ، ظِلِّهَا عَرْشُهُ، وَنُورِهَا بَهْجَتُهُ، وَزُورِهَا مَلَايِكَتُهُ، وَرُفَقَاؤُهَا رُسُلُهُ. فَبَادِرُوا الْمَعَادَ،



وَسَابِقُوا الْأَجَالَ، فَإِنَّ النَّاسَ يُوشِكُ أَنْ يَنْقَطِعَ بِهِمُ الْأَمَلُ، وَيَزْهَقَهُمُ الْأَجَلُ، وَيَسِيدَ عَنْهُمْ بَابُ التَّوْبَةِ، فَقَدْ أَصَبْتُمْ فِي مِثْلِ مَا سَأَلَ إِلَيْهِ الرَّجْعَةَ مَنْ كَانَ قَبْلَكُمْ، وَأَنْتُمْ بَنُو سَبِيلٍ، عَلَى سَفَرٍ مِنْ دَارٍ لَيْسَتْ بِدَارِكُمْ، وَقَدْ أُوذِنتُمْ مِنْهَا بِالْإِزْتِحَالِ، وَأَمَرْتُمْ فِيهَا بِالزَّادِ. وَاعْلَمُوا أَنَّهُ لَيْسَ لِهَذَا الْجِلْدِ الرَّقِيقِ صَبْرٌ عَلَى النَّارِ، فَارْحَمُوا نَفْسَكُمْ، فَإِنَّكُمْ قَدْ جَرَّبْتُمُوهَا فِي مَصَائِبِ الدُّنْيَا.

أَفَرَأَيْتُمْ جَزَعَ أَحَدِكُمْ مِنَ الشَّوْكَهِ تَصَبُّهُ، وَالْعَنْزَةَ تُدْمِيهِ، وَالرَّمْضَاءَ تُحْرِقُهُ؟ فَكَيْفَ إِذَا كَانَ بَيْنَ طَابَقَيْنِ مِنْ نَارٍ، ضَجِيعَ حَجَرٍ، وَقَرِينِ شَيْطَانٍ! أَعَلِمْتُمْ أَنَّ مَالِكًا إِذَا غَضِبَ عَلَى النَّارِ حَطَمَ بَعْضَهَا بَعْضًا لِعُضْبِهِ، وَإِذَا زَجَرَهَا تَوَثَّبَتْ بَيْنَ أَبْوَابِهَا جَزَعًا مِنْ زَجْرَتِهِ!

أَيُّهَا الْيَقِينُ الْكَبِيرُ، الَّذِي قَدْ لَهَزَهُ الْقَتِيرُ، كَيْفَ أَنْتَ إِذَا التَّحَمَّتْ أَطْوَأُ النَّارِ بَعْضُهَا الْأَعْنَاقِ، وَنَشِبَتْ الْجَوَامِعُ حَتَّى أَكَلَتْ لُحُومَ السَّوَاعِدِ. قَالَ اللَّهُ مَعْشَرَ الْعِبَادِ! وَأَنْتُمْ سَالِمُونَ فِي الصُّحْحِ قَبْلَ الشُّقْمِ، وَفِي الْفُسْحِ قَبْلَ الضِّيقِ، فَاسْتَعْمُوا فِي فَكَائِكِ رِقَابِكُمْ مِنْ قَبْلِ أَنْ تُغْلَقَ رَهَائِنُهَا، أَسْهَرُوا عُيُونَكُمْ، وَأَضْمَرُوا بُطُونَكُمْ، وَاسْتَعْمَلُوا أَقْدَامَكُمْ، وَأَنْفَقُوا أَمْوَالَكُمْ، وَخُذُوا مِنْ أَجْسَادِكُمْ فَجُودُوا بِهَا عَلَى أَنْفُسِكُمْ، وَلَا تَبْخُلُوا بِهَا عَنْهَا، فَقَدْ قَالَ اللَّهُ سُبْحَانَهُ: (إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ)، وَقَالَ تَعَالَى: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ)، فَلَمْ يَسْتَنْصِرْكُمْ مِنْ ذُلٍّ، وَلَمْ يَسْتَقْرِضْكُمْ مِنْ قُفْلٍ، اسْتَنْصِرْكُمْ (وَلَهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ)، وَاسْتَقْرِضْكُمْ (وَلَهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْغَنِيُّ الْحَمِيدُ)، وَإِنَّمَا أَرَادَ أَنْ (يَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) فَيَادِرُوا بِأَعْمَالِكُمْ تَكُونُوا مَعَ حَيْرَانَ اللَّهِ فِي دَارِهِ، رَافِقٍ بِهِمْ رُسُلُهُ، وَأَزَارَهُمْ مَلَائِكَتُهُ، وَأَكْرَمَ أَسْمَاعَهُمْ أَنْ تَسْمَعَ حَسِيسَ نَارِ أَبَدًا، وَصَانَ أَجْسَادَهُمْ أَنْ تَلْقَى لُغُوبًا وَنَصَبًا: (ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ).

أَقُولُ مَا تَسْمَعُونَ، وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ، وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ!

in Persian

آفریدگار توانا

خداشناسی ستایش خداوندی را سزاست که شناخته شد بی آنکه دیده شود، و آفرید بی آنکه دچار رنج و زحمتی گردد، با قدرت خود پدیده ها را آفرید، و با عزت خود گردنکشان را بنده خویش ساخت، و با بخشش خود بر همه بزرگان برتری یافت، او خدایی است که دنیا را مسکن مخلوقات برگزید، و پیامبران خود را به هدایت جن و انس فرستاد، تا دنیا را آنگونه که هست بشناسانند، و از زیانهای دنیا برحذر دارند، و با مطرح کردن مثلها، عیوب دنیاپرستی را نشان دهند، و آنچه را که مایه عبرت است تذکر دهند، از تندرستیها و بیماریها، از حلال و حرام، و آنچه را که خداوند برای بندگان اطاعت کننده و نافرمان، از بهشت و جهنم آماده کرده، که وسیله کرامت یا سقوط و پستی است بازگو نمایند. خدا را ستایش می کنم چنانکه خود از بندگان خواسته است، و برای هر چیزی اندازه ای قرار داده و برای هر اندازه ای مدتی معین کرده، و هر مدتی را حسابی مقرر داشته است.

ویژگیهای قرآن قرآن فرماندهی بازدارنده، و ساکتی گویا، و حجت خدا بر مخلوقات است، خداوند پیمان عمل کردن به قرآن را از بندگان گرفته، و آنان را در گرو دستوراتش قرار داده است، نورانیت قرآن را تمام، و دین خود را به وسیله آن کامل فرمود، و پیامبرش را هنگامی از جهان برد که از تبلیغ احکام قرآن فراغت کامل فرمود، و پیامبرش را هنگامی از جهان برد که از تبلیغ احکام قرآن فراغت یافته بود، پس خدا را آنگونه بزرگ بشمارید که خود بیان داشته است. خداوند چیزی از دینش را پنهان نکرده، و آنچه مورد رضایت یا خشم او بود وانگذاشته، جز آنکه نشانه ای آشکار، و آیتی استوار برای آن قرار داده است، که به سوی آن دعوت یا پرهیز داده شوند، پس خشنودی و خشم خدا در گذشته و حال یکسان است.

p: ۴۳۰

بدانید همانا خداوند از شما خشنود نمی شود بکاری که بر گذشتگان خشم گرفته، و خشم نمی گیرد بکاری که بر گذشتگان خشنود بود، شما در راهی آشکار قدم برمی دارید، و سخن گذشتگان را تکرار می کنید، خداوند نیازمندیهای دنیای شما را کفایت کرده و به شکرگزاری و ادارتان ساخت، و یاد خویش را بر زبانهای شما لازم شمرد. سفارش به پرهیزگاری خدا شما را به پرهیزگاری سفارش کرد، و آن را نهایت خشنودی خود، و خواستش از بندگان قرار داده است، پس بترسید از خدایی که در پیشگاه او حاضرید، و اختیار شما در دست اوست، و همه حالات و حرکات شما را زیر نظر دارد. اگر چیزی را پنهان کنید می داند، و اگر آشکار کردید ثبت می کند، برای ثبت اعمال، فرشتگان بزرگواری را گمارده که نه حقی را فراموش، و نه باطلی را ثبت می کنند. (آگاه باشید! آن کس که تقوا پیشه کند و از خدا بترسد، از فتنه ها نجات می یابد) و بانور هدایت از تاریکیها می گریزد، و به بهشت و آنچه که دوست دارد جاودانه دسترسی پیدا می کند، خدا او را در منزل کرامت خویش مسکن می دهد، خانه ای که مخصوص خداست، سقف آن عرش پروردگاری، و روشنایی آن از جمال الهی، و زائرانش فرشتگان، و دوستان و هم نشینانش پیامبران الهی، می باشند. پس به سوی قیامت بشتابید، و پیش از آنکه مرگ آنها را در کام خود می کشد، و در توبه بسته می شود، شما امروز بجای کسانی زندگی می کنید که قبل از شما بودند و ناگهان رفتند و پس از مرگ تقاضای بازگشت به دنیا کردند. ضرورت یاد قیامت و عذاب الهی مردم! شما چونان مسافران در راهید، که در این دنیا فرمان کوچ داده شدید، که دنیا خانه اصلی شما نیست و به جمع آوری زاد و توشه فرمان داده شدید. آگاه باشید! این پوست نازک تن، طاقت آتش دوزخ را ندارد پس به خود رحم کنید، شما مصیبتهای دنیا را آزمودید، آیا ناراحتی یکی از افراد خود را بر اثر خاری که در بدنش فرو رفته، یا در زمین خوردن پایش مجروح شده، یا ریگهای داغ بیابان او را رنج داده، دیده اید که تحمل آن مشکل است؟ پس چگونه می شود تحمل کرد که در میان دو طبقه آتش، در کنار سنگهای گداخته، همنشین شیطان باشید؟ آیا می دانید وقتی مالک دوزخ بر آتش غضب کند، شعله ها بر روی هم می غلظند و یکدیگر را می کوبند؟ و آنگاه که بر آتش بانگ زند میان درهای جهنم به هر طرف زبانه می کشد؟

ای پیر سالخورده! که پیری وجودت را گرفته است، چگونه خواهی بود آنگاه که طوقهای آتش به گردنهای انداخته شود، و غل و زنجیرهای آتشین به دست و گردن افتد؟ چنانکه گوشت دستها را بخورد؟ روش استفاده از دنیا پس خدا را! خدا را! ای جمعیت انسانها پروا کنید! حال که تندرستید نه بیمار، و در حال گشایش هستید نه تنگ دست، در آزادی خویش پیش از آن که درهای امید بسته شود بکوشید، در دل شبها با شب زنده داری، و پرهیز از شکمبارگی به اطاعت برخیزید، با اموال خود انفاق کنید، از جسم خود بگیرید و بر جان خود بیفزایید، و در بخشش بخل نورزید که خدای سبحان فرمود: (اگر خدا را یاری کنید، شما را پیروز می گرداند و قدمهای شما را استوار می دارد) و فرمود: (کیست که به خدا قرض نیکو دهد؟ تا خداوند چند برابر عطا فرماید، و برای او پاداش بی عیب و نقصی قرار دهد) درخواست یاری از شما به جهت ناتوانی نیست، و قرض گرفتن از شما برای کمبود نمی باشد، در حالی از شما یاری خواسته که: (لشکرهای آسمان و زمین در اختیار اوست و خدا نیرومند و حکیم است) و در حالی طلب وام از شما دارد که گنجهای آسمان و زمین به او تعلق دارد و خدا بی نیاز و حمید است، بلکه خواسته است شما را بیازماید که کدام یک از شما نیکو کارترید، پس به اعمال نیکو مبادرت کنید، تا با همسایگان خدا در سرای او باشید که هم نشینان آنها پیامبران، و زیارت کنندگانشان فرشتگانند، و چنان گرمی داشته می شوند که صدای آهسته آتش را نشنوند، و به بدنهایشان هیچگونه رنج و ناراحتی نرسد، (این بخشش خداست به هر کس بخواهد می دهد و خدا صاحب بخشش بزرگ است)، من آنچه را می شنوید می گویم، و خداوند را به یاری خود و شما می خوانم که او کفایت کننده و بهترین وکیل است.

One of the Kharijites al-Burj ibn Mus'hir at-Ta'i raised the slogan "Command behoves only Allah" in such a way that Amir al-mu'minin heard it. On hearing it he said

Keep quite may Allah make you ugly O' you with broken tooth. Certainly by Allah when truth became manifest even then your personality was weak and your voice was lose. But when wrong began to shout loudly you again sprouted up like the horns of a kid. He is One but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit of Him without (any activity of the) senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot encompass Him. He manifests Himself to the imagination with his help for the imagination and refuses to be imagined by the imagination. He has made imagination the arbiter (in this matter). He is not big in the sense that volume is vast and so His body is also big. Nor is He great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority

About the Holy Prophet

I stand witness that Muhammad is His slave His chosen Prophet and His responsible trustee -- may Allah bless him and his descendants. Allah sent him with undeniable proofs a clear success and open paths. So he conveyed the message declaring the truth with it. He led the people on the (correct) highway established signs of guidance and minarets of light and made Islam's ropes strong and its knots firm

A part of the same sermon

About the creation of animal species

Had they pondered over the greatness of His power and the vastness of His bounty they would have returned to the right path and feared the punishment of the Fire; but hearts are sick and eyes are impure. Do they not see the small things He has created how He strengthened their system and opened for them hearing and sight and made for them bones and skins? Look at the ant with

**In Arabic**

ومن كلام له عليه السلام

قاله للبرج بن مسهر الطائي، وقد قال له بحيث يسمعه: (لا حكم إلا لله)، وكان من الخوارج

اسِيكُتْ قَبَحَكَ اللَّهُ يَا أَثْرُمُ، فَوَاللَّهِ لَقَدْ ظَهَرَ الْحَقُّ فَكُنْتُ فِيهِ ضَيْئًا شَخْصُكَ، خَفِيًّا صَوْتُكَ، حَتَّى إِذَا نَعَرَ الْبَاطِلُ نَجَمَتْ نُجُومَ قَزَنِ الْمَاعِزِ.

**in Persian**

خطاب به برج بن مسهر

افشای منافق خاموش باش! خدا رویت را زشت گرداند، ای دندان پیشین افتاده بخدا سوگند! آنگاه که حق آشکار شد تو ناتوان بودی، و آواز تو آهسته بود تا آن که باطل بانگ برآورد، چونان شاخ بز سر برآوردی.

**Cover V.۳**

**ID Book**

Sermons of Nahj Al Balagha

Sermons of Imam Ali b.Abitalib

Authour: Syed Razi

English translator: Moulana Mufti Jafar Husain

Persian Translator: Muhammad Dashti

Published by: Ansariyan Publications / Qum

**Selection from sermons**

**SERMON ۱۸۵**

**In English**

Praise of Allah and His wonderful creatures

Praise be to Allah. He is such that senses cannot perceive Him place cannot contain Him eyes cannot see Him and veils cannot cover Him. He proves His eternity by the coming into existence of His creation and (also) by originating His creation (He proves) His existence and by their (mutual) similarity He proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He stands by equity among His creation and practices justice over them in His commands. He provides evidence through the creation of things of His being from ever through their marks of incapability of His power and through their powerlessness against death of His eternity. its small body and delicate form. It can hardly be seen in the corner of the eye nor by the perception of the imagination – how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter and during strength for the period of its weakness. Its livelihood is guaranteed and it is fed according to fitness. Allah the Kind does not

forget it and (Allah the Giver) does not deprive it even though it may be in dry stone or  
.fixed rocks

p: ١



If you have thought about its digestive tracts in its high and low parts the carapace of its belly and its eyes and its ears in its head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other originator took part with Him in its origination and no one having power assisted Him in its creation. If you tread on the paths of your imagination and reach its extremity it will not lead you anywhere except that the Originator of the ant is the same as He who is the Originator of the date-palm because everything has (the same) delicacy and detail and every living being has little .difference

### The Creation of the Universe

In His creation the big the delicate the heavy the light the strong the weak are all equal.(۱) So is the sky the air the winds and the water. Therefore you look at the sun moon vegetation, plants water stone the difference of this night and day the springing of the streams the large number of the mountains the height of their peaks the diversity of languages and the variety of tongues. Then woe be to him who disbelieves in the Ordainer and denies the Ruler. They believe that they are like grass for which there is no cultivator nor any maker for their diverse shapes. They have not relied on any argument for what they assert nor on any research for what they have heard. Can there be any construction without a Constructor or any offence without an .offender

## The wonderful creation of the locust

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

## About the Glory of Allah

Glorified is Allah before Whom every one in the skies or the earth bows in prostration willingly or unwillingly submits to Him by placing his cheeks and face (in the dust) drops before Him (in obedience) peacefully and humbly and hands over to Him full .control in fear and apprehension

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

[ ١٨٥ ] ومن خطبه له عليه السلام

يحمد الله فيها ويشنى على رسوله ويصف خلقاً من الحيوان

حمد الله تعالى

الْحَمْدُ لِلَّهِ الَّذِي لَا تُدْرِكُهُ الشَّوَاهِدُ، وَلَا تَحْوِيهِ الْمَشَاهِدُ، وَلَا تَرَاهُ النَّوَاطِرُ، وَلَا تَحْجُبُهُ السَّوَاتِرُ، الدَّالُّ عَلَى قِدَمِهِ بِحُدُوثِ خَلْقِهِ، وَبِحُدُوثِ خَلْقِهِ عَلَى وَجُودِهِ، وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ، الَّذِي صَدَقَ فِي مِيعَادِهِ، وَارْتَفَعَ عَنْ ظُلْمِ عِبَادِهِ، وَقَامَ بِالْقِسْطِ فِي خَلْقِهِ، وَعَدَلَ عَلَيْهِمْ فِي حُكْمِهِ، مُشْتَشِهَدٌ بِحُدُوثِ الْأَشْيَاءِ عَلَى أَرْزَاقِهِ، وَبِمَا وَسَمَهَا بِهِ مِنَ الْعَجْزِ عَلَى قُدْرَتِهِ، وَبِمَا اضْطَرَّهَا إِلَيْهِ مِنَ الْفَنَاءِ عَلَى دَوَامِهِ. ( ١٥ )

وَاحِدٌ لَا بَعْدَ (١)، وَدَائِمٌ لَا بِأَمِيدٍ (٢)، وَقَائِمٌ لَا بَعِيدٍ، تَتَلَقَّاهُ الْأَذْهَانُ لَا بِمُشَاعَرِهِ (٣)، وَتَشْهَدُ لَهُ الْمَرَائِي (٤) لَا بِمُحَاضِرِهِ، لَمْ تُحِطْ بِهِ الْأَوْهَامُ، بَلْ تَجَلَّى لَهَا بِهَا، وَبِهَا امْتَنَعَ مِنْهَا، وَإِلَيْهَا حَاكَمَهَا، لَيْسَ بِجِدَى كَبِيرٍ امْتَدَّتْ بِهِ النَّهَائِيَاتُ فَكَبَّرَتْهُ تَجَسِّيمًا، وَلَا بِجِدَى عَظَمٍ تَنَاهَتْ بِهِ الْغَايَاتُ فَعَظَّمَتْهُ تَجَسِّيدًا بَلْ كَبَّرَ شَأْنًا، وَعَظَّمَ سُلْطَانًا.

الرسول الاعظم

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الصَّفِيُّ، وَأَمِينُهُ الرِّضِيُّ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- أَرْسَلَهُ بِوُجُوبِ الْحَجِّجِ، وَظُهُورِ الْفَلَجِ (٥)، وَإِبْصَاحِ الْمُنْهَجِ، فَبَلَغَ الرِّسَالَةَ صَادِعًا (٦) بِهَا، وَحَمَلَ عَلَى الْمَحَجِّجِ دَالًا عَلَيْهِا، وَأَقَامَ أَعْلَامَ الْإِهْتِدَاءِ وَمَنَارَ الضِّيَاءِ، وَجَعَلَ أَمْرَاسَ (٧) الْإِسْلَامِ مَتِينَةً، وَعُرَا الْإِيمَانِ وَثِيقَةً.

منها في صفه عجيب خلق أصناف من الحيوان

وَلَوْ فَكَّرُوا فِي عَظِيمِ الْقُدْرَةِ، وَجَسِيمِ النُّعْمَةِ، لَرَجَعُوا إِلَى الطَّرِيقِ، وَخَافُوا عِذَابَ الْحَرِيقِ، وَلَكِنَّ الْقُلُوبَ عَلِيلَةً، وَالْأَبْصَارَ مَدْحُولَةً! أَلَا تَنْظُرُونَ إِلَى صَاحِبِ مَا خَلَقَ اللَّهُ، كَيْفَ أَحْكَمَ خَلْقَهُ، وَأَتَقَنَ تَرْكِيبَهُ، وَفَلَقَ لَهُ السَّمْعَ وَالْبَصِيرَ، وَسَوَّى لَهُ الْعَظْمَ وَالْبَشَرَ (٨)! انظُرُوا إِلَى (١٧)

النَّمْلَةَ فِي صَغَرِ جُشَّتَيْهَا، وَطَافَهُ هَيْبَتَيْهَا، لَا تَكَادُ تُنَالُ بِلِحْظِ الْبَصِيرِ، وَلَا بِمُسْتَدْرَكِ الْفِكْرِ، كَيْفَ دَبَّتْ عَلَى أَرْضِهَا، وَصَبَّتْ عَلَى رِزْقِهَا، تَنْقُلُ الْحَبَّةَ إِلَى جُحْرِهَا، وَتَعِدُّهَا فِي مُسْتَتَرِّهَا. تَجْمَعُ فِي حَرِّهَا لِيَزِدَّهَا، وَفِي وَرْدِهَا لِصِدْرِهَا (٩) ، مَكْفُولٌ بِرِزْقِهَا، مَرْزُوقَةٌ بِوَفْقِهَا (١٠) ، لَا يُغْفَلُهَا الْمَنَانُ، وَلَا يَحْرِمُهَا الدِّيَانُ، وَلَوْ فِي الصِّفَا (١١) الْيَابِسِ، وَالْحَجَرِ الْجَامِسِ! وَلَوْ فَكَّرْتَ فِي مَجَارِي أُكْلِهَا، وَفِي عُلوها وَسُفْلِهَا، وَمَا فِي الْجُوفِ مِنْ شَرَّاسِيفِ (١٢) بَطْنِهَا، وَمَا فِي الرَّأْسِ مِنْ عَيْنِهَا وَأُذُنِهَا، لَقَضَيْتَ مِنْ خَلْقِهَا عَجَابًا، وَلَقَيْتَ مِنْ وَصْفِهَا تَعَبًا! فَتَعَالَى الَّذِي أَقَامَهَا عَلَى قَوَائِمِهَا، وَبَنَاهَا عَلَى دَعَائِمِهَا! لَمْ يَشْرِكْهُ فِي فِطْرَتِهَا فَاطِرٌ. وَلَمْ يُعْنَهُ عَلَى خَلْقِهَا قَادِرٌ. وَلَوْ ضَرَبْتَ فِي مِذَاهِبِ فِكْرِكَ لِتَبْلُغَ غَايَاتِهِ، مَا دَلَّتْكَ الدَّلَالَةُ إِلَّا عَلَى أَنَّ فَاطِرَ النَّمْلَةِ هُوَ فَاطِرُ النَّخْلَةِ، لِتَدْقِيقِ تَفْصِيلِ كُلِّ شَيْءٍ، وَغَامِضِ اخْتِلَافِ كُلِّ حَيٍّ. وَمَا الْجَلِيلُ وَاللَّطِيفُ، وَالثَّقِيلُ وَالْخَفِيفُ، وَالْقَوِيُّ وَالضَّعِيفُ، فِي خَلْقِهِ إِلَّا سَوَاءً.

خلقه السماء والكون

وَكَذَلِكَ السَّمَاءُ وَالْهَوَاءُ، وَالرِّيَّاحُ وَالْمَاءُ. فَانظُرْ إِلَى الشَّمْسِ وَالْقَمَرِ،

وَالنَّبَاتِ وَالشَّجَرِ، وَالْمَاءِ وَالْحَجَرِ، وَاخْتِلَافِ هَذَا اللَّيْلِ وَالنَّهَارِ، وَتَفَجُّرِ هَذِهِ الْبِحَارِ، وَكَثْرَةِ هَذِهِ الْجِبَالِ، وَطُولِ هَذِهِ الْقِلَالِ (١٣) ، وَتَفَرُّقِ هَذِهِ اللُّغَاتِ، وَالْمَأْلَسِ الْمُخْتَلِفَاتِ. فَالْوَيْلُ لِمَنْ جَحَدَ الْمُقَدَّرَ، وَأَنْكَرَ الْمَدْبُرَ! زَعَمُوا أَنَّهُمْ كَالنَّبَاتِ مَا لَهُمْ زَارِعٌ، وَلَا لِاخْتِلَافِ صُورِهِمْ صَانِعٌ، وَلَمْ يَلْحُجُوا (١٤) إِلَى حُجَّهِ فِيمَا ادَّعَوْا، وَلَا تَحْقِيقِ لِمَا أَوْعَوْا (١٥) ، وَهَيْلُ يَكُونُ بِنَاءً مِنْ غَيْرِ بَانٍ، أَوْ جِنَايَةٍ مِنْ غَيْرِ جَانٍ!

خلقه الجراد

وَإِنْ شِئْتَ قُلْتَ فِي الْجَرَادِ، إِذْ خَلَقَ لَهَا عَيْنَيْنِ حَمْرَاوَيْنِ، وَأَسْرَجَ لَهَا حَدَقَتَيْنِ قَمْرَاوَيْنِ (١٦) ، وَجَعَلَ لَهَا السَّمْعَ الْخَفِيَّ، وَفَتَحَ لَهَا الْفَمَ السَّوِيَّ، وَجَعَلَ لَهَا الْحَسَّ الْقَوِيَّ، وَنَابِيَيْنِ بِيهَا تَقْرِضُ، وَمِنْجَلَيْنِ (١٧) بِيهَا تَقْبِضُ، يَرْهَبُهَا الزَّرَّاعُ فِي زَرْعِهِمْ، وَلَا يَسْتَطِيعُونَ دَبَّهَا (١٨) ، وَلَوْ أَجْلَبُوا بِجَمْعِهِمْ، حَتَّى تَرَدَّ الْحَرُثُ فِي نَزْوَاتِهَا (١٩) ، وَتَقْضَى مِنْهُ شَهَوَاتِهَا، وَخَلَقَهَا كُلَّهُ لَا يَكُونُ إِضْبَعًا مُسْتَدَقَّةً. فَتَبَارَكَ اللَّهُ الَّذِي (يَسْتَجِدُّ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا)، وَيُعْفِرُ لَهُ خِطَاةً وَوَجْهًا، وَيُلْقِي بِالطَّاعَةِ إِلَيْهِ سِلْمًا وَضَغْفًا، وَيُعْطِي الْقِيَادَ رَهْبَةً وَخَوْفًا! فَالطَّيْرُ مُسَيَّحَرَةٌ لِأَمْرِهِ، أَحْصَى عَدَدَ الرَّبِيشِ مِنْهَا وَالنَّفْسَ، وَأَرْسَى قَوَائِمَهَا عَلَى النَّدَى (٢٠) وَالْيَبْسِ، قَدَّرَ أَقْوَاتَهَا، وَأَحْصَى أَجْنَاسَهَا، فَهَذَا غُرَابٌ وَهَذَا عِقَابٌ، وَهَذَا حَمَامٌ وَهَذَا نَعَامٌ، دَعَا كُلَّ طَائِرٍ بِاسْمِهِ، وَكَفَلَ لَهُ بِرِزْقِهِ. وَأَنْشَأَ (السَّحَابَ الثَّقَالَ)، فَأَهْطَلَ (٢١) دِيمَهَا (٢٢) ، وَعَدَدَ قِسْمَهَا (٢٣) ، فَبَلَّ الْأَرْضَ بَعْدَ جُفُوفِهَا، وَأَخْرَجَ نَبْتَهَا بَعْدَ جُدُوبِهَا (٢٤) .

ستایش خداوندی را سزااست که حواس پنجگانه او را درک نکنند، و مکان ها او را در برنگیرند، دیدگان او را ننگرند، و پوشش ها او را پنهان نسازند با حدوث آفرینش ازلی بودن خود را ثابت کرد، و با پیدایش انواع پدیده ها، وجود خود را اثبات فرمود و با همانند داشتن مخلوقات ثابت شد که خدا همانندی ندارد. خدا در وعده های خود راستگو، و برتر از آن است که بر بندگان ستم روا دارد، میان مخلوقات به عدل و داد رفتار کرد، و در اجرای احکام عادلانه فرمان داد، حادث بودن اشیاء، گواه بر ازلیت او، و ناتوانی پدیده ها، دلیل قدرت بی مانند او، و نابودی پدیده ها، گواه دائمی بودن اوست. خدا یکی است نه با شمارش، و همبستگی است نه با محاسبه زمان، بر پاست نه با نگهدارنده ای اندیشه ها او را می شناسند نه با درک حواس، نشانه های خلقت به او گواهی می دهند نه به حضور مادی فکرها و اندیشه ها بر ذات او احاطه ندارند، که با آثار عظمت خود بر آنها تجلی کرده است، و نشان داد که او را نمی توانند تصوّر کنند، و داوری این ناتوانی را بر عهده فکرها و اندیشه ها نهاد. بزرگی نیست دارای درازا و پهنا و ژرفها، که از جسم بزرگی برخوردار باشد، و با عظمتی نیست که کالبدش بی نهایت بزرگ و ستر باشد، بلکه بزرگی خدا در مقام و رتبت، و عظمت او در قدرت و حکومت اوست.

## ۲ ویژگی های پیامبر اسلام صلی الله علیه و آله و سلم

گواهی می دهم که محمد صلی الله علیه و آله و سلم بنده و فرستاده خدا، و پیامبر برگزیده، و امانت دار پسندیده اوست «درود خدا بر او و عترت او باد» خدا او را با حجت های الزام کننده و پیروزی آشکار، و راه روشن فرستاد، پس رسالت خود را آشکارا رساند، و مردم را به راه راست واداشت، و آن را به همگان نشان داد، و نشانه های هدایت را بر افراشت، و چراغ های روشن را بر سر راه آدمیان گرفت، رشته های اسلام را استوار کرد، و دستگیره های ایمان را محکم و پایدار کرد.

اگر مردم در عظمت قدرت خدا، و بزرگی نعمت های او می اندیشیدند، به راه راست باز می گشتند، و از آتش سوزان می ترسیدند، امّا دل ها بیمار، و چشم ها معیوب است. آیا به مخلوقات کوچک خدا نمی نگرند؟ که چگونه آفرینش آن را استحکام بخشید؟ و ترکیب اندام آن را برقرار، و گوش و چشم برای آن پدید آورد، و استخوان و پوست متناسب خلق کرد؟ به مورچه و کوچکی جتّه آن بنگرید، که چگونه لطافت خلقت او با چشم و اندیشه انسان درک نمی شود، نگاه کنید چگونه روی زمین راه می رود، و برای به دست آوردن روزی خود تلاش می کند؟

دانه ها را به لانه خود منتقل می سازد، و در جایگاه مخصوص نگه می دارد، در فصل گرما برای زمستان تلاش کرده، و به هنگام درون رفتن، بیرون آمدن را فراموش نمی کند! «۱» روزی مورچه تضمین گردیده، و غذاهای متناسب با طبعش آفریده شده است.

خداوند مَنّان از او غفلت نمی کند، و پروردگار پاداش دهنده محرومش نمی سازد، گرچه در دل سنگی سخت و صاف یا در میان صخره ای خشک باشد. اگر در مجاری خوراک و قسمتهای بالا و پایین دستگاه گوارش و آنچه در درون شکم او از غضروف های آویخته به دنده و شکم، و آنچه در سر اوست از چشم و گوش، اندیشه نمایی، از آفرینش مورچه دچار شگفتی شده و از وصف او به زحمت خواهی افتاد. پس بزرگ است خدایی که مورچه را بر روی دست و پایش بر پاداشت، و پیکره وجودش را با استحکام نگاه داشت، و در آفرینش آن هیچ قدرتی او را یاری نداد، و هیچ آفریننده ای کمکش نکرد. اگر اندیشه ات را به کار گیری تا به راز آفرینش پی برده باشی، دلائل روشن به تو خواهند گفت که آفریننده مورچه کوچک همان آفریدگار درخت بزرگ خرماس است، به جهت دقتی که جدا جدا در آفرینش هر چیزی به کار رفته، و اختلافات و تفاوت های پیچیده ای که در خلقت هر پدیده حیاتی نهفته است. همه موجودات سنگین و سبک، بزرگ و کوچک، نیرومند و ضعیف، در اصول حیات و هستی یکسانند و خلقت آسمان و هوا و بادها و آب یکی است. پس اندیشه کن در آفتاب و ماه، و درخت و گیاه، و آب و سنگ «۱»، و اختلاف شب و روز، و جوشش دریاها، و فراوانی کوه ها، و بلندای قلّه ها، و گوناگونی لغت ها، و تفاوت زبان ها، که نشانه های روشن پروردگارند. «۲» پس وای بر آن کس که تقدیر کننده را نپذیرد، و تدبیر کننده را انکار کند! گمان کردند که چون گیاهانند و زارعی ندارند، و اختلاف صورت هایشان را سازنده ای نیست، بر آنچه ادّعا می کنند حیّت و دلیلی ندارند، و بر آنچه در سر می پرورانند تحقیقی نمی کنند، آیا ممکن است ساختمانی بدون سازنده، یا جنایتی بدون جنایتکار باشد؟!

و اگر خواهی در شگفتی ملخ سخن گو، که خدا برای او دو چشم سرخ، دو حدقه چونان ماه تابان آفرید، و به او گوش پنهان، و دهانی متناسب اندامش بخشیده است، دارای حواس نیرومند، و دو دندان پیشین است که گیاهان را می چیند، و دو پای داس مانند که اشیاء را بر می دارد. کشاورزان برای زراعت از آنها می ترسند و قدرت دفع آنها را ندارند گرچه همه متحد شوند. ملخ ها نیرومندان وارد کشتزار می شوند و آنچه میل دارند می خورند، در حالی که تمام اندامشان به اندازه یک انگشت باریک نیست! «۳».

#### ۵ نشانه های خدا در طبیعت

پس بزرگ است خداوندی که تمام موجودات آسمان و زمین، خواه و ناخواه او را سجده می کنند، و در برابر او با خضوع چهره بر خاک می نهند، و رشته اطاعت او را در تندرستی و ناتوانی به گردن می نهند، و از روی ترس و بیم، زمام اختیار خود را به او می سپارند. پرندگان رام فرمان اویند، و از تعداد پرها و نفس های پرندگان آگاه است، برخی را پرنده آبی و گروهی را پرنده خشکی آفرید، و روزی آنها را مقدر فرمود، و اقسام گوناگون آنها را می داند این کلاغ است و آن عقاب، این شتر مرغ است و آن کبوتر. هر پرنده ای را با نام خاصی فرا خواند، و روزی اش را فراهم کرد. خدایی که ابرهای سنگین را ایجاد، و باران های پی در پی را فرستاد، و سهم باران هر جایی را معین فرمود، زمین های خشک را آبیاری کرد، و گیاهان را پس از خشکسالی رویاند.

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(۱) اشاره به علم پترولوژی YGOLORTEP (سنگ شناسی)

(۲) اشاره به علم: فیلولوژی YGOLOLIHP (زبان شناسی)

(۳) اشاره به علم: انتومولوژی YGOLOMOTNE (حشره شناسی)

### Footnote

(۱). The meaning is that if the smallest thing in creation is examined it will be found to contain all that which is found in the biggest creatures and each will exhibit the same reflection of nature's workmanship and performance and the ratio of each to Allah's might and power will be the same whether it be as small as an ant or as big as a date palm. Is it not that making a small thing is easy for Him while the making of a big thing is difficult for Him because the diversity of colour volume and quantity is just based on the dictates of His sagacity and expediency but as regards creation itself there is no difference among them. Therefore this uniformity of creation is a proof of the oneness and unity of the Creator.

### SERMON ۱۸۶

### In English

About the Oneness of Allah. This sermon contains principles of knowledge which no other sermon contains

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



Times do not keep company with Him and implements do not help Him. His Being precedes times. His Existence precedes non-existence and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the contraries in various matters it is known that He has no contrary and by the similarity between things it is known that there is nothing similar to Him. He has made light the contrary of darkness brightness that of gloom dryness that of moisture and heat that of cold. He produces affection among inimical things

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

Through them the Creator manifests Himself to the intelligence and through them He is guarded from the sight of the eyes. Stillness and motion do not occur in Him and how can that thing occur in Him which He has Himself made to occur and how can a thing revert to Him which He first created and how can a thing appear in Him which He first brought to appearance. If it had not been so His Self would have become subject to diversity His Being would have become divisible (into parts) and His reality would have been prevented from being deemed Eternal. If there was a front to Him there would have been a rear also for Him . He would need completing only if shortage befell Him. In that case signs of the created would appear in Him and He would become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness) He is far above being affected by things which effect others. He is that which does not change or vanish. The process of setting does not behove Him. He has not begotten any one lest He be regarded as having been born. He has not been begotten otherwise He would be contained within limits. He is too High to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give him shape. Senses do not perceive Him so as to feel Him. Hands cannot

touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not turn Him old. Light and .darkness do not alter Him

It cannot be said that He has a limit or extremity or end or termination; nor do things control Him so as to raise Him or lower Him nor does anything carry Him so as to bend Him or keep Him erect. He is not inside things nor outside them. He conveys news but not with the tongue or voice. He listens but not with the holes of the ears or the organs of hearing. He says but does not utter words. He remembers but does not memorise. He determines but not by exercising His mind. He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone He says "Be" and there he is but not through a voice that strikes (the ears) is that call heard. His speech is an act of His creation. His like never existed before this. If had been eternal it would have been the  
.second god

It cannot be said that He came into being after He had not been in existence because in that case the attributes of the created things would be assigned to Him and there would remain no difference between them and Him and He would have no distinction over them. Thus the Creator and the created would become equal and the initiator and the initiated would be on the same level. He created (the whole of) creation without any example made by someone else and He did not secure the assistance of  
.any one out of His creation for creating it

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

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

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

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

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

[ ١٨٦ ] ومن خطبه له عليه السلام

فى التوحيد وتجمع هذه الخطبه من أصول العلوم ما لا تجمعه خطبه

مَا وَحَدَّهُ مِنْ كَيْفِهِ، وَلَا حَقِيقَتَهُ أَصَابَ مَنْ مَثَلَهُ، وَلَا إِيَّاهُ عَنَى مَنْ شَبَّهَهُ، وَلَا صَمَدَهُ (١) مَنْ أَسَارَ إِلَيْهِ وَتَوَهَّمَهُ. كُلُّ مَعْرُوفٍ بِنَفْسِهِ مُضْنُوعٌ (٢)، وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُومٌ. فَاعِلٌ لَا بِاضْطِرَابِ آلِهِ، مُقَدَّرٌ لَا بِجَوْلِ فِكْرِهِ، غَنِيٌّ لَا بِاسْتِفَادِهِ. لَا تَصِدُّ حَبُّهُ الْأَوْقَاتِ، وَلَا تَزِفِدُهُ (٣) الْأَدَوَاتُ، سَبَبُ الْأَوْقَاتِ كَوْنُهُ، وَالْعَدَمُ وَجُودُهُ، وَالْإِبْتِدَاءُ أَرْزُلُهُ. بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ (٤)، وَبِمُضَادَّتِهِ بَيْنَ الْأُمُورِ عُرِفَ أَنْ لَا ضِدَّ لَهُ، وَبِمُقَارَاتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ. ضَادُّ النُّورِ بِالظُّلْمَةِ، وَالْوُضُوحِ بِالْبُهْمَةِ، وَالْجُمُودِ بِالْبَلْبَلِ، وَالْحُرُورِ بِالصَّرْدِ (٥). مُؤَلَّفٌ بَيْنَ مُتَعَادِيَاتِهَا، مُقَارِنٌ بَيْنَ مُتَبَايِنَاتِهَا، مُقَرَّبٌ بَيْنَ مُتَبَاعِدَاتِهَا، مُفَرَّقٌ بَيْنَ مُتَبَدِّلَاتِهَا (٦). لَا يَشْمَلُ بِحِدِّ، وَلَا يُحَسَّبُ بَعْدَ، وَإِنَّمَا تُحَدُّ الْأَدَوَاتُ أَنْفُسَهَا، وَتَشِيرُ الْأَلَاتُ إِلَى نَظَائِرِهَا، مَنَعْنَهَا «مُنْدٌ» الْقَدَمَةَ، وَحَمَّتْهَا «قَدٌ» الْأَزَلِيَّةَ، وَجَبَّتْهَا «لَوْلَا» التَّكْمَلَةَ (٧) ! بِهَا تَجَلَّى صَانِعُهَا لِلْعُقُولِ، وَبِهَا ائْتَمَعَ عَن نَظَرِ الْعُيُونِ. لَا يَجْرِي عَلَيْهِ الشُّكُونُ وَالْحَرَكَهَ، وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ، وَيَعُودُ فِيهِ مَا هُوَ أَيْدَاهُ، وَيَحْدُثُ فِيهِ مَا هُوَ أَحْدَثَهُ! إِذَا لَتَفَاوَتَتْ ذَاتُهُ (٨)، وَلَتَجَزَّأَ كُنْهُهُ، وَلَا مَتَمَّعَ مِنَ الْأَزَلِ مَعْنَاهُ، وَلَكَانَ لَهُ وَرَاءَ إِذْ وَجِدَ لَهُ أَمَامَ، وَلَا تَمَسَّ التَّمَامَ إِذْ لَزِمَهُ النُّقْصَانُ. وَإِذَا لَقَامَتْ آيَةُ الْمَصِينُوعِ فِيهِ، وَلَتَحَوَّلَ دَلِيلًا بَعْدَ أَنْ كَانَ مَدْلُولًا عَلَيْهِ، وَخَرَجَ بِسُلْطَانِ الْإِمْتِنَاعِ (٩) مِنْ أَنْ يُؤَثَّرَ فِيهِ مَا يُؤَثَّرُ فِي غَيْرِهِ. الَّذِي لَا (٢٥)

يَحُولُ وَلَا يَزُولُ، وَلَا يَجُوزُ عَلَيْهِ الْأُفُولُ (١٠). لَمْ يَلِدْ فَيَكُونَ مَوْلُودًا (١١)، وَلَمْ يُولَدْ فَيَصِيرَ مَحْدُودًا، جَلَّ عَنِ اتِّخَاذِ الْأَنْبَاءِ، وَطَهَّرَ عَنِ مَلَامَسَةِ النَّسَاءِ. لَا تَنَالُهُ الْأَوْهَامُ فَتَقْدِرُهُ، وَلَا تَتَوَهَّمُهُ الْفِطْنُ فَتُصَوِّرُهُ، وَلَا تُدْرِكُهُ الْحَوَاسُّ فَتُحَسِّسُهُ، وَلَا تَلْمِسُهُ الْأَيْدِي فَتَمَسَّهُ. وَلَا يَتَغَيَّرُ بِحَالٍ، وَلَا يَتَبَدَّلُ فِي الْأَحْوَالِ، وَلَا تُبْلِيهِ اللَّيَالِي وَالْأَيَّامُ، وَلَا يُعَيِّرُهُ الضِّيَاءُ وَالظُّلَامُ، وَلَا يُوصَفُ بِشَيْءٍ مِنَ الْأَجْزَاءِ (١٢)، وَلَا بِالْجَوَارِحِ وَالْأَعْضَاءِ، وَلَا بَعَرَضٍ مِنَ الْمَاعِرَاضِ، وَلَا بِالْغَيْرِيَّةِ وَالْأَبْعَاضِ. وَلَا يُقَالُ: لَهُ حَيْدٌ وَلَا نِهَائِيَّةٌ، وَلَا انْقِطَاعٌ وَلَا غَايَةٌ، وَلَا أَنَّ الْأَشْيَاءَ تَحْوِيهِ فَتَقْلَهُ (١٣) أَوْ تُهْوِيَهُ (١٤)، أَوْ أَنَّ شَيْئًا يَحْمِلُهُ، فَيَمِيلُهُ أَوْ يُعَدِّلُهُ. لَيْسَ فِي الْأَشْيَاءِ بِوَالِحٍ (١٥)، وَلَا عَنْهَا بِخَارِجٍ. يُخْبِرُ لَا بِلِسَانٍ وَلِهَوَاتٍ (١٦)، وَيَسْمَعُ لَا بِحُرُوقٍ وَأَدَوَاتٍ، يَقُولُ وَلَا يَلْفِظُ، وَيَحْفَظُ وَلَا يَتَحَفَظُ (١٧)، وَيُرِيدُ وَلَا يُضْمِرُ. يُحِبُّ وَيَرْضَى مِنْ غَيْرِ رِقَّةٍ، وَيُبْغِضُ وَيَعْضِبُ مِنْ غَيْرِ مَسَقَّةٍ. يَقُولُ لِمَا أَرَادَ كَوْنَهُ: (كُنْ فَيَكُونُ)، لَا بِصَوْتٍ يَفْرَعُ، وَلَا بِبَدَأٍ يُسْمَعُ، وَإِنَّمَا كَلَامُهُ سُبْحَانَهُ فِعْلٌ مِنْهُ أَنْشَأَهُ وَمَثَلَهُ، لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَانِيًا، وَلَوْ كَانَ قَدِيمًا لَكَانَ إِلَهًا ثَانِيًا.

لَا يُقَالُ: كَانَ بَعِيدًا أَنْ لَمْ يَكُنْ، فَتَجَرَى عَلَيْهِ الصِّفَاتُ الْمُحْدِثَاتُ، وَلَا يَكُونُ بَيْنَهَا وَبَيْنَهُ فَضْلٌ، وَلَا لَهُ عَلَيْهَا فَضْلٌ، فَيَسْتَوِي الصَّانِعُ وَالْمَصْنُوعُ، وَيَتَكَافَأُ الْمُبْتَدِعُ وَالْبَدِيعُ. خَلَقَ الْخَلَائِقَ عَلَى غَيْرِ مِثَالٍ ( ٢٧ )

خَلَا مِنْ غَيْرِهِ، وَلَمْ يَسْتَعِنْ عَلَى خَلْقِهَا بِأَحَدٍ مِنْ خَلْقِهِ. وَأَنْشَأَ الْأَرْضَ فَأَمْسَكَهَا مِنْ غَيْرِ اشْتِغَالٍ، وَأَرْسَاهَا عَلَى غَيْرِ قَرَارٍ، وَأَقَامَهَا بِغَيْرِ قَوَائِمٍ، وَرَفَعَهَا بِغَيْرِ دَعَائِمٍ، وَحَصَّنَهَا مِنَ الْأَوْدِ (١٨) وَالْإِعْوِجَاجِ، وَمَمَعَهَا مِنَ التَّهَافُتِ (١٩) وَالْإِنْفِرَاجِ (٢٠)، أَرْسَى أَوْتَادَهَا (٢١)، وَضَرَبَ أَسْدَادَهَا (٢٢)، وَاسْتَفَاضَ عُيُونَهَا، وَحَدَّ (٢٣) أَوْدِيَّتَهَا، فَلَمْ يَهِنْ (٢٤) مَا بَنَاهُ، وَلَا ضَعُفَ مَا قَوَّاهُ. هُوَ الظَّاهِرُ عَلَيْهَا بِسُلْطَانِهِ وَعَظَمَتِهِ، وَهُوَ اللَّيَاطِنُ لَهَا بِعِلْمِهِ وَمَعْرِفَتِهِ، وَالْعَالِي عَلَى كُلِّ شَيْءٍ مِنْهَا بِجَلَالِهِ وَعِزَّتِهِ. لَا يُعْجِزُهُ شَيْءٌ مِنْهَا طَلَبُهُ، وَلَا يَمْتَنِعُ عَلَيْهِ فَيْعَلْبُهُ، وَلَا يَفُوتُهُ السَّرِيعُ مِنْهَا فَيَسْبِقُهُ، وَلَا يَحْتِيَاجُ إِلَى ذِي مَالٍ فَيَزِرُقُهُ. خَضَعَتِ الْأَشْيَاءُ لَهُ، وَذَلَّتْ مُسْتَكِينَةً لِعَظَمَتِهِ، لَا تَسْتِطِيعُ الْهَرَبَ مِنْ سُلْطَانِهِ إِلَى غَيْرِهِ فَتَمْتَنِعُ مِنْ نَفْعِهِ وَضَرَرِهِ، وَلَا كُفُوًا لَهُ فَيَكْافِئُهُ، وَلَا نَظِيرًا لَهُ فَيَسَاوِيَهُ. هُوَ الْمُفْنِي لَهَا بَعِيدًا وَجُودَهَا، حَتَّى يَصِيرَ مَوْجُودًا كَمَفْقُودِهَا.

وَلَيْسَ فَنَاءُ الدُّنْيَا بَعِيدًا ابْتِدَاعِهَا بِأَعْجَبَ مِنْ إِنْشَائِهَا وَاخْتِرَاعِهَا، وَكَيْفَ وَلَوْ اجْتَمَعَ جَمِيعُ حَيَوَانِهَا مِنْ طَيْرِهَا وَبَهَائِمِهَا، وَمَا كَانَ مِنْ مُرَاحِهَا (٢٥) وَسَائِمِهَا (٢٦)، وَأَضْيَانِهَا أَسْنَاخِهَا (٢٧) وَأَجْنَاسِهَا، وَمُتَبَلِّدِهَا (٢٨) أُمَمِهَا وَأَكْيَاسِهَا (٢٩)، عَلَى إِخْدَاتٍ بَعْضُهَا، مَا قَدَرَتْ عَلَى إِخْدَاتِهَا، وَلَا عَرَفَتْ كَيْفَ السَّبِيلِ إِلَى إِيجَادِهَا، وَلَتَحَيَّرَتْ عُقُولُهَا فِي عِلْمِ ذَلِكَ وَتَاهَتْ، وَعَجِزَتْ قُوَاهَا وَتَنَاهَتْ، وَرَجَعَتْ ( ٢٩ )

خَاسِئَةً (٣٠) حَسِيرَةً (٣١)، عَارِفَةً بِأَنَّهَا مَقْهُورَةٌ، مُقَرَّرَةً بِالْعَجْزِ عَنِ إِنْشَائِهَا، مُدْعِنَةً بِالضَّعْفِ عَنِ إِنْشَائِهَا!

وَإِنَّ اللَّهَ سُبْحَانَهُ، يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحَدَهُ لَا شَيْءَ مَعَهُ، كَمَا كَانَ قَبْلَ ابْتِدَائِهَا، كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا، بِلَا وَقْتٍ وَلَا مَكَانٍ، وَلَا حِينٍ وَلَا زَمَانٍ، عُدِمَتْ عِنْدَ ذَلِكَ الْأَجَالُ وَالْأَوْقَاتُ، وَزَالَتِ السُّنُونُ وَالسَّاعَاتُ، فَلَا شَيْءَ إِلَّا الْوَاحِدُ الْقَهَّارُ الَّذِي إِلَيْهِ مَصِيرُ جَمِيعِ الْأُمُورِ، بِلَا قُدْرَةٍ مِنْهَا كَانَ ابْتِدَاءُ خَلْقِهَا، وَبِغَيْرِ امْتِنَاعٍ مِنْهَا كَانَ فَنَاؤُهَا، وَلَوْ قَدَرَتْ عَلَى الْإِمْتِنَاعِ لَدَامَ بَقَاؤُهَا. لَمْ يَتَكَأَذْهُ (٣٢) صُنْعُ شَيْءٍ مِنْهَا إِذْ صَنَعَهُ، وَلَمْ يُوْذْهُ (٣٣) مِنْهَا خَلْقُ مَا خَلَقَهُ وَبَرَأَهُ (٣٤) وَلَمْ يَكُونْهَا لِتَشْدِيدِ سُلْطَانٍ، وَلَا لِحَوْفٍ مِنْ زَوَالٍ وَنُقْصَانٍ، وَلَا لِلِاسْتِعَانَةِ بِهَا عَلَى نِدِّ (٣٥) مُكَائِرٍ (٣٦)، وَلَا لِلِاخْتِرَازِ بِهَا مِنْ ضِدِّ مُتَاوِرٍ (٣٧)، وَلَا لِلِازْدِيَادِ بِهَا فِي مُلْكِهِ، وَلَا لِلْمُكَاتَرَةِ شَرِيكَ فِي شُرْكِهِ، وَلَا لَوْحْشِهِ كَأَنَّ مِنْهُ، فَأَرَادَ أَنْ يَسْتَأْنِسَ إِلَيْهَا.

ثُمَّ هُوَ يُفْنِيهَا بَعْدَ تَكْوِينِهَا، لَا لِسَامٍ دَخَلَ عَلَيْهِ فِي تَضْيِيقِهَا وَتَدْبِيرِهَا، وَلَا لِزَاحِهِ وَاصِلِهِ إِلَيْهِ، وَلَا لِثِقَلِ شَيْءٍ مِنْهَا عَلَيْهِ. لَا يُمَلِّهُ طَوْلُ بَقَائِهَا فَيُدْعُوهُ إِلَى سُرْعَةِ إِفْنَائِهَا، لَكِنَّهُ سُبْحَانَهُ دَبَّرَهَا بِلُطْفِهِ، وَأَمْسَكَهَا بِأَمْرِهِ، وَأَتَقَنَهَا بِقُدْرَتِهِ. ثُمَّ يُعِيدُهَا بَعْدَ الْفَنَاءِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَيْهَا، وَلَا اسْتِغَانَهُ بِشَيْءٍ مِنْهَا عَلَيْهَا، وَلَا لِإِنصَافِ رَافٍ مِنْ حَالٍ وَخَشْيَةٍ إِلَيْ حَالِ اسْتِغْنَائِهَا، وَلَا مِنْ حَالِ جَهْلِ وَعَمَى إِلَيْ حَالِ عِلْمٍ وَالتَّمَاسِ، وَلَا مِنْ فَقْرٍ وَحَاجَةٍ إِلَيْ غِنَى وَكَثْرَةٍ، وَلَا مِنْ ذُلٍّ وَضَعْفٍ إِلَيْ عِزٍّ وَقُدْرَةٍ.

## In Persian

(در اصول کافی ج ۱ ص ۱۳۱ آمده است که این سخنرانی در شهر کوفه ایراد شد در پیرامون توحید و خداشناسی است که اصول علمی آن در هیچ خطبه ای یافت نمی شود.)

### ۱ شناساندن صحیح خداوند سبحان

کسی که کیفیت «۱» برای خدا قائل شد یگانگی او را انکار کرده، و آن کس که همانندی برای او قرار داد به حقیقت خدا نرسیده است. کسی که خدا را به چیزی تشبیه کرد به مقصد نرسید. آن کس که به او اشاره کند یا در وهم آورد، خدا را بی نیاز ندانسته است. هر چه که ذاتش شناخته شده باشد آفریده است، و آنچه در هستی به دیگری متکی باشد دارای آفریننده است. سازنده ای غیر محتاج به ابزار، اندازه گیرنده ای بی نیاز از فکر و اندیشه، و بی نیاز از یاری دیگران است. با زمان ها همراه نبوده، و از ابزار و وسائل کمک نگرفته است. هستی او برتر از زمان، و وجود او بر نیستی مقدم است، و ازلیت او را آغازی نیست. با پدید آوردن حواس، روشن می شود که حواسی ندارد، و با آفرینش اشیاء متضاد، ثابت می شود که دارای ضدی نیست، و با هماهنگ کردن اشیاء دانسته می شود که همانندی ندارد. خدایی که روشنی را با تاریکی، آشکار را با نهان، خشکی را با تری، گرمی را با سردی، ضد هم قرار داد، و عناصر متضاد را با هم ترکیب و هماهنگ کرد، و بین موجودات ضد هم، وحدت ایجاد کرد، آنها را که با هم دور بودند نزدیک کرد، و بین آنها که با هم نزدیک بودند فاصله انداخت. خدایی که حدی ندارد، و با شماره محاسبه نمی گردد، که همانا ابزار و آلات، دلیل محدود بودن خویشند و به همانند خود اشاره می شوند. اینکه می گوئیم موجودات از فلان زمان پدید آمده اند پس قدیم نمی توانند باشند و حادثند، و این که می گوئیم حتما پدید آمدند، ازلی بودن آنها رد می شود، و اینکه می گوئیم اگر چنین بودند کامل می شدند، پس در تمام جهات کامل نیستند.



خدا با خلق پدیده ها در برابر عقل ها جلوه کرد، و از مشاهده چشم ها برتر و والاتر است، و حرکت و سکون در او راه ندارد، زیرا او خود حرکت و سکون را آفرید، چگونه ممکن است آنچه را که خود آفریده در او اثر بگذارد؟ یا خود از پدیده های خویش اثر پذیرد؟

اگر چنین شود، ذاتش چون دیگر پدیده ها تغییر می کند، و اصل وجودش تجزیه می پذیرد، و دیگر ازلی نمی تواند باشد، و هنگامی که (به فرض محال) آغازی برای او تصوّر شود پس سرآمدی نیز خواهد داشت، و این آغاز و انجام، دلیل روشن نقص، و نقصان و ضعف دلیل مخلوق بودن، و نیاز به خالقی دیگر داشتن است. پس نمی تواند آفریدگار همه هستی باشد، و از صفات پروردگار که «هیچ چیز در او مؤثر نیست و نابودی و تغییر و پنهان شدن در او راه ندارد» خارج می شود.

## ۲. والاتر از صفات پدیده ها

خدا فرزندی ندارد تا فرزند دیگری باشد، و زاده نشده تا محدود به حدودی گردد، و برتر است از آن که پسرانی داشته باشد، و منزّه است که با زنانی ازدواج کند. اندیشه ها به او نمی رسند تا اندازه ای برای خدا تصوّر کنند، و فکرهای تیزبین نمی توانند او را درک کنند، تا صورتی از او تصوّر نمایند، حواس از احساس کردن او عاجز «۲»، و دست ها از لمس کردن او ناتوان است و تغییر و دگرگونی در او راه ندارد، و گذشت زمان تأثیری در او نمی گذارد، گذران روز و شب او را سالخورده نسازد، و روشنایی و تاریکی در او اثر ندارد. خدا با هیچ یک از اجزاء و جوارح و اعضاء و اندام، و نه با عرضی از اعراض، و نه با دگرگونی ها و تجزیه، و وصف نمی گردد. برای او اندازه و نهایتی وجود ندارد، و نیستی و سرآمدی نخواهد داشت، چیزی او را در خود نمی گنجانند که بالا و پایینش ببرد، و نه چیزی او را حمل می کند که کج یا راست نگه دارد، نه در درون اشیاء قرار دارد و نه بیرون آن، حرف می زند نه با زبان و کام و دهان، می شنود نه با سوراخ های گوش و عضو شنوایی، سخن می گوید نه با به کار گرفتن الفاظ در بیان، حفظ می کند نه با رنج به خاطر سپردن، می خواهد نه با به کار گیری اندیشه، دوست دارد و خشنود می شود نه از راه دلسوزی، دشمن می دارد و به خشم می آید نه از روی رنج و نگرانی، به هر چه اراده کند، می فرماید «باش»، پدید می آید نه با صوتی که در گوش ها نشیند، و نه فریادی که شنیده می شود، بلکه سخن خدای سبحان همان کاری است که ایجاد می کند.

پیش از او چیزی وجود نداشته و گر نه خدای دیگری می بود. نمی شود گفت «خدا نبود و پدید آمد» که در آن صورت صفات پدیده ها را پیدا می کند، و نمی شود گفت «بین خدا و پدیده ها جدایی است» و «خدا بر پدیده ها برتری دارد» تا سازنده و ساخته شده همانند تصوّر شوند، و خالق و پدید آمده با یکدیگر تشبیه گردند. مخلوقات را بدون استفاده از طرح و الگوی دیگران آفرید، و در آفرینش پدیده ها از هیچ کسی یاری نگرفت، زمین را آفرید و آن را بر پا نگهداشت بدون آن که مشغولش سازد، و در حرکت و بی قراری، آن را نظم و اعتدال بخشید، و بدون ستونی آن را به پاداشت، و بدون استوانه ها بالایش برد، و از کجی و فرو ریختن نگهداشت و از سقوط و درهم شکافتن حفظ کرد، میخ های زمین را محکم، و کوه های آن را استوار، و چشمه هایش را جاری، و درّه ها را ایجاد کرد. آنچه بنا کرده به سستی نگرایید، و آنچه را توانا کرد ناتوان نشد. خدا با بزرگی و قدرت بر آفریده ها حاکم است، و با علم و آگاهی از باطن و درونشان با خبر است، و با جلال و عزّت خود از همه برتر و بالاتر است، چیزی از فرمان او سرپیچی نمی کند، و چیزی قدرت مخالفت با او را ندارد تا بر او پیروز گردد، و شتابنده ای از او توان گریختن ندارد که بر او پیشی گیرد، و به سرمایه داری نیاز ندارد تا او را روزی دهد. همه در برابر او فروتنند، و در برابر عظمت او ذلیل و خوارند. از قدرت و حکومت او به سوی دیگری نمی توان گریخت، که از سود و زیانش در امان ماند. همتایی ندارد تا با او برابری کند، و او را همانندی نیست که شبیه او باشد. اوست نابود کننده پدیده ها پس از آفرینش،

نابودی جهان پس از پدید آمدن، شگفت آورتر از آفرینش آغازین آن نیست. چگونه محال است در صورتی که اگر همه جانداران جهان، از پرندگان و چهارپایان، آنچه در آغل است و آنچه در بیابان سرگرم چراست، از تمام نژادها و جنس ها، درس نخوانده و انسان های زیرک، گرد هم آیند تا پشه ای را بیافرینند، توان پدید آوردن آن را ندارند و راه پیدایش آن را نمی شناسند، که عقلهایشان سرگردان و در شناخت آن حیران می مانند، و نیروی آنها سست و به پایان می رسد، و رانده و درمانده باز می گردند، آنگاه اعتراف به شکست می کنند، و اقرار دارند که نمی توانند پشه ای بیافرینند و از نابود ساختنش ناتوانند! و همانا پس از نابودی جهان تنها خدای سبحان باقی می ماند، تنهای تنها که چیزی با او نیست، آنگونه که قبل از آفرینش جهان چیزی با او نبود، نه زمانی و نه مکان، بی وقت و بی زمان. در آن هنگام مهلت ها به سر آید، سال ها و ساعت ها سپری شود و چیزی جز خدای یگانه قهار باقی نمی ماند که بازگشت همه چیز به سوی اوست. پدیده ها، چنان که در آغاز آفریده شدن قدرتی نداشتند، به هنگام نابودی نیز قدرت مخالفتی ندارند، زیرا اگر می توانستند پایدار می ماندند. آفرینش چیزی برای خدا رنج آور نبوده و در آفرینش موجودات دچار فرسودگی و ناتوانی نشده است. موجودات را برای استحکام حکومتش نیافریده، و برای ترس از کمبود و نقصان پدید نیآورده است.

آفرینش مخلوقات نه برای یاری خواستن در برابر همتایی بود که ممکن است بر او غلبه یابد و نه برای پرهیز از دشمنی بود که به او هجوم آورد، و نه برای طولانی شدن دوران حکومت، و نه برای پیروز شدن بر شریک و همتایی مخالف، و نه برای رفع تنهایی. سپس همه موجودات را نابود می کند، نه برای خستگی از اداره آنها، و نه برای آسایش و استراحت، و نه به خاطر رنج و سنگینی که برای او داشتند، و نه برای طولانی شدن ملال آور زندگیشان، بلکه خداوند با لطف خود موجودات را اداره می فرماید، و با فرمان خود همه را بر پا می دارد، و با قدرت خود همه را استوار می کند. سپس بدون آن که نیازی داشته باشد بار دیگر همه را باز می گرداند، نه برای اینکه از آنها کمکی بگیرد، و نه برای رها شدن از تنهایی تا با آنها مأنوس شود، و نه آن که تجربه ای به دست آورد، و نه برای آن که از فقر و نیاز به توانگری رسد، و یا از ذلت و خواری به عزت و قدرت راه یابد.

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(۱) کیفیت و چگونگی، مانند تقسیم، ترکیب، نسبت، تعریف، حدود و مرز، که همه از صفات مادّه و مخلوق می باشد.

(۲) نفی تفکر: سنسوالیسیم SNESUMSILA (حس گرایبی و اصالت دادن به حواس) که گویا موجودی نبود.

### Footnote

The meaning is that the sense for which the words "mundhu" "qad" and "lawla" .(۱) have been formed is opposed to the attributes of "Ever" "Eternal" and "Perfect". Therefore their application to anything would prove that they have come into existence from non-existence and are imperfect. For example "mundhu" is used to denote time as is "qad wujida mundu kadha" (this thing is found since so-and-so). Here a time limit has been stated and anything for which a limit of time can be described cannot exist from ever or for ever. The word "qad" shows (indicating the present perfect tense) the immediate past. This sense also can apply to a thing which is limited in time. The word "lawla" is used to denote the negation of something in another thing as "ma ahsanahu wa akmalahu lawla annahu kadha" (how handsome and perfect it would be if it were so-and-so). Therefore the thing for which this word is used would be in need of others in handsomeness and perfection and would remain .deficient by itself

### SERMON ۱۸۷

### In English

Regarding the vicissitudes of time

(The mischiefs that are to occur and the absence of lawful ways of livelihood)

May my father and my mother be sacrificed for those few whose names are well-known in the sky and not known on the earth. Beware you should expect what is to befall you such as adversity in your affairs severance of relations and the rising up of inferior people. This will happen when the blow of a sword will be easier for a believer than to secure one Dirham lawfully. This will happen (۱) when the reward of the

beggar is more than that of the giver. This will be when you are intoxicated not by drinking but with wealth and plenty you are swearing without compulsion and are speaking lies without compulsion. This will be when troubles hurt you as the saddle hurts the hump of the camel. How long will these tribulations be and how distant the hope (for deliverance from them)? O' people throw away the reins of the horses who carry on their backs the weight of your hands (i.e. sins) do not cut away from your chief (Imam) otherwise you will blame yourself for your own doings. Do not jump in the fire which is in flames in front of you; keep away from its courses and leave the middle way for it. Because by my life the believer will die in its flames and others will .remain safe in it

I am among you like a lamp in the darkness. Whoever enters by it will be lit from it. So listen O' men preserve it and remain attentive with the ears of your hearts so that you .may understand

### In Arabic

[ ۱۸۷ ] ومن خطبه له عليه السلام

و هي في ذكر الملاحم

أَلَا- بِأَبِي وَأُمِّي، هُمْ مِنْ عِدَّةِ أَسِمَاءُهُمْ فِي السَّمَاءِ مَعْرُوفَةٌ وَفِي الْأَرْضِ مَجْهُولَةٌ. أَلَا فَتَوَقَّعُوا مَا يَكُونُ مِنْ إِذْبَارِ أُمُورِكُمْ، وَأَنْقِطَاعِ وَصْلِكُمْ، وَاسْتِعْمَالِ صِغَارِكُمْ: ذَاكَ حَيْثُ تَكُونُ ضَرْبُهُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنَ مِنَ الدَّرْهِمِ مِنْ حِلِّهِ! ذَاكَ حَيْثُ يَكُونُ الْمُعْطَى أَكْبَرَ أَجْرًا مِنَ الْمُعْطَى! ذَاكَ حَيْثُ تَشْكُرُونَ مِنْ غَيْرِ شَرَابٍ، بَلْ مِنَ النُّعْمَةِ وَالنَّعِيمِ، وَتَحْلِفُونَ مِنْ غَيْرِ اضْطِرَارٍ، وَتَكْذِبُونَ مِنْ غَيْرِ إِحْرَاجِ (۱) ذَاكَ إِذَا عَضَّكُمْ الْبَلَاءُ كَمَا يَعَضُّ الْقَتَبُ (۲) غَارِبَ الْبَعِيرِ (۳). مَا أَطْوَلَ هَذَا الْعَنَاءَ، وَأَبْعَدَ هَذَا الرَّجَاءَ! أَيُّهَا النَّاسُ، أَلْقُوا هَذِهِ الْأَزِمَةَ (۴) الَّتِي تَحْمِلُ ظُهُورَهَا الْأَثْقَالَ مِنْ أَيْدِيكُمْ، وَلَا تَصَدَّعُوا (۵) عَلَى سُلْطَانِكُمْ فَتَذْمُومًا غَبَّ فِعَالِكُمْ، وَلَا تَفْتَحِمُوا مَا اسْتَقْبَلْتُمْ مِنْ فُورِ نَارِ (۶) الْفِتْنَةِ، وَأَمِيطُوا عَنْ سَنَنِهَا (۷)، وَخَلُّوا قَصْدَ السَّبِيلِ (۸) لَهَا: فَقَدْ لَعَمْرِي يَهْلِكُ فِي لَهَبِهَا الْمُؤْمِنُ، وَيَسْلِمُ فِيهَا غَيْرُ الْمُسْلِمِ.

إِنَّمَا مَثَلِي بَيْنَكُمْ كَمَثَلِ السَّرَاحِ فِي الظُّلْمَةِ، يَسْتَضِيءُ بِهِ مَنْ وَلَجَهَا. فَاسْمَعُوا أَيُّهَا النَّاسُ وَعُوا، وَأَحْضِرُوا آذَانَ قُلُوبِكُمْ تَفْهَمُوا.

### In Persian

(این سخنرانی پس از جنگ نهروان در سال ۳۸ هجری در کوفه ایراد شد)

۱ خبر از حوادث آینده

آگاه باشید! آنان که پدر و مادرم فدایشان باد، از کسانی هستند که در آسمان ها معروف، و در زمین گمنامند. هان ای مردم! در آینده پشت کردن روزگار خوش، و قطع شدن پیوندها، و روی کار آمدن خردسالان را انتظار کشید، و این روزگاری است که ضربات شمشیر بر مؤمن آسان تر از یافتن مال حلال است، روزگاری که پاداش گیرنده از دهنده بیشتر است. و آن روزگاری که بی نوشیدن شراب مست می شوید، با فراوانی نعمت ها، بدون اجبار سوگند می خورید، و نه از روی ناچاری دروغ می گوئید. و آن روزگاری است که بلاها شما را می گزد، چونان گزیدن و زخم کردن دوش شتران از پالان! آه! آن رنج و اندوه چقدر طولانی، و امید گشایش چقدر دور است!

ای مردم! مهار بار سنگین گناهان را رها کنید، و امام خود را تنها مگذارید، که در آینده خود را سرزنش می کنید. خود را در آتش فتنه ای که پیشاپیش افروخته اید نیفکنید، راه خود بگیرید، و از راهی که به سوی فتنه ها کشانده می شود دوری کنید. به جانم سوگند که مؤمن در شعله آن فتنه ها نابود شود. اما مدعیان دروغین اسلام در امان خواهند بود. همانا من در میان شما چونان چراغ درخشنده در تاریکی هستم، که هر کس به آن روی می آورد از نورش بهرمنده می گردد. ای مردم سخنان مرا بشنوید، و به خوبی حفظ کنید، گوش دل خود را باز کنید تا گفته های مرا بفهمید.

### Footnote

In that period the reward of the beggar who takes will be higher than that of the (۱) giver because the ways of earning livelihood of the rich will be unlawful and whatever he will donate of it its purpose will be showing himself hypocrisy and seeking fame for which he will not be entitled to any reward while the poor who take it by force of their poverty and helplessness, and to spend it in the right manner will deserve more reward and recompense.

The commentator Ibn Abi'l-Hadid has written another meaning of it also namely if the beggar does not take the wealth from the rich and it remains with him he will spend it on unlawful matters and enjoyments and since his taking it from him prevents him from using it in unlawful manner; therefore for this prevention of evil the beggar will (deserve more reward and recompense. (Sharh Nahj al-balaghah vol. ۱۳ p. ۹۷

## Allah's favours

I advise you O' people to fear Allah and to praise Him profusely for His favours to you and His reward for you and His obligations on you. See how He chose you for favours and dealt with you with mercy. You sinned openly; He kept you covered. You behaved  
 .in a way to incur His punishment but He gave you more time

## Condition of persons facing death

I also advise you to remember death and to lessen your heedlessness towards it. Why should you be heedless of Him Who is not heedless of you? Why expect from him (i.e. the angel of death) who will not give you time? The dead whom you have been watching suffice as preachers. They were carried to their graves not riding themselves and were placed in them but not of their own accord. It seems as if they never lived in this world and as if the next world had always been their abode. They have made lonely the place where they were living and are now living where they used to feel lonely. They remained busy about what they had to leave and did not care for where they were to go. Now they cannot remove themselves from  $\text{نار}$ ; evil nor add to their virtues They were attached to the world and it deceived them. They trusted it  
 .and it overturned them

## Transience of this world

May Allah have pity on you. You should therefore hasten towards (the preparation of) houses which you have been commanded to populate and towards which you have been called and invited. Seek the completion of Allah's favours on you by exercising endurance in His obedience and abstention from His disobedience because tomorrow is close to today. How fast are the hours of the day how fast are the days in the month  
 .how fast are the months in the years and how fast the years in a life



[ ۱۸۸ ] ومن خطبه له عليه السلام

فی الوصیه بأمور

التقوی

أوصیه یُکم، أیُّهَا النَّاسُ، بِتَقْوَى اللَّهِ، وَكَثْرَةِ حَمْدِهِ عَلَى آلائِهِ إِلَیْکُمْ، وَنِعْمَ آئِهِ عَلَیْکُمْ، وَبِلَائِهِ (۱) لَدَیْکُمْ. فَکُمْ حَصَّکُمْ بِنِعْمِهِ، وَتَدَارَکْکُمْ بِرَحْمِهِ! أَعُوذُ بِکُمْ (۲) لَهُ فَسْتَرْکُمْ، وَتَعَرَّضْتُمْ لِأَخْذِهِ (۳) فَأَمْهَلْکُمْ!

الموت

وَأوصیه یُکم بِذِکْرِ الْمَوْتِ، وَإِقْلَالِ الْغُفْلَةِ عَنْهُ، وَكَيْفَ غَفَلْتُمْ عَمَّا لَیْسَ یُغْفَلُکُمْ (۴)، وَطَمَعُکُمْ فِیْمَنْ لَیْسَ یُْمْهَلُکُمْ! فَکَفَى وَاعْظَاءً بِمَوْتِ عِبَادَتِهِمْ، حُمِلُوا إِلَى قُبُورِهِمْ غَیْرَ رَاکِبِیْنَ، وَأَنْزِلُوا فِیْهَا غَیْرَ نَازِلِیْنَ، کَأَنَّھُمْ لَمْ یَکُونُوا لِلدُّنْیَا عَمَّارًا، وَکَأَنَّ الْآخِرَةَ لَمْ تَنْزَلْ لَهُمْ دَارًا، أَوْ حَشُوا مَا کَانُوا یُوطِنُونَ (۵)، وَأَوْطِنُوا مَا کَانُوا یُوحِشُونَ (۶)، وَاشْتَغَلُوا بِمَا فَارَقُوا، وَأَضَاعُوا مَا إِلَیْهِ انْتَقَلُوا. لَا عَنْ قَبیحِ یَسْتَطِیعُونَ انْتِقَالَ، وَلَا فِی حَسَنٍ یَسْتَطِیعُونَ اِرْدِیَادًا، أَنْسُوا بِالْدُّنْیَا فَعَرَّثُھُمْ، وَوَثِقُوا بِهَا فَصَرَعَتْھُمْ.

سرعه النفاذ

فَسَابِقُوا — رَحِمَکُمُ اللَّهُ — إِلَى مَنَازِلِکُمْ الَّتِی أُمِرْتُمْ أَنْ تَعْمُرُوهَا، وَالَّتِی رُغِبْتُمْ فِیْهَا، وَدُعِیْتُمْ إِلَیْهَا. وَاسْتَبْتُمُوا نِعَمَ اللَّهِ عَلَیْکُمْ بِالصَّبْرِ عَلَى طَاعَتِهِ، وَالْمُجَانَبَةِ لِمَعْصِيَتِهِ، فَإِنَّ عَدَا مِنْ الْيَوْمِ قَرِيبٌ. مَا أَسْرَعَ السَّاعَاتِ فِي الْيَوْمِ، وَأَسْرَعَ الْأَيَّامِ فِي الشَّهْرِ، وَأَسْرَعَ الشُّهُورِ فِي السَّنَةِ، وَأَسْرَعَ السِّنِينَ فِي الْعُمُرِ!

In Persian

۱ سفارش به پرهیزکاری

ای مردم، شما را به پرهیزکاری، و شکر فراوان در برابر نعمت ها، و عطاهای الهی، و احسانی که به شما رسیده سفارش می کنم، چه نعمت هایی که به شما اختصاص داده، و رحمت هایی که برای شما فراهم فرمود. شما عیب های خود را آشکار کردید و او پوشاند، خود را در معرض کیفر او قرار دادید و او به شما مهلت داد.

۲ ارزش یاد مرگ

مردم! شما را به یاد آوری مرگ، سفارش می کنم، از مرگ کمتر غفلت کنید، چگونه مرگ را فراموش می کنید در حالی که او شما را فراموش نمی کند؟



و چگونه طمع می ورزید در حالی که به شما مهلت نمی دهد؟ مرگ گذشتگان برای عبرت شما کافی است، آنها را به گورشان حمل می کردند، بی آن که بر مرکبی سوار باشند، آنان را در قبر فرود آوردند بی آن که خود فرود آیند. چنان از یاد رفتند گویا از آباد کنندگان دنیا نبودند و آخرت همواره خانه شان بود! آنچه را وطن «۱» خود می دانستند از آن رمیدند، و در آنجا که از آن رمیدند، آرام گرفتند، و از چیزهایی که با آنها مشغول بودند جدا شدند، و آنجا را که سرانجامشان بود ضایع کردند.

اکنون نه قدرت دارند از اعمال زشت خود دوری کنند، و نه می توانند عمل نیکی بر نیکی های خود بیفزایند. به دنیایی انس گرفتند که مغرورشان کرد، چون به آن اطمینان داشتند سرانجام مغلوبشان کرد.

### ۳ ضرورت شتاب در نیکوکاری ها

خدا شما را رحمت کند! پس بشتابید به سوی آباد کردن خانه هایی که شما را به آبادانی آن فرمان دادند، و تشویقتان کرده، به سوی آن دعوت کرده اند، و با صبر و استقامت، نعمت های خدا را بر خود تمام گردانید، و از عصیان و نافرمانی کناره گیرید، که فردا به امروز نزدیک است. وه! چگونه ساعت ها در روز، و روزها در ماه، و ماه ها در سال، و سال ها در عمر آدمی شتابان می گذرد؟!

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(۱) اصل علاقه به وطن مورد تأیید است، اما نباید مطلق شود و به تفکر: پاتریوتیسم MSITOIRTAP (میهن پرستی) کشیده شود.

**In English**

## Steadfast and transient belief

One belief is that which is firm and steadfast in hearts and one is that which remains temporarily in the heart and the breast up to a certain time. If you were to acquit (yourself) before any person you should wait till death approaches him for that is the .time limit for being acquitted

And immigration stands as its original position. Allah has no need towards him who secretly accepts belief or him who openly does so. Immigration will not apply to any one unless he recognises the proof (of Allah) on the earth. Whoever recognises him and acknowledges him would be a muhajir (immigrant). Istid'af (i.e. freedom from the obligation of immigration) does not apply to him whom the proof (of Allah) reaches (and he hears it and his heart preserves it.)

The challenge "Ask me before you miss me" and prophecy about the Umayyads

Certainly our case is difficult and complicated. No one can bear it except a believer whose heart Allah has tried with belief. Our traditions will not be preserved except by .trustworthy hearts and (men of) solid understanding

O' people! ask me before you miss me because certainly I am acquainted with the passages of the sky more than the passages of the earth (٢) and before that mischief springs upon its feet which would trample even the nosestring and destroy the wits of .the people

**In Arabic**

[ ١٨٩ ] ومن خطبه له عليه السلام

فی الایمان ووجوب الهجره

اقسام الایمان

فَمِنَ الْإِيمَانِ مَا يَكُونُ ثَابِتًا مُسْتَقْرَأً فِي الْقُلُوبِ، وَمِنْهُ مَا يَكُونُ عَوَارِي (۱) بَيْنَ الْقُلُوبِ وَالصُّدُورِ، (إِلَى أَحْوَالٍ مَعْلُومٍ)، فَإِذَا كَانَتْ لَكُمْ بَرَاءَةٌ مِنْ أَحَدٍ فَفَقُّوهُ حَتَّى يَحْضُرَهُ الْمَوْتُ، فَعِنْدَ ذَلِكَ يَقَعُ حُدُّ الْبِرَاءَةِ.

وجوب الهجره

وَالْهَجْرَةُ قَائِمَةٌ عَلَى حَدِّهَا الْأَوَّلِ (۲)، مَا كَانَ لِلَّهِ فِي أَهْلِ الْأَرْضِ حَاجَةٌ مِنْ مُسْتَسِرٍّ (۳) الْأُمَّةِ (۴) وَمُعْلِنَهَا، لَا يَقَعُ اسْمُ الْهَجْرَةِ عَلَى أَحَدٍ إِلَّا بِمَعْرِفَةِ الْحُجْبَةِ فِي الْأَرْضِ، فَمَنْ عَرَفَهَا وَأَقْرَبَهَا فَهِيَ مُهَاجِرٌ، وَلَا يَقَعُ اسْمُ الْإِسْتِضْحَافِ عَلَى مَنْ بَلَغَتْهُ الْحُجْبَةُ فَسَمِعَتْهَا أُذُنُهُ وَوَعَاها قَلْبُهُ.

صعوبه الایمان

إِنَّ أَمْرًا صَعْبٌ مُسْتَضْعَبٌ، لَا يَحْتَمِلُهُ إِلَّا عَبْدٌ مُؤْمِنٌ ائْتَمَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ، وَلَا يَعِي حَدِيثَنَا إِلَّا صُدُورٌ أَمِينَةٌ، وَأَخْلَامٌ (۵) رَزِيئَةٌ.

علم الوصى

أَيُّهَا النَّاسُ، سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي، فَلَأَنَا بِطُرُقِ السَّمَاءِ أَعْلَمُ مَنِ بِطُرُقِ الْأَرْضِ، قَبْلَ أَنْ تَشْغَرَ بِرِجْلِهَا (۶) فَنَنْتَهَ تَطَأً فِي خِطَامِهَا (۷) وَتَذْهَبَ بِأَخْلَامِ قَوْمِهَا.

**In Persian**

(این سخنرانی که در مسجد کوفه در سال ۳۸ هجری ایراد شد با اسناد و مدارک فراوانی آمده است)

۱ اقسام ایمان

ایمان بر دو قسم است: یکی ایمانی که در دل ها ثابت و برقرار، و دیگری در میان دل ها و سینه ها ناپایدار است، تا سر آمدی که تعیین شده است.

پس اگر از کسی بپزایید، او را به حال خود گذارید تا مرگ او فرارسد، پس در آن هنگام وقت بیزاری جستن است.

۲ شناخت هجرت و مهاجر واقعی

و هجرت، بر جایگاه ارزشی نخستین خود قرار دارد. خدا را به ایمان اهل زمین نیازی نیست،

چه ایمان خود را پنهان دارند یا آشکار کنند. و نام مهاجر را بر کسی نمی توان گذاشت جز آن کس که حجّت خدا بر روی

زمین را بشناسد.

p: ۲۷

هر کس حجّت خدا را شناخت، و به امامت او اقرار کرد مهاجر است.

و نام مستضعف در دین، بر کسی که حجّت بر او تمام شد، و گوشش آن را شنید، و قلبش آن را دریافت، صدق نمی کند (و معذور نیست)

۳ مشکل فهم برخی از احادیث عترت علیهم السّلام

همانا کار ما «ولایت» ما اهل بیت پیامبر علیهم السّلام سخت و تحمّل آن دشوار است، که جز مؤمن دیندار که خدا او را آزموده، و ایمانش در دل استوار بوده، قدرت پذیرش و تحمّل آن را ندارد، و حدیث ما را جز سینه های امانت پذیر، و عقل های بردبار فرا نگیرد.

۴ آگاهی ژرف امام علیه السّلام

ای مردم پیش از آن که مرا نیابید، آنچه می خواهید از من پرسید، که من راههای آسمان را بهتر از راههای زمین می شناسم «۱»، پرسید قبل از آن که فتنه ها چونان شتری بی صاحب حرکت کند، و مهار خود را پایمال نماید، و مردم را بکوبد و بیازارد، و عقل ها را سرگردان کند.

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(۱) اشاره به علم: کاسمولوژی YGOLOMSOC (کیهان شناسی)

#### Footnote

This is the interpretation of the word "muhajir" and "mustad'af" as mentioned in (۱).  
:the Holy Qur'an

Verily those whom the angels take away (at death) while they are unjust to their (own) selves (in sin) they (the angels) shall ask (the sinning souls): "In what state were ye?" They shall reply "Weakened (mustad'af – and oppressed) were we in the land;" They (angels) will say "Was not the land of Allah vast (enough) for you to immigrate therein?" So these (are those) whose refuge shall be Hell; and what a bad resort it is. Except the (really) weakened ones from among the men and the women and the children who have not in their power the means (to escape from the unbelievers) and nor do they find the (right) way. So these may be Allah will pardon them; and Allah is (the Clement the Oft-forgiving. (۴:۹۷-۹۹





The meaning of Amir al-mu'minin here is that hijrah (immigration) was not only obligatory during the lifetime of the Holy Prophet but it is a permanent obligation. This immigration is even now obligatory for attaining the proof of Allah and the true religion. Therefore if one has attained the proof of Allah and believed in it even if he is in midst of the unbelievers of his locality he is not duty bound to immigrate

The "mustad'af" (weakened) is one who is living among the unbelievers and is far from being informed of the proofs of Allah and at the same time he is unable to immigrate in order to attain the proofs of Allah

Some people have explained this saying of Amir al-mu'minin to mean that by the passages of the earth he means matters of the world and by passages of the sky matters of religious law and that Amir al-mu'minin intends to say that he knows the matters of religious law and commandments more than the worldly matters. Thus Ibn Maytham al-Bahrani writes (in Sharh Nahj al-balaghah vol. 4 pp. 200-201): It is related from al-'Allamah al-Wabari that he said that Amir al-mu'minin's intention is to say that the scope of his religious knowledge is larger than his knowledge about matters of the world

But taking the context into account this explanation cannot be held to be correct because this sentence (which is the subject of explanation) has been used as the cause of the sentence "Ask me before you miss me" and after it is the prophesy about revolt. In between these two the occurrence of the sentence that "I know religious matters more than worldly matters" makes the whole utterance quite uncouncted because Amir al-mu'minin's challenge to ask whatever one likes is not confined to matters of religious law only so this sentence could be held as its cause. Then after that the prophesy of the rising up of the revolt has nothing to do with matters of religious law so that it could be put forth as a proof of more knowledge of religious matters. To ignore the clear import of the words and to interpret them in a way which does not suit the occasion does not exhibit a correct spirit when from the context also the same meaning accrues which the words openly convey. Thus it is to give a warning about the Umayyad's mischief that Amir al-mu'minin uttered the words: "Ask me whatever you like"; because I know the paths and courses of divine destiny more

than the passages of the earth. So even if you ask me about matters which are recorded in the 'preserved tablet' and concern divine destiny I can tell you and a serious mischief is to rise against me in those matters in which you should have doubt because my eyes are more acquainted with those ethereal lines which concern the occurrence of events and mischiefs than with what I know about live appearing on the earth. The occurrence of this mischief is as certain as an object seen with eyes. You should therefore ask me its details and the way to keep safe from it so that you may be able to manage your defence when the times comes." This meaning is supported by the successive sayings of Amir al-mu'minin which he uttered in connection with the unknown and to which the future testified. Thus Ibn Abi'l Hadid :comments on this claim of Amir al-mu'minin as follows

Amir al-mu'minin's claim is also supported by his sayings about future events which he uttered not once or a hundred times but continuously and successively from which there remains no doubt that whatever he spoke was on the basis of knowledge and (certainly and not in the way of chance. (Sharh Nahj al-balaghah vol. ۱۳ p. ۱۰۶

In connection with this saying of Amir al-mu'minin it has already been shown and explained (in Sermon ۹۲ Foot-note No. ۲) that no one else dared advance such a claim and those who made such a claim had to face only disgrace and humility. About the prophecies made by Amir al-mu'minin see Ibn Abi'l-Hadid Sharh Nahj al-balaghah vol. ۷ pp. ۴۷-۵۱; al-Qadi Nuru'l-Lah al-Mar'ashi Ihqaq al-haqq (New ed.) vol. ۸ pp. ۸۷-۱۸۲

## SERMON ۱۹

### In English

Importance of fear of Allah desolateless of the grave and about the death of the lover of Ahlu'l-bayt being like that of a martyr

I praise Him out of gratefulness for His reward and I seek His assistance in fulfilling His rights. He has a strong army. His dignity is grand

### The Prophet's Character

I stand witness that Muhammad – peace and blessing of Allah be upon him and his progeny – is His slave and His Prophet. He called (people) to His obedience and overpowered His enemies by fighting for the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it

You should therefore exercise fear of Allah because it has a rope whose twist is strong and its pinnacle is lofty and invulnerable. Hasten toward death in its pangs (by doing good acts) and be prepared for it before its approach because the ultimate end is the Day of Judgement. This is enough preaching for one who understands and enough of a lesson for one who does not know. What idea do you have before reaching that end of the narrowness of grave the hardship of loneliness fear of the passage towards the next world the pangs of fear the shifting of ribs here and there (due to narrowing of the grave) the deafness of ears the darkness of the grave fear of the promised punishment the closing of the receptacle of the grave and the laying of stones? Therefore (fear) Allah (fear) Allah O' creatures of Allah because the world is behaving with you in the usual way and you and the Day of Judgement are in the same rope (close to each other). As though it has come with its signs has approached with its pleas and has made you stand in its way; and as though it has come forward with all its quakings and has settled down with its chest on the ground while the world has parted from its people and has turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin

They are in a narrow place in very complicated affairs and in a fire whose pain is sharp cries are loud flames are rising sound is trembling burning is severe abatement is remote; its fuel is burning its threats are fearful its hollows are hidden its sides are .dark its vessels are aflame and everything about it is abominable

And shall be conveyed those who feared (the wrath of) their Lord in companies unto (the garden. . . (Qur'an. ۳۹:۷۳

They are safe from chastisement away from punishment and kept aloof from fire. Their abode will be peaceful and they will be pleased with their longing and their place of stay. These are the people whose acts in this world were chaste their eyes were tearful their nights in this world were like days because of fearing and seeking forgiveness and their days were like nights because of feeling of loneliness and separation. Therefore Allah made Paradise the place of their (eventual) return and a reward in recompense.... They were most eligible and suitable for it;... (Qur'an ۴۸:۲۶) in .the eternal domain and everlasting favours

Therefore O' creatures of Allah pay regard to all that by being regardful of which one will succeed and by ignoring which one will incur loss and hasten towards your death by means of your (good) acts because you are bound by what you have done in the past and you have to your credit only what (good acts) you have sent forward. (Behave in such a way) as though the feared event (death) has come upon you so that you cannot return (to do good acts) nor can you be cleared of evil acts. Allah may prompt us and you for His obedience and obedience of His Prophet and forgive us and .you by His great mercy

Stick to the earth keep patient in trials do not move your hands and swords after the liking of your tongues and do not make haste in matters in which Allah has not asked for haste because any one of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet and members of the Prophet's house will die as martyr. His reward is incumbent on Allah. He is also eligible to the recompense of what good acts he has intended to do since his intention takes the place of drawing his sword. Certainly for every thing there is a time and a limit

### In Arabic

[ ١٩٠ ] ومن خطبه له عليه السلام

يحمد الله ويشنى على نبيه ويعظ بالتقوى

حمد الله

أَحْمَدُهُ شُكْرًا لِإِنْعَامِهِ، وَأَشْتَعِبُهُ عَلَى وَظَائِفِ حُقُوقِهِ، عَزِيزَ الْجُنْدِ، عَظِيمَ الْمَجْدِ.

الثناء على النبي

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، دَعَا إِلَى طَاعَتِهِ، وَقَاهَرَ أَعْدَاءَهُ جِهَادًا عَنِ دِينِهِ، لَا يَتَّيْنُهُ عَنِ ذَلِكَ اجْتِمَاعُ عَلَى تَكْذِيبِهِ، وَالْتِمَاسُ لِإِطْفَاءِ نُورِهِ.

العظه بالتقوى

فَاعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عَزُوتُهُ، وَمَعْقِلًا (١) مَنِيعًا ذُرُوتُهُ (٢)، وَبَادِرُوا (٣) الْمَوْتَ وَعَمْرَاتِهِ (٤)، وَامْهَدُوا (٥) لَهُ قَبْلَ حُلُولِهِ، وَأَعِدُّوا لَهُ قَبْلَ نُزُولِهِ، فَإِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ، وَمُعْتَبْرًا لِمَنْ جَهَلَ! وَقَبْلَ بُلُوغِ الْغَايَةِ مَا تَعْلَمُونَ مِنْ ضَبَاطِ الْأَرْمَاسِ (٦)، وَشِدَّةِ الْإِبْنِاسِ (٧)، وَهَيُولِ الْمُطَّلَعِ (٨)، وَرَوْعَاتِ الْفَزَعِ، وَاخْتِلَافِ الْأَضْلَاحِ (٩)، وَاسْتِكَاحِ الْأَسْمَاعِ (١٠)، وَظُلْمَةِ اللَّحْدِ (١١)، وَخِيفَةِ الْوَعْدِ، وَغَمِّ الضَّرِيحِ، وَرَذَمِ الصَّفِيحِ (١٢).

فَاللَّهُ اللَّهُ عِبَادَ اللَّهِ! فَإِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سَنَنِ (١٣) ، وَأَنْتُمْ وَالسَّاعَةُ فِي قَرْنٍ (١٤) ، وَكَأَنَّهَا قَدْ جَاءَتْ بِأَشْرَاطِهَا (١٥) ، وَأَزِفَتْ (١٦) بِأَفْرَاطِهَا (١٧) ، وَوَقَفَتْ بِكُمْ عَلَى صِرَاطِهَا. وَكَأَنَّهَا قَدْ أَشْرَفَتْ بِزَلَالِهَا، وَأَنَاخَتْ بِكَلَالِهَا (١٨) ، وَأَنْصَبَتْ رِمَتْ (١٩) الدُّنْيَا بِأَهْلِهَا، وَأَخْرَجَتْهُمْ مِنْ حُضْنِهَا، فَكَانَتْ كَيَوْمِ مَضَى وَشَهْرٍ أَنْقَضَى، وَصَارَ جَدِيدُهَا رِثًا (٢٠) ، وَسَيَمِينُهَا غَنًّا (٢١) . فِي مَرِيفٍ ضَنْكِ الْمَقَامِ، وَأُمُورٍ مُشْتَبِهَةٍ عِظَامٍ، وَنَارٍ شَدِيدٍ كَلْبِهَا (٢٢) ، عِيَالٍ لَجْبِهَا (٢٣) ، سِيَاطِعٍ لَهْبِهَا، مُنْغِيظٍ (٢٤) زَفِيرِهَا (٢٥) ، مُتَأَجِّجٍ سَعِيرِهَا، بَعِيدٍ خُمُودِهَا، ذَاكِ (٢٦) وَقُودِهَا، مَخُوفٍ وَعَيْدِهَا، عُمِّ قَرَارِهَا (٢٧) ، مُظْلَمَةٍ أَقْطَارِهَا، حَامِيَةٍ قَعْدُورِهَا، فَطِيْعَةٍ أُمُورِهَا. (وَسَيِّقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا). قَدْ أَمِنَ الْعِدَابُ، وَأَنْقَطَعَ الْعِتَابُ، وَزُخِرُوا عَنِ النَّارِ، وَأَطْمَأَنَّتْ بِهِمُ الدَّارُ، وَرَضُوا الْمَثْوَى وَالْقَرَارَ. الَّذِينَ كَانَتْ أَعْمَالُهُمْ فِي الدُّنْيَا زَاكِيَةً، وَأَعْيُنُهُمْ بَيَاكِيَةً، وَكَانَ لَيْلُهُمْ فِي دُنْيَاهُمْ نَهَارًا، تَخَشَعًا وَاسْتِغْفَارًا، وَكَانَ نَهَارُهُمْ لَيْلًا، تَوَحُّشًا (٢٨) وَأَنْقِطَاعًا، فَجَعَلَ اللَّهُ لَهُمُ الْجَنَّةَ مَأْبَأً، وَالْجَزَاءَ ثَوَابًا، (وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا) فِي مُلْكٍ دَائِمٍ، وَنَعِيمٍ قَائِمٍ. فَارْعَوْا عِبَادَ اللَّهِ مَا بَرِعَآيَتُهُ يَفُوزُ فَائِزُكُمْ، وَيَبْأَضَاعَتُهُ يَخْسِرُ مُبْطِلُكُمْ، وَيَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ، فَإِنَّكُمْ مُرْتَهِنُونَ بِمَا أَسْلَفْتُمْ، وَمَدِينُونَ (٤٧)

بِمَا قَدَّمْتُمْ. وَكَأَنَّ قَدْ نَزَلَ بِكُمْ الْمَخُوفُ، فَلَا رَجْعَهُ تَنَالُونَ، وَلَا عَثْرَهُ تُقَالُونَ. اسْتَغْمَلْنَا اللَّهُ وَإِيَّاكُمْ بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ، وَعَفَا عَنَّا وَعَعْنَكُمْ بِفَضْلِ رَحْمَتِهِ.

الزُّمُورِ الْأَرْضِ (٢٩) ، وَاصْبِرُوا عَلَى الْبَلَاءِ، وَلَا تُحَرِّكُوا بِأَيْدِيكُمْ وَسُيُوفِكُمْ فِي هَوَى أَلْسِنَتِكُمْ، وَلَا تَسْتَعْجِلُوا بِمَا لَمْ يُعْجَلْهُ اللَّهُ لَكُمْ. فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَحَقِّ رَسُولِهِ وَأَهْلِ بَيْتِهِ مَاتَ شَهِيدًا، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ، وَاسْتَوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتِ النَّيْبَةُ مَقَامَ إِضْلَاتِهِ لِسِنْفِهِ (٣٠) ، فَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَأَجَلًا.

(این سخنرانی در شهر کوفه پیرامون خوارج ایراد شد).

## ۱ ضرورت شکرگزاری

خدا را برابر نعمت هایش شکر گزارم، و بر انجام حقوق الهی از او یاری می طلبم، پروردگاری که سپاهش نیرومند، و مقام او بزرگ است. و گواهی می دهم که محمد صلی الله علیه و آله و سلم بنده و پیامبر اوست، انسان ها را به اطاعت خدا دعوت فرمود، و با دشمنان خدا در راه دین او پیکار و مغلوبشان کرد.

هرگز همداستانی دشمنان که او را دروغگو خواندند، او را از دعوت حق باز نداشت، و تلاش آنان برای خاموش کردن نور رسالت به نتیجه ای نرسید.

## ۲ سفارش به پرهیزکاری و یاد مرگ

پس به تقوا و ترس از خدا، روی آورید، که رشته آن استوار، و دستگیره آن محکم، و قلّه بلند آن پناهگاهی مطمئن می باشد. قبل از فرارسیدن مرگ، خود را برای پیش آمدهای آن آماده سازید، پیش از آن که مرگ شما را دریابد آنچه لازمه ملاقات است فراهم آورید، زیرا مرگ پایان زندگی است و هدف نهایی، قیامت است. مرگ برای خردمندان پند و اندرز، و برای جاهلان وسیله عبرت آموزی است. پیش از فرارسیدن مرگ، از تنگی قبرها، و شدت غم و اندوه، و ترس از قیامت، و در هم ریختن استخوان ها، و کر شدن گوش ها، و تاریکی لحد، و وحشت از آینده، و غم و اندوه فراوان در تنگنای گور، و پوشانده شدن آن با سنگ و خاک، چه می دانید؟! پس ای بندگان! خدا را! خدا را! پروا کنید، که دنیا با قانونمندی خاصی می گذرد، شما با قیامت به رشته ای اتصال دارید، گویا نشانه های قیامت، آشکار می شود، و شما را در راه خود متوقف کرده، با زلزله هایش سر رسیده است، سنگینی بار آن را بر دوش شما نهاده، و رشته پیوند مردم با دنیا را قطع کرده، همه را از آغوش گرم دنیا خارج ساخته است! گویی دنیا یک روز بود و گذشت، یا ماهی بود و سپری شد.



تازه های دنیا کهنه شده، و فربه هایش لاغر گردیدند، سپس به سوی جایگاهی تنگ، در میان مشکلاتی بزرگ، و آتشی پر شراره می روند که صدای زبانه هایش وحشت زا، شعله هایش بلند، غرزشش پر هیجان، پر نور و گدازنده، خاموشی شعله هایش غیر ممکن، شعله هایش در فوران، تهدیدهایش هراس انگیز، ژرفایش ناپیدا، پیرامونش تاریک و سیاه، دیگهایش در جوشش، و اوضاعش سخت وحشتناک است.

### ۳ آینده پرهیزکاران

و در آن میان (پرهیزکاران را گروه، گروه، به سوی بهشت رهنمون می شوند) آنان از کیفر و عذاب در امانند، و از سرزنش ها آسوده، و از آتش دورند، در خانه های امن الهی، از جایگاه خود خشنودند، آنان در دنیا رفتارشان پاک، دیدگانشان گریان، شب هایشان با خشوع و استغفار چونان روز، و روزشان از ترس گناه چونان شب می ماند. پس خداوند بهشت را منزلگه نهایی آنان قرار داد، و پاداش ایشان را نیکو پرداخت، که سزاوار آن نعمت ها بودند، و لایق ملکی جاودانه و نعمت هایی پایدار شدند. ای بندگان خدا، مراقب چیزی باشید که رستگاران با پاس داشتن آن سعادت مند شدند، و تبهکاران با ضایع کردن آن به خسران و زیان رسیدند.

پیش از آن که مرگ شما فرا رسد با اعمال نیکو آماده باشید، زیرا در گرو کارهایی هستید که انجام داده اید، و پاداش داده می شوید به کارهایی که از پیش مرتکب شده اید. ناگهان مرگ وحشتناک سر می رسد، که دیگر باز گشتی در آن نیست، و از لغزش ها نمی توان پوزش خواست. خداوند ما و شما را در راه خود و پیامبرش استوار سازد، و از گناهان ما و شما به فضل و رحمتش در گذرد.

### ۴ آموزش نظامی

سربازان! بر جای خود محکم بایستید، در برابر بلاها و مشکلات استقامت کنید، شمشیرها و دست ها را در هوای زبان های خویش به کار بگیرید، و آنچه که خداوند شتاب در آن را لازم ندانسته شتاب نکنید، زیرا هر کس از شما که در بستر خویش با شناخت خدا و پیامبر صلی الله علیه و آله و سلم و اهل بیت پیامبر علیه السلام بمیرد، شهید از دنیا رفته و پاداش او بر خداست، و ثواب اعمال نیکویی که قصد انجام آن را داشته خواهد برد، و نیت او ثواب شمشیر کشیدن را دارد.

(۱) اشاره به علم: کاسمولوژی YGOLOMSOC (کیهان شناسی)

**SERMON ۱۹۱**

**In English**

Praise of Allah

Praise be to Allah Whose praise is wide-spread Whose army is over-powering and Whose dignity is grand. I praise Him for His successive favours and His great gifts. His forbearance is high so that He forgives and is just in whatever He decides. He knows what is going on and what has already passed. He crafted all creation by His knowledge and produced it by His intelligence without limitation without learning without following the example of any intelligent producer without committing any mistake and without the availability of any group (for help); I stand witness that Muhammad – the peace and blessing of Allah be upon him and his descendants – is His slave and His messenger whom He deputed (at a time) when people were collecting in the abyss and moving in bewilderment. The reins of destruction were dragging them .and the locks of malice lay fixed on their hearts

Advice about fear of Allah and an account of this world and its people

I advise you O' creature of Allah that you should have fear of Allah because it is a right of Allah over you and it creates your right over Allah and that you should seek Allah's help in it and its help in (meeting) Allah. Certainly for today fear of Allah is a protection and a shield and for tomorrow (the Day of Judgement) it is the road to Paradise. Its way is clear and he who treads it is the gainer. Whoever holds it guards it. It has presented itself to the people who have already passed and to those coming from behind because they will need it tomorrow (on the Day of Judgement) when Allah will revive His creation again take back what He has given and take account of what He has bestowed. How few will be those who accept it and practise it as it ought to be

practised. They will be very few in number and they are the people who correspond to  
:the description given by Allah the Glorified when He says

p: ۳۷

(And very few of My creatures are grateful! (Qur'an. ۳۴:۱۳ ...

Therefore hasten with your ears towards it and intensify your efforts for it. Make it a substitute for all your past (short-comings) to take their place as a successor and make it your supporter against every opponent. Turn your sleep into wakefulness by its help and pass your days with it. Make it the equipment of your hearts wash your sins with it treat your ailments with it and hasten towards your death with it. Take a lesson from him who neglects it so that others who follow it should not take a lesson from you (i.e. from your neglecting it). Beware therefore; you should take care of it .and should take care of yourselves through it

Keep away from this world and proceed towards the next world infatuatedly. Do not regard humble he whom fear Allah has given a high position and do not accord a high position to him whom this world has given a high position. Do not keep your eyes on the shining clouds of the world do not listen to him who speaks of it do not respond to him who calls towards it do not seek light from its glare and do not die in its precious things because its brightness is deceitful its words are false its wealth is liable to be .looted and its precious thing are to be taken away

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

Some of them are like hocked camel some like butchered meat some like severed limbs some like spilt blood some are biting their hands (in pain) some are rubbing their palms (in remorse) some are holding their cheeks on their hands (in anxiety) some are cursing their own views and some are retreating from their determination. But the time for action has gone away and the hour of calamity has approached while (there was no longer) the time to escape (Qur'an ٣٨:٣). Alas! Alas! what has been lost is lost! what has gone is gone! The world has passed in its usual manner. So wept not on (them the heavens and the earth nor were they respited. (Qur'an ٤٤:٢٩

### In Arabic

[ ١٩١ ] ومن خطبه له عليه السلام

يحمد الله ويشنى على نبيه ويوصى بالزهد والتقوى

الْحَمْدُ لِلَّهِ الْفَاسِي (١) فِي الْخَلْقِ حَمِيدُهُ، وَالْغَالِبِ جُنْدُهُ، وَالْمُتَعَالَى جَدُّهُ (٢). أَحْمَدُهُ عَلَى نِعْمَةِ التُّؤَامِ (٣)، وَالْآئِيهِ الْعِظَامِ. الَّذِي عَظَّمَ حِلْمَهُ فَعَفَا، وَعَدَلَ فِي كُلِّ مَا قَضَى، وَعَلِمَ مَا يَمْضِي وَمَا مَضَى، مُبْتَدِعِ الْخَلَائِقِ بَعْلِمِهِ، وَمُنْشِئِهِمْ بِحُكْمِهِ (٤)، بِأَلَا اقْتِدَاءٍ وَلَا تَعْلِيمٍ، وَلَا اخْتِدَاءٍ لِمِثَالِ صَانِعِ حَكِيمٍ، وَلَا إِصَابِهِ خَطَأً، وَلَا حَضْرَهُ مَلَأً.

الرسول الاعظم

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ابْتَعَثَهُ وَالنَّاسِ يَضْرِبُونَ فِي غَمْرِهِ (٥)، وَيَمْوَجُونَ فِي حَيْرِهِ، قَدْ قَادَتْهُمْ أْزِمَتُهُ (٦) الْحَيْنِ (٧)، وَاسْتَعْلَقَتْ عَلَى أَفْئِدَتِهِمْ أَقْفَالُ الرَّيْنِ (٨).

الوصيه بالزهد والتقوى

عِبَادَ اللَّهِ! أَوْصِيكُمْ بِتَقْوَى اللَّهِ، فَإِنَّهَا حَقٌّ عَلَى اللَّهِ عَلَيْكُمْ، وَالْمُوجِبَةُ عَلَى اللَّهِ حَقِّكُمْ، وَأَنْ تَشْتَعِينُوا عَلَيْهَا بِاللَّهِ، وَتَسْتَعِينُوا بِهَا عَلَى اللَّهِ: فَإِنَّ التَّقْوَى فِي الْيَوْمِ الْحِزْبُ وَالْجَنَّةُ، وَفِي عَدِيدِ الطَّرِيقِ إِلَى الْجَنَّةِ، مَسِيلُكُمْ وَاضِحٌ، وَسَالِكُكُمْ رَابِحٌ، وَمُسْتَوْدَعُكُمْ (٩) حَافِظٌ. لَمْ تَبْرَحْ عَارِضَةً نَفْسٍ بِهَا عَلَى الْأُمَّمِ الْمَاضِيْنَ وَالْعَابِرِينَ لِحَاجَتِهِمْ إِلَيْهَا عَدَاءً، إِذَا أَعَادَ اللَّهُ مَا أَبَدَى، وَأَخَذَ مَا أَعْطَى، وَسَأَلَ عَمَّا أَسَدَى (١٠). فَمَا أَقْلٌ مَنْ قَبْلَهَا، وَحَمَلَهَا حَقٌّ حَمَلَهَا! أَوْلَيْكَ الْأَقْلُونَ عِدَدًا، وَهُمْ أَهْلُ صِفَةِ اللَّهِ سُبْحَانَهُ إِذْ يَقُولُ: (وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ) فَأَهْطِعُوا (١١) بِأَسْمَاعِكُمْ إِلَيْهَا، وَالْطَّوَّاءِ (١٢) بِجِدِّكُمْ عَلَيْهَا، وَاعْتَاضُوهَا مِنْ كُلِّ سَيْلِفٍ خَلَفًا، وَمِنْ كُلِّ مُخَالِفٍ مُوَافِقًا. أَيْقِظُوا بِهَا نَوْمَكُمْ، وَاقْطَعُوا بِهَا يَوْمَكُمْ، وَأَشْعِرُوا قُلُوبَكُمْ، وَارْحَضُوا (١٣) بِهَا دُنُوبَكُمْ، وَدَاوُوا بِهَا الْأَشْقَامَ، وَبَادِرُوا بِهَا الْجِمَامَ، وَاعْتَبِرُوا بِمَنْ أَضَاعَهَا، وَلَا يَعْتَبِرَنَّ بِكُمْ مَنْ أَطَاعَهَا. أَلَا وَصُونُهَا وَتَصَوُّنُهَا (١٤) بِهَا، وَكُونُوهَا عَنِ الدُّنْيَا نَزَاهًا (١٥)، وَإِلَى الْآخِرَةِ وُلَاهًا (١٦). وَلَا تَصْعَبُوا مَنْ رَفَعْتَهُ التَّقْوَى، وَلَا تَرْفَعُوا مَنْ رَفَعْتَهُ الدُّنْيَا، وَلَا تَشْتَبِهُوا (١٧) بَارِقَهَا (١٨)، وَلَا تَشْتَمِعُوا نَاطِقَهَا، وَلَا تُجِيبُوا نَاعِقَهَا، وَلَا تَسْتَضِيءُوا بِإِشْرَاقِهَا، وَلَا تَمْتِنُوا بِأَعْلَاقِهَا (١٩)، فَإِنَّ بَرَقَهَا خَالِبٌ (٢٠)، وَنُطْقَهَا كَاذِبٌ، وَأَمْوَالُهَا مَحْرُوبَةٌ (٢١)، وَأَعْلَاقُهَا مَسْلُوبَةٌ.

أَلَا وَهِيَ الْمُتَصِّدِّدِيهِ (٢٢) الْعُنُونُ (٢٣) ، وَالْحَيَامِحَةُ الْحُرُونُ (٢٤) ، وَالْمَائِنَةُ الْخُؤُونُ (٢٥) ، وَالْحَيُودُ الْكُنُودُ (٢٦) ، وَالْعُنُودُ  
الْصُّدُودُ (٢٧) ، وَالْحَيُودُ الْمَيُودُ (٢٨) . حَالِهَا انْتِقَالٌ ، وَوَطْأَتُهَا زِلْزَالٌ ، وَعِزُّهَا ذُلٌّ ، وَجِدُّهَا هَزْلٌ ، وَعُلُوُّهَا سُفْلٌ ، دَارُ حَرْبٍ (٢٩)  
وَسَيْلٌ ، وَنَهْبٌ وَعَطْبٌ ، أَهْلُهَا عَلَى سَاقٍ وَسِيَاقٍ (٣٠) ، وَلِحَاقٍ وَفِرَاقٍ (٣١) . قَدْ تَحَيَّرَتْ مَذَاهِبُهَا (٣٢) ، وَأَعَجَزَتْ مَهَارِبُهَا (٣٣) ،  
وَخَابَتْ مَطَالِبُهَا ، فَأَسْلَمَتْهُمْ الْمَعَاقِلُ ، وَلَفْظَتْهُمْ الْمَنَازِلُ ، وَأَعْيَتْهُمْ الْمَحَاوِلُ (٣٤) : فَمِنْ نَاجٍ مَعْقُورٍ (٣٥) ، وَلَحْمٍ مَجْزُورٍ (٣٦) ، وَشَلْوٍ  
(٣٧) مَذْبُوحٍ ، وَدَمٍ مَسْفُوحٍ (٣٨) ، وَعَاضٌ عَلَى يَدَيْهِ ، وَصَافِقٌ لِكَفْيِهِ ، وَمُرْتَفِقٌ بِخَدْيِهِ (٣٩) ، وَزَارٌ عَلَى رَأْيِهِ (٤٠) ، وَرَاجِعٌ عَنِ  
عِزْمِهِ ، وَقَدْ أُذْبِرَتْ الْحَيْلَةُ ، وَأَقْبَلَتِ الْغَيْلَةُ (٤١) ، (وَلَا تَحِينِ مَنَاصِرُ) (٤٢) . هَيْهَاتَ هَيْهَاتَ! قَدْ فَاتَ مَا فَاتَ ، وَذَهَبَ مَا ذَهَبَ ،  
وَمَضَتْ الدُّنْيَا لِحَالِهَا (٤٣) ، (فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ) (٤٤) .

## ۱ شناخت پروردگار

سپاس خداوندی را سزااست که ستایش او در خلق آشکار، و سپاهش پیروز، و بزرگی او والا و بیکرانه است. خدا را برای نعمت های پی در پی، و بخشش های بزرگش ستایش می کنم، خدایی که حلمش بزرگ و عفویش فراگیر است، در فرمانش عادل، و از گذشته و آینده با خبر است، با علم خود جهان هستی را پدید آورده، و با فرمان خود موجودات را آفریده است، بی آن که از کسی پیروی کند، و یا بیاموزد، و یا از طرح حکیم دیگری استفاده نماید، در آفرینش پدیده ها، دچار اشتباهی نشده، و نه با حضور و مشورت گروهی، آفریده است. گواهی می دهم که محمد صلی الله علیه و آله و سلم بنده و فرستاده اوست، هنگامی او را مبعوث فرمود که مردم در گرداب جهالت فرو رفته بودند، و در حیرت و سرگردانی به سر می بردند، هلاکت آنان را مهار کرده و به سوی خود می کشید، و گمراهی بر جان و دلشان قفل زده بود.

## ۲ ره آورد پرهیزکاری

ای بندگان خدا! شما را به پرهیزکاری سفارش می کنم، که حق خداوند بر شماست، و نیز موجب حق شما بر پروردگار است. از خدا برای پرهیزکاری یاری بخواهید، و برای انجام دستورات خدا از تقوا یاری جوید، زیرا تقوا، امروز سپر بلا، و فردا راه رسیدن به بهشت است، راه تقوا روشن، و رونده آن بهرمنده، و امانت دارش خدا، که حافظ آن خواهد بود. تقوا همواره خود را بر امت های گذشته (و حال) عرضه کرده و بر آینده نیز عرضه می کند، زیرا فردای قیامت، همه به آن نیازمندند.

آنگاه که در قیامت آفریده ها را گرد می آورد و آنچه باز داده است باز پس می گیرد و در باره همه نعمت ها می پرسد، پس چه اندکند آنان که تقوا را برگزیدند و بار آن را بدرستی بر دوش کشیدند آری پرهیزکاران تعدادشان اندک است و شایسته ستایش خداوند سبحان که فرمود «بندگان سپاسگزار من اندکند» پس گوش جان را به ندای تقوا بسپارید، و برای بدست آوردن آن تلاش کنید.

تقوا را به جای آنچه از دست رفته به دست آورید و عوض هر کار مخالفی که مرتکب شده اید انتخاب کنید، با تقوا خواب خود را به بیداری تبدیل، و روزتان را با آن سپری کنید، دل های خود را با تقوا زنده کنید، و گناهان خود را با آن شستشو دهید.

بیماری های روان و جان خود را با تقوا درمان، و خود را آماده سفر آخرت گردانید، از تباہ کنندگان تقوا عبرت بگیرید و خود عبرت پرهیزکاران نشوید. آگاه باشید! تقوا را حفظ کنید و خویشتن را با تقوا حفظ نمایید.

### ۳ پرهیز از دنیای حرام

برابر دنیا خویشتن دار و برابر آخرت دلباخته باشید.

آن کس را که تقوا بلند مرتبت کرد خوار نشمارید، و آن را که دنیا عزیزش کرد گرامی ندارید. برق درخشنده دنیا شما را خیره نکند، و سخن ستاینده دنیا را نشنوید. به دعوت کننده دنیا پاسخ ندهید، و از تابش دنیا روشنایی نخواهید، و فریفته کالاهای گران قدر دنیا نگردید. همانا برق دنیای حرام بی فروغ است، و سخنش دروغ، و اموالش به غارت رفتنی، و کالاهای آن تاراج شدنی است. آگاه باشید! دنیای حرام چونان عشوه گر هرزه ای است که تسلیم نشود، و مرکب سرکشی است که فرمان نبرد، دروغگویی خیانتکار، ناسپاس حق شناس، دشمنی حيله گر، پشت کننده ای سرگردان، حالاتش متزلزل، عزّتش خواری، جدّش بازی و شوخی، و بلندی آن سقوط است. خانه جنگ و غارتگری، تبهکاری و هلاکت، و سر منزل نا آرامی است، جایگاه دیدار کردن ها و جدایی هاست. راه های آن حیرت زا، گریزگاههای ناپیدا، و خواسته هایش نومید کننده و زیانبار است، پناهگاه های آن دنیا انسان را تسلیم مرگ می کند، و از خانه های خود بیرون می راند، و چاره اندیشی های آن ناتوان کننده است.



نجات یافته ای مجروح، یا مجروحی پاره پاره تن، دسته ای سر از تن جدا، و دسته ای دیگر در خون خود تپیده، گروهی انگشت به دندان، و جمعی از حسرت و اندوه دست بر دست می مالانند، برخی سر بر روی دست ها نهاده به فکر فرو رفته اند، عدّه ای بر اشتباهات گذشته افسوس می خورند و خویشتن را محکوم می کنند، و عدّه ای دیگر از عزم و تصمیم ها دست برداشته اند، چرا که راه فرار و هر نوع حيله گری بسته شده، و دنیا آنها را غافلگیر کرده است، و کار از کار گذشته، و عمر گرانها هدر رفته است، هیهات! هیهات! آنچه از دست رفت گذشت، و آنچه سپری شد رفت، و جهان چنانکه می خواست به پایان رسید. «نه آسمان بر آنها گریست و نه زمین، و هرگز دیگر به آنها مهلتی داده نشد.»

## SERMON ۱۹۲

### In English

(Known as "al-Khutbah al-Qasi'ah" (Sermon of Disparagement

It comprises disparagement of Satan [Iblis] for his vanity and his refusing to) prostrate before Adam [pbuh] and his being the first to display bigotry and to act (through vanity; it comprises a warning to people treading in Satan's path

Praise be to Allah who wears the apparel of Honour and Dignity and has chosen them for Himself instead of for His creation. He has made them inaccessible and unlawful for others. He has selected them for His own great self and has hurled a curse on him .who contests with Him concerning them

Allah's trial and the vanity of Iblis

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

Verily I am about to create man from clay " And when I have completed and have" . . .  
breathed into him of My spirit then fall ye prostrating in obeisance unto him. And did  
(fall prostrating in obeisance the angels all together Save Iblis;... (Qur'an. ۳۸:۷۱-۷۴

His vanity stood in his way. Consequently he felt proud over Adam by virtue of his creation and boasted over him on account of his origin. Thus this enemy of Allah is the leader of those who boast and the fore-runner of the vain. It is he who laid the foundation of factionalism quarreled with Allah about the robe of greatness put on the dress of haughtiness and took off the covering of humility. Do you not see how Allah made him low on account of his vanity and humiliated him for his feigning to be high?

.He discarded him in this world and provided for him burning fire in the next world

If Allah had wanted to create Adam from a light whose glare would have dazzled the eyes whose handsomeness would have amazed the wits and whose smell would have caught the breath He could have done so; and if He had done so people would have bowed to him in humility and the trial of the angels through him would have become easier. But Allah the Glorified tries His creatures by means of those things whose real nature they do not know in order to distinguish (good and bad) for them through the trial and to remove vanity from them and keep them and keep them aloof from pride  
.and self-admiration

You should take a lesson from what Allah did with Satan; namely He nullified his great acts and extensive efforts on account of the vanity of one moment although Satan had worshipped Allah for six thousand years – whether by the reckoning of this world or of the next world is not known. Who now can remain safe from Allah after Satan by committing a similar disobedience? None at all. Allah the Glorified cannot let a human being enter Paradise if he does the same thing for which Allah turned out from it an angel. His command for the inhabitants in the sky and of the earth is the same. There is no friendship between Allah and any individual out of His creation so as to give him .license for an undesirable thing which He has held unlawful for all the worlds

### Warning against Satan

Therefore you should fear lest Satan infects you with his disease or leads you astray through his call or marches on you with his horsemen and footmen because by my life he has put the arrow in the bow for you has stretched the bow strongly and has aimed :at you from a nearby position and

He (Satan) said: "My Lord! because Thou hast left me to stray certainly will I adorn unto them the path of error and certainly will I cause them all to go astray." (Qur'an (۱۵:۳۹

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

Then they pushed you into the hollows of disgrace threw you into the whirlpools of slaughter and trampled you wounding you by striking your eyes with spears cutting your throats tearing your nostrils breaking your limbs and taking you in ropes of control towards the fire already prepared. In this way he became more harmful to your religion and a greater kindler of flames (of mischief) about your worldly matters than the enemies against whom you showed open opposition and against whom you marched your forces. You should therefore spend all your force against him and all your efforts against him because by Allah he boasted over your (i.e. Adam's) origin questioned your position and spoke lightly of your lineage. He advanced on you with his army and brought his footmen towards your path. They are chasing you from every place and they are hitting you at every finger joint. You are not able to defend by any means nor can you repulse them by any determination. You are in the thick of  
.disgrace the ring of straitness the field of death and the way of distress

You should therefore put out the fires of haughtiness and the flames of intolerance that are hidden in your hearts. This vanity can exist in a Muslim only by the machinations of Satan his haughtiness mischief and whisperings. Make up your mind to have humility over your heads to trample self-pride under your feet and to cast off vanity from your necks. Adopt humility as the weapon between you and your enemy Satan and his forces. He certainly has from every people fighters helpers footmen and horsemen. Do not be like him who feigned superiority over the son of his own mother without any distinction given to him by Allah except the feeling of envy which his feeling of greatness created in him and the fire of anger that vanity kindled in his heart. Satan blew into his nose his own vanity after which Allah gave him remorse and  
.made him responsible for the sins of all killers up to the Day of Judgement

### Caution against vanity and boasting about ignorance

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

### Caution against obeying haughty leaders and elders

Beware! beware of obeying your leaders and elders who felt proud of their achievements and boasted about their lineage. They hurled the (liability for) things on Allah and quarrelled with Allah in what He did with them contesting His decree and disputing His favours. Certainly they are the main foundation of obstinacy the chief pillars of mischief and the swords of pre-Islamic boasting over forefathers. Therefore fear Allah do not become antagonistic to His favours on you nor jealous of His bounty over you (۱) and do not obey the claimants (of Islam) whose dirty water you drink along with your clean one whose ailments you mix with your healthiness and whose .wrongs you allow to enter into your rightful matters

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

### The humbleness of the Holy Prophet

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

What! Think they that what We aid them with of wealth and children We are (hastening unto them the good things? Nay! they (only) perceive not. (Qur'an ۲۳:۵۵-۵۶

Certainly Allah the Glorified tries His creatures who are vain about themselves through His beloved persons who are humble in their eyes. When Musa son of 'Imran went to Pharaoh along with his brother Harun (Aaron) wearing (coarse) shirts of wool and holding sticks in their hands they guaranteed him retention of his country and continuity of his honour if he submitted; but he said: "Do you not wonder at these two men guaranteeing me the continuity of my honour and the retention of my country although you see their poverty and lowliness. Otherwise why do they not have gold bangles on their wrists?" He said so feeling proud of his gold and collected possessions and considering wool and its cloth as nothing

When Allah the Glorified deputed His prophets if He had wished to open for them treasures and mines of gold and (surround them with) planted gardens and to collect around them birds of the skies and beasts of the earth He could have done so. If He had done so then there would have been no trial nor recompense and no tidings (about the affairs of the next world). Those who accepted (His message) could not be given the recompense falling due after trial and the believers could not deserve the reward for good acts and all these words (۲) would not have retained their meanings. But Allah the Glorified makes His Prophets firm in their determination and gives them weakness of appearance as seen from the eyes along with contentment that fills the hearts and eyes resulting from care-freeness and with want that pains the eyes and ears

If the prophets possessed authority that could not be assaulted or honour that could not be damaged or domain towards which the necks of people would turn and the saddles of mounts could be set it would have been very easy for people to seek lessons and quite difficult to feel vanity. They would have then accepted belief out of fear felt by them or inclination attracting them and the intention of them all would have been the same although their actions would have been different. Therefore Allah the Glorified decided that people should follow His prophets acknowledge His books remain humble before His face obey His command and accept His obedience with sincerity in which there should not be an iota of anything else; and as the trial and tribulation would be stiffer the reward and recompense too should be larger

The Holy Ka'bah

Do you not see that Allah the Glorified has tried all the people among those who came before beginning with Adam upto the last ones in this world with stones which yield neither benefit nor harm which neither see nor hear. He made those stones into His sacred house which He made a standby for the people. He placed it in the most rugged stony part of the earth and on a highland with least soil thereon among the most narrow valleys between rough mountains. soft sandy plains springs of scanty water and scattered habitants where neither camels nor horses nor cows and sheep can prosper



Then He commanded Adam and his sons to turn their attention towards it. In this way it became the centre of their journey in seeking pastures and the rendezvous for meeting of their carrier-beasts so that human spirits hasten towards it from distant waterless deserts deep and low lying valleys and scattered islands

( ٤٨ )

in the seas. They shake their shoulders in humbleness recite the slogan of having reached His audience march with swift feet and have dishevelled hair and dusted faces. They throw their pieces of cloth on their backs they have marred the beauty of their faces by leaving the hair uncut as a matter of great test severe tribulation open trial and extreme refining. Allah has made it a means to His mercy and an approach to .His Paradise

If Allah the Glorified had placed His sacred House and His great signs among plantations streams soft and level plains plenty of trees an abundance of fruits a thick population close habitats golden wheat lush gardens green land watered plains thriving orchards and crowded streets the amount of recompense would have decreased because of the lightness of the trial. If the foundation on which the House is borne and the stones with which it has been raised had been of green emerald and red rubies and there had been brightness and effulgence then this would have lessened the action of doubts in the breasts would have dismissed the effect of Satan's activity from the hearts and would have stopped the surging of misgivings in people. But Allah tries His creatures by means of different troubles wants them to render worship through hardships and involves them in distresses all in order to extract out vanity from their hearts to settle down humbleness in their spirits and to make all this an open door for His favours and an easy means for His forgiveness (for their sins). Caution against rebellion and oppressiveness

p: ٥٠

Fear) Allah! Allah! from the immediate consequence of rebellion (to accrue in this world) and the eventual consequence of weighty oppressiveness (to accrue in the next world) and from the evil result of vanity because it is the great trap of Satan and his big deceit which enters the hearts of the people like a fatal poison. It never goes waste nor misses anyone – neither the learned because of his knowledge nor the destitute (۳) in his rags

### The Benefits Of Religious Duties

This is the thing against which Allah has protected His creatures who are believers by means of prayers and alms-giving and suffering the hardship of fasting in the days in which it has been made obligatory in order to give their limbs peacefulness to cast fear in their eyes to make their spirits humble to give their hearts humility and to remove haughtiness from them. All this is achieved through the covering of their delicate cheeks with dust in humility prostrating their main limbs on the ground in humbleness and retracting of their bellies so as to reach to their backs due to fasting by way of lowliness (before Allah) besides giving all sorts of products of the earth to the needy and the destitute by way of alms

Look what there is in these acts by way of curbing the appearance of pride and suppressing the traces of vanity. I cast my glance and noticed that no one in the world except you feels vanity for anything without a cause which may appeal to the ignorant or a reason which may cling to the minds of the foolish because you feel vanity for something for which no reason is discernible nor any ground. As for Satan he felt proud over Adam because of his origin and taunted at him about his creation since he said "I am of fire while you are of clay." In the same way the rich among the prosperous communities have been feeling vanity because of their riches as (Allah) :said

And said they: "We are more (than you) in wealth and in children and we shall not be  
(chastised)." (Qur'an ۳۴:۳۵)

Enthusiasm for attractive manners respectable position and taking lessons from the  
past

In case you cannot avoid vanity your vanity should be for good qualities praiseworthy acts and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves as attractive manners high thinking respectable position and good performances. You too should show vanity in praiseworthy habits like the protection of the neighbour the fulfilment of agreements obedience to the virtuous opposition to the haughty extending generosity to others abstention from rebellion keeping aloof from blood-shed doing justice to people suppressing anger and avoiding trouble on the earth. You should also fear what calamities befell peoples before you on account of their evil deeds and detestable actions. Remember during good or bad circumstances what happened to them and be cautious that you do not  
.become like them

After you have thought over both the conditions of these people attach yourself to everything with which their position became honourable on account of which enemies remained away from them through which safety spread over them by reason of which riches bowed before them and as a result of which distinction connected itself with their rope. These things were abstention from division sticking to unity calling each other to it and advising each other about it. You avoid everything which broke their backbone and weakened their power such as malice in the heart hatred in the chest turning away (from each other's help) and withholding the hand from one  
.another's assistance

Think about the condition of people from among the believers who passed before you. What distresses and trials they were in! Were they not the most over-burdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no method for escape and no way for protection. Till when Allah the Glorified noticed that they were enduring troubles in His love and bearing distresses out of fear for Him He provided escape from the distress of trials. So He changed their disgrace into honour and fear into safety. Consequently they became ruling kings and conspicuous leaders. and Allah's favours over them reached .limits to which their own wishes had not reached

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

You should take a lesson from the fate of the progeny of Ismael the children of Isaac and the children of Israel. How similar are their affairs and how akin are their examples. In connection with the details of their division and disunity think of the days when Kisras of Persia and the Caesars of Rome had become their masters (۴). They turned them out from the pastures of their lands the rivers of Iraq and the fertility of the world towards thorny forests the passages of (hot) winds and hardships in livelihood. In this way they turned them into just herders of camels. Their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one voice towards which they could turn for protection nor any shade .of affection on whose strength they could repose trust

Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive worshipped idols disregarded kinship and practised robbery. Now look at the various favours of Allah upon them that He deputed towards them a prophet who got them to pledge their obedience to him and made them unite at his call. (Look) how (Allah's) bounty spread the wings of its favours over them and flowed for them streams of its blessing and the whole community became wrapped in blissful prosperity. Consequently they were submerged under its bounty and enjoyed its lush life. Their affairs were settled under the protection of a powerful ruler and circumstances offered them overpowering honour and all things became easy for them under the auspices of a strong country. They became rulers over the world and kings in the (various) parts of the earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither did their spears need testing nor .did their weapons have any flaw

Beware! You have shaken your hands loose from the rope of obedience and broken the divine fort around you by (resorting to) pre-Islamic rules. Certainly it is a great blessing of Allah the Glorified that He has engendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a blessing whose value no one in the whole world realises because it is more valuable than any price and higher than any wealth

You should know that you have again reverted to the position of the Bedouin Arabs after immigration (to Islam) and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of belief save its show. You say "The Fire yes, but no shameful position " as if you would throw down Islam on its face in order to defame its honour and break its pledge (for brotherhood) which Allah gave you as a sacred trust on His earth and (a source of) peace among the people. Be sure that if you incline towards anything other than Islam, the unbelievers will fight you. Then there will be neither Gabriel nor Michael neither muhajirun nor ansar to help you but only the clashing of swords till Allah settles the matter for you

Certainly there are examples before you of Allah's wrath punishment days of tribulations and happenings. Therefore do not disregard His promises ignoring His punishment making light His wrath and not expecting His violence because Allah the Glorified did not curse the past ages except because they had left off asking others to do good acts and refraining them from bad acts. In fact Allah cursed the foolish for committing sins and the wise because they gave up refraining others from evils. Beware! You have broken the shackles of Islam have transgressed its limits and have destroyed its commands

## Amir al-mu'minin's high position and wonderful deeds in Islam

Beware! surely Allah has commanded me to fight those who revolt or who break the pledge or create trouble on the earth. As regards pledge-breakers I have fought them as regards deviators from truth I have waged holy war against them and as regards those who have gone out of the faith I have put them in (serious) disgrace ( ٥ ). As for Satan of the pit ( ٦ ) he too has been dealt with by me through the loud cry with which the scream of his heart and shaking of his chest was also heard. Only a small portion of the rebels has remained. If Allah allows me one more chance over them I will annihilate them except a few remnants that may remain scattered in the suburb of .the cities

"His Courage and Merits "May Peace be Upon him

Even in my boyhood I had lowered the chest of (the famous men) of Arabia and broken the horn points (i.e. defeated the chiefs) of the tribes of Rabi'ah and Mudar. Certainly you know my position of close kinship and special relationship with the Prophet of Allah – peace and blessing of Allah be upon him and his descendants. When I was only a child he took charge of me. He used to press me to his chest and lay me beside him in his bed bring his body close to mine and make me smell his smell. He used to chew something and then feed me with it. He found no lie in my speaking nor .weakness in any act

From the time of his weaning Allah had put a mighty angel with him to take him along the path of high character and good behaviour through day and night while I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira' where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - and Khadijah while I was the third after these two. I used to see and watch the effulgence of divine revelation and message and breathed the scent of Prophethood. When the revelation descended on the Prophet of Allah - peace and blessing of Allah be upon him and his descendants - I heard the moan of Satan. I said "O' Prophet of Allah what is this moan?" and he replied "This is Satan who has lost all hope of being worshipped. O' 'Ali you see all that I see and you hear all that I hear except that you are not a  
".Prophet but you are a vicegerent and you are surely on (the path of) virtue

I was with him when a party of the Quraysh came to him and said to him "O' Muhammad you have made a big claim which none of your fore-fathers or those of your family have made. We ask you one thing; if you give us an answer to it and show it to us we will believe that you are a prophet and a messenger but if you cannot do it  
".we will know that you are a sorcerer and a liar



The Messenger of Allah said: "What do you ask for?" They said: "Ask this tree to move for us even with its roots and stop before you." The Prophet said "Verily Allah has power over everything. If Allah does it for you will you then believe and stand witness to the truth?" They said "Yes". Then he said "I shall show you whatever you want but I know that you won't bend towards virtue and there are among you those who will be thrown into the pit and those who will form parties (against me)." Then the Holy Prophet said: "O' tree if you do believe in Allah and the Day of Judgement and know that I am the Prophet of Allah come up with your roots and stand before me with the permission of Allah." By Him who deputed the Prophet with truth the tree did remove itself with its root and came with a great humming sound and a flapping like the flapping of the wings of birds till it stopped before the Messenger of Allah while some of its twigs came down onto my shoulders and I was on the right side of the Holy Prophet

When the people saw this they said by way of pride and vanity. "Now you order half of it to come to you and the other half of it remain (in its place)." The Holy Prophet ordered the tree to do the same. Then half of the tree advanced towards him in an amazing manner and with greater humming. It was about to touch the Prophet of Allah. Then they said disbelieving and revolting "Ask this half to get back to its other half and be as it was." The Prophet ordered it and it returned. Then I said "O' Prophet of Allah I am the first to believe in you and to acknowledge that the tree did what it did just now with the command of Allah the Sublime in testimony to your Prophethood and to heighten your word. Upon this all the people shouted "Rather a sorcerer a liar; it is wonderful sorcery he is very adept in it. Only a man like this (pointing to me) can stand testimony to you in your affairs

Certainly I belong to the group of people who care not for the reproach of anybody in matters concerning Allah. Their countenance is the countenance of the truthful and their speech is the speech of the virtuous. They are wakeful during the nights (in devotion to Allah) and over beacons (of guidance) in the day. They hold fast to the rope of the Qur'an, revive the traditions of Allah and of His Prophet. They do not boast nor indulge in self conceit nor misappropriate nor create mischief. Their hearts are in Paradise while their bodies are busy in (good) acts

### In Arabic

[ ١٩٢ ] ومن خطبه له عليه السلام

تسمى القاصعه (١) .

وهي تتضمن ذم إبليس لعنه الله، على استكباره، وتركه السجود لآدم عليه السلام، وأنه أول من أظهر العصبية (٢) وتبع الحميه، وتحذير الناس من سلوك طريقته.

الْحَمْدُ لِلَّهِ الَّذِي لَبَسَ الْعِزَّ وَالْكَبْرِيَاءَ، وَاخْتَارَهُمَا لِنَفْسِهِ دُونَ خَلْقِهِ، وَجَعَلَهُمَا حِمَى (٣) وَحَرَمًا عَلَى غَيْرِهِ، وَاصْطَفَاهُمَا (٤) لِيَجْلَالَهُ.

رأس العصيان

وَجَعَلَ اللَّعْنَةَ عَلَى مَنْ نَازَعَهُ فِيهِمَا مِنْ عِبَادِهِ، ثُمَّ اخْتَبَرَ بِذَلِكَ مَلَائِكَتَهُ الْمُقَرَّبِينَ، لِيَمَيِّزَ الْمُتَوَاضِعِينَ مِنْهُمْ مِنَ الْمُسْتَكْبِرِينَ، فَقَالَ سُبْحَانَهُ وَهُوَ الْعَالِمُ بِمُضَمَّرَاتِ الْقُلُوبِ، وَمَحْجُوبَاتِ الْعُيُوبِ: (إِنِّي خَالِقُ بَشَرًا مِنْ طِينٍ \* فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ \* فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ \* إِلَّا إِبْلِيسَ) اعْتَرَضَتْهُ الْحَمِيَّةُ، فَافْتَحَرَ عَلَى آدَمَ بِخَلْقِهِ، وَتَعَصَّبَ عَلَيْهِ لِأَصْلِهِ. فَعَدُوُّ اللَّهِ إِيمَانُ الْمُتَعَصِّبِينَ، وَسَيْلَفُ الْمُسْتَكْبِرِينَ، الَّذِي وَضَعَ أَسْيَاسَ الْعَصِيَّةِ، وَنَازَعَ اللَّهَ رِذَاءَ الْجَبْرِيَّةِ، وَادَّرَعَ لِيَّاسَ التَّعَزُّزِ، وَخَلَعَ قَبَاعَ التَّنَدُّلِ. أَلَا تَرَوْنَ كَيْفَ صَغَّرَهُ اللَّهُ بِتَكْبَرِهِ، وَوَضَعَهُ بِتَرْفُوعِهِ، فَجَعَلَهُ فِي الدُّنْيَا مَدْحُورًا، وَأَعَدَّ لَهُ فِي الْآخِرَةِ سَعِيرًا؟!

وَلَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَ آدَمَ مِنْ نُورٍ يَخْطِفُ الْأَبْصَارَ ضِيَاؤُهُ، وَيَبْهَرُ الْعُقُولَ رُؤَاؤُهُ (٥)، وَطِيبَ يَأْخُذُ الْأَنْفَاسَ عَوْفُهُ (٦)، لَفَعَلَ، وَلَوْ فَعَلَ لَطَلَّتْ لَهُ الْأَعْنَاقُ خَاضِعَةً، وَلَخَفَّتِ الْبُلُوعَى فِيهِ عَلَى الْمَلَائِكَةِ. وَلَكِنَّ اللَّهَ سُبْحَانَهُ يَبْتَلِي خَلْقَهُ بِبَعْضِ مَا يَجْهَلُونَ أَضْيَلَهُ، تَمْيِيزًا بِالِاخْتِبَارِ لَهُمْ، وَنَفِيًا لِلِاسْتِكْبَارِ عَنْهُمْ، وَإِبْعَادًا لِلْخِيَلَاءِ مِنْهُمْ.

طلب العبره

فَاعْتَبِرُوا بِمَا كَانَ مِنْ فِعْلِ اللَّهِ بِإِبْلِيسَ، إِذْ أَحْبَطَ (٧) عَمَلَهُ الطَّوِيلَ، وَجَهْدَهُ الْجَهِيدَ، وَكَانَ قَدْ عَبَدَ اللَّهَ سِتَّةَ آلَافِ سَنَةٍ، لَا يُدْرَى أَمِنْ سِنِي الدُّنْيَا أَمْ مِنْ سِنِي الْآخِرَةِ، عَنْ كِبَرِ سَيِّئِهِ وَاحِدِهِ. فَمَنْ بَعِدَ إِبْلِيسَ يَسِيلَمُ عَلَى اللَّهِ بِمِثْلِ مَعْصِيَتِهِ؟ كَلَّا، مَا كَانَ اللَّهُ سُبْحَانَهُ لِيُدْخِلَ الْجَنَّةَ بَشَرًا بِأَمْرٍ أَخْرَجَ بِهِ مِنْهَا مَلَكًا. إِنَّ حُكْمَهُ فِي أَهْلِ

السَّمَاءِ وَأَهْلِ الْأَرْضِ لَوَاحِدٌ، وَمَا بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ مِنْ خَلْقِهِ هَوَادَةٌ (٨) فِي إِبَاحِهِ حِمَى حَرَمَهُ عَلَى الْعَالَمِينَ.

التحذير من الشيطان

فَاخْرِذُوا عِدْوَ اللَّهِ أَنْ يُعَدِّيَكُمْ بِدَائِهِ (٩)، وَأَنْ يَسْتَنْفِزَكُمْ (١٠) بِدَائِهِ، وَأَنْ يُجَلِّبَ عَلَيْكُمْ بِخَيْلِهِ وَرَجْلِهِ (١١). فَلَعَمْرِي لَقَدْ فَوَّقَ (١٢) لَكُمْ سَهْمَ الْوَعِيدِ، وَأَغْرَقَ (١٣) لَكُمْ بِالنَّزْعِ (١٤) الشَّدِيدِ، وَرَمَاكُمْ مِنْ مَكَانٍ قَرِيبٍ، فَقَالَ: رَبِّ بِمَا أَغْوَيْتَنِي لَأَرِيَنَّ لَهُمْ فِي الْمَآرِضِ وَلَمَّا غَوَيْتَهُمْ أَجْمَعِينَ، قَدْ ذُفِّ بِغَيْبِ بَعِيدٍ، وَرَجْمًا بِظَنٍّ غَيْرِ مُصْتَبٍ، صِدْقَهُ بِهِ أَبْنَاءُ الْحَمِيَّةِ، وَإِخْوَانُ الْعَصْبِيَّةِ، وَفُؤَسَانُ الْكِبَرِ وَالْحِرَاهِلِيَّةِ. حَتَّى إِذَا انْقَادَتْ لَهُ الْجَامِحَةُ (١٥) مِنْكُمْ، وَاسْتَحْكَمَتِ الطَّمَاعِيَّةُ (١٦) مِنْهُ فِيكُمْ، فَتَجَمَّتِ (١٧) الْحَالُ مِنَ السَّرِّ الْخَفِيِّ إِلَى الْأَمْرِ الْجَلِيِّ، اسْتَفْحَلَ سُلْطَانُهُ عَلَيْكُمْ، وَدَلَفَ (١٨) بِجُنُودِهِ نَحْوَكُمْ، فَاقْتَحَمُوكُمْ (١٩) وَلَجَاتِ (٢٠) الدُّلَّ، وَأَخْلُوكُمْ وَرَطَاتِ الْقَتْلِ، وَأَوْطَأُوكُمْ (٢١) إِثْنَانَ (٢٢) الْجِرَاحِ، طَغْنَا فِي عُيُونِكُمْ، وَحَزَا فِي حُلُوقِكُمْ، وَدَقَّمَا لِمَنَاخِرِكُمْ، وَقَصَّيْدًا لِمَقَاتِلِكُمْ، وَسَوَقًا بِخَزَائِمِ (٢٣) الْقَهْرِ إِلَى النَّارِ الْمَعْدَّةِ لَكُمْ، فَأَصْبَحَ أَعْظَمَ فِي دِينِكُمْ جَرْحًا، وَأَوْرَى (٢٤) فِي دُنْيَاكُمْ قَدْحًا، مِنَ الَّذِينَ أَصْبَحْتُمْ لَهُمْ مُنَاصِبِينَ (٢٥)، وَعَلَيْهِمْ (٥٩)

مُتَأَلِّبِينَ (٢٦) . فَاجْعَلُوا عَلَيْهِ حَيْدَكُمْ (٢٧) ، وَلَهُ حَيْدُكُمْ (٢٨) ، فَلَعَمْرُ لِلَّهِ لَقَدْ فَخَرَ عَلَيَّ أَصْلَابَكُمْ ، وَوَقَعَ فِي حَسَبِكُمْ ، وَدَفَعَ فِي نَسَبِكُمْ ، وَأَجْلَبَ بِخَيْلِهِ عَلَيْكُمْ ، وَقَصَدَ بِرِجْلِهِ سَبِيلَكُمْ ، يَقْتَنُصُونَكُمْ بِكُلِّ مَكَانٍ ، وَيَضْرِبُونَ مِنْكُمْ كُلَّ بَنَانٍ (٢٩) ، لَا تَمْتَنِعُونَ بِحَيْلِهِ ، وَلَا تَدْفَعُونَ بِعِزِّمِهِ ، فِي حَوْمِهِ ذُلٌّ (٣٠) ، وَحَلَقَهُ صَبِيقٌ ، وَعِزَّصَهُ مَوْتٌ ، وَجَوَلَهُ بَلَاءٌ . فَأَطْفَأُوا مَا كَمَنَّ فِي قُلُوبِكُمْ مِنْ نِيرَانِ الْعَصِيْبِيِّهِ ، وَأَحْقَادِ الْجَاهِلِيَّةِ ، وَإِنَّمَا تَلَمَّكَ الْحَمِيَّةُ تَكُونُ فِي الْمُسْلِمِ مِنْ خَطَرَاتِ الشَّيْطَانِ وَنَحْوَاتِهِ (٣١) ، وَنَزَعَاتِهِ (٣٢) وَنَفْسَاتِهِ (٣٣) . وَاعْتَمِدُوا وَضَعَ التَّدْلِيلِ عَلَى رُؤُوسِكُمْ ، وَإِلْقَاءِ التَّعْزِزِ تَحْتَ أَقْدَامِكُمْ ، وَخَلَعَ التَّكْبِيرِ مِنْ أَعْنَاقِكُمْ . وَاتَّخِذُوا التَّوَاضِعَ مَسِيلِحَةً (٣٤) بَيْنَكُمْ وَبَيْنَ عَدُوِّكُمْ إِبْلِيسَ وَجُنُودِهِ ، فَإِنَّ لَهُ مِنْ كُلِّ أُمَّةٍ جُنُودًا وَأَعْوَانًا ، وَرَجُلًا وَفُرْسَانًا ، وَلَا تَكُونُوا كَالْمُتَكَبِّرِ عَلَى ابْنِ أُمِّهِ مِنْ غَيْرِ مَا فَضَّلَ جَعَلَهُ اللَّهُ فِيهِ سِوَى مَا أَلْحَقَتِ الْعَظْمَةُ بِنَفْسِهِ مِنْ عَدَاوَةِ الْحَسَدِ ، وَقَدَحَتِ الْحَمِيَّةُ فِي قَلْبِهِ مِنْ نَارِ الْغَضَبِ ، وَنَفَخَ الشَّيْطَانُ فِي أَنْفِهِ مِنْ رِيحِ الْكِبَرِ الَّذِي أَعْقَبَهُ اللَّهُ بِهِ النَّدَامَةَ ، وَالزَّمَهُ آثَامَ الْقَاتِلِينَ إِلَى يَوْمِ الْقِيَامَةِ .

التحذير من الكبر

أَلَا وَقَدْ أَمَعْتُمْ (٣٥) فِي الْبُغْيِ ، وَأَفْسَدْتُمْ فِي الْأَرْضِ ، مُصَارِحَةً (٣٦) لِلَّهِ بِالْمُنَاصِيَةِ بِهِ ، وَمُبَارَزَةً لِلْمُؤْمِنِينَ بِالْمَحَارَبَةِ . فَاللَّهُ اللَّهُ فِي كِبَرِ الْحَمِيَّةِ ،

وَفَخْرِ الْجَاهِلِيَّةِ ! فَإِنَّهُ مَلَفُوحٌ (٣٧) الشَّنَانِ (٣٨) ، وَمَنَافِخُ الشَّيْطَانِ ، الَّتِي خَدَعَ بِهَا الْأُمَّةَ الْمَاضِيَةَ ، وَالْقُرُونَ الْخَالِيَةَ ، حَتَّى أَعَنُّوا (٣٩) فِي حَنَادِسِ (٤٠) جَهَالَتِهِ ، وَمَهَاوِي (٤١) ضَلَالَتِهِ ، ذُلًّا (٤٢) عَنْ سِيَاقِهِ ، سُلسًا (٤٣) فِي قِيَادِهِ ، أَمْرًا تَشَابَهَتْ الْقُلُوبُ فِيهِ ، وَتَتَابَعَتْ الْقُرُونَ عَلَيْهِ ، وَكَبِيرًا تَضَايَقَتْ الصُّدُورُ بِهِ .

التحذير من طاعة الكبراء

أَلَا فَالْحَذَرَ الْحَذَرَ مِنْ طَاعَةِ سَادَاتِكُمْ وَكِبَرَائِكُمْ ! الَّذِينَ تَكَبَّرُوا عَنْ حَسَبِكُمْ ، وَتَرَفَعُوا فَوْقَ نَسَبِكُمْ ، وَأَلْقُوا الْهَجِيئَةَ (٤٤) عَلَى رَبِّهِمْ ، وَجَاحِدُوا اللَّهَ مَا صَبَحَ بِهِمْ ، مُكَابِرَةً لِقَضَائِهِ ، وَمُغَالَبَةً لِأَلَانِيَةِ (٤٥) ، فَإِنَّهُمْ قَوَاعِدُ أَسَاسِ الْعَصِيْبِيِّهِ ، وَدَعَائِمُ أَرْكَانِ الْفِتْنَةِ ، وَسَيُوفُ إِعْتِرَاءِ (٤٦) الْجَاهِلِيَّةِ . فَاتَّقُوا اللَّهَ وَلَا تَكُونُوا لِنِعْمِهِ عَلَيْكُمْ أُضْدَادًا ، وَلَا لِفَضْلِهِ عِنْدَكُمْ حُسَادًا ، وَلَا تُطِيعُوا الْأَذْعِيَاءَ (٤٧) الَّذِينَ شَرِبْتُمْ بِصَفْوِكُمْ كَدْرَهُمْ (٤٨) ، وَخَلَطْتُمْ بِصِدْقِكُمْ مَرَضَهُمْ ، وَأَدْخَلْتُمْ فِي حَقِّكُمْ يَاطِلَهُمْ ، وَهُمْ أَسَاسُ (٤٩) الْفُسُوقِ ، وَأَحْلَاسُ الْعُقُوقِ (٥٠) ، اتَّخَذَهُمْ إِبْلِيسُ مَطَايَا ضَلَالٍ ، وَجُنُودًا بِهِمْ يَصُولُ عَلَى النَّاسِ ، وَتَرَاجِمَةً يَنْطِقُ عَلَى أَلْسِنَتِهِمْ ، اسْتِرَاقًا لِعُقُولِكُمْ ، وَدُخُولًا فِي عُيُونِكُمْ ، وَنَفْثًا فِي أَسْمَاعِكُمْ ، فَجَعَلَكُمْ مَرْمَى نَبْلِهِ (٥١) ، وَمَوْطِيءَ قَدَمِهِ ، وَمَأْخَذَ يَدِهِ . ( ٦٣ )

فَاعْتَبِرُوا بِمَا أَصَابَ الْأُمَّمَ الْمُسِيئَاتِ كَبِيرِينَ مِنْ قَبْلِكُمْ مِنْ بَأْسِ اللَّهِ وَصَوْلَاتِهِ، وَوَقَائِعِهِ وَمَثَلَاتِهِ (٥٢) ، وَاتَّعِظُوا بِمَنَاقِبِ خُدُودِهِمْ (٥٣) ، وَمَصَارِعِ جُنُوبِهِمْ (٥٤) ، وَاسْتَعِينُوا بِاللَّهِ مِنْ لَوَاقِحِ الْكِبْرِ (٥٥) ، كَمَا تَسْتَعِينُونَ مِنْ طَوَارِقِ الدَّهْرِ، فَلَوْ رَخَّصَ اللَّهُ فِي الْكِبْرِ لِأَحَدٍ مِنْ عِبَادِهِ لَرَخَّصَ فِيهِ لِخَاصِّهِ أَنْبِيَائِهِ وَأَوْلِيَائِهِ، وَلَكِنَّهُ سُبْحَانَهُ كَرَّهَ إِلَيْهِمُ التَّكَاْبُرَ، وَرَضِيَ لَهُمُ التَّوَّاضِعَ، فَأَلْصَقُوا بِالْأَرْضِ خُدُودَهُمْ، وَعَفَّرُوا فِي التُّرَابِ وُجُوهَهُمْ. وَخَفَضُوا أَجْنِحَتَهُمْ لِلْمُؤْمِنِينَ، وَكَانُوا قَوْمًا مُسْتَضْعَفِينَ، قَدِ اخْتَبَرَهُمُ اللَّهُ بِالْمَخْمَصَةِ (٥٦) ، وَابْتَلَاهُمْ بِالْمَجْهَدَةِ (٥٧) ، وَامْتَحَنَهُمْ بِالْمَخَافِيفِ، وَمَخَضَهُمْ (٥٨) بِالْمَكَارِهِ، فَلَا تَعْتَبِرُوا الرِّضَى وَالسُّخْطَ بِالْمَالِ وَالْوَلَدِ جَهْلًا بِمَوَاقِعِ الْفِتْنَةِ، وَالْإِخْتِبَارِ فِي مَوَاضِعِ الْغِنَى وَالْإِقْتِدَارِ، فَقَدْ قَالَ سُبْحَانَهُ تَعَالَى: (أَيَحْسَبُونَ أَنَّ مَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَيْنَ \* نَسْرَعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)، فَإِنَّ اللَّهَ سُبْحَانَهُ يَخْتَبِرُ عِبَادَهُ الْمُسْتَكْبِرِينَ فِي أَنْفُسِهِمْ بِأَوْلِيَائِهِ الْمُسْتَضْعَفِينَ فِي أَعْيُنِهِمْ.

## تواضع الانبياء

وَلَقَدْ دَخَلَ مُوسَى بْنُ عِمْرَانَ وَمَعَهُ أَخُوهُ هَارُونَ -عَلَيْهِمَا السَّلَامُ- عَلَى فِرْعَوْنَ، وَعَلَيْهِمَا مَدَارِعُ الصُّوفِ، وَبِأَيْدِيهِمَا الْعِصِيُّ، فَشَرَطَا لَهُ - إِنْ أَسْلَمَ - بَقَاءَ مُلْكِهِ، وَدَوَامَ عِزِّهِ، فَقَالَ: أَلَا تَعْجَبُونَ مِنْ هَذَيْنِ يَشْرِطَانِ لِي دَوَامَ الْعِزِّ، وَبَقَاءَ الْمُلْكِ، وَهُمَا بِمَا تَرَوْنَ مِنْ حَالِ الْفَقْرِ وَالذُّلِّ، فَهَلَّا- أُلْقِيَ عَلَيْهِمَا أَسَاوِرَةٌ مِنْ ذَهَبٍ؟ إِعْظَامًا لِلذَّهَبِ وَجَمْعِهِ، وَاحْتِقَارًا لِلصُّوفِ وَلُبْسِهِ! وَلَوْ أَرَادَ اللَّهُ سُبْحَانَهُ لِأَنْبِيَائِهِ حَيْثُ بَعَثَهُمْ أَنْ يَفْتِيحَ لَهُمْ كُنُوزَ الذُّهْبَانِ (٥٩) ، وَمَعَادِنِ الْعِيقَانِ (٦٠) ، وَمَعَارِسِ الْجِنَانِ، وَأَنْ يَحْشُرَ مَعَهُمْ طُيُورَ السَّمَاءِ وَوُحُوشَ الْأَرْضِ يَنْ لَفَعَلْ، وَلَوْ فَعَلَ لَسَقَطَ الْبُلَاءُ (٦١) ، وَبَطَلَ الْجَزَاءُ، وَاضْمَحَلَّتِ الْأَنْبِيَاءُ، وَلَمَّا وَجَبَ لِلْقَابِلِينَ أَجُورُ الْمُبْتَلِينَ، وَلَا اسْتَحَقَّ الْمُؤْمِنُونَ ثَوَابَ الْمُحْسِنِينَ، وَلَا- لَزِمَتِ الْأَسْمَاءُ مَعَانِيَهَا، وَلَكِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ رُسُلَهُ أَوْلَى قُوَّةٍ فِي عَزَائِمِهِمْ، وَضَعَفَهُ فِيمَا تَرَى الْأَعْيُنُ مِنْ حَالَاتِهِمْ، مَعَ قَنَاعِهِ تَمَلُّ الْقُلُوبِ وَالْعُيُونَ غِنَى، وَخِصَاصَهُ (٦٢) تَمَلُّ الْأَبْصَارِ وَالْأَسْمَاعِ أذَى.

وَلَوْ كَانَتِ الْأَنْبِيَاءُ أَهْلَ قُوَّةٍ لَأُتْرِمَ، وَعِزَّةٌ لَا تُضَامُ، وَمُلْكٌ تَمِيدٌ نُحْوَهُ أَعْنَاقَ الرِّجَالِ، وَتُشَدُّ إِلَيْهِ عَقَدُ الرِّحَالِ، لَكَانَ ذَلِكَ أَهْوَنَ عَلَى ( ٦٧ )

الْخَلْقِ فِي الْإِعْتِبَارِ، وَأَبْعَدَ لَهُمْ مِنَ الْإِسْتِكْبَارِ، وَلَا مَنُوا عَنْ رَهْبِهِ قَاهِرِهِ لَهُمْ، أَوْ رَغْبِهِ مَائِلِهِ بِهِمْ، فَكَانَتِ النَّيَاتُ مُشْتَرَكَةً، وَالْحَسَنَاتُ مُقْتَسِمَةً. وَلَكِنَّ اللَّهَ سُبْحَانَهُ أَرَادَ أَنْ يَكُونَ الْإِتِّبَاعُ لِرُسُلِهِ، وَالتَّصَدِيقُ بِكُتُبِهِ، وَالخُشُوعُ لَوَجْهِهِ، وَالِاسْتِكَانَةُ لِأَمْرِهِ، وَالِاسْتِسْلَامُ لِطَاعَتِهِ، أُمُورًا لَهُ خَاصَّةً، لَا تَشُوبُهَا مِنْ غَيْرِهَا شَائِبَةٌ، وَكَلَّمَا كَانَتِ الْبُلُوى وَالِاخْتِبَارُ أَعْظَمَ كَانَتِ الْمُثُوبَةُ وَالْحَجَّ زَاءُ أَجْزَلًا.

الكعبة المقدسه

أَلَا تَرَوْنَ أَنَّ اللَّهَ سُبْحَانَهُ، اخْتَبَرَ الْأَوَّلِينَ مِنْ لَمَدُنِ آدَمَ صِلَمَاتُ اللَّهِ عَلَيْهِ، إِلَى الْآخِرِينَ مِنْ هَذَا الْعَالَمِ، بِأَحْجَارٍ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَا تُبْصِرُ وَلَا تَسْمَعُ، فَعَجَلَهَا بَيْنَهُ الْحَرَامَ (الَّذِي جَعَلَهُ لِلنَّاسِ قِيَامًا). ثُمَّ وَضَعَهُ بِأَوْعِرِ بَقَاعِ الْأَرْضِ حَجْرًا، وَأَقْلَ نَتَائِقِ (٦٣) الدُّنْيَا مَدْرًا (٦٤)، وَأَضْيَقِ بَطُونِ الْأَوْدِيَةِ قَطْرًا، بَيْنَ جِبَالٍ خَشِنَةٍ، وَرِمَالٍ دَمَثَةٍ (٦٥)، وَعُيُونٍ وَشَلَةٍ (٦٦)، وَقُرَى مُنْقَطِعَةٍ، لَا يَزُكُو بِهَا خُفٌّ وَلَا حِافِزٌ وَلَا ظِلْفٌ (٦٧). ثُمَّ أَمَرَ آدَمَ عَلَيْهِ السَّلَامُ وَوَلَدَهُ أَنْ يَتَنَوَّأُوا أَعْظَمَهُمْ (٦٨) نُحْوَهُ، فَصَارَ مَثَابَهُ لِمُنْتَجِعِ (٦٩) أَسْفَارِهِمْ، وَعَايَةِ لِمُلْقَى (٧٠) رِحَالِهِمْ، تَهْوَى إِلَيْهِ (٧١) ثِمَارُ الْأَفْنِدَةِ مِنْ مَفَاوِزِ (٧٢) قِفَارٍ سَحِيقِهِ (٧٣)، وَمَهَاوِي (٧٤) فَجَاجِ (٧٥) عَمِيقِهِ، وَجَزَائِرِ بَحَارٍ مُنْقَطِعَةٍ، حَتَّى ( ٦٩ )

يَهْزُؤُوا مَنَاجِبَهُمْ (٧٦) ذُلًّا- يَهْلِكُونَ لِلَّهِ حَوْلَهُ، وَيَزْمُلُونَ (٧٧) عَلَى أَقْدَامِهِمْ شِعْثًا (٧٨) غُبْرًا (٧٩) لَهُ. قَسَدٌ تَبْدُوا السَّرَابِيلَ (٨٠) وَرَاءَ ظُهُورِهِمْ، وَسَوَّهُوا بِإِعْمَاءِ الشُّعُورِ (٨١) مَحَاسِنَ خَلْقِهِمْ، ابْتِلَاءً عَظِيمًا، وَامْتِحَانًا شَدِيدًا، وَاخْتِبَارًا مُبِينًا، وَتَمَحِيصًا بَلِيغًا، جَعَلَهُ اللَّهُ سَبَبًا لِرَحْمَتِهِ، وَوَصْلَةً إِلَى جَنَّتِهِ. وَلَوْ أَرَادَ سُبْحَانَهُ أَنْ يَضَعَ بَيْنَهُ الْحَرَامَ، وَمَسَاعِرَهُ الْعِظَامَ، بَيْنَ جَنَاتٍ وَأَنْهَارٍ، وَسَهْلٍ وَقَرَارٍ (٨٢)، جَمَّ الْأَشْجَارِ (٨٣)، دَانَى الثَّمَارِ، مُلْتَفِّ النَّبِيِّ (٨٤)، مُتَّصِلِ الْفَرَى، بَيْنَ بَرْهِ (٨٥) سَهْمَاءِ، وَرَوْضِهِ خَضْرَاءِ، وَأَرْيَافِ (٨٦) مُحَدِقِهِ، وَعَرَاصِ (٨٧) مُعْدِقِهِ (٨٨)، وَرِيَاضِ نَاضِرِهِ، وَطُرُقِ عَامِرِهِ، لَكَانَ قَدْ صَغُرَ قَدْرُ الْجَزَاءِ عَلَى حَسَبِ ضَعْفِ الْبَلَاءِ. وَلَوْ كَانَ الْإِسَاسُ (٨٩) الْمُحْمُولُ عَلَيْهَا، وَالْأَحْجَارُ الْمَرْفُوعُ بِهَا، بَيْنَ زُمُرَدِهِ خَضْرَاءِ، وَيَاقُوتِهِ حَمْرَاءِ، وَنُورِ وَضِيَاءِ، لَخَفَّفَ ذَلِكَ مُصَارَعَةَ الشَّكِّ فِي الصُّدُورِ، وَلَوْضَعَ مُجَاهِدَةً إِنْ لَيْسَ عَيْنَ الْقُلُوبِ، وَلَنَفَى مُعْتَلَجَ (٩٠) الرِّيبِ مِنَ النَّاسِ. وَلَكِنَّ اللَّهَ يَخْتَبِرُ عِبَادَهُ بِأَنْوَاعِ الشَّدَائِدِ، وَيَتَعَبَّدُهُمْ بِأَلْوَانِ الْمَجَاهِدِ، وَيَبْتَلِيهِمْ بِضُرُوبِ الْمَكَارِهِ، إِخْرَاجًا لِلتَّكْبِيرِ مِنْ قُلُوبِهِمْ، وَإِسْيَاقًا لِلتَّدَلُّلِ فِي نُفُوسِهِمْ، وَلِيَجْعَلَ ذَلِكَ أَبْوَابًا مُتَّحًا (٩١) إِلَى فَضْلِهِ، وَأَسْبَابًا ذُلًّا لِعَفْوِهِ.

## عود إلى التحذير

فَسَأَلَهُ اللَّهُ فِي عَاجِلِ الْبُعْثِ، وَآجِلِ وَخَامِهِ الظُّلْمِ، وَسُوءِ عِيَاقِبِهِ الْكِبَرِ، فَإِنَّهَا مَصِيدُهُ إِئِيلِسَ الْعُظْمَى، وَمَكِيدَتُهُ الْكُبْرَى، الَّتِي تُسَاوِرُ (٩٢) قُلُوبَ الرِّجَالِ مُسَاوِرَةَ السُّمُومِ الْقَاتِلَةِ، فَمَا تُكْدِي (٩٣) أَبْدَاءً، وَلَا تُشْوِي (٩٤) أَحْدَاءً، لَا عَالِمًا لِعِلْمِهِ، وَلَا مُقَلًّا فِي طِمْرِهِ (٩٥). وَعَنْ ذَلِكَ مَا حَرَسَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالصَّلَوَاتِ وَالزَّكَوَاتِ، وَمُجَاهِدِهِ الصِّيَامِ فِي الْأَيَّامِ الْمَفْرُوضَاتِ، تَشْيِكِنًا لِأَطْرَافِهِمْ (٩٦)، وَتَحْشِيئَةً لِأَبْصَارِهِمْ، وَتَذَلِيلًا لِنُفُوسِهِمْ، وَتَخْفِيزًا لِقُلُوبِهِمْ، وَإِذْهَابًا لِلْخِيَلَاءِ عَنْهُمْ، لِمَا فِي ذَلِكَ مِنْ تَغْفِيرِ عِتَاقِ الْوُجُوهِ (٩٧) بِالتَّرَابِ تَوَاضِعًا، وَالتَّصَاقِ كَرَامٍ الْجَوَارِحِ بِالْأَرْضِ تَصَاغُرًا، وَلُحُوقِ الْبُطُونِ بِالثَّمْتُونِ (٩٨) مِنَ الصِّيَامِ تَذَلُّلًا، مَعَ مَا فِي الزَّكَاةِ مِنْ صَرْفِ ثَمَرَاتِ الْأَرْضِ وَغَيْرِ ذَلِكَ إِلَى أَهْلِ الْمَسْكَنَةِ وَالْفَقْرِ.

## فضائل الفرائض

انظُرُوا إِلَى مَا فِي هَذِهِ الْأَفْعَالِ مِنْ قَمْعِ (٩٩) نَوَاجِمِ (١٠٠) الْفَخْرِ، وَقَدْحِ (١٠١) طَوَالِحِ الْكِبَرِ! وَلَقَدْ نَظَرْتُ فَمَا وَجَدْتُ أَحَدًا مِنَ الْعَالَمِينَ يَتَعَصَّبُ لَشَيْءٍ مِنَ الْأَشْيَاءِ إِلَّا عَنْ عِلَّةٍ تَحْتَمِلُ تَبْوِيهَ الْجَهْلَاءِ، أَوْ حُجَّةَ تَلِيْطِ (١٠٢) بَعْضِ الشُّفَهَاءِ غَيْرِكُمْ، فَإِنَّكُمْ تَتَعَصَّبُونَ لِأَمْرٍ مَا يُعْرِفُ لَهُ سَبَبٌ وَلَا عِلَّةٌ.

أَمَّا إِئِيلِسُ فَتَعَصَّبَ عَلَى آدَمَ لِأَصْلِهِ، وَطَعَنَ عَلَيْهِ فِي خَلْقِهِ، فَقَالَ: أَنَا نَارِيٌّ وَأَنْتَ طِينِيٌّ.

## عصبيه المال

وَأَمَّا الْأَعْتِيَاءُ مِنْ مُتْرَفِهِ (١٠٣) الْأَمَمِ، فَتَعَصَّبُوا لِآثَارِ مَوَاقِعِ النُّعْمِ (١٠٤)، فَسَأَلُوا: (نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ) فَإِنْ كَانَ لِأَبِيَدٍ مِنَ الْعَصَبِيَّةِ، فَلْيَكُنْ تَعَصُّبُهُمْ لِمَكَارِمِ الْخِصَالِ، وَمَحَامِدِ الْأَفْعَالِ، وَمَحَاسِنِ الْأُمُورِ، الَّتِي تَفَاضَلَتْ فِيهَا الْمُحَادَّةُ وَالنُّجْدَاءُ مِنْ بِيُوتَاتِ الْعَرَبِ وَيَعَاسِيْبِ (١٠٥) الْقَبَائِلِ، بِالْأَخْلَاقِ الرَّغِيْبَةِ (١٠٦)، وَ الْأَخْلَامِ (١٠٧) الْعَظِيْمَةِ، وَ الْأَخْطَارِ الْجَلِيلَةِ، وَ الْأَثَارِ الْمَحْمُودَةِ. فَتَعَصَّبُوا لِخِلَالِ الْحَمِيدِ مِنَ الْحِفْظِ لِلْجَوَارِحِ (١٠٨)، وَ الْوَفَاءِ بِالذَّمَامِ (١٠٩)، وَ الطَّاعَةِ لِلْبِرِّ، وَ الْمَعَصِيَةِ بِاللِّكْبَرِ، وَ التَّأْخِذِ بِالْفَضْلِ، وَ الْكُفِّ عَنِ الْبُعْثِ، وَ الْإِعْظَامِ لِلْقَتْلِ، وَ الْإِنْصَافِ لِلْخَلْقِ، وَ الْكُطْمِ لِلْعَيْظِ، وَ اجْتِنَابِ الْفَسَادِ فِي الْأَرْضِ. وَ اخِذُوا مَا نَزَلَ بِالْأَمَمِ قَبْلَكُمْ مِنَ الْمَثَلَاتِ (١١٠) بِسُوءِ الْأَفْعَالِ، وَ ذَمِيمِ الْأَعْمَالِ، فَتَذَكَّرُوا فِي الْخَيْرِ وَالشَّرِّ أَحْوَالَهُمْ، وَ اخْذَرُوا أَنْ تَكُونُوا أَمْثَالَهُمْ.

فَإِذَا تَفَكَّرْتُمْ فِي تَفَاوُتِ (١١١) حَالِيهِمْ، فَالزُّمُوا كُلَّ أَمْرٍ لَزِمَتْ الْعِزَّةُ بِهِ حَالَهُمْ، وَزَاوَتْ الْأَعْيَادُ لَهُ عَنْهُمْ، وَمِيدَتْ (١١٢) الْعَافِيَةُ بِهِ عَلَيْهِمْ، (٧٥)

وَأَنْعَادَتِ النُّعْمَةُ لَهُ مَعَهُمْ، وَوَصَلَتِ الْكِرَامَةُ عَلَيْهِ حَبْلَهُمْ مِنَ الْاجْتِنَابِ لِلْفُرْقَةِ، وَاللُّزُومِ لِلْمُؤَلَّفَةِ، وَالتَّحَايُضِ عَلَيْهِمَا، وَالتَّوَاصِي بِهَا. وَاجْتَبَيْتُمْ كُلَّ أَمْرٍ كَسِيرٍ فَفَقَرْتُمْ (١١٣)، وَأَوْهَيْنَ (١١٤) مُتَّهَيْتُمْ (١١٥) مِنْ تَضَاعُنِ الْقُلُوبِ، وَتَشَاخُنِ الصُّدُورِ، وَتَدَابُرِ النُّفُوسِ، وَتَخَاذُلِ الْأَيْدِي. وَتَدَبَّرُوا أَحْوَالَ الْمَاضِيَيْنِ مِنَ الْمُؤْمِنِينَ قَبْلَكُمْ، كَيْفَ كَانُوا فِي حَالِ التَّمْحِيصِ (١١٦) وَالْبَلَاءِ. أَلَمْ يَكُونُوا أَنْقَلَ الْخَلَائِقِ أَعْيَاءَ، وَأَجْهَدَ الْعِبَادِ بَلَاءً، وَأَضْيَقَ أَهْلَ الدُّنْيَا حَالًا. اتَّخَذْتُمْ الْفِرَاعِيَّةَ عَيْدًا فَسَامُوهُمْ سُوءَ الْعِيَابِ، وَجَرَّعْتُمْ الْمُرَارَ (١١٧)، فَلَمْ تَبْرَحِ الْحِيَالُ بِهِمْ فِي ذُلِّ الْهَلَكَةِ وَقَهْرِ الْعَلْبَةِ، لَا يَجِدُونَ حِيلَةَ فِي امْتِنَاعِ، وَلَا سَبِيلًا إِلَى دِفَاعِ، حَتَّى إِذَا رَأَى اللَّهُ جِدَّ الصَّبْرِ مِنْهُمْ عَلَى الْمَآذِي فِي مَحَبَّتِهِ، وَ الْإِحْتِمَالَ لِلْمَكْرُوهِ مِنْ خَوْفِهِ، جَعَلَ لَهُمْ مِنْ مَضَائِقِ الْبَلَاءِ فَرْجًا، فَأَبْدَلَهُمُ الْعِزَّ مَكَانَ الذُّلِّ، وَ الْأَمْنَ مَكَانَ الْخَوْفِ، فَصَارُوا مُلُوكًا حُكَّامًا، وَأَيْمَّةً أَعْلَامًا، وَبَلَّغَتْ الْكِرَامَةُ مِنَ اللَّهِ لَهُمْ مَا لَمْ تَذْهَبِ الْأَمَالُ إِلَيْهِ بِهِمْ.

فَانظُرُوا كَيْفَ كَانُوا حَيْثُ كَانَتِ الْأَمْثَلَةُ (١١٨) مُجْتَمِعَةً، وَ الْأَهْوَاءُ مُؤْتَلَفَةً، وَالْقُلُوبُ مُعْتَدِلَةً، وَ الْأَيْدِي مُتْرَادِفَةً، وَالسُّيُوفُ مُتَنَاصِرَةً، وَ الْبَصَائِرُ نَافِذَةً، وَ الْعِزَّاتُ وَاحِدَةً، أَلَمْ يَكُونُوا أَرْبَابًا (١١٩) فِي أَقْطَارِ الْأَرْضَيْنِ، وَ مُلُوكًا عَلَى رِقَابِ الْعَالَمِينَ! فَانظُرُوا إِلَى مَا صَارُوا إِلَيْهِ فِي

آخِرِ أُمُورِهِمْ، حِينَ وَقَعَتِ الْفُرْقَةُ، وَتَشَتَّتِ الْمُؤَلَّفَةُ، وَاخْتَلَفَتِ الْكَلِمَةُ وَ الْأَفْعَادُ، وَتَشَعَّبُوا مُخْتَلِفِينَ، وَتَفَرَّقُوا مُتَحَارِبِينَ، قَدْ خَلَعَ اللَّهُ عَنْهُمْ لِبَاسَ كِرَامَتِهِ، وَ سَلَبَهُمْ غَضَارَةَ نِعْمَتِهِ (١٢٠)، وَبَقِيَ قَصَصُ أَخْبَارِهِمْ فِيكُمْ عِبْرًا لِلْمُعْتَبِرِينَ.

الاعتبار بالامم

فَاعْتَبِرُوا بِحَالِ وَلَدِ إِسْمَاعِيلَ وَبَنِي إِسْحَاقَ وَبَنِي إِسْرَائِيلَ عَلَيْهِمُ السَّلَامُ، فَمَا أَشَدَّ اغْتِدَالَ (١٢١) الْأَحْوَالِ، وَأَقْرَبَ اشْتِيَاءِ (١٢٢) الْأَمْثَالِ! تَأَمَّلُوا أَمْرَهُمْ فِي حَالِ تَشْتِيهِمْ، وَتَفَرُّقِهِمْ، لِيَالِي كَانَتِ الْأَكَايِسَةُ وَالْقِيَاصِرَةُ أَرْبَابًا لَهُمْ، يَحْتَازُونَهُمْ (١٢٣) عَنْ رَيْفِ الْأَفَاقِ، وَبَحْرِ الْعِرَاقِ، وَخُضْرَةِ الدُّنْيَا، إِلَى مَنَابِتِ الشَّيْحِ، وَمَهَافِي (١٢٤) الرِّيحِ، وَنَكَدِ (١٢٥) الْمَعْيَاشِ، فَتَرَكُوهُمْ عَالَةً مَسَاكِينَ إِخْوَانَ دَبْرِ (١٢٦) وَوَبْرِ (١٢٧)، أَدَلَّ الْأُمَمِ دَارًا، وَأَجْرَدَهُمْ قَرَارًا، لَا يَأْوُونَ (١٢٨) إِلَى جَنَاحِ دَعْوِهِ يَعْتَصِمُونَ بِهَا، وَلَا إِلَى ظِلِّ أَلْفِهِ يَعْتَمِدُونَ عَلَى عِزِّهَا، فَالْأَحْوَالُ مُضْطَرِبَةٌ، وَ الْأَيْدِي مُخْتَلَفَةٌ، وَ الْكَثْرَةُ مُتَفَرِّقَةٌ، فِي بَلَاءِ أَزَلِّ (١٢٩)، وَأَطْيَاقِ جَهْلٍ! مِنْ بَنَاتِ مَوْءُودِهِ (١٣٠)، وَأَصْنَامِ مَعْبُودِهِ، وَأَرْحَامِ مَقْطُوعِهِ، وَغَارَاتِ مَشْنُونِهِ (١٣١). النعمة برسول الله



فَانظُرُوا إِلَى مَوَاقِعِ نِعْمِ اللَّهِ سُبْحَانَهُ عَلَيْهِمْ حِينَ بَعَثَ إِلَيْهِمْ رَسُولًا فَعَقَدَ بِمِلَّتِهِ طَاعَتَهُمْ، وَجَمَعَ عَلَى دَعْوَتِهِ الْفَتْهَمَ، كَيْفَ نَشَرْتَ النِّعْمَةَ عَلَيْهِمْ جَنَاحَ كَرَامَتِهَا، وَأَسَالَتْ لَهُمْ حَيَاةَ نَعِيمِهَا، وَالنَّفْتَ الْمِلَّةَ بِهِمْ (١٣٢) فِي عَوَائِدِ (١٣٣) بَرَكَتِهَا، فَأَصْبَحُوا فِي نِعْمَتِهَا غَرِيقِينَ، وَفِي خُضْرِهِ عَيْشَتَهَا فَكَيْهِنَ (١٣٤)، قَدْ تَرَبَّعَتْ (١٣٥) الْأُمُورُ بِهِمْ، فِي ظِلِّ سُلْطَانٍ قَاهِرٍ، وَأَوْتَهُمُ الْحَيَاةَ إِلَى كَنْفِ عِزِّ غَالِبٍ، وَتَعَطَّفَتِ الْأُمُورُ عَلَيْهِمْ فِي ذُرَى مُلْكٍ ثَابِتٍ، فَهُمْ حُكَّامٌ عَلَى الْعَالَمِينَ، وَمُلُوكٌ فِي أَطْرَافِ الْأَرْضَيْنِ، يَمْلِكُونَ الْأُمُورَ عَلَى مَنْ كَانَ يَمْلِكُهَا عَلَيْهِمْ، وَيَمْضُونَ الْأَحْكَامَ فِيمَنْ كَانَ يُمِضِيهَا فِيهِمْ! لَا تُغْمِزُ لَهُمْ قَنَاهُ (١٣٦)، وَلَا تُفْرِعْ لَهُمْ صَفَاهُ (١٣٧)!

## لوم العصاة

أَلَا وَإِنَّكُمْ قَدْ نَفَضْتُمْ أَيْدِيَكُمْ مِنْ حَبْلِ الطَّاعَةِ، وَتَلَمَّتُمْ (١٣٨) حِصْنَ اللَّهِ الْمَضْرُوبَ عَلَيْكُمْ، بِأَحْكَامِ الْجَاهِلِيَّةِ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ امْتَنَّ عَلَى جَمَاعِهِ هَذِهِ الْأُمَّةَ فِيمَا عَقَدَ بَيْنَهُمْ مِنْ حَبْلِ هَذِهِ الْأَلْفَةِ الَّتِي يَنْتَقِلُونَ فِي ظِلِّهَا، وَيَأْوُونَ إِلَى كَنْفِهَا، بِنِعْمِهِ لَا يَعْرِفُ أَحَدٌ مِنَ الْمَخْلُوقِينَ لَهَا قِيمَةً، لِأَنَّهَا أَرْجَحُ مِنْ كُلِّ ثَمَنِ، وَأَجَلُّ مِنْ كُلِّ خَطَرٍ.

وَاعْلَمُوا أَنَّكُمْ صِرْتُمْ بَعْدَ الْهَجْرَةِ أَعْرَابًا، وَبَعْدَ الْمَوْلَاهِ (١٣٩) أَحْرَابًا،

مَا تَتَعَلَّقُونَ مِنَ الْإِسْلَامِ إِلَّا بِاسْمِهِ، وَلَا تَعْرِفُونَ مِنَ الْإِيمَانِ إِلَّا رَسْمَهُ.

تَقُولُونَ: النَّارَ وَلَا الْعَارَ! كَأَنَّكُمْ تُرِيدُونَ أَنْ تُكْفِنُوا الْإِسْلَامَ عَلَى وَجْهِهِ، أَنْتَهَاكَ لِحَرِيمِهِ، وَنَفْضًا لِمِيثَاقِهِ الَّذِي وَضَعَهُ اللَّهُ لَكُمْ حَرَمًا فِي أَرْضِهِ، وَأَمْنًا بَيْنَ خَلْقِهِ. وَإِنَّكُمْ إِنْ لَحِجْتُمْ إِلَى غَيْرِهِ حَيَّرَ بَكُمْ أَهْلَ الْكُفْرِ، ثُمَّ لَا جِبْرَائِيلَ وَلَا مِيكَائِيلَ وَلَا مُهَاجِرُونَ وَلَا أَنْصَارًا يَنْصُرُونَكُمْ إِلَّا الْمُقَارَعَةَ بِالسَّيْفِ حَتَّى يَحْكُمَ اللَّهُ بَيْنَكُمْ.

وَإِنَّ عِنْدَكُمْ الْأَمْثَالَ مِنْ بَأْسِ اللَّهِ تَعَالَى وَقَوَارِعِهِ، وَأَيَّامِهِ وَقَوَائِعِهِ، فَلَا تَسْتَبْطِنُوا وَعِيدَهُ جَهْلًا بِأَخْذِهِ، وَتَهَاوَنًا بِبَطْشِهِ، وَيَأْسًا مِنْ بَأْسِهِ، فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَلْعَنِ الْقُرْنَ الْمَاضِيَةَ بَيْنَ أَيْدِيكُمْ إِلَّا لِمَنَزِكِهِمُ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، فَلَعَنَ الشُّفَهَاءَ لِرُكُوبِ الْمَعَاصِي، وَالْحُلَمَاءَ لِمَنَزِكِ التَّنَاهِي!

أَلَا- وَقَدْ قَطَعْتُمْ فَيْدَ الْإِسْلَامِ، وَعَطَلْتُمْ حُدُودَهُ، وَأَمُتُمْ أَحْكَامَهُ. أَلَا- وَقَدْ أَمَرَنِي اللَّهُ بِقِتَالِ أَهْلِ الْبَغْيِ وَالنِّكَثِ (١٤٠) وَالْفَسَادِ فِي الْأَرْضِ، فَأَمَّا النَّاكِثُونَ فَقَدْ قَاتَلْتُمْ، وَأَمَّا الْقَاسِطُونَ (١٤١) فَقَدْ جَاهَدْتُمْ، وَأَمَّا الْمَارِقَةُ (١٤٢) فَقَدْ دَوَّخْتُ (١٤٣)، وَأَمَّا شَيْطَانُ الرَّذْهِهِ (١٤٤) فَقَدْ كَفَيْتُهُ بِصَغْفِهِ (١٤٥) سَمِعْتُ لَهَا وَجِبَهُ قَلْبِهِ (١٤٦) وَرَجَحَهُ صَدْرِهِ (١٤٧)، وَبَقِيَتْ (٨٣)

بَقِيَّتُهُ مِنْ أَهْلِ الْبَغْيِ، وَلَئِنْ أَدَانَ اللَّهُ فِي الْكُرْهِ عَلَيْهِمْ لِأَدِيلِنَ مِنْهُمْ (١٤٨) إِلَّا مَا يَتَشَدَّرُ (١٤٩) فِي أَطْرَافِ الْأَرْضِ تَشَدُّرًا!

شجاعته وفضله (عليه السلام)

أَنَا وَضَعْتُ فِي الصَّغَرِ بَكَالِكِلِ (١٥٠) الْعَرَبِ، وَكَسَبَرْتُ نَوَاجِمَ (١٥١) قُرُونِ رَبِيعَةَ وَمُضَرَ. وَقَدْ عَلِمْتُمْ مَوْضِعِي مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - بِالْقَرَابَةِ الْقَرِيبَةِ، وَالْمَنْزِلَةِ الْخَصَّةِ بِيصِهِ: وَضَعَنِي فِي حَجْرِهِ وَأَنَا وَلَعْدٌ يَضُمُّنِي إِلَى صَدْرِهِ، وَيَكْنُفُنِي فِي فِرَاشِهِ، وَيُمَسِّنِي جَسَدَهُ، وَيَشْتُمُّنِي عَرْفَهُ (١٥٢). وَكَانَ يَمْضَعُ الشَّيْءَ ثُمَّ يُلْقِمُنِيهِ، وَمَا وَجَدَ لِي كَذِبَةً فِي قَوْلٍ، وَلَا خَطْلَةً (١٥٣) فِي فِعْلٍ. وَلَقَدْ قَرَنَ اللَّهُ بِهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مِنْ لَدُنْ أَنْ كَانَ فَطِيمًا أَعْظَمَ مَلَكٍ مِنْ مَلَائِكَتِهِ يَسْلُكُ بِهِ طَرِيقَ الْمَكَارِمِ، وَمَحَاسِنِ أَخْلَاقِ الْعَالَمِ، لَيْلَهُ وَنَهَارُهُ، وَلَقَدْ كُنْتُ أَتَّبِعُهُ اتِّبَاعَ الْفَصِيلِ (١٥٤) أَثَرُ أُمَّهِ، يَرْفَعُ لِي فِي كُلِّ يَوْمٍ عَلَمًا (١٥٥) مِنْ أَخْلَاقِهِ، وَيَأْمُرُنِي بِالِاقْتِدَاءِ بِهِ. وَلَقَدْ كَانَ يُجَاوِرُ فِي كُلِّ سَنَةٍ بِحِرَاءِ (١٥٦) فَأَرَاهُ، وَلَا يَرَاهُ غَيْرِي، وَلَمْ يَجْمَعْ بَيْنَهُ وَاحِدٌ يَوْمًا فِي الْإِسْلَامِ غَيْرَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَخَدِيجَةَ وَأَنَا ثَالِثُهُمَا، أَرَى نُورَ الْوَحْيِ وَالرَّسَالَةِ، وَأَشْمُ رِيحَ التُّبُوهِ. وَلَقَدْ سَمِعْتُ رَنَّهُ الشَّيْطَانِ حِينَ نَزَلَ الْوَحْيُ عَلَيْهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا هَذِهِ الرَّنَّةُ؟ فَقَالَ: «هَذَا الشَّيْطَانُ هَدَى أَيْسَ مِنْ عِبَادَتِهِ، إِنَّكَ تَسْمَعُ مَا أَسْمَعُ، وَتَرَى مَا أَرَى، إِلَّا أَنَّكَ لَسْتَ بِنَبِيِّ، وَلَكِنَّكَ وَزِيرٌ، وَإِنَّكَ لَعَلَى خَيْرٍ». وَلَقَدْ كُنْتُ مَعَهُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - لَمَّا أَنَا مِنَ الْمَلَأِ مِنْ قُرَيْشٍ، فَقَالُوا لَهُ: يَا مُحَمَّدُ، إِنَّكَ قَدْ ادَّعَيْتَ عَظِيمًا لَمْ يَدَّعِهِ آبَاؤُكَ وَلَا أَحَدٌ مِنْ بَنِيكَ، وَنَحْنُ نَسْأَلُكَ أَمْرًا إِنْ أَجَبْتَنَا إِلَيْهِ وَأَرَيْتَنَا، عَلِمْنَا أَنَّكَ نَبِيُّ وَرَسُولٌ، وَإِنْ لَمْ تَفْعَلْ عَلِمْنَا أَنَّكَ سَاحِرٌ كَذَّابٌ. فَقَالَ لَهُمْ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: «وَمَا تَسْأَلُونَ؟». قَالُوا: تَدْعُونَا هَذِهِ الشَّجْرَةَ حَتَّى تَنْقَلِعَ بِعُرُوقِهَا وَتَقِفَ بَيْنَ يَدَيْكَ. فَقَالَ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: «إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فَإِنْ فَعَلَ اللَّهُ ذَلِكَ لَكُمْ، أَتُؤْمِنُونَ وَتَسْهَدُونَ بِالْحَقِّ؟». قَالُوا: نَعَمْ. قَالَ: «فَإِنِّي سَأْرِيكُمْ مَا تَطْلُبُونَ، وَإِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَفِيئُونَ (١٥٧) إِلَيَّ خَيْرًا، وَإِنَّ فِيكُمْ مِنْ يَطْرُحُ فِي الْقَلْبِ (١٥٨)، وَمَنْ يُحْزَبُ الْمَآخِزَابِ». ثُمَّ قَالَ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: «يَا أَيُّهَا الشَّجْرَةُ إِنْ كُنْتُ تُؤْمِنِينَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَتَعْلَمِينَ أَنَّي رَسُولُ اللَّهِ، فَانْقَلِعِي بِعُرُوقِكِ حَتَّى تَقِفِي بَيْنَ يَدَيَّ يَا ذَنُ اللَّهِ». فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَأَنْقَلَعَتْ بِعُرُوقِهَا، وَجَاءَتْ وَلَهَا دَوِيُّ شَدِيدٍ، وَقَصُفٌ (١٥٩) كَقَصْفِ أَجْنِحَةِ الطَّيْرِ، حَتَّى وَقَفَتْ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مُرْفَرَفَةً،

وَأَلْقَتْ بُغْضَ نَيْهَا الْمَأْعَلَى عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ-، وَبِغَضِ أَغْصَانِهَا عَلَى مَنْكِبِي، وَكُنْتُ عَنْ يَمِينِهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ-، فَلَمَّا نَظَرَ الْقَوْمُ إِلَيَّ ذَلِكَ قَالُوا -عُلُوءًا وَاسْتِكْبَارًا-: فَمُرَّهَا فَلْيَأْتِكَ نِصْفُهَا وَيَبْقَى نِصْفُهَا. فَأَمَرَهَا بِذَلِكَ، فَأَقْبَلَ إِلَيْهِ نِصْفُهَا كَمَا عَجِبَ إِقْبَالِ وَأَشَدَّهُ دَوِيًّا، فَكَادَتْ تَلْتَفُّ بِرَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ-، فَقَالُوا -كُفْرًا وَعُتُوًّا-: فَمُرْ هَذَا النَّصْفَ فَلْيَرْجِعْ إِلَيَّ نِصْفِي فِيهِ كَمَا كَانَ. فَأَمَرَهُ فَرَجَحَ، فَقُلْتُ أَنَا: لَا إِلَهَ إِلَّا اللَّهُ، إِنِّي أَوَّلُ مُؤْمِنٍ بِكَ يَا رَسُولَ اللَّهِ، وَأَوَّلُ مَنْ آمَنَ بِأَنَّ الشَّجْرَةَ فَعَلَتْ مَا فَعَلَتْ بِأَمْرِ اللَّهِ تَضِيْدِيًّا لِنُبُوتِكَ، وَإِجْلَالًا لِكَلِمَتِكَ. فَقَالَ الْقَوْمُ كُلُّهُمْ: بَلْ سَاحِرٌ كَذَّابٌ، عَجِيبُ السَّحْرِ خَفِيفٌ فِيهِ، وَهَلْ يُصَدِّقُكَ فِي أَمْرِكَ إِلَّا مِثْلُ هَذَا! (يَعْنُونِي). وَإِنِّي لَمِنْ قَوْمٍ لَا تَأْخُذُهُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ، سَيِّمَاهُمْ سَيِّمَاتُ الصَّادِقِينَ، وَكَلَامُهُمْ كَلَامُ الْأَبْرَارِ، عَمَّارٌ (١٦٠) اللَّيْلِ، وَمَنَارُ النَّهَارِ، مَتَمَسِّكُونَ بِحَبْلِ الْقُرْآنِ، يُحْيُونَ سُنْنَ اللَّهِ وَسُنْنَ رَسُولِهِ، لَا يَسْتَكْبِرُونَ وَلَا يَغْلُونَ، وَلَا يَغْلُونَ (١٦١) وَلَا يُفْسِدُونَ، قُلُوبُهُمْ فِي الْجَنَانِ، وَأَجْسَادُهُمْ فِي الْعَمَلِ!

## In Persian

(این خطبه را «قاصعه» یعنی تحقیر کننده نامیدند که در آن ارزشهای جاهلی را کوچک و خوار شمرد و از طولانی ترین سخنرانی های امام است که در سال ۴۰ هجری در حالیکه سوار بر اسب بود ایراد فرمود)

### ۱ والایی پروردگار

ستایش خداوندی را سزاست که لباس عزت و بزرگی پوشید، و آن دو را برای خود انتخاب، و از دیگر پدیده ها باز داشت.

آن دو را مرز میان خود و دیگران قرار داد، و آن دو را برای بزرگی و عظمت خویش برگزید، و لعنت کرد آن کس را که در آرزوی عزت و بزرگی با خدا به ستیزه برخیزد از این رو فرشتگان مقرب خود را آزمود، و فروتنان را از گردنکشان جدا فرمود. با آن که از آنچه در دل هاست، و از اسرار نهان آگاه است، به فرشتگان فرمود.

«من بشری را از گل و خاک می آفرینم، آنگاه که آفرینش او به اتمام رسید، و روح در او دمیدم، برای او سجده کنید، فرشتگان همه سجده کردند مگر ابلیس» که حسادت او را فرا گرفت.

## ۲ نکوهش تکبر و خودپسندی شیطان

شیطان بر آدم علیه السلام به جهت خلقت او از خاک، فخر فروخت، و با تکیه به اصل خود که از آتش است دچار تعصب و غرور شد.

پس شیطان دشمن خدا و پیشوای متعصب ها و سر سلسله متکبران است، که اساس عصیّت را بنا نهاد، و بر لباس کبریاپی و عظمت با خدا در افتاد، لباس بزرگی را بر تن پوشید و پوشش تواضع و فروتنی را از تن در آورد. آیا نمی نگرید که خدا به خاطر خود بزرگ بینی، او را کوچک ساخت؟ و به جهت بلند پروازی او را پست و خوار گردانید؟ پس او را در دنیا طرد شده، و آتش جهنم را در قیامت برای او مهیا فرمود؟

## ۳ آزمایش ها درمان تکبر

خداوند اگر اراده می کرد، آدم علیه السلام را از نوری که چشم ها را خیره کند، و زیباییش عقلها را مبهوت سازد، و عطر و پاکیزگی اش حس بویایی را تسخیر کند می آفرید، که اگر چنین می کرد، گردن ها در برابر آدم فروتنی می کردند، و آزمایش فرشتگان برای سجده آدم علیه السلام آسان بود، اما خداوند مخلوقات خود را با اموری که آگاهی ندارند آزمایش می کند، تا بد و خوب تمیز داده شود، و تکبر و خودپسندی را از آنها بزداید، و خود بزرگ بینی را از آنان دور کند. پس، از آنچه خداوند نسبت به ابلیس انجام داد عبرت بگیرید، زیرا اعمال فراوان و کوشش های مداوم او را با تکبر از بین برد.

او شش هزار سال عبادت کرد که مشخص می باشد از سال های دنیا یا آخرت است، اما با ساعتی تکبر همه را نابود کرد، چگونه ممکن است پس از ابلیس، فرد دیگری همان اشتباه را تکرار کند و سالم بماند؟ نه، هرگز! خداوند هیچ گاه انسانی را برای عملی وارد بهشت نمی کند که برای همان عمل فرشته ای را محروم سازد. فرمان خدا در آسمان و زمین یکسان است «۱»، و بین خدا و خلق، دوستی خاصی وجود ندارد که به خاطر آن، حرامی را که بر جهانیان ابلاغ فرموده حلال بدارد.

#### ۴ هشدار از دشمنی های شیطان

ای بندگان خدا! از دشمن خدا پرهیز کنید، مبدا شما را به بیماری خود مبتلا سازد، و با ندای خود شما را به حرکت در آورد، و با لشکرهای پیاده و سواره خود بر شما بتازد! به جانم سوگند، شیطان تیر خطرناکی برای شکار شما بر چله کمان گذارده، و تا حد توان کشیده، و از نزدیک ترین مکان شما را هدف قرار داده است، و خطاب به خدا گفته: «پروردگارا! به سبب آن که مرا دور کردی، دنیا را در چشمهایشان جلوه می دهم، و همه را گمراه خواهم کرد» امّا تیری در تاریکی ها، و سنگی بدون نشانه روی رها ساخت، گرچه فرزندان خودپسندی، و برادران تعصب و خود خواهی، و سواران مرکب جهالت و خود پرستی، او را تصدیق کردند.

افراد سرکش شما تسلیم شیطان شدند، و طمع ورزی او را در شما کارگزار افتاد، و این حقیقت بر همه آشکار گردید، و حکومت شیطان بر شما استوار شد، و با لشکر خویش به شما یورش برد، و شما را به ذلت سقوط کشانید، و شما را به مرز کشتار و خونریزی کشاند، و شما را با فروکردن نیزه در چشم ها، بریدن گلوها، کوبیدن مغزها پایمال کرد، تا شما را به سوی آتشی بکشاند که از پیش مهیا گردید. پس شیطان بزرگ ترین مانع برای دینداری، و زیانبارترین و آتش افروزترین فرد برای دنیای شماست! شیطان از کسانی که دشمن سر سخت شما هستند و برای در هم شکستنشان کمر بسته اید خطرناک تر است. مردم! آتش خشم خود را بر ضد شیطان به کار گیرید، و ارتباط خود را با او قطع کنید. به خدا سوگند، شیطان بر اصل و ریشه شما فخر فروخت، و بر حسب و نسب شما طعنه زد و عیب گرفت، و با سپاهیان سواره خود به شما هجوم آورد، و با لشکر پیاده راه شما را بست، که هر کجا شما را بیابند شکار می کنند، و دست و پای شما را قطع می کنند، نه می توانید با حيله و نقشه آنها را بپراکنید، و نه با سوگندها قادرید از سر راهتان دور کنید. زیرا کمین گاه شیطان ذلت آور، تنگ و تاریک، مرگ آور،

و جولانگاه بلا و سختی هاست ، پس شراره های تعصب و کینه های جاهلی را در قلب خود خاموش سازید، که تکبر و خود پرستی در دل مسلمان از آفت های شیطان، غرورها، و کشش ها و وسوسه های اوست. تاج تواضع و فروتنی را بر سر نهید، و تکبر و خود پسندی را زیر پا بگذارید، و حلقه های زنجیر خود بزرگ بینی را از گردن باز کنید، و تواضع و فروتنی را سنگر میان خود و شیطان و لشکریانش قرار دهید، زیرا شیطان از هر گروهی لشکریان و یارانی سواره و پیاده دارد. و شما همانا قایل «۱» نباشید که بر برادرش تکبر کرد، خدا او را برتری نداد، خویشتن را بزرگ می پنداشت، و حسادت او را به دشمنی واداشت، تعصب آتش کینه در دلش شعله ور کرد، و شیطان باد کبر و غرور در دماغش دمید، و سر انجام پشیمان شد، و خداوند گناه قاتلان را تا روز قیامت بر گردن او نهاد.

## ۵ پرهیز از تکبر و اخلاق جاهلی

آگاه باشید! در سرکشی و ستم زیاده روی کردید، و در زمین در دشمنی با خداوند فساد به راه انداختید، و آشکارا با بندگان خدا به نبرد پرداختید. خدا را! خدا را! از تکبر و خود پسندی، و از تفاخر جاهلی بر حذر باشید، که جایگاه بغض و کینه و رشد و وسوسه های شیطانی است، که ملتهای گذشته، و امتهای پیشین را فریب داده است، تا آنجا که در تاریکی های جهالت فرو رفتند، و در پرتگاه هلاکت سقوط کردند و به آسانی به همان جایی که شیطان می خواست کشانده شدند. کبر و خود پسندی چیزی است که قلب های متکبران را همانند کرده تا قرن ها به تضاد و خونریزی گذرانند، و سینه ها از کینه ها تنگی گرفت.

آگاه باشید! زنهار! زنهار! از پیروی و فرمانبرداری سران و بزرگانتان، آنان که به اصل و حسب خود می نازند، و خود را بالاتر از آنچه که هستند می پندارند، و کارهای نادرست را به خدا نسبت می دهند، و نعمت های گسترده خدا را انکار می کنند، تا با خواسته های پروردگاری مبارزه کنند، و نعمت های او را نادیده انگارند. آنان شالوده تعصب جاهلی، و ستون های فتنه، و شمشیرهای تفاخر جاهلیت هستند. پس، از خدا پروا کنید، و با نعمت های خدادادی درگیر نشوید، و به فضل و بخشش او حسادت نوزید، و از فرومایگان اطاعت نکنید، آنان که تیرگی شان را با صفای خود نوشیدید، و بیماری شان را با سلامت خود درهم آمیخته اید، و باطل آنان را با حق خویش مخلوط کرده اید، در حالی که آنان ریشه همه فسق ها و انحرافات و همراه انواع گناهانند.

شیطان آنها را برای گمراه کردن مردم، مرکب های رام قرار داد، و از آنان لشکری برای هجوم به مردم ساخت، و برای دزدیدن عقل های شما آنان را سخنگوی خود برگزید، که شما را هدف تیرهای خویش، و پایمال قدم های خود، و دستاویز و سوسه های خود گردانید.

#### ۷ ضرورت عبرت از گذشتگان

مردم! از آنچه که بر ملت های متکبر گذشته، از کیفرها و عقوبت ها و سختگیری ها، و ذلت و خواری فرود آمده عبرت گیرید، و از قبرها و خاکی که بر آنچه ره نهادند، و زمین هایی که با پهلوها بر آن افتادند پند پذیرید، و از آثار زشتی که کبر و غرور در دل ها می گذارد به خدا پناه ببرید، همانگونه که از حوادث سخت به او پناه می برید! اگر خدا تکبرورزیدن را اجازه می فرمود، حتما به بندگان مخصوص خود از پیامبران و امامان علیهم السلام اجازه می داد، در صورتی که خدای سبحان تکبر و خودپسندی را نسبت به آنان ناپسند، و تواضع و فروتنی را برای آنان پسندید، که چهره بر زمین می گذارند و صورت ها بر خاک می مالند، و در برابر مؤمنان فروتنی می کنند، و خود از قشر مستضعف جامعه می باشند که خدا آنها را با گرسنگی آزمود، و به سختی و بلا گرفتارشان کرد، و با ترس و بیم امتحانشان فرمود، و با مشکلات فراوان، خالصشان گردانید. پس مال و فرزند را دلیل خشنودی یا خشم خدا ندانید، که نشانه ناآگاهی به موارد آزمایش، و امتحان در بی نیازی و قدرت است، زیرا خداوند سبحان فرمود:

«آیا گمان می کنند مال و فرزندانمی که به آنها عطا کردیم، به سرعت نیکی ها را برای آنان فراهم می کنیم؟ نه آنان آگاهی ندارند»

## ۸ فلسفه آزمایش ها

پس همانا خداوند سبحان بندگان متکبر را با دوستان خود که در چشم آنها ناتوانند می آزماید، وقتی که موسی بن عمران و برادرش هارون علیهم السلام بر فرعون وارد شدند، و جامه های پشمین بتن، و چوب دستی در دست داشتند، و با فرعون شرط کردند که اگر تسلیم پروردگار شود، حکومت و ملکش جاودانه بماند و عزّتش برقرار باشد، فرعون گفت:

«آیا از این دو نفر تعجب نمی کنید؟ که دوام عزّت و جاودانگی حکومتم را به خواسته های خود ربط می دهند؟»

در حالی که در فقر و بیچارگی به سر می برند؟ اگر چنین است چرا دستبندهای طلا به همراه ندارند؟» این سخن را فرعون برای بزرگ شمردن طلا و تحقیر پوشش لباسی از پشم گفت، در حالی که اگر خدای سبحان اراده می فرمود، به هنگام بعثت پیامبران، درهای گنج ها، و معدن های جواهرات، و باغات سرسبز را به روی پیامبران می گشود، و پرندگان آسمان و حیوانات وحشی زمین را همراه آنان به حرکت در می آورد. اما اگر این کار را می کرد، آزمایش از میان می رفت، و پاداش و عذاب بی اثر می شد، و بشارت ها و هشدارهای الهی بی فایده می بود، و بر مؤمنان اجر

و پاداش امتحان شدگان واجب نمی شد، و ایمان آوردندگان ثواب نیکوکاران را نمی یافتند، و واژه ها، معانی خود را از دست می داد. در صورتی که خداوند پیامبران را با عزم و اراده قوی، گرچه با ظاهری ساده و فقیر مبعوث کرد، با قناعتی که دل ها و چشم ها را پر سازد، هر چند فقر و نداری ظاهری آنان چشم و گوش ها را خیره سازد. اگر پیامبران الهی، دارای چنان قدرتی بودند که مخالفت با آنان امکان نمی داشت، و توانایی و عزّتی می داشتند که هرگز مغلوب نمی شدند، و سلطنت و حکومتی می داشتند که همه چشم ها به سوی آنان بود، از راه های دور بار سفر به سوی آنان می بستند، اعتبار و ارزششان در میان مردم اندک بود، و متکبران در برابرشان سر فرود می آوردند، و تظاهر به ایمان می کردند، از روی ترس یا علاقه ای که به مادیات داشتند.



در آن صورت تیت های خالص یافت نمی شد، و اهداف غیر الهی در ایمانشان راه می یافت، و با انگیزه های گوناگون به سوی نیکی ها می شتافتند. اما خدای سبحان اراده فرمود که پیروی از پیامبران، و تصدیق کتب آسمانی، و فروتنی در عبادت، و تسلیم در برابر فرمان خدا، و اطاعت محض فرمانبرداری، با تیت خالص تنها برای خدا صورت پذیرد، و اهداف غیر خدایی در آن راه نیابد، که هر مقدار آزمایش و مشکلات بزرگتر باشد ثواب و پاداش نیز بزرگتر خواهد بود.

## ۹ فلسفه حج

آیا مشاهده نمی کنید که همانا خداوند سبحان، انسان های پیشین از آدم علیه السلام تا آیندگان این جهان را با سنگ هایی در مکه آزمایش کرد که نه زیان می رسانند، و نه نفعی دارند، نه می بینند، و نه می شنوند؟ این سنگ ها را خانه محترم خود قرار داده و آن را عامل پایداری مردم گردانید. سپس کعبه را در سنگلاخ ترین مکان ها، بی گیاه ترین زمین ها، و کم فاصله ترین درّه ها، در میان کوه های خشن، سنگریزه های فراوان، و چشمه های کم آب، و آبادی های از هم دور قرار داد، که نه شتر، نه اسب و گاو و گوسفند، هیچ کدام در آن سرزمین آسایش ندارند. سپس آدم علیه السلام و فرزندان او را فرمان داد که به سوی کعبه برگردند، و آن را مرکز اجتماع و سر منزل مقصود و بار اندازشان گردانند، تا مردم با عشق قلب ها، به سرعت از میان فلات و دشت های دور، و از درون شهرها، روستاها، درّه های عمیق، و جزایر از هم پراکنده دریاها به مکه روی آورند، شانه های خود را بجنبانند، و گرداگرد کعبه لا اله الا الله بر زبان جاری سازند، و در اطراف خانه طواف کنند، و با موهای آشفته، و بدن های پر گرد و غبار در حرکت باشند. لباس های خود را که نشانه شخصیت هر فرد است در آورند، و با اصلاح نکردن موهای سر، قیافه خود را تغییر دهند، که آزمونی بزرگ، و امتحانی سخت، و آزمایشی آشکار است برای پاکسازی و خالص شدن، که خداوند آن را سبب رحمت و رسیدن به بهشت قرار داد. اگر خداوند خانه محترمش، و مکان های انجام مراسم حج را، در میان باغ ها و نهرها، و سرزمین های سبز و هموار، و پردرخت و میوه، مناطقی آباد و دارای خانه ها و کاخ های بسیار، و آبادی های به هم پیوسته، در میان گندمزارها و باغات خرّم و پر از گل و گیاه، دارای مناظری زیبا و پر آب، در وسط باغستانی شادی آفرین، و جاده های آباد قرار می داد، به همان اندازه که آزمایش ساده بود، پاداش نیز سبک تر می شد. اگر پایه ها و بنیان کعبه، و سنگ هایی که در ساختمان آن به کار رفته از زمرد سبز، و یاقوت سرخ، و دارای نور و روشنایی بود، دل ها دیرتر به شک و تردید می رسیدند، و تلاش شیطان بر قلب ها کمتر اثر می گذاشت، و وسوسه های پنهانی او در مردم کارگر نبود. در صورتی که خداوند بندگان خود را با انواع سختی ها می آزماید، و با مشکلات زیاد به عبادت می خواند، و به اقسام گرفتاری ها مبتلا می سازد، تا کبر و خود پسندی را از دل هایشان خارج کند، و به جای آن فروتنی آورد، و درهای فضل و رحمتش را به روی شان بگشاید، و وسائل عفو و بخشش را به آسانی در اختیارشان گذارد.

پس، خدا را! خدا را! از تعجیل در عقوبت، و کیفر سرکشی و ستم بر حذر باشید، و از آینده دردناک ظلم، و سرانجام زشت تکبر و خود پسندی که کمین گاه ابلیس است، و جایگاه حيله و نیرنگ اوست، بترسید، حيله و نیرنگی که با دل‌های انسان‌ها، چون زهر کشنده می‌آمیزد و هرگز بی‌اثر نخواهد بود، و کسی از هلاکتش جان سالم نخواهد برد: نه دانشمند به خاطر دانشش، و نه فقیر به جهت لباس کهنه‌اش، در امان می‌باشد.

## ۱۱ فلسفه عبادات اسلامی

خداوند بندگانش را، با نماز و زکات و تلاش در روزه داری، حفظ کرده است، تا اعضا و جوارحشان آرام، و دیدگان‌شان خاشع، و جان و روانشان فروتن، و دل‌هایشان متواضع باشد، کبر و خودپسندی از آنان رخت بر بندد، چرا که در سجده، بهترین جای صورت را به خاک مالیدن، فروتنی آورد، و گذاردن اعضا بر ارزش بدن بر زمین، اظهار کوچکی کردن است.

و روزه گرفتن، و چسبیدن شکم به پشت، عامل فروتنی است، و پرداخت زکات، برای مصرف شدن میوه جات زمین و غیر آن، در جهت نیازمندی‌های فقرا و مستمندان است. به آثار عبادات بنگرید که چگونه شاخه‌های درخت تکبر را در هم می‌شکند؟

و از روییدن کبر و خودپرستی جلوگیری می‌کند!

## ۱۲ تعصّب و ورزیدن زشت و زیبا

من در اعمال و رفتار جهانیان نظر دوختم، هیچ‌کس را نیافتم که بدون علّت در باره چیزی تعصّب ورزد، جز با دلیلی که با آن ناآگاهان را بفریبد، و یا برهانی آورد که در عقل سفیهان نفوذ کند، جز شما! زیرا در باره چیزی تعصّب می‌ورزید که نه علّتی دارد و نه سببی، ولی شیطان به خاطر اصل خلقت خود بر آدم علیه السّلام تعصّب ورزید، و آفرینش او را مورد سرزنش قرار داد و گفت «مرا از آتش و تو را از گل ساخته‌اند»، و سرمایه داران فساد زده امت‌ها، برای داشتن نعمت‌های فراوان تعصّب ورزیدند و گفتند:

«ما صاحبان فرزندان و اموال فراوانیم و هرگز عذاب نخواهیم شد» (۱) پس اگر در تعصب ورزیدن ناچارید، برای اخلاق پسندیده، افعال نیکو و کارهای خوب تعصب داشته باشید، همان افعال و کرداری که انسان‌های با شخصیت، و شجاعان خاندان عرب، و سران قبائل در آنها از یکدیگر پیشی می‌گرفتند، یعنی اخلاق پسندیده، بردباری (۲) به هنگام خشم فراوان، و کردار و رفتار زیبا و درست، و خصلت‌های نیکو! پس تعصب ورزید در حمایت کردن از پناهندگان، و همسایگان، وفاداری به عهد و پیمان، اطاعت کردن از نیکی‌ها، سرپیچی از تکبر و خود پسندی‌ها، تلاش در جود و بخشش، خود داری از ستمکاری، بزرگ شمردن خونریزی، انصاف داشتن با مردم، فرو خوردن خشم، پرهیز از فساد در زمین، تا رستگار شوید.

### ۱۳ علل پیروزی و شکست ملت‌ها

از کیفیهایی که بر اثر کردار بد و کارهای ناپسند بر امت‌های پیشین فرود آمد خود را حفظ کنید، و حالات گذشتگان را در خوبی‌ها و سختی‌ها به یاد آورید، و بترسید که همانند آنها باشید! پس آنگاه که در زندگی گذشتگان مطالعه و اندیشه می‌کنید، عهده دار چیزی باشید که عامل عزت آنان بود، و دشمنان را از سر راهشان برداشت، و سلامت و عافیت زندگی آنان را فراهم کرد، و نعمت‌های فراوان را در اختیارشان گذاشت، و کرامت و شخصیت به آنان بخشید، که از تفرقه و جدایی اجتناب کردند، و بر وحدت و همدلی همت گماشتند، و یکدیگر را به وحدت واداشته به آن سفارش کردند. و از کارهایی که پشت آنها را شکست، و قدرت آنها را در هم کوبید، چون کینه توزی با یکدیگر، پرکردن دلها از بخل و حسد، به یکدیگر پشت کردن و از هم بریدن، و دست از یاری هم کشیدن، پرهیزید، و در احوالات مؤمنان پیشین اندیشه کنید، که چگونه در حال آزمایش و امتحان به سر بردند، آیا بیش از همه مشکلات بر دوش آنها نبود؟ و آیا بیش از همه مردم در سختی و زحمت نبودند؟ و آیا از همه مردم جهان بیشتر در تنگنا قرار نداشتند؟ فرعون‌های زمان، آنها را به بردگی کشاندند، و همواره بدترین شکنجه‌ها را بر آنان وارد کردند، و انواع تلخی‌ها را به کامشان ریختند، که این دوران ذلت و هلاکت و مغلوب بودن، تداوم یافت نه راهی وجود داشت که سرپیچی کنند، و نه چاره‌ای که از خود دفاع نمایند، تا آن که خداوند، تلاش و استقامت و بردباری در برابر ناملازمات آنها را، در راه دوستی خود، و قدرت تحمیل ناراحتی‌ها را برای ترس از خویش، مشاهده فرمود. آنان را از تنگناهای بلا و سختی‌ها نجات داد، و ذلت آنان را به عزت و بزرگواری، و ترس آنها را به امتیت تبدیل فرمود، و آنها را حاکم و زمامدار و پیشوای انسانها قرار داد، و آن قدر کرامت و بزرگی از طرف خدا به آنها رسید که خیال آن را نیز در سر نمی‌پروراندند. پس اندیشه کنید که چگونه بودند آنگاه که: وحدت اجتماعی داشتند، خواسته‌های آنان یکی، قلب‌های آنان یکسان، و دست‌های آنان مدد کار یکدیگر، شمشیرها یاری کننده، نگاه‌ها به یک سو دوخته، و اراده‌ها واحد و همسو بود! آیا در آن حال مالک و سرپرست سراسر زمین نبودند؟ و رهبر و پیشوای همه دنیا نشدند؟ پس به پایان کار آنها نیز بنگرید! در آن هنگام که به تفرقه و پراکندگی روی آوردند، و مهربانی و دوستی آنان از بین رفت، و سخن‌ها و دل‌هایشان گوناگون شد، از هم جدا شدند، به حزب‌ها و گروه‌ها پیوستند، خداوند لباس کرامت خود را از تنشان بیرون آورد، و نعمت‌های فراوان شیرین را از آنها گرفت، و داستان آنها در میان شما عبرت‌انگیز باقی ماند. از حالات زندگی فرزندان اسماعیل پیامبر، و فرزندان اسحاق پیامبر، فرزندان اسراییل «یعقوب» (که درود بر آنان باد) عبرت بگیرید، راستی چقدر حالات ملت‌ها با هم یکسان، و در صفات و رفتارشان با یکدیگر همانند است! در احوالات آنها روزگاری که از هم جدا و پراکنده بودند اندیشه کنید، زمانی که پادشاهان کسری و قیصر (۱) بر آنان حکومت می‌کردند (۲)، و آنها را

از سرزمین های آباد، از کناره های دجله و فرات، «۳» و از محیطهای سرسبز و خرم دور کردند، و به صحراهای کم گیاه، و بی آب و علف، محل وزش بادهای، و سرزمین هایی که زندگی در آنها مشکل بود تبعید کردند، آنان را در مکان های نامناسب، مسکین و فقیر، همنشین شتران ساختند، «۴» خانه هاشان پست ترین خانه ملت ها، و سرزمین زندگیشان خشک ترین بیابان ها بود، نه دعوت حقی وجود داشت که به آن روی آورند و پناهنده شوند، و نه سایه محبتی وجود داشت که در عزت آن زندگی کنند. حالات آنان دگرگون، و قدرت آنان پراکنده، و جمعیت انبوهشان متفرق بود. در بلایی سخت، و در جهالتی فراگیر فرو رفته بودند، دختران را زنده به گور، و بت ها را پرستش می کردند، و قطع رابطه با خویشاوندان، و غارتگری های پیاپی در میانشان رواج یافته بود.

حال به نعمت های بزرگ الهی که به هنگامه بعثت پیامبر اسلام صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ بر آنان فروریخت بنگرید، که چگونه اطاعت آنان را با دین خود پیوند داد. و با دعوتش آنها را به وحدت رساند! چگونه نعمت های الهی بالهای کرامت خود را بر آنان گستراند، و جویبارهای آسایش و رفاه بر ایشان روان ساخت! و تمام برکات آیین حق، آنها را در بر گرفت! در میان نعمت ها غرق گشتند، و در خرمی زندگانی شادمان شدند، امور اجتماعی آنان در سایه قدرت حکومت اسلام استوار شد، و در پرتو عزتی پایدار آرام گرفتند، و به حکومتی پایدار رسیدند. آنگاه آنان حاکم و زمامدار جهان شدند، و سلاطین روی زمین گردیدند، و فرمانروای کسانی شدند که در گذشته حاکم بودند، و قوانین الهی را بر کسانی اجراء می کردند که مجریان احکام بودند، و در گذشته کسی قدرت در هم شکستن نیروی آنان را نداشت، و هیچ کس خیال مبارزه با آنان را در سر نمی پروراند.

#### ۱۵ علل نکوهش و سقوط کوفیان

آگاه باشید که شما هم اکنون دست از رشته اطاعت کشیدید، و با زنده کردن ارزش های جاهلیت، دژ محکم الهی را در هم شکستید، در حالی که خداوند بر این ائمت اسلامی بر «وحدت و برادری» ممت گذارده بود، که در سایه آن زندگی کنند، نعمتی بود که هیچ ارزشی نمی توان همانند آن تصوّر کرد، زیرا از هر ارزشی گران قدرتر، و از هر کرامتی والاتر بود. بدانید که پس از هجرت، دوباره چونان اعراب بادیه نشین شده اید، و پس از وحدت و برادری به احزاب گوناگون تبدیل گشته اید، از اسلام تنها نام آن، و از ایمان جز نشانی را نمی شناسید! شعار می دهید: آتش آری، ننگ هرگز! گویا می خواهید اسلام را واژگون، و پرده حرمتش را پاره کنید؟ و پیمانی را که خدا برای حفظ حرمت مسلمین در زمین، و عامل امتیت و آرامش مردم قرار داد بشکنید؟ همانا اگر شما به غیر اسلام پناه برید، کافران با شما نبرد خواهند کرد.

آنگاه نه جبرئیل و نه میکائیل، نه مهاجر و نه انصار، وجود ندارند که شما را یاری دهند، و چاره ای جز نبرد با شمشیر ندارید تا خدا در میان شما حکم نماید. مردم! از مثل های قرآن در باره کسانی که عذاب و کیفر شدند، و روزهای سخت آنان، و آسیب های شدیدی که دیدند آگاهید، پس وعده عذاب خدا را دور مپندارید، و به عذر اینکه آگاهی ندارید خود را گرفتار نسازید، و انتقام خدا را سبک، و خود را از کیفر الهی ایمن مپندارید، زیرا که خدای سبحان، مردم روزگاران گذشته را از رحمت خود دور نساخت مگر برای ترک امر به معروف، و نهی از منکر. پس خدا، بی خردان را برای نافرمانی، و خردمندان را برای ترک باز داشتن دیگران از گناه، لعنت کرد.

آگاه باشید! شما رشته پیوند با اسلام را قطع، و اجرای حدود الهی را تعطیل، و احکام اسلام را به فراموشی سپرده اید!

۱۶ قاطعیت امام در نبرد با منحرفان

آگاه باشید! خداوند مرا به جنگ با سرکشان تجاوز کار، پیمان شکنان و فساد کنندگان در زمین فرمان داد: با ناکثان پیمان شکن جنگیدم، و با قاسطین تجاوز کار جهاد کردم، و مارقین خارج شده از دین را خوار و زبون ساختم، و رهبر خوارج (شیطان ردهه) «۱» بانگ صاعقه ای قلبش را به تپش آورد و سینه اش را لرزاند و کارش را ساخت. حال تنها اندکی از سرکشان و ستمگران باقی ماندند، که اگر خداوند مرا باقی گذارد با حمله دیگری نابودشان خواهم کرد، و حکومت حق را در سراسر کشور اسلامی پایدار خواهم کرد، جز مناطق پراکنده و دور دست.

من در خردسالی، بزرگان عرب را به خاک افکندم، و شجاعان دو قبیله معروف «ریعه» و «مضر» را در هم شکستم! شما موقعیت مرا نسبت به رسول خدا صلی الله علیه و آله و سلم در خویشاوندی نزدیک، در مقام و منزلت ویژه می دانید، پیامبر مرا در اتاق خویش می نشاند، در حالی که کودک بودم مرا در آغوش خود می گرفت، و در بستر مخصوص خود می خوابانید، بدنش را به بدن من می چسباند، و بوی پاکیزه خود را به من می بویاند، و گاهی غذایی را لقمه لقمه در دهانم می گذارد، هرگز دروغی در گفتار من، و اشتباهی در کردارم نیافت. از همان لحظه ای که پیامبر صلی الله علیه و آله و سلم را از شیر گرفتند، خداوند بزرگ ترین فرشته (جبرئیل) خود را مأمور تربیت پیامبر صلی الله علیه و آله و سلم کرد تا شب و روز، او را به راه های بزرگواری و راستی و اخلاق نیکو راهنمایی کند، و من همواره با پیامبر بودم چونان فرزند که همواره با مادر است، «۲» پیامبر صلی الله علیه و آله و سلم هر روز نشانه تازه ای از اخلاق نیکو را برایم آشکار می فرمود، و به من فرمان می داد که به او اقتداء نمایم. پیامبر صلی الله علیه و آله و سلم چند ماه از سال را در غار حراء «۳» می گذراند، تنها من او را مشاهده می کردم، و کسی جز من او را نمی دید، در آن روزها، در هیچ خانه اسلام راه نیافت جز خانه رسول خدا صلی الله علیه و آله و سلم که خدیجه هم در آن بود و من سوّمین آنان بودم. من نور وحی و رسالت را می دیدم، و بوی نبوت را می بویدم من هنگامی که وحی بر پیامبر صلی الله علیه و آله و سلم فرود می آمد، ناله شیطان را شنیدم، گفتم ای رسول خدا، این ناله کیست؟ گفت: شیطان است که از پرستش خویش مأیوس گردید و فرمود: «علی! تو آنچه را من می شنوم، می شنوی، و آنچه را که من می بینم، می بینی، جز اینکه تو پیامبر نیستی، بلکه وزیر من بوده و به راه خیر می روی»

من با پیامبر صلی الله علیه و آله و سلم بودم آنگاه که سران قریش نزد او آمدند و گفتند:

«ای محمد صلی الله علیه و آله و سلم تو ادعای بزرگی کردی، که هیچیک از پدران و خاندانان نکردند، ما از تو معجزه ای می خواهیم، اگر پاسخ مثبت داده، انجام دهی، می دانیم که تو پیامبر و فرستاده خدایی، و اگر از انجام آن سرباز زنی، خواهیم دانست که ساحر و دروغگویی» پس پیامبر صلی الله علیه و آله و سلم فرمود «شما چه می خواهید؟» گفتند: «این درخت را بخوان تا از ریشه کنده شود و در پیش تو بایستد» پیامبر صلی الله علیه و آله و سلم فرمود: خداوند بر همه چیز تواناست. حال اگر خداوند این کار را بکند آیا ایمان می آورید؟ و به حق شهادت می دهید؟

گفتند: آری، پیامبر صلی الله علیه و آله و سلم فرمود: من بزودی نشانگان می دهم آنچه را که درخواست کردید، و همانا بهتر از هر کس می دانم که شما به خیر و نیکی باز نخواهید گشت، زیرا در میان شما کسی است که کشته شده و در چاه «بدر» دفن خواهد شد، «۱» و کسی است «۲» که جنگ احزاب را تدارک خواهد کرد. سپس به درخت اشاره کرد و فرمود: «ای درخت! اگر به خدا و روز قیامت ایمان داری، و می دانی من پیامبر خدایم، از زمین با ریشه هایت در آی، و به فرمان خدا در پیش روی من قرار گیر» سوگند به پیامبری که خدا او را به حق مبعوث کرد، درخت با ریشه هایش از زمین کنده شده، و پیش آمد که با صدای شدید چونان به هم خوردن بال پرندگان، یا به هم خوردن شاخه های درختان، جلو آمد و در پیش روی پیامبر صلی الله علیه و آله و سلم ایستاد که برخی از شاخه های بلند خود را بر روی پیامبر صلی الله علیه و آله و سلم و بعضی دیگر را روی من انداخت و من در طرف راست پیامبر صلی الله علیه و آله و سلم ایستاده بودم، وقتی سران قریش این منظره را مشاهده کردند، با کبر و غرور گفتند: «به درخت فرمان ده، نصفش جلوتر آید، و نصف دیگر در جای خود بماند» پیامبر صلی الله علیه و آله و سلم فرمان داد. نیمی از درخت با وضعی شگفت آور و صدایی سخت به پیامبر صلی الله علیه و آله و سلم نزدیک شد گویا می خواست دور آن حضرت بیچد اما سران قریش از روی کفر و سرکشی گفتند: «فرمان ده این نصف باز گردد و به نیم دیگر ملحق شود، و به صورت اول در آید» پیامبر صلی الله علیه و آله و سلم دستور داد و چنان شد. من گفتم: لا-اله الا-الله، ای رسول خدا من نخستین کسی هستم که به تو ایمان آوردم، و نخستین فردی هستم اقرار می کنم که درخت با فرمان خدا برای تصدیق نبوت، و بزرگداشت دعوت رسالت، آنچه را خواستی انجام داد. اما سران قریش همگی گفتند: «او ساحری است دروغگو، که سحری شگفت آور دارد، و سخت با مهارت است».



و خطاب به پیامبر صلی الله علیه و آله و سلم گفتند: «آیا نبوت تو را کسی جز امثال علی علیه السلام باور می کند؟»

## ۱۹ الگوهای کامل ایمان

و همانا من از کسانی هستم که در راه خدا از هیچ سرزنی نمی ترسند، کسانی که سیمای آنها سیمای صدیقان، و سخنانشان، سخنان نیکان است، شب زنده داران و روشنی بخشان روزند، به دامن قرآن پناه برده سنت های خدا و رسولش را زنده می کنند، نه تکبر و خود پسندی دارند، و نه بر کسی برتری می جویند، نه خیانتکارند و نه در زمین فساد می کنند، قلب هایشان در بهشت، و پیکرهایشان سرگرم اعمال پسندیده است.

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(۱) ژ. در نسخه های دیگر «لا یدری» دارد یعنی معلوم نیست (بدون استفاده از علم غیب) (در حدیثی از امام رضا علیه السلام نقل شد که نام ابلیس، حارث بود و پس از رانده شدن از رحمت الهی به ابلیس یعنی «دور» نامیده شد).

که طرفداران مونیسم MSINOM (فلسفه وحدت وجود) تلاش فراوان کردند تا کلیه عوارض جهان خلقت را در یک اصل وحدت وجود تبیین کنند.

(۲) قایل بر فرزند مادرش (هابیل) تکبر کرد.

(۳) نفی حکومت: پلوتوکراسی YCARCOTULP (حکومت سرمایه داری) و سرمایه داران بزرگ

(۴) احلام: را ابن ابی الحدید «عقل و اندیشه» معنا کرد، ولی ابن میثم در جلد چهارم از شرح خود ص ۹۳، احلام را به «بردباری» معنا کرد، و حق با اوست.

(۵) کسری لقب پادشاهان ایران و قیصر لقب پادشاهان روم شرقی بود.

(۶) نفی حکومت: اریستوکراسی YCARCOTSIRA (حکومت های اشرافی) و الیگارشسی YHCRAILO (حکومت استبدادی چند نفر از اغنیا)

(۷) بحر العراق: دریای عراق، منظور آبهای میان دجله و فرات است که ساسانیان بر آن حکومت داشتند.

(۸) دبر و وبر، کنایه از شتر است، یعنی آنها را فقیر و تهیدست با شتران رها کردند.

(۹) ردهه: گودالی که رهبر خوارج معروف به «ذو الشدیه» جنازه اش در آن افتاده بود. و ناکثان یعنی «عهد شکنان» اصحاب جمل که در بصره شورش کردند، قاسطین «ستمکاران» یعنی معاویه و پیروان ستمکار او و مارقین یعنی خارج شدگان، خوارج و طرفدارانشان که از لشکر امام و امت اسلامی کناره گرفتند.

(۱۰) اتّباع الفصیل اثر امّه (شتر بچه همواره با شتر است) وقتی می خواستند بگویند که آن دو نفر همیشه با هم بودند از این ضرب المثل استفاده می کردند.

(۱۱) حراء: کوهی است که در شمال مکه به فاصله ۶ کیلو متر، بر دامنه جنوبی کوه و در ارتفاع ۱۶۰ متر، غاری وجود دارد که پیامبران گذشته و حضرت ابراهیم علیه السّلام در آن عبادت می کردند، و خلوتگاه و محل عبادت رسول خدا صلّی الله علیه و آله و سلّم نیز بود که آیات آغازین قرآن در آنجا بر رسول خدا صلّی الله علیه و آله و سلّم نازل شد.

(۱۲) این پیش گوئی از آینده به جنگ بدر (چاهی بین مکه و مدینه) اختصاص دارد که جسد عتبه و شیبه، پسران ربیع و امیه و پسران عبد شمس و ابو جهل و برخی دیگر در آن ریخته شد و دسته جمعی در آن دفن شدند.

(۱۳) این شخص ابو سفیان است که جنگ احزاب (خندق) را تدارک دید و سرانجام شکست خورد، که این حوادث در سالهای پس از هجرت اتفاق افتاد.

The intention is that "you should not create conditions by which you may be . (١)  
deprived of Allah's favours like the jealous who aims at harming him of whom he is  
".jealous

The intention is to say that if belief is accepted under force of awe and fear and .(٢)  
worship is offered under the influence of power and authority then neither will it be  
belief in the true sense nor worship in real spirit. This is because belief is the name of  
inner testimony and heart-felt conviction. The conviction produced by force and  
compulsion can be only verbal but not heart-felt. Similarly worship is the name of  
open acknowledgement of one's position of servitude. Worship which is devoid of the  
feeling of servitude or the sense of devotion and which is performed only in view of  
authority or fear cannot be real worship. Therefore such belief and such worship  
.would not present their correct connotation

The reason for specifying the learned and the poor is that the learned has the light .(٣)  
of learning to lead him which the destitution of the poor may deny to him. In spite of  
.this both the learned and the poor fall into his deceit

Then how can the ignorant save himself from his clutches and how can the rich who  
.has all the means to get into wrong ways defend himself against him

!Nay! Verily man is wont to rebel

!As the deemeth himself needless

If a glance is cast at the rise and fall and events and happenings of the past . (٤)  
people this fact will shine like daylight that the rise and fall of communities is not the  
result of luck or change but that to a great extent it is affected by their acts and  
deeds. And of whatever type those deeds are their results and consequences are in  
accord with them. Consequently the stories and events of past people openly reflect  
that the result of oppression and evil deeds has always been ruin and destruction  
while the consequence of virtuous action and peaceful living was always good luck

and success. Since time and people make no difference if the same conditions appear again and the same actions are repeated the same results must accrue which had appeared in the earlier set of circumstances because the accrual of the results of .good or bad actions is sure and certain like the properties and effects of everything

It this were not so it would not be possible to kindle hope in the minds of the oppressed and the afflicted by presenting to them past events and their effects nor could the oppressors and tyrants be warned of the ill-effects of their deeds on the ground that it was not necessary that the same would accrue now as had accrued earlier. But it is the universality of causality which makes past events the object of a lesson for posterity. Consequently it was for this purpose that Amir al-mu'minin provoked thinking and consideration and mentioned the various events of Banu Isma'il Banu Ishaq and Banu Isra'il and their affliction at the hands of the kings of .Persia and Rome

The progeny of Ismael the elder son of Ibrahim (Abraham) is called Banu Isma'il while the progeny of his younger son Issac is called Banu Ishaq which later continued to divide into various off-shoots and acquired different names. Their original abode was at Canaan in Palestine where Ibrahim had settled after the immigration from the plains of the Euphrates and the Tigris. His son Isma'il had settled in the Hijaz where Ibrahim had left him and his mother Hajar (Hagar). Isma'il married as-Sayyidah bint Mudad a woman of the tribe of Jurhum which also inhabited this very area. His progeny sprang from her and spread throughout the world. The other son of Ibrahim namely Ishaq remained in Canaan. His son was Ya'qub (Jacob/Israel) who married Liya the daughter of his mother's brother and after her death married his other .daughter

Both of them bore him progeny which is known as Banu Isra'il. One of his sons was Yusuf (Joseph) who reached the neighbouring country Egypt through an accident and after suffering slavery and imprisonment eventually became the ruler and occupier of the throne

After this change he sent for all his relations and kith and kin and in this way Egypt became the abode of Banu Isra'il. For some time they lived there in peace and safety and led a life of respect and esteem but by and by the locals began to view them with disdain and hatred and made them the target of all sorts of tyrannies so much so that they used to kill their children and retained their women as slave-maids as a result of which their determination and courage was trampled and their spirit of freedom was completely subdued. At last conditions changed and the period of their troubles came to an end after four hundred years of the shackles of slavery; when Allah sent Musa to deliver them from the oppression of the Pharaoh

Musa set off with them to leave Egypt but in order to destroy the Pharaoh Allah turned them towards the Nile where there was all flood in front and on the rear the huge forces of the Pharaoh. This bewildered them much but Allah commanded Musa to enter the river without fear. Thus when he went forward there appeared in the river not only one but several courses to pass through and Musa crossed to the other side of the river along with Banu Isra'il. Pharaoh was closely following. When he saw them passing he too advanced with his arm but when they reached the middle of the stream the still water began moving and engulfing Pharaoh and his army in its waves finished them. About them the Qur'an says

And (remember ye) when We delivered you from Pharaoh's people who afflicted you with grievous torment slaying your sons and by letting your women live and in that (was a great trial from your Lord. (۲:۴۹

However when after leaving the boundaries of Egypt they entered their motherland Palestine they established their own state and began to live in freedom and Allah changed their lowliness and disgrace into the greatness and sublimity of rule and :power. In this connection Allah says

And made We inheritors the people who were deemed weak (to inherit) the eastern parts of the earth and the western parts of it which we had blessed therein (with fertility) and the good word of thy Lord was fulfilled in the children of Israel for what they did endure; and destroyed We what Pharaoh and his people had wrought and (what shade they did make. (Qur'an ۷:۱۳۷

On occupying the throne of rule and regaining prosperity and peacefulness Banu Isra'il forgot all the ignominies and disgraces of the period of slavery and instead of being thankful to Allah for the favours granted by Him they took to rebellion and revolt. Consequently they shamelessly indulged in vices and misconduct and partook in mischiefs and evil deeds to the maximum made lawful things unlawful and unlawful things lawful by false excuses and disobeyed the prophets who tried to preach and correct them under the command of Allah and even killed them. The natural consequence of their vicious activities was that they were caught in punishment for their deeds. Consequently Nebuchadnezzar who was ruling in Babylon (Iraq) in ۶۰۰ B.C. rose to march against Syria and Palestine and killed seventy thousand Banu Isra'il with his blood-thirsty swords devastated their towns drove away the survivors with him like sheep and goats and threw them in the abyss of ignominy by turning them .into slaves

Although after this ruination there seemed no way for them to regain position and power yet nature gave them still another chance to recover. When Nebuchadnezzar died and power came in the hands of Belshazzar he started all sorts of oppression on the people. Being disgusted with this they sent word to the ruler of Persia that they were tired of enduring the oppression of their ruler and that he should rescue them from him and free them from the oppression of Belshazzar. Cyrus the Great who was a just and upright ruler rose up in response to this request and with the co-operation of the local population overturned the government as a consequence of which the yoke of slavery on Banu Isra'il's necks was also removed and they were allowed to .return to Palestine

Thus after seventy years of subjugation they again set foot in their homeland and took over the reins of government. If they had taken their lesson from the past events they would not have committed the same evils as a consequence of which they had to suffer slavery; but the mental constitution of this community was such that whenever they achieved prosperity and freedom from care they lost themselves in the intoxication of riches and in the enjoyment of pleasure mocked the laws of religion derided the prophets and even killing them did not mean anything serious to them. Thus when their ruler Herod at the request of his sweetheart beheaded the Prophet Yahya (John) and presented his head to her none of them raised any voice against this brutality or was affected by it in any manner. This was the state of their unruliness and fierceness when 'Isa made his appearance. He stopped them from evil deeds and exhorted them to adopt good habits but they opposed him too and gave him troubles of various sorts so much so that they tried to end his life. However Allah .foiled all their devices and made 'Isa safe against their approach



When their disobedience reached this stage and their capacity to accept guidance was completely wiped out fate decided to ruin them and made full arrangements for their annihilation and destruction. The ruler of Roma (Byzantia) Vespasianus sent his son Titus to attack Syria he laid siege round Jerusalem demolished the houses and broke down the walls of the Synagogue as a result of which thousand of Banu Isra'il left their houses and became scattered abroad while thousands died of hunger; and those who remained were put to sword. Most of them settled in Hijaz but because of their rejecting Prophet Muhammad (p.b.u.h.a.h.p.) their unity was so disturbed that they could never again converge on any one centre of honour and could never regain .a life of prestige and dignity in place of disgrace and ignominy

In the same way the ruler of Persia made serious attacks on Arabia and subjugated the inhabitants of those places. Thus Shapur ibn Hurmuz at the age of sixteen took with him four thousand combatants and attacked Arabs who resided within the boundaries of Persia and then advanced towards Bahrayn Qatif and Hajar and ruined Banu Tamim Banu Bakr ibn Wa'il and Banu 'Abd al-Qays and cut through the shoulders of seventy thousand Arabs after which his nickname became "Dhu'l-Aktaf" (the shoulderer). He forced the Arabs that they should live in tents built of hair should grow long hair on their heads should not wear white clothes and should ride unsaddled horses. Then he settled twelve thousand people of Isfahan and other cities .of Persia in the area between Iraq and Syria

In this way he drove the inhabitants of those places from fertile lands to waterless forests which had neither any of the conveniences of life nor means of livelihood and for long these people remained the victims of other's oppression due to their own disunity and division. At last Allah deputed the Prophet and raised them out of .disgrace to the highest pinnacle of progress and sublimity

Amir al-mu'minin Abu Ayyub al-Ansari Jabir ibn 'Abdullah al-Ansari 'Abdullah ibn . (۵) Mas'ud 'Ammar ibn Yasir Abu Sa'id al-Khudri and 'Abdullah ibn 'Abbas narrated that the Holy Prophet commanded 'Ali ibn Abi Talib to fight those who are pledge-breakers (nakithin) deviators from truth (qasitin) and those who have left the faith (mariqin). (al-Mustadrak vol. ۳ p. ۱۳۹; al-Isti'ab vol. ۳ p. ۱۱۱۷; Usd al-ghabah vol. ۳ pp. ۳۲-۳۳; ad-Durr al-manthur vol. ۶ p. ۱۸; al-Khasa'is al-kubra vol. ۲ p. ۱۳۸; Majma' az-zawa'id vol. ۵ p. ۱۸۶; vol. ۶ p. ۲۳۵; vol. ۷ p. ۲۳۸; Kanz al-'ummal vol. ۶ pp. ۷۲ ۸۲ ۸۸ ۱۵۵ ۲۱۵ ۳۱۹ ۳۹۱ ۳۹۲; Tarikh Baghdad vol. ۸ p. ۳۴۰; vol. ۱۳ pp. ۱۸۶-۱۸۷; al-Tarikh Ibn 'Asakir vol. ۵ p. ۴۱; at-Tarikh Ibn Kathir vol. ۷ pp. ۳۰۴-۳۰۶; ar-Riyad an-nadarah vol. ۲ p. ۲۴۰; Sharh al-mawahib al-ladunniyyah vol. ۳ pp. ۳۱۶-۳۱۷; Muwaddah al-awham vol. ۱ p. ۳۸۶

Ibn Abi'l-Hadid says: "It has been proved (by right ascription) from the Holy Prophet :(that he said to 'Ali (p.b.u.h

You will fight after me those who are pledge-breakers deviators from truth and those .who have gone out of the faith

The pledge-breakers were the people of Jamal because they broke their allegiance" with him. The deviators from truth were the people of Syria (ash-Sham) at Siffin. Those who have gone out of the faith were the Kharijites at an-Nahrawan. Regarding : (these three groups Allah says (about the first one

Verily those who swear their fealty unto thee do but swear fealty unto Allah; the hand of Allah is above their hands; so whosoever violateth his oath doth violate it only to (the hurt of his (own) self;... (Qur'an ٤٨:١٠

:About the second group) Allah says)

"(And as for the deviators they shall be for the hell a fuel. (Qur'an ٧٢:١٥

Concerning the third group Ibn Abi'l-Hadid has referred to the following tradition (hadith) that al-Bukhari (in as-Sahih vol. ٤ pp. ١٦٦-١٦٧ ٢٤٣) Muslim (in as-Sahih vol. ٣ pp. ١٠٩-١١٧) at-Tirmidhi (in al-Jami' as-Sahih vol. ٤ p. ٤٨١) Ibn Majah (in as-Sunan vol. I pp. ٥٩-٦٢) an-Nasa'i (in as-Sunan vol. ٣ pp. ٦٥-٦٦) Malik ibn Anas (in al-Muwatta' pp. ٢٠٤-٢٠٥) ad-Dar'qutni (in as-Sunan vol. ٣ pp. ١٣١-١٣٢) ad-Darimi (in as-Sunan vol. ٢ p. ١٣٣) Abu Dawud (in as-Sunan vol. ٤ pp. ٢٤١-٢٤٦) al-Hakim (in al-Mustadrak vol. ٢ pp. ١٤٥-١٥٤; vol. ٤ p. ٥٣١) Ahmad ibn Hanbal (in al-Musnad vol. ١ pp. ٨٨ ١٤٠ ١٤٧; vol. ٣ pp. ٥٦ ٦٥) and al-Bayhaqi (in as-Sunan al-kubra' vol. ٨ pp. ١٧٠-١٧١) have narrated through a group of the companions of the Holy Prophet that he said about Dhu'l-Khuwaysirah (the surname : (for Dhu'th-Thudayyah Hurqus ibn Zuhayr at-Tamimi the chief of the Kharijites

From this very person's posterity there will arise people who will recite the Qur'an but it will not go beyond their throat they will kill their followers of Islam and will spare the idol-worshippers. They will glance through the teaching of Islam as hurriedly as the arrow passes through its prey. If I were to ever find them I would kill them like 'Ad

:Then Ibn Abi'l-Hadid continues

This is the sign for his (Holy Prophet's) prophethood and his prophecy of the secret (knowledge. (Sharh Nahj al-balaghah vol. ۱۳ p.۱۸۳

By "Satan of the pit" the reference is to Dhu'th-Thudayyah (whose full name . (۶) already mentioned in footnote no. ۵) who was killed in Nahrawan by the stroke of lightning from the sky and there was no need to kill him by sword. The Holy Prophet had foretold his death. Therefore after the annihilation of the Kharijites at Nahrawan Amir al-mu'minin came out in search but could not find his body anywhere. In the meantime ar-Rayyan ibn Sabirah saw forty to fifty bodies in a pit on the bank of the canal. When they were taken out the body of Dhu'th-Thudayyah was also found among them. He was called Dhu'th-Thudayyah because of a mass of flesh on his shoulder. When Amir al-mu'minin saw his body he said "Allah is Great neither I spoke lie nor was I told wrong." (Ibn Abi'l-Hadid vol. ۱۳ pp. ۱۸۳-۱۸۴; at-Tabari vol ۱ pp. ۳۳۸۳-۳۳۸۴; Ibn al-Athir vol. ۳ p. ۳۴۸

**SERMON ۱۹۳**

**In English**

p: ۹۱

It is related that a companion of Amir al-mu'minin called Hammam (؁) who was a man devoted to worship said to him "O' Amir al-mu'minin describe to me the pious man in such a way as though I see them." Amir al-mu'minin avoided the reply and said "O' Hammam fear Allah and perform good acts because 'Verily Allah is with those who guard (themselves against evil) and those who do good (to others)'" (Qur'an ١٩:١٢٨). Hammam was not satisfied with this and pushed him to speak. Thereupon Amir al-mu'minin praised Allah and extolled Him and sought His blessings on the Holy Prophet :and then spoke

Now then Allah the Glorified the Sublime created (the things of) creation. He created them without any need for their obedience or being safe from their sinning because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood and has .assigned them their positions in the world

Thus the God-fearing in it are the people of distinction. Their speech is to the point their dress is moderate and their gait is humble. They keep their eyes closed to what Allah has made unlawful for them and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart and so everything else appears small in their eyes. Thus to them Paradise is as though they see it and are enjoying its favours. To them Hell is also as if .they see it and are suffering punishment in it

Their hearts are grieved they are protected against evils their bodies are thin their needs are scanty and their souls are chaste. They endured (hardship) for a short while and in consequence they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them but they did not aim at it. It .captured them but they freed themselves from it by a ransom

During a night they are upstanding on their feet reading portions of the Qur'an and reciting it in a well-measured way creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly and their spirits turn towards it eagerly and they feel as if it is in front of them. And when they come across a verse which contains fear (of Hell) they bend the ears of their hearts towards it and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs prostrate themselves on their foreheads their palms their knees and their toes and beseech Allah the Sublime for their deliverance. During the day they are enduring learned virtuous and God-fearing. Fear (of Allah) has made them thin like arrows. If any one looks at them he believes they are sick although they are not sick and he says that they have gone mad. In fact great concern (i.e. fear) has made them .mad

They are not satisfied with their meagre good acts and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly he says: "I know myself better than others and my Lord knows me better than I know. O' Allah do not deal with me according to what they say and make me better than they think of me and forgive me (those shortcomings) which  
".they do not know

The peculiarity of anyone of them is that you will see that he has strength in religion determination along with leniency faith with conviction eagerness in (seeking) knowledge in forbearance moderation in riches devotion in worship gracefulness in starvation endurance in hardship desire for the lawful pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks (to Allah). In the morning his anxiety is to remember (Allah). He passes the night in fear and rises in the morning in joy – fear lest night is passed in forgetfulness and joy over the favour and mercy received by him. If his self refuses to endure a thing which it does not like he does not grant its request towards what it likes. The coolness of his eye lies in what is to last for ever while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with  
.forbearance and speech with action

You will see his hopes simple his shortcomings few his heart fearing his spirit contented his meal small and simple his religion safe his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him) but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him and he gives to him who deprives him.

.He behaves well with him who behaves ill with him

Indecent speech is far from him his utterance is lenient his evils are non-existent his virtues are ever present his good is ahead and mischief has turned its face (from him). He is dignified during calamities patient in distresses and thankful during ease. He does not commit excess over him whom he hates and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody and does not forget what he is required to remember. He does not call others bad names he does not cause harm to his neighbour he does not feel happy at others misfortunes he does not enter into .wrong and does not go out of right

If he is silent his silence does not grieve him if he laughs he does not raise his voice and if he is wronged he endures till Allah takes revenge on his behalf. His own self is in distress because of him while the people are in ease from him. He puts himself in hardship for the sake of his next life and makes people feel safe from himself. His keeping away from others is by way of asceticism and purification and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness nor his nearness by way of deceit and .cheating



It is related that Hammam passed into a deep swoon and then expired. Then Amir al-mu'minin said: Verily by Allah I had this fear about him. Then he added: Effective advices produce such effects on receptive minds. Someone (۲) said to him: O' Amir al-mu'minin how is it you do not receive such an effect? Amir al-mu'minin replied: Woe to you. For death there is a fixed hour which cannot be exceeded and a cause which does not change. Now look never repeat such talk which Satan had put on your tongue.

### In Arabic

[ ۱۹۳ ] ومن خطبه له عليه السلام

يصف فيها المتقين

روى أن صاحباً لأمير المؤمنين عليه السلام يقال له همّامٌ كان رجلاً عابداً، فقال له: يا أمير المؤمنين، صف لي المتقين كأنى أنظر إليهم. فتناقل عليه السلام عن جوابه، ثم قال: يا همّام، اتق الله وأحسن فـ (إن الله مع الذين اتقوا والذين هم محسنون) فلم يقنع همّامٌ بذلك القول حتى عزم عليه. فحمد الله وأثنى عليه، وصلى على النبي صلى الله عليه وآله، ثم قال عليه السلام: أما بعد، فإن الله ـ سبحانه وتعالى ـ خلق الخلق حين خلقهم غيباً عن طاعتهم آمناً من معصيتهم، لأنه لا تضره معصيته من عصاه،

ولا تنفعه طاعته من أطاعه، فقسّم بينهم معايشهم، ووضّعهم من الدنيا مواضعهم. فالمتقون فيها هم أهل الفضائل: منطلقهم الصواب، وملبسهم الأفتصاد (۱)، ومشيتهم التواضع. غصوا أبصارهم (۲) عما حرّم الله عليهم، ووقفوا أسماعهم على العلم النافع لهم. نزلت أنفسهم منهم في البلاء كالتى نزلت في الرخاء (۳). لولا الأجل الذى كتبت الله عليهم لهم تسبّحوا أرواحهم فى أجسادهم طرفه عين، شوقاً إلى التّواب، وخوفاً من العقاب. عظم الخالق فى أنفسهم فصير ما دونه فى أعينهم، فهم والجنّه كمن قد رآها، فهم فيها منعمون، وهم والنار كمن قد رآها، فهم فيها معدّبون.

قُلُوبُهُمْ مَحْزُونَةٌ، وَشُرُورُهُمْ مَيَّامُونَ، وَأَجْسَادُهُمْ نَحِيفَةٌ، وَحَاجَاتُهُمْ خَفِيفَةٌ، وَأَنْفُسُهُمْ عَفِيفَةٌ. صَبَرُوا أَيَّاماً قَصِيرَةً أَغْبَتَتْهُمْ رَاحَةً طَوِيلَةً، تِجَارَةٌ مَرِيحَةٌ (٤) ، يَسْرَهَا لَهُمْ رَبُّهُمْ. أَرَادَتْهُمْ الدُّنْيَا فَلَمْ يُرِيدُوهَا، وَأَسْرَتْهُمْ فَفَدَوْا أَنْفُسَهُمْ مِنْهَا. أَمَّا اللَّيْلُ فَصَافُونَ أَقْدَامَهُمْ، تَالِينَ لِأَجْزَاءِ الْقُرْآنِ يُرْتَلُونَهَا تَرْتِيلاً (٥) ، يُحْزَنُونَ بِهِ أَنْفُسَهُمْ، وَيَسْتَشِيرُونَ (٦) بِهِ دَوَاءً دَائِيهِمْ، فَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَشْوِيقٌ رَكَنُوا إِلَيْهَا طَمَعًا، وَتَطَلَّعَتْ نُفُوسُهُمْ إِلَيْهَا شَوْقًا، وَظَنُّوا أَنَّهَا نُصِبَ أَعْيُنِهِمْ، وَإِذَا مَرُّوا بِآيَةٍ فِيهَا تَخْوِيفٌ أَصْغَوْا إِلَيْهَا مَسَامِعَ قُلُوبِهِمْ، وَظَنُّوا أَنَّ زَفِيرَ (٧) جَهَنَّمَ وَشَهيقَهَا (٨) فِي أَصْوَالِ آذَانِهِمْ، فَهُمْ حَائِنُونَ (٩) عَلَى أَوْسِيَّاتِهِمْ ، مُفْتَرِّشُونَ لِجَبَاهِهِمْ (١٠) وَأَكْفِهِمْ وَرُكْبِهِمْ، وَأَطْرَافِ أَقْدَامِهِمْ، يَطْلُبُونَ إِلَى اللَّهِ تَعَالَى فِي فَكَاكِ رِقَابِهِمْ (١١) . وَأَمَّا النَّهَارُ فَحُلَمَاءُ عُلَمَاءِ، أَبْرَارٌ أَتَقِيَاءُ، قَدْ بَرَّاهُمْ الْخَوْفُ بَزَى الْقِدَاحِ (١٢) ، يَنْظُرُ إِلَيْهِمُ النَّاطِرُ فَيَحْسَبُهُمْ مَرْضَى، وَمَا بِالْقَوْمِ مِنْ مَرَضٍ، وَيَقُولُ: لَقَدْ خُوِلُوا (١٣) !

وَلَقَدْ خَالَطَهُمْ أَمْرٌ عَظِيمٌ! لَا يَرْضَوْنَ مِنْ أَعْمَالِهِمُ الْقَلِيلَ، وَلَا يَسْتَكْتَبُونَ الْكَثِيرَ. فَهُمْ لِأَنْفُسِهِمْ مُتَّهِمُونَ، وَمِنْ أَعْمَالِهِمْ مُشْفِقُونَ (١٤) إِذَا زُكِّيَ (١٥) أَحَدٌ مِنْهُمْ خَافَ مِمَّا يُقَالُ لَهُ، فَيَقُولُ:

أَنَا أَعْلَمُ بِنَفْسِي مِنْ غَيْرِي، وَرَبِّي أَعْلَمُ بِي مِنْ نَفْسِي! اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاجْعَلْنِي أَفْضَلَ مِمَّا يُظُنُّونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ.

فَمِنْ عَلَامِهِ أَحَدِهِمْ أَنَّكَ تَرَى لَهُ قُوَّةً فِي دِينٍ، وَحَزْمًا فِي لِينٍ، وَإِيمَانًا فِي يَقِينٍ، وَحِرْصًا فِي عِلْمٍ، وَعِلْمًا فِي حِلْمٍ، وَقَصْدًا فِي غِنَى (١٦) ، وَخُشُوعًا فِي عِبَادِهِ، وَتَجَمُّلاً (١٧) فِي فَاقِهِ، وَصَبْرًا فِي شِدَّةِهِ، وَطَلْبًا فِي حَلَالٍ، وَنَشَاطًا فِي هَيْدِي، وَتَحَرُّجًا (١٨) عَنْ طَمَعٍ. يَعْمَلُ الْأَعْمَالَ الصَّالِحَةَ وَهُوَ عَلَى وَجَلٍ، يُمَسِّي وَهْمُهُ الشُّكْرَ، وَيُصْبِحُ وَهْمُهُ الذُّكْرُ. بَيْتٌ حَذْرًا، وَيُصْبِحُ فَرِحًا، حَذْرًا لَمَّا حُذِرَ مِنَ الْغَفْلَةِ، وَفَرِحًا بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرَّحْمَةِ. إِنْ اسْتَضَعَبَتْ (١٩) عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّرَ لَمْ يُعْطِهَا سُؤْلَهَا فِيمَا تُحِبُّ. قُرَّةٌ عَيْنِهِ فِيمَا لَا يَزُولُ، وَزَهْرَادَتُهُ فِيمَا لَا يَبْقَى، يَمْزُجُ الْحِلْمَ بِالْعِلْمِ، وَالْقَوْلَ بِالْعَمَلِ. تَرَاهُ قَرِيبًا أَمَلُهُ، قَلِيلًا زَلُّهُ، خَاشِدًا قَلْبُهُ، قَانِعًا نَفْسُهُ، مَنُورًا (٢٠) أَكْلُهُ، سَهْلًا أَمْرُهُ، حَرِيرًا دِينُهُ (٢١) ، مَيْتَهُ شَهْوَتُهُ، مَكْظُومًا غَيْظُهُ. الْخَيْرُ مِنْهُ مَأْمُولٌ، وَالشَّرُّ مِنْهُ مَأْمُونٌ. إِنْ كَانَ فِي الْغَافِلِينَ كُتِبَ فِي الدَّاكِرِينَ، وَإِنْ كَانَ فِي الدَّاكِرِينَ لَمْ يُكْتَبَ مِنَ الْغَافِلِينَ. يَعْفُو عَمَّنْ ظَلَمَهُ، وَيُعْطِي مَنْ حَرَمَهُ، وَيَصِلُ مَنْ قَطَعَهُ. بَعِيدًا فَحْشُهُ (٢٢) ، لَيْتًا قَوْلُهُ، غَائِبًا مُنْكَرُهُ، حَاضِرًا مَعْرُوفُهُ،

مُقْبِلًا خَيْرُهُ، مُدْبِرًا شَرُّهُ. فِي الزَّلَازِلِ (٢٣) وَقُورٍ (٢٤)، وَفِي الْمَكَارِهِ صَبُورٌ، وَفِي الرِّخَاءِ شَكُورٌ. لَا يَحِيفُ عَلَيَّ مَنْ يُبْغِضُ، وَلَا يَأْتُمُّ فِيمَنْ يُحِبُّ. يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يُشْهَدَ عَلَيْهِ. لَا يُضَيِّعُ مَا اسْتَحْفِظَ، وَلَا يَنْسِي مَا ذُكِّرَ، وَلَا يُنَازِرُ بِاللِّقَابِ (٢٥)، وَلَا يُضَارُّ بِالْجَارِ، وَلَا يَشْمَتُ بِالْمَصَائِبِ، وَلَا يَدْخُلُ فِي الْبَاطِلِ، وَلَا يَخْرُجُ مِنَ الْحَقِّ. إِنْ صَمَتَ لَمْ يَغْمَهُ صَمْتُهُ، وَإِنْ ضَحِكَ لَمْ يَغْلُ صَوْتُهُ، وَإِنْ بُعِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمَ لَهُ. نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. أَتَعَبَ نَفْسَهُ لِأَخْرَجَتْهُ، وَأَرَاخَ النَّاسَ مِنْ نَفْسِهِ. بُعِدَهُ عَمَّنْ تَبَاعَدَ عَنْهُ زُهْدٌ وَنَزَاهَةٌ، وَدُنُوهُ مِمَّنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعُدُهُ بِكِبَرٍ وَعَظَمَةٍ، وَلَا دُنُوهُ بِمَكْرٍ وَخَدِيعَةٍ.

قال: فصعق همام صعقه (٢٦) كانت نفسه فيها.

فقال أمير المؤمنين عليه السلام: أما والله لقد كنت أخافها عليه. ثم قال: أهكذا تصنع الموعظ البالغه بأهلها؟

فقال له قائل: فما بالك يا أمير المؤمنين؟

فقال عليه السلام: ويحك، إن لكل أجل وقتاً لا يعدوه، وسبباً لا يتجاوزوه، فمهلاً، لا تعد لمثلها، فإنما نقت الشيطان على لسانك!

### In Persian

(گفته شد یکی از یاران پرهیزکار امام علیه السلام به نام همام «۱» گفت: ای امیر مؤمنان پرهیزکاران را برای من آنچنان وصف کن که گویا آنان را با چشم می نگرم. امام علیه السلام در پاسخ او درنگی کرد (۴۶۳۰۵-۴۶۲۷۰) و فرمود «ای همام! از خدا بترس و نیکوکار باش که خداوند با پرهیزکاران و نیکوکاران است» اما همام دست بردار نبود و اصرار ورزید، تا آن که امام علیه السلام تصمیم گرفت صفات پرهیزکاران را بیان فرماید. پس خدا را سپاس و ثنا گفت، و بر پیامبرش درود فرستاد، و فرمود (۴۶۳۴۳-۴۶۳۰۶)

پس از ستایش پروردگار! همانا خداوند سبحان پدیده ها را در حالی آفرید که از اطاعتشان بی نیاز، و از نافرمانی آنان در امان بود، زیرا نه معصیت گناهکاران به خدا زبانی می رساند و نه اطاعت مؤمنان برای او سودی دارد، روزی بندگان را تقسیم، و هر کدام را در جایگاه خویش قرار داد. (۴۶۳۸۱ - ۴۶۳۴۴) امّا پرهیزکاران! در دنیا دارای فضیلت های برترند، سخنانشان راست، پوشش آنان میانه روی، و راه رفتنشان با تواضع و فروتنی است، چشمان خود را بر آنچه خدا حرام کرده می پوشانند، و گوش های خود را وقف دانش سودمند کرده اند، و در روزگار سختی و گشایش، حالشان یکسان است. و اگر نبود مرگی که خدا بر آنان مقدر فرموده، روح آنان حتی به اندازه بر هم زدن چشم، در بدن ها قرار نمی گرفت، از شوق دیدار بهشت، و از ترس عذاب جهنم. خدا در جانشان بزرگ و دیگران کوچک مقدارند، بهشت برای آنان چنان است که گویی آن را دیده و در نعمت های آن به سر می برند، و جهنم را چنان باور دارند که گویی آن را دیده و در عذابش گرفتارند. دل های پرهیزکاران اندوهگین، و مردم از آزارشان در امان، تن هایشان لاغر، و درخواست هایشان اندک، و نفسشان عقیف و دامنشان پاک است.

در روزگار کوتاه دنیا صبر کرده تا آسایش جاودانه قیامت را به دست آورند: تجارتی پر سود که پروردگارشان فراهم فرموده، دنیا می خواست آنها را بفریبند اما عزم دنیا نکردند، می خواست آنها را اسیر خود گرداند که با فدا کردن جان، خود را آزاد ساختند.

## ۲ شب پرهیزکاران

پرهیزکاران در شب بر پا ایستاده مشغول نمازند، قرآن را جزء جزء و با تفکر و اندیشه می خوانند، با قرآن جان خود را محزون و داروی درد خود را می یابند. وقتی به آیه ای برسند که تشویقی در آن است، با شوق و طمع بهشت به آن روی آورند، و با جان پر شوق در آن خیره شوند، و گمان می برند که نعمت های بهشت برابر دیدگان نشان قرار دارد، و هر گاه به آیه ای می رسند که ترس از خدا در آن باشد، گوش دل به آن می سپارند، و گویا صدای بر هم خوردن شعله های آتش، در گوششان طنین افکن است، پس قامت به شکل رکوع خم کرده، پیشانی و دست و پا بر خاک مالیده، و از خدا آزادی خود را از آتش جهنم می طلبند.

پرهیزکاران در روز، دانشمندانی بردبار، و نیکوکارانی با تقوا هستند که ترس الهی آنان را چونان تیر تراشیده لاغر کرده است، کسی که به آنها می‌نگرد می‌پندارد که بیمارند اما آنان را بیماری نیست، و می‌گوید، مردم در اشتباهند! در صورتی که آشفتگی ظاهرشان، نشان از امری بزرگ است. از اعمال اندک خود خشنود نیستند، و اعمال زیاد خود را بسیار نمی‌شمارند.

نفس خود را متهم می‌کنند، و از کردار خود ترسناکند. هرگاه یکی از آنان را بستایند، از آنچه در تعریف او گفته شد در هراس افتاده می‌گویند:

«من خود را از دیگران بهتر می‌شناسم و خدای من، مرا بهتر از من می‌شناسد، بار خدایا، مرا بر آنچه می‌گویند محاکمه نفرما، و بهتر از آن قرارم ده که می‌گویند، و گناهایی که نمی‌دانند بیا مرزا!»

#### ۴ نشانه های پرهیزکاران

و از نشانه های یکی از پرهیزکاران این است که او را اینگونه می‌بینی: در دینداری نیرومند، نرمخو و دور اندیش است، دارای ایمانی پر از یقین، حریص در کسب دانش، با داشتن علم بردبار، در توانگری میانه رو، در عبادت فروتن، در تهیدستی آراسته، در سختی‌ها بردبار، در جستجوی کسب حلال، در راه هدایت شادمان و پرهیزکننده از طمع ورزی، می‌باشد. اعمال نیکو انجام می‌دهد و ترسان است، روز را به شب می‌رساند با سپاسگزاری، و شب را به روز می‌آورد با یاد خدا، شب می‌خوابد اما ترسان، و بر می‌خیزد شادمان، ترس برای اینکه دچار غفلت نشود، و شادمانی برای فضل و رحمتی که به او رسیده است. اگر نفس او در آنچه دشوار است فرمان نبرد، از آنچه دوست دارد محروم می‌شود.

روشنی چشم پرهیزکار در چیزی قرار دارد که جاودانه است، و آن را ترک می کند که پایدار نیست، بردباری را با علم، و سخن را با عمل، در می آمیزد. پرهیزکار را می بینی که: آرزویش نزدیک، لغزش هایش اندک، قلبش فروتن، نفسش قانع، خوراکش کم، کارش آسان، دینش حفظ شده، شهوتش در حرام مرده و خشمش فرو خورده است. مردم به خیرش امیدوار، و از آزارش در امانند. اگر در جمع بی خبران باشد نامش در گروه یاد آوران خدا ثبت می گردد، و اگر در یاد آوران باشد نامش در گروه بی خبران نوشته نمی شود. ستمکار خود را عفو می کند، به آن که محرومش ساخته می بخشد، به آن کس که با او بریده می پیوندد، از سخن زشت دور، و گفتارش نرم، بدی های او پنهان، و کار نیکش آشکار است. نیکی های او به همه رسیده، آزار او به کسی نمی رسد.

در سختی ها آرام، و در ناگواریها بردبار و در خوشی ها سپاسگزار است. به آن که دشمن دارد ستم نکند، و نسبت به آن که دوست دارد به گناه آلوده نشود. پیش از آن که بر ضد او گواهی دهند به حق اعتراف می کند، و آنچه را به او سپرده اند ضایع نمی سازد، و آنچه را به او تذکر دادند فراموش نمی کند.

مردم را با لقب های زشت نمی خواند، همسایگان را آزار نمی رساند، در مصیبت های دیگران شاد نمی شود و در کار ناروا دخالت نمی کند، و از محدوده حق خارج نمی شود.

اگر خاموش است سکوت او اندوهگینش نمی کند، و اگر بخندد آواز خنده او بلند نمی شود، و اگر به او ستمی روا دارند صبر می کند تا خدا انتقام او را بگیرد.

نفس او از دستش در زحمت، ولی مردم در آسایشند. برای قیامت خود را به زحمت می افکند، ولی مردم را به رفاه و آسایش می رساند. دوری او از برخی مردم، از روی زهد و پارسایی، و نزدیک شدنش با بعضی دیگر از روی مهربانی و نرمی است.

دوری او از تکبر و خود پسندی، و نزدیکی او از روی حيله و نیرنگ نیست. (سخن امام که به اینجا رسید، ناگهان همام ناله ای زد و جان داد. امام علیه السلام فرمود) سوگند به خدا من از این پیش آمد بر همام می ترسیدم.

سپس گفت: آیا پندهای رسا با آنان که پذیرنده آند چنین می کند؟

شخصی رسید و گفت: چرا با تو چنین نکرد؟ امام علیه السلام پاسخ داد:

وای بر تو، هر آجلی وقت معینی دارد که از آن پیش نیفتد و سبب مشخصی دارد که از آن تجاوز نکند. آرام باش و دیگر چنین سخنانی مگو، که شیطان آن را بر زبانت رانده است. «۲»

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(۱) همام بن شریح از شیعیان امیر المؤمنین علیه السلام بود. (قاموس الرجال)

(۲) آن شخص با تفکرات شیطانی می خواست بگوید: آنچه را به همام گفتی واقعیت ندارد و گر نه در جان تو نیز تأثیر می کرد، که امام علیه السلام فرمود این سخن از شیطان است، زیرا هر کسی توان و قدرت تحمل خاصی دارد.

#### Footnote

According to Ibn Abi'l-Hadid this is Hammam ibn Shurayh but al-'Allamah al-Majlisi .(۱)  
says that apparently this is Hammam ibn 'Ubadah

This man was 'Abdullah ibn al-Kawwa' who was in the fore-front of the Kharijite .(۲)  
.movement and was a great opponent of Amir al-mu'minin

SERMON ۱۹۴

#### In English

In description of hypocrites

We praise Allah for the succour He has given us in carrying out His obedience and in preventing us from disobedience and we ask Him to complete His favours (to us) and to make us hold on to His rope. We stand witness that Muhammad is His slave and His Messenger. He entered every hardship in search of Allah's pleasure and endured for its sake every grief. His near relations changed themselves for him and those who were remote from him (in relationship) united against him. The Arabs let loose the

reins (of their horses to quicken their march) against him and struck the bellies of their carriers to (rouse them) in fighting against him so much so that enemies came to his threshold from the remotest places and most distant areas



I advise you O' creatures of Allah to fear Allah and I warn you of the hypocrites because they are themselves misguided and misguide others and they have slipped and make others slip too. They change into many colours and adopt various ways. They support you with all sorts of supports and lay in waiting for you at every lookout. Their hearts are diseased while their faces are clean. They walk stealthily and tread like the approach of sickness (over the body). Their words speak of cure but their acts are like incurable diseases. They are jealous of ease intensify distress and destroy hopes. Their victims are found lying down on every path while they have means to approach every heart and they have (false) tears for every grief

They eulogise each other and expect reward from each other. When they ask something they insist on it if they reprove (any one) they disgrace (him) and if they pass verdict they commit excess. They have adopted for every truth a wrong way for every erect thing a bender for every living being a killer for every (closed) door a key and for every night a lamp. They covet but with despair in order to maintain with it their markets and to popularise their handsome merchandise. When they speak they create doubts. When they describe they exaggerate. First they offer easy paths but (afterwards) they make them narrow. In short they are the party of Satan and the stings of fire

Satan hath gained hold on them so he maketh them forget the remembrance of Allah; (they are Satan's Party; Beware! verily the party of Satan are the losers. (Qur'an ٥٨:١٩

[ ۱۹۴ ] ومن خطبه له عليه السلام

يصف فيها المنافقين

نَحَيْدُهُ عَلَى مَيَا وَفَقَّ لَهُ مِنَ الطَّاعَةِ، وَذَادَ (۱) عَنْهُ مِنَ المَعَصِيَةِ، وَنَسِيَ أَلَّهُ لِمَنَّتِهِ تَمَامًا، وَبَحَلَّهِ اعْتِصَامًا. وَنَشَّهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، خَاضَ إِلَى رِضْوَانِ اللَّهِ كُلَّ غَمْرِهِ (۲)، وَتَجَرَّعَ فِيهِ كُلَّ غُصِّهِ (۳)، وَقَدْ تَلَوْنَ لَهُ الأَذْنَونَ (۴)، وَتَأَلَّبَ عَلَيْهِ الأَقْصُونَ (۵)، وَخَلَعَتْ إِلَيْهِ العَرَبُ أَعْنَتَهَا (۶)، وَضَرَبَتْ إِلَى مَحَارِبَتِهِ بُطُونَ رَوَاحِلِهَا، حَتَّى أَنْزَلَتْ بِسَاحَتِهِ عَدَاوَتَهَا، مِنْ أُبْعَدِ الدَّارِ، وَأَسْيَحِ (۷) المَزَارِ. أَوْصِيَكُمْ عِيَادَ اللَّهِ، بِتَقْوَى اللَّهِ، وَأَحْيِدْكُمْ أَهْلَ النِّفَاقِ، فَإِنَّهُمْ، الضَّالُّونَ المُضِلُّونَ، وَالزَّالُّونَ المُزِلُّونَ (۸)، يَتَلَوْنَ أَلْوَانًا، وَيَفْتَنُونَ افْتِنَانًا (۹)، وَيَعْمِدُونَكُمْ (۱۰) بِكُلِّ عِمَادٍ (۱۱)، وَيَزُصِدُونَكُمْ (۱۲) بِكُلِّ مِرْصَادٍ (۱۳). قُلُوبُهُمْ دَوِيَّةٌ (۱۴)، وَصِفَاحُهُمْ (۱۵) نَقِيَّةٌ. يَمْسُحُونَ الخُفَاءَ (۱۶)، وَيَرِيدُونَ (۱۷) الضَّرَاءَ. وَصِفُهُمْ دَوَاءٌ، وَقَوْلُهُمْ شِفَاءٌ، وَفِعْلُهُم الدَّاءُ العِيَاءُ (۱۸). حَسِيدَةٌ (۱۹) الرِّخَاءِ، وَمُؤَكِّدُوا البَلَاءِ، وَمُقْنِطُوا الرِّجَاءِ. لَهُمْ بِكُلِّ طَرِيقٍ صَرِيحٌ (۲۰)، وَإِلَى كُلِّ قَلْبٍ شَفِيعٌ، وَلِكُلِّ شَجْوٍ (۲۱) دُمُوعٌ. يَتَفَارِضُونَ الشَّنَاءَ (۲۲)، وَيَتَرَاقِبُونَ الجَزَاءَ. إِنْ سَأَلُوا الأَحْفَا (۲۳)، وَإِنْ عَمِدُوا (۲۴) كَشَفُوا، وَإِنْ حَكَمُوا أَسِيرُوا. قَدْ أَعَدُّوا لِكُلِّ حَقٍّ بَاطِلًا، وَلِكُلِّ قَائِمٍ مَائِلًا، وَلِكُلِّ حَقٍّ قَاتِلًا، وَلِكُلِّ يَابٍ مَفْتَحًا، وَلِكُلِّ لَيْلٍ مَضِيًّا. يَتَوَصَّلُونَ إِلَى الطَّمَعِ بِالأَيْسِ لِيقِيمُوا بِهِ أَسْوَاقَهُمْ، وَيَنْفِقُوا (۲۵) بِهِ أَعْلَاقَهُمْ (۲۶). يَقُولُونَ فَيَسْبَهُونَ (۲۷)، وَيَصِفُونَ فَيَمُوهُونَ. قَدْ هَوَّنُوا الطَّرِيقَ، وَأَضْلَعُوا المَضِيقَ (۲۸). فَهَمُّ لَمَّةٍ (۲۹) الشَّيْطَانِ، وَحَمَّةٌ (۳۰) النِّيرانِ (أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الخَاسِرُونَ)

## In Persian

(از شرح خوئی بر می آید که این سخنرانی در شهر کوفه ایراد شده) (وصف منافقان) خدا را بر توفیقی که بر اطاعتش داده، و ما را از نافرمانی باز داشته، ستایش می کنیم، و از او می خواهیم که نعمتش را کامل، و دست ما را به ریسمان محکمش متصل گرداند.

و شهادت می دهیم که محمد صلی الله علیه و آله و سلم بنده و فرستاده اوست، که در راه رضایت حق در کام هر گونه سختی و ناراحتی فرو رفت، و جام مشکلات و ناگواریها را سر کشید، روزگاری خویشاوندان او به دو رویی و دشمنی پرداختند، و بیگانگان در کینه توزی و دشمنی با او متحد شدند. اعراب برای نبرد با پیامبر عنان گسیخته، و با تازیانه بر مرکب ها نواخته و از هر سو گرد می آمدند، و از دورترین سرزمین، و فراموش شده ترین نقطه ها، دشمنی خود را بر پیامبر صلی الله علیه و آله و سلم فرود آوردند.

## ۲ سیمای منافقان

ای بندگان خدا! شما را به ترس از خدا سفارش می کنم، و شما را از منافقان می ترسانم، زیرا آنها

گمراه و گمراه کننده اند، خطاکار و به خطاکاری تشویق کننده اند، به رنگ های گوناگون ظاهر می شوند، از ترفندهای گوناگون استفاده می کنند، برای شکستن شما از هر پناهگاهی استفاده می کنند، و در هر کمینگاهی به شکار شما می نشینند، قلب هایشان بیمار، و ظاهرشان آراسته است، در پنهانی راه می روند، و از بیراهه ها حرکت می کنند.

وصفشان دارو، و گفتارشان درمان اما کردارشان دردی است بی درمان، بر رفاه و آسایش مردم حسد می ورزند، و بر بلاء و گرفتاری مردم می افزایند، و امیدواران را نا امید می کنند.

آنها در هر راهی کشته ای، و در هر دلی راهی، و بر هر اندوهی اشکها «۱» می ریزند، مدح و ستایش را به یکدیگر قرض می دهند، و انتظار پاداش می کشند، اگر چیزی را بخواهند اصرار می کنند و اگر ملامت شوند، پرده دری می کنند، و اگر داوری کنند اسراف می ورزند. آنها برابر هر حقی باطلی، و برابر هر دلیلی شبهه ای، و برای هر زنده ای قاتلی، و برای هر دری کلیدی، و برای هر شبی چراغی تهیه کرده اند. با اظهار یأس می خواهند به مطامع خویش برسند، و بازار خود را گرم سازند، و کالای خود را بفروشند، سخن می گویند اما به اشتباه و تردید می اندازند، وصف می کنند اما فریب می دهند، در آغاز، راه را آسان و سپس در تنگناها به بن بست می کشانند، آنها یاوران شیطان و زبانه های آتش جهنم می باشند:

(۱) اشک تمساح.

**SERMON ۱۹۵**

**In English**

Allah's praise advice about fear of Allah and details about the Day of Judgement

Praise be to Allah who has displayed such effects of His authority and the glory of His sublimity through the wonders of His might that they dazzle the pupils of the eyes and prevent the minds from appreciating the reality of His attributes. I stand witness that there is no god but Allah by virtue of belief certainty sincerity and conviction. I also stand witness that Muhammad is His slave and His Prophet whom He deputed when the signs of guidance were obliterated and the ways of religion were desolate. So he threw open the truth gave advice to the people guided them towards righteousness and ordered them to be moderate. May Allah bless him and his descendants

Know O' creatures of Allah that He has not created you for nought and has not left you free. He knows the extent of His favours over you and the quantity of His bounty towards you. Therefore ask Him for success and for the attainment of aims. Beg before Him and seek His generosity. No curtain hides you from Him nor is any door closed before you against Him. He is at every place in every moment and every instance. He is with every man and jinn. Giving does not create any breach in Him. Gifting does not cause Him diminution. A beggar cannot exhaust Him and paying (to others) cannot take Him to the end

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

I advise you O' creatures of Allah to have fear of Allah for it is the rein and the mainstay (of religion). Hold fast to its salient points keep hold of its realities. It will take  
-you to abodes of easi

ness places of comfort fortresses of safety and houses of honour on the Day (of Judgement) when eyes will be wide open (Qur'an ١٤:٤٢) when there will be darkness all round when small groups of camels pregnant for ten months will be allowed free grazing and when the Horn will be blown then every living being will die every voice will become dumb the high mountains and hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand and their bases will become level. (On that day) there will be no interceder to intercede and no relation to ward off (trouble) and  
.no excuse will be of avail

[ ١٩٥ ] ومن خطبه له عليه السلام

يحمد الله ويشي على نبيه ويعظ

حمد الله

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ مِنْ آثَارِ سُلْطَانِهِ، وَجَلَّالِ كِبَرِيَّائِهِ، مَا حَيْرَ مُقَلَّ (١) الْعُقُولِ مِنْ عَجَائِبِ قُدْرَتِهِ، وَرَدَعَ خَطَرَاتِ هَمَاهِمِ (٢) النَّفُوسِ عَنْ عِرْفَانِ كُنْهِ صِفَتِهِ.

الشهادتان

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، شَهَادَةَ إِيْمَانٍ وَإِيْقَانٍ، وَإِخْلَاصٍ وَإِدْعَانٍ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ وَأَعْلَامَ الْهُدَى دَارِسَهُ، وَمَنَاهِجَ الدِّينِ طَامِسَهُ (٣)، فَصَدَعَ (٤) بِالْحَقِّ، وَنَصَحَ لِلخَلْقِ، وَهَدَى إِلَى الرُّشْدِ، وَأَمَرَ بِالْقَصْدِ (٥)، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

العظة

وَأَعْلَمُوا عِبَادَ اللَّهِ، أَنَّهُ لَمْ يَخْلُقْكُمْ عَبَثًا، وَلَمْ يُرْسِلْكُمْ هَمَلًا عِلْمٍ مَبْلَغٍ نَعْمِهِ عَلَيْكُمْ، وَأَخَصَّ بِإِحْسَانِهِ إِلَيْكُمْ، فَاسْدَتْ فَتْحُوهُ (٦) وَاسْتَنْجَحُوهُ (٧)، وَاطْلُبُوا إِلَيْهِ وَاسْتَمْنَحُوهُ (٨)، فَمَا قَطَعَكُمْ عَنْهُ حِيَابٌ، وَلَا أَغْلَقَ عَنْكُمْ دُونَهُ بَابٌ، وَإِنَّهُ لِكُلِّ مَكَانٍ، وَفِي كُلِّ حِينٍ وَأَوَانٍ، وَمَعَ كُلِّ إِنْسٍ وَجَانٍّ، لَا يَثْلُمُهُ (٩) الْعَطَاءُ، وَلَا يَنْقُصُهُ الْحَبَاءُ (١٠)، وَلَا يَسْتَنْفِذُهُ سَائِلٌ، وَلَا يَسْتَقْصِيهِ نَائِلٌ، وَلَا يَلْوِيهِ (١١) شَخْصٌ عَنْ شَخْصٍ، وَلَا يُلْهِيه صَوْتٌ عَنْ صَوْتٍ، وَلَا تَحْجُزُهُ هَيْبَةٌ عَنْ سَيْلٍ، وَلَا يَشْغَلُهُ غَضَبٌ عَنْ رَحْمَةٍ، وَلَا تَوَلَّاهُ (١٢) رَحْمَةٌ عَنْ عِقَابٍ، وَلَا يُجِنُّهُ (١٣) الْبُطُونُ عَنِ الظُّهُورِ، وَلَا يَقْطَعُهُ الظُّهُورُ عَنِ الْبُطُونِ. قَرَّبَ فَنَائِي، وَعَلَا- فَدَنَا، وَظَهَرَ فَبَطَنَ، وَبَطَنَ فَعَلَنَ، وَدَانَ (١٤) وَلَمْ يُدْنِ، لَمْ يَذَرِ (١٥) الْخَلْقُ بِأَحْتِيَالٍ (١٦)، وَلَا اسْتِعَانَ بِهِمْ لِكَلَالٍ (١٧).

أَوْصِيَكُمْ عِبَادَ اللَّهِ، بِتَقْوَى اللَّهِ، فَإِنَّهَا الزَّمَامُ (١٨) وَالْقَوَامُ (١٩)، فَتَمَسَّكُوا بِوَتَائِقِهَا، وَاعْتَصِمُوا بِحَقَائِقِهَا، تَوَلُّ بِكُمْ إِلَى أَكْنَانِ (٢٠) الدَّعَى (٢١)، وَأَوْطَانِ السَّعَى، وَمَعَاقِلِ (٢٢) الْحِرْزِ (٢٣)، وَمَنَازِلِ الْعِزِّ فِي (يَوْمِ تَشْخُصُ فِيهِ الْأَبْصَارُ)، وَتُظْلَمُ لَهُ الْأَقْطَارُ، وَتُعْطَلُ فِيهِ صُرُومُ (٢٤) الْعِشَارِ (٢٥)، وَيُنْفَخُ فِي الصُّورِ، فَتَرْهَقُ كُلُّ مُهَجَّةٍ، وَتَبْكُمُ كُلُّ لَهَجَةٍ، وَتَذِلُّ الشُّمُّ (٢٦) الشَّوَامِخُ (٢٧)، وَالصُّمُّ (٢٨) الرَّوَاسِخُ (٢٩)، فَصَبِرْ صَلْدَهَا (٣٠) سَرَابًا (٣١) رَقْرَقًا (٣٢)، وَمَعْهَدَهَا (٣٣) قَاعًا (٣٤) سَمَلَقًا (٣٥)، فَلَا شَفِيعَ يَشْفَعُ، وَلَا حَمِيمٍ يَنْفَعُ، وَلَا مَعْدِرَةَ تَدْفَعُ.

(بر اساس اظهارات موجود در اصول کافی این سخنرانی در شهر کوفه ایراد شد)

## ۱ نشانه های آشکار الهی

ستایش خداوندی را سزااست که نشانه های قدرت و بزرگی و عظمت خود را چنان آشکار کرد که دیده ها را از شگفتی قدرتش به حیرت آورده، و اندیشه های بلند را از شناخت ماهیت صفاتش باز داشته است، و گواهی می دهد که جز خدای یکتا خدایی نیست، شهادتی بر خاسته از ایمان و یقین و اخلاص و اقرار درست. و گواهی می دهد که محمد صلی الله علیه و آله و سلم بنده و فرستاده اوست، خدا پیامبرش را هنگامی فرستاد که نشانه های هدایت از یاد رفته، و راه های دین ویران شده بود. او حق را آشکار، و مردم را نصیحت فرمود، همه را به رستگاری هدایت، و به میانه روی فرمان داد «درود خدا بر او و خاندانش باد»

## ۲ خداشناسی

و بدانید ای بندگان خدا! که خداوند شما را بیهوده نیافرید، و بی سرپرست رها نکرد.

از میزان نعمتش بر شما آگاه، و اندازه نیکی های خود بر شما را می داند. از خدا درخواست پیروزی و رستگاری کنید، از او بخواهید و عطای او را درخواست کنید، که میان او و شما پرده و مانعی نیست، و دری بروی شما بسته نمی گردد. خدا در همه جا، و در هر لحظه، و هر زمان، با انسان و پریان است. عطای فراوان از دارایی او نمی کاهد، و بخشیدن در گنج او کاستی نیاورد، و درخواست کنندگان، سرمایه او را به پایان نرسانند، و عطا شدگان، سرمایه او را پایان نمی دهند، و کسی مانع احسان به دیگری نخواهد بود، و آوازی او را از آواز دیگر باز ندارد، و بخشش او مانع گرفتن نعمت دیگری نیست، و خشم گرفتن او مانع رحمت نمی باشد، و رحمتش او را از عذاب غافل نمی سازد، پنهان بودنش مانع آشکار بودنش نیست، و آشکار شدنش او را از پنهان ماندن باز نمی دارد.

نزدیک و دور است، بلند مرتبه و نزدیک است، آشکار پنهان، و پنهان آشکار است، جزا دهنده همگان است و خود جزا داده نمی شود. پدیده ها را با فکر و اندیشه نیافریده، و از آنان برای خستگی و زحمات کمکی نخواسته است.

۳ یاد آخرت

ای بندگان خدا! شما را به پرهیزکاری سفارش می کنم، که عامل کنترل و مایه استواری شماست پس به رشته های تقوا چنگ زنید، و به حقیقت های آن پناه آورید، تا شما را به سر منزل آرامش، و جایگاههای وسیع، و پناهگاه های محکم و منزلگاه های پر عزت برساند، در روزی که چشم ها خیره می شود، و همه جا در نظر انسان تاریک، و گله های شتر و مال و اموال فراوان فراموش می گردد. زیرا به هنگام قیامت (به گونه ای) در صور اسرافیل می دمند که قلب ها از کار می افتد، زبان ها باز می ایستد، کوه های بلند و سنگ های محکم فرو می ریزد، و قسمت های سخت آن نرم چون سرابی می ماند، کوهستان ها با زمین هموار می گردد چنان که نه پستی و نه بلندی موجود است، پس در آن هنگام نه شفاعت کننده ای است که شفاعت کند، و نه دوستی که نفع رساند، و نه پوزش خواستن سودی دارد.

**SERMON ۱۹۶**

**In English**

The condition of the world at the time of the proclamation of prophethood the transience of this world and the state of its inhabitants

Allah deputed the Prophet when no sign of guidance existed no beacon was giving light and no passage was clear

I advise you O' creatures of Allah to have fear of Allah and I warn you of this world which is a house from which departure is inevitable and a place of discomfort. He who lives in it has to depart and he who stays here has to leave it. It is drifting with its people like a boat whom severe winds dash (here and there) in the deep sea. Some of them get drowned and die while some of them escape on the surface of the waves where winds push them with their currents and carry them towards their dangers. So whatever is drowned cannot be restored and whatever escapes is on the way to destruction. O' creatures of Allah you should know now that you have to perform (good) acts because (at present) your tongues are free your bodies are healthy your limbs have movement the area of your coming and going is vast and the course of your running is wide; before the loss of opportunity or the approach of death. Take



.(death's approach as an accomplished fact and do not think it will come (hereafter

p: 11.

[ ۱۹۶ ] ومن خطبه له عليه السلام

بعثه النبي

بَعَثَهُ حِينَ لَا عَلَمَ قَائِمٍ، وَلَا مَنَارَ سَاطِعٍ، وَلَا مَنَهْجَ وَاضِحٍ.

العظه بالزهد

أَوْصِيَكُمْ عِبَادَ اللَّهِ، بِتَقْوَى اللَّهِ، وَأَحْذَرُكُمْ الدُّنْيَا، فَإِنَّهَا دَارُ سُخُوصٍ (۱)، وَمَحَلَّةٌ تَنْغِيصٍ، سَاكِنُهَا ظَاعِنٌ، وَقَاطِنُهَا بَائِسٌ (۲)، تَمِيدُ (۳) بِأَهْلِهَا مَيِّدَانَ السَّفِينَةِ تَقْصِفُ فِيهَا (۴) الْعَوَاصِفُ فِي لُجْجِ الْبَحَارِ، فَمِنْهُمْ الْغَرِقُ الْوَيْقُ (۵)، وَمِنْهُمْ النَّاجِي عَلَى بُطُونِ الْأَمْوَاجِ، تَحْفِزُهُ (۶) الرِّيَاحُ بِأَذْيَالِهَا، وَتَحْمِلُهُ عَلَى أَهْوَالِهَا، فَمِمَّا غَرِقَ مِنْهَا فَلَيْسَ بِمُسْتَدْرِكٍ، وَمِمَّا نَجَا مِنْهَا فَإِلَى مَهْلِكِكِ! عِبَادَ اللَّهِ، الْآنَ فَاعْلَمُوا، وَاللُّسُنُ مُطْلَقَةٌ، وَالْأَبْدَانُ صَيِّحِيحَةٌ، وَالْأَعْضَاءُ لَدَنَةٌ (۷)، وَالْمُنْقَلَبُ (۸) فَسِيحٌ، وَالْمَجَالُ عَرِيضٌ، قَبْلَ إِرْهَاقِ (۹) الْفُؤْتِ (۱۰)، وَحُلُولِ الْمَوْتِ، فَحَقِّقُوا عَلَيْكُمْ نُزُولَهُ، وَلَا تَنْتَظِرُوا قُدُومَهُ

In Persian

هشدار از غفلت زدگی

خداوند هنگامی پیامبر صلی الله علیه و آله و سلم را مبعوث فرمود که نشانه ای از دین الهی بر پا، و نه چراغ هدایتی روشن، و نه راه حقی آشکار بود. ای بندگان خدا! شما را به ترس از خدا سفارش می کنم، و از دنیاپرستی شما را می ترسانم، زیرا دنیا خانه ای ناپایدار و جایگاه سختی و مشکلات است.

ساکنان دنیا در حال کوچ کردن، و اقامت گزیدگانش به جدایی محکومند. مردم را چونان کشتی طوفان زده در دل دریاها می لرزانند، برخی از آنان در دل آب مرده، و برخی دیگر بر روی امواج جان سالم به در برده، و باها با وزیدن آنها را به این سو و آن سو می کشانند، و هر جا که خواهد می برد. پس آن را که در آب می میرد نمی توان گرفت، و آن که رها شده نیز به سوی مرگ می رود. ای بندگان خدا، هم اکنون عمل کنید، که زبانها آزاد، و بدن ها سالم، و اعضا و جوارح آماده اند، و راه بازگشت فراهم، و فرصت زیاد است، پیش از آن که وقت از دست برود، و مرگ فرا رسد، پس فرارسیدن مرگ را حتمی بشمارید، و در انتظار آمدنش به سر نبرید.

Amir al-mu'minin's attachment to the Holy Prophet. The performance of his funeral  
.rites

Those companions of Muhammad – the peace and blessing of Allah be upon him and his descendants – who were the custodians (of divine messages) know that I never disobeyed Allah or His Messenger (۱) – the peace and blessing of Allah be upon him and his descendants – at all and by virtue of the courage (۲) with which Allah honoured me I supported him with my life on occasions when even the brave turned away and  
.feet remained behind (instead of proceeding forward

When the Prophet – the peace and blessing of Allah be upon him and his descendants – died his head was on my chest and his (last) breath blew over my palms and I passed it over my face. I performed his (funeral) ablution may Allah bless him and his descendants and the angels helped me. The house and the courtyard were full of them. One party of them was descending and the other was ascending. My ears continually caught their humming voice as they invoked Allah's blessing on him till we buried him in his grave. Thus who can have greater rights with him than I during his life or after his death? Therefore depend on your intelligence and make your intentions pure in fighting your enemy because I swear by Him who is such that there is no god but He that I am on the path of truth and that they (the enemy) are on the misleading path of wrong. You hear what I say; and I seek Allah's forgiveness for  
.myself and for you

[ ۱۹۷ ] ومن خطبه له عليه السلام

يتبها فيها على فضيلته لقبول قوله وأمره ونهيه

وَلَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ (۱) مِنْ أَصْحَابِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - أَنِّي لَمْ أَرِدْ عَلَى اللَّهِ وَلَا عَلَى رَسُولِهِ سَاعَةً قَطُّ. وَلَقَدْ وَاسَيْتُهُ (۲) بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ (۳) فِيهَا الْأَبْطَالُ وَتَتَأَخَّرُ الْأَقْدَامُ، نَجْدَةً (۴) أَكْرَمَنِي اللَّهُ بِهَا. وَلَقَدْ قَبِضَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَإِنْ رَأَسُهُ لَعَلَى صِدْرِي. وَلَقَدْ سَأَلْتُ نَفْسُهُ فِي كَفِّي، فَأَمَرَتْهَا عَلَى وَجْهِي. وَلَقَدْ وُلِّتُ غُسْلَهُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَالْمَلَائِكَةُ أَعْوَانِي، فَضَجَّتِ الدَّارُ وَالْأَفْتِيَةُ (۵) : مَلَأَ يُهْبِطُ، وَمَلَأَ يَعْرُجُ، وَمَا فَارَقْتُ سَمْعِي هَيْئَمَهُ (۶) مِنْهُمْ، يُصِيلُونَ عَلَيْهِ حَتَّى وَارَيْنَاهُ فِي ضَرْبِهِ. فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَمَيِّتًا؟ فَانْفُذُوا عَلَيَّ بِصَائِرِكُمْ (۷) ، وَلْتَصُدَّقْ نِيَّاتِكُمْ فِي جِهَادِ عَدُوِّكُمْ. فَوَالَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَعَلَى جَادِهِ الْحَقِّ، وَإِنَّهُمْ لَعَلَى مَزَلِهِ (۸) الْبَاطِلِ. أَقُولُ مَا تَسْمَعُونَ، وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ!

### In Persian

(این سخنرانی در شهر کوفه در دوران زمامداری آن حضرت ایراد شد)

۱ فضائل امیر المؤمنین علیه السلام

اصحاب و یاران حضرت محمد صلی الله علیه و آله و سلم که حافظان اسرار او می باشند، می دانند که من حتی برای یک لحظه هم مخالف فرمان خدا و رسول او نبودم، بلکه با جان خود پیامبر صلی الله علیه و آله و سلم را یاری کردم. در جاهایی که شجاعان قدم هایشان می لرزید، و فرار می کردند، آن دلیری و مردانگی را خدا به من عطا فرمود.

۲ در سوگ پیامبر صلی الله علیه و آله و سلم

رسول خدا صلی الله علیه و آله و سلم در حالی که سرش بر روی سینه ام بود قبض روح گردید، و جان او در کف من روان شد آن را بر چهره خویش کشیدم.

متصدی غسل پیامبر صلی الله علیه و آله و سلم من بودم، و فرشتگان مرا یاری می کردند، گویا در و دیوار خانه فریاد می زد. گروهی از فرشتگان فرود می آمدند و گروهی دیگر به آسمان پرواز می کردند.

گوش من از صدای آهسته آنان که بر آن حضرت نماز می خواندند، پر بود، تا آنگاه که او را در حجره اش دفن کردیم. چه کسی با آن حضرت در زندگی و لحظات مرگ از من سزاوارتر است؟ پس مردم! با دل بینا حرکت کنید، و نیت خویش را در جهاد با دشمن راست بدانید.

سوگند به خدایی که جز او خدایی نیست، من بر جاده حق می روم، و دشمنان من بر پرتگاه باطلند، می گویم آنچه را می شنوید، و برای خود و شما از خدا طلب آمرزش دارم.

### Footnote

Ibn Abi'l-Hadid has written (in Sharh Nahj al-balaghah vol. ۱۰ pp. ۱۸۰-۱۸۳) that Amir (۱) al-mu'minin's saying that he never disobeyed the commands of the Prophet is a sort of taunt to those who felt no hesitation in rejecting the Prophet's commands and sometimes even checked him. For example when at the time of the peace of al-Hudaybiyah the Prophet was agreeable to negotiate peace with the unbelievers among the Quraysh one of the companions became so enraged that he expressed doubts about the prophethood of the Prophet whereupon Abu Bakr had to say

Woe be to you! Keep clinging to him. He is certainly Allah's Messenger and He will not ruin him.

The introduction to the oath 'inna' and the word of emphasis 'lam' which are used here to create conviction about the prophethood shows that the addressee had gone farther than mere doubt because these words of emphasis are employed only when the stage of denial has been reached. However if belief required absence of doubt the presence of doubt must imply defect in the belief as Allah says

The believers are only those who believe in Allah and His Messenger they doubt not  
(thereafter ... (Qur'an 49:15

Similarly when the Prophet intended to say the funeral prayers of Ubayy ibn Salul the same companion said to him "How do you intend to seek forgiveness for this Chief of hypocrites?" And he even drew away the Prophet by catching the skirt (of his shirt). Then the Prophet had to say "No act of mine is beside the command of Allah". In the same way the Prophet's command to accompany the force of Usamah ibn Zayd was ignored. The greatest of all these insolences was displayed in connection with the Prophet's intention to write down his advice as to when such a blame was laid against the Prophet which proves an absence of belief in the commands of the shari'ah and creates a doubt about each command as to whether it is based on divine revelation or  
(Allah may forbid) just the result of mental disorder

Who can deny that the ever-successful lion of Allah 'Ali ibn Abi Talib (p.b.u.h.) . (۲) shielded the Prophet on every critical occasion and performed the duty of protecting him by dint of the courage and valour gifted to him by Allah. The first occasion of risking his life was when the unbelievers from the Quraysh decided finally to kill the Prophet and 'Ali slept on his bed surrounded by enemies and under the direct peril of swords whereby the enemies were not able to succeed in their aims. Then in those battles where the enemies used to attack the Prophet together and where the feet of even the reputed heroes could not stand firm Amir al-mu'minin remained steadfast  
:with the banner (of Islam) in his hand. 'Abd al-Barr and al-Hakim writes about it

Ibn 'Abbas says that 'Ali had four qualities which no one else possessed. Firstly he was the first among Arabs and non-Arabs to have said prayers with the Messenger of Allah. Secondly he always had the banner of Islam in his hand in every battle. Thirdly when people ran away from the Prophet 'Ali remained with him; and fourthly it was he who gave the Prophet his funeral ablution and laid him in his grave. (al-Isti'ab vol. ۳ p. ۱۰۹; al-Mustadrak 'ala as-sahihayn vol. ۳ p. ۱۱۱)

A study of the holy wars of Islam fought in the Prophet's days leaves no doubt that except for the battle of Tabuk in which Amir al-mu'minin did not partake all other battles bear testimony to his fine performance and all the successes are due to his valour. Thus in the battle of Badr seventy unbelievers were killed half of whom were killed by 'Ali's sword. In the battle of Uhud when victory changed into defeat as a result of the Muslims engaging themselves in the collection of booty and they fled away under the sudden attack of the enemy Amir al-mu'minin remained steadfast taking jihad to be a religious obligation and displayed such conspicuous performance in support and defence of the Prophet that the Prophet too acknowledged it and also the Angel. Again in the battle of the Trench (al-Khandaq) the Prophet was accompanied by three thousand combatants but none dared face 'Amr ibn 'Abdawadd. At last Amir al-mu'minin killed him and saved the Muslims from ignominy. In the battle of Hunayn the Muslims were proud of their number because they were ten thousand while the unbelievers were only four thousand but here too they leapt onto the booty as a consequence of which the unbelievers gained the opportunity and pounced upon them. Bewildered with this sudden attack the Muslims fled away as the

:Holy Qur'an says

Most certainly did Allah help you in many (battle) fields and on the day of Hunayn when made you vain your great number but they availed you nothing and was straitened the earth against you with all its extensiveness then ye turned back in (retreat. (۹:۲۵

On this occasion also Amir al-mu'minin was steady like a rock and eventually with Allah's support victory was achieved

## SERMON ۱۹۸

### In English

#### Allah's attribute of Omniscience

Allah knows the cries of the beasts in the forest the sins of the people in seclusion the movements of the fishes in the deep seas and the rising of the water by tempestuous winds. I stand witness that Muhammad is the choice of Allah the conveyor of His revelation and the messenger of His mercy

#### Advantages of fear of Allah

Now then I advise you to fear Allah Who created you for the first time; towards Him is your return with Him lies the success of your aims at Him terminate (all) your desires towards Him runs your path of right and He is the aim of your fears (for seeking protection). Certainly fear of Allah is the medicine for your hearts sight for the blindness of your spirits the cure for the ailments of your bodies the rectifier of the evils of your breasts the purifier of the pollution of your minds the light of the darkness of your eyes the consolation for the fear of your heart and the brightness for the gloom of your ignorance



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

Therefore whoever entertains fear of Allah troubles remain away from him after having been near affairs become sweet after their bitterness waves (of troubles) recede from him after having crowded over him difficulties become easy for him after occurring generosity rains fast over him after there had been famine mercy bends over him after it had been loath the favours (of Allah) spring forth on him after they had been dried and blessing descends over him in showers after being scanty. So fear Allah Who benefits you with His good advice preaches to you through His Messenger and obliges you with His favours. Devote yourselves to His worship and acquit yourselves of the obligation of obeying Him

About Islam

This Islam is the religion which Allah has chosen for Himself developed it before His eyes preferred it as the best among His creations established its pillars on His love. He has disgraced other religions by giving honour to it. He has humiliated all communities before its sublimity; He has humbled its enemies with His kindness and made its opponents lonely by according it His support. He has smashed the pillars of misguidance with its columns. He has quenched the thirst of the thirsty from its cisterns and filled the cisterns through those who draw its water

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

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

#### About the Holy Prophet

Then Allah the Glorified deputed Muhammad – the peace and blessing of Allah be upon him and his descendants – with truth at a time when the destruction of the world was near and the next life was at hand when its brightness was turning into gloom after shining it had become troublesome for its inhabitants its surface had become rough and its decay had approached near. This was during the exhaustion of its life at the approach of signs

of its decay) the ruin of its inhabitants the breaking of its links the dispersal of its) affairs the decay of its signs the divulging of its secret matters and the shortening of its length. Allah made him responsible for conveying His message and (a means of) honour for his people a period of bloom for the men of his days a source of dignity for .the supporters and an honour for his helpers

### About the Holy Qur'an

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

Allah has made it a quencher of the thirst of the learned a bloom for the hearts of religious jurists a highway for the ways of the righteous a cure after which there is no ailment an effulgence with which there is no darkness a rope whose grip is strong a stronghold whose top is invulnerable an honour for him who loves it a peace for him who enters it a guidance for him who follows it an excuse for him who adopts it an argument for him who argues with it a witness for him who quarrels with it a success for him who argues with it a carrier of burden for him who seeks the way a shield for him who arms himself (against misguidance) a knowledge for him who listens carefully worthy story for him who relates it and a final verdict of him who passes judgements

**In Arabic**

[ ١٩٨ ] ومن خطبه له عليه السلام

يَبْتِه عَلَى إِحْاطَةِ عِلْمِ اللَّهِ بِالْجَزْئِيَّاتِ، ثُمَّ يَحِثُّ عَلَى التَّقْوَى، وَيَبَيِّنُ فَضْلَ الْإِسْلَامِ وَالْقُرْآنِ

يَعْلَمُ عَجِيجَ الْوُحُوشِ فِي الْفَلَوَاتِ، وَمَعَاصِي الْعِبَادِ فِي الْخَلَوَاتِ، وَاخْتِلَافَ النَّيَّانِ (١) فِي الْبِحَارِ الْغَامِرَاتِ، وَتَلَاطَمَ الْمَاءِ بِالرِّيَّاحِ الْعَاصِفَاتِ. وَأَشْهَدُ أَنَّ مُحَمَّدًا نَجِيبُ اللَّهِ (٢)، وَسَفِيرٌ وَحِيهِ، وَرَسُولٌ رَحْمَتِهِ.

الوصيه بالتقوى

أَمَّا بَعْدُ، فَإِنِّي أَوْصِيكُمْ بِتَقْوَى اللَّهِ الَّتِي ابْتَدَأَ خَلْقَكُمْ، وَإِلَيْهِ يَكُونُ مَعَادُكُمْ، وَبِهِ نَجَاحُ طَلِبَتِكُمْ، وَإِلَيْهِ مُنْتَهَى رَغْبَتِكُمْ، وَنَحْوَهُ قَضْدُ سَبِيلِكُمْ، وَإِلَيْهِ مَرَامِي مَفْرَعِكُمْ (٣)، فَإِنَّ تَقْوَى اللَّهِ دَوَاءٌ دَاءِ قُلُوبِكُمْ، وَبَصْرٌ عَمَى أَفْنِدَتِكُمْ، وَشِفَاءٌ مَرَضِ أَجْسَادِكُمْ، وَصَلَاحٌ فَسَادِ صُدُورِكُمْ، وَطُهُورٌ دَنَسِ أَنْفُسِكُمْ، وَجِلَاءٌ عَشَا أَبْصَارِكُمْ، وَأَمْنٌ فَرَعَ جَأَشِكُمْ (٤)، وَضِيَاءٌ سَوَادِ ظُلْمَتِكُمْ. فَاجْعَلُوا طَاعَةَ اللَّهِ شِعَارًا (٥) دُونَ دِثَارِكُمْ (٦)، وَدَخِيلًا دُونَ شِعَارِكُمْ، وَلَطِيفًا بَيْنَ أَضْلَاعِكُمْ، وَأَمِيرًا فَوْقَ أُمُورِكُمْ، وَمَنْهَلًا (٧) لِحِينِ وُرُودِكُمْ، وَشَفِيعًا لِدَرَكِ (٨) طَلِبَتِكُمْ (٩)، وَجَنَّةً (١٠) لِيَوْمِ فَرَعِكُمْ، وَمَصَابِيحَ لِبُطُونِ قُبُورِكُمْ، وَسَكَنًا لِبُطُولِ وَحْشَتِكُمْ، وَنَفْسًا لِكَرْبِ مَوَاطِنِكُمْ، فَإِنَّ طَاعَةَ اللَّهِ حِزْبٌ مِنْ مَتَالِفِ مُكْتَنَفِهِ، وَمَخَاوِفِ مُتَوَقِّعِهِ، وَأَوَارِ (١١) نِيرَانِ مُوقَدِهِ. فَمَنْ أَخَذَ بِالتَّقْوَى عَزَبَتْ (١٢) عَنْهُ الشَّدَائِدُ بَعْدَ دُنُوبِهَا، وَاحْلُولَتْ لَهُ الْأُمُورُ بَعْدَ مَرَارَتِهَا، وَانْفَرَجَتْ عَنْهُ الْأَمْوَاجُ بَعْدَ تَرَاكُمِهَا، وَأَسْهَلَتْ لَهُ الصَّعَابُ بَعْدَ انْصَابِهَا (١٣)، وَهَطَلَتْ عَلَيْهِ الْكِرَامَةُ بَعْدَ قُحُوطِهَا، وَتَحَدَّبَتْ (١٤) عَلَيْهِ الرَّحْمَةُ بَعْدَ نُفُورِهَا، وَتَفَجَّرَتْ عَلَيْهِ النَّعْمُ بَعْدَ نُضُوبِهَا (١٥)، وَوَبَلَتْ عَلَيْهِ الْعِبْرَةُ بَعْدَ إِزْدَادِهَا (١٦).

فَاتَّقُوا اللَّهَ الَّذِي نَفَعَكُمْ بِمَوْعِظَتِهِ، وَوَعَّظَكُمْ بِرِسَالَتِهِ، وَآمَنَنَّ عَلَيْكُمْ بِنِعْمَتِهِ، فَعَبَّدُوا أَنْفُسَكُمْ لِعِبَادَتِهِ، وَاخْرُجُوا إِلَيْهِ مِنْ حَقِّ طَاعَتِهِ.

## فضل الاسلام

ثُمَّ إِنَّ هَذَا الْإِسْلَامَ دِينَ اللَّهِ الَّذِي اضْطَفَاهُ لِنَفْسِهِ، وَاضْطَنَعَهُ عَلَى عَيْنِهِ، وَأَضْفَاهُ (١٧) خَيْرَهُ خَلْقِهِ، وَأَقَامَ دَعَائِمَهُ عَلَى مَحَبَّتِهِ، أَدَلَّ الْأَدْيَانَ بِعِزَّتِهِ، وَوَضَعَ الْمِلَلَ بِرَفْعِهِ، وَأَهَانَ أَعْدَاءَهُ بِكَرَامَتِهِ، وَخَدَلَ مُحَادِيهِ (١٨) بِنَصْرِهِ، وَهَدَمَ أَرْكَانَ الضَّلَالَةِ بِرُكْنِهِ (١٩)، وَسَقَى مَنْ عَطَشَ مِنْ حَيَاضِهِ، وَأَتَأَقَّ (٢٠) الْحَيَاضَ بِمَوَاتِحِهِ (٢١). ثُمَّ جَعَلَهُ لَا أَنْفِصَامَ لِعُرْوَتِهِ، وَلَا فَكَّ لِحَلْقَتِهِ، وَلَا أَنْهِيْدَامَ لِأَسَاسِهِ، وَلَا زَوَالَ لِدَعَائِمِهِ،

وَلَا انْقِلَاعَ لَشَجَرَتِهِ، وَلَا انْقِطَاعَ لِمِدَّتِهِ، وَلَا عَفَاءَ (٢٢) لَشَرَائِعِهِ، وَلَا جَدَّ (٢٣) لِفُرُوعِهِ، وَلَا ضَنْكَ (٢٤) لِبَطْرِقِهِ، وَلَا وُعُوثَةَ (٢٥) لِسِيْهُوَلَتِهِ، وَلَا سَوَادَ لَوْضَحِهِ (٢٦)، وَلَا عَوَجَ لِإِنْتِصِيَابِهِ، وَلَا عَصِيْلَ (٢٧) فِي عُودِهِ، وَلَا وَعِيْثَ (٢٨) لِفَجِّهِ (٢٩)، وَلَا انْقِطَاعَ لِمَصِيَابِيحِهِ، وَلَا مَرَارَةَ لِحَلَاوَتِهِ. فَهُوَ دَعَائِمٌ أَسِيَاخُ (٣٠) فِي الْحَقِّ أَسِيَاخَهَا (٣١)، وَتَبَّتْ لَهَا آسَاسُهَا، وَيَنَابِيْعُ غَزْرَتْ عُيُونُهَا، وَمَصَابِيْحُ شَبَّتْ نِيرَانُهَا (٣٢)، وَمَنَارٌ (٣٣) اقْتَدَى بِهَا سَفَارُهَا (٣٤)، وَأَعْلَامٌ (٣٥) قُصِدَ بِهَا فِجَاجُهَا، وَمَنَاهِلٌ رَوَى بِهَا وُرَادُهَا. جَعَلَ اللَّهُ فِيهِ مُنْتَهَى رِضْوَانِهِ، وَذِرْوَةَ دَعَائِمِهِ، وَسَيَامَ طَاعَتِهِ، فَهُوَ عِنْدَ اللَّهِ وَثِيْقُ الْأَرْكَانِ، رَفِيْعُ الْبُنْيَانِ، مُنِيرُ الْبُرْهَانِ، مُضِيءُ النَّيْرَانِ، عَزِيْزُ السُّلْطَانِ، مُشْرِفُ الْمَنَارِ (٣٦)، مُعْوِذُ الْمَنَارِ (٣٧). فَشَرَّفُوهُ وَاتَّبَعُوهُ، وَأَدَّوْا إِلَيْهِ حَقَّهُ، وَضَعُوهُ مَوَاضِعَهُ.

## الرسول الاعظم

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- بِالْحَقِّ حِينَ دَنَا مِنَ الدُّنْيَا الْإِنْقِطَاعُ، وَأَقْبَلَ مِنَ الْمَآخِرَةِ الْإِطْلَاقُ (٣٨)، وَأَظْلَمَتْ بِهَجَّتِهَا بَعْدَ إِشْرَاقِ، وَقَامَتْ بِأَهْلِهَا عَلَى سَاقٍ، وَخَسَنَ مِنْهَا مَهَادٌ (٣٩)، وَأَزِفَ مِنْهَا قِيَادٌ (٤٠)، فِي انْقِطَاعٍ مِنْ مِدَّتِهَا، وَاقْتِرَابٍ مِنْ أَشْرَاطِهَا (٤١)، وَتَصَرُّمٍ (٤٢) مِنْ أَهْلِهَا، وَأَنْفِصَامٍ (٤٣) مِنْ

حَلَقْتِيهَا، وَانْتِشَارَ (۴۴) مِنْ سَبَبِهَا، وَعَفَاءٍ مِنْ أَعْلَامِهَا (۴۵)، وَتَكْشِفٍ مِنْ عَوْرَاتِهَا، وَقَصِيرٍ مِنْ طَوْلِهَا. جَعَلَهُ اللَّهُ بَلَاغًا لِرِسَالَتِهِ، وَكَرَامَةً لِأُمَّتِهِ، وَرَبِيعًا لِلْأَهْلِ زَمَانِهِ، وَرَفَعَهُ لِأَعْوَانِهِ، وَشَرَفًا لِلْأَنْصَارِهِ.

## القرآن الكريم

ثُمَّ أَنْزَلَ عَلَيْهِ الْكِتَابَ نُورًا لَّا تَطْفَأُ مَصَابِيحُهُ، وَسِرَاجًا لَّا يَخْبُو (۴۶) تَوَقُّدُهُ، وَبَحْرًا لَّا يُدْرِكُ قَعْرُهُ، وَمِنْهَا جَاءَ (۴۷) لَّا يُضِلُّ نَهْجُهُ (۴۸)، وَشِعَاعًا لَّا يُظْلِمُ ضَوْؤُهُ، وَفُرْقَانًا لَّا يُخْمِدُ بُرْهَانُهُ، وَتَبْيَانًا لَّا تُهْدِمُ أَرْكَانُهُ، وَشِفَاءً لَّا تُخْشَى أَسْفَاقُهُ، وَعِزًّا لَّا تُهْزَمُ أَنْصَارُهُ، وَحَقًّا لَّا تُخْذَلُ أَعْوَانُهُ. فَهُوَ مَعِيدٌ الْإِيْمَانِ وَبُحْبُوحَتُهُ (۴۹)، وَبَيْنَايِعُ الْعِلْمِ وَبُحُورُهُ، وَرِيَاضُ (۵۰) الْعَدْلِ وَغُدْرَانُهُ (۵۱)، وَأَثَافِي (۵۲) الْأَسْبَابِ وَبُيُوتُهُ، وَأَوْدِيَةُ الْحَقِّ وَغِيْطَانُهُ (۵۳). وَبَحْرٌ لَّا يَنْزِفُهُ الْمُسْتَنْزِفُونَ (۵۴)، وَعَيْوُنٌ لَّا يُنْضِئُ بِهَا الْمَاتِحُونَ (۵۵)، وَمَنَاهِلٌ (۵۶) لَّا يَغِيْضُهَا (۵۷) الْوَارِدُونَ، وَمَنَازِلٌ لَّا يَضِلُّ نَهْجُهَا الْمُسَافِرُونَ، وَأَعْلَامٌ لَّا يَغْمَى عَنْهَا السَّائِرُونَ، وَأَكَامٌ (۵۸) لَّا يَجُوزُ عَنْهَا (۵۹) الْقَاصِدُونَ. جَعَلَهُ اللَّهُ رِيًّا لِعَطَشِ الْعُلَمَاءِ، وَرَبِيعًا لِقُلُوبِ الْفُقَهَاءِ، وَمَحَاجٍ (۶۰) لَطُرُقِ الصُّلَحَاءِ، وَدَوَاءً لَيْسَ بَعِيدَهُ دَاءٌ، وَنُورًا لَيْسَ مَعَهُ ظُلْمَةٌ، وَحَبْلًا وَثِيقًا عَزُوتُهُ، وَمَعْقِلًا مَنِيْعًا ذُرُوتُهُ، وَعِزًّا لِمَنْ تَوَلَّاهُ، وَسَلْمًا لِمَنْ دَخَلَهُ، وَهُدًى لِمَنْ ائْتَمَّ بِهِ، وَعِذْرًا لِمَنْ ائْتَحَلَّهُ، وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ، وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ، وَقَلْبًا (۶۱) لِمَنْ حَاجَّ بِهِ، وَحَامِلًا لِمَنْ حَمَلَهُ، وَمَطِيَّةً لِمَنْ أَعْمَلَهُ، وَآيَةً لِمَنْ تَوَسَّسَ، وَجَنَّةً (۶۲) لِمَنْ اسْتَلَّامَ (۶۳)، وَعِلْمًا لِمَنْ وَعَى، وَحَدِيثًا لِمَنْ رَوَى، وَحُكْمًا لِمَنْ قَضَى (۶۴).

## In Persian

### ۱ علم الهی

خدا از نعره حیوانات وحشی در کوه ها و بیابان ها، و گناه و معصیت بندگان در خلوتگاه ها، و آمد و رفت ماهیان در دریاهای ژرف، و به هم خوردن آنها بر اثر وزش بادهای سخت آگاه است. و گواهی می دهد که حضرت محمد صلی الله علیه و آله و سلم برگزیده خدا، سفیر وحی، و رسول رحمت اوست.

پس از ستایش پروردگار، همانا من شما را به ترس از خدا سفارش می‌کنم، خدایی که آفرینش شما را آغاز کرد، و به سوی او باز می‌گردید. خدایی که خواسته‌های شما را بر آورد، و بازگشت بسوی او نهایت آرزوی شماست. راه راست شما به او پایان می‌پذیرد، و به هنگام ترس و وحشت، او پناهگاه شماست. همانا تقوا و ترس از خدا، داروی بیماری‌های دل‌ها، روشنایی قلب‌ها، و درمان دردهای بدن‌ها «۱»، مرهم زخم‌های جان‌ها، پاک‌کننده پلیدی‌های ارواح، و روشنایی بخش تاریکی چشم‌ها، و امانت در ناآرامی‌ها، و روشن‌کننده تاریکی‌های شماست. پس اطاعت خدا را پوشش جان، نه پوشش ظاهری، قرار دهید، و با جان، نه با تن، فرمانبردار باشید تا با اعضا و جوارح بدن‌تان در هم آمیزد، و (آن را) بر همه امورتان حاکم گردانید. اطاعت خدا را راه ورود به آب حیات، شفیع گرفتن خواسته‌ها، پناهگاه روز اضطراب، چراغ روشن‌گر قبرها، آرامش وحشت‌های طولانی دوران برزخ، و راه نجات لحظات سخت زندگی، قرار دهید زیرا اطاعت خدا، وسیله نگهدارنده از حوادث هلاک‌کننده، و جایگاه‌های وحشتناک، که انتظار آن را می‌کشید، و حرارت آتش‌های برافروخته است. پس کسی که تقوا را انتخاب کند، سختی‌ها از او دور گردند، تلخی‌ها شیرین و فشار مشکلات و ناراحتی‌ها برطرف خواهند شد، و مشکلات پیاپی و خسته‌کننده، آسان گردیده و مجد و بزرگی از دست رفته چون قطرات باران بر او فرو می‌بارند، رحمت باز داشته حق باز می‌گردد، و نعمت‌های الهی پس از فرونشستن به جوشش می‌آیند، و برکات تقلیل یافته فزونی گیرند. پس از خدایی بترسید که با پند دادن شما را سود فراوان بخشیده، و با رسالت پیامبرش شما را نیکو اندرز داده، و با نعمت‌هایش بر شما منت گذاشته است. خود را برای پرستش خدا فروتن دارید، و با انجام وظائف الهی، حق فرمانبرداری را به جا آورید.

همانا این اسلام، دین خداوندی است که آن را برای خود برگزید، و با دیده عنایت پروراند، و بهترین آفریدگان خود را مخصوص ابلاغ آن قرار داد. پایه های اسلام را بر محبت خویش استوار کرد، و ادیان و مذاهب گذشته «۲» را با عزت آن، خوار کرد، و با سر بلند کردن آن، دیگر ملت ها را بی مقدار کرد، و با محترم داشتن آن، دشمنان را خوار گردانید، و با یاری کردن آن دشمنان سر سخت را شکست داد، و با نیرومند ساختن آن ارکان گمراهی را درهم کوبید، و تشنگان را از چشمه زلال آن سیراب کرد، و آبگیره های اسلام را پر آب کرد. خداوند اسلام را به گونه ای استحکام بخشید که پیوندهایش ننگسند، و حلقه هایش از هم جدا نشود، و ستون هایش خراب نگردد، در پایه هایش زوال راه نیابد، درخت وجودش از ریشه کنده نشود، زمانش پایان نگیرد، قوانینش کهنگی نپذیرد، شاخه هایش قطع نگردد، راه هایش تنگ و خراب نشود، و پیمودن راهش دشوار نباشد، تیرگی در روشنایی آن داخل نشود، و راه راست آن کجی نیابد، ستونهایش خم نشود، و گذرگاهش بدون دشواری پیمودنی باشد، در چراغ اسلام خاموشی، و در شیرینی آن تلخی راه نیابد. اسلام ستون های استواری است که خداوند (پایه های) آن را در دل حق برقرار، و اساس و پایه آن را ثابت کرد، اسلام چشمه ساری است که آب آن در فوران، چراغی است که شعله های آن فروزان، و نشانه همیشه استواری است که روندگان راه حق با آن هدایت شوند، پرچمی است که برای راهنمایی پویندگان راه خدا نصب گردیده، و آبشخوری است که وارد شوندگان آن سیراب می شوند. خداوند نهایت خشنودی خود را در اسلام قرار داده، و بزرگ ترین ستون های دینش، و بلندترین قله اطاعت او در اسلام جای گرفته است، اسلام در پیشگاه خداوند، دارای ستون هایی مطمئن، بنایی بلند، راهنمایی همیشه روشن، شعله ای روشنی بخش، برهانی نیرومند، و نشانه ای بلند پایه است، که در افتادن با آن ممکن نیست! پس اسلام را بزرگ بشمارید، از آن پیروی کنید، حق آن را اداء نمایید، و در جایگاه شایسته خویش قرار دهید.



سپس خداوند سبحان حضرت محمد صلی الله علیه و آله و سلم را هنگامی مبعوث فرمود که دنیا به مراحل پایانی رسیده، نشانه های آخرت نزدیک، و رونق آن به تاریکی گراییده و اهل خود را به پاداشته، جای آن ناهموار آماده نیستی و نابودی، زمانش در شرف پایان، و نشانه های نابودی آن آشکار، موجودات در آستانه مرگ، حلقه زندگی آن شکسته، و اسباب حیات در هم ریخته، پرچمهای دنیا پوسیده، و پرده هایش دریده، و عمرها به کوتاهی رسیده بود. در این هنگام خداوند پیامبر صلی الله علیه و آله و سلم را ابلاغ کننده رسالت، افتخار آفرین امت، چونان باران بهاری برای تشنگان حقیقت آن روزگاران، مایه سربلندی مسلمانان، و عزت و شرافت یارانش قرار داد.

#### ۵ ارزش ها و ویژگی های قرآن

سپس قرآن را بر او نازل فرمود:

قرآن نوری است که خاموشی ندارد، چراغی است که درخشندگی آن زوال نپذیرد،

دریایی است که ژرفای آن درک نشود، راهی است که رونده آن گمراه نگردد، شعله ای است که نور آن تاریک نشود جدا کننده حق و باطلی است که درخشش برهانش خاموش نگردد، بنایی است که ستون های آن خراب نشود، شفا دهنده ای است که بیماری های وحشت انگیز را بزدايد، قدرتی است که یاورانش شکست ندارند، و حقی است که یاری کنندگانش مغلوب نشوند. قرآن، معدن ایمان و اصل آن است، چشمه های دانش و دریاهای علوم است، سرچشمه عدالت، و نهر جاری دل است، پایه های اسلام و ستون های محکم آن است، نهرهای جاری زلال حقیقت، و سرزمین های آن است. دریایی است که تشنگان آن، آبش را تمام نتوانند کشید، و چشمه ای است که آبش کمی ندارد، محل برداشت آبی است که هرچه از آن بگیرند کاهش نمی یابد، منزلی است که مسافران راه آن را فراموش نخواهند کرد، و نشانه هایی است که روندگان از آن غفلت نمی کنند، کوهسار زیبایی است که از آن نمی گذرند. خدا قرآن را فرو نشاننده عطش علمی دانشمندان، و باران بهاری برای قلب فقیهان، و راه گسترده و وسیع برای صالحان قرار داده است. قرآن دارویی است که با آن بیماری وجود ندارد، نوری است که با آن تاریکی یافت نمی شود، ریسمانی است که رشته های آن محکم، پناهگاهی است که قلّه آن بلند و توان و قدرتی است برای آن که قرآن را برگزیند، محل امنی است برای هر کس که وارد آن شود، راهنمایی است تا از او پیروی کند، وسیله انجام وظیفه است برای آن که قرآن را راه و رسم خود قرار دهد، برهانی است بر آن کس که با آن سخن بگوید، عامل پیروزی است برای آن کس که با آن استدلال کند، نجات دهنده است برای آن کس که حافظ آن باشد و به آن عمل کند، و راهبر آن که آن را به کار گیرد، و نشانه هدایت است برای آن کس که در او بنگرد، سپر نگهدارنده است برای آن کس که با آن خود را ببوشاند، و دانش کسی است که آن را به خاطر بسپارد، و حدیث کسی است که از آن روایت کند، و فرمان کسی است که با آن قضاوت کند.

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(۱) اشاره به: فارماکولوژی YGOLOCAMRAHP (داروشناسی)

(۲) اشاره به علم: تئولوژی YGOLOEHT (ادیان شناسی) و نقد پلورالیسم دینی، که معتقدند همه ادیان بر حق می باشند.

**SERMON ۱۹۹**

**In English**

Containing advice given by Amir al-mu'minin to his companions

About Prayer

Pledge yourself with prayer and remain steady on it; offer prayer as much as possible and seek nearness (of Allah) through it because it is (imposed) upon the believers as (a) timed ordinance (Qur'an ۴:۱۰۳). Have you not heard the reply of the people of Hell when they were asked: What hath brought you into the hell? They shall say: We were not of those who offered the regular prayers (to Allah)! (Qur'an ۷۴:۴۲-۴۳). Certainly prayer drops out sins like the dropping of leaves (of trees) and removes them as ropes are removed from the necks of cattle. The Messenger of Allah – the peace and blessing of Allah be upon him and his descendants – likened it to a hot bath situated at the door of a person who bathes in it five times a day. Will then any dirt remain on ?him

Its obligation is recognised by those believers whom neither the adornment of property nor the coolness of the eyes produced by children can turn away from it. Allah the Glorified says: Men whom neither merchandise nor any sale diverteth from the remembrance of Allah and constancy in prayer and paying the poor-rate; ...

((Qur'an. ۲۴:۳۷

p: ۱۲۷

Even after receiving assurance of Paradise the Messenger of Allah – peace and blessing of Allah be upon him and his descendants – used to exert himself for prayers .because of Allah the Glorified's command

.(And enjoin prayer on thy followers and adhere thou steadily unto it ... (Qur'an ٢٠:١٣٢

.Then the Holy Prophet used to enjoin his followers to prayer and exert himself for it

(About the Islamic Tax (zakat

Then Islamic tax has been laid down along with prayer as a sacrifice (to be offered) by the people of Islam. Whoever pays it by way of purifying his spirit it serves as a purifier for him and a protection and shield against fire (of Hell). No one therefore (who pays it) should feel attached to it afterwards nor should feel grieved over it. Whoever pays it without the intention of purifying his heart expects through it more than its due. He is certainly ignorant of the sunnah he is allowed no reward for it his .action goes to waste and his repentance is excessive

Fulfilment of Trust

Then as regards fulfilment of trust whoever does not pay attention to it will be disappointed. It was placed before the strong skies vast earths and high mountains but none of them was found to be stronger. vaster or higher than it. If anything could be unapproachable because of height vastness power or strength they would have been unapproachable but they felt afraid of the evil consequences (of failure in .fulfilling a trust) and noticed what a weaker being did not realise it and this was man

(Verily he was (proved) unjust ignorant. (Qur'an ٣٣:٧٢ . . .

Surely Allah the Glorified the Sublime nothing is hidden from Him of whatever people do in their nights or days. He knows all the details and His knowledge covers them. Your limbs are a witness the organs of your body constitute an army (against yourself) your inner self serves Him as eyes (to watch your sins) and your loneliness is .open to Him

### In Arabic

[ ١٩٩ ] ومن كلام له عليه السلام

كان يوصى به أصحابه

تَعَاهِدُوا أَمْرَ الصَّلَاةِ، وَحَافِظُوا عَلَيْهَا، وَاسْتَكْبِرُوا مِنْهَا، وَتَقَرَّبُوا بِهَا، فَإِنَّهَا (كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا) أَلَا تَسْمَعُونَ إِلَى جَوَابِ أَهْلِ النَّارِ حِينَ سُئِلُوا: (مَا سَيَلِكُكُمْ فِي سَيَقَرٍ \* قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ) وَإِنَّهَا لَتَحْتُ الدُّنُوبَ حَتَّى (١) الْوَرَقِ، وَتُطَلِّقُهَا إِطْلَاقَ الرَّبِقِ (٢)، وَشَدَّبَهَا رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- بِالْحَمَمَةِ (٣) تَكُونُ عَلَى يَابِ الرَّجُلِ، فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ حَمْسَ مَرَّاتٍ، فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ الدَّرَنِ (٤)؟ وَقَدْ عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا تَشْغَلُهُمْ عَنْهَا زِينَةُ مَتَاعٍ، وَلَا قُرَّةُ عَيْنٍ مِنْ وَلَدٍ وَلَا مَالٍ. يَقُولُ اللَّهُ سُبْحَانَهُ: (رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ). وَكَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- نَصَبًا (٥) بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ، لِقَوْلِ اللَّهِ سُبْحَانَهُ: (وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسَهُ.

الزكاة

ثُمَّ إِنَّ الزَّكَاةَ جُعِلَتْ مَعَ الصَّلَاةِ قُرْبَانًا لِأَهْلِ الْإِسْلَامِ، فَمَنْ أَعْطَاهَا طَيِّبِ النَّفْسِ بِهَا، فَإِنَّهَا تُجْعَلُ لَهُ كَفَّارَةً، وَمِنَ النَّارِ حِجَازًا وَوَقَايَةً. فَلَا يُتْبَعَنَّهَا أَحَدٌ نَفْسَهُ، وَلَا يُكْتَرَنَ عَلَيْهَا لَهْفُهُ، فَإِنَّ مَنْ أَعْطَاهَا غَيْرَ طَيِّبِ النَّفْسِ بِهَا، يَرْجُو بِهَا مَا هُوَ أَفْضَلُ مِنْهَا، فَهُوَ جَاهِلٌ بِالسُّنَنِ، مَعْبُونٌ (٦) الْإِجْرِ، ضَالُّ الْعَمَلِ، طَوِيلُ النَّدَمِ.

p: ١٢٩

ثُمَّ أَدَاءَ الْأَمَانَةِ، فَقَدْ خَابَ مَنْ لَيْسَ مِنْ أَهْلِهَا، إِنَّهَا عُرِضَتْ عَلَى السَّمَاوَاتِ الْمَبِيِّتِ، وَالْأَرْضِ بَيْنَ الْمَدْحُوهِ (٧)، وَالْجِبَالِ ذَاتِ الطُّوْلِ الْمُنْصُوبِ، فَلَا أَطُولُ وَلَا أَعْرَضُ، وَلَا أَعْلَى وَلَا أَعْظَمُ مِنْهَا. وَلَوْ امْتَنَعَ شَيْءٌ بِطُولٍ أَوْ عَرْضٍ أَوْ قُوَّةٍ أَوْ عِزٍّ لَأَمْتَنَعَ، وَلَكِنْ أَشْفَقْنَا مِنَ الْعُقُوبَةِ، وَعَقَلْنَا مَا جَهَلَ مَنْ هُوَ أضعْفُ مِنْهُمْ، وَهُوَ الْإِنْسَانُ، (إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

علم الله تعالی

إِنَّ اللَّهَ سَبَّحَانَهُ وَتَعَالَى لَا يَخْفَى عَلَيْهِ مَا الْعِبَادُ مُقْتَرِفُونَ (٨) فِي لَيْلِهِمْ وَنَهَارِهِمْ، لَطْفًا بِهِ خُبْرًا (٩)، وَأَخِيَاطَ بِهِ عِلْمًا، أَعْضَاؤُكُمْ شُهُودُهُ، وَجَوَارِحُكُمْ جُنُودُهُ، وَضَمَائِرُكُمْ عُيُونُهُ، وَخَلَوَاتُكُمْ عِيَانُهُ (١٠).

### In Persian

(این سخنرانی در آستانه یکی از جنگ‌ها ایراد شد) همواره یارانش را به آن سفارش می‌کرد:

۱ ره آورد نماز

مردم! (خواندن و اقامه) نماز را بر عهده گیرید، و آن را حفظ کنید، زیاد نماز بخوانید، و با نماز خود را به خدا نزدیک کنید. «نماز دستوری است که در وقت‌های خاص بر مؤمنان واجب گردیده است» آیا به پاسخ دوزخیان گوش فرا نمی‌دهید، آن هنگام که از آنها پرسیدند:

چه چیز شما را به دوزخ کشانده است؟ گفتند: «ما از نماز گزاران نبودیم» همانا نماز، گناهان را چونان برگ‌های پاییزی فرو می‌ریزد، و غل و زنجیر گناهان را از گردن‌ها می‌گشاید پیامبر اسلام صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نماز را به چشمه آب گرمی که بر در سرای مردی جریان داشته باشد،

تشبیه کرد، اگر روزی پنج بار خود را در آن شستشو دهد، هرگز چرک و آلودگی در بدن او نماند. همانا کسانی از مؤمنان حق نماز را شناختند که زیور دنیا از نماز بازشان ندارد، و روشنایی چشمشان یعنی اموال و فرزندان مانع نمازشان نشود.

خدای سبحان می فرماید: «مردانی هستند که تجارت و خرید و فروش، آنان را از یاد خدا، و برپا داشتن نماز، و پرداخت زکات باز نمی دارد». رسول خدا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ پس از بشارت به بهشت، خود را در نماز خواندن به زحمت می انداخت، زیرا خداوند به او فرمود: «خانواده خویش را به نماز فرمان ده و بر انجام آن شکیبا باش» پس پیامبر صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ پی در پی خانواده خود را به نماز فرمان می داد، و خود نیز در انجام نماز شکیبا بود.

## ۲ ارزش و ره آورد زکات

همانا پرداخت زکات و اقامه نماز، عامل نزدیک شدن مسلمانان به خداست، پس آن کس که زکات را با رضایت خاطر پردازد، کفاره گناهان او می شود، و باز دارنده و نگهدارنده انسان از آتش جهنم است پس نباید به آنچه پرداخته با نظر حسرت نگاه کند، و برای پرداخت زکات افسوس خورد، زیرا آن کس که زکات را از روی رغبت پردازد، و انتظار بهتر از آنچه را پرداخته داشته باشد، به سنت پیامبر صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نادان است، و پاداش او اندک، و عمل او تباہ و همیشه پشیمان خواهد بود.

## ۳ مسؤولیت ادای امانت

یکی دیگر از وظائف الهی، ادای امانت است، آن کس که امانت ها را پردازد زیانکار است.

امانت الهی را بر آسمان های برافراشته، و زمین های گسترده، و کوه های به پا داشته، عرضه کردند، که از آنها بلندتر، بزرگ تر، وسیع تر یافت نمی شد، اما نپذیرفتند اگر بنا بود که چیزی به خاطر طول و عرض و توانمندی و سربلندی از پذیرفتن امانت سرباز زند آنان بودند، امّا از کیفر الهی ترسیدند، و از عواقب تحمیل امانت آگاهی داشتند، که ناتوان تر از آنها آگاهی نداشت، و آن انسان است، که خدا فرمود:

همانا بر خداوند سبحان پنهان نیست آنچه را که بندگان در شب و روز انجام می دهند، که دقیقاً بر اعمال آنها آگاه است، و با علم خویش بر آنها احاطه دارد، اعضاء شما مردم گواه او، و اندام شما سپاهیان او، روان و جانتان جاسوسان او، و خلوت های شما بر او آشکار است.

## SERMON ۲۰۰

### In English

#### Treason and treachery of Mu'awiyah and the fate of those guilty of treason

By Allah (۱) Mu'awiyah is not more cunning than I am but he deceives and commits evil deeds. Had I not been hateful of deceit I would have been the most cunning of all men. But (the fact is that) every deceit is a sin and every sin is disobedience (of Allah) and every deceitful person will have a banner by which he will be recognised on the Day of Judgement. By Allah I cannot be made forgetful by strategy nor can I be .overpowered by hardships

### In Arabic

[ ۲۰۰ ] ومن كلام له عليه السلام

فی معاویه

وَاللَّهِ مِمَّا مُعَاوِيَةُ بِأَذَى مَنِّي، وَلَكِنَّهُ يَغْدِرُ وَيَفْجُرُ، وَلَوْلَا كَرَاهِيَةُ الْعَدْرِ لَكُنْتُ مِنْ أَذَى النَّاسِ، وَلَكِنْ كُلُّ عَدْرِهِ فَجْرُهُ، وَكُلُّ فَجْرِهِ كَفْرُهُ، وَلِكُلِّ غَادِرٍ لَوَاءٌ يُعْرَفُ بِهِ يَوْمَ الْقِيَامَةِ.

وَاللَّهِ مَا أُسْتَعْفَلُ بِالْمَكِيدَةِ، وَلَا أُسْتَعْمَرُ بِالشَّدِيدَةِ (۱)

### Footnote

(۱). People who are ignorant of religion and ethics free from the shackles of religious law and unaware of the conception of punishment and reward find no paucity of

excuses and means for the achievement of their objects. They can find ways of success at every stage; but when the dictates of humanity or Islam or the limitations imposed by ethics and religious law act as impediments the chances of devising and finding means become narrow and the possibility of action becomes restricted. Mu'awiyah's influence and control was the result of these devices and ways in following which he knew no impediment nor any obstacle of what is lawful or unlawful nor did fear of the Day of Judgement prevent him from acting fearlessly. As al-  
:Allamah ar-Raghib al-Isfahani while taking account of his characters writes



His aim always was to achieve his object whether lawful or unlawful. He did not care" for religion nor did he ever think of divine chastisement. Thus in order to maintain his power he resorted to mis-statements and concoctions practised all sorts of deceits and contrivances. When he saw that success was not possible without entangling Amir al-mu'minin in war he roused Talhah and az-Zubayr against him

When success could not be achieved by this means he instigated the Syrians and brought about the civil war of Siffin. And when his rebellious position had become known by the killing of 'Ammar he at once duped the people by saying that 'Ali was responsible for killing him as he had brought him into the battlefield; and on another occasion he interpreted the words 'rebellious party' occurring in the saying of the Prophet to mean 'avenging party' intending to prove that 'Ammar would be killed by the group that would seek revenge of 'Uthman's blood although the next portion of this saying namely 'he will call them towards Paradise while they will call him to Hell ' does not leave any scope for interpretation. When there was no hope of victory even by these cunning means he contrived to raise the Qur'an on spears although in his view neither the Qur'an nor its commandments carried any weight. If he had really aimed at a decision by the Qur'an he should have put this demand before the commencement of the battle and when it became known to him that the decision had been secured by 'Amr ibn al-'As by deceiving Abu Musa al-Ash'ari and that it did not have even a remote connection with the Qur'an he should not have accepted it and should have punished 'Amr ibn al-'As for this cunning or at least should have warned and rebuked him. But on the contrary his performance was much appreciated and in ".reward he was made the Governor of Egypt

In contrast to this Amir al-mu'minin's conduct was a high specimen of religious law and ethics. He kept in view the requirements of truth and righteousness even in adverse circumstances and did not allow his chaste life to be tarnished by the views of deceit and contrivance. If he wished he could face cunning by cunning and Mu'awiyah's shameful activities could have been answered by similar activities. For example when he put a guard on the Euphrates and stopped the supply of its water (to Amir al-mu'minin's men) then the supply of water could have been cut from them also on the grounds that since they had occupied the Euphrates it was lawful to retaliate and in this way they could be overpowered by weakening their fighting power. But Amir al-mu'minin could never tarnish his hands with such an inhuman act which was not permitted by any law or code of ethics although common

people regard such acts against the enemy as lawful and call this duplicity of character for achievement of success a stroke of policy and administrative ability. But Amir al-mu'minin could never think of strengthening his power by fraud or duplicity of behaviour on any occasion. Thus when people advised him to retain the officers of the days of 'Uthman in their position and to befriend Talhah and az-Zubayr by assigning them governorship of Kufah and Basrah and make use of Mu'awiyah's ability in administration by giving him the government of Syria Amir al-mu'minin rejected the advice and preferred the commandments of religious law over worldly expediency :and openly declared about Mu'awiyah as follows

If I allow Mu'awiyah to retain what he already has I would be one "who taketh those who lead (people) astray as helpers" (Qur'an ۱۸:۵۱). Those who look at apparent successes do not care to find out by what means the success has been achieved. They support anyone whom they see succeeding by means of cunning ways and deceitful means and begin to regard him an administrator intelligent a politician intellectually brilliant and so on while he who does not deploy cunning and fraudulent methods owing to his adherence to Islamic commandments and divine instructions and prefers failure to success secured through wrong methods is regarded as ignorant of politics and weak in foresight. They do not feel it necessary to think what difficulties and impediments exist in the way of a person who adheres to principles and laws which prevent him from proceeding forward even after approaching near "success

### In Persian

(این سخنرانی پس از جنگ صفین در شهر کوفه در سال ۳۸ هجری ایراد شد)

سیاست دروغین معاویه

سوگند به خدا، معاویه از من سیاستمدارتر نیست، اما معاویه حيله گر و جنایتکار است «۱»، اگر نیرنگ ناپسند نبود من زیرک ترین افراد بودم، ولی هر نیرنگی گناه، و هر گناهی نوعی کفر و انکار است، روز رستاخیز در دست هر حيله گری پرچمی است که با آن شناخته می شود. به خدا سوگند، من با فریب کاری غافلگیر نمی شوم، و با سخت گیری ناتوان نخواهم شد.

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(۱) اشاره به سیاست دماغوژی YGOGAMED (عوام فریبی) کسی که برای رسیدن به اهداف خود، خود را طرفدار مردم جلوه می دهد.

## In English

One should not be afraid of the scarcity of those who tread on the right path

O' people do not wonder at the small number of those who follow the right path because people throng only round the table (of this world) whose edibles are few but whose hunger is insatiable

O' people certainly what gathers people together (in categories) is (their) agreement (to good or bad) and (their) disagreement for only one individual killed the camel of Thamud (١) but Allah held all of them in punishment because all of them joined him by their acquiescing in their consenting to it. Thus Allah the Glorified. has said

.(Then they hamstrung her and turned (themselves) regretful. (Qur'an ٢٦:١٥٧)

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

## In Arabic

[ ٢٠١ ] ومن كلام له عليه السلام

يعظ بسلوك الطريق الواضح

أَيُّهَا النَّاسُ، لَا تَسْتَوْحِشُوا فِي طَرِيقِ الْهُدَى لِقَلَّةِ أَهْلِهِ، فَإِنَّ النَّاسَ قَدْ اجْتَمَعُوا عَلَى مَا نَدَيْهِ شَبَعُهَا قَصِيرٌ، وَجُوعُهَا طَوِيلٌ.

أَيُّهَا النَّاسُ، إِنَّمَا يَجْمَعُ النَّاسَ الرِّضَى وَالسُّخْطُ (١). وَإِنَّمَا عَقَرَ نَاقَةَ ثَمُودَ رَجُلٌ وَاحِدٌ فَعَمَّهُمُ اللَّهُ تَعَالَى بِالْعَذَابِ لَمَّا عَمَّوهُ بِالرِّضَى، فَقَالَ سُبْحَانَهُ: (فَعَقَرُوهُمَا فَأَصْبَحُوا نَادِمِينَ)، فَمَا كَانَ إِلَّا أَنْ خَارَتْ (٢) أَرْضُهُمْ بِالْخَسْفِ فَهِيَ خُورَالسَّكَّةِ الْمُحْمِيَاهِ (٣) فِي الْمَأْرُضِ الْخُورَاهِ (٤). أَيُّهَا النَّاسُ، مَنْ سَلَكَ الطَّرِيقَ الْوَاضِحَ وَرَدَّ الْمَاءَ، وَمَنْ خَالَفَ وَقَعَ فِي التِّيهِ!

(این سخنرانی بر منبر مسجد کوفه ایراد شد)

راه روشن حق

ای مردم در راه راست، از کمی روندگان نهراسید، زیرا اکثریت مردم بر گرد سفره ای جمع شدند که سیری آن کوتاه، و گرسنگی آن طولانی است. ای مردم، همه افراد جامعه در خشنودی و خشم شریک می باشند، چنانکه شتر ماده ثمود را یک نفر دست و پا برید، اما عذاب آن تمام قوم ثمود را گرفت، زیرا همگی آن را پسندیدند. خداوند سبحان می فرماید: «ماده شتر را پی کردند و سرانجام پشیمان شدند» سرزمین آنان چونان آهن گداخته ای که در زمین نرم فرو رود، فریادی زد و فرو ریخت، ای مردم آن کس که از راه آشکار برود به آب می رسد، و هر کس از راه راست منحرف شود سرگردان می ماند.

### Footnote

(۱). Thamud in ancient Arabia a tribe or group of tribes seems to have been prominent from about the ۴th Century B.C. to the first half of the ۷th Century A.D. Their place of stay and homeland was at a place lying on the way between the Hijaz and Syria called the Valley of al-Qura and bore this name because it consisted of several townships. Allah deputed for their guidance and directions the Prophet Salih who preached to them as Allah relates in his story

And unto (the people of) Thamud (We did send) their brother Salih he said: "O' my people! worship ye Allah (alone). Ye have no god other than Him; indeed came unto you a clear proof from your Lord; this is the She-camel of Allah (which) unto you is a sign so leave it (free) to pasture in Allah's earth and touch her not with any harm or ye shall be seized with a painful chastisement. And remember when He made you successors after the (people) 'Ad and settled you in the earth ye build mansions on its plain and hew the mountains into dwellings. So remember ye the bounties of Allah and see ye not evil in the earth making mischief." Said the chiefs of those who were puffed up with pride among his people to those who were reckoned weak to those who believed from among them; "Know ye that Salih is sent by his Lord?" Said they: "Verily in what he hath been sent with we are believers." Said those who were puffed up with pride; "Verily we in that which ye believe are disbelievers." They hamstrung the She-camel and rebelled against the command of their Lord and they said: "O' Salih! bring

us what thou didst threaten us with if thou art of the apostles." Then seized them (unawares) the earthquake so became they in their dwellings motionless (dead). Then he turned away from them and said: "O' my people! Indeed I did deliver unto you the message of my Lord and did admonish you but ye love not the admonishers." (Qur'an

.(v:73-79

p: ۱۳۷

The people of) Thamud belied the warners and said they: "What! a single man from) among us! and we to follow him? Verily then we shall be astray and in distress. It is that (the duty of) reminding hath been bestowed on him (alone) of all the (people) among us? Nay! he is a great liar an insolent one!" "Soon they shall know on the morrow (as to) who is the liar the insolent one! (O' Our Apostle Salih!) verily We are going to send the She-camel as a trial for them; so watch them and be patient. And (thou O' Salih!) make them aware (beforehand) that the water is (to be) divided between them; and every drinking share shall be witnessed (on it)." But they called their companions then he pursued (her) and hamstrung (her). How (great) was My chastisement and My warning? Verily sent We upon them a single (violent) blast and .(they were (all) like the dry stubble used by a fencer in a fence. (Qur'an ٥٤:٢٣-٣١)

## SERMON ٢٠٢

### In English

What Amir al-mu'minin said on the occasion of the burial of Sayyidatu'n-nisa' .(Supreme lady) Fatimah (p.b.u.h.) while addressing the Holy Prophet at his grave

O' Prophet of Allah peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O' Prophet of Allah my patience about your chosen (daughter) has been exhausted and my power of endurance has weakened except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave .when your last breath had passed (when your head was) between my neck and chest

(Verily we are Allah's and verily unto Him shall we return. (Qur'an ٢:١٥٦ ...

Now. the trust has been returned and what had been given has been taken back. As to my grief it knows no bounds and as to my nights. they will remain sleepless till Allah .chooses for me the house in which you are now residing

Certainly your daughter would apprise you of the joining together of your (١) ummah (people) for oppressing her. You ask her in detail and get all the news about the position. This has happened when a long time had not elapsed and your remembrance had not disappeared. My salam (salutation) be on you both the salam of a grief stricken not a disgusted or hateful person; for if I go away it is not because I am weary (of you) and if I stay it is not due to lack of belief in what Allah has promised .the endurers

**In Arabic**

[ ٢٠٢ ] ومن كلام له عليه السلام

روى عنه أنه قاله عند دفن سيده النساء فاطمه عليها السلام، كالمناجى به رسول الله صلى الله عليه وآله عند قبره:

السَّلَامُ عَلَيَّكَ يَا رَسُولَ اللَّهِ عَنِّي، وَعَنِ ابْنَتِكَ النَّازِلَةِ فِي جَوَارِكَ، وَالسَّرِيعَةِ اللَّحَاقِ بِكَ! قُلْ يَا رَسُولَ اللَّهِ، عَن صِهِّ فَيْتِكَ صَبْرِي، وَرَقَّ عَنِّي تَجَلُّدِي، إِلَّا أَنْ فِي النَّأْسِيِّ (١) لِي بِعَظِيمِ فُرْقَتِكَ، وَفَادِحِ (٢) مُصِيبَتِكَ، مَوْضِعِ تَعَزُّ (٣)، فَلَقَدُ وَسَدْتُكَ فِي مَلْحُودِهِ (٤) قَبْرِكَ، وَفَاضَتْ بَيْنَ نَحْرِي وَصِدْرِي نَفْسُكَ. فَ— (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)، فَلَقَدُ اسْتَرْجَعَتِ الْوَدِيعَهُ، وَأُخِذَتِ الرَّهِينَةُ! أَمَّا حُرْنِي فَسِرْمُدٌ، وَأَمَّا لَيْلِي فَمُسِيهِدٌ (٥)، إِلَى أَنْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ بِهَا مُقِيمٌ. وَسَيَسْتُبْنُكَ ابْنَتُكَ بِتَضَافِرِ أُمَّتِكَ عَلَي هَضْمِهَا (٦)، فَأَخْفَهَا (٧) السُّوَالِ، وَاسْتَخْبَرَهَا الْحَالَ، هَذَا وَلَمْ يَطَّلِ الْعَهْدُ، وَلَمْ يَخْلُ مِنْكَ الذِّكْرُ. وَالسَّلَامُ عَلَيْكُمَا سَلَامٌ مُودِعٍ، لَا قَالٍ (٨) وَلَا سِيمٍ (٩)، فَإِنْ أَنْصَرِفْ فَلَا عَن مَلَالِهِ، وَإِنْ أُقِمْ فَلَا عَن سُوءِ ظَنِّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ.



(درد دل با پیامبر صلی الله علیه و آله و سلم به هنگام دفن فاطمه علیها السلام)

شکوه ها از ستمکاری امت

سلام بر تو ای رسول خدا صلی الله علیه و آله و سلم، سلامی از طرف من و دختری که هم اکنون در جوارت فرود آمده و شتابان به شما رسیده است!

ای پیامبر خدا، صبر و بردباری من با از دست دادن فاطمه علیها السلام کم شده، و توان خویشتنداری ندارم اما برای من که سختی جدایی تو را دیده، و سنگینی مصیبت تو را کشیدم، شکیبایی ممکن است. این من بودم که با دست خود تو را در میان قبر نهادم، و هنگام رحلت، جان گرامی تو میان سینه و گردنم پرواز کرد «پس همه ما از خداییم و به خدا باز می گردیم». پس امانتی که به من سپرده بودی بر گردانده شد، و به صاحبش رسید، از این پس اندوه من جاودانه، و شبهایم، شب زنده داری است، تا آن روز که خدا خانه زندگی تو را برای من برگزیند. به زودی دختری تو را آگاه خواهد ساخت که امت تو چگونه در ستمکاری بر او اجتماع کردند، از فاطمه علیها السلام بپرس، و احوال اندوهناک ما را از او خبر گیر، که هنوز روزگاری سپری نشده، و یاد تو فراموش نگشته است. سلام من به هر دوی شما، سلام وداع کننده ای که از روی خشنودی یا خسته دلی سلام نمی کند.

اگر از خدمت تو باز می گردم از روی خستگی نیست، و اگر در کنار قبرت می نشینم از بدگمانی بدانچه خدا صابران را وعده داده نمی باشد.

The treatment meted out to the daughter of the Prophet after his death was . (۱) extremely painful and sad. Although Sayyidatu'n-nisa' Fatimah (p.b.u.h.) did not live in this world more than a few months after the death of the Prophet yet even this short period has a long tale of grief and woe (about her). In this connection the first scene that strikes the eyes is that arrangements for the funeral rites of the Prophet had not yet been made when the contest for power started in the Saqifah of Banu Sa'idah. Naturally their leaving the body of the Prophet (without burial) must have injured Sayyidatu'n-nisa' Fatimah's grief-stricken heart when she saw that those who had claimed love and attachment (with the Prophet) during his life became so engrossed in their machinations for power that instead of consoling his only daughter they did not even know when the Prophet was given a funeral ablution and when he was buried and the way they condoled her was that they crowded at her house with material to set fire to it and tried to secure allegiance by force with all the display of oppression compulsion and violence. All these excesses were with a view to so obliterate the prestigious position of this house that it might not regain its lost prestige on any occasion. With this aim in view in order to crush her economic position her claim for (the estate of) Fadak was turned down by dubbing it as false the effect of which was that Sayyidatu'n-nisa' Fatimah (p.b.u.h.) made the dying will that none of .them should attend her funeral

.Transience of this world and importance of collecting provisions for the next life

O' people certainly this world is a passage while the next world is a place of permanent abode. So take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him Who is aware of your secrets. Take away from this world your hearts before your bodies go out of it because herein you have been put on trial and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good actions) he has sent forward. May Allah bless you; send forward something it will be a loan for you and do not leave everything behind for that would be a burden on you

### In Arabic

ومن كلام له عليه السلام

في التزهيد من الدنيا والترغيب في الآخرة

أَيُّهَا النَّاسُ، إِنَّمَا الدُّنْيَا دَارٌ مَجَازٍ (۱)، وَالْمَآخِرَةُ دَارٌ قَرَارٍ، فَخُذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ، وَلَا تَهْتِكُوا أَسْتَارَكُمْ عِنْدَ مَنْ يَعْلَمُ أَسْرَارَكُمْ، وَأَخْرِجُوا مِنَ الدُّنْيَا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ، فَفِيهَا اخْتَبِرْتُمْ، وَلِغَيْرِهَا خُلِقْتُمْ. إِنَّ الْمَرْءَ إِذَا هَلَكَ قَالَ النَّاسُ: مَا تَرَكَ؟ وَقَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ؟ لِلَّهِ آبَاؤُكُمْ! فَقَدِّمُوا بَعْضًا يَكُنْ لَكُمْ قَرْضًا، وَلَا تُخَلِّفُوا كَلًّا فَيَكُونَ عَلَيْكُمْ.

### In Persian

آخرت گرایی

ای مردم! دنیا سرای گذرا و آخرت خانه جاویدان است. پس، اگر از گذرگاه خویش برای سر منزل جاودانه توشه برگیرید، و پرده های خود را در نزد کسی که بر اسرار شما آگاه است پاره نکنید، «۱» پیش از آن که بدن های شما از دنیا خارج گردد، دل هایتان را خارج کنید، شما را در دنیا آزموده اند، و برای غیر دنیا آفریده اند. کسی که بمیرد، مردم می گویند «چه باقی گذاشت»، اما فرشتگان می گویند «چه بیش فرستاد؟» خدا پدرانتان را بیامرزد، مقداری از ثروت خود را جلوتر بفرستید تا در نزد خدا باقی ماند، و همه را برای وارثان مگذارید که پاسخگویی آن بر شما واجب است.

(١) یعنی نافرمانی و گناه نکنید.

## SERMON ٢٠٤

### In English

What Amir al-mu'minin said generally to his companions warning them about the dangers of the Day of Judgement

May Allah have mercy on you! Provide yourselves for the journey because the call for departure has been announced. Regard your stay in the world as very short and return (to Allah) with the best provision that is with you because surely in front of you lies a valley difficult to climb and places of stay full of fear and dangers. You have to reach there and stay in them. And know that the eyes of death are approaching towards you. It is as though you are (already) in its talons and it has struck itself against you. Difficult affairs and distressing dangers have crushed you into it. You should therefore cut away all the attachments of this world and assist yourselves with the provision of Allah's fear

as-Sayyid ar-Radi says: A part of this saying has been quoted before through another narration

### In Arabic

[ ٢٠٤ ] ومن كلام له عليه السلام

كان كثيراً ما ينادى به أصحابه

تَجَهَّزُوا رَحِمَكُمُ اللَّهُ! فَصَدَّ نُودَىٰ فِيكُمْ بِالرَّحِيلِ، وَأَقْلُوا الْعُرْجَةَ (١) عَلَى الدُّنْيَا، وَأَنْقَلِبُوا بِصَالِحٍ مَا بَحَضَرَتْكُمْ مِنَ الزَّادِ، فَإِنَّ أَمَامَكُمْ عَقَبَهُ كَوْوداً (٢)، وَمَنَازِلَ مَخُوفَةً مَهُولَةً، لَا بَدَّ مِنَ الْوُرُودِ عَلَيْهَا، وَالْوُقُوفِ عِنْدَهَا. وَاعْلَمُوا أَنَّ مَلَا حِظَّ الْمَيْتَةِ (٣) نَحْوَكُمْ دَائِبَةً (٤)، وَكَأَنَّكُمْ بِمَخَالِبِهَا وَقَدْ نَشِبَتْ (٥) فِيكُمْ، وَقَدْ دَهَمَتْكُمْ فِيهَا مُفْطَعَاتُ الْأُمُورِ، وَمُعْضَلَاتُ الْمَحْدُورِ. فَقَطَّعُوا عَلائِقَ الدُّنْيَا، وَاسْتَظْهَرُوا (٦) بَزَادِ التَّقْوَىٰ.

وقد مضى شيء من هذا الكلام فيما تقدم، بخلاف هذه الروايه.

## In Persian

(همواره امام یاران خود را اینگونه پند می داد)

آمادگی برای سفر آخرت

آماده حرکت شوید، خدا شما را پیامرزد که بانگ کوچ را سر دادید.

وابستگی به زندگی دنیا را کم کنید، و با زاد و توشه نیکو به سوی آخرت باز گردید، که پیشاپیش شما گردنه ای سخت و دشوار، و منزلگاه هایی ترسناک وجود دارد، که باید در آنجاها فرود آیید، و توقف کنید. آگاه باشید! که فاصله نگاه های مرگ بر شما کوتاه، و گویا چنگال هایش را در جان شما فرو برده است. کارهای دشوار دنیا مرگ را از یادتان برده، و بلاهای طاقت فرسا آن را از شما پنهان داشته است پس پیوندهای خود را با دنیا قطع کنید، و از پرهیزکاری کمک بگیرید.

قسمتی از این سخن در خطبه های پیش با کمی تفاوت نقل شد)

## SERMON ۲۰۵

## In English

After swearing allegiance to Amir al-mu'minin Talhah and az-Zubayr complained to him that he had not consulted them or sought their assistance in the affairs (of state

Amir al-mu'minin replied: Both of you frown over a small matter and leave aside big ones. Can you tell me of anything wherein you have a right of which I have deprived you or a share which was due to you and which I have held away from you or any Muslim who has laid any claim before me and I have been unable to decide it or been ignorant of it or committed a mistake about it? By Allah I had no liking for the caliphate nor any interest in government but you yourselves invited me to it and prepared me for it. When the caliphate came to me I kept the Book of Allah in my view and all that Allah had put therein for us and all that according to which He has commanded us to take decisions; and I followed it and also acted on whatever the Prophet - may Allah bless him and his descendants - had laid down as his sunnah. In this matter I did not need your advice or the advice of anyone else nor has there been any order of which I

was ignorant so that I ought to have consulted you or my Muslim brethren. If it were  
.so I would not have turned away from you or from others

p: ۱۴۴

As regards your reference to the question of equality (in distribution of shares from the Muslim common fund) this is a matter in which I have not taken a decision by my own opinion nor have I done it by my caprice. But I found and you too (must have) found that whatever the Prophet – may Allah bless him and his descendants – brought had been finalised. Therefore I felt no need to turn towards you about a share which had been determined by Allah and in which His verdict has been passed. By Allah in this matter therefore you two or anyone else can have no favour from me. May Allah keep our hearts and your hearts in righteousness and may He grant us and you .endurance

Then Amir al-mu'minin added: May Allah have mercy on the person who when he sees the truth supports it when he sees the wrong rejects it and who helps the truth .against him who is on the wrong

#### In Arabic

[ ٢٠٥ ] ومن كلام له عليه السلام

كلم به طلحه والزبير بعد بيعته بالخلافه وقد عتبا من ترك مشورتها، والاستعانه في الأمور بهما

لَقَدْ نَقَمْتُمَا (١) يَسِيرًا، وَأَرْجَأْتُمَا (٢) كَثِيرًا، أَلَا تُخْبِرَانِي، أَيُّ شَيْءٍ لَكُمْ فِيهِ حَقٌّ دَفَعْتُمَا عَنْهُ؟ وَأَيُّ قِسْمٍ اسْتَأْتَرْتُمَا عَلَيْنَا؟ أَمْ أَيُّ حَقٍّ رَفَعَهُ إِلَيَّ أَحَدٌ مِنَ الْمُسْلِمِينَ ضَمَعْتُمْ عَنْهُ، أَمْ جَهَلْتُمْ، أَمْ أَخْطَأْتُ بَابَهُ! وَاللَّهِ مَا كَانَتْ لِي فِي الْخِلَافَةِ رَغْبَةٌ، وَلَا فِي الْوِلَايَةِ إِزْبَةٌ (٣)، وَلَكِنَّكُمْ دَعَوْتُمُونِي إِلَيْهَا، وَحَمَلْتُمُونِي عَلَيْهَا، فَلَمَّا أَفْضَتْ إِلَيَّ نَظَرْتُ إِلَى كِتَابِ اللَّهِ وَمَا وَضَعَ لَنَا، وَأَمَرْنَا بِالْحُكْمِ بِهِ فَاتَّبَعْتُهُ، وَمَا اسْتَسَنَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَافْتَدَيْتُهُ، فَلَمْ أَحْتَجْ فِي ذَلِكَ إِلَى رَأْيِكُمَا، وَلَا رَأْيٍ غَيْرِكُمَا، وَلَا وَقَعَ حُكْمٌ جَهْلْتُمْ، فَاسْتَسِيرَكُمَا وَإِخْوَانِي مِنَ الْمُسْلِمِينَ؛ وَلَوْ كَانَ ذَلِكَ لَمْ أَرْعَبْ عَنْكُمَا، وَلَا عَن غَيْرِكُمَا. وَأَمَّا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأَسْوَةِ (٤)، فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكَمْ أَنَا فِيهِ بِرَأْيِي، وَلَا وَلِيَّتُهُ هُوَ مِنِّي، بَلْ وَجِدْتُ أَنَا وَأَنْتُمَا مَا جَاءَ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - قَدْ فُرِغَ مِنْهُ، فَلَمْ أَحْتَجْ إِلَيْكُمَا فِيمَا قَدْ فَرَغَ اللَّهُ مِنْ قِسْمِهِ، وَأَمْضَى فِيهِ حُكْمَهُ، فَلَيْسَ لَكُمْ، وَاللَّهِ، عِنْدِي وَلَا لِعَيْرِكُمَا فِي هَذَا عُتْبَى (٥). أَخَذَ اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ، وَاللَّهِمَّ إِنَّا كُنَّا مِنَ الصَّابِرِينَ.

ثم قال (عليه السلام): رَحِمَ اللهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ، أَوْ رَأَى جَوْرًا فَرَدَّهُ، وَكَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ.

## In Persian

(طلحه و زبیر پس از بیعت با امام علیه السّلام اعتراض کردند که چرا در امور کشور با آنان مشورت نکرده و از آنها کمک نگرفته است. فرمود)

برخورد قاطعانه با سران ناکثین (طلحه و زبیر)

به اندک چیزی خشمناک شدید، و خوبی های فراوان را از یاد بردید! ممکن است به من خبر دهید که کدام حقی را از شما باز داشته ام؟ یا کدام سهم را برای خود برداشته ام. و بر شما ستم کردم؟

و کدام شکایت حقی پیش من آورده شده که ضعف نشان دادم؟ و کدام فرمان الهی را آگاه نبوده و راه آن را به اشتباه پیموده ام؟ به خدا سوگند، من به خلافت رغبتی نداشته، و به ولایت بر شما علاقه ای نشان نمی دادم، و این شما بودید که مرا به آن دعوت کردید، و آن را بر من تحمیل کردید. روزی که خلافت به من رسید در قرآن نظر افکندم، هر دستوری که داده، و هر فرمانی که فرموده پیروی کردم، به راه و رسم پیامبر صلی الله علیه و آله و سلم اقتدا کردم.

پس هیچ نیازی به حکم و رأی شما و دیگران ندارم، هنوز چیزی پیش نیامده که حکم آن را ندانم، و نیاز به مشورت شما و دیگر برادران مسلمان داشته باشم، اگر چنین بود از شما و دیگران روی گردان نبودم. و امّا اعتراض شما که چرا با همه به تساوی رفتار کردم: این روشی نبود که به رأی خود، و یا با خواسته دل خود انجام داده باشم، بلکه من و شما این گونه رفتار را از دستور العمل های پیامبر اسلام صلی الله علیه و آله و سلم آموختیم، که چه حکمی آورد؟ و چگونه آن را اجرا فرمود؟ پس در تقسیمی که خدا به آن فرمان داد به شما نیازی نداشتم. سوگند به خدا، نه شما، و نه دیگران را بر من حقی نیست که زبان به اعتراض گشایند. خداوند قلب های شما و ما را به سوی حق هدایت فرماید،



و شکیبایی و استقامت را به ما و شما الهام کند «۱»! (سپس فرمود) خدا رحمت کند آن کس را که حقّی را بنگرد و یاری کند، یا ستمی مشاهده کرده آن را نابود سازد، و حق را یاری داده تا به صاحبش باز گردد.

(۱) اشاره به علم: اینسپیرینک GNIRIPSNI (الهام شناسی)

## SERMON ۲۰۶

### In English

During the battle of Siffin Amir al-mu'minin heard some of his men abusing the  
:Syrians then he said

I dislike you starting to abuse them but if you describe their deeds and recount their situations that would be a better mode of speaking and a more convincing way of arguing. Instead of abusing them you should say "O' Allah! save our blood and their blood produce reconciliation between us and them and lead them out of their misguidance so that he who is ignorant of the truth may know it and he who inclines  
".towards rebellion and revolt may turn away from it

### In Arabic

[ ۲۰۶ ] ومن كلام له عليه السلام

وقد سمع قوماً من اصحابه يسبون أهل الشام أيام حربهم بصفين

إِنِّي أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سِبَّائِينَ، وَلَكِنَّكُمْ لَوْ وَصَيْتُمْ أَعْمَالَهُمْ، وَذَكَرْتُمْ حَالَهُمْ، كَانَ أَصْوَبَ فِي الْقَوْلِ، وَأَبْلَغَ فِي الْعِذْرِ، وَقُلْتُمْ  
مَكَانَ سِبِّكُمْ إِيَّاهُمْ: اللَّهُمَّ احْقِنِ دِمَاءَنَا وَدِمَاءَهُمْ، وَأَصْلِحْ ذَاتَ بَيْنِنَا وَبَيْنِهِمْ، وَاهْدِهِمْ مِنْ ضَلَالَتِهِمْ، حَتَّى يَعْرِفَ الْحَقَّ مِنْ جَهْلِهِ،  
وَيَرْعَوْى (۱) عَنِ الْغَىِّ وَالْعُدْوَانِ مَنْ لَهَجَ بِهِ (۲) .

(در جنگ صفین شنید که یاران او شامیان را دشنام می دهند فرمود) «۱»

### اخلاق در جنگ

من خوش ندارم که شما دشنام دهنده باشید، اما اگر کردارشان را تعریف، و حالات آنان را باز گو می کردید به سخن راست نزدیک تر، و عذر پذیرتر بود، خوب بود بجای دشنام آنان می گفتید:

خدایا! خون ما و آنها را حفظ کن، بین ما و آنان اصلاح فرما، و آنان را از گمراهی به راه راست هدایت کن، تا آنان که جاهلند، حق را بشناسند، و آنان که با حق می ستیزند پشیمان شده به حق باز گردند.

(۱) دشنام دهندگان، حجر بن عدی و عمرو بن حمق بودند. (پاورقی شرح خویی، ج ۱۳، ص ۸۳ و ۹۴)

### SERMON ۲۰۷

### In English

In the battle of Siffin Amir al-mu'minin saw Imam al-Hasan proceeding rapidly to fight  
:then he said

Hold back this young man on my behalf lest he causes my ruin because I am loath to send these two (meaning al-Hasan and al-Husayn) towards death lest the descending line of the Prophet – may Allah bless him and his descendants – is cut away by their death.

as-Sayyid ar-Radi says: Amir al-mu'minin's words "amliku 'anni hadha'l- ghulam" (i.e. "Hold back this young man on my behalf") represents the highest and the most eloquent form of expression.

### In Arabic

[ ۲۰۷ ] ومن كلام له عليه السلام

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

أَمْلِكُوا (۱) عَنِّي هَذَا الْغُلَامَ لَا يَهْدِنِي (۲) ، فَإِنِّي أَنفُسُ (۳) بِهِدَيْنِ – يَعْنِي الْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمَا السَّلَامُ – عَلَى الْمَوْتِ، لِئَلَّا

يَنْقَطِعُ بِهِمَا نَسْلُ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - . قوله عليه السلام: «املكوا عنى هذا الغلام» من أعلى الكلام وأفصحه.

(در یکی از روزهای نبرد صفین، امام حسن علیه السلام را دید که به سرعت در لشکر دشمن در حال پیشروی است فرمود):

ضرورت حفظ امامت

این جوان را نگه دارید، تا پشت مرا نشکند، که دریغم آید مرگ، حسن و حسین علیهما السلام را دریابد.

نکند با مرگ آنها نسل رسول خدا صلی الله علیه و آله و سلم از بین برود!

(جمله «این جوان را نگه دارید» در مرتبه والای سخن و از فصاحت بالایی برخوردار است)

## SERMON ۲۰۸

### In English

When Amir al-mu'minin's companions expressed displeasure about his attitude concerning Arbitration (۱) he said

O' people matters between me and you went as I wished till war exhausted you. By Allah it has overtaken some of you and left others and has completely weakened your enemy. Till yesterday I was giving orders but today I am being given orders and till yesterday I was dissuading people (from wrong acts) but today I am being dissuaded. You have now shown liking to live in this world and it is not for me to bring you to what you dislike.

### In Arabic

[ ۲۰۸ ] ومن كلام له عليه السلام

قاله لما اضطرب عليه أصحابه في أمر الحكومة

أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَزَلْ أَمْرِي مَعَكُمْ عَلَى مَا أَحَبُّ، حَيْثِي نَهَيْتُكُمْ (۱) الْحَرْبُ، وَقَدْ، وَاللَّهِ أَخَذْتُ مِنْكُمْ وَتَرَكْتُ، وَهِيَ لِعَدُوِّكُمْ أَنْهَكُ.

لَقَدْ كُنْتُ أَمْسِ أَمِيرًا، فَأَصْبَحْتُ الْيَوْمَ مَأْمُورًا! وَكُنْتُ أَمْسِ نَاهِيًا، فَأَصْبَحْتُ الْيَوْمَ مَنْهِيًا! وَقَدْ أَحْبَبْتُمُ الْبَقَاءَ، وَلَيْسَ لِي أَنْ أَحْمِلَكُمْ عَلَى مَا تَكْرَهُونَ!



(به هنگام شورش یاران پیرامون حکمیت فرمود)

نکوهش از نافرمانی کوفیان

ای مردم، همواره کار من با شما به دلخواه من بود تا آن که جنگ شما را ناتوان کرد، به خدا اگر جنگ کسانی را از شما گرفت و جمعی را گذاشت، برای دشمنانتان نیز کوبنده تر بود من دیروز فرمانده و امیر شما بودم، ولی امروز فرمانم می دهند، دیروز باز دارنده بودم که امروز مرا باز می دارند، شما زنده ماندن را دوست دارید،

و من نمی توانم شما را به راهی که دوست ندارید اجبار کنم.

### Footnote

When the surviving forces of the Syrians lost ground and were ready to run away <sup>(۱)</sup> from the field Mu'awiyah changed the whole phase of the battle by using the Qur'an as his instrument of strategy and succeeded in creating such a division among the Iraqis that despite Amir al-mu'minin's efforts at counselling they were not prepared to take any forward step but insisted on stopping the war whereupon Amir al-mu'minin too had to agree to arbitration. Among these people some had actually been duped and believed that they were being asked to abide by the Qur'an but there were others who had become weary of the long period of war and had lost courage. Then people got a good opportunity to stop the war and so they cried hoarse for its postponement. There were others who had accompanied Amir al-mu'minin because of his temporal authority but did not support him by heart nor did they aim at victory for him. There were some people who had expectations with Mu'awiyah and had started attaching hopes to him for this while there were some who were from the very beginning in league with him. In these circumstances and with this type of the army it was really due to Amir al-mu'minin's political ability and competence of military control and administration that he carried the war up to this stage and if Mu'awiyah had not adopted this trick there could have been no doubt in Amir al-mu'minin's victory because the military power of the Syrian forces had been exhausted and defeat was hovering over its head. In this connection Ibn Abi'l-Hadid writes: Malik al-Ashtar had reached Mu'awiyah and grabbed him by the neck. The entire might of the Syrians had

been smashed. Only so much movement was discernible in them as remains in the tail of a lizard which is killed but the tail continues hopping right and left. (Sharh Nahj al-balaghah vol. ۱۱ pp.۳۰-۳۱)

Amir al-mu'minin went to enquire about the health of his companion al-'Ala' ibn Ziyad al-Harithi and when he noticed the vastness of his house he said

What will you do with this vast house in this world although you need this house more in the next world. If you want to take it to the next world you could entertain in it guests and be regardful of kinship and discharge all (your) obligations according to their accrual. In this way you will be able to take it to the next world

Then al-'Ala' said to him: O' Amir al-mu'minin I want to complain to you about my brother 'Asim ibn Ziyad

?Amir al-mu'minin enquired: What is the matter with him

.al-'Ala' said: He has put on a woollen coat and cut himself away from the world

.Amir al-mu'minin said: Present him to me

When he came Amir al-mu'minin said: O' enemy of yourself. Certainly the evil (Satan) has misguided you. Do you feel no pity for your wife and your children? Do you believe that if you use those things which Allah has made lawful for you He will dislike you? .You are too unimportant for Allah to do so

He said: O' Amir al-mu'minin you also put on coarse dress and eat rough food. Then he replied: Woe be to you I am not like you. Certainly Allah the Sublime has made it obligatory on true leaders that they should maintain themselves at the level of low (people so that the poor do not cry over their poverty. (۱



[ ۲۰۹ ] ومن كلام له عليه السلام

بالبصره، وقد دخل على العلاء بن زياد الحارثي \_ وهو من أصحابه \_ يعوده، فلما رأى سعه داره قال:

مَا كُنْتُ تَضِيْعُ بِسَعَةِ هَذِهِ الدَّارِ فِي الدُّنْيَا، أَنْتَ إِلَيْهَا فِي الْآخِرَةِ كُنْتُ أَحْوَجُ؟ وَبَلَىٰ إِنَّ شَيْئًا بَلَغَتْ بِهَا الْآخِرَةَ: تَقْرَىٰ فِيهَا الضَّيْفَ، وَتَصِلُ فِيهَا الرَّحِمَ، وَتُطَلِّعُ (۱) مِنْهَا الْحُقُوقَ مَطَالِعَهَا، فَإِذَا أَنْتَ قَدْ بَلَغْتَ بِهَا الْآخِرَةَ.

فقال له العلاء: يا أمير المؤمنين، أشكو إليك أخي عاصم بن زياد. قال: وما له؟ قال: لبس العباءه وتخلّى من الدنيا. قال: عليّ به. فلما جاء قال:

يَا عُدَيُّ (۲) نَفْسِهِ! لَقَدْ اسْتَهَامَ بِكَ الْخَبِيثُ! أَمَا رَحِمْتَ أَهْلَكَ وَوَلَدَكَ! أَتَرَىٰ اللَّهُ أَحَلَ لَكَ الطَّيِّبَاتِ، وَهُوَ يَكْرَهُ أَنْ تَأْخُذَهَا! أَنْتَ أَهْوَنُ عَلَيَّ اللَّهُ مِنْ ذَلِكَ!

قال: يا أمير المؤمنين، هذا أنت في خشونه ملبسك وجشوبه ماكلك!

قَالَ: وَيْحَكَ، إِنِّي لَسْتُ كَأَنْتَ، إِنَّ اللَّهَ تَعَالَىٰ فَرَضَ عَلَيَّ أُنْمَهُ الْعَيْدِلِ أَنْ يُفَدَّرُوا أَنْفُسَهُمْ (۳) بِضَعْفِهِ النَّاسِ، كَيْلًا يَسْبِغَ (۴) بِالْفَقِيرِ فَقْرَهُ!

(پس از جنگ بصره بر علاء بن زياد وارد شد که از ياران امام بود. وقتی خانه بسيار مجلل و وسيع او راديد، فرمود)

۱ روش استفاده از دنيا

با اين خانه وسيع در دنيا چه مي کنی؟ در حالي که در آخرت به آن نيازمندي تري.

آری اگر بخوای می توانی با همين خانه به آخرت برسی! در اين خانه وسيع مهمانان را پذيرايی کنی، به خويشاوندان با نيکوکاری بپيوني، و حقوقی که بر گردن تو است به صاحبان حق برسانی، پس آنگاه تو با همين خانه وسيع به آخرت نيز می توانی پرداخت. (علاء گفت: از برادرم عاصم بن زياد به شما شکايت می کنم. فرمود چه شد او را؟ گفت عبایي پوشيده و از دنيا کناره گرفته است: امام عليه السلام فرمود او را بياوريد، وقتی آمد به او فرمود:)

ای دشمنک جان خویش! شیطان سرگردانت کرده، آیا تو به زن و فرزندانت رحم نمی کنی؟

تو می پنداری که خداوند نعمت های پاکیزه اش را حلال کرده، اما دوست ندارد تو از آنها استفاده کنی؟ تو در برابر خدا کوچک تر از آنی که اینگونه با تو رفتار کند. (عاصم گفت، ای امیر مؤمنان، پس چرا تو با این لباس خشن، و آن غذای ناگوار به سر می بری؟ امام فرمود) وای بر تو! من همانند تو نیستم، خداوند بر پیشوایان حق واجب کرده که خود را با مردم ناتوان همسو کنند، تا فقر و نداری، تنگدست را به هیجان نیاورد، و به طغیان نکشاند.

### Footnote

From ancient days asceticism and the abandonment of worldly attachments has (۱) been regarded as a means of purification of the spirit and important for the character. Consequently those who wished to lead a life of abstemiousness and meditation used to go out of the cities and towns to stay in forests and caves in the mountains and stay there concentrating on Allah according to their own conception. They would eat only if a casual traveller or the inhabitant of nearby dwellings gave them anything to eat otherwise they remained contented with the fruits of wild trees and the water of the streams and thus they passed their life. This way of worship commenced in a way that was forced by the oppression and hardships of rulers. Certain people left their houses and in order to avoid their grip hid themselves in some wilderness or cave in a mountain engaging themselves in worship of and devotion to Allah. Later on this forced asceticism acquired a voluntary form and people began to retire to caves and hollows of their own volition. Thus it became an accepted way that whoever aimed at spiritual development retired to some corner after severing himself from all worldly ties. This method remained in vogue for centuries and even now some traces of this way of worship are found among the Buddhists and the Christians

The moderate views of Islam do not however accord with the monastic life because for attaining spiritual development it does not advocate the abandonment of worldly enjoyments and successes nor does it view with approbation that a Muslim should leave his house and fellow men and busy himself in formal worship hiding in some corner. The conception of worship in Islam is not confined to a few particular rites but it regards the earning of one's livelihood through lawful means mutual sympathy and good behaviour and co-operation and assistance also to be important constituents of worship. If an individual ignores worldly rights and obligations and does not fulfil his responsibility towards his wife and children nor occupies himself in efforts to earn a livelihood but all the time stays in meditation he ruins his life and does not fulfil the purpose of living. If this were Allah's aim what would have the need for creating and populating the world when there was already a category of creatures who were all the time engaged in worshipping and adoration

Nature has made man to stand on the cross-roads at which the midway is the centre of guidance. If he deviates from this point of moderateness even a bit this way or that way there is sheer misguidance for him. That midway is that he should neither bend towards this world to such an extent as to ignore the next life devoting himself entirely to this one nor should he abstain from this world so as not to have any connection with anything of it confining himself to some corner leaving everything else. Since Allah has created man in this world he should follow the code of life for living in this world and should partake of the comforts and pleasures bestowed by Allah within moderate limits. The eating and using of things made lawful by Allah is not against Allah's worship but rather Allah has created these things for the very purpose that they should be taken advantage of. That is why those who were the chosen of Allah lived in this world with others and ate and drank like others. They did not feel the need to turn their faces away from the people of the world and to adopt the wilderness or the caves of mountains as their abodes or to live in distant spots. On the other hand they remembered Allah remained disentangled from worldly affairs and did not forget death despite the pleasures and comforts of life

The life of asceticism sometimes produces such evils as ruin the next life also as well as this one and such an individual proves to be the true picture of "the loser in this life as well as the next." When natural impulses are not satisfied in the lawful and legal way the mind turns into a centre of evil-ideas and becomes incapable of performing worship with peace and concentration; and sometimes passions so overcome the ascetic that breaking all moral fetters he devotes himself completely to their satisfaction and consequently falls in an abyss of ruin for which it is impossible to extract himself. That is why religious law accords a greater position to the worship performed by a family man than that by a non-family man because the former can .exercise mental peace and concentration in the worship and rituals

Individuals who put on the cloak of Sufism and make a loud show of their spiritual greatness are cut off from the path of Islam and are ignorant of its wide teachings. They have been misled by Satan and relying on their self-formed conceptions tread wrongful paths. Eventually their misguidance becomes so serious that they begin to regard their leaders as having attained such a level that their word is as the word of Allah and their act is as the act of Allah. Sometimes they regard themselves beyond all the bounds and limitations of religious law and consider every evil act to be lawful for them. This deviation from faith and irreligiousness is named Sufism (complete devotion to Allah). Its unlawful principles are called "at-tariqah" (ways of achieving communion with Allah) and the followers of this cult are known as Sufis. First of all Abu Hashim al-Kufi and Shami adopted this nickname. He was of Umayyad descent and a fatalist (believing that man is bound to act as pre-ordained by Allah). The reason for giving him this name was that in order to make a show of his asceticism and fear for .Allah he put on a woollen cloak

Later on this nickname became common and various grounds were put forth as the basis of this name. For example one ground is that 'Sufi' has three letters "sad" "waw" and "fa". "sad" stands for "sabr" (endurance) "sidq" (truthfulness) and "safa" (purity of heart); "waw" stands for "wudd" (love) "wird" (repeating Allah's name) and "wafa" (faithfulness to Allah) and "fa" stands for "fard" (unity) "faqr" (destitution) and "fana" (death or absorption in Allah's Self). The second view is that it has been derived from "as-Suffah" which was a platform near the Prophet's mosque which had a covering of date-palm leaves. Those who stayed there were called Ashabu'Suffah (people of the platform). The third view is that the name of the progenitor of an Arab tribe was Sufah and this tribe performed the duties of serving the pilgrims and the Ka'bah and it is with reference to their connection with this tribe that these people were called Sufis. This group is divided among various sects but the basic sects are seven only

: (al-Wahdatiyyah (unitarian (1

This sect believes in the oneness of all existence. Its belief is that everything of this world is Allah so much so that they assign to even polluted things the same godly position. They liken Allah with the river and the waves rising in it and argue that the waves which sometimes rise and sometimes fall have no separate existence other than the river but their existence is exactly the existence of the river. Therefore nothing can be separated from its own existence

:al-Ittihadiyyah (the unitists (۳

They believe that they have united with Allah and Allah has united with them. They liken Allah with fire and themselves with iron that lies in the fire and acquires its form and property

:al-Hululiyyah (the formists (۴

Their belief is that Allah takes the form of those who claim to know Him and the perfect ones and their bodies are places of His stay. In this way they are seemingly men but really Allah

:al-Wasiliyyah (the combiners (۵

This sect considers itself to have combined with Allah. Their belief is that the laws of the shari'ah are a means of development of human personality and character and that when the human self combines with Allah it no more needs perfection or development. Consequently for the "wasilin" worship and ritual become useless because they hold that when truth and reality is achieved shari'ah remains of no avail.

.Therefore they can do anything and they cannot be questioned

:az-Zarraqiyyah (the revellers (۶

This sect regards vocal and instrumental music as worship and earns the pleasures of this world through a show of asceticism and begging from door to door. They are ever engaged in relating concocted stories of miraculous performances of their leaders to over-awe the common people

:al-'Ushshaqiyyah (the lovers (۷

The theory of this sect is that apparency is the means to reality meaning that carnal love is the means to achieve love of Allah. That is in order to reach the stage of Allah's love it is necessary to have love with some human beauty. But the love which they regard as love for Allah is just the product of mental disorder through which the lover inclines to one individual with all his attention and his final aim is to have access to the

beloved. This love can lead to the way of evil and vice but it has no connection with the  
.love of Allah

p: ۱۵۷

:A Persian couplet says

The truth of the fact is that carnal love is like a jinn and a jinn cannot give you  
guidance

:(at-Talqiniyyah (the encounterers (۷

According to this sect the reading of religious sciences and books of scholarship is  
thoroughly unlawful. Rather the position that is achieved by an hour of spiritual effort  
of the Sufis cannot be achieved by seventy years of reading books

According to Shi'ah 'Ulama' all these sects are on the wrong path and out of the fold of  
Islam. In this connection numerous sayings of the Imams are related. In this sermon  
also Amir al-mu'minin has regarded the severance of 'Asim ibn Ziyad from this world  
as the mischief of Satan and he forcefully dissuaded him from adopting that course.  
(For further study see Sharh Nahj al-balaghah al-Hajj Mirza Habibu'llah al-Khu'i vol. ۱۳  
.pp. ۱۳۲-۴۱۷; vol. ۱۴ pp. ۲-۲۲

**SERMON ۲۱**

**In English**

Someone (۱) asked Amir al-mu'minin about concocted traditions and contradictory  
sayings of the Prophet current among the people whereupon he said

Certainly what is current among the people is both right and wrong true and false  
repealing and repealed general and particular definite and indefinite exact and  
surmised. Even during the Prophet's days false sayings had been attributed to him so  
much so that he had to say during his sermon that "Whoever attributes falsehoods to  
me makes his abode in Hell." Those who relate traditions are of four categories (۲) no  
more

p: ۱۵۸



## First: The lying hypocrites

The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he wilfully attributes false things against the Messenger of Allah – may Allah bless him and his descendants. If people knew that he was a hypocrite and a liar they would not accept anything from him and would not confirm what he says

Rather they say that he is the companion of the Prophet has met him heard (his sayings) from him and acquired (knowledge) from him. They therefore accept what he says. Allah too had warned you well about the hypocrites and described them fully to you. They have continued after the Holy Prophet. They gained positions with the leaders of misguidance and callers towards Hell

through falsehoods and slanderings. So they put them in high posts and made them officers over the heads of the people and amassed wealth through them. People are always with the rulers and after this world except those to whom Allah affords protection. This is the first of the four categories

## Second: Those who are mistaken

Then there is the individual who heard (a saying) from the Holy Prophet but did not memorise it as it was but surmised it. He does not lie wilfully. Now he carries the saying with him and relates it acts upon it and claims that: "I heard it from the Messenger of Allah." If the Muslims come to know that he has committed a mistake in it they will not accept it from him and if he himself knows that he is on the wrong he will give it up

### Third: Those who are ignorant

The third man is he who heard the Prophet ordering to do a thing and later the Prophet refrained the people from doing it but this man did not know it or he heard the Prophet refraining people from a thing and later he allowed it but this man did not know it. In this way he retained in his mind what had been repealed and did not retain the repealing tradition. If he knew that it had been repealed he would reject it or if the Muslims knew when they heard it from him that it had been repealed they would .reject it

### Fourth: Those who memorise truthfully

The last namely the fourth man is he who does not speak a lie against Allah or against His Prophet. He hates falsehood out of fear for Allah and respect for the Messenger of Allah and does not commit mistakes but retains (in his mind) exactly what he heard (from the Prophet) and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition he retained it and acted upon it and he heard the repealed tradition and rejected it. He also understands the particular and the general and he knows the definite and indefinite and gives everything its due .position

The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes a man would hear him but he would not know what Allah the Glorified meant by it or what the Messenger of Allah meant by it. In this way the listener carries it and memorises it without knowing its meaning and its real intention or what was its reason. Among the companions of the Messenger of Allah all were not in the habit of putting him questions and ask him the meanings indeed they always wished that some Bedouin or stranger might come and ask him (peace be upon him) so that they would also listen. Whenever any such thing came before me I asked him about its meaning and preserved it. These are the reasons and grounds of differences .among the people in their traditions

[ ٢١٠ ] ومن كلام له عليه السلام

وقد سأله سائل عن أحاديث البدع، وعمّا في أيدي الناس من اختلاف الخبر. فقال عليه السلام:

إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَبَاطِلًا، وَصِدْقًا وَكُذْبًا، وَنَاسِحًا وَمَنْسُوحًا، وَعَامًّا وَخَاصًّا، وَمُحْكَمًا وَمُتَشَابِهًا، وَحِفْظًا وَوَهْمًا، وَلَقَدْ كُذِبَ عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- عَلَى عَهْدِهِ، حَتَّى قَامَ خَطِيْبًا، فَقَالَ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعْهُ مَقْعِدَهُ مِنَ النَّارِ». وَإِنَّمَا أَتَاكَ بِالْحَدِيثِ أَرْبَعَةُ رِجَالٍ لَيْسَ لَهُمْ خَامِسٌ:

## المنافقون

رَجُلٌ مُنَافِقٌ مُظْهِرٌ لِلإِيمَانِ، مُتَّصِعٌ بِالإِسْلَامِ، لَا يَتَأْتَمُّ (١) وَلَا يَتَحَرَّجُ (٢)، يَكْذِبُ عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- مُتَعَمِّدًا، فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَبُوا لَهُمْ لَمْ يَقْبَلُوا مِنْهُ، وَلَمْ يُصَدِّقُوا قَوْلَهُ، وَلَكِنَّهُمْ قَالُوا: صَاحِبُ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- رَأَاهُ، وَسَمِعَ مِنْهُ، وَلَقِفَ عَنْهُ (٣)، فَيَأْخُذُونَ بِقَوْلِهِ، وَقَدْ أَخْبَرَكَ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَكَ، وَوَصَّيْتَهُمْ بِمَا وَصَّيْتَهُمْ بِهِ لَكَ، ثُمَّ بَقُوا بَعْدَهُ، فَتَقَرَّبُوا إِلَى أُمَّةِ الضَّلَالَةِ، وَالِدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَالْبُهْتَانِ، فَوَلَّوهُمْ الْأَعْمَالَ، وَجَعَلُوهُمْ حُكَّامًا عَلَى

رِقَابِ النَّاسِ، فَأَكَلُوا بِهِمُ الدُّنْيَا، وَإِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَالدُّنْيَا، إِلَّا مَنْ عَصَمَ اللَّهُ، فَهَذَا أَحَدُ الْأَرْبَعَةِ.

## الخاطئون

وَرَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ شَيْئًا لَمْ يَحْفَظْهُ عَلَى وَجْهِهِ، فَوَهَمَ (٤) فِيهِ، وَلَمْ يَتَعَمَّدْ كَذِبًا، فَهُوَ فِي يَدَيْهِ، يَزْوِيهِ وَيَعْمَلُ بِهِ، وَيَقُولُ: أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ-، فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَهَمَ فِيهِ لَمْ يَقْبَلُوهُ مِنْهُ، وَلَوْ عَلِمَ هُوَ أَنَّهُ كَذَلِكَ لَرَفَضَهُ!

## أهل الشبهة

وَرَجُلٌ ثَالِثٌ، سَمِعَ مِنْ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- شَيْئًا يَأْمُرُ بِهِ، ثُمَّ إِنَّهُ نَهَى عَنْهُ وَهُوَ لَا يَعْلَمُ، أَوْ سَمِعَهُ يَنْهَى عَنْ شَيْءٍ، ثُمَّ أَمَرَ بِهِ وَهُوَ لَا يَعْلَمُ، فَحَفِظَ الْمَنْسُوحَ، وَلَمْ يَحْفَظِ النَّاسِحَ، فَلَوْ عَلِمَ أَنَّهُ مَنْسُوحٌ لَرَفَضَهُ، وَلَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوحٌ لَرَفَضُوهُ.

وَآخِرُ رَابِعٍ، لَمْ يَكْذِبْ عَلَى اللَّهِ، وَلَا عَلَى رَسُولِهِ، مُبْغِضٌ لِلْكَذِبِ، خَوْفًا لِلَّهِ، وَتَعْظِيمًا لِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - وَلَمْ يَهُمَّ (٥)، بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ، فَجَاءَ بِهِ عَلَى مَا سَمِعَهُ، لَمْ يَزِدْ فِيهِ وَلَمْ يَنْقُصْ مِنْهُ، وَحَفِظَ النَّاسِخَ فَعَمِلَ بِهِ، وَحَفِظَ الْمَنْسُوخَ فَجَنَّبَ عَنْهُ (٦)، وَعَرَفَ الْخَاصَّ وَالْعَامَّ، وَمُحَكَّمٌ وَالْمُتَشَابِهَ (٧) فَوَضَعَ كُلَّ شَيْءٍ مَوْضِعَهُ.

وَقَدْ كَانَ يَكُونُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْكَلَامُ لَهُ وَجْهَانِ: فَكَلَامٌ خَاصٌّ، وَكَلَامٌ عَامٌّ، فَيَسْمَعُهُ مَنْ لَا يَعْرِفُ مَا عَنِ اللَّهِ بِهِ، وَلَا مَا عَنِ بِهِ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَيَحْمِلُهُ السَّامِعُ، وَيُوجِّهُهُ عَلَى غَيْرِ مَعْرِفَةٍ بِمَعْنَاهُ، وَمَا قُصِدَ بِهِ، وَمَا خَرَجَ مِنْ أَجْلِهِ، وَلَيْسَ كُلُّ أَضْيَاحِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - مَنْ كَانَ يَسْأَلُهُ وَيَسْتَفْهِمُهُ، حَتَّى إِنْ كَانُوا لَيَحْتَبُونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ أَوْ الطَّارِيءُ، فَيَسْأَلَهُ عَلَيْهِ السَّلَامُ حَتَّى يَسْمَعُوا، وَكَانَ لَا يَمُرُّ بِى مِنْ ذَلِكَ شَيْءٌ إِلَّا سَأَلْتُ عَنْهُ وَحَفِظْتُهُ. فَهَذِهِ وَجُوهٌ مَا عَلَيْهِ النَّاسُ فِي اخْتِلَافِهِمْ، وَعَلَلِهِمْ فِي رِوَايَاتِهِمْ.

### In Persian

(شخصی از احادیث بدعت آور، و گوناگونی که در میان مردم رواج داشت پرسید امام فرمود)

۱ اقسام احادیث رواج یافته

احادیثی که در دسترس مردم قرار دارد، هم حق است هم باطل، هم راست هم دروغ، هم ناسخ هم منسوخ، «۱» هم عام هم خاص، «۲» هم محکم هم متشابه، «۳» هم احادیثی که بدرستی ضبط گردیده و هم احادیثی که با ظن و گمان روایت شده. در روزگار پیامبر صلی الله علیه و آله و سلم آنقدر دروغ به آن حضرت نسبت داده شد که ایستاد و خطابه ایراد کرد و فرمود:

«هر کس از روی عمد به من دروغ نسبت دهد جایگاه او پر از آتش است»

## ۲ اقسام راویان حدیث

افرادی که حدیث نقل می کنند چهار دسته اند، که پنجمی ندارد.

### اول- منافقان نفوذی

نخست منافقی که تظاهر به ایمان می کند، و نقاب اسلام بر چهره دارد، نه از گناه می ترسد و نه از آن دوری می جوید و از روی عمد دروغ به پیامبر صلی الله علیه و آله و سلم نسبت می دهد. اگر مردم می دانستند که او منافق دروغگو است، از او نمی پذیرفتند و گفتار دروغین او را تصدیق نمی کردند، اما با ناآگاهی می گویند او از اصحاب پیامبر است، رسول خدا را دیده و از او حدیث شنیده، و از او گرفته است، پس حدیث دروغین او را قبول می کنند. در صورتی که خدا تو را از منافقین آنگونه که لازم بود آگاهاند، و وصف آنان را برای تو بیان داشت.

آنان پس از پیامبر صلی الله علیه و آله و سلم باقی ماندند و به پیشوایان گمراهی و دعوت کنندگان به آتش با دروغ و تهمت نزدیک شده پس به آنان ولایت و حکومت بخشیدند، و بر گردن مردم سوار گردیدند، و به وسیله آنان به دنیا رسیدند، همانا مردم هم با سلاطین و دنیا هستند، مگر آن کس که خدا او را حفظ کند، این یکی از آنچه ار گروه است.

### دوم- اشتباه کار

دوم کسی که از پیامبر صلی الله علیه و آله و سلم چیزی را به اشتباه شنیده، اما سخن آن حضرت را درست حفظ نکرده است، و با توهم چیزی را گرفته، امّا از روی عمد دروغ نمی گوید، آنچه در اختیار دارد روایت کرده و به آن عمل می کند و می گوید من از پیامبر صلی الله علیه و آله و سلم آن را شنیده ام. اگر مسلمانان بدانند که او اشتباه کرده، و غیر واقعی پنداشته، از او نمی پذیرفتند، خودش هم اگر آگاهی می یافت که اشتباه کرده آن را رها می کرد.

و سومی شخصی که شنیده پیامبر صلی الله علیه و آله و سلم به چیزی امر فرمود. (اما) سپس از آن نهی کرد و او نمی داند، یا شنید که چیزی را نهی کرد، سپس به آن امر فرمود و او آگاهی ندارد، پس نسخ شده را حفظ کرد ولی ناسخ را نمی داند. اگر بداند که حدیث او منسوخ است ترکش می کند، و اگر مسلمانان نیز می دانستند روایت او نسخ شده، آن را ترک می کردند.

#### چهارم- حافظان راست گفتار

دسته چهارم، آن که نه به خدا دروغ می بندد و نه به پیامبرش دروغ نسبت می دهد. دروغ را از ترس خدا، و حرمت نگهداشتن از رسول خدا صلی الله علیه و آله و سلم دشمن دارد. در آنچه از پیامبر صلی الله علیه و آله و سلم شنیده اشتباه نکرده، بلکه آن را با تمام جوانبش حفظ کرده است، و آن چنان که شنیده بدون کم و کاست نقل می کند.

پس او ناسخ را دانسته و به آن عمل کرده، و منسوخ را فهمیده و از آن دوری جسته، خاص و عام، محکم و متشابه، را شناخته، هر کدام را در جای خویش قرار داده است.

#### ۳ اقسام اصحاب رسول خدا صلی الله علیه و آله و سلم

گاهی سخنی از رسول خدا صلی الله علیه و آله و سلم دارای دو معنا بود، سخنی عام، و سخنی خاص، کسی آن را می شنید که مقصود خدا و پیامبرش را از آن کلام نمی فهمید، پس به معنای دلخواه خود تفسیر می کرد، و بدون آن که معنای واقعی آن را بداند، که برای چه هدفی صادر شد، و چرا چنین گفته شد، حفظ و نقل می کرد. همه یاران پیامبر صلی الله علیه و آله و سلم چنان نبودند که از او چیزی پرسند و معنای واقعی آن را درخواست کنند تا آنجا که عده ای دوست داشتند عربی بیابانی یا سؤال کننده ای از آن حضرت چیزی پرسد و آنها پاسخ آن را بشنوند، اما من هر چه از خاطر می گذشت می پرسیدم، و حفظ می کردم، پس این است علل اختلاف روایاتی که در میان مردم وجود دارد، و علل اختلاف روایات در نقل حدیث.

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(۱) ناسخ آیه ای است که حکم آیه دیگر را باطل کرده و آن را منسوخ (باطل شده) نامند.

(۲) عام، لفظ فراگیر، و خاص، لفظی که شامل چیز خاص یا فرد خاصی می شود.

(۳) محکم، آیه ای را گویند که حکم آن استوار و بر همه روشن است، امّا متشابه، آیه ای است که ممکن است چند معنا داشته باشد و معنای واقعی آن روشن نیست.

### Footnote

This was Sulaym ibn Qays al-Hilali who was one of the relaters of traditions . (۱)  
.through Amir al-mu'minin

.In this sermon Amir al-mu'minin has divided the traditionists into four categories .(۲)

The first category is that of a man concocts a tradition and attributes it to the Prophet. Traditions were in fact falsified and attributed to him and this process continued with the result that numerous novel traditions came into being. This is a fact which cannot be denied but if anyone does deny it his basis would be not knowledge or sagacity by oratory or argumentative necessity. Thus once 'Alamu'l-huda (Ensign of Guidance) as-Sayyid al-Murtada had a chance of meeting the Sunni 'ulama' (scholars) in confrontation and on this occasion as-Sayyid al-Murtada proved by historical facts that the traditions related about the merits of the great companions are concocted and counterfeit. On this the (Sunni) 'ulama' argued that it was impossible that someone should dare speak a lie against the Prophet and prepare a tradition himself and attribute it to him. as-Sayyid al-Murtada said there is a tradition of the Prophet :that

A lot of false things will be attributed to me after my death and whoever speaks a lie against me would be preparing his abode in Hell. (al-Bukhari vol.1 p.38; vol.2 p.102; vol.4 p.207; vol.8 p.54; Muslim vol.8 p.229; Abu Dawud vol.3 pp.319-320; at-Tirmidhi vol.4 p.524; (vol.5 pp.35-36 40 199 634; Ibn Majah vol.1 pp.13-15

If you regard this tradition as true then you should agree that false things have been attributed to the Prophet but if you regard it false this would prove our point. However these were people whose hearts were full of hypocrisy and who used to prepare traditions of their own accord in order to create mischief and dispersion in religion and to misguide Muslims of weak convictions. They remained mixed with them as they used to do during the lifetime of the Prophet; and just as they remained busy in activities of mischief and destruction in those days in the same way even after the Prophet they were not unmindful of deforming the teachings of Islam and .metamorphosing its features

Rather in the days of the Prophet they were always afraid lest he unveiled them and put them to shame but after the Prophet their hypocritical activities increased and they attributed false things to the Prophet without demur for their own personal ends and those who heard them believed in them because of their status as companions of the Prophet thinking that whatever they said was correct and whatever they gave out was true. Afterwards also the belief that all the companions are correct put a stopper on their tongues as a result of which they were taken to be above criticism questioning discussion and censure. Besides their conspicuous performance had made them prominent in the eyes of the government and also because of this it needed courage and daring to speak against them. This is proved by Amir al-  
:mu'minin's words



These people gained positions with the leaders of misguidance and callers towards Hell through falsehood and slanderings. So they put them in high posts and made them officers over the heads of the people

Along with the destruction of Islam the hypocrites also aimed at amassing wealth and they were doing so freely by claiming to be Muslims because of which they did not want to remove the veil of Islam (from their faces) and to come out openly but they wanted to continue their Satanic activities under the garb of Islam and engaged themselves in its basic destruction and spreading of division and dispersal by concocting traditions. In this connection Ibn Abi'l-Hadid has written

When they were left free they too left many things. When people observed silence about them they also observed silence about Islam but they continued their underground activities such as the fabrication of falsehoods to which Amir al-mu'minin has alluded because a lot of untrue matters had been mixed with the traditions by the group of people of wrong beliefs while some of them also aimed at extolling some particular party with whom they had other worldly aims as well

On the expiry of this period when Mu'awiyah took over the leadership of religion and occupied the throne of temporal authority he opened an official department for the fabrication of false traditions and ordered his officers to fabricate and popularise traditions in disparagement of the Ahlu'l-bayt (the Household of the Holy Prophet) and in extolment of 'Uthman and the Umayyads and announced rewards and grants of land for this work. Consequently a lot of traditions about self-made distinctions gained entry in the books of traditions. Thus Abu'l-Hasan al-Mada'ini has written in his book :Kitab al-ahdath and Ibn Abi'l-Hadid has quoted it namely

Mu'awiyah wrote to his officers that they should take special care of those who were adherents of 'Uthman his well-wishers and lovers and to award high positions precedence and honour to those who related traditions about his merits and distinctions and to convey to him whatever is so related by any person along with his name the name of his father and the name of his tribe. They did accordingly and heaped up traditions about the merits and distinctions of 'Uthman because Mu'awiyah .used to award them rewards clothes grants and lands

When the fabricated traditions about the merits of 'Uthman had been spread throughout the realm with the idea that the position of the earlier Caliphs should not :remain low Mu'awiyah wrote to his officers

As soon as you receive this order of mine you should call upon the people to prepare traditions about the distinctions of the companions and other caliphs also and take care that if any Muslim relates any tradition about Abu Turab (Ali) you should prepare a similar tradition about the companions to contradict it because this gives me great pleasure and cools my eyes and it weakens the position of Abu Turab and his .partymen. and is more severe to them than the merits and distinctions of 'Uthman

When his letters were read to the people a large number of such traditions were related extolling the companions that are all fabricated with no truth at all. (Sharh (Nahj al-balaghah vol. 11 pp. 43-47

In this connection Abu 'Abdillah Ibrahim ibn Muhammad ibn 'Arafah known as Niftawayh (244/858-323/935) who was one of the prominent scholars and traditionists :has written and Ibn Abi'l-Hadid has quoted him that

Most of the false traditions about the merits of the companions were fabricated during the days of Mu'awiyah in order to gain position in his audience because his view was that in this way he could disgrace Banu Hashim and render them low. (ibid

After that fabrication of traditions became a habit the world seekers made it a means of securing position with kings and nobles and to amass wealth. For example Ghiyath ibn Ibrahim an-Nakha'i (2nd cent. A.H.) fabricated a tradition about the flight of pigeons in order to please al-Mahdi ibn al-Mansur (the 'Abbasid Caliph) and to secure position near him. (Tarikh Baghdad vol.12 pp.323-327; Mizan al-i'tidal vol.3) pp.337-338; Lisan al-mizan vol.4 p.422). Abu Sa'id al-Mada'ini and others made it a means of livelihood. The limit was reached when the al-Karramiyyah and some of the al-Mutasawwifah gave the ruling that the fabrication of traditions for the prevention of sin or for persuasion towards obedience was lawful

Consequently in connection with persuading and dissuading traditions were fabricated quite freely and this was not regarded against the religious law or morality. Rather this work was generally done by those who bore the appearance of asceticism or fear of Allah and who passed their nights in praying and days in filling their registers with false traditions. An idea about the number of these fabricated traditions can be had from the fact that out of six hundred thousand traditions al-Bukhari selected only two thousand seven hundred and sixty-one traditions (Tarikh Baghdad vol.2 p.8; al-Irshad as-sari vol.1 p.28; Sifatu's-safwah vol.4 p.143

Muslim thought fit for selection only four thousand out of three hundred thousand (Tarikh Baghdad vol.13 p.101; al-Muntazam vol.5 p.32; Tabaqat al-huffaz vol.2 pp.151-157; Wafayat al-a'yan vol.5 p.194). Abu Dawud took four thousand and eight hundred out of five hundred thousand (Tarikh Baghdad vol.9 p.57; Tabaqat al-huffaz vol.2 p.154; al-Muntazam vol.5 p.97; Wafayat al-a'yan vol.2 p.404) and Ahmad ibn Hanbal took thirty thousand out of nearly on million traditions (Tarikh Baghdad vol.4 p.419-420; Tabaqat al-huffaz vol.2 p.17; Wafayat al-a'yan vol.1 p.64; Tahdhib at-tahdhib vol.1 p. 74). But when this selection is studied some traditions which come across can in no circumstances be attributed to the Prophet. The result is that a group of considerable number has cropped up among Muslims who in view of these (so-called) authoritative collections and true traditions completely reject the evidentiary value of the traditions

.((For further reference see al-Ghadir vol.5 pp. 208-378

The second category of relaters of traditions are those who without appreciating the occasion or context related whatever they could recollect right or wrong. Thus in al-Bukhari (vol.2 pp.100-102; vol.5 p.98); Muslim (vol.3 pp. 41-45); at-Tirmidhi (vol.3 pp. 327-329); an-Nasa'i (vol.4 p.18); Ibn Majah (vol.1 pp.508-509); Malik ibn Anas (al-Muwatta' vol.1 p.234); ash-Shafi'i (Ikhtilaf'l-hadith on the side lines of "al-Umm" vol.7 p.266); Abu Dawud (vol.3 p.194); Ahmad ibn Hanbal (vol.1 pp.41-42) and al-Bayhaqi (vol.4 pp.72-74) in the chapter entitled 'weeping over the dead' it is stated that when Caliph 'Umar was wounded Suhayb came weeping to him then 'Umar said

O' Suhayb you weep over me while the Prophet had said that the dead person is punished if his people weep over him

When after the death of Caliph 'Umar this was mentioned to 'A'ishah she said: "May Allah have mercy on 'Umar. The Messenger of Allah did not say that weeping of relations causes punishment on the dead. but he said that the punishment of an unbeliever increases if his people weep over him." After this 'A'ishah said that according to the Holy Qur'an no person has to bear the burden of another so how could the burden of those who weep be put on the dead. After this the following verse was quoted by 'A'ishah

And no bearer of burden shall bear the burden of another; (Qur'an ۶:۱۶۴; ۱۷:۱۵; . . . .  
(۳۵:۱۸; ۳۹:۷; ۵۳:۳۸

The wife of the Holy Prophet 'A'ishah relates that once the Prophet passed by a Jewish woman over whom her people were weeping. The Prophet then remarked ". Her people are weeping over her but she is undergoing punishment in the grave

The third category of the relaters of traditions is of those who heard some repealed traditions from the Prophet but could not get any chance to hear the repealing traditions which he could relate to others. An example of a repealing tradition is the saying of the Prophet which also contains a reference to the repealed tradition namely: "I had disallowed you to visit graves but now you can visit them." (Muslim vol.۳ p.۶۵; at-Tirmidhi vol.۳ p.۳۷۰; Abu Dawud vol.۳ pp. ۲۱۸ ۳۳۲; an-Nasa'i vol.۴ p. ۸۹; Ibn Majah vol.۱ pp. ۵۰۰-۵۰۱; Malik ibn Anas vol.۲ p. ۴۸۵; Ahmad ibn Hanbal vol.۱ pp.۱۴۵ ۴۵۲; vol.۳ pp.۳۸ ۶۳ ۶۶ ۲۳۷ ۳۵۰; vol.۵ pp. ۳۵۰ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۹ ۳۶۱; al-Hakim al-Mustadrak vol.۱ pp. ۳۷۴-۳۷۶; and al-Bayhaqi vol.۴ pp. ۷۶-۷۷). Herein the permission to visit graves has repealed the previous restriction on it. Now those who heard only the repealed tradition continued acting according to it

The fourth category of relaters of traditions is of those who were fully aware of the principles of justice possessed intelligence and sagacity knew the occasion when a tradition was first uttered (by the Prophet) and were also acquainted with the repealing and the repealed traditions the particular and the general and the timely and the absolute. They avoided falsehood and fabrication. Whatever they heard remained preserved in their memory and they conveyed it with exactness to others. It is they whose traditions are the precious possession of Islam free from fraud and counterfeit and worthy of being trusted and acted upon. That collection of traditions which has been conveyed through trustworthy bosoms like that of Amir al-mu'minin and has remained free from cutting curtailing alteration or change particularly present Islam in its true form. The position of Amir al-mu'minin in Islamic knowledge has been most certainly proved through the following traditions narrated from the Holy Prophet such as

Amir al-mu'minin Jabir ibn 'Abdullah Ibn 'Abbas and 'Abdullah ibn 'Umar have narrated from the Holy Prophet that he said

I am the city of knowledge and 'Ali is its door. He who wants to acquire (my) knowledge should come through its door. (al-Mustadrak vol.3 pp. 126-127; al-Isti'ab vol.3 p.1102; Usd al-ghabah vol.4 p.22; Tarikh Baghdad vol.2 p.377; vol.4 p.348; vol.7 p.172; vol.11 pp. 48-50; Tadhkirah al-huffaz; vol.4 p.28; Majma' az-zawa'id vol.9 p.114; Tahdhib at-tahdhib vol.6 p.320; vol.7 p.337; Lisan al-mizan vol.2 pp.122-123; Tarikh al-khulafa' p.170; Kanz al-'ummal vol.6 pp.152 156 401; 'Umdah al-qari vol.7 p.631; Sharh al-mawahib (al-ladunniyyah vol.3 p.143

:Amir al-mu'minin and Ibn 'Abbas have also narrated from the Holy Prophet that

I am the store-house of wisdom and 'Ali is its door. He who wants to acquire wisdom should come through its door. (Hilyah al-awliya' vol.1 p.64; Masabih as-sunnah vol.2 p.275; Tarikh Baghdad vol.11 p.204; Kanz al-'ummal vol.6 p.401; ar-Riyad an-nadira (vol.2 p.193

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

## SERMON 211

### In English

#### The greatness of Allah and the creation of the Universe

It is through the strength of Allah's greatness and His subtle power of innovation that He made solid dry earth out of the water of the fathomless compact and dashing ocean. Then He made from it layers and separated them into seven skies after they had been joined together. So they became stationary at His command and stopped at the limit fixed by Him. He so made the earth that it is born by deep blue surrounded and suspended water which is obedient to His command and has submitted to His awe while its flow has stopped due to fear of Him

He also created high hills rocks of stones and lofty mountains. He put them in their positions and made them remain stationary. Their peaks rose into the air while their roots remained in the water. In this way He raised the mountains above the plains and fixed their foundations in the vast expanse wherever they stood. He made their peaks high and made their bodies lofty. He made them like pillars for the earth and fixed them in it like pegs. Consequently the earth became stationary; otherwise it might bend with its inhabitants or sink inwards with its burden or shift from its

.positions

p: ۱۷۳



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

(Verily in this there is a lesson unto him who feareth (Allah) (Qur'an ۷۹:۲۶)

**In Arabic**

[ ۲۱۱ ] ومن خطبه له عليه السلام

في عجب صنع الكون

وَكَانَ مِنْ أَقْتِدَارِ جَبْرُوتِهِ، وَبَدِيعِ لَطَائِفِ صِنْعَتِهِ، أَنْ جَعَلَ مِنْ مَاءِ الْبَحْرِ الزَّائِرِ (۱) الْمُتْرَاكِمِ الْمُتَقَاصِفِ (۲)، يَبْسًا جَامِدًا (۳)، ثُمَّ فَطَرَ (۴) مِنْهُ أَطْبَاقًا (۵)، فَفَتَقَهَا سَبْعَ سَمَاوَاتٍ بَعْدَ ازْتِاقِهَا (۶)، فَاسْتَمْسَكَتْ بِأَمْرِهِ (۷)، وَقَامَتْ عَلَى حِدِّهِ (۸). وَ أَرْضًا يَحْمِلُهَا الْأَخْضَرُ (۹) الْمُثَعْنَجِرُ (۱۰)، وَالْقَمَقَامُ (۱۱) الْمُسَخَّرُ، قَدْ ذَلَّ لِأَمْرِهِ، وَأَذْعَنَ لِهَيْبَتِهِ، وَوَقَفَ الْجَارِي مِنْهُ لِحَشِيَّتِهِ، وَجَبَلَ (۱۲) جَلَامِيدَهَا (۱۳)، وَنَشُورَ (۱۴) مُتُونَهَا (۱۵) وَأَطْوَادَهَا (۱۶)، فَأَرَسَاهَا فِي مَرَاسِيهَا (۱۷)، وَالزَّمَهَا قَرَارَاتِهَا (۱۸)، فَصَصَتْ رُؤُسُهَا فِي الْهَوَاءِ، وَرَسَتْ أَصُولُهَا فِي الْمَاءِ، فَأَنهَدَ جِبَالَهَا (۱۹) عَنْ سُيُوهِهَا، وَأَسَاخَ (۲۰) قَوَاعِدَهَا فِي مُتُونِ أَقْطَارِهَا، وَمَوَاضِعِ أَنْصَابِهَا (۲۱)، فَأَشْهَقَ قِلَالَهَا (۲۲)، وَأَطَالَ أَنْشَارَهَا (۲۳)، وَجَعَلَهَا لِلْأَرْضِ عِمَادًا، وَأَرْزَهَا (۲۴) فِيهَا أَوْتَادًا، فَسَكَنْتْ عَلَى حَرَكَتِهَا مِنْ أَنْ تَمِيدَ (۲۵) بِأَهْلِهَا، أَوْ تَسِيخَ (۲۶) بِحِمْلِهَا، أَوْ تَزُولَ عَنْ مَوَاضِعِهَا. فَسَيَّبِحَانَ مِنْ أَمْسِكَهَا بَعْدَ مَوْجَانِ مِيَاهِهَا، وَأَجْمَدَهَا بَعْدَ رُطُوبِهِ أَكْنُافِهَا، فَجَعَلَهَا لِخَلْقِهِ مَهَادًا، وَبَسَطَهَا لَهُمْ فِرَاشًا! فَوْقَ بَحْرِ لُجِّي رَاكِدٍ لَا يَجْرِي (۲۷)، وَقَوَائِمٍ لَا يَسِيرِي، تُكْرِكِرُهُ (۲۸) الرِّيَاحُ الْعَوَاصِفُ، وَتَمُخِّصُهُ الْعَمَامُ الدَّوَارِفُ؟ (۲۹)، (إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى)

p: ۱۷۴

## شگفتی آفرینش پدیده ها

از نشانه های توانایی و عظمت خدا، و شگفتی ظرافت های صنعت او آن است که از آب دریای موج زننده، و امواج فراوان شکننده، خشکی آفرید، و به طبقاتی تقسیم کرد، سپس طبقه ها را از هم گشود، و هفت آسمان را آفرید، که به فرمان او برقرار ماندند، و در اندازه های معین استوار شدند. و زمین را آفرید که دریایی سبز رنگ و روان آن را بر دوش می کشد، زمین در برابر فرمان خدا فروتن، و در برابر شکوه پروردگاری تسلیم است، و آب روان از ترس او ایستاد، سپس صخره ها، تپه ها، و کوه های بزرگ را آفرید، آنها را در جایگاه خود ثابت نگاه داشت، و در قرارگاهشان استقرار بخشید.

پس کوه ها در هوا و ریشه های آن در آب رسوخ کرد، کوه ها از جاهای پست و هموار سر بیرون کشیده و کم کم ارتفاع یافتند، و ریشه آن در دل زمین ریشه دوانید، قلّه ها سر به سوی آسمان بر افراشت، و نوک آنها را طولانی ساخت تا تکیه گاه زمین، و میخ های نگهدارنده آن باشد، سپس زمین با حرکات شدیدی که داشت آرام گرفت، تا ساکنان خود را نلرزاند، و آنچه بر پشت زمین است سقوط نکند، یا از جای خویش منتقل نگردد. «۱»

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(۱) در این سخنرانی و خطبه های دیگر، امام علیه السلام به حرکت زمین، صدها سال قبل از کشف این حقیقت تویّط دانشمندان رشته ژئوفیزیک SCISYHPOEG (علم اوضاع بیرونی و طبیعی) و ژئولوژی YGOLOEg (زمین شناسی) آشکارا اشاره فرمود.

پس پاک و منزّه است خدایی که زمین را در میان آن همه از امواج نا آرام، نگه داشت، و پس از رطوبت آن را خشک ساخت، و آن را جایگاه زندگی مخلوقات خود گردانید، و چون بستری بر ایشان بگستراند، بر روی دریایی عظیم و ایستاده ای که روان نیست و تنها بادهای تند آن را بر هم می زند، و ابرهای پر باران آن را می جنباند «و توجه به این شگفتی ها درس عبرتی است برای کسی که بترسد»

## SERMON ۲۱۲

### In English

#### About those who give up supporting right

O' my Allah! whoever listens to our utterance which is just and which seeks the prosperity of religion and the worldly life and does not seek mischief but rejects it after listening then he certainly turns away from Thy support and desists from strengthening Thy religion. We make Thee a witness over him and Thou art the greatest of all witnesses and we make all those who inhabit Thy earth and Thy skies witness over him. Thereafter Thou alone can make us needless of his support and question him for his sin

### In Arabic

[ ۲۱۲ ] ومن خطبه له عليه السلام

كان يستنهض بها أصحابه إلى جهاد أهل الشام في زمانه

اللَّهُمَّ أَيُّمَا عَبْدٍ مِنْ عِبَادِكَ سَمِعَ مَقَالَتَنَا الْعَادِلَةَ غَيْرَ الْجَائِرَةِ، وَالْمُضِلِّحَةَ غَيْرَ الْمَفْسِدَةِ، فِي الدِّينِ وَالْدُّنْيَا، فَأَبَى بَعْدَ سَمْعِهِ لَهَا إِلَّا التُّكُوصَ عَنْ نُصْرَتِكَ، وَالْإِبْطَاءَ عَنْ إِعْزَازِ دِينِكَ، فَإِنَّا نَسْتَشْهَدُكَ عَلَيْهِ يَا أَكْبَرَ الشَّاهِدِينَ شَهَادَةً، وَنَسْتَشْهَدُ عَلَيْهِ جَمِيعَ مَا اسْكَنَتْهُ أَرْضُكَ وَسَمَاوَاتُكَ، ثُمَّ أَنْتَ بَعْدَ الْمُغْنَى عَنْ نُصْرِهِ، وَالْأَخِذُ لَهُ بِذَنْبِهِ.

بسیج مردم برای جنگ با شامیان

خدایا! هر کدام از بندگان تو، که سخن عادلانه دور از ستمکاری، و اصلاح کننده دور از فساد انگیزی ما را نسبت به دین و دنیا شنید، و پس از شنیدن سرباز زد، و از یاری کردنت باز ایستاد، و در گرامی داشتن دین تو درنگ و سستی کرد، ما تو را بر ضد او به گواهی می طلبیم.

ای خدایی که از بزرگ ترین گواهانی و تمام موجوداتی که در آسمان ها و زمین سکونت دادی همه را بر ضد او به گواهی دعوت می کنیم با اینکه تو از یاری او بی نیازی، و او را به کیفر گناهانش گرفتار خواهی کرد.

**SERMON ۲۱۳**

**In English**

### The Sublimity of Allah and a eulogy of the Prophet

Praise be to Allah who is above all similarity to the creatures is above the words of describers who displays the wonders of His management for the on-lookers is hidden from the imagination of thinkers by virtue of the greatness of His glory has knowledge without acquiring it adding to it or drawing it (from someone) and Who is the ordainer of all matters without reflecting or thinking. He is such that gloom does not concern Him nor does He seek light from brightness night does not overtake Him nor does the day pass over Him (so as to affect Him in any manner). His comprehension (of things) is not through eyes and His knowledge is not dependent on being informed

A part of the same sermon about the Prophet

Allah deputised the Prophet with light and accorded him the highest precedence in selection. Through him Allah united those who were divided overpowered the powerful overcame difficulties and levelled rugged ground and thus removed .misguidance from right and left

### In Arabic

[ ۲۱۳ ] ومن خطبه له عليه السلام

فی تمجید الله و تعظیمه

الْحَمْدُ لِلَّهِ الْعَلِيِّ عَنِ شَبِّهِ (۱) الْمَخْلُوقِينَ، الْغَالِبِ لِمَقَالِ الْوَاصِ فَيْنَ، الظَّاهِرِ بَعَجَائِبِ تَدْبِيرِهِ لِلنَّاطِرِينَ، الْبَاطِنِ بِجَلَالِ عِزَّتِهِ عَنِ فِكْرِ الْمُتَوَهِّمِينَ، الْعَالِمِ بِأَلَا-اِكْتِسَابِ وَلَا اِزْدِيَادِ، وَلَا عِلْمِ مُسْتَفَادٍ، الْمُتَمَدِّدِ لِجَمِيعِ الْأُمُورِ بِأَلَا رَوِيَّهِ وَلَا ضَمِيرٍ، الَّذِي لَا تَعْشَاهُ الظُّلْمُ، وَلَا يَسْتَضِيءُ بِالْأَنْوَارِ، وَلَا يَزْهَقُهُ (۲) لَيْلٌ، وَلَا يَجْرِي عَلَيْهِ نَهَارٌ، لَيْسَ إِدْرَاكُهُ بِالْإِبْصَارِ، وَلَا عِلْمُهُ بِالْإِخْبَارِ.

منها فی ذکر النبی صلی الله علیه و آله وسلم:

أَرْسَلَهُ بِالضِّيَاءِ، وَقَدَّمَهُ فِي الْإِضْطِفَاءِ، فَتَقَّ (۳) بِهِ الْمَفَاتِقَ (۴) ، وَسَاوَرَ (۵) بِهِ الْمَغَالِبَ، وَذَلَّلَ بِهِ الصُّعُوبَةَ، وَسَهَّلَ بِهِ الْحُزُونََ (۶) ، حَتَّى سَرَّحَ الضَّلَالَ، عَنِ يَمِينٍ وَشِمَالٍ.

### In Persian

۱ خدا شناسی

سپاس خداوندی را سزااست که از شباهت داشتن به پدیده ها برتر و از تعریف وصف کنندگان والاتر است. با تدبیر شگفتی آورش بر همه بینندگان آشکار، و با بزرگی عزتش، بر همه فکرهای اندیشمندان پنهان است. داناست، نه آن که آگاهی او از جایی گرفته شده یا در حال فرونی باشد و یا از کسی فراگیرد، اداره کننده سراسر نظام آفرینش است بی آنکه نیازی به فکر کردن یا اندیشه درونی داشته باشد، خدایی که تاریکی ها او را پنهان نسازد، و از نورها روشنی نگیرد، شب او را نپوشاند، و روز بر او نمی گذرد، نه بینایی او از راه دیدگان، و نه علم او از راه اطلاعات و اخبار است. (قسمتی از این سخنرانی پیرامون پیامبر صلی الله علیه و آله و سلم است)

خدا پیامبر صلی الله علیه و آله و سلم را با روشنایی اسلام فرستاد، و در گزینش، او را بر همه مقدم داشت، با بعثت او شکاف ها را پر، و سلطه گران پیروز را در هم شکست، و سختی ها را آسان، و ناهمواری ها را هموار فرمود تا آن که گمراهی را از چپ و راست تار و مار کرد.

## SERMON ۲۱۴

### In English

#### The Prophet's nobility of descent

I stand witness that He is just and does justice He is the arbiter Who decides (between right and wrong). I also stand witness that Muhammad is His slave. His Messenger and the Chief of His creatures. Whenever Allah divided the line of descent He put him in the better one and therefore no evil-doer ever shared with him nor was any vicious person his partner

Beware! surely Allah the Glorified has provided for virtue those who are suited to it for truth pillars (that support it) and for obedience protection (against deviation). In every matter of obedience you will find Allah the Glorified's succour that will speak through tongues and accord firmness to hearts. It has sufficiency for those who seek sufficiency and a cure for those who seek cure. The characteristics of the virtuous whose guidance must be followed

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

.them

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Therefore man should secure honour by adopting these qualities. He should fear the day of Doom before it arrives and he should appreciate the shortness of his life and the shortness of his sojourn in the place of stay which has only to last for his change over to the next place. He should therefore do something for his change over and for the known stages of his departure. Blessed be he who possesses a virtuous heart who obeys one who guides him desists from him who takes to ruin catches the path of safety with the help of him who provides him light (of guidance) and by obeying the leader who commands him hastens towards guidance before its doors are closed gets open the door of repentance and removes the (stain of) sins. He has certainly .been put on the right path and guided towards the straight road

### In Arabic

[ ٢١٤ ] ومن خطبه له عليه السلام

يصف جوهر الرسول، ويصف العلماء، ويعظ بالتقوى

وَأَشْهَدُ أَنَّهُ عَيْدٌ عَيْدٌ، وَحَكَمٌ فَصَلَّ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَسَيِّدُ عِبَادِهِ، كُلَّمَا نَسَخَ اللَّهُ الْخَلْقَ (١) فَرَفَقْتَيْنِ جَعَلَهُ فِي خَيْرِهِمَا، لَمْ يُسْهِمِ فِيهِ عَاهِرٌ (٢)، وَلَا ضَرَبَ فِيهِ (٣) فَاجِرٌ. أَلَا وَإِنَّ اللَّهَ جَعَلَ لِلْخَيْرِ أَهْلًا، وَلِلْحَقِّ دَعَائِمَ، وَلِلطَّاعَةِ عِصْمًا (٤). وَإِنَّ لَكُمْ عِنْدَ كُلِّ طَاعَةٍ عَوْنًا مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسِنَةِ، وَيُبَيِّنُ الْأَفْئِدَةَ، فِيهِ كِفَاءٌ (٥) لِمُكْتَفٍ، وَشِفَاءٌ لِمُسْتَشْفٍ. صفة العلماء

وَاعْلَمُوا أَنَّ عِبَادَ اللَّهِ الْمُسْتَحْفَظِينَ (٦) عِلْمُهُ، يَصُونُونَ مَصِيوَنَهُ، وَيُفَجِّرُونَ عُيُونَهُ، يَتَوَاصِلُونَ بِالْوِلَايَةِ (٧)، وَيَتَلَاقُونَ بِالْمَحَبَّةِ، وَيَتَسَيِّقُونَ بِكَأْسِ رَوْيِهِ (٨)، وَيَضِيءُ دُرُونَ بَرِيئِهِ (٩)، لَا تَشُوبُهُمُ الرَّيْبَةُ (١٠)، وَلَا تُشِيرُ فِيهِمُ الْغَيْبَةُ. عَلَى ذَلِكَ عَقَدَ خَلْفَهُمْ وَأَخْلَافَهُمْ (١١)، فَعَلِيهِ يَتَحَابُّونَ، وَبِهِ يَتَوَاصِلُونَ، فَكَانُوا كَتَفَاضِلِ الْبَدْرِ يُنْتَقَى (١٢)، فَيُؤَخَذُ مِنْهُ وَيُلْقَى، قَدْ مَيَّرَهُ التَّخْلِيسُ، وَهَدَّبَهُ (١٣) التَّمْجِيسُ (١٤).



فَلْيَقْبَلِ امْرُؤٌ كَرَامَةً (١٥) بِقَبُولِهَا، وَلْيَحْذَرْ قَارِعَهُ (١٦) قَبْلَ حُلُولِهَا، وَلْيَنْظُرِ امْرُؤٌ فِي قَصِيرِ أَيَّامِهِ، وَقَلِيلِ مُقَامِهِ، فِي مَنْزِلٍ حَتَّى يَسْتَبْدِلَ بِهِ مَنْزِلًا، فَلْيَصْبِرْ لِمَتَحَوَّلِهِ (١٧)، وَمَعَارِفِ مُتَّقَلِهِ (١٨). فَطُوبَى لِمَنْ لَمَّا قَلْبَ سَلِيمٍ، أَطَاعَ مَنْ يَهْدِيهِ، وَتَجَنَّبَ مَنْ يُزِدِيهِ، وَأَصَابَ سَبِيلَ السَّلَامَةِ بِبَصِيرٍ مَنْ بَصُرَهُ، وَطَاعَهُ هَادٍ أَمْرَهُ، وَبَادَرَ الْهُدَى قَبْلَ أَنْ تُغْلَقَ أَبْوَابُهُ، وَتُقَطَعَ أَسْبَابُهُ، وَاسْتَفْتَحَ التَّوْبَةَ، وَأَمَاطَ الْحَوْبَةَ (١٩)، فَقَدْ أُقِيمَ عَلَى الطَّرِيقِ، وَهُدِيَ نَهْجَ السَّبِيلِ.

## In Persian

### ١ پیامبر شناسی

گواهی می دهم که خدا عدل است و دادگر، و دادرسی جدا کننده حق و باطل، و گواهی می دهم که محمد صلی الله علیه و آله و سلم بنده و فرستاده او سرور مخلوقات است. هر گاه آفریدگان را به دو دسته کرد او را در بهترین آنها قرار داد، در خاندان او نه زناکار و نه مردم بدکار است. آگاه باشید! خداوند برای خوبی ها مردمی، و برای حق ستون های استواری، و برای اطاعت نگهدارنده ای قرار داد. هر گامی که در اطاعت بر می دارید، یاوری از طرف خدای سبحان وجود دارد که زبان ها به نیروی آنها سخن می گویند، و دل ها با کمک آنها استوارند، برای یاری طلبان یاور، و برای شفا خواهان شفا دهنده اند.

### ٢ ارزش دانشمندان الهی

بدانید! بندگانی که نگاه دار علم خداوندند، و آن را حفظ می کنند، و چشمه های علم الهی را جوشان می سازند، با دوستی خدا با یکدیگر پیوند داشته و یکدیگر را دیدار می کنند.

جام محبت او را به همدیگر می نوشانند، و از آبشخور علم او سیراب می گردند. شک و تردید در آنها راه نمی یابد، و از یکدیگر بدگویی نمی کنند.

سرشت و اخلاقشان با این ویژگی ها شکل گرفته است، و بر این اساس تمام دوستیها و پیوندهایشان استوار است.

آنان، چونان بذره‌های پاکیزه ای هستند که در میان مردم گزینش شده، آنها را برای کاشتن انتخاب و دیگران را رها می کنند. با آزمایش های مکرر امتیاز یافتند، و با پاک کردن های پی در پی خالص گردیدند.

۳ پندهای جاودانه

پس آدمی باید اندرزه‌ها را بپذیرد، و پیش از رسیدن رستاخیز پرهیزکار باشد، و در کوتاهی روزگارش اندیشه کند، و به ماندن کوتاه در دنیا نظر دوزد تا آن را به منزلگاهی بهتر مبدل سازد. پس برای جایی که او را می برند، و برای شناسایی سرای دیگر تلاش کند. خوشا به حال کسی که قلبی سالم دارد، خدای هدایتگر را اطاعت می کند، از شیطان گمراه کننده دوری می گزیند، با راهنمایی مردان الهی با آگاهی به راه سلامت رسیده، و به اطاعت هدایتگرش پردازد، و به راه رستگاری پیش از آن که درها بسته شود، و وسائلش قطع گردد بشتابد، در توبه را بگشاید،

و گناهان را از بین ببرد. پس (چنین فردی) به راه راست ایستاده، و به راه حق هدایت شده است.

**SERMON ۲۱۵**

**In English**

A prayer which Amir al-mu'minin often recited

Praise be to Allah! Who made me such that I have not died nor am I sick nor have my veins been infected with disease nor have I been hauled up for my evil acts nor am I without progeny nor have I forsaken my religion nor do I disbelieve in my Lord nor do I feel strangeness with my faith nor is my intelligence affected nor have I been punished with the punishment of peoples before me. I am a slave in Thy possession I have been guilty of excesses over myself. Thou hast exhausted Thy pleas over me and I have no plea (before Thee). I have no power to take except what Thou givest .me and I cannot evade except what Thou savest me from

O' my Allah! I seek Thy protection from becoming destitute despite Thy riches from being misguided despite Thy guidance from being molested in Thy realm and from being humiliated while authority rests with Thee

O' my Allah! let my spirit be the first of those good objects that Thou takest from me and the first trust out of Thy favours held in trust with me

O' my Allah! we seek Thy protection from turning away from Thy command or revolting against Thy religion or being led away by our desires instead of by guidance that comes from Thee

### In Arabic

[ ۲۱۵ ] ومن دعائه عليه السلام

كان يدعو به كثيراً

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُصْبِحْ بِي مَيْتًا وَلَا سَقِيمًا، وَلَا مَضْرُوبًا عَلَى عُرْوِقِي بِسُوءٍ، وَلَا مَأْخُودًا بِأَسْوَى عَمَلِي، وَلَا مَقْطُوعًا دَابِرِي (۱)، وَلَا مُرْتَدًّا عَنِ دِينِي، وَلَا مُنْكَرًا لِرَبِّي، وَلَا مُسْتَوْحِشًا مِنْ إِيْمَانِي، وَلَا مُلْتَبِسًا (۲) عَقْلِي، وَلَا مُعَذَّبًا بِعَذَابِ الْأُمَمِ مِنْ قَبْلِي. أَصْبَحْتُ عَبْدًا مَمْلُوكًا ظَالِمًا لِنَفْسِي، لَكَ الْحُجَّةُ عَلَيَّ وَلَا حُجَّةَ لِي، وَلَا اسْتَطِيعَ أَنْ آخُذَ إِلَّا مَا أَعْطَيْتَنِي، وَلَا أَتَّقِيَ إِلَّا مَا وَقَيْتَنِي. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ، أَوْ أَضِلَّ فِي هُدَاكَ، أَوْ أَضَامَ فِي سُلْطَانِكَ، أَوْ أَضْطَهَدَ وَالْأَمْرُ لَكَ! اللَّهُمَّ اجْعَلْ نَفْسِي أَوَّلَ كَرِيمِهِ تَنْتَرَعُهَا مِنْ كَرَائِمِي، وَأَوَّلَ وَدِيعِهِ تَزْتَجِعُهَا مِنْ وَدَائِعِ نِعْمَتِكَ عِنْدِي! اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نَذْهَبَ عَنْ قَوْلِكَ، أَوْ نُفْتَنَ عَنْ دِينِكَ، أَوْ تَتَّاعَ بِنَا أَهْوَاؤُنَا (۳) دُونَ الْهُدَى الَّذِي جَاءَ مِنْ عِنْدِكَ!

### In Persian

(همواره با این کلمات خدا را می خواند)

ستایش و نیایش

ستایش خداوندی را سزاست که شبم را به صبح آورد بی آن که مرده یا بیمار باشم، نه دردی بر رگ های تنم باقی گذارد، و نه به کیفر بدترین کردارم گرفتار کرد، نه بی فرزند و خاندان مانده، و نه از دین خدا روی گردانم، نه منکر پروردگار، نه ایمانم دگرگون، و نه عقلم آشفته، و نه به عذاب امت های گذشته گرفتارم. در حالی که صبح کردم که بنده ای بی اختیار و بر نفس خود ستمکارم.

خدایا بر تو است که مرا محکوم فرمایی در حالی که عذری ندارم، و توان فراهم آوردن چیزی جز آنچه که تو می بخشایی ندارم، و قدرت حفظ خویش ندارم جز آن که تو مرا حفظ کنی. خدایا به تو پناه می برم از آن که در سایه بی نیازی تو، تهیدست باشم، یا در پرتو روشنایی هدایت تو گمراه گردم، یا در پناه قدرت تو بر من ستم روا دارند، یا خوار و ذلیل باشم در حالی که کار در دست تو باشد! خدایا جانم را نخستین نعمت گرانبهایی قرار ده که می ستانی، و نخستین سپرده ای. قرار ده که از من باز پس می گیری! خدایا ما به تو پناه می بریم از آن که از فرموده تو بیرون شویم، یا از دین تو خارج گردیم، یا هواهای نفسانی پیایی بر ما فرود آید، که از هدایت ارزانی شده از جانب تو سرباز زنیم.

**SERMON ۲۱۶**

**In English**

Delivered at the battle of Siffin

Mutual rights of the ruler and the ruled

So now Allah the Glorified has by placing me over your affairs created my right over you and you too have a right over me like mine over you. A right is very vast in description but very narrow in equitability of action. It does not accrue to any person unless it accrues against him also and right does not accrue against a person unless it also accrues in his favour. If there is any right which is only in favour of a person with no (corresponding) right accruing against him it is solely for Allah the Glorified and not for His creatures by virtue of His might over His creatures and by virtue of the justice permeating all His decrees. Of course He the Glorified has created His right over creatures that they should worship Him and has laid upon Himself (the obligation of) their reward equal to several times the recompense as a mark of His bounty and the generosity that He is capable of.

p: ۱۸۴

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

If the ruled fulfil the rights of the ruler and the ruler fulfils their rights then right attains the position of honour among them the ways of religion become established signs of justice become fixed and the sunnah gains currency

In this way time will improve the continuance of government will be expected and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler or the ruler oppresses the ruled then difference crops up in every word signs of oppression appear mischief enters religion and the ways of the sunnah are forsaken. Then desires are acted upon the commands (of religion) are discarded diseases of the spirit become numerous and there is no hesitation in disregarding even great rights nor in committing big wrongs. In such circumstances the virtuous are humiliated while the vicious are honoured and there are serious chastisements from Allah the Glorified onto the people

You should therefore counsel each other (for the fulfilment of your obligations) and co-operate with each other. However extremely eager a person may be to secure the pleasure of Allah and however fully he strives for it he cannot discharge (his obligation for) obedience to Allah the Glorified as is really due to Him and it is an obligatory right of Allah over the people that they should advise each other to the best of their ability and co-operate with each other for the establishment of truth among them. No person however great his position in the matter of truth and however advanced his distinction in religion may be is above co-operation in connection with the obligations placed on him by Allah. Again no man however small he may be regarded by others and however humble he may appear before eyes is too low to co-operate or to be .afforded co-operation in this matter

One of Amir al-mu'minin's companions replied to him by a long speech wherein he praised him much and mentioned his own listening to him and obeying him whereupon Amir al-mu'minin said: If a man in his mind regards Allah's glory as being high and believes in his heart that Allah's position is sublime then it is his right that on account of the greatness of these things he should regard all other things small. Among such persons he on whom Allah's bounty is great and Allah's favours are kind has a greater obligation because Allah's bounty over any person does not increase .without an increase in Allah's right over him

In the view of virtuous people the worst position of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allah I am not like this. Even If I had loved to be mentioned like this I would have given it up in submissiveness before Allah the Glorified rather than accept greatness and sublimity to which He is more entitled. Generally people feel pleased at praise after good performances; but do not mention for me handsome praise for the obligations I have discharged towards Allah and towards you because of (my) fear about those obligations which I have not discharged and for issuing injunctions which could not be avoided and do not address me in the manner despots  
.are addressed

Do not evade me as the people of passion are (to be) evaded do not meet me with flattery and do not think that I shall take it ill if a true thing is said to me because the person who feels disgusted when truth is said to him or a just matter is placed before him would find it more difficult to act upon them. Therefore do not abstain from saying a truth or pointing out a matter of justice because I do not regard myself above erring (١). I do not escape erring in my actions but that Allah helps me (in avoiding errors) in matters in which He is more powerful than I. Certainly, I and you are slaves owned by Allah other than Whom there is no Lord except Him. He owns our selves which we do not own. He took us from where we were towards what means prosperity to us. He  
.altered our straying into guidance and gave us intelligence after blindness

ومن خطبه له عليه السلام

خطبها بصفين

أَمَا بَعِيدٌ، فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ لِي عَلَيْكُمْ حَقًّا بِوَلَايَةِ أَمْرِكُمْ، وَلَكُمْ عَلَيَّ مِنَ الْحَقِّ مِثْلُ الَّذِي لِي عَلَيْكُمْ، فَالْحَقُّ أَوْسَعُ الْأَشْيَاءِ فِي التَّوَاصُفِ، وَأَضْيَقُهَا فِي التَّنَاصُفِ، لَا يَجْرِي لِأَحَدٍ إِلَّا - جَرَى عَلَيْهِ، وَلَا يَجْرِي عَلَيْهِ إِلَّا - جَرَى لَهُ. وَلَوْ كَانَ لِأَحَدٍ أَنْ يَجْرِيَ لَهُ وَلَا يَجْرِيَ عَلَيْهِ، لَكَانَ ذَلِكَ خَالِصًا لِلَّهِ سُبْحَانَهُ دُونَ خَلْقِهِ، لِقُدْرَتِهِ عَلَى عِبَادِهِ، وَلَعِيدِهِ فِي كُلِّ مَا جَرَتْ عَلَيْهِ صُرُوفُ قَضَائِهِ، وَلَكِنَّهُ جَعَلَ حَقَّهُ عَلَى الْعِبَادِ أَنْ يُطِيعُوهُ، وَجَعَلَ جَزَاءَهُمْ عَلَيْهِ مُضَاعَفَةَ الثَّوَابِ تَفْضُلًا مِنْهُ، وَتَوْسَعًا بِمَا هُوَ مِنَ الْمَزِيدِ أَهْلُهُ.

حق الوالى وحق الرعيه

ثُمَّ جَعَلَ - سُبْحَانَهُ - مِنْ حُقُوقِهِ حُقُوقًا افْتَرَضَ هَا لِبَعْضِ النَّاسِ عَلَى بَعْضٍ، فَجَعَلَهَا تَتَكَافَأُ (١) فِي وُجُوهِهَا، وَيُوجِبُ بَعْضُهَا بَعْضًا، وَلَا يُشْتَرِكُ فِيهَا إِلَّا - بِنِعْضٍ. وَأَعْظَمُ مَا افْتَرَضَ - سُبْحَانَهُ - مِنْ تِلْكَ الْحُقُوقِ حَقُّ الْوَالِي عَلَى الرَّعِيَّةِ، وَحَقُّ الرَّعِيَّةِ عَلَى الْوَالِي، فَرِيضَةٌ فَرَضَ هَا اللَّهُ - سُبْحَانَهُ - لِكُلِّ عَلَى كُلِّ، فَجَعَلَهَا نِظَامًا لَأَلْفَتِهِمْ، وَعِزًّا لِدِينِهِمْ، فَلَيْسَتْ تَصْلُحُ الرَّعِيَّةُ إِلَّا بِصَلَاحِ الْوَالِي، وَلَا تَصْلُحُ الْوَالِيَةُ إِلَّا بِاسْتِقَامَةِ الرَّعِيَّةِ. فَإِذَا آدَتِ الرَّعِيَّةُ إِلَى الْوَالِي حَقَّهُ، وَأَدَى

الْوَالِي إِلَيْهَا حَقَّهَا، عَزَّ الْحَقُّ بَيْنَهُمْ، وَقَامَتْ مَنَاهِجُ الدِّينِ، وَاعْتَدِلَتْ مَعَالِمُ الْعِيدِ، وَجَرَتْ عَلَى أَدْلَالِهَا (٢) السُّنُنُ (٣)، فَصَلَحَ بِعَدْلِكَ الزَّمَانُ، وَطَمِعَ فِي بَقَاءِ الدَّوْلَةِ، وَبَيَّسَتْ مَطَامِعُ الْأَعْدَاءِ. وَإِذَا غَلَبَتِ الرَّعِيَّةُ وَالْيَهَا، أَوْ أَجْحَفَ (٤) الْوَالِي بِرَعِيَّتِهِ، اخْتَلَفَتْ هُنَالِكَ الْكَلِمَةُ، وَظَهَرَتْ مَعَالِمُ الْجَوْرِ، وَكَثُرَ الْإِدْغَالُ (٥) فِي الدِّينِ، وَتُرِكَتْ مَحَاجُّ السُّنَنِ (٦)، فَعَمِلَ بِالْهَوَى، وَعُطِلَتِ الْأَحْكَامُ، وَكَثُرَتْ عِلَلُ النُّفُوسِ، فَلَا يَسْتَوْحِشُ لِعَظِيمِ (٧) حَقِّ عَطَلٍ، وَلَا لِعَظِيمِ بَاطِلٍ فُعِلَ! فَهُنَالِكَ تَدُلُّ الْأَبْرَارُ، وَتَعِزُّ الْأَشْرَارُ، وَتَعْظُمُ تَبِعَاتُ اللَّهِ سُبْحَانَهُ عِنْدَ الْعِبَادِ. فَعَلَيْكُمْ بِالتَّنَاصُحِ فِي ذَلِكَ، وَحُسْنِ التَّعَاوُنِ عَلَيْهِ، فَلَيْسَ أَحَدٌ - وَإِنْ اشْتَدَّ عَلَى رِضَى اللَّهِ حِرْصُهُ، وَطَالَ فِي الْعَمَلِ اجْتِهَادُهُ - بِبَالِغِ حَقِيقَةِ مَا اللَّهُ سُبْحَانَهُ أَهْلُهُ مِنَ الطَّاعَةِ لَهُ. وَلَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى عِبَادِهِ النَّصِيحَةُ بِمَبْلَغِ جُهْدِهِمْ، وَالتَّعَاوُنُ عَلَى إِقَامَةِ الْحَقِّ بَيْنَهُمْ. وَلَيْسَ امْرُؤٌ - وَإِنْ عَظُمَتْ فِي الْحَقِّ مَنَزِلَتُهُ، وَتَقَدَّمَتْ فِي الدِّينِ فَضِيلَتُهُ - بِفَوْقِ أَنْ يُعَانَ (٨) عَلَى مَا حَمَلَهُ اللَّهُ مِنْ حَقِّهِ. وَلَا امْرُؤٌ - وَإِنْ صَغُرَتْهُ النُّفُوسُ، وَافْتَحَمَتْهُ (٩) الْعُيُونُ - بِدُونِ أَنْ يُعِينَ عَلَى ذَلِكَ أَوْ يُعَانَ عَلَيْهِ.



فأجابه عليه السلام رجل من أصحابه بكلام طويل، يكثر فيه الثناء عليه، ويذكر سمعه وطاعته له.

فقال عليه السلام: إِنَّ مِنْ حَقِّ مَنْ عَظَّمَ جَلَالَ اللَّهِ سُبْحَانَهُ فِي نَفْسِهِ، وَجَلَّ مَوْضِعُهُ مِنْ قَلْبِهِ، أَنْ يَصْغُرَ عِنْدَهُ \_ لِعِظَمِ ذَلِكَ \_ كُلُّ مَا سِوَاهُ، وَإِنَّ أَحَقَّ مَنْ كَادَانَ كَذَلِكَ لِمَنْ عَظَمْتَ نِعْمَةَ اللَّهِ عَلَيْهِ، وَلَطَفَ إِحْسَانَهُ إِلَيْهِ، فَإِنَّهُ لَمْ تَعْظُمِ نِعْمَةَ اللَّهِ عَلَى أَحَدٍ إِلَّا أزدَادَ حَقُّ اللَّهِ عَلَيْهِ عِظْمًا. وَإِنَّ مِنْ أَسِيخِيفِ (١٠) حَالَاتِ الْوُلَاهِ عِنْدَ صَالِحِ النَّاسِ، أَنْ يُظَنَّ بِهِمْ حُبُّ الْفَخْرِ، وَيُوضَعَ أَمْرُهُمْ عَلَى الْكِبَرِ. وَقَدْ كَرِهْتُ أَنْ يَكُونَ جِرَالٌ فِي ظَنِّكُمْ أَنِّي أَحَبُّ الْبَاطِرَاءِ، وَاسْتِمَاعِ الثَّنَاءِ، وَلَسْتُ \_ بِحَمِيدِ اللَّهِ \_ كَذَلِكَ، وَلَوْ كُنْتُ أَحَبُّ أَنْ يُعَالَ ذَلِكَ لَتَرَكْتُهُ انْحِطَاطًا لِلَّهِ سُبْحَانَهُ عَنْ تَنَاوُلِ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعِظْمَةِ وَالْكَبَرِيَاءِ. وَرُبَّمَا اسْتَحَلَّى النَّاسُ الثَّنَاءَ بَعْدَ الْبَلَاءِ (١١)، فَلَا تُثْنُوا عَلَيَّ بِجَمِيلِ ثَنَاءٍ، لِإِخْرَاجِي نَفْسِي إِلَى اللَّهِ وَإِلَيْكُمْ مِنَ التَّقِيهِ (١٢) فِي حُقُوقٍ لَمْ أَفْرُغْ مِنْ أَدَائِهَا، وَفَرَائِضَ لَا بُدَّ مِنْ إِمضَائِهَا، فَلَا تَكَلِّمُونِي بِمَا تُكَلِّمُ بِهِ الْجَبَابِرَةَ، وَلَا تَتَحَفَّظُوا مِنِّي بِمَا يُتَحَفَّظُ بِهِ عِنْدَ أَهْلِ الْبَادِرَةِ (١٣)، وَلَا تُخَالِطُونِي بِالْمُصَانَعَةِ (١٤)، وَلَا تَظُنُّوا بِي اسْتِثْقَالَاً فِي حَقِّ قِيَلِ لِي، وَلَا اتِّمَّاسَ إِعْظَامِ لِنَفْسِي، فَإِنَّهُ مِنْ اسْتِثْقَالِ الْحَقِّ أَنْ يُقَالَ لَهُ أَوْ الْعَيْدِ أَنْ يُعْرَضَ عَلَيْهِ، كَانَ الْعَمَلُ بِهِمَا أَثْقَلَ عَلَيْهِ. فَلَا تَكْفُؤُوا عَنْ مَقَالِهِ بِحَقِّ، أَوْ مَشُورِهِ بِعَيْدِ، فَإِنِّي لَسْتُ فِي نَفْسِي بِفَوْقِ أَنْ أُحْطِيَءَ، وَلَا آمَنُ ذَلِكَ مِنْ فِعْلِي، إِلَّا أَنْ يَكْفِيَ اللَّهُ مِنْ نَفْسِي مَا هُوَ أَمْلَكُ بِهِ مِنِّي (١٥)، فَإِنَّمَا أَنَا وَأَنْتُمْ عَيْبِدُ مَمْلُوكُونَ لِزَبِّ لَا رَبَّ غَيْرُهُ، يَمْلِكُ مِنَّا مَا لَا نَمْلِكُ مِنْ أَنْفُسِنَا، وَأَخْرَجَنَا مِمَّا كُنَّا فِيهِ إِلَى مَا صَلَحْنَا عَلَيْهِ، فَأَبْدَلْنَا بَعْدَ الضَّلَالَةِ بِالْهُدَى، وَأَعْطَانَا الْبَصِيرَةَ بَعْدَ الْعَمَى.

(از سخنرانیهای امام علیه السلام در صحرائ صَفین است)

## ۱ حقوق اجتماعی

پس از ستایش پروردگار، خداوند سبحان، برای من، بر شما به جهت سرپرستی حکومت، حقی قرار داده، و برای شما همانند حق من، حقی تعیین فرموده است، پس حق گسترده تر از آن است که وصفش کنند، ولی به هنگام عمل تنگنایی بی مانند دارد! حق اگر به سود کسی اجرا شود، ناگزیر به زیان او نیز روزی به کار رود، و چون به زیان کسی اجرا شود روزی به سود او نیز جریان خواهد داشت. اگر بنا باشد حق به سود کسی اجرا شود و زیانی نداشته باشد، این مخصوص خدای سبحان است نه دیگر آفریده ها، به خاطر قدرت الهی بر بندگان، و عدالت او بر تمام موجوداتی که فرمانش بر آنها جاری است

لکن خداوند حق خود را بر بندگان، اطاعت خویش قرار داده، و پاداش آن را دو چندان کرده است، از روی بخشندگی، و گشایشی که خواسته به بندگان عطا فرماید.

## ۲ حقوق متقابل رهبری و مردم

پس، خدای سبحان برخی از حقوق خود را برای بعضی از مردم واجب کرد، و آن حقوق را در برابر هم گذاشت، که برخی از حقوق برخی دیگر را واجب گرداند، و حقی بر کسی واجب نمی شود مگر همانند آن را انجام دهد. و در میان حقوق الهی، بزرگ ترین حق، حق رهبر بر مردم و حق مردم بر رهبر است، حق واجبی که خدای سبحان، بر هر دو گروه لازم شمرد، و آن را عامل پایداری پیوند ملت و رهبر، و عزت دین قرار داد. پس رعیت اصلاح نمی شود جز آن که زمامداران اصلاح گردند، و زمامداران اصلاح نمی شوند جز با درستکاری رعیت. و آنگاه که مردم حق رهبری را اداء کنند، و زمامدار حق مردم را بپردازد، حق در آن جامعه عزت یابد، و راه های دین پدیدار و نشانه های عدالت بر قرار، و سنت پیامبر صلی الله علیه و آله و سلم پایدار گردد، پس روزگار اصلاح شود و مردم در تداوم حکومت امیدوار و دشمن در آرزوهایش مأیوس می گردد. اما اگر مردم بر حکومت چیره شوند، یا زمامدار بر رعیت ستم کند، وحدت کلمه از بین می رود، نشانه های ستم آشکار، و نیرنگ بازی در دین فراوان می گردد، و راه گسترده سنت پیامبر صلی الله علیه و آله و سلم متروک، هوا پرستی فراوان، احکام دین تعطیل، و بیماری های دل فراوان شود. مردم از اینکه حق بزرگی فراموش می شود، یا باطل خطرناکی در جامعه رواج می یابد، احساس نگرانی نمی کنند! پس در آن زمان نیکان خوار، و بدان قدرتمند می شوند، و کیفر الهی بر بندگان بزرگ و دردناک خواهد بود. پس بر شماست که یکدیگر را نصیحت کنید، و نیکو همکاری نمایید.

درست است که هیچ کس نمی تواند حق اطاعت خداوندی را چنانکه باید بگذارد، هر چند در به دست آوردن رضای خدا حریص باشد، و در کار بندگی تلاش فراوان نماید، لکن باید به مقدار توان، حقوق الهی را رعایت کند که یکی از واجبات الهی، یکدیگر را به اندازه توان نصیحت کردن، و بر پا داشتن حق، و یاری دادن به یکدیگر است. هیچ کس هر چند قدر او در حق بزرگ، و ارزش او در دین بیشتر باشد، بی نیاز نیست که او را در انجام حق یاری رسانند، و هیچ کس گرچه مردم او را خوار شمارند، و در دیده ها بی ارزش باشد، کوچک تر از آن نیست که کسی را در انجام حق یاری کند، یا دیگری به یاری او برخیزد. (پس یکی از یاران به پاخاست و با سخنی طولانی امام را ستود، حرف شنوایی و اطاعت از امام را اعلام داشت. آنگاه امام فرمود:) کسی که عظمت خدا در جانش بزرگ، و منزلت او در قلبش والاست، سزاوار است که هر چه جز خدا را کوچک شمارد.

و از او سزاوارتر کسی که نعمت های خدا را فراوان در اختیار دارد، و بر خوان احسان خدا نشسته است، زیرا نعمت خدا بر کسی بسیار نگردد جز آن که حقوق الهی بر او فراوان باشد.

۳ روابط سالم و متقابل رهبر و مردم

مردم! از پست ترین حالات زمامداران در نزد صالحان این است که گمان برند آنها دوستدار ستایش اند، و کشور داری آنان بر کبر و خود پسندی استوار باشد «۱»، و خوش ندارم، در خاطر شما بگذرد که من ستایش را دوست دارم، و خواهان شنیدن آن می باشم.

سپاس خدا را که چنین نبودم و اگر ستایش را دوست می داشتم، آن را رها می کردم به خاطر فروتنی در پیشگاه خدای سبحان، و بزرگی و بزرگواری که تنها خدا سزاوار آن است. گاهی مردم، ستودن افرادی را برای کار و تلاش روا می دانند.

اما من از شما می خواهم که مرا با سخنان زیبای خود مستایید «۲»، تا از عهده وظایفی که نسبت به خدا و شما دارم بر آیم، و حقوقی که مانده است پردازم، و واجباتی که بر عهده من است و باید انجام گیرد اداء کنم، پس با من چنانکه با پادشاهان سرکش سخن می گویند، حرف نزنید، و چنانکه از آدم های خشمگین کناره می گیرند دوری نجوید، و با ظاهر سازی با من رفتار نکنید، و گمان مبرید اگر حقی به من پیشنهاد دهید بر من گران آید، یا در پی بزرگ نشان دادن خویشم، زیرا کسی که شنیدن حق، یا عرضه شدن عدالت بر او مشکل باشد، عمل کردن به آن، برای او دشوارتر خواهد بود «۳».

پس، از گفتن حق، یا مشورت در عدالت خودداری نکنید، زیرا خود را برتر از آن که اشتباه کنم «۴» و از آن ایمن باشم نمی دانم، مگر آن که خداوند مرا حفظ فرماید. پس همانا من و شما بندگان و مملوک پروردگاریم که جز او پروردگاری نیست.

او مالک ما، و ما را بر نفس خود اختیاری نیست. ما را از آنچه بودیم خارج و بدانچه صلاح ما بود در آورد. به جای گمراهی هدایت، و به جای کوری بینایی به ما عطا فرمود.

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(۱) نفی تفکر: اگوئیسیم MSIOGE (خود پسندی، خود کامگی)

(۲) نفی تفکر: اسنویسم، اسنوبری EMSIBBONS- YREBBONS (گرایش به ستودن های غلو آمیز)

(۳) نفی تفکر: دگماتیسم MSITAMGOD (پذیرش چیزی بدون دلیل و برهان)

(۴) می پرسند اگر امام معصوم است چرا می فرماید، خود را برتر از آن که اشتباه کنم نمی دانم؟ دو پاسخ مطرح است. اول آنکه امام علیه السلام فرمود بدون کمک خدا از اشتباه مصون نمی باشم که خود اثبات عصمت است. دوم- امام علیه السلام در تمام کارهای حکومتی با مشاوران خود مشورت می کرد، و به رأی و نظر آنها عمل می کرد.

فرمانداری را نصب می کرد و بعدها مشخص می شد که آن شخص لایق نبوده، اینگونه نبود که مشورت نکند یا در همه جا از علم غیب کمک بگیرد.

### Footnote

That the innocence of angels is different from the innocence of man needs no (۱) detailed discussion. The innocence of angels means that they do not possess the impulse to sin but the innocence of man means that although he has human frailties and passions yet he possesses a peculiar power to resist them and he is not over-powered by them so as to commit sins. This very ability is called innocence and it prevents the rising up of personal passions and impulses. Amir al-mu'minin's saying that "I do not regard myself above erring" refers to those human dictates and passions and his saying that "Allah helps me in avoiding 'errors'" refers to innocence.

:The same tone is found in the Qur'an in the words of Prophet Yusuf that

I exculpate not myself verily (one's) self is wont to bid (him to) evil except such as my  
(Lord hath had mercy on; verily my Lord is Oft-forgiving All-merciful. (۱۲:۵۲

Just as in this verse because of the existence of exception its firstpart cannot be used to argue against his innocence similarly due to the existence of the exception "but that Allah helps me in avoiding errors" in Amir al-mu'minin's saying its first part cannot be used to argue against his innocence otherwise the Prophet's innocence too will have to be rejected. In the same way the last sentence of this sermon should not be taken to mean that before the proclamation of prophethood he had been under the influence of pre-Islamic beliefs and that just as others had been unbelievers he too might have been in darkness and misguidance because from his very birth Amir al-mu'minin was brought-up by the Prophet and the effect of his training and upbringing permeated him. It cannot therefore be imagined that he who had from infancy trod in the foot-prints of the Prophet would deviate from guidance even for a moment. Thus al-Mas'udi has written

Amir al-mu'minin never believed in any other god than Allah so that there could be the question of his accepting Islam. He rather followed the Prophet in all his actions and (virtually) initiated him and in this very state he attained majority. (Muruj adh-dhahab .(vol. ۲ p. ۳

## SERMON ۲۱۷

### In English

About the excesses of the Quraysh

p: ۱۹۴

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

as-Sayyid ar-Radi says: This utterance of Amir al-mu'minin has already appeared in an earlier Sermon (١٧١) but I have repeated it here because of the difference of versions.

### In Arabic

[ ٢١٧ ] ومن كلام له عليه السلام

فى التظلم والتشكى من قريش

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ (١) عَلَى قُرَيْشٍ، فَإِنَّهُمْ قَدْ قَطَعُوا رَحِمِي، وَأَكْفَأُوا إِنَائِي (٢)، وَأَجْمَعُوا عَلَيَّ مُنَازَعَتِي حَقًّا كُنْتُ أَوْلَى بِهِ مِنْ غَيْرِي، وَقَالُوا: أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ، وَفِي الْحَقِّ أَنْ تُمْنَعَهُ، فَاصْبِرْ مَعْمُومًا، أَوْ مُتَّ مُتَأَسِّفًا. فَنَظَرْتُ فَإِذَا لَيْسَ لِي رَافِدٌ (٣)، وَلَا ذَابٌّ (٤) وَلَا مُسَاعِدٌ، إِلَّا أَهْلَ بَيْتِي، فَضَعَبْتُ (٥) بِهِمْ عَنِ الْمَيْتَةِ، فَأَغْضَيْتُ عَلَى الْقَدَى (٦)، وَجَرَعْتُ رِيْقِي عَلَى الشَّجَا (٧)، وَصَبَرْتُ مِنْ كَظْمِ الْعَيْظِ عَلَى أَمْرٍ مِنَ الْعَلْفَمِ، وَالْمِ لِقَلْبٍ مِنْ خَزِّ الشَّفَارِ (٨).

قال الشريف رضى الله عنه: وقد مضى هذا الكلام فى أثناء خطبه متقدمه، إلا أنى كرتته هاهنا لاختلاف الروايتين.

## In Persian

شکوه از قریش

خدایا برای پیروزی بر قریش و یارانشان از تو کمک می خواهم، که پیوند خویشاوندی مرا بریدند، و کار مرا دگرگون کردند، و همگی برای مبارزه با من در حقی که از همه آنان سزاوارترم، متحد گردیدند و گفتند:

«حق را اگر توانی بگیر، و یا اگر تو را از حق محروم دارند، یا با غم و اندوه صبر کن، و یا با حسرت بمیر!» به اطرافم نگریستم دیدم که نه یآوری دارم، و نه کسی از من دفاع و حمایت می کند، جز خانواده ام که مایل نبودم جانشان به خطر افتد. پس خار در چشم فرو رفته، دیده بر هم نهادم، و با گلوی استخوان در آن گیر کرده، جام تلخ را جرعه جرعه نوشیدم، و در فرو خوردن خشم در امری که تلخ تر از گیاه حنظل، و دردناک تر از فرو رفتن تیزی شمشیر در دل بود شکیبایی کردم!

(این گفتار در ضمن خطبه های گذشته آمد لکن به خاطر اختلاف روایت آن را دوباره آوردیم)

## Footnote

Here by those whom Allah led from darkness into guidance the reference is to the I-Hadid writes in this <sup>۱</sup>minin was addressing. Ibn Abi <sup>۲</sup>persons whom Amir al-mu :connection

The reference here is not to his own self because he had never been an unbeliever so as to have accepted Islam after that but in these words he is referring to those group (of people whom he was addressing. (Sharh Nahj al-balaghah vol. ۱۱ p. ۱۰۸



## In English

A part of the mine amnon about those who went to Basrah to fight Amir al-mu'minin

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

## In Arabic

ومن كلام له عليه السلام

في ذكر السائرين إلى البصره لحربه عليه السلام

فَقَدِمُوا عَلَيَّ عُمَالِي، وَخُزَّانِ بَيْتِ الْمُسْلِمِينَ الَّذِي فِي يَدَيَّ، وَعَلَى أَهْلِ مِصْرَ، كُلُّهُمْ فِي طَاعَتِي وَعَلَى بَيْعَتِي، فَشَتَّتُوا كَلِمَتَهُمْ، وَأَفْسَدُوا عَلَيَّ جَمَاعَتَهُمْ، وَوَثَبُوا عَلَيَّ شَيْعَتِي، فَفَقَلُّوا طَائِفَةً مِنْهُمْ غَدْرًا، وَطَائِفَةً عَصَوْا عَلَيَّ أَسْيَافِهِمْ (۱)، فَضَارَبُوا بِهَا حَتَّى لَقُوا اللَّهَ صَادِقِينَ.

## In Persian

(در باره کسانی که برای جنگ با او به بصره رفتند)

افشای خیانت ناکثان

بر کارگزاران و خزانه داران بیت المال مسلمانان که در فرمان من بودند، و بر مردم شهری که تمامی آنها بر اطاعت من، و وفاداری در بیعت با من وحدت داشتند، هجوم آوردند آنان را از هم پراکندند، و به زیان من، در میانشان اختلاف افکندند، و بر شیعیان من تاختند، گروهی را با نیرنگ کشتند، و گروهی دست بر شمشیر فشرده با دشمن جنگیدند تا صادقانه خدا را ملاقات کردند.

## In English



When Amir al-mu'minin passed by the corpses of Talhah ibn 'Ubaydullah and 'Abd ar-Rahman ibn 'Attab ibn Asid who were both killed in the battle of Jamal he said

Abu Muhammad (Talhah) lies here away from his own place. By Allah I did not like that the Quraysh should lie killed under the stars. I have avenged myself with the descendants of 'Abd Manaf but the chief persons of Banu Jumah (۱) have escaped me. They had stretched their necks towards a matter for which they were not suited and therefore their necks were broken before they reached the goal

### In Arabic

[ ۲۱۹ ] ومن كلام له عليه السلام

لَمَّا مر بطلحه بن عبد الله وعبدالرحمن بن عتاب بن أسيد وهما قتيلان يوم الجمل:

لَقَدْ أَصْبَحَ أَبُو مُحَمَّدٍ بِهَذَا الْمَكَانِ غَرِيبًا! أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَكْرَهُ أَنْ تَكُونَ قُرَيْشٌ قَتَلِي تَحْتَ بُطُونِ الْكَوَاكِبِ! أَدْرَكْتُ وَتَرَى (۱) مِنْ بَنِي عَبْدِ مَنَافٍ، وَأَفَلَتَنِي أَعْيَانُ بَنِي جُمَحٍ، لَقَدْ أَتَلَعُوا (۲) أَعْنَاقَهُمْ إِلَى أَمْرِ لَمْ يَكُونُوا أَهْلَهُ فَوَقَّصُوا (۳) دُونَهُ.

### In Persian

(در میدان نبرد جمل در سال ۳۶ هجری وقتی به جنازه طلحه «۱» و عبد الرحمن بن عتاب «۲» رسید فرمود)

تأسف بر کشتگان جمل

ابو محمد (طلحه) در این مکان، غریب مانده است! به خدا سوگند خوش نداشتم قریش را زیر تابش ستارگان کشته و افتاده بینم! به خونخواهی، بر فرزندان «عبد مناف» دست یافتم، ولی سر کردگانی «بنی جمح» از دستم گریختند، آنان برای کاری که در شأن آنها نبود سر بر افراشتند، و پیش از رسیدن به آن سرکوب شدند.

(۱) طلحه، پسر عبد الله، پدرش از قبیله بنی تمیم و مادرش دختر عبد الله بن عماد بود که در جنگ جمل مروان بن حکم با تیری او را کشت.

(۲) عتاب نوه امیه بن عبد الشمس بود.

### Footnote

In the battle of Jamal a group of Banu Jumah was with 'A'ishah but the chief men of (۱). this group fled away from the battle-field. Some of them were: 'Abdullah at-Tawil ibn Safwan Yahya ibn Hakim 'Amir ibn Mas'ud and Ayyub ibn Habib. From this group (Banu Jumah) only two persons were killed

### SERMON ۲۲۰

### In English

### Qualities of the God-fearing and the pious

He (the believer) kept his mind alive and killed (the desires of) his heart till his body became thin his bulk turned light and an effulgence of extreme brightness shone for him. It lighted the way for him and took him on the (right) path. Different doors led him to the door of safety and the place of (his permanent) stay. His feet balancing his body became fixed in the position of safety and comfort because he kept his heart (in good acts) and pleased his Allah

### In Arabic

[ ۲۲۰ ] ومن كلام له عليه السلام

في وصف السالك الطريق إلى الله سبحانه

قَدْ أَحْيَا عَقْلَهُ (۱) ، وَأَمْرِيَاتِ نَفْسِهِ (۲) ، حَيْتِي دَقَّ جَلِيلُهُ (۳) ، وَلَطْفَ غَلِيظُهُ (۴) ، وَبَرَقَ لَهُ لَامِعٌ كَثِيرٌ الْبُرُقِ ، فَأَيَّانَ لَهُ الطَّرِيقَ ، وَسَيْلِكَ بِهِ السَّبِيلَ ، وَتَدَا فَعْتُهُ (۵) الْأَبْوَابُ إِلَى يَابِ السَّلَامَةِ ، وَدَارِ الْإِقَامَةِ ، وَثَبَّتْ رِجْلَاهُ بِطَمَأْنِينِهِ يَدْنِهِ فِي قَرَارِ الْأَمْنِ وَالرَّاحَةِ ، بِمَا اسْتَعْمَلَ قَلْبُهُ ، وَأَرْضَى رَبَّهُ .



پوینده راه خدا

عقلش را زنده کرد و نفس خویش را کشت، تا آنجا که جسمش لاغر، و خشونت اخلاقش به نرمی گرایید، برقی پر نور برای او درخشید و راه را برای او روشن کرد و در راه راست او را کشاند و از دری به در دیگر برد تا به در سلامت و سرای جاودانه رساند، که دو پای او در قرارگاه امن با آرامش تن، استوار شد. این، پاداش آن بود که دل را درست به کار گرفت، و پروردگار خویش را راضی کرد.

**SERMON ۲۲۱**

**In English**

Amir al-mu'minin recited the verse

(Engage (your) vying in exuberance until ye come to the graves. (۱) (Qur'an ۱۰۲:۱-۲)

:Then he said

How distant (from achievement) is their aim how neglectful are these visitors and how difficult is the affair. They have not taken lessons from things which are full of lessons but they took them from far off places. Do they boast on the dead bodies of their fore-fathers or do they regard the number of dead persons as a ground for feeling boastful of their number? They want to revive the bodies that have become spiritless and the movements that have ceased. They are more entitled to be a source of lesson than a source of pride. They are more suitable for being a source of humility than of honour. They looked at them with weak-sighted eyes and descended into the hollow of ignorance. If they had asked about them from the dilapidated houses and empty courtyards they would have said that they went into the earth in the state of misguidance and you too are heading ignorantly towards them. You trample their skulls want to raise constructions on their corpses you graze what they have left and live in houses which they have vacated. The days (that lie) between them and you are also bemoaning you and reciting elegies over you

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

Their accounts are unknown and their houses are silent not because of length of time or distance of place but because they have been made to drink the cup (of death) which has changed their speech into dumbness their hearing into deafness and their movements into stillness. It seems as though they are fallen in slumber. They are neighbours not feeling affection for each other or friends who do not meet each .other

The bonds of their knowing each other have been worn out and the connections of their friendship have been cut asunder. Everyone of them is therefore alone although they are a group and they are strangers even though friends. They are unaware of morning after a night and of evening after a day. The night or the day when they departed has become ever existent for them. (۲) They found the dangers of their placed of stay more serious than they had apprehended and they witnessed that its signs were greater than they had guessed. The two objectives (namely paradise and hell) have been stretched for them upto a point beyond the reach of fear or hope. Had they been able to speak they would have become dumb to describe what they .witnessed or saw

Even though their traces have been wiped out and their news has stopped (circulating) eyes are capable of drawing a lesson as they looked at them ears of intelligence heard them and they spoke without uttering words. So they said that handsome faces have been destroyed and delicate bodies have been smeared with earth. We have put on a worn-out shroud. The narrowness of the grave has overwhelmed us and strangeness has spread among us. Our silent abodes have been ruined. The beauty of our bodies has disappeared. Our known features have become hateful. Our stay in the places of strangeness has become long. We do not get relief  
.from pain nor widening from narrowness

Now. if you portray them in your mind or if the curtains concealing them are removed from them for you in this state when their ears have lost their power and turned deaf their eyes have been filled with dust and sunk down their tongues which were very active have been cut into pieces their hearts which were ever wakeful have become motionless in their chests in every limb of theirs a peculiar decay has occurred which has deformed it and has paved the way for calamity towards it all these lie powerless with no hand to help them and no heart to grieve over them (then) you would certainly  
.notice the grief of (their) hearts and the dirt of (their) eyes

Every trouble of theirs is such that its position does not change and the distress does not clear away. How many a prestigious body and amazing beauty the earth has swallowed although when in the world he enjoyed abundant pleasures and was nurtured in honour. He clung to enjoyments (even) in the hour of grief. If distress befell him he sought refuge in consolation (derived) through the pleasures of life and playing and games. He was laughing at the world while the world was laughing at him because of his life full of forgetfulness. Then time trampled him like thorns the days weakened his energy and death began to look at him from near. Then he was overtaken by a grief which he had never felt and ailments appeared in place of the  
.health he had previously possessed



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

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

[ ٢٢١ ] ومن كلام له عليه السلام

قاله بعد تلاوته: (أَلْهَاكُمُ التَّكَاثُرُ (١) \* حَتَّى زُرْتُمُ الْمَقَابِرَ)

يَا لَهُ مَرَامًا (٢) مَا أَبْعِدَهُ! وَزُورًا (٣) مَا أَغْفَلَهُ (٤) ! وَخَطْرًا مَا أَفْظَعَهُ! لَقَدْ اسْتَخْلَوْا (٥) مِنْهُمْ أَى مُدَّكِرٍ (٦) ، وَتَنَاوَشَوْهُمْ (٧) مِنْ مَكَانٍ بَعِيدٍ! أَفَبِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ! أَمْ بِعَدِيدِ الْهَلَكَى يَتَكَاثِرُونَ! يَزْتَجِعُونَ مِنْهُمْ أَجْسَادًا خَوْثَ (٨) ، وَحَرَكَاتٍ سَكَنَتْ، وَلَأَنْ يَكُونُوا عِبْرًا، أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخِرًا، وَلِأَنْ يَهْبُطُوا بِهِمْ جَنَابَ ذَلِّهِ، أَحَجَبَى (٩) مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزِّهِ! لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ (١٠) ، وَضَرَبُوا مِنْهُمْ فِي غَمْرِهِ جَهْلًا، وَلَوْ اسْتَنْطَقُوا عَنْهُمْ عَرَصَاتِ تَلَكَّ الدِّيَارِ الْخَاوِيَةِ (١١) ، وَالرُّبُوعِ (١٢) الْخَالِيَةِ، لَقَالَتْ: ذَهَبُوا فِي الْأَرْضِ ضَلَالًا (١٣) ، وَذَهَبْتُمْ فِي أَعْقَابِهِمْ جُهَالًا تَطْأُونَ فِي هَامِهِمْ (١٤) ، وَتَسْتَبْتُونَ (١٥) فِي أَجْسَادِهِمْ، وَتَزْعُونَ (١٦) فِيمَا لَفْظُوا، وَتَسْكُنُونَ فِيمَا خَرَبُوا، وَإِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَبَيْنَهُمْ بَوَاكٍ (١٧) وَنَوَائِحُ (١٨) عَلَيْكُمْ.

أُولَئِكَ سَلَفٌ غَايَتِكُمْ (١٩) ، وَقُرَاطٌ (٢٠) مَنَاهِلِكُمْ (٢١) ، الَّذِينَ كَانَتْ لَهُمْ مَقَاوِمُ (٢٢) الْعِزِّ، وَحَلَبَاتُ (٢٣) الْفَخْرِ، مُلُوكًا وَسُوقًا (٢٤) ، سَلِكُوا فِي بُطُونِ الْعَبْرَزِخِ (٢٥) سَبِيلًا- سَلَطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ، فَأَكَلَتْ مِنْ لُحُومِهِمْ، وَشَرِبَتْ مِنْ دِمَائِهِمْ، فَأَصْبَحُوا فِي فَجَوَاتِ (٢٦) قُبُورِهِمْ جَمَادًا لَا يَنْمُونَ (٢٧) ، وَضِمَارًا (٢٨) لَا يُوجِدُونَ، لَا يُفْزِعُهُمْ وُرُودُ الْأَهْوَالِ، وَلَا يَحْزُنُهُمْ تَنَكُّرُ الْأَحْوَالِ، وَلَا يَحْفَلُونَ (٢٩) بِالرَّوَاغِفِ (٣٠) ، وَلَا- يَأْذَنُونَ (٣١) لِلْقَوَاصِفِ (٣٢) ، غُيْبًا لَا يُنْتَظَرُونَ، وَشُهُودًا لَا يَحْضُرُونَ، وَإِنَّمَا كَانُوا جَمِيعًا فَتَشَسُّوْا، وَالْأَفَا (٣٣) فَافْتَرَقُوا، وَمَا عَنْ طُولِ عَهْدِهِمْ، وَلَا بُعْدِ مَحَلِّهِمْ، عَمِيَتْ أَعْبَارُهُمْ، وَصِيَمَتْ (٣٤) دِيَارُهُمْ، وَلَكِنَّهُمْ سَقُوا كَأَسَا بَدَلْتُهُمْ بِالنُّطْقِ خَرَسًا، وَبِالسَّمْعِ صَمَمًا، وَبِالْحَرَكَاتِ سِيكُونًا، فَكَأَنَّهُمْ فِي ارْتِجَالِ الصَّفْهِ (٣٥) صَرَغَى (٣٦) سُبَاتِ (٣٧) ، حَيْرَانٌ لَا يَتَيَّأَسُونَ، وَأَحْبَاءُ لَا- يَتَرَاوِرُونَ، بَلِيَتْ (٣٨) بَيْنَهُمْ عُرَا (٣٩) التَّعَارُفِ، وَانْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِحَاءِ، فَكُلُّهُمْ وَحِيدٌ وَهُمْ جَمِيعٌ، وَبِجَانِبِ الْهَجْرِ وَهُمْ أَحِلَاءٌ، لَا يَتَعَارَفُونَ لِلَّيْلِ صَبَاحًا، وَلَا لِنَهَارٍ مَسَاءً.

أَيُّ الْجَدِيدَيْنِ (٤٠) ظَعُنُوا فِيهِ كَانَ عَلَيْهِمْ سَيْرُ مَدَا، شَاهِدُوا مِنْ أخطارِ دَارِهِمْ أَفْطَحَ مِمَّا خَافُوا، وَرَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مِمَّا قَدَرُوا، فَكَلَا الْغَايَتَيْنِ (٤١) مُدَّتْ لَهُمْ إِلَى مَبَاءِهِ (٤٢)، فَاتَتْ مَبَالِغَ الْخَوْفِ وَالرَّجَاءِ. فَلَوْ كَانُوا يَنْطِقُونَ بِهَا لَعَيُوا (٤٣) بِصَفِهِ مَا شَاهَدُوا وَمَا عَايَنُوا.

وَلَكِنْ عَمِيَتْ آثَارُهُمْ، وَانْقَطَعَتْ أَحْيَارُهُمْ، لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعَبْرِ (٤٤)، وَسَمِعَتْ عَنْهُمْ آذَانَ الْعُقُولِ، وَتَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النَّطْقِ، فَقَالُوا: كَلَحَتْ (٤٥) الْوُجُوهُ النَّوَاضِرُ (٤٦)، وَخَوَتْ (٤٧) الْأَجْسَادُ النَّوَاعِمَ، وَلَبَسْنَا أَهْدَامَ (٤٨) الْبَلَى، وَتَكَاءَ دَنَا (٤٩) ضَيْقُ الْمَضْجَعِ، وَتَوَارَتْنا الْوُحْشَةَ، وَتَهَكَّمَتْ (٥٠) عَلَيْنَا الرُّبُوعُ (٥١) الصُّمُوتُ (٥٢)، فَانْمَحَتْ مَحَاسِنُ أَجْسَادِنَا، وَتَنَكَّرَتْ مَعَارِفُ صُورِنَا، وَطَالَتْ فِي مَسَاكِنِ الْوُحْشَةِ إِقَامَتُنَا، وَلَمْ نَجِدْ مِنْ كَرْبٍ فَرْجًا، وَلَا مِنْ ضَيْقٍ مُتَسَعًا! (١٩٧)

فَلَوْ مَثَلْتُهُمْ بِعَقْلِكَ، أَوْ كُشِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ لَكَ، وَقَدِ ارْتَسَيْحَتْ (٥٣) أَسْمَاعُهُمْ بِالْهَوَامِّ (٥٤) فَاسْتَكَّتْ (٥٥)، وَاكْتَحَلَتْ أَبْصَارُهُمْ بِالْتَّرَابِ فَخَسَيْفَتْ (٥٦)، وَتَقَطَّعَتْ الْأَلْسِنَةُ فِي أَفْوَاهِهِمْ بَعِيدَ ذَلَّاقَتِهَا (٥٧)، وَهَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقْظَتِهَا، وَعَاتَتْ (٥٨) فِي كُلِّ جَارِحِهِ مِنْهُمْ جَدِيدَ بَلَى (٥٩) سَمَّجَهَا (٦٠)، وَسَيَّهَلَ طُرُقَ الْأَفْهِ إِليهَا، مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ، وَلَا قُلُوبَ تَجْرَعُ، لَرَأَيْتَ أَشْجَانَ قُلُوبِ (٦١)، وَأَفْدَاءَ عُيُونِ (٦٢)، لَهُمْ فِي كَدَلٍ فَطَاعَةٍ صَفَهُ حِرَالٍ لَا تَنْتَقِلُ، وَغَمْرَةٌ (٦٣) لَا تَنْجَلِي. فَكَمْ أَكَلَتِ الْمَارِضُ مِنْ عَزِيزِ جَسَدٍ، وَأَنْبِقِ (٦٤) لَوْنٍ، كَانَ فِي الدُّنْيَا غَدِيًّا (٦٥) تَرْفٍ، وَرَيْبِ (٦٦) شَرَفٍ! يَتَعَلَّلُ (٦٧) بِالسُّرُورِ فِي سَيَاغِهِ حُزْنِهِ، وَيَفْزَعُ إِلَى السَّلْوَةِ (٦٨) إِنْ مُصِبَتْ يَدُهُ نَزَلَتْ بِهِ، ضَمْنَا (٦٩) بَعْضَارَهُ (٧٠) عَيْشِهِ، وَشَحَاحَهُ (٧١) بِلَهْوِهِ وَلَعِبِهِ! فَبَيْنَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَتَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشِ عَقُولِ (٧٢)، إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكَهُ (٧٣)، وَنَقَصَتْ الْأَيَّامُ قُوَاهُ، وَنَظَرَتْ إِلَيْهِ الْخُتُوفُ (٧٤) مِنْ كَثَبِ (٧٥)، فَخَالَطَهُ (٧٦) بَثُّ (٧٧) لَا يَعْرِفُهُ، وَنَجِي (٧٨) هَمٌّ مَا كَانَ يَجِدُهُ، وَتَوَلَّدَتْ فِيهِ فِتْرَاتُ (٧٩) عِلَلٍ، آتَسَ مَا كَانَ بِصَفْحَتِهِ، فَفَرَعَ إِلَى مَا كَانَ عَوْدَهُ الْأَطْبَاءُ مِنْ تَشْكِينِ الْحَارِّ بِالْقَارِّ (٨٠)، وَتَخْرِيكَ الْبَارِدِ بِالْحَارِّ، فَلَمْ يُطْفِئْ بِبَارِدٍ إِلَّا تَوَّرَ حَرَارَهُ، وَلَا حَرَّكَ بِحَارٍّ إِلَّا هَبَّجَ بُرُودَهُ، وَلَا اغْتَدَلَ بِمَمَازِجِ (٨١) لِتِلْكَ الطَّبَائِعِ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتٍ دَاءٍ، حَتَّى فَتَرَ مُعَلَّلَهُ (٨٢)، وَذَهَلَ مُمَرَّضُهُ، وَتَعَايَا (٨٣) أَهْلُهُ بِصَفِهِ دَائِهِ. وَخَرَسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ، وَتَنَازَعُوا دُونَهُ شَجِيًّا خَبِرَ يَكْتُمُونَهُ، فَقَائِلٌ يَقُولُ: هُوَ لِمَا بِهِ (٨٤)، وَمَمِينٌ (٨٥) لَهُمْ إِيَابِ (٨٦) عَافِيَتِهِ، وَمُصَبِّرٌ لَهُمْ عَلَى فَقْدِهِ، يُدَكِّرُهُمْ أَسَى (٨٧) الْمَاضِيَةِ مِنْ قَبْلِهِ. فَبَيْنَا هُوَ كَذَلِكَ عَلَى جَنَاحِ مَنْ فَرَّاقِ الدُّنْيَا، وَتَوَكَّأَ الْأَحْبَبَ، إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصْبِهِ، فَتَحَيَّرَتْ نَوَافِذُ فِطْنَتِهِ (٨٨)، وَبَسَّتْ رُطُوبُهُ لِسَانِهِ، فَكَمْ مِنْ مُهَمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ (٨٩) عَنْ رَدِّهِ، وَدُعَاءِ مُؤَلِّمٍ لِقَلْبِهِ سَجِعَهُ فَتَصَامَ عَنْهُ، مِنْ كَبِيرٍ كَانَ يُعْظِمُهُ، أَوْ صَغِيرٍ كَانَ يَرْحَمُهُ! وَإِنْ لِلْمَوْتِ لَعَمْرَاتِ (٩٠) هِيَ أَفْطَحَ مِنْ أَنْ تُسْتَعْرِقَ بِصَفِهِ، أَوْ تَعْتَدِلَ عَلَى عُقُولِ (٩١) أَهْلِ الدُّنْيَا.

(پس از خواندن آیه ۱ سوره تکوین «افزون طلبی شما را به خود مشغول داشته تا آنجا که به دیدار قبرها رفتید؟» «۱» فرمود)

## ۱ هشدار از غفلت زدگی ها

شگفتا چه مقصد بسیار دوری و چه زیارت کنندگان بیخبری و چه کار دشوار و مرگباری! پنداشتند که جای مردگان خالی است، آنها که سخت مایه عبرتند، و از دور با یاد گذشتگان، فخر می فروشند. آیا به گورهای پدران خویش می نازند؟ و یا به تعداد فراوانی که در کام مرگ فرو رفته اند؟ آیا خواهان بازگشت اجساد هستند که پوسیده شده؟ و حرکاتشان به سکون تبدیل گشت؟ آنها مایه عبرت باشند سزاوارتر است تا تفاخر! اگر با مشاهده وضع آنان به فروتنی روی آورند عاقلانه تر است تا آنان را وسیله فخر فروشی قرار دهند! اما بدانها با دیده های کم سو نگرستند، و با کوه بینی در امواج نادانی فرو رفتند، اگر حال آنان را از خانه های ویران، و سرزمین های خالی از زندگان، می پرسیدند، پاسخ می دادند:

آنان با گمراهی در زمین فرو خفتند، و شما ناآگاهانه دنباله روی آنان شدید. بر روی کاسه های سر آنها راه می روید، و بر روی جسدهایشان زراعت می کنید، و آنچه به جا گذاشته اند می خورشید، و بر خانه های ویران آنها مسکن گرفته اید، و روزگاری که میان آنها و شماست بر شما گریه و زاری می کند، آنها پیش از شما به کام مرگ فرو رفتند، و برای رسیدن به آبشخور، از شما پیشی گرفتند.

## ۲ شرح حالات رفتگان

در حالی که آنها دارای عزت پایدار، و درجات والای افتخار بودند. پادشاهان حاکم، یا رعیت سر فراز بودند که سرانجام به درون برزخ راه یافتند، و زمین آنها را در خود گرفت، و از گوشت بدن های آنان خورد، و از خون آنان نوشید، پس در شکاف گورها بی جان و بدون حرکت پنهان مانده اند. نه از دگرگونی ها نگرانند و نه از زلزله ها ترسناک، و نه از فریادهای سخت هراسی دارند.

غائب شدگانی که کسی انتظار آنان را نمی کشد، و حاضرانی که حضور نمی یابند، اجتماعی داشتند و پراکنده شدند، با یکدیگر مهربان بودند و جدا گردیدند اگر یادشان فراموش گشت، یا دیارشان ساکت شد، برای طولانی شدن زمان یا دوری مکان نیست، بلکه جام مرگ نوشیدند.

گویا بودند و لال شدند، شنوا بودند و کر گشتند، و حرکاتشان به سکون تبدیل شد، چنان آرמידند که گویا بیهوش بر خاک افتاده و در خواب فرو رفته اند. همسایگانی هستند که با یکدیگر انس نمی گیرند و دوستانی اند که به دیدار یکدیگر نمی روند.

پیوندهای شناسایی در میانشان پوسیده، و اسباب برادری قطع گردیده است. با اینکه در یک جا گرد آمده اند تنهائید، رفیقان یکدیگرند و از هم دورند، نه برای شب صبحگاهی می شناسند، و نه برای روز شامگاهی. شب، یا روزی که به سفر مرگ رفته اند برای آنها جاویدان است. خطرات آن جهان را وحشتناک تر از آنچه می ترسیدند یافتند، و نشانه های آن را بزرگ تر از آنچه می پنداشتند مشاهده کردند.

برای رسیدن به بهشت یا جهنم، تا قرارگاه اصلی شان مهلت داده شدند، و جهانی از بیم و امید برایشان فراهم آمد. اگر می خواستند آنچه را که دیدند توصیف کنند، زبانشان عاجز می شد.

۳ پیام مردگان!

حال اگر چه آثارشان نابود، و اخبارشان فراموش شده، اما چشم های عبرت بین، آنها را می نگرد، و گوش جان اخبارشان را می شنود، که با زبان دیگری با ما حرف می زنند و می گویند: چهره های زیبا پژمرده و بدن های ناز پرورده پوسیده شد، و بر اندام خود لباس کهنگی پوشانده ایم، و تنگی قبر ما را در فشار گرفته، وحشت و ترس را از یکدیگر به ارث برده ایم، خانه های خاموش قبر بر ما فرو ریخته، و زیبایی های اندام ما را نابود، و نشانه های چهره های ما را دگرگون کرده است.

اقامت ما در این خانه های وحشت زا طولانی است، نه از مشکلات رهایی یافته، و نه از تنگی قبر گشایشی فراهم شد. مردم! اگر آنها را در اندیشه خود بیاورید، یا پرده ها کنار رود، مردگان را در حالتی می نگرید که حشرات گوش هایشان را خورده، چشم هایشان به جای سرمه پر از خاک گردیده، و زبان هایی که با سرعت و فصاحت سخن می گفتند پاره پاره شده، قلب ها در سینه ها پس از بیداری به خاموشی گراییده، و در تمام اعضای بدن پوسیدگی تازه ای آشکار شده، و آنها را زشت گردانیده، و راه آفت زدگی بر اجسادشان گشوده شده، همه تسلیم شده، نه دستی برای دفاع، و نه قلبی برای زاری دارند. و آنان را می بینی که دل های خسته از اندوه، و چشم های پر شده از خاشاک دارند، و حالات اندوهناک آنها دگرگونی ایجاد نمی شود و سختی های آنان بر طرف نمی گردد.

#### ۴ عبرت از گذشتگان

آه! زمین چه اجساد عزیز و خوش سیمایی را که با غذاهای لذیذ و رنگین زندگی کردند، و در آغوش نعمت ها پرورانده شدند به کام خویش فرو برد.

آنان که می خواستند با شادی غم های را از دل بیرون کنند، و به هنگام مصیبت با سرگرمی ها، صفای عیش خود را برهم نزنند، دنیا به آنها و آنها به دنیا می خندیدند، و در سایه خوشگذرانی غفلت زا، بی خبر بودند که روزگار با خارهای مصیبت زا آنها را در هم کوبید و گذشت روزگار توانایی شان را گرفت، مرگ از نزدیک به آنها نظر دوخت، و غم و اندوهی که انتظارش را نداشتند آنان را فرا گرفت، و غصه های پنهانی که خیال آن را نمی کردند، در جانشان راه یافت، در حالی که با سلامتی انس داشتند انواع بیماری ها در پیکرشان پدید آمد، و هراسناک به اطباء، که دستور دادند گرمی را با سردی، و سردی را با گرمی درمان کنند روی آورند که بی نتیجه بود، زیرا داروی سردی، گرمی را علاج نکرد، و آنچه برای گرمی به کار بردند، سردی را بیشتر ساخت، و ترکیبات و اخلاط، مزاج را به اعتدال نیاورد، جز آن که آن بیماری را فزونی داد، تا آنجا که درمان کننده خسته، و پرستار سرگردان، و خانواده از ادامه بیماری ها سست و ناتوان شدند، و از پاسخ پرسش کنندگان درماندند، و در باره همان خبر حزن آوری که از او پنهان می داشتند در حضورش به گفتگو پرداختند.

یکی می گفت تا لحظه مرگ بیمار است، دیگری در آروزی شفا یافتن بود، و سومی خاندانش را به شکیبایی در مرگش دعوت می کرد، و گذشتگان را به یاد می آورد. در آن حال که در آستانه مرگ، و ترک دنیا، و جدایی با دوستان بود، ناگهان اندوهی سخت به او روی آورد، فهم و درکش را گرفت، زبانش به خشکی گرایید. چه مطالب مهمی را می بایست بگوید که زبانش از گفتن آنها باز ماند، و چه سخنان دردناکی را از شخص بزرگی که احترامش را نگه می داشت، یا فرد خردسالی که به او ترخم می کرد، می شنید و خود را به کری می زد. همانا مرگ سختی هایی دارد که هراس انگیز و وصف ناشدنی است، و برتر از آن است که عقل های اهل دنیا آن را درک کند.

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(۱) ابن ابی الحدید می گوید از روزی که این خطبه را یافتم تاکنون که پنجاه سال است حدود ۱۰۰۰ بار آن را خواندم و در هر بار در دلم، ترس، لرزش، و پند پذیری تازه ای بوجود آمد. «شرح ابن ابی الحدید معتزلی، ج ۱۱، ص ۱۵۳».

#### Footnote

The genesis of the descending of this verse is that the tribes of Banu 'Abd Manaf <sup>(۱)</sup> and Banu Sahlm began to boast against each other over the abundance of their wealth and the number of their tribesmen and in order to prove they had a greater number each one began to include their dead as well whereupon this verse was revealed to the effect that abundance of riches and majority in numbers has made you so forgetful that you count the dead also with the living. This verse is also taken to mean that abundance of riches and progeny has made you forgetful till you reached the graves but the utterance of Amir al-mu'minin supports the first meaning

This means that for him he who dies in the day it is always day whereas for him . (۲) who dies in the night the darkness of night never dispels because they are at a place where there is no turning of the moon and the sun and no rotation of the nights and :the days. The same meaning has been expressed by a poet like this

There is sure to be a day without a night  
.Or a night that would come without a day

**SERMON ۲۲۲**

**In English**

:Delivered after reciting the verse

therein declare glory unto Him in the mornings and the evenings; Men whom . . . neither merchandise nor any sale diverteth from the remembrance of Allah and constancy in prayer and paying the poor-rate; they fear the day when the hearts and (eyes shall writhe of the anguish. (Qur'an ۲۴:۳۶-۳۷

Certainly Allah the Glorified the Sublime has made His remembrance the light for hearts which hear with its help despite deafness see with its help despite blindness and become submissive with its help despite unruliness. In all the periods and times when there were no prophets there have been persons with whom Allah precious are His bounties whispered through their wits and spoke through their minds. With the help of the bright awakening of their ears eyes and hearts they keep reminding others of the remembrance of the days of Allah and making others feel fear for Him like guide-points in wildernesses. Whoever adopts the middle way they praise his ways and give him the tidings of deliverance but whoever goes right and left they vilify his ways and frighten him with ruin. In this way they served as lamps in these .darknesses and guides through these doubts



There are some people devoted to the remembrance (of Allah) who have adopted it in place of worldly matters so that commerce or trade does not turn them away from it. They pass their life in it. They speak into the ears of neglectful persons warning against matters held unlawful by Allah they order them to practise justice and themselves keep practising it and they refrain them from the unlawful and themselves refrain from it. It is as though they have finished the journey of this world towards the next world and have beheld what lies beyond it. Consequently they have become acquainted with all that befell them in the interstice during their long stay therein and the Day of Judgement fulfils its promises for them. Therefore they removed the curtain from these things for the people of the world till it was as though .they were seeing what people did not see and were hearing what people did not hear

If you picture them in your mind in their admirable positions and well-known sittings when they have opened the records of their actions and are prepared to render an account of themselves in respect of the small as well as the big things they were ordered to do but they failed to do or were ordered to refrain from but they indulged therein and they realised the weight of their burden (of bad acts) on their backs and they felt too weak to bear them then they wept bitterly and spoke to each other while still crying and bewailing to Allah in repentance and acknowledgement (of their shortcomings) you would find them to be emblems of guidance and lamps in darkness angels would be surrounding them peace would be descending upon them the doors of the sky would be opened for them and positions of honour would be assigned to them in the place of which Allah had informed them. Therefore He has appreciated their actions and praised their position. They call Him and breathe in the air of forgiveness they are ever needy of His bounty and remain humble before His greatness the length of their grief has pained their hearts and the length of weeping their eyes. They knock at every door of inclination towards Allah. They ask Him Whom generosity does not make destitute and from Whom those who approach Him do not .get disappointed

Therefore take account of yourself for your own sake because the account of others  
.will be taken by one other than you

In Arabic

[ ٢٢٢ ] ومن كلام له عليه السلام

قاله عند تلاوته: (يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ)

إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الذِّكْرَ (١) جِلَاءً (٢) لِلْقُلُوبِ، تَسْمَعُ بِهِ بَعْدَ الْوَقْرِ (٣)، وَتُبْصِرُ بِهِ بَعْدَ الْعَشْوَةِ (٤)، وَتَنْقَادُ بِهِ بَعْدَ الْمُعَانَدَةِ، وَمَا بَرِحَ اللَّهُ - عَزَّتْ آلاؤُهُ فِي الْجَبْرِهِ بَعْدَ الْجَبْرِ، وَفِي أَرْمَانِ الْفِتْرَاتِ (٥)، عِبَادًا نَاجَاهُمْ (٦) فِي فِكْرِهِمْ، وَكَلِمَهُمْ فِي ذَاتِ عُقُولِهِمْ، فَاسْتَصَيَّ بِحُوا (٧) بِنُورٍ يَقْطِضُهُ فِي الْأَبْصَارِ وَالْأَسْمَاعِ وَالْأَفْئِدَةِ، يُدَكِّرُونَ بِأَيَّامِ اللَّهِ، وَيُخَوِّفُونَ مَقَامَهُ، بِمَنْزِلَةِ الْإِدْلَةِ (٨) فِي الْفُلُواتِ (٩)، مَنْ أَخَذَ الْقَصْدَ (١٠) حَمَدُوا إِلَيْهِ طَرِيقَهُ، وَبَشَّرُوهُ بِالنَّجَاهِ، وَمَنْ أَخَذَ يَمِينًا وَشِمَالًا ذَمُّوا إِلَيْهِ الطَّرِيقَ، وَحَذَرُوهُ مِنَ الْهَلَكَةِ، وَكَانُوا كَذَلِكَ مَصَابِيحَ تِلْكَ الظُّلُمَاتِ، وَأِدْلَةَ تِلْكَ الشُّبُهَاتِ. وَإِنَّ لِلذِّكْرِ لِأَهْلًا أَخَذُوهُ مِنَ الدُّنْيَا بَدَلًا، فَلَمْ تَشْغَلْهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْهُ، يَقْطَعُونَ بِهِ أَيَّامَ الْحَيَاةِ، وَيَهْتَفُونَ (١١) بِالزَّوْاجِرِ عَنْ مَحَارِمِ اللَّهِ، فِي أَسْمَاعِ الْعَافِلِينَ، وَيَأْمُرُونَ بِالْقِسْطِ (١٢) وَيَأْتِمُرُونَ بِهِ (١٣)، وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيَتَنَاهَوْنَ عَنْهُ، فَكَأَنَّمَا قَطَعُوا الدُّنْيَا إِلَى الْآخِرَةِ وَهُمْ فِيهَا، فَشَاهَدُوا مَا وَرَاءَ ذَلِكَ، فَكَأَنَّمَا أَطْلَعُوا غُيُوبَ أَهْلِ الْبُرْزَخِ فِي طَوْلِ الْإِقَامَةِ فِيهِ، وَحَقَّقَتِ الْقِيَامَةُ عَلَيْهِمْ عِدَاتِهَا (١٤)، فَكَشَفُوا غِطَاءَ ذَلِكَ لِأَهْلِ الدُّنْيَا، حَتَّى كَأَنَّهُمْ يَرُونَ مَا لَا يَرَى النَّاسُ، وَيَسْمَعُونَ مَا لَا يَسْمَعُونَ. فَلَوْ مَثَلْتُهُمْ لِعَقْلِكَ فِي مَقَاوِمِهِمْ (١٥) الْمَحْمُودَةِ، وَمَجَالِسِهِمُ الْمَشْهُودَةِ، وَقَدْ نَشَرُوا دَوَابِينَ (١٦) أَعْمَالِهِمْ، وَفَرَعُوا لِمَحَاسِنِهِمْ أَنْفُسَهُمْ، وَعَلَى كُلِّ صَغِيرَةٍ وَكَبِيرَةٍ أَمْرًا بِهَا فَفَصَّرُوا عَنْهَا، أَوْ نَهَوْا عَنْهَا فَفَرَطُوا فِيهَا، وَحَمَلُوا ثِقَلَ أَوْزَارِهِمْ (١٧) ظُهُورَهُمْ، فَضَعُفُوا عَنِ الْإِسْتِقْلَالِ بِهَا، فَنَشَجُوا (١٨) نَشِيجًا، وَتَجَاوَبُوا نَحِيبًا (١٩)، يَعِجُّونَ (٢٠).

إِلَى رَبِّهِمْ مِنْ مَقَامٍ نَدَمَ وَاعْتَرَفَ، لَرَأَيْتَ أَعْلَامَ هُدًى، وَمَصَابِيحَ دُجًى، قَدْ حَفَّتْ بِهِمُ الْمَلَائِكَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَفُتِحَتْ لَهُمْ أَبْوَابُ السَّمَاءِ، وَأَعِدَّتْ لَهُمْ مَقَاعِدَ الْكَرَامَاتِ، فِي مَقْعِدِ اطَّلَعَ اللَّهُ عَلَيْهِمْ فِيهِ، فَرَضَتِ سَيِّعِيهِمْ، وَحَمِدَ مَقَامَهُمْ، يَتَنَسَّمُونَ (٢١) بَدْعَائِهِ رُوحَ التَّجَاوُزِ، رَهَائِنُ فَاقَهُ إِلَى فَضْلِهِ، وَأُسَارَى ذِلَّةٍ لِعَظَمَتِهِ، جَرَحَ طُولُ الْأَسَى (٢٢) قُلُوبَهُمْ، وَطُولُ الْبُكَاءِ عُيُونَهُمْ. لِكُلِّ بَابٍ رَغْبَةٌ إِلَى اللَّهِ مِنْهُمْ يَدٌ قَارِعَةٌ، يَسْأَلُونَ مَنْ لَا تَضِيقُ لَدَيْهِ الْمَنَادِحُ (٢٣)، وَلَا يَخِيبُ عَلَيْهِ الرَّاعِبُونَ.

فَحَاسِبْ نَفْسَكَ لِنَفْسِكَ، فَإِنَّ غَيْرَهَا مِنَ الْأَنْفُسِ لَهَا حَسِيبٌ غَيْرُكَ.

## In Persian

(به هنگام تلاوت آیه ۳۷ سوره نور، «و صبح و شام در آن خانه ها تسبیح می گویند، مردانی که نه تجارت و نه معامله ای آنها را از یاد خدا و بر پا داشتن یاد خدا غافل نمی کند»، فرمود)

### ۱ ارزش یاد خدا

همانا خدای سبحان و بزرگ، یاد خود را روشنی بخش دل ها قرار داد، تا گوش پس از ناشنوایی بشنود، و چشم پس از کم نوری بنگرد، و انسان پس از دشمنی رام گردد، خداوند که نعمت های او گران قدر است، در دوران های مختلف روزگار، و در دوران جدایی از رسالت «تا آمدن پیامبری پس از پیامبری دیگر» بندگانی داشته که با آنان در گوش جان نشان زمزمه می کرد، و در درون عقلشان با آنان سخن می گفت.

آنان چراغ هدایت را با نور بیداری در گوش ها و دیده ها و دل ها بر می افروختند، روزهای خدایی را به یاد می آورند و مردم را از جلال و بزرگی خدا می ترساندند.

آنان نشانه های روشن خدا در بیابان هابند، آن را که راه میانه در پیش گرفت می ستودند، و به رستگاری بشارت می دادند، و روش آن را که به جانب چپ یا راست کشانده می شد، زشت می شمردند، و از نابودی هشدار می دادند همچنان چراغ تاریکی ها، و راهنمای پرتگاه ها بودند.

## ۲ صفات یاد آوران (اهل ذکر)

همانا مردمی هستند که ذکر خدا را به جای دنیا برگزیدند، که هیچ تجارتی یا خرید و فروشی، آنها را از یاد خدا باز نمی دارد. با یاد خدا روزگار می گذرانند، و غافلان را با هشدارهای خود، از کیفیهای الهی می ترسانند به عدالت فرمان می دهند، و خود عدالت گسترند، از بدی ها نهی می کنند و خود از آنها پرهیز دارند. با اینکه در دنیا زندگی می کنند گویا آن را رها کرده به آخرت پیوسته اند، سرای دیگر را مشاهده کرده، گویا از مسائل پنهان برزخیان و مدت طولانی اقامتشان آگاهی دارند، و گویا قیامت وعده های خود را برای آنان تحقق بخشیده است، آنان پرده ها را برای مردم دنیا برداشته اند، می بینند آنچه را که مردم نمی نگرند، و می شنوند آنچه را که مردم نمی شنوند. اگر اهل ذکر را در اندیشه خود آوری و مقامات ستوده آنان و مجالس آشکارشان را بنگری، می بینی که آنان نامه های اعمال خود را گشوده، و برای حسابرسی آماده اند، که همه را جبران کنند، و در اندیشه اند، در کدام یک از اعمال کوچک و بزرگی که به آنان فرمان داده شده، کوتاهی کرده اند، یا چه اعمالی که از آن نهی شده بودند مرتکب گردیده اند، بار سنگین گناهان خویش را بر دوش نهاده، و در برداشتن آن ناتوان شدند، گریه در گلویشان شکسته، و با ناله و فریاد می گریند و با یکدیگر گفتگو دارند، در پیشگاه پروردگار خویش به پشیمانی اعتراف دارند. آنان نشانه های هدایت، و چراغ های روشنگر تاریکی ها می باشند، فرشتگان آنان را در میان گرفته، و آرامش بر آنها می بارند، درهای آسمان به رویشان گشوده، و مقام ارزشمندی برای آنان آماده کرده اند، مقامی که خداوند با نظر رحمت به آن می نگرد، و از تلاش آنها خوشنود، و منزلت آنها را می ستاید دست به دعا برداشته، و آمرزش الهی می طلبند. در گرو نیازمندی فضل خدا،

و اسیران بزرگی اویند، غم و اندوه طولانی دل هایشان را مجروح، و گریه های بیایی چشم هایشان را آزرده است. دست آنان به طرف تمام درهای امیدواری خدا دراز است، از کسی درخواست می کنند که بخشش او را کاستی، و درخواست کنندگان او را نومیدی نیست، پس اکنون به خاطر خودت، حساب خویش را بررسی کن زیرا دیگران حسابرسی غیر از تو دارند.

**SERMON ۲۲۳**

**In English**

:Amir al-mu'minin recited the verse

O' thou man! what hath beguiled thee from thy Lord the Most Gracious One. (Qur'an

(۸۲:۶)

:Then he said

The addressee (in this verse) is devoid of argument and his excuse is most deceptive.

.He is detaining himself in ignorance

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

p: ۲۱۵

You should cure the disease of languor in your heart by determination and the sleep of neglectfulness in your eyes by wakefulness. Be obedient to Allah and love His remembrance and picture to yourself that you are running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness while you are fleeing away from Him towards others. Certainly Great is Allah the powerful Who is so generous and how humble and weak are you and still so bold to commit His disobedience although you live in His protection and undergo changes of life in the expanse of His kindness. He does not refuse you His kindness and does not remove His protection from you. In fact you have not been without His kindness even for a moment whether it be a favour that He conferred upon you or a sin of yours that He has concealed or a calamity that He has warded off from you. What is your idea about Him if you had obeyed Him? By Allah if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favours upon you) then you would have been the first to adjudge .yourself to be of bad behaviour and evil deeds

I truthfully say that the world has not deceived you but you have had yourself deceived by it. The world had opened to you the curtains and divulged to you (everything) equally. And in all that it foretold you about the troubles befalling your bodies and the decay in your power it has been too true and faithful in promise and did not speak a lie to you or deceive you. There are many who advise you about it but they are blamed and speak the truth about it but they are opposed. If you understand the world by means of dilapidated houses and forlorn abodes then with your good understanding and far reaching power of drawing lessons you will find it like one who is kind over you and cautious about you. It is good abode for him who does not like it as an abode and a good place of stay for him who does not regard it a permanent .home for stay

Only those who run away from this world today will be regarded virtuous tomorrow. When the earthquake occurs the Day of Resurrection approaches with all its severities the people of every worshipping place cling to it all the devotees cling to the object of their devotion and all the followers cling to their leader. Then on that day even the opening of an eye in the air and the sound of a footstep on the ground will be assigned its due through His Justice and His Equity. On that day many an argument .will prove void and a contention for excuses will stand rejected

Therefore you should now adopt for yourself the course with which your excuse may hold good and your plea may be proved. Take from the transient things of this world that which will stay for you (in the next world) provide for your journey keep (your) .(gaze on the brightness of deliverance and keep ready the saddles (for setting off

### In Arabic

[ ۲۲۳ ] ومن كلام له عليه السلام

قاله عند تلاوته: (يا أيها الإنسان ما غرّك برّبك الكريم\*).

أدحض (۱) مشؤول حجه، وأقطع مغرّ مغدره، لقد أترح (۲) جهاله بنفسه.

يا أيها الإنسان، ما جرّأك على ذنبك، وما غرّك برّبك، وما أنسك بهلكه نفسك؟ أما من دائك بلول (۳) ، أم ليس من نومك يقظه؟ أما ترحم من نفسك ما ترحم من غيرك؟ فلربما ترى الضاحي (۴) من حرّ الشمس فتظله، أو ترى المبتلى بألم يمرض جسده (۵) فتبكي رحمه له! فما صبرك على دائك، وجلدك على مصابحك، وعزّاك عن البكاء على نفسك وهي أعزّ الأنافس عليك! وكيف لا يوقظك خوف يبات نغمه (۶) ، وقد تورّط بمعاصيه مدارج سيطوانته! فتداو من داء الفتره في قلبك بعزيمه، ومن كرى (۷) الغفله في ناظرِكَ بيقظه، وكُن لله مطيعاً، وبذكره آنساً، وتمثّل (۸) في حال تولّيك (۹) عنه إقباله عليك، يدعوك إلى عفوه، ويتعمّدك (۱۰) بفضله، وأنت متبولّ عنه إلى غيره. فتعالى من قوئ ما أكرمه! وتواضع من ضعيف ما أجزأك على معصيته! وأنت في كنف ستره مقيم، وفي سعه فضله متقلّب.

فَلَمْ يَمْنَعَكَ فَضْلَهُ، وَلَمْ يَهْتِكْ عَنْكَ سِتْرَهُ، بَلْ لَمْ تَخُلْ مِنْ لُطْفِهِ مَطْرَفَ عَيْنٍ (۱۱) فِي نِعْمِهِ يُحَدِّثُهَا لَكَ، أَوْ سَيِّئِهِ يَسْتُرُهَا عَلَيْكَ، أَوْ بَلِيَّتِهِ يَضِيرُهَا عَنْكَ، فَمَا ظُنُّكَ بِهِ لَوْ أَطَعْتَهُ! وَإِيْمُ اللَّهِ لَوْ أَنَّ هَذِهِ الصَّفَهَ كَانَتْ فِي مُتَّفَقَيْنِ فِي الْقُوَّةِ، مُتَوَازِيَيْنِ فِي الْقُدْرَةِ، لَكُنْتَ أَوَّلَ حَيَاكِمٍ عَلَى نَفْسِكَ بِحَدِّمِ الْأَخْلَاقِ، وَمَسَاوِيءِ الْأَعْمَالِ. وَحَقًّا أَقُولُ! مَا الدُّنْيَا غَرَّتْكَ، وَلَكِنْ بِهَا اغْتَرَزْتَ، وَلَقَدْ كَاشَفْتُكَ الْعِظَاتِ (۱۲)، وَأَذَنْتُكَ (۱۳) عَلَى سَوَاءٍ، وَلَهِيَ بِمَا تَعُدُّكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ، وَالنَّقْصِ فِي قُوَّتِكَ، أَصْدَقُ وَأَوْفَى مِنْ أَنْ تَكْذِبَكَ، أَوْ تَغَرَّكَ، وَلَرْبَ نَاصِحٍ لَهَا عِنْدَكَ مُتَّهَمٌ (۱۴)، وَصَادِقٍ مِنْ خَبَرِهَا مُكَذَّبٌ، وَلَيْسَ تَعْرِفْتَهَا (۱۵) فِي الدِّيَارِ الْخَاوِيَةِ، وَالرُّبُوعِ الْخَالِيَةِ، لَتَجِدَنَّهَا مِنْ حُسْنِ تَذْكِيرِكَ، وَبَلَاحِ مَوْعِظَتِكَ، بِمَحَلِّهِ الشَّفِيقِ عَلَيْكَ، وَالشَّحِيحِ (۱۶) بِكَ! وَلَنِعِمَّ دَارٌ مِنْ لَمْ يَرِضَ بِهَا دَارًا، وَمَحَلٌّ مِنْ لَمْ يُوطَّنْهَا (۱۷) مَحَلًّا! وَإِنَّ السُّعْدَاءَ بِالدُّنْيَا غَدًا هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ. إِذَا رَجَفَتِ الرَّاجِفَةُ (۱۸)، وَحَقَّتْ (۱۹) بِجَلَائِلِهَا الْقِيَامَةَ، وَلِحَقِّ بَكْلِ مَنْسِكِ (۲۰) أَهْلُهُ، وَبِكُلِّ مَعْبُودٍ عَيْدَتُهُ، وَبِكُلِّ مُطَاعٍ أَهْلُ طَاعَتِهِ، فَلَمْ يُجْزَ (۲۱) فِي عَدْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرَقَ بَصَرَ فِي الْهَوَاءِ، وَلَا هَمَسَ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ، فَكَمْ حُجَّه يَوْمَ ذَاكَ دَاحِضَةً، وَعَلَاتِقٍ عُذْرٍ مُنْقَطِعَةً! فَتَحَرَّ (۲۲) مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ، وَتَثَبَّتْ بِهِ حُجَّتُكَ، وَخُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ، وَتَيْسَّرْ (۲۳) لِسَفْرِكَ، وَشِمَّ (۲۴) بَرْقَ النَّجَاهِ، وَارْحَلْ (۲۵) مَطَايَا التَّشْمِيرِ.

## In Persian

(به هنگام تلاوت آیه ۶ سوره انفطار، «ای انسان، چه چیز تو را در برابر پروردگار کریمت مغرور ساخته است» فرمود)

۱ هشدار از غرور زدگی ها

برهان گناهکار، نادرست ترین برهان ها است، و عذرش از توجیه هر فریب خورده ای بی اساس تر، و خوشحالی او از عدم آگاهی است. ای انسان! چه چیز تو را بر گناه جرأت داده؟ و در برابر پروردگارت مغرور ساخته؟ و بر نابودی خود علاقه مند کرده است؟ آیا بیماری تو را درمان نیست؟ و خواب زدگی تو بیداری ندارد؟ چرا آنگونه که به دیگران رحم می کنی، به خود رحم نمی کنی؟ «۱» چه بسا کسی را در آفتاب سوزان می بینی بر او سایه می افکنی یا بیماری را می نگری که سخت ناتوان است، از روی دلسوزی بر او اشک می ریزی، اما چه چیز تو را بر بیماری خود بی تفاوت کرده؟ و بر مصیبت های خود شکیا و از گریه بر حال خویشان باز داشته است؟ در حالی که هیچ چیز برای تو عزیزتر از جانست! چگونه ترس از فرود آمدن بلا، شب هنگام تو را بیدار نکرده است؟ که در گناه غوطه ور، و در پنجه قهر الهی مبتلا شده ای؟



پس سستی دل را با استقامت درمان کن، و خواب زدگی چشمانت را با بیداری از میان بردار، و اطاعت خدا را بپذیر، و با یاد خدا انس گیر، و یاد آر که تو از خدا روی گردانی و در همان لحظه او روی به تو دارد، و تو را به عفو خویش می خواند، و با کرم خویش می پوشاند! در حالی که تو از خدا بریده به غیر او توجه داری! (۵۳۱۴۱-۵۳۱۱۵) پس چه نیرومند و بزرگووار است خدا! و چه ناتوان و بی مقداری تو، که بر عصیان او جرأت داری، در حالی که تو را در پرتو نعمت خود قرار داده، و در سایه رحمت او آرمیده ای، نه بخشش خود را از تو گرفته،

و نه پرده اسرار تو را دریده است. بلکه چشم بر هم زدنی، بی احسان خدا زنده نبودی در حالی که یا در نعمت های او غرق بودی، یا از گناهان تو پرده پوشی شد، و یا بلا و مصیبتی را از تو دور ساخته است، پس چه فکر می کنی اگر او را اطاعت کنی؟ به خدا سوگند اگر این رفتار میان دو نفر که در توانایی و قدرت برابر بودند وجود داشت (و تو یکی از آن دو بودی) تو نخستین کسی بودی که خود را بر زشتی اخلاق، و نادرستی کردار محکوم می کردی. «۲»

### ۳ دنیا شناسی

به حق می گویم آیا دنیا تو را فریفته است؟ یا تو خود فریفته دنیایی؟ دنیا عبرت ها را برای تو آشکار، و تو را به تساوی دعوت کرد، دنیا با دردهایی که در جسم تو می گذارد، و با کاهشی که در توانایی تو ایجاد می کند، راستگوتر از آن است که به تو دروغ بگوید، و یا مغرورت سازد. چه بسا نصیحت کننده ای از دنیا را متهم کردی، و راستگویی را دروغگو پنداشتی! اگر دنیا را از روی شهرهای ویران شده، و خانه های درهم فرو ریخته بشناسی، آن را یادآوری دلسوز، و اندرز دهنده ای گویا می یابی، که چونان دوستی مهربان از تباهی و نابودی تو نگران است. دنیا چه خوب خانه ای است برای آن کس که آن را جاودانه نپندارد، و خوب محلی است برای آن کس که آن را وطن خویش انتخاب نکند. سعادت‌مندان به وسیله دنیا در قیامت، کسانی هستند که امروز از حرام آن می گریزند. «۳»

آنگاه که زمین سخت بلرزد، و نشانه های هولناک قیامت تحقق پذیرد، و پیروان هر دینی به آن ملحق شوند، و هر پرستش کننده به معبود خود، و هر اطاعت کننده ای به فرمانده خود رسد نه چشمی بر خلاف عدالت و برابری در هوا گشوده، و نه قدمی بر خلاف حق، آهسته در زمین نهاده می شود، در آن روز چه دلیل هایی که باطل می گردد، و عذرهایی که پذیرفته نمی شود! پس در جستجوی عذری باش که پذیرفته شود، و دلیلی بجوی که استوار باشد، و از دنیای فانی برای آخرت جاویدان توشه بردار، و برای سفر آخرت وسائل لازم را آماده کن، و چشم به برق نجات بدوز، و بار سفر ببرند.

(۱) این رهنمود امام (ع) ثابت می کند که انسان باید در پرتو وحی الهی و عمل به دستورات خداوند بزرگ به کمال واقعی برسد، پس خود اصالت ندارد که هر چه بخواهد انجام دهد، چون خود را نمی شناسد، و انسان موجودی ناشناخته است، نمی تواند برای خود دستور العمل زندگی (کاتولوگ EUGOLATAC) بنویسد، پس اومانیسم MSINAMUH و اگزستانسیالیسم MSILAITNETSIXE نمی توانند صحیح باشد.

(۲) نفی تفکر: اندیوید و آلیسم MSILAUDIVIDNA (اصالت فرد)

(۳) نفی: پسی میسم MSIMISSEP (بد بینی و بیزاری از جهان و دنیا) و اثبات هدفداری انسان

SERMON ۲۲۴

In English

About keeping aloof from oppression and misappropriation

Aqil's condition of poverty and destitution'

By Allah I would rather pass a night in wakefulness on the thorns of as-sa'dan (a plant having sharp prickles) or be driven in chains as a prisoner than meet Allah and His Messenger on the Day of Judgement as an oppressor over any person or a usurper of anything out of worldly wealth. And how can I oppress any one for (the sake of a life) that is fast moving towards destruction and is to remain under the earth for a long time.

By Allah I certainly saw (my brother) 'Aqil fallen in destitution and he asked me a sa' (about three kilograms in weight) out of your (share of) wheat and I also saw his children with dishevelled hair and a dusty countenance due to starvation as though their faces had been blackened by indigo. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and follow his tread leaving my own way. Then I (just) heated a piece of iron and took it near his body so that he might take a lesson from it then he cried as a person in protracted illness cries with pain and he was about to get burnt with its branding. Then I said to him "Moaning women may moan over you O' 'Aqil. Do you cry on account of this (heated) iron which has been made by a man for fun while you are driving me towards the fire which Allah the Powerful has prepared for (a manifestation of) His wrath? Should you cry from pain but I should not cry from the flames?" A stranger incident than this is that a man (؁) came to us in the night; with a closed flask full of honey paste but I disliked it as though it was the saliva of a serpent or its vomit. I asked him whether it was a reward or zakat (poor-tax) or charity for these are forbidden to us members of the Prophet's family. He said it was neither this nor that but a present. Then I said "Childless women may weep over you. Have you come to deviate me from the religion of Allah or are you mad or have you been " ?overpowered by some jinn or are you speaking without senses

By Allah even if I am given all the domains of the seven (stars) with all that exists under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant I would not do it. For me your world is lighter than the leaf in the mouth of a locust that is chewing it. What has 'Ali to do with bounties that will pass away and pleasures that will not last? We do seek protection of Allah from the slip of wisdom and the evils of mistakes and from Him we seek succour

**In Arabic**

[ ٢٢٤ ] ومن كلام له عليه السلام

يتبرأ من الظلم

وَاللَّهِ لَأَنَّ أَيْتَ عَلَى حَسَكِ السَّعْدَانِ (١) مُسَهِّدًا (٢) ، أَوْ أُجْرَ فِي الْأَغْلَالِ مُصَيِّفَدًا ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَرَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِمًا لِبَعْضِ الْعِيَادِ ، وَغَاصِبًا لِشَيْءٍ مِنَ الْحُطَامِ ، وَكَيْفَ أَظْلَمُ أَحَدًا لِنَفْسٍ يُسْرِعُ إِلَى الْبَلَى قُفُولُهَا (٣) ، وَيَطُولُ فِي الشَّرَى (٤) حُلُولُهَا؟! وَاللَّهِ لَقَدْ رَأَيْتُ عَقِيلًا وَقَدْ أَمَلَقَ (٥) حَتَّى اسْتَمَاحَنِي (٦) مِنْ بُرْكُمْ (٧) صَاعًا ، وَرَأَيْتُ صَبِيَانَهُ شُعْتًا (٨) الشُّعُورِ ، غُبْرَ (٩) الْمَالْوَانِ ، مِنْ فَقْرِهِمْ ، كَأَنَّمَا سُودَتْ وَجُوهُهُمْ بِالْعِظْمِ (١٠) ، وَعَاوَدَنِي مُؤَكَّدًا ، وَكَرَّرَ عَلَيَّ الْقَوْلَ مُرَدَّدًا ، فَأَصْبَغَيْتُ إِلَيْهِ سَمْعِي ، فَظَنَّ أَنِّي أَبِيعُهُ دِينِي ، وَأَتَّبِعُ قِيَادَهُ (١١) مُفَارِقًا طَرِيقِي ، فَأَحْمَيْتُ لَهُ حَدِيدَهُ ، ثُمَّ أَدْنَيْتُهَا مِنْ جِسْمِهِ لِيُعْتَبَرَ بِهَا ، فَضَجَّ ضَجِّجَ ذِي دَنْفٍ (١٢) مِنْ أَلْمِيهَا ، وَكَادَ أَنْ يَحْتَرِقَ مِنْ مِيسَمِهَا (١٣) ، فَقُلْتُ لَهُ: تَكَلَّمْتُكَ الشُّوَكِلُ (١٤) ، يَا عَقِيلُ! أَتَنْتُنُّ مِنْ حَدِيدِهِ أَحْمَاهَا إِنْسَانَهَا لِلْعَبِيهِ ، وَتَجْرُنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا لِعُضْبِهِ! أَتَنْتُنُّ مِنَ الْأَذَى وَلَا أَتَنْتُنُّ مِنْ لَظِي (١٥)؟! وَأَعْجَبُ مِنْ ذَلِكَ طَارِقًا بِمَلْفُوفِهِ (١٦) فِي وَعَائِهَا ، وَمَعْجُونِهِ شِنْثُهَا (١٧) ، كَأَنَّمَا عَجَنْتُ بِرِيقِ حَيْهٍ أَوْ قَيْنِهَا ، فَقُلْتُ: أَصَلَّهُ (١٨) ، أَمْ زَكَاهُ ، أَمْ صَدَقَهُ؟ فَذَلِكَ مُحَرَّمٌ عَلَيْنَا أَهْلَ الْبَيْتِ! فَقَالَ: لَا ذَا وَلَا ذَاكَ ، وَلَكِنَّهَا هَدِيَّةٌ. فَقُلْتُ: هَبْلَتُكَ الْهَبُولُ (١٩)! أَعَنْ دِينَ اللَّهِ أَتَيْتَنِي لِتَخْدَعَنِي؟ أَمْخَتَبْتُ (٢٠) أَنْتَ أَمْ دُوجِنَهُ (٢١) ، أَمْ تَهْجُرُ (٢٢)؟ وَاللَّهِ لَوْ أُعْطِيتُ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاكِهَا ، عَلَيَّ أَنْ أَعْصِيَ اللَّهَ فِي نَمْلِهِ أَسْلُبُهَا جَلْبَ (٢٣) شَعِيرِهِ مَا فَعَلْتُهُ ، وَإِنَّ دُنْيَاكُمْ عِنْدِي لَأَهْوَنُ مِنْ وَرَقِهِ فِي فَمِ جَرَادِهِ تَقْضَمُهَا (٢٤) ، مَا لِعَلِيٍّ وَلِنَعِيمٍ يَفْنَى ، وَلِعَدَّةٍ لَا تَبْقَى! نَعُودُ بِاللَّهِ مِنْ سُبَاتِ (٢٥) الْعَقْلِ ، وَقُبْحِ الزَّلْلِ ، وَبِهِ نَسْتَعِينُ.

p: ٢٢٢

(این سخنرانی در شهر کوفه در دوران زمامداری آن حضرت ایراد شد)

### ۱ پرهیز از ستمکاری

سوگند به خدا، اگر تمام شب را بر روی خارهای سعدان «۱» به سر ببرم، و یا با غل و زنجیر به این سو یا آن سو کشیده شوم، خوش تر دارم تا خدا و پیامبرش را در روز قیامت، در حالی ملاقات کنم که به بعضی از بندگان ستم، و چیزی از اموال عمومی را غصب کرده باشم.

چگونه بر کسی ستم کنم برای نفس خویش، که به سوی کهنگی و پوسیده شدن پیش می رود، و در خاک، زمانی طولانی اقامت می کند؟

### ۲ پرهیز از امتیاز خواهی

به خدا سوگند، برادرم عقیل «۲» را دیدم که به شدت تهیدست شده و از من درخواست داشت تا یک من «۳» از گندم های بیت المال را به او ببخشم. کودکانش را دیدم که از گرسنگی دارای موهای ژولیده، و رنگشان تیره شده، گویا با نیل رنگ شده بودند. پی در پی مرا دیدار و درخواست خود را تکرار می کرد، چون به گفته های او گوش دادم پنداشت که دین خود را به او واگذار می کنم، و به دلخواه او رفتار و از راه و رسم عادلانه خود دست بر می دارم، روزی آهنی را در آتش گذاختم به جسمش نزدیک کردم تا او را بیازمایم، پس چونان بیمار از درد فریاد زد و نزدیک بود از حرارت آن بسوزد. به او گفتم، ای عقیل، گریه کنندگان بر تو بگریند، از حرارت آهنی می نالی که انسانی به بازیچه آن را گرم ساخته است؟ اما مرا به آتش دوزخی می خوانی که خدای جبارش با خشم خود آن را گذاخته است؟ تو از حرارت ناچیز می نالی و من از حرارت آتش الهی ننالم؟ و از این حادثه شگفت آورتر اینکه شب هنگام کسی به دیدار ما آمد «۴» و ظرفی سر پوشیده پر از حلوا داشت، معجونی در آن ظرف بود چنان از آن متنفر شدم که گویا آن را با آب دهان مار سمی، یا قی کرده آن مخلوط کردند! به او گفتم: هدیه است؟ یا زکات یا صدقه؟ که این دو بر ما اهل بیت پیامبر صلی الله علیه و آله و سلم حرام است. گفت: نه، نه زکات است نه صدقه، بلکه هدیه است.

گفتم: زنان بچه مرده بر تو بگریند، آیا از راه دین وارد شدی که مرا بفریبی؟ یا عقلت آشفته شده یا جن زده شدی؟ یا هذیان می گویی؟ به خدا سوگند، اگر هفت اقلیم را با آنچه در زیر آسمان هاست به من دهند تا خدا را نافرمانی کنم که پوست جوی را از مورچه ای ناروا بگیرم، چنین نخواهم کرد! و همانا این دنیای آلوده شما نزد من از برگ جویده شده ملخ پست تر است! علی را با نعمت های فنا پذیر، و لذت های ناپایدار چه کار؟! به خدا پناه می بریم از خفتن عقل، و زشتی لغزش ها، و از او یاری می جوئیم.

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(۱) خاری سه شعبه که خوراک شتران است و سخت گزنده است.

(۲) حضرت ابو طالب، چهار پسر داشت که با یکدیگر ۱۰ سال فاصله سنی داشتند به نام های: طالب، عقیل، جعفر و علی علیه السلام. قریش در جنگ بدر عقیل را به اجبار همراه خود آوردند که اسیر شد و با دادن «فدا» آزاد شده به مکه بازگشت، و پیش از صلح حدیبیه مسلمان شد و به مدینه هجرت کرد، و در جنگ موته همراه برادرش جعفر شرکت داشت.

(۳) صاع: پیمانه ای به وزن سه کیلو گرم است.

(۴) نوشتند که اشعث بن قیس بود. چون قرار بود فردای آن روز دادگاه اسلامی به پرونده او رسیدگی شود، شبانه حلوا را خدمت امام برد تا به خیال شیطانی خود، قلب آن حضرت را نسبت به خود تغییر دهد.

## Footnote

(۱). It was al-Ash'ath ibn Qays.

## SERMON ۲۲۵

## In English

## Supplication

O' my Allah! preserve (the grace of) my face with easiness of life and do not disgrace my countenance with destitution lest I may have to beg a livelihood from those who beg from Thee try to seek the favour of Thy evil creatures engage myself in praising those who give to me and be tempted in abusing those who do not give to me although behind all these Thou art the master of giving and denying

(Verily Thou over all things art the All-powerful. (Qur'an ۶۶:۸ . . .

### In Arabic

[ ۲۲۵ ] ومن دعاء له عليه السلام

يلتجىء إلى الله أن يغنيه

اللَّهُمَّ صُنْ وَجْهِي (۱) بِالْيَسَارِ (۲) ، وَلَا تَبْذُلْ جَاهِي (۳) بِالْإِقْتَارِ (۴) ، فَأَسْتَرْزِقَ طَالِبِي رِزْقِكَ ، وَأَسْتَعِظَفَ شَرَّارَ خَلْقِكَ ، وَأُتْبَلَى بِحَمْدِ مَنْ أَعْطَانِي ، وَأُفْتَنَ بِدَمِّ مَنْ مَنَعَنِي ، وَأَنْتَ مِنْ وَرَاءِ ذَلِكَ كُلِّهِ وَلِيُّ الْإِعْطَاءِ وَالْمَنْعِ ، (إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

### In Persian

یاری خواستن از خدا در مشکلات اقتصادی

خدایا آبرویم را با بی نیازی نگهدار، و با تنگدستی شخصیت مرا لکه دار مفرما، که از روزی خواران تو روزی خواهیم، و از بدکاران عفو و بخشش طلبیم! مرا در ستودن آن کس که به من عطایی فرمود موفق فرما، و در نکوهش آن کس که از من دریغ داشت آزمایش فرما، در صورتی که در پشت پرده، اختیار هر بخشش و دریغی در دست تو است و تو بر همه چیز توانایی.

### SERMON ۲۲۶

### In English

Transience of the world and the helplessness of those in graves

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

Know O' creatures of Allah that certainly you and all the things of this world that you have are (treading) on the lines of those (who were) before you. They were of longer ages had more populated houses and were of more lasting traces. Their voices have become silent their movements have become stationary their bodies have become

rotten their houses have become empty and their traces have been obliterated. Their magnificent places and spread-out carpets were changed to stones laid-in-blocks and cave-like dug out graves whose very foundation is based on ruins and whose construction has been made with soil. Their positions are contiguous but those settled in them are like far flung strangers. They are among the people of their area but feel lonely and they are free from work but still engaged (in activity). They feel no attachment with homelands nor do they keep contact among themselves like neighbours despite nearness of neighbourhood and priority of abodes. And how can they meet each other when decay has ground them with its chest and stones and .earth have eaten them



It is as though you too have gone where they have gone the same sleeping place has caught you and the same place has detained you. What will then be your position when your affairs reach their end and graves are turned upside down (to throw out the dead)?

There shall every soul realise what it hath sent before and they shall be brought back to Allah their true Lord and what they did fabricate (the false deities) will vanish (away) from them. (Qur'an ۱۰:۳۰)

### In Arabic

[ ۲۲۶ ] ومن خطبه له عليه السلام

فى التنفير من الدنيا

دَارٌ بِالْبَلَاءِ مَحْفُوفَةٌ، وَبِالْعَدْرِ مَعْرُوفَةٌ، لَا تَدُومُ أَحْوَالُهَا، وَلَا يَسْلَمُ نَزَالُهَا (۱) .

أَحْوَالٌ مُخْتَلِفَةٌ، وَتَارَاتٌ مُتَّصِرَةٌ (۲) ، الْعَيْشُ فِيهَا مِذْمُومٌ، وَالْأَمَانُ مِنْهَا مَعْدُومٌ، وَإِنَّمَا أَهْلُهَا فِيهَا أَغْرَاضٌ مُسْتَهْدَفَةٌ (۳) ، تَزْمِيهِمْ بِسَهَامِهَا، وَتَفْنِيهِمْ بِحِمَامِهَا (۴)

وَوَاعَلَمُوا عِبَادَ اللَّهِ أَنكُمْ وَمَا أَنتُمْ فِيهِ مِنْ هَذِهِ الدُّنْيَا عَلَى سَبِيلٍ مَنْ قَدْ مَضَى قَبْلَكُمْ، مِمَّنْ كَانَ أَطْوَلَ مِنْكُمْ أَعْمَارًا، وَأَعَمَّرَ دِيَارًا، وَأَبْعَدَ آثَارًا (۵) ، أَصِيبَتْ أَصْوَاتُهُمْ هَامِدَةً، وَرِيَاحُهُمْ رَاكِدَةً (۶) ، وَ أَجْسَادُهُمْ بِطَالِيَةٍ، وَدِيَارُهُمْ خَالِيَةٍ، وَآثَارُهُمْ عَافِيَةٍ (۷) ، فَاسْتَبَدَلُوا بِالْقُصُورِ الْمُشِيدَةِ، وَالنَّمَارِقِ (۸) الْمُمَهَّدَةِ (۹) ، الصُّخُورِ وَالْأَحْجَارِ الْمُسَيَّنَّةِ، وَالْقُبُورِ اللَّاطِئَةِ (۱۰) الْمُلْحَدَةِ (۱۱) ، الَّتِي قَدْ بُنِيَ عَلَى الْخَرَابِ فَنَاوَهَا (۱۲) ، وَشُيِّدَ بِالتُّرَابِ بِنَاوَهَا، فَمَحَلُّهَا مُقْتَرِبٌ، وَسَاكِنُهَا مُعْتَرِبٌ، بَيْنَ أَهْلِ مَحَلِّهِ مُوحِشِينَ، وَأَهْلِ فَرَاغِ مُتَشَاغِلِينَ، لَا يَسْتَأْنِسُونَ بِالْأَوْطَانِ، وَلَا يَتَوَاصِلُونَ تَوَاصِلَ الْجِيرَانِ، عَلَى مَا بَيْنَهُمْ مِنْ قُرْبِ الْجَوَارِ، وَدُنُوِّ الدَّارِ، وَكَيْفَ يَكُونُ بَيْنَهُمْ تَزَاوُرٌ، وَقَدْ طَحَنَهُمْ بِكَلْكَلِهِ (۱۳) الْبَلْبَى (۱۴) ، وَأَكَلَتْهُمْ الْجَنَادِلُ (۱۵) وَالتُّرَى (۱۶) !

وَكَأَن قَدْ صِرْتُمْ إِلَى مَا صَارُوا إِلَيْهِ، وَأَرْزَاهُمْ ذَلِكَ الْمَضْجِعَ (۱۷)، وَصَمَّكُمْ ذَلِكَ الْمُسْتَوْدِعُ، فَكَيْفَ بِكُمْ لَوْ تَنَاهَتْ (۱۸) بِكُمْ الْأُمُورُ، وَبُعِثَتِ الْقُبُورُ! (۱۹): (هُنَالِكَ تَبْلُغُونَ (۲۰) كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقُّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

## In Persian

### ۱ دنیا شناسی

دنیا خانه ای است پوشیده از بلاها، به حيله و نیرنگ شناخته شده، نه حالات آن پایدار، و نه مردم آن از سلامت برخوردارند، دارای تحولات گوناگون، و دوران های رنگارنگ، زندگی در آن نکوهیده، و امتیث در آن نابود است. اهل دنیا همواره هدف تیرهای بلا هستند که با تیرهایش آنها را می کوبد، و با مرگ آنها را نابود می کند.

### ۲ عبرت گرفتن از دنیا

ای بندگان خدا! بدانید، شما و آنان که در این دنیا زندگی می کنید، بر همان راهی می روید که گذشتگان پیمودند! آنان زندگانی شان از شما طولانی تر، خانه های شان آبادتر، و آثارشان از شما بیشتر بود، که ناگهان صداهايشان خاموش، و وزش بادها در سرزمینشان ساکت، و اجسادشان پوسیده، و سرزمینشان خالی، و آثارشان ناپدید شد! قصرهای بلند و محکم، و بساط عیش و بالش های نرم را به سنگ ها و آجرها، و قبرهای به هم چسبیده تبدیل کردند:

گورهایی که بنای آن بر خرابی، و با خاک ساخته شده است، گورها به هم نزدیک اما ساکنان آنها از هم دور و غریبند، در وادی وحشتناک به ظاهر آرام اما گرفتارند، نه در جایی که وطن گرفتند انس می گیرند، و نه با همسایگان ارتباطی دارند، در صورتی که با یکدیگر نزدیک، و در کنار هم جای دارند. چگونه یکدیگر را دیدار کنند در حالی که فرسودگی آنها را در هم کوبیده، و سنگ و خاک آنان را در کام خود فرو برده است. شما هم راهی را خواهید رفت که آنان رفته اند، و در گرو خانه هایی قرار خواهید گرفت که آنها قرار دارند، و گورها شما را به امانت خواهد پذیرفت، پس چگونه خواهید بود که عمر شما به سر آید؟ و مردگان از قبرها برخیزید؟

«در آن هنگام که هر کس به اعمال از پیش فرستاده آزمایش می شود، و به سوی خدا که مولا و سرپرست آنهاست باز می گردد، و هر دروغی را که می یافتند برای آنان سودی نخواهد داشت».

## SERMON ۲۲۷

### In English

#### Supplication

O' my Allah! Thou art the most attached to Thy lovers and the most ready to assist those who trust in Thee. Thou seest them in their concealments knowest whatever is in their consciences and art aware of the extent of their intelligence. Consequently their secrets are open to Thee and their hearts are eager from Thee. If loneliness bores them Thy remembrance gives them solace. If distresses befall them they beseech Thy protection because they know that the reins of affairs are in Thy hands . and that their movements depend upon Thy commands

O' my Allah! if I am unable to express my request or cannot see my needs then guide me towards my betterment and take my betterment and take my heart towards the correct goal. This is not against (the mode of) Thy guidance nor anything new against .Thy ways of support

O' my Allah! deal with me through Thy forgiveness and do not deal with me according .to Thy justice

### In Arabic

[ ۲۲۷ ] ومن دعاء له عليه السلام

يلجأ فيه إلى الله ليهديه إلى الرشاد

اللَّهُمَّ إِنَّكَ أَنْسُ (۱) الْأَنْسِيِّينَ لِأَوْلِيائِكَ، وَأَخْضَرُهُمْ بِالْكِفَايَةِ لِلْمُتَوَكِّلِينَ عَلَيْكَ. تُشَاهِدُهُمْ فِي سِرَائِرِهِمْ، وَتَطَّلِعُ عَلَيْهِمْ فِي ضَمَائِرِهِمْ، وَتَعْلَمُ مَبْلَغَ بَصَائِرِهِمْ، فَأَسِيرَارُهُمْ لَكَ مَكْشُوفَةٌ، وَقُلُوبُهُمْ إِلَيْكَ مَلْهُوفَةٌ (۲)، إِنْ أَوْحَشَتْهُمْ الْغُرْبَةُ أَنْسَهُمْ ذِكْرَكَ، وَإِنْ صَبَّتْ عَلَيْهِمُ الْمَصَائِبُ لَجَّؤُوا إِلَيَّ الْإِسْتِجَارَةَ بِكَ، عَلِمًا بِأَنَّ أَرْزَمَةَ الْأُمُورِ بِيَدِكَ، وَمَصَادِرَهَا عَنْ قَضَائِكَ.

اللَّهُمَّ إِنَّ فَهْمْتُ (۳) عَنْ مَسْأَلَتِي، أَوْ عَمِيْتُ عَنْ طَلَبَتِي (۴)، فَدَلَّنِي عَلَى مَصَالِحِي، وَخُذْ بِقَلْبِي إِلَى مَرَاشِدِي (۵)، فَلَيْسَ ذَلِكَ بُنْكَرٍ (۶) مِنْ هِدَايَاتِكَ، وَلَا بِيَدِعٍ (۷) مِنْ كِفَايَاتِكَ. اللَّهُمَّ اِحْمِلْنِي عَلَى عَفْوِكَ، وَلَا تَحْمِلْنِي عَلَى عَدْلِكَ.

### In Persian

یکی از دعا‌های امام علیه السلام

خدایا! تو با دوستانت از همه انس گیرنده تری، و بر طرف کننده نیازهای توکل کنندگانی، بر اسرار پنهان‌شان آگاه، و به آنچه در دل دارند آشنایی، و از دیدگاه‌های آنان با خبر، و رازشان نزد تو آشکار، و دل‌هایشان در حسرت دیدار تو داغدار است، اگر تنهایی و غربت به وحشتشان اندازد یاد تو آرامشان می‌کند، اگر مصیبت‌ها بر آنان فرود آید، به تو پناه می‌برند، و روی به درگاه تو دارند، زیرا می‌دانند که سر رشته کارها به دست توست، و همه کارها از خواست تو نشأت می‌گیرد. خدایا! اگر برای خواستن درمانده شوم، یا راه پرسیدن را ندانم، تو مرا به اصلاح کارم راهنمایی فرما، و جانم را به آنچه مایه رستگاری من است هدایت کن، که چنین کاری از راهنمایی‌های تو بدور، و از کفایت‌های تو ناشناخته نیست. خدایا، مرا با بخشش خود بپذیر، و با عدل خویش، با من رفتار مکن!

### SERMON ۲۲۸

### In English

About a companion who passed away from this world before the occurrence of troubles.

May Allah reward such and such man (۱) who straightened the curve cured the disease abandoned mischief and established the sunnah. He departed (from this world) with untarnished clothes and little shortcomings. He achieved good (of this world) and remained safe from its evils. He offered Allah's obedience and feared Him as He deserved. He went away and left the people in dividing ways wherein the misled cannot obtain guidance and the guided cannot attain certainty.

[ ۲۲۸ ] ومن كلام له عليه السلام

یرید به بعض أصحابه

لِلَّهِ بِلَاءٌ فُلَانٍ (۱) ، فَلَقَدْ قَوْمَ (۲) الْأَوْدَ، وَدَاوَى الْعَمَدَ (۳) ، وَأَقَامَ السُّنَّةَ، وَخَلَفَ (۴) الْفِتْنَةَ! ذَهَبَ نَقِيُّ الثُّوبِ، قَلِيلَ الْعَيْبِ. أَصَابَ خَيْرَهَا، وَسَيَبَقَ شَرُّهَا، أَدَى إِلَى اللَّهِ طَاعَتَهُ، وَاتَّقَاهُ بِحَقِّهِ، رَحَلَ وَتَرَكَهُمْ فِي طُرُقٍ مَتَشَعِّبِهِ (۵) ، لَا يَهْتَدِي بِهَا الضَّالُّ، وَلَا يَسْتَيْقِنُ الْمُهْتَدِي.

In Persian

(در تعریف سلمان فارسی که قبل از پیدایش فتنه ها درگذشت) «۱»

ویژگی های سلمان فارسی

خدا او را در آنچه آزمایش کرد پاداش خیر دهد، که کجی ها را راست، و بیماری ها را درمان، و سنت پیامبر صلی الله علیه و آله و سلم را به پاداشت، و فتنه ها را پشت سر گذاشت، با دامن پاک، و عیبی اندک، درگذشت، به نیکی های دنیا رسیده و از بدی های آن رهایی یافت، و وظائف خود نسبت به پروردگارش را انجام داد، و چنانکه باید از کیفر الهی می ترسید. خود رفت و مردم را پراکنده بر جای گذاشت، که نه گمراه، راه خویش شناخت، و نه هدایت شده به یقین رسید.

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(۱) مرحوم شهرستانی نقل می کند که در نسخه خطی سید رضی (ره) که دخترش خدمت عموی بزرگوار، سید مرتضی، آن را می آموخت، نام سلمان فارسی در ابتدای این خطبه نوشته شده بود. و همین درست است، زیرا با بررسی دیگر خطبه های نهج البلاغه، و شناخت تفکرات امام علیه السلام و بررسی صحیح زندگانی یاران امام علیه السلام این حقیقت روشن می شود که شخص یاد شده باید سلمان فارسی یا مالک اشتر باشد و دیگر احتمالاتی که داده شده است با عصمت و اعتقادات امام علیه السلام سازگار نیست.

Ibn Abi'l-Hadid has written (in Sharh Nahj al-balaghah vol. ١٤ pp. ٣-٤) that the . (١) reference here is to the second Caliph 'Umar and that these sentences have been uttered in his praise as indicated by the word "Umar' written under the word 'such and such' in as-Sayyid ar-Radi's own hand in the manuscript of Nahj al-balaghah written by him. This is Ibn Abi'l-Hadid's statement but it is to be seen that if as-Sayyid ar-Radi had written the word "Umar' by way of explanation it should have existed as other explanations by him have remained in those versions which have been copied from his manuscript. Even now there exists in al-Musil (Iraq) university the oldest copy of Nahj al-balaghah written by the famous calligraphist Yaqut al-Musta'simi; but no one has afforded any clue to this explanation of as-Sayyid ar-Radi. Even if the view of Ibn Abi'l-Hadid is accepted it would be deemed to represent the personal opinion of as-Sayyid ar-Radi which may serve as a supplementary argument in support of an .original argument but this personal view cannot be assigned any regular importance

It is strange that two and a half centuries after as-Sayyid ar-Radi namely in the seventh century A.H. Ibn Abi'l Hadid makes the statement that the reference here is to Caliph 'Umar and that as-Sayyid ar-Radi himself had so indicated as a result of which some other annotators also followed the same line but the contemporaries of as-Sayyid ar-Radi who wrote about Nahj al-balaghah have given no such indication in their writings although as contemporaries they should have had better information about as-Sayyid Ar-Radi's writing. Thus al-'Allamah 'Ali ibn Nasir who was a contemporary of as-Sayyid ar-Radi and wrote an annotation of Nahj al-balaghah :under the name of A'lam Nahj al-balaghah writes in connection with this sermon

Amir al-mu'minin has praised one of his own companions for his good conduct. He had died before the troubles that arose after the death of the Prophet of Allah

This is supported by the annotations of Nahj al-balaghah written by al-'Allamah Qutbu'd-Din ar-Rawandi (d. ۵۷۳ A.H.). Ibn Abi'l-Hadid (vol. ۱۴ p. ۴) and Ibn Maytham al-Bahrani (in Sharh Nahj al-balaghah vol. ۴ p. ۹۷) have quoted his following view

By this Amir al-mu'minin refers to one of his own companions who died before the mischief and disruption that occurred following the death of the Prophet of Allah

Al-'Allamah al-Hajj al-Mirza Habibu'llah al-Khu'i is of the opinion that the person is Malik ibn al-Harith al-Ashtar on the ground that after the assassination of Malik the situation of the Muslim community was such as Amir al-mu'minin explains in this sermon

al-Khu'i adds that

Amir al-mu'minin has praised Malik repeatedly such as in his letter to the people of Egypt sent through Malik when he was made the governor of that place and like his utterances when the news of Malik's assassination reached him he said: "Malik! who is Malik? If Malik was a stone he was hard and solid; if he was a rock he was a great rock which had no parallel. Women have become barren to give birth to such as Malik." Amir al-mu'minin had even expressed in some of his utterances that "Malik was to me as I was to the Holy Prophet." Therefore one who possesses such a position certainly deserves such attributes and even beyond that. (Sharh Nahj al-balaghah vol. ۱۴ pp.

(۳۷۴-۳۷۵)

p: ۲۳۲

If these words had been about Caliph 'Umar and there was some trustworthiness about it Ibn Abi'l-Hadid would have recorded the authority or tradition and it would have existed in history and been known among the people. But here nothing is found to prove the statement except a few self-concocted events. Thus about the pronouns in the words "khayraha" and "sharraha" he takes them to refer to the caliphate and writes that these words can apply only to one who enjoys power and authority because without authority it is impossible to establish the sunnah or prevent innovation. This is the gist of the argument he has advanced on this occasion; although there is no proof to establish that the antecedent of this pronoun is the caliphate. It can rather refer to the world (when Amir al-mu'minin says "He achieved good [of this world] and remained safe from its evils.") and that would be in accord with the context. Again to regard authority as a condition for the safeguarding of people's interest and the propagation of the sunnah means to close the door to prompting others to good and dissuading them from evil although Allah has assigned  
:this duty to a group of the people without the condition of authority

And that there should be among you a group who call (mankind) unto virtue and enjoin what is good and forbid wrong; and these are they who shall be successful.

((Qur'an ۳:۱۰۴))

:Similarly it is related from the Prophet

So long as people go on prompting for good and dissuading from evil and assisting  
.each other in virtue and piety they will remain in righteousness



:Again Amir al-mu'minin in the course of a will says in general terms

Establish the pillars of the Unity of Allah and the sunnah and keep both these lamps  
.afame

In these sayings there is no hint that this obligation cannot be discharged without authority. Facts also tell us that (despite army and force and power and authority) the rulers and kings could not prevent evil or propagate virtue to the extent to which some unknown godly persons were able to inculcate moral values by imprinting their morality on heart and minds although they were not backed by any army or force and they didn't have any equipment save destitution. No doubt authority and control can bend heads down before it but it is not necessary that it should also pave the way for virtue in hearts. History shows that most of the rulers destroyed the features of Islam. Islam's existence and progress has been possible by the efforts of those helpless  
.persons who possessed nothing save poverty and discomfiture

If it is insisted that the reference here should only be to a ruler then why should it not be taken to mean a companion of Amir al-mu'minin who had been the head of a Province such as Salman al-Farisi for whose burial Amir al-mu'minin went to al-Mada'in; and it is not implausible that Amir al-mu'minin might have uttered these words after his burial by way of comments on his life and way of governance. However to believe that they are about Caliph 'Umar is without any proof. In the end Ibn Abi'l-Hadid has quoted the following statements of (the historian) at-Tabari in  
:proof of his hypothesis

It is related from al-Mughirah ibn Shu'bah that when Caliph 'Umar died Ibnah Abi' Hathmah said crying. "Oh 'Umar you were the man who straightened the curve removed ills destroyed mischief revived the sunnah remained chaste and departed without entangling in evils." (According to at-Tabari) al-Mughirah related that "When 'Umar was buried I came to 'Ali and I wanted to hear something from him about 'Umar. So on my arrival Amir al-mu'minin came out in this state that was wrapped in one cloth after bathing and was jerking the hair of his head and beard and he had no doubt that the Caliphate would come to him. On this occasion he said "May Allah have mercy on 'Umar." Ibnah Abi Hathmah has correctly said that he enjoyed the good of the Caliphate and remained safe from its evils. By Allah she did not say it herself but was made to say so." (at-Tabari vol. 1 p. 2763; Ibn Abi'l-Hadid vol. 12 p. 5; Ibn Kathir vol.

(7 p. 140

The relater of this event is al-Mughirah ibn Shu'bah whose adultery with Umm Jamil the Caliph 'Umar's saving him from the penalty despite the evidence and his openly abusing Amir al-mu'minin in Kufah under Mu'awiyah's behest are admitted facts of history. On this ground what weight his statements can carry is quite clear. From the factual point of view also this story cannot be accepted. Al-Mughirah's statement that Amir al-mu'minin had no doubt about his Caliphate is against the facts. What were the factors from which he made this guess when the actual facts were to the contrary. If the caliphate was certain for any one it was 'Uthman. Thus at the Consultative Committee 'Abd ar-Rahman ibn 'Awf said to Amir al-mu'minin: "O 'Ali! do not create a situation against yourself for I have observed and consulted the people and they all (want 'Uthman." (at-Tabari vol. 1 p. 2786; Ibn al-Athir vol. 3 p. 71; Abu'l-Fida' vol. 1 p. 166

p: 235

Consequently Amir al-mu'minin was sure not to get the caliphate as has already been stated on the authority of at-Tabari's History under the sermon of the Camel's Foam (ash-Shiqshiqiyah) namely that on seeing the names of the members of the Consultative Committee Amir al-mu'minin had said to al-'Abbas ibn 'Abd al-Muttalib that the caliphate could not be given to anyone except 'Uthman since all the powers had been given to 'Abd ar-Rahman ibn 'Awf and he was 'Uthman's brother-in-law (sister's husband) and Sa'd ibn Abi Waqqas was a relative and tribesman of 'Abd ar-Rahman. These two would join in giving the caliphate to him

At this stage the question arises as to what the reason was that actuated al-Mughirah to prompt Amir al-mu'minin to say something about 'Umar. If he knew that Amir al-mu'minin had good ideas about 'Umar he should have also known his impression; but if he thought that Amir al-mu'minin did not entertain good ideas about him then the purpose of his asking Amir al-mu'minin would be none other than that whatever he may say he would by exposing it create an atmosphere against him and make the members of the Consultative Committee suspicious of him. The views of the members of the Consultative Committee are well understood from the very fact that by putting the condition of following the conduct of the first two Caliphs in electing the caliph they had shown their adherence to them. In these circumstances when al-Mughirah tried to play this trick Amir al-mu'minin said just by way of relating a fact that 'Umar achieved the good (of this world) and remained safe from its evil. This sentence has no connection with praise or eulogy. 'Umar did in his days enjoy all kinds of advantages while his period was free from the mischiefs that cropped up later. After recording this statement Ibn Abi'l-Hadid writes

From this event the belief gains strength that in this utterance the allusion is towards 'Umar

If the utterance means the word uttered by Ibnah Abi Hathmah about which Amir al-mu'minin has said that they are not her own heart's voice but she was made to utter them then doubtlessly the reference is to 'Umar but the view that these words were uttered by Amir al-mu'minin in praise of 'Umar is not at all established. Rather from this tradition it is evidently shown that these words were uttered by Ibnah Abi Hathmah. Allah alone knows on what ground the words of Ibnah Abi Hathmah are quoted and then it is daringly argued that these words were uttered by Amir al-mu'minin about 'Umar

It seems Amir al-mu'minin had uttered these words about someone on some occasion then Ibnah Abi Hathmah used similar words on 'Umar's death and then even Amir al-mu'minin's words were taken to be in praise of 'Umar. Otherwise no mind except a mad one can argue that the words uttered by Ibnah Abi Hathmah should be deemed a ground to hold that Amir al-mu'minin said these words in praise of 'Umar. Can it be expected after (a glance at) the sermon of the Camel's Foam that Amir al-mu'minin might have uttered these words. Again it is worth consideration that if these words had been uttered by Amir al-mu'minin on 'Umar's death then at the Consultative Committee when he refused to follow the conduct of the (first) two Caliphs it should have been said to him that only the other day he has said that 'Umar had established the sunnah and banished innovations so that when his conduct was in accord with the sunnah what was the sense in accepting the sunnah but refusing to follow his conduct

## In English

About allegiance to Amir al-mu'minin for the Caliphate. A similar sermon in somewhat) (different version has already appeared earlier

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

## In Arabic

[ ۲۲۹ ] ومن كلام له عليه السلام

في وصف بيعته بالخلافه

قال الشريف : وقد تقدم مثله بألفاظ مختلفه. وَبَسَيْطَتُمْ يَدِي فَكَفَفْتُهَا، وَمَدَدْتُ مَوْهَا فَقَبَضْتُهَا، ثُمَّ تَدَاكَكُمْ عَلَيَّ (۱) تَدَاكَ الْإِبِلِ الْهَيْمِ (۲) عَلَيَّ حِيَاضِهَا يَوْمَ وَرْدِهَا، حَتَّى انْقَطَعَتِ النَّعْلُ، وَسَقَطَ الرَّدَاءُ، وَوُطِيءَ الضَّعِيفُ، وَبَلَغَ مِنْ سُرُورِ النَّاسِ بَيْنَعِيهِمْ إِيَّايَ أَنْ ابْتَهَجَ بِهَا الصَّغِيرُ، وَهَدَجَ (۳) إِلَيْهَا الْكَبِيرُ، وَتَحَامَلَ نَحْوَهَا الْعَلِيلُ، وَحَسَرَتْ (۴) إِلَيْهَا الْكِعَابُ (۵).

## In Persian

(وصف روز بیعت مردم با امام علیه السلام که شبیه این خطبه در عبارات گذشته آمد)

ویژگی های بیعت مردم با امام

دست مرا برای بیعت می گشودید و من می بستم، شما آن را به سوی خود می کشیدید و من آن را می گرفتم!

سپس چونان شتران تشنه که به طرف آبشخور هجوم می آورند بر من هجوم آوردید، تا آن که بند کفشم پاره شد، و عبا از دوشم افتاد، و افراد ناتوان پایمال گردیدند. آنچنان مردم در بیعت با من خشنود بودند که خردسالان شادمان، و پیران برای بیعت کردن، لرزان به راه افتادند، و بیماران بر دوش خویشان سوار، و دختران، جوان بی نقاب به صحنه آمدند! «۱».



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(۱) اثبات: حکومت مردمی و دخالت مردم در حکومت و نفی حکومت: دسپوتیسم Despotism (حکومت استبدادی) البتّه مراد مردم مسلمانی می باشند که در پرتو وحی انتخاب می کنند، و نقد دموکراسی YCARCOMED (حکومت اکثریت مردم)، زیرا رأی اکثریت مردم در پرتو وحی قانونی است.

**SERMON ۲۲۰**

**In English**

Advice about fear of Allah and an account of those who remain apprehensive of death  
and adopt abstemiousness

Certainly fear of Allah is the key to guidance provision for the next world freedom  
from every slavery and deliverance from all ruin. With its help the seeker succeeds  
.and he who makes for safety escapes and achieves his aims

Perform (good) acts while such acts are being raised (in value) repentance can be of  
benefit prayer can be heard conditions are peaceful and the pens (of the two angels)  
are in motion (to record the actions). Hasten towards (virtuous) actions before the  
change of age (to oldness) lingering illness or snatching death (overtakes you).  
Certainly death will end your enjoyments mar your pleasures and remove your  
objectives. It is an unwanted visitor an invincible adversary and an unaccounting  
killer. Its ropes have entrapped you its evils have surrounded you its arrowheads  
have aimed at you its sway over you is great its oppression on you is continuous and  
.the chance of its missing you is remote

Very soon you will be overwhelmed with the gloom of its shades the severity of its  
illness the darkness of its distresses the nonsense utterances of its pangs the grief of  
its destruction the darkness of its encompassment and the unwholesomeness of its  
taste. It will seem as if it has come to you all of a sudden silenced those who were  
whispering to you separated your group destroyed your doings devastated your  
houses and altered your successors to distribute your estate among the chief  
relatives who did not give you any benefit or the grieved near ones who could not

.(protect (you) or those rejoicers who did not lament (you

p: ۲۳۹



Therefore it is upon you to strive make effort equip yourself get ready and provide yourself from the place of provision. And let not the life of this world deceive you as it deceived those before you among the past people and by-gone periods -- those who extracted its milk benefited from its neglectfulness passed a long time and turned its new things into old (by living long). Their abodes turned into graves and their wealth into inheritable estate. They do not know who came to them (at their graves); do not pay heed to those who weep over them and do not respond to those who call them. Therefore beware of this world as it is treacherous deceitful and cheating it gives and takes back covers with clothes and uncovers. Its pleasure does not last its hardship .does not end and its calamity does not stop

A part of the same sermon about ascetics

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

**In Arabic**

[ ٢٣٠ ] ومن خطبه له عليه السلام

p: ٢٤٠

فَإِنَّ تَقْوَى اللَّهِ مِفْتَاحُ سَدَادٍ، وَذَخِيرَةٌ مَعَادٍ، وَعَتَقٌ مِنْ كُلِّ مَلَكَةٍ (١)، وَنَجَاةٌ مِنْ كُلِّ هَلَكَةٍ (٢)، بِهَا يَنْجَحُ الطَّالِبُ، وَيَنْجُوا الْهَارِبُ، وَتُنَالُ الرِّغَائِبُ.

### فضل العمل

فَاعْمَلُوا وَالْعَمَلُ يُرْفَعُ، وَالتَّوْبَةُ تَنْفَعُ، وَالدُّعَاءُ يُسْمَعُ، وَالْحَالُ هَادِيَةٌ، وَالْأَقْلَامُ جَارِيَةٌ. وَبَادِرُوا (٣) بِالْأَعْمَالِ عُمْرًا نَاكِسًا (٤)، أَوْ مَرَضًا حَاسِبًا (٥)، أَوْ مَوْتًا خَالِسًا (٦)، فَإِنَّ الْمَوْتَ هَادِمٌ لِدَّائِكُمْ، وَمُكَدِّرٌ شَهَوَاتِكُمْ، وَمُبَاعِدٌ طِيَّاتِكُمْ (٧)، زَائِرٌ غَيْرُ مَحْبُوبٍ، وَفَزَنٌ (٨) غَيْرُ مَغْلُوبٍ، وَوَاتِرٌ (٩) غَيْرُ مَطْلُوبٍ، قَدْ أَعْلَقْتُمْ حَيَاتِكُمْ (١٠)، وَتَكَنَّفْتُمْ (١١) غَوَائِلَهُ (١٢)، وَأَقْصَدْتُمْ (١٣) مَعَابِلَهُ (١٤)، وَعَظَمْتُمْ فِيكُمْ سَيِّطَوْتَهُ، وَتَتَابَعْتُمْ عَلَيْكُمْ عِدْوَتَهُ (١٥)، وَقَلَّتْ عَنْكُمْ نَبْوَتُهُ (١٦)، فَيُوشِكُ (١٧) أَنْ تَغْشَاكُمْ (١٨) دَوَاجِي (١٩) ظُلْمِهِ (٢٠)، وَاحْتِدَامُ (٢١) عِلَلِهِ، وَخَنَادِسُ (٢٢) غَمْرَاتِهِ (٢٣)، وَغَوَاشِي سَكَرَاتِهِ، وَأَلِيمٌ إِزْهَاقِهِ (٢٤)، وَدُجُوُّ (٢٥) أَطْبَاقِهِ (٢٦)، وَجُسُوبُهُ (٢٧) مِدَاقِهِ. فَكَأَنَّ قَدْ أَتَاكُمْ بَعْتُهُ فَاسِيَكْتَ نَجِيَكُمْ (٢٨)، وَفَرَّقَ نَدِيَكُمْ (٢٩)، وَعَفَى آثَارَكُمْ (٣٠)، وَعَطَلَ دِيَارَكُمْ، وَبَعَثَ وَرَثَاتِكُمْ، يَقْتَسِمُونَ تِرَاثَكُمْ (٣١)، بَيْنَ حَمِيمٍ (٣٢) خَاصٍّ لَمْ يَنْفَعِ، وَقَرِيبٍ مَخْزُونٍ لَمْ يَمْنَعِ، وَآخَرَ شَامِتٍ لَمْ يَجْزَعْ.

### فضل الجِدِّ

فَعَلَيْكُمْ بِالْجِدِّ وَالْإِحْتِهَادِ، وَالتَّأَهُبِ وَالِاسْتِعْدَادِ، وَالتَّرْوُدِ فِي مَنْزِلِ الزَّادِ. وَلَا تَغْرَنِكُمُ الدُّنْيَا كَمَا غَرَّتْ مَنْ كَانَ قَبْلَكُمْ مِنَ الْأُمَمِ الْمَاضِيَةِ، وَالْقُرُونِ الْخَالِيَةِ، الَّذِينَ احْتَلَبُوا دِرَّتَيْهَا (٣٣)، وَأَصَابُوا غِرَّتَيْهَا (٣٤)، وَأَفْنَوْا عِدَّتَيْهَا، وَأَخْلَقُوا جِدَّتَيْهَا (٣٥). وَأَصْبَحَتْ مَسَاكِنُهُمْ أَجْدَاثًا (٣٦)، وَأَمْوَالُهُمْ مِيرَاثًا. لَا يَعْرِفُونَ مَنْ أَتَاهُمْ، وَلَا يَخْفَلُونَ مَنْ بَكَاهُمْ (٣٧)، وَلَا يُجِيبُونَ مَنْ دَعَاهُمْ. فَاحْذَرُوا الدُّنْيَا فَإِنَّهَا غَدَارَةٌ غَرَارَةٌ خَدُوعٌ، مُعْطِيَةٌ مُنَوِّعٌ، مُلْبِسَةٌ نَزُوعٌ (٣٨)، لَا يَدُومُ رِخَاؤُهَا، وَلَا يَنْقُضِي عَنَاؤُهَا، وَلَا يَزُكُّدُ (٣٩) بِلَاؤُهَا.

و منها فی صفة الزهاد : كانوا قوماً من أهل الدنيا وليسوا من أهلها، فكانوا فيها كمن ليس منها، عملوا فيها بما يُصبرون، وبأدروا (۴۰) فيها ما يحذرون، تقلب أبدانهم بين ظهرانى أهل الآخرة (۴۱) ، يرون أهل الدنيا يعظمون موت أجسادهم وهم أشد إغظاماً لموت قلوب أحيائهم.

## In Persian

### ۱ پرهیزکاری و عمل

همانا ترس از خدا کلید هر در بسته، و ذخیره رستاخیز، و عامل آزادگی از هر گونه بردگی، و نجات از هر گونه هلاکت است. در پرتو پرهیزکاری، تلاشگران پیروز، پرواکنندگان از گناه رستگار، و به هر آرزویی می توان رسید. مردم! عمل کنید که عمل نیکو به سوی خدا بالا می رود، و توبه سودمند است، و دعا به اجابت می رسد، و آرامش برقرار، و قلم های فرشتگان در جریان است. به سوی اعمال نیکو بشتابید پیش از آن که عمرتان پایان پذیرد، یا بیماری مانع شود، و یا تیر مرگ شما را هدف قرار دهد.

### ۲ ضرورت یاد مرگ

مرگ نابود کننده لذت ها، تیره کننده خواهش های نفسانی، و دور کننده اهداف شماسست، مرگ دیدار کننده ای دوست نداشتنی، هماوردی شکست ناپذیر و کینه توزی است که بازخواست نمی شود، دام های خود را هم اکنون بر دست و پای شما آویخته، و سختی هایش شما را فرا گرفته، و تیرهای خود را به سوی شما پرتاب کرده است. قهرش بزرگ، و دشمنی او بیابنی و تیرش خطا نمی کند. چه زود است که سایه های مرگ، و شدت دردهای آن، و تیرگی های لحظه جان کندن، و بیهوشی سکرات مرگ، و ناراحتی و خارج شدن روح از بدن، و تاریکی چشم پوشیدن از دنیا، و تلخی خاطره ها، شما را فرا گیرد. پس ممکن است ناگهان مرگ بر شما هجوم آورد، و گفتگوهایتان را خاموش، و جمعیت شما را پراکنده، و نشانه های شما را نابود، و خانه های شما را خالی، و میراث خواران شما را بر انگیزد تا ارث شما را تقسیم کنند، آنان یا دوستان نزدیکند که به هنگام مرگ نفعی نمی رسانند، یا نزدیکان غم زده ای که نمی توانند جلوی مرگ را بگیرند، یا سرزنش کنندگانی که گریه و زاری نمی کنند.

بر شما باد به تلاش و کوشش، آمادگی و آماده شدن، و جمع آوری زاد و توشه آخرت و در دوران زندگی دنیا. دنیا شما را مغرور نسازد، چنانکه گذشتگان شما و امت های پیشین را در قرون سپری شده مغرور ساخت.

آنان که دنیا را دوشیدند، به غفلت زدگی در دنیا گرفتار آمدند، فرصت ها را از دست دادند،

و تازه های آن را فرسوده ساختند، سرانجام خانه هایشان گورستان، و سرمایه هایشان ارث این و آن گردید، آنان که نزدیکشان را نمی شناسند، و به گریه کنندگان خود توجهی ندارند، و نه دعوتی را پاسخ می گویند. مردم! از دنیای حرام بپرهیزید، که حيله گر و فریبنده و نیرنگ باز است، بخشنده ای باز پس گیرنده، و پوشنده ای برهنه کننده است، آسایش دنیا بی دوام، و سختی هایش بی پایان، و بلاهایش دائمی است.

۴ دنیا و زاهدان

زاهدان گروهی از مردم دنیایند که دنیا پرست نمی باشند، پس در دنیا زندگی می کنند اما آلودگی دنیا پرستان را ندارند، در دنیا با آگاهی و بصیرت عمل می کنند، و در ترك زشتی ها از همه پیشی می گیرند، بدن هایشان به گونه ای در تلاش و حرکت است که گویا میان مردم آخرتند، اهل دنیا را می نگرند که مرگ بدن ها را بزرگ می شمارند، اما آنها مرگ دل های زندگان را بزرگ تر می دانند.

**SERMON ۲۳۱**

**In English**

Amir al-mu'minin delivered this sermon at Dhiqar on his way to Basrah and the  
(historian al-Waqidi has mentioned it (in Kitab al-Jamal

About the Holy Prophet

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

[ ۲۳۱ ] ومن خطبه له عليه السلام

خطبها بذی قار، وهو متوجه إلى البصره، وذكرها الواقدي في كتاب (الجمل)

فَصَدَعَ (۱) بِمَا أُمِرَ بِهِ، وَبَلَغَ رِسَالَهُ رَبِّهِ، فَلَمَّ اللَّهُ بِهِ الصَّدْعَ (۲)، وَرَتَقَ بِهِ الْفُتُقَ (۳)، وَأَلْفَ بِهِ بَيْنَ ذَوِي الْأَرْحَامِ، بَعِيدَ الْعِيدَاوِهِ  
الْوَاغِرِهِ (۴) فِي الصُّدُورِ، وَالضَّغَائِنِ الْقَادِحِهِ (۵) فِي الْقُلُوبِ.

### In Persian

(این سخنرانی در سرزمین «ذی قار» «۱» هنگام حرکت به سوی بصره در سال ۳۶ هجری ایراد شد و واقدی آن را در کتاب «جمل» نقل کرد)

ویژگی پیامبر صلی الله علیه و آله و سلم

پیامبر اسلام صلی الله علیه و آله و سلم آنچه را که به ابلاغ شد آشکار کرد، و پیام های پروردگارش را رساند. او شکاف های اجتماعی را به وحدت اصلاح، و فاصله ها را به هم پیوند داد و پس از آن که آتش دشمنی ها و کینه های بر افروخته در دل ها راه یافته بود، میان خویشاوندان یگانگی برقرار کرد.

(۱) ذی قار: نام سرزمینی است در نزدیکی شهر بصره، که جنگ اعراب و ایران پیش از اسلام در آن جا اتفاق افتاده است.

SERMON ۲۳۲

### In English

Abdullah ibn Zama'ah who was one of the followers of Amir al-mu'minin came to him' during his Caliphate to ask for some money when Amir al-mu'minin said

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

[ ۲۳۲ ] ومن كلام له عليه السلام

كَلَّمَ بِهِ عَبْدِ اللَّهِ بْنِ زَمْعَةَ وَهُوَ مِنْ شِيعَتِهِ وَذَلِكَ أَنَّهُ قَدِمَ عَلَيْهِ فِي خِلَافَتِهِ يَطْلُبُ مِنْهُ مَالًا، فَقَالَ عَلَيْهِ السَّلَامُ:

إِنَّ هَذَا الْمَالَ لَيْسَ لِي وَلَا لَكَ، وَإِنَّمَا هُوَ فِيَّ لِلْمُسْلِمِينَ (۱)، وَجَلْبُ أَسْيَافِهِمْ (۲)، فَإِنْ شَرَكْتُهُمْ (۳) فِي حَزْبِهِمْ كَانَ لَكَ مِثْلُ حَظِّهِمْ، وَإِلَّا فَجَنَاهُ (۴) أَيَدِيهِمْ لَا تَكُونُ لِعَيْرِ أَفْوَاهِهِمْ.

In Persian

(عبد الله بن زمعه «۱» از یاران امام بود و درخواست مالی داشت، در جوابش فرمود)

احتیاط در مصرف بیت المال

این اموال که می بینی نه مال من و نه از آن توست، غنیمتی گرد آمده از مسلمانان است که با شمشیرهای خود به دست آوردند، اگر تو در جهاد همراهشان بودی، سهمی چونان سهم آنان داشتی، و گر نه دسترنج آنان خوراک دیگران نخواهد بود.

(۱) عبد الله ابن زمعه کسی است که پدر و عمو و برادرش در جنگ بدر به دست مسلمانان کشته شدند، جد او اسود، رسول خدا را فراوان آزار می داد، اما او از شیعیان امام علی علیه السلام شد و فکر می کرد، در تقسیم بیت المال به او بیشتر توجه می شود. اما پاسخ قاطع امام او را بیدار کرد.

SERMON ۲۳۲

In English

.On Ja'dah ibn Hubayrah al-Makhzumi's (۱) inability to deliver a sermon

About speaking the truth

Know that the tongue is a part of a man's body. If the man desists speech will not co-operate with him and when he dilates speech will not give him time to stop. Certainly we are the masters of speaking. Its veins are fixed in us and its branches are hanging over us

Know that – may Allah have mercy on you – you are living at a time when those who speak about right are few when tongues are loath to utter the truth and those who stick to the right are humiliated. The people of this time are engaged in disobedience. Their youths are wicked their old men are sinful their learned men are hypocrites and their speakers are sycophants. Their youngs do not respect their elders and their rich men do not support the destitute.

### In Arabic

[ ۲۳۳ ] ومن كلام له عليه السلام

بعد أن أقدم أحدهم على الكلام فحصر وهو في فضل أهل البيت، ووصف فساد الزمان

أَلَا إِنَّ اللِّسَانَ بَضْعَةٌ (۱) مِنَ الْإِنْسَانِ، فَلَا يَسِيْعُهُ الْقَوْلُ إِذَا امْتَنَعَ، وَلَا يَمُهَلُّهُ النَّطْقُ إِذَا اتَّسَعَ، وَإِنَّا لَأَمْرَاءُ الْكَلَامِ، وَفِينَا تَنْشَبَتْ (۲) عُرْوَقُهُ، وَعَلَيْنَا تَهَدَّلَتْ (۳) غُصُونُهُ.

فساد الزمان

وَاعْلَمُوا رَحِمَكُمُ اللَّهُ أَنْكُمْ فِي زَمَانِ الْقَاتِلِ فِيهِ بِالْحَقِّ قَلِيلٌ، وَاللِّسَانُ عَنِ الصِّدْقِ كَلِيلٌ (۴)، وَاللَّائِزُ لِلْحَقِّ ذَلِيلٌ. أَهْلُهُ مُعْتَكِفُونَ عَلَى الْعِضِيَّانِ، مُضِيَّ طَلْحُونَ عَلَى الْإِذْهَانِ، فَتَاهُمْ عَارِمٌ (۵)، وَشَائِبُهُمْ آثِمٌ، عِيَالُهُمْ مُنَافِقٌ، وَقَارِنُهُمْ مُمَازِقٌ (۶)، لَا يُعْظَمُ صَغِيرُهُمْ كَبِيرُهُمْ، وَلَا يَعُولُ غَنِيَّتُهُمْ فَقِيرُهُمْ.

### In Persian

(هنگامی که «جعده بن هبیره» خواهر زاده امام علیه السلام نتوانست در حضور آن حضرت سخن بگوید فرمود)

۱ فصاحت و بلاغت اهل بیت علیهم السلام

آگاه باشید، همانا زبان، پاره ای از وجود انسان است، اگر آمادگی نداشته باشد، سخن نمی گوید، و به هنگام آمادگی، گفتار او را مهلت نمی دهد، همانا ما امیران سخن می باشیم، درخت سخن در ما ریشه دوانده، و شاخه های آن بر ما سایه افکنده است. «۱»

خدا شما را رحمت کند، بدانید که همانا شما در روزگاری هستید که گوینده حق اندک، و زبان از راستگویی عاجز، و حق طلبان بی ارزشند، مردم گرفتار گناه، و به سازشکاری همداستانند، جوانانشان بد اخلاق، و پیر مردانشان گنه کار، و عالمشان دو رو، و نزدیکانشان سود جوینده، نه خردسالانشان بزرگان را احترام می کنند و نه توانگرانشان دست مستمندان را می گیرند.

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(۱) اشاره به علم: اوراشن NOITARO (علم خطابه و سخنوری)

### Footnote

Once Amir al-mu'minin asked his nephew (sister's son) Ja'dah ibn Hubayrah al- . (۱)  
Makhzumi to deliver a sermon but when he rose for speaking his tongue faltered and he could utter nothing whereupon Amir al-mu'minin ascended the pulpit to speak and delivered a long sermon out of which a few sentences have been recorded here by .as-Sayyid ar-Radi

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



Ibn Abi'l-Hadid has written (in Sharh Nahj al-balaghah vol. ۱۳ p. ۱۹) that "origins of tinah" implies those preservative factors which are different in their properties as Plato and other philosophers have held. The reason for calling them "origins of tinah" is that they serve as an asylum for the human body and prevent the elements from diffusion. Just as the existence of a thing hinges on its basis in the same way the existence of this body which is made up of elements depends on preservative factors. So long as the preservative factor exists the body is also safe from disruption and disintegration and the elements too are immune to diffusion and dispersal. When it leaves the body the elements also get dispersed

According to this explanation Amir al-mu'minin's words would mean that Allah has created different original factors among whom some are vicious and some are virtuous some are weak and some are strong and every person will act according to his original factor. If there is similarity in the inclinations of two persons it is because their original factor are similar and if their tendencies differ it is because their original factors do not have any similarity. But this conclusion is not correct because Amir al-mu'minin's words do not only refer to differences in conduct and behaviour but also of features and shape and the differences of features and shape cannot be the result of differences in original factors

In any case whether the original factors are the cause of differences in features and conduct or the elementary constituents are the cause these words appear to lead to the negation of volition and to prove the compulsion (of destiny) in human actions because if man's capacity for thinking and acting is dependent on "tinah" then he would be compelled to behave himself in a fixed way on account of which he would neither deserve praise for good acts nor be held blame worthy for bad habits. But this hypothesis is incorrect because it is well established that just as Allah knows everything in creation after its coming into being in the same way He knew it before its creation. Thus He knew what actions man would perform of his free will and what he would leave. Therefore Allah gave him capacity to act according to his free will and created him from a suitable "tinah". This tinah is not the cause of his actions so as to snatch away from him his free will but the meaning of creating from suitable tinah is

that Allah does not by force stand in man's way but allows him to tread the path he  
.wants to tread of his own free will

p: ۲۴۸

## In English

## Causes for difference in the features and traits of people

Dhi'lib al-Yamami has related from Ahmad ibn Qutaybah and he from 'Abdullah ibn Yazid and he from Malik ibn Dihyah who said "We were with Amir al-mu'minin when discussion arose about the differences of men (in features and conduct) and then : "Amir al-mu'minin said

They differ among themselves because of the sources (١) of their clay (from which they have been created). This is because they are either from saltish soil or sweet soil or from rugged earth or soft earth. They resemble each other on the basis of the affinity of their soil and differ according to its difference. Therefore sometimes a person of handsome features is weak in intelligence a tall statured person is of low courage a virtuous person is ugly in appearance a short statured person is far-sighted a good-natured person has an evil trait a person of perplexed heart has bewildering .mind and a sharp-tongued person has a wakeful heart

## In Arabic

[ ٢٣٤ ] ومن كلام له عليه السلام

روى ذعلب اليماني، عن أحمد بن قتيبه، عن عبدالله بن يزيد، عن مالك بن دحيه، قال: كنا عند أمير المؤمنين عليه السلام، وقد ذكر عنده اختلاف الناس فقال :

إِنَّمَا فَرَّقَ بَيْنَهُمْ مَبَادِيءُ طِينِهِمْ (١) ، وَذَلِكَ أَنَّهُمْ كَانُوا فَلَقَهُ (٢) مِنْ سَبِيخِ (٣) أَرْضٍ وَ عَدْبِهَا، وَحَزَنِ تَرْبِيهِ وَسَيِّئِهَا، فَهُمْ عَلَى حَسَبِ قُرْبِ أَرْضِهِمْ يَتَفَارِقُونَ، وَعَلَى قَدْرِ اخْتِلَافِهَا يَتَفَاوَتُونَ، فَتَأْمُ الرُّوَاءِ (٤) نَاقِصُ الْعَقْلِ، وَمَاذُ الْقَامَةِ (٥) قَصِيرُ الْهَمِّ، وَزَاكِي الْعَمَلِ قَبِيحُ الْمَنْظَرِ، وَقَرِيبُ الْقَعْرِ (٦) بَعِيدُ السَّبْرِ، مَعْرُوفُ الضَّرْبِ (٧) مُنْكَرُ الْجَلْبِيهِ (٨) ، وَتَائِهَةُ الْقَلْبِ مُتَفَرِّقُ اللَّبِّ، وَطَلِيقُ اللِّسَانِ حَدِيدُ الْجَنَانِ.

(ذعلب یمانی از جمله احمد بن قتیبه، از عبد الله بن یزید، از مالک بن دحیه نقل کرد که در حضور امام از علت تفاوت های میان مردم پرسیدند، امام فرمود)

علل تفاوت ها میان انسان ها

علت تفاوت های میان مردم، گوناگونی سرشت آنان است، زیرا آدمیان در آغاز، ترکیبی از خاک شور و شیرین، سخت و نرم، بودند، پس آنان به میزان نزدیک بودن خاکشان با هم نزدیک، و به اندازه دوری آن از هم دور و متفاوتند «۱».

یکی زیبا روی و کم خرد، و دیگری بلند قامت و کم همت، یکی زشت روی و نیکو کار، دیگری کوتاه قامت «۲» و خوش فکر، یکی پاک سرشت و بد اخلاق، دیگری خوش قلب و آشفته عقل، و آن دیگری سخنوری دل آگاه است! «۳»

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(۱) اشاره به علم: یوژنیکس SCINEGUE (نژاد شناسی) و علم: اتنولوژی YGOLONHTE (نژاد شناسی)

(۲) اشاره به علم: مرفولوژی YGOLOHPROM (شکل شناسی) و فیزیونومی YMONGOISYHP (قیافه شناسی)

(۳) این خطبه بسیاری از مشکلات علمی نسبت به پیدایش نژادها و تفاوت های روانی و جسمی انسانها را بر طرف می سازد، و شبهات مربوط به عدل الهی را پاسخ می دهد که تفاوتها، علل و عوامل طبیعی داشته و به انتخاب و اختیار و نوع تغذیه و شرایط جغرافیایی محیط زیست ارتباط دارد.

پدر و مادرم فدای تو ای رسول خدا! با مرگ تو رشته ای پاره شد که در مرگ دیگران اینگونه قطع نشد، با مرگ تو رشته پیامبری، و فرود آمدن پیام و اخبار آسمانی گسست.

مصیبت تو، دیگر مصیبت دیدگان را به شکیبایی واداشت ، و همه را در مصیبت تو یکسان عزادار کرد.

اگر به شکیبایی امر نمی کردی، و از بی تابی نهی نمی فرمودی، آنقدر اشک می ریختم تا اشک هایم تمام شود، و این درد جانکاه همیشه در من می ماند، و اندوهم جاودانه می شد، که همه اینها در مصیبت تو ناچیز است! چه باید کرد که زندگی را دوباره نمی توان بازگرداند، و مرگ را نمی شود مانع شد، پدر و مادرم فدای تو! ما را در پیشگاه پروردگارت یاد کن، و در خاطر خود نگهدار!

**SERMON ۲۳۵**

**In English**

Spoken when Amir al-mu'minin was busy in the funeral ablution (ghusl) of the Holy Prophet and shrouding him

May my father and my mother shed their lives for you. O' Messenger of Allah! With your death the process of prophethood revelation and heavenly messages has stopped which had not stopped at the death of others (prophets). Your position with us (members of your family) is so special that your grief has become a source of consolation (to us) as against the grief of all others; your grief is also common so that all Muslims share it equally. If you had not ordered endurance and prevented us from bewailing we would have produced a store of tears and even then the pain would not have subsided and this grief would not have ended and they would have been too little of our grief for you. But this (death) is a matter that cannot be reversed nor is it possible to repulse it. May my father and my mother die for you; do remember us with Allah and take care of us

p: ۲۵۱

[ ۲۳۵ ] ومن كلام له عليه السلام

قاله وهو يلى غسل رسول الله، صلى الله عليه وآله وتجهيزه :

بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، لَقَدْ انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ غَيْرِكَ مِنَ النَّبُوَّةِ وَالْإِنْبِيَاءِ وَأَخْبَارِ السَّمَاءِ، خَصِيصَتْ حَتَّى صِرَتْ مُسِيلًا عَمَّنْ سِوَاكَ، وَعَمَمَتْ حَتَّى صَارَ النَّاسُ فِيكَ سِوَاءً، وَلَوْ لَا أَنَّكَ أَمَرْتَ بِالصَّبْرِ، وَنَهَيْتَ عَنِ الْجَزَعِ، لَأَنفَدْنَا (۱) عَلَيْكَ مَاءَ الشُّوْنِ (۲) ، وَلَكَانَ الدَّاءُ مُمَاطِلًا (۳) ، وَالْكَمِيدُ مُحَالِفًا (۴) ، وَقَلَّا لَكَ (۵) ! وَلَكِنَّهُ مَا لَا يُمْلِكُ رُدُّهُ، وَلَا يُسَدِّطُاع دَفْعُهُ! بِأَبِي أَنْتَ وَأُمِّي! اذْكُرْنَا عِنْدَ رَبِّكَ، وَاجْعَلْنَا مِنْ بَالِكَ!

### In Persian

(به هنگام غسل دادن پیامبر صلی الله علیه و آله و سلم فرمود)

در سوگ پیامبر صلی الله علیه و آله و سلم

پدر و مادرم فدای تو ای رسول خدا! با مرگ تو رشته ای پاره شد که در مرگ دیگران اینگونه قطع نشد، با مرگ تو رشته پیامبری، و فرود آمدن پیام و اخبار آسمانی گسست.

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اگر به شکیبایی امر نمی کردی، و از بی تابی نهی نمی فرمودی، آنقدر اشک می ریختم تا اشک هایم تمام شود، و این درد جانکاه همیشه در من می ماند، و اندوهم جاودانه می شد، که همه اینها در مصیبت تو ناچیز است! چه باید کرد که زندگی را دوباره نمی توان بازگرداند، و مرگ را نمی شود مانع شد، پدر و مادرم فدای تو! ما را در پیشگاه پروردگارت یاد کن، و در خاطر خود نگهدار!

## In English

In (۱) this sermon Amir al-mu'minin has related his own condition after the Prophet's immigration till his meeting with him

I began following the path adopted by the Prophet and treading on the lines of his remembrance till I reached al-'Arj

as-Sayyid ar-Radi says: Amir al-mu'minin's words "faata'u dhikrahu" constitute the highest forms of brevity and eloquence. He means to say that he was being given news about the Prophet from the commencement of his setting out till he reached this place and he has expressed this sense in this wonderful expression

## In Arabic

[ ۲۳۶ ] ومن كلام له عليه السلام

اقتصّ فيه ذكر ما كان منه بعد هجره النبي -صلى الله عليه وآله- ثم لحاقه به:

فَجَعَلْتُ أَتَّبِعُ مَا أَخَذَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- فَأَطَأُ ذِكْرَهُ، حَتَّى انْتَهَيْتُ إِلَى الْعَرَجِ (۱).

قال السيد الشريف رضى الله عنه فى كلام طويل: قوله عليه السلام: «فَأَطَأُ ذِكْرَهُ»، من الكلام الذى رُمى به إلى غايتى والايجاز والفصاحة، وأراد أنى كنتُ أعطى خبره -صلى الله عليه وآله- من بدء خروجى إلى أن انتهيتُ إلى هذا الموضع، وكنتى عن ذلك بهذه الكنايه العجيبه.

## In Persian

(از هجرت و پیوستن به پیامبر صلی الله علیه و آله و سلم سخن می گوید)

یاد مشکلات هجرت

خود را در راهی قرار دادم که پیامبر صلی الله علیه و آله و سلم رفته بود، و همه جا از او پرسیدم تا به سرزمین «عرج» رسیدم  
«۱».

«این جملات در یک سخن طولانی آمده است، جمله

«فأطأ ذكره»

p: ٢٥٣



(در همه جا از او می پرسیدم.) یکی از سخنانی است که در اوج فصاحت قرار دارد، یعنی خبر حرکت پیامبر صلی الله علیه و آله و سلم از ابتداء حرکت تا پایان به من می رسید، که امام این معنا را با کنایه آورده است)

(۱) عرج: یکی از منزلگاه های بین مکه و مدینه است، وقتی امام علیه السلام زنان و فرزندان رسول خدا صلی الله علیه و آله و سلم را با پای پیاده از مکه تا محله قبا در مدینه رساند پاهای آن حضرت ورم کرد، و خونین شد. پیامبر در منزل «کلثوم بن هدم» بودند، وقتی نگاهش به پاهای امام علی علیه السلام افتاد اشک در چشمان آن حضرت حلقه زد.

#### Footnote

Since the commencement of prophethood the Prophet remained in Mecca for . (۱) thirteen years. For him this period was of the severest oppression and destitution. The unbelievers of the Quraysh had closed all the doors of livelihood upon him and had left no deficiency in inflicting hardships upon him so much so that in order to take his life they began contriving how to do away with him. Forty of their nobles assembled in the hall of audience (Dar an-Nadwah) for consultation and decided that one individual should be picked out from every tribe and they should jointly attack him. In this way Banu Hashim would not dare to face all the tribes and the matter would quieten down on the payment of blood price. To give a practical shape to this scheme these people sat in ambush near the house of the Prophet on the night of the first of Rabi' al-awwal so that when the prophet slept in his bed he would be attacked. On this side the preparation for killing him was complete and on the other side Allah informed him of all the intrigues of the Quraysh unbelievers and commanded him to .make 'Ali (p.b.u.h.) sleep on his bed and himself to immigrate to Medina

The Prophet sent for 'Ali (p.b.u.h.) and disclosing to him his plan said: "Ali you lie on my bed." Amir al-mu'minin enquired: "O Messenger of Allah will your life be saved by my sleeping here?" The Prophet said: "Yes." Hearing this Amir al-mu'minin performed a prostration in thanks-giving and exposing himself fully to the danger lay on the Prophet's bed while the Prophet left from the rear door. The Quraysh unbelievers were peeping and getting ready for the attack but Abu Lahab said: "It is not proper to attack in the night because there are women and children also in the house. When morning dawns you attack him but keep watch during night that he should not move anywhere." Consequently they kept their eyes on the bed throughout the night and soon on the appearance of the dawn proceeded forward stealthily. Hearing the sound of their footsteps Amir al-mu'minin removed the covering from his face and stood up. The Quraysh gazed at him with stretched eyes as to whether it was an illusion or fact. After making sure that it was 'Ali they enquired "Where is Muhammad?" and 'Ali replied "Did you entrust him to me that now you are asking me?" They had no reply to this. Men ran to chase him but found footprints only up to the cave of Thawr. Beyond that there were neither footprints nor any sign of hiding in the cave

They came back bewildered while the Prophet after staying in the cave for three days left for Medina. Amir al-mu'minin passed these three days in Mecca returned to the people their properties lying in trust with the Prophet and set off towards Medina to join the Prophet. Upto al-'Arj which is a place between Mecca and Medina he kept getting news about the Prophet and he continued his anxious march in his search till he met the Prophet at Quba on the twelfth of Rabi' al-awwal and entered Medina with him. (at-Tabari at-Tafsir vol. 9 pp. 148-151; at-Tarikh vol. 1 pp. 1232-1234; Ibn Sa'd at-Tabaqat vol. 1 Part 1 pp. 153-154; Ibn Hisham as-Sirah vol. 2 pp. 124-128; Ibn al-Athir Usd al-ghabah vol. 4 p. 25; al-Kamil vol. 2 pp. 101-104; Ibn Kathir at-Tafsir vol. 2 pp. 302-303; at-Tarikh vol. 3 pp. 180-181; Ibn Abi'l-Hadid vol. 13 pp. 303-306; as-Suyuti ad-Durr al-manthur vol. 3 pp. 179-180; al-'Allamah al-Majlisi Bihar al-anwar vol. 19 pp. 28-103

## In English

About collecting provision for the next world while in this world and performing good acts before death

Perform (good) acts while you are still in the vastness of life the books are open (for recording of actions) repentance is allowed the runner away (from Allah) is being called and the sinner is being given hope (of forgiveness) before the (light of) action is put off time expires life ends the door for repentance is closed and angels ascend to .the sky

Therefore a man should derive benefit from himself for himself from the living for the dead from the mortal for the lasting and from the departer for the stayer. A man should fear Allah while he is given age to live upto his death and is allowed time to act. A man should control his self by the rein and hold it with its bridle thus by the rein he should prevent it from disobedience towards Allah and by the bridle he should lead it .towards obedience to Allah

## In Arabic

[ ۲۳۷ ] ومن خطبه له عليه السلام في المسارعة إلى العمل

فَاعْمَلُوا وَأَنْتُمْ فِي نَفْسِ الْبَقَاءِ (۱) ، وَالصُّحُفُ مَنْشُورَةٌ (۲) ، وَالتَّوْبَةُ مَبْسُوطَةٌ (۳) ، وَالْمُدْبِرُ (۴) يُدْعَى ، وَالْمُسَىءُ يُرْجَى ، قَبْلَ أَنْ يَحْمَدَ الْعَمَلُ (۵) ، وَيَنْقَطِعَ الْمَهْلُ ، وَيَنْقَضِيَ الْأَجْلُ ، وَيُسَدَّ بَابُ التَّوْبَةِ ، وَتَصِيَّعَدَ الْمَلَائِكَةُ (۶) . فَأَخَذَ امْرُؤٌ مِنْ نَفْسِهِ لِنَفْسِهِ ، وَأَخَذَ مِنْ حَيِّ لِمَيِّتٍ ، وَمِنْ فَنَانٍ لِيَبَاقٍ ، وَمِنْ ذَاهِبٍ لِإِدَائِمٍ . امْرُؤٌ خَافَ اللَّهَ وَهُيَوَ مُعَمَّرٌ إِلَى أَجَلِهِ ، وَمَنْظُورٌ (۷) إِلَى عَمَلِهِ . امْرُؤٌ أَلْجَمَ نَفْسَهُ بِلِجَامِهَا ، وَزَمَّهَا بِزِمَامِهَا (۸) ، فَأَمْسَكَهَا بِلِجَامِهَا عَنْ مَعَاصِي اللَّهِ ، وَقَادَهَا بِزِمَامِهَا إِلَى طَاعَةِ اللَّهِ .

سفارش به نیکو کاری

حال که زنده و برقرارید، پس عمل نیکو انجام دهید، زیرا پرونده ها گشوده، راه توبه آماده، و خدا فراریان را فرا می خواند، و بدکاران امید بازگشت دارند.

عمل کنید، پیش از آن که چراغ عمل خاموش، و فرصت پایان یافته، و اجل فرارسیده، و در توبه بسته، و فرشتگان به آسمان پرواز کنند. پس هر کسی با تلاش خود برای خود، از روزگار زندگانی برای ایتام پس از مرگ، از دنیای فنا پذیر برای جهان پایدار، و از گذرگاه دنیا برای زندگی جاودانه آخرت، توشه بگیرد، انسان باید از خدا بترسد، زیرا تا لحظه مرگ فرصت داده شده، و مهلت عمل نیکو دارد. انسان باید نفس را مهار زند، و آن را در اختیار گرفته از طغیان و گناهان باز دارد، و زمام آن را به سوی اطاعت پروردگار بکشاند.

SERMON ۲۳۸

In English

About the two arbitrators (Abu Musa al-Ash'ari and 'Amr ibn al-'As) and (disparagement of the people of Syria (ash-Sham

Rude low people and mean slaves. They have been collected from all sides and picked up from every pack. They need to be taught the tenets (of Islam) disciplined instructed trained supervised and led by the hand. They are neither muhajirun (immigrants from Mecca) nor ansar (helpers of Medina) nor those who made their dwellings in the abode (in Medina) and in belief. Look! They have chosen for themselves one who is nearest of all of them to what they desire while you have chosen one who is nearest to what you dislike. You may certainly recall that the other day 'Abdullah ibn Qays (Abu Musa) was saying: "It is a mischief therefore cut away your bow-string and sheathe your swords." If he was right (in what he said) then he was wrong in marching (with us) without being forced but if he was lying then he should be viewed with suspicion. Therefore send 'Abdullah ibn al-'Abbas to face 'Amr ibn al-'As. Make use of these days and surround the borders of Islam. Do you not see ?that your cities are being attacked and your prowess is being aimed at

[ ۲۳۸ ] ومن خطبه له عليه السلام في شأن الحكمين وذم أهل الشام

جُفَاهُ (۱) طَغَامٌ، (۲) عَيْبِدُ أَقْرَامٌ (۳)، جُمِعُوا مِنْ كُلِّ أَوْبٍ، وَتُلْقَطُوا مِنْ كُلِّ شَوْبٍ (۴)، مِمَّنْ يَتَّبِعِي أَنْ يُفَقَّهَ وَيُؤَدِّبَ، وَيَعْلَمَ وَيُدْرِبَ، وَيُوَلِّيَ عَلَيْهِ، وَيُوَحِّدَ عَلَى يَدَيْهِ، لَيْسُوا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَلَا مِنَ الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ.

أَلَا وَإِنَّ الْقَوْمَ اخْتَارُوا لِنَفْسِهِمْ أَقْرَبَ الْقَوْمِ مِمَّا تُحِبُّونَ، وَإِنَّكُمْ اخْتَرْتُمْ لِنَفْسِكُمْ أَقْرَبَ الْقَوْمِ مِمَّا تَكْرَهُونَ. وَإِنَّمَا عَهْدُكُمْ بِعَبْدِ اللَّهِ بْنِ قَيْسٍ بِالْأَمْسِ يَقُولُ: (إِنَّهَا فِتْنَةٌ فَقَطُّعُوا أَوْتَارَكُمْ (۵) وَشِيمُوا (۶) سِيُوفَكُمْ) فَإِنْ كَانَ صَادِقًا فَقَدْ أَخْطَأَ بِمَسِيرِهِ غَيْرَ مُسْتَكْرَهٍ، وَإِنْ كَانَ كَاذِبًا فَقَدْ لَزِمْتَهُ التُّهْمَةُ. فَادْفَعُوا فِي صَدْرِ عَمْرِو بْنِ الْعَاصِ بِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، وَخُذُوا مَهَلَ الْأَيَّامِ، وَحُوطُوا قَوَاصِي الْإِسْلَامِ. أَلَا تَرَوْنَ إِلَى بِلَادِكُمْ تُغْزَى، وَإِلَى صَفَاتِكُمْ تُزْمَى؟

### In Persian

(در باره دو داور عراق و شام و نکوهش کوفیان فرمود)

#### ۱ وصف شامیان

شامیان درشت خویانی پست، بردگانی فرومایه اند که از هر گوشه ای گرد آمده، و از گروه های مختلفی ترکیب یافته اند «۱»، مردمی که سزاوار بودند احکام دین را بیاموزند، و تربیت شوند، و دانش فراگیرند، و کار آزموده شوند، و سرپرست داشته باشند، و دستگیرشان کنند، و آنها را به کار مفید وادارند. آنان نه از مهاجرانند و نه از انصار، و نه آنان که خانه و زندگی خود را برای مهاجران آماده کرده، و از جان و دل ایمان آوردند.

#### ۲ نکوهش از انتخاب حکم

آگاه باشید که شامیان در انتخاب حکم، نزدیک ترین فردی را که دوست داشتند برگزیدند، و شما فردی را که از همه به ناخشنودی نزدیک تر بود انتخاب کردید، «۲» همانا سر و کار شما با عبد الله پسر قیس است که می گفت: «جنگ فتنه است بند کمان ها را ببرید و شمشیرها را در نیام کنید» اگر راست می گفت پس چرا بدون اجبار در جنگ شرکت کرده؟ و اگر دروغ می گفت پس متهم است.

برای داوری. عبد الله بن عباس را رو در روی عمرو عاص قرار دهید، و از فرصت مناسب استفاده کنید، و مرزهای دور دست کشور اسلامی را در دست خود نگه دارید، آیا نمی بینید که شهرهای شما میدان نبرد شده؟ و خانه های شما هدف تیرهای دشمنان قرار گرفته است؟

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(۱) طرفداران تفکر موبو کراسی YCARCOBOM که اعتقاد دارند حکومت باید در دست رجاله ها و اوباش و مردم عوام باشد، که یکی از تعاریف دموکراسی هم همین است.

(۲) شامیان عمرو عاص، و کوفیان ابو موسی را انتخاب کردند، نام ابو موسی، عبد الله بن قیس است که در زمان عثمان والی کوفه گردید، و چون امام او را عزل کرد کینه ای در دل گرفت، از منافقانی بود که پس از بیعت غدیر خم می خواستند پیامبر صلی الله علیه و آله و سلم را ترور کنند.

**SERMON ۲۳۹**

**In English**

Amir al-mu'minin describes herein the members of the Prophet's family

They are life for knowledge and death for ignorance. Their forbearance tells you of their knowledge and their silence of the wisdom of their speaking. They do not go against right nor do they differ (among themselves) about it. They are the pillars of Islam and the asylums of (its) protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood the religion attentively and carefully not by mere heresy or from relaters .because the relaters of knowledge are many but its understanders are few

p: ۲۵۹

[۲۳۹] ومن خطبه له عليه السلام يذكر فيها آل محمد(ص)

هُم عَيْشُ الْعِلْمِ، وَمَوْتُ الْجَهْلِ، يُخْبِرُكُمْ حِلْمُهُمْ عَنْ عِلْمِهِمْ، ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ، وَصِيْمَتُهُمْ عَنْ حِكْمِ مَنْطِقِهِمْ. لَا يُخَالِفُونَ الْحَقَّ وَلَا يَخْتَلِفُونَ فِيهِ. هُمْ دَعَائِمُ الْإِسْلَامِ، وَوَلَاتُجُ (۱) الْأَعْتَصِيَامِ، بِهِمْ عَادَ الْحَقُّ فِي نِصَابِهِ (۲)، وَأَنْزَاخَ الْبَاطِلِ (۳) عَنْ مَقَامِهِ، وَأَنْقَطَعَ لِسَانُهُ عَنْ مَنِّيهِ (۴). عَقَلُوا الدِّينَ عَقْلًا وَعَايَاهُ وَرِعَايَاهُ (۵)، لَا عَقْلَ سَمَاعٍ وَرِوَايَةٍ. فَإِنَّ رِوَاةَ الْعِلْمِ كَثِيرٌ، وَرِعَايَتُهُ قَلِيلٌ.

### In Persian

(در این خطبه از جایگاه خاندان پیامبر صلی الله علیه و آله و سلم سخن می گوید)

فضائل اهل بیت پیامبر صلی الله علیه و آله و سلم

خاندان پیامبر صلی الله علیه و آله و سلم مایه حیات دانش، و نابودی جهل اند، بردباری شان شما را از دانش آنها خبر می دهد، و ظاهرشان از صفای باطن، و سکوتشان از حکومت های گفتارشان با خبر می سازد، هرگز با حق مخالفت نکردند، و در آن اختلاف ندارند.

آنان ستون های استوار اسلام، و پناهگاه مردم می باشند، حق به وسیله آنها به جایگاه خویش بازگشت، و باطل از جای خویش رانده و نابود، و زبان باطل از ریشه کنده شد. اهل بیت پیامبر صلی الله علیه و آله و سلم دین را چنانکه سزاوار بود، دانستند و آموختند و بدان عمل کردند، نه آنکه شنیدند و نقل کردند، زیرا راویان دانش بسیار، اما حفظ کنندگان و عمل کنندگان به آن اندکند.

### SERMON ۲۴۰

### In English

When 'Uthman ibn 'Affan was surrounded 'Abdullah ibn al-'Abbas brought a letter to Amir al-mu'minin from 'Uthman in which he expressed the desire that Amir al-mu'minin should leave for his estate Yanbu' so that the proposal that was being mooted out for him to become caliph should subside. 'Uthman had this request earlier also. Upon this Amir al-mu'minin said to Ibn al-'Abbas

O' Ibn al-'Abbas! 'Uthman just wants to treat me like the water-drawing camel so that I may go forward and backward with the bucket. Once he sent me word that I should go out then sent me word that I should come back. Now again he sends me word that I should go out. By Allah I continued protecting him till I feared lest I become a sinner

### In Arabic

[ ۲۴۰ ] ومن كلام له عليه السلام قاله لعبد الله بن العباس،

وقد جاء برسالة من عثمان وهو محصور يسأله فيها الخروج إلى ماله بينبع، ليقبل هتف (۱) الناس باسمه للخلافه، بعد أن كان سأله مثل ذلك من قبل، فقال عليه السلام: يَا بَنَ عَبَّاسٍ، مَا يُرِيدُ عُثْمَانُ إِلَّا أَنْ يَجْعَلَنِي جَمَلًا نَاضِحًا بِالْغُرْبِ (۲): أَقْبِلْ وَأَذْبِرْ! بَعَثَ إِلَيَّ أَنْ أَخْرُجَ، ثُمَّ بَعَثَ إِلَيَّ أَنْ أَقْدُمَ، ثُمَّ هُوَ الْآنَ يَبْعَثُ إِلَيَّ أَنْ أَخْرُجَ! وَاللَّهِ لَقَدْ دَفَعْتُ عَنْهُ حَتَّى خَشِيتُ أَنْ أَكُونَ آثِمًا.

### In Persian

(در سال ۳۵ هجری وقتی عثمان محاصره شد، ابن عباس را فرستاد که علی علیه السلام در مدینه نباشد و به باغات ینبع «محلّی» در اطراف مدینه» برود، که مردم به نام او شعار ندهند، امام رفت. وقتی احتیاج شدید به یاری داشت پیغام داد و امام به مدینه برگشت. دوباره ابن عباس را فرستاد که علی علیه السلام از مدینه خارج شود، امام فرمود)

نکوهش از موضع گیری های ناروای عثمان

ای پسر عباس! عثمان جز این نمی خواهد که مرا سرگردان نگهدارد، گاهی بروم، و زمانی برگردم، «۱» یک بار پیغام فرستاد از مدینه خارج شوم، دوباره خبر داد که باز برگردم، هم اکنون تو را فرستاده که از شهر خارج شوم. به خدا سوگند، آنقدر از او دفاع کردم که ترسیدم گناهکار باشم!



## In English

Exhorting his men to jihad and asking them to refrain from seeking ease

Allah seeks you to thank Him and assigns to you His affairs. He has allowed time in the limited field (of life) so that you may vie with each other in seeking the reward (of Paradise). Therefore tight up your girdles and wrap up the skirts. High courage and dinners do not go together. Sleep causes weakness in the big affairs of the day and (its) darkness obliterates the memories of courage.

## In Arabic

[ ۲۴۱ ] ومن كلام له عليه السلام يحث به أصحابه على الجهاد

وَاللَّهُ مُسْتَأْدِيكُمْ (۱) شُكْرَهُ، وَمُورِثُكُمْ أَمْرَهُ، وَمُمْهِلُكُمْ (۲) فِي مِضْمَارٍ (۳) مَحْدُودٍ، لِتَتَنَازَعُوا سَبْقَهُ (۴)، فَشُدُّوا عُقَدَ الْمَآزِرِ (۵)، وَاطُؤُوا فُضُولَ الْخَوَاصِرِ (۶)، وَلَا تَجْتَمِعْ عَزِيمَةٌ وَوَلِيمَةٌ (۷)، وَمَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ، أَمْحَى الظُّلَمَ (۸) لِتَذَكِّرَ الْهَمَمِ! و  
صلی الله علی سیدنا محمد النبی الامی، و علی آله مصابیح الدجی و العروه الوثقی، و سلم تسلیماً کثیراً.

## In Persian

(در این سخنرانی یاران را به جهاد تشویق می کند)

تشویق برای جهاد

خدا شکر گزاری را بر عهده شما نهاده، و امر حکومت را در دست شما گذارده، و فرصت مناسب در اختیارتان قرار داده است تا برای جایزه بهشت با هم ستیز کنید.

پس کمربندها را محکم ببندید، و دامن همت بر کمر زنید، که به دست آوردن ارزش های والا با خوشگذرانی میسر نیست! چه بسا خواب های شب که تصمیم های روز را از بین برده، و تاریکی های فراموشی که همتهای بلند را نابود کرده است.

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(۱) یجعلنی جملا- ناصحا (مرا چون شتر آبکش قرار داد) ضرب المثل است و پیامش همان است که در ترجمه آمد. دلو بزرگ چاه آب را با طنابی بر شتر می بستند، وقتی از چاه دور می شد دلو بالا کشیده شده زمین آبیاری می شد و چون به عقب بر می گشت و به چاه نزدیک می شد دلو آب به ته چاه می رسید.

Letters of Nahj Albalaga of Imam Ali b. Abitalib

Author: Syed Razzi

English Translator: Moulana Mufti Jafar Husain

Persian Translator: Muhamad Dashti

Published by ( the Arabic text with English translation): Ansariyan Publications / Qum

subject: nahj al balagha; imam ali; hadith

:this book contains these titles

**LETTER ۱**

**In English**

(Addressed to the people of Kufah at the time of his march from Medina to Basrah. (۱

From the servant of Allah `Ali the Commander of the faithful to the people of Kufah  
.who are foremost among the supporters and chiefs of the Arabs

Now I am apprising you of what befell `Uthman so (correct ly) that its hearing may be like its seeing. People criticised him and I was the only man from among the muhdjirun (immigrants) who asked him to seek to satisfy (the Muslims) most and to offend them the least. As for Talhah and az-Zubayr their lightest step about him was hard and their softest voice was strong. `A'ishah too was in a rage with him. Consequently a group overpowered him and killed him. Then people swore allegiance  
.to me not by force or compulsion but obediently and out of free will

You should know that Medina has been vacated by its residents and they have abandoned it. It is boiling like a huge cooking pot and rebellion is fixed on its axis moving with full force. So hasten towards your amir (commander) and proceed

.forward to fight your enemy if so wills Allah to Whom belongs Might and Majesty

p: ۱

من کتاب له علیه السلام

إلى أهل الكوفة، عند مسيره من المدينة إلى البصره

مَنْ عَبَدَ اللَّهَ عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ، جَبَّهَ (١) الْأَنْصَارِ وَسَنَامِ (٢) الْعَرَبِ. أَمَّا بَعِيدُ، فَإِنِّي أُخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ حَتَّى يَكُونَ سَمْعُهُ كَعَيْنِهِ (٣): إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ، فَكُنْتُ رَجُلًا مِنَ الْمُهَاجِرِينَ أَكْثَرَ اسْتِعْتَابَهُ (٤)، وَأُقْتِلُ عِتَابَهُ، وَكَانَ طَلْحَةُ وَالزُّبَيْرُ أَهْوَنُ سَيْرِهِمَا فِيهِ الْوَجِيفُ (٥)، وَأَرْفُقُ حَدَائِهِمَا (٦) الْعَنِيفُ، وَكَانَ مِنْ عَائِشَةَ فِيهِ فَلْتُهُ غَضَبٌ، فَأُتِيحَ لَهُ قَوْمٌ فَفَقَتَلُوهُ، وَبَايَعَنِي النَّاسُ غَيْرَ مُسْتَكْرَهِينَ وَلَا مُجْبَرِينَ، بَلْ طَائِعِينَ مُخَيَّرِينَ. وَاعْلَمُوا أَنَّ دَارَ الْهَجْرَةِ (٧) قَدْ قَلَعَتْ بِأَهْلِهَا وَقَلَعُوا بِهَا (٨)، وَجَاشَتْ جَيْشَ (٩) الْمَوْجِلِ (١٠)، وَقَامَتِ الْفِتْنَةُ عَلَى الْقُطْبِ، فَأَسْرِعُوا إِلَى أَمِيرِكُمْ، وَبَادِرُوا جِهَادَ عَدُوِّكُمْ، إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

## In Persian

به مردم کوفه

افشای سران ناکثین از بنده خدا، علی امیر مومنان، به مردم کوفه، که در میان انصار پایه ای ارزشمند، و در عرب مقامی والا دارند. پس از ستایش پروردگار! همانا شما را از کار عثمان چنان آگاهی دهم که شنیدن آن چونان دیدن باشد، مردم برعثمان عیب گرفتند، و من تنها کسی از مهاجران بودم که او را برای جلب رضایت مردم واداشته، و کمتر به سرزنش او زبان گشودم، اما طلحه و زبیر، آسان ترین کارشان آن بود که بر او بتازند، و او را برنجانند، و ناتوانش سازند، عایشه نیز ناگهان بر او خشم گرفت، عده ای به تنگ آمده او را کشتند، آنگاه مردم بدون اکراه و اجبار، بلکه به اطاعت و اختیار، با من بیعت کردند. آگاه باشید! مدینه مردم را یکپارچه بیرون رانده، و مردم نیز او را برای سرکوبی آشوب فاصله گرفتند، دیگ آشوب به جوش آمده، و فتنه ها بر پایه های خود ایستاد، پس به سوی فرمانده خود بشتابید، و در جهاد با دشمن بر یکدیگر پیشی گیرید، به خواست خدای عزیز و بزرگ

Ibn Maythman writes (in Sharh Nahj al-balaghah vol.۴ p.۳۳۸) that when on hearing .(۱) about the mischief-mongering of Talhah and az-Zubayr Amir al-mu'minin set off for Basrah he sent this letter to the people of Kufah through Imam al-Hasan and `Ammir ibn Yasir from al-Ma' al-`Adhb while Ibn Abi'l-Hadid has written (in Sharh Nahj al-balaghah vol.۱۴ pp.۸ ۱۶; at-Tabari vol.۱ p.۳۱۳۹; and Ibn al-Athir vol.۳ p.۲۲۳) that when Amir al-mu`minin camped at ar-Rabadhah he sent this letter through Muhammad ibn Ja'far ibn Abi Tilib and Muhammad ibn Abi Bakr. In this letter Amir al-mu'minin has clearly thrown light on the point that the assassination of `Uthman was the result of the efforts of `A'ishah Talhah and az-Zubayr and that it was they who took a prominent part in it. In fact `A'ishah went beyond her bounds and exposed his shortcomings in public meetings and ordered that he should be killed. Thus ash-Shaykh Muhammad `Abdub has written

Once `Uthman was on the pulpit when Umm al-mu`minin `A'ishah took out the shoes and the shirt of the Prophet (may Allah bless him and his descendants) from under her veil and said: "These are the shoes of the Messenger of Allah and his shirt not yet decayed while you have altered his religion and changed his sunnah." Upon this hot words followed between them when she said "Kill this Na'thal " symbolising him as a long bearded Jew (of that name). (Nahj al-balaghah printed in Egypt vol.۲ .(p.۳; also see Ansab al-ashraf vol.۵ p.۸۸; Abu'l-Fida' vol.۱ p.۱۷۲

People were already displeased with `Uthman so this event increased their boldness and they surrounded him so that he might mend his ways or abdicate from the caliphate. In these circumstances there was serious apprehension that if he did not accept either of the two alternatives he would be killed. All this was observed by `A'ishah but she paid no heed to it and leaving him in the siege decided to leave for Mecca although on this occasion Marwan ibn al-Hakam and `Attab ibn Asid did say to her "If you postpone your departure it is possible his life may be saved and this crowd may disperse" whereupon she said that she had decided to go for hajj (pilgrimage) and that that could not be changed. Then Marwan recited this couplet by way of a  
:proverb

Qays set fire to my cities and when they came into flames he slipped away saving  
.himself clear of it

Similarly Talhah and az-Zubayr were (also) in rage against him and they were ever forward in fanning this fire and intensifying the opposition. From this angle they were to a great extent taking part in his assassination and responsible for his blood. Other people also knew them in this perspective and regarded them as his murderers while their supporters too were not able to offer any explanation (for absolving them). Thus Ibn Qutaybah writes that when al-Mughirah ibn Shu'bah met `A'ishah at Awtas he  
:asked her

O' Umm al-mu'minin where are you bound for." She replied "I am going to Basrah."" He inquired for what purpose and she replied "To avenge `Uthman's blood." He said "But his assassins are with you." Then he turned to Marwan and enquired where he was going. He replied that he too was going to Basrah. He enquired the purpose and the reply was "to avenge `Uthman's blood." Then he said " `Uthman's assassins are with you. These Talhah and az-Zubayr have killed him." (al-Imamah was `siyasah  
(vol.1) p.6.

In any case when after laying the blame on Amir al-mu'minin this group who had killed `Uthman reached Basrah Amir al-mu'minin also rose to quell this mischief and wrote this letter to the people of Kufah to seek their support. Upon this their combatants and warriors rose in large numbers and enlisted in his army. They faced the enemy with full courage which Amir al-mu'minin also acknowledged. Thus the letter hereafter is in acknowledgement of this very fact

## LETTER ۲

### In English

Written to the people of Kufah after the victory of Basrah

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

### In Arabic

ومن كتاب له عليه السلام

إليهم، بعد فتح البصره

وَجَزَاكُمْ اللَّهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ مَا يَجْزِي الْعَامِلِينَ بِطَاعَتِهِ، وَالشَّاكِرِينَ لِنِعْمَتِهِ، فَقَدْ سَمِعْتُمْ وَأَطَعْتُمْ، وَدُعَيْتُمْ فَأَجَبْتُمْ.

### In Persian

قدردانی از اهل کوفه

تشکر از مجاهدان از جنگ برگشته خداوند شما مردم کوفه را از سوی اهل بیت پیامبر (ص) پاداش نیکو دهد، بهترین پاداشی که به بندگان فرمانبردار، و سپاسگزاران نعمتش عطا می فرماید، زیرا شما دعوت ما را شنیدید و اطاعت کردید، به جنگ فرا خوانده شدید و بسیج گردیدید.

## DOCUMENT ۳

### In English



.(Written for Shurayh ibn al-Harith (al-Kindi) Qadi (judge) (at Kufah

p: ٥

It is related that Shurayh ibn al-Harith (al-Kindi) who was Amir al-mu'minin's Qadi (judge) at Kufah during his tenure purchased a house for eighty Dinars. When it became known to Amir al-mu'minin he sent for him and said to him: I have come to know that you have purchased a house for eighty Dinars and

that you have written a document for it and put witnessing on it. Shurayh replied: Yes :Amir al-mu'minin it is so. Amir al-mu'minin cast an angry look at him and said to him

O' Shurayh beware shortly one body (the angel of death) will come to you who will not look at the document nor question you about your evidence hut take you out of it far away and deposit you in your grave quite alone. Look! O' Shurayh if you have purchased this house from money other than yours or paid the price from unlawful source you have incurred loss of this world as well as of the next. If you had come to me at the time

of purchase I would have written for you a document on this paper and then you would not have liked to purchase the house even for one Dirham not to speak of -:more. That document is this

This is about a purchase made by a humble slave (of Allah) from another slave ready to depart (for the next world). He has purchased a house out of houses of deceit in the area of mortals and the place of those liable to perish. This house has four boundaries as follows: The first boundary is contiguous to sources of calamities; the second boundary adjoins the sources of distress; the third boundary adjoins devastating desire; and the fourth boundary adjoins deceitful Satan and towards this opens the .door of this house

This house has been purchased by one who has been waylaid by desires from one who is being driven by death at the price of leaving the honour of contentment and entering into the humility of want and submissiveness. If the purchaser encounters some (evil) consequences of this transaction then it is for him who dismantles the bodies of monarchs snatches the lives of despots destroys the domain of Pharaoh like Kisras (١) Caesars (٢) Tubba`s (٣) and Himyars (٤) and all those who amass wealth upon wealth and go on increasing it build high houses and decorate them and collect treasures and preserve them as they claimed according to their own thinking for children to take them to the place of accounting and judgement and the position of reward and punishment. When the verdict will be passed those who stood on (falsehood would then be the losers. (Qur'an ٤٠: ٧٨

This document is witnessed by intelligence when it is free from the shackles of desires .and away from the adornments of this world

### In Arabic

ومن كتاب له عليه السلام

لشريح بن الحارث قاضيه

روى أنّ شريح بن الحارث قاضى أمير المؤمنين عليه السلام اشترى على عهده داراً بثمانين ديناراً، فبلغه ذلك، فاستدعى شريحاً، وقال له:

بَلَّغْنِي أَنَّكَ ابْتَعْتَ دَاراً بِثَمَانِينَ دِينَاراً، وَكَتَبْتَ لَهَا كِتَاباً، وَأَشْهَدْتَ فِيهِ شُهُوداً.

فقال له شريح: قد كان ذلك يا أمير المؤمنين. قال: فنظر إليه نظر مغضب ثم قال له:

يَا شُرَيْحُ، أَمَّا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ، وَلَا يَسْأَلُكَ عَن بَيْتِكَ، حَتَّى يُخْرِجَكَ مِنْهَا شَاخِصاً (١) ، وَيُسْلِمَكَ إِلَى قَبْرِكَ خَالِصاً. فَانظُرْ يَا شُرَيْحُ لَا تَكُونُ ابْتَعْتَ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ، أَوْ نَقَدْتَ الثَّمَنَ مِنْ غَيْرِ حَلَالِكَ! فَإِذَا أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا وَدَارَ الآخِرَةِ! أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا اشْتَرَيْتَ لَكَ كِتَاباً عَلَى هَذِهِ الشُّخْهِ، فَلَمْ تَرْغَبْ فِي شِرَاءِ هَذِهِ الدَّارِ بِدَرَاهِمٍ فَمَا فَوْقَ.

والنسخه هذه: هذا ما اشتري عبداً ذليلاً، من مئة قد أزعج للرحيل، اشتري منه داراً من دار الغزور، من جانب الفانين، وخطه (٢) الهالكين، وتجمع هذه الدار خردوداً أربعة: الحيد الأول ينتهي إلى دواعي الآفات، والحيد الثاني ينتهي إلى دواعي المصائب، والحيد الثالث ينتهي إلى الهوى المزدى، والحيد الرابع ينتهي إلى الشيطان المغوى، وفيه يشرع (٣) باب هذه الدار. اشتري هذا المعتز بالامل، من هذا المزعج بالأجل، هذه الدار بالخروج من عز القناعه، والدخول في ذل الطلب والصراع (٤)، فما أدرك هذا المشتري فيما اشتري منه من ذرك، فعلى مبلعل أجسام (٥) الملوک، وسالب نفوس الجبابره، ومزبل ملك الفراعنه، مثل كسرى وقيصير، وتبع وحمير، ومن جمع المال على المال فأكثر، ومن بنى وشيد (٦)، وزخرف ونجد (٧)، وأذخر واعتقد (٨)، ونظر بزعمه للولد، إشخاصهم (٩) جميعاً إلى موقف العزض والحساب، وموضع الثواب والعقاب: إذا وقع الأمر بفضل القضاء (وخسر هنالك المبطلون) شهد على ذلك العقل إذا خرج من أسر الهوى، وسلم من علائق الدنيا.

## In Persian

به شریح قاضی

برخورد قاطعانه با خیانت کارگزاران به من خبر دادند که خانه ای به هشتاد دینار خریده ای، و سندی برای آن نوشته ای، و گواهانی آن را امضا کرده اند. (شریح گفت: آری ای امیر مومنان امام (ع) نگاه خشم آلودی به او کرد و فرمود) ای شریح! به زودی کسی به سراغت می آید که به نوشته ات نگاه نمی کند، و از گواهانت نمی پرسد، تا تو را از آن خانه بیرون کرده و تنها به قبر بسپارد. ای شریح! اندیشه کن که آن خانه را با مال دیگران یا با پول حرام نخریده باشی، که آنگاه خانه دنیا و آخرت را از دست داده ای. اما اگر هنگام خرید خانه، نزد من آمده بودی، برای تو سندی می نوشتم که دیگر برای خرید آن به درهمی یا بیشتر، رغبت نمی کردی و آن سند را چنین می نوشتم: هشدار از بی اعتباری دنیای حرام این خانه ای است که بنده ای خوار شده، و مرده ای آماده کوچ کردن، آن را خریده، خانه ای از سرای غرور، که در محله نابودشوندگان، و کوچه هلاک شدگان قرار دارد، این خانه به چهار جهت منتهی می گردد. یک سوی آن به آفتها و بلاها، سوی دوم آن به مصیبتها، و سوی سوم به هوا و هوسهای سست کننده، و سوی چهارم آن به شیطان گمراه کننده ختم می شود، و در خانه به روی شیطان گشوده است. این خانه را فریب خورده آزمند، از کسیکه خود به زودی از جهان رخت برمی بندد، به مبلغی که او را از عزت و قناعت خارج و به خواری و دنیاپرستی کشانده، خریداری نموده است. هرگونه نقصی در این معامله باشد، بر عهده پروردگاری است که اجساد پادشاهان را پوسانده، و جان جباران را گرفته، و سلطنت فرعونها چون (کسری) و (قیصر) و (تبع) و (حمیر) را نابود کرده است. عبرت از گذشتگان و آنان که مال فراوان گرد آوردند، و بر آن افزودند، و آنان که قصرها ساختند، و محکم کاری کردند، طلاکاری نمودند، و زینت دادند، فراوان اندوختند، و نگهداری کردند، و به گمان خود برای فرزندان خود گذاشتند، اما همگی آنان به پای حسابرسی الهی، و جایگاه پاداش و کیفر رانده می شوند، آنگاه که فرمان داوری و قضاوت نهایی صادر شود (پس تبهکاران زیان خواهند دید). به این واقعیتها عقل گواهی می دهد هرگاه که از اسارت هوای نفس نجات یافته، و از دنیاپرستی به سلامت بگذرد.

Kisra is the Arabicised form of "Khusraw" which means a King whose domain of .(۱)  
 .rule extends to a vast area. This was the title of the rulers of Iran

Cesar was the title of the rulers of Rome which in Latin means that child whose .(۲)  
 mother dies before delivery and who is extracted by cutting open her body. Since  
 among the Kings of Rome Augustus was born like this he was known by this name and  
 .after that this word was adopted as the title of every ruler

Tubba' is an appellation of each of the Kings of Yemen who possessed Himyar and .(۳)  
 Hadramawt. Their names have been mentioned in the holy Qur'an in chaps. ۴۴:۳۷ and  
 .۵۰:۱۴

Himyar originally an important tribe in the ancient Sabaean kingdom of south- .(۴)  
 western Arabia; later the powerful rulers of much of southern Arabia from c. ۱۱۵ BC to  
 c. AD ۵۲۵. The Himyarites were concentrated in the area known as Dhu Raydan (later  
 called Qataban) on the coast of present-day Yemen; thus they were probably aided in  
 the overthrow of their Sabaean kinsmen by the discovery of a sea route from Egypt to  
 India which deprived the inland Sabaean kingdom of its former importance as a  
 centre for overland trade. The Himyarites (classical Homeritae) inherited the Sabaean  
 language and culture and from their capital at Zafar their power at times extended  
 eastward as far as the Persian Gulf and northward into the Arabian Desert. At the  
 beginning of the ۴th century AD the Himyar capital was moved northward to San'a  
 and later in that century both Christianity and Judaism gained firm footholds in the  
 area. Internal disorders and changing trade routes caused the kingdom to decline and  
 in ۵۲۵ after several unsuccessful attempts Abyssinian invaders finally crushed the  
 Himyarites. A Himyar appeal to Persia for aid led to Persian control in ۵۷۵. (The New  
 (Encyclopaedia Britannica [Micropaedia] vol.۵ p.۴۹ ed. ۱۹۷۳-۱۹۷۴

To one of the officer of his army

If they (۱) return to the umbrella of obedience then this is all that we want. But if the condition of these people points out towards disruption and disobedience then taking with you those who obey you rush upon those who disobey you and while you have those with you who follow you do not worry about those who hold back from you because the absence of a halfhearted man is better than his presence and his sitting down is better than his rising up.

## In Arabic

ومن كتاب له عليه السلام

إلى بعض أمراء جيشه

فَإِنْ عَادُوا إِلَى ظِلِّ الطَّاعَةِ فَذَاكَ الَّذِي نُحِبُّ، وَإِنْ تَوَافَتِ (۱) الْأُمُورُ بِالْقَوْمِ إِلَى الشُّقَاقِ وَالْعَصِيَانِ فَانْهَيْدْ بِمَنْ أَطَاعَكَ إِلَى مَنْ عَصَاكَ، وَاسْتَعْنِ بِمَنْ انْقَادَ مَعَكَ عَمَّنْ تَفَاعَسَ عَنْكَ، فَإِنَّ الْمُتَكَارَةَ (۲) مَغِيْبُهُ خَيْرٌ مِنْ مَشْهَدِهِ، وَقُعُودُهُ أَغْنَى مِنْ نُهُوضِهِ.

## In Persian

به یکی از فرماندهانش

روش گزینش نیروهای عمل کننده

اگر دشمنان اسلام به سایه اطاعت باز گردند پس همان است که دوست داریم، و اگر کارشان به جدایی و نافرمانی کشید با کمک فرمانبرداران با مخالفان نبرد کن، و از آنان که فرمان می برند برای سرکوب آنها که از یاری تو سر باز می زنند مدد گیر، زیرا آن کس که از جنگ کراهت دارد بهتر است که شرکت نداشته باشد، و شرکت نکردنش از یاری دادن اجباری بهتر است.

## Footnote

(۱). When `Uthman ibn Hunayf the Governor of Basrah informed Amir al-mu'minin of the arrival of Talhah and az-Zubayr in Basrah and of their intentions Amir al-mu'minin

wrote this letter to him wherein he has instructed him that in case the enemy was bent on fighting when facing him he should not enlist on his side those who on the one hand showed consideration for the personalities of `A'ishah Talhah and az-Zubayr and who on the other hand had agreed to fight against them merely by persuasion because such people could not be expected to fight steadfastly nor could they be depended upon. Rather such people would try to dishearten others too. Therefore it .was only good to leave aside such people

To al-Ash'ath ibn Qays (al-Kindi) the Governor of Azarbayjan

Certainly your assignment (۱) is not a morsel for you but it is a trust round your neck and you have been charged with the protection (of the people) on behalf of your superiors. It is not for you to be oppressive towards the ruled nor to risk yourself save on strong grounds. You have in your hands the funds which is the property of Allah to Whom belongs Might and Majesty and you hold its charge till you pass it on to me. Probably I will not be one of the bad rulers for you and that is an end to the matter

## In Arabic

ومن کتاب له علیه السلام

إلی أشعث بن قیس عامل أذربيجان

وَإِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ (۱) ، وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ، وَأَنْتَ مُسْتَرْعَى لِمَنْ فَوْقَكَ. لَيْسَ لَكَ أَنْ تَفْتَاتَ (۲) فِي رَعِيَّتِهِ، وَلَا تُخَاطِرَ إِلَّا بِوَثِيقِهِ، وَفِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ عَزَّوَجَلَّ، وَأَنْتَ مِنْ خُزَّانِهِ (۳)

حَتَّى تُسَلِّمَهُ إِلَيَّ، وَلَعَلِّي أَلَّا أَكُونَ شَرًّا وَلَا تَبِكَ (۴) لَكَ، وَالسَّلَامُ.

## In Persian

به اشعث بن قیس

هشدار از استفاده ناروای بیت المال

همانا پست فرمانداری برای تو وسیله آب و نان نخواهد بود، بلکه امانتی است در گردن تو، باید از فرمانده و امامت اطاعت کنی، تو حق نداری نسبت به رعیت استبداد ورزی، و بدون دستور به کار مهمی اقدام نمایی، در دست تو اموالی از ثروت‌های خدای بزرگ و عزیز است، و تو خزانه دار آنی تا به من بسپاری، امیدوارم برای تو بدترین زمامدار نباشم، با درود.



When Amir al-mu'minin was free from the battle of Jamal he wrote to al-Ash'ath .(۱) ibn Qays (al-Kindi) who had been the Governor of Azarbayjan from the days of `Uthman to send the revenue and levies of his province. But since he had fears about the future of his position and assignment he intended to swallow all this money like other officers of `Uthman. Therefore when this letter reached him he sent for his chief associates and after mentioning this letter to them said: "I fear that this money will be taken away from me; I therefore intend to join Mu`awiyah." Whereupon those people said that it was a matter of shame to leave kith and kin and seek refuge with Mu'awiyah. Consequently on the advice of these people he postponed his idea to run away but did not agree to part with the money. On getting this information Amir al-mu'minin sent Hujr ibn `Adi al-Kindi to bring him to Kufah. He persuaded him and brought him to Kufah. On reaching there his kit was found to contain four hundred thousand Dirhams out of which Amir al-mu'minin left thirty thousand for him and .deposited the rest in the public treasury

LETTER ♡

In English

(To Mu`awiyah (ibn Abi Sufyan

Verily those who swore allegiance to Abu Bakr `Umar and `Uthman have sworn allegiance\ to me on the same basis on which they swore allegiance (۱) to them. (On this basis) he who was present has no choice (to consider) and he who was absent has no right to reject; and consultation is confined to the muhajirun and the ansar. If they agree on an individual and take him to be Caliph it will be deemed to mean Allah's pleasure. If any one keeps away by way of objection or innovation they will return him to the position from where he kept away. If he refuses they will fight him for following a course other than that of the believers and Allah will put him back from where he had run away. By my life O' Mu'awiyah if you see with your brain without any passion you will find me the most innocent of all in respect of `Uthman's blood and you will surely know that I was in seclusion from him unless you conceal what is quite open to

you. Then you may commit an outrage (on me) as you like and that is an end to the  
.matter

p: ۱۲

ومن كتاب له عليه السلام

إلى معاوية

إِنَّهُ يَا عِزِّي الْقَوْمُ الَّذِينَ يَأْبَعُونَ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَى مَا بَاعَهُمْ عَلَيْهِ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ، وَلَا لِلْغَائِبِ أَنْ يَرُدَّ، وَإِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَالْأَنْصَارِ، فَإِنْ اجْتَمَعُوا عَلَى رَجُلٍ وَسَيَّمُوهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضَى، فَإِنْ خَرَجَ عَنْ أَمْرِهِمْ خَارِجٌ بَطْعِنٌ أَوْ بَدَعٌ رَدُّهُ إِلَى مَا خَرَجَ مِنْهُ، فَإِنْ أَبِي قَاتَلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَوَلَاةِ اللَّهِ مَا تَوَلَّى.

وَلَعَمْرِي، يَا مَعَاوِيَةَ، لَيْسَ نَظَرْتُ بِعَقْلِكَ دُونَ هَوَاكَ لِتَجِدَنِي أَبْرَأَ النَّاسِ مِنْ دَمِ عُثْمَانَ، وَلَتَعْلَمَنَّ أَنِّي كُنْتُ فِي عَزْلِهِ عَنْهُ، إِلَّا أَنْ تَتَجَنَّنِي (١)؛ فَتَجَنَّنَ مَا بَدَأَ لَكَ! وَالسَّلَامُ.

### In Persian

به معاویه

علل مشروعیت حکومت امام (ع)

همانا کسانی با من بیعت کرده اند که با ابابکر و عمر و عثمان، با همان شرایط بیعت نمودند، پس آنکه در بیعت حضور داشت نمی تواند خلیفه ای دیگر برگزیند، و آنکه غایب است نمی تواند بیعت مردم را نپذیرد، و همانا شورای مسلمین از آن مهاجرین و انصار است، پس اگر بر امامت کسی گرد آمدند، و او را امام خود خواندند، خشنودی خدا هم در آن است. حال اگر کسی کار آنان را نکوهش کند یا بدعتی پدید آورد، او را به جایگاه بیعت قانونی باز می گردانند، اگر سر باز زد با او پیکار می کنند، زیرا که به راه مسلمانان درنیامده، خدا هم او را در گمراهی و امی گذارد. بجانم سوگند! ای معاویه اگر دور از هوای نفس، به دیده عقل بنگری، خواهی دید که من نسبت به خون عثمان پاک ترین افرادم، و می دانی که من از آن دور بوده ام، جز اینکه از راه خیانت مرا متهم کنی، و حق آشکاری را بیوشانی، با درود.

When all the people of Medina unanimously swore allegiance to Amir al-mu`minin .(1) Mu`awiyah refused to acquiesce apprehending danger for his own power and in order to contest Amir al-mu'minin's caliphate he concocted the excuse that it had not been agreed to unaulmously and that there fore after cancelling it there should be another general election although the caliphate from which (the process of) election was started was the result of a timely situation. There was no question of the common vote therein so that it could be called the result of the people's election. However it was imposed on the people and assumed to be their verdict. From then it became a principle that whomever the nobles of Medina elected would be deemed to represent the entire world of Islam and no person would be allowed to question it whether he was present at the time of election or not. In any case after the establishment of the principle Mu`awiyah had no right to propose a re-election nor to refuse allegiance when he had in practice recognized these caliphates which it was .alleged had been settled by the important people of Medina

That is why when he held this election to be invalid and refused allegiance Amir al-mu'minin pointed out to him the (recognized) way of election and demolished his argument. It was a method known as arguing with the adversary on the basis of his wrong premises so as to demolish his argument since Amir al-mu'minin never at any state regarded consultation (with chiefs) or the common vote to be the criterion of validity of the caliphate. Otherwise in connection with the caliphate about which it is alleged that they were based on the unanimity of the muhajirun and the ansar he would have regarded that unanimity of vote as a good authority and held them as valid; but his refusal for allegiance in the very first period which cannot be denied by anyone is a proof of the fact that he did not regard these self-concocted methods as the criterion of (validity of) the caliphate. That is why at all times he continued pressing his own case for the caliphate which was also established on the basis of the Prophet's saying and deeds. However to place it before Mu`awiyah meant opening the door to questions and answers. He therefore attempted to convince him with his own premises and beliefs so that there could be no scope for interpretation or for confusing the matter in fact Mu'awiyah's real aim was to prolong the matter so that at

.some point his own authority might get support

p: ۱۴

## To Mu'awiyah

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

## A part of the same letter

Because allegiance is once and for all. It is not open to reconsidered nor is there any scope for fresh proceedings of election. He who remains out of it is deemed to be critical of Islam while he who prevaricates upon it is a hypocrite.

## In Arabic

ومن كتاب له عليه السلام

إليه أيضاً

أَمَّا بَعِيدٌ، فَقَدْ أَتَنَى مِنْكَ مَوْعِظَةً مَوْصَلَةً (١)، وَرِسَالَةً مُحَبَّرَةً (٢)، نَمَّقْتَهَا (٣) بِضَلَالِكَ، وَأَمْضَيْتَهَا بِسُوءِ رَأْيِكَ، وَكِتَابُ امْرِئٍ لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ، وَلَا قَائِدٌ يُرْشِدُهُ، قَدْ دَعَا الْهَوَى فَأَجَابَهُ، وَقَادَهُ الضَّلَالُ فَاتَّبَعَهُ، فَهَجَرَ (٤) لَا غِطَاءَ (٥)، وَضَلَّ خَابِطًا.

و منه : لِأَنَّهَا بَيْعَةٌ وَاحِدَةٌ لَا يُتَنَّى فِيهَا النَّظَرُ (٦)، وَلَا يُسْتَأْنَفُ فِيهَا الْخِيَارُ. الْخَارِجُ مِنْهَا طَاعِنٌ، وَالْمُرَوِّى (٧) فِيهَا مُدَاهِنٌ (٨).

## In Persian

به معاویه

افشای چهره نفاق معاویه و مشروعیت بیعت پس از نام خدا و درود! نامه پندآمیز تو به دستم رسید که دارای جملات به هم پیوسته، و زینت داده شده که با گمراهی خود آن را آراسته، و با بداندیشی خاص امضاء کرده بودی، نامه مردی که نه خود آگاهی لازم دارد تا رهنمونش باشد، و نه رهبری دارد که هدایتش کند، تنها دعوت هوسهای خویش را پاسخ گفته، و

گمراهی عنان او را گرفته و او اطاعت می کند، که سخن بی ربط می گوید و در گمراهی سرگردان است.

p: ۱۵

(از همین نامه است) همانا بیعت برای امام یک بار بیش نیست، و تجدید نظر در آن میسر نخواهد بود، و کسی اختیار از سرگرفتن آن را ندارد، آن کس که از این بیعت عمومی سر باز زند، طعنه زن و عیبجو خوانده می شود، و آن کس که نسبت به آن دودل باشد منافق است.

## LETTER A

### In English

To Jarir ibn `Abdillah al-Bajali when Amir al-mu'minin sent him to Mu'awiyah (and (there was delay in his return

Now then when you receive this letter of mine ask Mu'awiyah to take a final decision and to follow a determined course. Then ask him to choose either war that exiles him from home or ignoble peace. If he chooses war leave him alone but if he chooses peace secure his allegiance; and that is an end to the matter

### In Arabic

ومن کتاب له علیه السلام

إلی جریر بن عبدالله البجلی لما أرسله إلی معاویه

أَمَّا بَعْدُ، فَإِذَا أَتَاكَ كِتَابِي فَأَحْمِلْ مُعَاوِيَةَ عَلَى الْفَضْلِ (١)، وَخُذْهُ بِالْأَمْرِ الْجَزْمِ، ثُمَّ خَيِّرْهُ بَيْنَ حَرْبٍ مُجَلِيَةٍ (٢)، أَوْ سَلْمٍ مُخْزِيَةٍ (٣)، فَإِنْ اخْتَارَ الْحَرْبَ فَأَنْبِذْ إِلَيْهِ (٤)، وَإِنْ اخْتَارَ السَّلْمَ فَخُذْ بِيَعْتِهِ، وَالسَّلَامَ.

### In Persian

به جریر بن عبدالله البجلی

و اداری ساختن معاویه به بیعت پس از نام خدا و درود! هنگامی که نامه ام به دستت رسید، معاویه را به یکسره کردن کار و اداری و با او برخوردی قاطع داشته باش، سپس او را آزاد بگذار در پذیرفتن جنگی که مردم را از خانه بیرون می ریزد، یا تسلیم شدنی خوارکننده، پس اگر جنگ را برگزید، امان نامه او را بر زمین کوب، و اگر صلح خواست از او بیعت بگیر، با درود.



To Mu`awiyah

Our people (۱) (the Quraysh) decided to kill our Prophet and to annihilate our root. They created worries for us behaved with us harshly denied us ease of life exposed us to fear forced us to take refuge in a rugged mountain and ignited for us the flames .of war

Allah then gave us determination to protect His religion and defend His honour. The believers among us expected (heavenly) reward from it and the unbelievers among us gave their support because of kinship. Those who accepted Islam from among the Quraysh were away from the distresses in which we were involved either because of a pledge that protected them or because of the tribe that would rise to support them. They were therefore safe from killing. The way with the Prophet (may Allah bless him and his descendants) was that when fighting became fierce and people began to loose ground he would send forward members of his family and through them protect his companions from the attacks of swords and spears. In this way `Ubaydah ibn al-Harith was killed on the day of Badr Hamzah (ibn `Abd al-Muttalib) on the day of Uhud and Ja'far (ibn Abi Talib) on the day of Mu'tah. One more person whom I can name if I wish desired to seek martyrdom as they did; but their deaths approached while his .death had not yet approached

How strange it is that I am being grouped with him who never evinced briskness of pace like me nor had he to his credit any achievement like mine unless he claims something of which I do not know and which I think Allah too does not know. In any .case all praise belongs to Allah

As regards your request to hand over to you the murderers of `Uthman I have thought over this matter and I do not find their handing over to you or to someone else possible for me. By my life if you do not give up your wrong ways and disruptive acts you will surely know them. They will shortly be seeking you and will not give you the trouble of seeking them in land sea mountains or plain. But this search will be painful for you and their visit will not give you happiness. Peace be on those who .deserve it

### In Arabic

ومن كتاب له عليه السلام

إلى معاوية

فَأَرَادَ قَوْمُنَا قَتْلَ نَبِيِّنَا، وَاجْتِيَاخَ أَصِيلِنَا (١) ، وَهَمُّوا بِنَا الْهُمُومَ (٢) ، وَفَعَلُوا بِنَا الْأَفَاعِيلَ (٣) ، وَمَنَعُونَا الْعَيْذَ (٤) ، وَأَخْلَسُونَا (٥) الْخَوْفَ، وَاضْطَرُّونَا (٦) إِلَى جَبَلٍ وَعَرٍ (٧) ، وَأَوْقَدُوا لَنَا نَارَ الْحَرْبِ، فَعَزَمَ اللَّهُ لَنَا (٨) عَلَى الذَّبِّ عَنْ حَوْزَتِهِ (٩) ، وَالرَّمْيِ مِنْ وَرَاءِ حُرْمَتِهِ (١٠) . مُؤْمِنُنَا يَبْغِي بِعَدْلِكَ الْمَاجِرَ، وَكَافِرُنَا يُحَامِي عَنِ الْأَصِيلِ، وَمَنْ أَسْلَمَ مِنْ قُرَيْشٍ خَلَوْ مِمَّا نَحْنُ فِيهِ بِحِلْفٍ يَمْنَعُهُ، أَوْ عَشِيرَةٍ تَقُومُ دُونَهُ، فَهُوَ مِنَ الْقَتْلِ بِمَكَانٍ أَمْنٍ.

وَكَانَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- إِذَا احْمَرَ الْبَأْسُ (١١) ، وَأَحْجَمَ النَّاسُ، قَدَّمَ أَهْلَ بَيْتِهِ فَوْقَى بِهِمْ أَصْحَابَهُ حَرَّ السُّيُوفِ (١٢) وَالْأَسِنَّةِ، فَقَتَلَ عُبَيْدَهُ بِنُ الْحَارِثِ يَوْمَ بَدْرٍ، وَقَتَلَ حَمْرَةَ يَوْمَ أُحُدٍ، وَقَتَلَ جَعْفَرَ يَوْمَ مَوْتِهِ (١٣) ، وَأَرَادَ مَنْ لَوْ شِئْتُ ذَكَرْتُ اسْمَهُ مِثْلَ الَّذِي أَرَادُوا مِنَ الشَّهَادَةِ، وَلَكِنَّ آجَالَهُمْ عَجَّلَتْ، مَبْتِئَةً أُجَلَّتْ. فَيَا عَجَبًا لِلدَّهْرِ! إِذْ صَدَرْتُ يُقْرَنُ بِي مَنْ لَمْ يَسْمَعْ بِقَدَمِي (١٤) ، وَلَمْ تَكُنْ لَهُ كَسَابِقَتِي (١٥) الَّتِي لَا يُدَلِّي أَحَدٌ (١٦) بِمِثْلِهَا، إِلَّا أَنْ يَدْعِيَ مُدَّعٍ مَا لَا أَعْرِفُهُ، وَلَا أَظُنُّ اللَّهَ يَعْرِفُهُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

وَأَمَّا مَا سَأَلْتَ مِنْ دَفْعِ قَتْلِهِ عُثْمَانَ إِلَيْكَ، فَإِنِّي نَظَرْتُ فِي هَذَا الْأَمْرِ، فَلَمْ أَرَهُ يَسِّرْ عَنِّي دَفْعَهُمْ إِلَيْكَ وَلَا إِلَيَّ غَيْرِكَ، وَلَعَمْرِي لَئِنْ لَمْ تَنْزِعْ (١٧) عَنِّيكَ وَشِقَاقِكَ (١٨) لَتَعْرِفَنَّهُمْ عَن قَلِيلٍ يَطْلُبُونَكَ، لَا يُكَلِّفُونَكَ طَلَبَهُمْ فِي بَرٍّ وَلَا بَحْرٍ، وَلَا جَبَلٍ وَلَا سَهْلٍ، إِلَّا أَنَّهُ طَلَبٌ يَسُوءُكَ وَجِدَانُهُ، وَزَوْزُ (١٩) لَا يَسُرُّكَ لُقْيَانُهُ، وَالسَّلَامُ لِأَهْلِهِ.

## In Persian

به معاویه

افشای دشمنی های قریش و استقامت پیامبر (ص) خویشاوندان ما از قریش می خواستند پیامبران (ص) را بکشند، و ریشه ما را برکنند، و در این راه اندیشه ها از سر گذراندند، و هر چه خواستند نسبت به ما انجام دادند، و زندگی خوش را از ما سلب کردند، و با ترس و وحشت به هم آمیختند، و ما را به پیمودن کوه های صعب العبور مجبور کردند، و برای ما آتش جنگ افروختند، اما خدا خواست که ما پاسدار دین او باشیم، و شر آنان را از حریم دین باز داریم، مومن ما در این راه خواستار پاداش بود، و کافر ما از خویشاوندان خود دفاع می کرد، دیگر افراد قریش که ایمان می آوردند و از تبار ما نبودند، یا به وسیله هم پیمانهایشان و یا با نیروی قوم و قبیله شان حمایت شده و در امان بودند، هرگاه آتش جنگ زبانه می کشید، و دشمنان هجوم می آوردند پیامبر اسلام (ص) اهل بیت خود را پیش می فرستاد تا به وسیله آنها، اصحابش را از سوزش شمشیرها و نیزه ها حفظ فرماید، چنانکه عبیده بن حارث در جنگ بدر، و حمزه در احد، و جعفر در مته، شهید گردیدند. کسانی هم بودند که اگر می خواستم نامشان را می آوردم، آنان که دوست داشتند چون شهیدان اسلام، شهید گردند، اما مقدر چنین بود که زنده بمانند، و مرگشان به تاخیر افتاد، شگفتا از روزگار! که مرا همسنگ کسی قرار داده که چون من پیش قدم نبوده، و مانند من سابقه در اسلام و هجرت نداشته است، کسی را سراغ ندارم چنین ادعایی کند، مگر ادعاکننده ای که نه من او را می شناسم و نه فکر می کنم خدا، او را بشناسد، در هر حال خدا را سپاسگزارم.

افشای ادعای دروغین معاویه در خونخواهی عثمان اینکه از من خواستی تا قاتلان عثمان را به تو واگذارم، پیرامون آن فکر کردم و دیدم که توان سپردن آنها را به تو یا غیر تو ندارم، سوگند بجان خودم! اگر دست از گمراهی و تفرقه برنداری، به زودی آنها را خواهی یافت که تو را می جویند، بی آنکه تو را فرصت دهند تا در خشکی و دریا و کوه و صحرا زحمت پیدا کردنتان را بر خود هموار کنی. و اگر در جستجوی آنان بر آیی بدان که شادمان نخواهی شد، و زیارتشان تو را خوشحال نخواهد کرد، و درود بر اهل آن.

## Footnote

(۱) . When the Messenger of Allah (may Allah bless him and his descendants) was commanded (by Allah) to call people to (believe in) the Unity of Allah the powers of unbelief and disobedience stood up to block the way of Truthfulness and the tribes of Quraysh decided to quell this voice through pressure and force. The love of their idols was so staunch in the hearts of these unbelievers that they were not prepared to hear a single word against them. The idea of one God was enough to rouse their passions. In addition they were made to hear such epithets about their gods that gave them no better position than lifeless stones. When they saw their principles and beliefs in danger they prepared themselves to trouble the Prophet and got ready to try every means to that end. They adopted such pain-inflicting devices (against the Prophet) that it was impossible for him to step out of his house. Those who had accepted Islam in this period too had to face continuous tribulations. For example these adherents of belief were often laid prostrate on the ground under the sun and beaten with straps and stones till they lost their senses. When the atrocities of the Quraysh rose to this extent the Prophet permitted them to leave Mecca and immigrate towards Abyssinia in the fifth year of his call to Prophethood. The Quraysh followed them there as well but the ruler of Abyssinia refused to hand them over to them and by his fairness and justice did not allow any trouble to befall them

On the other side the Prophet's preaching was continuing and the magnetism and influence of Truth was producing its effect. People were impressed by his teachings and personality and coming into his fold as a result of which the Quraysh felt much perturbed and tried to stop this increasing influence and power. When they could not do anything they decided to sever all connections with Banu Hashim and Banu `Abd al-Mut-talib to have no social contacts with them and to have no transactions with them so that they might be forced to give up supporting the Prophet and then they would deal with him as they wished. Consequently they concluded a mutual agreement about it and a document was written on the subject and kept in deposit. After this agreement although the locality was the same and the inhabitants too were the same yet for Banu Hashim every nook and corner became strange and well-known faces turned as if they had never known each other. All of them turned their faces and stopped mutual meeting and contacts. In these circumstances there was also apprehension that the Prophet might be attacked suddenly in a valley outside the city. For this reason they were forced to take refuge in a place called "shi` b (quarter) of Abi Talib." At this stage those Banu Hashim who had not yet accepted Islam shared these privations on account of lineal unity and offered defence at the hour of need while those who had accepted Islam like Hamzah and Abu Talib were active in protecting the Prophet by way of a religious obligation. In particular Abu Talib had given up all his personal ease and comfort. He spent his days in consoling the Prophet and his nights in changing his bed in this way that if the Prophet used a bed one night the next night `Ali was made to sleep in it so that in case someone attacked then `Ali should suffer the brunt

This was a period of great privation and trouble for Banu Hasim. If they could get leaves of trees to eat that was enough otherwise they had to starve. After the lapse of three years in these hardships Zuhayr ibn Abi Umayyah (whose mother was `Atikah bint `Abd al-Muttalib) Hisham. ibn `Amr ibn Rabi `ah (who had family relationship with Banu Hashim through his mother) al-Mut'im ibn `Adi ibn Nawfal ibn `Abd Manaf Abu'l-Bakhtari al-`As ibn Hisham ibn al-Mughirah and Zama'ah ibn al-Aswad ibn al-Muttalib proposed that this agreement should be abrogated. For a discussion of this issue the Chiefs among the Quraysh assembled in the Ka'bah. No decision has yet been taken when Abu Talib also came out of the Valley and joined them. He said to them My nephew Muhammad has told me that the paper on which this agreement was written has been eaten by white-ants and nothing in it has remained save the name of Allah. So, you should send for the document and see it. If he is correct then you should give up animosity to him; and if he is wrong I am ready to hand him over to you. Consequently the document was sent for and seen. It was a fact that except the words "with Your name O' my Allah" which was written on the top of all documents in those days the rest of it had been eaten away by white-ants. Seeing this al-Mut'im ibn `Adi tore off the writing and thus this agreement was abrogated. At last Banu Hashim got rid of the life of oppression and helplessness; but even after this there was no change in the unbelievers' behaviour towards the Prophet; rather they were so keen in their enmity and malice against him that they started thinking of taking his life as a consequence of which the great event of hijrah (immigration of the Holy Prophet from Mecca to Medina) took place. Although on this occasion Abu Talib was no longer alive `Ali represented him by lying down on the Prophet's bed because it was the lesson taught by Abu Talib through which he managed to protect the Holy Prophet's life

Although these events were not unknown to Mu`awiyah yet by recounting to him the deeds of his predecessors the intention was to awaken his malicious spirit. Therefore his attention has been drawn to the hardships inflicted (on the Holy Prophet and his adherents) by the Quraysh and especially Banu `Abd Shams so that he might see the conduct of each of the followers of truth and the followers of wrong and realize .whether he himself was treading on the right path or just following his forefathers

**LETTER ۱۰**

**In English**

To Mu'awiyah

What will you do when the coverings of this world in which you are wrapped are removed from you. The world attracted you with its embellishment and deceived you with its pleasure. It called you and you responded to it. It led you and you followed it. It commanded you and you obeyed it. Shortly an informer will inform you of things against which there will be no shield (to protect you). Therefore keep off from this affair take heed of the accounting (on the Day of Judgement) get ready for death that will soon overtake you and do not give your ears to those who have gone astray. If you do not do so I shall recall to you whatever you have forgotten because you are a man living in ease and luxury. (۱) Satan has taken you in his clutches has secured his .wishes in you and has taken complete control of you like your soul and blood

p: ۲۳

O' Mu'awiyah when were you all protectors of the ruled and guardians of the affairs of the people? Without any forward step or conspicuous distinction? We seek Allah's protection against the befalling of previous misfortunes and I warn you lest you continue being deceived by desires and your appearance becomes different from  
.your innerself

You have called me to war. Better to leave the people on one side come out to me and spare both the parties from fighting so that it may be known who of us has a rusted heart and covered eyes. I am Abu'l-Hasan who killed your granfather (۲) your brother (۳) and your uncle (۴) by cutting them to pieces on the day of Badr. The same sword is with me and I meet my adversary with the same heart. I have not altered the religion nor put up any new prophet. I am surely (treading) on that very highway which you had willingly foresaken (in the beginning) and then adopted per force. You think you have come out seeking to revenge 'Uthman's blood. Certainly you know how 'Uthman's blood was shed. If you want to avenge it avenge it there. It is as though I see that when war is cutting you with its teeth you cry like camels crying under a heavy load. And it is as though I see your party bewildered by the incessant striking of swords occurrence of death and falling of bodies after bodies calling me towards the Qur'an (۵) although they would themselves be either unbelievers deniers of truth or breakers of allegiance after swearing it. or it is an information through knowledge of the unknown ('ilmu'l -ghayb) which is too most significant and wonderful. However,  
.both cases are in the state of extreme significance and wonderfulness



Ibn Abi'l-Hadid has further quoted the same prophecy from other letters of Amir al-  
(mu'minin to Mu'awiyah. (Sharh Nahj al-balaghah vol. ١٥ pp. ٨٣-٨٥)

This prophecy cannot be attributed to imagination guessing or the drawing of  
inference from events nor can these details be ascertained by wit or far-reaching  
intelligence. Only he can disclose them whose source of information is either the  
.Prophet's own revelation-bearing tongue or Divine inspiration

### In Arabic

ومن كتاب له عليه السلام

إليه أيضاً

وَكَيْفَ أَنْتَ صَائِعٌ إِذَا تَكَشَّفَتْ عَنْكَ جَلَابِيبُ (١) مَا أَنْتَ فِيهِ مِنْ دُنْيَا قَدْ تَبَهَّجَتْ بِزِينَتِهَا (٢) ، وَخَدَعَتْ بِلَذَّتِهَا، دَعَتْكَ فَأَجَبْتَهَا،  
وَقَادَتْكَ فَاتَّبَعْتَهَا، وَأَمَرْتَكَ فَاطَّعْتَهَا، وَإِنَّهُ يُوشِكُ أَنْ يَقْفِكَ وَاقِفٌ عَلَى مَا لَا يُنْجِيكَ مِنْهُ مَجْرٌ (٣) ، فَاقْفَعْ (٤) عَنْ هَذَا الْأَمْرِ،  
وَخُذْ أَهْبَهُ (٥) الْحِصَابِ، وَشَمِّرْ لِمَا قَدْ نَزَلَ بِكَ، وَلَا تُتَمَكِّنِ الْعُوَاهَ (٦) مِنْ سَمْعِكَ، وَإِلَّا- تَفْعَلْ أُعْلِمَكَ مَا أَغْفَلْتَ مِنْ نَفْسِكَ،  
فَإِنَّكَ مُتْرَفٌ (٧) قَدْ أَخَذَ الشَّيْطَانُ مِنْكَ مَا خَذَهُ، وَبَلَغَ فِيكَ أَمَلَهُ، وَجَرَى مِنْكَ مَجْرَى الرُّوحِ وَالْدَّمِ.

وَمَتَى كُنْتُمْ يَا مُعَاوِيَةَ سَاسَهُ الرَّعِيَّةِ (٨) ، وَوَلَاهُ أَمْرَ الْأُمَّةِ؟ بَغِيرِ قَدَمِ سَابِقٍ، وَلَا شَرَفِ بَاسِقٍ (٩) ، وَنَعُوذُ بِاللَّهِ مِنْ لُزُومِ سَوَابِقِ الشَّقَاءِ،  
وَأَحْذَرُكَ أَنْ تَكُونَ مُتَمَادِيًّا فِي غَرِّهِ (١٠) الْأُمْنِيِّ (١١) ، مُخْتَلِفٍ الْعَلَانِيَةِ وَالسَّرِيرَةِ.

وَقَدْ دَعَوْتَ إِلَى الْحَرْبِ، فَدَعِ النَّاسَ جَانِبًا وَاخْرُجْ إِلَيَّ، وَأَعْفِ الْفَرِيقَيْنِ مِنَ الْقِتَالِ، لِتَعْلَمَ أَيُّنَا الْمَرِينُ (١٢) عَلَى قَلْبِهِ،

وَالْمُعْطَى عَلَى بَصِيرِهِ! فَأَنَا أَبُو حَسَنِ قَاتِلُ جَدِّكَ وَخَالِكَ وَأَخِيكَ شَدْخًا (١٣) يَوْمَ بَدْرٍ، ذَلِكَ السَّيْفُ مَعِي، وَبِذَلِكَ الْقَلْبِ أَلْقَى  
عَدُوِّي، مَا اسْتَبَدَلْتُ دِينًا، وَلَا اسْتَحْدَثْتُ نَبِيًّا، وَإِنِّي لَعَلَى الْمُنْهَاجِ (١٤) الَّذِي تَرَكْتُمُوهُ طَائِعِينَ، وَدَخَلْتُمْ فِيهِ مُكْرَهِينَ.

وَزَعَمْتَ أَنَّكَ جِئْتَ ثَائِرًا (۱۵) بِدَمِ عُثْمَانَ، وَلَقَدْ عَلِمْتَ حَيْثُ وَقَعَ دَمُ عُثْمَانَ فَاطْلُبْهُ مِنْ هُنَاكَ إِنْ كُنْتَ طَالِبًا، فَكَأَنِّي قَدْ رَأَيْتُكَ تَضَعُجُ مِنَ الْحَزَبِ إِذَا عَضَّكَ ضَجِيجُ الْجَمَالِ بِالْأَثْقَالِ، وَكَأَنِّي بِجَمَاعَتِكَ تَدْعُونِي جَزَعًا مِنَ الضَّرْبِ الْمَتَابِعِ، وَالْقَضَاءِ الْوَاقِعِ، وَمَصَارِعَ بَعْدَ مَصَارِعَ، إِلَى كِتَابِ اللَّهِ، وَهِيَ كَافِرَةٌ جَاحِدَةٌ، أَوْ مُبَايِعَةٌ حَائِدَةٌ (۱۶).

## In Persian

به معاویه

افشای چهره معاویه چه خواهی کرد، آنگاه که جامه های رنگین تو کنار رود؟ که به زیباییهای دنیا زینت شده بود، دنیا تو را با خوشیهای خود فریب داده، و به دعوت آن پاسخ داده ای، فرمانت داد و اطاعت کردی، همانا به زودی تو را وارد میدان خطرناکی می کند که هیچ سپر نگهدارنده ای نجات نمی دهد. ای معاویه از این کار دست بکش، و آماده حساب باش، و آماده حوادثی باش که به سراغ تو می آید، به گمراهان فرومایه، گوش مسپار، اگر چنین نکنی به تو اعلام می دارم که در غفلت زدگی قرار گرفته ای، همانا تو نازپرورده ای می باشی که شیطان بر تو حکومت می کند، و با تو به آرزوهایش می رسد، و چون روح و خون در سراسر وجودت جریان دارد. معاویه! از چه زمانی شما زمامداران امت و فرماندهان ملت بودید؟ نه سابقه درخشانی در دین، و نه شرافت والایی در خانواده دارید، پناه بخدا می برم از گرفتار شدن به دشمنی های ریشه دار، تو را می ترسانم از اینکه به دنبال آرزوها تلاش کنی، و آشکار و نهانت یکسان نباشد.

پاسخ به تهدید نظامی معاویه! مرا به جنگ خوانده ای، اگر راست می گویی مردم را بگذار و به جنگ من بیا، و دو لشکر را از کشتار بازدار، تا بدانی پرده تاریک بر دل کدام یک از ما کشیده، و دیده چه کس پوشیده است؟ من ابوالحسن، کشنده جد و دایی و برادر تو در روز نبرد بدر، می باشم که سر آنان را شکافتم، همان شمشیر با من است، و با همان قلب با دشمنان ملاقات می کنم، نه بدعتی در دین گذاشته، و نه پیامبر جدیدی برگزیده ام، من بر همان راه راست الهی قرار دارم که شما با اختیار رها کرده، و با اکراه پذیرفته بودید.

پاسخ به خونخواهی دروغین معاویه خیال کردی به خونخواهی عثمان آمده ای؟ در حالی که می دانی خون او به دست چه کسانی ریخته شده، اگر راست می گویی از آنها مطالبه کن، همانا من تو را در جنگ می نگرم که چونان شتران زیر بار سنگین مانده، فریاد و ناله سرمی دهی، و می بینم که لشکریانت با بی صبری از ضربات پیاپی شمشیرها، و بلاهای سخت، و بر خاک افتادن مداوم تنها، مرا به کتاب خدا می خوانند در حالی که لشکریان تو، کافرند و در انکار، از بیعت کنندگانند و پیمان شکن.

## Footnote

(۱). This is in reference to the verse :

We sent no warner into any city except its man who lived at ease

said We disbelieve in the Message you have been sent with

(Qur'an ۳۴:۳۴).

(۲). Utbah ibn Rabi'ah'

(۳). Hanzalah ibn Abi Sufyan

(۴). al-Walid ibn 'Utbah

(۵). This prophecy of Amir al-mu'minin is about the battle of Siffin. Herein he has depicted the whole picture in very few words. Thus on one side Mu'awiyah was bewildered on account of the attacks of the Iraqis and was thinking to run away and on the other his army was crying under the constant onslaught of death and eventually when there was no way of escape they raised the Qur'an on spears and shouted for peace. By this device the remaining persons saved their lives

"This prophecy" as Ibn Abi'l-Hadid al-Mu'tazili says is either true prophetic keen eye of" Amir al-mu'minin which is really a significant power

Given to the contingent sent to

(confront the enemy).<sup>(۱)</sup>

When you proceed towards the enemy or he proceeds towards you the position of your force should be on the approaches high ground or on the edges of mountains or the bends of rivers so that it may serve you as a help and a place to return to. Your encounter should be from one side or two sides. Place watchers on the peaks of mountains and the raised sides of the high ground so that the enemy may not approach you from any place whether of danger or safety. And know that the vanguard of an army serves as their eyes and the eyes of the vanguard are their informers. Beware of dispersal. When you halt do so together and when you move you should move together. When night comes fix your spears in a circle and do not sleep except for dosing or napping

ومن وصيه له عليه السلام

وصى بها جيشاً بعثه إلى العدو

فَإِذَا نَزَلْتُمْ بَعْدُ أَوْ نَزَلَ بِكُمْ، فَلْيَكُنْ مَعَكُمْ كَرُّكُمْ فِي قُبُلِ (۱) الْأَشْرَافِ (۲)، أَوْ سَفَاحِ (۳) الْجِبَالِ، أَوْ أَثْنَاءِ (۴) الْأَنْهَارِ، كَيْمَا يَكُونَ لَكُمْ رِذَاءٌ (۵)، وَدُونَكُمْ مَرْدًا (۶)، وَلْتَكُنْ مَقَاتِلَتُكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ اجْعَلُوا لَكُمْ رُقَبَاءَ فِي صِيَاصِي الْجِبَالِ، (۷) وَمَنَاكِبِ (۸) الْهَضَابِ (۹)، لِئَلَّا يَأْتِيَكُمْ الْعَدُوُّ مِنْ مَكَانٍ مَخَافَهُ أَوْ أَمْنٍ. وَاعْلَمُوا أَنَّ مَقَدَّمَهُ الْقَوْمَ عَيْونُهُمْ، وَعَيْونَ الْمُقَدَّمِ طَلَانِعُهُمْ. وَإِيَّاكُمْ وَالتَّفَرُّقَ، فَإِذَا نَزَلْتُمْ فَانزِلُوا جَمِيعًا، وَإِذَا أَرْتَحِلْتُمْ فَارْتَحِلُوا جَمِيعًا، وَإِذَا غَشِيَكُمْ اللَّيْلُ فَاجْعَلُوا الرِّمَاحَ كِفَّةً (۱۰)، وَلَا تَدُوقُوا النَّوْمَ إِلَّا غِرَارًا (۱۱) أَوْ مَضْمَضَةً (۱۲).

به گروهی از سپاهیان

آموزش نظامی به لشکریان هرگاه به دشمن رسیدید، یا او به شما رسید، لشکرگاه خویش را بر فراز بلندیها، یا دامنه کوهها، یا بین رودخانه ها قرار دهید، تا پناهگاه شما، و مانع هجوم دشمن باشد، جنگ را از یک سو یا دو سو آغاز کنید، و در بالای قله ها، و فراز تپه ها، دیده بانهایی بگمارید، مبادا دشمن از جایی که می ترسید یا از سویی که بیم ندارید، ناگهان بر شما یورش آورد، و بدانید که پیشاهنگان سپاه دیدبان لشگریانند، و دیدبانان طلایه داران سپاهند، از پراکندگی پرهیزید، هر جا فرود می آید، با هم فرود بیایید، و هرگاه کوچ می کنید همه با هم کوچ کنید، و چون تاریک شب شما را پوشاند، نیزه داران را پیرامون لشکر بگمارید، و نخواهید مگر اندک، چونان آب در دهان چرخاندن و بیرون ریختن.

### Footnote

(۱). When Amir al-mu'minin put Ziyad ibn an-Nadr al-Harithi and Shurayh ibn Hani al-Harithi in command of contingents of eight thousand and four thousand strong at the camp of an-Nukhaylah and ordered them to advance towards Syria (ash-Sham) some dispute arose between them about their ranks of which they apprised Amir al-mu'minin and wrote letters of complaints about each other. In reply Amir al-mu'minin wrote to them that when they marched jointly the command of the whole force would be with Ziyad ibn an-Nadr al-Harithi and when they marched separately each would be in command of the force over which he had been placed.

In this letter Amir al-mu'minin also wrote for them certain instructions. Here as-Sayyid ar-Radi has taken down only the portion containing the instructions. These instructions are not only useful as concerns the strategies of fighting of those days but their utility and importance in bringing out the principles of fighting in these days also is undeniable. These instructions are that at the time of encounter with the enemy the forces should be encamped on the tops of mountains and turns of rivers because in this way the low areas of the rivers would serve as trenches and the peaks of mountains as the walls of the fortress and thus it would be possible to feel secure and face the enemy from the other side. Secondly that tile attack should be from one side or at the most from two sides because by distribution of the entire force on several fronts weakness would inevitably arise. Thirdly that the watchers should be put in position on the tops of high ground and the peaks of mountains so that they

may give warning before the attack. Sometimes it happens that instead of attacking from the expected side the enemy attacks from a different side. Therefore if watchers are in position in high places they will detect the enemy from the cloud of .dust seen from a distance

To clarify the useful aspect of these instructions Ibn Ahi'l-Hadid has recorded (in vol. ۱۵ p. ۹۱) a historical incident that when Qahtabah (ibn Shabib at-Ta'i) encamped in a village after leaving Khurasan he and Khalid ibn Barmak went and sat on the top of a nearby hill. No sooner had they sat down than Khalid noticed flocks of deer coming running from the forest. On seeing this he said to Qahtabah "O' commander get up and announce to the army that they should at once fall in line and take up arms." Hearing this Qahtabah was startled and stood up but looking hither and thither said "I do not see the enemy's men anywhere." He replied "O' Amir this is not the time that should be lost in conversation. You see these deer which are proceeding towards the people leaving their abodes. This means that the army of the enemy is marching from their rear." Consequently he ordered his army to get ready. As soon as the army got ready the noise of horses' hoofs was heard and within moments the enemy was on them. Since they had prepared themselves for defence in time they defended ( themselves against the enemy thoroughly. Now if ( ۲۷۹

Khalid had not been at such a height and had not acted with such sagacity the enemy would have attacked them unawares and annihilated them. Fourthly that the reconnaissance should be spread here and there so that they can be aware of the movements and intentions of the enemy and thereby foil his plans. Fifthly that when the army camps it should camp together and when it moves it should move together so that the enemy does not attack you in a state of dispersal and overpower you easily. Sixthly that at night the guard should be formed by fixing spears in a circle in the ground so that if the enemy attacks in the night it is possible to prepare for defence by taking up arms at once and if the enemy showers arrows that too can be defied. Seventhly that deep sleep should be avoided lest you remain unaware of the .enemy's approach and he succeed in attacking you before you get ready

Given to Ma'qil ibn Qays ar-Riyahi when he was dispatched to Syria at the head of a .vanguard contingent three thousand strong

Fear Allah before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two cool periods (i.e. morning and evening). Let the men have a midday sleep. March easily and do not travel during the early night for Allah has made it for resting and has ordained it for staying nor for journeying. Therefore give rest to your body in the night and let your carrier-beasts also rest. When you are sure that morning has appeared and when dawn has dawned commence your journey with Allah's blessings. If and when you face the enemy stand in the midst of your comrades. Do not get too near the foe like one who wants to commence the fighting nor remain too distant like one who is afraid of action till you receive my orders. Hatred for them should not lead you to fight .before inviting them (to guidance) and exhausting your pleas before them

ومن وصيه له عليه السلام

وصى بها معقل بن قيس الرياحي حين أنفذه إلى الشام في ثلاثه آلاف مقدمه له:

اتَّقِ اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ، وَلَا مُنْتَهَى لَكَ دُونَهُ، وَلَا تُقَاتِلَنَّ إِلَّا مَنْ قَاتَلَكَ، وَسِرِّ الْبُرْدَيْنِ (١)، غَوِّزْ (٢) بِالنَّاسِ، وَرَفِّهْ (٣) فِي السَّيْرِ، وَلَا تَسِرْ أَوَّلَ اللَّيْلِ، فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا، وَقَدَّرَهُ مَقَامًا لَا ظِعْنًا (٤)، فَأَرِحْ فِيهِ يَدَيْكَ، وَرَوِّحْ ظَهْرَكَ، فَإِذَا وَقَفْتَ حِينَ يَنْبَطِحُ السَّحَرُ (٥)، أَوْ حِينَ يَنْفَجِرُ الْفَجْرُ، فَسِرْ عَلَى بَرَكَهِ اللَّهِ، فَإِذَا لَقَيْتَ الْعَدُوَّ فَخَفْ مِنْ أَصْحَابِكَ وَسَطًّا، وَلَا تَدُنْ مِنَ الْقَوْمِ دُنُو مَنْ يُرِيدُ أَنْ يُنْشِبَ الْحَرْبَ، وَلَا تَبَاعِدْ عَنْهُمْ تَبَاعِدَ مَنْ يَهَابُ الْبُؤْسَ، حَتَّى يَأْتِيَكَ أَمْرِي، وَلَا يَحْمِلَنَّكُمْ شَتَانُهُمْ (٦) عَلَى قِتَالِهِمْ، قَبْلَ دُعَائِهِمْ وَالْإِعْذَارِ (٧) إِلَيْهِمْ.



به معقل بن قیس الریاحی

احتیاطهای نظامی نسبت به سربازان پیشتاز از خدایی بترس که ناچار او را ملاقات خواهی کرد، و سرانجامی جز حاضر شدن در پیشگاه او را نداری، جز با کسی که با تو پیکار کند، پیکار نکن، در خنکی صبح و عصر سپاه را حرکت ده، در هوای گرم لشکر را استراحت ده، و در پیمودن راه شتاب مکن، در آغاز شب حرکت نکن زیرا خداوند شب را وسیله آرامش قرار داده، و آن را برای اقامت کردن، نه کوچ نمودن، تعیین فرموده است پس آسوده باش، و مرکبها را آسوده بگذار، آنگاه که سحر آمد و سپیده صبحگاهان آشکار شد، در پناه برکت پروردگار حرکت کن. پس هر جا دشمن را مشاهده کردی در میان لشکرت بایست، نه چنان به دشمن نزدیک شو که چونان جنگ افروزان باشی، و نه آنقدر دور باش که پندارند از نبرد می هراسی، تا فرمان من به تو رسد، مبادا کینه آنان شما را به جنگ وادارد، پیش از آنکه آنان را به راه هدایت فراخوانید، و درهای عذر را بر آنان ببندید.

LETTER ۱۳

In English

To two of the officers in his army

I have placed Malik (۱) ibn al-Harith al-Ashtar in command over you and over all those under you. Therefore follow his commands and take him as the armour and shield for yourselves because he is one of those from whom I have no fear of weakness nor any mistake nor laziness where haste is more appropriate nor haste where slackness is expected of him.

In Arabic

ومن كتاب له عليه السلام

إلى أميرين من أمراء جيشه

وَقَدْ أَمَرْتُ عَلَيْكُمَا وَعَلَى مَنْ فِي حَيْزِكُمَا (١) مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ فَاسْمَعَا لَهُ وَأَطِيعَا، وَاجْعَلَا دِرْعًا (٢) وَمِجَنًّا (٣)، فَإِنَّهُ مِمَّنْ لَا يُخَافُ وَهَنُهُ (٤)، وَلَا سَقَطَتُهُ (٥)، وَلَا بُطُؤُهُ عَمَّا الْإِسْرَاعِ إِلَيْهِ أَحْزَمُ (٦)، وَلَا إِسْرَاعُهُ إِلَى مَا الْبُطْءُ عَنْهُ أَمْثَلُ (٧).

### In Persian

به دو نفر از امیران لشکر

رعایت سلسله مراتب فرماندهی من (مالک اشتر پسر حارث) را بر شما و سپاهیان که تحت امر شما هستند، فرماندهی دادم، گفته او را بشنوید، و از فرمان او اطاعت کنید، او را چونان زره و سپر نگهبان خود برگزینید، زیرا که مالک، نه سستی به خرج داده و نه دچار لغزش می شود، نه در آنجایی که شتاب لازم است کندی دارد، و نه آن جا که کندی پسندیده است شتاب می گیرد.

### Footnote

(١). When Amir al-mu'minin sent a vanguard contingent twelve thousand strong under Ziyad ibn an-Nadr al-Harithi and Shurayh ibn Ham al-Harithi to Syria on the way near Sur ar-Rum they encountered with Abu'l-A'war ('Amr ibn Sulayman) as-Sulami who was camping there with a contingent of the Syrians. Both of them informed Amir al-mu'minin of this through al-Harith ibn Jumhan al-Ju'fi whereupon he sent Malik ibn al-Harith al-Ashtar as the Officer-in-command and wrote this letter to inform them. The brief but comprehensive words in which Amir al-mu'minin has mentioned Malik al-Ashtar in this letter gives an indication of his intelligence sagacity courage daring .expanse and versatility in the art of war and his personal greatness and importance

(Given to the army before the encounter with the enemy at Siffin (۲)

Do not fight them unless they initiate the fighting because by the grace of Allah you are in the right and to leave them till they begin fighting will be another point from your side against them. If by the will of Allah the enemy is defeated then do not kill the runner away do not strike a helpless person do not finish off the wounded and do not inflict pain on women even though they may attack your honour with filthy words and abuse your officers because they are weak in character mind and intelligence. We have been ordered to desist from them although they may be unbelievers. Even in pre-Islamic (al-jdhiliyyah) period if a man struck a woman with a stone or a stick he was rebuked along with his posteriors after him.

### In Arabic

ومن وصيته عليه السلام

لعسكره قبل لقاء العدو بصفين

لَا تَقَاتِلُوهُمْ حَتَّى يَبْدُؤُوكُمْ، فَإِنَّكُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّتِهِ، وَتَزُكُّكُمْ إِيَّاهُمْ حَتَّى يَبْدُؤُوكُمْ حُجَّةً أُخْرَى لَكُمْ عَلَيْهِمْ، فَإِذَا كَانَتِ  
الْهَزِيمَةُ بِإِذْنِ اللَّهِ فَلَا تَقْتُلُوا مُدْبِرًا، وَلَا تُصِيبُوا مُعْوِرًا (۱)، وَلَا تُجْهِزُوا (۲) عَلَى جَرِيحٍ، لَا تَهَيِّجُوا النِّسَاءَ بِأَذَى، وَإِنْ شَتَمَنَ  
أَعْرَاضَكُمْ، وَسَدَّ بَيْنَ أُمَّرَاءِكُمْ، فَإِنَّهُنَّ ضَعِيفَاتُ الْقَوَى وَلَا نُفُسِ وَالْعُقُولِ، إِنْ كُنَّا لَنُؤَمِّرُ بِالْكَفِّ عَنْهُنَّ وَإِنَّهُنَّ لَمْشِرِ كَاتٍ، وَإِنْ كَانَ  
الرَّجُلُ لَيَتَنَاوَلُ الْمَرْأَةَ فِي الْجَاهِلِيَّةِ بِالْفَهْرِ (۳) أَوْ الْهَرَاوَةِ (۴) فَيَعْتِزُّ بِهَا وَعَقْبُهُ مِنْ بَعْدِهِ.

### In Persian

به سپاهیانش

رعایت اصول انسانی در جنگ با دشمن جنگ را آغاز نکنید تا آنها شروع کنند، زیرا سپاس خداوندی را که حجت با شماست، و آغازگر جنگ نبودن، تا آنکه دشمن بجنگ روی آورد، حجت دیگر بر حقانیت شما خواهد بود، اگر به اذن خدا شکست خوردند و گریختند، آن کس را که پشت کرده مکشید، و آن را که دفاع نمی تواند آسیب نرسانید، و مجروحان را نکشید، زنان را با آزار دادن تحریک نکنید هرچند آبروی شما را بریزند، یا امیران شما را دشنام دهند، که آنان در نیروی بدنی و روانی و اندیشه کم توانند، در روزگاری که زنان مشرک بودند مامور بودیم دست از آزارشان برداریم، و در جاهلیت

اگر مردی با سنگ یا چوب دستی به زنی حمله می کرد، او و فرزندانش را سرزنش می کردند.

p: ۳۴

The responsibility for the war and fighting that took place between Amir al- (۲) mu'minin and Mu'awiyah lies solely on Mu'awiyah because he brought about the war by laying the wrong blame for 'Uthman's blood on Amir al-mu'minin although the real facts about the causes of 'Uthman's killing and by whom he was killed were not unknown to him. But since there was no way for him to achieve his end save by creating an occasion for war he entered into war to retain his authority which was evidently offensive and which cannot by any means be considered as permissible because revolt and rebellion against the rightful Imam is unlawful according to the general consensus of Muslims. Thus Abu Zakariyya Yahya ibn Sharaf an-Nawawi (۶۳۱/۱۲۳۳-۶۷۶/۱۲۷۷) writes

Do not fight against those in authority in matters of governance nor raise objections against them except when you observe them committing things which you know are definitely against Islam. If you see them doing such things regard it bad for them and speak the truth wherever you may be but rising against them or fighting is prohibited by the consensus of Muslims. (Sharh Sahih Muslim vol.۲ p.۱۲۵. In agreement with this view see also al-Qadi Abu Bakr Muhammad ibn at-Tayyib al-Baqillani [۳۳۸/۹۵۰ - ۴۰۳/۱۰۱۳] the Ash'arite great scholar in at- Tamhid p.۱۸۶; and Sa'du'd-Din Mas'ud ibn ('Umar at-Taftazani [۷۱۲/۱۳۱۲ - ۷۹۳/۱۳۹۰] in Sharh al-Maqasid vol.۲ p.۲۷۲

:Muhammad ibn 'Abd al-Karim ash- Shahrastani writes

Whoever rises against the true Imam by the unanimity of opinion of the (Muslim) community is known as a Kharijite the deviator. The same is the case of rising during the days of the companions against the rightful Imams or even after them against (those who followed them in virtue. (al-Milal wa'n-nihal vol.۱ p.۱۱۴

There is no doubt that Mu'awiyah's action was the result of uprising and revolt and to take up arms for the purpose of stopping the advance of the one who revolts is not to be regarded as being against any code of peacefulness or peace-loving. Rather it is a natural right of the oppressed; and if he is deprived of this right then there will remain no way of preventing oppression and tyranny or of safeguarding rights in the world.

:That is why Allah has permitted taking up arms against rebels. Thus Allah says

And if two parties of the believers fall into a quarrel (among themselves) restore ye peace between them two; but if one of the two transgresseth against the other (then) fight ye (all against) that which transgresseth until it complieth with the command of Allah; and if it complieth then restore ye peace between the two with justice and act (ye justly; Verily Allah loveth the just ones. (Qur'an 49:9

It was the first plea to which Amir al-mu'minin pointed out by saying By the Grace of Allah you are in the right, but even after exhaustion of this plea he prevented his army from taking the initiative in fighting because he wished that the initiative should not be from his side and that he should take up the sword only in defence. Consequently when all his effort for peace and tranquility proved futile and the enemy took the step towards war this was the second argument in their favour after which Amir al-mu'minin could not be blamed for getting ready to fight nor accused of aggressive action. It was rather an obligation to stop oppression and tyranny that he had to discharge and which Allah has permitted in plain words. Thus Allah's command is that

And fight in the cause of Allah (against) those who fight you but be not aggressive; for  
(verily Allah loveth not the aggressors. (Qu'an ٢:١٩٠

Besides fighting against Amir al-mu'minin means fighting against the Prophet as the Prophet's saying: "O' 'Ali your peace is my peace and your war is my war" (Ibn al-Maghazili al-Manaqib p.٥; Ibn Abi'l-Hadid vol.١٨ p.٢٤). In this way whatever punishment should be for fighting against the Prophet should be for fighting against Amir al-mu'minin. For him who wages war against the Prophet Allah has laid down the following punishment

To recompense of those who war against Allah and His Apostle and strive in the land spreading mischief (therein) is only that they be slain or crucified or their hands and their feet should be cut off from

( ٢٨٤ )

the opposite sides or be banished from the land; This for them shall be the disgrace in (this world and for them in the hereafter shall be a great torment. (Qur'an ٥:٣٣

Apart from this the instructions that Amir al-mu'minin issued in connection with the war namely that no runner away or wounded should be molested are so high from the moral point of view that they can be regarded as a sublime specimen of moral values and the high standard of Islamic fighting. Then these instructions were not confined to mere words but Amir al-mu'minin followed them to the letter and ordered others also to follow them strictly. He did not on any occasion tolerate the chasing of a runner away attack the helpless or molest women in fact on the battlefield of Jamal where the command of the opposite force was with a woman he did not change his principle. After the defeat and vanquishment of the foe he gave proof of his high character and sent 'A'ishah to Medina under guard. Had there been someone other than Amir al-mu'minin he would have proposed the same punishment as that which ought to be :awarded for such a step! Thus Ibn Abi'l-Hadid has written

What she did with Amir al-mu'minin if she had done the same with (Caliph) 'Umar and had spread rebellion against him among the people he would after securing victory over her have killed her and cut her into pieces but Amir al-mu'minin was very fore-bearing and large-hearted. (Sharh Nahj al-balaghah vol. ۱۷ p. ۲۵۴)

## INVOCATION ۱۵

### In English

.Made by Amir al-mu'minin when he used to face the enemy

O' my Allah! hearts are getting drawn to You necks are stretching (towards You) eyes are fixed (on You) steps are in motion and bodies have turned lean. O' my Allah! hidden animosity has become manifest and the pots of malice are boiling

O' my Allah! we complain to You of the absence of our Prophet the numerousness of our enemy and the diffusion of our passions

Our Lord! Decide between us and between our people with truth and You are the Best (of Deciders. (Qur'an ۷:۸۹

### In Arabic

و من دعاء له عليه السلام

كان عليه السلام يقول إذا لقي العدو محارباً:

اللَّهُمَّ إِلَيْكَ أَفْضَتِ (۱) الْقُلُوبُ، وَمُدَّتِ الْأَعْنَاقُ، وَشَخَّصَتِ الْأَبْصَارُ، وَنُقِلَتِ الْأَقْدَامُ، وَأُنْضِيَتِ (۲) الْأَبْدَانُ. اللَّهُمَّ قَدْ صَرَخَ مَكُونُ الشَّنَانِ (۳)، وَجَاشَتْ (۴) مَرَاجِلُ (۵) الْأَضْغَانِ (۶). اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَهُ بَيْنَنَا، وَكَثْرَةَ عَدُوِّنَا، وَتَشْتَّتْ أَهْوَانِنَا (رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ).

### In Persian

راز و نیاز با خدا

نیایش در جنگ خدایا! قلبها به سوی تو روانه شده، و گردنهایها به درگاه تو کشیده، و دیده ها به آستان تو دوخته، و گامها در راه تو نهاده، و بدن ها در خدمت تو لاغر شده است، خدایا دشمنی های پنهان آشکار، و دیگهای کینه در جوش است، خدایا



به توشکایت می‌کنیم از اینکه پیامبر (ص) در میان ما نیست، و دشمنان ما فراوان، و خواسته‌های ما پراکنده است.  
(پروردگارا! بین ما و دشمنانمان به حق داوری فرما که تو از بهترین داورانی)

.He used to give to his followers at the time of battle

The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Do justice with the swords (allow your swords to do their duties). Keep ready a place for the falling of bodies (of your foe) ; prepare yourselves for hurling strong spears and striking swords with full force and keep your voices down as that keeps off cowardice

By Him Who broke open the seed (for growing) and created living beings they had not accepted Islam but they had secured safety (by verbally professing it) and had hidden their misbelief. Consequently when they found helpers for their misbelief they disclosed it

### In Arabic

وكان يقول عليه السلام

لأصحابه عند الحرب:

لَا تَشْتَدَنَّ عَلَيْكُمْ فَرَّةٌ بَعْدَهَا كَرَّةٌ (۱) ، وَلَا جَوْلَةٌ بَعْدَهَا حَمْلَةٌ ، وَأَعْطُوا السُّيُوفَ حُقُوقَهَا ، وَوَطَّئُوا لِلْجُنُوبِ مَصَارِعَهَا (۲) ، وَادْمُرُوا (۳) أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ (۴) ، وَالضَّرْبِ الطَّلْحِيِّ (۵) ، وَأَمِيتُوا الْأَصْوَاتَ (۶) ، فَإِنَّهُ أَطْرُدُ لِلْفَشْلِ ، فَوَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ النَّسَمَةَ ، مَا أَسْلَمُوا وَلَكِنْ اسْتَسْلَمُوا ، وَأَسْرُوا الْكُفْرَ ، فَلَمَّا وَجَدُوا أَعْوَانًا عَلَيْهِ أَظْهَرُوهُ .

### In Persian

به یارانش وقت جنگ

آموزش تاکتیکهای نظامی از عقب نشینی هایی که مقدمه هجوم دیگر است، و از ایستادنی که حمله در پی دارد نگرانان نسازد، حق شمشیرها را اداء کنید، و پشت دشمن را به خاک بمالید، و برای فرو کردن نیزه ها، و محکم ترین ضربه های شمشیر، خود را آماده کنید، صدای خود را در سینه ها نگهدارید. که در زدودن سستی نقش بسزایی دارد. بخدایی که دانه را شکافت، و پدیده ها را آفرید، آنها اسلام را نپذیرفتند، بلکه به ظاهر تسلیم شدند، و کفر خود را پنهان داشتند، آنگاه که یاورانی یافتند آن را آشکار ساختند.



(In reply to a letter from Mu'awiyah.)

As for your demand to me to (hand over) Syria I cannot give you today what I denied you yesterday. As regards your saying that the war has eaten up Arabia save its last breath you should know that he whom right has eaten up goes to Paradise and he whom wrong has eaten up goes to Hell. As for our equality in (the art of) war and in (numbers of) men certainly you cannot be more penetrating in doubtfulness (of belief) than I am in certainty (of belief) and the people of Syria are not more greedy for this world than the people of Iraq are for the next world

As for your saying that both of us are sons of 'Abd Manaf it is no doubt so but Umayyah cannot be like Hashim nor Harb like Abd al-Muttalib nor can Abu Sufyan be like Abu Talib. The muhajir (immigrant) cannot be a match for him who was set free (on the day of fall of Mecca) nor can one of pure descent be a match for him who has been adopted nor the pursuer of truth be a match of the adherent to wrong nor a believer be a match for a hypocrite. How bad are the successors who go on following their predecessors who have fallen in the fire of Hell

Besides that we also have the distinction of prophethood among us by virtue of which we subdued the strong and raised up the down-trodden. When Allah made Arabia enter (the fold of) His religion and the people submitted to it willingly or unwillingly you were among those who entered the religion either from greed or from fear at a time when those who had gone first had preceded and the first muhajirun had acquired their (peculiar) distinction. Now do not allow Satan have a share with you nor let him have his sway over you; and that is an end to the matter

ومن کتاب له علیه السلام

إلى معاويه، جواباً عن كتاب منه إليه

وَأَمَّا طَلَبُكَ إِلَى الشَّامِ، فَإِنِّي لَمْ أَكُنْ لِأَعْطِيكَ الْيَوْمَ مِمَّا مَنَعْتُكَ أَمْسٍ. وَأَمَّا قَوْلُكَ: إِنَّ الْحَرْبَ قَدْ أَكَلَتِ الْعَرَبَ إِلَّا حُشَاشَاتِ أَنْفُسٍ بَقِيَتْ، أَلَا وَمَنْ أَكَلَهُ الْحَقُّ فَهِيَ إِلَى الْجَنَّةِ، مَنْ أَكَلَهُ الْبَاطِلُ فَهِيَ إِلَى النَّارِ. وَأَمَّا اسْتِثْوَاؤُنَا فِي الْحَرْبِ وَالرِّجَالِ، فَلَسْتُ بِأَمْضَى عَلَى الشُّكِّ مِنِّي عَلَى الْيَقِينِ، وَلَيْسَ أَهْلُ الشَّامِ بِأَخْرَصَ عَلَى الدُّنْيَا مِنْ أَهْلِ الْعِرَاقِ عَلَى الْآخِرَةِ. وَأَمَّا قَوْلُكَ: إِنَّا بَنُو عَدِيدٍ مَنَافٍ، فَكَذَلِكَ نَحْنُ، وَلَكِنْ لَيْسَ أُمَّيَّةُ كَهَاشِمٍ، وَلَا حَرْبٌ كَعَبْدِ الْمُطَّلِبِ، وَلَا أَبُو سَيْفِيَّانَ كَأَبِي طَالِبٍ، وَلَا الْمُهَاجِرُ (١) كَالطَّلِيقِ (٢)، وَلَا الصَّرِيحُ (٣) كَاللَّصِيقِ (٤)، وَلَا الْمُحِقُّ كَالْمُبِطِلِ، وَلَا الْمُؤْمِنُ كَالْمُدْغِلِ (٥). وَلَبِئْسَ الْخَلْفُ خَلْفٌ يَتَّبِعُ سَلْفًا هَوَى فِي نَارِ جَهَنَّمَ.

وَفِي أَيْدِينَا بَعْدُ فَضْلُ النَّبِيِّ الَّتِي أَذَلَّلْنَا بِهَا الْعَزِيزَ، وَنَعَشْنَا (٦) بِهَا الدَّلَّيْلَ. وَلَمَّا أَدْخَلَ اللَّهُ الْعَرَبَ فِي دِينِهِ أَفْوَاجًا، وَأَسْلَمَتْ لَهُ هَذِهِ الْأُمَّةُ طَوْعًا وَكَرْهًا، كُنْتُمْ مِمَّنْ دَخَلَ فِي الدِّينِ: إِمَّا رَغْبَةً وَإِمَّا رَهْبَةً، عَلَى حِينٍ فَازَ أَهْلُ السَّبْقِ بِسَبْقِهِمْ، وَذَهَبَ الْمُهَاجِرُونَ الْأَوْلُونَ بِفَضْلِهِمْ. فَلَا تَجْعَلَنَّ لِلشَّيْطَانِ فِيكَ نَصِيبًا، وَلَا عَلَى نَفْسِكَ سَبِيلًا، وَالسَّلَامُ.

## In Persian

در پاسخ نامه معاویه

افشای چهره بنی امیه و فضائل اهل بیت (ع) معاویه! اینکه خواستی شام را به تو واگذارم، همانا من چیزی را که دیروز از تو باز داشتم، امروز به تو نخواهم بخشید، و اما سخن تو که جنگ، عرب را جز اندکی، بکام خویش فرو برده است، آگاه باش، آن کس که بر حق بود، جایگاهش بهشت، و آنکه بر راه باطل بود در آتش است. اما اینکه ادعای تساوی در جنگ و نفرت جهادگر کرده ای، بدان، که رشد تو در شک به درجه کمال من در یقین نرسیده است، و اهل شام بر دنیا حریص تر از اهل عراق به آخرت نیستند. فضائل عترت پیامبر (ص) و اینکه ادعا کردی ما همه فرزندان (عبدمناف) هستیم، آری چنین است، اما جد شما (امیه) چونان جد ما (هاشم) و (حرب) همانند (عبدالمطلب) و (ابوسفیان) مانند (ابوطالب) نخواهند بود، هرگز ارزش مهاجران چون اسیران آزادشده نیست، و حلال زاده همانند حرام زاده نمی باشد، و آنکه بر حق است با آنکه بر باطل است را نمی توان مقایسه کرد، و مومن چون مفسد نخواهد بود، و چه زشتند آنان که پدران گذشته خود را در ورود به آتش پیروی کنند. از همه که بگذریم، فضیلت نبوت در اختیار ماست که با آن عزیزان را ذلیل، و خوارشدگان را بزرگ کردیم، و آنگاه که خداوند امت عرب

را فوج فوج به دین اسلام درآورد، و این امت در برابر دین یا از روی اختیار یا اجبار تسلیم شد، شما خاندان ابوسفیان، یا برای دنیا و یا از روی ترس در دین اسلام وارد شدید، و این هنگامی بود که نخستین اسلام آورندگان بر همه پیشی گرفتند، و مهاجران نخستین ارزش خود را باز یافتند، پس ای معاویه شیطان را از خویش بهره مند، و او را بر جان خویش راه مده. با درود.

## Footnote

During the battle of Siffin Mu'awiyah thought of again demanding the province of (۱) Syria from Amir al-mu'minin and to play such a trick as to succeed in his designs. In this connection he consulted 'Amr ibn al-'As. But the latter did not agree with this idea and said O' Mu'awiyah, think a little, what effect will this writing of yours have on 'Ali? How can he fall in this trap by your persuasion. On this Mu'awiyah said We are all descendants of 'Abd Manaf. What difference is there between 'Ali and me that he may score over me and I may not succeed in deceiving him? 'Amr ibn al-'As said If you think so, then write and see (the outcome). Mu'awiyah therefore wrote a letter to Amir al-mu'minin wherein he made a demand for Syria and also wrote: "We are descendants of 'Abd Manaf. There is no distinction of one over the other among us." Then Amir al-mu'minin wrote this letter in reply and mentioning his own predecessors along with those of Mu'awiyah disproved his contention of equality. Although the origin of both was the same and the paternal chain of both joined at 'Abd Manaf the progeny of 'Abd Shams was the source of all evil in morality and character and was involved in heresy and vice whereas the house of Hashim was the worshipper of one God and kept aloof from idolatry. If the branches growing out of the same root bear both flowers as well as thorns then both cannot be deemed equal. Consequently it does not need any detailed explanation to show that Umayyah and Hashim Harb and 'Abd al-Muttalib and Abu Sufyan and Abu Talib were not match of each other from any angle. This is not denied by any historian nor by any biographer. In fact after this reply even Mu'awiyah did not dare refute it because the fact could be concealed that after 'Abd Manaf it was Hashim alone who possessed conspicuous prestige among the Quraysh and the most important positions with relation to the Ka'bah namely siqayah (i.e. the superintendence of the water-supply especially with a view to the needs of pilgrims) and rifadah (provisioning of pilgrims) was assigned to him. As such at the time of hajj caravan after caravan used to come and stay with him and he was such a

generous host to them that those who partook of his generosity and benevolence  
.would praise him for long thereafter

p: ۴۲

The worthy son of this very large-hearted and courageous father was 'Abd al-Muttalib whose name was Shaybah and surname was Sayyidu'l-Batha' (the Chief of the Valley of Mecca). He was the successor to the distinction of Abraham's line and owner of the greatness and chieftdom of Quraysh. The high courage and far-sightedness showed by him before Abraham is a shining star of the family of 'Abd .Manaf.'Abd Manaf was a pearl and 'Abd al-Muttalib was the lustre of the pearl

Abd al-Muttalib's son was Ahu Talib whose lap served as the cradle for 'Abdullah's' orphan child and the training place of the Prophet. He brought up the Prophet in his care and shielded him against his enemies. To compare Abu Sufyan Harb and Umayyah with them or to regard them as their matches is the same as to close one's .eyes to the lustre of light and to regard it as darkness

After recounting this geneological difference the next point of distinction that Amir al-mu'minin has described is that he himself is a muhajir (immigrant from Mecca) while Mu'awiyah is a taliq (i.e. one of those whom the Prophet had spared on the day of fall of Mecca). Therefore when the Prophet entered Mecca victorious he enquired from the Quraysh how they thought he would deal with them and all said that being a generous son of a generous father they expected only good from him whereupon the Prophet said Go away, you have all been spared. That is you did deserve to be detained as slaves but as a mark of obligation you have been left free. These spared ones included Mu'awiyah and Abu Sufyan also. Thus Ibn Abi'l-Hadid and ash-Shaykh Muhammad 'Abduh have recorded the following note in their annotations to this letter "Abu Sufyan and Mu'awiyah both were among the spared ones." (Ibn Abi'l-Hadid (vol.17 p.119;'Abduh vol.3 p.17



The third point of distinction is that Amir al-mu'minin's lineage is pure and clear and there is no doubtful point anywhere. As against this for Mu'awiyah he has used to the word "lasiq". Men of letters have given lasiq to mean "One who is attributed to other than his father." In this connection the first doubt that is entertained about Umayyah is whether he was the son of 'Abd Shams or only his slave who began to be known as his son because of having been brought up by him. Thus al-'Allamah al-Majlisi has related from Kamil al-Baha'i that

Umayyah was a Byzantinian slave of 'Abd Shams. When he found him intelligent and sagacious he freed him and adopted him as hisson as a result of which he began to be called Umayyah son of 'Abd Shams as Zayd (ibn al-Harithah) was called Zayd ibn Muhammad before the verse was revealed (to prohibit it). (Bihar al-anwar 1st ed. vol. 8 (p. 383

The second doubt in the Umayyad lineage is whether Harb who is known as the son of Umayyah was really his son or a slave brought up by him. In this connection Ibn Abi'l-Hadid has quoted from Abu'l-Faraj al-Isbahani's book that

Mu'awiyah enquired from the lineage expert Daghfal (Ibn Hanzalah) whether he had seen 'Abd al-Muttalib and he replied in the affirmative. He further enquired how he found him and Daghfal replied He was prestigious, handsome and a man of open forehead, while his face bore the brightness of Prophethood. Then Mu'awiyah enquired whether he had seen Umayyah ibn 'Abd Shams also and he replied that he had seen him too. He enquired how he found him and he replied Weak bodied, bent stature and blind in the eyes. In front of him was his slave Dhakwan who led here and there. Mu'awiyah said it was his son Abu 'Amr (Harb) whereupon he said You say so but the Quraysh only know that he was his slave. (al-Aghani vol. 1 p. 12; Sharh Nahj al-balaghah vol. 17 pp. 231-232

In this connection the third doubt is about Mu'awiyah himself. Thus Ibn Abi'l-Hadid  
:has written that

Mu'awiyah's mother Hind led a life of vileness and immorality. az-Zamakhshari (Abu'l-  
/Qasim Mahmud ibn 'Umar [٤٦٧/١٠٧٥- ٥٣٨

has written in his book Rabi'u 'l-abrar that Mu'awiyah's parentage was traced ([١١٤٤  
back to four persons who were: Musafir ibn

Abi 'Amr 'Umarah ibn al-Walid ibn al-Mughirah al-'Abbas ibn 'Abd al-Muttalib and as-  
(Sabbah (a singer for 'Umarah). (Sharh Nahj al-balaghah vol.١ p.٣٣٦

The fourth point of distinction that Amir al-mu'minin has stated is that he himself was  
the devotee of right while Mu'awiyah was the devotee of wrong and this fact needs  
no proof for the whole life of Mu'awiyah was spent in suppressing right and hankering  
.after wrong. No where is his step seen advancing towards right

The fifth distinction that Amir al-mu'minin has mentioned is that he himself was a  
believer whereas Mu'awiyah was a mischief-monger and a hypocrite. Just as there  
can be no doubt about Amir al-mu'minin's belief there can be no doubt about  
Mu`awiyah's mischief-mongering and hypocrisy. Thus Amir al-mu'minin has exposed  
.his hypocrisy in the earlier writing in these words

These people had not accepted Islam but they had secured safety by verbally  
professing it and had hidden their misbelief. Consequently when they found helpers  
.for their mischief they disclosed it

**LETTER ١٨**

**In English**

To `Abdullah ibn al- `Abbas his Governor of Basrah

You should know that Basrah is the place where Satan descends and mischiefs  
happen. Keep the people of this place pleased with good treatment and remove the  
.knots of fear from their hearts



I have come to know of your strictness with Banu Tamim (۱) and your harshness over them. Banu Tamim are those that if one star sets another one rises for them. They were never exceeded in (the art of) war in pre-Islamic times or after Islam. They have a special kinship with us and a particular relationship. We shall be rewarded if we pay heed to the kinship and be deemed sinful if we disregard it. O' Abu'l-`Abbas may Allah have mercy on you. keep yourself restrained in whatever you say or do good or bad about your people as we are both partners in this (responsibility). Prove yourself according to my good impressions about you and do not prove my opinion (about you) .wrong; and that is an end to the matter

### In Arabic

ومن کتاب له علیه السلام

إلی عبد الله بن العباس وهو عامله علی البصره

وَاعْلَمَ أَنَّ الْبَصْرَةَ مَهْبُطُ إِبْلِيسَ، وَمَغْرَسُ الْفِتَنِ، فَحَادِثُ أَهْلِهَا بِالْإِحْسَانِ إِلَيْهِمْ، وَاحْتِلُ عُقْدَةَ الْخَوْفِ عَنْ قُلُوبِهِمْ.

وَقَدْ بَلَغَنِي تَنَمُّرُكَ (۱) لِبَنِي تَمِيمٍ، وَغَلْظَتُكَ عَلَيْهِمْ، وَإِنَّ بَنِي تَمِيمٍ لَمْ يَغِبْ لَهُمْ نَجْمٌ (۲) إِلَّا- طَلَعَ لَهُمْ آخَرٌ (۳) ، وَإِنَّهُمْ لَمْ يُسَبِّحُوا بَوَعْمٍ (۴) فِي حِيَاهِلِيهِ وَلَا- إِسْلَامٍ، وَإِنَّ لَهُمْ بَنًا رَحِمًا مِإْسَهُ، وَقَرَابَةً خَاصَّةً، نَحْنُ مَأْجُورُونَ عَلَى صِلَتِهَا، وَمَأْزُورُونَ عَلَى قَطِيعَتِهَا. فَارْبِعٌ (۵) أَبَا الْعَبَّاسِ، رَحِمَكَ اللَّهُ، فِيمَا جَرَى عَلَى لِسَانِكَ وَيَدِكَ مِنْ خَيْرٍ وَشَرٍّ! فَإِنَّا شَرِيكَانِ فِي ذَلِكَ، كُنْ عِنْدَ صَالِحِ ظَنِّي بِكَ، وَلَا يَفِيلَنَّ (۶) رَأْيِي فِيكَ، وَالسَّلَامُ.

### In Persian

به عبدالله بن عباس

بدان، که بصره امروز جایگاه شیطان، و کشتزار فتنه هاست، با مردم آن به نیکی رفتار کن، و گره وحشت را از دل‌های آنان بگشای، بدرفتاری تو را با قبیله (بنی تمیم) و خشونت با آنها را به من گزارش دادند، همانا (بنی تمیم) مردانی نیرومندند که هرگاه دلاوری از آنها غروب کرد، سلحشور دیگری جای آن درخشید، و در نبرد، در جاهلیت و اسلام، کسی از آنها پیشی نگرفت، و همانا آنها با ما پیوند خویشاوندی، و قرابت و نزدیکی دارند، که صله رحم و پیوند با آنان پاداش، و گسستن پیوند با آنان کیفر الهی دارد، پس مدارا کن ای ابوالعباس! امید است آنچه از دست و زبان تو از خوب یا بد، جاری می شود، خدا تو را بیامزد، چرا که من و تو در اینگونه از رفتارها شریکیم. سعی کن تا خوش بینی من نسبت به شما استوار باشد، و نظرم دگرگون نشود، با درود.



When Talhah and az-Zubayr reached Basrah it was Banu Tamim who took active (۱) part in the movement to avenge `Uthman's blood and were foremost in fanning this mischief. Therefore when `Abdullah ibn al-Abbas took over as the Governor of Basrah in view of their breach of faith and animosity he thought they deserved harsh treatment and was to some extent severe with them. But in this tribe there were also a few sincere followers of Amir al-mu'minin. When they saw this behaviour of Ibn 'Abbas with their tribe they sent a letter to Amir al-mu'minin through Jariyah ibn Qadamah wherein they complained of Ibn 'Abbas's harsh treatment. Thereupon Amir al-mu'minin wrote this letter to Ibn 'Abbas in which he instructed him to change his ways and to behave well with them and has drawn his attention to the kinship existing between Banu Hashim and Banu Tamim. That kinship was this that Banu Hashim and Banu Tamim join the lineal line at Ilyas ibn Mudar because Hashim is the descendant of Mudrikah ibn Ilyas while Tamim is the descendant of Tabikhah ibn Ilyas

**LETTER ۱۹**

**In English**

To one of his officers

Now the cultivators (۱) (dahaqin plural of dihqan) of your city have complained of your strictness hard heartedness humiliating treatment and harshness. I thought over it and found that since they are unbelievers they cannot be brought near nor kept away or treated severely because of the pledge with them. Behave with them in between strictness and softness and adopt for them a mingling or remoteness and aloofness .with nearness and closeness if Allah so wills

ومن كتاب له عليه السلام

إلى بعض عماله

أَمَّا بَعْدُ، فَإِنَّ دَهَاقِينَ (١) أَهْلَ بَلَدِكَ شَكُوا مِنْكَ غِلْظَهُ وَقَسْوَهُ، وَاخْتِقَاراً وَجَفْوَهُ، وَنَظَرَتْ فَلَمْ أَرَهُمْ أَهْلًا لِأَنْ يُدْنُوا (٢) لِيَشْرِكِهِمْ، وَلَا أَنْ يُفْضُوا (٣) وَيُجَفُّوا (٤) لِعَهْدِهِمْ، فَالْبَسْ لَهُمْ جِلْبَاباً مِنَ اللَّيْنِ تَشْوِبُهُ (٥) بِطَرْفٍ مِنَ الشَّدَّةِ، وَدَاوِلْ (٦) لَهُمْ بَيْنَ الْقَسْوَةِ وَالرَّأْفَةِ، وَامْرُجْ لَهُمْ بَيْنَ التَّغْرِيبِ وَالْإِدْنَاءِ، وَالْإِبْعَادِ وَالْإِقْصَاءِ، إِنْ شَاءَ اللَّهُ.

In Persian

به یکی از فرماندهان

هشدار از بد رفتاری با مردم پس از نام خدا و درود. همانا دهقانان مرکز فرمانداریت، از خشونت و قساوت و تحقیر کردن مردم و سنگدلی تو شکایت کردند، من درباره آنها اندیشیدم، نه آنان را شایسته نزدیک شدن یافتم، زیرا که مشرکند. و نه سزاوار قساوت و سنگدلی و بد رفتاری هستند زیرا که با ما هم پیمانند، پس در رفتار با آنان، نرمی و درشتی را به هم آمیز. رفتاری توام با شدت و نرمش داشته باش، اعتدال و میانه روی را در نزدیک کردن یا دور نمودن، رعایت کن.

Footnote

(١) These people were Magians (majus). That is why the treatment of Amir al- (١) mu'minin's officer with them was not the same as with Muslims. Disgusted with this they wrote a letter of complaint to Amir al-mu'minin and spoke of the Officer's harshness. In reply Amir al-mu'minin wrote to his officer that he should meet out treatment to them in which there should be neither harshness nor such leniency which they may exploit to create mischief because if they are let loose they get involved in machinations against the government and disturb the country's administration by creating one mischief or the other while a wholly repressive policy cannot be justified because they are counted among the subjects and their rights as such cannot be ignored.

## In English

To Ziyad ibn Abih (son of his [unknown] father) when 'Abdullah ibn al-'Abbas was the Governor of Basrah the suburbs of Ahwaz Fars and Kirman while Ziyad was his deputy in Basrah

I truthfully swear by Allah that if I come to know that you have misappropriated the funds of the Muslims small or big I shall inflict upon you such punishment which will leave you empty handed heavy backed and humiliated; and that is an end to the matter.

## In Arabic

ومن کتاب له علیه السلام

إلى زياد بن أبيه وهو خليفه عامله عبدالله بن العباس على البصره، وعبد الله عامل أمير المؤمنين عليه السلام يومئذ عليها وعلى كور الأهواز (۱) وفارس وكرمان وغيرها:

وَإِنِّي أَقْسِمُ بِاللَّهِ قَسِيماً صَادِقاً، لَئِن بَلَغَنِي أَنَّكَ خُنْتَ مِنْ فَيْءِ (۲) الْمُسْلِمِينَ شَيْئاً صَغِيراً أَوْ كَبِيراً، لَأَشُدَّنَّ عَلَيْكَ شِدَّةً تَدْعُكَ قَلِيلَ الْوَفْرِ (۳)، ثَقِيلَ الظَّهِرِ (۴)، ضَمِيلَ الْأَمْرِ (۵)، وَالسَّلَامِ.

## In Persian

به زياد بن ابیه

هشدار از خیانت به بیت المال همانا من، براستی بخدا سوگند می خورم، اگر به من گزارش کنند که در بیت المال خیانت کردی، کم یا زیاد، چنان بر تو سخت گیرم که کم بهره شده، و در هزینة عیال، درمانی، و خوار و سرگردان شوی. با درود.

## In English

Also to Ziyad

Give up lavishness and be moderate. Every day remember the coming day. Hold back from the funds what you need and send forward the balance for the day of your need



Do you expect that Allah may give you the reward of the humble while you yourself remain vain in His view? And do you covet that He may give you the reward of those practising charity while you enjoy comforts and deny them to the weak and the widows? Certainly a man is awarded according as he acts and meets what he has .sent forward; and that is an end to the matter

ومن كتاب له عليه السلام

إلى زياد أيضاً

فَدَعَ الْإِسْرَافَ مُقْتَصِدًا، وَادَّكَرَ فِي الْيَوْمِ عَدَاً، وَأَمْسَكَ مِنَ الْمَالِ بِقَدْرِ ضَرُورَتِكَ، وَقَدَّمَ الْفَضْلَ (١) لِيَوْمِ حَاجَتِكَ.

أَتَرْجُوا أَنْ يُعْطِيَكَ اللَّهُ أَجْرَ الْمُتَوَاضِعِينَ وَأَنْتَ عِنْدَهُ مِنَ الْمُتَكَبِّرِينَ! وَتَطْمَعُ - وَأَنْتَ مُتَمَرِّغٌ فِي النَّعِيمِ (٢) ، تَمَنُّعُهُ الضَّعِيفَ وَاللَّزْمَةَ - أَنْ يُوجِبَ لَكَ ثَوَابَ الْمُتَصَدِّقِينَ؟ وَإِنَّمَا الْمَرْءُ مَجْزِيٌّ بِمَا أَسْلَفَ (٣) ، وَقَادِمٌ عَلَى مَا قَدَّمَ، وَالسَّلَامُ.

### In Persian

باز هم به زياد بن ابیه

سفارش به میانه روی ای زیاد، از اسراف بپرهیز، و میانه روی را برگزین، از امروز به فکر فردا باش، و از اموال دنیا به اندازه کفاف خویش نگهدار، و زیادی را برای روز نیازمندی در آخرت پیش فرست. آیا امید داری خداوند پاداش فروتنان را به تو بدهد در حالی که از متکبران باشی؟ و آیا طمع داری ثواب انفاق کنندگان را دریابی در حالی که در ناز و نعمت قرار داری؟ و تهیدستان و بیوه زنان را از آن نعمتها محروم می کنی؟ همانا انسان به آنچه پیش فرستاده، و نزد خدا ذخیره ساخته، پاداش داده خواهد شد با درود.

### LETTER ۲۲

### In English

To `Abdullah ibn al-`Abbas. `Abdullah ibn al-'Abbas used to say Apart from the Prophet's sayings I did not derive greater benefit from any saying than this one

Let it be known to you that sometimes a man gets pleased at securing a thing which he was not going to miss at all and gets displeased at missing a thing which he would not in any case get. Your pleasure should be about what you secure in respect of your next life and your grief should be for what you miss in respect thereof. Do not be much pleased on what you secure from this world nor get extremely grieved over what you miss out of it. Your worry should be about what is to come after death

ومن كتاب له عليه السلام

إلى عبدالله بن العباس رحمه الله تعالى ، وكان عبدالله يقول: (ما انتفعت بكلام بعد كلام رسول الله كانتفاعي بهذا الكلام!)

أَمَّا بَعْدُ، فَإِنَّ الْمَرْءَ قَدْ يَسِيرُهُ دَرَكُ مَا لَمْ يَكُنْ لِيُقَوِّتَهُ (١) ، وَيَسُوُّهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكَهُ (٢) ، فَلْيُكُنْ سِيرُورَكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ، وَلْيُكُنْ أَسْفُكَ عَلَى مَيَا فَاتِكَ مِنْهَا، وَمَا نِلْتَ مِنْ دُنْيَاكَ فَلَا تُكْثِرْ بِهِ فَرَحًا، وَمَا فَاتَكَ مِنْهَا فَلَا تَأْسَ عَلَيْهِ جَزَعًا، وَلْيُكُنْ هُمُّكَ فِيمَا بَعَدَ الْمَوْتِ.

In Persian

به ابن عباس

سفارش به آخرت گرایی پس از یاد خدا و درود! همانا انسان گاهی خشنود می شود به چیزی که هرگز از دستش نمی رفت، و ناراحت می شود برای از دست دادن چیزی که هرگز به آن نمی رسید. ابن عباس! خوشحالی تو از چیزی باشد که در آخرت برای تو مفید است، و اندوه تو برای از دست دادن چیزی از آخرت باشد، آنچه از دنیا به دست می آوری تو را خوشنود نسازد، و آنچه در دنیا از دست می دهی زاری کنان تاسف مخور، همت خویش را به دنیای پس از مرگ واگذار.

WILL ۲۳

In English

Made shortly before his martyrdom when he had been fatally wounded by a blow (from the sword of ` Abd ar.Rahman) Ibn Muljam (the curse of Allah be upon him

I enjoin upon you as my dying wish not to regard anything by way of partner with Allah not to disregard the sunnah of Muhammad (may Allah bless him and his descendants) establish these two pillars and light these two lamps. You will then be free from evil. Yesterday I was your companion and today I am (just) a lesson for you while tomorrow I shall be leaving you. If I survive I shall be the master of my blood (to avenge or not to avenge it) and if I die then death is a promised event. If I forgive it is for me a means of nearness (to Allah) and for you a good act. Therefore do forgive.

(What! Love you not that Allah should forgive you? (Qur'an ۲۴:۲۲

By Allah this sudden death is not an event that I dislike nor is it an accident that I hate. I am just like a night traveller who reaches the spring (in the morning) or like or seeker who secures (his aim): And whatever is with Allah is the best for the righteous ones. ((Qur'an ۳:۱۹۸

as-Sayyid ar-Radi says: A part of this utterance has already appeared in the sermons .but it was found necessary to record it again because of some additional matter

### In Arabic

ومن كلام له عليه السلام

قاله قبل شهادته على سبيل الوصيه لما ضربه ابن ملجم لعنه الله عليه:

وَصِيَّتِي لَكُمْ: أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَمُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَلَا تُضَيِّعُوا سُنَّتَهُ، أَقِيمُوا هَذَيْنِ الْعَمُودَيْنِ، وَأَوْقِدُوا هَذَيْنِ الْمِصْبَاحَيْنِ وَخَلَاكُمْ ذَمًّا (۱)

أَنَا بِالْأَمْسِ صَاحِبُكُمْ، وَالْيَوْمَ عِبْرَةٌ لَكُمْ، وَغَدًا مُفَارِقُكُمْ، إِنْ أَبَقَ فَأَنَا وَلِيُّ دَمِي، وَإِنْ أَفَنَ فَالْفَنَاءُ مِعَادِي، وَإِنْ أَعْفُ فَالْعَفْوُ لِي قُرْبَى، وَهُيَؤُ لَكُمْ حَسَبَهُ، فَمَاعْفُوا (أَلَا- تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ) وَاللَّهُ مَيَا فَحَيَّأَنِي مِنَ الْمَوْتِ وَارِدٌ كَرِهْتُهُ، وَلَا- طَالِعٌ أَنْكَرْتُهُ، وَمَيَا كُنْتُ إِلَّا كَقَارِبِ (۲) وَرَدِّ، وَطَالِبٍ وَجَدِّ، (وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ).

قال السيد الشريف رضى الله عنه: أقول: وقد مضى بعض هذا الكلام فيما تقدم من الخطب، إلا أن فيه هاهنا زياده أوجبت تكريره.

### In Persian

پس از آنکه ضربت خورد

پندهای جاودانه سفارش من برای شما آنکه به خدا شرک نوزید، و سنت محمد (ص) را تباه نکنید، این دو ستون دین را برپا دارید، و این دو چراغ را روشن نگهدارید، آنگاه سزاوار هیچ سرزنشی نباشید. من دیروز همراہتان بودم و امروز مایه عبرت شما می باشم، و فردا از شما جدا می گردم، اگر ماندم خود اختیار خون خویش را دارم، و اگر بمیرم، مرگ وعده گاه من است، اگر عفو کنم، برای من نزدیک شدن به خدا، و برای شما نیکی و حسنه است، پس عفو کنید. (آیا دوست ندارید خدا شما را بیامرزد؟) بخدا سوگند! مرگ ناگهان به من روی نیاورده که از آن خشنود نباشم، و نشانه های آن را زشت بدانم، بلکه من چونان جوینده آب در شب که ناگهان آن را بیابد، یا کسی که گمشده خود را پیدا کند، از مرگ خرسندم که: (و آنچه نزد خداست برای نیکان بهتر است.) (شبهه این کلمات در خطبه ها گذشت که جهت برخی مطالب تازه آن را آوردم).



Amir al-mu' minin's will as to how his property should be dealt with. He wrote it on  
 .return from Siffin

This is what `Ali ibn Abi Talib the slave of Allah has laid down about his property in  
 pursuance of seeking Allah's pleasure so that He may by virtue of it give him entry into  
 .Paradise and accord him peace

A part of the same

It will be administered by Hasan ibn `Ali. He will take from it a suitable portion for his  
 livelihood and spend it on charity. If something happens to Hasan and Husayn  
 survives he will administer it after Hasan and deal with it accordingly. In the charitable  
 estate of the two sons of Fatimah they have the same rights as the all (other) sons of  
 `Ali. I have laid down the (functions of) administration of the two sons of Fatimah in  
 order to seek the pleasure of Allah and nearness to the Messenger of Allah (may Allah  
 bless him and his descendants) with due regard for his honour and consideration of  
 his kinship. it is obligatory on him who administers it that he retains the estate as it is  
 and spends the usufruct as he has been ordered and instructed. He should not sell the  
 seedlings in the plantations of these villages till the land changes its face by turning  
 them into plants. As for those of my slave girls who were under me if any one of them  
 has a child or is pregnant she will be retained for the sake of the child and will form  
 part of his share. If the child dies and she survives then she is free bondage is  
 (removed from her and liberty is given to her.)

as- Sayyid ar- Radi says: In this will in Amir al-mu' minin's phrase "alla yabi`a min nakhliha wadiyyatan" the word "wadiyyah" means seedling of date-palm and its plural is "wadiyy". And his words "hatta tushkila arduha ghirasan" is one of the most eloquent form of expression and it means that when a number of date plants grow on the land then he who had seen it before the growth would regard it as a different land

## In Arabic

ومن وصيه له عليه السلام

بما يعمل في أمواله، كتبها بعد منصرفه من صفين:

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فِي مَالِهِ، ائْتِغَاءَ وَجْهِ اللَّهِ، لِيُؤَلَّجَهُ (١) بِهِ الْجَنَّةَ، وَيُعْطِيَهُ الْأَمَنَةَ (٢).

منها: فَإِنَّهُ يَقُومُ بِبَدَلِكَ الْحَسَنِ بْنِ عَلِيٍّ، يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ، وَيُنْفِقُ مِنْهُ بِالْمَعْرُوفِ، فَإِنْ حَدَّثَ بِحَسَنِ حَدَّثَ (٣) وَحُسَيْنٍ حَتَّى، قَامَ بِالْأَمْرِ بَعْدَهُ، وَأَصْدَرَهُ (٤) مَصْدَرَهُ.

وَإِنَّ ابْنَتِي فَاطِمَةَ مِنْ صِدْقِهِ عَلِيٌّ مِثْلَ الَّذِي لِيَنِي عَلِيٌّ، وَإِنِّي إِنَّمَا جَعَلْتُ الْقِيَامَ بِبَدَلِكَ إِلَيَّ ابْنَتِي فَاطِمَةَ ائْتِغَاءَ وَجْهِ اللَّهِ، وَقُرْبَهُ إِلَيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَتَكْرِيماً لِحُرْمَتِهِ، وَتَشْرِيفاً لَوْضَلْتِهِ (٥).

وَيَشْتَرِطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أَصُولِهِ (٦)، وَيُنْفِقَ مِنْ ثَمَرِهِ حَيْثُ أَمَرَ بِهِ وَهُدَى لَهُ، أَلَّا يَبِيعَ مِنْ أَوْلَادِ نَخِيلِ هَذِهِ الْقَرْيَةِ وَدِيَّهِ (٧) حَتَّى تُشْكَلَ أَرْضُهَا غِرَاساً.

وَمَنْ كَانَ مِنْ إِمَائِي \_ اللَّاتِي أَطُوفُ عَلَيْهِنَّ (٨) \_ لَهَا وَلَعْدٌ، أَوْ هِيَ حَامِلٌ، فَتَمْسُكُ عَلَيَّ وَلَعْدُهَا وَهِيَ مِنْ حَظِّهَا، فَإِنْ مَاتَ وَلَعْدُهَا وَهِيَ حَيَّةٌ فَهِيَ عَتِيقَةٌ، قَدْ أَفْرَجَ عَنْهَا الرَّقُّ، وَحَرَّرَهَا الْعِتْقُ.

قال الشريف: قوله عليه السلام في هذه الوصية: "وألا يبيع من نخلها وديّته"، الودّيّة: الفسيّلة، وجمعها وديّ. وقوله عليه السلام: "حتى تشكّل أرضها غراساً" هو من أفصح الكلام، والمراد به: أن الأرض يكثر فيها غراس النخل حتى يراها الناظر على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها ويحسبها غيرها.

## وصیت درباره دارایی خود

وصیت اقتصادی نسبت به اموال شخصی این دستوری است که بنده خدا علی بن ابیطالب، امیر مومنان نسبت به اموال شخصی خود برای خشنودی خدا، داده است، تا خداوند با آن به بهشتش درآورد، و آسوده اش گرداند. (قسمتی از این نامه است) همانا سرپرستی این اموال بر عهده فرزندم حسن بن علی است، آنگونه که رواست از آن مصرف نماید، و از آن انفاق کند، اگر برای حسن حادثه ای رخ داد و حسین زنده بود، سرپرستی آن را پس از برادرش به عهده گیرد، و کار او را تداوم بخشد. پسران فاطمه از این اموال به همان مقدار سهم دارند که دیگر پسران علی خواهند داشت، من سرپرستی اموال را به پسران فاطمه واگذارم، تا خشنودی خدا، و نزدیک شدن به رسول الله (ص) و بزرگداشت حرمت او، و احترام پیوند خویشاوندی پیامبر (ص) را فراهم آورم. ضرورت حفظ اموال و با کسی که این اموال در دست اوست شرط می کنم که اصل مال را حفظ نموده تنها از میوه و درآمدش بخورند و انفاق کنند، و هرگز نهالهای درخت خرما را ن فروشند، تا همه این سرزمین یکپارچه زیر درختان خرما بگونه ای قرار گیرد که راه یافتن در آن دشوار باشد. و زنان غیر عقدی من که با آنها بودم و صاحب فرزند یا حامله می باشند، پس از تولد

فرزند، فرزند خود را گیرد که او بهره او باشد، و اگر فرزندانش بمیرد، مادر آزاد است، کنیز بودن از او برداشته، و آزادی خویش را باز یابد، (ودیه) به معنی نهال خرما، و جمع آن (ودی) بر وزن (علی) می باشد، و جمله امام نسبت به درختان (حتی تشکل ارضها غراسا) از فصیح ترین سخن است یعنی زمین پردرخت شود که چیزی جز درختان به چشم نیابند)



The life of Amir al-mu'minin was that of a labourer or a cultivator. He worked in (1) fields of other persons cultivated barren and untilled lands providing means of irrigating them made them cultivable and planted orchards therein . Since these lands were cultivated by him they were his Property but he never paid heed to property and declaring them a trust gave up his proprietorship; but in consideration of the Prophet's kinship he assigned the management rights of this trust to Imam Hasan and Imam Husayn one after the other. Yet he did not tolerate any additional rights for them but like other children gave them merely the right to take from it only for their livelihood while the balance he ordered to be spent for the common good of the :Muslims and for charitable purposes. Thus Ibn Abi'l-Hadid writes

Everyone knows that in Medina Yanbu' and Suwayqah Amir al-mu'minin had dug several springs from under the land and brought under cultivation many barren and uncultivable lands. Thereafter he gave up rights over them and declared them as trusts for the Muslims. When he left the world nothing was owned by him. (Sharh Nahj (al-balaghah vol.15 p.146

## INSTRUCTION ۲۵

### In English

Amir al-mu'minin used to write to whoever he appointed for the the collection of zakat .and charities

ash-Sharif says: We have recorded a few portions of it here to show that he always erected the pillars of right and created examples of justice in all matters small or big .delicate or serious

Move on with the fear of Allah Who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands so as to make him feel unhappy. Do not take from him more than Allah's share in his property. When you go to a tribe you should get down at their watering place instead of entering their houses. Then proceed towards them with peace and dignity till you stand among them. Then salute them and do not be remiss in greeting them then say to them O' servants of Allah, the vicegerent of Allah and His caliph has sent me to you to collect from you Allah's share in your properties. Is there anything of His share in your properties? If so, give it to His .vicegerent

If someone among them says "No" then do not repeat the demand. If someone speaks to you in the affirmative then go with him without frightening him threatening him pressuring him or oppressing him. Take what he gives you such as gold or silver (coins). If he has cattle or camels do not enter upon them save with his permission because their major part is his. Therefore when you get there do not enter upon them like one who has full control over them or in a violent manner. Do not scare any animal .do not tease anyone and do not let the owner feel grieved about anyone

Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this till only that much remains which is enough to satisfy Allah's dues. Then take Allah's due from it. If he disputes your action allow his views then mix the two (separated) parts and repeat what you had done before till you take Allah's due from his property. Do not take an old decrepit broken-limbed sick or unsound animal. Do not entrust the animals (for custody) except to one whom you trust to take care of Muslims' property till he hands it over to their chief who will distribute it. Do not entrust it to anyone except he who is a well wisher God-fearing trustworthy and watchful and who is not harsh on Muslims' property nor makes them run too much nor tires them nor labours them. Then send to .us all that you have collected and we shall deal with it as Allah has ordered

When your trustee takes over (the animal) tell him that he should not separate the she-camel from its young and should not milk all its milk because that would affect its young and also that he should not exert it in riding. In this matter he should behave justly between it and all its companions. He should allow rest to camels (who are tired) and drive with ease those whose hoofs have been rubbed off. When you pass a water spring stay the camels there for drinking and do not take them away from vegetated land to barren paths. He should allow them rest now and then and give them time near water and grass. In this way when they reach us by leave of Allah they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of Allah and the sunnah of His Prophet (peace be upon him and his progeny). Certainly this will be a great source of reward for you and a means to secure guidance if Allah so wills

## In Arabic

ومن وصيه له عليه السلام

كان يكتبها لمن يستعمله على الصدقات

قال الشريف: وإنما ذكرنا هنا جملاً ليعلم بها أنه عليه السلام كان يقيم عماد الحق، ويشرع أمثله العدل، في صغير الأمور وكبيرها، ودقيقها وجليلها.

انْطَلِقْ عَلَى تَقْوَى اللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ، وَلَا تُرْوَعَنَّ (١) مُسْلِمًا، وَلَا تَجْتَازَنَّ (٢) عَلَيْهِ كَارِهَا، وَلَا تَأْخُذَنَّ مِنْهُ أَكْثَرَ مِنْ حَقِّ اللَّهِ فِي مَالِهِ. فَإِذَا قَدِمْتَ عَلَى الْحَيِّ فَأَنْزِلْ بِمَائِهِمْ مِنْ غَيْرِ أَنْ تُخَالِطَ أَيْبَائِهِمْ، ثُمَّ امْنُصِ إِلَيْهِمْ بِالسَّكِينَةِ وَالْوَقَارِ، حَتَّى تَقُومَ بَيْنَهُمْ فَتَسَلِّمْ عَلَيْهِمْ، وَلَا تُخْدِجْ بِالتَّجِيهِ لَهُمْ (٣)، ثُمَّ تَقُولَ: عِبَادَ اللَّهِ، أَرْسَلَنِي إِلَيْكُمْ وَلِيُّ اللَّهِ وَخَلِيفَتُهُ، لِأَخَذِ مِنْكُمْ حَقَّ اللَّهِ فِي أَمْوَالِكُمْ، فَهَلْ لِلَّهِ فِي أَمْوَالِكُمْ مِنْ حَقِّ فُتُوذُوهُ إِلَى وَلِيِّهِ؟ فَإِنْ قَالَ قَائِلٌ: لَا، فَلَا تُرَاجِعْهُ، وَإِنْ أَنْعَمَ (٤) لِمَكَ مُنْعِمٌ فَأَنْطَلِقْ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تُوعِدَهُ أَوْ تَعَسِّفَهُ (٥) أَوْ تُزْهِقَهُ (٦)، فَخُذْ مِمَّا أَعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنْ كَانَ لَهُ مَا شِئِيهِ أَوْ إِبِلٌ فَلَا تَدْخُلْهَا إِلَّا بِإِذْنِهِ، فَإِنْ أَكْثَرَهَا لَهُ، فَإِذَا أَتَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُخُولَ مُتَسَلِّطٍ عَلَيْهِ وَلَا عَنِيفٍ بِهِ، وَلَا تُنْفِرَنَّ بِهِمَهُ وَلَا تُفْرِغَنَّهَا، وَلَا تُسَوِّئَنَّ صَاحِبَهَا فِيهَا، وَاصْذَعْ (٧) الْمَالَ، صَدْعَيْنِ، ثُمَّ خَيْرُهُ (٨)، فَإِذَا اخْتَارَ فَلَا تُعْرِضَنَّ لِمَا اخْتَارَهُ، ثُمَّ اصْذَعْ الْبَاقِيَ صَدْعَيْنِ، ثُمَّ خَيْرُهُ، فَإِذَا اخْتَارَ فَلَا تُعْرِضَنَّ لِمَا اخْتَارَ. فَلَا تَزَالُ كَمَا ذَكَرْتُ حَتَّى يَبْقَى مِمَّا فِيهِ وَفَاءٌ لِحَقِّ اللَّهِ فِي مَالِهِ، فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ. فَإِنْ اسْتَقَالَكَ فَأَقْلَهُ (٩)، ثُمَّ اخْلُطْهُمَا، ثُمَّ اصْذَعْ مِثْلَ الَّذِي صَنَعْتَ أَوَّلًا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ. وَلَا تَأْخُذَنَّ عَوْدًا (١٠)، وَلَا هَرَمَةً (١١)، وَلَا مَكْسُورَةً، وَلَا مَهْلُوسَةً (١٢)، وَلَا ذَاتَ عِوَارٍ (١٣) وَلَا تَأْمَنْنَ عَلَيْهَا إِلَّا مَنْ تَبَقَّ بِجَدِينِهِ، رَافِقًا بِمَالِ الْمُسْلِمِينَ حَتَّى يُوَصِّلَهُ إِلَى وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ، وَلَا تُوَكَّلْ بِهَا إِلَّا نَاصِحًا شَفِيقًا وَأَمِينًا حَفِيزًا، غَيْرَ مُعْتَفٍ وَلَا مُجْحِفٍ (١٤)، وَلَا مُلْغِبٍ (١٥) وَلَا مُتَعَبٍ. ثُمَّ اخْذُرْ (١٦) إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ، نَصِيْبُهُ حَيْثُ أَمَرَ اللَّهُ بِهِ، فَإِذَا أَخَذَهَا أَمِينُكَ فَأَوْعِزْ إِلَيْهِ أَلَّا يَحُولَ بَيْنَ نَاقِهِ وَبَيْنَ فَصِّ بِلْيَا (١٧)، وَلَا يَمْصُرْ (١٨)

لَبَنَهَا فَيُضْرَبُ ذَلِكَ بِوَلَدِهَا، وَلَا يَجْهَدَنَّهَا رُكُوبًا، وَلِيُعْدِلَ بَيْنَ صَوَابَاتِهَا فِي ذَلِكَ وَبَيْنَهَا، وَلِيَرَفَّهُ عَلَى اللَّاعِبِ (١٩)، وَلِيَسْتَأْنِ (٢٠) بِالنَّقَبِ (٢١) وَالظَّلَاعِ (٢٢)، وَلِيُورِدَهَا مَاءً تَمُرُّ بِهِ مِنَ الْعُدْرِ (٢٣)، وَلَا يَغِيدُ بِهَا عَنْ نَبْتِ الْأَرْضِ إِلَى حَيَاةِ الطَّرِيقِ (٢٤)، وَ لِيُرْوِحَهَا فِي السَّاعَاتِ، وَلِيَمَهِّلَهَا عِنْدَ النَّطَافِ (٢٥) وَالْأَعْشَابِ، حَتَّى تَأْتِيَنَا بِإِذْنِ اللَّهِ بِإِدْنًا (٢٦) مُنْقِيَاتٍ (٢٧)، غَيْرِ مُنْعِيَاتٍ وَلَا مَجْهُودَاتٍ (٢٨)، لِنَقْسِمَهَا عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صَلَّى عَلَيْهِ وَآلِهِ فَإِنَّ ذَلِكَ أَكْبَرُ لِأَجْرِكَ، وَأَقْرَبُ لِرُشْدِكَ، إِنْ شَاءَ اللَّهُ.

## به مامور جمع آوری مالیات

اخلاق اجتماعی کارگزاران اقتصادی با ترس از خدایی که یکتاست و همتایی ندارد، حرکت کن، در سر راه هیچ مسلمانی را نترسان، یا با زور از زمین او نگذر، و افزون تر از حقوق الهی از او مگیر، هر گاه به آبادی رسیدی، در کنار آب فرود آی، و وارد خانه کسی مشو، سپس با آرامش و وقار به سوی آنان حرکت کن، تا در میانشان قرارگیری، به آنها سلام کن، و در سلام و تعارف و مهربانی کوتاهی نکن. سپس می گویی: (ای بندگان خدا، مرا ولی خدا و جانشین او به سوی شما فرستاده، تا حق خدا را که در اموال شماست تحویل گیرم، آیا در اموال شما حقی است که به نماینده او پردازید؟) اگر کسی گفت: نه، دیگر به او مراجعه نکن، و اگر کسی پاسخ داد: آری، همراهش برو، بدون آنکه او را بترسانی، یا تهدید کنی، یا به کار مشکلی وادار سازی، هر چه از طلا- و نقره به تو رساند برادر، و اگر دارای گوسفند یا شتر بود، بدون اجازه اش داخل مشو، که اکثر اموال از آن اوست. آنگاه که داخل شدی مانند اشخاص سلطه گر، و سختگیر رفتار نکن، حیوانی را رم مده، و هراسان مکن، و دامدار را مرنجان، حیوانات را به دو دسته تقسیم کن و صاحبش را اجازه ده که خود انتخاب کند، پس از انتخاب اعتراض نکن، سپس باقیمانده را به دو دسته تقسیم کن و صاحبش را اجازه ده که خود انتخاب کند و بر انتخاب او خرده مگیر، به همین گونه رفتار کن تا باقیمانده، حق خداوند باشد. اگر دامدار از این تقسیم و انتخاب پشیمان است، و از تو درخواست گزینش دوباره دارد همراهی کن، پس حیوانات را درهم کن، و به دو دسته تقسیم نما همانند آغاز کار، تا حق خدا را از آن برگیری و در تحویل گرفتن حیوانات، حیوان پیر و دست و پا شکسته، بیمار و معیوب را به عنوان زکات نپذیر، و به فردی که اطمینان نداری، و نسبت به اموال مسلمین دلسوز نیست، مسپار. تا آن را به پیشوای مسلمین رسانده، در میان آنها تقسیم گردد. حمایت از حقوق حیوانات در رساندن حیوانات آن را به دست چوپانی که خیرخواه و مهربان، امین و حافظ، که نه سختگیر باشد و نه ستمکار، نه تند براند و نه حیوانات را خسته کند، بسیار، سپس آنچه از بیت المال جمع آوری شد برای ما بفرست، تا در نیازهایی که خدا اجازه فرمود مصرف کنیم، هر گاه حیوانات را به دست فردی امین سپردی، به او سفارش کن تا: (بین شتر و نوزادش جدایی نیفکند، و شیر آن را ندوشد تا به بچه اش زبانی وارد نشود، در سوار شدن بر شتران عدالت را رعایت کند، و مراعات حال شتر خسته یا زخمی

را که سواری دادن برای او سخت است بنماید، آنها را در سر راه به درون آب ببرید، و از جاده هائی که دو طرف آن علفزار است به جاده بی علف نکشاند و هر چند گاه شتران را مهلت دهد تا استراحت کنند و هر گاه به آب و علفزار رسید، فرصت دهد تا علف بخورند و آب بنوشند.) تا آنگاه که به اذن خدا بر ما وارد شوند، فربه و سر حال، نه خسته و کوفته، که آنها را بر اساس رهنمود قرآن، و سنت پیامبر (ص) تقسیم نماییم، عمل به دستورات یاد شده مایه بزرگی پاداش و هدایت تو خواهد شد. انشاء الله.

## INSTRUCTION ۲۶

### In English

.Given to one of his officers whom he sent for the collection of zakat and charities

He (Amir al-mu'minin) ordered him to fear Allah in his secret matters and hidden actions where there is no witness except He and no one watches save He. He also orders him that whatever he does in obedience to Allah openly should not be different from what he does secretly. He whose hidden position is not different from his open position and whose action is not different from his words has discharged his obligation .and his worship is pure

He also ordered him that he should not harass them should not be harsh on them and should not turn away from them because of superiority of official position over them .because they are brethren in faith and help in the recovery of levies

Certainly you have a fixed share and a known right in this levy and there are other sharers who are poor weak and starving. We shall discharge your rights. So you should discharge their rights. If you do not do so you will have the largest number of enemies on the Day of Judgement. How wretched is the man whose enemies in the view of Allah are the needy the destitute the beggars the turned away the indebted and (penniless) travellers. He who treats the trust lightly and indulges in treachery and does not keep himself and his faith untarnished by it has certainly secured humiliation in this world and his humiliation and disgrace in the next world will be greater. Surely the greatest treachery is the treachery against the Muslim community and the most ugly deceit is the deceit towards the Muslim leaders; and that is an end to the matter

ومن عهد له عليه السلام

إلى بعض عماله، وقد بعته على الصدقه

أَمْرُهُ بِتَقْوَى اللَّهِ فِي سَرَائِرِ أُمُورِهِ وَخَفِيَّاتِ عَمَلِهِ، حَيْثُ لَا شَهِيدَ غَيْرُهُ، وَلَا وَكِيلَ دُونَهُ. وَ أَمْرُهُ أَلَّا يَعْمَلَ بِشَيْءٍ مِنْ طَاعَةِ اللَّهِ فِيمَا ظَهَرَ فَيُخَالِفَ إِلَى غَيْرِهِ فِيمَا أَسْرَرَ، وَمَنْ لَمْ يَخْتَلِفْ سِرَّهُ عَلَانِيَتَهُ، وَفِعْلُهُ وَمَقَالَتَهُ، فَقَدْ آدَى الْأَمَانَةَ، وَأَخْلَصَ الْعِبَادَةَ.

وَأَمْرُهُ أَلَّا يَجِبَهُمْ (١)، وَلَا يَعْضَهُمْ (٢)، وَلَا يَزْغَبَ عَنْهُمْ (٣) تَفْضُلًا بِالْإِمَارَةِ عَلَيْهِمْ، فَإِنَّهُمْ الْإِخْوَانُ فِي الدِّينِ، وَالْأَعْوَانُ عَلَى اسْتِخْرَاجِ الْحُقُوقِ.

وَإِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصِيبًا مَفْرُوضًا، وَحَقًّا مَعْلُومًا، وَشُرَكَاءَ أَهْلِ مَسِيكِنِهِ، وَضِعْفَاءَ ذَوِي فَاقِهِ، إِنَّا مُوفُونَكَ حَقَّكَ، فَوَفِّهِمْ حُقُوقَهُمْ، وَإِلَّا تَفَعَّلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُومًا يَوْمَ الْقِيَامَةِ، وَبُؤْسَى (٤) لِمَنْ خَصَّمَهُ عِنْدَ اللَّهِ - الْفُقَرَاءَ وَالْمَسَاكِينَ وَالسَّائِلُونَ وَالْمِدْفُوعُونَ وَالْغَارِمُونَ وَابْنِ السَّبِيلِ! وَمَنْ اسْتَبْتَهُ أَنْ بِالْأَمَانَةِ، وَرَتَعَ فِي الْخِيَانَةِ، وَلَمْ يُنَزِّهِ نَفْسَهُ وَدِينَهُ عَنْهَا، فَقَدْ أَحَلَّ بِنَفْسِهِ الْعُدْلَ وَالْخِزْيَ (٥) فِي الدُّنْيَا، وَهُوَ فِي الْآخِرَةِ أَذْلُ وَأَحْزَى. وَإِنَّ أَعْظَمَ الْخِيَانَةِ خِيَانَةُ الْأَمَّةِ، وَأَفْظَعَ الْغِشِّ غِشُّ الْأَمَّةِ، وَالسَّلَامُ.

## In Persian

به یکی از ماموران زکات

اخلاق کارگزاران مالیاتی او را به ترس از خدا در اسرار پنهانی، و اعمال مخفی سفارش می کنم، آنجا که هیچ گواهی غیر از او، و نماینده ای جز خدا نیست، و سفارش می کنم که مبادا در ظاهر خدا را اطاعت، و در خلوت نافرمانی کند، و اینکه آشکار و پنهانش، و گفتار و کردارش در تضاد نباشد، امانت الهی را اداء، و عبادت را خالصانه انجام دهد. و به او سفارش می کنم با مردم تندخو نباشد، و به آنها دروغ نگوید، و با مردم به جهت اینکه بر آنها حکومت دارد بی اعتنایی نکند، چه اینکه مردم برادران دینی، و یاری دهندگان در استخراج حقوق الهی اند. بدان! برای تو در این زکاتی که جمع می کنی سهمی معین، و حقی روشن است، و شریکانی از مستمندان و ضعیفان داری، همانگونه که ما حق تو را می دهیم، تو هم باید نسبت به حقوق آنان وفادار باشی، اگر چنین نکنی در روز رستاخیز بیش از همه دشمن داری، و وای بر کسی که در پیشگاه خدا، فقرا و مساکین، و درخواست کنندگان و آنان که از حشاشان محرومند، و بدهکاران و ورشکستگان و در راه ماندگان، دشمن او باشند و از او شکایت کنند. امانتداری کسی که امانت الهی را خوار شمارد، و دست به خیانت آلوده کند، و خود و دین خود را پاک نسازد،

درهای خواری را در دنیا به روی خود گشوده، و در قیامت خوارتر و رسواتر خواهد بود، و همانا! بزرگترین خیانت! خیانت به ملت، و رسواترین دغلكاری، دغلبازی با امامان است، با درود.

## INSTRUCTION ۲۷

### In English

Given to Muhammad ibn Abi Bakr (may Allah be pleased with him) when Amir al-mu'minin appointed him as the Governor of Egypt

Behave humbly with the people keep yourself lenient meet them large-heartedly accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allah the Sublime will certainly question you O' community of His creatures about your actions small or big open or concealed. If He punishes you it is because you have been oppressive and if He forgives then it is because He is the Most Generous

Know O' creatures of Allah that the God-fearing have shared the joys of this transient world as well as the next coming world for they shared with the people of this world in their worldly matters while their people did not share with them in the matters of the next world. They lived in this world in the best manner of living and ate the choicest food and consequently they enjoyed herein all that the people with ease of life enjoyed and secured from it what the haughty and the vain secured. Then they departed from it after taking provision enough to take them to the end of their journey and after doing a profitable transaction. They tasted the pleasure of renouncing the world in this world and they firmly believed that on the coming day in their next life they would be neighbours of Allah where their call would not be repulsed nor would their share of pleasure be small



Therefore O' creatures of Allah be afraid of death and its measures and keep ready all that is needed for it. It will come as a big event and a great affair either as a good in which there will never be any evil or an evil in which there will never be any good. Who is nearer to Paradise than he who works towards it and who is nearer to Hell than he who works for it? You are being chased by death. If you stop it will catch you and if you

run away from it it will grip you. It is more attached to you than your reflection. Death is tied to your fore-locks while the world is being wrapped up from behind you. Therefore fear the Fire whose hollow is deep whose flames are severe and whose punishment is novel. It is a place wherein there is no mercy. No call is heard in it. No pain is healed in it. If it is possible for you to have severe fear of Allah and to rest hope in Him then do both these things because every individual can have hope in His Lord to the extent of his fear of His Lord. Certainly the most hopeful person with Allah is he .who fears Him most

O' Muhammad ibn Abi Bakr know that I have given you charge of Egypt which is my biggest force. So you are duty-bound to oppose your passions and serve as a shield against your religion even though you may get only an hour in the world; and do not enrage Allah for pleasing others because (Allah) is such that He may take the place of others but others cannot take the place of Allah. Say prayers at the appointed time. Do not say it earlier for the sake of (available) leisure nor delay it on account of pre-occupation. Remember that every act of yours is dependent on your prayer

The leader of guidance and the leader of destruction cannot be equal nor the friend of the Prophet and the enemy of the Prophet. The Messenger of Allah (p.b.u.h.a.h.p.) has

(told (٣١٨)

me that: "In respect of my people I am afraid neither of a believer nor of an unbeliever. As for the believer Allah will afford him protection because of his belief and as for the unbeliever Allah will humiliate him because of his unbelief. But I am afraid about everyone of you who is a hypocrite in his heart and learned of speech. He ".speaks what you hold good but does what you dislike

### In Arabic

ومن عهد له عليه السلام

إلى محمد بن أبي بكر - رضى الله عنه - حين قلده مصر:

فَاخْفِضْ لَهُمْ جَنَاحَيْكَ، وَأَلِنْ لَهُمْ جَانِبَيْكَ، وَابْسُطْ لَهُمْ وَجْهَكَ، وَآسِ (١) بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرِ، حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي خَيْفِكَ لَهُمْ (٢)، وَلَا يِنَاسَ الضُّعَفَاءُ مِنْ عَيْدِكَ عَلَيْهِمْ. فَإِنَّ اللَّهَ تَعَالَى يُسْأَلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرِ، وَالظَّاهِرِ وَالْمُسْتَوْرِ، فَإِنْ يُعَدِّبْ فَأَنْتُمْ أَظْلَمُ، وَإِنْ يَغْفُفْ فَهُوَ أَكْرَمُ.

وَاعْلَمُوا عِبَادَ اللَّهِ، أَنَّ الْمُتَّقِينَ ذَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ، فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ يُشَارِكُوا أَهْلَ الدُّنْيَا فِي آخِرَتِهِمْ؛ سَيَكُونُوا الدُّنْيَا بِأَفْضَلِ مَا سُكِنَتْ، وَأَكْلَوْهَا بِأَفْضَلِ مَا أُكِلَتْ، فَحَظُّوا مِنَ الدُّنْيَا بِمَا حَظَى بِهِ الْمُتْرَفُونَ (٣)، وَأَخَذُوا مِنْهَا مَا أَخَذَهُ الْجَبَابِرَةُ الْمُتَكَبِّرُونَ، ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبْلَغِ،

وَالْمُتَجَرِّ الرَّابِحِ، أَصَابُوا لَمَذَّةَ زُهَيْدِ الدُّنْيَا فِي دُنْيَاهُمْ، وَتَيَقَّنُوا أَنَّ اللَّهَ جِيرَانُ اللَّهِ عَدَاً فِي آخِرَتِهِمْ، لَا تُرَدُّ لَهُمْ دَعْوَةٌ، وَلَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنْ لَدُنْهِ. فَاحْذَرُوا عِبَادَ اللَّهِ الْمَوْتَ وَقَوْلَهُ، وَأَعِدُّوا لَهُ عِدَّتَهُ، فَإِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ، وَخَطْبٍ جَلِيلٍ، بِخَيْرٍ لَا يَكُونُ مَعَهُ شَرٌّ أَبَدًا، أَوْ شَرٌّ لَا يَكُونُ مَعَهُ خَيْرٌ أَبَدًا، فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا!

وَمَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا! وَأَنْتُمْ طُرِدَاءُ الْمَيُوتِ، إِنْ أَقَمْتُمْ لَهُ أَخَذَكُمْ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ، وَهُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، الْمَوْتُ مَعْقُودٌ بِنَوَاصِيكُمْ (٤)، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ. فَاحْذَرُوا نَاراً قَعْرُهَا بَعِيدٌ، وَحَرُّهَا شَدِيدٌ، وَعَذَابُهَا جَدِيدٌ، دَارٌ لَيْسَ فِيهَا رَحْمَةٌ، وَلَا تُسْمِعُ فِيهَا دَعْوَةَ، وَلَا تُفَرِّجُ فِيهَا كُرْبَةً. وَإِنْ اسْتَطَعْتُمْ أَنْ يَشْتَدَّ خَوْفُكُمْ مِنَ اللَّهِ، وَأَنْ يَحْسَنَ ظَنُّكُمْ بِهِ، فَاجْمَعُوا بَيْنَهُمَا، فَإِنَّ الْعَبِيدَ إِنَّمَا يَكُونُ حُسْنُ ظَنِّهِ بِرَبِّهِ عَلَى قَدَرِ خَوْفِهِ مِنْ رَبِّهِ، وَإِنْ أَحْسَنَ النَّاسُ ظَنًّا بِاللَّهِ أَشَدَّهُمْ خَوْفًا لِلَّهِ. وَاعْلَمْ — يَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ — أَنِّي قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ، فَأَنْتَ مَحْقُوقٌ أَنْ تُخَالِفَ عَلَى نَفْسِكَ (٥)، وَأَنْ تُنَافِحَ (٦) عَن دِينِكَ، وَلَوْ لَمْ يَكُنْ لَكَ إِلَّا سَاعَةٌ مِنَ الدَّهْرِ، وَلَا تُسَيِّخِطِ اللَّهُ بِرِضَى أَحَدٍ مِنْ خَلْقِهِ، فَإِنَّ فِي اللَّهِ خَلْفًا مِنْ غَيْرِهِ (٧)، وَلَيْسَ مِنَ اللَّهِ خَلْفٌ فِي غَيْرِهِ.

صَلِّ الصَّلَاةَ لَوْ قَتَبَهَا الْمُؤَقَّتِ لَهَا، وَلَا تَعْجَلْ وَقْتَهَا لِفِرَاحٍ، وَلَا تُؤَخِّرْهَا عَن وَقْتِهَا لِاسْتِغَالٍ، وَاعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبِعَ لِصَلَاتِكَ.

ومنه: فَإِنَّهُ لَا سَوَاءَ، إِمَامُ الْهُدَى وَإِمَامُ الرَّدَى، وَوَلِيُّ النَّبِيِّ وَعَدُوُّ النَّبِيِّ، وَلَقَدْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: (إِنِّي لَا أَخَافُ عَلَى أُمَّتِي مُؤْمِنًا وَلَا مُشْرِكًا، أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ، وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ (٨) اللَّهُ بِشِرْكِهِ. لَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ مَنَافِقِ الْجَنَانِ (٩)، عَالِمِ اللِّسَانِ (١٠)، يَقُولُ مَا تَعْرِفُونَ، وَيَفْعَلُ مَا تُنْكِرُونَ).

## In Persian

به محمد بن ابوبکر

اخلاق اجتماعی با مردم فروتن باش، نرمخو و مهربان باش، گشاده رو و خندان باش، در نگاههایت، و در نیم نگاه و خیره شدن به مردم به تساوی رفتار کن، تا بزرگان در ستمکاری تو طمع نکنند، و ناتوانها در عدالت تو مایوس نگردند، زیرا خداوند از شما بندگان درباره اعمال کوچک و بزرگ، آشکار و پنهان پرسش می کند، اگر کیفر دهد شما استحقاق بیش از آن را دارید، و اگر ببخشد از بزرگواری اوست.

اعتدال گرایی زاهدان آگاه باشید، ای بندگان خدا، پرهیزکاران از دنیای زودگذر به سلامت گذشتند و آخرت جاودانه را گرفتند، با مردم دنیا در دنیاشان شریک گشتند، اما مردم دنیا در آخرت آنها شرکت نکردند، پرهیزکاران در بهترین خانه های دنیا سکونت کردند، و بهترین خوراکیهای دنیا را خوردند، و همان لذتهایی را چشیدند که دنیاداران چشیده بودند، و از دنیا بهره گرفتند آنگونه که سرکشان و متکبران دنیا بهره مند بودند. سپس از این جهان با زاد و توشه فراوان، و تجارتی پرسود، به سوی آخرت شتافتند، لذت پارسایی در ترک حرام دنیا را چشیدند، و یقین داشتند در روز قیامت از همسایگان خدایند، جایگاهی که هر چه درخواست کنند، داده می شود، و هر گونه لذتی در اختیارشان قرار دارد. ضرورت یاد مرگ ای بندگان خدا! از مرگ و نزدیک بودنش بترسید، و آمادگیهای لازم را برای مرگ فراهم کنید، که مرگ جریانی بزرگ و مشکلی سنگین به همراه خواهد آورد، یا خیری که پس از آن شری وجود نخواهد داشت، و یا شری که هرگز نیکی با آن نخواهد بود، پس چه کسی از عمل کننده برای بهشت، به بهشت نزدیکتر؟ و چه کسی از عمل کننده برای آتش، به آتش نزدیکتر است؟ شما همه شکار آماده مرگ می باشید، اگر توقف کنید شما را می گیرد، و اگر فرار کنید به شما می رسد، مرگ از سایه شما به شما نزدیک تر است، نشانه مرگ بر پیشانی شما زده شد، دنیا پشت سر شما در حال پیچیده شدن است، پس بترسید از آتشی که ژرفای آن زیاد، و حرارتش شدید، و عذابش نو به نو وارد می شود، در جایگاهی که رحمت در آن وجود ندارد، و سخن کسی را نمی شنوند، و ناراحتیها در آن پایان ندارد، اگر می توانید که ترس از خدا را فراوان، و خوشبینی خود را به خدا نیکو گردانید، چنین کنید، هر دو را جمع کنید، زیرا بنده خدا خوش بینی او به پروردگار باید به اندازه ترسیدن او باشد، و آن کس که به خدا خوش بین است باید بیشتر از همه از کیفر الهی بترسد.

اخلاق مدیران اجرایی ای محمد بن ابی بکر! بدان، که من تو را سرپرست بزرگترین لشکر یعنی لشکر مصر، قرار دادم، بر تو سزاوار است که با خواسته های دل مخالفت کنی، و از دین خود دفاع نمایی، هر چند ساعتی از عمر تو باقی نمانده باشد، خدا را در راضی نگهداشتن مردم به خشم نیاور، زیرا خشنودی خدا جایگزین هر چیزی بوده اما هیچ چیز جایگزین خشنودی خدا نمی شود، نماز را در وقت خودش بجای آر، نه اینکه در بیکاری زودتر از وقتش بخوانی، و به هنگام درگیری و کار آن را تاخیر بیاندازی، و بدان که تمام کردار خوبت در گرو نماز است.

(قسمتی از نامه) امام هدایتگر، و زمامدار گمراهی هیچگاه مساوی نخواهند بود، چنانکه دوستان پیامبر (ص) و دشمنانش برابر نیستند، پیامبر اسلام (ص) به من فرمود: (بر امت اسلام، نه از مومن و نه از مشرک هرآسی ندارم، زیرا مومن را ایمانش باز داشته، و مشرک را خداوند به جهت شرک او نابود می سازد، من بر شما از مرد منافقی می ترسم که درونی دوچهره، و زبانی عالمانه دارد، گفتارش دلپسند و رفتارش ناپسند است.

LETTER ۲۸

In English

In reply to Mu'awiyah and it is one of his most elegant writings

Now your letter (۱) has reached me wherein you recall that Allah chose Muhammad (p.b.u.h.a.h.p.) for His religion and helped him through those companions who helped him. Strange things about you have remained concealed (by the irony of fate) from us since you have started telling us of Allah's trials for us and His bounties to us through our Prophet. In this matter you are like the person who carries dates to Hajar or who challenges his own master to a duel in archery

p: ۶۷

You think that so – and– so are the most distinguished persons in Islam. You have said such a thing which if it be true you have nothing to do with it but if it be not so then its defect will not affect you. And what are you to do with the question of who is better and who is worse or who is the ruler and who is the ruled. What have the freed ones and their sons to do with distinguishing between the first muhajirun and determining their position or defining their ranks. What a pity! the sound of an arrow is being produced by what is not a real arrow and he against whom the judgement is to be passed is sitting in judgement. O' man why do you not see your own lameness and remain within bounds and why do not you realize the shortness of your measure and stay back where destiny has placed you. You have no concern with the defeat of the .defeated or the victory of the victor

You are wandering in bewilderment and straying from the right path. Do you not realize it? I am not giving you any news: I am just recounting Allah's bounty namely that a number of people from among the muhajirun (immigrants from Mecca) and ansar (helpers) fell as martyrs in the way of Allah the Sublime and that each of them is distinguished (on that account) but when one of us secured martyrdom he was named the Chief of all martyrs and the Messenger of Allah (p.b.u.h.a.h.p.) gave him the peculiar honour of saying seventy takbir (Allahu akbar) during his funeral prayer. Do you not know that a number of people lost their hands in the way of Allah and that everyone is distinguished (on that account) but when the same thing occurred to one of us he was given the name "the flier in Paradise"; and "the two winged". If Allah had not forbidden self-praise the writer would have mentioned numerous distinctions .which the believer knows full well and which the ears of hearers do not wish to forget

Better leave those whose arrows miss the mark. We are the direct recipients of our Lord's favours while others receive favours from us after that. In spite of our old established honour and our well-known superiority over your people we did not stay away from mixing with you and married and got married (among you) like equals although you were not so. And how could you be so when (the position is that) among us is the Prophet while among you is the opposer among us is the lion of Allah while among you is the lion of the opposing groups among us are the two masters of the youth of Paradise (۲) while among you are the children of Hell among us is the choicest of all the women of the worlds (۳) while among you is the bearer of firewood and many more distinctions on our side and shortcomings on your side. Our Islam is well-known and our (greatness in the) preIslamic period too cannot be denied. Whatever remains has been mentioned in the words of Allah the Glorified the Sublime

And blood relations have the better claim in respect of one to the other according to ....

(the Book of Allah... (Qur'an ۳۳:۶

:He (Allah) the Sublime also says

Verily of men the nearest to Abraham are surely those who followed him and this

((Our) Prophet (Muhammad

(and those who believe; and verily Allah is the Guardian of the faithful. (Qur'an ۳:۶۸

Thus we are superior firstly because of kinship and secondly because of obedience. When at Saqifah (of Banu Sa'idah) the muhajirun contended kinship with the Messenger of Allah (p.b.u.h.a.h.p.) against the ansar they scored over them. If that success was based on kinship then the right would be ours better than yours.

.Otherwise the ansar's contention stands

You think that I have been jealous of every caliph and have revolted against them. Even if this be so it is not an offence against you and therefore no explanation is due  
to you

.This is a matter for which no blame comes to you

You have said that I was dragged like a camel with a nose string to swear allegiance (to Abu Bakr at Saqifah). By the Eternal Allah you had intended to revile me but you have praised me and to humiliate me but have yourself been humiliated. What humiliation does it mean for a Muslim to be the victim of oppression so long as he does not entertain any doubt in his religion nor any misgiving in his firm belief! This argument of mine is intended for others but I have stated it to you only in so far as it was appropriate. Then you have recalled my position vis-a- vis 'Uthman and in this matter an answer is due to you because of your kinship with him. So (now tell me) which of us was more inimical towards 'Uthman and who did more to bring about his killing; or who offered him his support but he made him sit down and stopped him; or who was he whom he called for help but who turned his face from him and drew his :death near him till his fate over took him? No no; by Allah

Indeed knoweth Allah those who hinder others among you and those who say unto their brethren "Come hitherunto us" and they come not to fight but a little. (Qur'an

(۳۳; ۱۸)

p: ۷۰



I am not going to offer my excuse for reproving him for (some of) his innovations for if my good counsel and guidance to him was a sin then very often a person who is blamed has no sin and sometimes the only reward a counseller (۴) reaps is suspicion (of evil). I desired naught but reform what I am able to (do); and my guidance is not (but with Allah; On Him (alone) do I rely and unto Him (alone) do I turn. (Qur'an ۱۱:۸۸

You have mentioned that for me and for my followers you have only the sword. This makes even a weeping person laugh. Did you ever see the descendants of 'Abd al-Muttalib running away from battle or being frightened by swords Wait a little till -Hamal (۵) joins the battle" shortly then he whom you are seek

ing will seek you and he whom you think to be far away will approach near you. I am (shortly) speeding towards you with a force of muhajirun and ansar and those who follow them in virtue. Their number will be great and their dust will spread all round. They will be wearing their shrouds and their most coveted desire is to meet Allah. They will be accompanied by the descendants of those who took part in the battle of Badr and they will have Hashimite swords whose cut you have already seen in the case of your brother maternal uncle your grandfather and your kinsmen. Nor are they (far distant from the unjust ones. (Qur'an ۱۱:۸۳

ومن كتاب له عليه السلام

إلى معاوية جواباً، قال الشريف: وهو من محاسن الكتب.

أَمَا بَعْدُ، فَقَدْ أَتَانِي كِتَابُكَ تَذَكُّرٌ فِيهِ اضْطِفَاءُ اللَّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِدِينِهِ، وَتَأْيِيدُهُ إِيَّاهُ بِمَنْ أَيْدَهُ مِنْ أَصْحَابِهِ، فَلَقَدْ حَبَّأَ لَنَا الدَّهْرُ مِنْكَ عَجَبًا (١) ، إِذْ طَفِئَتْ (٢) تُخْبِرُنَا بِبَلَاءِ اللَّهِ (٣) تَعَالَى عِنْدَنَا. وَنِعْمَتِهِ عَلَيْنَا فِي نَبِيِّنَا، فَكُنْتُ فِي ذَلِكَ كَنَاقِلِ التَّمْرِ إِلَى هَجَرَ (٤) ، أَوْ دَاعِي مُسَدِّدِهِ (٥) إِلَى النَّضَالِ (٦) . وَزَعَمْتَ أَنَّ أَفْضَلَ النَّاسِ فِي الْإِسْلَامِ فُلَانٌ وَفُلَانٌ، فَذَكَرْتَ أَمْرًا إِنْ تَمَّ اعْتَرَلَكَ (٧) كُلُّهُ، وَإِنْ نَقَصَ لَمْ يَلْحَقْكَ تَلْمُؤُهُ (٨) ، وَمَا أَنْتَ وَالْفَاضِلَ وَالْمُفْضُولَ، وَالسَّائِسَ وَالْمَسُوسَ! وَمَا لِلطُّلُقَاءِ (٩) وَأَبْنَاءِ الطُّلُقَاءِ، وَالتَّمْيِيزِ بَيْنَ الْمُهَاجِرِينَ الْأَوَّلِينَ، وَتَرْتِيبِ دَرَجَاتِهِمْ، وَتَعْرِيفِ طَبَقَاتِهِمْ! هَيْهَاتَ لَقَدْ حَنَّ (١٠) قَدْحٌ لَيْسَ مِنْهَا، وَطَفِيقٌ يَحْكُمُ فِيهَا مَنْ عَلَيْهِ الْحُكْمُ لَهَا! أَلَا- تَرُبُّعُ أَيُّهَا الْإِنْسَانُ عَلَى ظَلْعِكَ (١١) ، وَتَعْرِفُ قُصُورَ ذُرْعِكَ (١٢) ، وَتَتَأَخَّرُ حَيْثُ أَخْرَكَ الْقَدْرُ! فَمَا عَلَيْكَ غَلْبَةُ الْمَغْلُوبِ، وَلَا لَكَ ظَفَرُ الظَّافِرِ!

وَإِنَّكَ لَذَهَابٌ (١٣) فِي التِّيهِ (١٤) ، رَوَّاعٌ (١٥) عَنِ الْقَصْدِ (١٦) . أَلَا- تَرَى - عَيْرٌ مُخْبِرٌ لَكَ، لَكِنْ يَنْعَمُهُ اللَّهُ أَحَدٌ - أَنْ قَوْمًا اسْتَشْهِدُوا فِي سَبِيلِ اللَّهِ تَعَالَى مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَلِكُلِّ فَضْلٍ، حَتَّى إِذَا اسْتَشْهِدَ شَهِيدُنَا (١٧) قِيلَ: سَيِّدُ الشُّهَدَاءِ، وَخَصَّهُ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ! أَوْ لَا تَرَى أَنْ قَوْمًا قَطَّعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ - وَلِكُلِّ فَضْلٍ - حَتَّى إِذَا فَعَلَ بِوَاحِدِنَا (١٨) كَمَا فَعَلَ بِوَاحِدِهِمْ، قِيلَ: الطَّيَّارُ فِي الْجَنَّةِ وَذُوالْجَنَاحِينَ! وَلَوْ لَا مَا نَهَى اللَّهُ عَنْهُ مِنْ تَرْكِيهِ الْمَرْءِ نَفْسَهُ، لَذَكَرَ ذَاكِرٌ فَضَائِلَ جَمَّةٍ (١٩) ، تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ، وَلَا تَمُجِّهَا (٢٠) آذَانُ السَّامِعِينَ. فَدَعِ عَنْكَ مَنْ مَالَتْ بِهِ الرِّمِيَّةُ (٢١) ، فَإِنَّا صَنَائِعُ رَبِّنَا (٢٢) ، وَالنَّاسُ بَعْدُ صِنَائِعُ لَنَا. لَمْ يَمْنَعْنَا قَدِيمٌ عِزَّنَا وَلَا عَادِيٌّ طَوْلَنَا (٢٣) عَلَى قَوْمِكَ أَنْ خَلَطْنَاكُمْ بِأَنْفُسِنَا، فَنَكَّحْنَا وَأَنْكَحْنَا، فَعَلَّ الْأَكْفَاءِ (٢٤) ، وَلَسِيْتُمْ هُنَاكَ! وَأَنَّى يَكُونُ ذَلِكَ كَذَلِكَ وَمِنَّا النَّبِيُّ وَمِنْكُمْ الْمُكَذِّبُ (٢٥) ، وَمِنَّا أَسِيدُ اللَّهِ (٢٦) وَمِنْكُمْ أَسِيدُ الْأَحْلَافِ (٢٧) ، وَمِنَّا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ (٢٨) وَمِنْكُمْ صَبِيهُ النَّارِ (٢٩) ، وَمِنَّا خَيْرُ نَسَاءِ الْعِيَالِمِينَ (٣٠) وَمِنْكُمْ حَمَالَةُ الْحَطَبِ (٣١) ، فِي كَثِيرٍ مِمَّا لَنَا وَعَلَيْكُمْ!

فَإِسْلَامَنَا مَا قَدْ سَمِعَ، وَجَاهِلِيَّتِنَا لَا تُدْفَعُ (٣٢) ، وَكِتَابُ اللَّهِ يَجْمَعُ لَنَا مَا شَدَّ عَنَّا، وَهُوَ قَوْلُهُ سُبْحَانَهُ وَتَعَالَى ( وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ )، وَقَوْلُهُ تَعَالَى: ( إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ )، فَنَحْنُ مَرَّةً أَوْلَىٰ بِالْقُرْآنِ، وَتَارَةً أَوْلَىٰ بِالطَّاعَةِ. وَلَمَّا احْتَجَّ الْمُهَاجِرُونَ عَلَى الْأَنْصَارِ يَوْمَ السَّقِيفَةِ (٣٣) بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَلَجُوا (٣٤) عَلَيْهِمْ، فَإِنْ يَكُنِ الْفُلُجُ بِهِ فَالْحَقُّ لَنَا دُونَكُمْ، وَإِنْ يَكُنْ بغيرِهِ فَالْأَنْصَارُ عَلَى دَعْوَاهُمْ.

وَزَعَمْتُ أَنِّي لِكُلِّ الْخُلَفَاءِ حَسَدْتُ، وَعَلَىٰ كُلِّهِمْ بَغَيْتٌ، فَإِنْ يَكُنْ ذَلِكَ كَذَلِكَ فَلَيْسَتْ الْجَنَابَةُ عَلَيْكَ، فَيَكُونُ الْعُذْرُ إِلَيْكَ.

وَتِلْكَ شِكَاةُ (٣٥) ظَاهِرٍ عَنكَ عَارِهَا (٣٦) وَقُلْتُ: إِنِّي كُنْتُ أَقْمَادُ كَمَا يُقَادُ الْجَمَلُ الْمُخْشُوشُ (٣٧) حَتَّىٰ أُبَايِعَ، وَلَعَمْرُ اللَّهِ لَقَدْ أَرَدْتُ أَنْ تَذُمَّ فَمَدَحْتِ، وَأَنْ تَفْضَحَ فَافْتَضَحْتِ! وَمَا عَلَى الْمُسْلِمِ مِنْ غَضَاضِهِ (٣٨) فِي أَنْ يَكُونَ مَظْلُومًا مِمَّا لَمْ يَكُنْ شَاكًا فِي دِينِهِ، وَلَا مُرْتَابًا بَيِّنِيهِ! وَهَذِهِ حُجَّتِي إِلَىٰ غَيْرِكَ فَضُدَّهَا، وَلَكِنِّي أَطَلَقْتُ لَكَ مِنْهَا بِقَدْرِ مَا سَنَحَ (٣٩) مِنْ ذِكْرِهَا. (٣٢٥)

ثُمَّ ذَكَرْتَ مِمَّا كَانَ مِنْ أَمْرِي وَأَمْرِ عُمَانَ، فَلَكَ أَنْ تُجَابَ عَنْ هَذِهِ لِرَحِمِكَ مِنْهُ (٤٠) ، فَأَيُّنَا كَانَ أَعْدَىٰ لَهُ (٤١) ، أَمْ هَدَىٰ إِلَيَّ مَقَاتِلِهِ (٤٢) ! أَمْ مَنْ بَدَّلَ لَهُ نُصِيرَتَهُ فَاسْتَقْعَدَهُ (٤٣) وَاسْتَكْفَهُ (٤٤) ، أَمْ مَنْ اسْتَنْصَرَهُ فَتَرَخَىٰ عَنْهُ بَثَّ الْمُنُونِ إِلَيْهِ (٤٥) ، حَتَّىٰ أَتَىٰ قَدْرَهُ عَلَيْهِ، كَلَّا وَاللَّهِ لَقَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ (٤٦) مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا.

وَمَا كُنْتُ لِأَعْتَدِرَ مِنْ أَنِّي كُنْتُ أَنْفَمُ (٤٧) عَلَيْهِ أَحْدَاثًا (٤٨) ، فَإِنْ كَانَ الذَّنْبُ إِلَيْهِ إِرْشَادِي وَهَدَايَتِي لَهُ، فَرُبَّ مَلُومٍ لَا ذَنْبَ لَهُ.

وَقَدْ يَسْتَفِيدُ الظَّنَّهُ (٤٩) الْمُنْتَصِحُ (٥٠)

وَمَا أَرَدْتُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

وَذَكَرْتَ أَنَّهُ لَيْسَ لِي وَلَا ضَيْحَابِي عِنْدَكَ إِلَّا السَّيْفُ، فَلَقَدْ أَضْحَكْتَ بَعْدَ اسْتِغْبَارِ (٥١) ! مَيَّتِي أَلْفَيْتَ (٥٢) بَنُو عَبْدِ الْمُطَّلِبِ عَنِ الْأَعْدَاءِ نَاكِلِينَ (٥٣)، وَبِالسُّيُوفِ مُحْوَفِينَ؟!

فَـ لَبِثْتُ (٥٤) قَلِيلًا يَلْحَقِ الْهَيْجَا (٥٥) حَمَلٌ (٥٦)

فَسَيَطْلُبُكَ مَنْ تَطْلُبُ، وَيَقْرُبُ مِنْكَ مَا تَسْتَبْعِدُ، وَأَنَا مُرْقَلٌ (٥٧) (٣٢٧)

نَحْوَكُ فِي جَحْضَلِ (٥٨) مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ، شَدِيدِ زِحَامُهُمْ، سَاطِعِ (٥٩) قَتَامُهُمْ (٦٠)، مُتَسَرِّبِلِينَ (٦١) سَرَائِيلَ الْمَوْتِ، أَحَبُّ اللَّقَاءِ إِلَيْهِمْ لِقَاءُ رَبِّهِمْ، قَدْ صَحِبْتَهُمْ ذُرِّيَّةَ بَدْرِيَّةٍ (٦٢)، وَسُيُوفٌ هَاشِمِيَّةٌ، قَدْ عَرَفْتُ مَوَاقِعَ نِصَالِهَا فِي أَحْيَاكِ وَخَالِكَ وَجَدِّكَ وَأَهْلِكَ (٦٣)، (وَمَا هِيَ مِنَ الظَّالِمِينَ بَبْعِيدِ)

## In Persian

در پاسخ معاویه

افشای ادعاهای دروغین معاویه پس از یاد خدا و درود! نامه شما رسید، که در آن نوشتید، خداوند محمد (ص) را برای دینش برگزید، و با یارانش او را تایید کرد، راستی روزگار چه چیزهای شگفتی از تو بر ما آشکار کرده است! تو می خواهی ما را از آن چه خداوند به ما عنایت فرمود، آگاه کنی؟ و از نعمت وجود پیامبر باخبرمان سازی؟ داستان تو کسی را ماند که خرما به سرزمین پرخرمای (هجر) برد. یا استاد خود را به مسابقه دعوت کند، و پنداشتی که برترین انسانها در اسلام فلان کس، و فلان شخص است؟ چیزی را آورده ای که اگر اثبات شود هیچ ارتباطی به تو ندارد، و اگر دروغ هم باشد به تو مربوط نمی شود، تو را با انسانهای برتر و غیر برتر، سیاستمدار و غیر سیاستمدار چه کار است؟ اسیران آزاده و فرزندشان را چه رسد به امتیازات میان مهاجران نخستین، و ترتیب درجات، و شناسایی منزلت و مقام آنان! هرگز! خود را در چیزی قرار می دهی که از آن بیگانه ای، حال کار بدینجا کشید که محکوم حاکم باشد؟ ای مرد چرا بر سر جای نمی نشینی؟ و کوتاهی کردنهایت را بیاد نمی آوری؟ و به منزلت عقب مانده ات باز نمی گردی؟ برتری ضعیفان، و پیروزی پیروزمندان در اسلام با تو چه ارتباطی دارد؟ تو همواره در بیابان گمراهی سرگردان، و از راه راست روی گردانی. فضائل بنی هاشم آیا نمی بینی؟ (آنچه می گویم برای آگاهاندن تو نیست، بلکه برای یادآوری نعمتهای خدا می گویم)، جمعی از مهاجر و انصار در راه خدا به شهادت رسیدند؟ و هر کدام دارای فضیلتی بودند؟ اما آنگاه که شهید ما (حمزه) شربت شهادت نوشید، او را سیدالشهداء خواندند، و پیامبر (ص) در نماز بر پیکر او بجای پنج تکبیر، هفتاد تکبیر گفت، آیا نمی بینی؟ گروهی که دستشان در جهاد قطع شد، و هر کدام فضیلتی داشتند، اما چون بر یکی از ما ضربتی وارد شد و دستش قطع گردید، طیارش خواندند؟ که با دو بال در آسمان بهشت پرواز می کند! و اگر خدا نهد نمی فرمود که مرد خود را بستاید، فضائل فراوانی را برمی شمردم، که دلهای آگاه مومنان آن را شناخته، و گوشهای شنوندگان با آن آشناست. فضائل بنی هاشم و رسوایی بنی امیه معاویه! دست از این ادعاها

بردار، که تیرت به خطا رفته است، همانا ما، دست پرورده و ساخته پروردگار خویشیم، و مردم تربیت شدگان و پرورده های ما، اینک با شما طرح خویشاوندی ریختم. ما از طائفه شما همسر گرفتیم، و شما از طایفه ما همسر انتخاب کردید، و برابر با شما رفتار کردیم، عزت گذشته، و فضیلت پیشین را از ما باز نمی دارد، شما چگونه با ما برابرید که پیامبر (ص) از ماست، و دروغگوی رسوا از شما، حمزه شیر خدا (اسدالله) از ماست، و ابوسفیان، (اسدالاحلاف) از شما، دو سید جوانان اهل بهشت از ما، و کودکان در آتش افکنده شده از شما، و بهترین زنان جهان از ما، و زن هیزم کش دوزخیان از شما، از ما این همه فضیلتها و از شما آن همه رسواییهاست.

اسلام ما را همه شنیده، و شرافت ما را همه دیده اند، و کتاب خدا برای ما فراهم آورد آنچه را به ما نرسیده که خدای سبحان فرمود: (خویشاوندان، بعضی سزاوارترند بر بعض دیگر در کتاب خدا.) و خدای سبحان فرمود: (شایسته ترین مردم به ابراهیم کسانی هستند که از او پیروی دارند، و این پیامبر و آنان که ایمان آوردند و خدا ولی مومنان است.) پس ما یک بار به خاطر خویشاوندی با پیامبر (ص) و بار دیگر به خاطر اطاعت از خدا، به خلافت سزاوارتریم، و آنگاه که مهاجرین در روز سقیفه با انصار گفتگو و اختلاف داشتند، تنها با ذکر خویشاوندی با پیامبر (ص) بر آنان پیروز گردیدند، اگر این دلیل برتری است پس حق با ماست نه با شما، و اگر دلیل دیگری داشتند ادعای انصار بجای خود باقی است، معاویه تو پنداری که بر تمام خلفا حسد ورزیده ام؟ و بر همه آنها شورانده ام؟ اگر چنین شده باشد جنایتی بر تو نرفته که از تو عذرخواهی کنم. سوگند بخدا! خواستی نکوهش کنی، اما ستودی، خواستی رسوا سازی که خود را رسوا کرده ای، مسلمان را چه باک که مظلوم واقع شود، مادام که در دین خود تردید نداشته، و در یقین خود شک نکند، این دلیل را آورده ام حتی برای غیر تو که پند گیرند، و آن را کوتاه آوردم به مقداری که از خاطرم گذشت.

سپس کار مرا با عثمان بیاد آوردی، تو باید پاسخ دهی که از خویشاوندان او می باشی، راستی کدام یک از ما دشمنی اش با عثمان بیشتر بود؟ و راه را برای کشندگانش فراهم آورد؟ آن کس که به او یاری رساند، و از او خواست بجایش بنشیند، و به کار مردم رسد؟ یا آنکه از او یاری خواست و دریغ کرد؟ و به انتظار نشست تا مرگش فرارسد؟ نه، هرگز، بخدا سوگند. (خداوند بازدارندگان از جنگ را در میان شما می شناسد، و آنان را که برادران خود را به سوی خویش می خوانند، و جز لحظه های کوتاهی در نبرد حاضر نمی شوند.) من ادعا ندارم که در مورد بدعتهای عثمان، بر او عیب نمی گرفتم، نکوهش می کردم و از آن عذرخواه نیستم، اگر گناه من ارشاد و هدایت اوست، بسیاری کسان که ملامت شوند و بی گناهند. و بسیاری ناصحانی که در پند و اندرز دادن مورد تهمت قرار گیرند. (من قصدی جز اصلاح تا نهایت توانایی خود ندارم، و موفقیت من تنها به لطف خداست، و توفیقات را جز از خدا نمی خواهم، بر او توکل می کنم و به سوی او باز می گردم.)

پاسخ به تهدید نظامی در نامه ات نوشته ای که نزد تو برای من و یاران من چیزی جز شمشیر نیست! در اوج گریه انسان را به خنده وامی داری! فرزندان عبدالمطلب را در کجا دیدی که پشت به دشمن کنند؟ و از شمشیر بهراسند؟ پس (کمی صبر کن که هم‌آورد تو به میدان آید.) آن را که می‌جویی به زودی تو را پیدا خواهد کرد، و آنچه را که از آن می‌گریزی در نزدیکی خود خواهی یافت، و من در میان سپاهی بزرگ، از مهاجران و انصار و تابعان، به سرعت به سوی تو خواهم آمد، لشکریانی که جمعشان به هم فشرده، و به هنگام حرکت، غبار آسمان را تیره و تار می‌کنند، کسانی که لباس شهادت بر تن، و ملاقات دوست داشتنی آنان ملاقات با پروردگار است، همراه آنان فرزندان از دلاوران بدر، و شمشیرهای هاشمیان که خوب می‌دانی لبه تیز آن بر پیکر برادر و دایی و جد و خاندانت چه کرد، می‌آیند (و آن عذاب از ستمگران چندان دور نیست).

#### Footnote

This letter of Amir al-mu'minin's is in reply to Mu'awiyah's letter which he sent to (۱). Kufah through Abu Umamah al-Bahili and it also contains replies to some points which Mu'awiyah had written in the letter sent through Abu Muslim al-Khawlanī.

In Abu Umamah's letter Mu'awiyah had mentioned the deputation of the Prophet and his ascension to the position of revelation and wrote in such a manner as though it was a matter not known to or not understood by Amir al-mu'minin and that he was in need of being informed and told of it. This is just like a stranger who may draw the map of a house for the guidance of those who dwell in it and apprise them of things already known to them. That is why Amir al-mu'minin has compared him to the man who

.carried dates to Hajar which was itself noted for abundant growth of dates

This is a proverb employed when someone brings to tell a person matters which he already knows better. The basis of this proverb is that a man of Hajar which is a town near Bahrain (Persian Gulf) went to Basrah to sell goods and make purchases. After finishing the sale he looked about the market to make his purchases and found nothing cheaper than dates. He therefore decided to purchase dates and when he reached Hajar with his load of dates their plenty and cheapness there did not leave him any alternative but to store them so as to sell them later when their price had risen. The price however continued to fall day by day till all of them became rotten leaving to him nothing except their stones. In short after referring to the Prophet's ascension to prophethood Mu'awiyah recounted the distinction and merits of the three Caliphs according to his view and wrote

The most distinguished among the companions and the most high ranking in the view of the Muslims was the first Caliph who collected all the Muslims under one voice removed their disunity and fought those who were forsaking Islam. After him is the second Caliph who won victories founded cities and humiliated the unbelievers. Then comes the third Caliph who was the victim of oppression. He propagated religion and spread the word of Allah far and wide. (Siffin al-Minqari pp.٨٦-٨٧; al-'Iqd al-farid vol.٤ (pp.٣٣٤-٣٣٥; Sharh Nahj al-balaghah vol.١٥ p.١٨٦



Mu'awiyah's purpose behind in bringing up these pointless warblings was to injure Amir al-mu'minin's feelings and to rouse his temper so as to make him produce such words through his tongue or pen which would so disparage the caliphs that he would instigate the people of Syria and Iraq against him by exploiting them. In fact he had already set it in the minds of these people that Amir al-mu'minin had instigated the people against 'Uthman had got Talhah and az-Zubayr killed had turned 'A'ishah out from her house and had shed the blood of thousands of Muslims. Being unaware of the real facts they were convinced of these baseless allegations yet to strengthen the opposition he thought it advisable to make them believe that Amir al-mu'minin did not recognize the achievements of the three caliphs and bore enmity and malice towards them and to produce Amir al-mu'minin's writing in evidence and also to use it for rousing the people of Iraq because their majority was much impressed with the environment created by the caliphs and with their greatness. But Amir al-mu'minin guessed his intention and gave him such a reply which put a knot in his tongue and which he could not dare show to anyone. So Amir al-mu'minin exposed his lowness by referring to his enmity towards Islam and his accepting subjugation under force and advised him to keep within his bounds and warned him against fixing grades of distinction among those muhajirun who were in any case superior to him in so far as they had been the preceders in hijrah (immigration from Mecca). Whereas since Mu'awiyah himself was only one of those whose life had been spared (on the day of fall of Mecca) he had not the remotest connection with the muhajirun. Consequently in the matter under discussion Amir al-mu'minin has put Mu'awiyah's position as that of a false arrow among real arrows. This is a proverb which is employed when a man boasts over persons with whom he has no connection. As regards his statement that so - and - so is greater in distinction Amir al-mu'minin has by using the word "you think" shown that it is his personal opinion which has not the remotest connection with fact because this word is used when a false or unreal statement is made

After refuting this claim of being the most distinguished Amir al-mu'minin has referred to these qualities and distinctions of Banu Hashim which show conspicuously the high degree of their attainments. Thus the people who took part in jihad with the Prophet and secured martyrdom attained high positions but the distinction that fell to Hamzah by virtue of his high performance was not secured by anyone else. The Prophet gave him the title of Master of the Martyrs and said his funeral prayer fourteen times whereby the number of takbir (Allahu akbar) rose to seventy. Similarly in various battles the hands of the fighters were cut off. For example in the battle of Badr the hands of Khubayb ibn Isaf al-Ansari and Mu'adh ibn Jabal and in the battle of Uhud those of 'Amr ibn al-Jamuh as-Salami and 'Ubayd ('Atik) ibn at-Tayyihan (brother of Abu'l-Haytham at-Tayyihan) were cut off but when in the battle of Mu'tah the hands of Ja'far ibn Abi Talib were cut off the Prophet singled him out by naming him "the flier in Paradise" and the "two-winged". After recounting the peculiar achievements of Banu Hashim Amir al-mu'minin has referred to his own attainments with which the histories and traditions are replete and which could not be tarnished with doubts and misgivings. Thus traditionists like Ahmad ibn Hanbal (164/780 - 241/855) Ahmad ibn 'Ali an-Nasa'i (215/830 - 303/915) and others say that

The number of traditions that have been related through reliable sources in regard to the distinctions of 'Ali ibn Abi Talib have not been related about any other companion of the Prophet. (al-Mustadrak vol.3 p.107; al-Isti'db vol.3 p.1115; Tabaqat al-hanabilah (vol.1 p.319; al-Kamil vol.3 p.399; Tahdhib at-tahdhib vol.7 p.339; Fath al-bari vol.7 p.57

An important distinction out of these particular distinctions of Ahlu'l-bayt (the Household of the Holy Prophet) is the one to which Amir al-mu'minin has referred in these words that "We are the direct recipients of Allah's favours while others receive favours from us." This is the height of distinction that even the highest personality cannot reach its sublimity and every other distinction looks small before it.

:Acknowledging the greatness and supremacy of this sentence Ibn Abi'l-Hadid writes

Amir al-mu'minin intends to convey that we are not under obligation of any person since Allah has bestowed all blessings on us directly there being no intermediary between us and Allah while all other people are under our obligation and protection being the intermediary between them and Allah the Glorified; this is a high position indeed. Its apparent meaning is what the words show but its real sense is that the Ahlu'l-bayt are the obedient servants of Allah and the people must be their obedient

(followers. (Sharh Nahj al-balaghah vol. 15 p. 194

Now since these people are the first recipients of the bounties of Allah and the source of bounties for the rest of the people no one from among the people can be compared with them nor can anyone be regarded as their equal on the basis of social contacts with them much less than those individuals who were in direct contrast to the attainments and characteristics of these people and used to oppose truth and right on every occasion. Amir al-mu'minin places both the sides of the picture before

:Mu'awiyah and says

The Prophet was from us while your father Abu Sufyan was foremost in opposing him. Hamzah was from us and the Prophet gave him the title of "Lion of Allah" while your maternal grandfather 'Utbah ibn Rabi'ah was proud of being the "lion of swearers" (against the Prophet

When in the battle of Badr Hamzah and 'Utbah ibn Rabi'ah came face to face Hamzah said I am Hamzah son of 'Abd al-Muttalib; I am the lion of Allah and the lion of His (Prophet, whereupon 'Utbah said I am the lion of swearers (against the Prophet

In another version the word *Asadu'l-ahlaf* has been recorded. The meaning is that he was the Chief of the allying parties. The story of swearing is that when Banu 'Abd Manaf acquired a distinct position among the Arab tribes they thought they should take over from Banu 'Abdi'd-Dar the offices relating to the Ka'bah and to depose them from these offices. In this connection Banu 'Abd Manaf allied with themselves the tribes of Banu Asad ibn 'Abdi'l-'Uzza Banu Taym Banu Zuhrah and Banu al-Harith and concluded an agreement with them. In order to solemnize this agreement they drenched their hands in *tib* (perfume) and swore that they would help each other. For this reason these tribes were called: "Tribes of sworn chaste parties". On the other side the tribes of Banu

Abdi'd-Dar Banu Makhzum Banu Sahm and Banu 'Adi also swore that they would resist Banu 'Abd Manaf and their allies. These tribes are called the "allies". 'Utbah has deemed himself the head of the allying parties. Some commentators have taken the word *Asadu'l-ahlaf* to mean Abu Sufyan because he made different tribes swear against the Prophet in the battle of the Trench while some commentators take it to mean Asad ibn 'Abdi'l-'Uzzah but this interpretation does not carry weight because here Amir al-mu'minin is addressing Mu'awiyah and this interpretation does not hit Mu'awiyah since Banu 'Abd Manaf were a party to this alliance. Then Amir al-mu'minin says they have among themselves the masters of the youth of Paradise. Referring to the Prophet's saying al-Hasan and al-Husayn are the masters of the youth of Paradise while the boys of the other side are in Hell. This reference is to the sons of 'Uqbah ibn Abi Mu'ayt about whom the Prophet has said For you and your sons is Hell. Then Amir al-mu'minin says that among them is the chief of all the women of the

worlds namely Fatimatu'z-Zahra' (p.b.u.h.) while in the other party is the bearer of the wood which refers to Umm Jamil the sister of Abu Sufyan. This woman used to spread thorns in the path of the Prophet. She has been mentioned in the Qur'an along with :Abu Lahab in these words

In the Name of Allah the Beneficent the Merciful May perish both the hands of Abu Lahab may perish (he himself); Shall avail him not his wealth nor what he earneth; Soon shall he burn in the flaming fire; And his wife the bearer of the firewood; Upon  
(her neck shall be a halter of twisted rope. (Qur'an ١١١)

It is narrated from Amir al-mu'minin 'Umar ibn al-Khattab Hudhayfah ibn Yaman . (٢) Abu Sa'id al-Khudri Abu Hurayrah etc. that the Holy Prophet (may Allah bless him and  
:his descendants) said

Verily Fatimah is the Supreme Lady of the women of Paradise and al-Hasan and al-Husayn are the two Supreme Youth of Paradise. But their father ('Ali) is Superior to them. (al-Jami'as -sahih at-Tirmidhi vol.٥ pp.٦٥٦ ٦٦١; al-Musnad Ahmad ibn Hanbal vol. ٣ pp.٣ ٦٢ ٦٤ ٨٢; vol.٥ pp.٣٩١ ٣٩٢; as-Sunan Ibn Majah vol.١ p. ٥٦; al-Mustadrak al-Hakim vol.٣ p. ١٦٧; Majma' az-zawa'id vol.٩ pp. ١٨٣ ١٨٤ ٢٠١; Kanz al-'umm al-Muttaqi vol.١٣ pp. ١٢٧ ١٢٨; al-Isti'ab vol.٤ p.١٨٩٥; Usd al-ghabah vol.٥ p.٥٧٤; Tarikh Baghdad vol.١ p.١٤٠; (vol.٦ p.٣٧٢; vol.١٠ p.٢٣٠; at-Tarikh Ibn 'Asakir vol.٧ p.٣٦٥

It is narrated from 'Imran ibn al-Husayn and Abu Tha'labah al-Khushni that the . (٣)  
:(Holy Prophet (p.b.u.h.a.h.p.) said to Fatimah (p.b.u.h

O' my little daughter, are you not satisfied that you are verily the Supreme Lady of all women in the worlds? She said O' father, then what about Maryam (Mary) daughter of 'Imran? He said She was the Supreme Lady of her age, and you are the Supreme Lady of your age. Truly, by Allah, I married you to one who is the Master in this world and the hereafter. No one hates him save a hypocrite. (Hilyah al-awliya' vol.٢ p.٩٢; al-  
(Isti'ab vol.٤ p. ١٨٩٥; al-Isabah vol.٤ p.٢٧٥

:Also A'ishah narrated that the Holy Prophet (p.b.u.h.a.h.p.) said

O' Fatimah will you not be satisfied to be the Supreme Lady of the women of the worlds (or) to be the Supreme Lady of all women of this ummah (community) or of the women believers? (as-Sahih al-Bukhari vol.۸ p.۷۹; as-Sahih Muslim vol.۷ pp. ۱۴۲-۱۴۴; as-Sunan Ibn Majah vol.۱ p.۵۱۸; al-Musnad Ahmad ibn Hanbal vol.۶ p.۲۸۲; al-Mustadrak ('ala as-sahihayn al-Hakim vol.۳ p.۱۵۶

The meaning is that the person who goes too far in counselling others will be .(۴) thought to have his personal ends in so doing even though his counsel may well be based on sincerity of intention and selflessness. This line is used as a proverb on such :occasions. The whole couplet runs as follows

How often a good counsel I offered you but sometimes the only reward a counsellor .reaps is suspicion

:This line is of Hamal ibn Badr. The full couplet runs thus .(۵)

.Wait a bit till Hamal reaches the battlefield; How pretty is death when it comes

The story behind it is that Malik ibn Zuhayr threatened Hamal ibn Badr with battle and in reply he recited this couplet and then attacked Malik and killed him. When Malik's brother saw this he killed Hamal and his brother Hudhayfah in revenge. Then he :described this in his following couplet

I appeased my heart by killing Hamal ibn Badr and my sword appeased me by killing .Hudhayfah

**LETTER ۲۹**

**In English**

To the People of Basrah

Whatever disunity and schism you have is not hidden to you. I have forgiven your wrong-doers and held back my sword from those who ran away. I received everyone who came to me from among you. If devastating matters and wrong and silly views are prompting you to break the pledge with me and to oppose me then (listen) I have kept ready my horses and put saddles (on my riding camels) and if you force me to advance towards you I shall come down in such a manner that before it the battle of Jamal too would appear like the last licking of the tongue. At the same time I know the high position of the obedient among you and the right of the sincere without confusing the sinless with the offenders or the faithful with the pledge-breakers

### In Arabic

ومن کتاب له علیه السلام

إلی أهل البصره

وَقَدْ كَانَ مِنْ انْتِشَارِ حَيْلِكُمْ (١) وَشِقَاقِكُمْ مَا لَوْ تَغَبَّوْا عَنْهُ (٢) ، فَعَفَوْتُ عَنْ مُجْرِمِكُمْ ، وَرَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ ، وَقَبِلْتُ مِنْ مُقْبِلِكُمْ . فَإِنْ خَطَّتْ (٣) بِكُمْ الْأُمُورُ الْمُرْدِيَّةُ (٤) ، وَسَيَّفَهُ (٥) الْبَارَاءُ الْجَائِرَةَ (٦) ، إِلَيَّ مُنَايِدَتِي (٧) وَخِلَافِي ، فَهَأَنَذَا قَدْ قَرَّبْتُ جِيَادِي (٨) ، وَرَحَلْتُ (٩) رِكَابِي (١٠) . وَلَئِنْ أَلْحَا تُمُونِي إِلَيَّ الْمَسِيرِ إِلَيْكُمْ ، لَأُوقِعَنَّ بِكُمْ وَقْعَهُ لَا يَكُونُ يَوْمَ الْجَمَلِ إِلَيْهَا إِلَّا كَلَعَقِهِ (١١) لَاعِقٍ ، مَعَ أَنِّي عَارِفٌ لِدِي الطَّاعَةِ مِنْكُمْ فَضْلَهُ ، وَلِدِي النَّصِيحَةِ حَقَّهُ ، غَيْرُ مُتَجَاوِزٍ مُتَّهَمًا إِلَيَّ بَرِيٌّ ، وَلَا نَاكِثًا (١٢) إِلَيَّ وَفِيَّ .

### In Persian

به مردم بصره

هشدار به مردم بصره شما از پیمان شکستن، و دشمنی آشکارا با من آگاهید، با این همه جرم شما را عفو کردم، و شمشیر از فراریان برداشتم، و استقبال کنندگان را پذیرفتم، و از گناه شما چشم پوشیدم، اگر هم اکنون کارهای ناروا، و اندیشه های نابخردانه، شما را به مخالفت و دشمنی با من بکشاند، سپاه من آماده، و پا در رکابند. و اگر مرا به حرکت دوباره مجبور کنید، حمله ای بر شما دارم که جنگ جمل در برابر آن بسیار کوچک باشد، با اینکه به ارزشهای فرمانبردارانتان آگاهم، و حق نصیحت کنندگان شما را می شناسم، و هرگز برای شخص متهمی، به انسان نیکوکاری تجاوز روا نمی دارم، و هرگز پیمان وفاداران را نخواهم شکست.



## To Mu'awiyah

Fear Allah regarding what you have amassed and find out your true right therein and turn to understand for what you will not be excused on the grounds of ignorance. Certainly for (following the path of) obedience there are clear signs shining ways straight highways and a fixed aim. The shrewd proceed towards them while the mean turn away from them. Whoever turns his face from them deviates from the right and gropes in bewilderment. Allah takes away His bounty from him and afflicts him with His chastisement. Therefore beware of yourself. Allah has already shown you your way and the end where your affairs will terminate. You are speeding towards the aim of loss and the position of unbelief. Your ego has pushed you towards evil thrown you into misguidance conveyed you to destruction and created difficulties in your way

## In Arabic

[ ٣٠ ] ومن كتاب له عليه السلام

إلى معاوية

فَاتَّقِ اللَّهَ فِيمَا لَدَيْكَ، وَأَنْظُرْ فِي حَقِّهِ عَلَيْكَ، وَارْجِعْ إِلَى مَعْرِفِهِ مَا لَا تُعْذِرُ بِجَهَالَتِهِ، فَإِنَّ لِلطَّاعَةِ أَعْلَامًا وَاضِحَةً، وَسُبُلًا نَبِيْرَةً، وَمَحَجَّةً (١) نَهَجَةً (٢)، وَغَايَةً مُطْلَبَةً (٣)، يَرُدُّهَا الْأَكْبَاسُ (٤)، وَيُخَالِفُهَا الْأَنْكَاسُ (٥)، مَنْ نَكَبَ (٦) عَنْهَا جَارَ (٧) عَنِ الْحَقِّ، وَخَبَطَ (٨) فِي السَّبِيلِ (٩)، وَغَيَّرَ اللَّهُ نِعْمَتَهُ، وَأَحْلَلَ بِهِ نِقْمَتَهُ. فَنَفْسِيكَ نَفْسِيكَ! فَقَدْ بَيَّنَّ اللَّهُ لِمَكَ سَبِيلَكَ، وَحَيْثُ تَنَاهَتْ بِحُكْمِ أُمُورِكَ، فَقَدْ أَجْرَيْتَ إِلَى غَايَةِ خُسْرِ (١٠)، وَمَحَلِّهِ كُفْرٍ، فَإِنَّ نَفْسَكَ قَدْ أَوْلَجْتِكَ (١١) شَرًّا، وَأَقْحَمْتِكَ (١٢) غِيًّا (١٣)، وَأَوْرَدْتِكَ الْمَهَالِكَةَ، وَأَوْعَرْتُ (١٤) عَلَيْكَ الْمَسَالِكَ.

به معاویه

پند و هشدار به معاویه نسبت به آنچه در اختیار داری از خدا بترس، و در حقوق الهی که بر تو واجب است اندیشه کن، و به شناخت چیزی همت کن که در ناآگاهی آن معذور نخواهی بود، همانا اطاعت خدا، نشانه های آشکار، و راههای روشن. و راهی میانه و همیشه گشوده، و پایانی دلپسند دارد که زیرکان به آن راه یابند، و فاسدان از آن به انحراف روند، کسی که از دین سر باز زند، از حق رویگردان شده، و در وادی حیرت سرگردان خواهد شد، که خدا نعمت خود را از او گرفته، و بلاهایش را بر او نازل می کند، معاویه اینک به خود آی، و به خود پرداز! زیرا خداوند راه و سرانجام امور تو را روشن کرده است. اما تو همچنان به سوی زیانکاری، و جایگاه کفرورزی، حرکت می کنی، خواسته های دل تو را به بدیها کشانده، و در پرتگاه گمراهی قرار داده است، و تو را در هلاکت انداخته، و راههای نجات را بر روی تو بسته است.

## COMMANDMENT ۳۱

In English

He wrote for al-Hasan ibn `Ali (۱) (his son – peace be upon them) when Amir al-mu'minin encamped at al-Hadirin on his way back from Siffin

From the father who is (shortly) to die who acknowledges the hardships of the times who has turned away from life who has submitted himself to the (calamities of) time who realizes the evils of the world who is living in the abodes of the dead and is due to depart from them any day; to the son who yearns for what is not to be achieved who is treading the path of those who have died who is the victim of ailments who is entangled in the (worries of the) days who is a target of hardships a slave of the world a trader of its deception a debtor of wishes a prisoner of mortality an ally of worries a neighbour of griefs a victim of distresses who has been overpowered by desires and who is a successor of the dead. Now (you should know that) what I have learnt from the turning away of this world from me the onslaught of

time over me and the advancing of the next world towards me is enough to prevent me from remembering anyone except myself and from thinking beyond myself. But when I confined myself to my own worries leaving the worries of others my intelligence saved me and protected me from my desires. It clarified to me my affairs and led me to seriousness wherein there was no trickery and truth which was not tarnished by falsehood. Here I found you a part of myself rather I found you my whole so much so that if anything befell you it was as though it befell me and if death came to you it was as though it came to me. Consequently your affairs meant to me what my own matters meant to me. So I have written this piece of advice (to you) as an instrument of seeking help through it whether I remain alive for you or cease to exist

I advise you to fear Allah O' my child to abide by His commands to fill your heart with remembrance of Him and to cling to hope from Him. No connection is more reliable than the connection between you and Allah provided you take hold of it. Enliven your heart with preaching kill it by renunciation energise it with firm belief enlighten it with wisdom humiliate it by recalling death make it believe in mortality make it see the misfortunates of this world make it fear the authority of the time and the severity of some changes during the nights and the days place before it the events of past people recall to it what befell those who were before you and walk among their cities and ruins then see what they did and from what they have gone away and where they have gone and stayed. You will find that they departed from (their) friends and remain in loneliness. Shortly you too will be like one of them. Therefore plan for your place of stay and do not sell your next life with this world

Give up discussing what you do not know and speaking about what does not concern you. Keep off the track from which you fear to go astray because refraining (from moving) when there is fear of straying is better than embarking on dangers. Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech and keep off to the best of your ability from he who commits it. Struggle for Allah as is His due; and the reviling of a reviler should not deter you in matters of Allah. Leap into dangers for the sake of right wherever it be. Acquire insight into religious law. Habituate yourself to endure hardships since the best trait of character is endurance in matters of right. In all your affairs resign yourself to your Allah because you will thus be resigning yourself to a secure shelter and a strong protector. You should ask only from your Lord because in His hand is all the giving and depriving. Seek good (from Allah) as much as you can. Understand my advice and do not turn away from it because the best saying is that which benefits. Know that there is no good in that knowledge which does not benefit and if knowledge .is not made use of then its acquisition is not justified

O'my child when I noticed that I was of goodly age and noticed that I was increasing in weakness I hastened with my will for you and wrote down salient points of it lest death overtook me before I divulged to you what I have in my heart or lest my wit be affected as my body has been affected or the forces of passions or the mischiefs of the world overtake you making you like a stubborn camel. Certainly the heart of a young man is like uncultivated land. It accepts whatever is strewn on it. So I hastened to mould you properly before your heart hardened up and your mind became occupied so that you might be ready to accept through your intelligence the results of the experience of others and be saved from going through these experiences yourself. In this way you would avoid the hardship of seeking them and the difficulties of experimenting. Thus you are getting to know what we had experienced and even .those things are becoming clear to you which we might have missed

O' my child even though I have not reached the age which those before me have yet I looked into their behaviour and thought over events of their lives. I walked among their ruins till I was as one of them. In fact by virtue of those of their affairs that have become known to me it is as though I have lived with them from the first to the last. I have therefore been able to discern the impure from the clean and the benefit from .the harm

I have selected for you the choicest of those matters and collected for you their good points and have kept away from you their useless points. Since I feel for your affairs as a living father should feel and I aim at giving you training I thought it should be at a time when you are advancing in age and new on the stage of the world possessing upright intention and clean heart and that I should begin with the teaching of the Book of Allah to Whom belongs Might and Majesty and its interpretation the laws of Islam and its commands its lawful matters and unlawful matters and that I should not go beyond these for you. Then I feared lest you should get confused as other people had been confused on account of their passions and (different) views. Therefore in spite of my dislike for you being so warned I thought it better for me to make this position strong rather than leave you in a position where I do not regard you safe from falling into destruction. I hoped that Allah would help you in your straightforwardness and .guide you in your resoluteness. Consequently I wrote this piece of my will for you

Know O' my child that what I love most for you to adopt from my will is to fear Allah to confine yourself to what Allah has made obligatory on you and to follow the actions of your forefathers and the virtuous people of your household because they did not fall short in seeing for themselves what you will see for yourself and they did about their affairs as you would like to think (about your affairs) . Thereafter their thinking led them to discharge the obligations they came to know of and to desist from what they were not required to do. If your heart does not accept this without acquiring knowledge as they acquired it then your search should first be by way of understanding and learning and not by falling into doubts or getting entangled in quarrels

And before you probe into this you should begin by seeking your Allah's help and turning to Him for competence and keeping aloof from everything that throws you into doubt or flings you towards misguidance

When you have made sure that your heart is clean and humble and your thoughts have come together and you have only one thought which is about this matter then you will see what I have explained to you; but if you have not been able to achieve that peace of observation and thinking which you would like to have then know that you are only stamping the ground like a blind she-camel and falling into darkness while a seeker of religion should not grope in the dark or create confusion. It is better to avoid this

Appreciate my advice O' my child and know that He Who is the Master of death is also the Master of life that the Creator causes death as well; that He Who destroys is also the restorer of life and that He Who inflicts disease is also the curer. This world continues in the way Allah has made it with regard to its pleasures trials rewards on the Day of Judgement and all that He wishes and you do not know. If anything of this advice is not understood by you then attribute it to your ignorance of it because when you were first born you were born ignorant. Thereafter you acquired knowledge. There are many matters of which you are ignorant and in which your sight first wonders and your eye wanders then after this you see them. Therefore cling to Him Who created you fed you and put you in order. Your worship should be for Him your eagerness should be towards Him and your fear should be of Him

Know O' my child that no one received messages from Allah the Glorified as the Prophet (may Allah bless him and his progeny) did. Therefore regard him as your forerunner and leader towards deliverance. Certainly I shall spare no effort in giving you advice and surely even if you try you cannot acquire that insight for your welfare as I have for you. Know O' my child that if there had been a partner with your Lord his messengers too should have come to you and you would have seen signs of his authority and power and you should have known his deeds and qualities. But He is only One God as He has described Himself. No one can dispute with Him in His authority. He is from ever and will be for ever. He is before all things without any beginning. He will remain after all things without any end. He is far too great to have His divinity proved by the encompassing heart or eye. When you have understood this then you should do what is done by him who is like you by way of his low position his lack of authority his increasing incapability and his great need of his Lord for seeking His obedience fearing His chastisement and apprehending His anger because He does not command you save for virtue and does not refrain you save from evil

O' my child I have informed you about the world its condition its decay and its passing away and I have informed you of the next world and of what has been provided in it for its people. I have recounted to you parables about it so that you may draw instruction from them and act upon them. The example of those who have understood the world is like those travellers who being disgusted with drought stricken .places set off for greenery and a fruitful place

Then they endure difficulties on the way separation from friends hardships of the journey and unwholesome food in order to reach their fields of plenty and place of stay. Consequently they do not feel any pain in all this and do not regard any expenditure to be waste. Nothing is more lovable to them than what takes them near their goal and carries them closer to their place of stay. (Against this) the example of those who are deceived by this world is like the people who were in a green place but they became disgusted with it and went to a drought-stricken place. Therefore for them nothing is more detestable or abominable than to leave the place where they were to go to a place which they will reach unexpectedly and for which they are .heading

O' my child make yourself the measure (for dealings) between you and others. Thus you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others which you would like others to accept from you. Do not talk about what you do not know even though what .you know be very little. Do not say to others what you do not like to be said to you



Know that self-admiration is contrary to propriety (of action) and is a calamity for the mind. Therefore increase your striving and do not become a treasurer for (wealth to be inherited by) others. When you have been guided on the right path humble yourself .before Allah as much as you can

Know that in front of you lies a road of long distance and severe hardship and that you cannot avoid seeking it. Take your requirements of provision keeping the burden light. Do not load your back beyond your power lest its weight become a mischief for you. Whenever you come across a needy person who can carry for you your provision to hand it back to you on the Day of Judgement when you will need it then accept him as a good opportunity and get him to carry it. Put in that provision as much-as you are able to for it is likely that if you may need him (afterwards) you may not get hold of him. If a person is willing to borrow from you in the days of your affluence to pay it .back to you at the time of your need then make use of this opportunity

Know that in front of you lies an impassable valley wherein the light-burdened man will be in a better condition than the heavy-burden one and the slow-paced would be in a worse condition than the swift-paced. Your terminating point at the other end of this passage will necessarily be either Paradise or Hell. Therefore reconnoitre for yourself before alighting and prepare the place before getting down because after .death there can be no preparation nor return to this world

Know that He Who owns the treasures of the heavens and of the earth has permitted you to pray to Him and has promised you acceptance of the prayer. He has commanded you to beg from Him in order that He may give you and to seek His mercy in order that He may have mercy on you. He has not placed any thing between you and Him that may veil Him from you. He has not required you to get a mediator for you to Him and if you err He has not prevented you from repentance. He does not hasten with punishment. He does not taunt you for repenting nor does He humiliate you when humiliation is more appropriate for you. He has not been harsh in accepting repentance. He does not severely question you about your sins. He does not disappoint you of His mercy. Rather He regards abstention from sin as a virtue. He .counts your one sin as one while He counts your one virtue as ten

He has opened for you the door of repentance. Therefore whenever you call Him He hears your call and whenever you whisper to Him He knows the whisper. You place before Him your needs unveil yourself before Him complain to Him of your worries beseech Him to remove your troubles seek His help in your affairs and ask from the treasures of His mercy that which no one else has power to give namely length of life health of body and increase in sustenance. Then He has placed the keys of His .treasuries in your hands in the sense that He has shown you the way to ask Him

Therefore wherever you wish open the doors of His favour with prayer and let the abundant rains of His mercy fall on you. Delay in acceptance of the prayer should not disappoint you because the grant of prayer is according to the measure of (your) intention. Sometimes acceptance (of prayer) is delayed with a view to its being a source of greater reward to the asker and of better gifts to the expectant. Sometimes you ask for a thing but it is not given to you and a better thing is given to you later or a thing is taken away from you for some greater good of yours because sometimes you ask for a thing which contains ruin for your religion if it is given to you. Therefore your request should be for things whose beauty should be lasting and whose burden should remain away from you. As for wealth it will not last for you nor will you live for .it

O' my child know that you have been created for the next world not for this world for destruction(in this world) not for lasting and for dying not for living. You are in a place which does not belong to you a house for making preparations and a passage towards the next world. You are being chased by death from which the runner-away cannot escape as it would surely over take him. So be on guard against it lest it overtakes you at a time when you are in a sinful state and you are thinking of repenting but it creates obstruction between you and repentance. In such a case you .will ruin yourself

O' my child remember death very much and the place where you have to go suddenly and reach after death so that when it comes you are already on your guard against it and have prepared yourself for it and it does not come to you all of a sudden and surprise you. Beware lest you become deceived by the leanings of the people towards worldly attraction and their rushing upon it. Allah has warned you about it and the .world has informed you of its mortal character and unveiled to you its evils

Surely those (who go) after it are like barking dogs or devouring carnivore who hate each other. The stronger among them eat away the weaker and the big among them tramples over the small. Some are like tied cattle and some like untied cattle who have lost their wits and are running in unknown directions. They are flocks of calamities wandering in rugged valleys. There is no herdsman to detain them nor any tenderer to take them to grazing. The world has put them on the track of blindness and taken away their eyes from the beacons of guidance. They have therefore been perplexed in its bewilderings and sunk in its pleasures. They took it as a god so it played with them. They too played with it and forgot what is beyond it. Darkness is disappearing gradually. Now it is as though travellers have got down and the hasteners will soon meet. Know O' my child that everyone who is riding on the carriage of night and day is being carried by them even though he may be stationary .and he is covering the distance even though he is staying and resting

Know with certainty that you cannot achieve your desire and cannot exceed your destined life. You are on the track of those before you. Therefore be humble in seeking and moderate in earning because often seeking leads to deprivation. Every seeker of livelihood does not get it nor is everyone who is moderate in seeking deprived. Keep yourself away from every low thing even though they may take you to your desired aims because you will not get any return for your own respect which you spend. Do not be the slave of others for Allah had made you free. There is no good in good which is achieved through evil and no good in comfort that is achieved through  
(disgracing) hardship

Beware lest bearers of greed should carry you and make you descend down to the springs of destruction. If you can manage that there be no wealthy person between yourself and Allah do so because in any case you will find what is for you and get your share. A little received directly from Allah the Glorified is more dignified than that which is more but is received through (the obligation of) His creatures although  
(really) all is from Allah

It is easier to rectify what you miss by silence than to secure what you lose by speaking. Whatever is in a pot can be retained by closing the lid. I should prefer you to retain what is in your hands rather to seek what is in other's hands. Bitterness of disappointment is better than seeking from people. Manual labour, with chastity is better than the riches of a vicious life. A man is the best guard of his own secrets. Often a man strives for what harms him. He who speaks much speaks nonsense. Whoever ponders perceives. Associate with people of virtue; you will become one of them. Keep aloof from people of vice; you will remain safe from them. The worst food  
.is that which is unlawful. Oppressing the weak is the worst oppression

Where leniency is unsuitable harshness is lenience. Often cure is illness and illness is cure. Often the ill-wisher gives correct advice while the well-wisher cheats. Do not depend upon hopes because hopes are the mainstay of fools. It is wise to preserve one's experience. Your best experience is that which teaches you a lesson. Make use of leisure before it changes into (the hour of) grief. Every seeker does not achieve (what he seeks); and every departer does not return. To lose provision and to earn evil for the Day of Judgement means ruin. Every matter has a consequence. What is destined for you will shortly come to you. A trader undertakes a risk. Often a small quantity is more beneficial than a large quantity. There is no good in an ignoble helper nor in a suspicious friend. Be compliant with the world as long as it is in your grip. Do not put yourself to risk as regards anything in expectation for more than that. Beware .lest the feeling of enmity should overpower you

Bear yourself towards your brother in such a way that if he disregards kinship you keep to it; when he turns away be kind to him and draw near to him; when he withholds spend for him; when he goes away approach him; when he is harsh be lenient; when he commits wrong think of (his) excuse for it so much so as though you are a slave of him and he is the benevolent master over you. But take care that this should not be done inappropriately and that you should not behave so with an undeserving person. Do not take the enemy of your friend as a friend because you will thus antagonize your friend. Give true advice to your brother be it good or bitter. Swallow your anger because I did not find a sweeter thing than it in the end and nothing more pleasant in consequence. Be lenient to him who is harsh to you for it is likely that he will shortly become lenient to you. Treat your enemy with favours because this is sweeter of the two successes (the success of revenge and the success .(of doing favour

If you intend to cut yourself off from a friend leave some scope for him from your side by which he may resume friendship if it so occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard the interests of your brother depending upon your terms with him for he is not your brother if you disregard his interests. Your household should not become the most miserable people through you. Do not lean towards him who turns away from you. Your brother should not be more firm in his disregard of kinship than you in paying regard to it and you should exceed in doing good to him than is evil to you. Do not feel too much the oppression of a person who oppresses you because he is only busy in harming himself and benefiting you.

.The reward of him who pleases you is not that you displease him

Know O' my child that livelihood is of two kinds – a liveli- hood that you seek and a livelihood that seeks you which is such that if you do not reach it it will come to you. How bad it is to bend down at the time of need and to be harsh in riches. You should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened because occurrences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them because the wise take

.instruction from teaching while beasts learn only from beating

Ward off from yourself the onslaught of worries by firmness of endurance and purity of belief. He who gives up moderation commits excess. A companion is like a relation. A friend is he whose absence also proves the friendship. Passion is a partner of distress. Often the near ones are remoter than the distant ones and often the distant ones are nearer than the near ones. A stranger is he who has no friend. He who transgresses right narrows his own passage. He who stays in his position remains constant upon it. The most trustworthy intermediary is that which you adopt between yourself and Allah the Glorified. He who does not care for your interests is your enemy. When greed leads to ruin deprivation is an achievement. Not every defect can .be reviewed and not every opportunity recurs

Often a person with eyes misses the track while a blind person finds the correct path. Delay an evil because you will be able to hasten it whenever you desire. The disregard of kinship of the ignorant is equal to the regard for kinship of the wise. Whoever takes the world to be safe it will betray him. Whoever regards the world as great it will humiliate him. Every one who shoots does not hit. When authority changes the time changes too. Consult the friend before adopting a course and the neighbour before taking a house. Beware lest you mention in your speech what may rouse laughter even though you may be relating it from others. Do not consult women because their view is weak and their determination is unstable. Cover their eyes by keeping them under the veil because strictness of veiling keeps them for long. Their coming out is not worse than your allowing an unreliable man to visit them. If you can manage that they should not know anyone other than you do so. Do not allow a woman matters other than those about herself because a woman is a flower not an administrator. Do not pay her regard beyond herself. Do not encourage her to intercede for others. Do not show suspicion out of place because this leads a correct woman to evil and a .chaste woman to deflection



For everyone among your servants fix a work for which you may hold him responsible. In this way they will not fling the work one over the other. Respect your kinsmen because they are your wings with which you fly the origin towards which you return and your hands with which you attack. Place your religion and your world at Allah's disposal and beg Him to ordain the best for you in respect of the near and the far this world and the next; and that is an end to the matter

## In Arabic

ومن وصيته له عليه السلام

للحسن بن علي عليهما السلام، كتبها إليه "بحاضرين" (١) عند انصرافه من صفين

مِنَ الْوَالِدِ الْفَاسِقِ، الْمُقَرَّرِ لِلزَّمَانِ (٢)، الْمُدِيرِ الْعُمَرِ، الْمُسْتَسْلِمِ، لِلدُّنْيَا، السَّاكِنِ مَسَاكِنِ الْمَوْتَى، الظَّاعِنِ عَنْهَا غَدًا، إِلَى الْمَوْلُودِ الْمُوَمَّلِ مَا لَا يُدْرِكُ، السَّالِكِ سَبِيلَ مَنْ قَدْ هَلَكَ، غَرَضِ (٣) الْأَسْقَامِ رَهِينِهِ (٤) الْأَيَّامِ، وَرَمِيهِ (٥) الْمَصَائِبِ، وَعَبْدِ الدُّنْيَا، وَتَاجِرِ الْغُرُورِ، وَغَرِيمِ الْمَنَابِ، وَأَسِيرِ الْمَوْتِ، وَحَلِيفِ الْهُمُومِ، قَرِينِ الْأَحْزَانِ، وَنُصْبِ الْأَفَاتِ (٦)، وَصَرِيحِ (٧) الشَّهَوَاتِ، وَخَلِيفَةِ الْأَمْوَاتِ.

أَمَّا بَعِيدُ، فَإِنَّ فِيمَا تَبَيَّنَتْ مِنْ إِذْبَارِ الدُّنْيَا عَنِّي، وَجُمُوحِ الدَّهْرِ (٨) عَلَيَّ، وَإِقْبَالِ الْآخِرَةِ إِلَيَّ، مَا يَزَعُنِي (٩) عَنْ ذِكْرِ مَنْ سِوَايَ، وَالْإِهْتِمَامِ بِمَا وَرَائِي (١٠)، غَيْرَ أَنِّي حَيْثُ تَفَرَّدَ بِي دُونَ هُمُومِ النَّاسِ هُمُومُ نَفْسِي، فَصَدَفَنِي (١١) رَأْيِي، وَصَدَرَفَنِي عَنْ هَيَوَايَ، وَصَرَّحَ لِي بِمَحْضِ أَمْرِي (١٢)، فَأَفْضَى بِي إِلَى جِدِّ لَا يَكُونُ فِيهِ لَعِبٌ، وَصِدْقَ لَا يَشُوبُهُ كَذِبٌ. وَوَجَدْتُكَ بَعْضِي، بَلْ وَجَدْتُكَ كُلِّي، حَتَّى كَأَنَّ شَيْئًا لَوْ أَصَابَكَ أَصَابَنِي، وَكَأَنَّ الْمَوْتَ لَوْ أَتَاكَ أَتَانِي، فَعَنَانِي مِنْ أَمْرِكَ مَا يَعْنِينِي مِنْ أَمْرِ نَفْسِي، فَكَتَبْتُ إِلَيْكَ كِتَابِي هَذَا، مُسْتَظْهِرًا بِهِ (١٣) إِنَّ أُنَا بَقِيْتُ لَكَ أَوْ فَنَيْتُ.

فَأِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ - أَيْ بُنَى - وَلِزُومِ أَمْرِهِ، وَعِمَارَةِ قَلْبِكَ بِذِكْرِهِ، وَالْإِعْتِصَامِ بِحَبْلِهِ، وَأَيْ سَبَبِ أَوْثُقِ مَنْ سَبَبَ بَيْنَكَ وَبَيْنَ اللَّهِ عَزَّوَجَلَّ إِنْ أَنْتَ أَخَذْتَ بِهِ!

أَحْيِ قَلْبَكَ بِالْمَوْعِظَةِ، وَأَمْتُهُ بِالزَّهَادَةِ، وَقَوِّهِ بِالْيَقِينِ، وَنَوِّزُهُ بِالْحِكْمَةِ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ، وَقَرِّزُهُ بِالْفَنَاءِ (١٤)، وَبَصِّرْهُ (١٥) فَجَائِعِ الدُّنْيَا، وَحَذِّرْهُ صَوْلَةَ الدَّهْرِ وَفُحْشَ تَقَلُّبِ اللَّيَالِي وَالْأَيَّامِ، وَاعْرِضْ عَلَيْهِ أَحْبَابَ الْمَاضِينَ، وَذَكِّرْهُ بِمَا أَصَابَ مَنْ كَانَ قَبْلَكَ مِنَ الْأَوَّلِينَ، وَسِزْ فِي دِيَارِهِمْ وَأَثَارِهِمْ، فَانظُرْ فِيمَا فَعَلُوا عَمَّا انْتَقَلُوا، وَأَيَّنْ حَلُوا وَنَزَلُوا! فَإِنَّكَ تَجِدُهُمْ قَدِ انْتَقَلُوا عَنِ الْأَحْبَابِ، وَحَلُّوا دِيَارَ الْعَرَبِ، وَكَانَتْكَ عَنْ قَلِيلٍ قَدْ صِرْتَ كَأَحَدِهِمْ. فَأَصْلِحْ مَثْوَاكَ، وَلَا تَبِعْ آخِرَتَكَ بِدُنْيَاكَ، وَدَعِ الْقَوْلَ فِيمَا لَا تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تَكَلْفُ، وَأَمْسِكْ عَنْ طَرِيقِ إِذَا خِفْتَ ضَلَالَتَهُ، فَإِنَّ الْكُفَّ عِنْدَ خَيْرِهِ الضَّلَالِ خَيْرٌ مِنْ رُكُوبِ الْأَهْوَالِ، وَأُمْرٌ بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ، وَبَايِنِ (١٧)

مَنْ فَعَلَهُ بِجُهْدِكَ، وَجَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ، وَلَا تَأْخُذْكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ، وَخُصِّ الْعَمَرَاتِ (١٨) لِلْحَقِّ حَيْثُ كَانَ، وَتَفَقَّهُ فِي الدِّينِ، وَعَوِّدْ نَفْسَكَ التَّصَبُّرَ عَلَى الْمَكْرُوهِ، وَنَعِمِ الْخُلُقَ التَّصَبُّرُ فِي الْحَقِّ! وَالْجِيءُ نَفْسِكَ فِي أُمُورِكَ كُلِّهَا إِلَى الْإِهْكَ، فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفِ (١٩) حَرِيزِ (٢٠)، وَمَانِعِ عَرِيزِ، وَأَخْلِصْ فِي الْمَسْأَلَةِ لِرَبِّكَ، فَإِنَّ بِيَدِهِ الْعَطَاءَ وَالْحِزْمَانَ، وَأَكْثَرَ الْأَسْتِخَارَةِ (٢١)، وَتَفَهَّمْ وَصِيَّتِي، وَلَا تَذْهَبَنَّ عَنْكَ صَفْحًا (٢٢)، فَإِنَّ خَيْرَ الْقَوْلِ مَا نَفَعَ. وَاعْلَمْ أَنَّهُ لَا خَيْرَ فِي عِلْمٍ لَا يَنْفَعُ، وَلَا يُنْتَفَعُ بِعِلْمٍ لَا يَحِقُّ (٢٣) تَعَلُّمُهُ.

أَيْ بُنَى، إِنِّي لَمَّا رَأَيْتُنِي قَدْ بَلَغْتَ سِنًا (٢٤)، وَرَأَيْتُنِي أَزْدَادًا وَهِنًا (٢٥)، يَا دَرْتُ بَوْصَةَ بَيْتِي إِلَيْكَ، وَأُورِدْتُ خِصَالًا مِنْهَا قَبْلَ أَنْ يَعْجَلَ بِي أَجَلِي دُونَ أَنْ أَفْضِيَ (٢٦) إِلَيْكَ بِمَا فِي نَفْسِي، أَوْ أَنْ أَنْقُصَ فِي رَأْيِي كَمَا نَقُصْتُ فِي جَسَدِي، أَوْ يَسْبِقُنِي إِلَيْكَ بَعْضُ غَلَبَاتِ الْهَوَى وَفَتَنِ الدُّنْيَا، فَتَكُونَ كَالصَّعْبِ (٢٧) النَّفُورِ (٢٨). وَإِنَّمَا قَلْبُ الْحَدِيثِ كَالْأَرْضِ الْخَالِيَةِ مَا أَلْقَى فِيهَا مِنْ شَيْءٍ قَبْلَتْهُ. فَبَادَرْتُكَ بِالْأَدَبِ قَبْلَ أَنْ يَقْسُو قَلْبُكَ، وَيَسْتَعِغِلْ لُبُّكَ، لِتَسْتَقْبَلَ بِجِدِّ رَأْيِكَ (٢٩) مِنَ الْأَمْرِ مَا قَدْ كَفَاكَ أَهْلُ التَّجَارِبِ بُعْيَتَهُ (٣٠) وَتَجَرِبَتَهُ، فَتَكُونَ قَدْ كَفَيْتَ مُؤُونَةَ الطَّلَبِ، وَعُوفِيَتْ مِنْ عِلَاجِ التَّجَرِبَةِ، فَأَتَاكَ مِنْ ذَلِكَ مَا قَدْ كُنَّا نَأْتِيهِ، وَاسْتَبَانَ (٣١) لَكَ مَا رُبَّمَا أَظْلَمَ عَلَيْنَا مِنْهُ.

أَيُّ بَنِي، إني وإن لم أكن عُمَرْتُ عُمَرَ مِنْ كَمَا قَبْلِي، فَقَدْ نَظَرْتُ فِي أَعْمِي إِلَيْهِمْ، وَفَكَّرْتُ فِي أَخْبَارِهِمْ، وَسَدَرْتُ فِي آثَارِهِمْ، حَتَّى عُمِدْتُ كَأَحَدِهِمْ، بَلْ كَأَنِّي بِمَا انْتَهَى إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُمَرْتُ مَعَ أَوْلِيهِمْ إِلَى آخِرِهِمْ، فَعَرَفْتُ صِفَةَ ذَلِكَ مِنْ كَدَرِهِ، وَنَفَعَهُ مِنْ ضَرَرِهِ، فَاسْتِخْلَصْتُ لِمَكَ مِنْ كُلِّ أَمْرٍ نَخِيلَتُهُ (٣٢)، تَوَخَّيْتُ (٣٣) لِمَكَ جَمِيلَهُ، وَصَرَفْتُ عَنْكَ مَجْهُولَهُ، وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ الشَّفِيقَ، وَأَجْمَعْتُ عَلَيْهِ (٣٤) مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَأَنْتَ مُقْبِلُ الْعُمَرِ مُقْتَبِلُ (٣٥) الدَّهْرِ، ذُوَيْتِهِ سَلِيمَهُ، وَنَفْسَ صَافِيَهُ، وَأَنْ أُبْتَدِئَكَ بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ، وَشَرَائِعِ الْإِسْلَامِ وَأَحْكَامِهِ، وَحَلَالِهِ وَحَرَامِهِ، لَا أُجَاوِزُ (٣٦) ذَلِكَ بِكَ إِلَى غَيْرِهِ. ثُمَّ أَشْفَقْتُ (٣٧) أَنْ يَلْتَبَسَ عَلَيْكَ مَا اخْتَلَفَ النَّاسُ فِيهِ مِنْ أَهْوَائِهِمْ وَآرَائِهِمْ مِثْلَ الَّذِي التَّبَسَّ (٣٨) عَلَيْهِمْ، فَكَانَ إِحْكَامُ ذَلِكَ عَلَيَّ مِمَّا كَرِهَيْتُ مِنْ تَنْبِيهِكَ لَهُ أَحَبُّ إِلَيَّ مِنْ إِسْلَامِكَ إِلَيَّ أَمْرٍ لَا آمَنْ عَلَيْكَ بِهِ الْهَلَكَةُ (٣٩)، وَرَحِيوْتُ أَنْ يُوفِّقَكَ اللَّهُ فِيهِ لِرُشْدِكَ، وَأَنْ يَهْدِيكَ لِقُصْدِكَ، فَعَهَدْتُ إِلَيْكَ وَصِيَّتِي هَذِهِ.

وَاعْلَمْ يَا بَنِي، أَنَّ أَحَبَّ مِمَّا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ وَصِيَّتِي تَقْوَى اللَّهِ، وَالْإِفْتِصَارُ عَلَى مَا فَرَضَهُ اللَّهُ عَلَيْكَ، وَالْأَخْذُ بِمَا مَضَى عَلَيْهِ الْأَوَّلُونَ مِنْ آبَائِكَ، وَالصَّالِحُونَ مِنْ أَهْلِ بَيْتِكَ، فَإِنَّهُمْ لَمْ يَدْعُوا (٤٠) أَنْ نَظَرُوا لِنَفْسِهِمْ كَمَا أَنْتَ نَاطِرٌ، وَفَكَّرُوا كَمَا أَنْتَ مُفَكِّرٌ، ثُمَّ رَدَّهُمْ آخِرُ ذَلِكَ إِلَى الْأَخْذِ بِمَا عَرَفُوا، وَالْإِمْسَاكَ عَمَّا لَمْ يُكَلَّفُوا، فَإِنْ أَبَتْ نَفْسُكَ أَنْ تَقْبَلَ ذَلِكَ دُونَ أَنْ تَعْلَمَ كَمَا عَلِمُوا فَلْيَكُنْ طَلِيئَكَ ذَلِكَ بَتَّفَهُمْ وَتَعَلَّمْ، لَا يَتَوَرَّطِ الشُّبُهَاتِ، وَعَلِقِ الْخُصُومَاتِ. وَإِذَا قَبَلَ نَظْرَكَ فِي ذَلِكَ بِالْإِسْتِغَانَةِ بِاللَّهِ، وَالرَّغْبَةَ إِلَيْهِ فِي تَوْفِيقِكَ، وَتَوَكَّلْ كُلَّ شَيْئِهِ (٤١) أَوْلَجْتِكَ (٤٢) فِي شُبُهَةٍ، أَوْ أَسْلَمْتَكَ إِلَى ضَلَالِهِ. فَإِنَّ أَيَقَنْتَ أَنْ قَدْ صَفَا قَلْبُكَ فَخَشَعْ، وَتَمَّ رَأْيُكَ وَاجْتَمَعَ، وَكَانَ هُمُكَ فِي ذَلِكَ هَمًّا وَاحِدًا، فَانْظُرْ فِيمَا فَسَّرْتُ لَكَ، وَإِنْ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ نَفْسِكَ، وَفَرَاغَ نَظْرِكَ وَفَكْرِكَ، فَاعْلَمْ أَنَّكَ إِنَّمَا تَخْبِطُ الْعَشَوَاءَ (٤٣)، وَتَتَوَرَّطُ (٤٤) الظُّلْمَاءَ، وَلَيْسَ طَالِبُ السُّدَيْنِ مِمَّنْ خَبِطَ أَوْ خَلَطَ، وَالْإِمْسَاكَ (٤٥) عَنْ ذَلِكَ أَمْتَلُ (٤٦).

فَتَفَهَّمُ يَا بُنَيَّ وَصِيَّتِي، وَاعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَ مَالِكِ الْحَيَاةِ، وَأَنَّ الْخَالِقَ هُوَ الْمَمِيْتُ، وَأَنَّ الْمُفْنِي هُوَ الْمُعِيدُ، وَأَنَّ الْمُبْتَلَى هُوَ الْمُعَافَى، وَأَنَّ الدُّنْيَا لَمْ تَكُنْ لِشَيْءٍ تَقَرَّرَ إِلَّا عَلَى مَا جَعَلَهَا اللَّهُ عَلَيْهِ مِنَ النِّعْمَاءِ، وَالْإِتِّبَالِ، وَالْجَزَاءِ فِي الْمَعَادِ، أَوْ مَا شَاءَ مِمَّا لَا تَعْلَمُ، فَإِنَّ أَشْكَلَ عَلَيْكَ شَيْءٌ مِنْ ذَلِكَ فَاحْمِلْهُ عَلَى جِهَاتِكَ، فَإِنَّكَ أَوَّلُ مَا خُلِقْتَ جَاهِلًا ثُمَّ عَلِمْتَ، وَمَا أَكْثَرَ مَا تَجْهَلُ مِنَ الْأَمْرِ، وَيَتَحَيَّرُ فِيهِ رَأْيُكَ، وَيُضِلُّ فِيهِ بَصْرُكَ ثُمَّ تُبْصِرُهُ بَعْدَ ذَلِكَ! فَاعْتَصِمِ بِاللَّذِي خَلَقَكَ وَرَزَقَكَ وَسَوَّاكَ، وَلْيَكُنْ لَهُ تَعَبُّدُكَ، وَإِلَيْهِ رَغْبَتُكَ، وَمِنْهُ شَفَقَتُكَ (٤٧).

وَاعْلَمْ يَا بُنَيَّ أَنَّ أَحَدًا لَمْ يُنْبِئْ عَنِ اللَّهِ سُبْحَانَهُ كَمَا أَنْبَأَ عَنْهُ الرَّسُولُ \_ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ \_ فَارْضَ بِهِ رَاتِدًا (٤٨)، وَإِلَى النَّجَاهِ قَائِدًا، فَإِنِّي لَمْ أَلِكْ (٤٩) نَصِيحَةً. وَإِنَّكَ لَنْ تَبْلُغَ فِي النَّظَرِ لِنَفْسِكَ \_ وَإِنْ اجْتَهَدْتَ \_ مَبْلَغَ نَظَرِي لَكَ. وَاعْلَمْ يَا بُنَيَّ، أَنَّهُ لَوْ كَانَتْ لِرَبِّكَ شَرِيكٌ لَأَتَتْكَ رُسُلُهُ، وَلَرَأَيْتَ آثَارَ مُلْكِهِ وَسُلْطَانِهِ، وَلَعَرَفْتَ أَفْعَالَهُ وَصِفَاتِهِ، وَلَكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ، لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ، وَلَا يَزُولُ أَبَدًا وَلَمْ يَزَلْ، أَوَّلٌ قَبْلَ الْأَشْيَاءِ بِلَا أَوَّلِيهِ، وَآخِرٌ بَعْدَ الْأَشْيَاءِ بِلَا نِهَائِيهِ. عَظُمَ عَنِّي أَنْ تَثْبُتَ رُبُوبِيَّتُهُ بِأَحَاطِهِ قَلْبٌ أَوْ بَصْرٌ. فَإِذَا عَرَفْتَ ذَلِكَ فَافْعَلْ كَمَا يَنْبَغِي لِمِثْلِكَ أَنْ يَفْعَلَهُ فِي صِغَرِ خَطَرِهِ (٥٠)، وَقَلِّهِ مَقْدَرَتِهِ، وَكَثِّرْهُ عَجْزِهِ، عَظِيمِ حَاجَتِهِ إِلَى رَبِّهِ، فِي طَلَبِ طَاعَتِهِ، وَالْخَشْيَةِ مِنْ عُقُوبَتِهِ، وَالشَّفَقَةِ مِنْ سُخْطِهِ، فَإِنَّهُ لَمْ يَأْمُرْكَ إِلَّا بِحَسَنِ، وَلَمْ يَنْهَكَ إِلَّا عَنِ قَبِيحٍ.

يَا بُنَيَّ، إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَحَالِهَا، وَرَوَالِهَا وَانْتِقَالِهَا، وَأَنْبَأْتُكَ عَنِ الْآخِرَةِ وَمَا أُعِدُّ لَأَهْلِهَا فِيهَا، وَصَرَّبْتُ لَكَ فِيهِمَا الْأَمْثَالَ، لِتَعْتَبِرَ بِهَا، وَتَحْذُو عَلَيْهَا. إِنْ مِمَّا مَثَلٌ مِنْ خَيْرِ (٥١) الدُّنْيَا كَمَثَلِ قَوْمِ سَفَرٍ (٥٢)، نَبَا (٥٣) بِهِمْ مَنَزِلٌ جَدِيدٌ (٥٤)، فَأَمُوا (٥٥) مَنَزِلًا خَصِيبًا وَجَنَابًا (٥٦) مَرِيعًا (٥٧)، فَاحْتَمَلُوا وَعَثَاءَ (٥٨) الطَّرِيقِ، وَفِرَاقَ الصَّدِيقِ، وَخُشُونَةَ السَّفَرِ، وَجُشُوبَةَ (٥٩) الْمُطْعَمِ، لِيَأْتُوا سَعَةَ دَارِهِمْ، وَمَنَزِلَ قَرَارِهِمْ، فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذَلِكَ أَلْمًا، وَلَا يَرُونَ نَفَقَةً مَعْرَمًا، وَلَا شَيْءَ أَحَبَّ إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنَزِلِهِمْ، وَأَذْنَاهُمْ مِنْ مَحَلِّهِمْ. وَمَثَلٌ مِنْ أَعْتَرَّ بِهَا كَمَثَلِ قَوْمٍ كَانُوا بِمَنَزِلٍ خَصِيْبٍ، فَنَبَا بِهِمْ إِلَى مَنَزِلٍ جَدِيدٍ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَلَا أَفْطَحَ عِنْدَهُمْ مِنْ مُفَارَقَتِهِ مَا كَانُوا فِيهِ، إِلَى مَا يَهْجُمُونَ عَلَيْهِ (٦٠)، وَيَصِيرُونَ إِلَيْهِ.

يَا بُنَيَّ اجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأَحِبِّ لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ، وَاكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَلَا تَظْلَمْ كَمَا لَا تُحِبُّ أَنْ تَظْلَمَ، وَأَحْسِنْ كَمَا تُحِبُّ أَنْ يُحْسَنَ إِلَيْكَ، وَاسْتَفِيحْ مِنْ نَفْسِكَ مَا تَسْتَفِيحُهُ مِنْ غَيْرِكَ، وَارْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ لَهُمْ مِنْ نَفْسِكَ، وَلَا تَقُلْ مَا لَا تَعْلَمُ وَإِنْ قَلَّ مَا تَعْلَمُ، وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ.

وَاعْلَمْ، أَنَّ الْإِعْجَابَ (٦١) ضِدُّ الصَّوَابِ، وَآفَةُ الْأَلْبَابِ (٦٢). فَاسْعَ فِي كَدْحِكَ (٦٣)، وَلَا تَكُنْ خَازِنًا لِغَيْرِكَ (٦٤)، وَإِذَا أَنْتَ هَدَيْتَ لِقُصْدِكَ فَكُنْ أَحْشَعُ مَا تَكُونُ لِرَبِّكَ.

وَاعْلَمْ، أَنَّ أَمَامَكَ طَرِيقًا ذَا مَسَافَةٍ بَعِيدَةٍ، وَمَشَقَّةٍ شَدِيدَةٍ، وَأَنَّهُ لَا غِنَى بِكَ فِيهِ عَنْ حُسْنِ الْإِرْتِيَادِ (٦٥)، وَقَدْرِ بِلَاغِكَ (٦٦) مِنَ الزَّادِ، مَعَ خِفَّةِ الظَّهْرِ، فَلَا تَحْمِلَنَّ عَلَى ظَهْرِكَ فَوْقَ طَاقَتِكَ، فَيَكُونَ نُقْلٌ ذَلِكَ وَبَالًا عَلَيْكَ، وَإِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ (٦٧) مَنْ يَحْمِلُ لَكَ زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ، فَيُؤْفِكُكَ بِهِ عَدَاً حَيْثُ تَحْتَاجُ إِلَيْهِ، فَاعْتَنِمُهُ وَحَمَلُهُ إِيَّاهُ، وَأَكْثِرْ مِنْ تَرْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ، فَلَعَلَّكَ تَطْلُبُهُ فَلَا تَجِدُهُ، وَاعْتَنِمَ مَنْ اسْتَفْرَضَكَ فِي حَالِ غِنَاكَ، لِيَجْعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ.

وَاعْلَمْ، أَنَّ أَمَامَكَ عَقَبَهُ كَوُودًا (٦٨)، الْمَخِيفُ (٦٩) فِيهَا أَحْسَنُ حَالًا مِنَ الْمُثْقِلِ (٧٠)، وَالْمُبْطِئُ عَلَيْهَا أَقْبَحُ حَالًا مِنَ الْمُسْبِرِ، وَأَنَّ مَهْبِطَكَ بِهَا لَمْ يَحَالَهُ إِلَّا عَلَى جَنِّهِ أَوْ عَلَى نَارٍ، فَارْتُدْ (٧١) لِنَفْسِكَ قَبْلَ نُزُولِكَ، وَوَطِّئِ الْمَنْزِلَ قَبْلَ حُلُولِكَ، فَلَيْسَ بَعْدَ الْمَوْتِ مُسْتَعْتَبٌ (٧٢)، وَلَا إِلَى الدُّنْيَا مُنْصَرَفٌ (٧٣).

وَاعْلَمْ، أَنَّ الَّذِي بِيَدِهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ قَدْ أَدِنَ لَكَ فِي الدُّعَاءِ، وَتَكْفَلُ لَكَ بِالْإِجَابَةِ، أَمَرَكَ أَنْ تَسْأَلَهُ لِيُعْطِيَكَ، وَتَسْتَرْحِمَهُ لِيُرْحِمَكَ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ مَنْ يَحْجُبُكَ عَنْهُ، وَلَمْ يُلْجِئَكَ إِلَى مَنْ يَشْفَعُ لَكَ إِلَيْهِ، وَلَمْ يَمْنَعْكَ أَنْ أَسَأْتَ مِنَ التَّوْبَةِ، وَلَمْ يُعَاجِلْكَ بِالنُّقْمَةِ، وَلَمْ يُعَيِّرْكَ بِالْإِنَابَةِ (٧٤)، وَلَمْ يَفْضَحْكَ حَيْثُ الْفَضِيحَةُ بِكَ أَوْلَى، وَلَمْ يُشَدِّدْ عَلَيْكَ فِي قَبُولِ الْإِنَابَةِ، وَلَمْ يُنَاقِشْكَ بِالْجَرِيمَةِ، وَلَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ، بَلْ جَعَلَ نُزُوعَكَ (٧٥) عَنِ الذُّنْبِ حَسَنَةً، وَحَسَبَ سَيِّئَتِكَ وَاحِدَةً، وَحَسَبَ حَسَنَتِكَ عَشْرًا، وَفَتَحَ لَكَ بَابَ الْمَتَابِ، بَابَ الْإِسْتِعَابِ؛ فَإِذَا نَادَيْتَهُ سَمِعَ نِدَاكَ، وَإِذَا نَاجَيْتَهُ عَلِمَ نَجْوَاكَ (٧٦)، فَافْضَيْتَ (٧٧) إِلَيْهِ بِحَاجَتِكَ، وَأَبْتَشْتَهُ (٧٨) ذَاتَ نَفْسِكَ (٧٩)، وَشَكَوْتَ إِلَيْهِ هُمُومَكَ، وَاسْتَكْسَفْتَهُ كُرُوبَكَ (٨٠)، وَاسْتَعْنَيْتَهُ عَلَى أُمُورِكَ، وَسَأَلْتَهُ مِنْ خَزَائِنِ رَحْمَتِهِ مَا لَا يَقْدِرُ عَلَى إِعْطَائِهِ غَيْرُهُ، مِنْ زِيَادَةِ الْأَعْمَارِ، وَصِحَّةِ الْأَبْدَانِ، وَسِعَةِ الْأَرْزَاقِ. ثُمَّ جَعَلَ فِي يَدَيْكَ مَفَاتِيحَ خَزَائِنِهِ بِمَا أَدِنَ لَكَ فِيهِ مِنْ مَسْأَلَتِهِ، فَمَتَى سَأَلْتَهُ بِالدُّعَاءِ أَبْوَابَ نِعَمِهِ، وَاسْتَمَطَّرْتَ شَائِبَ (٨١) رَحْمَتِهِ، فَلَا يَقْنَطَنَّكَ (٨٢) إِنْطَاءُ إِجَابَتِهِ، فَإِنَّ الْعَطِيَّةَ عَلَى قَدْرِ النَّيِّهِ، وَرُبَّمَا أُخْرِثَ عَنْكَ الْإِجَابَةُ، لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ، وَأَجْزَلَ لِعَطَاءِ الْآمِلِ. وَرُبَّمَا سَأَلْتَ الشَّيْءَ فَلَا تُؤْتَاهُ، وَأُوتِيتَ خَيْرًا مِنْهُ عَاجِلًا أَوْ آجِلًا، أَوْ صِرْفَ عَنكَ لِمَا هُوَ خَيْرٌ لَكَ، فَلَزِبَّ أَمْرٌ قَدْ طَلَبْتَهُ فِيهِ هَلَكَ دِينُكَ لَوْ أُوتِيتَهُ، فَلْتَكُنْ مَسْأَلَتَكَ فِيمَا يَبْقَى لَكَ جَمَالُهُ، وَيُنْفَى عَنْكَ وَبَالُهُ، فَالْمَالُ لَا يَبْقَى لَكَ وَلَا تَبْقَى لَهُ.

وَاعْلَمْ يَا بُنَيَّ إِنَّكَ إِنْ مَا خُلِقْتَ لِآخِرِهِ لَا لِلدُّنْيَا، وَلِلْفَنَاءِ لَا لِلْبَقَاءِ، وَلِلْمَوْتِ لَا لِلْحَيَاةِ، وَأَنْتَ فِي قُلْعِهِ (٨٣)، وَدَارِ بُلْعِهِ (٨٤)، وَطَرِيقِ إِلَى الْآخِرَةِ، وَأَنْتَ طَرِيدُ الْمَوْتِ الَّذِي، لَا يَنْجُو مِنْهُ هَارِبُهُ، وَلَا يَفُوتُهُ طَالِبُهُ، وَلَا بُدَّ أَنْهُ مُدْرِكُهُ، فَكُنْ مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ وَأَنْتَ عَلَى حَالِ سَيِّئِهِ، قَدْ كُنْتَ تُحَدِّثُ نَفْسَكَ مِنْهَا بِالتَّوْبَةِ، فَيَحُولُ بَيْنَكَ وَبَيْنَ ذَلِكَ، فَإِذَا أَنْتَ قَدْ أَهْلَكْتَ نَفْسَكَ.

## ذكر الموت

يَا بُنَيَّ، أَكْثَرُ مِنْ ذِكْرِ الْمَوْتِ، وَذِكْرِ مَا تَهْجُمُ عَلَيْهِ، وَتُفْضِي بَعْدَ الْمَوْتِ إِلَيْهِ، حَيْثِي يَا بُنَيَّ وَفَدَا أَخَذَتْ مِنْهُ حَذَرَكَ (٨٥)، وَشَدَدَتْ لَهُ أَرْكَكَ (٨٦)، وَلَا يَا بُنَيَّ بَعْتَهُ فَيَبْهَرَكَ (٨٧). وَإِيَّاكَ أَنْ تَعْتَرَّ بِمَا تَرَى مِنْ إِخْلَادِ أَهْلِ الدُّنْيَا (٨٨) إِلَيْهَا، وَتَكَالِبِهِمْ (٨٩) عَلَيْهَا، فَقَدْ نَبَأَكَ اللَّهُ عَنْهَا، وَنَعَتْ (٩٠) لَمَكَ نَفْسَهَا، وَتَكَشَّفَتْ لَكَ عَنْ مَسَاوِيهَا، فَإِنَّمَا أَهْلُهَا كِلَابٌ عَاوِيَةٌ، وَسَبَاعٌ ضَارِيَةٌ (٩١)، يَهْرُ (٩٢) بَعْضُهَا بَعْضًا، يَأْكُلُ عَزِيزُهَا ذَلِيلَهَا، وَيَفْهَرُ كَبِيرُهَا صَغِيرَهَا، نَعَمَ (٩٣) مَعْقَلَةٌ (٩٤)، وَأُخْرَى مُهْمَلَةٌ، قَدْ أَضَلَّتْ (٩٥) عُقُولَهَا، رَكِبَتْ مَجْهُولَهَا (٩٦)، سُرُوحٌ (٩٧) عَاهَهُ (٩٨) بَوَادٍ وَعُثٍ (٩٩)، لَيْسَ لَهَا رَاعٌ يَقِيمُهَا، وَلَا مُسِيمٌ (١٠٠) يُسِيمُهَا، سَلَكَتْ بِهِمُ الدُّنْيَا طَرِيقَ الْعَمَى، وَأَخَذَتْ بِأَبْصَارِهِمْ عَنْ مَنَارِ الْهُدَى، فَتَاهُوا فِي حَيْرَتِهَا، وَعَرَفُوا فِي نِعْمَتِهَا، وَاتَّخَذُواهَا رَبًّا، فَلَعِبَتْ بِهِمْ وَلَعِبُوا بِهَا، وَنَسُوا مَا وَرَاءَهَا. الترفق في الطلب

رُويَ إِسْفِرُ (١٠١) الظَّلَامِ، كَأَنَّ قَمَدًا وَرَدَّتِ الْأَطْعَانُ (١٠٢)، يُوشِكُكَ مَنْ أَسْرَعَ أَنْ يَلْحَقَ! وَاعْلَمْ يَا بُنَيَّ أَنَّ مَنْ كَانَتْ مَطِيئَتُهُ اللَّيْلَ وَالنَّهَارَ، فَإِنَّهُ يُسَارُ بِهِ وَإِنْ كَانَ وَاقِفًا، وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَادِعًا (١٠٣).

وَاعْلَمْ يَقِينًا، أَنَّكَ لَنْ تَبْلُغَ أَمْلَكَ، وَلَنْ تَعِيدُوَ أَجْلَكَ، وَأَنْتَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ، فَحَفِضْ (١٠٤) فِي الطَّلَبِ، وَأَجْمِلْ (١٠٥) فِي الْمُكْتَسَبِ، فَإِنَّهُ رَبُّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ (١٠٦)، فَلَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ، وَلَا كُلُّ مُجْمِلٍ بِمُخْرُومٍ. وَأَكْرَمُ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ (١٠٧) وَإِنْ سَافَتِكَ إِلَى الرَّغَائِبِ (١٠٨)، فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْدُلُ مِنْ نَفْسِكَ عِوَضًا (١٠٩). وَلَا تُكُنْ عَبْدَ غَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا. وَمَا خَيْرٌ خَيْرٍ لَا يُنَالُ إِلَّا بِشَرٍّ، وَيُسْرٍ (١١٠) لَا يُنَالُ إِلَّا بِعُسْرٍ (١١١)!

وَإِيَّاكَ أَنْ تُوجِفَ (١١٢) بِكَ مَطَايَا (١١٣) الطَّمَعِ، فَتُورِدَكَ مَنَاهِلَ (١١٤) الْهَلَكَةِ (١١٥)، وَإِنْ اسْتَطَعْتَ أَلَّا يَكُونَ بَيْنَكَ بَيْنَ اللَّهِ دُونَعْمَهُ فَافْعَلْ، فَإِنَّكَ مُدْرِكٌ قَسِيمِكَ، وَآخِذٌ سِيْهِمْكَ، وَإِنَّ الْبَيْسِيرَ مِنَ اللَّهِ سِيْبِحَانُهُ أَعْظَمُ وَ أَكْرَمُ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ وَإِنْ كَانَ كُلُّ مِنْهُ.

وصايا شتى

وَتَلَاْفِيكَ (١١٦) مَيَا فَرَطَ (١١٧) مِنْ صِيْمَتِكَ أَيْسِرُ مِنْ إِدْرَاكِكَ مَا فَاتَ (١١٨) مِنْ مَنْطِقَتِكَ، وَحِفْظُ مَا فِي الْوِعَاءِ بِشِدِّ الْوِكَاءِ (١١٩)، وَحِفْظُ مَا فِي يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلَبِ مَا فِي يَدَيْ غَيْرِكَ. وَمَرَارَةُ الْيَأْسِ خَيْرٌ مِنَ الطَّلَبِ إِلَى النَّاسِ، وَالْحِرْزُفَةُ مَعَ الْعِفَّةِ خَيْرٌ مِنَ الْغِنَى مَعَ الْفُجُورِ، وَالْمَرْءُ أَحْفَظُ لِسِرِّهِ (١٢٠)، وَرُبَّ سَاعٍ فِيْمَا يَضُرُّهُ! مَنْ أَكْثَرَ أَهْجَرَ (١٢١)، وَمَنْ تَفَكَّرَ أَبْصَرَ، قَارِنُ أَهْلِ الْخَيْرِ تَكُنْ مِنْهُمْ، وَيَايُنْ أَهْلُ الشَّرِّ تَبِنْ عَنْهُمْ، بِنَسِ الطَّعَامِ الْحَرَامِ! وَظَلَمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ، إِذَا كَانَ الرَّفِيقُ حُرْقًا (١٢٢) كَانَ الْحُرْقُ رِفْقًا. رُبَّمَا كَانَ الدُّوَاءُ دَاءً، وَالدَّاءُ دَوَاءً، وَرُبَّمَا نَصَحَ غَيْرُ النَّاصِحِ، وَعَشَّ الْمُسِيءُ تَنْصَحُ (١٢٣). وَإِيَّاكَ وَاللَّاتِكَالَ عَلَى الْمُنَى (١٢٤)، فَإِنَّهَا بَصَائِعُ النَّوْكَى (١٢٥)، وَالْعَقْلُ حِفْظُ التَّجَارِبِ، وَخَيْرٌ مَا جَرَّبْتَ مَا وَعَظَكَ. بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ عُصَّةً، لَيْسَ كُلُّ طَالِبٍ يُصِيبُ، وَلَا كُلُّ غَائِبٍ يُؤُوبُ، وَمِنَ الْفَسَادِ إِضَاعُهُ الرَّادِ، وَمَفْسِدَةُ الْمَعَادِ، وَلِكُلِّ أَمْرٍ عَاقِبَةٌ، سَوْفَ يَأْتِيكَ مَا قُدِّرَ لَكَ. التَّاجِرُ مُحَاطِرٌ، وَرُبَّ بَيْسِيرٍ أَنْتَمَى مِنْ كَثِيرٍ! لَا خَيْرَ فِي مُعِينٍ مَهِينٍ (١٢٦)، وَلَا فِي صَدِيقٍ ظَنِينٍ (١٢٧)، سَاهِلِ الدَّهْرَ (١٢٨) مَا دَلَّ لَكَ قَعُودُهُ (١٢٩)، وَلَا تُحَاطِرْ بِشَيْءٍ رَجَاءَ أَكْثَرِ مِنْهُ، وَإِيَّاكَ أَنْ تَجْمَحَ بِكَ مَطِيئَةُ اللَّجَاجِ (١٣٠).

احْمِلْ نَفْسَكَ مِنْ أَخِيكَ عِنْدَ صِرْمِهِ (١٣١) عَلَى الصَّلَامَةِ (١٣٢)، وَعِنْدَ صِدُودِهِ (١٣٣) عَلَى اللَّطْفِ (١٣٤) وَالْمُتَّارِبَةِ، وَعِنْدَ جُمُودِهِ (١٣٥) عَلَى الْبُدْلِ (١٣٦)، وَعِنْدَ تَبَاعُودِهِ عَلَى الدُّنُوِّ، وَعِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ، وَعِنْدَ جُرْمِهِ عَلَى الْعُذْرِ، حَتَّى كَانَتْكَ لَهُ عِبْدٌ، وَكَانَتْهُ دُونَعْمَهُ عَلَيْكَ. وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ، أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ، لَا تَتَّ خِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ، وَامْحُضْ أَخَاكَ النَّصِيحَةَ، حَسِنَةً كَانَتْ أَمْ قَبِيحَةً، وَتَجَرَّعِ الْعَيْظَ (١٣٧)، فَإِنِّي لَمْ أَرْ جُرْعَةً أَخْلَى مِنْهَا عَاقِبَةً، وَلَا أَلْدَّ مَغْبَةً (١٣٨)، وَلِنْ (١٣٩) لِمَنْ غَالَطَكَ (١٤٠)، فَإِنَّهُ يُوشِكُ أَنْ يَلِيَنَّ لَكَ، وَخُذْ عَلَى عِدْوِكَ بِالْفَضْلِ فَإِنَّهُ أَخْلَى الظَّفَرَيْنِ، وَإِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بِقِيَّتِهِ يَرْجِعْ إِلَيْهَا إِنْ بَدَا لَهُ ذَلِكَ يَوْمًا مَا، وَمَنْ ظَنَّ بِكَ خَيْرًا فَصِدِّقْ ظَنَّهُ، وَلَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَبَيْنَهُ، فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعَتْ حَقَّهُ، وَلَا يَكُنْ أَهْلَكَ أَشَقَى الْخَلْقِ بِكَ، وَلَا تَرْغَبَنَّ فِي مَنْ زَهَدَ فِيكَ، وَلَا يَكُونَنَّ أَحْوَكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ، وَلَا تَكُونَنَّ عَلِيًّا لِإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ. وَلَا يَكْبِرَنَّ عَلَيْكَ ظُلْمٌ مَنْ ظَلَمَكَ، فَإِنَّهُ يَسْعَى فِي مَضْرَّتِهِ وَنَفْعِكَ، وَلَيْسَ جَزَاءُ مَنْ سَرَّكَ أَنْ تَسُوَّهُ.

وَاعْلَمَ يَا بَنِيَّ، أَنَّ الرِّزْقَ رِزْقَانِ: رِزْقٌ تَطْلُبُهُ، وَرِزْقٌ يَطْلُبُكَ، فَإِنَّ أَنْتَ لَمْ تَأْتِهِ أَتَاكَ، مَا أَقْبَحَ الْخُضُوعِ عِنْدَ الْحَاجَةِ، وَالْجَفَاءِ عِنْدَ

الْغِنَى! إِنَّمَا لَكَ مِنْ دُنْيَاكَ، مَا أَصْلَحْتَ بِهِ مَثْوَاكَ (١٤١)، وَإِنْ كُنْتَ جَازِعًا عَلَى مَا تَفَلَّتَ (١٤٢) مِنْ يَدَيْكَ، فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ. اسْتَبَدَلْ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ، فَإِنَّ الْأُمُورَ أَشْبَاهُ، وَلَا تَكُونَنَّ مِمَّنْ لَا تَنْفَعُهُ الْعِظَةُ إِلَّا إِذَا بَالَعَتْ فِي إِيْلَامِهِ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ بِالْأَدَبِ، وَالْبَهَائِمَ لَا تَتَّعِظُ إِلَّا بِالضَّرْبِ. اطْرَحْ عَنْكَ وَارِدَاتِ الْهُمُومِ بِعَزَائِمِ الصَّبْرِ وَحُسْنِ الْيَقِينِ، مَنْ تَرَكَ الْقَصْدَ (١٤٣) جَارَ (١٤٤)، وَالصَّاحِبُ مُنَاسِبٌ (١٤٥)، وَالصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ (١٤٦)، وَالهُوَى (١٤٧) شَرِيكَ الْعَمَى، رَبٌّ بَعِيدٌ أَقْرَبُ مِنْ قَرِيبٍ، وَقَرِيبٌ أَبْعَدُ مِنْ بَعِيدٍ، وَالغَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ، مَنْ تَعَدَى الْحَقَّ ضَاقَ مَذْهَبُهُ، وَمَنْ افْتَضَّرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ، وَأَوْثَقُ سَبَبٌ أَخَذَتْ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ، وَمَنْ لَمْ يُبَالِكْ (١٤٨) فَهُوَ عِدُوكَ، قَدْ يَكُونُ الْيَأْسُ إِذْرَاكًا، إِذَا كَانَ الطَّمَعُ هَلَكًَا، لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ، وَلَا كُلُّ فُرْصَةٍ تَصَابُ، وَرُبَّمَا أَخْطَأَ الْبَصِيرُ قَصْدَهُ، أَصَابَ الْأَعْمَى رُشْدَهُ.

أَخْرِ الشَّرَّ، فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ (١٤٩)، وَقَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ، مَنْ أَمِنَ الزَّمَانَ حَانَهُ، وَمَنْ أَعْظَمَهُ (١٥٠) أَهَانَهُ، لَيْسَ كُلُّ مَنْ رَمَى أَصِيَابَ، إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ. سَلْ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ، وَعَنِ الْجَارِ قَبْلَ الدَّارِ. إِيَّاكَ أَنْ تَذْكَرَ مِنَ الْكَلَامِ مَا يَكُونُ مُضْحِكًا، وَإِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ. الرَّأْيُ فِي الْمَرْأَةِ

وَإِيَّاكَ وَمَشَاوِرَةَ النِّسَاءِ، فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ (١٥١)، وَعَزْمُهُنَّ إِلَى وَهْنٍ (١٥٢). وَاكْفُفْ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ إِيَّاهُنَّ، فَإِنَّ شِدَّةَ الْحِجَابِ أَبْقَى عَلَيْهِنَّ، وَلَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْخَالِكَ مَنْ لَا يُوثِقُ بِهِ عَلَيْهِنَّ، وَإِنْ اسْتِطَعْتَ أَلَّا يَعْرِفَنَّ غَيْرَكَ فَافْعَلْ. وَلَا تَمْلِكِ الْمَرْأَةَ مِنْ أَمْرِهَا مَا حَاوَزَ نَفْسَهَا، فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ، وَلَيْسَتْ بِقَهْرْمَانَةٍ (١٥٣). وَلَا تَعْدُ (١٥٤) بِكَرَامَتِهَا نَفْسَهَا، وَلَا تُطْمِعْهَا أَنْ تَشْفَعَ لِعَیْرِهَا. وَإِيَّاكَ وَالتَّغَايُرَ (١٥٥) فِي غَيْرِ مَوْضِعٍ غَيْرِهِ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ إِلَى السَّقَمِ، وَالْبَرِيئَةَ إِلَى الرَّيْبِ. وَاجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خِدْمَتِكَ عَمَلًا تَأْخُذُهُ بِهِ، فَإِنَّهُ أُخْرَى أَلَّا يَتَوَاكَلُوا (١٥٦) فِي خِدْمَتِكَ. وَأَكْرِمْ عَشِيرَتَكَ، فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ، وَأَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ، وَيَدُكَ الَّتِي بِهَا تَصُولُ.



أَسْتَوْدِعُ اللَّهَ دِينَكَ وَدُنْيَاكَ، وَأَسْأَلُهُ خَيْرَ الْقَضَاءِ لَكَ فِي الْعَاجِلِ وَالْآجِلِ، وَالْدُنْيَا وَالْآخِرَةِ، وَالسَّلَامُ .

## In Persian

به حضرت مجتبی

انسان و حوادث روزگار از پدری فانی، اعتراف دارنده به گذشت زمان، زندگی را پشت سر نهاده، که در سپری شدن دنیا چاره ای ندارد. مسکن گزیده در جایگاه گذشتگان، و کوچ کننده فردا، به فرزندی آزمند چیزی که به دست نمی آید، رونده راهی که به نیستی ختم می شود، در دنیا هدف بیماریها، در گرو روزگار، و در تیررس مصائب، گرفتار دنیا، سوداکننده دنیای فریبکار، وام دار نابودیها، اسیر مرگ، هم سوگند رنجها، همنشین اندوهها، آماج بلاها، به خاک درافتاده خواهشها و جانشین گذشتگان است.

پس از ستایش پروردگار، همانا گذشت عمر، و چیرگی روزگار، و روی آوردن آخرت، مرا از یاد غیر خودم باز داشته و تمام توجه مرا به آخرت کشانده است، که به خویشتن فکر می کنم و از غیر خودم روی گردان شدم، که نظرم را از دیگران گرفت، و از پیروی خواهشها باز گرداند، و حقیقت کار مرا نمایاند، و مرا به راهی کشاند که شوخی بردار نیست، و به حقیقتی رساند که دروغی در آن راه ندارد. و تو را دیدم که پاره تن من، بلکه همه جان منی، آنگونه که اگر آسیبی به تو رسد به من رسیده است، و اگر مرگ به سراغ تو آید، زندگی مرا گرفته است، پس کار تو را کار خود شمردم، و نامه ای برای تو نوشتم، تا تو را در سختی های زندگی رهنمون باشد، من زنده باشم یا نباشم.

مراحل خودسازی پسر! همانا تو را به ترس از خدا سفارش می‌کنم که پیوسته در فرمان او باشی، و دلت را با یاد خدا زنده کنی، و به ریسمان او چنگ زنی، چه وسیله ای مطمئن تر از رابطه تو با خداست اگر سررشته آن را در دست گیری.

دلت را با اندرز نیکو زنده کن، هوای نفس را با بی‌اعتنایی به حرام بمیران، جان را با یقین نیرومند کن، و با نور حکمت روشنایی بخش، و با یاد مرگ آرام کن، به نابودی از او اعتراف گیر، و با بررسی تحولات ناگوار دنیا به او آگاهی بخش، و از دگرگونی روزگار، و زشتیهای گردش شب و روز او را بترسان، تاریخ گذشتگان را بر او بنما، و آنچه که بر سر پیشینیان آمده است به یادش آور، در دیار و آثار ویران رفتگان گردش کن، و بیاندیش که آنها چه کرده اند؟ از کجا کوچ کرده، و در کجا فرود آمدند؟ از جمع دوستان جدا شده و به دیار غربت سفر کردند، گویا زمانی نمی‌گذرد که تو هم یکی از آنانی! پس جایگاه آینده را آباد کن، آخرت را به دنیا بفروش، و آنچه نمی‌دانی مگو، و آنچه بر تو لازم نیست بر زبان نیاور، و در جاده ای که از گمراهی آن می‌ترسی قدم مگذار. زیر خودداری به هنگام سرگردانی و گمراهی، بهتر از سقوط در تباهی هاست. اخلاق اجتماعی به نیکی‌ها امر کن و خود نیکوکار باش، و با دست و زبان بدیها را انکار کن، و بکوش تا از بدکاران دور باشی، و در راه خدا آنگونه که شایسته است تلاش کن، و هرگز سرزنش ملامتگران تو را از تلاش در راه خدا باز ندارد، برای حق در مشکلات و سختی‌ها شنا کن، شناخت خود را در دین به کمال رسان، خود را برای استقامت برابر مشکلات عادت ده، که شکیبایی در راه حق عادت پیسنیدیده است، در تمام کارها خود را به خدا واگذار، که به پناهگاه مطمئن و نیرومندی رسیده‌ای، در دعا با اخلاص پروردگارت را بخوان، که بخشش و محروم کردن به دست اوست، و فراوان از خدا درخواست خیر و نیکی داشته باش. وصیت مرا به درستی دریاب، و به سادگی از آن نگذر، زیرا بهترین سخن آن است که سودمند باشد، بدان علمی که سودمند نباشد فایده ای نخواهد داشت، و دانشی که سزاوار یادگیری نیست سودی ندارد.

شتاب در تربیت فرزند پسر! هنگامی که دیدم سالیانی از من گذشت، و توانایی رو به کاستی رفت، به نوشتن وصیت برای تو شتاب کردم، و ارزشهای اخلاقی را برای تو برشمردم، پیش از آنکه اجل فرا رسد، و رازهای درونم را به تو منتقل نکرده باشم، و در نظرم کاهشی پدید آید چنانکه در جسمم پدید آمد، و پیش از آن که خواهشها و دگرگونی های دنیا به تو هجوم آورند، و پذیرش و اطاعت مشکل گردد، زیرا قلب نوجوان چونان زمین کاشته نشده، آماده پذیرش هر بذری است که در آن پاشیده شود. پس در تربیت تو شتاب کردم، پیش از آنکه دل تو سخت شود، و عقل تو به چیز دیگری مشغول گردد، تا به استقبال کارهایی بروی که صاحبان تجربه، زحمت آزمون آن را کشیده اند، و تو را از تلاش و یافتن بی نیاز ساخته اند، و آنچه از تجربیات آنها نصیب ما شد، به تو هم رسیده، و برخی از تجربیاتی که بر ما پنهان مانده بود برای شما روشن گردد.

پسر! درست است که من به اندازه پیشینیان عمر نکرده ام، اما در کردار آنها نظر افکندم، و در اخبارشان اندیشیدم، و در آثارشان سیر کردم تا آنجا که گویا یکی از آنان شده ام، بلکه با مطالعه تاریخ آنان، گویا از اول تا پایان عمرشان با آنان بوده ام. پس قسمتهای روشن و شیرین زندگی آنان را از دوران تیرگی شناختم، و زندگانی سودمند آنان را با دوران زیانبارش شناسایی کردم، پس از هر چیزی مهم و ارزشمند آنرا، و از هر حادثه ای، زیبا و شیرین آنرا برای تو برگزیدم و ناشناخته های آنان را دور کردم، پس آنگونه که پدری مهربان نیکی ها را برای فرزندش می پسندد، من نیز بر آن شدم تو را با خوبیها تربیت کنم، زیرا در آغاز زندگی قرار داری، تازه به روزگار روی آوردی، نیتی سالم و روحی باصفا داری. روش تربیت فرزند پس در آغاز تربیت، تصمیم گرفتم تا کتاب خدای توانا و بزرگ را همراه با تفسیر آیات، به تو بیاموزم، و شریعت اسلام و احکام آن از حلال و حرام، به تو تعلیم دهم و به چیز دیگری نپردازم، اما از آن ترسیدم که مبادا رای و هوایی که مردم را دچار اختلاف کرد، و کار را بر آنان شبهه ناک ساخت، به تو نیز هجوم آورد، گرچه آگاه کردن تو را نسبت به این امور خوش نداشتم، اما آگاه شدن و استوار ماندن را ترجیح دادم، تا تسلیم هلاکتهای اجتماعی نگردی، و امیدوارم خداوند تو را در رستگاری پیروز گرداند، و به راه راست هدایت فرماید، بنابراین وصیت خود را اینگونه تنظیم کردم،

پسر! بدان آنچه بیشتر دوست دارم از وصیت من بکارگیری، ترس از خدا، و انجام واجبات، و پیمودن راهی که پدران و صالحان خاندانت پیموده اند، می باشد. زیرا آنان آنگونه که تو در امور خویشتن نظر می کنی در امور خویش نظر داشتند و همانگونه که تو درباره خویشتن می اندیشی، نسبت به خودشان می اندیشیدند، و تلاش آنان در این بود که آنچه را شناختند، انتخاب کنند، و بر آن چه تکلیف ندارند روی گردانند، و اگر نفس تو از پذیرفتن سر باز زند و خواهد چنانکه آنان دانستند بداند، پس تلاش کن تا درخواستهای تو از روی درک و آگاهی باشد، نه آنکه به شبهات روی آوری و از دشمنی ها کمک گیری. و قبل از پیمودن راه پاکان، از خداوند یاری بجوی، و در راه او با اشتیاق عمل کن تا پیروز شوی. و از هر کاری که تو را به شک و تردید اندازد، یا تسلیم گمراهی کند بپرهیز. و چون یقین کردی دلت روشن و فروتن شد، و اندیشه ات گرد آمد و کامل شد، و اراده ات به یک چیز متمرکز شد، پس اندیشه کن در آنچه که برای تو تفسیر می کنم، اگر در این راه آنچه را دوست می داری فراهم نشد، و آسودگی فکر و اندیشه نداری، بدان که راهی را که ایمن نیستی می پیمایی، و در تاریکی ره می سپاری، زیرا طالب

دین نه اشتباه می کند، و نه در تردید و سرگردانی است، که در چنین حالتی خودداری بهتر است.

ضرورت توجه به معنویات پسر! در وصیت من درست بیانیش، بدان که در اختیاردارنده مرگ همان است که زندگی در دست او، و پدیدآورنده موجودات است، همو می میراند، و نابودکننده همان است که دوباره زنده می کند، و آنکه بیمار می کند شفا نیز می دهد، بدان که دنیا جاودانه نیست، و آنگونه که خدا خواسته است برقرار است، از عطا کردن نعمتها، و انواع آزمایشها، و پاداش دادن در معاد، و یا آنچه را که او خواسته است و تو نمی دانی. اگر درباره جهان، و تحولات روزگار مشکلی برای تو پدید آمد آن را به عدم آگاهی ارتباط ده، زیرا تو ابتدا با ناآگاهی متولد شدی و سپس علوم را فرا گرفتی، و چه بسیار است آنچه را که نمی دانی و خدا می داند، که اندیشه ات سرگردان، و بینش تو در آن راه ندارد، سپس آنها را می شناسی. پس به قدرتی پناه بر که تو را آفریده، روزی داده، و اعتدال در اندام تو آورده است، بندگی تو فقط برای او باشد، و تنها اشتیاق او را داشته باش، و تنها از او بترس.

بدان پسر! هیچ کس چون رسول خدا (ص) از خدا آگاهی نداده است، رهبری او را پذیرا باش، و برای رستگاری، راهنمایی او را بپذیر، همانا من از هیچ اندرزی برای تو کوتاهی نکردم، و تو هر قدر کوشش کنی، و به اصلاح خویش بیاندیشی، همانند پدرت نمی توانی باشی.

پسر! اگر خدا شریکی داشت، پیامبران او نیز به سوی تو می آمدند، و آثار قدرتش را می دیدی، و کردار و صفاتش را می شناختی، اما خدا، خدایی است یگانه، همانگونه که خود توصیف کرد، هیچ کس در مملکت داری او نزاعی ندارد، نابودشدنی نیست، و همواره بوده است، اول هر چیزی است که آغاز ندارد و آخر هر چیزی که پایان نخواهد داشت، برتر از آن است که قدرت پرورگاری او را فکر و اندیشه درک کند. حال که این حقیقت را دریافتی، در عمل بکوش آن چنانکه همانند تو سزاوار است بکوشند، که منزلت آن اندک، و توانایش ضعیف، و ناتوانیش بسیار، و اطاعت خدا را مشتاق، و از عذابش ترسان، و از خشم او گریزان است، زیرا خدا تو را جز به نیکوکاری فرمان نداده، و جز از زشتی ها نهی نفرموده است.

ضرورت آخرت گرایی ای پسر! من تو را از دنیا و تحولات گوناگونش، و نابودی و دست به دست گردیدنش آگاه کردم، و از آخرت و آنچه برای انسانها در آنجا فراهم است اطلاع دادم، و برای هر دو مثالها زدم، تا پند پذیری، و راه و رسم زندگی بیاموزی، همانا داستان آن کس که دنیا را آزمود، چونان مسافرانی است که در سرمنزلی بی آب و علف و دشوار اقامت دارند. و قصد کوچ کردن به سرزمینی را دارند که در آنجا آسایش و رفاه فراهم است پس مشکلات راه را تحمل می کنند، و جدایی دوستان را می پذیرند، و سختی سفر، و ناگواری غذا را با جان و دل قبول می کنند، تا به جایگاه وسیع، و منزلگاه امن، با آرامش قدم بگذارند، و از تمام سختی های طول سفر احساس ناراحتی ندارند، و هزینه های مصرف شده را غرامت نمی شمارند، و هیچ چیز برای آنان دوست داشتنی نیست جز آنکه به منزل امن، و محل آرامش برسند. اما داستان دنیاپرستان همانند گروهی است که از جایگاهی پر از نعمتها می خواهند به سرزمین خشک و بی آب و علف کوچ نمایند، پس در نظر آنان چیزی ناراحت کننده تر از این نیست که از جایگاه خود جدا می شوند، و ناراحتیها را باید تحمل کنند.

معیارهای روابط اجتماعی ای پسر! نفس خود را میزان خود و دیگران قرار ده، پس آنچه را که برای خود دوست داری برای دیگران نیز دوست بدار، و آنچه را که برای خود نمی پسندی، برای دیگران میسند، ستم روا مدار، آنگونه که دوست نداری به تو ستم شود، نیکوکار باش، آنگونه که دوست داری به تو نیکی کنند، و آن چه را که برای دیگران زشت می داری برای خود نیز زشت بشمار، و چیزی را برای مردم رضایت بده که برای خود می پسندی، آنچه نمی دانی نگو، گرچه آنچه را می دانی اندک است، آنچه را دوست نداری به تو نسبت دهند، درباره دیگران مگو، بدان که خود بزرگ بینی و غرور، مخالف راستی، و آفت عقل است، نهایت کوشش را در زندگی داشته باش، و در فکر ذخیره سازی برای دیگران مباش، آنگاه که به راه راست هدایت شدی، در برابر پروردگارت از هر فروتنی خاضع تر باش.

تلاش در جمع آوری زاد و توشه بدان راهی پرمشقت و بس طولانی در پیش روی داری، و در این راه بدون کوشش بایسته، و تلاش فراوان، و اندازه گیری زاد و توشه، و سبک کردن بار گناه، موفق نخواهی بود، بیش از تحمل خود بار مسوولیتها بر دوش منه، که سنگینی آن برای تو عذاب آور است، اگر مستمندی را دیدی که توشه ات را تا قیامت می برد، و فردا که به آن نیاز داری به تو باز می گرداند، کمک او را غنیمت بشمار، و زاد و توشه را بر دوش او بگذار، و اگر قدرت مالی داری بیشتر انفاق کن، و همراه او بفرست، زیرا ممکن است روزی در رستاخیز در جستجوی چنین فردی باشی و او را نیابی. به هنگام بی نیازی، اگر کسی از تو وام خواهد، غنیمت بشمار، تا در روز سختی و تنگدستی به تو باز گرداند، بدان که در پیش روی تو، گردنه های صعب العبوری وجود دارد، که حال سبکباران به مراتب بهتر از سنگین باران است، و آنکه کند رود حالش بدتر از شتاب گیرنده می باشد، و سرانجام حرکت، بهشت و یا دوزخ خواهد بود، پس برای خویش قبل از رسیدن به آخرت و سائلی مهیا ساز، و جایگاه خود را پیش از آمدنت آماده کن، زیرا پس از مرگ، عذری پذیرفته نمی شود، و راه بازگشتی وجود ندارد.

نشانه های رحمت الهی بدان، خدایی که گنجهای آسمان و زمین در دست اوست، به تو اجازه درخواست داده، و اجابت آن را بعهده گرفته است، تو را فرمان داده که از او بخواهی تا عطا کند، درخواست رحمت کنی تا ببخشد، و خداوند بین تو و خودش کسی را قرار نداده تا حجاب و فاصله ایجاد کند، و تو را مجبور نساخته که به شفیع و واسطه ای پناه ببری، و در صورت ارتکاب گناه در توبه را مسدود نکرده است، در کیفر تو شتاب نداشته، و در توبه و بازگشت، بر تو عیب نگرفته است، در آنجا که رسوایی سزاوار توست، رسوا نساخته، و برای بازگشت بخویش شرایط سنگینی مطرح نکرده است، در گناهان تو را به محاکمه نکشیده، و از رحمت خویش ناامیدت نکرده، بلکه بازگشت تو را از گناهان نیکی شمرده است. هر گناه تو را یکی، و هر نیکی تو را ده بحساب آورده، و راه بازگشت و توبه را به روی تو گشوده است، هر گاه او را بخوانی، ندایت را می شنود، و چون با او راز دل گویی راز تو را می داند، پس حاجت خود را با او بگویی، و آنچه در دل داری نزد او باز گوی، غم و اندوه خود را در پیشگاه او مطرح کن، تا غمهای تو را برطرف، و در مشکلات تو را یاری رساند.

شرایط اجابت دعا و از گنجینه های رحمت او چیزهایی را درخواست کن که جز او کسی نمی تواند عطا کند، مانند عمر بیشتر، تندرستی بدن، و گشایش در روزی، سپس خداوند کلیدهای گنجینه های خود را در دست تو قرار داده که به تو اجازه دعا کردن فرمود، پس هر گاه اراده کردی می توانی با دعا، درهای نعمت خدا را بگشایی، تا باران رحمت الهی بر تو ببارد. هرگز از تاخیر اجابت دعا ناامید مباش، زیرا بخشش الهی باندازه نیت است، گاه، در اجابت دعا تاخیر می شود تا پاداش درخواست کننده بیشتر و جزای آرزومند کامل تر شود، گاهی درخواست می کنی اما پاسخ داده نمی شود، زیرا بهتر از آنچه خواستی به زودی یا در وقت مشخص، به تو خواهد بخشید، یا به جهت اعطاء بهتر از آنچه خواستی، دعا به اجابت نمی رسد، زیرا چه بسا خواسته هایی داری که اگر داده شود مایه هلاکت دین تو خواهد بود، پس خواسته های تو بگونه ای باشد که جمال و زیبایی تو را تامین، و رنج و سختی را از تو دور کند، پس نه مال دنیا برای تو پایدار، و نه تو برای مال دنیا باقی خواهی ماند.

ضرورت یاد مرگ پسر، بدان تو برای آخرت آفریده شدی نه دنیا، برای رفتن از دنیا، نه پایدار ماندن در آن، برای مرگ، نه زندگی جاودانه در دنیا، که هر لحظه ممکن است از دنیا کوچ کنی، و به آخرت در آیی. و تو شکار مرگی هستی که فرارکننده آن نجاتی ندارد، و هر که را بجوید به آن می رسد، و سرانجام او را می گیرد، پس از مرگ بترس، نکند زمانی سراغ تو را گیرد که در حال گناه یا در انتظار توبه کردن باشی، مرگ مهلت ندهد و بین تو و توبه فاصله اندازد، پس آنگاه خود را تباه کردی.

پسر! فراوان بیاد مرگ باش، و به یاد آنچه که به سوی آن می روی، و پس از مرگ در آن قرار می گیری، تا هنگام ملاقات با مرگ از هر نظر آماده باش، نیروی خود را افزون، و کمر همت را بسته نگهدار که ناگهان نیاید و تو را مغلوب سازد، مبادا دلبستگی فراوان دنیاپرستان، و تهاجم حریصانه آنان به دنیا، تو را مغرور کند، چرا که خداوند تو را از حالات دنیا آگاه کرده، و دنیا نیز از وضع خود تو را خبر داده و از زشتی های روزگار پرده برداشته است. شناخت دنیاپرستان همانا دنیاپرستان! چونان سگهای درنده، عوعوکنان، برای دریدن صید درشتابند، برخی به برخی دیگر هجوم آورند و نیرومندشان، ناتوان را می خورد، بزرگترها کوچکترها را. و یا چونان شترانی هستند که برخی از آنها پای بسته، و برخی دیگر در بیابان رهاشده، که راه گم کرده و در جاده های نامعلومی در حرکتند، در وادی پر از آفتها، و در شنزاری که حرکت با کندی صورت می گیرد گرفتارند، نه چوپانی دارند که بکارشان برسد، و نه چراننده ای که به چراگاهشان ببرد، دنیا آنها را به کوری کشاند، و دیدگانشان را از چراغ هدایت بپوشاند، در بیراهه سرگردان، و در نعمتها غرق شده اند، که نعمتها را پروردگار خود برگزیدند



، هم دنیا آنها را به بازی گرفته، و هم آنها با دنیا به بازی پرداخته اند، و آخرت را فراموش کرده اند، اندکی مهلت ده، بزودی تاریکی برطرف می شود، گویا مسافران به منزل رسیده اند، و آن کس که شتاب کند به کاروان خواهد رسید.

پسرم! بدان. آن کس که مرکبش شب و روز آماده است همواره در حرکت خواهد بود، هر چند خود را ساکن پندارد، و همواره راه می پیماید هر چند در جای خود ایستاده و راحت باشد. به یقین بدان که تو به همه آرزوهای خود نخواهی رسید، و تا زمان مرگ بیشتر زندگی نخواهی کرد، و بر راه کسی می روی که پیش از تو می رفت، پس در به دست آوردن دنیا آرام باش، و در مصرف آنچه به دست آوردی نیکو عمل کن، زیرا چه بسا تلاش بی اندازه برای دنیا که به تاراج رفتن اموال کشانده شد. پس هر تلاشگری به روزی دلخواه نخواهد رسید، و هر مداراکننده ای محروم نخواهد شد، نفس خود را از هر گونه پستی بازدار، هر چند تو را به اهداف رساند، زیرا نمی توانی باندازه آبرویی که از دست می دهی بهایی به دست آوری، برده دیگری مباش، که خدا تو را آزاد آفرید، آن نیک که جز با شر به دست نیاید نیک نیست، و آن راحتی که با سختی های فراوان به دست آید، آسایش نخواهد بود. پرهیز از آنکه مرکب طمع ورزی تو را به سوی هلاکت به پیش راند، و اگر توانستی که بین تو و خدا صاحب نعمتی قرار نگیرد، چنین باش، زیرا تو، روزی خود را دریافت می کنی، و سهم خود برمی داری، و مقدار اندکی که از طرف خدای سبحان به

دست می آوری، بزرگ و گرامی تر از فراوانی است که از دست بندگان دریافت می داری، گرچه همه از طرف خداست.

آنچه با سکوت از دست می دهی آسان تر از آن است که با سخن از دست برود، چرا که نگهداری آنچه در مشک است با محکم بستن دهانه آن امکان پذیر است، و نگهداری آنچه که در دست داری، پیش من بهتر است از آنکه چیزی از دیگری بخواهی و تلخی ناامیدی بهتر است از درخواست کردن از مردم است، شغل همراه با پاکدامنی، بهتر از ثروت فراوانی است که با گناهان به دست آید، مرد برای پنهان نگاه داشتن اسرار خویش سزاوارتر است، چه بسا تلاش کننده ای که به زیان خود می کوشد، هر کس پرحرفی کند یاوه می گوید، و آن کس که بیاندیشد آگاهی یابد، با نیکان نزدیک شو و از آنان باش، و با بدان دور شو و از آنان دوری کن، بدترین غذاها، لقمه حرام، و بدترین ستم ها، ستمکاری به ناتوان است، جایی که مدرا کردن درشتی به حساب آید به جای مدارا درشتی کن، چه بسا که دارو بر درد افزاید، و بیماری، درمان باشد، و چه بسا آن کس که اهل اندرز نیست، اندرز دهد، و نصیحت کننده دغل کار باشد، هرگز بر آرزوها تکیه نکن که سرمایه احمقان است، و حفظ عقل، پسند گرفتن از تجربه هاست، و بهترین تجربه آنکه تو را پسند آموزد، پیش از آنکه فرصت از دست برود، و اندوه بیار آورد، از فرصتها استفاده کن، هر تلاشگری به خواسته های خود نرسد، و هر پنهان شده ای باز نمی گردد، از نمونه های تباهی، نابود کردن زاد و توشه آخرت است، هر کاری پایانی دارد، و به زودی آنچه برای تو مقدر گردیده خواهد رسید، هر بازرگانی خویش را به مخاطره افکند.

چه بسا اندکی که از فراوانی بهتر است، نه در یاری دادن انسان پست، و نه دوستی با دوست متهم، خیری وجود دارد، حال که روزگار در اختیار تو است آسان گیر، و برای آنکه بیشتر به دست آوری خطر نکن، از سوار شدن بر مرکب ستیزه جویی بپرهیز. حقوق دوستان چون برادرت از تو جدا گردد، تو پیوند دوستی را برقرار کن، اگر روی برگرداند تو مهربانی کن، و چون بخل ورزد تو بخشنده باش، هنگامی که دوری می گزیند تو نزدیک شو، و چون سخت می گیرد تو آسان گیر، و به هنگام گناهش عذر او بپذیر، چنانکه گویا بنده او می باشی، و او صاحب نعمت تو می باشد. مبدا دستورات یادشده را با غیر دوستان انجام دهی، یا با انسانهایی که سزاوار آن نیستند بجا آوری، دشمن دوست خود را دوست مگیر تا با دوست دشمنی نکنی، در پند دادن دوست بکوش، خوب باشد یا بد، و خشم را فرو خور که من جرعه ای شیرین تر از آن ننوشیدم، و پایانی گوارتر از آن ندیدم. با آن کس که با تو درشتی کرد. نرم باش که امید است به زودی در برابر تو نرم شود، با دشمن خود با بخشش رفتار کن، زیرا سرانجام شیرین دو پیروزی است (انتقام گرفتن یا بخشیدن) اگر خواستی از برادرت جدا شوی، جایی برای دوستی باقی گذار تا اگر

روزی خواست به سوی تو باز گردد بتواند، کسی به تو گمان نیک برد او را تصدیق کن، و هرگز حق برادرت را با اعتماد دوستی که با او داری ضایع نکن، زیرا آن کس که حقش را ضایع می کنی با تو برادر نخواهد بود، و افراد خانواده ات بدبخت ترین مردم نسبت به تو نباشند، و به کسی که به تو علاقه ای ندارد دل مبنند، مبدا برادرت برای قطع پیوند دوستی، دلیلی محکم تر از برقراری پیوند با تو داشته باشد، و یا در بدی کردن، بهانه ای قوی تر از نیکی کردن تو بیاورد، ستمکاری کسی که بر تو ستم می کند در دیده ات بزرگ جلوه نکند، چه او به زیان خود، و سود تو کوشش دارد، و سزای آن کس که تو را شاد می کند بدی کردن نیست.

ارزشهای اخلاقی پسرم بدان که روزی دو قسم است، یکی آنکه تو آن را می جویی، و دیگر آنکه او تو را می جوید، و اگر تو به سوی آن نروی، خود به تو خواهد رسید، چه زشت است فروتنی به هنگام نیاز، و ستمکاری به هنگام بی نیازی، همانا سهم تو از دنیا آن اندازه خواهد بود که با آن سرای آخرت را اصلاح کنی، اگر برای چیزی که از دست دادی ناراحت می شوی، پس برای هر چیزی که به دست تو نرسیده نیز نگران باش. با آنچه در گذشته دیده یا شنیده ای، برای آنچه که هنوز نیامده، استدلال کن، زیرا تحولات و امور زندگی همانند یکدیگرند، از کسانی مباش که اندرز سودشان ندهد، مگر با آزردن فراوان، زیرا عاقل با اندرز و آداب پند گیرد، و حیوانات پند نگیرند جز با زدن. غم و اندوه را با نیروی صبر و نیکویی یقین از خود دور ساز، کسی که میانه روی را ترک کند از راه حق منحرف می گردد، یار و همنشین، چونان خویشاوندانند، دوست آن است که در نهان آیین دوستی را رعایت کند، هواپرستی همانند کوری است، چه بسا دور که از نزدیک نزدیکتر، و چه بسا نزدیک که از دور دورتر است، تنها، کسی است که دوستی ندارد، کسی که از حق تجاوز کند، زندگی بر او تنگ می گردد، هر کس قدر و منزلت خویش را

بداند حرمتش باقی است، استوارترین وسیله ای که می توانی به آن چنگ زنی، رشته ای که بین تو و خدای تو قرار دارد، کسی که به کار تو اهتمام نمی ورزد دشمن توست. گاهی ناامیدی رسیدن به هدف است، آنجا که طمع ورزی هلاکت باشد، چنان نیست که هر عیبی آشکار، و هر فرصتی دست یافتنی باشد، چه بسا که بینا به خطا می رود و کور به مقصد رسد، بدیها را به تاخیر اندازد زیرا هر وقت بخواهی می توانی انجام دهی، بریدن با جاهل، پیوستن به عاقل است، کسی که از روزگار ایمن اشد به او خیانت خواهد کرد و کسی که روزگار فانی را بزرگ بشمارد، او را خوار خواهد کرد، چنین نیست که هر تیراندازی به هدف بزند، هر گاه اندیشه سلطان تغییر کند، زمانه دگرگون شود، پیش از حرکت از همسفر پیرس، و پیش از خریدن منزل همسایه را بشناس.

از سخنانی بی ارزشی و خنده آور پرهیز، گرچه آن را از دیگری نقل کرده باشی. جایگاه زن و فرهنگ پرهیز در امور سیاسی کشور از مشورت با زنان پرهیز، که رای آنان زود سست می شود، و تصمیم آنان ناپایدار است، در پرده حجاب نگاهشان دار، تا نامحرمان را ننگرند، زیرا که سخت گیری در پوشش، عامل سلامت و استواری آنان است، بیرون رفتن زنان بدتر از آن نیست که افراد غیر صالح را در میانشان آوری، و اگر بتوانی بگونه ای زندگی کنی که غیر تو را نشناسند چنین کن، کاری که برتر از توانایی زن است به او وامگذار، که زن گل بهاری است، نه پهلوانی سخت کوش، مبادا در گرمی داشتن زن زیاده روی کنی که او را به طمع ورزی کشانده برای دیگران شفاعت نماید. پرهیز از غیرت نشان دادن بیجا که درستکار را به بیماردلی، و پاکدامن را به بدگمانی رساند، کار هر کدام از خدمتکارانت را معین کن. که او را در برابر آن کار مسئول بدانی، که تقسیم درست کار سبب می شود کارها را به یکدیگر وانگذارند، و در خدمت سستی نکنند. خویشاوندانت را گرمی دار، زیرا آنها پر و بال تو می باشند، که با آن پرواز می کنی، و ریشه تواند که به آنها باز می گردی، و دست نیرومند تواند که با آن حمله

می کنی. دین و دنیای تو را بخدا می سپارم، و بهترین خواسته الهی را در آینده و هم اکنون، در دنیا و آخرت، برای تو می خواهم، با درود.

#### Footnote

Ibn Maytham al-Bahrani (vol.۵ p.۲) has quoted Abu Ja`far ibn Babawayh al-Qummi .(۱) to have stated that Amir al-mu'minin wrote this piece of advice in the name of his son Muhammad ibn al-Hanaffiyah while al-`Allamah as-Sayyid ar-Radi has written that its addressee is Imam al-Hasan (p.b.u.h.). But the fact is that Amir al-mu' minin wrote another piece of advice to Ibn al-Hanafiyyab in brief which included a part of the same which he wrote to al-Imam al-Hasan. (Kashf al-mahajjah Ibn Tawus pp.۱۵۷- ۱۵۹; (al-Bihar vol.۷۷ pp.۱۹۶-۱۹۸

In any case whether the addressee is al-Imam al-Hasan or Muhammad ibn al-Hanafiyyah this manifesto of the Imam is a lesson of guidance to action in which the ways of success and achievement can be opened and the straying caravans of mankind can tread the path of guidance. It contains principles of correcting the matters of this world and the next creating the sense of morality and improving economic and social matters whose like cannot be produced by the epitomes of scholars and philosophers. Its truthful preachings are a strong incentive for recalling to humanity the lessons it has forgotten reviving the dead lines of social dealings and .raising the standards of morality

**LETTER ۳۲**

**In English**

To Mu'awiyah

You have ruined a large group of people whom you have deceived by your misguidance and have flung them into the currents of your sea where darkness has covered them and misgivings toss them about. As a result they have strayed from the right path and turned on their backs. They turned their backs and pushed forward except those wise ones who came back because they left you after understanding you and ran towards Allah away from your assistance when you put them to troubles and deviated them from the middle path. Therefore O' Mu'awiyah fear Allah about yourself and take away your rein from Satan since this world is shortly to be cut off .from you and the next world is near you; and that is an end to the matter

p: ۱۲۲

ومن كتاب له عليه السلام

إلى معاوية

وَأَرَدَيْتَ (١) جِيلاً مِنَ النَّاسِ كَثِيراً، خَدَعْتَهُمْ بِعَيْيِكَ (٢) ، وَأَلْقَيْتَهُمْ فِي مَوْجِ بَحْرِكَ، تَغْشَاهُمُ الظُّلُمَاتُ، تَتَلَاطَمُ بِهِمُ الشُّبُهَاتُ، فَجَازُوا (٣) عَنْ وَجْهِتِهِمْ (٤) ، وَنَكَصُوا (٥) عَلَى أَعْقَابِهِمْ، وَتَوَلَّوْا عَلَى أَدْبَارِهِمْ، وَعَوَّلُوا (٦) عَلَى أَحْسَابِهِمْ، إِلَّا مَنْ فَاءَ (٧) مِنْ أَهْلِ البَصَائِرِ، فَإِنَّهُمْ فَارَقُواكَ بَعْدَ مَعْرِفَتِكَ، وَهَرَبُوا إِلَى اللَّهِ سُبْحَانَهُ مِنْ مُوَازَرَتِكَ (٨) ، إِذْ حَمَلْتَهُمْ عَلَى الصَّعْبِ، وَعَدَلْتَ بِهِمْ عَنِ الْقَصِيدِ. فَاتَّقِ اللَّهَ يَا مُعَاوِيَةَ فِي نَفْسِكَ، وَجَادِبِ الشَّيْطَانَ (٩) قِيَادَكَ (١٠) ، فَإِنَّ الدُّنْيَا مُنْقَطِعَةٌ عَنكَ، وَالْآخِرَةُ قَرِيبَةٌ مِنْكَ، وَالسَّلَامُ.

### In Persian

به معاویه

افشای سیاست استحماری معاویه ای معاویه! گروهی بسیار از مردم را به هلاکت کشاندی، و با گمراهی خود فریشان دادی، و در موج سرکش دریای جهالت خود غرقشان کردی، که تاریکیها آنان را فرا گرفت، و در امواج انواع شبهات غوطه ور گردیدند، که از راه حق به بیراه افتادند، و به دوران جاهلیت گذشتگانشان روی آوردند، و به ویژگیهای جاهلی خاندانشان نازیدند، جز اندکی از آگاهان که مسیر خود را تغییر دادند، پس از آنکه تو را شناختند از تو جدا شدند، و از یاری کردن تو به سوی خدا گریختند، زیرا تو آنان را به کار دشوار واداشتی، و از راه راست منحرفشان ساختی. ای معاویه! در کارهای خود از خدا بترس، و اختیارت را از کف شیطان درآور، که دنیا از تو بریده و آخرت به تو نزدیک شده است.

### LETTER ۳۳

### In English

To Qutharn ibn al-'Abbas his Governor of Mecca

My spy in the West has written (١) to me telling me that some people of Syria have been sent for hajj who are blind of heart deaf of ears and devoid of eyesight. They confound the truth with vanity obey men in disobeying Allah claim the milk of the world in the name of religion and trade in the pleasures of this world by forsaking the rewards of the virtuous and the God- fearing. No one achieves good except he who acts for it and no one is awarded the recompense of evil except he who commits it. Therefore behave yourself in your duties like an intelligent experienced well-wishing

and wise man who follows his superior and is obedient to his Imam. You should avoid what you may have to explain. Do not rise up in riches nor lose courage in distress; .and that is an end to the matter

p: ١٢٣



ومن كتاب له عليه السلام

إلى قثم بن العباس، وهو عامله على مكة

أَمَّا بَعْدُ، فَإِنَّ عَيْنِي (١) - بِالْمَغْرِبِ (٢) - كَتَبَ إِلَيَّ يُعَلِّمُنِي أَنَّهُ وَجَّهَ إِلَيَّ الْمَوْسِمَ (٣) أَنَا مِنْ أَهْلِ الشَّامِ، الْعُمِّي الْقُلُوبِ، الصَّمِّ الْأَسْمَاعِ، الْكُمِّهِ (٤) الْأَبْصَارِ، الَّذِينَ يَلْبَسُونَ (٥) الْحَقَّ بِالْبَاطِلِ، وَيُطِيعُونَ الْمَخْلُوقَ فِي مَعْصِيَةِ بِيهِ الْخَالِقِ، وَيَحْتَلِبُونَ (٦) الدُّنْيَا دَرَّهَا (٧) بِالدِّينِ، وَيَشْتَرُونَ عَاجِلَهَا بِأَجَلِ الْمَأْبُرِ الْمُتَّقِينَ، وَلَنْ يَفُوزَ بِالْخَيْرِ إِلَّا عَامِلُهُ، وَلَا يُجْزَى جَزَاءَ الشَّرِّ إِلَّا فَاعِلُهُ. فَأَقِمْ عَلَيَّ مَا فِي يَدَيْكَ قِيَامَ الْحَازِمِ الصَّلِيبِ (٨)، وَالتَّاصِحِ اللَّيْبِ، التَّابِعِ لِسُلْطَانِهِ، الْمُطِيعِ لِإِمَامِهِ. وَإِيَّاكَ وَمَا يُعْتَدَرُ مِنْهُ، وَلَا تَكُنْ عِنْدَ النَّعْمَاءِ (٩) بَطْرًا (١٠)، وَلَا عِنْدَ الْبُؤْسَاءِ (١١) فَشِلًّا (١٢)، وَالسَّلَامَ.

### In Persian

به قثم بن عباس

هشدار از تبلیغات دروغین یاران معاویه در مراسم حج پس از یاد خدا و درود، همانا مامور اطلاعاتی من در شام به من اطلاع داده که گروهی از مردم شام برای مراسم حج به مکه می آیند، مردمی کوردل، گوشه‌ایشان در شنیدن حق ناشنوا، و دیده‌هایشان نابینا، که حق را از راه باطل می جویند، و بنده را در نافرمانی از خدا، فرمان می برند، دین خود را به دنیا می فروشند، و دنیا را به بهای سرای جاودانه نیکان و پرهیزکاران می خرند، در حالی که در نیکی‌ها، انجام دهنده آن پاداش گیرد، و در بدیها جز بدکار کیفر نشود. پس در اداره امور خود هشیارانه و سرسختانه استوار باش، نصیحت دهنده ای عاقل، پیرو حکومت، و فرمانبردار امام خود باش، مبادا کاری انجام دهی که به عذرخواهی روی آوری، نه به هنگام نعمتها شادمان و نه هنگام مشکلات سست باشی. با درود.

Mu'awiyah sent some men in the garb of pilgrims to Mecca in order to create .(۱) sensation in the peaceful atmosphere of the place by taking common men into their confidence by a show of piety and God-fearing and then convincing them that 'Ali ibn Abi Talib has instigated the people against 'Uthman and in the end succeeded in getting him killed. In this way they were to hold him responsible for the killing of 'Uthman and to turn the people against him and also to incline the people towards him (Mu'a- wiyah) by mentioning the greatness of his character the sublimity of his manners and stories of his generosity. But when the men whom Amir al-mu'- minin had put on the job gave him the information he wrote this letter to Qutham ibn al-'Abbas to keep an eye on their .movements and to put a stop to their mischief - mongerings

**LETTER ۳۴**

**In English**

To Muhammad ibn Abi Bakr on coming to know that he had taken over the Position of .(Malik) al-Ashtar as Governor of Egypt after the latter had died on his way to Egypt

I have come to know of your anger at the posting of al-Ash- tar in your place but I did not do so because of any shortcoming on your part or to get you to increase your efforts but when I had taken away what was under your authority I would have placed you at a position which would have been less exacting and more attractive to .you

The man whom I have made Governor of Egypt was my well-wisher and very harsh and vengeful towards our enemies. May Allah have mercy on him as he has finished his days and met his death. I am quite pleased with him. May Allah too accord him His pleasure and multiply his reward. Now get ready for your enemy and act according to your intelligence. Prepare for fighting him who fights you and calling to the path of Allah. Seek Allah's help exceedingly. If Allah wills He will assist you in what worries you and help you with what befalls you

### In Arabic

ومن كتاب له عليه السلام

إلى محمد بن أبي بكر، لما بلغه توجده (١) من عزله بالاشتار عن مصر، ثم توفي الاشتهر في توجهه إلى هناك قبل وصوله إليها  
أَمَا بَعِيدٌ، فَقَدْ بَلَّغَنِي مَوْجِدَتِكَ (٢) مِنْ تَسْرِيحِ (٣) الْمَأْشَرِ إِلَى عَمَلِكَ (٤)، وَإِنِّي لَمْ أَفْعَلْ ذَلِكَ اسْتِيطَاءً لَكَ فِي الْجَهْدِ، وَلَا  
ازدياداً لَكَ فِي الْجِدِّ، وَلَوْ نَزَعْتُ مَا تَحْتَ يَدِكَ مِنْ سُلْطَانِكَ، لَوَلَّيْتُكَ مَا هُوَ أَيْسَرُ عَلَيْكَ مَوْوَنَهُ، وَأَعْجَبُ إِلَيْكَ وَلَايَهُ.  
إِنَّ الرَّجُلَ الَّذِي كُنْتُ وَوَلَّيْتُهُ أَمْرَ مِصْرَ كَانَ رَجُلًا لَنَا نَاصِحًا، وَعَلَى عَدُوِّنَا شَدِيدًا نَاقِمًا (٥)، فَرَحِمَهُ اللَّهُ! فَلَقَدْ اسْتَكْمَلَ أَيَّامَهُ، وَلَا قَى  
حِمَامَهُ (٦)، وَنَحْنُ عَنْهُ رَاضُونَ، أَوْلَاهُ اللَّهُ رِضْوَانَهُ، وَضَاعَفَ الثَّوَابَ لَهُ. فَأَصِحِرْ (٧) لِعَدُوِّكَ، وَامْضِ عَلَى بَصِيرَتِكَ، وَشَمِّرْ لِحَرْبِ  
مَنْ حَارَبَكَ، وَادْعُ إِلَى سَبِيلِ رَبِّكَ، وَأَكْثِرِ الْإِسْتِعَانَةَ بِاللَّهِ يَكْفِكَ مَا أَهَمَّكَ، وَيُعِينَكَ عَلَى مَا يُنْزِلُ بِكَ، إِنْ شَاءَ اللَّهُ.

### In Persian

به محمد بن ابی بکر

روش دلجویی از فرماندار معزول پس از یاد خدا و درود، به من خبر داده اند که از فرستادن اشتر به سوی محل فرمانداریت، ناراحت شده ای، این کار را انجام ندادم که تو در تلاش خود کند شدی، یا انتظار کوشش بیشتری از تو دارم، اگر تو را از فرمانداری مصر عزل کردم، فرماندار جایی قرار دادم که اداره آنجا بر تو آسان تر، و حکومت تو در آن سامان خوش تر است. همانا مردی را فرماندار مصر قرار دادم، که نسبت به ما خیرخواه، و به دشمنان ما سخت گیر و درهم کوبنده بود، خدا او را رحمت کند، که ایام زندگی خود را کامل و مرگ خود را ملاقات کرد، در حالی که ما از او خوشنود بودیم و خداوند خوشنودی خود را نصیب او گرداند، و پاداش او را چند برابر عطا کند. پس برای مقابله با دشمن سپاه را بیرون بیاور، و با آگاهی لازم به سوی دشمن حرکت کن، و با کسی که با تو در جنگ است آماده پیکار باش. مردم را به راه پروردگارت بخوان، و از خدا فراوان یاری خواه که تو را در مشکلات کفایت می کند، و در سختیایی که بر تو فرود می آید یاریت می دهد.



.To 'Abdullah ibn al-'Abbas after Muhammad ibn Abi Bakr had been killed

Now then Egypt has been conquered and Muhammad ibn Abi Bakr may Allah have mercy on him has been martyred. We seek his reward from Allah. He was a son who was a well – wisher a hard worker a sharp sword and a bastion of defence. I had roused the people to join him and ordered them to reach him to help before this incident. I called to them secretly as well as openly repeatedly. Some of them came half-heartedly some put up false excuses and some sat away leaving me. I ask Allah the Sublime to give me early relief from them for by Allah had I not been yearning to meet the enemy for martyrdom and not prepared myself for death I would not have liked to be with these people for a single day nor ever to face the enemy with them

ومن كتاب له عليه السلام

إلى عبدالله بن العباس، بعد مقتل محمد بن أبي بكر

أَمَّا بَعْدُ، فَإِنَّ مَضِيرَ قَدِ افْتَبَحْتُ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ – رَحِمَهُ اللَّهُ – قَدِ اسْتُشْهِدَ، فَعِنْدَ اللَّهِ نَحْتَسِبُهُ (١)، وَلَدًا نَاصِحًا، وَعَامِلًا كَادِحًا (٢)، وَسَيِّفًا قَاطِعًا، وَرُكْنًا دَافِعًا. وَقَدْ كُنْتُ حَثَّيْتُ النَّاسَ عَلَى لِحَاقِهِ، وَأَمَرْتُهُمْ بِغِيَاثِهِ قَبْلَ الْوُقْعَةِ، وَدَعَوْتُهُمْ سِرًّا وَجَهْرًا، وَعَوْدًا وَيَدًا، فَمِنْهُمْ الْمَآئِي كَارِهًا، وَمِنْهُمْ الْمُعْتَلُّ كَاذِبًا، وَمِنْهُمْ الْقَاعِدُ خَاذِلًا. أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ لِي مِنْهُمْ فَرَجًا عَاجِلًا، فَوَاللَّهِ لَوْلَا طَمَعِي عِنْدَ لِقَائِي عَدُوِّي فِي الشَّهَادَةِ، وَتَوَطُّي نَفْسِي عَلَى الْمَيِّتِ، لَأَحْبَبْتُ أَلَّا أَلْقَى مَعَ هَؤُلَاءِ يَوْمًا وَاحِدًا، وَلَا أَلْتَقِيَ بِهِمْ أَبَدًا.

به عبدالله بن عباس

علل سقوط مصر پس از یاد خدا و درود! همانا مصر سقوط کرد، و فرماندارش محمد بن ابی بکر (که خدا او را رحمت کند) شهید گردید، در پیشگاه خداوند، او را فرزندی خیرخواه، و کارگزاری کوشا، و شمشیری برنده، و ستونی باز دارنده می شماریم، همواره مردم را برای پیوستن به او برانگیختم، و فرمان دادم تا قبل از این حوادث ناگوار به یاریش بشتابند، مردم را نهان و آشکار، از آغاز تا انجام فرا خواندم، عده ای با ناخوشایندی آمدند، و برخی به دروغ بهانه آوردند، و بعضی خوار و ذلیل بر جای ماندند. از خدا می خواهم به زودی مرا از این مردم نجات دهد. بخدا سوگند اگر در پیکار با دشمن، آرزوی من شهادت نبود، و خود را برای مرگ آماده نکرده بودم، دوست می داشتم حتی یک روز با این مردم نباشم، و هرگز دیدارشان نکنم.

LETTER ۳۶

In English

To his brother 'Aqil ibn Abi Talib (۱) in reply to his letter which contained a reference to  
.the army Amir al-mu'minin had sent to some enemy

I had sent towards him a large army of Muslims. When he came to know of it he fled away and retreated repenting. They met him on the way when the sun was about to set. They grappled for a while like nothing. It was about an hour and then he rescued himself half-dead as he had almost been taken by the neck and only the last breath  
.had remained in him. In this way he escaped in a panic

Leave the Quraysh in their rushing into misguidance their galloping in disunity and their leaping over destruction. They have joined together to fight me as they had joined to fight the Messenger of Allah (p.b.u.h.a.h.p.) before me. I wish the Quraysh will get the reward of their treatment of me. For they disregarded my kinship and deprived me of the power due to me from the son of my mother (i.e. the Holy Prophet). (٣٧٤)

As for your enquiry about my opinion to fight till I die I am in favour of fighting those who regard fighting lawful. The crowd of men around me does not give me strength nor does their dispersal from me cause any loneliness. Surely do not consider the son of your father weak or afraid even though all people have forsaken him bow down submissively before injustice or hand over his reins into the hand of the puller or allow his back to be used by the rider to sit upon. But he is as the man of Banu Salim has said:

If you enquire how I am then listen that I am enduring and strong against the vicissitudes of time. I do not allow myself to be grieved lest the foe feels joyed and the friend feels sorry.

### In Arabic

ومن كتاب له عليه السلام

إلى أخيه عقيل بن أبي طالب، في ذكر جيش أنفذه إلى بعض الأعداء، وهو جواب كتاب كتبه إليه عقيل

فَسَرَّ رَحْتُ إِلَيْهِ جَيْشًا كَثِيفًا مِنَ الْمُسْلِمِينَ، فَلَمَّا بَلَغَهُ ذَلِكَ شَمَّرَ هَارِبًا، وَنَكَصَ نَادِمًا، فَلَحِقُوهُ بِبَغْضِ الطَّرِيقِ، وَقَدْ طَفَلَتِ (١) الشَّمْسُ لِلْأَيَّامِ (٢)، فَاقْتَتَلُوا شَيْئًا كَلًّا وَلَا (٣)، فَمَا كَانَ إِلَّا كَمَوْقِفٍ سَاعَةٍ حَتَّى نَجَا جَرِيضًا (٤) بَعْدَمَا أَخَذَ مِنْهُ بِالْمُخَنَّقِ (٥)، وَلَمْ يَبْقَ مِنْهُ غَيْرُ الرَّمِيقِ (٦)، فَلَأْيًا بِلَهَائِي (٧) مَا نَجَا. فَدَعَّ عَنْكَ قُرَيْشًا وَتَرَكَاهُمْ (٨) فِي الضَّلَالِ، وَتَجَى وَالْهُمَّ (٩) فِي الشَّقَاقِ (١٠)، وَجَمَّاحَهُمْ (١١) فِي التَّيِّهِ (١٢)، فَأَيْنَهُمْ قَدْ أَجْمَعُوا عَلَيَّ حَزْبِي كَأَجْمَاعِهِمْ عَلَيَّ حَزْبِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ- فَبَجَزْتُ قُرَيْشًا عَنِّي الْجَوَازِي (١٣)! فَصَدَّ قَطْعُوا رَحِمِي، وَسَيَّلْتُونِي سَيْلَطَانَ ابْنِ أُمِّي (١٤). وَأَمَّا مَا سَأَلْتِ عَنْهُ مِنْ رَأْيِي فِي الْقِتَالِ، فَإِنَّ رَأْيِي قِتَالَ الْمُجَلِّينَ (١٥) حَتَّى أَلْقَى اللَّهَ، لَا يَزِيدُنِي كَثْرَةُ النَّاسِ حَوْلِي عِزًّا، وَلَا تَفَرُّقُهُمْ عَنِّي وَحْشَةً، وَلَا تَحْسَبَنَّ ابْنَ أَبِيكَ -وَلَوْ أَسْلَمَهُ النَّاسُ- مُتَّضِرًّا عَمَّا مُتَّخَشِّعًا، وَلَا مُقَرًّا لِلضَّيْمِ (١٦) وَاهِنًا (١٧)، وَلَا سَلِسَ (١٨) الرَّمَامِ (١٩) لِلِقَائِدِ، وَلَا وَطِيءَ (٢٠) الظَّهْرِ لِلرَّاكِبِ الْمُفْتَعِدِ (٢١) وَلَكِنَّهُ كَمَا قَالَ أَحُو بَنِي سُلَيْمِ:

فَإِنْ تَسْأَلِنِي كَيْفَ أَنْتَ فَإِنِّي صَبُورٌ عَلَى رَبِّ الزَّمَانِ صَلِيبُ (۲۲) يَعْزُّ عَلَيَّ (۲۳) أَنْ تُرَى بِي كَأَبَةٍ (۲۴) فَيَشْمَتَ عَادٍ (۲۵) أَوْ يُسَاءَ حَيْبُ.

## In Persian

به عقیل

آمادگی رزمی امام (ع) لشکری انبوه از مسلمانان را به سوی بسر بن ارطاه (که به یمن یورش برد) فرستادم، هنگامی که این خبر به او رسید، دامن برجید و فرار کرد، و پشیمان بازگشت، اما در سر راه به او رسیدند و این به هنگام غروب آفتاب بود، لحظه ای نبرد کردند، گویا ساعتی بیش نبود، که بی رمق با دشواری جان خویش از میدان نبرد بیرون برد. برادر! قریش را بگذار تا در گمراهی بتازند، و در جدایی سرگردان باشند، و با سرکشی و دشمنی زندگی کنند، همانا آنان در جنگ با من متحد شدند آنگونه که پیش از من در نبرد با رسول خدا (ص) هماهنگ بودند، خدا قریش را به کیفر زشتی هایشان عذاب کند، آنها پیوند خویشاوندی مرا بریدند، و حکومت فرزند مادرم (پیامبر (ص)) را از من ربودند. اعلام مواضع قاطعانه در جنگ اما آنچه را که از تداوم جنگ پرسیدی، و رای مرا خواستی بدانی، همانا رای من پیکار با پیمان شکنان است تا آنگاه که خدا را ملاقات کنم، نه فراوانی مردم مرا توانمند می کند، و نه پراکندگی آنان مرا هراسناک می سازد، هرگز گمان نکنی مرا توانمند می کند، و نه پراکندگی آنان مرا هراسناک می سازد، هرگز گمان نکنی که فرزند پدرت، اگر مردم او را رها کنند، خود را زار و فروتن خواهد داشت، و یا در برابر ستم سست می شود، و یا مهار اختیار خود را به دست هرکسی می سپارد، و یا از دستور هر کسی اطاعت می کند، بلکه تصمیم من آنگونه است که آن شاعر قبیله بنی سلیم سروده: (اگر از من بررسی چگونه ای؟ همانا من در برابر مشکلات روزگار شکیبیا هستم. بر من دشوار است که مرا با چهره ای اندوهناک بنگرند، تا دشمن سرزنش کند و دوست ناراحت شود).

p: ۱۳۰



When after arbitration Mu'awiyah started a campaign of killing and devastation he (١) sent a force of four thousand under ad-Dahhak ibn Qays al-Fihri to attack Amir al-mu'minin's cities. When Amir al-mu'minin came to know of his activities he roused the people of Kufah to put up a defence but they began to offer lame excuses. At last Hujr ibn 'Adi al-Kindi rose with a force of four thousand men and chasing the enemy overtook him at Tadmur. The two parties had only a few grappings when darkness came in and ad-Dahhak fled away under its cover. This was the time when 'Aqil ibn Abi Talib had come to Mecca for 'umrah. When he came to know that after attacking al-Hirah ad-Dahhak had escaped alive and that the people of Kufah were afraid of war and all their activities had come to a stop he sent a letter to Amir al-mu'minin through 'Abd ar-Rahman ibn 'Ubayd al-Azdi offering his help. In reply to that Amir al-mu'minin wrote this letter wherein he complains of the behaviour of the people of Kufah and mentions the flight of ad-Dahhak. No doubt Mu'awiyah wished 'Uthman to be killed so that he should create confusion in the name of his blood and through these disturbances clear the way for allegiance to himself (as Caliph). That is why he neither helped him when he was surrounded nor thought it necessary to trace the murderers of 'Uthman after securing power

**LETTER ٣٧**

**In English**

To Muawiyah

Glory be to Allah! How staunchly you cling to innovated passions and painful bewilderment along with ignoring the facts and rejecting strong reasons which are liked by Allah and serve as pleas for the people. As regards your prolonging the question of 'Uthman's (١) murder the position is that you helped 'Uthman when it was really your own help while you forsook him when he was in need of help; and that is an end to the matter

ومن كتاب له عليه السلام

إلى معاوية

فَسَيَبْحَانَ لِلَّهِ! مَا أَشَدَّ لُزُومَكَ لِلْأَهْوَاءِ الْمُتَبَدِّعِ، وَالْخَيْرِهِ الْمُتَّبِعِ (١)، مَعَ تَضْيِيعِ الْحَقَائِقِ وَأَطْرَاحِ الْوَنَائِقِ، الَّتِي هِيَ لِلَّهِ طَلِبُهُ (٢)، وَعَلَى عِبَادِهِ حُجَّةٌ. فَأَمَّا إِكْتَارُكَ الْجِجَاجِ (٣) فِي عُثْمَانَ وَقَتْلَتِهِ، فَإِنَّكَ إِنَّمَا نَصَيْرَتَ عُثْمَانَ حَيْثُ كَانَ النَّصِيرُ لَكَ، وَخَذَلْتَهُ حَيْثُ كَانَ النَّصِيرُ لَهُ، وَالسَّلَامُ.

In Persian

به معاویه

افشای ادعای دروغین معاویه پس خدای را سپاس! معاویه تو چه سخت به هوسهای بدعترا، و سرگردانی پایدار، وابسته ای؟ حقیقتها را تباه کرده، و پیمانها را شکسته ای، پیمانهایی که خواسته خدا و حجت خدا بر بندگان او بود. اما پرگویی تو نسبت به عثمان و کشندگان او را جواب آن است که: تو عثمان را هنگامی یاری دادی که انتظار پیروزی او را داشتی، و آنگاه که یاری تو به سود او بود او را خوار گذاشتی، با درود.

Footnote

There is no question of denying that Mu'awiyah claimed to help 'Uthman after he (١). had been killed although when he was surrounded and clamoured for his help by writing letter after letter Mu'awiyah never budged an inch. However just to make a show he had sent a contingent towards Medina under Yazid ibn Asad al-Qasri but had ordered it to remain in waiting in the valley of Dhu Khushub near Medina. Eventually 'Uthman was murdered and he went back with his contingent

LETTER ۳۸

In English

.To the people of Egypt when he appointed (Malik) al-Ashtar as their Governor

From the slave of Allah 'Ali Amir al-mu'minin to the people who became wrathful for the sake of Allah when He was disobeyed on His earth and His rights were ignored and oppression had spread its coverings over the virtuous as well as the vicious on

the local as well as the foreigner. Consequently no good was acted upon nor any evil  
.was avoided

p: ۱۳۲

Now I have sent to you a man from among the servants of Allah who allows himself no sleep in days of danger nor does He shrink from the enemy at critical moments. He is severer on the wicked than a blazing fire. He is Malik ibn al-Harith our brother from (the tribe of) Madhhij. Therefore listen to him and obey his orders that accord with right because he is a sword among the swords of Allah whose edge is not dull and which does not miss its victim. If he orders you to advance advance and if he orders you to stay stay because he surely neither advances or attacks nor puts anyone backward or forward save with my command. I have preferred him for you rather than for myself because of his being your well-wisher and (because of) the severity of his harshness over your enemies

### In Arabic

[ ٣٨ ] ومن كتاب له عليه السلام

إلى أهل مصر، لما ولى عليهم الأشتر

مَنْ عَيَّدَ اللَّهُ عَلَيَّ أَمِيرًا مُؤْمِنِينَ، إِلَى الْقَوْمِ الَّذِينَ عَضَّتْ بُوا لَلَّهِ حِينَ عَصَيْتَنِي فِي أَرْضِهِ، وَذُهِبَ بِحَقِّهِ، فَضَرَبَ الْجَوْرُ (١) سُرَادِقَهُ (٢) عَلَى الْبِرِّ (٣) وَالْفَاجِرِ، وَالْمُقِيمِ وَالطَّاعِنِ (٤)، فَلَا مَعْرُوفٌ يُسْتَرَاخُ إِلَيْهِ (٥)، وَلَا مُنْكَرٌ يُتَنَاهَى عَنْهُ.

أَمَّا بَعِيدٌ، فَصَدَّ بَعَثْتُ إِلَيْكُمْ عَبْدًا مِنْ عِبَادِ اللَّهِ عَزَّوَجَلَّ، لَا يَنَامُ أَيَّامَ الْخَوْفِ، وَلَا يَنْكُلُ (٦) عَنِ الْأَعْدَاءِ سَاعَاتِ الرَّوْعِ (٧)، أَشَدَّ عَلَى الْفَجَّارِ مِنْ حَرِيقِ النَّارِ، وَهُوَ مَالِكُ بْنِ الْحَارِثِ أَخُو مَذْحِجِ (٨)، فَاسْتَمِعُوا لَهُ أَطِيعُوا أَمْرَهُ فِيمَا طَابَقَ الْحَقَّ، فَإِنَّهُ سَيْفٌ مِنْ سِيُوفِ اللَّهِ، لَا كَلِيلُ (٩) الظُّبَيْهِ (١٠)، وَلَا نَابِي (١١) الضَّرِيْبَةِ (١٢): فَإِنْ أَمَرَكُمْ أَنْ تَنْفَرُوا فَانْفَرُوا، وَإِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَأَقِيمُوا، فَإِنَّهُ لَا يُقَدِّمُ وَلَا يُجَحِّمُ، وَلَا يُؤَخِّرُ وَلَا يُتَقَدِّمُ إِلَّا عَنْ أَمْرِي، وَقَدْ آتَرْتُكُمْ بِهِ (١٣) عَلَى نَفْسِي لِنَصِيحَتِهِ لَكُمْ، وَشِدَّةِ شَكِيمَتِهِ (١٤) عَلَى عَدُوِّكُمْ.

به مردم مصر

ویژگیهای بی مانند مالک اشتر از بنده خدا، علی امیر مومنان، به مردمی که برای خدا به خشم آمدند، آن هنگام که دیگران خدا را در زمین نافرمانی کردند، و حق او را نابود نمودند، پس ستم، خیمه خود را بر سر نیک و بد، مسافر و حاضر، و بر همگان، برافراشت، نه معرفی ماند که در پناه آن آرامش یابند، و نه کسی از زشتیها نهی می کرد پس از ستایش پروردگار! من بنده ای از بندگان خدا را به سوی شما فرستادم، که در روزهای وحشت، نمی خوابد، و در لحظه های ترس از دشمن روی نمی گرداند، بر بدکاران از شعله های آتش تندتر است، او مالک پسر حارث مذحجی است، آنجا که با حق است، سخن او بشنوید، و از او اطاعت کنید، او شمشیری از شمشیرهای خداست، که نه تیزی آن کند می شود، و نه ضربت آن بی اثر است، اگر شما را فرمان کوچ کردن داد، کوچ کنید، و اگر گفت بایستید، بایستید، که او در پیش روی و عقب نشینی و حمله، بدون فرمان من اقدام نمی کند مردم مصر! من شما را بر خود برگزیدم که او را برای شما فرستادم، زیرا او را خیرخواه شما دیدم، و سرسختی او را در برابر دشمنانتان پسندیدم.

LETTER ۳۹

In English

To 'Amr ibn al-'As

You have surely made your religion subservient to the worldly seekings of a man whose misguidance is not a concealed affair and whose veil has been torn away. He mars an honourable man with his company and befools those who keep his society. You are following in his footsteps and seeking his favours like the dog that follows the lion looking at his paws and waiting for whatever remnants of his prey fall down to him. In this way you have ruined your world as well as the next life although if you had stuck to the right you would have got what you were after. If Allah grants me power over you and Ibn Abi Sufyan (Mu'awiyah) I shall award you both recompense of what you have done but if you escape and survive then hereafter there is only evil for you both; and that is an end to the matter

ومن كتاب له عليه السلام

إلى عمرو بن العاص

فَمَا نَكَ جَعَلْتَ دِينَكَ تَبَعاً لِدُنْيَا أَمْرِي ظَاهِرٌ عَيْهٌ، مَهْتُوكٌ سِتْرُهُ، يَشِينُ الْكَرِيمَ بِمَجْلِسِهِ، وَيُسِفُّهُ الْحَلِيمَ بِخِلَاطِهِ، فَمَا تَبَعْتَ أَثْرَهُ، وَطَلَبْتَ فَضْلَهُ، اتَّبَعَ الْكَلْبَ لِلضَّرْعَامِ (١)، يُلُودٌ إِلَى مَخَالِبِهِ، وَيَنْتَظِرُ مَا يُلْقَى إِلَيْهِ مِنْ فَضْلِ فَرِيَسْتِهِ، فَأَذْهَبَتْ دُنْيَاكَ وَآخِرَتُكَ! وَلَوْ بِالْحَقِّ أَخَذْتَ أَدْرَكَتَ مَا طَلَبْتَ، فَإِنْ يُمَكِّنِي اللَّهُ مِنْكَ وَمِنْ ابْنِ أَبِي سُفْيَانَ أَجْزُكُمَا بِمَا قَدَّمْتُمَا، وَإِنْ تُعْجِزَا (٢) وَتَبَقَيَا فَمَا أَمَامَكُمَا شَرٌّ لَكُمَا، وَالسَّلَامُ.

In Persian

به عمرو عاص

افشای بردگی عمرو عاص تو دین خود را پیرو کسی قرار دادی که گمراهی آشکار است، پرده اش دریده، و افراد بزرگوار در همنشینی با او لکه دار، و در معاشرت با او به سبک مغزی متهم می گردند، تو در پی او می روی، و چونان سگی گرسنه بدنبال پس مانده شکار شیر هستی، به بخشش او نظر دوختی که قسمتهای اضافی شکارش را به سوی تو افکند، پس دنیا و آخرت خود را تباه کردی، در حالی که اگر به حق می پیوستی به خواسته های خود می رسیدی. اگر خدا مرا بر تو و پسر ابوسفیان مسلط گرداند، سزای زشتیهای شما را خواهم داد، اما اگر قدرت آن را نیافتم و باقی ماندید آنچه در پیش روی دارید برای شما بدتر است. با درود.

LETTER ۴۰

In English

To one of his officers

Now I have come to know such a thing about you that if you have done so then you have displeased your Lord disobeyed your Imam and betrayed your trust

I have come to know that you have razed the ground and taken away whatever was under your feet and devoured what ever was in your hands. Send me your account and know that the accounting to Allah will be severer than that to the people; and that is an end to the matter

ومن كتاب له عليه السلام

إلى بعض عماله

أَمَّا بَعْدُ، فَقَدْ بَلَغَنِي عَنْكَ أَمْرٌ، إِنَّ كُنْتَ فَعَلْتَهُ فَقَدْ أَشْيَخْتَ رَبِّكَ، وَعَصَيْتَ إِمَامَكَ، وَأَخْزَيْتَ أَمَانَتَكَ (١). بَلَغَنِي أَنَّكَ جَرَدْتَ  
(٢) الْأَرْضَ فَأَخَذْتَ مِمَّا تَحْتَ قَدَمَيْكَ، وَأَكَلْتَ مِمَّا تَحْتَ يَدَيْكَ، فَارْفَعْ إِلَيَّ حِسَابِيكَ، وَأَعْلَمْ أَنَّ حِسَابَ اللَّهِ أَعْظَمُ مِنْ حِسَابِ  
النَّاسِ، وَالسَّلَامُ.

### In Persian

به یکی از کارگزاران خود

نکوهش یک کارگزار پس از یاد خدا و درود! از تو خبری رسیده است که اگر چنان کرده باشی، پروردگار خود را به خشم آورده، و امام خود را نافرمانی کردی، و در امانت خود خیانت کردی. به من خبر رسیده که کشت زمینها را برداشته، و آن چه را که می توانستی گرفته، و آنچه در اختیار داشتی به خیانت خورده ای، پس هر چه زودتر حساب اموال را برای من بفرست و بدان که حسابرسی خداوند از حسابرسی مردم سخت تر است. با درود.

### LETTER ۴۱

### In English

To one of his officers

Now I had made you a partner in my trust and made you my chief man. And for me no other person from my kinsmen was more trustworthy than you in the matter of sympathizing with me assisting and respecting my trusts. But when you saw that time had attacked your cousin the enemy had waged war the trust of the people was being humiliated and the whole community was trackless and disunited you turned your back against your cousin and forsook him when others forsook him you abandoned him when others abandoned him and you betrayed him when others betrayed him.  
.Thus you showed no sympathy to your cousin nor discharged the trust

It seems as if you do not want (to please) Allah by your jihad and as if you do not stand upon a clear sign from your Lord and as if you have been playing tricks with this ummah (Muslim community) to earn (the pleasure of) this world and watching for the moment of their neglectfulness to usurp their share of the wealth. As soon as it was possible for you to misappropriate the ummah's trust you hastened to turn around and attack (them) and made a swift leap to snatch away whatever you could from their property meant for their widows and their orphans as a wolf snatches a wounded and helpless goat. Then you happily loaded it off to the Hijaz without feeling guilty for having appropriated it. Allah's woe be to your ill-wishers; it was as though .you were sending to your family what you had inherited from your father and mother

Glory be to Allah! Do you not believe in the Day of Judge- ment or do you not fear the exaction of account? O' you who were counted by us among the men possessed of mind how can you enjoy food and drink when you know that you are eating the unlawful and drinking the unlawful. You are purchasing slavemaids and wedding women with the money of the orphans the poor the believers and the participants in jihad to whom Allah had dedicated this money and through whom He had strengthened these cities. Fear Allah and return to these people their properties. If you do not do so and Allah grants me power over you I shall excuse myself before Allah about you and strike you with my sword with which I did not strike anyone but .that he went to hell



By Allah even if Hasan and Husayn had done what you did there would have been no leniency with me for them and they could not have won their way with me till I had recovered from them the right and destroyed the wrong produced by their unjust action. I swear by Allah the Lord of all beings that I would not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance. Mind yourself and consider for a while as though you had reached the end of life and had been buried under the earth. Then your actions will be presented before you in the place where the oppressor cries "Alas" while he who wasted his life yearns for return (to the world) but time was none to (escape. (Qur'an ٣٨:٣

### In Arabic

ومن كتاب له عليه السلام

إلى بعض عماله

أَمَا بَعِيدٌ، فَإِنِّي كُنْتُ أَشْرَكَكَ فِي أَمَانَتِي (١) ، وَجَعَلْتُكَ شِعَارِي وَبِطَانَتِي، وَلَمْ يَكُنْ مِنْ أَهْلِي رَجُلٌ أَوْثَقَ مِنْكَ فِي نَفْسِي، لِمَوَاسَاتِي (٢) وَمَوَازَرَتِي (٣) وَأَدَاءِ الْأَمَانَةِ إِلَيَّ. فَلَمَّا رَأَيْتَ الزَّمَانَ عَلَى ابْنِ عَمِّكَ

قَدْ كَلَبَ (٤) ، وَالْعِيدُ وَقَدْ حَرَبَ (٥) ، وَأَمَانَةَ النَّاسِ قَدْ خَرَيْتَ (٦) ، وَهَذِهِ الْأُمَّةُ قَدْ فَتَكَتَ (٧) وَشَعَرَتْ (٨) ، قَلْبَتِ لِبْنِ عَمِّكَ ظَهَرَ الْمَجَنِّ (٩) ، فَفَارَقْتَهُ مَعَ الْمَفَارِقِينَ، وَخَذَلْتَهُ مَعَ الْخَاذِلِينَ، وَخُتَّتَهُ مَعَ الْخَائِنِينَ، فَلَا ابْنَ عَمِّكَ آسَيْتَ (١٠) ، وَلَا الْأَمَانَةَ أَدَيْتَ. وَكَأَنَّكَ لَمْ تَكُنِ اللَّهُ تُرِيدُ بِجِهَادِكَ، وَكَأَنَّكَ لَمْ تَكُنْ عَلَى بَيْتِهِ مِنْ رَبِّكَ، وَكَأَنَّكَ إِنَّمَا كُنْتَ تَكِيدُ (١١) هَذِهِ الْأُمَّةَ عَنْ دُنْيَاهُمْ، وَتَتَوَى غِرَّتَهُمْ (١٢) عَنْ فَيْئِهِمْ (١٣) ! فَلَمَّا أَمَكَّنْتَكَ الشُّدَّةَ فِي خِيَانَةِ الْأُمَّةِ، أَسْرَعْتَ الْكُرَّةَ، وَعَاجَلْتَ الْوُجْهَ، وَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمْ الْمَصُونَةَ لِأَرَامِلِهِمْ وَأَيْتَامِهِمْ، اخْتَطَفَ الذُّبِّ الْأَزَلَّ (١٤) دَامِيَةَ (١٥) الْمِعْزَى (١٦) الْكَسِيرَةَ (١٧) ، فَحَمَلْتَهُ إِلَى الْحِجَازِ رَحِيبَ الصَّدْرِ بِحَمْلِهِ، غَيْرَ مُتَأَثِّمٍ (١٨) مِنْ أَخْذِهِ، كَأَنَّكَ لَا أَبَا لِعَيْرِكَ (١٩) \_ حَدَرْتَ (٢٠) إِلَى أَهْلِكَ تُرَاثِكَ (٢١) مِنْ أَبِيكَ وَأُمَّكَ، فَسَبَّحَانَ اللَّهُ! أَمَا تُؤْمِنُ بِالْمَعَادِ؟ أَوْ مَا تَخَافُ نِقَاشَ (٢٢) الْحَسِيَابِ! أَيُّهَا الْمَعِيدُودُ \_ كَانَ \_ عِنْدَنَا مِنْ أَوْلَى الْأَلْبَابِ، كَيْفَ تُسْبِغُ (٢٣) شَرَابًا وَطَعَامًا، وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَامًا، وَتَشْرَبُ حَرَامًا، وَتَبْتَاعُ الْإِمَاءَ وَتَتَكْحُحُ النِّسَاءَ مِنْ مَالِ الْيَتَامَى وَالْمَسَاكِينِ وَالْمُؤْمِنِينَ وَالْمُجَاهِدِينَ، الَّذِينَ أَفَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْأَمْوَالَ، وَأَحْرَزَ بِهِمْ هَذِهِ الْبِلَادَ! فَاتَّقِ اللَّهَ، وَارْزُدْ إِلَى هَؤُلَاءِ الْقَوْمِ أَمْوَالَهُمْ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لِأَعْيُذَنَّ إِلَى اللَّهِ فِيكَ (٢٤) ، وَلَا ضَرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَدًا إِلَّا دَخَلَ النَّارَ! وَاللَّهِ لَوْ أَنَّ الْحَسَنَ وَالْحُسَيْنَ فَعَلَا- مِثْلَ الَّذِي فَعَلْتَ، مَا كَانَتْ لَهُمَا عِنْدِي هَوَادَةٌ (٢٥) ، وَلَا- ظَفِرًا مِنِّي يَارَادَهُ، حَتَّى أَخْذَ الْحَقُّ مِنْهُمَا، وَأَرْزِخَ الْبَاطِلَ عَنْ مَظْلَمَتَيْهِمَا. وَأَقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسِّرُنِي أَنْ مَا أَخَذْتَهُ مِنْ أَمْوَالِهِمْ حَلَالًا لِي، أَتْرُكُهُ مِيرَاثًا لِمَنْ بَعْدِي، فَضَحَّ رُوَيْدًا (٢٦) ، فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَيْدَى (٢٧) ، وَدَفَنْتَ تَحْتَ الشَّرَى (٢٨) ، وَعَرِضْتَ عَلَيْكَ أَعْمَالَكَ بِالْمَحَلِّ الَّذِي يُنَادِي الظَّالِمَ فِيهِ بِالْحَسْرَةِ، وَيَتَمَنَّى الْمُضْطِيعَ الرَّجْعَةَ، (وَلَاتِ حِينَ مَنَاصٍ) (٢٩) ! وَالسَّلَامُ.



به یکی از کارگزارانش

علل نکوهش یک کارگزار خیانتکار پس از یاد خدا و درود! همانا من تو را در امانت خود شرکت دادم، و همراه خود گرفتم، و هیچ یک از افراد خاندانم برای یاری و مددکاری، و امانت داری، چون تو مورد اعتماد نبود، آن هنگام که دیدی روزگار بر پسر عمویت سخت گرفته، و دشمن به او هجوم آورده، و امانت مسلمانان تباه گردیده. و امت اختیار از دست داده، و پراکنده شدند، پیمان خود را با پسر عمویت دگرگون ساختی، و همراه با دیگرانی که از او جدا شدند فاصله گرفتی، تو هماهنگ با دیگران دست از یاریش کشیدی، و با دیگر خیانت کنندگان خیانت کردی، نه پسر عمویت را یاری کردی، و نه امانتها را رساندی. گویا تو در راه خدا جهاد نکردی! و برهان روشنی از پروردگارت نداری، و گویا برای تجاوز به دنیای این مردم نیرنگ می زدی، و هدف تو آن بود که آنها را بفریبی! و غنائم و ثروتهای آنان را در اختیار گیری، پس آنگاه که فرصت خیانت یافتی شتابان حمله ور شدی، و با تمام توان، اموال بیت المال را که سهم بیوه زنان و یتیمان بود، چونان گرگ گرسنه ای که گوسفند زخمی یا استخوان شکسته ای را می رباید، به یغما بردی، و آنها را به سوی حجاز با خاطری آسوده، روانه کردی، بی آنکه در این کار احساس گناهی داشته باشی. نکوهش از سوءاستفاده در بیت المال دشمنت بی پدر باد، گویا میراث پدر و مادرت را به خانه می بری! سبحان الله!! آیا به معاد ایمان نداری؟ و از حسابرسی دقیق قیامت نمی ترسی؟ ای کسی که در نزد ما از خردمندان بشمار می آمدی، چگونه نوشیدن و خوردن را بر خود گوارا نمودی در حالی که می دانی حرام می خوری! و حرام می نوشی! چگونه با اموال یتیمان و مستمندان و مومنان و مجاهدان راه خدا، کنیزان می خری و با زنان ازدواج می کنی؟ که خدا این اموال را به آنان واگذاشته، و این شهرها را به دست ایشان امن فرموده است! برخورد قاطع با خیانتکار پس از خدا بترس، و اموال آنان را باز گردان، و اگر چنین نکنی و خدا مرا فرصت دهد تا بر تو دست یابم، تو را کیفر خواهم نمود، که نزد خدا عذرخواه من باشد، و با شمشیری تو را می زنم که به هر کس زدم وارد دوزخ گردید. سوگند بخدا! اگر حسن و حسین چنان می کردند که تو انجام دادی، از من روی خوش نمی دیدند و به آرزو نمی رسیدند تا آنکه حق را از آنان باز پس ستانم، و باطلی را که به ستم پدید آمده نابود سازم، به پروردگار جهانیان سوگند، آنچه که تو از اموال مسلمانان به ناحق بردی، بر من حلال بود، خشنود نبودم که آن را میراث بازماندگانم قرار دهم، پس دست نگهدار و اندیشه نما، فکر کن که به پایان زندگی رسیده ای، و در زیر خاکها پنهان شده، و اعمال تو را بر تو عرضه داشتند، آنجا که ستمکار با حسرت فریاد می زند، و تباه کننده عمر و فرصتها، آرزوی بازگشت دارد اما راه فرار و چاره مسدود است.

To `Umar ihn Abi Salamah al-Makhzumi (foster son of the Holy Prophet from Umm al-mu'minin Umm Salamah) who was Amir al-mu'minin's Governor of Bahrain hut whom .he removed and replaced by an- Nu'man ibn Ajlan az-Zuraqi

Now I have posted an-Nu'man ibn `Ajlan az-Zuraqi at Bahrain and have released you from that position without anything bad from you nor reproach on you because you managed the governorship well and discharged the obligations. Therefore proceed to me when you are neither suspected nor rebuked neither blamed nor guilty. I have just intended to proceed towards the recalcitrant of Syria and desired that you should be with me because you are among those on whom I rely in fighting the enemy and .erecting the pillars of religion if Allah wills

## In Arabic

ومن كتاب له عليه السلام

إلى عمر بن أبي سلمة المخزومي وكان عامله على البحرين، فعزله، واستعمل النعمان بن عجلان الزرقى مكانه

أَمَّا بَعْدُ، فَإِنِّي قَدْ وَلَّيْتُ النُّعْمَانَ بْنَ عَجْلَانَ الزُّرْقِيَّ عَلَى الْبَحْرَيْنِ، وَنَزَعْتُ يَدَكَ، بِإِلَازِمٍ لَكَ، وَلَا تَثْرِيْبَ (۱) عَلَيْكَ، فَلَقَدْ أَحْسَنْتَ الْوَلَايَةَ، وَأَدَّيْتَ الْأَمَانَةَ، فَأَقْبِلْ غَيْرَ ظَنِينٍ (۲)، وَلَا مَلُومٍ، وَلَا مُتَّهَمٍ، وَلَا مَأْتُومٍ، فَقَدْ أَرَدْتُ الْمَسِيرَ إِلَى ظَلَمِهِ (۳) أَهْلِ الشَّامِ، وَأَحْبَبْتُ أَنْ تَشْهَدَ مَعِيَ، فَإِنَّكَ مِمَّنْ اسْتَظْهَرُ بِهِ (۴) عَلَى جِهَادِ الْعُدُوِّ، وَإِقَامَةِ عَمُودِ الدِّينِ، إِنْ شَاءَ اللَّهُ.

## In Persian

به عمر بن ابی سلمه

روش دلجویی در عزل و نصبها پس از یاد خدا و درود! همانا من نعمان ابن عجلان زرقی، را به فرمانداری بحرین نصب کردم، و بی آنکه سرزنشی و نکوهشی برای تو وجود داشته باشد تو را از فرمانداری آن سامان گرفتم، که تاکنون زمامداری را به نیکی انجام دادی، و امانت را پرداختی، پس به سوی ما حرکت کن، که تصمیم دارم به سوی ستمگران شام حرکت کنم، دوست دارم در این جنگ با من باشی، زیرا تو از دلاورانی هستی که در جنگ با دشمن، و برپا داشتن ستون دین از آنان یاری می طلبم. ان شاء الله

(To Masqalah ibn Hubayrah ash-Shaybani the Governor of Ardashir Khurrah (Iran

I have come to know concerning you a matter which if you have done it you have displeased your Allah and disobeyed your Imam. You are distributing among the Arabs (Bedouins) of your kin who tend towards you the property of the Muslims which they collected by dint of their spears and horses and on which their blood was shed. By Allah Who germinated the seed and created living beings if this is true you will be humbled in my view and you will become light in weight. Therefore do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion since then you will be among losers by the way of (your) actions

Know that the right of those Muslims who are around you and those who are around me in this property is equal. For that reason they come to me and take from it

## In Arabic

ومن كتاب له عليه السلام

إلى مصقله بن هُبَيْرِ الشَّيْبَانِي وهو عامله على أردشير خُرَّه (١)

بَلَّغَنِي عَنْكَ أَمْرٌ إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسِيخَطْتَ إِلَهِيكَ، وَأَعْضَبْتَ إِمَامَكَ: أَنْكَ تَقْسِمُ فِيَّ (٢) الْمُسْلِمِينَ الَّذِي حَازَتْهُ رِمَاحُهُمْ وَخُيُولُهُمْ، وَأَرِيقتَ عَلَيْهِ دِمَاؤُهُمْ، فِيمَنْ اعْتَمَاكَ (٣) مِنْ أَعْرَابِ قَوْمِكَ، فَوَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ (٤)، لَئِنْ كَانَ ذَلِكَ حَقًّا لَتَجِدَنَّ لِيكَ عَلَيَّ هَوَانًا، وَلَتَخْفَنَّ عِنْدِي مِيزَانًا، فَلَا تَشِيْتَهُنَّ بِحَقِّ رَبِّكَ، وَلَا تُصْلِحِ دُنْيَاكَ بِمَحَقِّ دِينِكَ، فَتَكُونَ مِنَ الْأَخْسَرِينَ أَعْمَالًا.

أَلَا وَإِنَّ حَقَّ مَنْ قَبْلَكَ (٥) وَقَبَلْنَا مِنَ الْمُسْلِمِينَ فِي قِسْمِهِ هَذَا الْفَيْءِ سَوَاءً، يَرُدُّونَ عِنْدِي عَلَيْهِ، يَصُدُّونَ عَنْهُ، وَالسَّلَامُ.

به مصقله بن هبیره

سخت گیری در مصرف بیت المال گزارشی از تو به من دادند که اگر چنان کرده باشی، خدای خود را به خشم آوردی، و امام خویش را نافرمانی کردی، خبر رسید که تو غنیمت مسلمانان را که نیزه ها و اسبهاشان گرد آورده، و با ریخته شدن خونهایشان به دست آمده، به اعرابی که خویشاوندان تو اند، و تو را برگزیدند، می بخشی. به خدایی که دانه را شکافت، و پدیده ها را آفرید، اگر این گزارش درست باشد، در نزد من خوار شده، و منزلت تو سبک گردیده است، پس حق پروردگارت را سبک مشمار، و دنیای خود را با نابودی دین آباد نکن، که زیانکارترین انسانی، آگاه باش، حق مسلمانانی که نزد من یا پیش تو هستند در تقسیم بیت المال مساوی است، همه باید به نزد من آیند و سهم خود را از من گیرند.

#### LETTER ۴۴

#### In English

To Ziyad ibn Abih when Amir al-mu'minin had come to know that Mu`awiyah had written to Ziyad to deceive him and to attach him to himself in kinship

I have learnt that Mu`awiyah has written to you to deceive your wit and blunt your sharpness. You should be on guard against him because he is the Satan who approaches a believer from the front and from the back from the right and from the left to catch him suddenly in the hour of his carelessness and overcome his intelligence.

In the days of `Umar ibn al-Khattab Abu Sufyan (۱) happened to utter a thoughtless point which was an evil suggestion of Satan from which neither kinship is established nor entitlement to succession occurs. He who relies on it is like the uninvited guest to a (drink-party or like the dangling cup (tied to a saddle

as-Sayyid ar-Radi says: When Ziyad read this letter he said By Allah he has testified to it. This point remained in his mind till Mu`awiyah claimed him (as his brother by his father). Amir al-mu'minin's word "al-waghil" means the man who joins the drinking group so as to drink with them but he is not one of them. He is therefore constantly turned out and pushed off. As for the words "an-nawtu'l-mudhabdhab" it is a wooden cup or a bowl or the like attached to the saddle of the rider so that it dangles when the rider drives the beast or quickens its pace

### In Arabic

ومن كتاب له عليه السلام

إلى زياد بن أبيه وقد بلغه أن معاوية كتب إليه يريد خديعته باستلحاقه

وَقَدْ عَرَفْتُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْكَ يَسْتَرِلُ (١) لُبِكَ (٢) ، وَيَسْتَفِلُّ (٣) غَرْبَكَ (٤) ، فَاخْذِرْهُ ، فَإِنَّمَا هُوَ الشَّيْطَانُ يَأْتِي الْمَرْءَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ ، لِيَقْتَحِمَ غَفْلَتَهُ (٥) ، وَيَسْتَلِبَ غَرَّتَهُ (٦) .

وَقَدْ كَانَ مِنْ أَبِي سَيْفِيَانَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ فَلْتَهُ (٧) مِنْ حَدِيثِ النَّفْسِ ، وَنَزَعَهُ مِنْ نَزَعَاتِ الشَّيْطَانِ ، لَا يَثْبُتُ بِهَا نَسَبٌ ، وَلَا يُسْتَحَقُّ بِهَا إِرْثٌ ، وَالْمُتَعَلِّقُ بِهَا كَالْوَاغِلِ الْمُدْفَعِ ، وَالنُّوْطِ الْمُدْبَذِبِ .

فلما قرأ زياد الكتاب قال: شهد بها ورب الكعبة، ولم يزل في نفسه حتى ادّعاها معاوية.

قال الرضى: قوله عليه السلام: (الواغل): هو الذى يهجم على الشرب ليشرب معهم وليس منهم، فلا يزال مدفعاً محاجزاً. و"النوط المدبذب": هو ما يناط برجل الراكب من قعب أو قدح أو ما أشبه ذلك، فهو أبداً يتقلقل إذا حث ظهره واستعجل سيره.

به زیاد بن ابیه

افشای توطئه معاویه نسبت به زیاد: اطلاع یافتم که معاویه برای تو نامه ای نوشته تا عقل تو را بلغزد، و اراده تو را سست کند، از او بترس که شیطان است، و از پیش رو، و پشت سر، و از راست و چپ به سوی انسان می آید تا در حال فراموشی، او را تسلیم خود سازد، و شعور و درکش را برباید، آری ابوسفیان در زمان عمر بن خطاب ادعایی بدون اندیشه و با وسوسه شیطان کرد که نه نسبی را درست می کند، و نه کسی با آن سزاوار ارث است، ادعاکننده چونان شتری بیگانه است که در جمع شتران یک گله وارد شده تا از آبشخور آب آنان بنوشد که او را از خود ندانند و از جمع خود دور کنند. یا چونان ظرفی که بر پالان مرکبی آویزان پیوسته از این سو بدان سو لرزان باشد. (وقتی زیاد نامه را خواند گفت به پروردگار کعبه سوگند که امام (ع) به آنچه در دل من می گذشت گواهی داد تا آنکه معاویه او را به همکاری دعوت کرد. (واغل) حیوانی است که برای نوشیدن آب هجوم می آورد اما از شمار گله نیست و همواره دیگر شتران او را به عقب می رانند، و (نوط مذبذب) ظرفی است که به مرکب می آویزند، که همیشه به این سو و آن سو می جهد، و در حال حرکت لرزان است).

## Footnote

(۱). Caliph `Umar sent Ziyad to Yemen for some encounter. When he returned after finishing the job he addressed a gathering which included Amir al-mu`minin `Umar : `Amr ibn al-`As and Abu Sufyan. Impressed with the speech `Amr ibn al-`As said



What a good man! Had he been from the Quraysh he would have led the whole of" Arabia with his stick." Whereupon Abu Sufyan said "He is from the Quraysh as I know who is his father." `Amr ibn al-`As enquired "Who was his father?" Abu Sufyan said "It is I." History also conclusively holds that Ziyad's mother Sumayyah who was the slave-maid of al-Harith ibn Kaldah and was married to a slave named `Ubayd used to lead an immoral life in a quarter of at-Ta'if known as Haratu 'l-Baghaya and immoral men used to visit her. Once Abu Sufyan also got to her through Abu Maryam as-Saluli. As a result Ziyad was born. When `Amr ibn al-`As heard this from Abu Sufyan he asked why he had not declared it. Abu Sufyan pointed to `Umar and said that he was afraid of him otherwise he would have declared him his own son. Although he would not have dared to do this when Mu`awiyah acquired power he started correspondence with him because Mu`awiyah was in need of such persons who were intelligent and cunning and expert in machinations. In any case when Amir al-mu'minin got information about this correspondence he wrote this letter to Ziyad wherein he warned him against Mu`awiyah so that he should not fall in the trap. But he did fall in his trap and joined Mu`awiyah and the latter declared him his brother by attaching him in his kin although the Prophet had declared

.The child goes to the (lawful) husband while the adulterer gets stones

To `Uthman ibn Hunayf al-Ansari who was Amir al-mu' minin's Governor of Basrah when he came to know that the people of that place had invited `Uthman to a banquet and he had attended

O' Ibn Hunayf I have come to know that a young man of Basrah invited you to a feast and you leapt towards it. Foods of different colours were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Real ize that your Imam has contented himself with two shabby pieces of cloth out of the (comforts of the) world and two loaves for his meal. Certainly you cannot do so but at least support me in piety exertion chastity and uprightness because by Allah I have not treasured any gold out of your world nor amassed plentiful wealth nor collected any clothes other than the two shabby sheets.

((۳۹۴))

Of course all that we had in our possession under this sky was Fadak but a group of people felt greedy for it and the other party withheld themselves from it. Allah is after all the best arbiter. What shall I do: Fadak (۱) or no Fadak while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear. It is a pit that even if its width is widened or the hands of the digger make it broad and open the stones and clods of clay will narrow it and the falling earth will close its apperture. I try to keep myself engaged in piety so that one the day of great fear it will be peaceful and steady in slippery places

If I wished I could have taken the way leading towards (worldly pleasures like) pure honey fine wheat and silk clothes but it cannot be that my passions lead me and greed take me to choosing good meals while in the Hijaz or in Yamamah there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers?

?Or shall I be as the poet has said

It is enough for you to have a disease that you lie with your belly full while around you .people may be badly yearning for dried leather

Shall I be content with being called `Amir al-mu 'minin' (The Commander of the Believers) although I do not share with the people the hardships of the world? Or shall I be an example for them in the distresses of life? I have not been created to keep myself busy in eating good foods like the tied animal whose only worry is his fodder or like a loose animal whose activity is to swallow. It fills its belly with its feed and forgets the purpose behind it. Shall I be left uncontrolled to pasture freely or draw the rope of ?misguidance or roam aimlessly in the paths of bewilderment

I see as if one of you would say that if this is what the son of Abi Talib eats then weakness must have made him unfit to fight his foes and encounter the brave. Remember that the tree of the forest is the best for timber while green twigs have soft bark and the wild bushes are very strong for burning and slow in dying off. My relation with the Messenger of Allah is that of one branch with another or of the wrist with the forearm. By Allah if the Arabs join together to fight me I will not run away from them and if I get the opportunity I will hasten to catch them by their necks. I shall surely strive to relieve the earth of this man of perverse mind and uncouth body .till the bits of earth are removed from the grain

A part of the same which is the end of the letter

Get away from me O' world. Your rein is on your own shoulders as I have released myself from your ditches removed myself of your snares and avoided

walking into your slippery places. Where are those whom you have deceived by your jokes? Where are those communities whom you have enticed with your embellishments? They are all confined to graves and hidden in burial places. By Allah if you had been a visible personality and a body capable of feeling I would have awarded you the penalties fixed by Allah because of the people whom you received through desires and the communities whom you threw into destruction and the rulers (whom you consigned to ruin and drove to places of distress (۳۹۸

after which there is neither going nor returning. Indeed whoever stepped on your slippery place slipped whoever rode your waves was drowned and whoever evaded your snares received in ward support. He who keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day .which is near expiring

Get away from me for by Allah I do not bow before you so that you may humiliate me nor do I let loose the reins for you so that you may drive me away. I swear by Allah an oath wherein I except the will of Allah that I shall so train my self that it will feel joyed if it gets one loaf for eating and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should `Ali eat whatever he has and fall asleep like the cattle who fill their stomachs from the pasture land and lie down or as the goats (who) graze eat the green grass and go into their pen! His eyes may die if he after long years follows loose cattle and pasturing .animals

Blessed is he who discharges his obligations towards Allah and endures his hardships allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as a pillow along with those who keep their eyes wakeful in fear of the Day of Judgement whose bodies are ever away from beds whose lips are humming in remembrance of Allah and whose sins have been erased through their prolonged beseechings for forgiveness. They are the party of Allah; Be it known verily the party of Allah alone shall be the successful ones (Qur'an ٥٨:٢٢). Therefore O Ibn Hunayf fear Allah and be content with your own loaves so that you may escape Hell

In Arabic

[ ٤٥ ] ومن كتاب له عليه السلام

إلى عثمان بن حنيف الأنصاري و كان عامله على البصره، وقد بلغه أنه دعى إلى وليمه قوم من أهلها، فمضى إليها قوله:

أَمَا بَعِيدٌ، يَا بَنَ حُنَيْفٍ، فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصِيرَةِ دَعَاكَ إِلَى مَا دُبَّهِ (١)، فَأَسْرَعَتْ إِلَيْهَا، تُسْتَطَابُ (٢) لَكَ الْأَلْوَانُ (٣)، وَتُنْقَلُ إِلَيْكَ الْجِفَانُ (٤)، وَمَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ، عَائِلُهُمْ (٥) مَجْفُوفٌ (٦)، وَعَيْشُهُمْ مِدْعُوفٌ. فَانظُرْ إِلَى مَا تَقْضُمُهُ (٧) مِنْ هَذَا الْمَقْضَمِ، فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِظْلُ (٨)، وَمَا أَتَقَنَّتَ بِطِيبِ وُجُوهِهِ فَنِلْ مِنْهُ. أَلَا- وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا، يَقْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ. أَلَا وَإِنَّ إِمَامَكُمْ قَدْ اِكْتَفَى مِنْ دُنْيَاهُ بِطَمْرِيهِ (٩)، وَمِنْ طُعْمِهِ (١٠) بِقُرْصِيهِ (١١). أَلَا وَإِنَّكُمْ لَا تَقْدِرُونَ عَلَى ذَلِكَ، وَلَكِنْ أَعْيُنُونِي بِوَرَعٍ وَاجْتِهَادٍ، وَعَفْوٍ وَسِدَادٍ (١٢). فَوَاللَّهِ مَا كَنْزْتُ مِنْ دُنْيَاكُمْ تَبْرًا (١٣)، وَلَا ادْخَرْتُ مِنْ غَنَائِمِهَا وَفَرًا (١٤)، وَلَا- أَعِيدْتُ لِبَالِي ثُوبِي طَمْرًا (١٥). وَلَا- حُزْتُ مِنْ أَرْضِهَا شَيْبَرًا، وَلَا أَخَذْتُ مِنْهُ إِلَّا كَقُوتِ أَتَانٍ دَبْرِهِ (١٦)، وَلَهَيْ فِي عَيْنِي أَوْهَى وَ أَهْيُونَ مِنْ عَفْصِهِ مَقْرَهُ (١٧) بَلَى! كَانَتْ فِي أَيْدِينَا فَدَاكَ مِنْ كُلِّ مَا أَظْلَمَتْهُ السَّمَاءُ، فَسَحَّتْ عَلَيْهَا نُفُوسُ قَوْمٍ، وَسَيَحَتْ عَنْهَا نُفُوسُ قَوْمٍ آخَرِينَ، وَنِعَمَ الْحَكْمُ اللَّهُ. وَمَا أَصْبَحُ بِفَدَاكَ (١٨) وَغَيْرِ فَدَاكَ، وَالنَّفْسُ مَطَانِنًا (١٩) فِي عَدِ جَدْتِ (٢٠)، تَنْقَطُ فِي ظِلْمَتِهِ آثَارُهَا، وَتَغِيبُ أَخْبَارُهَا، وَحُفْرَةُ لَوْ زِيدَ فِي زَيْدٍ فِي فُسَيْحَتِهَا، وَأَوْسَعَتْ يَدَا حَافِرِهَا، لَأَضْغَطَهَا (٢١) الْحَجْرُ وَالْمَدْرُ (٢٢)، وَسَدَّ فُرْجَهَا (٢٣) التُّرَابُ الْمُتْرَاكِمُ، وَإِنَّمَا هِيَ نَفْسِي أَرُوضُهَا (٢٤) بِالتَّقْوَى لِتَأْتِي آمِنَهُ يَوْمَ الْخَوْفِ الْأَكْبَرِ، وَتَثْبَتَ عَلَى جَوَانِبِ الْمَزَلِقِ (٢٥). وَلَوْ شِئْتُ لَاهْتَدَيْتُ الطَّرِيقَ، إِلَى مُصَنَّفِي هَذَا الْعَسَلِ، وَبَابِ هَذَا الْقَمْحِ، وَنَسَائِجِ هَذَا الْقَرِّ (٢٦)، وَلَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِي هَوَايَ، وَيَقُودَنِي جَشَعِي (٢٧) إِلَى تَحْيِيرِ الْمَأْطِعِمِهِ - وَلَعَلَّ بِالْحَيَّازِ أَوْ الْيَمَامَةِ مَنْ لَأَطْمَعَ لَهُ فِي الْقُرْصِ (٢٨)، وَلَا عَهْدَ لَهُ بِالسَّبِيحِ - أَوْ أَبِيتَ مِبْطَانًا وَحَوْلِي بَطُونٌ غَزَوِي (٢٩) وَأَكْبَادُ حَرِّي (٣٠)، أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ:

وَحَسْبُكَ دَاءٌ أَنْ تَبَيْتَ بِيْطْنِهِ (٣١) وَحَوْلَكَ أَكْبَادٌ تَحْنُ إِلَى الْقَدِّ (٣٢). أَأَقْعُ مِنْ نَفْسِي بِأَنْ يُقَالَ: أَمِيرَ الْمُؤْمِنِينَ، وَلَا أَشَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ، أَوْ أَكُونَ أَسْوَهَ لَهُمْ فِي جُشُوبِهِ (٣٣) الْعَيْشِ! فَمَا خَلَقْتُ لِشِغْلِي أَكْلَ الطَّيِّبَاتِ، كَالْبَهِيمَةِ الْمَرْبُوطَةِ هَمُّهَا عَلْفُهَا، أَوْ الْمُرْسَلَةِ شِغْلُهَا تَقْمُّمُهَا (٣٤)، تَكْتَرِشُ (٣٥) مِنْ أَعْلَافِهَا (٣٦)، وَتَلْهُو عَمَّا يُرَادُ بِهَا، أَوْ أُتْرِكَ سِيدِي، أَوْ أُهْمَلَ عَابِثًا، أَوْ أُجَرَّ حَبْلَ الضَّلَالَةِ، أَوْ أَعْتَسِفَ (٣٧) طَرِيقَ الْمَتَاهِمِ (٣٨)! وَكَأَنِّي بِقَائِلِكُمْ يَقُولُ: إِذَا كَانَ هَذَا قُوتُ ابْنِ أَبِي طَالِبٍ، فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ الْأَقْرَانِ وَمُنَازَلَةِ الشُّجْعَانِ. أَلَا وَإِنَّ الشَّجَرَةَ الْبُرِّيَّةَ (٣٩) أَصْلَبُ عُودًا، وَالرَّوَابِعَ الْخَضِرَةَ (٤٠) أَرْقُ جُلُودًا، وَالنَّابِتَاتِ الْعَذِيَّةَ (٤١) أَقْوَى وَقُودًا (٤٢)، وَأَبْطَأُ خُمُودًا، وَأَنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَالضَّوِّءِ مِنَ الضَّوِّءِ (٤٣)، وَالذَّرَاعِ مِنَ الْعَصْدِ (٤٤). وَاللَّهُ لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَى قِتَالِي لَمَا وَلَّيْتُ عَنْهَا، وَلَوْ أُمَكَّنَتِ الْفَرَسُ مِنْ رِقَابِهَا لَسَارَعَتْ إِلَيْهَا، سَاجِدًا (٤٥) فِي أَنْ أُطَهَّرَ الْأَرْضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوسِ، وَالْجِسْمِ الْمَرْكُوسِ (٤٦)، حَتَّى تَخْرُجَ الْمَدْرَةُ (٤٧) مِنْ بَيْنِ حَبِّ الْحَصِيدِ (٤٨).

ومن هذا الكتاب، وهو آخره:

إِلَيْكَ عَنِّي (٤٩) يَا دُنْيَا، فَحَبْلُكَ عَلَى غَارِبِكَ (٥٠)، قَدِ انْسَلَمْتُ مِنْ مَخَالِكَ (٥١)، وَأَفْلَمْتُ مِنْ حَبَائِلِكَ (٥٢)، وَاجْتَنَبْتُ الدَّهَابَ فِي مَدَاحِضِكَ (٥٣). أَيْنَ الْقُرُونُ الَّذِينَ غَرَزْتَهُمْ بِمَدَاعِبِكَ (٥٤)! أَيْنَ

الْأُمَّمُ الَّذِينَ فَتَنْتَهُمْ بِزَخَارِفِكَ! فَهِيَ هُمْ رَهَائِنُ الْقُبُورِ، وَمَضَامِينُ اللُّحُودِ (٥٥). وَاللَّهُ لَوْ كُنْتُ شَخْصًا مَرِيئًا، وَقَالَبًا حَسِيًّا، لَأَقَمْتُ عَلَيْكَ حُدُودَ اللَّهِ فِي عِيَادِ غَرَزْتَهُمْ بِالْأَمَانِي، وَأُمَمُ أَلْقَيْتَهُمْ فِي الْمَهَاوِي (٥٦)، وَمُلُوكِ أَسَلَمْتَهُمْ إِلَى التَّلْفِ، وَأَوْرَدْتَهُمْ مَوَارِدَ الْبَلَاءِ، إِذْ لَا وَرْدَ (٥٧) وَلَا صَدَرَ (٥٨)! هَيْهَاتَ! مَنْ وَطِئَ دَخْضِكَ (٥٩) زَلَقَ (٦٠)، وَمَنْ رَكِبَ لُجَجَكَ غَرِقَ، وَمَنْ ازْوَرَ (٦١) عَنْ حَبَائِلِكَ وَفُقَ، وَالسَّالِمُ مِنْكَ لَا يَبَالِي إِنْ ضَاقَ بِهِ مَنَاحُهُ (٦٢)، وَالدُّنْيَا عِنْدَهُ كَيَوْمِ حَانَ (٦٣) انْسِلَاحُهُ (٦٤).

اعْزِبِي (٦٥) عَنِّي! فَوَاللَّهِ لَا أَذِلُّ لَكَ فَتَسِدِ تَدْلِينِي، وَلَا أَسِلْسُ (٦٦) لَكَ فَتَقُودِينِي. وَإِيمُ اللَّهِ - يَمِينًا أَسْتَتِنِي فِيهَا بِمَشِيئَةِ اللَّهِ - لَأُرْوِضَنَّ نَفْسِي رِيَاضَهُ تَهَشُّ (٦٧) مَعَهَا إِلَى الْقُرْصِ إِذَا قَدَرْتُ عَلَيْهِ مَطْعُومًا، وَتَقْنَعُ بِالْمِلْحِ مَا دُومًا (٦٨)؛ وَلَمَّا دَعَنَّ (٦٩) مُقَلَّتِي (٧٠) كَعَيْنِ مَاءٍ، نَضَبَ (٧١) مَعِينَهَا (٧٢)، مُسْتَفْرِغَةً دُمُوعَهَا. أَتَمْتَلِيءُ السَّائِمَةَ (٧٣) مِنْ رَعِيهَا (٧٤) فَتَبْرُكُ؟ وَتَشْبَعُ الرِّيْضَةُ (٧٥) مِنْ عُشْبِهَا فَتَرِيضَ (٧٦)؟ وَيَأْكُلُ عَلِيٌّ مِنْ زَادِهِ فِيهِجَعُ (٧٧)؟ قَرَّتْ إِذَا عَيْنُهُ (٧٨) إِذَا اقْتَدَى بَعْدَ السَّنِينِ الْمُتَطَاوَلِهِ بِالْبَهِيمَةِ الْهَامِلَةِ (٧٩)، وَالسَّائِمَةَ الْمَرْعِيَّةَ!

طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا فَرَضَهَا، وَعَرَكَتْ بِجَنْبِهَا بُؤْسَهَا (٨٠)، وَهَجَرَتْ فِي اللَّيْلِ غُمُضَهَا (٨١)، حَتَّى إِذَا غَلَبَ الْكُرَى (٨٢) عَلَيْهَا افْتَرَشَتْ أَرْضَهَا (٨٣)، وَتَوَسَّدَتْ كَفَّهَا (٨٤)، فِي مَعْشَرِ أَسِيْهِرٍ عُيُونُهُمْ خَوْفٌ مَعَادِيهِمْ، تَجَافَتْ (٨٥) عَنْ مَضَاجِعِهِمْ (٨٦) جُنُوبُهُمْ، وَهَمَّهَمَّتْ (٨٧) بِذِكْرِ رَبِّهِمْ شِفَاهُهُمْ، وَتَقَشَّعَتْ (٨٨) بِطُولِ اسْتِغْفَارِهِمْ ذُنُوبُهُمْ (أُولَئِكَ حِزْبُ اللَّهِ، أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ) فَاتَّقِ اللَّهَ يَا بَنَ حُنَيْفٍ، وَلْتَكْفُفْ أَقْرَاصُكَ (٨٩)، لِيَكُونَ مِنَ النَّارِ خَلَاصُكَ.

## In Persian

به عثمان بن حنیف

ضرورت ساده زیستی کارگزاران: پس از یاد خدا و درود! ای پسر حنیف، به من گزارش دادند که مردی از سرمایه داران بصره، تو را به مهمانی خویش فرا خواند و تو به سرعت به سوی آن شتافتی، خوردنیهای رنگارنگ برای تو آوردند، و کاسه‌هایی پر از غذا پی در پی جلوی تو می‌نهادند، گمان نمی‌کردم مهمانی مردمی را بپذیری که نیازمندانشان با ستم محروم شده، و ثروتمندانشان بر سر سفره دعوت شده‌اند، اندیشه کن در کجایی؟ و بر سر کدام سفره می‌خوری؟ پس آن غذایی که حلال و حرام بودنش را نمی‌دانی دور بیافکن، و آنچه را به پاکیزگی و حلال بودنش یقین داری مصرف کن.

امام الگوی ساده زیستی آگاه باش! هر پیروی را امامی است که از او پیروی می کند، و از نور دانشش روشنی می گیرد، آگاه باش! امام شما از دنیای خود به دو جامه فرسوده، و دو قرص نان رضایت داده است، بدانید که شما توانایی چنین کاری را ندارید اما با پرهیزکاری و تلاش فراوان و پاکدامنی و راستی، مرا یاری دهید. پس سوگند به خدا! من از دنیای شما طلا و نقره ای نیاندوخته، و از غنیمتهای آن چیزی ذخیره نکرده ام، بر دو جامه کهنه ام جامه ای نیفزودم، و از زمین دنیا حتی یک وجب در اختیار نگرفتم و دنیای شما در چشم من از دانه تلخ درخت بلوط ناچیزتر است.

آری از آنچه آسمان بر آن سایه افکنده، فدک در دست ما بود که مردمی بر آن بخل ورزیده، و مردمی دیگر سخاوتمندانه از آن چشم پوشیدند، و بهترین داور خداست، مرا با فدک و غیر فدک چه کار است؟ در صورتیکه جایگاه فردای آدمی گور است. که در تاریکی آن، آثار انسان نابود و اخبارش پنهان می گردد، گوالی که هر چه بر وسعت آن بیفزایند، و دستهای گورکن فراخش نماید، سنگ و کلوخ آن را پر کرده، و خاک انباشته رخنه هایش را مسدود کند. من نفس خود را با پرهیزکاری می پرورانم، تا در روز قیامت که هراسناکترین روزهاست در امان، و در لغزشگاههای آن ثابت قدم باشد.

من اگر می خواستم، می توانستم از غسل پاک، و از مغز گندم، و بافته های ابریشم، برای خود غذا و لباس فراهم آورم، اما هیئات که هوای نفس بر من چیره گردد، و حرص و طمع مرا وادارد که طعامهای لذیذ برگزینم، در حالی که در (حجاز) یا (یمامه) کسی باشد که به قرص نانی نرسد، و یا هرگز شکمی سیر نخورد، یا من سیر بخوابم و پیرامونم شکمهایی که از گرسنگی به پشت چسبیده، و جگرهای سوخته وجود داشته باشد، یا چنان باشم که شاعر گفت: (این درد تو را بس که شب را با شکم سیر بخوابی.) (و در اطراف تو شکمهایی گرسنه و به پشت چسبیده باشد.)



آیا به همین رضایت دهم که مرا امیرالمومنین (ع) خوانند؟ و در تلخی های روزگار با مردم شریک نباشم؟ و در سختی های زندگی الگوی آنان نگردم؟ آفریده نشده ام که غذاهای لذیذ و پاکیزه مرا سرگرم سازد، چونان حیوان پرواری که تمام همت او علف، و یا چون حیوان رهاشده که شغلش چریدن و پر کردن شکم بوده، و از آینده خود بی خبر است. آیا مرا بیهوده آفریدند؟ آیا مرا به بازی گرفته اند؟ آیا ریسمان گمراهی در دست گیرم؟ و یا در راه سرگردانی قدم بگذارم؟ گویا می شنوم که شخصی از شما می گوید: (اگر غذای فرزند ابیطالب همین است، پس سستی او را فرا گرفته و از نبرد با هموردان و شجاعان بازمانده است). آگاه باشید! درختان بیابانی، چوبشان سخت تر، اما درختان کناره جویبار را پوست نازک تر است، درختان بیابانی که با باران سیراب می شوند آتش چوبشان شعله ورتر و پردوام تر است. من و رسول خدا (ص) چونان روشنایی یک چراغیم، یا چون آرنج به یک بازو پیوسته، به خدا سوگند! اگر اعراب در نبرد با من پشت به پشت یکدیگر بدهند، از آن روی برنتابم، و اگر فرصت داشته باشم به پیکار همه می شتابم، و تلاش می کنم که زمین را از این شخص (معاویه) مسخ شده، و این جسم کج اندیش، پاک

سازم تا سنگ و شن از میان دانه ها جدا گردد. (قسمتی از آخر نامه) ای دنیا از من دور شو، مهارت را بر پشت تو نهاده، و از چنگالهای تو رهایی یافتم، و از دامهای تو نجات یافته، و از لغزشگاههای دوری گزیده ام، کجایند بزرگانی که به بازیچه های خود فریبشان داده ای؟ کجایند امتهایی که با زور و زیورت آنها را فریفتی؟ که اکنون در گورها گرفتارند! و درون لحدها پنهان شده اند.

امام و دنیای دنیاپرستان ای دنیا به خدا سوگند! اگر شخصی دیدنی بودی، و قالب حس کردنی داشتی، حدود خدا را بر تو جاری می کردم، به جهت بندگانی که آنها را با آرزوهایت فریب دادی، و ملت‌هایی که آنها را به هلاکت افکندی، و قدرتمندانی که آنها را تسلیم نابودی کردی، و هدف انواع بلاها قرار دادی که دیگر راه پس و پیش ندارند، اما هیئات! کسی که در لغزشگاه تو قدم گذارد سقوط کرد، و آن کس که بر امواج تو سوار شد غرق گردید، کسی که از دامهای تو رست پیروز شد، آن کس که از تو به سلامت گذشت نگران نیست که جایگاهش تنگ است، زیرا دنیا در پیش او چونان روزی است که گذشت. از برابر دیدگانم دور شو، سوگند به خدا، رام تو نگردم که خوایم سازی، و مهارم را به دست تو ندهم که هر کجا خواهی مرا بکشانی، به خدا سوگند، سوگندی که تنها اراده خدا در آن است، چنان نفس خود را به ریاضت وادارم که به یک قرص نان، هرگاه بیابم، و به نمک به جای نان خورش قناعت کند، و آنقدر از چشم‌ها اشک ریزم که چونان چشمه‌ای خشک درآید، و اشک چشم پایان پذیرد. آیا سزاوار است که چرندگان فراوان بخورند و راحت بخوابند، و گله گوسفندان پس از چرا کردن به آغل رو کنند، و علی نیز از زاد و

توشه خود بخورد و استراحت کند؟ چشمش روشن باد! که پس از سالیان دراز، چهار پایان رهاشده، و گله‌های گوسفندان را الگو قرار دهد!! خوشا به حال آن کس که مسوولیت‌های واجب را در پیشگاه خدا به انجام رسانده، و در راه خدا هرگونه سختی و تلخی را به جان خریده، و به شب زنده داری پرداخته است، و اگر خواب بر او چیره شود بر روی زمین خوابیده، و کف دست را بالین خود قرار می دهد، در گروهی که ترس از معاد خواب را از چشمانشان ربوده، و پهلوی از بسترها گرفته، و لبهایشان به یاد پروردگار در حرکت و با استغفار طولانی گناهان را زدوده اند. (آنان حزب خداوندند، و همانا حزب خدا رستگار است.)

Fadak was a green fertile village near Medina in the Hijaz and it also had a fortress .(۱) called ash-Shumruk. (Mu`jam al-buldan vol.۴ p.۲۳۸; Mu`jam masta`jam al-Bakri vol.۳ p.۱۰۱۵; ar-Rawd al-mi`tar al-Himyari p.۴۳۷; Wafa' al-wafa vol.۴ p. ۱۲۸۰). Fadak belonged to the Jews and in the year ۷ A. H. its ownership went from them to the Prophet under the terms of a settlement for peace. The reason for this settlement was that when after the fall of Khaybar the Jews realized the real power of the Muslims their martial aspirations were lowered and noting that the Prophet had spared some Jews on their seeking protection they also sent a message of peace to the Prophet and expressed their wish that Fadak might be taken from them and their area should not be made a battlefield. Consequently the Prophet accepted their request and allowed them an amnesty and this land became his personal property wherein no one else had any interest nor could there be any such interest; because the Muslims have a share only in those properties which they might have acquired as booty after jihad while the property acquired without jihad is called fay' and the Prophet alone is entitled to it. No other person has a share in it. Thus Allah says

And whatever hath Allah bestowed on His Apostle from them ye pricked not against it any horse or a camel but Allah granteth authority unto His apostles against (whomsoever He willeth: And Allah over all things is All-powerful. (Qur'an ۵۹:۶

No one has ever disputed the fact that Fadak was secured without battle. It was therefore the Prophet's personal property to which no one else had any title. The  
:Historians write

Fadak was personal to the Prophet as the Muslims did not use their horses or camels for it. (at-Tarikh at-Tabari vol.1 pp.1582-1583 1589; al-Kamil Ibn al-Athir vol.2 pp.224-225; as-Sirah Ibn Hisham vol.3 p.368; at-Tarikh Ibn Khaldum vol.2 part 2 p.40; Tarikh al-khamis ad-Diyar'bakri vol.2 p.58; as-Sirah al-Halabiyyah vol.3 p.5.

The historian and geographical scholar Ahmad ibn Yahya al-Baladhuri (d. 279/892) writes: Fadak was the personal property of the Prophet as the Muslims had not used  
(their horses or camels for it. (Futuh al-buldan vol.1 p.33

Umar ibn al-Khattab had himself regarded Fadak as the unshared property of the `Holy Prophet when he declared

The property of Banu an-Nadir was among that which Allah has bestowed on His Messenger; against them neither horses nor camels were pricked but they belonged to the Messenger of Allah especially. (as-Sahih al-Bukhari vol.4 p.46; vol.7 p.82; vol.9 pp.121-122; as-Sahih Muslim vol.5 p.151; as-Sunan Abu Dawud vol.3 pp. 139-141; as-Sunan an-Nasa'i vol.7 p.132; al-Musnad Ahmad ibn Hanbal vol.1 pp.25.48.60 208: as-Sunan al-kubra al-Bayhayqi vol.6 pp.296-299

It is also proved in the accepted way that the Prophet had in his lifetime given this land (Fadak) to Fatimah as a gift. It is narrated through al-Bazzar Abu Ya`la Ibn Abi Hatim Ibn Marduwayh and others from Abu Sa'id al-Khudri and through Ibn  
:Marduwayh from `Abdullah ibn al-`Abbas that when the verse

And give to the near of kin his due. . ." (Qur'an ١٧:٢٤) was revealed the Holy Prophet" called Fatimah' and gifted Fadak to her. (ad-Durr al-manthur as-Suyuti vol.٤ p.١٧٧; Majma` az-zawa'id al-Haythami vol.٧ p.٤٤; Kanz al-'umm al-Muttaqi vol.٣ p.٤٣٩; Ruh (al-ma`ani al-Alusi vol.١٥ p.٤٢

When Abu Bakr assumed power then in view of some benefits of State he turned out :Fatimah from Fadak and took it from her possession. Thus the historians writes

Certainly Abu Bakr snatched Fadak from Fatimah (p.b.u.h.) (Sharh Nahj al-balaghah Ibn Abi'l-Hadid vol.١٤ p. ٢١٩; Wafa' al-wafa as-Samhudi vol.٣ p.١٠٠٠; as-Sawa`iq al-muhriqah Ibn Hajar p.٣٢) Fatimah raised a voice against it. Protesting to Abu Bakr she said "You have taken over possession of Fadak although the Prophet had gifted it to me during his lifetime." On this Abu Bakr asked her to produce witness of the gift. Consequently Amir al-mu'minin and Umm Ayman gave evidence in her favour. (Umm Ayman was the freed bond maid and the dry nurse of

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the Holy Prophet. She was the mother of Usamah ibn Zayd ibn al-Harithah. The Holy Prophet used to say "Umm Ayman is my mother after my mother. [al-Mustadrak vol.٤ p.٤٣; at-Tabari vol.٣ p. ٣٤٤٠; al-Isti`ab. vol.٤ p. ١٧٩٣; Usd al-ghabah vol.٥ p.٥٤٧] The Holy Prophet bore witness that she is among the people of Paradise. [Ibn Sa`d vol.٨ p.١٩٢; al-Isabah vol.٤ p.٤٣٢]). But this evidence was held inadmissible by Abu Bakr and Fatimah's claim was rejected as being based on false statement. About this al- :Baladhuri writes

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Fatimah said to Abu Bakr "The Messenger of Allah had apportioned Fadak to me. Therefore give it to me." Then he asked her for another witness than Umm Ayman saying "O' daughter of the Prophet you know that evidence is not admissible except ".by two men or one man and two women

After these facts there remains no possibility of denying that Fadak was the personal property of the Prophet and that he had completed its gifting to her by handing over possession in his lifetime. But Abu Bakr took over its possession and dislodged her from it. In this connection he rejected the evidence of `Ali and Umm Ayman on the ground that the requirement of evidence was not completed by the evidence of one man and one woman. Besides them Imam Hasan and Imam Husayn gave evidence in support of Fatimah but their evidence was rejected too on the ground that the evidence of the offspring and minors was not acceptable in favour of their parents. Then Rabah the slave of the Holy Prophet was also produced as a witness in support of the claim of Fatimah but he was rejected too. (Futuh al-buldan al-Baladhuri vol. 1 p.35; at-Tarikh al-Ya`qubi vol.3 p.195; Muruj adh-dhahab al-Mas`udi vol.3 p.237; al-Awa'il Abu Hilal al-`Askari p.209; Wafa' al-wafa vol.3 pp.999 1000-1001; Mu`jam al-buldan Yaqut al-Hamawi vol.4 p.239; Sharh Ibn Abi'l-Hadid vol.16 pp.216 219 - 220 274; al-Muhalla Ibn Hazm vol.6 p.507; as-Sirah al-Halabiyyah vol.3 p.361 ; at-Tafsir al-Fakhr ar-  
. (Razi vol.29 p.284

At this stage the question arises that when Fatimah's possession over Fadak is admitted as Amir al-mu'minin has also clarified in this letter by saying "We had Fadak in our possession " what was the sense in asking Fatimah to produce evidence in support of her claim because the onus of proof does not lie on the person in possession. The onus of proof lies on the person filing a counter claim because possession itself constitutes a proof

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As such it was on Abu Bakr to produce a proof of the lawfulness of his taking over the land and in the case of his being unable to do so Fatimah's possession would mean a proof for her lawful ownership. As such it would be wrong to ask her to produce some more proof or evidence

It is strange that when other claims of this nature came before Abu Bakr he allowed them in favour of the claimant merely on the basis of the claim and the claimant is neither asked to furnish proof of his claim nor to produce witnesses. In this connection the traditionalists write

It is related from Jabir ibn `Abdillah al-Ansari that he said that the Messenger of Allah had said that when the booty from Bahrain arrived he would allow him such and such out of it but the booty did not arrive till the Prophet's death. When it arrived in the days of Abu Bakr he went to him and Abu Bakr made the announcement that whoever had a claim against the Messenger of Allah or to whomever he had made a promise should come for his claim. So I went to him and told him that the Prophet had promised to give me such and such property out of the booty from Bahrain whereupon he gave me all that. (as-Sahih al-Bukhari vol.۳ pp.۱۱۹ ۲۰۹ ۲۳۶; vol.۴ p.۱۱۰; vol.۵ p.۲۱۸; as-Sahih Muslim vol.۷ pp.۷۵-۷۶; al-Jami' as-sahih at-Tirmidhi vol.۵ p.۱۲۹; al-Musnad Ahmad ibn Hanbal vol.۳ pp.۳۰۷-۳۰۸; at-Tabaqat al-kabir Ibn Sa'd vol.۲ part ۲ .(pp.۸۸-۸۹

In the annotations of this tradition Shihabu'd-Din Ahmad ibn `Ali (Ibn Hajar) al-`Asqalani ash-Shafi`i (٧٧٣/١٣٧٢ – ٨٥٢/١٤٤٩) and Badru'd- Din Mabmud ibn Ahmad al-`Ayni al-Hanafi (٧٦٢/١٣٦١ – ٨٥٥/١٤٥١) have written

This tradition leads to the conclusion that the evidence of one just companion can also be admitted as full evidence even though it may be in his own favour because Abu Bakr did not ask Jabir to produce any witness in proof of his claim. (Fath al-bari fi sharh sahih al-Bukhari vol.٥ p.٣٨٠; `Umdatul-qari fi sharh sahih al-Bukhari vol.١٢ p.١٢١)

If it was lawful to allow property to Jabir on the basis of good impression without calling for witness or evidence then what stopped allowing Fatimah's claim on the basis of similar good impression. If good impression could exist in the case of Jabir to such an effect that he would not benefit

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by speaking a lie then why should there not be the good belief about Fatimah that she would not attribute a false saying to the Prophet just for a piece of land. Firstly her admitted truthfulness and honesty was enough for holding her truthful in her claim and the evidence of `Ali and Umm Ayman in her favour was also available besides other evidences. It has been said that the claim could not be decided in favour of Fatimah on the basis of these two witnesses because the holy Qur'an lays down the principle of evidence that

then call to witness two witnesses from among your men and if there not be two. . .  
(men then (take) a man and two women (Qur'an ٢:٢٨٢

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If this principle is universal and general then it should be taken into regard on every occasion but on some occasions it is found not to have been followed; for example when an Arab had a dispute with the Prophet about a camel khuzaymah ibn Thabit al-Ansari gave evidence in favour of the Prophet and this one evidence was deemed to be equal to two because there was no doubt in the honesty and truthfulness of the individual in whose favour the evidence was led. It was for this reason that the Holy Prophet granted him the title of Dhu'sh-Shahadatayn (i.e. one whose evidence is equivalent to the evidence of two witnesses). (al-Bukhari vol.4 p.24; vol.6 p.146; Abu Dawud vol.3 p.308; an-Nasa'i vol.7 p.302; Ahmad ibn Hanbal vol.5 pp.188 189 216; al-Isti`ab vol.2 p.448; Usd al-ghabah vol.2 p.114; al-Isabah vol.1 pp.425 -426; al-Musannaf .(as-San`ani vol.8 pp.366 - 368

Consequently neither was the generality of the verse about evidence affected by this action nor was it deemed to be against the cannons of evidence. So if here in view of the Prophet's truthfulness one evidence in his favour was deemed to be equal to two then could not the evidence of `Ali and Umm Ayman be regarded enough for Fatimah in view of her moral greatness and truthfulness? Besides this verse does not show that there can be no other way of establishing a claim other than these two ways. In this connection al-Qadi Nuru'llah al-Mar'ashi at-Tustari (956/1549 - 1019/ 1610) has :written in Ihqaq al-haqq chapter on al-Mata` in

The view of the objector that by Umm Ayman's evidence the requirement of evidence remains incomplete is wrong on the grounds that

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from certain traditions it is seen that it is lawful to give a decision on the basis of one witness and it does not necessarily mean that the injunction of the Qur'an has been violated because this verse means that a decision can be given on the strength of the evidence of two men or one man and two women and that their evidence is enough. From this it does not appear that if there are some other grounds besides evidence of witnesses that are unacceptable and that verdict cannot be given on its basis unless it is argued that this is the only sense of the verse. But since every sense is not final argument this sense can be brushed aside particularly because the tradition clearly points to a contrary sense and ignoring the sense does not necessarily mean violation of the verse. Secondly the verse allows a choice between the evidence of two men or of one man and two women. If by virtue of the tradition a third choice is added namely that a verdict can be passed by means of other evidence as well then how does it necessitate that the Qur'anic verse should stand violated

In any case from this reply it is clear that a claimant is not obliged to produce the evidence of two men or one man and two women in support of the claim because if there is one witness and the claimant swears on oath then he can be taken to have legitimacy in his claim and a decision can be given in his favour. In this connection it has been narrated by more than twelve companions of the Holy Prophet that

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The Messenger of Allah used to decide cases on the strength of one witness and the taking of oath

It has been explained by some companions (of the Prophet) and some scholars of jurisprudence that this decision is specially related to rights property and transactions and this decision was practised by the three Caliphs Abu Bakr `Umar and `Uthman. (Muslim vol.5 p.128; Abu Dawud vol.3 pp.308-309; at-Tirmidhi vol.3 pp.627-629; Ibn Majah vol.2 p.793; Ahmad ibn Hanbal vol.1 pp.248 315 323 vol.3 p.305; vol.5 p.285; Malik ibn Anas al-Muwatta' vol.2 pp.721-725; al-Bayhaqi as-Sunan al-kubra vol.10 pp.167-176; as-Sunan ad-Dar'qutni vol.4 pp.212-215; Majma' az-zawa'id vol.4 p.202; Kanz al-'ummal vol.7 p.13) When decisions were passed on the strength of one witness and swearing then even if in Abu Bakr's view the requirement of evidence was in

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complete he should have asked her to swear and given the judgement in her favour. But here the very object was to tarnish the truthfulness of Fatimah so that in future the question of her testimony should not arise

However when Fatimah's claim was rejected in this manner and Fadak was not accepted as the Prophet's gift to her she claimed it on the basis of inheritance saying

If you do not agree that the Prophet had gifted it to me you cannot at least deny that" Fadak and the revenues of Khaybar as well as the lands around Medina were the Prophet's personal properties and I am his only successor." But she was deprived of her inheritance on the basis of a tradition related by Abu Bakr himself that the Holy Prophet said We prophets have no successors and whatever we leave behind constitutes charity." (al-Bukhari vol.4 p. 96; vol.5 pp.25-26 115 117; vol.8 p.185; Muslim vol.5 pp.153-155; at-Tirmidhi vol.4 pp.157-158; Abu Dawud vol.3 pp.142-143; an-Nasa'i vol.7 p.132; Ahmad ibn Hanbal vol.1 pp.4 6 9 10; al-Bayhaqi vol.6 p.300; Ibn Sa'd vol.2 part 2 (pp.86-87; at-Tabari vol.1 p.1825; Tarikh al-khamis vol.2 pp.173-174

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Besides Abu Bakr no one else had knowledge of this saying which was shown to be a tradition of the Prophet nor had anyone from among the companions heard it. Thus Jalalu'd-Din ` Abd ar-Rahman ibn Abi Bakr as-Suyuti ash-Shafi`i (٨٤٩/١٤٤٥-٩١١/١٥٠٥) and Shihabu'd-Din Ahmad ibn Muhammad (Ibn Hajar) al-Haytami ash-Shafi'i (٩٠٩/١٥٠٤-٩٧٤/ :١٥٦٧) have written

After the death of the Prophet there was a difference of view about the inheritance and no one had any information in this matter. Then Abu Bakr said that he had heard the Messenger of Allah saying that: "We prophets leave no successors and whatever we leave behind constitutes charity". (Tarikh al-khulafa' p.٧٣; as Sawa'iq al-muhriqah p. ١٩) The mind refuses to believe that the Prophet should not tell those individuals who could be deemed his successors that they would not inherit and inform a third party who had not the remotest kinship that there would be no successor to him. Then this story was made public only when the case

(٤٠٨)

for Fadak had been filed in his court and he himself constituted the contesting party. In such circumstances how can his presenting in his own support a tradition which no one else had heard be deemed permissible. If it is argued that this tradition should be relied upon in view of the greatness of position of Abu Bakr then why cannot Fatimah's claim to the gift be relied upon because of her honesty and truthfulness more so when the evidence of Amir al-mu'minin and Umm Ayman as well as others was also in her favour. If necessity was felt to call more evidence in her case then evidence can also be called for about this tradition particularly since this tradition hits against the general instructions of the Qur'an on succession. How can a tradition which is weak in the manner of its relating and altered and is questioned on the basis of facts be deemed to particularize a generality of the Qur'anic injunction on succession because the question of the inheritance of the prophets is clearly mentioned in the Qur'an. Thus Allah says

p: ١٦٤

(And Soloman inherited David . . . (Qur'an ٢٧:١٦

:At another place it is stated through the words of Prophet Zakariyya

So grant me from yourself an heir who shall inherit me and inherit from the family of

(Jacob . . . (Qur'an ١٩:٥-٦

In these verses succession refers to succession in estate and to take it in its figurative meaning of succession in prophetic knowledge would not only be obtuse but also against facts because knowledge and prophethood are not objects of succession nor do they possess the quality of transmission through inheritance for in that case all the progeny of the prophets would have been prophets. There is no sense in making a distinction that the progeny of some prophets may inherit prophethood while others should remain deprived of it. It is strange that the theory of transmission of prophethood through inheritance is propagated by those who have always laid the objection against the Shi'ahs that they regard the Imamate and the caliphate as an object of inheritance and confined to one family only. Will not prophethood become an object of inheritance by taking succession in this verse to mean succession to the  
?prophethood

If in Abu Bakr's view by virtue of this tradition there could be no successor of the Prophet then where was this tradition when a document had been written admitting  
-Fatimah's claim for succession? Thus Nuru'd

(٤٠٩)

Din `Ali ibn Ibrahim al-Halabi ash-Shafi'i (٩٧٥/١٥٦٧ - ١٠٤٤/١٦٣٥) quoting from Shamsu'd-  
:Din Yusuf (Sibt ibn al-Jawzi) al-Hanafi (٥٨١/١١٨٥ - ٦٥٤/ ١٢٥٦) narrated

p: ١٦٥

Abu Bakr was on the pulpit when Fatimah came to him and said "O' Abu Bakr the Qur'an should allow your daughter to inherit you but I am not to inherit my father!" Abu Bakr started weeping and alighted from the pulpit. Then he wrote for her about Fadak. At that time `Umar arrived and enquired what it was. Abu Bakr replied "It is a document I have written for Fatimah about her inheritance from her father." `Umar said "What will you spend on the Muslims while the Arabs are waging war against you as you see?" Then `Umar took the document and tore it. (as-Sirah al-Halabiyah vol.۳ (pp. ۳۶۱-۳۶۲

Every sensible person who remarks this behaviour can easily reach the conclusion that this tradition is concocted and wrong and was fabricated only to secure possession over Fadak and other inheritances. Consequently Fatimah refused to accept it and expressed her anger in this way that she made a will about Abu Bakr and :`Umar that the two should not join in her funeral prayer. `A'ishah narrated

Fatimah (p.b.u.h.) the daughter of the Holy Prophet (p.b.u.h.a.h.p.) sent for Abu Bakr (after he became Caliph after the death of the Holy Prophet) claiming from him her inheritance left by the Messenger of Allah from what Allah had bestowed (especially) upon him at Medina and Fadak and what was left from one-fifth (khums) of the income (annually received) from Khaybar. . . Abu Bakr refused to hand over anything from it to Fatimah. Then Fatimah became angry with Abu Bakr and forsook him and did not talk to him until the end of her life...When she died her husband `Ali ibn Abi Talib buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself. . . (al-Bukhari vol.۵ p.۱۷۷; vol.۸; p.۱۸۵; Muslim vol.۵ pp.۱۵۳-۱۵۵; al-Bayhari vol.۴ p.۲۹; vol.۶ pp. ۳۰۰-۳۰۱; Ibn Sa'd vol.۲ part ۲ p.۸۶; Ahmad ibn Hanbal vol.۱ p.۹; at-Tabari vol.۱ p.۱۸۲۵; Ibn Kathir at-Tarikh vol.۵ pp.۲۸۵-۲۸۶; Ibn Abi'l- (Hadid vol.۶ p.۴۶ and Wafa' al-wafa' vol.۳ p.۹۹۵

In this connection Umm Ja'far the daughter of Muhammad ibn

(٤١٠)

Ja`far narrated about the request of Fatimah (p.b.u.h.) to Asma' bint `Umays near her death that

When I die I want you and `Ali to wash me and do not allow anyone to go in to me (in my house

When she died `A'ishah came to enter Asma' told her "Do not enter." `A'ishah complained to Abu Bakr (her father) saying "This Khath`amiyyah (a woman from the tribe of Kath'am i.e. Asma') intervenes between us and the daughter of the Messenger of Allah . . ." Then Abu Bakr came and stood at the door and said "O' Asma' what makes you prevent the wives of the Prophet from entering in to the daughter of the Messenger of Allah?" Asma' replied "She had herself ordered me not to allow anyone to enter into her . . ." Abu Bakr said "Do what she has ordered you." (Hilyah al-awliya' vol.٢ p.٤٣; as-Sunan al-kubra vol.٣ p.٣٩٦; vol.٤ p.٣٣٤; Ansab al-ashraf vol.١ p.٤٠٥; al-Isti`ab vol.٤ pp.١٨٩٧-١٨٩٨; Usd al-ghabah vol.٥ p.٥٢٤; al-Isabah vol.٤ pp.٣٧٨-٣٧٩

Fatimah (p.b.u.h.) had also made a request to Amir al-mu'minin `Ali that she must be buried at night and that no one should come to her that Abu Bakr and `Umar should not be notified about her death and burial and that Abu Bakr should not be allowed to say the prayer over her body

When she died `Ali washed and buried her in the quietness of the night not notifying Abu Bakr and `Umar. So these two were not aware of her burial

p: ١٤٧

:Muhammad ibn `Umar al-Waqidi (١٣٠/٧٤٧ – ٢٠٧/٨٢٣) said

It has been proved to us that `Ali (p.b.u.h.) performed her funeral prayer and buried her by night accompanied by al-`Abbas (ibn `Abd al-Muttalib) and (his son) al-Fadl and did not notify anyone. it was for this reason that the burial place of Fatimah (p.b.u.h.) was hidden and unknown and no one is sure about it. (al-Mustadrak vol.٣ pp.١٤٢-١٤٣; al-Musannaf vol.٤ p.١٤١; Ansab al-ashraf vol.١ pp.٤٠٢ ٤٠٥. al-Isti`ab vol.٤ p.١٨٩٨; Usd al-ghabah vol.٥ pp. ٥٢٤-٥٢٥: al-Isabah vol.٤ pp.٣٧٩-٣٨٠; at-Tabari vol.٣ pp.٢٤٣٥-٢٤٣٦; Ibn Sa`d vol.٨ pp.١٩-٢٠; Wafa' al-wafa vol.٣ pp.٩٠١-٩٠٢ ٩٠٤ ٩٠٥; Ibn Abi'l- (Hadid vol.١٤ pp.٢٧٩-٢٨١)

(٤١١)

To attribute this displeasure of Fatimah to sentiments and thereby to lower its importance does not evince a correct sentiment because if this displeasure had been the result of sentiments then Amir al-mu'minin would have stopped her from this misplaced displeasure but no history shows that Amir al-mu'minin took this displeasure to be misplaced. Besides how could her displeasure be the result of personal feelings or sentiments since her pleasure or displeasure always accord with :Allah's will. The Prophet's following saying is a proof of this

O' Fatimah surely Allah is enraged in your rage and is pleased in your pleasure. (al-Mustadrak vol.٣ p.١٥٣; Usd al-ghabah vol.٥ p.٥٢٢; al-Isabah vol.٤ p.٣٦٦; Tahdhib at-tahdhib vol.١٢ p.٤٤١; al-Khasa'is al-kubra vol.٢ p.٢٦٥; Kanz al-`ummal vol.١٣ p.٩٦; vol.١٤ (p.٢٨٠; Majma` az-zawa'id vol.٩ p.٢٠٣

A short history of Fadak after the death of Fatimah

The motive which causes us to pursue the history of Fadak and to extract the continuation of events after it for a period of three centuries from the texts of -:historical books is to clarify three questions

p: ١٤٨



a. The rule of annulment of inheritance from prophets made by the Holy Prophet in other words that the property of the Holy Prophet is a part of the public treasury and belongs to all Muslims. This was claimed by the first caliph Abu Bakr and was rejected by his successors both by next the two caliphs (Umar and Uthman) and by the Umayyads and the `Abbassids. We must consider that the lawfulness and rightfulness of their caliphate depended upon the correctness and lawfulness of the .caliphate of the first Caliph and his actions

b. Amir al-mu'minin (`Ali p.b.u.h.) and the descendants of Fatimah never had any hesitation regarding the rightfulness and justifiability of their claim. They insisted and confirmed that Fatimah (p.b.u.h.) had always been right and that Abu Bakr's claim had .always been rejected and they did not yield to the false claim

(۴۱۲)

c. Whenever one of the Caliphs made a decision to put into effect Allah's command in regard to Fadak to observe justice and equity and to restore the right to the entitled one in conformity with Islamic rules he used to return back the Fadak to the .descendants of Fatimah (p.b.u.h.) and to hand it over to them

Umar ibn al-Khattab was the most harsh person in keeping Fatimah (p.b.u.h.) from ` .) :Fadak and her inheritance as he himself confessed

When the Messenger of Allah died I came along with Abu Bakr to `Ali ibn Abi Talib and said "What do you say about what has been left by the Messenger of Allah?" He replied "We have the most rights with the Holy Prophet." I (`Umar) said "Even those properties of Khaybar?" He said "Yes even those of Khaybar." I said "Even those of Fadak?" He replied "Yes even those of Fadak." Then I said "By Allah we say no even if (you cut our necks with saws." (Majma` az-zawa'id vol.۹ pp.۳۹-۴۰

p: ۱۶۹

As it has been mentioned before `Umar then took the document of Fadak and tore it up. But when `Umar became Caliph (۱۳/۶۳۴ - ۲۳/۶۴۴) he gave back the Fadak to inheritors of the Holy Prophet. Yaqut al-Hamawi (۵۷۴/۱۱۷۸ - ۶۲۶/۱۲۲۹) the famous historian and geographer following the event of Fadak said

Then when `Umar ibn al-Khattab became caliph and gained victories and the... Muslims had secured abundant wealth (i.e. the public treasury satisfied the Caliphate's needs) he made his judgement contrary to that of his predecessor and that was to give it (Fadak) back to the Prophet's heirs. At that time `Ali ibn Abi Talib and `Abbas ibn `Abd al-Muttalib disputed Fadak

Ali said that Holy Prophet (p.b.u.h.a.h.p.) had bestowed it on Fatimah during his` lifetime. `Abbas denied this and used to say "This was in the possession of the Holy Prophet (p.b.u.h.a.h.p.) and I am sharing with his heirs." They were disputing this\* among each other and asked `Umar to settle the case. He refused to judge between them and said "Both of you are more conscious and aware to your problem; but I only give it to you..." (Mu`jam al-buldan vol.۴ pp.۲۳۸-۲۳۹; Wafa' al-wafa vol.۳ p.۹۹۹; Tahdhib al-lughah vol.۱۰ p.۱۲۴; Lisan al-`Arab

(۴۱۳)

(vol.۱۰ p.۴۷۳; Taj al-`arus vol.۷ p.۱۶۶

The reason that `Umar and Abu Bakr were trying to seize Fadak was an economic and political reason not merely a religious one as the previous episode shows for when the economic and political condition of the caliphate improved and there was no .need of the income obtained from Fadak `Umar's judgement changed also

p: ۱۷۰

The last part of this historic event has been inserted afterwards to demonstrate the matter of inheritance by the brother of the deceased or the paternal uncle of the deceased when he has no sons. This problem is a matter of dispute between Islamic sects. The judicial and jurisprudential discussion is separate from our goal. We are only discussing the matter historically

Abbas had no claim in this case because he had not shown that he had a share in this ` property nor did his descendants consider it to be among their own assets even when they had become caliphs and were reigning. They owned this estate either in their position as caliphs or they used to return it to the descendants of Fatimah when they had decided to be just governors

When ` Uthman ibn Affan became caliph after the death of ` Umar (۲۳/۶۴۴ – ۳۵/۶۵۶) he granted Fadak to Marwan ibn al-Hakam his cousin (as-Sunan al-kubra vol.۶ p.۳0۱; Wafa' al-wafa vol.۳ p. ۱۰۰۰; Ibn Abi'l-Hadid vol.۱ p.۱۹۸) and this was one of the causes of vindictive feelings among the Muslims towards ` Uthman (al-Ma`arif Ibn Qutaybah p. ۱۹۵; al-`Iqd al-farid vol.۴ pp.۲۸۳-۴۳۵; at-Tarikh Abu'l-Fida' vol.۱ p.۱۶۸; at-Tarikh Ibn al-Wardi vol.۱ p.۲۰۴) which ended in the revolt against him and his murder. "While previously Fatimah used to claim it. sometimes as her inheritance and sometimes as a gift (from her father) she was driven away from it (Fadak)" as Ibn Abi'l-Hadid said. (Sharh Nahj al-balaghah). In this way Fadak fell into the possession of Marwan. He used to sell its crops and products for at least ten thousand Dinars per year and if in some years its income decreased this drop was not very pronounced. This was its usual profit until the time of the caliphate of ` Umar ibn ` Abd al- ` Aziz (in ۱۰۰/۷۱۸). (Ibn Sa`d. vol.۵ pp.۲۸۶-۲۸۷; Subh al-a`sha vol.۴ p.۲۹۱

When Mu`awiyah ibn Abi Sufyan became caliph (٤١/٦٦١ - ٦٠/ ٦٨٠) he became a .٣ partner with Marwan and others in Fadak. He allotted one third to Marwan and one third to `Amr ibn `Uthman ibn `Affan and one third to his son Yazid. This was after the death of al-Hasan ibn `Ali (p.b. u.h.). "To make angry the progeny of the Holy (Prophet" al-Ya`qubi states: (at-Tarikh vol.٢ p.١٩٩

It was in the possession of the three above mentioned persons until Marwan became caliph (٦٤/٦٨٤ - ٦٥/٦٨٥) and he completely took over possession of it. Then he donated it to his two sons `Abd al-Malik and `Abd al-'Aziz. Then `Abd al-`Aziz donated his share .(to his son `Umar ibn `Abd al.`Aziz

When `Umar ibn `Abd al-`Aziz became caliph (٩٩/٧١٧ - ١٠١/ ٧٢٠) he delivered a .٤ lecture and mentioned that: "Verily Fadak was among the things that Allah had bestowed on His Messenger and no horse nor camel was pricked against it..." and mentioned the case of Fadak during the past caliphates until He said: "Then Marwan gave it (Fadak) to my father and to `Abd al-Malik. It became mine and al-Walid's and Sulayman's (two sons of `Abd al-Malik). When al-Walid became caliph (٨٦/٧٠٥ - ٩٦/٧١٥)I asked him for his share and He gave it to me. I asked also for Sulayman's share and he gave it to me. Then I gathered the three parts and I possess no property more preferable to me than this. Be witness that I returned it to its original state." He wrote this to his governor of Medina (Abu Bakr ibn Muhammad ibn `Amr ibn Hazm) and ordered him to carry out what he had declared in the speech he delivered. Then Fadak came into the possession of the children of Fatimah. "This was the first removal of oppression by returning it (Fadak) to the children of `Ali." (al-Awa'il Abu Hilal al-`Askari p.٢٠٩). They possessed it during the reign of this caliph

When Yazid ibn `Abd al-Malik became caliph (١٠١/٧٢٠ - ١٠٥/ ٧٢٤) he seized Fadak and they (the children of `Ali) were dispossessed. It fell into the possession of the Banu Marwan as it had been previously. They passed it from hand to hand until their caliphate expired and passed away to the Banu al-Abbas

When Abu'l-`Abbas Abdullah as-Saffah became the first caliph of the `Abbasid dynasty (١٣٢/٧٤٩-١٣٦/٧٥٤) he gave back Fadak to the children of Fatimah and submitted it to `Abdullah ibn al-Hasan ibn al-Hasan ibn `Ali ibn Abi Talib

(٤١٥)

When Abu Ja`far `Abdullah al-Mansur ad-Dawanaqi (١٣٦/٧٥٤ - ١٥٨/٧٧٥) became caliph he seized Fadak from the children of al-Hasan

When Muhammad al-Mahdi ibn al-Mansur became caliph (١٥٨/٧٧٥ - ١٦٩/٧٨٥) he returned Fadak to the children of Fatimah

Then Musa al-Hadi ibn al-Mahdi (١٦٩/٧٨٥ - ١٧٠/٧٨٦) and his brother Harun ar-Rashid (١٧٠/٧٨٦ - ١٩٣/٨٠٩) seized it from the descendants of Fatimah and it was in the possession of Banu al-`Abbas until the time that al-Ma'mun became caliph (١٩٨/٨١٣ - ٢١٨/٨٣٣)

al-Ma'mun al-`Abbasi gave it back to the descendants of Fatimah (٢١٠/٨٢٦). It is narrated through al-Mahdi ibn Sabiq that

al-Ma'mun one day sat to hear the complaints of the people and to judge in cases. The first utter of complaint which he received caused him to weep when he looked at it. He asked where the attorney of Fatimah daughter of the Holy Prophet was? An old man stood up and came forth arguing with him about Fadak and al-Ma'mun also (argued with him until he overcame al-Ma'mun. (al-Awa'il p.٢٠٩

p: ١٧٣

al-Ma'mun summoned the Islamic jurists (al-Fuqaha') and interrogated them about the claim of the Banu Fatimah. They narrated to al-Ma'mun that the Holy Prophet gifted Fadak to Fatimah and that after the death of the Holy Prophet Fatimah demanded Abu Bakr to return Fadak to her. He asked her to bring witnesses to her claim regarding this gift. She brought `Ali al-Hasan al-Husayn and Umm Ayman as her witnesses. They witnessed the case in her favour. Abu Bakr rejected their witness. Then al-Ma'mun asked the Islamic jurists: "What is your view about Umm Ayman?" They replied She is a woman to whom the Holy Prophet bore witness that she is an inhabitant of Paradise. al-Ma'mun disputed at length with them and forced them to accept the argument by proofs till they confessed that `Ali al-Hasan al-Husayn and Umm Ayman had witnessed only the truth. When they unanimously accepted this matter he restored Fadak to the descendants of Fatimah. (at-Tarikh al-Ya`qubi vol.3 pp. 195 - 196)

Then al-Ma'mun ordered that the estate (of Fadak) should be registered among the property (of the descendants of Fatimah) and it was

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.registered and al-Ma'mun signed it

:Then he wrote a letter to his governor in Medina named Qutham ibn Ja`far as follows

Know that Amir al-mu'minin in exercise of the authority vested upon him by the divine religion as the Caliph successor and the kinsman of the Holy Prophet has considered himself more deserving to follow the precedent of the Holy Prophet (sunnatu'n-nabi) and to carry out his commands. And (the chief is more entitled) to restore to the rightful persons any endowment gifted by the Holy Prophet or thing which the Holy Prophet had gifted to someone. The success and safeguard of Amir al-mu'minin is by Allah and he is particularly anxious to act in a way which will win the pleasure of the Almighty Allah for him

p: 174

Verily the Holy Prophet had gifted the estate of Fadak to his daughter Fatimah" (p.b.u.h.). He had transferred its ownership to her. It is a clear and established fact. None of the kindred of the Holy Prophet have any difference of view. Fatimah always claimed that which was more deserving (to be justified) than the person (Abu Bakr) whose word was accepted. Amir al-mu'minin considers it right and proper to restore Fadak to the heirs of Fatimah. He would hereby win nearness to Almighty Allah by establishing His justice and right. It would win the appreciation of the Holy Prophet by carrying into effect his commandments. Amir al-mu'minin has commanded that this restoration of Fadak should duly be registered. The commands should be transmitted .to all the officials

Then if as it was a custom to proclaim on every hajj gathering (every year) following" the death of the Holy Prophet that anyone to whom the Holy Prophet had promised (the donation) of a gift or a present should come forward his statement will be accepted and the promise will be fulfilled. Certainly Fatimah (p.b.u.h.) had a superior right to have her statements accepted in the matter of the gifting of Fadak by the .Holy Prophet (may Allah bless him and his descendants) to her

Verily Amir al-mu'minin has commanded his slave Mubarak at-Tabari to restore " Fadak to the descendants of Fatimah the daughter of the holy Prophet with all its .borders its rights and all slaves attached thereto. cereal crops and other things

The same has been restored to Muhammad ibn Yahya ibn al-Hasan ibn Zayd ibn `Ali " ibn al-Husayn ibn `Ali ibn Abi Talib and Muhammad ibn `Abdullah ibn al-Hasan ibn `Ali .ibn al-Husayn ibn `Ali ibn Abi Talib

Amir al-mu'minin has appointed the two of them as the agents representing the" owners of the lands – the heirs of Fatimah. Know then this is the view of Amir al-mu'minin and that Allah has inspired him to obey the order of Allah and to win His pleasure and the pleasure of the Holy Prophet. Let also your subordinates know this. Behave towards Muhammad ibn Yahya and Muhammad ibn `Abdillah in the same manner as you used to behave towards Mubarak at-Tabari. Help them both to everything which has to do with its flourishing and prosperity and its improvement in ".abundance of cereals by Allah's will; and that is an end to the matter

.(This is written this Wednesday two nights past Dhu'l-qi'dah the year ٢١٠ (١٥/٢/٨٢٦

During the period of al-Ma'mun's caliphate Fadak was in the possession of . ١١ Fatimah's descendants and this continued during the caliphate of al-Mu'tasim (٢١٨/٨٣٣ (- ٢٢٧/٨٤٢) and al-Wathiq (٢٢٧/٨٤٢ – ٢٣٢/ ٨٤٧

When Ja`far al-Mutawakkil became caliph (٢٣٢/٨٤٧ – ٢٤٧/ ٨٦١) the one among them .١٢ who was marked as an archenemy of the progeny of the Holy Prophet both of those alive and of those dead gave the order to recapture Fadak from the descendants of Fatimah. (He seized it and granted it to Harmalah al-Hajjam or the Cupper) and after the death of al-Hajjam he granted it to al-Bazyar or the Falconer a native of Tabaristan. (Kashf al-ghumnah vol.٢ pp.١٢١ – ١٢٢; al-Bihar [1st ed.] vol.٨. p.١٠٨; Safinah al-bihar vol.٢ p.٣٥١). Abu Hilal al-`Askari- mentioned that his name was `Abdullah ibn `Umar al-Bazyar and added: "And there were in it (Fadak) eleven date-palm trees which the Holy Prophet had planted by his own hands. The descendants of Abu Talib used to gather these dates. When pilgrims (al-Hujjaj) entered Medina they donated the dates to them. Through this they received a considerable return. This news reached al-Mu- tawakkil. He ordered `Abdullah ibn `Umar to cut up the fruits and to squeeze the juice from them. `Abdullah ibn `Umar sent a man named Bishr ibn



Umayyah ath-Thaqafi who squeezed the fruits. It was reported that he made it

p: ١٧٩

into wine. It had not reached Basrah (on its way to the Caliph) before it decayed and  
 .(al-Mutawakkil was killed." (al-Awa'il p.٢٠٩

When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (٢٤٧/٨٦١ - ١٣  
 ٢٤٨/٨٦٢) he gave the order to restore Fadak to the descendants of al-Hasan and al-  
 .Husayn and delivered the donations of Abu Talib to them and this was in ٢٤٨/٨٦٢

Ref. for Nos.٣-١٣-Futuh al-buldan vol.١ pp.٣٣-٣٨; Mu`jam al-buldan vol.٤ pp.٢٣٨-٢٤٠;) at-Tarikh al-Ya`qubi vol.٢ p.١٩٩; vol.٣ pp.٤٨ ١٩٥-١٩٦; al-Kamil Ibn al-Athir vol.٢ pp. ٢٢٤-٢٢٥; vol.٣ pp. ٤٥٧ ٤٩٧; vol.٥ p.٦٣; vol.٧ p.١١٦; al-`Iqd al-farid vol.٤ PP:٢١٦ ٢٨٣ ٤٣٥; Wafa' alwafa vol.٣ pp.٩٩٩-١٠٠٠; at-Tabaqat al-kabir vol.٥ pp. ٢٨٦-٢٨٧; Tarikh al-Khulafa' pp.٢٣١-٢٣٢ ٣٥٦; Muruj adh-dhahab vol.٤ p.٨٢; Sirah `Umar ibn `Abd al-`Aziz Ibn al-Jawzi p.١٠; Subh al-a`sha vol.٤ p.٢٩١; Jamharah rasa'il al-`Arab vol.٢ pp.٣٣١-٣٣٢; vol. ٣ pp. ٥٠٩-٥١٠; `Alam an-nisa' vol.٣ pp.١٢١١ -١٢١٢; Ibn Abi'l-Hadid vol.١٦ pp.٢٧٧- ٢٧٨: al-  
 .(Awa'il p.٢٠٩; Kashf al-ghummah vol.٢ pp.١٢٠-١٢٢; al-Bihar vol.٨ pp.١٠٧-١٠٨

It seemed that Fadak was recaptured from the descendants of Fatimah after the ١٤  
 death of al-Muntasir (٢٤٨/٨٦٢) because Abu'l-Hasan `Ali ibn `Isa al-Irbili (d. ٦٩٢/١٢٩٣) mentioned al-Mu`tadid (٢٧٩/٨٩٢ - ٢٨٩/٩٠٢) returned Fadak to the descendants of Fatimah. Then he mentioned that al-Muqtafi (٢٨٩/٩٠٢ - ٢٩٥/٩٠٨) seized it from them. It is said also that al-Muqtadir (٢٩٥/٩٠٨ - ٣٢٠/٩٣٢) returned it to them (the descendants of  
 .(Fatimah). (Kash al-ghummah vol.٢ p.١٢٢; al-Bihar vol.٨ p.١٠٨; Safinah vol.٢ p.٣٥١

And after this long period of recapturing and restoration Fadak was returned to the ١٥  
 possession of the usurpers and their heirs as it seems no further mention was made  
 .in history and the curtain fell

Is it (then that) the judgement of (the times of pagan) ignorance they desire? And who ((else) can be better than Allah to judge for a people of assured faith. (Qur'an ٥:٥٠

LETTER ٤٦

In English

To One of his Officers

Now you are surely one of those whose help I take in establishing religion and with whose help I break the haughtiness of the sinful and guard critical boundaries. You should seek Allah's help in whatever causes you anxiety. Add a little harshness to the mixture of leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without harshness. Bend your wings (in humbleness) before the subjects. Meet them with your face broad and keep yourself lenient (in behaviour) with them. Treat them equally in looking at them with half eyes or full eyes in signalling and in greeting so that the great should not expect transgression on your part and the weak should not lose hope in your justice; and that is an end to the matter.

In Arabic

ومن كتاب له عليه السلام

إلى بعض عماله

أَمَّا بَعْدُ، فَإِنَّكَ مِمَّنْ أَشَيْتَ ظَهْرَهُ (١) بِهِ عَلَى إِقَامَةِ الدِّينِ، وَأَقَمَّعَ (٢) بِهِ نَحْوَهُ (٣) الْأَثِيمَ (٤)، وَأَسِيدُ بِهِ لَهَاةَ (٥) الثَّغْرِ (٦) الْمَخُوفِ (٧). فَاسْتَبِعْنِ بِإِلَهِهِ عَلَى مَا أَهَمَّكَ، وَاخْلُطِ الشَّدَّةَ بِضِفَةِ عُنْتِ (٨) مِنَ اللَّيْنِ، وَارْفُقْ مَا كَدَّانَ الرَّفْقِ أَرْفُقْ، وَاعْتَرِّمْ بِالشَّدَّةِ حِينَ لَا تُغْنِي عَنْكَ إِلَّا الشَّدَّةُ، وَاخْفِضْ لِلرَّعِيَّةِ جَنَاحَكَ، وَابْسِطْ لَهُمْ وَجْهَكَ وَأَلِنْ لَهُمْ جَانِبَكَ، وَآسِ (٩) بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرَةِ، وَالْإِشَارَةِ وَالتَّنَجِيهِ، حَتَّى لَا يَطْمَعُ الْعُظَمَاءُ فِي حَيْفِكَ (١٠)، وَلَا يِنَّاسَ الضُّعَفَاءُ مِنْ عَدْلِكَ، وَالسَّلَامُ.

p: ١٧٨

به یکی از فرماندهان خود

مسئولیت فرمانداری و اخلاق اجتماعی پس از یاد خدا و درود! همانا از تو کسانی هستی که در یاری دین از آنها کمک می گیرم، و سرکشی و غرور گناهکاران را درهم می کوبم، و مرزهای کشور اسلامی را که در تهدید دشمن قرار دارند حفظ می کنم، پس در مشکلات از خدا یاری جوی، و درشتخویی را با اندک نرمی بیامیز، در آنجا که مدارا کردن بهتر است مدارا کن، و در جایی که جز با درشتی کار انجام نگیرد، درشتی کن، پر و بالت را برابر رعیت بگستران، با مردم گشاده روی و فروتن باش، و در نگاه و اشاره چشم، در سلام کردن و اشاره نمودن با همگان یکسان باش، تا زورمندان در ستم تو طمع نکنند، و ناتوانان از عدالت تو مایوس نگردند. با درود.

WILL ۴۷

In English

WILL ۴۷

For Imam al-Hasan and Imam al-Husayn (peace be upon them) when ( `Abd ar-  
.(Rahman) Ibn Muljam (the curse of Allah be upon him) struck him (fatally with a sword

I advise you (both) to fear Allah and that you should not hanker after the (pleasures of  
this) world even though it may run after you. Do not be sorry for anything of this world  
that you have been denied. Speak the truth and act (in expectation) for reward. Be an  
enemy of the oppressor and helper of the oppressed. I advise you (both) and all my  
children and members of my family and everyone whom my writing reaches to fear  
Allah to keep your affairs in order and to maintain good relations among yourselves  
for I have heard your grand-father (the Holy Prophet - p.b.u.h.a.h.p.) saying  
".Improvement of mutual differences is better than general prayers and fastings

Fear) Allah (and) keep Allah in view in the matter of orphans. So do not allow them to  
.starve and they should not be ruined in your presence

Fear) Allah (and) keep Allah in view in the matter of your neighbours, because they  
were the subject of the Prophet's advice. He went on advising in their favour till we  
.thought he would allow them a share in inheritance

Fear) Allah (and) keep Allah in view in the matter of the Qur'an. No one should excel  
.you in acting upon it

Fear) Allah (and) keep Allah in view in the matter of prayer, because it is the pillar of  
.your religion

Fear) Allah (and) keep Allah in view in the matter of your Lord's House (Ka'bah). Do  
.not forsake it so long as you live, because if it is abandoned you will not be spared

Fear) Allah (and) keep Allah in view in the matter of jihad with the help of your  
.property, lives and tongues in the way of Allah

You should keep to a respect for kinship and spending for others. Avoid turning away  
from one another and severing mutual relations. Do not give up bidding for good and  
forbidding from evil lest the mischievous gain positions over you, and then if you will  
pray, the prayers will not be granted. Then he said: O' sons of `Abd al-Muttalib,  
certainly I do not wish to see you plunging harshly into the blood of Muslims shouting  
"Amir al-mu'minin has been killed. Beware do not kill on account of me except my  
.killer

Wait till I die by his (Ibn Muljam's) existing stroke. Then strike him one stroke for his stroke and do not dismember the limbs of the man for I have heard the Messenger of Allah (p.b. u.h.a.h.p.) saying Avoid cutting limbs even though it may be a rabid dog

## In Arabic

ومن وصيه له عليه السلام

للحسن والحسين عليهم السلام لما ضربه ابن ملجم لعنه الله

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ، وَالْأَلَّا تَبْغِيَا الدُّنْيَا وَإِنْ بَعَثُكُمَا (١)، وَلَا تَأْسِفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ (٢) عَنْكُمَا، وَقُولَا بِالْحَقِّ، وَأَعْمَلَا لِلْأَجْرِ، وَكُونَا لِلظَّالِمِ خَصْمًا، وَلِلْمَظْلُومِ عَوْنًا.

أَوْصِيَكُمْ، وَجَمِيعَ وَلَدِي وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي، بِتَقْوَى اللَّهِ، وَنَظْمِ أَمْرِكُمْ، وَصَلَاحِ ذَاتِ بَيْنِكُمْ، فَإِنِّي سَمِعْتُ جَدَّكُمْ \_ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ \_ يَقُولُ: "صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَةِ الصَّلَاةِ الصَّيَامِ".

اللَّهُ اللَّهُ فِي الْإِيْتِيَامِ، فَلَا تُعْبُوا (٣) أَفْوَاهَهُمْ، وَلَا يَضَعُوا بِحَضْرَتِكُمْ. وَاللَّهُ اللَّهُ فِي جِيرَانِكُمْ، فَإِنَّهُمْ وَصِيَّتُهُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورَثُهُمْ (٤).

وَاللَّهُ اللَّهُ فِي الْقُرْآنِ، لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ.

وَاللَّهُ اللَّهُ فِي الصَّلَاةِ، فَإِنَّهَا عَمُودُ دِينِكُمْ.

وَاللَّهُ اللَّهُ فِي بَيْتِ رَبِّكُمْ، لَا تَخْلُوهُ مَا بَقِيْتُمْ، فَإِنَّهُ إِنْ تَرَكَ لَمْ تُنَظَرُوا (٥).

وَاللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتْرِكُمْ فِي سَبِيلِ اللَّهِ.

وَعَلَيْكُمْ بِالتَّوَاضُعِ وَالتَّبَادُلِ (٦)، وَإِيَّاكُمْ وَالتَّدَابُرَ وَالتَّقَاطُعَ. لَا تَتْرُكُوا الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ فَيُؤَلَّى عَلَيْكُمْ أَشْرَارُكُمْ، ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ. ثُمَّ قَالَ:

يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أُلْفِيَنَّكُمْ (٧) تَخُوضُونَ (٨) دِمَاءَ الْمُسْلِمِينَ خَوْضًا، تَقُولُونَ: قُتِلَ أَمِيرُ الْمُؤْمِنِينَ. أَلَا لَا تَقْتُلُنَّ بِي إِلَّا قَاتِلِي.

انظروا إذا أنا مت من ضربتيه هذه، فأضربوه ضربته بضربه، ولا يمثلوا (٩) بالرجل، فإنني سمعت رسول الله صلى الله عليه وآله وسلم يقول: (إياكم والمثله (١٠) ولو بالكلب العقور).

## In Persian

وصیت به حسن و حسین

پندهای جاودانه شما را به ترس از خدا سفارش می کنم به دنیا روی نیاورید، گرچه به سراغ شما آید، و بر آنچه از دنیا از دست می دهید اندوهناک مباشید، حق را بگویید، و برای پاداش الهی عمل کنید. دشمن ستمگر و یاور ستمدیده باشید. شما را، و تمام فرزندان و خاندانم را، و کسانی را که این وصیت به آنها می رسد، به ترس از خدا، و نظم در امور زندگی، و ایجاد صلح و آشتی در میانتان سفارش می کنم، زیرا من از جد شما پیامبر (ص) شنیدم که می گفت: (اصلاح دادن بین مردم از نماز و روزه یکسان برتر است.) خدا را! خدا را! دربارہ یتیمان، نکند آنان گاهی سیر و گاه گرسنه بمانند، و حقوقشان ضایع گردد. خدا را! خدا را! دربارہ همسایگان، حقوقشان را رعایت کنید که وصیت پیامبر (ص) شماست، همواره به خوش رفتاری با همسایگان سفارش می کرد تا آنجا که گمان بردیم برای آنان ارثی معین خواهد کرد. خدا را! خدا را! دربارہ قرآن، مبادا دیگران در عمل کردن به دستوراتش از شما پیشی گیرند. خدا را! خدا را! دربارہ نماز همانا که ستون دین شماست. خدا را! خدا را! دربارہ خانه خدا، تا هستید آن را خالی مگذارید، زیرا اگر کعبه خالی شود مهلت داده نمی شوید. خدا را! خدا را!

درباره

جهاد با اموال و جانها و زبانهای خویش در راه خدا. بر شما باد به پیوستن با یکدیگر، و بخشش همدیگر، مبادا از هم روی گردانید، و پیوند دوستی را از بین ببرید، امر به معروف و نهی از منکر را ترک کنید که بدان شما بر شما مسلط می گرداند، آنگاه هر چه خدا را بخوانید جواب ندهد. (سپس فرمود).

سفارش به رعایت مقررات عدالت در قصاص ای فرزندان عبدالمطلب: مبادا پس از من دست به خون مسلمین فرو برید و بگویید: امیر مومنان کشته شد، بدانید جز کشنده من کسی دیگر نباید کشته شود. درست بنگرید! اگر من از ضربت او مردم، او را تنها یک ضربت بزیند، و دست و پا و دیگر اعضای او را مبرید، من از رسول خدا (ص) شنیدم که فرمود: (پرهیزید از بریدن اعضای مرده، هر چند سگ دیوانه باشد).

## LETTER ۴۸

### In English

#### To Mu'awiyah

Surely revolt and falsehood abase a man in his religious as well as worldly matters and manifest his shortcomings before his critic. You know that you cannot catch what is destined to remain away from you. Many people had aims other than right (ones) and began to swear by Allah (that they will attain their goal) but He falsified them. Therefore fear the Day when happy is he who made his end happy (by good actions) while repentant is he who allowed Satan to lead him and did not resist him. You called us to a settlement through the Qur'an although you were not a man of the Qur'an and we responded to the Qur'an through its judgement and not to you; and that is an end to the matter



ومن كتاب له عليه السلام

إلى معاوية

وَإِنَّ الْبُغْيَ وَالزُّورَ يُوتِعَانِ (١) الْمَرْءَ فِي دِينِهِ وَدُنْيَاهُ، وَيُبْدِيَانِ خَلَلَهُ عِنْدَ مَنْ يَعِيبُهُ، وَقَدْ عَلِمْتُ أَنَّكَ غَيْرُ مُدْرِكٍ مَا قُضِيَ فَوَاتَهُ (٢) ، وَقَدْ رَأَى أَقْوَامٌ أَمْرًا بِغَيْرِ الْحَقِّ، فَتَأَوَّلُوا (٣) عَلَى اللَّهِ فَأَكْذَبَهُمْ (٤) ، فَاحْذَرْ يَوْمًا يُعْتَبَطُ (٥) فِيهِ مَنْ أَحْمَدُ (٦) عَاقِبَهُ عَمَلِهِ، وَيَنْدَمُ مِمَّنْ أَمَكَنَّ (٧) الشَّيْطَانُ مِمَّنْ قِيَادِهِ فَلَمْ يُجِازِبْهُ. وَقَدْ دَعَوْتُنَا إِلَى حُكْمِ الْقُرْآنِ وَلَسْتَ مِنْ أَهْلِهِ، وَلَسْنَا إِيَّاكَ أَجَبْنَا، وَلَكِنَّا أَجَبْنَا الْقُرْآنَ إِلَى فِي حُكْمِهِ، وَالسَّلَامُ.

### In Persian

به معاویه

اندرز دادن دشمن همانا ستمگری و دروغ پردازی، انسان را در دین و دنیا رسوا می کند، و عیب او را نزد عیب جویان آشکار می سازد، و تو می دانی آنچه که از دست رفت باز نمی گردد، گروهی باطل طلبیدند، و خواستند با تفسیر دروغین، حکم خدا را دگرگون سازند، و خدا آنان را دروغگو خواند، معاویه، از روزی بترس که صاحبان کارهای پسندیده خوشحالند، و تاسف می خورند که چرا عملشان اندک است، آن روز کسانی که مهار خویش در دست شیطان دادند سخت پشیمانند. تو ما را به داوری قرآن خواندی، در حالی که خود اهل قرآن نیستی، و ما هم پاسخ مثبت به تو ندادیم، بلکه داوری قرآن را گردن نهادیم. با درود.

### LETTER ۴۹

### In English

To Mu`awiyah

So now this world turns away from the next one. He who is devoted to it achieves nothing from it except that it increases his greed and coveting for it. He who is devoted to it is not satisfied with what he gets from it because of what he has not got. Eventually there is separation from what has been amassed and a breaking of what has been strengthened. If you take a lesson from the past you can be safe in the future; and that is an end to the matter

ومن كتاب له عليه السلام

إلى معاوية أيضاً

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا مَسْغَلَةٌ عَنْ غَيْرِهَا، وَلَمْ يُصَبِّ صَاحِبُهَا مِنْهَا شَيْئًا إِلَّا فَتَحَتْ لَهُ حِرْصًا عَلَيْهَا، وَلَهَجًا بِهَا (١)، وَلَنْ يَسْتَعْنِيَ صَاحِبُهَا بِمَا نَالَ فِيهَا عَمَّا لَمْ يَبْلُغْهُ مِنْهَا، وَمِنْ وَرَاءِ ذَلِكَ فِرَاقٌ مَا جَمَعَ، وَنَقْضٌ مَا أُتْرِمَ! لَوْ اِعْتَبَرْتَ بِمَا مَضَى حَفِظْتَ مَا بَقِيَ، وَالسَّلَامُ.

In Persian

به معاویه

هشدار به معاویه از دنیاپرستی پس از یاد خدا و درود! همانا دنیا انسان را به خود سرگرم و از دیگر چیزها باز می دارد، دنیاپرستان چیزی از دنیا به دست نمی آورند جز آن که دری از حرص برویشان گشوده، و آتش عشق آنان تندتر می گردد، کسی که به دنیای حرام برسد آنچه به دست آورده راضی نیست، و در فکر آن است که به دست نیاورده، اما سرانجام آن، جداشدن از فراهم آورده ها، و به هم ریختن بافته شده هاست، اگر از آنچه گذشته عبرت گیری، آنچه را که باقی مانده توانی حفظ کرد. با درود.

LETTER ۵۰

In English

To the officers of his army

:From the servant of Allah `Ali Amir al-mu'minin to the Officer-in-charge of garrisons

Now it is obligatory on an officer that the distinction he achieves or the wealth with which he has been exclusively endowed should not make him change his behaviour towards those under him and that the riches Allah has bestowed on him should increase him in nearness to his people and kindness over his brethren

Beware that it is obligatory for you on me that I should not keep anything secret from you except during war nor should I decide any matter without consulting you except the commands of religion nor should I ignore the fulfilment of any of your rights nor desist till I discharge it fully and that for me all of you should be equal in rights. When I have done all this it becomes obligatory on you to thank Allah for this bounty and to

obey me and you should not hold back when called nor shirk good acts and you should face hardships for the sake of right. If you do not remain steadfast in this there will be no one more humiliated in my view than the one among you who has deviated and then I will increase the punishment for him wherein no one will get any concession from me. Take this (pledge) from your (subordinate) officers and accord to them such behaviour from your side by which Allah may improve your matters; and that is an .end to the matter

ومن كتاب له عليه السلام

إلى أمرائه على الجيوش

من عبدالله علي بن أبي طالب أمير المؤمنين إلى أصحاب المسالِح (١) :

أَمَا بَعِيدٌ، فَإِنَّ حَقًّا عَلَى الْوَالِي أَلَّا يُغَيِّرَهُ عَلَى رَعِيَّتِهِ فَضْلٌ نَالَهُ، وَلَا طَوْلٌ (٢) خُصَّ بِهِ، وَأَنْ يَزِيدَهُ مِمَّا قَسَمَ اللَّهُ لَهُ مِنْ نِعَمِهِ دُنُوًّا مِنْ عِبَادِهِ، وَعَطْفًا عَلَى إِخْوَانِهِ.

أَلَا وَإِنَّ لَكُمْ عِنْدِي أَلَّا أَسْتَجِزَ (٣) دُونَكُمْ سِرًّا إِلَّا فِي حَرْبٍ، وَلَا أَطْوَى (٤) دُونَكُمْ أَمْرًا إِلَّا فِي حُكْمٍ، وَلَا أُوخَّرَ لَكُمْ حَقًّا عَنْ مَحَلِّهِ، وَلَا أَقْفَ بِهِ دُونَ مَقْطَعِهِ (٥) ، وَأَنْ تُكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً، فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ لَكُمْ التَّعْمَةُ، وَلِي عَلَيْكُمْ الطَّاعَةُ، وَأَلَّا تَنْكُصُوا (٦) عَنْ دَعْوَاهُ، وَلَا تُفَرِّطُوا فِي صِيَالِحٍ، وَأَنْ تَخُوضُوا الْعَمْرَاتِ (٧) إِلَى الْحَقِّ، فَإِنْ أَنْتُمْ لَمْ تَسْتَقِيمُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَهْوَنَ عَلَيَّ مِمَّنْ اعْوَجَّ مِنْكُمْ، ثُمَّ أُعْظِمُ لَهُ الْعُقُوبَةَ، وَلَا يَجِدُ عِنْدِي فِيهَا رُخْصَةً، فَخُذُوا هَذَا مِنْ أَمْرَائِكُمْ، وَأَعْطُوهُمْ مِنْ أَنْفُسِكُمْ مَا يُصْلِحُ اللَّهُ بِهِ أَمْرَكُمْ. وَالسَّلَامُ.

## In Persian

به امیران سپاه خود

پرهیز از غرورزدگی در نعمتها از بنده خدا، علی بن ابیطالب، امیر مومنان به نیروهای مسلح و مرزداران کشور پس از یاد خدا و درود! همانا بر زمامدار واجب است که اگر اموالی به دست آورد، یا نعمتی مخصوص او شد، دچار دگرگونی نشود، و با آن اموال و نعمتها، بیشتر به بندگان خدا نزدیک، و به برادرانش مهربانی روا دارد. مسوولیتهای رهبری و نظامیان آگاه باشید حق شما بر من آن است که جز اسرار جنگی هیچ رازی را از شما پنهان ندارم، و کاری را جز حکم شرع، بدون مشورت، با شما انجام ندهم، و در پرداخت حق شما کوتاهی نکرده، و در وقت تعیین شده آن بپردازم، و با همه شما بگونه ای مساوی رفتار کنم. پس وقتی من مسوولیتهای یادشده را انجام دهم، بر خداست که نعمتهای خود را بر شما ارزانی دارد، و اطاعت من بر شما لازم است، و نباید از فرمان من سرپیچی کنید، و در انجام آن چه صلاح است سستی ورزید، و در سختیها برای رسیدن به حق تلاش کنید، حال اگر شما پایداری نکنید، خوارترین افراد نزد من انسان کج رفتار است، که او را به سختی کیفر خواهم داد، و هیچ راه فراری نخواهد داشت، پس دستورالعملهای ضروری را از فرماندهانتان دریافت داشته و از فرماندهان خود در آنچه که

To his collectors of (land) tax

:From the servant of Allah ` Ali Amir al-mu'minin to the tax collectors

So now he who does not fear where he is going does not send forward for himself that which could protect him. You should know that the obligations laid on you are few while their reward is much. Even if there had been no fear of punishment for revolt and disobedience which Allah has prohibited the reward in keeping aloof from it would be enough (incentive) to abstain from going after it. Behave yourselves justly with the people and act with endurance with regard to their needs because you are the treasurers of the people representatives of the community and the ambassadors of the Imams

Do not deprive anyone of his needs and do not prevent him from (securing) his requirements. For the collection of tax (kharaj) from the people do not sell their winter or summer clothes nor cattle with which they work nor slaves. Do not whip anyone for the sake of one Dirham. Do not touch the property of any person whether he be one who prays (a Muslim) or a protected unbeliever unless you find a horse or weapons used for attack against Muslims because it is not proper for the Muslims to leave these things in the hands of the enemies of Islam to enable them to have power over Islam

Do not deny good counsel to yourself good behaviour to the army succour to the subjects and strength to the religion of Allah. Strive in the way of Allah as is obligatory on you because Allah the Glorified desires us and you to be thankful to Him as best as we can and that we should help Him to the best of our power. And there is no power save with Allah the All-high the All - glorious

ومن كتاب له عليه السلام

إلى عماله على الخراج

مَنْ عَبْدَ اللَّهِ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْخَرَاجِ: أَمَا بَعْدُ، فَإِنَّ مَنْ لَمْ يَحْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يُقَدِّمْ لِنَفْسِهِ مَا يُحْرِزُهَا. وَاعْلَمُوا أَنَّ مَا كُفِّتُمْ يَسِيرٌ، وَأَنَّ ثَوَابَهُ كَثِيرٌ، وَلَوْ لَمْ يَكُنْ فِيمَا نَهَى اللَّهُ عَنْهُ مِنَ الْبُغْيِ وَالْعُدْوَانِ عِقَابٌ يُحَافُ لَكَانَ فِي ثَوَابِ اجْتِنَابِهِ مَا لَا عُذْرَ فِي تَرْكِ طَلْبِهِ. فَأَنْصِتُوا النَّاسَ مِنْ أَنْفُسِكُمْ، وَاصْبِرُوا لِحَوَائِجِهِمْ، فَإِنَّكُمْ خُزَّانُ (١) الرَّعِيَّةِ، وَوُكَلَاءُ الْأُمَّةِ، وَسَفَرَاءُ الْأَيْمَةِ. وَلَا تَحْشَمُوا (٢) أَحَدًا عَنْ حَاجَتِهِ، وَلَا تَحْبِسُوهُ عَنْ طَلْبَتِهِ (٣)، وَلَا تَبِيعَنَّ لِلنَّاسِ فِي الْخَرَاجِ كِسْوَةَ شِتَاءٍ وَلَا صَيْفٍ، وَلَا دَابَّةً يَعْتَمِلُونَ عَلَيْهَا (٤)، وَلَا عَبْدًا، وَلَا تَضْرِبَنَّ أَحَدًا سَوْطًا لِمَكَانٍ دَرَاهِمَ (٥)، وَلَا تَمْسَنَّ مَالَ أَحَدٍ مِنَ النَّاسِ، مُصَلِّ وَلَا مُعَاهِدٍ (٦)، إِلَّا أَنْ تَجِدُوا فَرَسًا أَوْ سِلَاحًا يُعْدَى بِهِ عَلَى أَهْلِ الْأَسْلَامِ، فَإِنَّهُ لَا يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَدَعَ ذَلِكَ فِي أَيْدِي أَعْدَاءِ الْأَسْلَامِ، فَيَكُونَ شَوْكَةً عَلَيْهِ. وَلَا تَدَّخِرُوا (٧) أَنْفُسَكُمْ نَصِيحَةً، وَلَا الْجُنْدَ حُسْنَ سِيرَةٍ، وَلَا الرَّعِيَّةَ مَعُونَةً، وَلَا دِينَ اللَّهِ قُوَّةً، وَأَثْلُوا (٨) فِي سَبِيلِ اللَّهِ مَا اسْتَوْجَبَ عَلَيْكُمْ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ اضْطَنَّعَ (٩) عِنْدَنَا وَعِنْدَكُمْ أَنْ نَشْكُرَهُ بِجُهْدِنَا، وَأَنْ نَنْصِرَهُ بِمَا بَلَغَتْ قُوَّتُنَا، وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

## In Persian

به ماموران مالیات

اخلاق اجتماعی کارگزاران اقتصادی از بنده خدا علی امیر مومنان به کارگزاران جمع آوری مالیات. پس از یاد خدا و درود، همانا کسی از روز قیامت نترسد، زاد و توشه ای از پیش نخواهد فرستاد. بدانید، مسوولیتی را که به عهده گرفته اید اندک اما پاداش آن فراوان است، اگر برای آنچه که خدا نهی کرد (مانند ستمکاری و دشمنی)، کیفری نبود، برای رسیدن به پاداش در ترک آن نیز عذری وجود نداشت، در روابط خود با مردم انصاف داشته باشید، و در برآوردن نیازهایشان شکیباً باشید همانا شما خزانه داران مردم، و نمایندگان ملت، و سفیران پیشوایان هستید، هرگز کسی را از نیازمندی او باز ندارید، و از خواسته های مشروعی محروم نسازید، و برای گرفتن مالیات از مردم، لباسهای تابستانی یا زمستانی، و مرکب سواری، و برده کاری او را نفروشید، و برای گرفتن درهمی، کسی را با تازیانه نزنید، و دست اندازی به مال کسی (نماز گزار باشد، یا غیر مسلمانی که در پناه اسلام است)، نکنید، جز اسب یا اسلحه ای که برای تجاوز به مسلمانها بکار گرفته می شود، زیرا برای مسلمان جایز نیست آنها را در اختیار دشمنان اسلام بگذارید، تا نیرومندتر از سپاه اسلام گردند. از پند دادن به نفس خویش هیچ گونه کوتاهی نداشته، و از خوش رفتاری با سپاهیان، و کمک به رعایا، و تقویت دین خدا، غفلت نکنید، و از آنچه در راه خدا بر شما واجب است انجام دهید، همانا خدای سبحان از ما و شما خواسته است که در شکرگزاری کوشا بوده، و با تمام قدرت او را یاری کنیم، (و نیروئی جز قدرت خدائی نیست).

## To the Governors of various places concerning prayers

Now say the zuhr (noon) prayers with the people when the shade of the wall of the goats' pen is equal to the wall. Say the `asr (afternoon) prayers with them when the sun is still shining in a portion of the day enough for covering the distance of two farsakhs (about six miles). Say the maghrib (sunset) prayers when he who is fasting ends the fast and the pilgrim rushes (from `Arafat) to Mina. Say the `isha' (night) prayers with them when twilight disappears and upto one third of the night. Say the (early) morning prayers with them when a man can recognize the face of his companion. Say the prayers with the people as the weakest of them would do and do .not be a source of trouble to them

## In Arabic

ومن كتاب له عليه السلام

إلى أمراء البلاد في معنى الصلاة

أَمَّا بَعْدُ، فَصَلُّوا بِالنَّاسِ الظُّهْرَ حَتَّى تَفِيءَ (۱) الشَّمْسُ مِنْ مَرْبِضِ الْعَنْزِ (۲). وَصَلُّوا بِهِمُ الْعَصْرَ وَالشَّمْسُ بَيِّضَاءُ حَيْثُ فِي عَضْوٍ مِنَ النَّهَارِ حِينَ يُسَارُ فِيهَا فَرَسَخَانِ. وَصَلُّوا بِهِمُ الْمَغْرِبَ حِينَ يُفْطِرُ الصَّائِمُ، وَيَدْفَعُ (۳) الْحَاجُّ إِلَى مِنَى. وَصَلُّوا بِهِمُ الْعِشَاءَ حِينَ يَتَوَارَى الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ. وَصَلُّوا بِهِمُ الْغَدَاةَ وَالرَّجُلُ يَعْرِفُ وَجْهَ صَاحِبِهِ. وَصَلُّوا بِهِمُ صَلَاةَ أَوْعَفِهِمْ (۴)، وَلَا تَكُونُوا قَتَانِينَ (۵)

## In Persian

به فرمانداران شهرها

وقتهای نماز پنجگانه پس از یاد خدا و درود! نماز ظهر را با مردم وقتی بخوانید که آفتاب به طرف مغرب رفته، سایه آن به اندازه دیوار خوابگاه بز گردد، و نماز عصر را با مردم هنگامی بخوانید که خورشید سفید و جلوه دارد، در پاره ای از روز که تا غروب می شود دو فرسخ راه پیمود. و نماز مغرب را با مردم زمانی بخوانید که روزه دار افطار، و حاجی از عرفات به سوی منی کوچ می کند. و نماز عشاء را با مردم وقتی بخوانید که شفق پنهان می گردد تا یک سوم از شب بگذرد و نماز صبح را با مردم هنگامی بخوانید که شخص چهره همراه خویش را بشناسد، و در نماز جماعت در حد ناتوان آنان نماز بگذارید، و فتنه گر مباحثید.





Written for (Malik) al-Ashtar an-Nakha'i when the position of Muhammad ibn Abi Bakr had become precarious and Amir al-mu'minin had appointed al-Ashtar as the Governor of Egypt and the surrounding areas; it is the longest document and contains  
.the greatest number of beautiful sayings

In the Name of Allah the Compassionate the Merciful

This is what Allah's servant `Ali Amir al-mu'minin has ordered Malik ibn al-Harith al-Ashtar in his instrument (of appointment) for him when he made him Governor of Egypt for the collection of its revenues fighting against its enemies seeking the good  
.of its people and making its cities prosperous

He has ordered him to fear Allah to prefer obedience to Him and to follow what He has commanded in His Book (Qur'an) out of His obligatory and elective commands without following which one cannot achieve virtue nor (can one) be evil save by opposing them and ignoring them and to help Allah the Glorified with his heart hand and tongue because Allah whose name is Sublime takes the responsibility for helping  
.him who helps Him and for protecting him who gives Him support

He also orders him to break his heart off from passions and to restrain it at the time of  
.their increase because the heart leads towards evil unless Allah has mercy

The qualifications of a governor and his responsibilities

Then know O' Malik that I have sent you to an area where there have been governments before you both just as well as oppressive. People will now watch your dealings as you used to watch the dealings of the rulers before you and they (people) will criticise you as you criticised them (rulers). Surely the virtuous are known by the reputation that Allah circulates for them through the tongues of His creatures. Therefore the best collection with you should be the collection of good deeds. So control your passions and check your heart from doing what is not lawful for you

because checking the heart means detaining it just half way between what it likes and  
.dislikes

p: 19.

Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them since they are of two kinds either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly wilfully or by neglect. So extend to them your forgiveness and pardon in the same way as you would like Allah to extend His forgiveness and pardon to you because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has .tried you through them

Do not set yourself to fight Allah because you have no power before His power and you cannot do without His pardon and mercy. Do not repent of forgiving or be merciful in punishing. Do not act hastily during anger if you can find way out of it. Do not say: "I have been given authority I should be obeyed when I order because it engenders confusion in the heart, weakens the religion and takes one near ruin. If the authority in which you are placed produces pride or vanity in you then look at the greatness of the realm of Allah over you and His might the like of which might you do not even possess over yourself. This will curb your haughtiness, cure you of your high temper .and bring back to you your wisdom which had gone away from you

Beware of comparing yourself to Allah in His greatness or likening yourself to Him in His power for Allah humiliates every claimant of power and disgraces every one who  
.is haughty

Do justice for Allah and do justice towards the people as against yourself your near ones and those of your subjects for whom you have a liking because if you do not do so you will be oppressive and when a person oppresses the creatures of Allah then instead of His creatures Allah becomes his opponent and when Allah is the opponent of a person He tramples his plea; and he will remain in the position of being at war with Allah until he gives it up and repents. Nothing is more inducive of the reversal of Allah's bounty or for the hastening of His retribution than continuance in oppression because Allah hears the prayer of the oppressed and is on the look out for the  
.oppressors

Ruling should be in favour of the people as a whole

The way most coveted by you should be that which is the most equitable for the right the most universal by way of justice and the most comprehensive with regard to the agreement among those under you because the disagreement among the common people sweeps away the arguments of the chiefs while the disagreement among the chiefs can be disregarded when compared with the agreement of the common people. No one among those under you is more burdensome to the ruler in the comfort of life less helpful in distress more disliking of equitable treatment more tricky in asking favours less thankful at the time of giving less appreciative of reasons at the time of refusal and weaker in endurance at the time of the discomforts of life than the chiefs. It is the common people of the community who are the pillars of the religion the power of the Muslims and the defence against the enemies. Your leanings should therefore be towards them and your inclination with them. The one among the people under you who is furthest from you and the worst of them in your view should be he who is the most inquisitive of the shortcomings of the people because people do have shortcomings and the ruler is the most appropriate person to cover them. Do not disclose whatever of it is hidden from you because your obligation is to correct what is manifest to you while Allah will deal with whatever is hidden from you. Therefore

cover shortcomings so far as you can; Allah would cover those of your shortcomings which you would like to remain under cover from your subjects. Unfasten every knot of hatred in the people and cut away from yourself the cause of every enmity. Feign ignorance from what is not clear to you. Do not hasten to second a backbiter because .a backbiter is a cheat although he looks like those who wish well

Do not include among those you consult a miser who would keep you back from being generous and caution you against destitution nor a coward who would make you feel too weak for your affairs nor a greedy person who would make beautiful to you the collection of wealth by evil ways. This is because although miserliness cowardice and greed are different qualities yet they are common in having an incorrect idea about Allah.

The worst minister for you is he who has been a minister for mischievous persons before you and who joined them in sins. Therefore he should not be your chief man because they are abettors of sinners and brothers of the oppressors. You can find good substitutes for them who will be like them in their views and influence while not being like them in sins and vices. They have never assisted an oppressor in his oppression or a sinner in his sin. They will give you the least trouble and the best support. They will be most considerate towards you and the least inclined towards others. Therefore make them your chief companions in privacy as well as in public. (

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Then more preferable among them for you should be those who openly speak better truths before you and who support you least in those of your actions which Allah does not approve in His friends even though they may be according to your wishes. Associate yourself with God-fearing and truthful people; then educate them so that they should not praise you or please you by reason of an action you did not perform .because an excess of praise produces pride and drives you near haughtiness

The virtuous and the vicious should not be in equal position before you because this means dissuasion of the virtuous from virtue and persuasion of the vicious to vice. Keep everyone in the position which is his. You should know that the most conducive thing for the good impression of the ruler on his subjects is that he should extend good behaviour towards them lighten their hardships and avoid putting them to unbearable troubles. You should therefore in this way follow a course by which you will leave a good impression with your subjects because such good ideas will relieve you of great worries. Certainly the most appropriate for good impression of you is he .to whom your behaviour has not been good

Do not discontinue the good lives in which the earlier people of this community had been acting by virtue of which there was general unity and through which the subjects prospered. Do not innovate any line of action which injures these earlier ways because (in that case) the reward for those who had established those ways will continue but the burden for discontinuing them will be on you. Keep on increasing your conversations with the scholars and discussions with the wise to stabilize the prosperity of the areas under you and to continue with that in which the earlier people .had remained steadfast

#### The different classes of people

Know that the people consist of classes who prosper only with the help of one another and they are not independent of one another. Among them are the army of Allah then the secretarial workers of the common people and the chiefs then the dispensers of justice then those engaged in law and order then the payers of head tax (jizyah) and land tax (kharaj) from the protected unbelievers and the common Muslims then there are the traders and the men of industry and then the lowest class of the needy and the destitute. Allah has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (Qur'an) and the sunnah of His Prophet .by way of of a settlement which is preserved with us

Now the army is by the will of Allah the fortress of the subjects the ornament of the ruler the strength of the religion and the means of peace. The subjects cannot exist without them while the army can be maintained only by the funds fixed by Allah in the revenues through which they acquire the strength to fight the enemies on which they depend for their prosperity and with which they meet their needs. These two classes cannot exist without the third class namely the judges the executives and the secretaries who pass judgements about contracts collect revenues and are depended upon in special and general matters

And these classes cannot exist except with the traders and men of industry who provide necessities for them establish markets and make it possible for others not to do all this with their own hands. Then is the lowest class of the needy and the destitute support of and help for whom is an obligation and everyone of them has (a share in) livelihood in the name of Allah. Everyone of them has a right on the ruler according to what is needed for his prosperity. The ruler cannot acquit himself of the obligations laid on him by Allah in this matter except by striving and seeking help from Allah and by training himself to adhere to the right and by enduring on that account all that is light or hard

The Army .1

Put in command of your forces the man who in your view is the best well - wisher of Allah His Prophet and your Imam. The chastest of them in heart and the highest of them in endurance is he who is slow in getting enraged accepts excuses is kind to the weak and is strict with the strong; violence should not raise his temper and weakness should not keep him sitting



Also associate with considerate people from high families virtuous houses and decent traditions then people of courage valour generosity and benevolence because they are repositories of honour and springs of virtues. Strive for their matters as the parents strive for their child. Do not regard anything that you do to strengthen them as big nor consider anything that you have agreed to do for them as little (so as to give it up) even though it may be small because this will make them your well-wishers and create a good impression of you. Do not neglect to attend to their small matters confining yourself to their important matters because your small favours will also be of benefit to them while the important ones are such that they cannot ignore them. (

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That commander of the army should have such a position before you that he renders help to them equitably and spends from his money on them and on those of their families who remain behind so that all their worries converge on the one worry for fighting the enemy. Your kindness to them will turn their hearts to you. The most pleasant thing for the rulers is the establishment of justice in their areas and the manifestation of the love of their subjects but the subjects' love manifests itself only when their hearts are clean. Their good wishes prove correct only when they surround their commanders (to protect them). Do not regard their positions to be a burden over them and do not keep watching for the end of their tenure. Therefore be broad-minded in regard to their desires continue praising them and recounting the good deeds of those who have shown such deeds because the mention of good actions shakes the brave and rouses the weak if Allah so wills

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Appreciate the performance of every one of them do not attribute the performance of one to the other and do not minimize the reward below the level of the performance. The high position of a man should not lead you to regard his small deeds as big nor should the low position of a man make you regard his big deeds as small

Refer to Allah and His Prophet the affairs which worry you and matters which appear confusing to you because addressing the people whom Allah the Sublime wishes to guide He said

O' you who believe! Obey Allah and obey the Prophet and those vested with authority from among you: and then if you quarrel about anything refer it to Allah and the Prophet if you believe in Allah and in the Last Day (of Judgement). . . (Qur'an ٤:٥٩)

Referring to Allah means to act according to what is clear in His Book and referring to the Prophet means to follow his unanimously agreed sunnah in regard to which there are no differences

The Chief Judge .r

For the settlement of disputes among people select him who is the most distinguished of your subjects in your view. The cases (coming before him) should not vex him disputation should not enrage him he should not insist on any wrong point and should not grudge accepting the truth when he perceives it; he should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it. He should be most ready to stop (to ponder) on doubtful points most regardful of arguments least disgusted at the quarrel of litigants most patient at probing into matters and most fearless at the time of passing judgement. Praise should not make him vain and elation should not make him lean (to any side). Such people are very few

Then very often check his decisions and allow him so much money (as remuneration) that he has no excuse worth hearing (for not being honest) and there remains no occasion for him to go to others for his needs. Give him that rank in your audience for which no one else among your chiefs aspires so that he remains safe from the harm of those around you. You should have a piercing eye in this matter because this religion has formerly been a prisoner in the hands of vicious persons when action was taken according to passion and worldly wealth was sought

Executive Officers .۴

Thereafter look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism because these two things constitute sources of injustice and unfairness. Select from among them those who are people of experience and modesty hailing from virtuous houses having been previously in Islam because such persons possess high manners and untarnished honour. They are the least inclined towards greed and always have their eyes on the ends of matters

Give them an abundant livelihood (by way of salary) because this gives them the strength to maintain themselves in order and not to have an eye upon the funds in their custody and it would be an argument against them if they disobeyed your orders or misappropriated your trust. You should also check their activities and have people who report on them who should be truthful and faithful because your watching their actions secretly will urge them to preserve trust with and to be kind to the people. Be careful of assistants. If any one of them extends his hands towards misappropriation and the reports of your reporters reaching you confirm it that should be regarded enough evidence. You should then inflict corporal punishment on him and recover what he has misappropriated. You should put him in a place of disgrace blacklist him with (the charge of) misappropriation and make him wear the necklace of shame for his offence

Look after the revenue (kharaj or land tax) affairs in such a way that those engaged in it remain prosperous because in their prosperity lies the prosperity of all others. The others cannot prosper without them because all people are dependent on revenue and its payers. You should also keep an eye on the cultivation of the land more than on the collection of revenue because revenue cannot be had without cultivation and whoever asks for revenue without cultivation ruins the area and brings death to the .people. His rule will not last only a moment

If they complain of the heaviness (of the revenue) or of diseases or dearth of water or excess of water or of a change in the condition of the land either due to flood or to drought you should remit the revenue to the extent that you hope will improve their position. The remission granted by you for the removal of distress from them should not be grudged by you because it is an investment which they will return to you in the shape of the prosperity of your country and the progress of your domain in addition to earning their praise and happiness for meeting out justice to them. You can depend upon their strength because of the investment made by you in them through catering to their convenience and can have confidence in them because of the justice extended to them by being kind to them. After that circumstances may so turn that you may have to ask for their assistance when they will bear it happily for prosperity is capable of hearing whatever you load on it. The ruin of the land is caused by the poverty of the cultivators while the cultivators become poor when the officers concentrate on the collection (of money) having little hope for continuance (in their .posts) and deriving no benefit from objects of warning

Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your letters which contain your policies and secrets to him who possesses the best character who is not elated by honours lest he dares speak against you in common audiences. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own position in matters because he who is ignorant of his own position is (even) more ignorant of the ( position of others. ( ۴۵۴

Your selection of these people should not be on the basis of your understanding (of them) confidence and your good impression because people catch the ideas of the officers through affectation and personal service and there is nothing in it which is like well-wishing or trustfulness. You should rather test them by what they did under the virtuous people before you. Take a decision in favour of one who has a good name among the common people and is the most renowned in trustworthiness because this will be a proof of your regard for Allah and for him on whose behalf you have been appointed to this position (namely your Imam). Establish one chief for every department of work. He should not be incapable of big matters and a rush of work should not perplex him. Whenever there is a defect in your secretaries which you .overlook then you will be held responsible for it

Now take some advice about traders and industrialists. Give them good counsel whether they be settled (shop-keepers) or traders or physical labourers because they are sources of profit and the means of the provision of useful articles. They bring them from distant and far-flung areas throughout the land and sea plains or mountains from where people cannot come and to where they do not dare to go for they are peaceful and there is no fear of revolt from them and they are quite without .fear of treason

Look after their affairs before yourself or wherever they may be in your area. Know along with this that most of them are very narrow-minded and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm to the people and a blot on the officers in charge. Stop people from hoarding because the Messenger of Allah (p.b.u.h.a.h.p.) has prohibited it. The sale should be smooth with correct weights and prices not harmful to either party the seller or the purchaser; whoever commits hoarding after you prohibit it give him exemplary but .not excessive punishment

#### The Lowest Class .۷

Fear) Allah and keep Allah in view in respect of the lowest class consisting of those) who have few means: the poor the destitute the penniless and the disabled; because in this class are both the discontented and those who beg. Take care for the sake of Allah of His obligations towards them for which He has made you responsible. Fix for them a share from the public funds and a share from the crops of lands taken over as booty for Islam in every area because in it the remote ones have the same shares as the near ones. All these people are those whose rights have been placed in your charge. Therefore a luxurious life should not keep you away from them You cannot be excused for ignoring small matters because you were deciding big problems. .Consequently do not be unmindful of them nor turn your face from them out of vanity

Take care of the affairs of those of them who do not approach you because they are of unsightly appearance or those whom people regard as low. Appoint for them some trusted people who are God-fearing and humble. They should inform you of these people's conditions. Then deal with them with a sense of responsibility to Allah on the day you will meet Him because of all the subjects these people are the most deserving of equitable treatment while for others also you should fulfil their rights so .as to render account to Allah

Take care of the orphans and the aged who have no means (for livelihood) nor are they ready for begging. This is heavy on the officers; in fact every right is heavy. Allah lightens it for those who seek the next world and so they endure (hardships) upon themselves and trust on the truthfulness of Allah's promise to them. And fix a time for complainants wherein you make yourself free for them and sit for them in common audience and feel humble therein for the sake of Allah who created you. (On that occasion) you should keep away your army and your assistants such as the guards and the police so that anyone who like to speak may speak to you without fear because I have heard the Messenger of Allah (p.b.u.h.a.h.p.) say in more than one place The people among whom the right of the weak is not secured from the strong without fear will never achieve purity. Tolerate their awkwardness and inability to speak. Keep away from you narrowness and haughtiness; Allah would on this account spread over you the skirts of His mercy and assign the reward of His obedience for you. Whatever you give give it joyfully but when you refuse do it handsomely and with .excuses

Then there are certain matters which you cannot avoid performing yourself. For example replying to your officers when your secretaries are unable to do so or disposing of the complaints of the people when your assistants shirk them. Finish every day the work meant for it because every day has its own work. Keep for yourself the better and greater portion of these periods for the worship of Allah although all these items are for Allah provided the intention is pure and the subjects prosper thereby. Communion with Allah

The particular thing by which you should purify your religion for Allah should be the fulfilment of those obligations which are especially for Him. Therefore devote to Allah some of your physical activity during the night and the day and whatever (worship) you perform for seeking nearness to Allah should be complete without defect or deficiency whatsoever physical exertion it may involve. When you lead the prayers for the people it should be neither (too long as to be) boring nor (too short as to be) wasteful because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allah (p.b.u.h.a.h.p.) sent me to Yemen I enquired how I should offer prayers with them and he replied Say the prayers as the .weakest of them would say, and be considerate to the believers

#### On the behaviour and action of a Ruler

Then do not keep yourself secluded from the people for a long time because the seclusion of those in authority from the subjects is a kind of narrow-sightedness and causes ignorance about their affairs. Seclusion from them also prevents them from the knowledge of those things which they do not know and as a result they begin to regard big matters as small and small matters as big good matters as bad and bad matters as good while the truth becomes confused with falsehood. After all a governor is a human being and cannot have knowledge of things which people keep .hidden from him



No writ is big on the face of truth to differentiate its various expressions from falsehood. Then you can be one of two kinds of men. Either you may be generous in granting rights; and then why this hiding in spite of (your) discharging the obligations and good acts that you perform? Or you are a victim of stinginess; in that case people will soon give up asking you since they will lose hope of generous treatment from you. In spite of that there are many needs of the people towards you which do not involve any hardship on you such as the complaint against oppression or the request for justice in a matter

Further a governor has favourites and people of easy access to him. They misappropriate things are high-handed and do not observe justice in matters. You should destroy the root of evil in the people by cutting away the causes of these defects. Do not make any land grants to your hangers on or supporters. They should not expect from you the possession of land which may cause harm to adjoining people over the question of irrigation or common services whose burden the grantees place on others. In this way the benefit will be rather theirs than yours and the blame will lie on you in this world and the next

Allow rights to whomsoever it is due whether near you or far from you. In this matter you should be enduring and watchful even though it may involve your relations and favourites and keep in view the reward of that which appears burdensome on you because its reward is handsome

If the subjects suspect you of high-handedness explain to them your position openly and remove their suspicion with your explanation because this would mean exercise for your soul and consideration to the subjects while this explanation will secure your aim of keeping them firm in truth

Do not reject peace to which your enemy may call you and wherein there is the pleasure of Allah because peace brings rest to your army and relief from your worries and safety for your country. But after peace there is great apprehension from the enemy because often the enemy offers peace to benefit by your negligence. Therefore be cautious and do not act by wishfulness in this matter

If you conclude an agreement between yourself and your enemy or enter into a pledge with him then fulfil your agreement and discharge your pledge faithfully. Place yourself as a shield against whatever you have pledged because among the obligations of Allah there is nothing on which people are more strongly united despite the difference of their ideas and variation of their views than respect for fulfilling pledges. Besides Muslims even unbelievers have abided by agreements because they realized the dangers which would come in the wake of violation (thereof). Therefore do not deceive your enemy because no one can offend Allah save the ignorant and the wicked. Allah made His agreement and pledged the sign of security which He has spread over His creatures through His mercy and an asylum in which they stay in His protection and seek the benefit of nearness to Him. Therefore there should be no deceit cunning or duplicity in it

Do not enter into an agreement which may admit of different interpretations and do not change the interpretation of vague words after the conclusion and confirmation (of the agreement). If an agreement of Allah involves you in hardship do not seek its repudiation without justification because the bearing of hardships through which you expect relief and a handsome result is better than a violation whose consequence you fear and that you fear that you will be called upon by Allah to account for it and you .will not be able to seek forgiveness for it in this world or the next

You should avoid shedding blood without justification because nothing is more inviting of Divine retribution greater in (evil) consequence and more effective in the decline of prosperity and cutting short of life than the shedding of blood without justification. On the Day of Judgement Allah the Glorified would commence giving His judgement among the people with the cases of bloodshed committed by them. Therefore do not strengthen your authority by shedding prohibited blood because this will weaken and lower the authority moreover destroy it and shift it. You cannot offer any excuse before Allah or before me for wilful killing because there must be the question of revenge in it. If you are involved in it be error and you exceed in the use of your whip or sword or are hard in inflicting punishment as sometimes even a blow by the fist or a smaller stroke causes death then the haughtiness of your authority should not .prevent you from paying the blood price to the successors of the killed person

You should avoid self-admiration having reliance in what appears good in yourself and love of exaggerated praise because this is one of the most reliable opportunities for Satan to obliterate the good deeds of the virtuous

Avoid showing (the existence of) obligation on your subjects for having done good to them or praising your own actions or making promises and then breaking them because showing (the existence of) obligation destroys good self-praise takes away the light of truth and breaking promises earns the hatred of Allah and of the people.

:Allah the Glorified says

(Most hateful is it unto Allah that you say what you (yourselves) do (it) not. (Qur'an ٦١:٣

Avoid haste in matters before their time slowness at their proper time insistence on them when the propriety of action is not known or weakens when it becomes clear.

.Assign every matter its proper place and do every job at the appropriate time

Do not appropriate to yourself that in which the people have an equal share nor be regardless of matters which have come to light with the excuse that you are accountable for others. Shortly the curtains of all matters will be raised from your view and you will be required to render redress to the oppressed. Have control over (your) sense of prestige any outburst of anger the might of your arm and the sharpness of your tongue. Guard against all this by avoiding haste and by delaying severe action till your anger subsides and you regain your self-control. You cannot withhold yourself from this unless you bear in mind that you have to return to Allah

It is necessary for you to recall how matters went with those who preceded you be it a government or a great tradition or a precedent of our Prophet (may Allah bless him and his descendants) or the obligatory commands contained in the Book of Allah. Then you should follow them as you have seen us acting upon them and should exert yourself in following that I have enjoined upon you in this document in which I have exhausted my pleas on you so that if your heart advances towards its passions you .may have no plea in its support

I ask Allah through the extent of His mercy and the greatness of His power of giving a good inclination that He may prompt me and you to advance a clear plea before Him and His creatures in a manner that may attract His pleasure along with handsome praise among the people good effect in the country an increase in prosperity and a heightening of honour; and that He may allow me and you to die a death of virtue and martyrdom. Surely we have to return to Him. Peace be on the Messenger of Allah – may Allah– shower His blessings and plentiful salutation on him and his pure and .chaste descendants; and that is an end to the matter

### In Arabic

ومن كتاب له عليه السلام

كتبه للأشتر النَّخَعِي رحمه الله، لما ولاه على مصر وأعمالها حين اضطرب أمر محمد بن أبي بكر رحمه الله، وهو أطول عهد كتبه وأجمعه للمحاسن

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ، مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ فِي عَهْدِهِ إِلَيْهِ، حِينَ وُلَاهُ مِصْرَ: جُنَايَةَ خَرَاجِهَا، وَجِهَادَ عَدُوِّهَا، وَاسْتِصْلَاحَ أَهْلِهَا، وَعِمَارَةَ بِلَادِهَا.

أَمْرُهُ بِتَقْوَى اللَّهِ، وَإِثَارِ طَاعَتِهِ، وَاتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ: مِنْ فَرَائِضِهِ وَسُنَنِهِ، الَّتِي لَا يَسِيءُ أَحَدٌ إِلَّا بِاتِّبَاعِهَا، وَلَا يَشْقَى إِلَّا مَعَ جُحُودِهَا وَإِضَاعَتِهَا، وَأَنْ يَنْصُرَ اللَّهُ سُبْحَانَهُ بِيَدِهِ وَقَلْبِهِ وَلِسَانِهِ، فَإِنَّهُ، جَلَّ اسْمُهُ، قَدْ تَكْفَّلَ بِنَصْرِ مَنْ نَصَرَهُ، وَإِعْزَازِ مَنْ أَعَزَّهُ.

وَأَمْرُهُ أَنْ يَكْسِرَ نَفْسَهُ مِنَ الشَّهَوَاتِ، وَيَزَعَهَا (١) عِنْدَ الْجَمَحَاتِ (٢)، فَإِنَّ النَّفْسَ أَمَارَةً بِالسُّوءِ، إِلَّا مَا رَحِمَ اللَّهُ.

ثُمَّ اعْلَمْ يَا مَالِكُ، أَنِّي قَدْ وَجَّهْتُكَ إِلَى بِلَادٍ قَدْ جَرَتْ عَلَيْهَا دُورٌ قَبْلَكَ، مِنْ عَدْلِ وَجُورٍ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ أُمُورِكَ فِي مِثْلِ مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوُلَاةِ قَبْلَكَ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ، إِنَّمَا يَسِيءُ تَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسُنِ عِبَادِهِ. فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ، فَاْمَلِكْ هَوَاكَ، وَشُحَّ بِنَفْسِكَ (٣) عَمَّا لَا يَحِلُّ لَكَ، فَإِنَّ الشُّحَّ بِالنَّفْسِ الْإِنْسِيَّةِ مِنْهَا فِيمَا أَحَبَبْتَ وَكَرِهْتَ. وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ (٤) مِنْهُمْ الزَّلْلَ (٥)، وَتَعْرِضُ لَهُمُ الْعَمَلَ، يُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمِيدِ وَالْخَطَاءِ، فَمَا عَطِيتَهُمْ مِنْ عَفْوِكَ وَصِفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصِفْحِهِ، فَإِنَّكَ فَوْقَهُمْ، وَوَالِي الْأُمُورِ عَلَيْهِمْ فَوْقَكَ، وَاللَّهُ فَوْقَ مَنْ وَلَاكَ! وَقَدْ اسْتَكْفَاكَ أَمْرُهُمْ (٦)، وَابْتَلَاكَ بِهِمْ. وَلَا تَنْصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ (٧)، فَإِنَّهُ لَا يَدَّ لَكَ بِنِقْمَتِهِ (٨)، وَلَا غِنَى بِكَ عَنْ عَفْوِهِ وَرَحْمَتِهِ. وَلَا تَنْدَمَنَّ عَلَى عَفْوٍ، وَلَا تَبْجَحَنَّ (٩) بِعُقُوبِهِ، وَلَا تُشِيرِعَنَّ إِلَى بَادِرِهِ (١٠) وَجَدْتَ مِنْهَا مُنْذُوحَةً (١١)، وَلَا تَقُولَنَّ: إِنِّي مُؤَمَّرٌ (١٢) أَمْرٌ فَأَطَاعُ، فَإِنَّ ذَلِكَ إِذْغَالٌ (١٣) فِي الْقَلْبِ، وَمَنْهَكَةٌ (١٤) لِلدِّينِ، وَتَقَرُّبٌ مِنَ الْغَيْبِ (١٥). وَإِذَا أَخِيذَتْ لَكَ مَا أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أُبْهَةٌ (١٦) أَوْ مَخِيلَةٌ (١٧)، فَمَا نَظَرُ إِلَى عِظَمِ مُلْكِكَ اللَّهُ فَوْقَكَ، وَقُدْرَتِهِ مِنْكَ عَلَى مَا لَا تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ، فَإِنَّ ذَلِكَ يُطَامِنُ (١٨) إِلَيْكَ مِنْ طِمَاحِكَ (١٩)، وَيَكْفُ عَنكَ مِنْ غَرْبِكَ (٢٠)، يَفِيءُ (٢١) إِلَيْكَ بِمَا عَزَبَ (٢٢) عَنكَ مِنْ عَقْلِكَ!

إِيَّاكَ وَمُسَامَاةَ (٢٣) اللَّهُ فِي عَظَمَتِهِ، وَالتَّشْبَهُ بِهِ فِي جَبْرُوتِهِ، فَإِنَّ اللَّهَ يُدِلُّ كُلَّ جَبَّارٍ، وَيُهِينُ كُلَّ مُخْتَالٍ.

أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمِنْ خَاصِهِ أَهْلِكَ، وَمَنْ لَكَ فِيهِ هَوَى (٢٤) مِنْ رَعِيَّتِكَ، فَإِنَّكَ إِلا تَفْعَلْ تَظْلِمَ، وَمَنْ ظَلَمَ عِيَادَ اللَّهِ كَانَ اللَّهُ خَصِيْمَهُ دُونَ عِبَادِهِ، وَمَنْ خَاصِمَهُ اللَّهُ أَذْخَصَ (٢٥) حُجَّتَهُ، وَكَانَ لِلَّهِ حَزْباً (٢٦) حَتَّى يَنْزِعَ (٢٧) وَيَتُوبَ. وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمِهِ اللَّهُ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامِهِ عَلَى ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ دَعْوَةَ الْمُضْطَّهِدِينَ، وَهُيُوهُ لِلظَّالِمِينَ بِالْمِرْصَادِ.

وَلْيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ، وَأَعَمُّهَا فِي الْعَدْلِ، وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ، فَإِنَّ سِيْخَطَ الْعَامَّةِ يُجْحِفُ (٢٨) بَرِيضَى الْخَاصَّةِ، وَإِنْ سِيْخَطَ الْخَاصَّةِ يُعْتَفَرُ مَعَ رِضَى الْعَامَّةِ. وَلَيْسَ أَحَدٌ مِنَ الرَّعِيَّةِ، أَثْقَلَ عَلَى الْوَالِي مَوْوَنَهُ فِي الرَّخَاءِ، وَأَقْلَ مَعُونَهُ لَهُ فِي الْبَلَاءِ، وَأَكْرَهَ لِلْإِنْصِيْفِ، وَأَسْأَلَ بِاللِّلْحَافِ (٢٩)، وَأَقْلَ شُكْرًا عِنْدَ الْإِعْطَاءِ، وَأَبْطَأَ عِذْرًا عِنْدَ الْمَنْعِ، وَأَضْعَفَ صَبْرًا عِنْدَ مُلِمَاتِ الدَّهْرِ مِنْ أَهْلِ الْخَاصَّةِ. وَإِنَّمَا عَمُودُ الدِّينِ، وَجَمَاعُ (٣٠) الْمُسْلِمِينَ، وَالْعُدَّةُ لِلْأَعْدَاءِ، الْعَامَّةُ مِنَ الْأُمَّةِ، فَلْيَكُنْ صِغُوكَ (٣١) لَهُمْ، وَمَيْلَكَ مَعَهُمْ. وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ، وَأَشْنَأَهُمْ (٣٢) عِنْدَكَ، أَطْلُبُهُمْ (٣٣) لِمَعَائِبِ النَّاسِ، فَإِنَّ فِي النَّاسِ عُيُوبًا، الْوَالِي أَحَقُّ مَنْ سَتَرَهَا، فَلَا تَكْشِفَنَّ عَمَّا غَابَ عَنْكَ مِنْهَا، فَإِنَّمَا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ، وَاللَّهُ يَحْكُمُ عَلَى مَا غَابَ عَنْكَ، فَاسْتُرِ الْعُورَةَ مَا اسْتِطَعْتَ يَسْتُرِ اللَّهُ مِنْكَ مَا تُحِبُّ سِتْرَهُ مِنْ رَعِيَّتِكَ. أَطْلِقِ (٣٤) عَنِ النَّاسِ عُقْدَةَ كُلِّ حَقْدٍ، وَأَقْطَعْ عَنْكَ سَيْبَ كُلِّ وَتْرٍ (٣٥)، وَتَغَابَ (٣٦) عَنْ كُلِّ مَا لَا يَضُحُّ (٣٧) لَكَ، وَلَا تَعْجَلَنَّ إِلَى تَصْدِيقِ سَاعٍ، فَإِنَّ السَّاعِيَ (٣٨) غَاشٌّ، وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ.

وَلَا تُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلاً يَعِيدُ بِكَ عَنِ الْفَضْلِ (٣٩)، وَيَعِدُكَ الْفَقْرَ (٤٠)، وَلَا جَبَانًا يُضْعِفُكَ عَنِ الْأُمُورِ، وَلَا حَرِيصًا يُزَيِّنُ لَكَ الشَّرَّ (٤١) بِالْجَوْرِ، فَإِنَّ الْبُخْلَ وَالْجُبْنَ وَالْحِرْصَ عَرَاثِرُ شَتَى (٤٢) يَجْمَعُهَا سُوءُ الظَّنِّ بِاللَّهِ.

شَرُّ وُزَرَاءِكَ مَنْ كَانَ لِلْأَشْرَارِ قَبْلَكَ وَزِيْرًا، وَمَنْ شَرِكُهُمْ فِي الْأَثَامِ، فَلَا يَكُونَنَّ لَكَ بِيَانَهُ (٤٣)، فَإِنَّهُمْ أَعْوَانُ الْمَأْتَمَةِ (٤٤)، وَإِخْوَانُ الظَّالِمَةِ (٤٥)، وَأَنْتَ وَاجِدٌ مِنْهُمْ خَيْرَ الْخَلْفِ مِمَّنْ لَهُ مِثْلُ آرَائِهِمْ وَنَفَادِهِمْ، وَلَيْسَ عَلَيْهِ مِثْلُ آصَارِهِمْ (٤٦) وَأَوْزَارِهِمْ (٤٧) وَآثَامِهِمْ، مِمَّنْ لَمْ يُعَاوِنْ ظَالِمًا عَلَى ظُلْمِهِ، وَلَا- آثِمًا عَلَى إِثْمِهِ: أَوْلِيكَ أَخْفُ عَلَيْكَ مَوْتُهُ، وَأَحْسَنُ لَكَ مَعُونَهُ، وَأَخْنَى عَلَيْكَ عَطْفًا، وَأَقْلُّ لِعَيْبِكَ إِنْفَاءً (٤٨)، فَاتَّخِذْ أَوْلِيكَ خَاصَّةً لِيَخْلَوَاتِكَ حَفَلَاتِكَ، ثُمَّ لِيَكُنْ آثَرُهُمْ عِنْدَكَ أَقْوَلُهُمْ بِمِرِّ الْحَقِّ لَكَ، وَأَقْلَهُمْ مُسَاعِدَةً فِيمَا يَكُونُ مِنْكَ مِمَّا كَرِهَ اللَّهُ لِأَوْلِيَائِهِ، وَأَقْعًا ذَلِكَ مِنْ هَوَاكَ حَيْثُ وَقَعَ. وَالصَّقُّ بِأَهْلِ الْوَرَعِ وَالصَّدَقِ، ثُمَّ رُضَاهُمْ (٤٩) عَلَى أَلَّا يُطْرُوكَ وَلَا يُبْجِحُوكَ (٥٠) بِبَاطِلٍ لَمْ تَفْعَلْهُ، فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُحْدِثُ الرَّهْوُ (٥١)، وَتُدْنِي (٥٢) مِنَ الْعِزَّةِ.

وَلَا- يَكُونَنَّ الْمُحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةِ سَوَاءٍ، فَإِنَّ فِي ذَلِكَ تَرْهِيْدًا لِأَهْلِ الْإِحْسَانِ فِي الْإِحْسَانِ، تَدْرِيْبًا لِأَهْلِ الْإِسَاءِ عَلَى الْإِسَاءِ، وَالزِّمُّ كَلَامٌ مِنْهُمْ مِمَّا أَلْزَمَ نَفْسَهُ. وَاعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ بِأَدْعَى إِلَى حُسْنِ ظَنِّ رَاعٍ بِرِعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ، وَتَخْفِيْفِهِ الْمُؤَوْنَاتِ عَلَيْهِمْ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مِمَّا لَيْسَ لَهُ قَبْلَهُمْ (٥٣). فَلْيَكُنْ مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لِمَكَ بِهِ حُسْنُ الظَّنِّ بِرِعِيَّتِكَ، فَإِنَّ حُسْنَ الظَّنِّ يَقْطَعُ عَنْكَ نَصِيْبًا (٥٤) طَوِيْلًا. وَإِنَّ أَحَقَّ مَنْ حَسَنَ ظَنُّكَ بِهِ لَمَنْ حَسَنَ بِلَاؤُكَ عِنْدَهُ، وَإِنَّ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لَمَنْ سَاءَ بِلَاؤُكَ عِنْدَهُ (٥٥).

وَلَا تَنْقُضْ سِيْنَةَ صَالِحَةٍ عَمِلَ بِهَا صِيْدُورُ هَذِهِ الْأُمَّةِ، وَاجْتَمَعَتْ بِهَا الْأُلْفَةُ، وَصِيْلَحَتْ عَلَيْهَا الرَّعِيَّةُ. وَلَا تُحْدِثَنَّ سِيْنَةَ تَضَرُّ بِشَيْءٍ مِنْ مَاضِي تِلْكَ السَّنَنِ، فَيَكُونَ الْأَجْرُ بِمَنْ سَنَّهَا، وَالْوِزْرُ عَلَيْكَ بِمَا نَقَضْتَ مِنْهَا.



وَأَكْثَرُ مُدَارَسَةِ الْعُلَمَاءِ، وَمُنَاقَشَةِ الْحُكَمَاءِ، فِي تَثْبِيْتِ مَا صَلَحَ عَلَيْهِ أَمْرُ بِلَادِكِ، وَإِقَامِهِ مَا اسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ.

وَأَعْلَمُ أَنَّ الرَّعِيَّةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهُ إِلَّا بِبَعْضٍ، وَلَا غَنَى بِبَعْضِهَا عَنْ بَعْضٍ: فَمِنْهَا جُنُودُ اللَّهِ، مِنْهَا كِتَابُ الْعَامَّةِ وَالْخَاصَّةِ، وَمِنْهَا قُضَاةُ الْعِدْلِ، وَمِنْهَا عُمَّالُ الْأَنْصِيَّافِ وَالرَّفَقِي، وَمِنْهَا أَهْلُ الْجَزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الذَّمِّ وَمُسْلِمِي النَّاسِ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصَّنَاعَاتِ، وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الْحَاجَةِ وَالْمَسْكِينِ، وَكُلُّ قَدْ سَمَى اللَّهُ سَهْمَهُ (٥٦)، وَوَضَعَ عَلَى حَدِّهِ وَفَرِيضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَهْدًا مِنْهُ عِنْدَنَا مَحْفُوظًا.

فَالجُنُودُ، بِإِذْنِ اللَّهِ، حُصُونُ الرَّعِيَّةِ، وَزَيْنُ الْوُلَاةِ، وَعِزُّ الدِّينِ، وَسُبُلُ الْأَمْنِ، وَلَيْسَ تَقْوَمُ الرَّعِيَّةُ إِلَّا بِهِمْ. ثُمَّ لَا قِيَامَ لِلجُنُودِ إِلَّا بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقْوُونَ بِهِ فِي جِهَادِ عَدُوِّهِمْ، وَيَعْتَمِدُونَ عَلَيْهِ فِيْمَا يُضِلُّ لِحُكْمِهِمْ، وَيَكُونُ مِنْ وَرَاءِ حَاجَتِهِمْ (٥٧). ثُمَّ لَا قِيَامَ لَهُدَيْنِ الصِّ نَفِينِ إِلَّا - بِالصَّنْفِ الثَّلَاثِ مِنَ الْقُضَاةِ وَالْعُمَّالِ وَالْكِتَابِ، لِمَا يُحْكِمُونَ مِنَ الْمَعَاوِدِ (٥٨)، وَيَجْمَعُونَ مِنَ الْمَنَافِعِ، وَيُؤْتَمِنُونَ عَلَيْهِ مِنْ خَوَاصِّ الْأُمُورِ وَعَوَامِّهَا. وَلَا قِيَامَ لَهُمْ جَمِيعًا إِلَّا - بِالتُّجَّارِ وَذَوِي الصَّنَاعَاتِ، فِيْمَا يَجْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ (٥٩)، وَيُقِيمُونَ مِنْهُ مِنْ أَسْوَاقِهِمْ، وَيَكْفُونَهُمْ مِنَ التَّرْفُقِ (٦٠) بِأَيْدِيهِمْ مَا لَا يَبْلُغُهُ رِفْقٌ غَيْرِهِمْ. ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمَسْكِينِ الَّذِينَ يَحِقُّ رِفْدُهُمْ (٦١) وَمَعُونَتُهُمْ. وَفِي اللَّهِ لِكُلِّ سَيِّعَةٍ، وَلِكُلِّ عَلَى الْوَالِي حَقٌّ بِقَدْرِ مَا يُضِلُّ لِحُكْمِهِ. وَلَيْسَ يُخْرِجُ الْوَالِي مِنْ حَقِيقَتِهِ مَا أَلْزَمَهُ اللَّهُ مِنْ ذَلِكَ إِلَّا بِالْإِهْتِمَامِ وَالِاسْتِعَانَةِ بِاللَّهِ، وَتَوْطِينِ نَفْسِهِ عَلَى لُزُومِ الْحَقِّ. وَالصَّبْرِ عَلَيْهِ فِيْمَا خَفَّ عَلَيْهِ أَوْ تَقَلَّ. قَوْلٌ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَلِرَسُولِهِ وَلِأَمَامِكَ، وَأَنْقَاهُمْ جَبِيًّا (٦٢)، وَأَفْضَلَهُمْ حِلْمًا (٦٣) مِمَّنْ يُبْطِئُ عَنْ الْعُضْبِ، وَيَسْتَرِيحُ إِلَى الْعُدْرِ، وَيَزَافُ بِالضُّعْفَاءِ، وَيَتَّبِعُ عَلَى الْأَقْوِيَاءِ (٦٤)، وَمِمَّنْ لَا يُبَيِّرُهُ الْعُنْفُ، وَلَا يَقْعُدُ بِهِ الضُّعْفُ.

ثُمَّ الصَّقُ بَدَوِي الْمُرُوءَاتِ وَالْأَحْسَابِ، وَأَهْلِ الْبَيْتَاتِ الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ، ثُمَّ أَهْلَ النَّجْدَةِ وَالشَّجَاعَةِ، وَالسَّخَاءِ وَالسَّمَاخَةِ، فَأَيْتُهُمْ جَمَاعٌ (٦٥) مِنَ الْكَرَمِ، وَشُعَبٌ (٦٦) مِنَ الْعُرْفِ (٦٧). ثُمَّ تَفَقَّدَ مِنْ أُمُورِهِمْ مَا يَتَفَقَّدُهُ الْوَالِدَانِ مِنَ وَلَدِهِمَا، وَلَا يَتَفَاقَمَنَّ (٦٨) فِي نَفْسِكَ شَيْءٌ قَوَّيْتُهُمْ بِهِ، وَلَا تَحْقِرَنَّ لُطْفًا (٦٩) تَعَاهَدْتُهُمْ بِهِ وَإِنْ قَلَّ، فَإِنَّهُ دَاعِيَةٌ لَهُمْ إِلَى بَدْلِ النَّصِيحَةِ بِحَيْثُ لَكَ، وَحُسَيْنِ الظَّنِّ بِكَ. وَلَا تَدْعُ تَفَقُّدَ لَطِيفِ أُمُورِهِمْ اتِّكَالَاً عَلَى جِسْمِ يَمِهَا، فَإِنَّ لِّلْسِيْرِ مِنْ لُطْفِكَ مَوْضِعًا يَنْتَفِعُونَ بِهِ، وَلِلْجَسَدِ يَمِ مَوْضِعًا لَا يَسِيْرُ تَغْنُونَ عَنْهُ. وَلِيَكُنْ آثَرُ (٧٠) رُؤُوسِ جُنْدِكَ عِنْدَكَ مَنْ وَسَّاهُمْ (٧١) فِي مَعُونَتِهِ، وَأَفْضَلَ (٧٢) عَلَيْهِمْ مِنْ جِدَّتِهِ (٧٣) بِمَا يَسِيْرُ عَنْهُمْ يَسِيْرُ مَنْ وَرَاءَهُمْ مِنْ خُلُوفِ (٧٤) أَهْلِهِمْ، حَتَّى يَكُونَ هَمُّهُمْ هَمًّا وَاحِدًا فِي جِهَادِ الْعِدُوِّ، فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ. وَإِنَّ أَفْضَلَ قُرَّةِ عَيْنِ الْوَلَاةِ اسْتِقَامَةُ الْعِيْدِ فِي الْبِلَادِ، وَظُهُورُ مِرْوَدِهِ الرَّعِيَّةِ. وَإِنَّهُ لَا تَظْهَرُ مِرْوَدَتُهُمْ إِلَّا بِسِيْلَامِهِ صُدُورِهِمْ، وَلَا تَصِحُّ نَصِيحَتُهُمْ إِلَّا بِحِيْطَتِهِمْ (٧٥) عَلَى وِلَاةِ الْأُمُورِ، وَقَلْبِهِ اسْتِثْقَالِ دَوْلَتِهِمْ، وَتَرْكِ اسْتِثْقَالِ انْقِطَاعِ مَدَّتِهِمْ. فَافْسَحْ فِي آمَالِهِمْ، وَوَاصِلْ فِي حُسْنِ الشَّنَاءِ عَلَيْهِمْ، وَتَعْدِيدِ مَا أَبْلَى ذُورَ الْبِلَاءِ (٧٦) مِنْهُمْ، فَإِنَّ كَثْرَةَ الذِّكْرِ لِحُسْنِ أَعْمَالِهِمْ تَهْزُ الشُّجَاعَ، وَتُحَرِّضُ النَّاكِلَ (٧٧)، إِنْ شَاءَ اللَّهُ.

ثُمَّ اعْرِفْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا أَبْلَى، وَلَا تَضُمَّنَّ بِلَاءَ (٧٨) امْرِئٍ إِلَى غَيْرِهِ، وَلَا تُقَصِّرَنَّ بِهِ دُونَ غَايَةِ بِلَائِهِ، وَلَا يَدْعُونَكَ شَرَفُ امْرِئٍ إِلَى أَنْ تُعْظِمَ مِنْ بِلَائِهِ مَا كَانَ صَغِيرًا، وَلَا ضَعْفُ امْرِئٍ إِلَى أَنْ تَسْتَصْغِرَ مِنْ بِلَائِهِ مَا كَانَ عَظِيمًا.

وَارْزُدْ إِلَى اللَّهِ وَرَسُولِهِ مَا يُضِلُّعُكَ (٧٩) مِنَ الْخُطُوبِ، وَيَشْتَبِهْ عَلَيْهِكَ مِنَ الْأُمُورِ، فَقَدْ قَالَ اللَّهُ سُبْحَانَهُ لِقَوْمٍ أَحَبَّ إِرْشَادَهُمْ: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي

شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ، فَالرُّدُّ إِلَى اللَّهِ: الْأَخْذُ بِمُحْكَمِ كِتَابِهِ (٨٠)، وَالرُّدُّ إِلَى الرَّسُولِ: الْأَخْذُ بِسُنَّتِهِ الْجَامِعَةِ غَيْرِ الْمُفَرَّقَةِ.

ثُمَّ اخْتَرْنَا لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ، مِمَّنْ لَا تَضِيقُ بِهِ الْأُمُورُ، وَلَا تَمَحِّكُهُ (٨١) الْخُصُومُ، وَلَا يَتِمَادِي (٨٢) فِي الزَّلَّةِ (٨٣)، وَلَا يَحْصِرُ (٨٤) مِنَ الْفَيْءِ (٨٥) إِلَى الْحَقِّ إِذَا عَرَفَهُ، وَلَا تُشْرِفُ (٨٦) نَفْسُهُ عَلَى طَمَعٍ، وَلَا يَكْتَفِي بِأَدْنَى فَهْمٍ دُونَ أَقْصَاهُ (٨٧)، أَوْفَفَهُمْ فِي الشُّبُهَاتِ (٨٨)، وَآخَذَهُمْ بِالْحَجَجِ، وَأَقْلَهُمْ تَبْرُمًا (٨٩) بِمَرَاجَعِهِ الْخُصْمَ، وَأَصْبَرَهُمْ عَلَى تَكْشُفِ الْأُمُورِ، وَأَصْرَمَهُمْ (٩٠) عِنْدَ اتِّضَاحِ الْحُكْمِ، مِمَّنْ لَا يَزِدُّهُ إِطْرَاءُ (٩١)، وَلَا يَسْتَمِيلُهُ إِغْرَاءُ، أَوْلَيْكَ قَلِيلٌ. ثُمَّ أَكْثَرَ تَعَاهِدًا (٩٢) قَضَائِهِ، وَافْسَحَ لَهُ فِي الْبَدْلِ (٩٣) مَا يُزِيلُ عِلَّتَهُ، وَتَقَلُّ مَعَهُ حَاجَتُهُ إِلَى النَّاسِ، وَأَعْطَاهُ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا لَا يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ، لِيَأْمَنَ بِمَذَلِّكَ اغْتِيَالَ الرَّجَالِ لَهُ عِنْدَكَ. فَانظُرْ فِي ذَلِكَ نَظْرًا بَلِيغًا، فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أَسِيرًا فِي أَيْدِي الْأَشْرَارِ، يُعْمَلُ فِيهِ بِالْهَوَى، وَتُطَلَّبُ بِهِ الدُّنْيَا.

ثُمَّ انظُرْ فِي أُمُورِ عَمَالِكَ، فَاسْتَعْمِلْهُمْ اخْتِبَارًا (٩٤)، وَلَا تُولِّهِمْ مُحَابَاةً (٩٥) وَأَثَرَةً (٩٦)، فَإِنَّهُمْ يَا جَمَاعُ مِنْ شُعَبِ (٩٧) الْجَوْرِ وَالْخِيَانَةِ. وَتَوَخَّ (٩٨) مِنْهُمْ أَهْلَ التَّجْرِبَةِ وَالْحِيَاءِ، مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ، (٤٥١)

وَالْقَدَمِ (٩٩) فِي الْإِسْلَامِ الْمُتَقَدِّمَةِ، فَإِنَّهُمْ أَكْرَمُ أَخْلَاقًا، وَأَصْحُ أَعْرَاضًا، وَأَقْلُ فِي الْمَطَامِعِ إِشْرَافًا، وَأَبْلَغُ فِي عَوَاقِبِ الْأُمُورِ نَظْرًا. ثُمَّ أَسْبَغَ (١٠٠) عَلَيْهِمُ الْأَرْزَاقَ، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى اسْتِضْهِاحِ أَنْفُسِهِمْ، وَغِنَى لَهُمْ عَنْ تَنَاوُلِ مَا تَحْتَ أَيْدِيهِمْ، وَحُجَّةٌ عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ تَلَمَّوْا أَمَانَتَكَ (١٠١). ثُمَّ تَفَقَّدْ أَعْمَالَهُمْ، وَابْعَثِ الْعُيُونَ (١٠٢) مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ، فَإِنَّ تَعَاهِدَكَ فِي السِّرِّ لِأُمُورِهِمْ حَدُودٌ لَهُمْ (١٠٣) عَلَى اسْتِعْمَالِ الْأَمَانَةِ، وَالرِّفْقِ بِالرَّعِيَّةِ. وَتَحَفَّظْ مِنَ الْأَعْوَانِ، فَإِنَّ أَحَدًا مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةِ اجْتَمَعَتْ بِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ، اكَتَفَيْتَ بِذَلِكَ شَاهِدًا، فَبَسَطْتَ عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ، ثُمَّ نَصَبْتَهُ بِمَقَامِ الْمَذَلَّةِ، وَوَسَّمْتَهُ بِالْخِيَانَةِ، وَقَلَّدْتَهُ عَارَ التُّهْمَةِ.

وَتَفَقَّدَ أَمْرَ الْخَرَاجِ بِمَا يُصْلِحُ أَهْلَهُ، فَإِنَّ فِي صَالِحِهِ وَصَالِحِهِمْ صِيْلَاحًا لِمَنْ سِوَاهُمْ، وَلَا صِيْلَاحَ لِمَنْ سِوَاهُمْ إِلَّا بِهِمْ، لِأَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْخَرَاجِ وَأَهْلِهِ. وَلِيَكُنْ نَظْرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظْرِكَ فِي اسْتِجْلَابِ الْخَرَاجِ، لِأَنَّ ذَلِكَ لَا يُدْرِكُ إِلَّا بِالْعِمَارَةِ، وَمَنْ طَلَبَ الْخَرَاجَ بِغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ، وَأَهْلَكَ الْعِبَادَ، وَلَمْ يَسِدِّ تَقَمِ أَمْرُهُ إِلَّا قَلِيْلًا. فَإِنْ شَكُوْا ثِقْلًا أَوْ عَلَةً (١٠٤)، أَوْ انْتِقَاعَ شَرْبِ (١٠٥) أَوْ بَالِهِ (١٠٦)، أَوْ إِحَالَةَ أَرْضِ (١٠٧) اَعْتَمَرَهَا (١٠٨) غَرَقَ، أَوْ أَجْحَفَ (١٠٩) بِهَا عَطَشَ، خَفَّفَتْ عَنْهُمْ بِمَا تَرْجُو أَنْ يَصْلِحَ بِهِ أَمْرُهُمْ، وَلَا يَثْقُلَنَّ عَلَيْكَ شَيْءٌ خَفَّفَتْ بِهِ الْمُؤُونَةَ عَنْهُمْ، فَ إِنَّهُ ذُخْرٌ يَعُوْدُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ بِلَادِكَ، تَزْيِينِ وَلَايَتِكَ، مَعَ اسْتِجْلَابِكَ حُسْنَ ثَنَائِهِمْ، وَتَبْجِيْحِكَ (١١٠) بِاسْتِيفَاضِهِ (١١١) الْعَدْلِ فِيهِمْ، مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ (١١٢)، بِمَا ذَخَرْتَ (١١٣) عِنْدَهُمْ مِنْ إِجْمَامِكَ (١١٤) لَهُمْ، وَالثَّقَّةَ مِنْهُمْ بِمَا عَمِدْتَهُمْ مِنْ عَيْدِكَ عَلَيْهِمْ وَرَفَقَتِكَ بِهِمْ، فَزَبَّيْنَا حَدَثَ مِنَ الْأُمُورِ مِمَّا إِذَا عَوَّلَتْ فِيهِ عَلَيْهِمْ مِنْ بَعْدِ احْتِمَالُوْهُ طَيِّبَةً أَنْفُسِهِمْ بِهِ، فَإِنَّ الْعُمَرََانَ مُحْتَمِلٌ مِمَّا حَمَلْتَهُ، وَإِنَّمَا يُؤْتَى خَرَابُ الْأَرْضِ مِنْ إِعْوَاذِ (١١٥) أَهْلِهَا، إِنَّمَا يُعْوِزُ أَهْلَهَا لِإِشْرَافِ أَنْفُسِ الْوَلَاةِ عَلَى الْجَمْعِ (١١٦)، وَسُوءِ ظَنِّهِمْ بِالْبَقَاءِ، وَقَلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ.

ثُمَّ انْظُرْ فِي حَالِ كُتَابِكَ، فَوَلِّ عَلَى أُمُورِكَ خَيْرَهُمْ، وَاخْصِصْ رَسَائِلَكَ الَّتِي تُدْخِلُ فِيهَا مَكَائِدَكَ وَأَسْرَارَكَ بِأَجْمَعِهِمْ لِوُجُودِ صَالِحِ الْأَخْلَاقِ مِمَّنْ لَا تُبْطِرُهُ (١١٧) الْكِرَامَةَ، فَيَجْتَرِيءَ بِهَا عَلَيْكَ فِي خِلَافِ

لَكَ بِحَضْرَةِ مَلَاءِ (١١٨)، وَلَا تُفَضِّرْ بِهِ الْعُقْلَةَ (١١٩) عَنْ إِيرَادِ مُكَاتَبَاتِ عُمَّالِكَ عَلَيْكَ، وَإِضِيْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنْكَ، وَفِيمَا يَأْخُذُ لَكَ وَيُعْطَى مِنْكَ، وَلَا يُضْعَفُ عَقْدًا اَعْتَقَدَهُ لَكَ (١٢٠)، وَلَا يَعْجِزُ عَنْ إِطْلَاقِ مَا عَقِدْتَ عَلَيْكَ (١٢١)، وَلَا يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي الْأُمُورِ، فَإِنَّ الْجَاهِلَ بِقَدْرِ نَفْسِهِ يَكُونُ بِقَدْرِ غَيْرِهِ أَجْهَلًا. ثُمَّ لَا يَكُنْ اخْتِيَارَكَ (٤٥٥)

إِيَّاهُمْ عَلَى فِرَاسَتِكَ (١٢٢) وَاسْتِنَامَتِكَ (١٢٣) وَحُسْنِ الظَّنِّ مِنْكَ، فَإِنَّ الرِّجَالَ يَتَعَرَّفُونَ لِفِرَاسَاتِ (١٢٤) الْوُلَاهِ بِتَصْنِيعِهِمْ (١٢٥) وَحُسْنِ خِدْمَتِهِمْ، لَيْسَ وَرَاءَ ذَلِكَ مِنَ النَّصِيحَةِ وَالْأَمَانَةِ شَيْءٌ، وَلَكِنْ اخْتَبَرَهُمْ بِمَا وُلُّوا لِلصَّالِحِينَ قَبْلَكَ، فَاعْمِدْ لِأَحْسَنِهِمْ كَمَا فِي الْعَامَّةِ أَثَرًا، وَأَعْرِفِهِمْ بِالْأَمَانَةِ وَجَهًا، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى نَصِيحَتِكَ لِلَّهِ وَلِمَنْ وُلِّيتَ أَمْرَهُ. وَاجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ، لَا يَقْهَرُهُ كِبَرُهَا، وَلَا يَتَشَتَّتْ عَلَيْهِ كَثِيرُهَا، وَمَهْمَا كَانَ فِي كِتَابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ (١٢٦) عَنْهُ أَلْزِمْتَهُ.

ثُمَّ اسْتَوْصِ بِالتَّجَارِ وَذَوِي الصَّنَاعَاتِ، وَأَوْصِ بِهِمْ خَيْرًا: الْمُقِيمِ مِنْهُمْ، وَالْمُضْطَرِبِ بِمَالِهِ (١٢٧)، وَالْمُتَرَفِّقِ (١٢٨) بِبَدَنِهِ، فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ، وَأَسْبَابُ الْمَرَافِقِ (١٢٩)، وَجَلَابِهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ (١٣٠)، فِي بَرِّكَ وَبَحْرِكَ، وَسِيْهِلِكَ وَجَبَلِكَ، وَحَيْثُ لَا يَلْتَبِثُ النَّاسُ لِمَوَاضِعِهَا (١٣١)، وَلَا يَجْتَرِثُونَ عَلَيْهَا، فَإِنَّهُمْ سِلْمٌ (١٣٢) لَا تُخَافُ بِأَنْفُسِهِمْ (١٣٣)، وَصِيْلِحٌ لَا تُخْشَى غَائِلَتَهُ، وَتَفَقَّدُ أُمُورَهُمْ بِخَضْرَتِكَ وَفِي حَوَاشِي بِلَادِكَ. وَاعْلَمْ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَيْقًا (١٣٤) فَاحِشًا، وَشُحًا (١٣٥) قَبِيحًا، وَاحْتِكَارًا (١٣٦) لِلْمَنَافِعِ، وَتَحَكُّمًا فِي الْبِيَعَاتِ، وَذَلِكَ بَابُ مَضَرِّهِ لِلْعَامَّةِ، وَعَيْبٌ عَلَى الْوُلَاهِ. فَامْنَعْ مِنَ الْإِحْتِكَارِ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنَعَ مِنْهُ. وَلَيْكِنِ الْبَيْعُ بَيْعًا سَمِيحًا: بِمَوَازِينِ عَدْلٍ، وَأَسَدِّعًا لَا تُجْحِفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَالْمُبْتَاعِ (١٣٧)، فَمَنْ قَارَفَ (١٣٨) حُكْرَهُ (١٣٩) بَعْدَ نَهْيِكَ إِيَّاهُ فَتَكَلَّمْ بِهِ (١٤٠)، وَعَاقِبْهُ فِي غَيْرِ إِسْرَافٍ (١٤١).

ثُمَّ اللَّهُ اللَّهُ فِي الطَّبَقَةِ السُّفْلَى مِنَ الدِّينِ لَا حِيْلَةَ لَهُمْ وَالْمَسِيكِينَ وَالْمُحْتَاجِينَ وَأَهْلَ الْبُؤْسِي (١٤٢) وَالزَّمْنَى (١٤٣)، فَإِنَّ فِي هَذِهِ الطَّبَقَةِ قَانِعًا (١٤٤) وَمُعْتَرًّا (١٤٥)، وَاحْفَظْ لِلَّهِ مَا اسْتَحْفَظَكَ (١٤٦) مِنْ حَقِّهِ فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ، وَقِسْمًا مِنْ غَلَاتِ (١٤٧) صَوَافِي (١٤٨) الْأَسْيَاحِ فِي كُلِّ بَلَدٍ، فَإِنَّ لِلْأَفْصَى مِنْهُمْ مِثْلَ الَّذِي لِلْأَذْنَى، وَكُلُّ قَدٍ اسْتُرْعِيَتْ حَقُّهُ، فَلَا يَشْغَلَنَّكَ عَنْهُمْ بَطْرٌ (١٤٩)، فَإِنَّكَ لَا تُعِيدُرُ بِتَضْيِيعِ النَّافَةِ (١٥٠) لِإِحْكَامِكَ الْكَثِيرِ الْمُهِمِّ. فَلَا تُشِخْصِ هَمَّكَ (١٥١) عَنْهُمْ، وَلَا تُصَيِّرْ حَدَّكَ لَهُمْ (١٥٢)، وَتَفَقَّدُ أُمُورَ مَنْ لَا يَصِلُ إِلَيْكَ مِنْهُمْ مِمَّنْ تَفْتَحِمُهُ الْعُيُونُ (١٥٣)، وَتَحْقِرُهُ الرِّجَالُ، فَفَرِّغْ لِأَوْلِيَّكَ نِفْتَكَ (١٥٤) مِنْ أَهْلِ الْحَشِييَةِ وَالنَّوَاضِعِ، فَلْيُرْفَعْ إِلَيْكَ أُمُورُهُمْ، ثُمَّ اَعْمَلْ فِيهِمْ بِالْإِعْدَارِ إِلَى اللَّهِ تَعَالَى (١٥٥) يَوْمَ تَلْقَاهُ، فَإِنَّ هَؤُلَاءِ مِنْ بَيْنِ الرِّعِيَةِ أَحْوَجُ إِلَى الْإِنصَافِ مِنْ غَيْرِهِمْ، وَكُلُّ فَاغِيدِرُ إِلَى اللَّهِ تَعَالَى فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ. وَتَعَهَّدْ أَهْلَ الْإِيْتِمِ وَذَوِي الرَّقَةِ فِي السَّنِّ (١٥٦) مِمَّنْ لَا حِيْلَةَ لَهُ، وَلَا يَنْصَبُ لِلْمَسْأَلَةِ نَفْسَهُ، وَذَلِكَ عَلَى الْوُلَاهِ تَقِيْلٌ، وَالْحَقُّ كُلُّهُ تَقِيْلٌ، وَقَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ، وَوَتَّقُوا

وَاجْعَلِ لِتَدْوِي الْحَاجَاتِ (١٥٧) مِنْكَ قَسِيماً تَفَرِّغْ لَهُمْ فِيهِ شَخْصَكَ، وَتَجَلِسْ لَهُمْ مَجْلِساً عَامِياً، فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي خَلَقَكَ، وَتُقْعَدَ عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ (١٥٨) مِنْ أَحْرَاسِكَ (١٥٩) وَشُرَطِكَ (١٦٠)، حَتَّى يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَّعِجٍ (١٦١)، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ فِي غَيْرِ مَوْطِنٍ (١٦٢): "لَنْ تُقَدَّسَ (١٦٣) أُمَّةٌ لَا يُؤْخَذُ لِلضَّعِيفِ فِيهَا حَقُّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَّعِجٍ". ثُمَّ احْتَمَلَ الْخُرُوقَ (١٦٤) مِنْهُمْ وَالْعَيْ (١٦٥)، وَنَحَّ (١٦٦) عَنْهُمْ الضِّيْقَ (١٦٧) وَالْأَنْفَ (١٦٨)، يَبْسِطُ اللَّهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ (١٦٩)، وَيُوجِبُ لَكَ ثَوَابَ طَاعَتِهِ، وَأَعْطَى مَا أَعْطَيْتَ هَيْنَأُ (١٧٠)، وَامْنَعُ فِي إِجْمَالٍ وَإِعْذَارٍ (١٧١) !

ثُمَّ أُمُورٌ مِنْ أُمُورِكَ لَا يَدَّ لِمَكَ مِنْ مُبَاشَرَتِهَا: مِنْهَا إِجَابَةُ عُمَّالِكَ بِمَا يَعْجَا (١٧٢) عَنْهُ كُتَابِيكَ، وَمِنْهَا إِضْدَارُ حَاجَاتِ النَّاسِ يَوْمَ وَرُودِهَا عَلَيْكَ مِمَّا تَخْرُجُ (١٧٣) بِهِ ضِدُورُ أَعْوَانِكَ. وَأَمُضِ لِكُلِّ يَوْمٍ عَمَلَهُ، فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ، وَاجْعَلْ لِنَفْسِكَ فِيهَا بَيْنَكَ وَبَيْنَ اللَّهِ أَفْضَلَ تَلَسُّكَ الْمَوَاقِيتِ، وَأَجْزَلَ (١٧٤) تَلَسُّكَ الْأَفْسِيَامِ، وَإِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا صَيَّحَتْ فِيهَا النَّيُّ، وَسَيَلِمَتْ مِنْهَا الرَّعِيَّةُ. وَلِيَكُنْ فِي خِرَاصِهِ مَا تُخْلِصُ لِلَّهِ بِهِ دِينَكَ: إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ لَهُ خِرَاصُهُ، فَأَعْطِ اللَّهَ مِنْ يَدِنِكَ فِي لَيْلِكَ وَنَهَارِكَ، وَوَفِّ مَا تَقَرَّبْتَ بِهِ إِلَى اللَّهِ مِنْ ذَلِيكَ كَامِلاً - غَيْرَ مَثْلُومٍ (١٧٥) وَلَا - مَنْقُوصٍ، بِالْغَا مِنْ يَدِنِكَ مَا بَلَغَ. وَإِذَا قُمْتَ فِي صِيَلَاتِكَ لِلنَّاسِ، فَلَا تَكُونَنَّ مَنْفَرّاً وَلَا مُضْجِعاً (١٧٦)، فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَلَهُ الْحَاجَةُ. وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - حِينَ وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ أُصَلِّي بِهِمْ؟ فَقَالَ: "صَلِّ بِهِمْ كَصَلَاةِ أَضْعَفِهِمْ، وَكُنْ بِالْمُؤْمِنِينَ رَحِيماً".

وَأَمَّا بَعْدَ ، فَلَا تُطَوَّلَنَّ اخْتِجَابَكَ عَنْ رَعِيَّتِكَ ، فَإِنَّ اخْتِجَابَ الْوَلَاهِ عَنِ الرَّعِيَّةِ شِعْبُهُ مِنَ الضُّيْقِ ، وَقَلَّ عِلْمٌ بِالْأُمُورِ ، وَالِاخْتِجَابُ مِنْهُمْ يَقْطَعُ عَنْهُمْ عِلْمَ مَا اخْتَجَبُوا دُونَهُ فَيُضَيِّعُ عُرْ عِنْدَهُمُ الْكَبِيرُ ، وَيَعْظُمُ الصَّغِيرُ ، وَيَقْبُحُ الْحَسَنُ ، وَيَحْسُنُ الْقَبِيحُ ، وَيُشَادُّ الْحَقُّ بِالْبَاطِلِ . وَإِنَّمَا الْوَالِي بِشَرِّ لَّا - يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنَ الْأُمُورِ ، وَلَيْسَتْ عَلَى الْحَقِّ سِمَاتٌ (١٧٧) تُعْرِفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكُذْبِ ، وَإِنَّمَا أَنْتَ أَحَدُ رَجُلَيْنِ : إِمَّا امْرُؤٌ سَخَتْ نَفْسُكَ بِالْبُذْلِ (١٧٨) فِي الْحَقِّ ، فَيَمِمْ اخْتِجَابِيكَ مِنْ وَاجِبِ حَقِّ تَعْطِيهِ ، أَوْ فِعْلٍ كَرِيمٍ تُسَدِّدِيهِ ، أَوْ مُبْتَلَى بِالْمَنْعِ ، فَمَا أَسِيرَعُ كَفَّ النَّاسِ عَنْ مَسْأَلَتِكَ إِذَا أَيْسُوا (١٧٩) مِنْ بَذْلِكَ ! مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ مِمَّا لَّا مَوْوَنَهُ فِيهِ عَلَيْكَ ، مِنْ شَكَاهِ (١٨٠) مَظْلَمِهِ ، أَوْ طَلَبِ إِنْصَافٍ فِي مُعَامَلِهِ .

ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَبِطَانَةً ، فِيهِمْ اسْتِشَارَةٌ وَتَطَاوُلٌ ، وَقَلَّ إِنْصَافٍ فِي مُعَامَلِهِ ، فَاحْسِمِ (١٨١) مِيَادَهُ أَوْلِيَّتَكَ بِقَطْعِ أَسْبَابِ تِلْكَ الْأَحْوَالِ ، وَلَا تَقْطَعَنَّ (١٨٢) لِأَحَدٍ مِنْ حَاشِيَّتِكَ وَحَامَتِكَ (١٨٣) قَطِيعَةً ، وَلَا يَطْمَعَنَّ مِنْكَ فِي اعْتِقَادِ (١٨٤) عُقْدَةٍ ، تَضُرُّ بَمَنْ يَلِيهَا مِنَ النَّاسِ ، فِي شِرْبِ (١٨٥) أَوْ عَمَلِ مُشْتَرِكٍ ، يَحْمِلُونَ مَوْوَنَتَهُ عَلَى غَيْرِهِمْ ، فَيَكُونُ مَهْنَأً (١٨٦) ذَلِكَ لَهُمْ دُونَكَ ، وَعَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ . وَالزِّمُّ الْحَقُّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ ، وَكُنْ فِي ذَلِكَ صِدَاقًا مُحْتَسِبًا ، وَاقِعًا ذَلِكَ مِنْ قَرَابَتِكَ خَاصَّتِكَ حَيْثُ وَقَعَ ، وَابْتِغِ عَاقِبَتَهُ بِمَا يُثْقَلُ عَلَيْكَ مِنْهُ ، فَإِنَّ مَعْبَهُ (١٨٧) ذَلِكَ مَحْمُودَةٌ .

وَإِنْ ظَنَنْتِ الرَّعِيَّةُ بِكَ حَيْفًا (١٨٨) ، فَأُضْحِرِي (١٨٩) لَهُمْ بَعْدَرِكَ ، وَاعْدِلِي (١٩٠) عَنْكَ طُوبَى لَهُمْ بِإِضْحَارِكَ ، فَإِنَّ فِي ذَلِكَ رِيَاضَةً (١٩١) مِنْكَ لِنَفْسِكَ ، وَرِفْقًا بِرَعِيَّتِكَ ، وَإِعْذَارًا (١٩٢) تَبْلُغُ فِيهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ .

وَلَا تَدْفَعَنَّ صِيْلِحًا دَعَاكَ إِلَيْهِ عَدُوُّكَ لَلَّهِ فِيهِ رِضَى ، فَإِنَّ فِي الصُّلْحِ دَعَا (١٩٣) لِجُنُودِكَ ، وَرَاحَةً مِنْ هُمُومِكَ ، وَأَمْنًا لِبِلَادِكَ ، وَلَكِنَّ الْحَذَرَ كُلَّ الْحَذَرِ مِنْ عَدُوِّكَ بَعْدَ صُلْحِهِ ، فَإِنَّ الْعَدُوَّ رَبَّمَا قَارَبَ لِيَتَغَفَّلَ (١٩٤) ، فَخُذْ بِالْحَزْمِ ، وَاتَّبِعِي فِي ذَلِكَ حُسْنَ الظَّنِّ . وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عُقْدَةً ، أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً (١٩٥) ، فَحُطِّ (١٩٦) عَهْدَكَ بِالْوَفَاءِ ، وَارْعَ ذِمَّتَكَ بِالْأَمَانَةِ ، وَاجْعَلْ نَفْسَكَ جُنَّةً (١٩٧) دُونَ مَا أُعْطِيَتْ ، فَإِنَّهُ لَيْسَ مِنْ فَرَائِضِ اللَّهِ شَيْءٌ النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعًا ، مَعَ تَفْرِيقِ أَهْوَائِهِمْ ، وَتَشْتِيَةِ آرَائِهِمْ ، مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعَهْدِ . وَقَدْ لَزِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ دُونَ الْمُسْلِمِينَ لَمَّا اسْتَيْبَلُوا (١٩٨) مِنْ عَوَاقِبِ الْعُمْدِ ، فَلَا تَعْدِرَنَّ بِعِدَّتِكَ ، وَلَا تَخِيْسَنَّ بَعْدَكَ (١٩٩) ، وَلَا تَخْتَلِنَنَّ (٢٠٠) عِدْوَكَ ، فَإِنَّهُ لَا يَجْتَرِيءُ عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ . وَقَدْ جَعَلَ اللَّهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا أَفْضَاهُ (٢٠١) بَيْنَ الْعِبَادِ بِرَحْمَتِهِ ، وَحَرِيْمًا (٢٠٢) يَسْكُنُونَ إِلَى مَنَعَتِهِ (٢٠٣) ، يَسْتَفِيضُونَ إِلَى جِوَارِهِ (٢٠٤) ، فَلَا إِذْغَالَ (٢٠٥) ، وَلَا مَدَالَسَةَ (٢٠٦) ، وَلَا خِدَاعَ فِيهِ ، وَلَا تَعْقِدَ عَقْدًا تَجُوزُ فِيهِ الْعِلَلُ (٢٠٧) ، وَلَا تُعَوَّلَنَّ عَلَى لَحْنِ الْقَوْلِ (٢٠٨) بَعْدَ التَّأْكِيدِ وَالتَّوَثُّقِ ، وَلَا يَدْعُونَكَ ضَيْقُ أَمْرٍ لَزِمَكَ فِيهِ عَهْدُ اللَّهِ ، إِلَى طَلَبِ انْفِسَاحِهِ بِغَيْرِ الْحَقِّ ، فَإِنَّ صَبْرَكَ عَلَى ضَيْقِ أَمْرٍ تَرْجُو انْفِرَاجَهُ وَفَضْلَ عَاقِبَتِهِ ، خَيْرٌ مِنْ عَدْرِ تَخَافُ تَبِعْتَهُ ، وَأَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلِبُهُ (٢٠٩) ، لَأَسْتَقِيلُ فِيهَا دُنْيَاكَ وَلَا آخِرَتَكَ .

إِيَّاكَ وَالذَّمَاءَ وَسَيِّفُكَهَا بِغَيْرِ حِلِّهَا، فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنَفْسِهِ، وَلَا أَغْظَمَ لِتَبِعِهِ، وَلَا أُخْرَى بِزَوَالِ نِعْمِهِ، وَانْقِطَاعِ مُدَّةِ، مِنْ سَفْكَ الدَّمَاءِ بِغَيْرِ حَقِّهَا. وَاللَّهُ سُبْحَانَهُ مُبْتَدِئُ بِالْحُكْمِ بَيْنَ الْعِبَادِ، فِيمَا تَسَافَكُوا مِنَ الدَّمَاءِ يَوْمَ الْقِيَامَةِ، فَلَا تُقَوِّينَ سُلْطَانَكَ بِسَفْكَ دَمِ حَرَامٍ، فَإِنَّ ذَلِكَ مِمَّا يُضْعِفُهُ وَيُوهِنُهُ، بَلْ يُزِيلُهُ وَيَنْقُلُهُ، وَلَا عِمْدَ لَكَ عِنْدَ اللَّهِ وَلَا عِنْدِي فِي قَتْلِ الْعَمَدِ، لِأَنَّ فِيهِ قَوْدَ (٢١٠) الْبَدَنِ، وَإِنْ أُبْتَلِيتَ بِخَطَاٍ وَأَفْرَطَ عَلَيْكَ (٢١١) سَوْطُكَ أَوْ سَيْفُكَ أَوْ يَدُكَ بِعُقُوبَةٍ، فَإِنَّ فِي الْوَكْزِ (٢١٢) فَمَا فَوْقَهَا مَقْتَلَهُ، فَلَا تَطْمَحَنَّ (٢١٣) بِكَ نَحْوَهُ سُلْطَانِكَ عَنْ أَنْ تُؤَدَّى إِلَى أَوْلِيَاءِ الْمَقْتُولِ حَقَّهُمْ.

وَإِيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ، وَالثَّقَةَ بِمَا يُعْجِبُكَ مِنْهَا، وَحُبَّ الْإِطْرَاءِ (٢١٤)، فَإِنَّ ذَلِكَ مِنْ أَوْثِقِ فُرْصِ الشَّيْطَانِ فِي نَفْسِهِ، لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِينَ.

وَإِيَّاكَ وَالْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ، أَوْ التَّرْتِيدَ (٢١٥) فِيمَا كَانَ مِنْ فِعْلِكَ، أَوْ أَنْ تَعْدَهُمْ فَتَتَّبِعَ مُوَعِدَكَ بِخُلْفِكَ، فَإِنَّ الْمَنْ يُبْطِلُ الْإِحْسَانَ، وَالتَّرْتِيدَ يَذْهَبُ بِنُورِ الْحَقِّ، وَالخُلْفَ يُوجِبُ الْمَقْتَلَ (٢١٦) عِنْدَ اللَّهِ وَالنَّاسِ، قَالَ اللَّهُ سُبْحَانَهُ: (كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ)

وَإِيَّاكَ وَالْعَجَلَةَ بِالْأُمُورِ قَبْلَ أَوَانِهَا، أَوْ التَّسَاقُطَ (٢١٧) فِيهَا عِنْدَ إِمْكَانِهَا، أَوْ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ (٢١٨)، أَوْ الْوَهْنَ (٢١٩) عَنْهَا إِذَا اسْتَوْضَحَتْ، فَضَعْ كُلَّ أَمْرٍ مَوْضِعَهُ، وَأَوْقِعْ كُلَّ أَمْرٍ مَوْقِعَهُ.

وَإِيَّاكَ وَالْإِسْتِشَارَةَ (٢٢٠) بِمَا النَّاسُ فِيهِ أَسْيُوهَ (٢٢١)، وَالتَّغَابِيَّ (٢٢٢) عَمَّا تُعْنَى بِهِ مِمَّا قَدْ وَضَحَ لِلْعِيُونَ، فَإِنَّهُ مِأْخُودٌ مِنْكَ لِغَيْرِكَ، وَعَمَّا قَلِيلٍ تَنْكَشِفُ عَنْكَ أَعْطِيَهُ الْأُمُورَ، وَيُنْتَصَفُ مِنْكَ لِلْمَظْلُومِ، أَمْلِكْ حِمِيَّةَ أَنْفِكَ (٢٢٣)، وَسَيُورَهُ (٢٢٤) حَدَّكَ (٢٢٥)، وَسَيُطَوِّهُ يَدِكَ، وَغَرَبَ (٢٢٦) لِسَانِكَ، وَاحْتَرَسَ مِنْ كُلِّ ذَلِكِ بِكَفِّ الْيَادِرَةِ (٢٢٧)، وَتَأْخِيرِ السَّطْوَةِ، حَتَّى يَسِيكُنَ غَضَبَكَ فَتَمْلِكَ الْإِخْتِيَارَ: وَلَنْ تَحْكُمَ ذَلِكَ مِنْ نَفْسِكَ حَتَّى تُكْتَبَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ.



وَالْوَاجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقَدَّمَكَ مِنْ حُكُومِهِ عَادِلِهِ، أَوْ سُنَّهِ فَاضِلِهِ، أَوْ أَثَرٍ عَنِ نَبِيِّنَا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - أَوْ

فَرِيضَهُ فِي كِتَابِ اللَّهِ، فَتَقْتَدِيَ بِمَا شَاهَدْتِ مِمَّا عَمَلْنَا بِهِ فِيهَا، وَتَجْتَهِدِ لِنَفْسِكَ فِي اتِّبَاعِ مَا عَهَدْتُ إِلَيْكَ فِي عَهْدِي هَذَا، وَاسْتِثْنَيْتُ بِهِنَّ مِنَ الْحُجَّةِ لِنَفْسِي عَلَيْكَ، لِكَيْلَا تَكُونَ لَكَ عَلَّةٌ عِنْدَ تَسْرُوعِ نَفْسِكَ إِلَى هَوَاهَا. وَأَنَا أَسْأَلُ اللَّهَ بِسِعَةِ رَحْمَتِهِ، وَعَظِيمِ قُدْرَتِهِ عَلَى إِعْطَاءِ كُلِّ رَغْبَةٍ، أَنْ يُوفِّقَنِي وَإِيَّاكَ لِمَا فِيهِ رِضَاؤُهُ مِنَ الْإِقَامَةِ عَلَى الْعِذْرِ الْوَاضِحِ إِلَيْهِ وَإِلَى خَلْقِهِ، مَعَ حُسْنِ الثَّنَاءِ فِي الْعِبَادِ، وَجَمِيلِ الْأَثَرِ فِي الْبِلَادِ، ( ٤٧١ )

وَتَمَامِ النُّعْمَةِ، وَتَضَعِيفِ الْكِرَامَةِ (٢٢٨)، وَأَنْ يَخْتِمَ لِي وَلِمَكَ بِالسَّعَادَةِ وَالشَّهَادَةِ، (إِنَّا إِلَيْهِ رَاجِعُونَ)، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - الطَّيِّبِينَ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا وَالسَّلَامُ.

## In Persian

به مالک اشتر نخعی

به نام خداوند بخشنده مهربان، این فرمان بنده خدا علی امیر مومنان، به مالک اشتر پسر حارث است، در عهدی که با او دارد، هنگامی که او را به فرمانداری مصر برمی گزینند تا خراج آن دیار را جمع آورد، و با دشمنانش نبرد کند، کار مردم را اصلاح، و شهرهای مصر را آباد سازد. ضرورت خودسازی او را به ترس از خدا فرمان می دهد، و اینکه اطاعت خدا را بر دیگر کارها مقدم دارد، و آنچه که در کتاب خدا آمده، از واجبات و سنتها را پیروی کند، دستوراتی که جز با پیروی آن رستگار نخواهد شد، و جز با نشناختن و ضایع کردن آن جنایتکار نخواهد گردید. به او فرمانی می دهد که خدا را با دل و دست و زبان یاری کند، زیرا خداوند پیروزی کسی را تضمین کند که او را یاری دهد، و بزرگ دارد آن کس را که او بزرگ شمارد. و به او فرمان می دهد تا نفس خود را از پیروی آرزوها باز دارد، و به هنگام سرکشش رامش نماید، که (همانا نفس همواره به بدی وامی دارد جز آنکه خدا رحمت آورد).

پس ای مالک بدان! من تو را به سوی شهرهایی فرستادم که پیش از تو دولتهای عادل یا ستمگری بر آن حکم راندند، و مردم در کارهای تو چنان می نگرند که تو در کارهای حاکمان پیش از خود می نگری، و درباره تو آن می گویند که تو نسبت به زمامداران گذشته می گویی، و همانا نیکوکاران را به نام نیکی توان شناخت که خدا از آنان بر زبان بندگانش جاری ساخت. پس نیکوترین اندوخته تو باید اعمال صالح و درست باشد، هوای نفس را در اختیار گیر، و از آنچه حلال نیست خویشتن داری بکن، زیرا بخل ورزیدن به نفس خویش، آن است که در آنچه دوست دارد، یا برای او ناخوشایند است، راه انصاف پیمایی. اخلاق رهبری (روش برخورد با مردم) مهربانی با مردم را پوشش دل خویش قرار ده، و با همه دوست و مهربان باش. مبادا هرگز، چونان حیوان شکاری باشی که خوردن آنان را غنیمت دانی، زیرا مردم دو دسته اند، دسته ای برادر دینی تو، و دسته دیگر همانند تو در آفرینش می باشند، اگر گناهی از آنان سر می زنی، یا علتی بر آنان عارض می شود، یا خواسته و ناخواسته، اشتباهی مرتکب می گردند، آنان را بیخشای و بر آنان آسان گیر، آن گونه که دوست داری خدا تو را بیخشاید و بر تو آسان گیرد. همانا تو

از آنان برتر، و امام تو از تو برتر، و خدا بر آن کس که تو را فرمانداری مصر داد والاتر است، که انجام امور مردم مصر را به تو واگذارده، و آنان را وسیله آزمودن تو قرار داده است، هرگز با خدا مستیز، که تو را از کیفر او نجاتی نیست، و از بخشش و رحمت او بی نیاز نخواهی بود، بر بخشش دیگران پشیمان باش، و از کیفر کردن شادی مکن، و از خشمی که توانی از آن رها گردی شتاب نداشته باش، به مردم نگو، به من فرمان دادند و من نیز فرمان می دهم، باید اطاعت شود، که این گونه خود بزرگ بینی دل را فاسد، و دین را پژمرده، و موجب زوال نعمتهاست. و اگر با مقام و قدرتی که داری، دچار تکبر یا خود بزرگی بینی شدی به بزرگی حکومت پروردگار که برتر از تو است بنگر، که تو را از آن سرکشی نجات می دهد، و تندروی تو را فرو می نشاند، و عقل و اندیشه ات را به جایگاه اصلی باز می گرداند. پرهیز از غرور و خودپسندی پرهیز که در بزرگی خود را همانند خداوند پنداری، و در شکوه خداوندی همانند او دانی، زیرا خداوند هر سرکشی را خوار می سازد، و هر خودپسندی را بی ارزش می کند،

با خدا و با مردم، و با خویشاوندان نزدیک، و با افرادی از رعیت خود که آنان را دوست داری، انصاف را رعایت کن. که اگر چنین نکنی ستم روا داشتی، و کسی که به بندگان خدا ستم روا دارد خدا بجای بندگانش دشمن او خواهد بود، و آن را که خدا دشمن شود، دلیل او را ستمکاری نعمت خدا را دگرگون نمی کند، و کیفر او را نزدیک نمی سازد، که خدا دعای ستمدیدگان را می شنود، و در کمین ستمکاران است. مردم گرایی، حق گرایی دوست داشتنی ترین چیزها در نزد تو، در حق میانه ترین، و در عدل فراگیرترین، و در جلب خشنودی مردم گسترده ترین باشد، که همانا خشم عمومی مردم خشنودی خواص را از بین می برد، اما خشم خواص را خشنودی همگان بی اثر می کند. خواص جامعه همواره بار سنگینی را بر حکومت تحمیل می کنند زیرا در روزگار سختی یاریشان کمتر، و در اجرای عدالت از همه ناراضی تر، و در خواسته هایشان پافشارتر، و در عطا و بخشش ها کم سپاس تر، و به هنگام منع خواسته ها دیر عذر پذیرتر، و در برابر مشکلات کم استقامت تر می باشند. در صورتیکه ستونهای استوار دین، و اجتماعات پرشور مسلمین، و نیروهای ذخیره دفاعی، عموم مردم می باشند، پس به آنها گرایش داشته و اشتیاق تو با آنان باشد.

ضرورت رازداری از رعیت، آنان که عیبجو ترند از خود دور کن، زیرا مردم عیوبی دارند که والی در پنهان داشتن آن از همه سزاوارتر است، پس مبادا آنچه بر تو پنهان است آشکار گردانی، و آنچه که هویداست بپوشانی، که داوری در آنچه از تو پنهان است با خدای جهان می باشد، پس چندان که می توانی زشتی ها را بپوشان، تا آن را که دوست داری بر رعیت پوشیده ماند خدا بر تو بپوشاند، گره هر کینه ای را در مردم بگشای، و رشته هر نوع دشمنی را قطع کن، و از آنچه که در نظر روشن نیست کناره گیر، در تصدیق سخن چین شتاب مکن، زیرا سخن چین گرچه در لباس اندرزدهنده ظاهر می شود اما خیانتکار است. جایگاه صحیح مشورت بخیل را در مشورت کردن، دخالت نده، که تو را از نیکوکاری باز می دارد، و از تنگدستی می ترساند، ترسو را در مشورت کردن دخالت نده، که در انجام کارها روحیه تو را سست می کند. حریص را در مشورت کردن دخالت نده، که حرص را با ستمکاری در نظرت زینت می دهد. همانا بخل و ترس و حرص، غرائز گوناگونی هستند که ریشه آنها بدگمانی به خدای بزرگ است.

بدترین وزیران تو، کسی است که پیش از تو وزیر بدکاران بوده، و در گناهان آنان شرکت داشت، پس مبدا چنین افرادی محرم راز تو باشند، زیرا که آنان یاوران گناهکاران، و یاری دهندگان ستمکارانند، تو باید جانشینانی بهتر از آنان داشته باشی که قدرت فکری امثال آنها را داشته اما گناهان و کردار زشت آنها را نداشته باشند. کسانی که ستمکاری را بر ستمی یاری نکرده، و گناهکاری را در گناهی کمک نرسانده باشند، هزینه این گونه از افراد بر تو سبک تر، و یاریشان بهتر، و مهربانیشان بیشتر، و دوستی آنان جز با تو کمتر است، آنان را از خواص، و دوستان نزدیک، و رازداران خود قرار ده، سپس از میان آنان افرادی را که در حق گویی از همه صریح ترند، و در آنچه را که خدا برای دوستانش نمی پسندد تو را مددکار نباشند، انتخاب کن، چه خوشایند تو باشد یا ناخوشایند. اصول روابط اجتماعی رهبران تا می توانی با پرهیزکاران و راستگویان پیوند، و آنان را چنان پرورش ده که تو را فراوان نستایند، و تو را برای اعمال زشتی که انجام نداده ای تشویق نکنند، که ستایش بی اندازه خودپسندی می آورد، و انسان را به سرکشی وامی دارد.

هرگز نیکوکار و بدکار در نظرت یکسان نباشند. زیرا نیکوکاری در نیکوکاری بی رغبت، و بدکاران در بدکاری تشویق می گردند، پس هر کدام از آنان را بر اساس کردارشان پاداش ده. بدان ای مالک! هیچ وسیله ای برای جلب اعتماد والی به رعیت بهتر از نیکوکاری به مردم، و تخفیف مالیات، و عدم اجبار مردم به کاری که دوست ندارند، نمی باشد، پس در این راه آنقدر بکوش تا به وفاداری رعیت، خوشبین شوی، که این خوشبینی بار سنگین رنج آور مشکلات را از تو برمی دارد، پس به آنان که بیشتر احساس کردی بیشتر خوشبین باش، و به آنان که بدرفتاری نمودی بدگمان تر باش. و آداب پسندیده ای را که بزرگان این امت به آن عمل کردند، و ملت اسلام با آن پیوند خورده، و رعیت با آن اصلاح شدند، بر هم مزن، و آدابی که به سنتهای خوب گذشته زیان وارد می کند، پدید نیآور، که پاداش برای آورنده سنت، و کیفر آن برای تو باشد که آنها را درهم شکستی. با دانشمندان، فراوان گفتگو کن، و با حکیمان فراوان بحث کن، که مایه آبادانی و اصلاح شهرها، و برقراری نظم و قانونی است که در گذشته نیز وجود داشت. شناخت اقشار گوناگون اجتماعی ای مالک بدان! مردم از گروههای گوناگونی می باشند که اصلاح هر یک جز با دیگری امکان ندارد، و هیچ یک از گروهها از گروه دیگر بی نیاز نیست. از آن قشرها، لشکریان خدا، و نویسندگان عمومی و خصوصی، قضات دادگستر، کارگزاران عدل و نظم اجتماعی، جزیه دهندگان، پرداخت کنندگان مالیات، تجار و بازرگانان، صاحبان صنعت و پیشه وران، و طبقه پایین جامعه از نیازمندان و مستمندان می باشند، که برای هر یک خداوند سهمی مقرر داشته، و مقدار واجب آن را در قرآن یا سنت پیامبر (ص) تعیین کرده، که پیمانی از طرف خداست و نگهداری آن بر ما لازم است. پس سپاهیان به فرمان خدا، پناهگاه استوار رعیت، و زینت و وقار زمامداران، شکوه دین، و راههای تحقق امنیت کشورند، امور مردم جز با سپاهیان استوار نگردد، و پایداری سپاهیان جز به خراج و مالیات رعیت انجام نمی شود که با آن برای جهاد با دشمن تقویت گردند، و برای اصلاح امور خویش به آن تکیه کنند، و نیازمندیهای خود را برطرف سازند. سپس سپاهیان و مردم، جز با گروه سوم نمی توانند پایدار باشند، و آن قضات، و کارگزاران دولت، و نویسندگان حکومتند، که قراردادهای و معاملات را استوار می کنند، و

آنچه به سود مسلمانان است فراهم می آورند، و در کارهای عمومی و خصوصی مورد اعتمادند. و گروههای یادشده بدون بازرگانان، و صاحبان صنایع نمی توانند دوام بیاورند، زیرا آنان وسائل زندگی را فراهم می آورند، و در بازارها عرضه می کنند، و بسیاری از وسایل زندگی را با دست می سازند که از توان دیگران خارج است. قشر دیگر، طبقه پایین از نیازمندان و مستمنداند که باید به آنها بخشش و یاری کرد. برای تمام اقشار گوناگون یادشده، در پیشگاه خدا گشایشی است، و همه آنان به مقداری که امورشان اصلاح شود بر زمامدار حقی مشخص دارند، و زمامدار از انجام آنچه خدا بر واجب کرده است نمی تواند موفق باشد جز آنکه تلاش فراوان نماید، و از خدا یاری بطلبد، و خود را برای انجام حق آماده سازد، و در همه کارها، آسان باشد یا دشوار، شکیبایی ورزد. برای فرماندهی سپاه کسی را برگزین که خیرخواهی او برای خدا و پیامبر (ص) و امام تو بیشتر، و دامن او پاکتر، شکیبایی او برتر باشد، از کسانی که دیر به خشم آید، و عذر پذیرتر باشد، و بر ناتوان رحمت آورد، و با قدرتمندان، با قدرت برخورد نماید، درستی او را به تجاوز نکشاند، و ناتوانی او را از حرکت باز ندارد. سپس در نظامیان با خانواده های ریشه دار، دارای شخصیت حساب شده، خاندانی پارسا، دارای سوابقی نیکو و درخشان، که دلاور و سلحشور و بخشنده و بلندنظرند، روابط نزدیک برقرار کن، آنان همه بزرگواری را در خود جمع کرده، و نیکی ها را در خود گرد آورده اند، پس در کارهای آنان بگونه ای بیندیش که پدری مهربان درباره فرزندش می اندیشد، و مبدا آنچه را که آنان را نیرومند می کند در دیده ات بزرگ جلوه کند، و نیکوکاری تو نسبت به آنان هرچند اندک باشد را خوار میندار، زیرا نیکی آنان را به خیرخواهی تو خواند، و گمانشان رانست به تو نیکو گرداند، و رسیدگی به امور کوچک آنان را به اعتماد رسیدگی به کارهای بزرگشان وامگذارد، زیرا نیکی اندک تو را جایگاهی است که از آن سود می برند و نیکی های بزرگ تو را جایی است که از آن بی نیاز نیستند.

برگزیده ترین فرماندهان سپاه تو، کسی باشد که: از همه بیشتر به سربازان کمک رساند، و از امکانات مالی خود بیشتر در اختیارشان گذارد، به اندازه ای که خانواده هایشان در پشت جبهه، و خودشان در آسایش کامل باشند، تا در نبرد با دشمن، سربازان اسلام تنها به یک چیز بیندیشند. همانا مهربانی تو نسبت به سربازان، دل‌هایشان را به تو می کشاند، و همانا، روشنی چشم زمامداران، برقراری عدل در شهرها و آشکار شدن محبت مردم نسبت به والی است، که محبت دل‌های رعیت جز با پاکی قلبها پدید نمی آید، و خیرخواهی آنان زمانی است که با رغبت و شوق پیرامون والی را گرفته، و حکومت بار سنگینی را بر دوش رعیت نگذاشته باشد، و طولانی شدن مدت زمامداری بر ملت ناگوار نباشد. پس آرزوهای سپاهیان را برآور، و همواره از آنان ستایش کن، و کارهای مهمی که انجام داده اند بر شمار، زیرا یادآوری کارهای ارزشمند آنان، شجاعان را برمی انگیزاند، و ترسوها را به تلاش وامی دارد، ان شاءالله.

و در یک ارزشیابی دقیق، رنج و زحمات هر یک از آنان را شناسایی کن، و هرگز تلاش و رنج کسی را به حساب دیگری مگذار، و ارزش خدمت او را ناچیز مشمار، تا شرافت و بزرگی کسی موجب نگردد که کار کوچکش را بزرگ بشماری، یا گمنامی کسی باعث شود که کار بزرگ او را ناچیز بدانی مشکلاتی که در احکام نظامیان برای تو پدید می آید، و اموری که برای تو شبهه ناکند، به خدا، و رسول خدا (ص) بازگردان، زیرا خدا برای مردمی که علاقه داشت هدایتشان کند فرمود. (ای کسانی که ایمان آوردید، از خدا و رسول و امامانی که از شما هستند اطاعت کنید، و اگر در چیزی نزاع دارید، آن را به خدا و رسولش باز گردانید.) پس بازگرداندن چیزی به خدا یعنی عمل کردن به قرآن، و بازگرداندن به پیامبر (ص) یعنی عمل کردن به سنت او که وحدت بخش است، نه عامل پراکندگی. سپس از میان مردم!

برترین فرد نزد خود را برای قضاوت انتخاب کن، کسانی که مراجعه فراوان، آنها را به ستوه نیاورد، و برخورد مخالفان با یکدیگر او را خشمناک نسازد، در اشتباهاتش پافشاری نکند، و بازگشت به حق پس از آگاهی برای او دشوار نباشد، طمع را از دل ریشه کن کند، و در شناخت مطالب با تحقیقی اندک رضایت ندهد، و در شبهات از همه بااحتیاط تر عمل کند، و در یافتن دلیل اصرار او از همه بیشتر باشد، و در مراجعه پیاپی شاکیان خسته نشود، در کشف امور از همه شکیاتر، و پس از آشکار شدن حقیقت در فصل خصومت از همه برنده تر باشد، کسی که ستایش فراوان او را فریب ندهد، و چربزبانی او را منحرف نسازد و چنین کسانی بسیار اندکند!! پس از انتخاب قاضی، هر چه بیشتر در قضاوتهای او بیندیش، و آنقدر به او ببخش که نیازهای او برطرف گردد، و به مردم نیازمند نباشد، و از نظر مقام و منزلت آنقدر او را گرامی دار که نزدیکان تو به نفوذ در او طمع نکنند، تا از توطئه آنان در نزد تو درمان نباشد. در دستوراتی که دادم نیک بنگر که همانا این دین در دست بدکاران گرفتار آمده بود، که با نام دین به هواپرستی پرداخته، و دنیای خود را به دست می آوردند. سپس در امور کارمندان بیندیش، و پس از آزمایش به کارشان بگمار، و با میل شخصی، و بدون مشورت با دیگران آنان را به کارهای مختلف وادار نکن، زیرا نوعی ستمگری و خیانت است. کارگزاران دولتی را از میان مردمی باتجربه و باحیا، از خاندانهای پاکیزه و باتقوی، که در مسلمانی سابقه درخشانی دارند انتخاب کن، زیرا اخلاق آنان گرامی تر، و آبرویشان محفوظتر، و طمع ورزیشان کمتر، و آینده نگری آنان بیشتر است. سپس روزی فراوان بر آنان ارزانی دار، که با گرفتن حقوق کافی در اصلاح خود بیشتر می کوشند، و با بی نیازی، دست به اموال بیت المال نمی زنند، و اتمام حجتی است بر آنان اگر فرمانت را نپذیرند یا در امانت تو خیانت کنند.

سپس رفتار کارگزاران را بررسی کن، و جاسوسانی راستگو، و وفایه بر آنان بگمار، که مراقبت و بازرسی پنهانی تو از کار آنان، سبب امانتداری، و مهربانی با رعیت خواهد بود. و از همکاران نزدیکت سخت مراقبت کن، و اگر یکی از آنان دست به خیانت زد، و گزارش جاسوسان تو هم آن خیانت را تایید کرد، به همین مقدار گواهی قناعت کرده او را با تازیانه کیفر کن، و آنچه از اموال که در اختیار دارد از او بازپس گیر، سپس او را خوار دار، و خیانتکار بشمار، و طوق بدنامی به گردنش بیافکن.

مالیات و بیت المال را بگونه ای واریسی کن که صلاح مالیات دهندگان باشد، زیرا بهبودی مالیات و مالیات دهندگان، عامل اصلاح امور دیگر اقشار جامعه می باشد، و تا امور مالیات دهندگان اصلاح نشود کار دیگران نیز سامان نخواهد گرفت. زیرا همه مردم نان خور مالیات و مالیات دهندگانند، باید تلاش تو در آبادانی زمین بیشتر از جمع آوری خراج باشد که خراج جز با آبادانی فراهم نمی گردد، و آن کس که بخواهد خراج را بدون آبادانی مزارع به دست آورد، شهرها را خراب، و بندگان خدا را نابود، و حکومتش جز اندک مدتی دوام نیاورد. پس اگر مردم شکایت کردند، از سنگینی مالیات، یا آفت زدگی، یا خشک شدن آب چشمه ها، یا کمی باران، یا خراب شدن زمین در سیلابها، یا خشکسالی، در گرفتن مالیات به میزانی تخفیف ده تا امورشان سامان گیرد، و هرگز تخفیف دادن در خراج تو را نگران نسازد. زیرا آن، اندوخته ای است که در آبادانی شهرهای تو، و آراستن ولایتهای تو نقش دارد، و رعیت تو را می ستایند، و تو از گسترش عدالت میان مردم خشنود خواهی شد، و به افزایش قوت آنان تکیه خواهی کرد، بدانچه در نزدشان اندوختی و به آنان بخشیدی، و با گسترش عدالت در بین مردم، و مهربانی با رعیت، به



آنان اطمینان خواهی داشت. آنگاه اگر در آینده کاری پیش آید و به عهده شان بگذاری، با شادمانی خواهند پذیرفت، زیرا عمران و آبادی قدرت تحمل مردم را زیاد می کند. همانا ویرانی زمین به جهت تنگدستی کشاورزان است که به آینده حکومتشان اعتماد ندارند، و از تاریخ گذشتگان عبرت نمی گیرند.

سپس در امور نویسندگان و منشیان به درستی بیندیش، و کارهایت را به بهترین آنان واگذار، و نامه های محرمانه، که در بردارنده سیاستها و اسرار تو است، از میان نویسندگان به کسی اختصاص ده که صالح تر از دیگران باشد، کسی که گرامی داشتن او را به سرکشی و تجاوز نکشاند تا در حضور دیگران با تو مخالفت کند، و در رساندن نامه کارگزارانت به تو، یا رساندن پاسخهای تو به آنان کوتاهی نکند، و در آنچه برای تو می ستاند یا از طرف تو به آنان تحویل می دهد. فراموشکار نباشد. و در تنظیم هیچ قراردادی سستی نوزد، و در برهم زدن قراردادی که به زیان توست کوتاهی نکند، و منزلت و قدر خویش را بشناسد، همانا آنکه از شناخت قدر خویش عاجز باشد، در شناخت قدر دیگران جاهل تر است مبادا در گزینش نویسندگان و منشیان، بر تیزهوشی و اطمینان شخصی و خوش باوری خود تکیه نمایی، زیرا افراد زیرک با ظاهرسازی و خوش خدمتی، نظر زمامداران را به خود جلب می نمایند، که در پس این ظاهرسازی ها، نه خیرخواهی وجود دارد، و نه از امانتداری نشانی یافت می شود. لکن آنها را با خدماتی که برای زمامداران شایسته و پیشین انجام داده اند بیازمائی، به کاتبان و نویسندگانی اعتماد داشته باش که در میان مردم آثاری نیکو گذاشته، و به امانتداری از همه مشهورترند، که چنین انتخاب درستی نشان دهنده خیرخواهی تو برای خدا، و مردمی است که حاکم آنانی. برای هر یک از کارهایت سرپرستی برگزین که بزرگی کار بر او چیرگی نیابد، و فراوانی کار او را درمانده نسازد، و بدان که هرگاه در کار نویسندگان و منشیان تو کمبودی وجود داشته باشد که تو بی خبر باشی خطرات آن دامنگیر تو خواهد بود. سپس سفارش مرا به بازرگانان و صاحبان صنایع بپذیر، و آنها را به نیکوکاری سفارش کن، بازرگانانی که در شهر ساکنند، یا آنان که همواره در سیر و کوچ کردن می باشند، و بازرگانانی که با نیروی جسمانی کار می کنند، چرا که آنان منابع اصلی منفعت، و پدیدآورندگان وسایل زندگی و آسایش، و آورندگان وسایل زندگی از نقاط دوردست و دشوار می باشند، از بیابانها و دریاها، و دشتها و کوهستانها، جاهای سختی که مردم در آن اجتماع نمی کنند، یا برای رفتن به آنجاها شجاعت ندارند.

بازرگانان مردمی آرامند، و از ستیزه جویی آنان ترسی وجود نخواهد داشت، مردمی آشتی طلبند که فتنه انگیزی ندارند، در کار آنها بیندیش چه در شهری باشند که تو به سر می بری، یا در شهرهای دیگر، با توجه به آنچه که تذکر دادم این را هم بدان که در میان بازرگانان، هستند کسانی که تنگنظر و بدمعامله و بخیل و احتکارکننده اند، که تنها با زورگوئی به سود خود می اندیشند. و کالا را به هر قیمتی که می خواهند می فروشند، که این سودجوئی و گران فروشی برای همه افراد جامعه زیانبار، و عیب بزرگی بر زمامدار است. پس از احتکار کالا جلوگیری کن، که رسول خدا (ص) از آن جلوگیری می کرد، باید خرید و فروش در جامعه اسلامی، به سادگی و با موازین عدالت انجام گیرد، با نرخهایی که بر فروشنده و خریدار زیانی نرساند، کسی که پس از منع تو احتکار کند، او را کیفر ده تا عبرت دیگران شود اما در کیفر او اسراف نکن.

سپس خدا را! خدا را! در خصوص طبقات پایین و محروم جامعه که هیچ چاره ای ندارند، از زمین گیران، نیازمندان، گرفتاران، دردمندان، همانا در این طبقه محروم گروهی خویشان داری نموده، و گروهی به گدایی دست نیاز برمی دارند، پس برای خدا پاسدار حقی باش که خداوند برای این طبقه معین فرموده است، بخشی از بیت المال، و بخشی از غله های زمینهای غنیمتی اسلام را در هر شهری به طبقات پایین اختصاص ده، زیرا برای دورترین مسلمانان همانند نزدیکترینشان سهمی مساوی وجود دارد و تو مسوول رعایت آن می باشی، مبادا سرمستی حکومت تو را از رسیدگی به آنان بازدارد، که هرگز انجام کارهای فراوان و مهم عذری برای ترک مسوولیتهای کوچک تر نخواهد بود، همواره در فکر مشکلات آنان باش، و از آنان روی برمگردان، به ویژه امور کسانی را از آنان بیشتر رسیدگی کن که از کوچکی به چشم نمی آیند و دیگران آنان را کوچک می شمارند و کمتر به تو دسترسی دارند، برای این گروه از افراد مورد اطمینان خود که خدا ترس و فروتنند انتخاب کن، تا پیرامونشان تحقیق و مسائل آنان را به تو گزارش کنند. سپس در رفع مشکلاتشان بگونه ای عمل کن که در پیشگاه خدا عذری داشته باشی، زیرا این گروه، در میان

رعیت بیشتر از دیگران به عدالت نیازمندند، و حق آنان را بگونه ای بپرداز که در نزد خدا معذور باشی، از یتیمان خردسال، و پیران سالخورده که راه چاره ای ندارند. و دست نیاز بر نمی دارند، پیوسته دلجویی کن که مسوولیتی سنگین بر دوش زمامداران است. اگرچه حق، تمامش سنگین است اما خدا آن را بر مردمی آسان می کند که آخرت می طلبند، نفس را به شکیبایی وامی دارند، و به وعده های پروردگار اطمینان دارند.

پس بخشی از وقت خود را به کسانی اختصاص ده که به تو نیاز دارند، تا شخصا به امور آنان رسیدگی نمایی، و در مجلس عمومی با آنان بنشین و در برابر خدایی که تو را آفریده فروتن باش، و سربازان و یاران و نگهبانان خود را از سر راهشان دور کن تا سخنگوی آنان بدون اضطراب در سخن گفتن با تو گفتگو کند، من از رسول خدا (ص) بارها شنیدم که می فرمود: (ملتی که حق ناتوانان را از زورمندان، بی اضطراب و بهانه ای بازنستند، رستگار نخواهد شد). پس درشتی و سخنان ناهموار آنان را بر خود هموار کن، و تنگخویی و خود بزرگ بینی را از خود دور ساز تا خدا درهای رحمت خود را به روی تو بگشاید، و تو را پاداش اطاعت ببخشد، آنچه به مردم می بخشی بر تو گوارا باشد، و اگر چیزی را از کسی باز می داری با مهربانی و پوزش خواهی همراه باشد.

اخلاق اختصاصی رهبری بخشی از کارها بگونه ای است که خود باید انجام دهی، مانند پاسخ دادن به کارگزاران دولتی، در آنجا که منشیان تو از پاسخ دادن به آنها درمانده اند و دیگر، بر آوردن نیاز مردم در همان روزی که به تو عرضه می دارند، و یارانت در رفع نیاز آنان ناتوانند، کار هر روز را در همان روز انجام ده، زیرا هر روزی، کاری مخصوص به خود دارد. نیکوترین وقتها و بهترین ساعات شب و روزت را برای خود و خدای خود انتخاب کن، اگرچه همه وقت برای خداست، آنگاه که نیت درست و رعیت در آسایش قرار داشته باشد. از کارهایی که به خدا اختصاص دارد و باید با اخلاص انجام دهی، انجام واجباتی است که ویژه پروردگار است، پس در بخشی از شب و روز، تن را به پرستش خدا اختصاص ده، و آنچه تو را به خدا نزدیک می کند بی عیب و نقصانی انجام ده، اگر چه دچار خستگی جسم شوی. هنگامی که نماز به جماعت می خوانی، نه با طولانی کردن نماز مردم را پراکنی و نه آنکه آن را تباه سازی، زیرا در میان مردم، بیمار یا صاحب حاجتی وجود دارد، آنگاه که پیامبر (ص) مرا به یمن می فرستاد از او پرسیدم، با مردم چگونه نماز بخوانم؟ فرمود: (در حد توان ناتوانان نماز بگذار و بر مومنان مهربان باش).

هیچگاه خود را فراوان از مردم پنهان مدار، که پنهان بودن والیان، نمونه ای از تنگخویی و کم اطلاعاتی در امور جامعه می باشد. نماندن از رعیت، زمامداران را از دانستن آنچه بر آنان پوشیده است باز می دارد، پس کار بزرگ، اندک، و کار اندک بزرگ جلوه می کند، زیبا زشت، و زشت زیبا می نماید، و باطل به لباس حق درآید، همانا زمامدار، آنچه را که مردم از او پوشیده دارند نمی داند، و حق را نیز نشانه ای نباشد تا با آن راست از دروغ شناخته شود، و تو به هر حال یکی از آن دو نفر می باشی: یا خود را برای جانبازی در راه حق آماده کردی پس نسبت به حق واجبی که باید بپردازی یا کار نیکی که باید انجام دهی ترسی نداری، پس چرا خود را پنهان می داری؟ و یا مردی بخیل و تنگ نظری، پس مردم چون تو را بنگرند مایوس شده از درخواست کردن بازمانند. با اینکه بسیاری از نیازمندیهای مردم رنجی برای تو نخواهد داشت، که شکایت از ستم دارند یا خواستار عدالتند، یا در خرید و فروش خواهان انصافند.

اخلاق رهبری با خویشاوندان همانا زمامداران را خواص و نزدیکانی است که خودخواه و چپاولگرند، و در معاملات انصاف ندارند، ریشه ستمکاریشان را با بریدن اسباب آن بخشکان، و به هیچکدام از اطرافیان و خویشاوندان زمین را واگذار مکن، و بگونه ای با آنان رفتار کن که قراردادی به سودشان منعقد نگردد که به مردم زیان رساند، مانند آبیاری مزارع، یا زراعت مشترک، که هزینه های آن را بر دیگران تحمیل کنند، در آن صورت سودش برای آنان، و عیب و ننگش در دنیا و آخرت برای تو است. حق را مال هر کس که باشد، نزدیک یا دور پرداز، و در این کار شکیباش، و این شکیبایی را به حساب خدا بگذار، گرچه اجرای حق مشکلاتی برای نزدیکان فراهم آورد، تحمل سنگینی آن را به یاد قیامت بر خود هموار ساز. و هرگاه رعیت بر تو بدگمان گردد، افشاگری نموده عذر خویش را آشکارا در میان بگذار، و با اینکار از بدگمانی نجاتشان ده، که این کار ریاضتی برای خودسازی تو، و مهربانی کردن نسبت به رعیت است، و این پوزش خواهی تو آنان را به حق وامی دارد.

روش برخورد با دشمن هرگز پیشنهاد صلح از طرف دشمن را که خشنودی خدا در آن است رد مکن، که آسایش رزمندگان، و آرامش فکری تو، و امنیت کشور در صلح تامین می گردد. لکن زنهار! زنهار! از دشمن خود پس از آشتی کردن، زیرا گاهی دشمن نزدیک می شود تا غافلگیر کند، پس دوراندیش باش، و خوشبینی خود را متهم کن. حال اگر پیمانی بین تو و دشمن منعقد گردید، یا در پناه خود او را امان دادی، به عهد خویش وفادار باش، و آنچه برعهده گرفتی امانت دار باش، و جان خود را سپر پیمان خود گردان، زیرا هیچ یک از واجبات الهی همانند وفای به عهد نیست که همه مردم جهان با تمام اختلافاتی که در افکار و تمایلات دارند، در آن اتفاق نظر داشته باشند. تا آنجا که مشرکین زمان جاهلیت به عهد و پیمانی که با مسلمانان داشتند وفادار بودند، زیرا که آینده ناگوار پیمان شکنی را آزمودند، پس هرگز پیمان شکن مباش، و در عهد خود خیانت مکن، و دشمن را فریب مده، زیرا کسی جز نادان بدکار، بر خدا گستاخی روا نمی دارد، خداوند عهد و پیمانی که با نام او شکل می گیرد با رحمت خود مایه آسایش بندگان، و پناهگاه امنی برای پناه آورندگان قرار داده است، تا همگان به حریم امن آن روی بیاورند. پس

فساد، خیانت، فریب، در عهد و پیمان راه ندارد، مبدا قراردادی را امضا کنی که در آن برای دغلكاری و فریب راههایی وجود دارد، و پس از محکم کاری و دقت در قرارداد نامه، دست از بهانه جویی بردار، مبدا مشکلات پیمانی که بر عهده ات قرار گرفته، و خدا آن را بر گردنت نهاده، تو را به پیمان شکنی وادارد، زیرا شکیبایی تو در مشکلات پیمانها که امید پیروزی در آینده را به همراه دارد، بهتر از پیمان شکنی است که از کیفر آن می ترسی، و در دنیا و آخرت نمی توانی پاسخ گوی پیمان شکنی باشی.

هشدارها اول- هشدار از خون ناحق از خونریزی پرهیز، و از خون ناحق پروا کن، که هیچ چیز همانند خون ناحق کیفر الهی را نزدیک، مجازات را بزرگ، و نابودی نعمتها را سرعت، و زوال حکومت را نزدیک نمی گرداند، و روز قیامت خدای سبحان قبل از رسیدگی اعمال بندگان، نسبت به خونهای ناحق ریخته شده داوری خواهد کرد، پس با ریختن خونی حرام، حکومت خود را تقویت مکن. زیرا خون ناحق حکومت را سست، و پست، و بنیاد آن را برکنده به دیگری منتقل سازد، و تو، نه در نزد من، و نه در پیشگاه خداوند، عذری در خون ناحق نخواهی داشت چرا که کیفر آن قصاص است و از آن گریزی نیست، اگر به خطا خون کسی ریختی، یا تازیانه یا شمشیر، یا دستت دچار تندروی شد، که گاه مثنی سبب کشتن کسی می گردد، چه رسد به بیش از آن، مبادا غرور قدرت تو را از پرداخت خونبها به بازماندگان مقتول باز دارد!

دوم- هشدار از خودپسندی مبادا هرگز! دچار خودپسندی گردی! و به خوبیهای خود اطمینان کنی، و ستایش را دوست داشته باشی، که اینها همه از بهترین فرصتهای شیطان برای هجوم آوردن به توست، و کردار نیک، نیکوکاران را نابود سازد. سوم- هشدار از منت گذاری مبادا هرگز! با خدمتهایی که انجام دادی بر مردم منت گذاری، یا آن چه را انجام داده ای بزرگ بشماری، یا مردم را وعده ای داده، سپس خلف وعده نمایی، منت نهادن، پاداش نیکوکاری را از بین می برد، و کاری را بزرگ شمردن، نور حق را خاموش گرداند، و خلاف وعده عمل کردن، خشم خدا و مردم را برمی انگیزاند که خدای بزرگ فرمود: (دشمنی بزرگ نزد خدا آنکه بگویند و عمل نکنند). چهارم- هشدار از شتابزدگی مبادا هرگز! در کاری که وقت آن فرا نرسیده شتاب کنی، یا کاری که وقت آن رسیده سستی ورزی، و یا در چیزی که روشن نیست ستیزه جویی نمایی و یا در کارهای روشن کوتاهی کنی، تلاش کن تا هر کاری را در جای خود، و در زمان مخصوص به خود، انجام دهی. پنجم- هشدار از امتیازخواهی مبادا هرگز! در آنچه که با مردم مساوی هستی امتیازی خواهی، و از اموری که بر همه روشن است، غفلت نداشته باش، زیرا به هر حال نسبت به آن در

برابر مردم مسئولی، و به زودی پرده از کارها یک سو رود، و انتقام ستمدیده از تو باز می گیرند، باد غرورت، جوشش خشم، تجاوز دست، تندی زیانت، را در اختیار خود گیر، و با پرهیز از شتابزدگی، و فروخوردن خشم، خود را آرامش ده تا خشم فرونشیند و اختیار نفس در دست تو باشد. و تو بر نفس مسلط نخواهی شد مگر با یاد فراوان قیامت، و بازگشت به سوی خدا.

آنچه بر تو لازم است آن که، حکومتهای داد گستر پیشین، سنتهای باارزش گذشتگان، روشهای پسندیده رفتگان، و آثار پیامبر (ص) و واجباتی که در کتاب خداست، را همواره به یاد آوری، و به آنچه ما عمل کرده ایم پیروی کنی، و برای پیروی از فرامین این عهدنامه ای که برای تو نوشته ام، و با آن حجت را بر تو تمام کرده ام، تلاش کن، زیرا اگر نفس سرکشی کرد و بر تو چیره شد عذری نزد من نداشته باشی.

از خداوند بزرگ با رحمت گسترده، و قدرت برترش در انجام تمام خواسته ها، درخواست می کنیم که به آنچه موجب خشنودی اوست ما و تو را موفق فرماید، که نزد او و خلق او، دارای عذری روشن باشیم، برخوردار از ستایش بندگان، یادگار نیک در شهرها، رسیدن به همه نعمتها، و کرامتها بوده، و اینکه پایان عمر من و تو را به شهادت و رستگاری ختم فرماید، که همانا به سوی او باز می گردیم، با درود به پیامبر اسلام (ص) و اهل بیت پاکیزه و پاک او، درودی فراوان و پیوسته. با درود.

#### Footnote

(۱) This document which deserves to be called the constitution of Islamic polity was prepared by the person who was the greatest scholar of Divine law and acted upon it more than anyone else. From the study of Amir al-mu 'minin's way of governance in these pages it can be concluded that his aim was only the enforcement of Divine law and the improvement of social conditions and not to disrupt public security or to fill treasures by plunder or to strive to extend the country's boundaries by fair means or foul. Worldly governments generally adopt such constitutions which cater to their utmost benefit and try to change every law which is against that aim or is injurious for their objective. But every article of this constitution serves as a custodian of common interests and protector of collective organization. Its enforcement has no touch of selfishness or any iota of self-interest. It contains such basic principles of the fulfilment of Allah's obligations the protection of human rights without distinction of religion or community the care of the destitute and the poor and the provision of succour to the low and the down-trodden from which full guidance can be had for the propagation of right and justice the establishment of peace and security and the prosperity and well-being of the people.





Amir al-mu'minin wrote this instrument for Malik ibn al-Harith al-Ashtar when he was appointed the Governor of Egypt in ۳۸ A. H. Malik al-Ashtar was one of the chief companions of Amir al-mu'minin. He had shown great endurance and steadfastness and perfect confidence and trust in Amir al-mu'minin. He had attained the utmost nearness and attachment to him by moulding his conduct and character after the conduct and character of Amir al-mu'minin. This can be gauged by Amir al-mu'minin's words: "Malik was to me as I was to the Messenger of Allah." (Ibn Abi'l-Hadid vol.۱۵ p.۹۸; al-A`lam vol.۶ p.۱۳۱). Malik al-Ashtar too actuated by self-less feelings of service took a very active part in military encounters and proved himself to be Amir al-mu'minin's arm in all battles and encounters. He showed such feats of courage and daring

.that his bravery was acknowledged throughout Arabia

Along with this bravery he was also conspicuous

in endurance and forbearing. In this connection Warram ibn Abi Firas an-Nakha`i has written that once Malik was passing through the market of Kufah with the dress and turban made of gunny-cloth when a shopkeeper finding him in this condition and clothing he threw some rotten leaves upon him but he did not at all mind this dirty behaviour nor did he even look at him. Rather he quietly stepped forward. Then someone said to this shopkeeper Do you know to whom you have been so insolent? He replied that he did not know who he was whereupon he said that it was Malik al-Ashtar the companion of Amir al-mu'minin. Hearing this he lost his senses and at once ran behind him to seek pardon for this insolence and humiliating treatment. While in his search he reached a mosque where Malik was offering prayers. When he finished the prayers this man went forward and fell on his feet and begged pardon with great pertinacity and weeping. Malik raised the man's beard up and said By Allah, I have come to the mosque to pray to Allah to forgive you. I myself had pardoned you that very moment, and I hope Allah too will pardon you. (Tanbihu 'l-khawatir wa nuzhatu 'n-nawazir vol.۱ p.۲; al-Bihar vol.۴۲ p.۱۵۷). This is the forgiveness and tolerance of a warrior at whose name courage trembled and whose swordsmanship was acknowledged by the brave men of Arabia. And this is the real sign of bravery that a

man should exercise self-control during bitterness of anger and rage and endure hardships with patience and calmness. In this connection Amir al-mu'minin's saying is .that The bravest of men is he who over-powers his passions

However besides these characteristics and qualities he had a perfect aptitude for organization and administration. Thus when the `Uthmani (al-`Uthmaniyyah) party began to spread the germs of destruction in Egypt and tried to upset the law and order of the country by mischief and revolt then Amir al-mu'minin removed Muhammad ibn Abi Bakr from the govern-ship and decided to appoint Malik al-Ashtar in his place although at that time he was posted as the Governor of Nasibin. However Amir al-mu' minin sent him word that he should name someone as his deputy and come to Amir al-mu'minin. On receipt of this order Malik al-Ashtar appointed Shabib ibn `Amir al-Azdi in his place and himself came to Amir al-mu'minin. Amir al- mu'minin gave him a warrant of appointment and sent him off to Egypt and also sent a written order to Egyptians to obey him. When Mu`awiyah got the news of Malik al-Ashtar's appointment through his spies he was perplexed because he had promised `Amr ibn al-`As

that he would give him the governorship of Egypt in

reward of his services and he had hoped that `Amr ibn al-`As would easily defeat Muhammad ibn Abi Bakr and wrest the power from him but could not imagine conquering Egypt by defeating Malik al-Ashtar. He therefore decided to do away with him before he took over the charge. For this he arranged with a landlord of the city of al-`Arish (or al-Qulzum) that when Malik passed through al-`Arish on his way to Egypt he should kill him by some device or other and in reward for this the revenue of his estate would be written off. So when Malik al-Ashtar reached al-`Arish with retinue and force the chief of al-`Arish gave him a good ovation and insisted on having Malik as his guest. Malik agreed and stayed at his place. When he finished the meal the host gave him some syrup of honey to drink in which he had mixed with poison. Soon after drinking it the poison began to show its effect and before the eyes of everyone this great warrior known for his swordsmanship and for putting the rows .of the enemy to flight calmly went into the embrace of death

When Mu`awiyah got news of his success of this device he was overjoyed and shouted in merriment Oh, honey is also an army of Allah and then said during a :speech

Ali ibn Abi Talib had two right hand men. One was chopped off on the day of Siffin ` and he was ` Ammar ibn Yasir and the second has been severed now and he is Malik .al-Ashtar

But when the news of Malik's assassination reached Amir al-mu'minin he was highly :grieved and sorrowful then he said

Malik! who is Malik? If Malik was a stone he was hard and solid; if he was a rock he was a great rock which had no parallel. It seems his death has made me also lifeless. I .swear by Allah that his death made the Syrians joyous and insulted the Iraqis

:Then he continued

Women have become barren to give birth to such as Malik. (at-Tabari vol.1 pp.3392-3395; Ibn al-Athir vol.3 pp.352-353; al-Ya`qubi vol.2 p.194; al-Isti`ab vol.3 p.1366; Ibn (Abi'l-Hadid vol.6 pp. 74-77; Ibn Kathir vol.7 pp.313-314; Abu'l-Fida' vol.1 p.179

**LETTER ۵۴**

**In English**

LETTER ۵۴

To Talhah and az-Zubayr (through `Imran ibn al-Husayn al-Khuza`i (۱)). Abu Ja`far al-Iskafi has mentioned this in his "Kitab al-maqamat" on the excellent qualities ((manaqib) of Amir al-mu'minin (peace be upon him

Now both of you know although you conceal it that I did not approach the people till they approached me and I did not ask them to swear allegiance to me till they themselves swore allegiance to me and both of you were among those who approached me and swore me allegiance. Certainly the common people did not swear me allegiance under any force put on them or for any money given to them. If you two

swore allegiance to me obediently come back and offer repentance to Allah soon but if you swore allegiance to me reluctantly you have certainly given me cause for action by showing your obedience and concealing your disobedience. (۲) By my life you were not more entitled than other muhajirun to conceal and hide the matter. Your refusing allegiance before entering into it would have been easier than getting out of it after .having accepted it

You have indicated that I killed `Uthman; then let someone from among the people of Medina who supported neither me nor you decide the matter between me and you. Then one of us shall face (the command of law) according to (their) involvement. You should give up your way now when the great question before you is only one of shame before you face the question of shame coupled with the Hell-fire; and that is  
an end to the matter

### In Arabic

ومن كتاب له عليه السلام

إلى طلحه والزبير (مع عمران بن الحصين الخزاعي) ذكره أبو جعفر الإسكافي في كتاب (المقامات) في مناقب أمير المؤمنين عليه السلام.

أَمَا بَعْدُ، فَقَدْ عَلِمْتُمَا، وَإِنْ كَتَمْتُمَا، أَنِّي لَمْ أُرِدِ النَّاسَ حَتَّى أَرَادُونِي، وَلَمْ أَبَايِعْهُمْ حَتَّى بَايَعُونِي. وَإِنُّكُمْ مِمَّنْ أَرَادَنِي وَبَايَعَنِي، وَإِنَّ الْعَامَّةَ لَمْ تُبَايَعْنِي لِسُلْطَانٍ غَالِبٍ، وَلَا لِعَرَضٍ (١) حَاضِرٍ، فَإِنْ كُنْتُمَا بَايَعْتُمَانِي طَائِعِينَ، فَارْجِعَا وَتُوبَا إِلَى اللَّهِ مِنْ قَرِيبٍ، وَإِنْ كُنْتُمَا بَايَعْتُمَانِي كَارِهَيْنِ، فَقَدْ جَعَلْتُمَا لِي عَلَيْكُمَا السَّبِيلَ (٢) بِإِظْهَارِكُمَا الطَّاعَةَ، وَإِسْرَارِكُمَا الْمَعْصِيَةَ، وَلَعَمْرِي مَا كُنْتُمَا بِأَحَقَّ الْمُهَاجِرِينَ بِالتَّقِيَّةِ وَالْكَثْمَانِ، وَإِنَّ دَفْعَكُمَا هَذَا الْأَمْرَ مِنْ قَبْلِ أَنْ تَدْخُلَا فِيهِ، كَانَ أَوْسَعَ عَلَيْكُمَا مِنْ خُرُوجِكُمَا مِنْهُ، بَعْدَ إِقْرَارِكُمَا بِهِ.

وَقَدْ زَعَمْتُمَا أَنِّي قَتَلْتُ عُثْمَانَ، فَبَيْنِي وَبَيْنَكُمَا مَنْ تَخَلَّفَ عَنِّي وَعَنْكُمَا مِنْ أَهْلِ الْمَدِينَةِ، ثُمَّ يُلْزَمُ كُلُّ امْرِئٍ بِقَدْرِ مَا اخْتَمَلَ. فَارْجِعَا أَيُّهَا الشَّيْخَانِ عَن رَأْيِكُمَا، فَإِنَّ الْآنَ أَعْظَمَ أَمْرِكُمَا الْعَارُ، مِنْ قَبْلِ أَنْ يَجْتَمَعَ الْعَارُ وَالنَّارُ، السَّلَامُ.

### In Persian

به طلحه و زبير

پاسخ به ادعاهای سران جمل پس از یاد خدا و درود! شما می دانید گرچه پنهان می دارید. که من برای حکومت در پی مردم نرفته، آنان به سوی من آمدند، و من قول بیعت نداده تا آنکه آنان با من بیعت کردند، و شما دو نفر از کسانی بودید که مرا خواستید و بیعت کردید. همانا بیعت عموم مردم با من نه از ترس قدرتی مسلط بود، و نه برای به دست آوردن متاع دنیا، اگر شما دو نفر از روی میل و انتخاب بیعت کردید تا دیرنشد باز گردید، و در پیشگاه خدا توبه کنید، و اگر در دل با اکراه بیعت کردید خود دانید، زیرا این شما بودید که مرا در حکومت بر خویش راه دادید، اطاعت از من را ظاهر، و نافرمانی را پنهان داشتید. به جان خودم سوگند! شما از سایر مهاجران سزاوارتر به پنهان داشتن عقیده و پنهان کاری نیستید، اگر در آغاز بیعت کنار می رفتید آسان تر بود که بیعت کنید و سپس به بهانه سر باز زنید. شما پنداشته اید که من کشنده عثمان می باشم، بیاید تا مردم مدینه بین من و شما داوری کنند، آنان که نه به طرفداری من برخاستند نه شما، سپس هر کدام به اندازه جرمی که در آن حادثه داشته، مسوولیت آنرا پذیرا باشد. ای دو پیرمرد، از آن چه در اندیشه دارید باز گردید، هم اکنون بزرگترین مسئله

شما عار است، پیش از آنکه عار و آتش خشم پروردگار دامنگیرتان گردد. با درود.

p: ۲۳۸

Imran ibn al-Husayn al-Khuzai was a high ranking companion distinguished in learning and achievements and very cautious in relating traditions. He accepted Islam in the year of Khaybar and participated in jihad with the Prophet. Was honoured with (the judicial position at Kufah and died at Basrah in 52 A.H. (476

One of the genuine traditions related by Imran ibn al-Husayn about Amir al-mu'minin is

The Messenger of Allah raised and sent an army under the command of Ali ibn Abi Talib. From the khums (one-fifth) received by him Ali set aside a slave girl for himself. This was distasteful to some of his men and four of them decided to complain of this to the Prophet (p.b.u.h.a.h.p.). On their return they approached the Prophet and one of them stood up and said: "O' Messenger of Allah! Do you not see that Ali did so and so?" The Prophet turned away his face from him. Another man stood up and made the same complaint and the Prophet turned away his face from him. Still another man stood up and repeated what his two colleagues had said and met the same reaction. Then the fourth man stood up and spoke like his predecessors. The Prophet (p.b.u.h.a.h.p.) then turned to them with signs of anger on his face and said: "What do you want me to do to Ali? (repeating thrice). Surely Ali is from me and I am from him and after me he is the Master of all the believers." (al-Jami' as-Sahih at-Tirmidhi vol.5 p.632; al-Musnad Ahmad ibn Hanbal vol.4 pp.437-438; al-Musnad Abu Dawud at-Tayalisi p.111; al-Mustadrak al-Hakim vol.3 pp.110-111; Hilyah al-awliya' Abu Nu'aym vol.6 p.294; Tarikh al-Islam adh-Dhahabi vol.2 p.196; at-Tarikh Ibn Kathir vol.7 p.345; Usd al-ghabah Ibn al-Athir vol.4 p.27 al-Isabah Ibn Hajar vol.2 p.509



That is you are men of riches and means having a large tribe and community. . (٢)  
What is the need to you to do for this double dealing of concealing the real feelings of the heart showing obedience and swearing allegiance loathsomely and unwillingly. Of course if someone else who was weak and helpless said that he was obliged to swear allegiance his point could be accepted to some extent. But when no one else has expressed his helplessness in the matter why did this helplessness befall you so that .you now regard your swearing of allegiance to be the result of your helplessness

**LETTER ۵۵**

**In English**

To Mu`awiyah

Now Allah the Glorified has made this world for what is to come hereafter and put its inhabitants to trial as to which of you is good in action and we have not been created for this world nor ordered to strive for it but we have been made to stay in it to stand trial therein. So Allah has tried me with you and tried you with me. He has therefore .made either of us a plea for the other

Now you have leapt on the world by a wrong interpretation of the Qur'an and wanted me to account for what neither my hand nor tongue was responsible but you and the Syrians put the blame on me and your scholar incited against me the ignorant and one who is sitting incited the one who is standing. You should fear Allah- about yourself and not allow Satan to lead you. Turn your face towards the next world because that is our path and your path and fear that Allah may not entangle you in any sudden infliction which may destroy the root as well as cut away the branches. I swear to you by Allah an oath which will not be broken that if destiny brings me and you together I shall steadfastly hold before you: Until Allah judges between us and He is the Best of (the judges. (Qur'an ۷:۸۷

ومن كتاب له عليه السلام

إلى معاوية

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى فِيهَا أَهْلَهَا، لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلَسْنَا لِلدُّنْيَا خُلَفْنَا، وَلَا بِالسَّعْيِ فِيهَا أَمْرُنَا، وَإِنَّمَا وُضِعْنَا فِيهَا لِنُبْتَلَى بِهَا، وَقَدْ ابْتَلَانِي اللَّهُ بِكَ وَابْتَلَاكَ بِي: فَجَعَلَ أَحَدَنَا حُجَّةً عَلَى الْآخَرِ، فَعِيدُوتَ (١) عَلَى الدُّنْيَا بَتَأْوِيلِ الْقُرْآنِ، فَطَلَبْتَنِي بِمَا لَمْ تَجِدْ يَدِي وَلَا لِسَانِي، وَعَصَيْتُهُ أَنْتَ وَأَهْلُ الشَّامِ بِي، وَاللَّبَّ (٢) عَالِمُكُمْ جَاهِلُكُمْ، وَقَائِمُكُمْ قَاعِدُكُمْ، فَاتَّقِ اللَّهَ فِي نَفْسِكَ، وَنَازِعِ الشَّيْطَانَ قِيَادَكَ (٣)، وَاصْرِفْ إِلَى الْآخِرَةِ وَجْهَكَ، فَهِيَ طَرِيقُنَا وَطَرِيقُكَ. وَاحْذَرْ أَنْ يُصِيبَكَ اللَّهُ مِنْهُ بِعَاجِلِ قَارِعِهِ (٤) تَمَسُّ الْأَصْلَ (٥)، وَتَقَطُّعِ الدَّابِرَ (٦)، فَإِنِّي أُولَى لَكَ بِاللَّهِ إِلَيْهِ (٧) غَيْرَ فَاخِرِهِ، لَئِنْ جَمَعْتَنِي وَإِيَّاكَ جَوَامِعَ الْأَقْدَارِ لَا أَزَالُ بِبَاحْتِكَ (٨) حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ).

In Persian

به معاویه

اندرز دادن به دشمن پس از یاد خدا و درود! همانا خداوند سبحان دنیا را برای آخرت قرار داده، و مردم را در دنیا به آزمایش گذاشت، تا روشن شود کدام یک نیکوکارتر است، ما را برای دنیا نیافریده اند، و تنها برای دنیا به تلاش فرمان داده نشدیم، به دنیا آمدیم تا در آن آزمایش گردیم. و همانا خداوند مرا به تو، و تو را با من آزموده، و یکی از ما را بر دیگری حجت قرار داد، تو با تفسیر دروغین قرآن به دنیا روی آوردی، و چیزی از من درخواست می کنی که دست و زبانم هرگز به آن نیالود (قتل عثمان) تو و مردم شام، آن دروغ را ساختید و به من تهمت زدید تا آگاهان شما مردم ناآگاه را، و ایستادگان شما زمینگیر شدگان را بر ضد من تحریک می کنند. معاویه! از خدا بترس! و با شیطانی که مهار تو را می کشد، در آویز، و به سوی آخرت که راه من و تو است باز گرد، و بترس از خدا که بزودی با بلایی کوبنده ریشه ات را برکنند، و نسل تو را قطع نماید. همانا برای تو به خدا سوگند می خورم، سوگندی که بر آن وفا دارم، اگر روزگار من و تو را در یکجا گرد آورد، هم چنان بر سر راه تو خواهم ماند. (تا خدا میان ما داوری کند و او بهترین داوران است).

When Amir al-mu'minin placed Shurayh ibn Hanī (al-Madhhiji) at the head of the vanguard preceding towards Syria he issued this document of instruction to him

Fear Allah every morning and evening and remain apprehensive about yourself of this deceitful world and do not regard it safe in any case. Know that if for fear of some evil you do not refrain yourself from things which you love then passions will fling you into a lot of harm. Therefore be for yourself a refrainer and protector and for your anger a suppressor and killer

ومن کتاب له علیه السلام

وصی به شریح بن هانیء لما جعله علی مقدمته إلی الشام

اتَّقِ اللَّهَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ، وَخَفْ عَلَى نَفْسِكَ الدُّنْيَا الْعُزُورَ، وَلَا تَأْمَنْهَا عَلَى حَالٍ، وَاعْلَمْ أَنَّكَ إِنْ لَمْ تَوَدَّعْ نَفْسَكَ عَنْ كَثِيرٍ مِمَّا تُحِبُّ، مَخَافَةَ مَكْرُوهِهِ، سَيَمِتَ (۱) بِحِكِّ الْأَهْوَاءِ (۲) إِلَى كَثِيرٍ مِنَ الضَّرَرِ. فَكُنْ لِنَفْسِكَ مَانِعاً رَادِعاً، وَلِتَزَوَّجَكَ (۳) عِنْدَ الْحَفِيطَةِ (۴) وَأَقِمَّ (۵) قَامِعاً (۶).

به شریح بن هانی

اخلاق فرماندهی در هر صبح و شام از خدا بترس، و از فریبکاری دنیا بر نفس خویش بیمناک باش، و هیچگاه از دنیا ایمن مباش، بدان اگر برای چیزهایی که دوست می داری، یا آنچه را که خوشایند تو نیست، خود را باز نداری، هوسها تو را به زیانهای فراوانی خواهند کشید، سپس نفس خود را باز دار و از آن نگهبانی کن، و به هنگام خشم، بر نفس خویش شکننده و حاکم باش.



To the people of Kufah at the time of his march from Medina to Basrah

Now I have come out of my city either as an oppressor or as the oppressed either as a rebel or one against whom rebellion has been committed. In any case to whomsoever this letter of mine reaches I appeal to him in the name of Allah that he should come to me and if I am in the right he should help me; but if I am in the wrong then he should .try to get me to the right according to his view

### In Arabic

ومن كتاب له عليه السلام

إلى أهل الكوفه عند مسيره من المدينه إلى البصره

أَمَّا بَعْدُ، فَإِنِّي خَرَجْتُ مِنْ حَيِّي (١) هَذَا: إِمَّا ظَالِمًا، وَإِمَّا مَظْلُومًا، وَإِمَّا بَاغِيًا، وَإِمَّا مَبْغِيًا عَلَيْهِ. وَأَنِي أَذَكِّرُ اللَّهَ مَنْ بَلَغَهُ كِتَابِي هَذَا لَمَّا (٢) نَفَرَ إِلَيَّ، فَإِنْ كُنْتُ مُحْسِنًا أَعَانِي، وَإِنْ كُنْتُ مُسِيئًا اسْتَعِينِي (٣).

### In Persian

به مردم کوفه

روش بسیج کردن مردم برای جهاد پس از یاد خدا و درود! من از جایگاه خود مدینه بیرون آمدم، یا ستمکارم یا ستم دیده، یا سرکشی کردم یا از فرمانم سر باز زدند، همانا من خدا را به یاد کسی می آورم که این نامه به دست او رسد، تا به سوی من کوچ کند، اگر مرا نیکوکار یافت یاری کند، و اگر گناهکار بودم مرا به حق باز گرداند.

### LETTER ٥٨

### In English

Written to the people of various localities describing what took place between him and the people of Siffin

The whole thing began thus that we and the Syrians met in an encounter although we believe in one and the same Allah and the same Prophet and our message in Islam is the same. We did not want them to add anything in the belief in Allah or in acknowledging His Messenger (may Allah bless him and his descendants) nor did they want us to add any such thing. In fact there was complete unity except that we differed on the question of `Uthman's blood while we were uninvolved in it. We suggested to them to appease the situation by calming the temporary irritation and pacifying the people till matters settled down and stabilized when we would gain .strength to put matters right

They however said that they would settle it by war. Thus they refused our offer and consequently war spread its wings and came to stay. Its flames rose and became strong. When the war had bitten us as well as them and pierced its talons into us as well as them they accepted what we had proposed to them. So we agreed to what they suggested and hastened to meet their request. In this way the plea became clear to them and no excuse was left to them. Now whoever among them adheres to this will be saved by Allah from ruin and whoever shows obstinacy and insistence (on wrong) is the reverser whose heart has been blinded by Allah and evils will encircle his .head

**In Arabic**

p: ۲۴۴

إلى أهل الامصار، يقتص فيه ما جرى بينه وبين أهل صفين

وَكَانَ يَدُءُ أَمْرِنَا أَنَا التَّقِينَا وَالْقَوْمُ مِنْ أَهْلِ الشَّامِ، وَالظَّاهِرُ أَنَّ رَبَّنَا وَاحِدٌ (١)، وَنَبِينَا وَاحِدٌ، وَدَعَوْتُنَا فِي الْإِسْلَامِ وَاحِدَةٌ، لَا نَسْتَرِيدُهُمْ (٢) فِي الْإِيمَانِ بِاللَّهِ وَالْتَّضِيدِ بِرَسُولِهِ، وَلَا يَسْتَرِيدُونَنَا: الْأَمْرُ وَاحِدٌ، إِلَّا مَا اخْتَلَفْنَا فِيهِ مِنْ دَمِ عُمَانَ، وَنَحْنُ مِنْهُ بَرَاءٌ! فَقُلْنَا: تَعَالَوْا نُدَاوِ مَا لَا يُدْرِكُ الْيَوْمَ بِإِطْفَاءِ النَّائِرَةِ (٣)، وَتَشِيكِينَ الْعِمَامَةِ، حَتَّى يَسْتَدَّ الْأَمْرُ وَيَسْتَجْمِعَ، فَفَقْوَى عَلَى وَضْعِ الْحَقِّ مَوَاضِعَهُ. فَقَالُوا: بَلْ نُدَاوِيهِ بِالْمُكَابَرَةِ (٤)! فَأَبَوْا حَتَّى جَنَحَتْ (٥) الْحَرْبُ وَرَكَدَتْ (٦)، وَوَقَدَتْ (٧) نِيرَانَهَا وَحَمِشَتْ (٨). فَلَمَّا ضَرَّسْتَنَا (٩) وَإِيَاهُمْ، وَوَضَعْتَ مَخَالِبَهَا فِينَا وَفِيهِمْ، أَجَابُوا عِنْدَ ذَلِكَ إِلَى الَّذِي دَعَوْنَاهُمْ إِلَيْهِ، فَأَجَبْنَاهُمْ إِلَى مَا دَعَوْا، وَسَارَعْنَاهُمْ (١٠) إِلَى مَا طَلَبُوا، حَتَّى اشْتَبَأَتْ عَلَيْهِمُ الْحُجَّةُ، وَأَنْقَطَعَتْ مِنْهُمْ الْمَعِيدَةُ. فَمَنْ تَمَّ عَلَى ذَلِكَ مِنْهُمْ فَهُوَ الَّذِي أَنْقَذَهُ اللَّهُ مِنَ الْهَلَكَةِ، وَمَنْ لَجَّ وَتَمَادَى فَهُوَ الرَّاكِسُ (١١) الَّذِي رَانَ (١٢) اللَّهُ عَلَى قَلْبِهِ، وَصَارَتْ دَائِرَةُ السُّوءِ عَلَى رَأْسِهِ.

### In Persian

درباره جنگ صفین

افشای حوادث جنگ صفین آغاز کار چنین بود ما با مردم شام دیدار کردیم، که در ظاهر پروردگار ما یکی، و پیامبر ما یکی، و دعوت ما در اسلام یکی بود، و در ایمان به خدا و تصدیق کردن پیامبرش، هیچ کدام از ما بر دیگری برتری نداشتیم، و با هم وحدت داشتیم جز در خون عثمان که ما از آن برکناریم، پس به آنان گفتیم: بیاید با خاموش ساختن آتش جنگ، و آرام کردن مردم، به چاره جویی و درمان پردازیم، تا کار مسلمانان استوار شود، و به وحدت برسند، و ما برای اجرای عدالت نیرومند شویم، اما شامیان پاسخ دادند: (چاره ای جز جنگ نداریم). پس سر باز زدند، و جنگ در گرفت، و تداوم یافت، و آتش آن زبانه کشید. پس آنگاه که دندان جنگ در ما و آنان فرو رفت، و چنگال آن سخت کار گرفتار افتاد، به دعوت ما گردن نهادند، و بر آنچه آنان را خواندیم، پاسخ دادند. ما هم به درخواست آنان پاسخ دادیم، و آنچه را خواستند زود پذیرفتیم، تا حجت را بر آنان تمام کنیم، و راه عذرخواهی را ببندیم. آنگاه آنکه بر پیمان خود استوار ماند، از هلاکت نجات یافت، و آن کس که در لجاجت خود پافشارد، خدا پرده ناآگاهی بر جان او کشید، و بلای تیره روزی گرد سرش گردانید.

To al-Aswad ibn Qutbah the Governor of Hulwan

Now if the actions of a governor follow the passions he will be greatly hampered in justice. All the people should be equal in right before you because injustice cannot be a substitute for justice. Avoid that thing the like of which you would not like for yourself. Exert yourself in what Allah has made obligatory on you hoping for His .reward and fearing His chastisement

Know that this world is the place of trial. Whoever here wastes any hour of his time will repent it on the Day of Judgement and nothing can ever make you too satisfied as not to need right. One of the rights on you is that you should protect yourself (from sins) and look after the subjects to your best. The benefit that will come to you from this will be greater than that which will accrue (to people) through you; and that is an .to the matter

### In Arabic

ومن كتاب له عليه السلام

إلى الاسود بن قُطْبَةَ صاحب جند حُلوان (١)

أَمَّا بَعْدُ، فَإِنَّ الْوَالِيَّ إِذَا اخْتَلَفَ هَوَاهُ (٢) مَنَعَهُ ذَلِكَ كَثِيرًا مِنَ الْعَدْلِ، فَلْيَكُنْ أَمْرُ النَّاسِ عِنْدَكَ فِي الْحَقِّ سَوَاءً، فَإِنَّهُ لَيْسَ فِي الْجَوْرِ عَوَظٌ مِنَ الْعَدْلِ، فَاجْتَنِبْ مَا تُنْكِرُ أَمْثَالَهُ، وَابْتَدِلْ نَفْسَكَ فِيمَا افْتَرَضَ اللَّهُ عَلَيْكَ، رَاجِيًا ثَوَابَهُ، وَمَتَّخِوْفًا عِقَابَهُ.

وَاعْلَمْ أَنَّ الدُّنْيَا دَارُ بَلِيَّةٍ لَمْ يَفْرُغْ صَاحِبُهَا قَطُّ فِيهَا سَاعَةً إِلَّا كَانَتْ فَرَعَتْهُ (٣) عَلَيْهِ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، أَنَّهُ لَنْ يُغْنِيكَ عَنِ الْحَقِّ شَيْءٌ أَبَدًا، وَمِنَ الْحَقِّ عَلَيْكَ حِفْظُ نَفْسِكَ، وَالْإِحْتِسَابُ (٤) عَلَى الرَّعِيَّةِ بِجَهْدِكَ، فَإِنَّ الَّذِي يَصِلُ إِلَيْكَ مِنْ ذَلِكَ أَفْضَلُ مِنَ الَّذِي يَصِلُ بِكَ، وَالسَّلَامُ.



به اسود بن قطبه

مسوولیت‌های فرماندهی پس از یاد خدا و درود. اگر رای و اندیشه زمامدار دچار دگرگونی شود، او را از اجرای عدالت بسیار باز می‌دارد، پس کار مردم در آنچه حق است نزد تو یکسان باشد. زیرا در ستمکاری بهایی برای عدالت یافت نمی‌شود، از آنچه که همانند آن را بر دیگران نمی‌پسندی پرهیز کن، و نفس خود را در آنچه خداوند بر تو واجب کرده است، وادار، در حالی که امیدوار به پاداش الهی بوده و از کیفر او هراسناک باشی. و بدان که دنیا سرای آزمایش است، و دنیاپرست ساعتی در آن نمی‌آساید جز آنکه در روز قیامت از آن افسوس می‌خورد، و هرگز چیزی تو را از حق بی‌نیاز نمی‌گرداند. و از جمله حقی که بر توست آن که، نفس خویش را نگهبان باشی، و به اندازه توان در امور رعیت تلاش کنی، زیرا آنچه در این راه نصیب تو می‌شود، برتر از آن است که از نیروی بدنی خود از دست می‌دهی، با درود.

LETTER ۶۰

In English

To the officers through whose jurisdiction the army passed

From the servant of Allah `Ali Amir al-mu'minin to all the collectors of revenue and officers of the realm through whose area the army passes

Now I have sent an army that will pass by you if Allah wills. I have instructed them about what Allah has made obligatory on them namely that they should avoid molestation and evade harm. I hold myself clear before you and those (unbelievers) who are under your protection from any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. If anyone of them takes anything through force you should punish him. None of you should be silly enough to obstruct them or intervene in matters which we have allowed them by way of exception. I am myself within the army. So refer to me their high-handedness and any hardship which is caused by them and which you cannot avert except through Allah and through me. I shall then avert it with the help of Allah if He so wills

ومن كتاب له عليه السلام

إلى العمال الذين يطاء الجيش عملهم (١)

مَنْ عَبَدَ اللَّهَ عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ إِلَى مَنْ مَرَّ بِهِ الْجَيْشُ مِنْ جَبَاهِ الْخَرَاجِ وَعُمَّالِ الْبِلَادِ.

أَمَّا بَعْدُ، فَإِنِّي قَدْ سَيَّرْتُ جُنُودًا هِيَ مَارَّةٌ بِكُمْ إِنْ شَاءَ اللَّهُ، وَقَدْ أَوْصَيْتُهُمْ بِمَا يَجِبُ لِلَّهِ عَلَيْهِمْ مِنْ كَفِّ الْأَذْيِ، وَصَرَفِ الشَّدْيِ (٢)، وَأَنَا أَبْرَأُ إِلَيْكُمْ وَإِلَى ذِمَّتِكُمْ مِنْ مَعْرَةِ (٣) الْجَيْشِ؛ إِلَّا مِنْ جَوْعَةِ الْمَضْطَّرِّ (٤)، لَا يَجِدُ عَنْهَا مَذْهَبًا إِلَى شَيْعِهِ. فَتَكَلُّوا (٥) مَنْ تَنَاولَ مِنْهُمْ شَيْئًا ظُلْمًا عَنْ ظُلْمِهِمْ، وَكُفُّوا أَيْدِيَ سَفَهَائِكُمْ عَنْ مُضَادَّتِهِمْ، وَالتَّعَرَّضِ لَهُمْ فِيمَا اسْتَنْبَيْتَهُ مِنْهُمْ، وَأَنَا بَيْنَ أَظْهَرِ الْجَيْشِ، فَارْتَفِعُوا إِلَيَّ مَطَالِمِكُمْ، وَمَا عَرَاكُمْ مِمَّا يَغْلِبُكُمْ مِنْ أَمْرِهِمْ، وَلَا تُطِيقُونَ دَفْعَهُ إِلَّا بِاللَّهِ وَبِي، فَأَنَا أُعْزِزُهُ بِمَعُونَةِ اللَّهِ، إِنْ شَاءَ اللَّهُ.

### In Persian

به فرماندارانی که ارتش ...

جبران خسارتها در مانورهای نظامی از بنده خدا! علی امیر مومنان به گردآوران مالیات و فرمانداران شهرهایی که لشکریان از سرزمین آنان می گذرند. پس از یاد خدا و درود! همانا من سپاهیان فرستادم که به خواست خدا بر شما خواهند گذشت، و آنچه خدا بر آنان واجب کرده به ایشان سفارش کردم، و بر آزار رساندن به دیگران، و پرهیز از هرگونه شرارتی تاکید کرده ام، و من نزد شما و پیمانی که با شما دارم از آزار رساندن سپاهیان به مردم بیزارم، مگر آنکه گرسنگی سربازی را ناچار گرداند، و برای رفع گرسنگی چاره ای جز آن نداشته باشد، پس کسی را که دست به ستمکاری زند کیفر کنید، و دست افراد سبک مغز خود را از زیان رساندن به لشکریان، و زحمت دادن آنها جز در آنچه استثنا کردم باز دارید. من پشت سر سپاه در حرکت، شکایتهای خود را به من رسانید، و در اموری که لشکریان بر شما چیره شده اند که قدرت دفع آن را جز با کمک خدا و من ندارید، به من مراجعه کنید، که با کمک خداوند آن را برطرف خواهیم کرد. ان شاء الله.

To Kumayl ibn Ziyad an-Nakha`i the Governor of Hit expressing displeasure on his inability to prevent the enemy forces that passed through his area from marauding

Now the neglecting by a man of what he has been made responsible for and doing what is to be done by others is a manifest weakness and a ruinous sight. Certainly your advance on the people of Qarqisiya and your leaving the arsenals over which we had set you without anyone to protect them or to repulse the enemy force savoured of shattered thinking. In this way you served like a bridge for the enemy who came marauding on your allies while your arms were weak you had no awe around you; you could not prevent the enemy from advancing; you could not break his might; you could not defend the people of your area and you could not discharge functions on behalf of your Imam

## In Arabic

ومن كتاب له عليه السلام

إلى كميل بن زياد النخعي، وهو عامله على هيت، يُنكر عليه تركه دفع من يجتاز به من جيش العدو طالباً الغاره.

أَمَّا بَعِيدٌ، فَإِنَّ تَضْيِيعَ الْمَرْءِ مَا وُلِّيَ، وَتَكَلُّفُهُ مَا كُفِيَ، لَعَجْزٌ حَاضِرٌ، وَرَأْيٌ مُتَّبَعٌ (١)، وَإِنَّ تَعَاطِيكَ الْغَارَةَ عَلَى أَهْلِ قَرْقِيسِيَا (٢)، وَتَعْطِيلِكَ مَسَالِحَكَ (٣) الَّتِي وَلَّيْنَاكَ - لَيْسَ بِهَا مَنْ يَمْنَعُهَا، وَلَا يَرُدُّ الْجَيْشَ عَنْهَا - لِرَأْيِ شِعَاعٍ (٤). فَقَدْ صَبَرْتَ جِسْرًا لِمَنْ أَرَادَ الْغَارَةَ مِنْ أَعْيَادِكَ عَلَى أَوْلِيَائِكَ، غَيْرَ شَدِيدِ الْمَنْكِبِ (٥)، وَلَا مَهِيْبِ الْجَانِبِ، وَلَا سَادِّ تُغْرَةَ (٦)، وَلَا كَاسِرِ لِعَدُوِّ شَوْكَةٍ، وَلَا مُغْنٍ عَنْ (٧) أَهْلِ مِصْرِهِ، وَلَا مُجْزٍ عَنْ أَمِيرِهِ.

به کمیل بن زیاد

نکوهش از فرمانده شکست خورده پس از یاد خدا و درود! سستی انسان در انجام کارهایی که بر عهده اوست، و پافشاری در کاری که از مسولیت او خارج است، نشانه ناتوانی آشکار، و اندیشه ویرانگر است. اقدام تو به تاراج مردم (قرقیسا) در مقابل رها کردن پاسداری از مرزهایی که تو را بر آن گمارده بودیم و کسی در آنجا نیست تا آنجا را حفظ کند، و سپاه دشمن را از آن مرزها دور سازد، اندیشه ای باطل است. تو در آنجا پلی شده ای که دشمنان تو از آن بگذرند و بر دوستانت تهاجم آورند، نه قدرتی داری که با تو نبرد کنند، و نه هیبتی داری از تو بترسند و بگریزند، نه مرزی را می توانی حفظ کنی، و نه شوکت دشمن را می توانی درهم بشکنی، نه نیازهای مردم دیارت را کفایت می کنی، و نه امام خود را راضی نگه می داری.

۶۲ LETTER

In English

To the people of Egypt sent through Malik al-Ashtar when he was made the Governor of that place

Now Allah the Glorified deputed Muhammad (may Allah bless him and his descendants) as a warner for all the worlds and a witness for all the prophets. When the Prophet expired the Muslims quarrelled about power after him. By Allah it never occurred to me and I never imagined that after the Prophet the Arabs would snatch away the caliphate from his Ahlu'l-bayt (the members of his house) nor that they would take it away from me after him but I suddenly noticed people surrounding the (man to swear him allegiance.) (1)

I therefore withheld my hand till I saw that many people were reverting from Islam and trying to destroy the religion of Muhammad (may Allah bless him and his descendants). I then feared that if I did not protect Islam and its people and there occurred in it a breach or destruction it would mean a greater blow to me than the loss of power over you which was in any case to last for a few days of which everything would pass away as the mirage passes away or as the cloud scuds away. Therefore in these happenings I rose till wrong was destroyed and disappeared and religion attained peace and safety. A part of the same letter

By Allah if I had encountered them alone and they had been so numerous as to fill the earth to the brim I would not have worried or become perplexed. I am clear in myself and possess conviction from Allah about their misguidance and my guidance. I am hopeful and expectant that I will meet Allah and get His good reward. But I am worried that silly and wicked people will control the affairs of the entire community with the result that they will grab the funds of Allah as their own property and make His people slaves (۲) fight with the virtuous and ally with the sinful. Indeed there is among them he who drank (wine) unlawfully (۳) and was whipped by way of punishment fixed by Islam and there is he who did not accept Islam until he had secured financial gain through it. (۴) If this had not been so I would not have insisted on gathering you reprehending you mobilizing you and urging you (for jihad) but if you .refuse and show weakness I will leave you

Do you not see that the boundaries of your cities have diminished your populated areas have been conquered your possessions have been snatched away and your cities and lands have been attacked. May Allah have mercy on you get up to fight your enemy and do not remain confined to the earth otherwise you will face oppression and suffer ignominy and your fate will be the worst. The warrior should be wakeful .because if he sleeps the enemy does not sleep; and that is an end to the matter

**In Arabic**

ومن كتاب له عليه السلام

إلى أهل مصر، مع مالك الأشر لما ولّاه إمارتها.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - نَذِيرًا لِلْعَالَمِينَ، وَمُهَيِّمًا (١) عَلَى الْمُزْسِلِينَ. فَلَمَّا مَضَى عَلَيْهِ السَّلَامُ - تَنَازَعَ الْمُسْلِمُونَ الْأَمْرَ مِنْ بَعْدِهِ. فَوَاللَّهِ مَا كَانَ يُلْقَى فِي رُوعِي (٢)، وَلَا يَخْطُرُ بِيَالِي، أَنَّ الْعَرَبَ تُزْعِجُ هَذَا الْأَمْرَ مِنْ بَعْدِهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - عَمَّنْ أَهْلِي بَيْتِهِ، وَلَا أَنَّهُمْ مُنْحَوَةٌ عَنِّي مِنْ بَعْدِهِ! فَعِمَّا رَاعِنِي (٣) إِلَّا- انْتِيَالُ (٤) النَّاسِ عَلَى فُلَانٍ يُبَايِعُونَهُ، فَأَمْسَكْتُ يَدِي (٥) حَتَّى رَأَيْتُ رَاجِعَهُ (٦) النَّاسِ قَدْ رَجَعَتْ عَنِ الْإِسْلَامِ، يَدْعُونَ إِلَيَّ مَحْقِي دِينَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَخَشَيْتُ إِنْ لَمْ أَنْصُرِ الْإِسْلَامَ أَهْلُهُ أَنْ أَرَى فِيهِ ثَلْمًا (٧) أَوْ هَدْمًا، تَكُونُ الْمُصِيبَةُ بِهِ عَلَيَّ أَكْبَرَ مِنْ فَوْتِ وَلَايَتِكُمْ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلِيلٍ، يَزُولُ مِنْهَا مَا كَانَ، كَمَا يَزُولُ السَّرَابُ، أَوْ كَمَا يَتَقَشَّعُ السَّحَابُ، فَهَضُمْتُ فِي تِلْكَ الْأَخْبَادِ حَتَّى زَاحَ (٨) الْبَاطِلُ وَزَهَقَ (٩)، وَاطْمَأَنَّ الدِّينُ وَتَنَهَّنَهُ (١٠).

ومنه: إِنِّي وَاللَّهِ لَوَ لَقِيْتُهُمْ وَاحِدًا وَهُمْ طِلَاعٌ (۱۱) الْأَرْضِ كُلَّهَا مَا بَالَيْتُ وَلَا اسْتَوْحِشْتُ، وَإِنِّي مِنْ ضَالِّهِمُ الَّذِي هُمْ فِيهِ وَالْهَدَى الَّذِي أَنَا عَلَيْهِ لَعَلَى بَصَرِهِ مِنْ نَفْسِي وَيَقِينِ مِنْ رَبِّي. وَإِنِّي إِلَى لِقَاءِ اللَّهِ لَمُشْتَاقٌ، وَحُسْنِ ثَوَابِهِ لَمُنْتَظِرٌ رَاجٍ، وَلَكِنِّي آسَى (۱۲) أَنْ يَلِيَّ (۱۳) أَمْرَهُدِ الْأُمَّةِ سِمْفَهَاؤُهَا وَفُجَارُهَا، فَيَتَّخِذُوا مَالَ اللَّهِ دُولًا (۱۴)، وَعِبَادَهُ خَوَلًا (۱۵)، وَالصَّالِحِينَ حَرْبًا (۱۶)، وَالْفَاسِقِينَ حَرْبًا، فَإِنَّ مِنْهُمْ الَّذِي قَدْ شَرِبَ فِيكُمْ الْحَرَامَ (۱۷)، وَجَلِدَ حَدًّا فِي الْإِسْلَامِ، وَإِنَّ مِنْهُمْ مَنْ لَمْ يُسَلِّمْ حَتَّى رُضِخَتْ لَهُ عَلَى الْإِسْلَامِ الرَّضَائِخُ (۱۸)، فَلَوْلَا ذَلِكَ مَا أَكْثَرْتُ تَأْلِيْبِكُمْ (۱۹) وَتَأْنِيْبِكُمْ، وَجَمْعَكُمْ وَتَحْرِيبِكُمْ، وَلَتَرَكْتُكُمْ إِذْ أَبَيْتُمْ وَوَنَيْتُمْ (۲۰).

أَلَا تَرَوْنَ إِلَىٰ أَطْرَافِكُمْ (۲۱) قَدْ انْتَفَصَتْ (۲۲)، وَإِلَىٰ أَمْصَارِكُمْ قَدْ افْتَتِحَتْ، وَإِلَىٰ مَمَالِكِكُمْ تُرْوَى (۲۳)، وَإِلَىٰ بِلَادِكُمْ تُغْزَى! انْفِرُوا \_ رَحِمَكُمُ اللَّهُ \_ إِلَىٰ قِتَالِ عِدْوِكُمْ، وَلَا تَتَأَقَلُّوا إِلَى الْمَأْرُضِ فَتَقْرُؤُوا (۲۴) بِالْخُسْفِ (۲۵)، وَتَبْرُؤُوا (۲۶) بِالذُّلِّ، وَيَكُونَ نَصِيْبِكُمُ الْأَخْسَ، وَإِنَّ أَخَا الْحَرْبِ الْأَرْقُ (۲۷)، وَمَنْ نَامَ لَمْ يَنْمَ عَنْهُ، وَالسَّلَامُ.

## In Persian

به مردم مصر

مظلومیت امام در خلافت پس از یاد خدا و درود! خداوند سبحان محمد (ص) را فرستاد تا بیم دهنده جهانیان، و گواه پیامبران پیش از خود باشد، آنگاه که پیامبر (ص) به سوی خدا رفت، مسلمانان پس از وی در کار حکومت با یکدیگر درگیر شدند، سوگند بخدا نه در فکر می گذشت، و نه در خاطر می آمد که عرب خلافت را پس از رسول خدا (ص) از اهل بیت او بگرداند، یا مرا پس از وی از عهده دار شدن حکومت باز دارند، تنها چیزی که نگرانم کرد شتافتن مردم به سوی فلان شخص بود که با او بیعت کردند. من دست باز کشیدم، تا آنجا که دیدم گروهی از اسلام باز گشته، می خواهند دین محمد (ص) را نابود سازند، پس ترسیدم که اگر اسلام و طرفدارانش را یاری نکنم، رخنه ای در آن بینم یا شاهد نابودی آن باشم، که مصیبت آن بر من سخت تر از رها کردن حکومت بر شماست، که کالای چند روزه دنیاست، به زودی ایام آن می گذرد چنانکه سراب ناپدید شود، یا چونان پاره های ابر که زود پراکنده می گردد. پس در میان آن آشوب و غوغا بپا خواستم تا آنکه باطل از میان رفت، و دین استقرار یافته، آرام شد.

(بخشی از همین نامه است) شجاعت و دشمن شناسی امام (ع) به خدا سوگند! اگر تنها با دشمنان روبرو شوم، در حالی که آنان تمام روی زمین را پر کرده باشند، نه باکی داشته، و نه می هراسم، من گمراهی آنان و هدایت خود را که بر آن استوارم، آگاهم، و از طرف پروردگرم به یقین رسیده ام، و همانا من برای ملاقات پروردگار مشتاق، و به پاداش او امیدوارم. لکن از این اندوهناکم که بیخردان، و تبهکاران این امت حکومت را به دست آورند، آنگاه مال خدا را دست به دست بگردانند، و بندگان او را به بردگی کشند، با نیکوکاران در جنگ، و با فاسقان همراه باشند، زیرا از آنان کسی در میان شماست که شراب نوشید و حد بر او جاری شد، و کسی که اسلام را نپذیرفت اما به ناحق بخششهایی به او عطا گردید. اگر اینگونه حوادث نبود شما را بر نمی انگیختم، و سرزنتان نمی کردم، و شما را به گردآوری تشویق نمی نمودم، و آنگاه که سر باز می زدید رهاتان می کردم. آیا نمی بینید که مرزهای شما را تصرف کردند؟ و شهرها را گشودند؟ و دستاوردهای شما را غارت کردند؟ و در میان شهرهای شما آتش جنگ را برافروختند؟ برای جهاد با دشمنان کوچ کنید. خدا شما را رحمت کند، در خانه های خود نمانید، که به ستم گرفتار، و به خواری دچار خواهید شد، و بهره زندگی شما از همه پست تر خواهد بود، و همانا برادر جنگ، بیداری و هوشیاری است هر آن کس که به خواب رود، دشمن او نخواهد خوابید. با درود.



The Prophet's declarations about Amir al-mu'minin that "This is my brother my vicegerent and my caliph among you" and while returning from his farewell hajj at Ghadir Khum that "For whosoever I am the master `Ali is his master" had settled the issue of his own replacement and succession after which there was no need at all for any new election nor could it be imagined that the people of Medina would feel the need

for an election. But some power-thirsty individuals so

ignored these clear injunctions as if their ears had

( never been acquainted with them and considered the election ( ۴۹۲

so necessary that leaving the burial rites of the Prophet they assembled in the Saqifah of Banu Sa`idah and elected Abu Bakr as Caliph with a show of democracy. This was a very critical moment for Amir al-mu'minin. On one side some interested persons declared that he should take up arms and on the other hand he noticed that those Arabs who had accepted Islam by dint of its military strength were leaving it and Musaylimah ibn Thumamah al-Hanafi the liar (al-Kadhhab) and Tulayhah ibn Khuwaylid al-Asadi (the liar) were throwing tribe after tribe into misguidance. In these circumstances if there had been a civil war and the Muslims had fought against the Muslims the forces of heresy and hypocrisy would have joined together and swept Islam off the surface of the globe. Therefore Amir al-mu'minin preferred to keep quiet rather than to fight and with the purpose of maintaining the solidarity of Islam confined himself to protesting peacefully rather than taking up arms. This was because formal power was not so dear to him as the good and prosperity of the community. For stopping the machinations of the hypocrites and defeating the aims of the mischief-mongers there was no other course but that he should not fan the flames of war by giving up his own claim. This was such a big act for the preservation .of Islamic polity that it is acknowledged by all the sects of Islam

This refers to the saying of the Holy Prophet about the children of Umayyah and .(۲) the children of Abi al-`As ibn Umayyah (the grandfather of `Uthman ibn `Affan and the dynasty of Marwan's caliphs) as related by Abu Dharr al-Ghifari that the Holy Prophet said

When the number of Banu (children of) Umayyah reaches forty men they will make Allah's people their slaves grab Allah's funds as their own property and make the Book .(of Allah a cause of corruption. (al-Mustadrak vol.۴ p.۴۷۹; Kanz al-`ummal vol.۱۱ p.۱۴۹

About the children of Abi al-`As it is related by Abu Dharr Abu Sa'id al-Khudri Ibn :`Abbas Abu Hurayrah and others that the Holy Prophet said

When the number of Banu (children of) Abi al-`As reaches thirty men they will grab the funds of Allah as their own property make Allah's people their slaves and make the religion of Allah a cause of corruption. (al-Musnad Ahmad ibn Hanbal vol.۳ p.۸۰; al-Mustadrak al-Hakim vol.۴ p.۴۸۰; al-Matalib al-`aliyah Ibn Hajar vol.۴ p.۳۳۲; Majma` az-zawa'id al-Haytami vol.۵ pp.۲۴۱ ۲۴۳; Kanz al-`ummal al-Muttaqi vol.۱۱ pp.۱۴۸ ۱۴۹ ۳۵۱ .(۳۵۴

The history of Islam (after the death of the Holy Prophet) has enough evidence to prove this prophecy of the Holy Prophet; and the fear of Amir al-mu'minin for the .Muslim community was based on this reason

The man who drank wine was al-Walid ibn `Uqbah ibn Abi Mu`ayt. He was of the .(۳) same mother as Caliph `Uthman and his Governor of Kufah. al-Walid on an occasion in a state of intoxication led the morning prayers in the Central mosque of Kufah with four units (raka`ah) instead of the usual two as prescribed by the Holy Prophet. The congregation which consisted of several pious persons like Ibn Mas`ud was much :incensed and still more irritated when finishing the four units al-Walid said

.What a pleasant morning! I would like to extend the prayers further if you consent

Repeated complaints had already been made to the Caliph against al-Walid on account of his debauchery but as often dismissed. People now reproached `Uthman for not listening to their grievances and favouring such a scoundrel. By chance they succeeded in taking off the signet ring from the hand of the Governor while he lay senseless from the effects of a debauch and carried it off to Medina. Still the caliph was slow and hesitated to enforce punishment upon his Governor (of the same mother) ; giving cause to be himself reproachfully accused of ignoring the law; though at last he was persuaded to have al-Walid scourged with forty strokes. He was consequently deposed from his office. Sa`id ibn al-`As a cousin of `Uthman was appointed to take his place and this was a matter of great reproach against `Uthman. (Ansab al-ashraf al-Baladhuri vol.5 pp.33-35; al-Aghani; Abu'l-Faraj al-Isfahani vol.4 pp.174- 187; al-Isti`ab vol.4 pp.1554-1557; Usd al-ghabah vol.5 pp.91-92; at-Tabari vol.1 (pp.2843-2850; Ibn al-Athir vol.3 pp.105-107; Ibn Abi'l-Hadid vol.17 pp.227-245

The man who accepted Islam after securing financial gain was Mu`awiyah who .(4)  
.was adhering to Islam only for worldly benefits

**LETTER ۶۳**

**In English**

To Ahu Musa (`Abdullah ibn Qays) al-Ash`ari the Governor of Kufah when Amir al-mu'minin learned that he was dissuading the people of Kufah from joining in the battle .of Jamal when Amir al-mu'minin had called them to fight along with him

p: ۲۵۷

:From the servant of Allah Amir al-mu'minin to `Abdullah ibn Qays

Now I have come to know of words uttered by you which go in your favour as well as against you.(۱) So when my messenger reaches you prepare yourself and get ready come out of your den and call those who are with you. Then if you are convinced of the truth get up but if you feel cowardice go away. By Allah you will be caught wherever you may be and you will not be spared till you are completely upset and everything about you is scattered and till you are shaken from your seat. Then you will .fear from your front as you do from the rear

What you hope is not a light matter but it is serious calamity. We have to ride its camels overcome its difficulties and level its mountains. Set your mind in order take a grip on your affairs and acquire your (lot and your) share. If you do not like it then go away to where neither you are welcome nor can you escape from it. It is better that you be left alone and lie sleeping. Then no one will enquire where is so-and-so. By Allah this is the case of right with the rightful person and we do not care what the .heretics do; and that is an end to the matter

**In Arabic**

ومن كتاب له عليه السلام

إلى أبي موسى الأشعري وهو عامله على الكوفة، وقد بلغه عنه تشييطه (۱) الناس عن الخروج إليه لما ندبهم لحرب أصحاب  
الجمل.

p: ۲۵۸

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ.

أَمَّا بَعْدُ، فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَعَلَيْكَ، فَإِذَا قَدِمَ عَلَيْكَ رَسُولِي عَلَيْكَ فَارْفَعْ ذَيْلَكَ، وَاشْدُدْ مِئْزَرَكَ (٢)، وَاخْرُجْ مِنْ جُحْرِكَ (٣)، وَانْدُبْ (٤) مَنْ مَعَكَ، فَإِنْ حَقَّقْتَ فَأَنْفُذْ (٥)، وَإِنْ تَفَشَّلتْ (٦) فَابْعُدْ! وَإِنَّمِ اللَّهُ لَتَوْتِينٌ حَيْثُ أَنْتَ، وَلَا تُتْرَكُ حَتَّى يُخْلَطَ زُبْدُكَ بِخَائِرِكَ (٧)، وَذَاتِبِكَ بِجَامِدِكَ، وَحَتَّى تُعْجَلَ عَنْ قِعْدَتِكَ (٨)، وَتَحْذَرَ مِنْ أَمَامِكَ كَحَذَرِكَ مِنْ خَلْفِكَ، وَمَا هِيَ بِالْهُوَيْنَى (٩) الَّتِي تَرْجُو، وَلَكِنَّهَا الدَّاهِيَةُ الْكُبْرَى، يُرَكَّبُ جَمَلُهَا، وَيُدَلُّ صِعْبُهَا، وَيُسَهَّلُ جَبَلُهَا. فَاعْقِلْ عَقْلَكَ (١٠)، وَامْلِكْ أَمْرَكَ، وَخُذْ نَصِيْبَكَ وَحَظَّكَ، فَإِنْ كَرِهَتْ فَتَنَحَّ إِلَى غَيْرِ رَحْبٍ وَلَا فِي نَجَاهٍ، فَبِالْحَرِيِّ (١١) لَتُكْفَيْنَ (١٢) وَأَنْتَ نَائِمٌ، حَتَّى لَا يُقَالَ: أَيْنَ فُلَانٌ؟ وَاللَّهِ إِنَّهُ لَحَقٌّ مَعَ مُحِقٍّ، وَمَا أَبَالِي مَا صَنَعَ الْمُلْحِدُونَ، وَالسَّلَامُ.

## In Persian

به ابوموسی اشعری

بازداشتن ابوموسی از فتنه انگیزی از بنده خدا علی امیر مومنان به عبدالله بن قیس (ابوموسی اشعری) پس از ستایش پروردگار و درود! سخنی از تو به من رسید که هم به سود، و هم به زیان تو است، چون فرستاده من پیش تو آید، دامن همت کمر زن، کمرت را برای جنگ محکم ببند، و از سوراخ بیرون آی، و مردم را برای جنگ بسیج کن، اگر حق را در من دیدی بپذیر، و اگر دودل ماندی کناره گیر، به خدا سوگند هر جا که باشی تو را بیاورند و بحال خویش رها نکنند، تا گوشت و استخوان و تر و خشک درهم ریزد، و در کنار زدنت از حکومت شتاب کنند، چنانکه از پیش روی خود همانگونه بترسی که از پشت سرت هراسناکی. حوادث جاری کشور آنچنان آسان نیست که تو فکر می کنی، بلکه حادثه بسیار بزرگی است که باید بر مرکبش سوار شد، و سختی های آن را هموار کرد، و پیمودن راه های سخت و کوهستانی آن را آسان نمود، پس فکرت را بکار گیر، و مالک کار خویش باش، و سهم و بهره ات را بردار، اگر همراهی با ما را خوش نداری کناره گیر، بی آنکه مورد ستایش قرارگیری یا رستگار شوی، که سزاوار است تو در خواب باشی و دیگران مسوولیت های تو را برآورند، و از تو نپرسند که کجا هستی؟ و به کجا رفته ای؟ به خدا سوگند! این راه حق است و به دست مرد حق انجام می گیرد، و باکی ندارم که خداشناسان چه می کنند؟ با درود.

When Amir al-mu'minin had the idea of suppressing the .(۱)

revolt of the people of Basrah he sent this letter through

Imam al-Hasan to Abu Musa (ʿAbdullah ibn Qays) al-Ash`ari

who had been appointed Governor of Kufah by `Uthman wherein

he has ascolded him for his duplicit and contradictory behaviour and attempted to persuade him to jihad because on one side he used to say that Amir al-mu'minin was the true Imam and allegiance to him was right and on the other he said that to support him in fighting against the Muslims was not right; but it was a mischief and it was necessary to keep off this mischief. Thus Amir al-mu'minin has referred to this contradictory view by the words "huwa laka wa `alayka" (which go in your favour as well as against you). The intention is that when Amir al-mu'minin is the rightful Imam how can fighting his enemy with him be wrong? And if fighting on his side is wrong .then what is the meaning of his being the rightful Imam

In any case in spite of his dissuading from fighting the people of Kufah came out in large numbers to join Amir al-mu'minin's army and took full part in the battle giving .such a defeat to the people of Basrah that they never again dared to revolt

LETTER ۶۴

In English

In reply to Mu`awiyah

Now then certainly we and you were on amiable terms as you say but difference arose between us and you the other day when we accepted belief (iman) and you rejected it. Today the position is that we are steadfast (in the belief) but you are creating mischief. Those of you who accepted Islam did so reluctantly and that too when all the chief men had accepted Islam and joined the Messenger of Allah- (may .Allah- bless him and his descendants



You have stated that I killed Talhah and az-Zubayr forced `A'ishah out of her house and adopted residence between the two cities (Kufah and Basrah). (۱) These are matters with which you have no concern nor do they involve anything against you.  
.Therefore no explanation about them is due to you

You also state that you are coming to me with a party of muhajirun and ansar but hijrah came. to an end on the day your brother was taken prisoner. If you are in a hurry then wait a bit as I may come to meet you and that would be more befitting as that would mean that Allah has appointed me to punish you. But if you come to me it  
:would be as the poet of Banu Asad said

They are advancing against summer winds which are hurling stones on them in the  
.highlands and lowlands

Remember) I have still the sword with which I dispatched your grandfather your) mother's brother and your brother to one and the same place. By Allah I know what you are. Your heart is sheathed and your intelligence is weak. It is better to say that you have ascended to where you view a bad scene which is against you not in your favour because you are searching a thing lost by someone else you are tending someone else's cattle and you are hankering after a thing which is not yours nor have you any attachment with it. How remote are your words from your actions and how closely you resemble your paternal and maternal uncles who were led by their wickedness and love for wrong to oppose Muhammad (may Allah bless him and his descendants) and in consequence they were killed as you know. They could not put up a defence against the calamity and could not protect their place of safety from the  
.striking of swords which abound in the battle and which do not show weakness



You have said a lot about killing of `Uthman. You first join what the people have joined (i.e. allegiance) then seek a verdict about (the accused people) from me and I shall settle the matter between you and them according to the Book of Allah the Sublime. But what you are aiming at is just the fake nipple given to a child in the first days of stopping of nursing. Peace be on those who deserve it

## In Arabic

ومن كتاب له عليه السلام

كتبه إلى معاوية، جواباً

أَمَا بَعِيدٌ، فَإِنَّا كُنَّا نَحْنُ وَأَنْتُمْ عَلَى مَا ذَكَرْتَ مِنَ الْمَأْلَفِ وَالْجَمَاعَةِ، فَفَرَّقَ بَيْنَنَا وَبَيْنَكُمْ أَمْسَ أَنَا آمَنَّا وَكَفَرْتُمْ، وَالْيَوْمَ أَنَا اسْتَقَمْنَا وَفُتِنْتُمْ، وَمَا أَسْلَمَ مُسْلِمُكُمْ إِلَّا كَرَهَا (١) ، وَبَعْدَ أَنْ كَانَ أَنْفُ الْإِسْلَامِ (٢) كُلُّهُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، حِزْبًا.

وَذَكَرْتَ أَنِّي قَتَلْتُ طَلْحَةَ وَالزُّبَيْرَ، وَشَرَّدْتُ بَعَائِشَةَ (٣) ، وَنَزَلْتُ بَيْنَ الْمِصْرَيْنِ (٤) ! وَذَلِكَ أَمْرٌ غَبَتَ عَنْهُ، فَلَا عَلَيْكَ، وَلَا الْعُذْرُ فِيهِ إِلَيْكَ. وَذَكَرْتَ أَنَّكَ زَانِرِي فِي الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَقَدْ انْقَطَعَتِ الْهَجْرَةُ يَوْمَ أُسْرِ أَخُوكَ، فَإِنْ كَانَ فِيكَ عَجَلٌ فَاسْتَرْفِهِ (٥) ، فَإِنِّي إِنْ أَرَزَكَ فَذَلِكَ جَدِيرٌ أَنْ يَكُونَ اللَّهُ إِنَّمَا بَعَنِي لِلنَّقْمَةِ مِنْكَ! وَإِنْ تَزُرْنِي فَكَمَا قَالَ أَخُو بَنِي أَسَدٍ:

مُسْتَقْبِلِينَ رِيَّاحَ الصَّيْفِ تَضْرِبُهُمْ بِحَاصِبِ (٦) بَيْنَ أَعْوَارِ (٧) وَجُلْمُودِ (٨) وَعِنْدِي السَّيْفُ الَّذِي أَعْضَضْتُهُ (٩) بِجِدِّكَ وَخَالِكَ وَأَخِيكَ فِي مَقَامِ وَاحِدٍ، وَإِنَّكَ وَاللَّهِ مَا عَلِمْتُ الْأَغْلَفُ الْقَلْبِ (١٠) ، الْمُقَارِبُ الْعَقْلِ (١١) ، وَالْمَأُولَى أَنْ يُقَالَ لَكَ: إِنَّكَ رَقِيتَ سُلْمًا أَطْلَعِيكَ مَطْلَعِ سُوءٍ عَلَيْكَ لَا لَكَ، لِأَنَّكَ نَشَدْتَ غَيْرَ ضَالَّتِكَ (١٢) ، وَرَعَيْتَ غَيْرَ سَائِمَتِكَ (١٣) ، وَطَلَبْتَ أَمْرًا لَسْتَ مِنْ أَهْلِهِ وَلَا فِي مَعِيدِنِهِ، فَمَا أَبْعِدَ قَوْلِكَ مِنْ فِعْلِكَ!! وَقَرِيبٌ مِمَّا أَشْبَهْتَ مِنْ أَعْمَامِ وَأَحْوَالِ! حَمَلْتَهُمُ الشَّقَاوَةَ، وَتَمَنَّى الْبَاطِلِ، عَلَى الْجُحُودِ بِمُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - فَضُرِعُوا مَصَارِعَهُمْ (١٤) حَيْثُ عَلِمْتَ، لَمْ يَدْفَعُوا عَظِيمًا، وَلَمْ يَمْنَعُوا حَرِيمًا، بِوَقْعِ سَيُوفٍ مَا خَلَا مِنْهَا الْوَعَى (١٥) ، وَلَمْ تُمَاشِهَا الْهُونَى (١٦)

وَقَدْ أَكْثَرَتْ فِي قَتْلِهِ عُثْمَانَ، فَادْخُلْ فِيْمَا دَخَلَ فِيهِ النَّاسُ، ثُمَّ حَيَّاكُمْ الْقَوْمَ إِلَيَّ، أَحْمَلُكُمْ وَإِيَّاهُمْ عَلَى كِتَابِ اللَّهِ تَعَالَى، وَأَمَّا تِلْكَ الَّتِي تُرِيدُ فَإِنَّهَا خُدْعَةٌ (۱۷) الصَّبِيِّ عَنِ اللَّبَنِ فِي أَوَّلِ الْفَصَالِ (۱۸)، وَالسَّلَامُ لِأَهْلِهِ.

## In Persian

به معاویه

پاسخ تهدیدات نظامی معاویه پس از یاد خدا و درود! چنانکه یادآور شدی، ما و شما دوست بودیم و هم خویشاوند، اما دیروز میان ما و شما بدان جهت جدایی افتاد که ما ایمان آوردیم و شما کافر شدید، و امروز ما در اسلام استوار ماندیم و شما آزمایش گردیدید، اسلام آوردگان شما با ناخشنودی، آن هم زمانی به اسلام روی آوردند که بزرگان عرب تسلیم رسول خدا (ص) شدند، و در گروه او قرار گرفتند. در نامه ات نوشتی که طلحه و زبیر را کشته، و عایشه را تبعید کرده ام، و در کوفه و بصره منزل گزیدم، این امور ربطی به تو ندارد، و لازم نیست از تو عذر بخواهم. و نوشتی که با گروهی از مهاجران و انصار به نبرد من می آیی، هجرت از روزی که برادرت (یزید) در فتح مکه اسیر شد پایان یافت، پس اگر در ملاقات با من شتاب داری، دست نگهدار، زیرا اگر من به دیدار تو بیایم سزاوارتر است، که خدا مرا به سوی تو فرستاده تا از تو انتقام گیرم، و اگر تو با من دیدار کنی چنان است که شاعر اسدی گفت: (تندباد تابستانی سخت می وزد و آنها را با سنگ ریزه ها، و در میان غبار و تخته سنگها، درهم می کوبد). یادآوری سوابق نظامی در پیروزیها و در نزد من همان شمشیری است که در جنگ بدر بر پیکر جد و دایی و برادرت زدم. به خدا سوگند! می دانم تو مردی بی خرد و دل تاریک هستی، بهتر است درباره تو گفته شود از نردبانی بالا رفته ای که تو را به پرتگاه خطرناکی کشانده، و سودی برای تو نداشته، زیانبار است، زیرا تو غیر گمشده خود را می جویی، و غیر گله خود را می چرانی. منصبی را می خواهی که سزاوار آن نبوده، و در شان تو نیست، چقدر گفتار تو با کردارت فاصله دارد؟ چقدر به عموها و دایی هایت شباهت داری، شقاوت و آرزوی باطل آنها را به انکار نبوت محمد (ص) واداشت، و چنانکه می دانی در گورهای خود غلطیدند، نه برابر مرگ توانستند دفاع کنند، و نه آنگونه که سزاوار بود از حریمی حمایت، و نه در برابر زخم شمشیرها خود را حفظ کردند، که شمشیرها در میدان جنگ فراوان، و سستی در برابر آن شایسته نیست. تو درباره کشندگان عثمان فراوان حرف زدی، ابتدا چون دیگر مسلمانان با من بیعت کن، سپس درباره آنان از من داوری بطلب، که شما و مسلمانان را به پذیرفتن دستورات قرآن و دارم، اما آنچه را که تو می خواهی، چنان است که به هنگام گرفتن کودک از شیر، او را بفریبند، سلام بر آنان که سزاوار سلامند.

Mu`awiyah had written a letter to Amir al-mu'minin in which after recalling mutual .(۱) unity and amicability he laid on him the blame of killing Talhah and az-Zubayr and ousting `A'ishah from her house and objected to his adopting Kufah as his seat of government in place of Medina. In the end he gave a threat of war and said that he was about to come out with a force of muhajirun and ansar to fight. Amir al-mu'minin wrote this letter in reply to him wherein commenting on Mu`awiyah's claim for unity he says that: "There might have been unity between you and us but with the advent of Islam such a gulf has developed between the two that it is not possible to bridge it and such a separation has occurred which cannot be removed. This was because we responded to the call of the Prophet and hastened towards Islam but your position was that you were still in the state of unbelief and ignorance whereby we and you came to adopt separate ways. But when Islam secured stability and the chiefs of Arabs entered its fold you too were obliged to and secured protection of your lives by putting the covering of Islam on your faces but continued secretly to fan the mischief intended to shatter its foundations. Since we had accepted Islam of our own free will and pleasure we adhered to the right path and at no stage did any faltering occur in our steadfastness. Therefore your acceptance of Islam too could not make us agree  
".with your views

As regards Nlu`awiyah's accusation that Amir al-mu'minin engineered the killing of Talhah and az-Zubayr; then even if this blame is admitted as true is it not a fact that they had openly revolted against Amir al-mu'minin and had risen for war after breaking the allegiance. Therefore if they were killed in connection with the revolt their blood would be wasted and no blame would lie on the killer because the penalty for him who revolts against the rightful Imam is death and fighting against him is permissible without doubt. The fact however is that this accusation has no reality :because Talhah was killed by a man of his own party. Thus the historians write

Marwan ibn al-Hakam shot Talhah with an arrow and turning to Aban ibn `Uthman said: "We have killed a killer of your father and relieved you of revenge." (Ibn Sa`d vol.3 part 1 p.159; Ibn al-Athir vol.3 p.244; al-Isti`ab vol.2 pp.766-769; Usd al-Ghabah (vol.3 pp.60-61; al-Isabah vol.2 p.230; Tahdhib at-tahdhib vol.5 p.21)

As for az-Zubayr he was killed by `Amr ibn Jurmuz on his way back from Basrah and there was no prompting by Amir al-mu'minin in it. Similarly `A'ishah herself came out of her house as the head of this rebellious group while Amir al-mu'minin counselled her several times to realize her position and not to step out of her bounds but these things had no effect on her

Of the same type was his criticism that Amir al-mu'minin left Medina and adopted Kufah as the seat of his government because Medina turns out bad people from itself and throws away dirt. The reply to it is only this that Mu`awiyah himself too always retained Syria as his capital keeping away from Medina

In this way what right can he have to object to Amir al-mu'minin changing his seat. Amir al-mu'minin left Medina because of those rebellions which had cropped up from all sides. To suppress them only the selection of such a place as capital from where military assistance could be mobilized at any time could be useful. Thus Amir al-mu'minin had seen on the occasion of the battle of Jamal that a great majority of the people of Kufah had supported him and that therefore by making it a base for the army defence against the enemy could be easily managed while Medina was not .appropriate for military mobilization or for supplies

Lastly as for Mu'awiyah's threat that he would march with muhajirun and ansar Amir al-mu'minin gave a reply to this point in a very subtle way namely that How would you bring muhajirun now since the door for hijrah was closed the day when your brother Yazid ibn Abi Sufyan was taken prisoner. This man was taken prisoner on the day of the fall of Mecca and there is no question of hijrah after the fall of Mecca so as to enable any one to be called a muhajirun because of the Prophet's saying: "There is no ".hijrah after the victory over Mecca

**LETTER ۶۵**

**In English**

To Mu`awiyah

Now this is the time (۱) that you should derive benefit by observing a clear view of the main matters because you have been treading in the path of your forefathers in making wrong claims spreading false and untrue notions claiming for yourself what is far above you and demanding what is not meant for you because you want to run away from right and to revolt against what is more fastened to your flesh and blood namely what has been heard by the depth of your ears and has filled your chest. And after forsaking right there remains nothing except clear misguidance and after disregarding a (clear) statement there is nothing except confusion. You should therefore guard (yourself) against doubts and its ill-effects of confusion because for a .long time mischief has spread its veils and its gloom has blinded your eyes



I have received your letter which is full of uncouth utterances which weaken the cause of peace and nonsensical expressions which have not been prepared with knowledge and forbearance. By reason of these things you have become like one who is sinking in a marsh or groping in a dark place. You have raised yourself to a position which is difficult to approach and devoid of any signs (to guide). Even the royal kite cannot reach it. It is parallel to the `Ayyuq (the star Capella) in height. May Allah forbid that you be in charge of people's affairs after my assuming authority as Caliph or that I issue an edict or document granting you authority over any one of them. Therefore from now onwards you guard yourself and be watchful because if you recalcitrate till the people of Allah (are forced to) rush upon you then matters will be closed for you and whatever can be accepted from you today will not be accepted then; and that is  
.an end to the matter

#### In Arabic

ومن كتاب له عليه السلام

إليه أيضاً

أَمَا بَعِيدٌ، فَقَدْ آتَى لَمَكَ أَنْ تَتَنَفَّحَ بِاللَّمِيحِ الْبَاصِرِ (١) مِنْ عِيَانِ الْأُمُورِ (٢)، فَقَدْ سَيَلَكْتَ مِدارِجَ أَسْدِلافِكَ بِأَدْعَائِكَ الْأَبَاطِيلَ، وَإِقْحَامِكَ (٣) غُرُورَ الْمِينِ (٤) وَالْأَكَاذِيبِ، وَبَانْتِحَالِكَ (٥) مَا قَدْ عَلَا عَنْكَ (٦)، وَابْتِزَازِكَ (٧) لِمَا قَدْ اخْتَرَنَ (٨) دُونَكَ، فِرَاراً مِنَ الْحَقِّ، وَجُحُوداً لِمَا هُوَ أَلْزَمُ لَمَكَ مِنْ لَحْمِكَ وَدَمِكَ (٩)، مِمَّا قَدْ وَعَاهُ سَمْعُكَ، وَمَلَىءَ بِهِ صِدْرُكَ، فَمَاذَا بَعِيدَ الْحَقِّ إِلَّا الضَّلَالُ الْمُبِينُ وَبَعْدَ الْبَيَانِ إِلَّا اللَّبْسُ (١٠)؟ فَاحْذَرِ الشُّبُهَةَ وَاشْتِمَالَهَا عَلَى لُبْسَتِهَا (١١)، فَإِنَّ الْفِتْنَةَ طَالَمَا أَغْدَفَتْ جَلَابِيئَهَا (١٢)، وَأَغْشَتْ (١٣) الْأَبْصَارَ ظُلْمَتُهَا.

وَقَدْ أَتَانِي كِتَابٌ مِنْكَ ذُو أَفَانِينَ (١٤) مِنَ الْقَوْلِ ضَعُفَتْ قَوَاهَا عَنِ السَّلْمِ (١٥) ، وَأَسَاطِيرَ (١٦) لَمْ يَحْكُهَا (١٧) مِنْكَ عِلْمٌ وَلَا حِلْمٌ (١٨) ، أَضِيْبَحَتْ مِنْهَا كَالْخَائِضِ فِي الدَّهَاسِ (١٩) ، وَالْخَابِطِ (٢٠) فِي الدِّيْمَاسِ (٢١) ، وَتَرْفِيَّتِ إِلَى مَرْفِيَّتِهِ (٢٢) بَعِيدِهِ الْمَرَامِ ، نَازِحِهِ الْأَعْلَامِ (٢٣) ، تَقْصِيرُ دُونَهَا الْأُنُوقُ (٢٤) ، وَيُحَاذِي بِهَا الْعُيُوقُ (٢٥) . وَحَاشَ لِلَّهِ أَنْ تَلِيَّ لِلْمُسْلِمِينَ بَعْدِي صَدْرًا أَوْ وِرْدًا (٢٦) ، أَوْ أُجْرِي لِمَكَ عَلَى أَحَدٍ مِنْهُمْ عَقْدًا أَوْ عَهْدًا!! فَمِنَ الْإِنِّ فَتِدَارُكَ نَفْسَكَ ، وَانْظُرْ لَهَا ، فَإِنَّكَ إِنْ فَرَّطْتَ حَتَّى يَنْهَدَ (٢٧) إِلَيْكَ عِبَادُ اللَّهِ أُرْتَجَتْ (٢٨) عَلَيْكَ الْأُمُورُ ، مُنِعْتَ أَمْرًا هُوَ مِنْكَ الْيَوْمَ مَقْبُولٌ وَالسَّلَامُ .

## In Persian

به معاویه

افشای علل گمراهی معاویه پس از یاد خدا و درود! معاویه! وقت آن رسیده است که از حقائق آشکارا پندگیری، تو با ادعاهای باطل همان راه پدران را می پیمایی، خود را در دروغ و فریب افکندی، و خود را به آنچه برتر از شان تو است نسبت می دهی، و به چیزی دست دراز می کنی که از تو باز داشته اند، و به تو نخواهد رسید، این همه را برای فرار کردن از حق، و انکار آنچه را که از گوشت و خون تو لازم تر است، انجام می دهی، حقایقی که گوش تو آنها را شنیده و از آنها آگاهی داری، آیا پس از روشن شدن راه حق، جز گمراهی آشکار چیز دیگری یافت خواهد شد؟ و آیا پس از بیان حق، جز اشتباه کاری وجود خواهد داشت؟ از شبهه و حق پوشی پرهیز، فتنه ها دیر زمانی است که پرده های سیاه خود را گسترانده، و دیده هایی را کور کرده است. پاسخ به ادعاهای دروغین معاویه نامه ای از تو به دستم رسید که در سخن پردازی از هر جهت آراسته، اما از صلح و دوستی نشانه ای نداشت، و آکنده از افسانه هایی بود که هیچ نشانی از دانش و بردباری در آن بچشم نمی خورد، در نوشتن این نامه کسی را مانی که پای در گل فرو رفته، و در بیغوله ها سرگردان است، مقامی را می طلبی که از قدر و ارزش تو والاتر



است، و هیچ عقابی را توان پرواز بر فراز آن نیست و چون ستاره دوردست (عیوق) از تو دور است. پناه بر خدا که پس از من ولایت مسلمانان را بر عهده گیری، و سود و زیان آن را بپذیری، یا برای تو با یکی از مسلمانان پیمانی یا قراردادی را امضا کنم. از هم اکنون خود را دریاب، و چاره ای بیندیش، که اگر کوتاهی کنی، و برای درهم کوبیدن بندگان خدا برخیزی، درهای نجات بروی تو بسته خواهد شد، و آنچه را که امروز از تو می پذیرند فردا نخواهند پذیرفت، با درود.

#### Footnote

At the end of the battle of the Kharijites Mu`awiyah wrote a letter to Amir al- (۱) mu'minin wherein as usual he indulged in mud-throwing. In reply Amir al-mu'minin wrote this letter in which he has tried to draw Mu`awiyah's attention to the clear facts about this very battle of the Kharijites because this battle took place in accordance with the prophecy of the Prophet while Amir al-mu'minin himself too had said before the battle that besides the people of Jamal and Siffin he had to fight against one more group and they were the "deviators" from the religion namely the Kharijites. The occurrence of this battle and the killing of the man with breasts (Dhu'th- thudayyah) was a clear proof of Amir al-mu'minin being in the right. If Mu'awiyah had not been obsessed with self-advertisement and lust for conquests and had not shut his eyes against the right like his forefathers Abu Sufyan and his brother `Utbah he would have seen right and come on its path. But compelled by his natural inclination he always evaded right and truth and kept himself blind to those sayings of the Prophet which threw light on Amir al-mu'minin's Imamate and vicegerency. Because of being with the Prophet in the farewell pilgrimage the Prophet's saying: "Of whomsoever I am the master `Ali is his master" was not hidden from him and neither was the Prophet's saying that: "O' `Ali you are to me as Harun was to Musa" because of his presence on the occasion of the battle of Tabuk. In spite of all this he passed his life in concealing right and encouraging wrong. This was not due to any misunderstanding but it was his lust for power that kept prompting him to suppress and trample truth and justice.

To `Abdullah ibn al-`Abbas

(This letter has already been included with a different version)

And then sometimes a person feels joyful about a thing which he was not to miss in any case and feels grieved for a thing which was not to come to him at all. Therefore you should not regard the attainment of pleasure and the satisfaction of the desire for revenge as the best favour of this world but it should be the putting off of the (flame of) wrong and the revival of right. Your pleasure should be for what (good acts) you have sent forward; your grief should be for what you are leaving behind; and your worry should be about what is to befall after death.

### In Arabic

ومن كتاب له عليه السلام

إلى عبدالله بن العباس وقد تقدم ذكره بخلاف هذه الرواية

أَمَّا بَعِيدٌ، فَإِنَّ الْمَرْءَ لَيَفْرَحُ بِالشَّيْءِ الَّذِي لَمْ يَكُنْ لِيُفَوِّتَهُ، وَيَحْزَنُ عَلَى الشَّيْءِ الَّذِي لَمْ يَكُنْ لِيُصِيبَهُ، فَلَا يَكُنْ أَفْضَلَ مِمَّا نَلْتَفِي نَفْسِكَ مِنْ دُنْيَاكَ بُلُوغَ لَذَّةٍ أَوْ شِفَاءِ غَيْظٍ، وَلَكِنْ إِطْفَاءُ بَاطِلٍ أَوْ إِحْيَاءِ حَقٍّ. وَلْيَكُنْ سُورُوكَ بِمَا قَدَّمْتَ، وَأَسْفُكَ عَلَى مَا خَلَّفْتَ (١)، وَهَمُّكَ فِيمَا بَعْدَ الْمَوْتِ.

### In Persian

به عبدالله بن عباس

ضرورت واقع بینی پس از یاد خدا و درود! همانا انسان از به دست آوردن چیزی خشنود می شود که هرگز آن را از دست نخواهد داد، و برای چیزی اندوهناک است که هرگز به دست نخواهد آورد، پس بهترین چیز در نزد تو در دنیا، رسیدن به لذتها، یا انتقام گرفتن نباشد، بلکه باید خاموش کردن باطل، یا زنده کردن حق باشد، تنها به توشه ای که از پیش فرستادی خشنود باش، و بر آنچه بیهوده می گذاری حسرت خور، و همت و تلاش خود را برای پس از مرگ قرار ده.

To Qutham ibn al-` Abbas his Governor of Mecca

Now make arrangements for hajj by the people remind them of the days (to be devoted to) Allah. Sit for giving them audience morning and evening. Explain the law to the seeker teach the ignorant and discuss with the learned. There should be no intermediary between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you because if the needy is returned unsatisfied from your door in the first instance then even doing it thereafter will not bring you praise

See what has been collected with you of the funds of Allah (in the public treasury) and spend it over the persons with families the distressed the starving and the naked at your end. Then send the remaining to us for distribution to those who are on this side

Ask the people of Mecca not to charge rent from lodgers because Allah the Glorified says that: "alike; for the dweller therein as well as the stranger" (Qur'an ٢٢:٢٥). "al-`akif" (the dweller) here means he who is living there while "al-badi" (the stranger) means he who is not among the people of Mecca comes for hajj from outside. May Allah grant us and you promptitude for seeking His love (by doing good acts); and that is an end to the matter

ومن كتاب كتبه عليه السلام

إلى قُثمِ بنِ العباس وهو عامله على مكة

أَمَّا بَعْدُ، فَأَقِمِ لِلنَّاسِ الْحَجَّ، وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ (١)، وَاجْلِسْ لَهُمُ الْعَصْرَيْنِ (٢)، فَأَقْتِ الْمُسْتَفْتَى، وَعَلِّمِ الْجَاهِلَ، وَذَاكِرِ الْعَالِمَ. وَلَا يَكُنْ لِمَكَ إِلَى النَّاسِ سِيفِيرٌ إِلَّا لِسَانُكَ، وَلَا حَاجِبٌ إِلَّا وَجْهُكَ، وَلَا تَحْجِبَنَّ ذَا حَاجِهِ عَنْ لِقَائِكَ بِهَا، فَإِنَّهَا إِنْ ذِيدَتْ (٣) عَنْ أَبْوَابِكَ فِي أَوَّلِ وِرْدِهَا (٤) لَمْ تُحْمَدَ فِيمَا بَعْدَ عَلَيَّ قَضَائِهَا.

وَانظُرْ إِلَى مَا اجْتَمَعَ عِنْدَكَ مِنْ مَيَالِ اللَّهِ فَاصْرِفْهُ إِلَى مَنْ قَبْلَكَ (٥) مِنْ ذَوِي الْعِيَالِ وَالْمَجْرَاعِ، مُصَيِّباً بِهِ مَوَاضِعَ الْفَاقَةِ (٦) وَالْخَلَاتِ (٧)، وَمَا فَضَلَ عَنْ ذَلِكَ فَاحْمِلْهُ إِلَيْنَا لِنَقْسِمَهُ فِيمَنْ قَبْلَنَا.

وَمُرْ أَهْلَ مَكَّةَ إِلَّا- يَأْخُذُوا مِنْ سَاكِنِ أَجْرًا، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ: (سَوَاءَ الْعَاكِفُ فِيهِ وَالْبَادِ) فَالْعَاكِفُ: الْمُقِيمُ بِهِ، وَالْبَادِي: الَّذِي يَحُجُّ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ. وَفَقْنَا اللَّهَ وَإِيَّاكُمْ لِمَحَابَّتِهِ (٨)، وَالسَّلَامُ.

## In Persian

به قثم بن عباس

رسیدگی به امور حاجیان در مراسم حج پس از یاد خدا و درود! برای مردم حج را به پای دار، و روزهای خدا را به یادشان آور، در بامداد و شامگاه در یک مجلس عمومی با مردم بنشین، آنان که پرسشهای دینی دارند با فتواها آشنایشان بگردان، و ناآگاه را آموزش ده، و با دانشمندان به گفتگو پرداز، جز زبانت چیز دیگری پیام رسانت با مردم، و جز چهره ات دربانی وجود نداشته باشد، و هیچ نیازمندی را از دیدار خود محروم مگردان، زیرا اگر در آغاز از درگاه تو رانده شود، دیگر تو را نستاید گرچه در پایان حاجت او برآورده شود. در مصرف بیت المالی که در دست تو جمع شده است اندیشه کن، و آن را به عیالمدان و گرسنگان پیرامونت ببخش، و به مستمندان و نیازمندی که سخت به کمک مالی تو احتیاج دارند برسان، و مازاد را نزد ما بفرست، تا در میان مردم نیازمندی که در این سامان هستند تقسیم گردد. سفارش به رفع نیازهای حجاج به مردم مکه فرمان ده تا از هیچ زائری در ایام حج در مکه اجرت مسکن نگیرند، که خدای سبحان فرمود: (عاکف و بادی در مکه یکسانند). عاکف، یعنی اهل مکه، و بادی، یعنی زائری که از دیگر شهرها به حج می آیند، خدا ما و شما را به آنچه دوست دارد توفیق عنایت فرماید، با درود.

## To Salman al-Farisi before Amir al-mu'minin's caliphate

Now the example of the world is like that of a snake which is soft in touch but whose poison is fatal. Therefore keep yourself aloof from whatever appears good to you because of its short stay with you. Do not worry for it because of your conviction that it will leave you and that its circumstances are vicissitudes. When you feel most attracted towards it shun it most because whenever someone is assured of happiness in it it throws him into danger; or when he feels secure in it the world alters his security into fear; and that is an end to the matter.

## In Arabic

ومن كتاب له عليه السلام

إلى سلمان الفارسی رحمه الله قبل أيام خلافته

أَمَّا بَعْدُ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ: لَئِن مَسَّهَا، قَاتِلٌ سُمُّهَا، فَأَعْرِضْ عَمَّا يُعْجِبُكَ فِيهَا، لِقَلِّهِ مَا يَصْحَبُكَ مِنْهَا، وَضَعْ عَنْكَ هُمُومَهَا، لِمَا أَيَقُنْتَ بِهِ مِنْ فِرَاقِهَا، وَتَصَيَّرَ رَفِّ حَالَاتِهَا، وَكُنْ أَنَسَ مَا تَكُونُ بِهَا (۱) أَحَدَرَ مَا تَكُونُ مِنْهَا، فَإِنَّ صَاحِبَهَا كُلَّمَا أَطْمَأَنَّ فِيهَا إِلَى سُرُورٍ أَشْخَصَتْهُ (۲) عَنْهُ إِلَى مَحْذُورٍ، أَوْ إِلَى إِيْنَاسٍ أَرَاثَتْهُ عَنْهُ إِلَى إِيْحَاشٍ وَالسَّلَامِ.

## In Persian

به سلمان فارسی

روش برخورد با دنیا پس از یاد خدا و درود! دنیای حرام چونان مار است، که پوستی نرم، و زهری کشنده دارد، پس از جاذبه های فریبنده آن روی گردان، زیرا زمان کوتاهی در آن خواهی ماند، و اندوه آن را از سر بیرون کن، زیرا که یقین به جدایی آن، و دگرگونی حالات آن داری، و آنگاه که به دنیا خو گرفته ای بیشتر بترس، زیرا که دنیاپرست تا به خوشگذرانی در دنیا اطمینان کرد او را به تلخ کامی کشاند، و هرگاه که به دنیا انس گرفت و آسوده شد، ناگاه به وحشت دچار می گردد.

To al-Harith (ibn ` Abdillah al.A` war) al-Hamdani

Adhere to the rope of the Qur'an and seek instructions from it. Regard its lawful as lawful and its unlawful as unlawful. Testify the right that has been in the past. Take lesson for the present condition of this world from the past (condition) because its one phase resembles the other and its end is to meet its beginning and the whole of it is to change and depart. Regard the name of Allah as too great to mention Him save in the matter of right. Remember more often death and (what is to come) after death. Do .not long for death except on a reliable condition

Avoid every action which the doer likes for his own self but dislikes for the Muslims in general. Avoid every such action which is performed in secret and from which shame is felt in the open. Also avoid that action about which if the doer is questioned he himself regards it bad or offers excuses for it. Do not expose your honour to be treated as the subject of people's discussions. Do not relate to the people all that you hear for that would amount to falsehood. Do not contest all that the people relate to you for that would mean ignorance. Kill your anger and forgive when you have power (to punish). Show forbearance in the moment of rage and pardon in spite of authority; the eventual end will then be in your favour. Seek good out of every favour that Allah has bestowed on you and do not waste any favour of Allah over you. The effect of .Allah's favours over you should be visible on you

Know that the most distinguished among the believers is he who is the most forward of them in spending from himself his family and his property because whatever good you send forward Will remain in store for you and the benefit of whatever you keep behind will be derived by others. Avoid the company of the person whose opinion is unsound and whose action is detestable because a man is judged after his .companion

Live in big cities because they are collective centres of the Muslims. Avoid places of neglectfulness and wickedness and places where there are paucity of supporters for the obedience of Allah. Confine your thinking to matters which are helpful to you. Do not sit in the marketing centres because they are the meeting-places of Satan and targets of mischiefs. Frequently look at those over whom you enjoy superiority .because this is a way of giving thanks

Do not undertake a journey on Friday until you have attended the prayers except when you are going in the way of Allah or in an excusable matter. Obey Allah in all your affairs because Allah's obedience has precedence over all other things. Deceive your heart into worshipping persuade it and do not force it. Engage it (in worshipping) when it is free and merry except as regards the obligations enjoined upon you for they should not be neglected and must be performed at the five times. Be on guard lest death comes down upon you while you have fled away from your Lord in search of worldly pleasure. Avoid the company of the wicked because vice adjoins vice. Regard Allah as great and love His lovers. Keep off anger because it is one large army .from Satan's armies; and that is an end to the matter

ومن كتاب له عليه السلام

إلى الحارث الهمداني

وَتَمَسَّكَ بِحَبْلِ الْقُرْآنِ، وَاسْتَنْصَحَ حُجَّهُ، وَأَجَلَ حَلَالَهُ، وَحَرَّمَ حَرَامَهُ، وَصَدَّقَ بِمَا سَلَفَ مِنَ الْحَقِّ، وَاعْتَبِرَ (١) بِمَا مَضَى مِنَ الدُّنْيَا لِمَا بَقِيَ مِنْهَا، فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا، وَآخِرُهَا لِأَحَقِّ بِأَوَّلِهَا! وَكُلُّهَا حَائِلٌ (٢) مُضَارِقٌ. وَعَظَّمَ اسْمَ اللَّهِ أَنْ تَذْكُرَهُ إِلَّا عَلَى حَقٍّ. وَأَكْثَرُ ذِكْرِ الْمَيُوتِ وَمَا بَعِيدَ الْمَيُوتِ، وَلَا تَتَمَنَّ الْمَيُوتَ إِلَّا بِشَرِّ وَثِيقٍ (٣). وَاحْذِرْ كُلَّ عَمَلٍ يَرْضَاهُ صَاحِبُهُ لِنَفْسِهِ، وَيُكْرَهُ لِعِيَامَتِهِ الْمُسْلِمِينَ، وَاحْذِرْ كُلَّ عَمَلٍ يُعْمَلُ بِهِ فِي السَّرِّ، وَيُشَيِّتُحَى مِنْهُ فِي الْعَلَانِيَةِ، وَاحْذِرْ كُلَّ عَمَلٍ إِذَا سَيْئَلُ عَنْهُ صَاحِبُهُ أَنْكَرَهُ أَوْ اعْتَدَرَ مِنْهُ. وَلَا تَجْعَلْ عِرْضَكَ غَرَضًا لِتَبَالِ الْقَوْلِ، وَلَا تَحِدِّثِ النَّاسَ بِكُلِّ مَا سَمِعْتَ بِهِ، فَكَفَى بِبَدْلِكَ كَذِبًا، وَلَا تَرُدَّ عَلَى النَّاسِ كُلِّ مَا حِدَّثُواكَ بِهِ، فَكَفَى بِبَدْلِكَ جَهْلًا. وَاتَّكِظِ الْعَيْظَ، وَتَجَاوَزْ عِنْدَ الْمُقَدِّرِ، وَاحْلَمْ عِنْدَ الْغَضَبِ، وَاصْرِفْ مَعَ الدَّوْلَةِ (٤)، تَكُنْ لَكَ الْعَاقِبَةُ. وَاسْتَصْلِحْ كُلَّ نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ، وَلَا تُضَيِّعَنَّ نِعْمَةً مِنْ نِعَمِ اللَّهِ عِنْدَكَ، وَلْيُرِ عَلَيْكَ أَثَرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

وَاعْلَمْ أَنَّ أَفْضَلَ الْمُؤْمِنِينَ أَفْضَلُهُمْ تَقَدَّمَ (٥) مِنْ نَفْسِهِ وَأَهْلِيهِ وَمَالِهِ، فَإِنَّكَ مَا تَقَدَّمْ مِنْ خَيْرٍ يَبْقَى لَكَ ذُخْرُهُ، وَمَا تُؤَخِّرُهُ يَكُنْ لِعَيْرِكَ خَيْرُهُ. وَاحْذِرْ صَاحِبَهُ مَنْ يَفِيلُ (٦) رَأْيَهُ، وَيُنْكَرُ عَمَلَهُ، فَإِنَّ الصَّاحِبَ مَعْتَبَرٌ بِصَاحِبِهِ. وَاسْكُنِ الْأَمْصَارَ الْعِظَامَ فَإِنَّهَا جَمَاعُ الْمُسْلِمِينَ، وَاحْذِرْ مَنَازِلَ الْغَفْلَةِ وَالْجَفَاءِ وَقَلَّةِ الْأَعْوَانِ عَلَى طَاعَةِ اللَّهِ، وَأَقْصِرْ رَأْيَكَ عَلَى مَا يَغْنِيكَ، وَإِيَّاكَ وَمَقَاعِدَ الْأَسْوَاقِ، فَإِنَّهَا مَحَاضِرُ الشَّيْطَانِ وَمَعَارِيضُ (٧) الْفِتَنِ. وَأَكْثِرْ أَنْ تَنْظُرَ إِلَى مَنْ فَضَّلْتَ عَلَيْهِ (٨)، فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ الشُّكْرِ. وَلَا تُسَافِرْ فِي يَوْمٍ جُمِعَ حَتَّى تَشْهَدَ الصَّلَاةَ إِلَّا فَاصِلًا (٩) فِي سَبِيلِ اللَّهِ، أَوْ فِي أَمْرٍ تُعَدُّرُ بِهِ. وَأَطِعِ اللَّهَ فِي جُمَلِ أُمُورِكَ، فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى مَا سِوَاهَا. وَخَادِعُ نَفْسِكَ فِي الْعِبَادَةِ، وَارْتُقُ بِهَا وَلَا تَفْهَرْهَا، وَخُذْ عَفْوَهَا (١٠) وَنَشَاطَهَا، إِلَّا مَا كَانَ مَكْتُوبًا عَلَيْكَ مِنَ الْفَرِيضَةِ، فَإِنَّهُ لَا بُدَّ مِنْ قَضَائِهَا وَتَعَاهِدِهَا عِنْدَ مَحَلِّهَا. وَإِيَّاكَ أَنْ يَنْزَلَ بِكَ الْمَوْتُ وَأَنْتَ آبِقٌ (١١) مِنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا، وَإِيَّاكَ وَمُصَاحِبَةَ الْفَسَاقِ، فَإِنَّ الشَّرَّ بِالشَّرِّ مُلْحَقٌ. وَوَقِّرِ اللَّهَ، وَأَحْبِبْ أَحِبَّاءَهُ، وَاحْذِرِ الْغَضَبَ، فَإِنَّهُ جُنْدٌ عَظِيمٌ مِنْ جُنُودِ إِبْلِيسَ، وَالسَّلَامَ.



به حارث همدانی

اخلاق کارگزاران حکومتی به ریسمان قرآن چنگ زن، و از آن نصیحت پذیر، حلالش را حلال، و حرامش را حرام بشمار، و حقی را که در زندگی گذشتگان بود تصدیق کن، و از حوادث گذشته تاریخ برای آینده عبرت گیر، که حوادث روزگار با یکدیگر همانند بوده، و پایان دنیا به آغازش می پیوندد، و همه آن رفتنی است. نام خدا را بزرگ دار، و جز به حق بر زبان نیاور، مرگ و جهان پس از مرگ را فراوان به یاد آور، هرگز آرزوی مرگ مکن جز آنکه بدانی از نجات یافتگانی، از کاری که تو را خشنود، و عموم مسلمانان را ناخوشایند است پرهیز، از هر کار پنهانی که در آشکار شدنش شرم داری پرهیز کن، از هر کاری که از کننده آن پرسش کنند، نپذیرد یا عذرخواهی کند، دوری کن، آبروی خود را آماج تیر گفتار دیگران قرار نده، و هر چه شنیدی بازگو مکن، که نشانه دروغگویی است و هر خبری را دروغ مپندار، که نشانه نادانی است. خشم را فروشان، و به هنگام قدرت ببخش، و به هنگام خشم فروتن باش، و در حکومت مدارا کن تا آینده خوبی داشته باشی، نعمتهایی که خدا به تو بخشیده نیکو دار، و نعمتهایی که در اختیار داری تباہ مکن، و چنان باش که خدا آثار نعمتهای خود را در تو آشکارا بنگرد.

اوصاف مومنان و بدان! بهترین مومنان، آنکه جان و خاندان و مال خود را در راه خدا پیشاپیش تقدیم کند، چه آن را که پیش فرستی برای تو اندوخته گردد، و آنچه را که باقی گذاری سودش به دیگران می رسد. از دوستی با بیخردان، و خلافکاران پرهیز، زیرا هر کس را از آنکه دوست اوست می شناسند، و در شهرهای بزرگ سکونت کن زیرا مرکز اجتماع مسلمانان است، و از جاهایی که مردم آن از یاد خدا غافلند، و به یکدیگر ستم روا می دارند، و بر اطاعت از خدا به یکدیگر کمک نمی کنند، پرهیز. در چیزی اندیشه کن که یاریت دهد، از نشستن در گذرگاههای عمومی، و بازار پرهیز کن که جای حاضر شدن شیطان، و برانگیخته شدن فتنه هاست، و به افراد پایین تر از خود توجه داشته باش، که راه شکرگزاری تو در برتری است. در روز جمعه پیش از نماز مسافرت مکن، جز برای جهاد در راه خدا، و یا کاری که از انجام آن ناچاری، در همه کارهایت خدا را اطاعت کن، که اطاعت خدا از همه چیز برتر است. روش بکارگیری نفس در خوبیها نفس خود را در واداشتن به عبادت فریب ده، و با آن مدارا کن، و به زور و اکراه بر چیزی مجبورش نساز، و در وقت فراغت و نشاط بکارش گیر، جز در آنچه که بر تو واجب است، و باید

آن را در وقت خاص خودش بجا آوری، پرهیز از آنکه مرگ تو فرارسد در حالی که از پروردگارت گریزان باشی، و در دنیاپرستی غرق باشی، از همنشینی با فاسقان پرهیز که شر به شر می پیوندد، خدا را گرامی دار، و دوستان خدا را دوست شمار، و از خشم پرهیز که لشکر بزرگ شیطان است. با درود.

**LETTER ۷۰**

**In English**

To Sahl ibn Hunayf al-Ansari his Governor of Medina about certain persons in Medina  
.who had gone over to Mu`awiyah

Now I have come to know that certain persons from your side are stealthily going over to Mu`awiyah. Do not feel sorry for their numbers so lost to you or for their help of which you are deprived. It is enough that they have gone into misguidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice seen it heard it and appreciated it. They have realized that here to us all men are equal in the matter of right. Therefore they ran away to selfishness and partiality. let them remain remote  
.and far away

By Allah surely they have not gone away from oppression and joined justice. In this matter we only desire Allah to resolve for us its hardships and to level for us its  
.unevenness if Allah wills; and that is an end to the matter

ومن كتاب له عليه السلام

إلى سهل بن حنيف الانصاري، وهو عامله على المدينة، في معنى قوم من أهلها لحقوا بمعاويه

أَمَا بَعْدُ، فَقَدْ بَلَغَنِي أَنَّ رِجَالًا مِمَّنْ قَبْلَكَ (١) يَتَسَلَّلُونَ (٢) إِلَى مُعَاوِيَةَ، فَلَا تَأْسَفْ عَلَيَّ مَا يَفُوتُكَ مِنْ عَدَدِهِمْ، وَيَذْهَبُ عَنْكَ مِنْ مَدَدِهِمْ، فَكَفَى لَهُمْ عَيْبًا (٣) ، وَلَكَ مِنْهُمْ شَافِيًا، فِرَارُهُمْ مِنَ الْهُدَى وَالْحَقِّ، وَإِيضًا عَنْهُمْ (٤) إِلَى الْعَمَى وَالْجَهْلِ، وَإِنَّمَا هُمْ أَهْلُ دُنْيَا مُقْبِلُونَ عَلَيْهَا، وَمُهْطِعُونَ إِلَيْهَا (٥) قَدْ عَرَفُوا الْعِدْلَ وَرَأَوْهُ، وَسَمِعُوهُ مَوْعُوهُ، وَعَلِمُوا أَنَّ النَّاسَ عِنْدَنَا فِي الْحَقِّ أَسْوَهُ، فَهَرَبُوا إِلَى الْأَثَرِ، فَبَعْدًا لَهُمْ وَسُحْقًا (٦) !!

إِنَّهُمْ - وَاللَّهِ - لَمْ يَنْفِرُوا مِنْ جَوْرِ، وَلَمْ يَلْحَقُوا بِعَدْلٍ، وَإِنَّا لَنَطْمَعُ فِي هَذَا الْأَمْرِ أَنْ يُدَلَّلَ اللَّهُ لَنَا صَعْبَهُ، يُسَهِّلَ لَنَا حَزَنَهُ (٧) ، إِنْ شَاءَ اللَّهُ، وَالسَّلَامُ.

In Persian

به سهل بن حنيف

روش برخورد با پدیده فرار پس از یاد خدا و درود! به من خبر رسیده که گروهی از مردم مدینه به سوی معاویه گریختند، مبادا برای از دست دادن آنان، و قطع شدن کمک و یاریشان افسوس بخوری! که این فرار برای گمراهیشان، و نجات تو از رنج آنان کافی است، آنان از حق و هدایت گریختند، و به سوی کوردلی و جهالت شتافتند. آنان دنیاپرستانی هستند که به آن روی آوردند، و شتابان در پی آن گرفتند، عدالت را شناختند و دیدند و شنیدند و به خاطر سپردند، و دانستند که همه مردم در نزد ما، در حق یکسانند، پس به سوی انحصارطلبی گریختند دور باشند از رحمت حق، و لعنت بر آنان باد. سوگند به خدا! آنان از ستم نگریختند، و به عدالت نپیوستند، همانا آرزومندیم تا در این جریان، خدا سختی ها را بر ما آسان، و مشکلات را هموار فرماید. ان شاء الله، با درود.

To al-Mundhir ibn Jarud al-`Abdi who had misappropriated certain things given into his administrative charge

Now the good behaviour of your father deceived me about you and I thought that you would follow his way and tread in his path. But according to what has reached me about you you are not giving up following your passions and are not retaining any provision for the next world. You are making this world by ruining your next life and doing good to your kinsmen by cutting yourself off from religion

If what has reached me about you is correct then the camel of your family and the strap of your shoe is better than yourself. A man with qualities like yours is not fit to close a hole in the ground nor for performing any deed nor for increasing his position nor for taking him as a partner in any trust nor for trusting him against misappropriation. Therefore proceed to me as soon as this letter of mine reaches you if Allah so wills

as-Sayyid ar-Radi says: al-Mundhir ibn Jarud al-`Abdi is he about whom Amir al-mu'minin (peace be upon him) said that

He looks very often at his shoulders feels proud in his garments (appearance) and usually blows away (dust) from his shoes

ومن كتاب له عليه السلام

إلى المنذر بن الجارود العبدي وقد خان في بعض ما ولاه من أعماله

أَمَا بَعِيدٌ، فَإِنَّ صِيْلَاحَ أَبِيكَ غَرَنِي مِنْكَ، وَظَنَنْتُ أَنَّكَ تَتَّبِعُ هَدْيَهُ (١)، وَتَسْبِيْلُكَ سَبِيْلَهُ، فَإِذَا أَنْتَ فِيْمَا رُفِيْ- (٢) إِلَيَّ عَنْكَ لَا تَدْعُ لِهَوَاكَ انْقِيَادًا، وَلَا تُبْقِي لِآخِرَتِكَ عِتَادًا (٣)، تَعْمُرُ دُنْيَاكَ بِخَرَابِ آخِرَتِكَ، وَتَصِلُ عَشِيْرَتَكَ بِقَطِيْعِهِ دِيْنِكَ. وَلَيْنَ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا، لَجَمَلُ أَهْلِكَ وَشِشْعُ (٤) نَعْلِكَ خَيْرٌ مِنْكَ، وَمَنْ كَانَ بِصِفَتِكَ فَلَيْسَ بِأَهْلٍ أَنْ يُسَدَّ بِهِ ثَعْرٌ، أَوْ يُنْفَذَ بِهِ أَمْرٌ، أَوْ يُعْلَى لَهُ قَدْرٌ، أَوْ يُشْرَكَ فِي أَمَانِهِ، أَوْ يُؤْمَنَ عَلَى خِيَانِهِ (٥). فَأَقْبِلْ إِلَيَّ حِيْنَ يَصِلُ إِلَيْكَ كِتَابِي هَذَا إِنْ شَاءَ اللهُ. قَالَ الرضی: وَالْمَنْذَرُ بْنُ

الجارود هذا هو الذي قال فيه أمير المؤمنين عليه السلام: إنه لنظَّارٌ في عِطْفَيْهِ (٤) ، مُخْتالٌ في بُرْدَيْهِ (٧) ، تَفَّالٌ في شِرَاكَيْهِ (٨) .

به منذر بن الجارود

سرزنش از خیانت اقتصادی پس از یاد خدا و درود! همانا، شایستگی پدرت مرا نسبت به تو خوشبین، و گمان کردم همانند پدرت می باشی، و راه او را می روی، ناگهان به من خبر دادند، که در هواپرستی چیزی فرو گذار نکرده، و توشه ای برای آخرت خود باقی نگذاشته ای، دنیای خود را با تباه کردن آخرت آبادان می کنی، و برای پیوستن با خویشاوندانت از دین خدا بریدی، اگر آنچه به من گزارش رسیده، درست باشد، شتر خانه ات، و بند کفش تو از تو باارزش تر است، و کسی که همانند تو باشد، نه لیاقت پاسداری از مرزهای کشور را دارد، و نه می تواند کاری را به انجام رساند، یا ارزش او بالا رود، یا شریک در امانت باشد. یا از خیانتی دور ماند پس چون این نامه به دست تو رسد، نزد من بیا. ان شاء الله.

LETTER ۷۲

In English

To `Abdullah ibn al-`Abbas

Now you cannot go farther than the limit of your life nor can you be given a livelihood which is not for you. Remember that this life consists of two days – a day for you and a day against you and that the world is a house (changing) authorities. Whatever in it is for you will come to you despite your weakness; and whatever in it turns against you cannot be brought back despite your strength.

In Arabic

ومن کتاب له علیه السلام

إلی عبدالله بن العباس

أَمَّا بَعْدُ، فَإِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ، وَلَا مَرْزُوقٍ مَا لَيْسَ لَكَ؛ وَاعْلَمْ أَنَّ الدَّهْرَ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ، وَأَنَّ الدُّنْيَا دَارٌ دُولٍ (۱)، فَمَا كَانَ مِنْهَا لَكَ أَتَاكَ عَلَى ضَعْفِكَ، وَمَا كَانَ مِنْهَا عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ.

به عبدالله بن عباس

انسان و مقدرات الهی پس از یاد خدا و درود! تو از اجل خود پیشی نخواهی گرفت، و آنچه که روزی تو نیست به تو نخواهد رسید، و بدان که روزگار دو روز است، روزی به سود، و روزی به زیان تو می باشد، و همانا دنیا خانه دگرگونیهاست، و آنچه که به سود تو است هر چند ناتوان باشی خود را به تو خواهد رساند، و آنچه که به زیان تو است هر چند توانا باشی دفع آن نخواهی کرد.

LETTER ۷۳

In English

To Mu'awiyah

Now (in) exchanging replies and listening to your letters my view has been weak and my intelligence has been erring. When you refer your demands to me and expect me to send you written replies you are like one who is in deep slumber while his dreams contradict him or one who stands perplexed and overwhelmed not knowing whether whatever comes to him is for him or against him. You are not such a man but he is (to some extent) like you (as you are worse than him). I swear by Allah that had it not been for (my) giving you time you would have faced from me catastrophe that would have crushed the bones and removed the flesh. Know that Satan has prevented you from turning to good actions and listening to the words of counsels. Peace be upon those who deserve it

In Arabic

ومن کتاب له علیه السلام

إلی معاویه

أَمَا بَعِيدٌ، فَإِنِّي عَلَى التَّرَدُّدِ فِي جَوَابِكَ، وَالْإِسْتِمَاعِ إِلَى كِتَابِكَ، لَمَوْهِنٌ (١) رَأْبِي، وَمُخْطِئٌ فِرَاسِيَتِي (٢). وَإِنَّكَ إِذْ تُجَاوِلُنِي الْأُمُورَ (٣) وَتُرَاجِعُنِي السُّطُورَ (٤)، كَالْمُسْتَقِيلِ النَّائِمِ تَكْذِبُهُ أَحْلَامُهُ (٥)، وَالْمُتَحَيِّرِ الْقَائِمِ يَبْهَظُهُ (٦) مَقَامُهُ، لَا يَدْرِي أَلَهُ مَا يَأْتِي أَمْ عَلَيْهِ، وَلَسْتَ بِهِ، غَيْرَ أَنَّهُ بِحُكِّ شَيْبِهِ. وَأَقْسِمُ بِاللَّهِ لَوْلَا بَعْضُ الْإِسْتِيقَاءِ (٧) لَوْصَلْتَ إِلَيْكَ مِنِّي قَوَارِعَ (٨)، تَفْرَعُ (٩) الْعَظْمِ، وَتَهْلِسُ (١٠) اللَّحْمَ! وَاعْلَمْ أَنَّ الشَّيْطَانَ قَدْ جَبَّطَكَ (١١) عَن أَنْ تُرَاجِعَ أَحْسَنَ أُمُورِكَ، وَتَأْذَنَ (١٢) لِمَقَالِ نَصِيحَتِكَ، وَالسَّلَامُ





به معاویه

افشای سیمای دروغین معاویه پس از یاد خدا و درود! من با پاسخ های پیاپی به نامه هایت، و شنیدن مطالب نوشته هایت، رای خود را سست، و زیرکی خود را به خطا نسبت می دهم، و همانا تو که مدام خواسته هایی از من داری و نامه های فراوان می نویسی، به کسی مانی که خواب سنگینی فرو رفته، و خوابهای دروغینش او را تکذیب می کند، یا چون سرگردانی که ایستادن طولانی بر او دشوار می باشد، و نمی داند، آیا آینده به سود او یا به زیانش خواهد بود؟ گرچه تو آن کس نیستی اما به تو شباهت دارد. بخدا سوگند! اگر پرهیز از خونریزی در مهلت تعیین شده نبود، ضربه کوبنده ای دریافت می کردی که استخوان را خرد، و گوشت را بریزاند، معاویه! بدان، که شیطان تو را نمی گذارد تا به نیکوترین کارت پردازد، و اندرزی که به سود تو است بشنوی. درود بر آنان که سزاوار درودند.

DOCUMENT ۷۴

In English

Written by Amir al-mu'minin as a protocol between the tribes of Rabi`ah and the people of Yemen. Taken from the writing of Hisham ibn (Muhammad) al-Kalbi

This indenture contains what the people of Yemen including the townsmen and nomads and the tribes of Rabi`ah including the townsmen and nomads have agreed upon: that they will adhere to the Book of Allah will call to it and order according to it and will respond to whoever calls to it and orders according to it. They will not sell it for any price nor accept any alternative for it. They will join hands against anyone who opposes it and abandons it. They will help one another. Their voice will be one. They will not break their pledge on account of the rebuke of a rebuker the wrath of an angry person the humiliating treatment of one group to the other or the use of abusive terms by one party against the other

This pledge is binding on those of them who are present and those of them who are absent; those of them who are forbearing and those of them who are foolish; those of them who are learned and those of them who are ignorant. Along with this the pledge of Allah is also binding on them and the pledge of Allah is to be accounted for

.Written by: `Ali ibn Abi Talib

### In Arabic

وَمَنْ حَلَفَ لَهُ عَلَيْهِ السَّلَامُ

بَيْنَ رِبْعِهِ وَالْيَمَنِ، نُقِلَ مِنْ خَطِّ هِشَامِ بْنِ الْكَلْبِيِّ

هَذَا مَا اجْتَمَعَ عَلَيْهِ أَهْلُ الْيَمَنِ حَاضِرُهَا وَبَادِيَهَا، وَرِبْعُهُ حَاضِرُهَا (١) وَبَادِيهَا (٢) أَنَّهُمْ عَلَى كِتَابِ اللَّهِ يَدْعُونَ إِلَيْهِ، وَيَأْمُرُونَ بِهِ، وَيُجِيبُونَ مَنْ دَعَا إِلَيْهِ وَأَمَرَ بِهِ، لَا يَسْتَرُونَ بِهِ تَمَنًا، وَلَا يَرْضُونَ بِهِ بَدَلًا، وَأَنَّهُمْ يَدُّ وَاحِدَةً عَلَى مَنْ خَالَفَ ذَلِكَ وَتَرَكَهُ، أَنْصَارٌ بَعْضُهُمْ لِبَعْضٍ: دَعْوَتُهُمْ وَاحِدَةٌ، لَا يَنْقُضُونَ عَهْدَهُمْ لِمَعْتَبِهِ (٣) عَاتِبٍ، وَلَا لِعُضْبٍ غَاضِبٍ، وَلَا لِاسْتِدْلَالِ قَوْمٍ قَوْمًا، وَلَا لِمَسَبِّهِ قَوْمٍ قَوْمًا! عَلَى ذَلِكَ شَاهِدُهُمْ وَغَائِبُهُمْ، وَسَيَفِيهِمْ وَعَالَمُهُمْ، وَحَلِيمُهُمْ وَجَاهِلُهُمْ. ثُمَّ إِنَّ عَلَيْهِمْ بِمِثْلِكَ عَهْدَ اللَّهِ وَمِيثَاقَهُ، (إِنَّ عَهْدَ اللَّهِ كَانَ مَشْهُورًا). وكتب: علي بن أبي طالب.

### In Persian

پیمان میان ربیعہ و یمن

مبانی صلح و سازش مسلمین این پیمان نامه ای است که مردم (یمن) و (ربیعہ) آن را پذیرفته اند، چه آنان که در شهر حضور دارند یا آنان که در بیابان زندگی می کنند، آنان پیرو قرآنند، و به کتاب خدا دعوت می کنند، و به انجام دستورات آن فرمان می دهند، و هر کس که آنان را به کتاب خدا بخواند پاسخ می دهند، نه برابر آن مزدی خواهند، و نه به جای آن چیز دیگری بپذیرند، و در برابر کسی که خلاف این پیمان خواهد، یا آن را واگذارد، ایستادگی خواهند کرد، بعضی بعض دیگر را یاری می دهند، همه متحد بوده و به خاطر سرزنش سرزنش کننده ای، یا خشم خشم گیرنده ای، یا خوار کردن بعضی، یا دشنام دادن قومی، این پیمان را نمی شکنند. بر این پیمان، حاضران و آنها که غایبند، دانایان و ناآگاهان، بردباران و جاهلان، همه استوارند، و عهد و پیمان الهی نیز بر آنان واجب گردیده است که (همانا از پیمان خدا پرسش خواهد شد) و علی بن ابیطالب آن را نوشت.

To Mu`awiyah soon after Amir al-mu'minin was sworn in. (Muhammad ibn `Umar) al-  
"Waqidi has mentioned this in his "Kitab al-Jamal

:From the servant of Allah `Ali Amir al-mu'minin to Mu`awiyah son of Abu Sufyan

Now you are aware of my excuses before you people and my shunning you till that happened which was inevitable and which could not be prevented. The stroy is long and much is to be said. What was to pass has passed and what was to come has come. Therefore secure (my) allegiance from those who are with you and come in a deputation of your people to me; and that is an end to the matter

## In Arabic

ومن كتاب له عليه السلام

إلى معاوية في أول ما بويع له بالخلافه ذكره الواقدي في كتاب الجمل

مِنْ عَبِيدِ اللَّهِ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَمَّا بَعْدُ، فَقَدْ عَلِمْتَ إِعْدَارِي (۱) فِيكُمْ، وَإِعْرَاضِي عَنْكُمْ، حَتَّى كَانَ مَا لَا يَدَّ مِنْهُ وَلَا دَفْعَ لَهُ، وَالْحَدِيثُ طَوِيلٌ، وَالْكَلَامُ كَثِيرٌ، وَقَدْ أَدْبَرَ مَا أَدْبَرَ، وَأَقْبَلَ مَا أَقْبَلَ، فَبَايِعْ مَنْ قَبْلَكَ (۲)، وَأَقْبِلْ إِلَيَّ فِي وَفْدٍ (۳) مِنْ أَصْحَابِكَ، وَالسَّلَامُ.

## In Persian

به معاویه

فرمان اطاعت به معاویه از بنده خدا علی امیر مومنان، به معاویه بن ابی سفیان. پس از یاد خداو درود! می دانی که من درباره شما معذور، و از آنچه در مدینه گذشت رویگردانم، تا شد آنچه که باید می شد، و بازداشتن آن ممکن نبود، داستان طولانی و سخن فراوان است. و گذشته ها گذشت، و آینده روی کرده است، تو و همراهانت بیعت کنید، و با گروهی از یاران نزد من بیا، با درود.

## INSTRUCTION ۷۶

### In English

Given to `Abdullah ibn al-`Abbas at the time of his appointment as his Governor of Basrah.

Meet people with a broad face allow them free audience and pass generous orders. Avoid anger because it is a augury of Satan. Remember that whatever takes you near Allah takes you away from the Fire (of Hell) and whatever takes you away from Allah takes you near the Fire.

### In Arabic

ومن وصيه له عليه السلام

لعبد الله بن العباس، عند استخلافه إياه على البصره

سَعِ النَّاسَ بِوَجْهِكَ وَمَجْلِسِكَ وَحُكْمِكَ، وَإِيَّاكَ وَالْغَضَبَ فَإِنَّهُ طَيْرَةٌ (۱) مِنَ الشَّيْطَانِ. وَاعْلَمْ أَنَّ مَا قَرَّبَكَ مِنَ اللَّهِ يُبَاعِدُكَ مِنَ النَّارِ، وَمَا بَاعَدَكَ مِنَ اللَّهِ يُقَرِّبُكَ مِنَ النَّارِ.

### In Persian

به عبدالله بن عباس

اخلاق فرماندهی با مردم، به هنگام دیدار، و در مجالس رسمی، و در مقام داوری، گشاده رو باش، و از خشم پرهیز، که سبک مغزی، به تحریک شیطان است، و بدان! آن چه تو را به خدا نزدیک می سازد، از آتش جهنم دور می کند، و آنچه تو را از خدا دور می سازد، به آتش جهنم نزدیک می کند.

## INSTRUCTION ۷۷

### In English

Given to `Abdullah ibn al-`Abbas at the time of his being deputed to confront the Kharijites.

Do not argue with them by the Qur'an because the Qur'an has many faces. You would say your own and they would say their own; but argue with them by the sunnah

.because they cannot find escape from it

**In Arabic**

ومن وصيته له عليه السلام

p: ٢٨٦

عبد الله بن عباس، لما بعثه للاحتجاج على الخوارج

لَا تَخَاصِمُهُم بِالْقُرْآنِ، فَإِنَّ الْقُرْآنَ حَمَلٌ (١) ذُو وُجُوهِ، نَقُولُ وَيَقُولُونَ، وَلَكِنْ حَاجَّجُهُم بِالشُّنَّةِ، فَإِنَّهُمْ لَنْ يَجِدُوا عَنْهَا مَحِيصاً (٢)

### In Persian

به عبدالله بن عباس

روش مناظره با دشمن مسلمان به قرآن با خوارج به جدل میپردازد، زیرا قرآن دارای دیدگاه کلی بوده، و تفسیرهای گوناگونی دارد، تو چیزی می گویی، و آنها چیز دیگر، لکن با سنت پیامبر (ص) با آنان به بحث و گفتگو میپردازد، که در برابر آن راهی جز پذیرش ندارند.

### LETTER ٧٨

### In English

To Abu Musa al-Ash`ari in reply to his letter regarding the two arbitrators. Sa`id ibn  
."Yahya al-Umawi has mentioned this in his "Kitab al-maghazi

Certainly many people have turned away from many a (lasting) benefit (of the next life) for they bent towards the world and spoke with passions. I have been struck with wonder in this matter upon which people who are self-conceited have agreed. I am providing a cure for their wound but I fear lest it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I for the unity of the ummah of Muhammad (may Allah bless him and his descendants) and their solidarity. I seek through it good reward and an honourable place to return to

I shall fulfil what I have pledged upon myself even though you may go back from the sound position that existed when you left me last because wretched is he who is denied the benefit of wisdom and experience. I feel enraged if anyone speaks wrong or if I should worsen a matter which Allah has kept sound. Therefore leave out what you do not understand because wicked people will be conveying to you vicious things; and that is an end to the matter

ومن كتاب له عليه السلام

إلى أبي موسى الأشعري، جواباً في أمر الحكيمين

ذكره سعيد بن يحيى الأموي في كتاب المغازي

فَإِنَّ النَّاسَ قَدْ تَغَيَّرَ كَثِيرٌ مِنْهُمْ عَنْ كَثِيرٍ مِنْ حَظِّهِمْ، فَمَالُوا مَعَ الدُّنْيَا، وَنَطَقُوا بِالْهَوَى، وَإِنِّي نَزَلْتُ مِنْ هَذَا الْأَمْرِ مَنزِلًا مُعْجَبًا (١) ،  
اجْتَمَعَ بِهِ أَقْوَامٌ أَعْجَبْتُهُمْ أَنْفُسُهُمْ، وَأَنَا أَدَاوِي مِنْهُمْ قَرْحًا (٢) أَخَافُ أَنْ يَكُونَ عَلَقًا (٣) . وَلَيْسَ رَجُلٌ - فَاغْلَمَ - أَحْرَصَ عَلَيَّ  
جَمَاعَةً أُمَّهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأُلْفَتَهَا مِنِّي، أَبْتَعِي بِمِثْلِكَ حُسْنَ الثَّوَابِ، وَكَرَمَ الْمَأَبِ (٤) ، وَسَأْفِي بِالَّذِي وَأَيْتُ  
(٥) عَلَيَّ نَفْسِي، وَإِنْ تَغَيَّرَتْ عَنْ صَالِحٍ مَا فَارَقْتَنِي عَلَيْهِ، فَإِنَّ الشَّقِيَّ مَنْ حَرِمَ نَفْعَ مَا أُوتِيَ مِنَ الْعَقْلِ وَالتَّجْرِبَةِ، وَإِنِّي لَأَعْبُدُ (٦) أَنْ  
يَقُولَ قَائِلٌ بِبَاطِلٍ، أَنْ أُفْسِدَ أَمْرًا قَدْ أَصْلَحَهُ اللَّهُ، فَدَعُ مَا لَا تَعْرِفُ، فَإِنَّ شِرَارَ النَّاسِ طَائِرُونَ إِلَيْكَ بِأَقْوَابِ السُّوءِ، وَالسَّلَامُ.

### In Persian

به ابو موسی اشعری

علل سقوط جامعه همانا بسیاری از مردم دگرگون شدند، و از سعادت و رستگاری بی بهره ماندند، به دنیاپرستی روی آورده،  
و از روی هوای نفس سخن گفتند، کردار اهل عراق مرا به شگفتی واداشته است، که مردمی خودپسند در چیزی گرد آمدند،  
می خواستم زخم درون آنها را مدارا کنم، پیش از آنکه غیر قابل علاج گردد. تلاش امام در تحقق وحدت پس بدان در امت  
اسلام، هیچ کس همانند من وجود ندارد که به وحدت امت محمد (ص) از من حریص تر، و انس او از من بیشتر باشد، من در  
این کار پاداش نیک و سرانجام شایسته را از خدا می طلبم، و به آنچه پیمان بستم وفا دارم، هر چند تو دگرگون شده، و  
همانند روزی که از من جدا شدی نباشی. همانا بدبخت کسی است که از عقل و تجربه ای که نصیب او شده است محروم  
ماند، و من از آن کس که به باطل سخن گوید یا کاری را که خدا اصلاح کرده برهم زند، بیزارم. آنچه را نمی دانی واگذار،  
زیرا مردان بدکردار، با سخنانی نادرست به سوی تو خواهند شتافت، با درود.

## In English

.To the army officers when Amir al-mu'minin became Caliph

Now what ruined those before you was that they denied people their rights and then they had to purchase them (by bribes) and they led the people to wrong and they followed it.

## In Arabic

ومن كتاب له عليه السلام

لما استخلف، إلى أمراء الأجناد

أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلُكُمْ أَنَّهُمْ مَنَعُوا النَّاسَ الْحَقَّ فَاشْتَرَوْهُ، وَأَخَذُوهُمْ بِالْبَاطِلِ فَاقْتَدَوْهُ (۱) .

## In Persian

به سرداران سپاه

علل نابودی ملتها پس از یاد خدا و درود! همانا ملتهای پیش از شما به هلاکت رسیدند، بدان جهت که حق مردم را نپرداختند، پس دنیا را با رشوه دادن به دست آوردند، و به راه باطلشان بردند و آنان اطاعت کردند.



Amir al-mu'minin, peace be upon him, said: During civil disturbance be like an ۱ adolescent camel (۱) who has neither a back strong enough for riding nor udders for milking.

۱. قال عليه السلام: كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ (۴۴۲۸)، لَا ظَهْرٌ فَيُرَكَبُ، وَلَا ضَرْعٌ فَيَحْلَبُ.

درود خدا بر او فرمود: در فتنه ها، چونان شتر دوساله باش، نه پشتی دارد که سواری دهد، و نه پستانی تا او را بدوشند.

(۱). In "labun" means a milch camel and "ibnu'l-labun" means its two year old young. In this age the young is neither suitable for riding nor does it has udders which could be milked. It is called "ibnu'l-labun" because in this period of two years its mother bears another young and begins yielding milk again.

The intention is that during civil disturbance or trouble a man should behave in such a manner that lie may be regarded of no consequence and ignored. No need should be felt for his participation in either party". This is because during mischief only dissociation can save from molestation. 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 for the support of right and suppression of wrong. For example, (during the battles of jamal and Siffin it was obligatory to support the right and to fight against the wrong

## Wonderful Saying ۲

### In English

Amir al-mu'minin, peace be upon him, said: He who adopts greed as a habit .۲ devalues himself; he who discloses his hardship agrees to humiliation; and he who allows his tongue to overpower his soul debases the soul

### In Arabic

۲. وَقَالَ عَلَيْهِ السَّلَامُ: أَزْرَى (۴۴۲۹) بِنَفْسِهِ مَنِ اسْتَشْعَرَ (۴۴۳۰) الطَّمَعِ، وَرَضِيَ بِالذُّلِّ مَنْ كَشَفَ ضُرَّهُ، وَهَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَرَ (۴۴۳۱) عَلَيْهَا لِسَانَهُ.

### In Persian

و درود خدا بر او فرمود: آنکه جان را با طمع ورزی بپوشاند خود را پست کرده، و آنکه راز سختی های خود را آشکار سازد خود را خوار کرده، و آن که زبان را بر خود حاکم کند خود را بی ارزش کرده است.

## Wonderful Saying ۳

### In English

Amir al-mu'minin, peace be upon him, said: Miserliness is shame; cowardice is a .۳ defect; poverty disables an intelligent man from arguing his case; and a destitute person is a stranger in his home town

### In Arabic

۳. وَقَالَ عَلَيْهِ السَّلَامُ: الْبُخْلُ عَارٌ، وَالْجُبْنُ مَنْقَصَةٌ، وَالْفَقْرُ يُخْرِسُ الْفَطِنَ عَنْ حُجَّتِهِ، وَالْمُقِلُّ غَرِيبٌ فِي بَلَدَتِهِ .

### In Persian

و درود خدا بر او فرمود: بخل ننگ، و ترس نقصان، و تهیدستی مرد زیرک را در برهان کند می سازد، و انسان تهیدست در شهر خویش نیز بیگانه است.

## Wonderful Saying ۴

### In English

Amir al-mu'minin, peace be upon him, said: Incapability is a catastrophe; endurance .٤ is bravery; abstinence is riches; self-restraint is a shield (against sin); and the best .(companion is submission (to Allah's will

**In Arabic**

٤. وَقَالَ عَلَيْهِ السَّلَامُ: الْعَجْزُ آفَةٌ، وَالصَّبْرُ شَجَاعَةٌ، وَالزُّهْدُ ثَرْوَةٌ، وَالْوَرَعُ جُنَّةٌ (٤٤٣٣) ، وَنِعْمَ الْقَرِينُ الرَّضَى.

p: ٢

## In Persian

و درود خدا بر او فرمود: ناتوانی آفت، و شکیبایی شجاعت، و زهد ثروت، و پرهیزکاری سپر نگهدارنده است، و چه هم نشین خوبی است، راضی بودن و خرسندی.

## Wonderful Saying ۵

### In English

Amir al-mu'minin, peace be upon him, said: Knowledge is a venerable estate; good manners are new dresses; and thinking is clear mirror.

### In Arabic

۵. وَقَالَ عَلَيْهِ السَّلَامُ: الْعِلْمُ وَرَاثَةُ كَرِيمَةٍ، وَالْأَدَبُ حُلٌّ مُجَدَّدَةٌ، وَالْفِكْرُ مِرْآةٌ صَافِيَةٌ.

### In Persian

و درود خدا بر او فرمود: علم میراثی گرانبها، و آداب، زیورهای همیشه تازه، و اندیشه، آینه ای شفاف است.

## Wonderful Saying ۶

### In English

Amir al-mu'minin, peace be upon him, said: The bosom of the wise is the safe of his secrets; cheerfulness is the bond of friendship; effective forbearance is the grave of short-comings. It is narrated that Amir al-mu'minin said in expressing this meaning that: Mutual reconciliation is the covering for short-comings; and he who admires (himself attracts many opponents against him. (۱)

### In Arabic

۶. وَقَالَ عَلَيْهِ السَّلَامُ: صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ، وَالْبَشَاشَةُ حِبَالُهُ (۴۴۳۴) الْمَوَدَّةِ، وَالْإِحْتِمَالُ (۴۴۳۵) قَبْرُ الْعُيُوبِ. وَرَوَى عَنْهُ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ فِي الْعِبَارَةِ عَنْ هَذَا الْمَعْنَى أَيْضًا: الْمَسَالَةُ خَبَاءُ الْعُيُوبِ، وَمَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ.

### In Persian

و درود خدا بر او فرمود: سینه خردمند صندوق راز اوست، و خوشرویی وسیله دوست یابی، و شکیبایی، گورستان پوشاننده عیبهاست. و یا فرمود: پرسش کردن وسیله پوشاندن عیبهاست، و انسان از خود راضی، دشمنان او فراوانند.

In the last phrase, Amir al-mu'minin has described the consequences and effects .(۱) resulting from self-admiration namely that it creates the feeling of hatred and humiliation-against others. Thus, the man who manifests his greatness by every pretext in order to make himself conspicuous is never regarded with esteem. People begin to despise him because of his mental condition in seeking self-conspicuity and are not prepared to accord him the worth which he really has, much less to regard .him as he himself thinks to be

In English

Amir al-mu'minin, peace be upon him, said: Charity is an effective cure, and the (actions of people in their present life will be before their eyes in the next life. (۲)

In Arabic

۷. وَقَالَ عَلَيْهِ السَّلَامُ: الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ، وَأَعْمَالُ الْعِبَادِ فِي عَاجِلِهِمْ، نُصَبُ أَعْيُنِهِمْ فِي آجَالِهِمْ.

In Persian

و درود خدا بر او فرمود: صدقه دادن دارویی ثمربخش است، و کردار بندگان در دنیا، فردا در پیش روی آنان جلوه گر است.

Footnote

(۲).-This saying comprises of two phrases .

The first sentence relates to charity and Amir al-mu'minin has described it as an effective cure, because when a man helps the poor and the destitute by alms they pray for his health and recovery from the depth of their hearts and therefore their prayer is granted and brings him cure. In this connection, there is the saying of the Holy Prophet that, "Cure your sick by charity

The second sentence relates to the disclosure of actions on the Day of Judgement, namely that the good and bad deeds 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 Judgement when material curtains will be lifted they will so appear before the eyes that there will be no possibility of denial by anyone. Thus, Allah has said

On that day shall come out people (from their graves) in (scattered) groups, to be shown their own deeds. Then he who has done an atom-weight of good shall see it. (And he who has done an atom-weight of evil shall see it. (Qur'an, ۹۹:۶-۸

## Wonderful Saying ۸

### In English

Amir al-mu'minin, peace be upon him, said: How wonderful is man that he speaks .۸  
.with fat, talks with a piece of flesh, hears with a bone and breathes through a hole

### In Arabic

۸. وقال عليه السلام: اعجبوا لهذا الإنسان ينظر بشحم (۴۴۳۶) ، ويتكلم بِلَحْمٍ (۴۴۳۷) ، ويسمع مع بعظم (۴۴۳۸) ، ويتنفس من خزم!!

### In Persian

و درود خدا بر او فرمود: از ویژگیهای انسان در شگفتی مانید، که با پاره ای (پی) می نگرد، و با (گوشت) سخن می گوید، و با (استخوان) می شنود، و از (شکافی) نفس می کشد!!

## Wonderful Saying ۹

### In English

Amir al-mu'minin, peace be upon him, said: When this world advances towards .۹  
anyone (with its favours) it attributes to him other's good; and when it turns away  
(from him it deprives him of his own good. (۱)

### In Arabic

۹. وقال عليه السلام: إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ، وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ.

### In Persian

و درود خدا بر او فرمود: چون دنیا به کسی روی آورد، نیکیهای دیگران را به او عاریت دهد، و چون از او روی برگرداند خویبهای او را نیز بریاید.

### Footnote

The meaning is that when a man's fortune is helpful and the world is favourable to (۱)  
him then people describe his performances with exaggeration and give credit to him  
for others' actions as well, while if a man loses the favour of the world and the clouds

of ill-luck and misfortune engulf him, they ignore his virtues and do not at all tolerate  
.even to recall his name

p: ۵



They are friends of him whom the world favours and the foes of him whom the world .hits

### Wonderful Saying ۱۰

#### In English

Amir al-mu'minin, peace be upon him, said: Meet people in such a manner that if .۱۰  
(you die they should weep for you and if you live they should long for you. ۲)

#### In Arabic

۱۰. وقال عليه السلام: خَالَطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ، وَإِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ.

#### In Persian

و درود خدا بر او فرمود: با مردم آنگونه معاشرت کنید، که اگر مرید بر شما اشک ریزند، و اگر زنده ماندید، با اشتیاق سوی شما آیند.

#### Footnote

To the person who behaves with others with benignity and manner-liness, people .۲) extend their hand of cooperation, they honour and respect him and shed tears after his death. Therefore, a person should lead such an agreeable life that no one should have any complaint against him, nor should any harm be caused by him to anyone so that during life he should attract others and after death too he should be remembered in good words

### Wonderful Saying ۱۱

#### In English

Amir al-mu'minin, peace be upon him, said: When you gain power over your .۱۱  
(adversary pardon him by way of thanks for being able to overpower him. ۳)

#### In Arabic

۱۱. وقال عليه السلام: إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ.

و درود خدا بر او فرمود: اگر بر دشمن دست یافتی، بخشیدن او را شکرانه پیروزی قرار ده.

The occasion for pardon and forgiveness is when there is power to take revenge. (۳) But when there is no such power, then pardon is just the result of helplessness, for which there is no credit. However, to practise pardon despite having power and the ability to avenge is the essence of human distinction and an expression of thanks to Allah for bestowing this power, because the feeling of gratefulness necessitates that man should bow before Allah in humbleness and humiliation by which the delicate feeling of pity and kindness will arise in his heart and the rising flames of rage and anger will cool down after which there will be no urge to take revenge under the effect of which he would use his power and capability to satisfy his anger instead of using it properly.

### Wonderful Saying ۱۲

#### In English

Amir al-mu'minin, peace be upon him, said: The most helpless of all men is he who ۱۲ cannot find a few brothers during his life, but still more helpless is he who finds such a (brother but loses him. (۱)

#### In Arabic

۱۲. وقال عليه السلام: أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ الْإِخْوَانِ، وَأَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفَرَ بِهِ مِنْهُمْ.

#### In Persian

و درود خدا بر او فرمود: ناتوان ترین مردم کسی است که در دوست یابی ناتوان است، و از او ناتوان تر آنکه دوستان خود را از دست بدهد.

#### Footnote

It is not difficult to attract others by good manners and cheerfulness and to (۱) befriend them by sweet speech because no physical exertion or mental worry is required for this: and after making friends it is still easier to maintain the friendship and good relations because for making friends some effort or other is needed while

for maintaining it no difficulty is to be surmounted. Therefore, no one can be more wretched than the man who cannot even retain a thing which could be retained just .by keeping away a frown from the face

p: v

The intention 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 towards him

### Wonderful Saying ۱۳

#### In English

Amir al-mu'minin, peace be upon him, said: When you get (only) small favours do .۱۳  
.not push them away through lack of gratefulness

#### In Arabic

۱۳. وقال عليه السلام: إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنْفِرُوا أَفْصَاهَا بِقَلْبِهِ الشُّكْرِ.

#### In Persian

و درود خدا بر او فرمود: چون نشانه های نعمت پروردگار آشکار شد، با ناسپاسی نعمتها را از خود دور نسازید.

### Wonderful Saying ۱۴

#### In English

Amir al-mu'minin, peace be upon him, said: He who is abandoned by near ones is .۱۴  
.dear to remote ones

#### In Arabic

۱۴. وقال عليه السلام: مَنْ ضَيَّعَهُ الْأَقْرَبُ أُتِيحَ لَهُ (۴۴۴۱) الْأَبْعَدُ.

#### In Persian

و درود خدا بر او فرمود: کسی را که نزدیکانش واگذارند، بیگانه او را پذیرا باشد.

### Wonderful Saying ۱۵

#### In English

Amir al-mu'minin, peace be upon him, said: Every mischief monger cannot even be .۱۵  
(reproved. (۲

## In Arabic

١٥. وقال عليه السلام: مَا كُلُّ مَفْتُونٍ يُعَاتَبُ.

## In Persian

و درود خدا بر او فرمود: هر فریب خورده ای را نمی شود سرزنش کرد.

## Footnote

Amir al-mu'minin uttered this sentence when Sa'd ibn Abi Waqqas, Muhammad ibn (٢). Maslamah and 'Abdullah ibn 'Umar refused to support him against the people of Jamal. He means to say that these people are so against me that neither have my words any effect on them nor do I need to reproof, rebuke or correct them

## Wonderful Saying ۱۶

### In English

Amir al-mu'minin, peace be upon him, said: All matters are subject to destiny, so .۱۶  
.much so that sometimes death results from effort

### In Arabic

۱۶. وقال عليه السلام: تَذَلُّ الْأُمُورُ لِلْمَقَادِيرِ، حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ.

### In Persian

و درود خدا بر او فرمود: کارها چنان رام تقدیر است که چاره اندیشی به مرگ می انجامد.

## Wonderful Saying ۱۷

### In English

Amir al-mu'minin, peace be upon him, was asked to explain the saying of the .۱۷  
Messenger of Allah that: Banish your old age (by hair-dye) and do not acquire  
resemblance to the Jews. Amir al-mu'minin replied: The Prophet (p.b.u.h.a.h.p.) said  
this at a time when the religion was confined to a few, but now that its expanse has  
(widened and it is firmly settled everyone is free in his action. (۱

### In Arabic

۱۷. وسئل عليه السلام وعن قول النبي صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «عَيِّرُوا الشَّيْبَ (۴۴۴)، وَلَا تَشَبَّهُوا بِالْيَهُودِ». فَقَالَ عَلَيْهِ السَّلَامُ:  
إِنَّمَا قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ ذَلِكَ وَالَّذِينَ قُلُّ (۴۴۵)، فَأَمَّا الْآنَ وَقَدِ اتَّسَعَتْ نِطَاقُهُ (۴۴۶)، وَضَرَبَ بِجِرَانِهِ (۴۴۷)، فَأَمْرٌ وَمَا  
اخْتَارَ.

### In Persian

و درود خدا بر او فرمود: (از امام پرسیدند که رسول خدا (ص) فرمود: موها را رنگ کنید، و خود را شبیه یهود نسازید یعنی  
چه؟ فرمود: پیامبر (ص) این سخن را در روزگاری فرمود که پیروان اسلام اندک بودند، اما امروز که اسلام گسترش یافته، و  
نظام اسلامی استوار شده، هر کس آنچه را دوست دارد انجام دهد.

### Footnote

The intention is that since in the beginning of Islam the number of Muslims was .(۱) limited it was necessary to keep them distinct from the Jews in order to maintain their collective entity, so the Prophet ordered the use of hair-dye which was not in use among the Jews. Besides, it was also the aim that when facing the enemy the people should not appear old in age and weak



## Wonderful Saying ۱۸

### In English

Amir al-mu'minin, peace be upon him, said about those who avoided fighting on his (side): They abandoned right but did not support wrong.

### In Arabic

۱۸. وقال عليه السلام: في الذين اعتزلوا القتال معه: خَذَلُوا الْحَقَّ، وَلَمْ يَنْصُرُوا الْبَاطِلَ.

### In Persian

و درود خدا بر او فرمود: (درباره آنان که از جنگ کناره گرفتند) حق را خوار کرده، باطل را نیز یاری نکردند.

### Footnote

This saying is about those who claimed to be neutrals, such as 'Abdullah ibn 'Umar, Sa'd ibn Abi Waqqas, Abu Musa al-Ash'ari, al-Ahnaf ibn Qays, Muhammad ibn Maslamah, Usamah ibn Zayd and Anas ibn Malik, etc. No doubt these people did not openly support wrong but not to support right is also a kind of support of wrong. Therefore, they will be counted among the opponents of right.

## Wonderful Saying ۱۹

### In English

Amir al-mu'minin, peace be upon him, said: He who gallops with loose rein collides with death.

### In Arabic

۱۹. وقال عليه السلام: مَنْ جَرَى فِي عِنَانٍ (۴۴۴۸) أَمَلَهُ عَثْرٌ بِأَجَلِهِ (۴۴۴۹).

### In Persian

و درود خدا بر او فرمود: آن کس که در پی آرزوی خویش تازد، مرگ او را از پای در آورد.

### Footnote

In English

Amir al-mu'minin, peace be upon him, said: Forgive the shortcomings of . ۲۰  
.considerate people because when they fall into error Allah raises them up

In Arabic

۲۰. وقال عليه السلام: أَقْبِلُوا ذَوِي الْمُرُوءَاتِ عَثْرَاتِهِمْ (۴۴۵۰) ، فَمَا يَعْتُرُ مِنْهُنَّ عَاثِرٌ إِلَّا وَيَدُّ اللَّهُ بِيَدِهِ يَرْفَعُهُ.

In Persian

و درود خدا بر او فرمود: از لغزش جوانمردان در گذرید، زیرا جوانمردی نمی لغزد جز آنکه دست خدا او را بلندمرتبه می سازد.

In English

Amir al-mu'minin, peace be upon him, said: The consequence of fear is . ۲۱  
disappointment and of bashfulness is frustration. Opportunity passes away like the  
(cloud. Therefore, make use of good opportunities. ۳)

In Arabic

۲۱. وقال عليه السلام: قُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ (۴۴۵۱) ، وَالْحَيَاءُ بِالْحِرْزَمَانِ (۴۴۵۲) ، وَالْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ ، فَانْتَهِزُوا فُرْصَ الْخَيْرِ .

In Persian

و درود خدا بر او فرمود: ترس با ناامیدی، و شرم با محرومیت همراه است، و فرصتها چون ابرها می گذرند، پس فرصتهای  
نیک را غنیمت شمارید.

Footnote

However had a thing may be regarded among the people and however it may be . ۳)  
looked down upon, 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 successes and  
achievements in this as well as the next world. For example, if a man fears lest people  
may regard him to be ignorant and therefore feels bashful in asking an important and  
necessary issue then this misplaced bashfulness would result in his being deprived of  
knowledge. Therefore, no sane person should feel bashful about making enquiries.  
Thus, an old man who was learning despite old age was asked whether he did not feel  
ashamed of learning in old age and he replied: "I do not feel shame for ignorance  
during old age, then 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, those immoral acts which are bad according to  
religion, intelligence and ethics. In any case, the first kind of bashfulness is bad and  
:the second one is good. In this connection, the Holy Prophet's saying is that

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

## Wonderful Saying ۲۲

### In English

Amir al-mu'minin, peace be upon him, said We have a right. If it is allowed to us .۲۲ well and good, otherwise, we will ride on the hind part of the camel (like lowly people) even though the night journey may be long

as-Sayyid ar-Radi says: This is a very fine and eloquent expression. It means that if we are not allowed our right we will be regarded humble. This sense comes out from this expression because on the rear part of the camel only slaves, prisoners or other (people of this type used to ride. (۱)

### In Arabic

۲۲. وقال عليه السلام: لَنَا حَقٌّ، فَإِنْ أُعْطِينَاهُ، وَإِلَّا رَكَبْنَا أَعْجَازَ الْإِبِلِ، وَإِنْ طَالَ الشَّرَى.

قال الرضى: وهذا من لطيف الكلام وفصيحه، ومعناه: أتأنا إن لم نعط حقنا كنا أذلاء، وذلك أن الرديف يركب عجز البعير، كالعبد والأسير ومن يجرى مجراهما.

### In Persian

و درود خدا بر او فرمود: ما را حقی است اگر به ما داده شود، وگرنه بر پشت شتران سوار شویم و برای گرفتن آن برانیم هر چند شب روی بطول انجامند. (این از سخنان لطیف و فصیح است، یعنی اگر حق ما را ندادند، خوار خواهیم شد و باید بر ترک شتر چون بنده بنشینیم.)

### Footnote

The sense of the interpretation written by as-Sayyid ar-Radi is that Amir al-mu'minin intends to say that if our right, that lies with others in our position, as with the Imam whom it is obligatory to obey, is acknowledged and we are given the chance of worldly rule well and good, otherwise, we will have to bear all sorts of hardships and ignominies and we shall be compelled to live this life of ignominy and

.humiliation for a long time

p: ۱۲

Some commentators have stated a different meaning than this, namely that "If our position is belittled and put aside, and others are given 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 that if we are allowed our right we will accept it but if it is not given we shall not behave like the rider who gives over the rein of his animal into the hands of some other person who is free to take him wherever he likes but we shall stick to our right even though a long time may elapse and not surrender to the usurpers

### Wonderful Saying ۲۳

#### In English

Amir al-mu'minin, peace be upon him, said: He whose deeds accord (him) a back position cannot be given a front position because of his lineage

#### In Arabic

۲۳. وقال عليه السلام: مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُشْرَعْ بِهِ نَسَبُهُ.

#### In Persian

و درود خدا بر او فرمود: کسی که کردارش او را بجایی نرساند، افتخارات خاندانش او را به جایی نخواهد رسانید.

### Wonderful Saying ۲۴

#### In English

Amir al-mu'minin, peace be upon him, said: To render relief to the grief-stricken and to provide comfort in hardship means the atonement of great sins

#### In Arabic

۲۴. وقال عليه السلام: مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ، وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ.

و درود خدا بر او فرمود: از کفاره گناهان بزرگ، به فریاد مردم رسیدن، و آرام کردن مصیبت دیدگان است.

## Wonderful Saying ۲۵

### In English

Amir al-mu'minin, peace be upon him, said: O' son of Adam, when you see that your Lord, the Glorified, bestows His favours on you while you are disobeying Him, you (should fear Him). (۱)

### In Arabic

۲۵. وقال عليه السلام: يَا بَنَ آدَمَ، إِذَا رَأَيْتَ رَبَّكَ سُبْحَانَهُ  
يَتَابِعُ عَلَيْكَ نِعْمَهُ وَأَنْتَ تَعْصِيهِ فَاحْذَرُهُ.

### In Persian

و درود خدا بر او فرمود: ای فرزند آدم! زمانی که خدا را می بینی انواع نعمتها را به تو می رساند و تو معصیت کاری، بترس.

### Footnote

(۱) When a person goes On receiving favours despite sinfulness he develops the misunderstanding that Allah is pleased with him and that this is the result of His pleasure, because increase in favours arises out of gratefulness and in the event of ungratefulness the bestowal of favours stops, as Allah says

And when declared your Lord: "If you be grateful I will increase (My favours) to you, (and if you be ungrateful, verily My torment is indeed severe." (Qur'an, ۱۴:۷)

Nevertheless, continuous bestowal of favours, despite disobedience and ungratefulness, cannot be the result of Allah's pleasure, nor can it be said that in this way Allah has put him under the misconception that he should regard this exuberance of favours as the result of Allah's pleasure because when he knows that he is a sinner and disobedient and is committing sins and vices, knowing them to be sins and vices, then there are no grounds for misconception on his part by assuming Allah's pleasure

and consent. He should rather think that this is a sort of trial and respite for when his sinfulness and high-handedness reaches its zenith he will be caught all at once. Therefore, in such a case he should keep waiting as to when Allah 's favours are taken away from him and he is punished with deprival and discomfiture



## Wonderful Saying ۲۶

### In English

Amir al-mu'minin, peace be upon him, said: Whenever a person conceals a thing in his heart it manifests itself through unintentional words from his tongue and (in) the (expressions of his face. (۲)

### In Arabic

۲۶. وقال عليه السلام: مَا أَضْمَرَ أَحَدٌ شَيْئًا إِلَّا ظَهَرَ فِي فَلَاتَاتِ لِسَانِهِ، وَصَفَحَاتِ وَجْهِهِ.

### In Persian

و درود خدا بر او فرمود: کسی چیزی را در دل پنهان نکند جز آنکه در لغزشهای زبان، و رنگ رخسار، آشکار خواهد شد.

### Footnote

The things which a man wants to conceal from others do come out through his (۲) tongue sometime or another, and his effort at concealment is unsuccessful. This is because although the far-sighted mind desires to keep them concealed yet sometimes it gets entangled in some more important matter and becomes careless on this score when the concealed thing comes out in words through his tongue. When the mind becomes attentive, it is not possible to undo the matter just as an arrow cannot be got back after shooting. Even if this is not the case and 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, and consequently .redness of face can easily point out to the sense of shame, and its yellowness fear

## Wonderful Saying ۲۷

### In English

Amir al-mu'minin, peace be upon him, said: Keep walking in your sickness as long (۱) (as you can. (۱)

### In Arabic

٢٧. وقال عليه السلام: امشِ بِدَائِكَ مَا مَشَى بِكَ (٤٤٣).

p: ١٥

## In Persian

و درود خدا بر او فرمود: با درد خود بساز، چندان که با تو سازگار است.

## Footnote

The intention is that as long as sickness does not become serious do not give it .(۱) importance, because by giving importance the feelings get effected and the illness increases. Therefore, continued activity and regarding oneself well dispels sickness and also prevents the power of resistance from getting weak, and keeps up its psychological power, while the psychological power curbs small ailments by itself, provided it is not forced to give up resistance by the surrendering the imagination to .the ailment

## Wonderful Saying ۲۸

### In English

Amir al-mu'minin, peace be upon him, said: The best abstemiousness is to conceal .۲۸  
.it

### In Arabic

وقال عليه السلام: أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ.

### In Persian

و درود خدا بر او فرمود: برترین زهد، پنهان داشتن زهد است.

## Wonderful Saying ۲۹

### In English

Amir al-mu'minin, peace be upon him, said: When you are running away from the .۲۹  
.world and death is approaching, there is no question of delay in the encounter

### In Arabic

۲۹. وقال عليه السلام: إِذَا كُنْتَ فِي إِدْبَارِ (۴۴۵۴) ، وَالْمَوْتُ فِي إِقْبَالِ (۴۴۵۵) ، فَمَا أَسْرَعَ الْمُلتَقَى!

## In Persian

و درود خدا بر او فرمود: هنگامی که تو زندگی را پشت سر می گذاری و مرگ به تو روی می آورد، پس دیدار با مرگ چه زود خواهد بود.

## Wonderful Saying ۳۰

## In English

Amir al-mu'minin, peace be upon him, said: Fear! Fear! By Allah, He has hidden your ۳۰  
.sins so much so as though He has forgiven

وقال عليه السلام: في كلام له: الْحَذَرُ الْحَذَرُ! فَوَاللَّهِ لَقَدْ سَتَّرَ، حَتَّى كَأَنَّهُ قَدْ غَفَرَ.

و درود خدا بر او فرمود: هشدار! هشدار! به خدا سوگند چنان پرده پوشی کرده که پنداری تو را بخشیده است.

### Wonderful Saying ۳۱

۳۱. Amir al-mu'minin, peace be upon him, was asked about faith when he said

Faith stands on four supports: on endurance, conviction, justice and jihad (fighting in the way of Allah).

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

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

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

jihad also has four aspects: to ask others to do good, to keep away others from doing evil, to fight (in the way of Allah) sincerely and firmly on all occasions, and to detest the

vicious. So, whoever asks others to do good provides strength to the believers; whoever desists others from evil humiliates the unbelievers; whoever fights sincerely on all occasions discharges all his obligations; and whoever detests the vicious and becomes angry for the sake of Allah, then Allah will be angry in favour of him and will keep him and will keep him pleased on the Day of Judgement

Unbelief stands on four supports: hankering after whims, mutual quarrelling, deviation from the truth, and dissension. So, whoever hankers after whims does not incline towards right: whoever quarrels much on account of ignorance remains permanently blinded from the right; whoever deviates from truth, for him good becomes evil and evil becomes good and he remains intoxicated with misguidance; and whoever makes a breach (with Allah and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow. Doubt has also four aspects: unreasonableness, fear, wavering and undue submission to every thing. So, he who adopts unreasonableness as his way, for him there is no dawn after the night; he who is afraid of what befalls him has to run on his heels; he who wavers in doubt Satans trample him under their feet and he who submits to the .destruction of this and tile next world succumbs to it

as-Sayyid ar-Radi says: We have left out the remaining portion of this saying for fear .of length and for being outside the purpose of this chapter

### In Arabic

وَسُئِلَ عَلَيْهِ السَّلَامُ عَنِ الْإِيْمَانِ، فَقَالَ: الْإِيْمَانُ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى الصَّبْرِ، وَالْيَقِيْنِ، وَالْعِيْدَلِ، وَالْجِهَادِ: فَالصَّبْرُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الشُّوقِ، وَالشَّفَقِ (٤٤٥٦)، وَالزُّهْدِ، وَالْتَرَقُّبِ: فَمَنْ اشْتَقَ إِلَى الْجَنَّةِ سِيْلًا عَنِ الشَّهْوَاتِ، وَمَنْ أشفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَيْهَانَ بِالْمَصِيْبَاتِ، وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ . وَالْيَقِيْنُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى تَبَصُّرِهِ الْفِطْنَةَ، وَتَأْوُلِ الْحِكْمَةِ (٤٤٥٧)، وَمَوْعِظَةِ الْعِبْرَةِ (٤٤٥٨)، وَسُنَّةِ (٤٤٥٩) الْأَوَّلِيْنَ: فَمَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَبَيَّنَتْ لَهُ الْحِكْمَةُ، وَمَنْ تَبَيَّنَتْ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ، وَمَنْ عَرَفَ الْعِبْرَةَ فَكَانَتْهَا كَمَا فِي الْأَوَّلِيْنَ. وَالْعِيْدَلُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى غَايِصِ الْفَهْمِ، وَعَوْرِ الْعِلْمِ (٤٤٦٠)، وَزُهْرِهِ الْحُكْمِ (٤٤٦١)، وَرَسَايَاخِهِ الْحِلْمِ: فَمَنْ فَهِمَ عِلْمَ عَوْرِ الْعِلْمِ، وَمَنْ عِلِمَ عَوْرِ الْعِلْمِ صَدَرَ عَنْ سَرَائِعِ الْحُكْمِ (٤٤٦٢)، وَمَنْ حَلِمَ لَمْ يُفَرِّطْ فِي أَمْرِهِ وَعِيشَ فِي النَّاسِ حَمِيْدًا. وَالْجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالصَّدَقِ فِي الْمَوَاطِنِ (٤٤٦٣)، وَشَتَانِ (٤٤٦٤) الْفَاسِقِيْنَ: فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِيْنَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْوْفَ الْكَافِرِيْنَ وَمَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ، وَمَنْ سَنَى الْفَاسِقِيْنَ وَغَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ. وَالْكَفْرُ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى التَّعَمُّقِ (٤٤٦٥)، وَالْتِنَازُعِ، وَالزِّيْعِ (٤٤٦٦)، وَالشَّقَاقِ (٤٤٦٧): فَمَنْ تَعَمَّقَ لَمْ يُنِبْ (٤٤٦٨) إِلَى الْحَقِّ، وَمَنْ كَثُرَ نِزَاعُهُ بِالْجَهْلِ دَامَ عَمَاهُ عَنِ الْحَقِّ، وَمَنْ زَاغَ سَاءَتْ عِنْدَهُ الْحَسِنَةُ وَحَسِنَتْ عِنْدَهُ السَّيِّئَةُ وَسَيَّرَ سَيَّرَ الصَّلَاةَ، وَمَنْ شَاقَّ وَعَزَّتْ (٤٤٦٩) عَلَيْهِ طُرُقُهُ وَأَعْضَلَ (٤٤٧٠) عَلَيْهِ أَمْرُهُ وَضَاقَ عَلَيْهِ مَخْرَجُهُ. وَالشُّكُّ عَلَى أَرْبَعِ شُعَبٍ: عَلَى التَّمَارِي (٤٤٧١)، وَالهُوْلِ (٤٤٧٢)، وَالتَّرَدُّدِ (٤٤٧٣) وَالْإِسْتِسْلَامِ (٤٤٧٤): فَمَنْ جَعَلَ الْمِرَاءَ (٤٤٧٥) دَيْدَانًا (٤٤٧٦) لَمْ يُصْبِحْ لَيْلُهُ (٤٤٧٧)، وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِيْبَتِهِ (٤٤٧٨)، وَمَنْ تَرَدَّدَ فِي الرَّيْبِ (٤٤٧٩) وَطَيَّبَتْهُ سَنَابِكُ الشَّيَاطِيْنِ (٤٤٨٠)، وَمَنْ اسْتَسَلَّمَ لِهَلَكِهِ الدُّنْيَا وَالْآخِرَةَ هَلَكَ فِيهِمَا. قال الرضى: و بعد هذا كلام تركنا





و درود خدا بر او فرمود: (از ایمان پرسیدند، جواب داد) ۱- شناخت اقسام ایمان ایمان بر چهار پایه استوار است، صبر، یقین، عدل و جهاد. صبر نیز بر چهار پایه قرار دارد. شوق، هراس، زهد، انتظار. آن کس که اشتیاق بهشت دارد، شهوتهایش کاستی گیرد، و آن کس که از آتش جهنم می ترسد، از حرام دوری می گزیند، و آن کس که در دنیا زهد می ورزد، مصیبتها را ساده پندارد، و آن کس که مرگ را انتظار می کشد در نیکیهها شتاب می کند. یقین نیز بر چهار پایه استوار است، بینش زیرکانه، دریافت حکیمانه واقعیتها، پند گرفتن از حوادث روزگار، و پیمودن راه درست پیشینیان، پس آن کس که هوشمندانه به واقعیتها نگریست، حکمت را آشکارا بیند، و آنکه حکمت را آشکارا دید، عبرت آموزی را شناسد، و آنکه عبرت آموزی شناخت گویا چنان است که با گذشتگان می زیسته است. و عدل نیز بر چهار پایه برقرار است، فکری ژرف اندیش، دانشی عمیق و به حقیقت رسیده، نیکو داوری کردن، استوار بودن در شکیبایی. پس کسی که درست اندیشید به ژرفای دانش رسیده، و آن کس که به حقیقت دانش رسد، از چشمه زلال شریعت نوشد، و کسی که شکیبیا باشد در کارش زیاده روی نکرده با نیکنمایی در میان مردم زندگی خواهد کرد

. و جهاد نیز بر چهار پایه استوار است، امر به معروف، نهی از منکر، راستگویی در هر حال، و دشمنی با فاسقان، پس هر کس به معروف امر کرد، پشتوانه نیرومند مومنان است، و آن کس که از زشتی ها نهی کرد، بینی منافقان را به خاک مالید، و آن کس که در میدان نبرد صادقانه پایداری کند حقی را که بر گردن او بوده ادا کرده است، و کسی که با فاسقان دشمنی کند و برای خدا خشم گیرد، خدا هم برای او خشم آورد، و روز قیامت او را خشنود سازد.

۲- شناخت اقسام کفر و تردید و کفر بر چهار ستون پایدار است، کنجکاوی دروغین، ستیزه جویی و جدل، انحراف از حق، و دشمنی کردن، پس آن کس که دنبال وهم و کنجکاوی دروغین رفت به حق نرسید. و آن کس که به ستیزه جویی و نزاع پرداخت از دیدن حق نایبناست، و آن کس که از راه حق منحرف گردید، نیکویی را زشت، و زشتی را نیکویی پندارد و سرمست گمراهی هاست، و آن کس که دشمنی ورزید پیمودن راه حق بر او دشوار و کارش سخت، و نجات از مشکلات دشوار است، و شک چهار بخش دارد، جدال در گفتار، ترسیدن، دودل بودن، و تسلیم حوادث روزگار شدن. پس آن کس که جدال و نزاع را عادت خود قرار داد از تاریکی شبهات بیرون نخواهد آمد، و آن کس که از هر چیزی ترسید همواره در حال عقب گرد است، و آن کس که در تردید و دودلی باشد زیر پای شیطان کوبیده خواهد شد، و آن کس که تسلیم حوادث شد و به تباهی دنیا و آخرت گردن نهاد، هر دو جهان را از کف داد. (سخن امام طولانی است چون در این فصل، حکمت‌های کوتاه را جمع آوری می‌کنم از آوردن دنباله سخن خودداری کردم)

## ۳۲ Wonderful Saying

### In English

۳۲. Amir al-mu'minin, peace be upon him, said: The doer of good is better than the good itself, and the doer of evil is worse than the evil itself

### In Arabic

وقال عليه السلام: فاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ، وَفَاعِلُ الشَّرِّ شَرٌّ مِنْهُ.

### In Persian

و درود خدا بر او فرمود: نیکوکار از کار نیک بهتر، و بدکار از کار بد بدتر است.

## Wonderful Saying ۳۳

### In English

Amir al-mu'minin, peace be upon him, said: Be generous but not extravagant; be .۳۳  
.thrifty but not miserly

### In Arabic

وقال عليه السلام: كُنْ سَمِحاً وَلَا تَكُنْ مُبَدِّراً، وَكُنْ مُقَدِّراً وَلَا تَكُنْ مُقْتَرّاً (۴۴۸۲).

### In Persian

و درود خدا بر او فرمود: بخشنده باش اما زیاده روی نکن، در زندگی حسابگر باش اما، سختگیر مباش.

## Wonderful Saying ۳۴

### In English

Amir al-mu'minin, peace be upon him, said: The best of riches is the abandonment .۳۴  
.of desires

### In Arabic

وقال عليه السلام: أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى (۴۴۸۳).

### In Persian

و درود خدا بر او فرمود: بهترین بی نیازی ترک آرزوهاست.

## Wonderful Saying ۳۵

### In English

Amir al-mu'minin, peace be upon him, said: If someone is quick in saying about .۳۵  
people what they dislike, they speak about him that about which they have no  
.knowledge

### In Arabic

وقال عليه السلام: مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ، قَالُوا فِيهِ بِمَا لَا يَعْلَمُونَ.

### In Persian

و درود خدا بر او فرمود: کسی در انجام کاری که مردم خوش ندارند شتاب کند، آنچه که نمی دانند درباره او خواهند گفت.

### Wonderful Saying ۳۶

### In English

Amir al-mu'minin, peace be upon him, said: Whoever prolongs his desire ruins his .۳۶  
.actions

### In Arabic

۳۶. وقال عليه السلام: مَنْ أَطَالَ الْأَمَلَ أَسَاءَ الْعَمَلَ.

### In Persian

و درود خدا بر او فرمود: کسی که آرزوهایش طولانی، کردارش نیز ناپسند است.

### Wonderful Saying ۳۷

### In English

Once Amir al-mu'minin, peace be upon him, was proceeding towards Syria when .۳۷  
the countrymen of al-Anbar met him. Seeing him they began to walk on foot and then  
ran in front of him. He enquired why they were doing so and they replied that this was  
the way they respected their chiefs. Then he said: By Allah, this does not benefit your  
chiefs. You are belabouring yourself in this world and earning misery for the next  
world by it. How harmful is the labour in whose wake there is punishment and how  
(profitable is the case with which there is deliverance from the Fire (of Hell

وقال عليه السلام وقد لقيه عند مسيره إلى الشام دهاقين الأنبار (٤٤٨٥)، فترجلوا له (٤٤٨٦) واشتدوا بين يديه (٤٤٨٧) فقال:

مَا هَذَا الَّذِي صَيَّرْتُمُوهُ؟ فَقَالُوا: خُلِقَ مِنَّا نُعْظَمُ بِهِ أُمْرَاءَنَا. فَقَالَ: وَاللَّهِ مَا يَنْتَفِعُ بِهَذَا أَمْرًاؤُكُمْ! وَإِنَّكُمْ لَتَشُقُّونَ (٤٤٨٨) عَلَيَّ أَنْفُسِكُمْ فِي دُنْيَاكُمْ، وَتَشُقُّونَ (٤٤٨٩) بِهِ فِي آخِرَتِكُمْ، وَمَا أَخْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ، وَأَزْبَحَ الدَّعَاةَ (٤٤٩٠) مَعَهَا الْأَمَانُ مِنَ النَّارِ!

### In Persian

و درود خدا بر او فرمود: (در سر راه صفین دهقانان شهر انبار تا امام را دیدند پیاده شدند، و پیشاپیش آن حضرت می دویدند، فرمود چرا چنین می کنید؟ گفتند عادت می است که پادشاهان خود را احترام می کردیم، فرمود: بخدا سوگند! که امیران شما از این کار سودی نبردند، و شما در دنیا با آن خود را به زحمت می افکنید، و در آخرت دچار رنج و زحمت می گردید، و چه زیانبار است رنجی که عذاب در پی آن باشد، و چه سودمند است آسایشی که با آن امان از آتش جهنم باشد.

### Wonderful Saying ۳۸

### In English

۳۸. Amir al-mu'minin, peace be upon him, said to his son al-Hasan:

O' my son, learn four things and (a further) four things from me. Nothing will harm you if you practise them. That the richest of riches is intelligence; the biggest destitution is foolishness; the wildest wildness is vanity and the best achievement is goodness of the moral character

O' my son, you should avoid making friends with a fool because he may intend to benefit you but may harm you; you should avoid making friends with a miser because he will run away from you when you need him most; you should avoid making friends with a sinful person because he will sell you for nought; and you should avoid making friends with a liar because he is like a mirage, making you feel far things near and near things far

وقال عليه السلام: إِبْنَهُ الْحَسَنَ عَلَيْهِ السَّلَامُ: يَا بُنَيَّ، احْفَظْ عَنِّي أَرْبَعًا وَأَرْبَعًا، لَا يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ: إِنَّ أَعْنَى الْغِنَى الْعَقْلُ، وَأَكْبَرَ الْفَقْرِ الْحُمُقُ، وَأَوْحَشَ الْوَحْشَةَ الْعُجْبُ (٤٤٩١)، وَأَكْرَمَ الْحَسَبِ حُسْنَ الْخُلُقِ. يَا بُنَيَّ، إِيَّاكَ وَمُصَادَقَةَ الْأَحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. وَإِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَقْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. وَإِيَّاكَ وَمُصَادَقَةَ الْفَاجِرِ، فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ (٤٤٩٢). وَإِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ، فَإِنَّهُ كَالسَّرَابِ (٤٤٩٣): يُقْرَبُ عَلَيْكَ الْبَعِيدُ، وَيُبْعَدُ عَلَيْكَ الْقَرِيبُ.

### In Persian

به فرزندش امام حسن (ع) فرمود: پسرم! چهار چیز از من یادگیر (در خوبیها)، و چهار چیز به خاطر بسیار (هشدارها)، که تا به آنها عمل کنی زیان نبینی. الف: خوبیها ۱- همانا ارزشمندترین بی نیازی عقل است، ۲- و بزرگ ترین ترس بی خردی است، ۳- ترسناک ترین تنهایی خودپسندی است ۴- و گرامی ترین ارزش خانوادگی، اخلاق نیکوست. ب: هشدارها ۱- پسرم! از دوستی با احمق پرهیز، همانا می خواهد به تو نفعی رساند اما دچار زیان می کند. ۲- از دوستی با بخیل پرهیز، زیرا از آنچه که سخت به آن نیازی داری از تو دریغ می دارد. و از دوستی با بدکار پرهیز، که با اندک بهایی تو را می فروشد. ۴- و از دوستی با دروغگو پرهیز، که او به سراب ماند، دور را به تو نزدیک، و نزدیک را دور می نمایاند.

### Wonderful Saying ۳۹

### In English

Amir al-mu'minin, peace be upon him, said: Supererogatory worship cannot bring about nearness to Allah if it hampers the obligatory

### In Arabic

وقال عليه السلام: لَا قُرْبَةَ بِالتَّوَافِلِ إِذَا أَضْرَّتْ بِالفَرَائِضِ.

و درود خدا بر او فرمود: مستحبات به خدا نزدیک نمی گرداند اگر به واجبات زیان رساند.

### Wonderful Saying ۴۰

Amir a'-mu'minin, peace be upon him, said: The tongue of the wise man is behind his heart, and the heart of the fool is behind his tongue

as-Sayyid ar-Radi says: This sentence has a strange and beautiful meaning. It means that the wise man does not speak with his tongue except after consulting his mind and exercising his imagination, but the fool quickly utters whatever comes to his tongue without thinking. In this way, the tongue of the wise man follows his heart while the heart of the fool follows his tongue

وقال عليه السلام: لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ، وَقَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ.

قال الرضى: وهذا من المعاني العجيبه الشريفه، والمراد به أن العاقل لا يطلق لسانه إلا بعد مشاوره الرؤيه ومؤامره الفكره. والأحمق تسبق حذفاً لسانه وفتلت كلامه مراجع فكره ومماخضه رأيه، فكأن لسان العاقل تابع لقلبه، وكأن قلب الأحمق تابع للسانه.

و درود خدا بر او فرمود: زبان عاقل در پشت قلب اوست، و قلب احمق در پشت زبانش قرار دارد. (این از سخنان ارزشمند و شگفتی آور است، که عاقل زبانش را بدون مشورت و فکر و سنجش رها نمی سازد، اما احمق هرچه بر زبانش آید می گوید بدون فکر و دقت، پس زبان عاقل از قلب او و قلب احمق از زبان او فرمان می گیرد).

### Wonderful Saying ۴۱

This very sense has been related from Amir al-mu'minin, peace be upon him, in a different version as follows





.The heart of a fool is in his mouth while the tongue of the wise man is in his heart

.The meaning of both the sayings (٤٠ and ٤١) is the same

### In Arabic

٤١. و قد روى عنه عليه السلام هذا المعنى بلفظ، آخر و هو قوله: قَلْبُ الْأَحْمَقِ فِي فَيْهِ، وَ لِسَانُ الْعَاقِلِ فِي قَلْبِهِ. و معناهما واحد.

### In Persian

(حکمت ٤٠ بگونه دیگری نیز نقل شد) و درود خدا بر او فرمود: قلب احمق در دهان او، و زبان عاقل در قلب او قرار دارد.

## Wonderful Saying ٤٢

### In English

Amir al-mu'minin, peace be upon him, said to one of his companions during his ٤٢ .  
:sickness

May Allah make your illness a means for writing off your sins, because there is no reward for sickness but that it erases sins and makes them fall like (dried) leaves. Reward lies in saying by the tongue and doing something with the hands and feet. Certainly, Allah, the Glorified, admits into Paradise by virtue of truthfulness of intention and chastity of heart to whomsoever He wishes from among His creatures

as-Sayyid ar-Radi says: Amir al-mu'minin is right in saying that. there is no reward for sickness as such because compensation is admissible in respect of the acts of Allah, the Sublime, towards his creatures such as grief, illness and the like, whereas reward and recompense becomes admissible against actions by the creature. This is the difference between the two and Amir al-mu'minin has clarified it through his lustrous knowledge and sound view

٤٢. وقال عليه السلام لبعض أصحابه في عله اعتلها: جَعَلَ اللهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ، فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ، وَلَكِنَّهُ يَحِطُّ السَّيِّئَاتِ، وَيَحْتُمُّهَا حَتَّى (٤٤٩٨) الْمَأْوَرَاقِ، وَإِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ، وَالْعَمَلِ بِالْأَيْدِي وَالْأَقْدَامِ، وَإِنَّ اللَّهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النَّبِيِّ وَالسَّرِيرَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ. قال الرضى: و أقول: صدق عليه السلام، إن المرض لا أجر فيه، لأنه ليس من قبيل ما يُستحقُّ عليه العوض، لأن العوض يستحق على ما كان في مقابله فعل الله تعالى بالعبد، من الآلام والأمراض، وما يجرى مجرى ذلك، الأجر والثواب يستحقان على ما كان في مقابله فعل العبد، فبينهما فرق قد بينه عليه السلام، كما يقتضيه علمه الثاقب رأيه الصائب.

### In Persian

و به یکی از یارانش که بیمار بود فرمود: خدا! آنچه را که از درد بیماری شکایت داری موجب کاستن گناهانت قرار داد، در بیماری پاداشی نیست اما گناهان را از بین می برد، و آنها را چونان برگ پاییزی می ریزاند، و همانا پاداش در گفتار به زبان، و کردار با دستها و قدمهاست، و خدای سبحان به خاطر نیت راست، و درون پاک، هر کس از بندگانش را که بخواهد وارد بهشت خواهد کرد.

### Wonderful Saying ٤٣

### In English

(Amir al-mu'minin, peace be upon him, said about Khabbab ibn al-Aratt. (١)

May Allah have mercy on Khabbab ibn al-Aratt since he accepted Islam willingly, immigrated (from Mecca) obediently, remained content with what sufficed him, was (pleased with Allah and lived the life of a mujahid (holy soldier

### In Arabic

٤٣. وقال عليه السلام في ذكر خباب بن الارت: يرحم الله خباب بن الارت، فلقد أسلم راغبا، و هاجر طائعا، و قنع بالكفاف (٤٤٩٩) و رضى عن الله، و عاش مجاهدا.

در یاد یکی از یاران، (خباب بن ارت) فرمود: خدا خباب بن ارت را رحمت کند، با رغبت مسلمان شد، و از روی فرمانبرداری هجرت کرد، و با قناعت زندگی گذراند، و از خدا راضی بود، و مجاهد زندگی کرد.

Footnote

Khabbab ibn al-Aratt was a distinguished companion of the Holy Prophet and was <sup>(۱)</sup> one of the early muhajirun (immigrants). He suffered various sorts of hardships at the hands of the Quraysh. He was made to stand in the scorching sun, and to lie on fire but he did not for any reason abandon the side of the Holy Prophet. He accompanied the Holy Prophet in Badr and other battles. He supported Amir al-mu'minin in Siffin and Nahrawan. He had left Medina and settled in Kufah. Thus, he died here in ۳۹ A.H. at the age of ۷۳, Amir al-mu'minin led his funeral prayer and he was buried outside Kufah. Amir al-mu'minin uttered these mercy-invoking words standing on his grave

Wonderful Saying ۴۴

In English

Amir al-mu'minin, peace be upon him, said: Blessed is the person who kept in mind the next life, acted so as to be able to render account, remained content with what sufficed him and remained pleased with Allah

In Arabic

۴۴. وقال عليه السلام طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ، وَعَمِلَ لِلْحِسَابِ، وَقَنِعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللَّهِ.

In Persian

و درود خدا بر او فرمود: خوشا به حال کسی که به یاد معاد باشد، برای حسابرسی قیامت کار کند، با قناعت زندگی کند، و از خدا راضی باشد.

## In English

Amir al-mu'minin, peace be upon him, said: Even if I strike the nose of a believer with this, my sword, for hating me he will not hate me, and even if I pile all the wealth of the world before a hypocrite (Muslim) for loving me he will not love me. This is because it is a verdict pronounced by the tongue of the revered Prophet, may Allah :bless him and his descendants, as he said

(O' `Ali, a believer will never hate you and a hypocrite (Muslim) will never love you. (۱)

## In Arabic

وقال عليه السلام: لَوْ ضَرَبْتُ خَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَيَّ أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي، وَلَوْ صَبَبْتُ الدُّنْيَا بِجَمَاتِهَا عَلَيَّ الْمُنَافِقِ عَلَيَّ أَنْ يُحِبَّنِي مَا أَحَبَّنِي: وَذَلِكَ أَنَّهُ قُضِيَ فَاَنْقَضَى عَلَيَّ لِسَانَ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: يَا عَلِيُّ، لَا يُبْغِضُكَ مُؤْمِنٌ، وَلَا يُحِبُّكَ مُنَافِقٌ.

## In Persian

و درود خدا بر او فرمود: اگر با شمشیرم بر بینی مومن بزدم، که دشمن من باشد، با من دشمنی نخواهد کرد، و اگر تمام دنیا را بر منافق به خشم تا مرا دوست بدارد، دوست من نخواهد شد، و این بدان جهت است که قضای الهی جاری شد، و بر زبان پیامبر امی (ص) گذشت که فرمود: (ای علی! مومن تو را دشمن نگیرد، و منافق تو را دوست نخواهد داشت.)

## Footnote

This is one of the authentic traditions (ahadith) of the Holy Prophet whose (۱) authenticity the scholars of traditions had never doubted. It was narrated by certain companions of the Holy Prophet such as 'Abdullah ibn al-'Abbas, 'Imran ibn al-Husayn, Umm al-mu'minin Umm Salamah and others, such as Amir al-mu'minin himself, also :narrated that

By Him Who split the seed and created the soul, verily the Messenger of Allah, peace be upon him 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. (as-Sahih., Muslim, vol.1, p.60; [Muslim, in his book, regards the love of 'Ali as an ingredient of iman or faith and one of its signs; and the hatred of 'Ali as the sign of dissemblance] al-Jami' as-sahih, vol.5, pp.635,643; as-Sunan, Ibn Majah, Vol.1, p.55; as-Sunan, an-Nasa'i, vol.8, pp.115- 116,117; al-Musnad, Ahmad ibn Hanbal, vol.1, pp.84,95,128; vol.6, p.292; 'Ilal al-hadith, Abu Hatim, vol.2, p.400; Hilyah al-awliya', Abu Nu'aym, vol.4, p.185; Jami' al-usul, Ibn al-Athir, vol.9, p.473; Majma' az-zawa'id, vol.9, p.133; Manaqib 'Ah ibn Abi Talib, Ibn al-Maghaizili, pp.190-195; al-Isti'ab, vol.3, p.1100; Usd al-ghabah, vol.4, p.26; al-Isabah, vol.2, p.509; (Tarikh Baghdad, vol.2, p.255; vol.8, p.417; vol.14, p.426; at-Tarikh, Ibn Kathir, vol.7, p.354

It was in this way that the companions of the Holy Prophet used to test the faith (iman) or hypocrisy (nifaq) of the Muslims through their love or hatred towards Amir al-mu'minin, as is related from Abu Dharr al-Ghifari, Abu Sa'id al-Khudri, 'Abdullah ibn Mas'ud and Jabir ibn 'Abdullah that

We (the companions of the Holy prophet) used to distinguish the hypocrites by their hatred of 'Ali ibn Abi Talib. (at-Tirmidhi, vol.5, p.635; al-Mustadrak, vol.3, p. 129; Hilyah al-awliya', vol.6, p.294; Majma' az-zawa'id, vol.9, pp.132-133; Jami' al-usul, vol.9, p. p.473; ad-Durr al-manthur, vol.6, pp.66-67; Tarikh Baghdad, vol.13, p. 153; ar-Riyad an-nadira, vol. 2, pp.214, 215; al-Isti'ab, vol.3, p. 1110; Usd al-ghabah, vol.4, pp.29-30

In English

Amir al-mu'minin, peace be upon him, said: The sin that displeases you is better in the (view of Allah than the virtue which makes you proud. (۱)

In Arabic

۴۶. و قال عليه السلام : سيئه تسوءك خير عند الله من حسنه تعجبك.

In Persian

و درود خدا بر او فرمود: گناهی که تو را پشیمان کند بهتر از کار نیکی است که تو را به خودپسندی وادارد.

Footnote

The person who feels ashamed and repentant after committing sin and offers . (۱) repentance before Allah remains safe from the penalty of that sin and deserves the reward of repentance: while the person who after doing a virtuous deed begins to feel superiority over others, and being proud of his virtues thinks that he has no apprehension whatever, destroys his virtue and remains deprived of the reward of the virtuous deed. Obviously, he who has erased the blot of his sin by repentance will be better than he who has ruined his action by being proud of it, and having not repented of it either.

In English

Amir al-mu'minin, peace be upon him, said: The worth of a man is according to his courage, his truthfulness is according to his balance of temper, his valour is according to his self-respect and his chasteness is according to his sense of shame

In Arabic

وقال عليه السلام: قَدْرُ الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ، وَصِدْقُهُ عَلَى قَدْرِ مُرْوَأَتِهِ، وَشَجَاعَتُهُ عَلَى قَدْرِ أَنْفَتِهِ، عِفَّتُهُ عَلَى قَدْرِ غَيْرَتِهِ.

و درود خدا بر او فرمود: ارزش مرد به اندازه همت اوست، و راستگویی او به میزان جوانمردیش، و شجاعت او به قدر ننگی است که احساس می کند، و پاکدامنی او به اندازه غیرت اوست.

## Wonderful Saying ۴۸

### In English

Amir al-mu'minin, peace be upon him, said: Victory is by determination; determination is by the turning over of thoughts. and thoughts are formed by guarding secrets

### In Arabic

الظفر بالحزم، والحزم باجاله الراى و الراى بتحسين الاسرار

### In Persian

و درود خدا بر او فرمود: پیروزی در دوراندیشی، و دوراندیشی در بکارگیری صحیح اندیشه، و اندیشه صحیح به رازداری است.

## Wonderful Saying ۴۹

### In English

Amir al-mu'minin, peace be upon him, said: Fear the attack of a noble person when he (is hungry, and that of an ignoble person when he is satiated. (۱)

### In Arabic

وقال عليه السلام: اخذروا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ، وَاللَّئِيمِ إِذَا شَبِعَ.

### In Persian

و درود خدا بر او فرمود: از یورش بزرگوار به هنگام گرسنگی، و از تهاجم انسان پست به هنگام سیری، پرهیز.

### Footnote

The meaning is that a man of prestige and esteem never tolerates humiliation or (۱) disgrace. If his honour 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 beyond his name he would not be able to contain himself but, regarding himself very high, will assail other's position.



In English

Amir al-mu'minin, peace be upon him, said: The hearts of the people are like wild (beasts). Whoever tames them, they would pounce upon him .(۲)

In Arabic

وقال عليه السلام : قُلُوبُ الرِّجَالِ وَحَشِيَّتُهُ فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ عَلَيْهِ.

In Persian

و درود خدا بر او فرمود: دل‌های مردم وحشی است، به کسی روی آوردند که خوشرویی کند.

This saying 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 the factors and causes of love and affection crop up they get tamed but when these factors disappear or the feelings of hatred are created against them, the people return to wildness, and thereafter they return to the path of love and affection with great difficulty.

Do not tease the heart because it is a wild bird. If once it flies away from the roof it would come down with great difficulty.

### Wonderful Saying ۵۱

#### In English

Amir al-mu'minin, peace be upon him, said: So long as your position is good, your defects will remain covered.

#### In Arabic

وقال عليه السلام: عَيْبُكَ مَسْتُورٌ مَا أَشْعَدَكَ جُدُّكَ .

#### In Persian

و درود خدا بر او فرمود: عیب تو تا آنجا که روزگار با تو هماهنگ باشد، پنهان است.

### Wonderful Saying ۵۲

#### In English

Amir al-mu'minin, peace be upon him, said: The most capable of pardoning is he who is the most powerful to punish.

#### In Arabic

وقال عليه السلام: أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

#### In Persian

و درود خدا بر او فرمود: سزاوارترین مردم به عفو کردن، تواناترینشان در کیفر دادن است.

## Wonderful Saying ۵۳

### In English

Amir al-mu'minin, peace be upon him, said: Generosity is that which is by one's own initiative, because giving on being asked is either out of self-respect or to avoid rebuke.

### In Arabic

وقال عليه السلام: السَّخَاءُ مَا كَانَ اِئْتِدَاءً، فَأَمَّا مَا كَانَ عَنْ مَسْأَلَةٍ فَحَيَاءٌ وَ تَذَمُّمٌ .

## In Persian

و درود خدا بر او فرمود: سخاوت آن است که تو آغاز کنی، زیرا آن چه با درخواست داده می شود یا از روی شرم، و یا از بیم سخن ناپسند شنیدن است.

## Wonderful Saying ۵۴

### In English

Amir al-mu'minin, peace be upon him, said: There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement and no support like consultation.

### In Arabic

وقال عليه السلام: لَا غِنَى كَالْعَقْلِ، وَلَا فَقْرٌ كَالْجَهْلِ، وَلَا مِيرَاثٌ كَالْأَدَبِ، وَلَا ظَهِيرٌ كَالْمُشَاوَرَةِ.

### In Persian

و درود خدا بر او فرمود: هیچ بی نیازی چون عقل، و هیچ فقری چون نادانی نیست، هیچ ارثی چون ادب، و هیچ پشتیبانی چون مشورت نیست.

## Wonderful Saying ۵۵

### In English

Amir al-mu'minin, peace be upon him, said: Patience is of two kinds, patience over what pains you, and patience against what you covet.

### In Arabic

وقال عليه السلام: الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَىٰ مَا تَكْرَهُهُ، وَصَبْرٌ عَمَّا تُحِبُّ.

### In Persian

و درود خدا بر او فرمود: شکیبایی دو گونه است، شکیبایی بر آنچه خوش نمی داری، و شکیبایی از آنچه دوست می داری.

## Wonderful Saying ۵۶

Amir al-mu'minin, peace be upon him, said: With wealth a strange land is a homeland,  
(while with destitution even a homeland is a strange land. (۱)

وقال عليه السلام: الْغِنَى فِي الْغُرْبَةِ وَطَنٌ، وَالْفَقْرُ فِي الْوَطَنِ غُرْبَةٌ.

و درود خدا بر او فرمود: بی نیازی در غربت، چون در وطن بودن، و تهیدستی در وطن غربت است.

A person who has wealth and riches will get friends and acquaintances wherever (۱) he may be and therefore he will not feel strange in a 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, or to extend relations with them. He is therefore, a stranger even at home and has no friends or well-wishers

He who has no worldly successor remains unknown as a stranger even in his homeland.

### Wonderful Saying ۵۷

#### In English

Amir al-mu'minin, peace be upon him, said: Contentment is wealth that does not diminish. (۲)

as-Sayyid ar-Radi says: This saying has also been related from the Prophet, may Allah bless him and his descendants.

#### In Arabic

وقال عليه السلام: الْقَنَاعَةُ مَالٌ لَا يَنْقُذُ. قال الرضی: وقد روى هذا الكلام عن النبي صلى الله عليه وآله وسلم .

#### In Persian

امام علیه السلام (در سود قناعت) فرموده است: قناعت دارائی است که نابود نمی شود (زیرا قناعت و خرسند بودن به آنچه رسیده نیازمندی را دور می سازد. سیدرضی (رحمه الله) فرماید: این فرمایش از پیغمبر صلی الله علیه و آله (نیز) روایت شده است.

#### Footnote

Contentment means that a man should remain satisfied with what he gets and (۲) should not complain if he gets less. if he is not so contented he will try to satisfy his greed by committing social crimes like misappropriation, cheating and deceiving others, because greed compels one to satisfy one's wants by any means whatever. Then the satisfaction of one's want opens the way for another want and as a man's wants get satisfied his craving increases and he can never get rid of his needs or of dissatisfaction. This increasing dissatisfaction can be stopped only by contentment which makes a man carefree from all wants except the most essential ones. This is that everlasting wealth that gives satisfaction for good

### Wonderful Saying ۵۸



Amir al-mu'minin, peace be upon him, said: Wealth is the fountain head of passions

**In Arabic**

وقال عليه السلام: الْمَالُ مَادَّةُ الشَّهَوَاتِ.

**In Persian**

امام علیه السلام (در زیان دارائی) فرموده است: دارائی مایه و پایه شهوتها و خواهشها است (زیرا دارائی دست را برای رسیدن به آرزوهای نفسانی باز می گذارد).

**Wonderful Saying ۵۹**

**In English**

Amir al-mu'minin, peace be upon him, said: Whoever warns you is like one who gives  
.you good tidings

**In Arabic**

وقال عليه السلام: مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

**In Persian**

امام علیه السلام (درباره پنددهنده) فرموده است: کسی که تو را بر حذر دارد (از بدیها بیم دهد) مانند کسی است که تو را (به خیر و نیکی) مژده دهد (زیرا دفع شر سود است).

**Wonderful Saying ۶۰**

**In English**

Amir al-mu'minin, peace be upon him, said: The tongue is a beast; if it is let loose, it  
.devours

**In Arabic**

وقال عليه السلام: اللِّسَانُ سَبُعٌ، إِنْ خُلِّيَ عَنْهُ عَقَرَ .

**In Persian**



امام علیه السلام (در زیان گفتار بی اندیشه) فرموده است: زیان (مانند حیوان) درنده ای که اگر به خود واگذار شود (بی اندیشه و راهنمایی عقل هر چه بخواهد بگوید گوینده را) می گزد (سبب تباهی او می شود).

## Wonderful Saying ۶۱

### In English

Amir al-mu'minin, peace be upon him, said: Woman is a scorpion whose grip is .۶۱  
.sweet

### In Arabic

وقال عليه السلام: الْمَرْأَةُ عَقْرَبٌ حُلُوهُ اللَّسْبِيهِ .

### In Persian

امام علیه السلام (در نکوهش زن) فرموده است: زن (چون) کژدم (آزار رساننده) است که شیرین است گزیدن (آمیزش با) او.

## Wonderful Saying ۶۲

### In English

Amir al-mu'minin, peace be upon him, said: If you are met with a greeting, give . ۶۲ better greetings in return. If a hand of help is extended to you, do a better favour in return, although the credit would remain with the one who was first

### In Arabic

وقال عليه السلام: إِذَا حُيِّتَ بِتَحِيَّهِ فَحَيِّ بِأَحْسَنَ مِنْهَا، وَإِذَا أُسْدِيَتْ إِلَيْكَ يَدٌ فَكَافئْهَا بِمَا يُرَبِّي عَلَيْهَا، وَالْفَضْلُ مَعَ ذَلِكِ لِلْبَادِيءِ.

### In Persian

امام عليه السلام (در عوض دادن به کار نیک) فرموده است: هر گاه کسی به تو درود فرستد تو (در پاسخ) بهتر از آن درود بفرست، و هر گاه دستی به احسان و نیکی سوی تو دراز شد آن را به افزودن بر آن پاداش ده (نیکی را به نیکی بهتری تلافی کن) و گر چه فضیلت برای کسی است که در ابتداء نیکی کرده (این فرمایش در همه نسخ نهج البلاغه نیست و چون روش ما تنظیم نسخه کامله آن است لذا آن را از نسخه ابن ابی الحدید و یک نسخه خطی قدیم نقل نمودیم).

## Wonderful Saying ۶۳

### In English

Amir al-mu'minin, peace be upon him, said: The interceder is the wing .of the . ۶۳ .seeker

### In Arabic

وقال عليه السلام: الشَّفِيعُ جَنَاحُ الطَّالِبِ.

### In Persian

امام عليه السلام (در سود شفاعت) فرموده است: خواهشگر برای درخواست کننده (از دیگری مانند) بال است (برای پرنده که به سبب آن به حاجت خود دست می یابد).

## Wonderful Saying ۶۴

### In English

Amir al-mu'minin, peace be upon him, said : The people of the world are like . ۶۴  
.travellers who are being carried while they are asleep

p: ۳۶

## In Arabic

وقال عليه السلام: أَهْلُ الدُّنْيَا كَرُكِبٌ يُسَارُّ بِهِمْ وَهُمْ نِيَامٌ.

## In Persian

امام علیه السلام (درباره غفلت) فرموده است: اهل دنیا مانند کاروانی هستند که ایشان را می برند در حالی که خوابند (و آگاه نیستند که ناگهان راه طی شده به جایگاه همیشگی رسیده اند و منادی فریاد می کند: فرود آئید و بار بگشائید).

## Wonderful Saying ۶۵

## In English

Amir al-mu'minin, peace be upon him, said: A lack of friends means strangeness ۶۵.

## In Arabic

وقال عليه السلام: فَقَدُ الْأَحِبِّهِ غُرْبَةٌ.

## In Persian

امام علیه السلام (در زیان بی کسی) فرموده است: از دست دادن دوستان غربت است (زیرا مانند دورماندگی از وطن است).

## Wonderful Saying ۶۶

## In English

Amir al-mu'minin, peace be upon him, said: To miss what one needs is easier than to (beg from an inappropriate person. (۱)

## In Arabic

وقال عليه السلام: فَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا إِلَى غَيْرِ أَهْلِهَا.

## In Persian

امام علیه السلام است (در ترغیب زیر بار ناکس نرفتن) فرموده است: از دست رفتن حاجت و نیاز آسان تر است از خواستن آن از ناکس (زیرا از دست رفتن آن مستلزم اندوهی است ولی درخواست از ناکس روا بشود یا نشود موجب شرمندگی است).

## Footnote

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

## Wonderful Saying ۶۷

### In English

Amir al-mu'minin, peace be upon him, said: Do not feel ashamed for giving little. . ۶۷  
.because refusal is smaller than that

### In Arabic

وقال عليه السلام: لَا تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْحِرْمَانَ أَقْلُ مِنْهُ.

### In Persian

امام علیه السلام (درباره بخشش) فرموده است: از بخشیدن اندک شرم مکن، زیرا نومید کردن کمتر از آن (و به شرمندگی سزاوارتر) است.

## Wonderful Saying ۶۸

### In English

Amir al-mu'minin, peace be upon him, said: Charity is the adornment of destitution . . ۶۸  
.while gratefulness ( to Allah ) Is the adornment of riches

### In Arabic

وقال عليه السلام: الْعِفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.

### In Persian

امام علیه السلام (در پاکدامنی و سپاسگزاری) فرموده است: پاکدامنی زینت و آرایش بی چیز و درویش است، و سپاسگزاری (از نعمتهای خداوند) آرایش توانگر.

## Wonderful Saying ۶۹

### In English

Amir al-mu'minin, peace be upon him, said: If what you aim at does not come about . ۶۹  
.then do not worry as to what you were

### In Arabic

وقال عليه السلام: إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلِّ مَا كُنْتَ.

### In Persian

امام علیه السلام (درباره آرزوها) فرموده است: هر گاه به آنچه می خواهی نرسیدی پس به هر حال هستی باک نداشته باش (زیرا برای نرسیده اندوه به خود راه دادن بی خردی است).

### Wonderful Saying ♡

### In English

Amir al-mu'minin, peace be upon him, said: You will not find an ignorant person but .۷۰  
(at one extreme or the other (i.e. a person who neglects or a person who exaggerates

### In Arabic

وقال عليه السلام: لَا تَرَى الْجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفْرَطًا.

## In Persian

امام علیه السلام (در نکوهش نادان) فرموده است: دیده نمی شود نادان مگر آنکه تندرو است (از حد و اندازه خود می گذرد) یا کندرو (به حد و اندازه خود نمی رسد).

## Wonderful Saying ۷۱

### In English

Amir al-mu'minin, peace be upon him, said: As intelligence increases, speech . ۷۱  
(decreases. (۱)

### In Arabic

وقال عليه السلام: إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

### In Persian

امام علیه السلام (در نشانه عقل) فرموده است: چون عقل و خرد به مرتبه کمال رسد گفتار کم گردد (زیرا کمال مستلزم تسلط بر ضبط و نگاهداری قوای بدنیه است، پس در هر چه و هر کجا بیجا سخن نمی گوید).

## Wonderful Saying ۷۲

### In English

Amir al-mu'minin, peace be upon him, said: Time wears our bodies, renews . ۷۲  
desires, brings death nearer and takes away aspirations. Whoever is successful with  
.it encounters grief and whoever misses its favours also undergoes hardships

### In Arabic

وقال عليه السلام: الدَّهْرُ يُخْلِقُ اللَّابُدَانَ، وَيَجِدُّ الْأَمَالَ، وَيُقَرِّبُ الْمَمِيَّةَ، وَيُبَاعِدُ الْأُمِّيَّةَ مَنْ ظَفَرَ بِهِ نَصَبَ (۴۵۰۸) وَمَنْ فَاتَهُ تَعَبٌ.

### In Persian

امام علیه السلام (درباره روزگار) فرموده است: روزگار بدنها را فرسوده می سازد (پیر می نماید) و (با کمی آسایش) آرزوها را تازه و نو می کند، و (با گردش خود) مرگ را نزدیک می گرداند، و (با نزدیک شدن مرگ) آرزوها را دور می سازد، هر که به روزگار فیروزی یافت (کالای آن را به دست آورد برای نگاهداری و افزونیش) به رنج افتاد، و هر که آن را نیافت (بر اثر نداشتن) به سختی گرفتار شد (خلاصه روزگار برای ناکام یا کامیاب سرای رنج و آزار است، پس خردمند به آن دل نبندد و



فريب نخورد).

p: ۳۹

In English

Amir al-mu'minin, peace be upon him, said: Whoever places himself as a leader of the people should commence with educating his own self before educating others; and his teaching should be by his own conduct before teaching by the tongue. The person who teaches and instructs his own self is more entitled to esteem than he who teaches and instructs others.

In Arabic

وقال عليه السلام: مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَلْيَبْدَأْ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلْيَكُنْ تَأْدِيبُهُ بِسَيْرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ، وَمُعَلِّمٌ نَفْسِهِ وَمُؤَدِّبٌهَا أَحَقُّ بِالْإِجْلَالِ مِنْ مُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ.

In Persian

امام علیه السلام (درباره پیشوایان) فرموده است: هر که خود را پیشوای مردم نمود باید پیش از یاد دادن به دیگری نخست به تعلیم نفس خویش پردازد (زیرا اثر سخن کسی که گفتار و کردارش یکسان باشد بیشتر است و مردم در مخالفت با او نمی کوشند) و باید پیش از ادب کردن و آراسته دیگری به زبان، به روش خود او را ادب و آراسته سازد (مثلا پیش از آنکه به دیگری بگوید نماز بخوان تا رستگار شوی باید خود نماز بخواند) و آموزنده و ادب کننده نفس خود از آموزنده و ادب کننده مردم به تعظیم و احترام سزاوارتر است (چون پیرو هوا نیست).

In English

Amir al-mu'minin, peace be upon him, said: The breath of a man is a step towards his (death). (۱)

In Arabic

. وقال عليه السلام: نَفْسُ الْمَرْءِ خُطَاهُ إِلَى أَجَلِهِ .

In Persian

امام علیه السلام (در نزدیکی مرگ) فرموده است: نفس کشیدن مرد گام او است به سوی مرگ خود (زیرا هر نفس از عمر او کم کرده و به مرگ نزدیک می نماید مانند گام برداشتن که شخص را به مقصدش نزدیک می گرداند).



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, death-knell for the previous one and carries life towards death, as if the breath whose motion 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 the goal of death, because each breath is death for the previous one, and life is the name of those very death-carrying breaths

Every breath is the dead body of the life that passed by. Life is the name of living by facing successive deaths

### Wonderful Saying ۷۵

#### In English

Amir al-mu'minin, peace be upon him, said: Every countable thing is to pass away and every expected thing must come about

#### In Arabic

وقال عليه السلام: كُلُّ مَعْدُودٍ مُنْفَضٍ، وَكُلُّ مُتَوَقَّعٍ آتٍ.

#### In Persian

امام علیه السلام (در شادی و افسردگی بیجا) فرموده است: هر چه به شمار آید (پایان دارد چون خوشی و افسردگی و سود و زیان و تندرستی و بیماری) بسر آینده (از بین رونده) است، و هر چه باید برسد (خیر یا شر مقدر گشته) خواهد رسید (پس خردمند در این گونه امور شاد و افسرده نشود).

### Wonderful Saying ۷۶

#### In English

Amir al-mu'minin, peace be upon him, said: If matters get mixed up then the last (۷۶) (ones should be appreciated according to the previous One. (۷۵)

#### In Arabic

وقال عليه السلام: إِنَّ الْأُمُورَ إِذَا اشْتَبَهَتْ اِغْتَبِرَ آخِرُهَا بِأَوَّلِهَا .

p: ٤١

امام علیه السلام (در اندیشه پایان کار) فرموده است: هر گاه کارها مشتبه شد (نیکی و بدی پایان آنها دانسته نشد) انجام آنها به آغازشان مقایسه و برابری می شود (پس اگر آغاز کار نیک یا بد باشد انجام آن نیک یا بد خواهد بود، زیرا سال نیکو از بهارش آشکار است).

Footnote

By looking at a seed a cultivator can say what plant will come out of it, what fruits, flowers or leaves it will have and what will be its expanse. In the same way, a guess can be made about the success of a student by looking at his labour and effort or about the failure of some other student by looking at his leisureliness and idleness, because the beginning is indicative of the end and the premises of the conclusion. Therefore, if the end of any matter is not visible then its beginning should be looked at. If its beginning is bad the end too would be bad and if tile beginning is good the end .too would be good

.An auspicious river begins from the very spring

Wonderful Saying۷۷

In English

It is related that when Dirar ibn Hamzah (the correct: Damrah) ad-Dibabi (or as- .۷۷ Suda'i) (۱) went to Mu'awiyah. and Mu`awiyah enquired from him about Amir al-mu'minin, peace he upon him, he said: I stand witness that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his heard, groaning like a man bitten by a snake and weeping as a grieved :man, saying

O' world, O' world! Get away from me. Why do you present yourself to me? Or are you eager for me? You may not get that opportunity to impress me. Deceive some other person. I have no concern with you. I have divorced you thrice whereafter there is no restitution. Your life is short, your importance is little and your liking is humble. Alas!  
.The provision is little, the way is long, the journey is far and the goal is hard to reach

### In Arabic

ومن خبر ضرار بن ضَمْرَةَ الضُّبَابِيِّ عند دخوله على معاوية ومساءلته له عن أمير المؤمنين عليه السلام. قال: فأشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَقَدْ أَرَحَى اللَّيْلُ سُدُولَهُ وَهُوَ قَائِمٌ فِي مَحْرَابِهِ قَابِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلَّمُ السَّلِيمِ وَيَبْكِي بُكَاءَ الْحَزِينِ، وَيَقُولُ:  
يَا دُنْيَا يَا دُنْيَا، إِلَيْكَ عَنِّي، أَبِي تَعَرَّضْتَ؟ أَمْ إِلَيَّ تَشَوَّقْتَ؟ لَا حَانَ حِينِكَ! هَيْهَاتَ! غُرِّي غَيْرِي، لَا حَاجَةَ لِي فِيكَ، قَدْ طَلَّقْتُكَ ثَلَاثًا لَارْجِعَهُ فِيهَا! فَعَيْشُكَ قَصِيرٌ، وَخَطَرُكَ يَسِيرٌ، وَأَمْلُكَ حَقِيرٌ. آه مِنْ قَلِّهِ الزَّادِ، وَطُولِ الطَّرِيقِ، وَبُعْدِ الشَّفَرِ، وَعَظِيمِ الْمُؤَرِّدِ .

### In Persian

از خبر ضرار ابن ضمیره ضبابی (که از خواص و نیکان اصحاب امام علیه السلام) است هنگامی که نزد معاویه آمد و معاویه از امیرالمومنین علیه السلام از او پرسید، گفت: گواهی می دهم که در بعضی از جاهائیکه عبادت می کرد دیدم او را هنگامی که شب پرده های تاریکی گسترده و آن حضرت در محراب عبادت ایستاده، ریش خویشتن در دست گرفته، می پیچید مانند پیچیدن مار گزیده، و گریه می کرد مانند گریه کردن اندوه رسیده، و (درباره دنیا) می فرمود: ای دنیا ای دنیا از من بگذر، آیا (برای فریب) خود را به من عرضه می کنی و می نمائی؟ یا به من شوق داشته مرا خواهانی؟ نزدیک مباد هنگام (فریب) تو، و چه دور است آرزوی تو! دیگری را بفریب که مرا به تو نیازی نیست، و تو را سه بار طلاق گفته ام (از تو چشم پوشیده ام) که در آن بازگشت نیست، پس زندگانی تو کوتاه، و اهمیت تو اندک، و آرزوی تو پست است، آه از کمی توشه (عبادت و بندگی) و درازی راه، و دوری سفر (آخرت) و سختی ورودگاه (قبر و برزخ و قیامت). پس از این معاویه گریست و گفت: خدا ابوالحسن را رحمت کند چنین بود، ای ضرار اندوه تو بر آن حضرت چگونه است؟ گفت مانند اندوه زنی که فرزندش را کنارش سر ببرند).

Dirar ibn Damrah was one of the companions of Amir al-mu'minin. After the death of Amir al-mu'minin, he went to Syria (ash-Shim) where he met Mu'awiyah. Mu'awiyah asked him, "Describe 'Ah to me." He replied, "Would you please excuse me from answering this?" But Mu'awiyah insisted, "You must describe him." Whereupon Dirar :said

If there is no alternative, then you should know that 'Ali was a man whose personality knew no limits, terrible in power, his speech was decisive, his judgements based on justice, his knowledge spread out in all directions and wisdom was manifest in all his behaviour. Among the food he liked most was the coarse kind and among the clothes, the short (and humble) ones. By Allah, he was among us as one of us. He used to respond to our questions and fulfil all our requests. By Allah, 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 honour the pious; to be kind to the needy, to feed the orphan, the near of kin or the needy man in misery on the day of hunger; to clothe the bare ones and to help the undefended person. He used to detest the world and its flowering. I stand witness that. . . (and so forth, as quoted .(above by as-Sayyid ar-Radi



When Mu'awiyah heard this from Dirar his eyes became full of tears and he said, "May Allah have mercy on Abu'l-Hasan. He really was so." Then, turning to Dirar he said, "How do you feel in his absence, O' Dirar!" Dirar replied, "My grief is like that of a woman whose only child is butchered in her arms." (al Isti'ib, vol.۳, pp.۱۱۰۷-۱۱۰۸; Hilyah al-awlya', vol.۲, p.۸۴; Sifatu's-Safwah, Ibn al-Jawzi, vol.۱, p.۱۲۱; aI-Amali; Abu 'Ali al-Qali, vol.۲. p.۱۴۷; Zahr al-adab, al-Husri, vol.۱, pp.۴۰-۴۱; Muruj adh-dhahab, vol.۲, p.۴۲; ar-Riyad an-nadirah, al-Muhibb at-Tabari, vol.۲, p.۲۱۲; Ibn Abi'l-Hadid, vol.۱۸, pp.۲۲۵ -

(۲۲۶

## Wonderful Saying ۷۸

### In English

A man enquired from Amir al-mu'minin: Was our going to fight against the Syrians .۷۸ destined by Allah? Amir al-mu'minin, peace be upon him, gave a detailed reply, a :selection from which is hereunder

Woe to you. You take it as a final and unavoidable destiny (۱) (according to which we are bound to act). If it were so, there would have been no question of reward or chastisement and there would have been no sense in Allah's promises or warnings. (On the other hand) Allah, the Glorified, has ordered ill people to act by free will and has cautioned them and refrained them (from evil). He has placed easy obligations on them and has not put heavy obligations. He gives them much (reward) in return for little (action). He is disobeyed, not because He is overpowered. He is obeyed but not under force. He did not send prophets just for fun. He did not send down the Book for the people without purpose. He did not create the skies, the earth and all that is in between them in vain. That is the imagination of those who disbelieve; then woe to (those who disbelieve - because of the fire. (Qur'an, ۳۸:۲۷

ومن كلام له عليه السلام: للسائل الشامي لما سألته: أكان مسيرنا إلى الشام بقضاء من الله وقدر؟ بعد كلام طويل هذا مختاره:

وَيَحْكُكَ! لَعَلَّكَ ظَنَنْتَ قَضَاءَ (٤٥١٧) لَازِمًا، وَقَدْرًا (٤٥١٨) حَاتِمًا (٤٥١٩) وَلَوْ كَانَ ذَلِكَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَالْعِقَابُ، وَسَقَطَ الْوَعْدُ وَالْوَعِيدُ. إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيرًا، وَنَهَاهُمْ تَحْذِيرًا، وَكَلَّفَ يَسِيرًا، وَكَلَّفَ عَسِيرًا، وَأَعْطَى عَلَى الْقَلِيلِ كَثِيرًا، وَلَمْ يُعْصَ مَغْلُوبًا، وَلَمْ يُطْعَ مُكْرَهًا، وَلَمْ يُرْسَلِ الْأَنْبِيَاءَ لَعِبًا، وَلَمْ يُنَزَّلِ الْكِتَابَ لِلْعِبَادِ عَبَثًا، وَلَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا: ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ.

## In Persian

از سخنان آن حضرت علیه السلام است (درباره قضاء و قدر) به مرد شامی که از آن بزرگوار (پس از بازگشت از جنگ صفین) پرسید: آیا رفتن ما به (جنگ اهل) شام به قضاء و قدر از جانب خدا بود؟ (امام علیه السلام فرمود: سوگند به خدائی که دانه را زیر خاک شکافت و انسان را آفرید گام ننهادیم به جائی و بدره ای سرازیر نشدیم مگر به قضاء و قدر، شامی گفت: پس رنج ما در این سفر پاداشی ندارد (چون به اختیار نبوده) امام علیه السلام فرمود: ای شیخ خدا بزرگ گردانید پاداش شما را در رفتن آن که می رفتند و در بازگشت آن که بر می گشتید و در هیچ حال مجبور نبودید، شیخ گفت: چگونه است با اینکه قضاء و قدر ما را می راند؟ امام علیه السلام) پس از (این) سخن دراز که آنچه را ما از آن اختیار نموده ایم این است (فرمود): ویحک (خدا به تو رحم کند) شاید تو قضاء و قدر لازم و حتمی را (که باید انجام گیرد) گمان کردی، اگر چنین بود پاداش و کیفر نادرست بود، و نوید به خیر و خوبی (بهشت) و بیم به شر و بدی (دوزخ) ساقط می گشت (و از جانب خدا برای گناهکار کیفر و برای فرمانبر پاداش تعیین نمی شد، و نیکوکار به ستودن و بدکار به نکوهش سزاوار نبود، این گفتار بت پرستان و پیروان شیطان و گواهان دروغ و کوران از راه صواب و حق است و ایشان قدریه و محبوس این امتند. ناگفته نماند که لفظ قدری در اخبار ما به جبری و تفویضی هر دو گفته می شود، و مرا در اینجا جبری است که می گوید: کاری که هر بنده ای انجام دهد به اراده و اختیار خود نیست بلکه به تقدیر و مشیت خدا مجبور است بخلاف تقویضی که قدرت خدایتعالی را منکر است و می گوید: خداوند بنده را امر و نهی نمود و به خود واگذارد که بکنند یا نکنند استقلال دارند، خلاصه امام علیه السلام فرمود: خداوند سبحان بندگانش را امر کرده با اختیار و نهی فرموده با بیم و ترس (از عذاب) و تکلیف کرده (به کار) آسان (که به رغبت انجام می دهند) و دستور نداده (به کار) دشوار (تا در انجام آن مجبور نباشند) و کردار اندک را پاداش بسیار عطاء فرموده (که این خود لازمه اختیار داشتن است) و او را نافرمانی نکرده اند از جهت اینکه مغلوب شده باشد (زیرا بر بندگانش قاهر و غالب میباشد) و فرمانش را نبرده اند از جهت اینکه مجبور کرده باشد (بلکه همه را اختیار داده و اسباب هر کار را آماده ساخته است) و پیغمبران را از جهت بازی نفرستاده (بلکه آنها را فرستاده تا اطاعت کنندگان را به بهشت مژده داده و نافرمانان را از دوزخ بترسانند) و کتابها (مانند توریه و انجیل و قرآن) را برای بندگان بیهوده نفرستاده (بلکه آنها را فرستاده تا به دستور خدا آشنا باشند) و آسمانها و زمین و آنچه در آنها است را بیجا نیافریده (بلکه همه آنها را به حکمت آفریده، پس چگونه می شود که حکیم درست کردار کسی را مجبور سازد، در قرآن کریم س ۳۸ ی ۲۷ می فرماید: ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا، فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ یعنی) آن گمان کسانی است که کافر شدند و نگریدند، پس وای بر آنان که کافر شدند از آتش (پس شیخ گفت: قضاء و قدر چیست که ما نرفتیم مگر به سبب آن؟ فرمود: آن دستور و

حکم خداوند است پس از آن این آیه را قرائت نمود س ۱۷ ی ۲۳: و قضی ربک الا تعبدوا الا اياه یعنی پروردگار تو حکم فرموده که جز او را نپرستید. پس شیخ خشنود از جای خود برخاسته گفت: یعنی تو امام و پیشوائی هستی که با پیروی از تو روز رستخیز رضاء و خشنودی خداوند بخشنده را امیدواریم، آنچه از دین و کیش ما پوشیده بود آشکار ساختی، پروردگارت از جانب ما در این خدمت به تو پاداش نیکو عطاء فرمود).

The' end of this story is that after this the man enquired, "What kind of destiny it (۱) was by which we had to go?" and Amir al-mu'minin said, "qada' (destiny)" means command of Allah. For example, He has said, "wa qada rabbuka alla ta'budu illa iyyihu" (And commanded your Lord has that you shall worship not [any one] but Him" [Qur'an, ۱۷: ۲۳]). Here "qada' " stands for commanded

### Wonderful Saying ۷۹

#### In English

Amir al-mu'minin, peace be upon him, said: Take wise points from wherever they may be, because if a wise saying is in the bosom of a hypocrite it flutters in his bosom till it comes out and settles with others of its own category in the bosom of the believer

#### In Arabic

وقال عليه السلام: خُذِ الْحِكْمَةَ أَيْنَ كَانَتْ، فَإِنَّ الْحِكْمَةَ تَكُونُ فِي صَدْرِ الْمُنَافِقِ فَتَلْجُلُجُ فِي صَدْرِهِ حَتَّى تَخْرُجَ فَتَسْكُنَ إِلَى صَوَاحِبِهَا فِي صَدْرِ الْمُؤْمِنِ.

#### In Persian

امام علیه السلام (درباره حکمت) فرموده است: حکمت (سخن درست و موافق حق) را فراگیر هر جا باشد (خواه از نیکوکار خواه از بدکار) که حکمت در سینه منافق و دورو هم هست و در آنجا (که شایسته نگاهداری حکمت نیست) در اضطراب و نگرانی است تا (از زبان او) بیرون آید و در سینه صاحب خود مومن جا گیرد.

### Wonderful Saying ۸۰

#### In English

Amir al-mu'minin, peace be upon him, said: A wise saying is a lost article of the ۸۰ believer. Therefore, get wise sayings even though from people of hypocrisy

#### In Arabic

وقال عليه السلام: الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ، فَخُذِ الْحِكْمَةَ وَلَوْ مِنْ أَهْلِ النِّفَاقِ.



امام علیه السلام مانند همین بیان (نیز درباره حکمت) فرموده است: حکمت گمشده مومن است (همیشه باید در پی آن باشد) پس آن را فراگیر اگر چه از مردم دور باشد.

### Wonderful Saying ۸۱

#### In English

Amir al-mu'minin, peace be upon him, said: The worth of every man is in his, . ۸۱  
(attainments. (۱)

as- Sayyid ar-Radi says: This is the sentence whose value cannot be assessed, with which no wise saying can be weighed and with which no other sentence can be .matched

#### In Arabic

وقال عليه السلام: قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ.

قال الرضی: وهی الکلمه التي لا تُصَابُ لها قیمة، ولا توزن بها حکمة، ولا تُقرنُ إليها کلمة.

#### In Persian

امام علیه السلام (درباره هنر) فرموده است: ارزش هر مرد (مقام او نزد مردم به اندازه) چیزی (هنری) است که آن را نیکو می داند (و به کار می برد، سیدرضی (علیه الرحمه) فرماید: برای این سخن نمی توان بهائی تعیین کرد، و حکمت و اندرزی را با آن سنجید، و سخنی را با آن برابر نمود.

#### Footnote

The real value of a person is his knowledge (and perfection of attainments). his .(۱)  
worth and position would be in accordance with the position of knowledge and attainment he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and position but 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 knowledge

.The worth of every person U according to the extent of his knowledge

## Wonderful Saying ۸۲

### In English

۸۲. Amir al-mu'minin, peace be upon him, said: I impart to you five things which, if you ride your camels fast in search of them, you will find them worth it.

No one of you should repose hope save in his Lord (Allah); no one of you should fear anything save his sin; no one should feel ashamed of saying "I do not know" when he is asked a matter which he does not know; no one should feel ashamed of learning a thing that he does not know; and you should practise endurance, because endurance is for belief what the head is for the body, so that just as there is no good in a body without the head there is no good in belief without endurance.

### In Arabic

وقال عليه السلام: أوصيكم بخمس لو ضربتم إليها آباط الإبل (٤٥٢١) لكانت إندلك أهلاً: لا يوجون أحد منكم إلا ربه، ولا يخافن إلا ذنبه، ولا يستحيين أحد منكم إذا سئل عما لا يعلم أن يقول: لا أعلم، ولا يستحيين أحد إذا لم يعلم الشيء أن يتعلمه. وعلیکم بالصبر، فإن الصبر من الإيمان كالرأس من الجسد، ولا خير في جسد لا رأس معه، ولا في إيمان لا صبر معه.

### In Persian

امام علیه السلام (در اندرز) فرموده است: شما را به پنج چیز سفارش می کنم که برای به دست آوردن آنها اگر (با پاشنه های خود) زیر بغلهای شترها بنزید (به شتاب رفته رنج و سختی را بر خود هموار سازید) سزاوار است: (اول) باید هیچیک از شما امیدوار نباشد مگر به پرودگار خود (زیرا امیدواری و توجه به او مستلزم اخلاص در عمل و دوام عبادت و بندگی است، دوم) و نترسد مگر از گناه خود (زیرا بزرگترین ترسها از عذاب و کیفر خداوند است و به بنده نمی رسد مگر بر اثر گناه، سوم) و اگر چیزی را که نمی داند از او بپرسند باید شرم نکند که بگوید نمی دانم (زیرا اگر شرم کند ندانسته می گوید دیگری را گمراه می سازد و آن موجب تباهی است، چهارم) و اگر چیزی را نمی دانید باید شرم ننمایید از اینکه آن را بیاموزد (زیرا اگر شرم نماید در جهل و نادانی باقی می ماند و بیچاره می شود، و بر شما باد به صبر و شکیبائی زیرا (هیچیک از فضائل و کمالات از صبر خالی نیست و) شکیبائی از ایمان مانند سراسر است از تن، و خیر و نیکی نیست در تنی که سر نداشته باشد و در ایمانی که با آن شکیبائی نباشد.

## Wonderful Saying ۸۳

### In English

Amir al-mu'minin, peace be upon him, said about a man who praised him much, ۸۳, although he did not admire him: I am below what you express and above what you feel in your heart

### In Arabic

. وقال عليه السلام لرجل أفرط في الثناء عليه، وكان له مُتَّهِماً: أَنَا دُونَ مَا تَقُولُ، وَفَوْقَ مَا فِي نَفْسِكَ.

### In Persian

امام عليه السلام به مردی که در حالی که به آن حضرت عقیده نداشت (روش فروتنی را آموخته و) فرموده است: من کمترم از آنچه (مدح و ثنای لائق به خدا و رسول) که تو می گوئی و بالاترم از چیزی (اعتقاد و باور نداشتن تو به فضائل و مناقب من) که در اندیشه میگذرانی.

## Wonderful Saying ۸۴

### In English

Amir al-mu'minin, peace be upon him, said: The survivors of the sword (from getting killed) are large in number and have a large progeny

### In Arabic

وقال عليه السلام: بَقِيَّةُ السَّيْفِ (۴۵۲۲) أَبْقَى عَدَدًا، وَأَكْثَرَ وُلْدًا.

### In Persian

امام عليه اسلام (در بقای نسل و فرزندان نیکان) فرموده است: مانده از شمشیر (که در کارزار شرافت کشته شده اند) از شمار باقی تر و از فرزند بیشتر است (مانند فرزندان حضرت سیدالشهداء علیه السلام و پیروان آن بزرگوار که بسیار و باقی و پایدارند به خلاف و دشمنان فرومایه اش که با انبوهی اثر و نشانه ای از آنان باقی نماند).

## Wonderful Saying ۸۵

### In English



Amir al-mu'minin, peace be upon him, said: Whoever abandons saying, "I do not .٨٥  
.know" meets his destruction

**In Arabic**

وقال عليه السلام: مَنْ تَرَكَ قَوْلَ: لَا أَذْرِي، أُصِيبَتْ مَقَاتِلُهُ (٤٥٢٣).

p: ٥٠

## In Persian

امام علیه السلام (در زیان نگفتن نمی دانم) فرموده است: کسی که (از او پرسند چیزی را که نمی داند و) نمی دانم را نگوید کشتنگاههایش (مواضعی که شخص هلاک می شود) به او می رسد (رسوا و تباه می گردد).

## Wonderful Saying ۸۶

### In English

Amir al-mu'minin, peace be upon him, said: I love the opinion of an old man more .۸۶ than the determination of a young man; (or according to another version) more than the martyrdom of a young man

### In Arabic

وقال عليه السلام: رَأَى الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلَدِ الْغُلَامِ (۴۵۲۴) وَرَوَى: مِنْ مَشْهَدِ الْغُلَامِ (۴۵۲۵).

## In Persian

امام علیه السلام (درباره رای پیر) فرموده است: اندیشه پیرمرد را (در جنگ و هر کار) از توانائی و دلاوری جوان بیشتر دوست دارم (زیرا جوان بر اثر کمی آزمایش ممکن است مغرور شده خود و یارانشان را تباه سازد). و (به جای من جلد الغلام) روایت شده من مشهد الغلام یعنی (رای و اندیشه پیر را بیشتر دوست دارم) از حضور جوان.

## Wonderful Saying ۸۷

### In English

Amir al-mu'minin, peace be upon him, said: I wonder about the man who loses .۸۷ hope despite the possibility of seeking forgiveness

### In Arabic

وقال عليه السلام: عَجِبْتُ لِمَنْ يَقْنَطُ وَمَعَهُ الْإِسْتِغْفَارُ.

## In Persian

امام علیه السلام (درباره استغفار) فرموده است: عجب دارم برای کسی که (از آمرزش خداوند) نومید می شود در حالی که با او (برای گناهانش) استغفار و طلب آمرزش هست (ولیکن یا شرایط آن که امام علیه السلام در سخن چهار صد و نهم در آخر کتاب بیان میفرماید).



In English

Imam) Abu Ja`far Muhammad ibn `Ali al-Baqir, peace be upon both of them, has) ۸۸ :related from Amir al-mu'minin, peace be upon him, that he said

There were two sources of deliverance from the Allah's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. The source of deliverance, which has been raised up is the Messenger of Allah (may He bless him and his descendants), while the source of deliverance that remains is the seeking of forgiveness. Allah, the Glorified, has said: And Allah is not to chastise them while you are among them, nor is Allah to chastise them while yet they seek (forgiveness. (Qur'an, ۸:۳۳

as-Sayyid ar-Radi says: This is one of the most beautiful way of deducing the meaning .and the most delicate manner of interpretation

In Arabic

وحكى عنه أبو جعفر محمد بن على الباقر أنه قال:

كَانَ فِي الْأَرْضِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ، وَقَدْ رُفِعَ أَحَدُهُمَا، فَدُونُكُمْ الْآخَرَ فَتَمَسَّكُوا بِهِ: أَمَّا الْأَمَانُ الَّذِي رُفِعَ فَهُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. وَأَمَّا الْأَمَانُ الْبَاقِي فَالِاسْتِغْفَارُ، قَالَ اللَّهُ تَعَالَى: (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ).

قال الرضى وهذا من محاسن الاستخراج ولطائف الاستنباط.

In Persian

حضرت ابو جعفر (امام) محمد باقر ابن على (ابن الحسين) عليهما السلام نقل کرده که امام عليه السلام در ترغيب به استغفار) فرموده است: دو آسودگى و پناه از كيفر خداوند در زمين بود يکى از آنها از دست رفت و ديگرى نزد شما است پس به آن چنگ زنيده (نگهدارى کنيد) اما پناهى که از دست رفت رسول خدا- صلى الله عليه و آله- بود (که از بين شما رخت بر بست) و اما پناهى که باقى است استغفار و درخواست آمرزش (گناهان) است، خدايتعالى (در قرآن کریم س ۸ ی ۳۳) فرموده: و ما كان الله ليغذبهم وانت فيهم و ما كان الله معذبهم وهم يستغفرون يعنى خدا مرد را عذاب نمى کند تا تو در بين ايشان هستى و خدا آنان را به كيفر نمى رساند و حال آنکه ايشان (از گناهانشان) آمرزش مى طلبند (سيدرضى عليه الرحمه فرموده): اين بيان

(گواه آوردن از قرآن کریم) از سخنان نیکو و از مو شکافیهای درک حقائق می باشد (که امام علیه السلام آن را آشکار و بیان فرموده است).

## In English

Amir al-mu'minin, peace be upon him, said: If a man behaves properly in matters between himself and Allah, then Allah keeps proper the matters between him and other people; and if a man keeps proper the affairs of his next life then Allah keeps proper for him the affairs of this world. Whoever is a preacher for himself is protected .by Allah

## In Arabic

. وقال عليه السلام: مَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللَّهِ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَاهُ، وَمَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

## In Persian

امام علیه السلام (درباره رسیدن به سعادت) فرموده است: هر که آنچه را بین او و بین خدا است درست کند (به دستور خدا عمل نماید) خدا آنچه را بین او و بین مردم است درست کند (او را از گرفتاریها رهایی دهد) و هر که کار آخرتش را درست کند (کاری انجام دهد که از عذاب رستخیز برهد و همه کوشش را در دنیا به کار نبرد) خدا کار دنیای او را درست نماید (او را در امر زندگی سرگردان نکند، چنانکه در قرآن کریم س ۶۵ ی ۲ می فرماید: و من یتق الله يجعل له مخرجا ی ۳ و یرزقه من حیث لایحتسب یعنی هر که از خدا ترسیده پرهیزکار شود خدا راه بیرون شدن (از گرفتاریها) را بر او بگشاید، و از جائی که گمان نبرد و به او روزی عطاء فرماید) و هر که از جانب خود پنددهنده ای باشد (با اندیشه نفس را از معاصی بازداشته و از عذاب دوزخ بترساند) از جانب خدا او را نگهبانی خواهد بود (که او را از هر بلاء و سختی حفظ می نماید).

## Wonderful Saying ۹۰

### In English

Amir al-mu'minin, peace be upon him, said: The perfect jurist of Islam is he who does not let people lose hope from the mercy of Allah, does not make him despondent of Allah's kindness and does not make him feel safe from Allah's punishment

### In Arabic

وقال عليه السلام: الْفَقِيهُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقْنَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ، وَلَمْ يُؤَيِّسِ لَهُمْ مِنْ رَوْحِ (۴۵۲۶) اللَّهِ وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ (۴۵۲۷) اللَّهِ.

### In Persian

امام علیه السلام (درباره روش تبلیغ) فرموده است: دانای فهمیده و زیرک کسی است که مردم را از رحمت و آمرزش خدا مایوس نکند، و ایشان را آسایش و خوشی از جانب خدا نومید نسازد، و آنها را از مکر و کیفر خدا ایمن و آسوده ننماید.

## Wonderful Saying ۹۱

### In English

Amir al-mu'minin, peace be upon him, said: The hearts get disgusted as bodies get .disgusted; so look for beautiful wise saying for them

### In Arabic

. وقال عليه السلام: إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمِ (۴۵۲۸).

### In Persian

امام علیه السلام (در نکوهش علم بی عمل) فرموده است: بیقدرترین دانش دانشی است که بر زبان جا گرفته است (دانائی است که شخص به آن رفتار نکند) و برترین علم علمی است که در همه اندام هویدا باشد (دانائی است که شخص به آن رفتار نماید، و چنین عملی در آخرت سود دارد).

## Wonderful Saying ۹۲

### In English

Amir al-mu'minin, peace be upon him, said: The most humble knowledge is that which remains on the tongue and the most honourable one is that which manifests itself through (the action of) the limbs and the organs of the body



وقال عليه السلام: أَوْضَعَ الْعِلْمَ (٤٥٢٩) مَا وَقِفَ عَلَى اللِّسَانِ (٤٥٣٠) وَأَرْفَعَهُ مَا ظَهَرَ فِي الْجَوَارِحِ وَالْأَرْكَانِ (٤٥٣١).

In Persian

امام علیه السلام (درباره به ستوده نیامدن از علم و دانش) فرموده است: این دلها (از فکر و اندیشه در یک موضوع) به ستوه آمده خسته می شوند (به جهت یکنواخت بودن اجزاء آن با یکدیگر) چنانکه بدنها و تن ها (از خوردن یک خورش و کار یکرنگ انجام دادن) به ستوه آمده خسته می شوند، پس برای (رفع خستگی) آن دلها حکمتها و دانشهای تازه و شگفت آور (که به آنها لذت و خوشی می برند مانند سخنان گوناگون پیشوایان دین و دانشمندان) را بطلبید (تا در کسب حکمت و به دست آوردن دانش کوشش داشته خسته نشوید).

Wonderful Saying ۹۳

In English

Amir al-mu'minin, peace be upon him, said: None of you should say, "O' Allah, I seek Your protection from trouble" because there is no one who is not involved in trouble, but whoever seeks Allah's protection he should seek it from misguiding troubles, because Allah, the Glorified, says: And know you! That your wealth and your children are a temptation. (Qur'an, ۸:۲۸) and its meaning is that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from the one who is happy with what he has been given. Even though Allah, the Glorified, knows them more than they know themselves yet He does so to let them perform actions with which they earn reward or punishment because some of them like to have male (children) and dislike to have female (children), and some like to amass wealth, and dislike adversity. as-Sayyid ar-Radi says: This is one of the wonderful interpretations related from him

وقال عليه السلام: لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ، لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ، وَلَكِنْ مَنْ اسْتَعَاذَ فَلَيْسَ تَعَاذَ مِنْ مُضَةِ اللَّاتِ الْفِتَنِ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ: (وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ)، وَمَعْنَى ذَلِكَ أَنَّهُ يَخْتَبِرُهُمْ بِالْأَمْوَالِ وَالْأَوْلَادِ لِتَبَيِّنِ السَّاحِطِ لِرِزْقِهِ وَالرَّاضِي بِقِسْمِهِ، وَإِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ، وَلَكِنْ لَتُظْهَرَ الْأَفْعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَالْعِقَابُ، لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَيَكْرَهُ الْإِنَاثَ، وَبَعْضُهُمْ يُحِبُّ تَثْمِيرَ الْمَالِ (٤٥٣٢) وَيَكْرَهُ انْتِلَامَ الْحَالِ (٤٥٣٣). قَالَ الرُّضِيُّ: وَهَذَا مِنْ غَرِيبٍ مَا سَمِعَ مِنْهُ عَلَيْهِ السَّلَامُ فِي التَّفْسِيرِ.

## In Persian

امام علیه السلام (درباره پناه بردن از فتنه به خدا) فرموده است: نباید یکی از شما بگوید - خدایا از فتنه و آسایش به تو پناه می برم، زیرا کسی نیست که گرفتار فتنه نباشد، ولی کسی که پناه می برد باید از فتنه های گمراه کننده (از راه حق) پناه ببرد، چون خداوند سبحان (در قرآن کریم س ٨ ی ٢٨ می فرماید: واعلموا انما اموالکم و اولادکم فتنه یعنی بدانید دارائیهما و فرزندان شما فتنه هستند، و معنی این فرمایش این است که خداوند سبحان آنان را به دارائیهما و فرزندان آزمایش می نماید تا آنکه خشمگین از روزی و راضی به بهره خود هویدا گردد و اگر چه خداوند سبحان از خود آنها به آنها داناتر است، ولی آزمایش برای آن است که کردارهایی که شایسته پاداش و کیفر است (به خود ایشان) آشکار گردد، زیرا برخی از فرزندان پسر را دوست دارند و از دختر برنجد، و بعضی از آنها بسیار نمودن مال و دارائی را دوست داشته و از کم شدن آن برنجد (سیدرضی علیه الرحمه فرماید: این فرمایش از جمله سخنان شگفتی است که از آن حضرت در تفسیر (و بیان آیه شریفه) شنیده شده است.

## In English

Amir al-mu'minin, peace be upon him, was asked what is good and he replied: . ۹۴  
 Good is not that your wealth and progeny should be much, but good is that your knowledge should be much, your forbearance should be great, and that you should vie with other people in worship of Allah. If you do good deeds you thank Allah, but if you commit evil you seek forgiveness of Allah. In this world good is for two persons only; the man who commits sins but rectifies them by repentance; and the man who hastens towards good actions

## In Arabic

. وسئل عليه السلام وعن الخير ما هو؟ فقال: لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَوَلَدُكَ، وَلَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ، وَأَنْ يَعْظُمَ حِلْمُكَ، وَأَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ، فَإِنْ أَحْسَيْتَ حَمْدَ اللَّهِ، وَإِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ. وَلَا خَيْرَ فِي الدُّنْيَا إِلَّا لِلرَّجُلَيْنِ: رَجُلٍ أَذْنَبَ ذُنُوبًا فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ، وَرَجُلٍ يُسَارِعُ فِي الْخَيْرَاتِ.

## In Persian

از امام علیه السلام پرسیدند که خیر و نیکی چیست؟ آن حضرت (در تفسیر آن) فرمود: خیر و نیکی آن نیست که دارائی و فرزندان بسیار گردد، بلکه خیر آن است که دانشت افزون و حلم و بردباریت بزرگ شود، و بر اثر اطاعت و بندگی پروردگارت به مردم سرفرازی کنی، پس اگر نیکی کردی خدا را سپاسگزاری، و اگر بد کردی از خدا آمرزش بخواهی، و در دنیا خیر و نیکی نیست مگر برای دو مرد: مردی که گناهان به جا آورده را به توبه تلافی نماید، و مردی که در کارهای خدا پسند بشتابد (هر چند اندک باشد)

## Wonderful Saying ۹۵

### In English

Amir al-mu'minin, peace be upon him, said: Action accompanied by fear for Allah .۹۵  
(does not fail, and how can a thing fail that has been accepted. (۱۰

### In Arabic

وقال عليه السلام: لَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَى، وَكَيْفَ يَقِلُّ مَا يَتَقَبَّلُ؟

### In Persian

و کاری که با تقوی و پرهیزکاری انجام گیرد اندک نیست، و چگونه عملی که مقبول و پذیرفته می شود اندک می باشد؟

### Footnote

:As Allah says (۱۰).

Verily, Verily, Allah do accept (an offering only) from those who guard (themselves . . .  
(against evil). (Qur'an, ۵:۲۷)

## Wonderful Saying ۹۶

### In English

Amir al-mu'minin, peace be upon him, said: The persons most attached to the . ۹۶  
prophets are those who know most what the prophets have brought. Then Amir al-  
mu'minin recited the verse: Verily, of men the nearest to Abraham are surely those  
who followed him and this (Our) Prophet (Muhammad) and those who believe (Qur'an,  
۳:۶۸). Then he said: The friend of Muhammad is he who obeys Allah, even though he  
may have no blood relationship, and the enemy of Muhammad is he who disobeys  
Allah even though he may have near kinship

### In Arabic

وقال عليه السلام: إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ، ثُمَّ تَلَا: (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ  
آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ). ثُمَّ قَالَ: إِنَّ وَلِيَّ مُحَمَّدٍ مَنْ أَطَاعَ اللَّهَ وَإِنْ بَعِدَتْ لُحْمَتُهُ (۴۵۳۴) وَإِنَّ عَدُوَّ مُحَمَّدٍ مَنْ عَصَى اللَّهَ وَإِنْ

امام علیه السلام (در فضیلت طاعت و بندگی) فرموده است: شایسته تر و نزدیکتر مردم به پیغمبران داناترین ایشانند به آنچه را که آنان (از جانب حق تعالی) آورده اند (زیرا شایستگی و نزدیکی به پیغمبران بر اثر طاعت و بندگی است و طاعت و بندگی بر اثر دانستن احکام است که ایشان از جانب خداوند آورده اند) پس امام علیه السلام (این آیه س ۳ ی ۶۸ را) خواند: ان اولی الناس بابراهیم للذین اتبعوه و هذا النبی و الذین امنوا یعنی نزدیکترین مردم به ابراهیم آنانند که او و این پیغمبر (حضرت مصطفی صلی الله علیه و آله) و کسانی که (به آن بزرگوار) ایمان آورده و گرویدند را پیروی نمودند، پس فرمود: دوست محمد کسی است که خدا را فرمان برد اگر چه خویشاوندی او (با آن حضرت) دور باشد (مانند سلمان و ابوذر و مقداد) و دشمن محمد کسی است که خدا را فرمان نبرد اگر چه خویشاوند نزدیک به او باشد (مانند ابولهب و ابوجهل).

In English

Amir al-mu'minin, peace be upon him, heard about a Kharijite who said the mid- ۹۷ night prayers and recited the Qur'an, then he said: Sleeping in a state of firm belief is better than praying in a state of doubtfulness.

In Arabic

وقد سمع عليه السلام رجلاً من الحرورية (۴۵۳۵) يتهجد (۴۵۳۶) ويقرأ، فقال: نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ صَلَاةٍ فِي شَكٍّ.

In Persian

امام علیه السلام شنید که مردی از حروریه (خوارج نهروان که اجتماع آنان برای مخالفت با امیرالمومنین در صحرای حروراء نزدیک کوفه بوده) نماز شب می گزارد و قرآن می خواند، پس آن حضرت (درباره سود نداشتن عبادت بی شناسائی امام زمان) فرمود: خوابی که با یقین و باور (به امام زمان و خلیفه بر حق) باشد بهتر است از نماز گزاردن با شک و تردید (زیرا مبدا تعلیم عبادات و کیفیت و چگونگی آنها و یکی از ارکان دین امام وقت است و کسی که در او تردید داشته باشد نماز گزاردن و قرآن خواندنش درست نیست).

In English

Amir al-mu'minin, peace be upon him, said: When you hear a tradition test it ۹۸ according to the criterion of intelligence not that of mere hearing, because relaters of knowledge are numerous but those who guard it are few.

In Arabic

وقال عليه السلام: اعقلوا الخبر إذا سمعتموه عقل رعايه لا عقل روايه، فإن رواه العلم كثير، ورعاه قليل.

In Persian

امام علیه السلام (درباره اندیشه در اخبار) فرموده است: چون خبری شنیدید آن را از روی تدبر و اندیشه در آن دریابید نه از روی نقل لفظ آن، زیرا نقل کنندگان علم بسیارند و اندیشه کنندگان در آن اندک.

In English

Amir al-mu'minin, peace be upon him, heard a man recite: Verily we are Allah's and verily to Him shall we return (Qur'an, ۲:۱۵۶). Then he said: Our saying inna li'llah" (Verily we are Allah's) is an admission of His Majesty over us and our saying "wa inna ilayhi .raji 'un" (and verily to Him shall we return) is an admission of our being mortal

In Arabic

. وسمع رجلاً يقول: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ). فقال عليه السلام:

إِنَّ قَوْلَنَا: (إِنَّا لِلَّهِ) إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ (۴۵۳۷) وَقَوْلَنَا: (وَإِنَّا إِلَيْهِ رَاجِعُونَ) إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلْكِ (۴۵۳۸) .

In Persian

امام عليه السلام شنید مردی را که می گفت: انا لله و انا اليه راجعون (قرآن کریم س ۳ ی ۱۵۶ یعنی ما به فرمان خدا آمده و به سوی او باز می گردیم) آن حضرت (در تفسیر آن) فرمود: گفتار انا لله اعتراف ما است به پادشاهی خدا (و اینکه ما مملوک و بنده او هستیم) و گفتار و انا اليه راجعون اعتراف ما است به تباه شدن (و مردن خودمان و حاضر شدن در قیامت در روز رستخیز).

Wonderful Saying ۱۰۰

In English

Some people praised Amir al-mu'minin, peace be upon him, to his face, then he said: O' my Allah! You know me better than myself, and I know myself more than they know. O' my Allah! make us better than what they think and forgive us what they do .not know

In Arabic

وقال عليه السلام وقد مدحه قوم في وجهه: اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي، وَأَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ، اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ، وَاعْفِرْ لَنَا مَا لَا يَعْلَمُونَ.

امام علیه السلام را گروهی در پیش رو ستودند، آن حضرت (در روش فروتنی) فرمود: خدایا تو به من از من داناتری، و من به خود از آنها داناترم، خدایا قرار ده ما را بهتر از آنچه ایشان گمان می برند (می ستایند) و آنچه (زشتیهائی) را که برای ما نمی دانند (و تو می دانی) بیامرز (استغفار و درخواست آمرزش حضرت معصومین علیهم السلام برای یاد دادن کیفیت چگونگی آن است به مردم، چنانکه در شرح سخن هفتاد و هفتم به این نکته اشاره شد، و یا از جهت ترک اولی است یعنی چیزی که سزاوار بوده به جا بیاورد و بجا نیاورده است و ترک اولی از گناهای نیست که معصوم باید از آن مبری باشد، چنانکه شارح بحرانی (رحمه الله) در شرح خود در اینجا آن را فرموده است).

### Wonderful Saying ۱۰۱

#### In English

Amir al-mu'minin, peace be upon him, said: Fulfilment of (others') needs becomes a lasting virtue in three ways:— regarding it small so that it attains bigness, concealing it so that it may manifest itself, and doing it quickly so that it becomes pleasant

#### In Arabic

وقال عليه السلام: لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ: بِاسْتِصْغَارِهَا (٤٥٣٩) لِتَعْظُمَ، وَبِاسْتِخْفَائِهَا (٤٥٤٠) لِتُظْهَرَ، وَبِتَعْجِيلِهَا لِتَهْنَأَ. (٤٥٤١).

#### In Persian

امام علیه السلام (درباره روا ساختن نیازها) فرموده است: شایسته نیست روا نمودن درخواستها مگر به سه چیز (نخست) به کوچک شمردن آن تا (نزد پروردگار) بزرگ گردد (دوم) بی نهان داشته آن تا (هنگام پاداش) آشکار شود (سوم) به شتاب در انجام آن تا (برای خواهنده) گوارا باشد.



## In English

Amir al-mu'minin, peace be upon him, said: Shortly a time will come for people when high positions will be given only to those who defame others, when vicious people will be regarded as witty and the just will be regarded as weak. People will regard charity as a loss, consideration for kinship as an obligation, and worship grounds for claiming greatness among others. At this time, authority will be exercised through the counsel of women, the posting of young boys in high positions and the running of the administration by eunuchs.

## In Arabic

. وقال عليه السلام: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاخِلُ (٤٥٤٢) وَلَا يُظَرَّفُ (٤٥٤٣) فِيهِ إِلَّا الْفَاجِرُ، وَلَا يُضَعَّفُ (٤٥٤٤) فِيهِ إِلَّا الْمُنْصِفُ، يَعْدُونَ الصَّدَقَةَ فِيهِ غُرْمًا (٤٥٤٥)، وَصَلَةَ الرَّحِمِ مَنًّا (٤٥٤٦) وَالْعِبَادَةَ اسْتِطَالَةً (٤٥٤٧) عَلَى النَّاسِ! فَعِنْدَ ذَلِكَ يَكُونُ السُّلْطَانُ بِمَشُورَةِ النِّسَاءِ، وَإِمَارَةُ الصَّبِيَّانِ، وَتَدْبِيرُ الْخِصْيَانِ!

## In Persian

امام علیه السلام (درباره بعض پیش آمدها) فرموده است: روزگاری برای مردم خواهد آمد که در آن مقرب نیست مگر سخن چین نزد پادشاه، و زیرک خوانده نشود مگر بدکار دروغگو، و ناتوان شمارند مگر شخص باانصاف درستکار را، در آن زمان صدقه و انفاق در راه خدا را غرامت و تاوان (مالی که به اکراه می دهند) می شمارند، و صله رحم و آمد و شد با خویشان را منت می نهند (مثلا می گوید من هستم که چنین و چنان کردم) و بندگی خدا را سبب فزونی بر مردم می دانند! پس (نتیجه این کردارهای زشت آن است که) در آن هنگام پادشاه (در فرمانروائی) به مشورت و کنگاش با کنیزان (زنهای بی سر و پا) و حکمرانی کودکان (جوانان شهوتران بی تجربه) و اندیشه خواجه سراها (مردان نالائق و پست) می باشد (ابن ابی الحدید در شرح خود را در اینجا می نویسد: فرمایش امام علیه السلام از جمله اخبار غیبی و یکی از آیات و معجزاتی است که اختصاص به آن حضرت دارد).

## In English

Amir al-mu'minin, peace be upon him, was seen in worn-out clothes with patches and when it was pointed out to him he said: With it the heart fears, the mind feels humble and the believers emulate it. Certainly, this world and the next are two enemies against each other and two paths in different directions. Whoever likes this world and loves it hates the next and is its enemy. These two are like East and West. If the walker between them gets near to one, he gets farther from the other. After all, they are like two fellow-wives

## In Arabic

ورثى عليه إزار خلق مرقوع، فقيل له فى ذلك، فقال: يَخْشَعُ لَهُ الْقَلْبُ، وَتَذِلُّ بِهِ النَّفْسُ، وَيَقْتَدِي بِهِ الْمُؤْمِنُونَ. إِنَّ الدُّنْيَا وَالْآخِرَةَ عِدْوَانٌ مُتَّفَاوَتَانِ، وَسَبِيلَانِ مُخْتَلِفَانِ، فَمَنْ أَحَبَّ الدُّنْيَا وَتَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَعَادَاهَا، وَهَمَّا بِمَنْزِلَةِ الْمَشْرِقِ وَالْمَغْرِبِ، وَمَا شِ بَيْنَهُمَا، كُلَّمَا قَرَّبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ وَهُمَا بَعْدُ ضَرَّتَانِ!

## In Persian

و جامه كهنه وصله دارى بر تن امام (عليه السلام) ديدند پس درباره آن با آن حضرت گفتگو شد (پرسيدند چرا چنين جامه اى پوشيده اى؟) آن بزرگوار (درباره جامه كهنه) فرمود: با آن دل متواضع و نفس اماره رام مى شود، و مومنين از آن پيروي مى كنند (با كهنه جامه فروتنى پيشه گرفته و به خواهشهاى نفس بى اعتنا مى شود به خلاف جامه نو و نيكو كه شخص را خودبين مى سازد و از حق غافل شده در گناه مى افتد). امام عليه السلام (درباره دنيا و آخرت) فرموده است: دنيا و آخرت دو دشمن ناجور و دو راه جدا (راه بهشت و راه دوزخ) هستند، پس كسى كه دنيا را دوست داشت و به آن دل بست آخرت را دشمن داشته و با آن دشمنى نموده (از آن چشم پوشيده) است، و و آن دو مانند خاور و باختر مى باشند كه رونده بين آنها هر چه به يكي نزديك شود از ديگرى دور گردد (دل بسته به دنيا هر چه به آن دل بنسد همان اندازه از آخرت غافل ماند، و دل بسته به آخرت به دنيا بى رغبت باشد) و آنها پس از اين اختلافشان به دو زن مانند كه يك شوهر داشته باشند (كه هرگز با يكديگر سازگار نشوند، چون نزديكى و دوستى با هر يك مستلزم دورى و دشمنى با ديگرى است).

## In English

It is related by Nawf al-Bikali that: I saw that one night Amir al-mu'minin, peace be upon him, came out from his bed and looked at the stars, then he said to me: "O' Nawf, are you awake or sleeping?" I said: "I am awake, O, Amir al-mu'minin." Then he said:

O' Nawf! blessed be those who abstain from this world and are eager for the next world. They are the people who regard this earth as a floor; its dust as their bed-cloth; and its water as their perfume; they recite the Qur'an in low tones and (supplicate in high tones and then they are cut off from the world like 'Isa (Jesus

O' Nawf! The prophet Dawud (David), peace be upon him, rose up at a similar hour one night and said, "This is the hour when whatever a person prays for is granted to him unless he is a tax-collector, an intelligence man, a police officer, a lute player or a drummer.

as-Sayyid ar-Radi says: It is also said that "artabah" means tabl (drum) and "kubah" means 'lute

## In Arabic

وعن نوافِ البِكاليِّ، قال: رأيت أمير المؤمنين عليه السلام ذات ليلة، وقد خرج من فراشه، فنظر في النجوم فقال: يا نواف، أراقد أنت أم رامت؟ فقلت: بل رامت (٤٥٤٨). قال: يا نواف، طوبى للزاهدين في الدنيا، الراغبين في الآخرة، أولئك قوم اتخذوا الأرض بساطاً، وترايبها فراشاً، وماءها طيباً، والقرآن شِعْراً (٤٥٤٩) والدُّعاء دِثْراً (٤٥٥٠) ثُمَّ قَرَضُوا (٤٥٥١) الدُّنْيَا قَرْضاً عَلَى مِنْهَاجِ (٤٥٥٢) الْمَسِيحِ. يَا نَوْفُ، إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ: إِنَّهَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ، إِلَّا أَنْ يَكُونَ عَشَّاراً (٤٥٥٣) أَوْ عَرِيفاً (٤٥٥٤) أَوْ شُرْطِيّاً (٤٥٥٥) أَوْ صِيَّاحِبَ عَرْطَبَةٍ (وهي الطنبور) أَوْ صِيَّاحِبَ كَوْبَةٍ (وهي الطبل، وقد قيل أيضاً: إِنَّ الْعَرْطَبَةَ: الطبل، والكوبه: الطنبور).

از نوف (ابن فضاله) بکالی (که از خواص اصحاب امام علیه السلام می باشد روایت شده) است که گفته: شبی امیرالمومنین علیه السلام را دیدم که از بستر خویش بیرون آمد و به سوی ستاره ها نگاه کرد و فرمود: ای نوف خوابیده ای یا بیداری؟ گفتم: یا امیرالمومنین بیدارم، فرمود ای نوف خوشا حال پارسایان در دنیا که به آخرت دل بسته اند، ایشان گروهی هستند که زمین را فرش و خاک آن را بستر و آب آن را شربت گوارا قرار داده اند (به لوازم زندگی بی اعتناء هستند) و قرآن را پیراهن (زینت و آرایش دل) و دعا و درخواست را جامه رو (جلوگیر از حوادث و پیشامدها) گردانیده اند، پس به روش (حضرت) مسیح (که به دنیا دل بستگی نداشت) دنیا را از خود جدا کردند. ای نوف، داوود علیه السلام در این ساعت از شب (نزدیک سحر برای راز و نیاز با حق تعالی) برخاست و گفت: این ساعتی است که دعا و درخواست نمی کند در آن بنده ای مگر آنکه روا می گردد مگر اینکه ده یک گیر (باجگیر و گمرکچی و راهدار) یا کسی که مردم را به ستمکاران بشناساند و اسرارشان را نزد آنها فاش نماید، یا گزمه و همکاران داروغه یا نوازنده ساز یا نقاره چی و دهل زن باشد (زیرا گناه ایشان مانع است از اینکه درخواستشان روا گردد. سیدرضی (علیه الرحمه) فرماید: عرطبه بمعنی طنبور (ساز) و کوبه به معنی طبل (دهل و نقاره) است، و نیز گفته شده: عرطبه یعنی طبل و کوبه یعنی طنبور.

### Wonderful Saying ۱۰۵

#### In English

Amir al-mu'minin, peace be upon him, said: Allah 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

وقال عليه السلام: إِنَّ اللَّهَ افْتَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ لَكُمْ حُدُوداً فَلَا تَعْتَدُوهَا، وَنَهَاكُمْ عَنْ أَسْيَاءَ فَلَا تَنْتَهِكُوهَا (٤٥٥٦) وَسَكَتَ لَكُمْ عَنْ أَسْيَاءَ وَلَمْ يَدْعَهَا نِسْيَاناً فَلَا تَتَكَلَّفُوهَا (٤٥٥٧).

In Persian

امام علیه السلام (در پیروی از دستور خدا) فرموده است: خداوند بر شما امر کرده واجبات (مانند نماز و روزه و خمس و زکوه و حج) را پس آنها را تباه ننمائید (در انجام آنها کوتاهی نکنید که به کیفر خواهید رسید) و حدودی (مانند احکام بیع و نکاح و طلاق و ارث) برای شما تعیین نموده از آنها تجاوز ننمائید (به سلیقه خودتان رفتار نکنید که بیچاره می شوید) و شما را از چیزهایی (مانند زنا و لواط و قمار و شراب و رباخواری) باز داشته پرده حرمت آنها را ندرید (به جا نیاورید که در دنیا زیان دیده در آخرت به عذاب جاوید گرفتار خواهید شد) و برای شما از چیزهایی خاموشی گزیده (مانند تکلیف کردن به تحصیل و دانشی که برای آخرت سودی ندارد) و آنها را از روی فراموشی ترک فرموده (چون خداوند منزله از فراموشی است) پس در به دست آوردن آنها خود رابه رنج نیندازید.

Wonderful Saying ۱۰۶

In English

Amir al-mu'minin, peace be upon him, said: If people give up something relating to religion to set right their worldly affairs, Allah will inflict upon them something more harmful than that.

In Arabic

وقال عليه السلام: لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِإِسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ.

In Persian

امام علیه السلام (درباره بی اعتنائی بدین) فرموده است: مردم چیزی از کار و دینشان را برای به دست آوردن سود دنیاشان از دست نمی دهند مگر آنکه خدا پیش می آورد بر آنها چیزی را که از آن سود زیانش بیشتر است (زیرا بی اعتنائی در امر دین مستلزم دوری از رحمت حقتعالی است).

In English

Amir al-mu'minin, peace be upon him, said: Often the ignorance of a learned man ruins him while the knowledge he has does not avail him

In Arabic

وقال عليه السلام: رَبِّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ، وَعِلْمُهُ مَعَهُ لَا يَنْفَعُهُ.

In Persian

امام علیه السلام (در زمان جهل و احکام) فرموده است: بسا عالم (به علم سحر و حساب و نجوم و هیئت و انساب و مانند آنها) که (بر اثر اشتغال به آنها از به دست آوردن علم دین بازمانده است) جهل و نادانیش (به علم دین) که از ائمه معصومین علیهم السلام رسیده است) او را می کشد (از نیکبختی جاوید بی بهره می سازد) و علم و دانشی که با او است او را سود نبخشد.

In English

Amir al-mu'minin, peace be upon him, said: In man there is a piece of flesh attached to him with a vein and it is the strangest thing in him. It is the heart. It has a store of wisdom and things contrary to wisdom. If it sees a ray of hope, eagerness humiliates it and when eagerness increases, greed ruins it. If disappointment overtakes it, grief kills it. If anger rises in it, a serious rage develops. If it is blessed with pleasure, it forgets to be cautious. If it becomes fearing, it becomes heedless. If peace extends all round, it becomes neglectful. If it earns wealth, freedom from care puts it in the wrong. If trouble befalls it, impatience makes it humble. If it faces starvation, distress overtakes it. If hunger attacks it, weakness makes it sit down. If its eating increases, heaviness of stomach pains it. Thus, every shortness is harmful to it and every excess is injurious to it

وقال عليه السلام: لَقَدْ عَلِقَ بِنِيَّاطٍ (٤٥٥٨) هَذَا الْإِنْسَانَ بَضْعَهُ " (٤٥٥٩) هِيَ أَعْجَبُ مَا فِيهِ: وَذَلِكِ الْقَلْبُ، وَلَهُ مَوَادٌّ مِنَ الْحِكْمَةِ وَأَصْدَادٌ مِنْ خِلَافِهَا، فَإِنْ سَنَّحَ (٤٥٦٠) لَهُ الرَّجَاءَ أَذَلَّهُ الطَّمَعُ، وَإِنْ هَيَّاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَإِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسْفُ، وَإِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ، وَإِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَفُّظَ (٤٥٦١)، إِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ، وَإِنْ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلَبَتْهُ الْغَرَّةُ (٤٥٦٢) وَإِنْ أَفَادَ (٤٥٦٣) مَا لَا أَطْعَاهُ الْغِنَى، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَّهَ الْجَزَعُ، وَإِنْ عَضَّتْهُ الْفَاقَهُ (٤٥٦٤) شَغَلَهُ الْبَلَاءُ، وَإِنْ جَهَدَهُ (٤٥٦٥) الْجُوعُ قَعِيدَ بِهِ الضَّعْفُ، وَإِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطَّطَهُ (٤٥٦٦) الْبَطْنُ (٤٥٦٧). فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ، وَكُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ.

## In Persian

امام علیه السلام (درباره قلب) فرموده است: برگی از (رگهای) این انسان پاره گوشتی آویخته شده که آن شگفتترین چیزی است که در او است و آن قلب است که برای آن اوصاف پسندیده و صفات ناپسندیده ای است برخلاف آنها: اگر امید و آرزو به آن رو کند طمع و آرزویش می گرداند، و اگر طمع در آن به جوش آید حرص تباهاش سازد، و اگر نومیدی به آن دست یابد حسرت و اندوه می کشدش، و اگر غضب و تندخویی برای آن پیش آید خشم به آن سخت گیرد، و اگر رضا و خشنودی آن را همراه شود خودداری (از ناپسندیده ها) را فراموش نماید، و اگر ترس ناگهان آن را فرا گیرد دوری جستن (از کار) مشغولش سازد، و اگر ایمنی و آسودگی آن فزونی گیرد غفلت آن را می رباید، اگر به آن مصیبت و اندوه رخ دهد بی تابی رسوایش نماید، و اگر مالی بیابد توانگری یا غیش گرداند، و اگر به چیزی آن را بیازارد و بلاء و سختی گرفتارش کند، و اگر گرسنگی بر آن سخت گیر و ناتوانی از پا در آوردش، و اگر سیری به آن بسیار گشته از حد بگذرد شکمپری به رنج اندازدش، پس هر کوتاهی از حد آن را زیان رساند، و هر بیشی در حد آن را تباها گرداند (بنابراین قلبی که اعتدال و میانه روی را از دست نداده به حکمت رفتار کند دارنده آن سود دنیا و آخرت را دریابد).

In English

Amir al-mu'minin, peace be upon him, said: We (the members of the Prophet's family) are like the pillow in the middle. He who lags behind has to come forward to meet it while he who has exceeded the bounds has to return to it.

In Arabic

وقال عليه السلام: نَحْنُ النُّمْرُقَةُ الْوُسْطَى (٤٥٦٨) ، بِهَا يَلْحَقُ التَّالِي ، وَإِلَيْهَا يَرْجِعُ الْغَالِي (٤٥٦٩) .

In Persian

امام علیه السلام (درباره دوازده امام) فرموده است: ما (اهلبیت چون) پشتی هستیم در میانه (که از دو جانب به آن تکیه دهند یعنی ما راه راست می باشیم بر حد اعتدال که باید مردم تدبیر معاش و معادشان از ما بیاموزند) آنکه وامانده (در شناسائی ما کوتاهی نموده) خود را به آن پشتی برساند (تا آسایش و نیکبختی را به دست آورد) و آنکه تجاوز کرده و پیشی گرفته (درباره ما زیاده روی نموده از حد بشریت بیرون برده) به جانب آن پشتی بازگشت نماید (تا از گمراهی برهد).

In English

Amir al-mu'minin, peace be upon him, said: No one can establish the rule of Allah, the Glorified, except he who shows no relenting (in the matter of right), who does not behave like wrong doers and who does not run after objects of greed.

In Arabic

وقال عليه السلام: لَا يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ (٤٥٧٠) وَلَا يُضَارِعُ (٤٥٧١) وَلَا يَتَّبِعُ الْمَطَامِعَ (٤٥٧٢) .

In Persian

امام علیه السلام (درباره اجراء کننده حکم) فرموده است: حکم و فرمان خداوند سبحان را اجراء نمی کند مگر کسی که (با آنکه می خواهد حکم خدا را درباره اش اجراء نماید) مداراه و همراهی نکند (یا از او رشوه نستاند) و (با او) فروتنی ننماید، و در پی طمعها و آرزها نرود.



In English

Sahl ibn Hunayf al-Ansari died at Kufah after his return from the battle of Siffin .۱۱۱ and he was very much loved by Amir al-mu'minin, peace be upon him. On this occasion Amir al-mu'minin said: Even if a mountain had loved me, it would have crumbled down

as-Sayyid ar-Radi says: The meaning of this is that since the trial of the man who loves Amir al-mu'minin will be so, severe troubles would leap towards him, and this is not the case except with the God-fearing, the virtuous and select good. There is another similar saying of Amir al-mu'minin 's individuals, namely

In Arabic

. وقال عليه السلام وقد توفى سهل بن حنيف الأنصاري بالكوفة بعد مرجعه معه من صفين، وكان من أحب الناس إليه:

لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ (۴۵۷۳) . معنى ذلك: أَنَّ المحنه تغلظ عليه، فتسرع المصائب إليه، ولا- يفعل ذلك إلا بالتقياء الأبرار والمصطفين الأخيار، وهذا مثل قوله عليه السلام:

In Persian

امام عليه السلام هنگامی که سهل ابن حنیف انصاری پس از برگشتن با آن حضرت از (جنگ) صفین در کوفه وفات نمود و آن بزرگوار او را از دیگران بیشتر دوست می داشت (درباره گرفتاری دوستداران خود) فرموده است: اگر کوهی مرا دوست داشته باشد تکه تکه شده فرو ریزد (سید رضوی علیه الرحمه فرماید:) و معنی این فرمایش آن است که آزمایش با گرفتاری و بیچارگی بر او سخت می گیرد پس اندوهها به سوی او می شتابد، و این نمی شود مگر با پرهیزکاران نیکوکار و برگزیدگان بزرگوار.

In English

Whoever loves us, members of the Household (of the Prophet), should be . ۱۱۲  
prepared to face destitution

as-Sayyid ar-Radi says: This has been interpreted in a different way as well, but on  
(this occasion is not fit to mention here. (۱)

### In Arabic

۲. مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جَلْبَابًا. وَقَدْ تُؤَوَّلُ ذَلِكَ عَلَى مَعْنَى آخِرِ لَيْسَ هَذَا مَوْضِعَ ذِكْرِهِ.

### In Persian

و این گفتار مانند فرمایش آن حضرت علیه السلام است: هر که ما اهل بیت را دوست دارد باید برای پوشیدن پیراهن (شکیبائی بر) فقر و پریشانی آماده شود (و اینکه شکیبائی بر بی چیزی را به پیراهن تشبیه نموده برای آن است که شکیبائی بی چیزی را پنهان می دارد چنانکه پیراهن تن را می پوشاند) و فرمایش آن حضرت: (اگر گروهی مرا دوست داشته باشد تکه تکه شده فرو ریزد، یا فقر در فرمایش دیگر آن بزرگوار) بر معنی دیگری (غیر از معنی ظاهری آن که بی چیزی و تنگدستی است) تاویل شده که اینجا جای بیان آن نیست (و شاید مراد از معنی دیگر برای فقر که سید (علیه الرحمه) بیان فرموده بی اعتنائی به دنیا و قناعت در زندگی باشد، پس معنی آن اینست: هر که ما را دوست دارد باید برای دنیا کوشش ننماید و قناعت پیشه گیرد، و شاید مراد نیازمندی روز رستخیز باشد که معنی چنین می شود: هر که ما را دوست دارد برای نیازمندی و پریشانی روز قیامت آماده باشد یعنی توشه طاعت و بندگی بردارد).

### Footnote

Perhaps the other meaning of this saying is that: "Whoever loves us should not . (۱)  
hanker after worldly matters even though in consequence he may have to face  
destitution and poverty; but he should rather remain content and avoid seeking  
".worldly benefits

## In English

Amir al-mu'minin, peace be upon him, said: No wealth is more profitable than . ۱۱۳ wisdom, no loneliness is more estranging than vanity, no wisdom is as good as tact, no honour is like fear from Allah, no companion is like the goodness of moral character, no inheritance is like civility, no guide is like promptitude, no trade is like virtuous acts, no profit is like Divine reward, no self- control is like inaction in time of doubt, no abstention is like that (which is) from prohibitions, no knowledge is like thinking, no worship is like the discharge of obligation, no belief is like modesty and endurance, no attainment is like humility, no honour is like knowledge, no power is like forbearance, and no support is more reliable than consultation

## In Arabic

وقال عليه السلام: لا مال أعود من العقل، ولا وحده أوحش من العجب، ولا عقل كالتدبير، ولا كرم كالتقوى، ولا قرين كحسن الخلق ولا ميراث كالأدب، ولا قائد كالتوفيق، ولا تجارة كالعمل الصالح، ولا ربح كالثواب، ولا ورع كالوقوف عند الشبهه، ولا زهد كالزهد في الحرام، ولا علم كالتفكير، ولا عبادة كأداء الفرائض، ولا إيمان كالحياء والصبر، ولا حسب كالتواضع، ولا شرف كالعلم، ولا عز كالحلم. ولا مظهره أوثق من المشاوره.

## In Persian

امام علیه السلام (در ترغیب به صفات پسندیده و نکوهش خودپسندی) فرموده است: هیچ دارائی پر سودتر از خرد نیست (زیرا خرد سعادت دنیا و آخرت را در بردارد) و هیچ تنهائی ترسناکتر از خودپسندی نیست (زیرا خودپسند مردم را از خود پست تر پنداشته آنها هم از او دوری کنند و تنها ماند) و هیچ عقلی چون تدبیر و اندیشه نیست (زیرا اندیشه را هر آماده و استوار می سازد) و هیچ جوانمردی مانند پرهیزکاری نیست (زیرا پرهیزکار نزد خالق و خلق عزیز و ارجمند است) و هیچ همنشینی چون خوی نیکو نیست (زیرا خوی نیکو دلها را به دست آورد) و هیچ میراثی مانند ادب و آراستگی نیست (زیرا آراستگی شخص را محبوب می سازد) و هیچ پیشوائی مانند توفیق دوست یافتن به کار نیست (زیرا توفیق شخص را به راه راست و خداپسند می کشاند) و هیچ تجارت و بازرگانی مانند کردار پسندیده نیست (زیرا نیکبختی همیشگی را در بردارد) و هیچ سودی مانند پاداش (الهی) نیست (زیرا سودی است همیشگی) و هیچ اجتناب و دوری چون ماندن در جلو شبهه (چیز نامعلوم) نیست (زیرا اقدام در شبهه به حرام می کشاند) و هیچ پارسائی مانند بی رغبتی در حرام نیست (زیرا بی رغبتی در حرام مستلزم آراستگی و پاکی است) و هیچ دانشی مانند تفکر و پیش بینی نیست (زیرا بر اثر آن به مبدا و معاد راه برده از گمراهی برهد) و هیچ عبادتی مانند انجام واجبات نیست (زیرا پاداش آن بیشتر از مستحبات و در ترک آن عذاب و کیفر است) و هیچ ایمانی مانند شرم و شکیبائی نیست (زیرا به این دو ایمان کامل می گردد) و هیچ بزرگواری و سرفرازی مانند فروتنی نیست (زیرا فروتن را

همه از دل دوست دارند) و هیچ شرافت و بزرگی مانند دانش نیست (زیرا دانش راهنمای شخص است) و هیچ ارجمندی مانند بردباری نیست (زیرا بردباری موجب سرفرازی است) و هیچ پشتیبانی استوارتر از کنگاش کردن نیست (زیرا مشورت سبب پی بردن به پایان کار و سود و زیان آن است).

In English

Amir al-mu'minin, peace be upon him, said: At a time when virtue is in vogue in the world and among people, if a person entertains an evil suspicion about another person from whom nothing evil has ever been seen, then he has been unjust. And at a time when vice is in vogue in the world and among people, if a man entertains a good idea about another person he has flung himself in peril.

In Arabic

.وقال عليه السلام: إِذَا اسْتَوَلَى الصَّالِحُ عَلَى الزَّمَانِ وَأَهْلِهِ، ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَطْهَرِ مِنْهُ حَوْبَهُ (۴۵۷۶) فَقَدْ ظَلَمَ! وَإِذَا اسْتَوَلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلِهِ فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ غَرَّرَ (۴۵۷۷)!

In Persian

امام علیه السلام (درباره بدبینی و خوش بینی) فرموده است: هر گاه نیکوکاری روزگار و اهلش را فرا گرفت پس مردی به مردی که رسوائی او آشکار نگشته (و در بعضی از نسخ لم تطهر منه حوبه ضبط شده یعنی به مردی که گناهی از او هویدا نگردیده) بدبین شود ستم نموده، و هر گاه تباهکاری بر روزگار و اهلش دست انداخت پس مردی به مردی خوش بین باشد خود را به خطر و تباهی انداخته (چون از کسی که در زمان فساد تربیت شده و با مردم تباهکار معاشرت و آمیزش داشته امید نیکی نباید داشت).

In English

It was said to Amir al-mu'minin, peace be upon him: How are you, O' Amir al-mu'minin? and he replied: How can he be whom life is driving towards death, whose state of healthiness can change into sickness any moment and who is to be caught (by death) from his place of safety.

. وقيل له عليه السلام: كيف نجدك يا أمير المؤمنين؟ فقال: كَيْفَ يَكُونُ مَنْ يَفْنَى بِبَقَائِهِ (٤٥٧٨) , وَيَسْقَمُ بِصِحَّتِهِ (٤٥٧٩) وَيُؤْتَى مِنْ مَأْمَنِهِ (٤٥٨٠) .

In Persian

به امام عليه السلام گفتند: یا امیرالمومنین خود را چگونه می یابی؟ آن حضرت (درباره گرفتاریهای در دنیا) فرمود: چگونه است حال کسی که به هستی خود نیست می گردد (هستی به سوی نیستی می کشاندش) و به تندرستیش بیمار می شود (تندرستی به سوی بیماری پیری می بردش) و مرگ او را از پناهگاهش (دنیا) دریابد.

Wonderful Saying ۱۱۶

In English

Amir al-mu'minin, peace be upon him, said: There are many people who are given ۱۱۶ time (by Allah) through good treatment towards them, and many who are deceived because their sinful activities are veiled (by Allah), and many who are enamoured by good talk about themselves. And Allah does not try anyone as seriously as He tries (him whom He allows time (to remain sinful

In Arabic

وقال عليه السلام: كَمْ مِنْ مُسْتَدْرَجٍ (٤٥٨١) بِالْإِحْسَانِ إِلَيْهِ، وَمَغْرُورٍ بِالِاسْتِرِّ عَلَيْهِ، وَمَقْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ! وَمَا ابْتَلَى اللَّهُ أَحَدًا بِمِثْلِ الْأَمَلَاءِ لَهُ (٤٥٨٣) .

In Persian

امام عليه السلام (درباره آزمایش بندگان) فرموده است: بسا کسی که به احسان و بخشش (خداوند) به او کم کم به عذاب و کیفر نزدیک شده (چون هر چند خدا به او احسان نماید او به نافرمانی بیفزاید و کفران کند) و بسا کسی که به پنهان ماندن (بدیها) بر او فریب خورده (زیرا هر چه کار زشت کرده رسوا نشده) و بسا کسی که به جهت گفتار نیک (مردم) درباره او در فتنه و سختی افتاده (چون خودپسندی او را از سپاسگزاری نعمتهای خدا که جمله آنها گفتار نیک مردم است درباره او باز می دارد و به عذاب و سختی گرفتار می گردد) و خداوند کسی را مانند مهلت دادن او (در دنیا) آزمایش ننمود (زیرا نعمت زندگی بزرگترین نعمتی است که بنده به آن آزمایش می شود).

## Wonderful Saying ۱۱۷

### In English

Amir al-mu'minin, peace be upon him, said: Two categories of persons will face .۱۱۷  
ruin on account of me: he who loves me with exaggeration, and he who hates me  
.intensely

### In Arabic

وقال عليه السلام: هَلَكَ فِيَّ رَجُلَانِ: مُحِبٌّ غَالٍ (۴۵۸۴) وَ مُبْغِضٌ قَالٍ (۴۵۸۵) .

### In Persian

امام علیه السلام (درباره دوست و دشمن خود) فرموده است: دو مرد در را من تباه شدند (یکی) دوستی که (در دوستیش) زیاد روی کند (مرا از مرتبه ولایت بالاتر بدانند) و (دیگر) دشمنی که در دشمنی زیاد روی کند (مقام و منزلت مرا منکر باشد).

## Wonderful Saying ۱۱۸

### In English

Amir al-mu'minin, peace be upon him, said: To miss an opportunity brings about .۱۱۸  
.grief

### In Arabic

وقال عليه السلام: إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ.

### In Persian

امام علیه السلام (درباره فرصت از دست دادن) فرموده است: از دست دادن فرصت (اقدام نمودن به کار در وقت و مناسب باعث) غم و اندوه است.

## Wonderful Saying ۱۱۹

### In English

Amir al-mu'minin, peace be upon him, said: The example of the world is like a .۱۱۹

serpent. It is soft to the touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted towards it but a wise and intelligent man keeps on his guard against it

#### In Arabic

وقال عليه السلام: مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا،

وَالسُّمُّ النَّاقِعُ فِي جَوْفِهَا، يَهْوِي إِلَيْهَا الْعُرُّ الْجَاهِلُ، وَيَحْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ!

#### In Persian

امام عليه السلام (درباره دنیا) فرموده است: داستان دنیا چون داستان مار است که دست بر آن بکشی نرم و در اندرزش زهر کشنده است، فریب خورده نادان برطرف آن می رود، و خردمند پایان بین از آن دوری می گزیند.



In English

Amir al-mu'minin, peace be upon him, was asked about the Quraysh, when he .۱۲۰ replied: As for Banu Makhzum they are the blossoms of the Quraysh. It is delightful to talk to their men and to marry their women. As for Banu 'Abd Shams, they are farsighted and cautious about all that is hidden from them. As for ourselves (Banu Hashim) we spend whatever we get and are very generous in offering ourselves in death. Consequently, those people are more numerous, more contriving and more ugly while we are more eloquent, well-wishing and handsome

In Arabic

. وقال عليه السلام وقد سئل عن قريش: أَمَا بَنُو مَخْزُومٍ فَرِيحَانُهُ قُرَيْشٌ، نُحِبُّ حَدِيثَ رِجَالِهِمْ، وَالنِّكَاحَ فِي نِسَائِهِمْ. وَأَمَا بَنُو عَبْدِ شَمْسٍ فَأَبْعِدُهَا رَأْيًا، وَأَمْنَعُهَا لِمَا وَرَاءَ ظُهُورِهَا. وَأَمَا نَحْنُ فَأَبِيدُلُ لِمَا فِي أَيْدِينَا، وَأَسْمِحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا. وَهُمْ أَكْثَرُ وَأَمْكَرُ وَأَنْكَرُ، وَنَحْنُ أَفْصَحُ وَأَنْصَحُ وَأَصْبِحُ.

In Persian

از امام علیه السلام از (اوصاف) قریش پرسیدند فرمود: اما بنی مخزوم (طائفه ای از قریش) گل خوشبوی قریش هستند (زیرا مردانشان زیرک و زنانشان آراسته اند) سخنان مردانشان (به جهت شیرین زبانی) و زناشویی با زنانشان را (بر اثر آراستگی) دوست می داری، و اما بنی عبدشمس (طائفه دیگر از قریش) دورین ترین قریش می باشند از رای و اندیشه و جلو گیرنده ترین آنانند چیزی را که پشت سر ایشان است (در پیشامدها یگانه اند) و اما ما (بنی هاشم، طائفه دیگر از قریش) بخشنده تریم آنچه را (دارائی) که در دستان است، و جوانمردتریم به جان دادن هنگام مرگ (در میدان جنگ از کشته شدن باک نداریم) و ایشان (بنی عبدشمس که بنی امیه از آنها هستند از روی شمار) بیشترند، و (در آمیزش) بسیار فریبنده و زشت رو می باشند، و ما (در گفتار) فصیح تر (رساتر) و نیکخواه تر و (در معاشرت) خوشروتر هستیم.

In English

Amir al-mu'minin, peace be upon him, said: What a difference there is between .۱۲۱ two kinds of actions: an act whose pleasure passes away but its (ill) consequence remains, and the act whose hardship passes away but its reward stays

In Arabic

۱. وقال عليه السلام: شَتَانُ مَا بَيْنَ عَمَلَيْنِ: عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَعَمَلٍ تَذْهَبُ مَوُوتَتُهُ وَيَبْقَى أَجْرُهُ.

In Persian

امام علیه السلام (در ترغیب به بندگی) فرموده است: چه دور است بین دو عمل و کردار عملی (نافرمانی) که لذت و خوشی آن بگذرد و زیان (کیفر) آن بماند، و عملی (طاعت و بندگی) که رنج آن بگذرد و پاداش و مزدش بماند.

In English

Amir al-mu'minin, peace be upon him, was accompanying funeral when he heard .۱۲۲ someone laugh. Then He said : Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, and have exposed ourselves to every catastrophe

In Arabic

. وتبع جنازه فسمع رجلاً يضحك، فقال عليه السلام: كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ، وَكَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجِبَ، وَكَأَنَّ الَّذِي نَرَى مِنَ الْمَمُوتِ سَاءَ مُرٍّ (۴۵۸۶) عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ! نَبِؤُهُمْ (۴۵۸۷) أَجِدَادُهُمْ (۴۵۸۸) نَأْكُلُ تُرَائِهِمْ (۴۵۸۹) كَأَنَّا مُخَلَّدُونَ، بَعْدَهُمْ! ثُمَّ قَدْ نَسِينَا كُلَّ وَاعِظٍ وَوَاعِظِهِ، وَرُمِينَا بِكُلِّ فَادِحٍ وَجَائِحِهِ (۴۵۹۰) !!

امام علیه السلام پی جنازه ای (که به گورستان می بردند) می رفت شنید که مردی می خندد، پس (در ترغیب به خویهای پسندیده) فرمود: گویا مردن در دنیا بر غیر ما نوشته شده، و گویا حق (مرگ) در دنیا بر غیر ما لازم گشته، و گویا مرده هائی که می بینیم (هر روز می روند) مسافرینی هستند که به زودی به سوی ما بر می گردند! ایشان را در قبرهاشان می گذاریم، و دارائیشان را می خوریم، مانند آنکه ما پس از آنها جاوید خواهیم ماند که پنددهنده ها (زن و مرد از مردگان) را فراموش کردیم، و به هر آفت و زیانی گرفتار شدیم.

### Wonderful Saying ۱۲۳

#### In English

Amir al-mu'minin, peace be upon him, said: Blessed be lie who humbles himself, . ۱۲۳ whose livelihood is pure, whose heart is chaste, whose habits are virtuous, who spends his savings (in the name of Allah), who prevents his tongue from speaking nonsense, who keeps people safe from evil, who is pleased with the (Prophet's) (sunnah, and who is unconnected with innovation (in religion

as-Sayyid ar-Radi Says: Some people attribute this and the previous saying to the (Messenger of Allah (may Allah bless him and his descendants

#### In Arabic

وقال عليه السلام: طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ، وَطَابَ كَسْبُهُ، وَصَيَّرَ لِحْتِ سِرِّيْرَتُهُ، وَحَسِيْنَتِ خَلِيْقَتُهُ (۴۵۹۱) وَأَنْفَقَ الْفُضْلَ مِنْ مَالِهِ، وَأَمْسَكَ الْفُضْلَ مِنْ لِسَانِهِ، وَعَزَلَ عَنِ النَّاسِ شَرَّهُ، وَوَسِعَتْهُ السُّنَّةُ، وَلَمْ يُنْسَبْ إِلَى الْبِدْعَةِ.

قال الرضى: أقول: ومن الناس من ينسب هذا الكلام إلى رسول الله صلى الله عليه وآله وسلم. وكذلك الذى قبله.

خوشا کسی که نفسش رام گشت (فروتنی پیشه نمود) و عمل کردارش پاک و شایسته، و نیتش (اعتقاداتش) پسندیده، و خویش نیکو بود، و فزونی از مال و دارائیش را (در راه خدا به مستمندان) انفاق نمود، و پرگوئی را از زبانش نگاهداشت (بیجا نگفت) و بدیش را از مردم دور گردانید (آزار نرسانید) و سنت (روش پیغمبر اکرم) بر او سخت نیامد، و به بدعت نسبت داده نشد (سیدرضی علیه الرحمه فرماید): می گویم: بعضی از مردم این سخن و همچنین سخن پیش از آن را به رسول خدا صلی الله علیه و آله نسبت می دهند.

### Wonderful Saying ۱۲۴

#### In English

Amir al-mu'minin, peace be upon him, said: The jealousy of a woman (with co-wives) is heresy, while the jealousy of a man is a part of belief.

#### In Arabic

. وقال عليه السلام: غَيْرَةُ الْمَرْأَةِ كُفْرٌ (۴۵۹۲) وَغَيْرَةُ الرَّجُلِ إِيمَانٌ.

#### In Persian

امام علیه السلام (درباره غیرت) فرموده است: غیرت زن (بر مرد) کفر است (زیرا مستلزم حرام دانستن دو زن یا بیشتر است برای یک مرد که خدا آن را حلال نموده) و غیرت مرد (بر زن) ایمان است (چون موجب حرام دانستن اشتراک دو مرد است در یک زن که خدا آن را حرام کرده).

### Wonderful Saying ۱۲۵

#### In English

Amir al-mu'minin, peace be upon him, said: I am defining Islam as no one has defined before me: Islam is submission, submission is conviction, conviction is affirmation, affirmation is acknowledgement, acknowledgement is discharge (of obligations), and discharge of obligations is action.

#### In Arabic

وقال عليه السلام: لَأَنْسِبَنَّ الْإِسْلَامَ نَسَبَهُ لَمْ يَنْسِبْهَا أَحَدٌ قَبْلِي. الْإِسْلَامُ هُوَ التَّسْلِيمُ، وَالتَّسْلِيمُ هُوَ الْيَقِينُ، وَالْيَقِينُ هُوَ التَّصَدِيقُ، وَالتَّصَدِيقُ هُوَ الْإِقْرَارُ، وَالْإِقْرَارُ هُوَ الْأَدَاءُ، وَالْأَدَاءُ هُوَ الْعَمَلُ.

### In Persian

امام عليه السلام (درباره اسلام حقیقی) فرموده است: اسلام را چنان وصف نمایم که کسی پیش از من وصف ننموده باشد: اسلام زیر بار رفتن (احکام خدا و رسول) است، و زیر بار رفتن باور نمودن (آنها) است، و باور نمودن قبول کردن (آنها) است، و قبول کردن اعتراف (به آنها) است، و اعتراف نمودن آماده شدن برای به جا آوردن (آنها) است، و به جا آوردن عمل (به آنها) است (پس در حقیقت اسلام همان عمل به دستور خدا و رسول است).

### Wonderful Saying ۱۲۶

### In English

Amir al-mu'minin, peace be upon him, said: I wonder at the miser who is speeding ۱۲۶ towards the very destitution from which he wants to run away and misses the very ease of life which he covets. Consequently, he passes his life in this world like the destitute, but will have to render an account in the next world like the rich

I wonder at the proud man who was just a drop of semen the other day and will turn into a corpse tomorrow. I wonder at the man who doubts Allah although he sees His creations. I wonder at him who has forgotten death although he sees people dying. I wonder at him who denies the second life although he has seen the first life. I wonder at him who inhabits this transient abode but ignores the everlasting abode

وقال عليه السلام: عَجِبْتُ لِلْبَخِيلِ يَسْتَعِجِلُ الْفَقْرَ (٤٥٩٣) الَّذِي مِنْهُ هَرَبَ، وَيَفُوتُهُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ، فَيَعِيشُ فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ، وَيَحَاسِبُ فِي الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ. وَعَجِبْتُ لِلْمُتَكَبِّرِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً، وَيَكُونُ غَدًا حَيْفَةً. وَعَجِبْتُ لِمَنْ شَكَكَ فِي اللَّهِ، وَهُوَ يَرَى خَلْقَ اللَّهِ. وَعَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ، وَهُوَ يَرَى الْمَوْتَى. وَعَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْآخِرَى، وَهُوَ يَرَى النَّشْأَةَ الْأُولَى. وَعَجِبْتُ لِعَامِرٍ دَارَ الْفَنَاءِ، وَتَارِكٍ دَارَ الْبَقَاءِ.

امام علیه السلام (در نکوهش خواهی زشت و کردارهای ناشایسته) فرموده است: شگفت دارم برای مرد بخیل و زفتی که می شتابد بد به فقر و تنگدستی که از آن گریزان است (زیرا از آنچه دارد سود نمی برد پس با تهی دستان یکسان است) و توانگری را که می جوید از دست می دهد (زیرا از مال و دارائیش بهره ای نمی برد) پس در دنیا مانند تنگدستان زندگی می نماید و در آخرت مانند توانگران به حسابش می رسند (چون حساب اندوخته را باید پس بدهد) و شگفت دارم برای گردنکشی که دیروز نطفه بود و فردا مردار می باشد (که اگر خاک از روی جسدش بردارند مردم از گندش گریزانند) و شگفت دارم برای کسی که در خدا دو دل باشد در حالی که آفریده شده خدا را می بیند (چون نمی شود بی آفریننده ای آفریده شده ای باشد) و شگفت دارم برای کسی که مرگ را فراموش می کند در حالی که می بیند کسی را که می میرد، و شگفت دارم برای کسی که زیر بار پیدایش معاد و بازگشت در قیامت نمی رود و حال آنکه پیدایش از نطفه را می بیند، و شگفت دارم برای کسی که خانه نیستی را آباد می کند (برای دنیا تلاش می نماید) و خانه هستی (آخرت) را رها می سازد (در فکر آماده ساختن توشه ای برای آن نیست).

## Wonderful Saying ۱۲۷

### In English

Amir al-mu'minin, peace be upon him, said: Whoever falls short of actions falls into grief, and Allah has nothing to do with him who spares nothing from his wealth in the name of Allah.

### In Arabic

وقال عليه السلام: مَنْ قَصَرَ فِي الْعَمَلِ ابْتُلِيَ بِهِمْ، وَلَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لِلَّهِ فِي نَفْسِهِ وَمَالِهِ نَصِيبٌ.

### In Persian

امام علیه السلام (در زیان کوتاهی در بندگی) فرموده است: کسی که در عمل و کار (بندگی خدا) کوتاهی کند (و وقت خود را صرف آبادی دنیا نماید، برای به دست آوردن و هم برای بی نتیجه ماندن آن) به غم و اندوه دچار شود، و خدا را راهی نیست در کسی که در دارائی و جانش بهره ای برای خدا نمی باشد (کسی که از دارائیش در راه خدا ندهد و در ترویج دین او نکوشد امیدوار رحمت او نباشد).

## Wonderful Saying ۱۲۸

### In English

Amir al-mu'minin, peace be upon him, said: Guard against cold in its (seasonal) beginning and welcome it towards its end because it effects bodies in the same way as it effects plants. In the beginning, it destroys them but in the end it gives them (fresh leaves. (۱)

### In Arabic

وقال عليه السلام: تَوَقَّوْا الْبُرْدَ فِي أَوَّلِهِ، وَتَلَقَّوْهُ فِي آخِرِهِ، فَإِنَّهُ يَفْعَلُ فِي الْأَبْدَانِ كَفِعْلِهِ فِي الْأَشْجَارِ، أَوَّلُهُ يُحْرِقُ وَآخِرُهُ يُورِقُ.

### In Persian

امام علیه السلام (در نگاهداری تن) فرموده است: در اول سرما (پائیز) پرهیز کنید (خود را بپوشانید چون بدن با گرمی خو گرفته آزرده شود) و در آخرش (بهار) پیشباز آن روید (بسیار خود را بپوشانید چون بدن با سردی خو گرفته زبانی نمی بیند)

زیرا سرما در بدن‌ها همان می‌کند که در درختها می‌نماید: اول آن می‌سوزاند (برگشان می‌ریزد) و آخرش (برگشان را) می‌رویاند.

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During autumn, protection from cold is necessary because with the change of (۱) weather the temperature of the body also changes and ailments such as flue, catarrh, cough etc., occur. This is because bodies are accustomed to hot weather and when suddenly cold comes on tissues become 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 that with hot water the tissues expand and so they at once admit the effect of cold water, and in consequence the natural heat of the body is effected. On the other hand, there is no need of protection from cold during spring season nor is it harmful for the health, because the body is already accustomed to cold. Thus, the temperate cold 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 gets impetus, natural heat rises, the body grows, the temperament feels .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, the 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 the blossoms begin to sprout, plants become fresh and healthy, and .forests and wildernesses acquire a green hue

## Wonderful Saying ۱۲۹

### In English

Amir al-mu'minin, peace be upon him, said: Greatness of the Creator appreciated .۱۲۹  
by you would belittle the creatures in your view

### In Arabic

وقال عليه السلام: عِظْمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِي عَيْنِكَ.

### In Persian

امام علیه السلام (درباره بزرگی خدا) فرموده است: پی بردن تو به بزرگی آفریننده آفریده شده را در چشم تو کوچک می نماید (و بر اثر آن به آفریده شده اعتنا نکرده همیشه متوجه آفریدگار خود می باشی و سعادت دنیا و آخرت را به دست می آوری).

## Wonderful Saying ۱۳۰

### In English

When Amir al-mu'minin, peace be upon him, returned from (the battle of) Siffin .۱۳۰ and noticed the graves outside Kufah, he said: O' residents of houses which give a sense of loneliness, of depopulated areas and gloomy graves. O' people of the dust, O' victims of strangeness, O' people of loneliness and O' people of desolateness! You have gone ahead and preceded us while we are following you and will meet you. The houses (you left) have been inhabited by others; the wives (you left) have been married by others; the properties have been distributed (among heirs). This is the ?news about those around us; what is the news about things around you

Then Amir al-mu'minin, peace be upon him, turned to his companions and said: Beware If they were allowed to speak they would inform you that: Verily, the best (provision is fear of Allah. (Qur'an, ۲:۱۹۷

### In Arabic

.وقال عليه السلام وقد رجع من صفين، فأشرف على القبور بظاهر الكوفة: يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ (۴۵۹۷) وَالْمَحَالِّ الْمُقْفَرَةِ

(٤٥٩٨) وَالْقُبُورِ الْمُظْلَمَةِ، يَا أَهْلَ التُّرْبَةِ، يَا أَهْلَ الْغُرْبَةِ، يَا أَهْلَ الْوَحِيدَةِ، يَا أَهْلَ الْوَحْشَةِ، أَنْتُمْ لَنَا فَرَطٌ (٤٥٩٩) سَابِقٌ، وَنَحْنُ لَكُمْ تَبِيعٌ (٤٦٠٠) لَاحِقٌ. أَمَّا الدُّورُ فَقَدْ سَيَكُنْتُ، وَأَمَّا الأزْوَاجُ فَقَدْ نُكِحْتُ، وَأَمَّا الْأَمْوَالُ فَقَدْ قُسِمَتْ. هَذَا خَيْرٌ مَّا عِنْدَنَا، فَمَا خَيْرٌ مَّا عِنْدَكُمْ؟ ثم التفت إلى أصحابه فقال: أَمَا لَوْ أُذِنَ لَهُمْ فِي الْكَلَامِ لِأَخْبِرُوكُمْ أَنَّ (خَيْرَ الزَّادِ التَّقْوَى).

امام علیه السلام هنگامی که از (جنگ) صفین بازگشت و به گورستان بیرون کوفه رسید (درباره پرهیزکاری) فرمود: ای ساکنین سرراهی ترسناک، و جاهای بی کس و بی آب و گیاه، و گورهای تاریک، ای ساکنین خاک، ای دورماندگان از وطن، ای بیکسان، ای ترسناکان، شما پیشرو مائید که جلو رفته اید، و ما پیرو شمائیم که به شما می رسیم، اما خانه ها (تان) را ساکن شدند، و اما زنان (تان) را گرفتند، و اما دارائیها (تان) را پخش کردند، این آگهی از چیز است که نزد ما است پس خبر آنچه نزد شما است چیست؟ پس از آن به سوی یارانش نظر افکنده فرمود: بدانید اگر ایشان را در سخن اجازه و فرمان بود به شما خبر می دادند که بهترین توشه (در این راه) تقوی و پرهیزکاری است.

### Wonderful Saying ۱۳۱

#### In English

Amir al-mu'minin, peace be upon him, heard a man abusing the world and said: O' ۱۳۱ you who abuse the world, O' you who have been deceived by its deceit and cheated by its wrongs. Do you covet the world and then abuse it? Do you accuse it or it should 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 under the ground? How much you looked 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 aims. 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 and showed you by the example of his falling down how you would (also) fall

Certainly, this world is a house of truth for him who appreciates it; a place of safety for him who understands it ; a house of riches for him who collects provision from it (for the next world); and a house of instructions for him who draws instruction from it. It is the place of worship for the lovers of Allah; the place of praying for the angels of Allah; the place where the revelation of Allah descends; and the marketing place for those devoted to Allah. Herein they earned mercy and herein they acquired Paradise .by way of profit

Therefore, who can abuse it when it has announced its departure and called out that it would leave! It had given news of its own destruction and the death of its people. By its hardship it set an example of their hardships. By its pleasures it created eagerness for the pleasures (of the next world). It brings ease in the evening and grief in the morning by way of persuasion, dissuasion, alarm and warning. People abuse it on the morning of their repentance but there are others who will praise it on the Day of Judgement. 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 took lesson therefrom. (۱)

### In Arabic

. وقال عليه السلام وقد سمع رجلاً يذم الدنيا: أَيُّهَا الدَّامُ لِلدُّنْيَا، الْمُعْتَرُّ بِعُزُورِهَا، الْمُخْدُوعُ بِأَبَاطِيلِهَا! أَتَعْتَرُّ بِالدُّنْيَا نَمَّ تَدْمُهَا؟ أَنْتَ الْمُتَجَرِّمُ (۴۶۰۱) عَلَيْهَا، أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ؟ مَتَى اسْتَهْوَتْكَ (۴۶۰۲) أَمْ مَتَى غَرَّتْكَ؟ أِبْمَصَارِعِ (۴۶۰۳) آبَائِكَ مِنَ الْبَلَى (۴۶۰۴) أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الشَّرَى (۴۶۰۵)؟ كَمْ عَلَّمَتْ (۴۶۰۶) بِكَفَيِّكَ، وَكَمْ مَرَّضَتْ بِبِدَائِكَ! تَبْتَغِي لَهُمُ الشُّفَاءَ، وَتَسْتَوْصِفُ (۴۶۰۷) لَهُمُ الْأَطِبَّاءَ، عَدَاةَ لَا يُغْنِي عَنْهُمْ دَوَائُكَ، وَلَا يُجِدِي عَلَيْهِمْ بُكَائُكَ. لَمْ يَنْفَعِ أَحَدَهُمْ إِشْفَاؤُكَ (۴۶۰۸) وَلَمْ تُسَيِّفْ فِيهِ بِطَلَبَتِكَ (۴۶۰۹) وَلَمْ تَدْفَعْ عَنْهُ بِقُوَّتِكَ! قَدْ مَثَلَتْ لَكَ بِهِ الدُّنْيَا نَفْسَكَ (۴۶۱۰) وَبِمَضِيرِعِهِ مَضْرَعَكَ. إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَ فِيهَا، وَدَارُ عِافِيَةٍ لِمَنْ فَهِمَ عَنْهَا، وَدَارُ غِنَى لِمَنْ تَرَوَّدَ مِنْهَا (۴۶۱۱) وَدَارُ مَوْعِظَةٍ لِمَنْ اتَّعِظَ بِهَا. مَسْجِدُ أَحِبَّاءِ اللَّهِ، وَمُصَلَى مَلَائِكَةِ اللَّهِ، وَمَهْبِطُ وَحْيِ اللَّهِ، وَمَتَجَرُّ أَوْلِيَاءِ اللَّهِ، اكْتَسَبُوا فِيهَا الرَّحْمَةَ وَرَبِحُوا فِيهَا الْجَنَّةَ. فَمَنْ ذَا يَذْمُهَا وَقَدْ آذَنْتَ (۴۶۱۲) بَيْنَهَا (۴۵۱۳) وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا (۴۶۱۴) وَأَهْلَهَا، فَمَثَلَتْ لَهُمْ بِبَلَائِهَا الْبَلَاءَ، شَوْقَتَهُمْ بِسُرُورِهَا إِلَى السُّرُورِ؟! رَاحَتْ بِعَافِيَةِ (۴۶۱۵) وَابْتَكَّرَتْ (۴۶۱۶) بِفَجِيعِهِ (۴۶۱۷) ، تَرْغِيبًا وَتَرْهِيبًا، وَتَخْوِيفًا وَتَحْذِيرًا، فَذَمَّهَا رِجَالُ عَدَاةِ النَّدَامَةِ، وَحَمِدَهَا آخِرُونَ يَوْمَ الْقِيَامَةِ. ذَكَرْتَهُمُ الدُّنْيَا فَتَذَكَّرُوا، وَحَدَّثْتَهُمْ فَصَدَّقُوا، وَوَعظْتَهُمْ فَاتَّعَطُوا.

امام علیه السلام هنگامی که شنید مردی دنیا را نکوهش می نمود (در ستودن دنیا) فرمود: ای نکوهنده دنیا که به نیرنگ او فریفته شده ای و به ناراستیهایش گول می خوری! آیا به دنیا فریفته شده ای و آن را نکوهش می نمائی، تو بر آن جرم و گناه می نهی یا دنیا بر تو جرم می نهد؟ از کجا و چه وقت دنیا تو را سرگردان نمود، یا کی فریبت داد؟ آیا به جاهای برخاک افتادن پدران و پوسیده شدن آنها یا به خوابگاههای مادران زیر خاک؟ چه بسیار با دستهای خود (به تنهایی برای بهبود درد بیمارانت) یاری نمودی، و چه بسیار با دستهای (بیماران را) پرستاری کردی؟ برای آنان بهبودی طلبیدی، و (پس از تشخیص و به دست آوردن درد) از اطباء فائده دار و پرسیدی، بامداد داروی تو ایشان را بی نیاز نمی کرد (بهبودی نمی داد) و گریه (رنج) تو بر آنان سود نداشت، و ترس تو هیچیک از آنها را فائده نبخشید، و درباره او به خواست خود نرسیدی (شفاء نیافت) و به توانائی خویش (بیماری و مرگ را) از او دور ساختی! و دنیا او را (که هر چند کوشش نمودی از چنگ مرگ نرست) برای تو سرمشق قرار داد، و هلاک شدن او را هلاک شدن تو (تا بدانی با تو آن خواهد کرد که با او نمود) محققا دنیا سرای راستی است برای کسی که (گفتار) آن را باور دارد، و سرای ایمنی (از عذاب الهی) است برای کسی که فهمید و آنچه را که خبر داد دریافت، و سرای توانگری است برای کسی که از آن توشه بردارد (پیرو خدا و رسول باشد) و سرای پند است برای کسی که از آن پند گیرد، جای عبادت و بندگی دوستان خدا (پرهیزکاران) و جای نماز گزاردن (یا درود فرستادن و طلب آمرزش نمودن) فرشتگان خدا، و جای فرود آمدن وحی (پیغام) خدا، و جای بازرگانی دوستان خدا است که در آن رحمت و فضل (او را) به دست آورده و سودشان بهشت بود، پس کیست دنیا را نکوهش می کند در حالی که (مردم را) به دوری خود (از آنها) آگاه ساخت، و به جدائی خویش نداء داد، و خود و اهلش (مردم) را به فناء و نیست شدن خبر داد، پس برای ایشان به گرفتاری خود گرفتاری (آخرت) را نشان داد، و آنان را به شادی خویش به شادی (آخرت) آرزومند گردانید؟! شب می کند با تندرستی (که شخص بر اثر آن در آسایش و خوشی است) و بامداد کند درختی و اندوه برای ترغیب و خواستاری (طاعت و کار آخرت) و ترس و بیم و بر حذر بودن (از معصیت و نافرمانی) پس در بامداد پشیمانی (رستخیز که اعمال آشکار می گردد) گروهی از مردم (بدکاران) آن را نکوهش می نمایند (از آن در رنج و افسردگی باشند) و دیگران (نیکوکاران) روز قیامت آن را بستایند (از آن خوشنودند) که دنیا (آخرت را) یادآوریشان کرد و آنان هم (آن را) به یاد آوردند، و آنها را خبر داد و ایشان هم تصدیق نمودند، و آنان را پند داد و آنها هم پذیرفتند (و به سعادت جاوید رسیدند).

Every speaker and preacher manifests the force of his speaking in subjects in (۱) 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 he whose intellect has the capability of adaptation and whose mind has the power of imagination can turn round his utterances in whatever manner he likes, and can show the excellence of speaking on whatever subject he desires. Consequently, when the tongue which had for so long been abusing the world and unveiling its deceitfulness starts praising the world it shows the same mastery of speaking and power of arguing that had ever been its chief distinction. An I then, the use of commendatory words does not alter the principle and although the ways are different the object remains the same.

### Wonderful Saying ۱۳۲

#### In English

Amir al-mu'minin, peace be upon him, said: There is an angel of Allah who calls out ۱۳۲ every day, "Beget children for death, collect wealth for destruction, and raise construction for ruin".

#### In Arabic

وقال عليه السلام: إِنَّ لِلَّهِ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ: لِدُّوا (۴۶۱۸) لِلْمَوْتِ، وَاجْمَعُوا لِلْفَنَاءِ، وَابْتُوا لِلْخَرَابِ.

#### In Persian

امام علیه السلام (درباره پایان دنیا) فرموده است: خداوند را فرشته ای که هر روز فریاد می کند: بزائید برای مردن، و جمع کنید برای از بین رفتن، و بسازید برای ویران گشتن

### Wonderful Saying ۱۳۳

#### In English

Amir al-mu'minin, peace be upon him, said: This world is a place for transit, not a place for stay. The people herein are of two categories. One is the man who sold away his self (to his passions) and thus ruined it, and the other is the man who purchased his

.self (by control against his passions) and freed it

p: ㄴ



## In Arabic

وقال عليه السلام: الدُّنْيَا دَارٌ مَمَرٌ لَا دَارَ مَقَرٍّ، وَالنَّاسُ فِيهَا رَجُلَانِ: رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا (٤٦١٩) وَرَجُلٌ ابْتَنَعَ نَفْسَهُ (٤٦٢٠) فَأَعْتَقَهَا.

## In Persian

امام علیه السلام (درباره دنیا) فرموده است: دنیا سرای گذشتن است نه سرای ماندن، و مردم در آن دو دسته اند: دسته ای خود را در آن (به خواهشهای نفس) بفروشد پس خویش را (به کیفر آنها) هلاک گرداند، و دسته ای خود را (به طاعت و بندگی) بخرد پس خود را (از عذاب رستخیز) برهاند.

## Wonderful Saying ۱۳۴

## In English

Amir al-mu'minin, peace be upon him, said: A friend is not a friend unless he affords protection to his comrade on three occasions: in his adversity, in his absence and at his death.

## In Arabic

وقال عليه السلام: لَا يَكُونُ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلَاثٍ: فِي نَكْبَتِهِ، وَعَيْبَتِهِ، وَوَفَاتِهِ.

## In Persian

امام علیه السلام (در شرایط دوستی) فرموده است: دوست (در حقیقت) دوست نیست مگر آنکه رعایت نماید برادر (دوست) خود را در سه وقت: در رنج و گرفتاری او (به جان و مال همراهی کند) و در نبودن او (از گفتن و شنیدن سخنان ناروا حفظش نماید) و در وفات و بدرود زندگی او (به دعاء و استغفار یادش کند).

## Wonderful Saying ۱۳۵

## In English

Amir al-mu'minin, peace be upon him, said: He who is bestowed four things is not disallowed four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful is not deprived of furtherance of favours.



as-Sayyid ar-Radi says: This is confirmed by the Book of Allah. About praying, Allah says: "Call you to Me, I will answer you" (Qur'an, ٤:٦٠). About forgiveness Allah says: "And whoever does evil, or wrongs his own self and thereafter seeks pardon of Allah, shall find Allah Oft-forgiving, Merciful" (Qur'an, ٤:١١٠). About gratefulness He says: "If you be grateful I will increase (my favours) to you" (Qur'an, ١٤:٧). About repentance He says: "Verily, repentance (acceptable) with Allah is only for those who do evil ignorantly and then turn (to Allah) soon (after); these (are those) Allah will turn ((merciful) to them; and Allah is All-knowing, All-wise" (Qur'an, ٤: ١٧

### In Arabic

وقال عليه السلام: مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمِ أَرْبَعاً: مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِحْيَاءَ، وَمَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ، وَمَنْ أُعْطِيَ الْإِسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ، وَمَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ. قال الرضى: وتصديق ذلك في كتاب الله، قال الله في الدعاء: (ادْعُونِي أَسْتَجِبْ لَكُمْ)، وقال في الاستغفار: (وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمِ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً)، وقال في الشكر: (لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ)، وقال في التوبة: (إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيماً حَكِيماً).

### In Persian

امام عليه السلام (در دعاء و توبه و استغفار و شکر) فرموده است: کسی را که چهار چیز دادند از چهار چیز نومید نگشته: کسی را که امر به دعاء نمودند از روا ساختن درخواست نومیدش نگردانند، و کسی را که دستور توبه دادند از پذیرفتن نومیدش نسازند، و کسی را که به استغفار وادار نمودند از آمرزش نومیدش نمایند، و کسی را که شکر و سپاس یاد دادند از افزونی (نعمتها) نومیدش نکنند (سیدرضی رحمه الله فرماید): و تصدیق و گواهی بر این فرمایش در کتاب خدایتعالی است که درباره دعاء (س ٤٠ ی ٦٠) فرموده است: ادعونی استجب لکم یعنی بخوانید مرا درخواست شما را روا می سازم، و درباره استغفار (س ٤ ی ١١٠) فرموده است: و من يعمل سوءاً او یظلم نفسه ثم یسغفر الله یجد الله غفوراً رحیماً یعنی کسی که کار زشت انجام دهد یا به خود ستم کند پس از آن از خدا آمرزش بخواهد خداوند را آمرزنده مهربان می یابد، و درباره سپاسگزاری (س ١٤ ی ٧) فرموده است: لئن شکرتم لازیدنکم یعنی اگر شکر نعمت به جا آورید نعمت شما را افزون می سازم، و درباره توبه (س ٤ ی ١٧) فرموده است: انما التوبه علی الله للذین یعملون السوء بجهاله ثم یتوبون من قریب فاولئک یتوب الله علیهم و کان الله علیماً حکیماً یعنی خدا توبه کسانی را می پذیرد که کار زشت و ناشایسته از روی نادانی به جا آورده پس از آن به زودی (پیش از رسیدن مرگ) توبه کنند پس خدا آنها را می بخشد و خدا (به توبه راستی) دانا و (درباره هر کس) درستکار است.

## In English

Amir al-mu'minin, peace be upon him, said: For the God-fearing prayers is a means of seeking nearness to Allah; and for the weak the hajj (pilgrimage to Mecca) is as good as jihad (fighting in the way of Allah). For every thing there is a levy; and the levy of the body is fasting. The jihad of a woman is to afford pleasant company to her husband.

## In Arabic

وقال عليه السلام: الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ، وَالْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ، وَلِكُلِّ شَيْءٍ زَكَاةٌ، وَزَكَاةُ الْبَدَنِ الصِّيَامُ، وَجِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ .

## In Persian

امام علیه السلام (درباره اسرار بعضی از عبادات) فرموده است: نماز (سبب) تقرب و نزدیکی هر پرهیزکاری است (به رحمت خدا) و حج جهاد (جنگیدن در راه خدای) هر ناتوانی است (که توانائی جهاد با کفار را ندارد، زیرا حج مشتمل به سختیهای جهاد از قبیل دوری از زن و فرزند و برخوردن به سردی و گرمی و ترس و بیم است، و این که حج را جهاد ناتوانان فرمود برای آن است که توانایان را به غیر از حج جهاد هم لازم است) و برای هر چیز زکاتی است و زکاه و نمو بدن روزه داشتن است (اگر چه در ظاهر قوه بدن کم می شود ولی در باطن با دوری گزیدن از شهوات نفس توانا می گردد، چنانکه دارائی با زکوه دادن در ظاهر کم می شود ولی در باطن بابرکت و پر سود می گردد) و جهاد زن خوشرفتاری با شوهر و اطاعت از او است (چون جهاد بر او روا نیست و مهمترین جهاد او زد و خورد با نفس اماره و پیروی از شوهر است).

## Wonderful Saying ۱۳۷

### In English

.Amir al-mu'minin, peace be upon him, said: Seek livelihood by giving alms

### In Arabic

وقال عليه السلام: اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

### In Persian

امام عليه السلام (درباره صدقه) فرموده است: رسیدن روزی را (از آسمان رحمت) با صدقه دادن بخواهید (چون صدقه سبب رسیدن روزی است)

## Wonderful Saying ۱۳۸

### In English

Amir al-mu'minin, peace be upon him, said: He who is sure of a good return is .۱۳۸ .generous in giving

### In Arabic

. وقال عليه السلام: وَمَنْ أَيْقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ.

### In Persian

و کسی که به گرفتن عوض یقین و باور داشته باشد به بخشیدن سخی و جوانمرد است (چون باور دارد که از جانب خداوند عوض می گیرد در بخشیدن بخل و زفتی نمی کند).

## Wonderful Saying ۱۳۹

### In English

.Amir al-mu'minin, peace be upon him, said: Assistance is allowed according to need

### In Arabic

وقال عليه السلام: تَنْزِلُ الْمَعُونَةُ عَلَى قَدْرِ الْمُؤُونَةِ.

## In Persian

امام علیه السلام (درباره روزی) فرموده است: کمک و یاری (روزی هر کس از جانب خدا) به اندازه نیازمندی (او) خواهد رسید.

## Wonderful Saying ۱۴۰

## In English

Amir al-mu'minin, peace be upon him, said: He who is moderate does not become .destitute

## In Arabic

وقال عليه السلام: مَا عَالَ (۴۶۲۲) مَنْ اقْتَصَدَ.

## In Persian

امام علیه السلام (در ترغیب به میانه روی) فرموده است: تنگدست نشد کسی که (در زندگی) میانه روی پیشه نمود (در قرآن کریم س ۱۷ ی ۲۹ می فرماید: و لا تجعل يدك مغلولة الى عنقك و لا تبسطها كل البس فتقعد ملوما محسورا یعنی دست خود را به گردنت مبنند (در صرف مال سختگیر مباش) و نه بسیار باز و گشاده دار که (هر کدام کنی) به نکوهش و حسرت و اندوه بنشیند).

## Wonderful Saying ۱۴۱

### In English

Amir al-mu'minin, peace be upon him, said: A small family is one of the ways of (securing) ease.

### In Arabic

وقال عليه السلام: قَلَّةُ الْعِيَالِ أَحَدُ الْيَسَارِينِ.

### In Persian

امام علیه السلام (درباره آسوده ماندن) فرموده است: کمی جیره خوار یکی از دو دست است (و دست دیگر به دست آوردن مال است)

## Wonderful Saying ۱۴۲

### In English

Amir al-mu'minin, peace be upon him, said: Loving one another is half of wisdom

### In Arabic

وقال عليه السلام: التَّوَدُّدُ نِصْفُ الْعَقْلِ.

### In Persian

و دوستی نمودن (با مردم) نیمی از خرد است (و نصف دیگر سائر صفات یا دور ماندن از شر و بدی ایشان است)

## Wonderful Saying ۱۴۳

### In English

Amir al-mu'minin, peace be upon him, said: Grief is half of old age

### In Arabic

وقال عليه السلام: وَالْهَمُّ نِصْفُ الْهَرَمِ.

### In Persian

و گرفتاری و اندوه نصف پیری است (و نیم دیگر فزونی عمر می باشد).

## Wonderful Saying ۱۴۴

### In English

Amir al-mu'minin, peace be upon him, said: Endurance comes according to the affliction. He who beats his hand on the thigh in his affliction ruins all his good actions

### In Arabic

وقال عليه السلام: يُنْزَلُ الصَّبْرُ عَلَى قَدْرِ الْمُصِيبَةِ، وَمَنْ ضَرَبَ يَدَهُ عَلَى فِخْذِهِ عِنْدَ مُصِيبَتِهِ حَبِطَ (۴۶۲۳) عَمَلُهُ.

### In Persian

امام علیه السلام (در شکیبائی) فرموده است: شکیبائی به اندازه اندوه می رسد (مصیبت هر چه بزرگ باشد خداوند برابر آن شکیبائی عطاء می فرماید) و کسی که در مصیبت دست خویش به رانش زند (بیتابی کند) پاداشش (که برای او در آن مصیبت مقرر گشته) تباه می گردد.



## Wonderful Saying ۱۴۵

### In English

Amir al-mu'minin, peace be upon him, said: There is many a person who fasts whose fast is nothing but just hunger and thirst, and many an offerer of prayers whose prayer is no better than wakefulness and hardship. The sleep as well as the eating and drinking of the intelligent (God-knowing) person is far better

### In Arabic

وقال عليه السلام: كَمِ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ وَالظَّمْأُ، وَكَمِ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا السَّهَرُ وَالْعَنَاءُ، حَبَدًا نَوْمِ الْأَكْيَاسِ (۴۶۲۴) وَإِفْطَارُهُمْ!

### In Persian

امام علیه السلام (در نکوهش عمل بیجا) فرموده است: بسا روزه داری را که از روزه داشتنش جز گرسنگی و تشنگی نمی ماند، و بسا نماز (شب) گزاری که از ایستادن و نماز گزاردنش جز بیداری و رنج نیست (چون روزه و نماز را طبق دستور انجام نداده) چه نیک است خواب زیرکان و روزه باز کردن ایشان (چون آنان آنچه کنند به جا و طبق دستور می باشد).

## Wonderful Saying ۱۴۶

### In English

Amir al-mu'minin, peace be upon him, said: Protect your belief by charity; guard your wealth by paying Allah's share; and ward off the waves of calamity by praying

### In Arabic

وقال عليه السلام: سُوِّسُوا (۴۶۲۵) إِيْمَانَكُمْ بِالصَّدَقَةِ، وَحَصَّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَادْفَعُوا أَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ.

### In Persian

امام علیه اسلام (در ترغیب به صدقه و زکوه و دعاء) فرموده است: ایمانتان را با صدقه سیاست و حفظ نمائید (که صدقه نشانه کمال ایمان است و مومن برای پاداش با نیت پاک به آن می شتابد) و دارائیهایتان را با زکوه دادن در پناه در آورید (چون اگر ندهید به فقراء و مستمندان خیانت کرده اید و شایسته است که از بین بروید) و گرفتاریهای پی در پی را با دعاء و درخواست دور نمائید.



Kumayl ibn Ziyad has related: Amir al-mu'minin, peace be upon him, caught hold of my hand and took me to the graveyard. When he had passed through the graveyard and left the city behind, he breathed a deep sigh and said

O' Kumayl these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you

People are of three types: One is the scholar and divine. Then, the seeker of knowledge who is also on the way to deliverance. Then (lastly) the common rot who run after every caller and bend in the direction of every wind. They seek no light from the effulgence of knowledge and do not take protection of any reliable support

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

O' Kumayl, knowledge is belief which is acted upon. With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon. O' Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Amir al-mu'minin pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a one); but either he was one who could not be relied upon. He would exploit the religion for worldly gains, and by virtue of Allah's favours on him he would domineer over the people and through Allah's pleas he would lord over His devotees. Or he was one who was obedient to the hearers of truth but {here was no intelligence in his bosom. At the first appearance of doubt he would entertain misgivings in his heart

So, neither this nor that was good enough. Either the man is eager for pleasures, easily led away by passions, or is covetous for collecting and hoarding wealth. Neither of them has any regard for religion in any matter. The nearest example of these is the loose cattle. This is the way that knowledge dies away with the death of its bearers

O' my Allah! Yes; but the earth is never devoid of those who maintain Allah's plea either openly and reputedly or, being afraid, as hidden in order that Allah's pleas and proofs should not be rebutted. How many are they and where are they? By Allah, they are few in number, but they are great in esteem before Allah. Through them Allah guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them

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

.Go away now, O' Kumayl! wherever you wish

### In Arabic

لُكْمَيْلُ بْنُ زِيَادِ النَّخَعِيِّ:

قال كُمَيْلُ بْنُ زِيَادٍ: أَخَذَ بِيَدِي أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَأَخْرَجَنِي إِلَى الْجَبَانِ (٤٦٢٦) فَلَمَّا أَصْحَرَ (٤٦٢٧) تَنَفَّسَ الصَّعْدَاءُ (٤٦٢٨) ثُمَّ قَالَ: يَا كُمَيْلُ بْنُ زِيَادٍ، إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَهُ (٤٦٢٩) فَخَيَّرْهَا أَوْعَاهَا (٤٦٣٠) فَاحْفَظْ عَنِّي مَا أَقُولُ لَكَ: النَّاسُ ثَلَاثَةٌ: فَعَالِمٌ رَبَّانِيٌّ (٤٦٣١) وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاهٍ، وَهَمَّجٌ (٤٦٣٢) رَعَاعٌ (٤٦٣٣) أَتْبَاعُ كُلِّ نَاعِقٍ (٤٦٣٤) يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَشْتَصِبُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجُؤُوا إِلَى رُكْنٍ وَثِيقٍ. يَا كُمَيْلُ، الْعِلْمُ خَيْرٌ مِنَ الْمَالِ، الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ الْمَالَ. وَالْمَالُ تَنْقُضُهُ النَّفَقَةُ، وَالْعِلْمُ يَزُكُو (٤٦٣٥) عَلَى الْإِنْفَاقِ، وَصَنِيْعُ الْمَالِ يَزُولُ بِزَوَالِهِ.

يَا كَمِيلُ بِن زِيَادٍ، مَعْرِفَةُ الْعِلْمِ دَيْنٌ يُدَانُ بِهِ، بِهِ يَكْسِبُ الْإِنْسِيَانُ الطَّاعَةَ فِي حَيَاتِهِ، وَجَمِيلُ الْأَخْدُوْتِهِ بَعِيدٌ وَفَاتِهِ. وَالْعِلْمُ حَاكِمٌ، وَالْمَالُ مَحْكُومٌ عَلَيْهِ. يَا كَمِيلُ بِن زِيَادٍ، هَلَكَ خَزَانُ الْأَمْوَالِ وَهُمْ أَحْيَاءُ، وَالْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ: أَعْيَانُهُمْ مَفْقُودَةٌ، أَمْثَالُهُمْ فِي الْقُلُوبِ مَوْجُودَةٌ. هِيَ إِنْ هَا هُنَا لِعِلْمًا جَمًّا (وَأَشَارَ بِيَدِهِ إِلَى صِدْرِهِ) لَوْ أَصِيبَتْ لَهُ حَمَلَةٌ (٤٦٣٦) ! بَلَى أَصِيبَتْ لَقِنَا (٤٦٣٧) غَيْرَ مِأْمُونٍ عَلَيْهِ، مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا، وَمُسْتِظْهِرًا بِنِعْمِ اللَّهِ عَلَى عِبَادِهِ، وَبِحُجْبِهِ عَلَى أَوْلِيَائِهِ، أَوْ مُتَّقَادًا لِحَمَلَةِ الْحَقِّ (٤٦٣٨) لَا بَصِيرَةَ لَهُ فِي أَحْنَائِهِ (٤٦٣٩) يَنْقُدِحُ الشُّكُّ فِي قَلْبِهِ لِأَوَّلِ عِيَارِضٍ مِنْ شُبُهَةٍ. أَلَا لَا ذَا وَلَا ذَاكَ! أَوْ مِنْهُمَا (٤٦٤٠) بِاللَّذِهِ، سَلِسَ الْقِيَادِ (٤٦٤١) لِلشَّهْوَةِ، أَوْ مُعْرَمًا (٤٦٤٢) بِالْجَمْعِ وَاللِّدْخَارِ (٤٦٤٣) لَيْسَا مِنْ رُعَاةِ الدِّينِ فِي شَيْءٍ، أَقْرَبُ شَيْءٍ شَبَهًا بِهِمَا الْأَنْعَامُ (٤٦٤٤) السَّائِمَةُ (٤٦٤٥) ! كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ حَامِلِيهِ.

اللَّهُمَّ بَلَى! لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ لِلَّهِ بِحُجْبِهِ، إِمَّا ظَاهِرًا مَشْهُورًا، وَإِمَّا خَائِفًا مَعْمُورًا (٤٦٤٦) لِئَلَّا تَبْطُلَ حُجُجُ اللَّهِ وَبَيِّنَاتُهُ. وَكَمْ ذَا وَأَيْنَ أَوْلِيكَ؟ أَوْلِيكَ \_ وَاللَّهِ \_ الْأَقْلُونَ عِيدَدًا، وَالْأَعْظَمُونَ عِنْدَ اللَّهِ قَدْرًا، يَحْفَظُ اللَّهُ بِهِمْ حُجْبَهُ وَبَيِّنَاتِهِ، حَتَّى يُودِعُوهَا نَظْرَاءَهُمْ، وَيَزْرَعُوهَا فِي قُلُوبِ أَشْبَاهِهِمْ، هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْبَصِيرَةِ، وَبَاشَرَ

وَأَرْوَحَ الْيَقِينِ، وَاسْتَلَانُوا (٤٦٤٧) مَا اسْتَوْعَرَهُ (٤٦٤٨) الْمُتْرَفُونَ (٤٦٤٩) وَأَنْسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَأَحَهَا مُعَلَّقَةً بِالْمَحَلِّ الْأَعْلَى، أَوْلِيكَ خُلَفَاءُ اللَّهِ فِي أَرْضِهِ، وَالِدُّعَاةُ إِلَى دِينِهِ. آه آه شَوْقًا إِلَى رُؤْيَيْهِمْ! أَنْصَرِفْ إِذَا شِئْتَ.

## In Persian

از سخنان آن حضرت علیه السلام است به کمیل ابن زیاد نخعی (که از خواص و نیکان و یاران آن بزرگوار بوده) کمیل ابن زیاد گفته: امیرالمومنین علی ابن ابیطالب علیه السلام دست مرا گرفته به صحراء برد، چون به بیرون شهر رسید آهی کشید مانند آه کشیدن اندوه رسیده، پس از آن (درباره دانش و دانشمندان) فرمود: ای کمیل ابن زیاد، این دلها ظرفها (ی علوم و حقائق و اسرار) است، و بهترین آن دلها نگاهدارنده تر آنها است (سپرده شده را خواب نگاهداری کرده بیاد دارد) پس (هشیار باش و) از من نگاهدار و به یاد داشته باش آنچه به تو می گویم: مردم سه دسته اند: عالم ربانی (دانای خداشناسی که به مبدا و معاد آشنا بوده به آن عمل نماید) و طالب علم و آموزنده ای که (از جهل و نادانی) به راه نجات و رهائی یافتن است، و مگسان کوچک و ناتوانند (نادان نفهم به انواع زشتیها آلوده) که هر آواز کننده ای (به هر راهی) را پیروند، و با هر بادی می روند (درست را از نادرست تمیز نداده، و به مذهب و طریقه ای پایدار نیستند به هر راه که پیش می آید می روند) از نور دانش روشنی نطلبیده اند (در تاریکی نادانی مانده اند) و به پایه استواری (عقاید حقه که روی و پایه عقل و علم است) پناه نبرده اند (آنها را فرا نگرفته و پیرو و گمراه کنندگانند). ای کمیل، علم بهتر از مال است (زیرا) علم تو را (از گرفتاریهای دنیا و آخرت) نگاهدارد، و تو مال را (از تباه شدن) نگاه می داری، مال را بخشیدن کم می گرداند و علم بر اثر بخشیدن (یاد دادن به دیگری) افزونی می یابد، و پرورده شده و بزرگی به دارائی با از بین رفتن آن از دست می رود (و بزرگی به علم از بین رفتنی نیست) ای کمیل ابن زیاد، آشنایی با علم و تحصیل آن دین است که به سبب آن (در روز رستخیز) جزاء و پاداش داده می شود، انسان در زندگی خود با علم طاعت و پیروی (از خدا و رسول و ائمه دین) و پس از مرگ پسندیده گوئیها (که مردم درباره اش می گویند) به دست می آورد، و علم فرمانروا است و مال فرمانبر و مغلوب است (مال در معرض انتقال و زوال می باشد و علم باقی و برقرار). ای کمیل ابن زیاد، گردآورندگان دارائیها تباه شده اند در حالی که زنده هستند (اگر چه

زنده اند ولی غرور و طغیان هلاکشان خواهد کرد) و دانشمندان پایدار می باشند چندانکه روزگار بجا است، وجودشان (با بدرود گفتن از این جهان) گمشده است و صورتهاشان (بر اثر جمیل و پسندیده گوئی مردم از آنها) در دلها برقرار است، آگاه باش اینجا علم فراوان است و به دست مبارک به سینه خود اشاره فرمود اگر برای آن یاد گیرندگان می یافتم (اگر بودند زیرکانی که توانائی فهم آن را داشتند آشکار می نمودم، در اینجا امام علیه السلام از نبودن کسانی که لیاقت توانائی فهم معارف الهیه را دارند تاسف می خورد) آری می یابم تیز فهم را که از او (بر آن علوم) مطمئن نیستم (زیرا) دست افزار دین را برای دنیا به کار می برد، و به نعمتهای خدا (توفیق به دست آوردن علم و معرفت) بر بندگانش و به حجتهایش (عقل و خرد) بر دوستانش برتری می جوید (چون چنین کس آراسته نیست اگر علم حقیقی را به دست آورد وسیله جاه و رونق بازار دنیا و برتری بر بندگان خدا قرار دهد، و به پشتیبانی آن نعمتها و حجتها ابواب زحمت و گرفتاری به روی مردم بگشاید) یا می یابم فرمانبری را برای ارباب دانش (مقلد و پیرو در گفتار و کردار) که او را در گوشه و کنار خود (تقلید و پیروی از داننده) به بینائی نیست، به اولین شبهه ای که رو دهد شک و گمان خلاف در دل او آتش می افروزد (این صفت کسانی است که پیرو دین حق هستند ولی فهمشان کوتاه است پس با آنها جز مسائل ظاهری از قبیل صورت نماز و روزه و بهشت و دوزخ نتوان گفت و در حقائق و معارف اعتماد به فهم آنان نیست) بدان که نه این (مقلد بی بصیرت) اهل (امانت و علم حقیقی) می باشد و نه آن (تیز فهم) یا می یابیم کسی را که در لذت و خوشی زیاده روی کرده و به آسانی پیرو شهوت و خواهش نفس می شود، یا کسی را که شیفته گرد آوردن و انباشتن (دارائی و کالای دنیا) است، این دو هم از نگهدارندگان دین در کاری از کارها نیستند، نزدیک ترین مانند به این دو چهار پایان چرنده می باشند، در چنین روزگار (که حمله علم یافت نمی شود) علم به مرگ حمله و نگهدارش می میرد (از بین می رود).

بارخدا یا آری (اللهم بلی در اینجا به منزله کلمه استثناء است) زمین خالی و تهی نمی ماند از کسی که به حجت و دلیل دین خدا را برپا دارد (و آنکس) یا آشکار و مشهور است (مانند یازده امام علیه السلام) یا (بر اثر فساد و تباهکاری) ترسان و پنهان (مانند امام دوازدهم عجل الله فرجه) تا حجتها و دلیلهای روشن خدا (آثار نبوت و احکام دین و علم و معرفت) از بین نرود (باقی و برقرار ماند، ابن میثم رحمه الله می فرماید: این فرمایش تصریح است به اینکه وجود امام در هر زمانی بین مردم چندانکه تکلیف باقی است واجب و لازم است) و ایشان چندند و کجایند (یا تا چه زمانی ترسان و پنهانند)؟ به خدا سوگند از شمار بسیار اندک هستند، و از منزلت و بزرگی نزد خدا بسیار بزرگوارند، خداوند به ایشان حجتها و دلیلهای روشن خود را حفظ می کند تا آنها را به ماندنشان سپرده و در دلهاشان کشت نمایند (تا دنیا از دین و علم و حکمت تهی نماند) علم و دانش با بینائی حقیقی به ایشان یکباره رو آورده، و با آسودگی و خوشی یقین و باور به کار بسته اند، و سختی و دشواری اشخاص به ناز و نعمت پرورده را سهل و آسان یافته اند (برای خشنودی خدا با همه سختیهای دنیا ساخته و پارسائی پیش گرفته و دل بستگی به دنیا ندارند) و به آنچه (بی کسی و رنج و تندگدستی و گرفتاری که) نادانان دوری گزینند انس و خو گرفته اند، و با بدنهاییکه روحهای آنها به جای بسیار بلند (رحمت خدا) آویخته در دنیا زندگی می کنند، آنانند در زمین خلفاء و نمایندگان خدا که (مردم را) به سوی دین او می خوانند، آه آه بسیار مشتاق و آرزومند دیدار آنان هستم (پس فرمود:) ای کمیل اگر می خواهی برگرد.

## Wonderful Saying ۱۴۸

### In English

(Amir al-mu'minin, peace be upon him, said: Man is hidden under his tongue. (۱). ۱۴۸)

### In Arabic

وقال عليه السلام: الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

### In Persian

امام علیه السلام (در باره گفتار) فرموده است: مرد در زیر زبان خود پنهان است (تا سخن نگوید شناخته نشود).

### Footnote

The meaning is that a man's worth can be known by his speech because the (۱). speech of every person is indicative of his mind and manners, and by virtue of it his feelings and temperament can be very easily assessed. Therefore, so long as he is silent his weakness as well as attainments are concealed but when he speaks his real self manifests itself

A man is hidden under his tongue

.Unless he speaks you cannot know his worth and value

## Wonderful Saying ۱۴۹

### In English

Amir al-mu'minin, peace be upon him, said: He who does not know his own worth .۱۴۹  
.is ruined

### In Arabic

وقال عليه السلام: هَلَكَ امْرُؤٌ لَمْ يَعْرِفْ قَدْرَهُ.

### In Persian

امام علیه السلام (در باره مقام و منزلت) فرموده است: تباه گشت مردی که قدر و منزلت خود را نشناخت (ندانست که چه



## Wonderful Saying ۱۵۰

### In English

Amir al-mu'minin, peace be upon him, said to a man who had requested him to .۱۵۰  
:preach

Do not be like him who hopes for (bliss in) the next life without action, and delays repentance by lengthening desires, who utters words like ascetics in this world but acts like those who are eager for it; if he is allowed something from it he does not feel satisfied; if he is denied he is not content; he is not grateful for what he gets and covets for increase in whatever remains with him; he refrains others but not himself; he commands others for what he himself does not do; he loves the virtuous but does not behave like them; he hates the vicious but himself is one of them; he dislikes death because of the excess of his sins but adheres to that for which he is afraid of .death

If he falls ill he feels ashamed; if he is healthy he feels secure and indulges in amusements; when he recovers from illness he feels vain about himself; when he is afflicted he loses hope; if distress befalls him he prays like a bewildered man; when he finds 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 small sins, but for himself he expects more reward than his performance; if he becomes wealthy he becomes self-conscious and falls into vice; if he becomes poor he despairs and becomes weak; he is brief when he is doing a good thing but goes too far when he is begging; when passion overtakes him he is quick in committing sin but delays repentance; if hardship befalls him he goes beyond the cannons of the (Islamic) community; he describes instructive events but does not take instruction himself; he preaches at length but does not accept any preaching for himself; he is tall in speaking but short in action; he aspires for things that will perish and ignores things that will last for good; he regards profit as loss and loss as profit; .he fears death but does nothing in its anticipation

He regards the sins of others as big but considers the same things for himself as small; if he does something in obedience to Allah 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 Allah) with the poor; he passes verdicts against others for his own interests and does not do so against himself for others' interests; he guides others but misguides himself; he is obeyed by others but he himself disobeys (Allah); he seeks fulfilment (of obligations towards himself) but does not fulfil his obligations (towards others); he fears the people (and acts) for other than his Lord (Allah) and does not fear his Lord in his dealings with the people. as-Sayyid ar-Radi says: If this hook had contained nothing save this short utterance it would have sufficed as a successful piece of preaching, a specimen of high philosophy, an object of wisdom for the onlooker and a .source of instruction for the meditative watcher

وقال عليه السلام لرجل سأله أن يعظه: لا تكن ممن يزجو الآخرة بغير العمل، ويرجى التوبة (٤٦٥٠) بطول الأمل. يقول في الدنيا بقول الزاهدین، ويعمل فيها بعمَلِ الرَّاغِبِينَ، إن أعطى منها لم يشبع، وإن منع منها لم يفتن، يعجز عن شكر ما أوتى، ويبتغي الزيادة فيما بقى، ينهى ولا ينتهى، ويأمر بما لا يأتي، يحب الصالحين ولا يعمل عملهم، ويغض المذنبين وهو أجدهم، يكره الموت لكثرة ذنوبه، ويقيم (٤٦٥١) على ما يكره الموت من أجله، إن سقم (٤٦٥٢) ظل نادماً، وإن صح أمن لاهياً، يعجب بنفسه إذا عوفى، ويقنط إذا ابتلى، إن أصابه بلاء دعا مضطراً، وإن ناله رخاء أعرض مغترّاً، تغلبه نفسه على ما يظن، ولا يغلبها على ما يستيقن (٤٦٥٣) يحاف على غيره بأذنى من ذنبه، ويؤخو لنفسه بأكثر من عمله، إن استغنى بطر (٤٦٥٤) وفتر، وإن افتقر فنط (٤٦٥٥) ووهن (٤٦٥٦) يقصر إذا عمل، ويبالغ إذا سأل، إن عرضت له شهوة أسلف (٤٦٥٧) المعصية وسوف (٤٦٥٨) التوبة، وإن عزته محنه (٤٦٥٩) انفرج (٤٦٦٠) عن شرائط المله (٤٦٦١) يصف العبرة (٤٦٦٢) ولا يعتبر، ويبالغ في الموعظة ولا يتعظ، فهو بالقول ميدل (٤٦٦٣). ومن العمل مقتل، ينافس فيما يقنى، ويسامح فيما يبقى، يرى الغنم (٤٦٦٤) مغرمًا (٤٦٦٥). والغرم مغنماً، يخشى الموت ولا يبادر (٤٦٦٦) الفوت (٤٦٦٧)، يستعظم من معصية غيره ما يستقل أكثر منه من نفسه، ويستكثر من طاعته ما يخفزه من طاعه غيره، فهو على الناس طاعن، ولنفسه مدهان، اللهم مع الأغنياء أحب إليه من الذكر مع الفقراء، يحكم على غيره لنفسه ولا يحكم عليها لغيره، يرشد غيره يوغى نفسه، فهو يطاع ويعصى، ويستوفى ولا يوفى، ويخشى الخلق في غير ربه، ولا يخشى ربه في خلقه. قال الرضى: ولو لم يكن في هذا الكتاب إلا هذا الكلام لكفى به موعظة ناجعه، وحكمه بالغه، وبصيرة لمبصر، وعبرة لناظر مفكر.

امام علیه السلام به مردی که از آن حضرت درخواست پند و اندرز نمود (در نکوهش خواهی ناشایسته) فرمود: مباش کسی که بی عمل و کردار (عبادت و بندگی) به آخرت امیدوار است، و با امید دراز توبه و بازگشت (از معصیت و نافرمانی) را پس می اندازد، در (باره) دنیا گفتارش گفتار پارسایان و رفتارش رفتار خواستاران است، اگر از (کالای) دنیا به او داده شود سیر نگرده، و اگر به او نرسد قناعت نکند (به بهره خود خرسند نماند) ناتوان است از سپاسگزاری آنچه (نعمتهائیکه) به او داده شده است و می جوید زیادی را در آنچه نرسیده (به او داده نشده، از کار ناشایسته دیگران را) باز می دارد و خود (از آنچه نهی می نماید) دست بر نمی دارد) و فرمان می دهد به آنچه خود به جا نمی آورد، نیکوکاران را دوست دارد و کردارشان را انجام نمی دهد، و گناهکار را دشمن دارد و خود یکی از آنها است، از جهت زیادی گناهان از مرگ کراهت داشته بدش می آید و ایستادگی می کند بر آنچه (گناهی که) سبب کراهت از مرگ شده، اگر بیمار شود (از بد رفتاریش) پشیمان گردد و چون تندرستی یابد آسوده و غافل ماند، هر گاه (از بیماری) آسایش بیند خودپسند شود و چون گرفتار گردد نومید و پژمرده شود، اگر بلاء و سختی برایش آید با نگرانی دعاء و زاری نماید، و چون راحتی و خوشی به او دست دهد از غرور و فریب (به کالای دنیا از خدا) دوری گزیند، نفس (اماره) بر او مسلط است به آنچه (آمزش گناهان که) گمان دارد، و مسلط نیست به آنچه (مرگ و عذاب جاوید که) باور دارد، بر دیگری به گناه به کمتر از گناه خود می ترسد (طاعت خویش را بزرگ می پندارد) چون به توانگری رسد شاد شده در فتنه و گمراهی افتد (پی هم گناه می کند) و چون تنگدست گردد (از رحمت خدا) نومید شده و (در عبادت و بندگی) سستی نماید، و اگر طاعت و بندگی کند کوتاهی نماید (درست انجام ندهد) و چون درخواست کند (از خدا حاجت طلبد) اصرار و کوشش دارد، اگر به او شهوت و خواهشی (آسایش و خوشی) رو آورد نافرمانی پیش گرفته توبه و بازگشت را پشت سر اندازد، و اگر به او اندوهی برسد از دستورهای دین (شکیبائی و بردباری و پناه به خدا بردن به هنگام سختی) دوری گزیند (برای مردم) عبرت و پند گرفتن از دیگران را بیان می کند و خود عبرت نمی گیرد، و در اندرز دادن می کوشد و خود پندپذیر نیست، پس او به گفتار می اندازد و عمل و کردارش اندک است، در آنچه (دنیا و کالای آن که) فانی و نابود گردد کوشش می نماید و در آنچه (آخرت و آنچه در آن است که) باقی و جاوید است سهل انگاری می کند، غنیمت و سود (معصیت و نافرمانی) غنیمت و سود، از مرگ ترسان است و پیش از اینکه فرصت از دست برود (به اعمال صالحه و کردار خداپسند) نمی شتابد، بزرگ می شمارد از نافرمانی دیگری معصیتی را که بزرگتر از آن را از خود خرد می پندارد، و از بندگی خویش بسیار می شمارد طاعتی را که از دیگری اندک داند، پس او به مردم سختگیر است و به خود سهل انگار، بیهوده گوئی با توانگران را بیشتر دوست دارد از یاد خدا با تنگدستان، برای سود خود به زیان دیگری حکم می کند (اگر چه نادرست باشد) و برای سود دیگری به زیان خود حکم نمی کند (اگر چه درست باشد) دیگری را راهنمایی می نماید و خود را گمراه می سازد پس از او پیروی می کنند و خود معصیت می نماید، و (حق خود را) تمام می ستاند و (حق دیگری را) تمام نمی دهد، و از مردم می ترسد نه در راه پروردگارش (از ترس آنان کاری را انجام می دهد که خداپسند نیست) و در کار مردم از پروردگارش نمی ترسد (به آنان زیان می رساند و از خدا بیمی ندارد. سیدرضی علیه الرحمه فرماید: اگر در کتاب نهج البلاغه جز این فرمایش نبود همان برای پند سودمند و حکمت رسا و بینائی بینا و عبرت و پند اندیشه کننده بس بود.

## Wonderful Saying ۱۵۱

### In English

Amir al-mu'minin, peace be upon him, said: Every human being has to meet the end,  
.sweet or sour

### In Arabic

وقال عليه السلام: لِكُلِّ امْرِئٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

### In Persian

امام علیه السلام (درباره پایان هر کس) فرموده است: پایان هر کس شیرین (سعادت و خوشبختی) است یا تلخ (شقاوت و بدبختی).

## Wonderful Saying ۱۵۲

### In English

Amir al-mu'minin, peace be upon him, said: Every comer has to return and after  
.returning it is as though he never existed

### In Arabic

وقال عليه السلام: لِكُلِّ مُقْبِلٍ إِدْبَارٌ، وَمَا أَدْبَرَ كَأَنَّ لَمْ يَكُنْ.

### In Persian

امام علیه السلام (در اینکه هر چیز نیست می شود) فرموده است: برای هر پیشامدی برگشتنی است و آنچه برگشت چنان است که نبوده (خوشی و تلخی دنیا که هر کس را به نوبت پیش آید به زوال و نیستی می گراید به طوری که چون بگذرد گویا چنین روز خوشی یا تلخی نبوده است).

## Wonderful Saying ۱۵۳

### In English

Amir al-mu'minin, peace be upon him, said: The endurer does not miss success  
.although it may take a long time

## In Arabic

وقال عليه السلام: لَا يَغْدَمُ الصَّبُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الزَّمَانُ.

## In Persian

امام عليه السلام (در شکیبائی) فرموده است: فیروزی از شکیبا و بردبار جدا نمی شود هر چند روزگار (سختی) به او دراز گردد.

## Wonderful Saying ۱۵۴

## In English

Amir al-mu'minin, peace be upon him, said: He who agrees with the action of a group of persons is as though he joins them in that action. And every one who joins in wrong .commits two sins; one sin for committing the wrong and the other for agreeing with it

وقال عليه السلام: الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاحِلِ فِيهِ مَعَهُمْ، وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانٍ: إِثْمُ الْعَمَلِ بِهِ، وَإِثْمُ الرَّضَى بِهِ.

امام علیه السلام (درباره راضی بودن به کار دیگری) فرموده است: کسی که به کار گروهی خشنود باشد مانند آن است که با ایشان در آن کار همراه بوده (چون رضاء به کار زشت مستلزم دوست داشتن آن است و آن از صفات رذیله و گناه و مستحق کیفر می باشد) و (امتیاز بین کننده کار و راضی به آن این است که) بر هر کننده کار باطل و نادرست دو گناه است (یکی) گناه به جا آوردن آن، و (دیگری) گناه رضاء و خشنودی به آن (که در نیت و دل است).

### Wonderful Saying ۱۵۵

Amir al-mu'minin, peace be upon him, said: Adhere to contracts and entrust their fulfilment to steadfast persons

وقال عليه السلام: اعْتَصِمُوا بِالَّذِمِّ فِي أَوْتَادِهَا .

امام علیه السلام (درباره عهد و پیمان) فرموده است: میخهای عهد و پیمانها را بگیرید (در حفظ و وفای به آنها بکوشید، یا آنکه شرایط عهد و پیمان را محکم و استوار نمائید، یا با وفادار پیمان بندید نه با کسی که شایسته نیست مانند کفار و منافقین، زیرا ایشان به عهد خود وفا نمی کنند چنانکه در قرآن کریم س ۹ ی ۱۰ می فرماید: لا یرقبون فی مومن الا و لاذمه یعنی ایشان درباره اهل ایمان مراعات حق خویشاوندی و عهد و پیمان را نمی نمایند).

### Wonderful Saying ۱۵۶

Amir al-mu'minin, peace be upon him, said: On you lies ( the obligation of) . ۱۵۶ (obedience to the person about whom you cannot plead the excuse of ignorance. (۱)

وقال عليه السلام: عَلَيْكُمْ بِطَاعَةِ مَنْ لَا تُعْذَرُونَ بِجَهَالَتِهِ (٤٦٧١).

امام علیه السلام (در ترغیب به پیروی از ائمه هدی علیهم السلام) فرموده است: بر شما باد پیروی کسی که به شناختن او معذور نیستید (از ائمه علیهم السلام پیروی نمائید و اگر بگوئید ایشان را شناختیم عذرتان پذیرفته نیست، زیرا قوانین و احکام دین را باید از آنها آموخت).

Just as Allah sent down a series of prophets by way of Ills Justice and Mercy to (١) guide and direct towards religion, in the same way He laid down the system of the Imamate to protect religion from alteration and change so that every Imam may in his time save the Divine teachings from the onslaught of personal desires and give directions about the correct precepts of Islam. And just as it is obligatory to know the originator of the religion (i.e., the Prophet) in the same way it is necessary to know the protector of the religion and lie who remains ignorant of him cannot be excused because tile issue of Imamate is supported by so many proofs and testimonies that :no intelligent person can find any way to deny it. Thus, the holy Prophet has said

Whoever dies without knowing the Imam of his time dies a pre-Islamic (jahiliyyah) death. (Sharh al-maqasid, at-Taftazini ash- Shafi'i, vol. ٢, p.٢٧٥; al-Jawahir al-mudiyyah, al-Khatib al-Hanafi, vol.٢, pp. ٤٥٧,٥٠٩).

It has also been narrated by `Abdullah ibn 'Umar, Mu'awiyah ibn Abi Sufyan and `Abdullah ibn al-'Abbas that the Messenger of Allah, peace be upon him and his :descendants, said that



One who dies without (knowing his) Imam and binding himself by an oath of allegiance to him will die the death of one belonging to the days of jahiliyyah, and one who withdraws his hand from obedience (to the Imam) will find no argument (in his Defence) when he stands before Allah on the Day of Judgement. (al-Musnad, at 'ayliisi, p.259; as-Sahih, Muslim, vol.6, p.22; al-Musnad, Ahmad ibn Hanbal, vol.4, p.96; as-Sunan al-kubra, al-Bayhaqi, vol.8, p.156; at-Tafsir, Ibn Kathir, vol. 1, p.517; Majma' (az-zawa'id, vol.5, pp.218, 224, 225

Ibn Abi'l-Hadid also agrees that the personality about whom no one's ignorance can be excused is that of Amir al-mu'minin. He also acknowledges the obligation to obey him and holds that he who does not believe in the issue of Imamate will not achieve :deliverance. In this connection he writes

He who is ignorant of the position of 'Ali, peace be upon him, as Imam and denies its veracity or obligatory character would, according to our associates, remain in Hell for ever, his fasting or prayers being of no avail to him, because the knowledge of this matter is among the basic principles which constitute the foundations of religion. However, we do not regard one who denies his Imam ate as an unbeliever but only a (sinner, a transgressor or a deviator, etc. (Shari, Nahj al-balaghah, vol.18, p.373

**Wonderful Saying ۱۵۲**

**In English**

Amir al-mu'minin, peace be upon him, said: Surely, you have been made to see if (only) you care to see; surely, you have been guided if (only) you care to take .guidance; and surely, you have been made to hear if (only) you care to lend your ears

p: ۱۰۶

## In Arabic

وقال عليه السلام: قَدْ بُصِرْتُمْ إِنْ أُبْصِرْتُمْ (٤٦٧٢) وَقَدْ هُدِيتُمْ إِنْ اهْتَدَيْتُمْ، وَأُسْمِعْتُمْ إِنْ اسْتَمَعْتُمْ.

## In Persian

امام علیه السلام (در پند و اندرز) فرموده است: به شما بینائی داده اند اگر چشم بگشائید، و راه نموده اند اگر راه بیابید، و شنوائی بخشیده اند اگر بشنوید.

## Wonderful Saying ۱۵۸

## In English

Amir al-mu'minin, peace be upon him, said: Admonish your brother (comrade) by good (behaviour towards him, and ward off his evil by favouring him. (۱)

## In Arabic

وقال عليه السلام: عَاتَبَ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ، وَازْدُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ.

## In Persian

امام علیه السلام (درباره نیکی) فرموده است: برادر (دوست) خود را با نیکی سرزنش کن (به جای سرزنش به او نیکی نما تا شرمنده شود چون شرمندگی از هر سرزنش اثرش بیشتر است) و بدی او را با بخشش بر او برطرف گردان (زیرا بخشش موجب دوستی است و بدی در برابر بدی سبب زیاد کردن دشمنی، در قرآن کریم س ۲۳ ی ۹۶ می فرماید: ادفع بالتی هی احسن السیئه یعنی آزار و بدی امت را به آنچه نیکوتر است دفع کن).

## Footnote

If evil is done in return for evil, and abuse in return for abuse, the door for (۱) animosity and quarrel is opened. But if an evil-doer is met with kindness and gentleness he too would be compelled to change his behaviour. Thus, once Imam Hasan was passing through the market place of Medina when a Syrian noticing his majestic personality enquired from the people who he was and on being told that he was Hasan son of 'Ali (peace be upon him) he was exasperated and coming close to him began to abuse him. The Imam heard him quietly. When he finished the Imam said, "You seem to be a stranger here". He acknowledged this and the Imam

continued, "Then you had better come with me and stay with me. If you have any need I shall fulfil it, and if you need financial assistance I shall render it." When he saw this kindness and fine manners in return for his harsh and hard words he was extremely ashamed, and admitting his fault sought his forgiveness. When he left the Imam, he did not have better regard for anyone else on the surface of the globe. (al-Kamil, al-Mubarrad, v٤١. ١, p.٢٣٥; vol.٢, p.٤٣; Nihayah al-irab, an-Nuwayri, vol.٤, p.٥٢; Matalib as-sa'ul, Ibn Talhah ash-Shafi'i, vol. ٢, pp.١١ -١٢; al-Manaqib, Ibn Shahrashub, (vol.٤, p.١٩; al-Bihar, al-Majlisi, vol.٤٣, p.٣٤٤

.If you are a proper human being do good to the evil-doer

### Wonderful Saying ۱۵۹

#### In English

Amir al-mu'minin, peace be upon him, said: He who puts himself in conditions of ill-repute should not blame those who entertain bad ideas about him

#### In Arabic

وقال عليه السلام: مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ التُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.

#### In Persian

امام علیه السلام (در پرهیز از جاهای تهمت) فرموده است: هر که به جاهای تهمت و بدگمانی برود بدگمان به خود را نباید سرزنش نماید (زیرا خود سبب شده که به او گمان بد برند).

### Wonderful Saying ۱۶۰

#### In English

Amir al-mu'minin, peace be upon him, said: Whoever obtains authority (usually) adopts partiality

#### In Arabic

وقال عليه السلام: مَنْ مَلَكَ اسْتَأْتَرَ (۴۶۷۳).

#### In Persian

امام علیه السلام (درباره مشورت) فرموده است: هر که (بر چیزی) دست یافت خود رای می شود (به رای و اندیشه دیگران بی اعتناء گردد)

### Wonderful Saying ۱۶۱

#### In English

Amir al-mu'minin, peace be upon him, said: He who acts solely according to his own opinion gets ruined, and he who consults other people shares in their understanding

## In Arabic

وقال عليه السلام: وَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ، وَمَنْ شَاوَرَ الرَّجَالَ شَارَكَهَا فِي عُقُولِهَا.

## In Persian

و هر که خودرایی نمود (در کار مشورت نکرد) تباه گشت، و هر که با مردان (با تجربه) شور نماید با خردهاشان شرکت می کند (و هویدا است که حکم چند عقل در هر کار از حکم یک عقل سودمند و شایسته تر است).

## Wonderful Saying ۱۶۲

## In English

Amir al-mu'minin, peace be upon him, said: He who guards his secrets retains . ۱۶۲  
.control in his own hands

## In Arabic

وقال عليه السلام: مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ بِيَدِهِ.

## In Persian

امام علیه السلام (در آشکار نکردن راز) فرموده است: هر که را از خود را پنهان نمود خیر و نیکوئی به دست او است (بر خیر و صلاح خویش دست دارد به خلاف آنکه رازش را فاش نماید).

## Wonderful Saying ۱۶۳

## In English

۱۶۳. Amir al-mu'minin, peace be upon him, said: Destitution is the greatest death.

## In Arabic

. وقال عليه السلام: الْفَقْرُ الْمَوْتُ الْأَكْبَرُ.

## In Persian

امام علیه السلام (در نکوهش تنگدستی) فرموده است: فقر و تنگدستی مرگ بسیار بزرگست (زیرا سختی مرگ یکبار است و سختی بی چیزی هر آن مشاهده می شود).

## Wonderful Saying ۱۶۴

## In English

۱۶۴. Amir al-mu'minin, peace be upon him, said: He who fulfils the right of a man who .does not fulfil his right, (is as though he) worships him

## In Arabic

وقال عليه السلام: مَنْ قَضَى حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَقَدْ عَبَدَهُ.

## In Persian

امام علیه السلام (در نیکی به آنکه شایسته نیست) فرموده است: هر که به جا آورد حق کسی را که او حقش را به جا نمی آورد (احترام کند کسی را که او درباره اش احترام نمی نماید) او را بندگی نموده است (زیرا بندگی فروتنی است درباره کسی که بدون خواستن پاداش اعتراف به عظمت و بزرگی او شود پس احترام به کسی که سود و زیانی ندارد مانند عبادت و

بندگی او است، و چون در بعضی از جاها احترام کردن ستوده شده پس منظور امام علیه السلام از این فرمایش این است که شخص در احترام از حد تجاوز نکند یا کسی را که شایسته نیست بزرگ نداند چنانکه در وصیت خود به امام حسن علیه السلام فرمود: *احمل نفسک من اخیک عند صرمه علی الصله تا آنجا که فرمود: و ایاک ان تضع ذلک فی غیر موضعه او ان تفعله به غیر اهله، برای ترجمه و شرح آن به جز پنجم اواخر نامه سی و یکم مراجعه شود. و در نسخه ابن ابی الحدید فقد عبده به تشدید باء ضبط شده یعنی کسی که به جا آورد حق کسی را که او حقش را به جا نمی آورد او را بنده خویش گردانیده، زیرا در بجا آوردن حق او پاداشی در نظر نگرفته است بلکه خواسته به او احسان و نیکی کند.*

## Wonderful Saying ۱۶۵

### In English

Amir al-mu'minin, peace be upon him, said: There should be no obeying anyone . ۱۶۵ .  
against Allah's commands

### In Arabic

وقال عليه السلام: لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

### In Persian

امام علیه السلام (درباره اطاعت مخلوق) فرموده است: اطاعت و پیروی مخلوق سزاوار نیست جائی که نافرمانی خدا در آن باشد (یا عبادت و بندگی جائز نیست آنجا که موجب معصیت باشد مانند نماز خواندن در زمین غضبی و جائی که به ستم گرفته شده است).

## Wonderful Saying ۱۶۶

### In English

Amir al-mu'minin, peace be upon him, said: No person is to be blamed for delay in . ۱۶۶ .  
(securing) his own right but blame lies on him who takes what he is not entitled to

### In Arabic

وقال عليه السلام: لَا يُعَابُ الْمَرْءُ بِتَأْخِيرِ حَقِّهِ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ .

### In Persian

امام علیه السلام (درباره دست اندازی به حق دیگری) فرموده است: کسی که درباره حق خود سهل انگاری کند سرزنش نمی شود بلکه سرزنش برای کسی است که به حق دیگری دستبرد زده (زیرا کسی که به حق دیگری دست اندازد ستم نموده بدترین زشتیها و ستمگر شایسته سرزنش است).

## Wonderful Saying ۱۶۷

### In English

(Amir al-mu'minin, peace be upon him, said: Vanity prevents progress. (۱) . ۱۶۷



## In Arabic

وقال عليه السلام: الْإِعْجَابُ يَمْنَعُ الْإِزْدِيَادَ .

## In Persian

امام علیه السلام (در زیان خودپسندی) فرموده است: خودپسندی (شخص را) از به دست آوردن افزونی باز می دارد (زیرا خودپسند در هر مقامی گمان دارد که منتهی درجه آن را یافته و این گمان او را از به دست آوردن مقام بالاتر باز می دارد).

p: ۱۱۰

A person who seeks perfection and believes that he is still in need of it can be (۱) expected to attain the aim of perfection, but a person who is under the illusion that he has reached the zenith of progress and perfection will not feel the need to strive to attain it, but according to his own view he has already traversed all the stages of perfection and now he has no stage in sight to strive for. Thus, this vain and illusioned man will always remain deprived of perfection and this vanity will end all possibility of his rise.

### Wonderful Saying ۱۶۸

#### In English

Amir al-mu'minin, peace be upon him, said: The Day of Judgement is near and our mutual company is short.

#### In Arabic

وقال عليه السلام: الأَمْرُ قَرِيبٌ وَالْإِصْطِحَابُ قَلِيلٌ (۴۶۷۶).

#### In Persian

امام علیه السلام (در دل نبستن به دنیا و اهل آن) فرموده است: امر (آخرت که از مرگ شروع می شود) نزدیک است (برای برداشتن توشه بکوش) و با هم بودن (در دنیا) اندک (بزودی جدا می شود پس دل بستگی را نشاید).

### Wonderful Saying ۱۶۹

#### In English

Amir al-mu'minin, peace be upon him, said: For the man who has eyes the dawn has already appeared.

#### In Arabic

وقال عليه السلام: قَدْ أَضَاءَ الصُّبْحُ لِدَى عَيْنَيْنِ.

#### In Persian

امام علیه السلام (در ستودن بینایان) فرموده است: محققا برای آنکه دو چشم دارد صیح روشن است (برای خردمند بینا دین حق و راه راست هویدا است و او مانند کوردلان در شک و دودلی نمی باشد).

**Wonderful Saying ۱۷۰**

**In English**

p: ۱۱۱

Amir al-mu'minin, peace be upon him, said: Abstention from sin is easier than seeking (help afterwards). (۲)

### In Arabic

وقال عليه السلام: تَزَكُّ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ الْمَعُونَةِ .

### In Persian

امام علیه السلام (در نافرمانی نکردن) فرموده است: گناه نکردن آسان تر است از خواستن توبه و بازگشت (زیرا در گناه نکردن سختی و رنجی نیست بخلاف توبه که محتاج نزدیک شدن دل بنده به حق است و صلاحیت داشتن را برای پذیرفته شدن توبه اش).

### Footnote

It is not as difficult to keep aloof from sin the first time as it is after becoming . (۲) familiar with it and tasting it, because a man does not feel difficulty in doing a thing to which he has become habituated, but it is really hard to give it up. As habits become confirmed, the conscience becomes weaker and difficulties crop up in the way of repentance. To console the heart by postponing repentance is therefore usually without avail. Surely, when there is difficulty in keeping off sin even in the beginning the lengthening of the period of sins will make repentance still more difficult

## Wonderful Saying (۱۷)

### In English

Amir al-mu'minin, peace be upon him, said: Many a single eating prevents several (eatings). (۱)

### In Arabic

وقال عليه السلام: كَمَ مِنْ أَكْلِهِ مَنَعَتْ أَكْلَاتٍ!

### In Arabic

امام علیه السلام (در خودداری) فرموده است: بسا یک خوردن که خوردنیها را جلو گیرد (بسا شخص غذای زیان رسانی خورده یا در خوردن افراط نماید که بیمار گردد و زمان درازی از خوردنیها باز ماند، این فرمایش مثلی است برای کسی که

پس سود کم رفته از سود بسیار باز ماند که اگر خودداری می نمود سود بسیار می یافت).

## Footnote

This is a proverb which is used when a man runs after one advantage so . (۱)  
vehemently that he has to give up several other advantages, like the man who eats  
.too much or against his appetite and has to go subsequently without several meals

## Wonderful Saying ۱۷۲

### In English

Amir al-mu'minin, peace be upon him, said: People are enemies of what they do not  
(know). (۲)

### In Arabic

وقال عليه السلام: النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

### In Persian

امام علیه السلام (در نکوهش نادانی) فرموده است: مردم دشمنند آنچه را که نمی دانند (زیرا نادانان آنچه می دانند دانش  
پندارند و جز آن را نادرست، چنانکه در قرآن کریم س ۱۰ ی ۳۹ می فرماید: کذبوا بما لم يحيطوا یعنی انکار می کنند چیزی  
را که به آن دست نیافته اند).

## Footnote

A man attaches great importance to the science and art which he knows and . (۲)  
regards that science of no importance which he does not know, and belittles it. This is  
because whenever such a matter is discussed he is regarded not worthy of attention  
and is ignored, and thereby he feels slighted. This slight pains him, and a man  
naturally dislikes a thing that pains him and hates it. In this connection, Plato was  
asked, "What is the reason that he who does not know hates him who does know, but  
he who knows does not bear malice or hatred towards him who does not know?"  
Here plied, "He who does not know realizes that he suffers from a defect and thinks  
that he who knows must regard him low and humble on account of this defect, so he  
hates him. On the other hand he who knows does not have the idea that he who does  
".not know should regard him low and so there Is no reason why he should hate him



## Wonderful Saying ۱۷۳

### In English

Amir al-mu'minin, peace be upon him, said: He who has several opinions . ۱۷۳ .understands the pitfalls

### In Arabic

وقال عليه السلام: مَنْ اسْتَقْبَلَ وُجُوهَ الْأَرَءِ عَرَفَ مَوَاقِعَ الْخَطَأِ.

### In Persian

امام علیه السلام (درباره مشورت و کنگاش) فرموده است: کسی که به راههای اندیشه ها رو آورد (از خردمندان کمک فکری بطلبد) جاهای خطاء و اشتباه کاری را بشناسد (و از آنچه زیان دارد دوری گزیند).

## Wonderful Saying ۱۷۴

### In English

Amir al-mu'minin, peace be upon him, said: He who sharpens the teeth of anger for (the sake of Allah acquires the strength to kill the stalwarts of wrong .(۳)

### In Arabic

وقال عليه السلام: مَنْ أَحَدَّ (۴۶۷۷) سِنَانَ (۴۶۷۸) الْغَضَبِ لِلَّهِ قَوِيَ عَلَى قَتْلِ أَشْدَّاءِ الْبَاطِلِ.

### In Persian

امام علیه السلام (در سود کار برای خدا) فرموده است: هر کس نیزه خشم (خود) را برای (رضاء و خشنودی) خدا تیز کند (در نهی از منکر بکوشد) برکشتن و از بین بردن سخت ترین نادرستیها توانا باشد (خدا او را در شکست اهل باطل هر چند توانا باشند یاریش خواهد نمود).

### Footnote

The person who rises to face wrong for the sake of Allah is afforded support and (۳) assistance from Allah and, despite lack of power and means, the forces of wrong cannot shake his determination or create a tremor in his steady feet. But if there is a tinge of personal benefit in his action he can be very easily prevented from his aim



Amir al-mu'minin, peace be upon him, said: When you are afraid of something dive straight into it, because the intensity of abstaining from it is greater (worse) than what you are afraid of

## In Arabic

وقال عليه السلام: إِذَا هَيْبَتُ أَمْرًا فَفَقَعَ فِيهِ، فَإِنَّ شِدَّةَ تَوَقُّيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ.

## In Persian

امام عليه السلام (در اقدام به کار) فرموده است: هر گاه از کاری ترسیدی خود را در آن افکن، زیرا سختی حذر کردن و پائیدن بزرگتر است از آنچه از آن ترس داری (اگر در بلاء و گرفتاری باشی بهتر است که در بیم و ترس آن بمانی، و این فرمایش راجع به امور دنیا است که شنیدن آنها مهمتر از دیدن آنها است به خلاف آخرت که آیات و اخبار و فرمایش امام عليه السلام در همین کتاب گویا است که دیدن آنها مهمتر از شنیدن می باشد).

## Wonderful Saying ۱۷۶

## In English

Amir al-mu'minin, peace be upon him, said: The means to secure high authority is  
(breadth of chest (i.e., generosity

## In Arabic

وقال عليه السلام: آلَةُ الرَّيَاسَةِ سَعَةُ الصَّدْرِ.

## In Persian

امام عليه السلام (در سروری) فرموده است: ابزار رناست و سروری فراخی سینه (تحمل سختیها و شکیبائی در کارها و دادرسی و مانند آنها) است.

## Wonderful Saying ۱۷۷

## In English

Amir al-mu'minin, peace be upon him, said: Rebuke the evil-doer by rewarding the  
(good-doer. (۸

## In Arabic

وقال عليه السلام: اَرْجُرِ الْمُسِيءَ بِثَوَابِ الْمُحْسِنِ .

## In Persian

امام علیه السلام (در جلوگیری از بدکاری) فرموده است: بدکار را به پاداش نیکوکار (ارجمند داشتن و احسان و نیکوئی به او) رنجه دار (چون هیچ زجری برای بدکرداران سخت تر از ارجمند داشتن و نیکی نمودن با نیکان نمی باشد).

#### Footnote

This means. that the giving of full reward to the virtuous for their good actions and (۸) appreciating them puts the evil-doers also on the right path. This is more effective than ethical preaching, warning and rebuke. This is because by temperament man inclines towards things from which benefits accrue to him, and his ears (yearn to) .resound with eulogies in praise and admiration of him

In English

Amir al-mu'minin, peace be upon him, said: Cut away evil from the chest of others by (snatching (it) away from your own chest . (۹)

In Arabic

وقال عليه السلام: اخْصِدِ الشَّرَّ مِنْ صَدْرٍ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

In Persian

امام علیه السلام (درباره بدخواه نبودن) فرموده است: درو کن (دورساز) بدی (کینه) را از سینه دیگری با کنندن (دور ساختن) آن از سینه خود (چون هر کس برای دیگران بد اندیشد برای او بد اندیشند، و هر که کینه دیگران در دل گیرد کینه او در دل گیرند).

Footnote

This sentence can be interpreted in two ways. One is that if you bear malice . (۹) against anyone, he too will bear malice against you. Therefore, destroy the malice from his heart by removing it from your heart, since your heart is the index of other's heart. If your heart will have no malice there will remain no malice in his heart too. That is why a man assesses the purity of another person's heart by the purity of his own heart. Thus, a man asked his friend, "How much do you love me?" and the reply "was, your own heart." That is, "I love you as much as you love me

The second interpretation is that if you want to dissuade another person from evil, first you should refrain yourself from that evil. In this way, your advice can be .effective on others, otherwise it will remain ineffective

In English

Amir al-mu'minin, peace be upon him, said: Stubbornness destroys (good) advice

## In Arabic

وقال عليه السلام: اللِّجَاجَةُ تَسُلُّ الرَّأْيَ (٤٦٨٢).

## In Persian

امام علیه السلام (در نکوهش ستیزگی) فرموده است: ستیزگی اندیشه (شایسته) را دور می سازد (شخص را از راه راست باز می دارد و سود اندیشه را از دست می دهد).

## Wonderful Saying ۱۸۰

## In English

Amir al-mu'minin, peace be upon him said: Greed is a lasting slavery ۱۸۰.

## In Arabic

وقال عليه السلام: الطَّمَعُ رِقٌّ مُؤَبَّدٌ.

## In Persian

امام علیه السلام (در نکوهش آز) فرموده است: طمع بندگی همیشگی است (آزمند همیشه بنده و گرفتار است و تا از طمع چشم نپوشد آزاد نگشته رهائی نیابد).

## Wonderful Saying ۱۸۱

## In English

Amir al-mu'minin, peace be upon him, said: The result of neglect is shame, while ۱۸۱  
the result of far-sightedness is safety

## In Arabic

وقال عليه السلام: ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ، وَثَمَرَةُ الْحَزْمِ السَّلَامَةُ.

## In Persian

و درود خدا بر او فرمود: حاصل کوتاهی پشیمانی، و حاصل دوراندیشی سلامت است

## Wonderful Saying ۱۸۲

Amir al-mu'minin, peace be upon him, said: There is no advantage ill keeping quiet .۱۸۲ about an issue of wisdom, just as there is no good in speaking out an unintelligent .thing

In Arabic

. وقال عليه السلام: لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

In Persian

و درود خدا بر او فرمود: آنجا که باید سخن درست گفت در خاموشی خیری نیست، چنانکه در سخن ناآگاهانه نیز خیری نخواهد بود. ( این حکمت با شماره کلمه قصار ۴۷۱ در صفحه ۲۲۸ نیز آمده است)

و درود خدا بر او فرمود: در آنجا که باید سخن گفت، خاموشی سودی ندارد، و آنجا که باید خاموش ماند سخن گفتن خیری نخواهد داشت. ( این حکمت با شماره کلمه قصار ۱۸۲ در صفحه ۲۰۴ نیز آمده است)

## Wonderful Saying ۱۸۳

### In English

Amir al-mu'minin, peace be upon him, said: If there are two different calls then .۱۸۳  
.one (of them) must be towards misguidance

### In Arabic

وقال عليه السلام: مَا اخْتَلَفَتْ دَعْوَتَانِ إِلَّا كَانَتْ إِحْدَاهُمَا ضَلَالَةً.

### In Persian

و درود خدا بر او فرمود: دو دعوت به اختلاف نرسد جز یکی باطل باشد.

## Wonderful Saying ۱۸۴

### In English

Amir al-mu'minin, peace be upon him, said: I have never entertained doubt about .۱۸۴  
.right since I was shown it

### In Arabic

وقال عليه السلام: مَا شَكَّكْتُ فِي الْحَقِّ مُذُ أُرِيْتُهُ.

### In Persian

و درود خدا بر او فرمود: از روزی که حق برای من نمایان شد، هرگز دچار تردید نشدم.

## Wonderful Saying ۱۸۵

### In English

Amir al-mu'minin, peace be upon him, said: I have neither spoken a lie nor have I .۱۸۵  
(been told a lie. I have neither deviated nor have I been made to deviate (others

### In Arabic

وقال عليه السلام: مَا كَذَّبْتُ وَلَا كُذِّبْتُ، وَلَا ضَلَلْتُ وَلَا ضُلِّ بِي.

## In Persian

و درود خدا بر او فرمود: هرگز دروغ نگفتم و به من دروغ نگفتند، و هرگز گمراه نشدم، و کسی به وسیله من گمراه نشده است.

## Wonderful Saying ۱۸۶

### In English

Amir al-mu'minin, peace be upon him, said: He who takes the lead in oppression .۱۸۶  
.has to bite his hand (in repentance) tomorrow

### In Arabic

وقال عليه السلام: لِلظَّالِمِ الْبَادِي غَدًا بِكَفِّهِ عَضَّةٌ (۴۶۸۳).

### In Persian

و درود خدا بر او فرمود: ستمگر آغاز کننده در قیامت انگشت به دندان می گزد.

## Wonderful Saying ۱۸۷

### In English

Amir al-mu'minin, peace be upon him, said: The departure (from this world) is .۱۸۷  
.imminent



### In Arabic

وقال عليه السلام: الرَّحِيلُ وَشَيْكُ (٤٦٨٤) .

### In Persian

و درود خدا بر او فرمود: کوچ کردن نزدیک است.

### Wonderful Saying ۱۸۸

### In English

Amir al-mu'minin, peace be upon him, said: Whoever turned away from right was ۱۸۸  
.ruined

### In Arabic

وقال عليه السلام: مَنْ أَبْدَى صَفْحَتَهُ (٤٦٨٥) لِلْحَقِّ هَلَكَ.

### In Persian

و درود خدا بر او فرمود: هر کس که برابر حق بستیزد نابود می گردد.

### Wonderful Saying ۱۸۹

### In English

Amir al-mu'minin, peace be upon him, said: If patience does not give relief to a ۱۸۹  
.man impatience kills him

### In Arabic

وقال عليه السلام: مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ.

### In Persian

و درود خدا بر او فرمود: کسی را که شکیبایی نجات ندهد، بی تابی او را هلاک خواهد کرد.

### Wonderful Saying ۱۹۰

### In English

Amir al-mu'minin, peace be upon him, said: How strange? Could the caliphate be .١٩٠ through the (Prophet's) companionship but not through (his) companionship and (his) ?kinship

as-Sayyid ar-Radi says: Verses have also been related from Amir al-mu'minin on the --- :same matter. They are

If you claim to have secured authority by consultation, how did it happen when those to be consulted were absent! If you have scored over your opponents by kinship then (someone else has greater right for being nearer to the Holy Prophet . (١

### In Arabic

وقال عليه السلام: وَاَعْجَبًا! أَتَكُونُ الْخِلَافَةَ بِالصَّحَابَةِ وَالْقَرَابَةِ؟ قال الرضى: و روى له شعر فى هذا المعنى:

فَإِنْ كُنْتَ بِالشُّورَى مَلَكْتَ أُمُورَهُمْ

فَكَيْفَ بِهَذَا وَالْمُشِيرُونَ عُيْبٌ؟

وَإِنْ كُنْتَ بِالقُرْبَى حَجَجْتَ خَصِيمَهُمْ

## In Persian

و درود خدا بر او فرمود: شگفتا! آیا معیار خلافت صحابی پیامبر بودن است؟ اما صحابی بودن و خویشاوندی ملاک نیست؟ (از امام شعرى در همین مسئله نقل شد که به ابابکر فرمود) اگر ادعا می کنی با شورای مسلمین به خلافت رسیدی، چه شورایی بود که رای دهندگان حضور نداشتند؟ و اگر خویشاوندی را حجت می آوری، دیگران از تو به پیامبر نزدیک تر و سزاوارترند.

## Footnote

Ibn Abi'l-Hadid ( 'Izzu'd-Din 'Abd al-Hamid ibn Hibatul'llah al-Mu'tazili [۵۸۶/۱۱۹۰- . (۱) says (۶۵۵/۱۲۵۷):

The saying of Amir al-mu'minin in the form of prose and poetry was intended for Abu" Bakr and 'Umar. In his prose he addressed 'Umar, because when Abu Bakr asked 'Umar (on the day of Saqifah): 'Give me your hand so that I may swear allegiance to you.' 'Umar replied, 'You are the companion of the Messenger of Allah in all circumstances -- comfort and hardship. So, give me your hand

:Ali, peace be upon him, says (with regard to the claim of 'Umar) that"

If you give arguments in favour of the Abu Bakr's deserving the caliphate on the basis of his being the companion of the Holy Prophet in all circumstances, then why did you not hand over the caliphate to one (i.e., Amir al-mu'minin) who shares with him (Abu Bakr) in this matter, and who had superiority over him by having a relation of kinship ?with the Holy Prophet

In his poetry, Amir al-mu'minin addressed Abu Bakr, because he argued with the" ansar at Saqifah saying; "We (the Quraysh) are the kin of the Messenger of Allah and the seed from which he sprung, (therefore, we are the most deserving people to '(succeed him

After allegiance was sworn to Abu Bakr (by a small group at Saqifah) he used to argue with the Muslims that they must accept his caliphate since it had been accepted by the *ahlu'l-halli wa'l-'aqd* (the group who can tie and untie a matter -- i.e., those who were present at Saqifah

:Ali, peace be upon him, says (with regard to the claim of Abu Bakr) that"

Regarding your argument with the ansar that you are from the seed from which the Messenger of Allah sprung, and one of his tribe, there is other one (i.e. Amir al-mu'minin himself) who has the nearest relation of kinship to the Holy Prophet. And concerning your argument that you have been accepted by the consultation of the companions of the Holy Prophet (whom you mean by *ahlu'l-halli wa'l-'aqd*), how did it happen that most of the companions were absent (on the day (of Saqifah) and did not swear allegiance to you." (Sharh Nahj al-balaghah, vol. 18, p. 416

**Wonderful Saying ۱۹۱**

**In English**

Amir al-mu'minin, peace be upon him, said: In this world man is the target towards which the arrows of death fly, and is like that wealth whose destruction is quickened by hard ships. (In this world) with every drink there is suffocation and with every morsel there is choking. Here no one gets anything unless he loses something else, and not a day of his age advances till a day passes out from his life. Thus, we are helpers of death and our lives are the targets of morality. How then can we expect everlasting life since the night and day do not raise anything high without quickly arranging for the destruction of whatever they have built and for the splitting asunder of whatever they have joined together

. وقال عليه السلام: إِنَّمَا الْمَرْءُ فِي الدُّنْيَا عَرَضٌ (٤٦٨٨) تَنْتَضِلُ (٤٦٨٩) فِيهِ الْمَنَآيَا (٤٦٩٠) وَنَهَبٌ (٤٦٩١) تُبَادِرُهُ الْمَصَائِبُ، وَمَعَ كُلِّ جُزْءِهِ شَرَقٌ (٤٦٩٢) وَفِي كُلِّ أَكْلِهِ عَصِيصٌ. وَلَا يَنَالُ الْعَبِيدُ نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَى، وَلَا يَسْتَقْبِلُ يَوْمًا مِنْ عُمُرِهِ إِلَّا بِفِرَاقِ آخَرَ مِنْ أَجَلِهِ. فَتَحْنُ أَعْوَانُ الْمُنُونِ (٤٦٩٣) وَأَنْفُسُنَا نَضْبُ الْحُتُوفِ (٤٦٩٤) فَمِنْ أَيْنَ نَرْجُوا الْبَقَاءَ وَهَذَا اللَّيْلُ وَالنَّهَارُ لَمْ يَزَفَعَا مِنْ شَيْءٍ شَرَفًا (٤٦٩٥). إِلَّا أَسْرَعَا الْكُرَّةَ فِي هَدْمِ مَا بَنَيْتَا، وَتَفْرِيقِ مَا جَمَعْنَا!؟

### In Persian

و درود خدا بر او فرمود: همانا انسان در دنیا تخته نشان تیرهای مرگ است، ثروتی که دستخوش تاراج مصیبتهاست، با هر جرعه نوشیدنی گلو رفتنی، و در هر لقمه ای گلوگیر شدنی است، و بنده نعمتی به دست نیاورد جز آن که نعمتی از دست بدهد، و روزی به عمرش افزوده نمی گردد جز با کم شدن روزی دیگر، پس ما یاران مرگیم، و جانهای ما هدف نابودی ها، پس چگونه به ماندن جاودانه امیدوار باشیم؟ در حالی که گذشت شب و روز بنایی را بالا نبرده جز آنکه آن را ویران کرده، و به اطراف پراکند.

### Wonderful Saying ۱۹۲

### In English

Amir al-mu'minin, peace be upon him, said: O' son of Adam, whatever you earn . ۱۹۲ .beyond your basic needs you will only keep vigil over it for others

### In Arabic

وقال عليه السلام: يَا بَنَ آدَمَ مَا كَسَبْتَ فَوْقَ قُوَّتِكَ، فَأَنْتَ فِيهِ خَازِنٌ لِعَيْرِكَ.

### In Persian

و درود خدا بر او فرمود: ای فرزند آدم، آنچه را که بیش از نیاز خود فراهم کنی، برای دیگران اندوخته ای.

### Wonderful Saying ۱۹۳

### In English

Amir al-mu'minin, peace be upon him, said: Hearts are imbued with passion and the power of advancing and retreating. Therefore, approach them for action at the time of their passionateness and when they are in a mood for advancing, because if hearts are forced (to do a thing) they will be blinded.

**In Arabic**

وقال عليه السلام: إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِقْبَالًَ وَإِدْبَاراً، فَأَتُوها مِنْ قَبْلِ شَهْوَتِها وَإِقْبَالِها، فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

**In Persian**

و درود خدا بر او فرمود: دلها را روی آوردن و پشت کردنی است، پس دلها را آنگاه به کار وادارید که خواهشی دارند و روی آوردنی، زیرا اگر دل را به اجبار بکاری واداری کور می گردد.

**Wonderful Saying ۱۹۴**

**In English**

Amir al-mu'minin, peace be upon him, used to say: If I am angry when shall I vent my anger – when I am unable to take revenge and it be said to me, "better you?" "endure" or when I have power to take revenge and it be said to me, "better forgive

**In Arabic**

وكان عليه السلام يقول: متى أشفي غيظي إذا غصبت؟ أحين أعجز عن الانتقام فيقال لي: لو صبرت؟ أم حين أقدر عليه فيقال لي: لو عفوت.

**In Persian**

و درود خدا بر او فرمود: چون خشم گیرم، کی آن را فروشانم؟ در آن زمان که قدرت انتقام ندارم؟ که به من بگویند! (اگر صبر کنی بهتر است.) یا آنگاه که قدرت انتقام دارم؟ که به من بگویند: (اگر عفو کنی خوب است.)

**Wonderful Saying ۱۹۵**

**In English**

Amir al-mu'minin, peace be upon him, passed beside a dump of rubbish full of filth and remarked: This is what the misers used to be niggardly about



In another tradition it is related that he said: This is what you used to dispute with each other about until yesterday

#### In Arabic

وقال عليه السلام وقد مرّ بقدر علي مزبله: هذا ما بجل به الباخلون. و روى في خبر آخر أنه قال: هذا ما كنتم تتنافسون فيه بالأئس!

#### In Persian

و درود خدا بر او فرمود: (در سر راه از کنار مزبله ای عبور می کرد) این همان است که بخیلان به آن بخل می ورزند. (و در روایت دیگری نقل شد که) این چیزی است که دیروز بر سر آن رقابت می کردید.

#### Wonderful Saying ۱۹۶

#### In English

Amir al-mu'minin, peace be upon him, said: The wealth that teaches you lesson . ۱۹۶  
(does not go waste. (۱)

#### In Arabic

وقال عليه السلام: لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ.

#### In Persian

و درود خدا بر او فرمود: مالی که نابودی آن تو را پند می دهد، از دست نرفته است.

#### Footnote

The person who gains a lesson and experience by spending money and wealth . (۱) should not lament its loss but should deem the experience more valuable than the wealth because wealth is in any case wasted away while the experience will protect him against the dangers of the future. Thus, a scholar who had become destitute after having been wealthy was asked what had happened to his wealth and he replied: "I have purchased experiences with it and they have proved more useful than ".the wealth. After losing all that I had, I have not been in the loss





Amir al-mu'minin, peace be upon him, said: The hearts become tired as the bodies .۱۹۷ become tired. You should therefore search for beautiful sayings for them (to enjoy by way of refreshment).

#### In Arabic

وقال عليه السلام: إِنَّ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الْأَبْدَانُ فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمَةِ.

#### In Persian

و درود خدا بر او فرمود: این دلها همانند تن ها خسته می شوند، برای نشاط آن به سخنان تازه حکیمانه روی بیاورید.

### ۱۹۸ Wonderful Saying

#### In English

When Amir al-mu'minin, peace be upon him, heard the slogan of the Kharijites: .۱۹۸ There is no verdict save of Allah-, he said: This sentence is true but it is interpreted wrongly.

#### In Arabic

وقال عليه السلام لما سمع قول الخوارج \_ لا حُكْمَ إِلَّا لِلَّهِ \_ : كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ.

#### In Persian

و درود خدا بر او فرمود: (وقتی شنید که خوارج می گویند، حکومت فقط از آن خداست) سخن حقی است که از آن اراده باطل دارند.

### ۱۹۹ Wonderful Saying

#### In English

Amir al-mu'minin, peace be upon him, said about the crowd of people: These are .۱۹۹ the people who, when they assemble together, are overwhelming but when they disperse they cannot be recognized.

It is related that instead of this Amir al-mu'minin, peace be upon him, said: These are the people who when they assemble together cause harm but when they disperse

are beneficial. It was pointed out to him: We know their harm at the time of their  
?assembling but what is their benefit at the time of their dispersal

p: ۱۲۵

Then he replied: The workers return to their work and people get benefit out of them, like the return of the mason to the building site, that of the weaver to his loom, and that of the baker to his bakery

### In Arabic

وقال عليه السلام في صفة الغوغاء هم الذين إذا اجتمعوا غلبوا، وإذا تفرقوا لم يعرفوا. وقيل: بل قال عليه السلام: هم الذين إذا اجتمعوا ضروا، وإذا تفرقوا نفعوا. فقيل: قد عرفنا مضره اجتماعهم، فما منفعه افتراقهم؟ فقال: يرجع أصحاب المهن إلى مهنهم، فينتفع الناس بهم، كرجوع البناء إلى بنائه، والنساج إلى منسجه، والخباز إلى مخبزه.

### In Persian

و درود خدا بر او فرمود: (در تعریف جمع اوباش، فرمود) آنان چون گرد هم آیند پیروز شوند، و چون پراکنده شوند سود دهند (از امام پرسیدند چون اوباش گرد هم آیند زیان رسانند را دانستیم، اما چه سودی در پراکندگی آنان است فرمود:) صاحبان کسب و کار، و پیشه وران به کارهای خود باز می گردند، و مردم از تلاش آنان سود برند، بنا به ساختن ساختمان، و بافنده به کارگاه بافندگی، و نانوا به نانوايي روی می آورد.

### Wonderful Saying ۲۰۰

### In English

An offender was brought before Amir al-mu'minin, peace be upon him, and there was a crowd of people with the man, so Amir al-mu'minin remarked: Woe to the faces who are seen only on foul occasions

### In Arabic

وقال عليه السلام وقد أتى بجانٍ ومعه غوغاء: لا مزحجاً بوجوه لا ترى إلا عند كل سوأه.

### In Persian

و درود خدا بر او فرمود: (جنایتکاری را حضور امام آوردند که جمعی اوباش همراه او بودند). خوش مباد، چهره هایی که جز به هنگام زشتیها دیده نمی شوند.

## Wonderful Saying ۲۰۱

### In English

Amir al-mu'minin, peace be upon him, said: With every individual there are two .۲۰۱ angels who protect him; when destiny approaches they let it have its own way with him. Certainly, the appointed time is a protective shield (against the events which .(occur before it

### In Arabic

وقال عليه السلام: إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ، فَإِذَا جَاءَ الْقَدَرُ خَلِيَا بَيْنَهُ وَبَيْنَهُ، وَإِنَّ الْأَجَلَ (۴۶۹۷) جُنَّةٌ حَصِيْنَةٌ (۴۶۹۸) .

### In Persian

و درود خدا بر او فرمود: با هر انسانی دو فرشته است که او را حفظ می کنند، و چون تقدیر الهی فرارسد، تنهایش می گذارند، که همانا مرگ سپری نگهدارنده است.

## Wonderful Saying ۲۰۲

### In English

When Talhah and az-Zubayr said to him: We are prepared to swear allegiance to .۲۰۲ you on condition that we have a share with you in this matter (of caliphate), Amir al-mu'minin, peace be upon him, said: No, but you will have a share in strengthening (the caliphate) and in affording assistance and you will both be helping me at the time of .need and hardship

### In Arabic

وقال عليه السلام، وقد قال له طلحه والزبير: نبايعك على أننا شركاؤك في هذا الأمر. فقال: لا، وَلَكِنُّكُمْ شَرِيكَايَ فِي الْقُوَّةِ وَالْإِسْتِعَانَةِ، وَعَوْنَانِ عَلَى الْعَجْزِ وَالْأَوْدِ (۴۶۹۹) .

### In Persian

و درود خدا بر او فرمود: (طلحه و زبیر خدمت امام آمدند و گفتند با تو بیعت کردیم که ما در حکومت شریک تو باشیم، فرمود:) نه، هرگز، بلکه شما در نیرو بخشیدن، و یاری خواستن شرکت دارید، و دو یاورید به هنگام ناتوانی و درماندگی در سختیها



In English

Amir al-mu'minin, peace be upon him, said: O, people, fear Allah Who is such that ۲۰۳ when you speak He hears and when you conceal (a secret) He knows it. Prepare yourself to meet death which will overtake you even if you run away, catch you even if you stay and remember you even if you forget it

In Arabic

وقال عليه السلام: أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ الَّذِي إِنْ قُلْتُمْ سَمِعَ وَإِنْ أَضْمَرْتُمْ عَلِمَ، وَبَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَبْتُمْ مِنْهُ أَدْرَكَكُمْ، وَإِنْ أَقَمْتُمْ أَخَذَكُمْ، وَإِنْ نَسِيتُمْوهُ ذَكَرَكُمْ.

In Persian

و درود خدا بر او فرمود: ای مردم! از خدایی بترسید که اگر سخنی گویند می شنود، و اگر پنهان دارید می داند، و برای مرگی آماده باشید، که اگر از آن فرار کنید شما را می یابد، و اگر بر جای خود بمانید شما را می گیرد، و اگر فراموشش کنید شما را از یاد نبرد.

In English

Amir al-mu'minin, peace be upon him, said: If someone is not grateful to you, that ۲۰۴ should not prevent you from good actions, because (possibly) such a person will feel grateful about it who has not even drawn any benefit from it, and his gratefulness will be more than the ingratitude of the denier; And Allah loves those who do good.

((Qur'an, ۳:۱۳۴, ۱۴۸; ۵:۹۳))

In Arabic

. وقال عليه السلام: لَا يُزْهَدُنْكَ فِي الْمَعْرُوفِ مَنْ لَا يَشْكُرُهُ لَكَ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَسِيءُ تَمَتُّعَ بِشَيْءٍ مِنْهُ، وَقَدْ تُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ، (وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ).

In Persian

و درود خدا بر او فرمود: ناسپاسی مردم تو را از کار نیکو باز ندارد، زیرا هستند کسانی، بی آنکه از تو سودی برند تو را می ستایند، چه بسا ستایش اندک آنان برای تو سودمندتر از ناسپاسی ناسپاسان باشد. و خداوند نیکوکاران را دوست دارد.

### Wonderful Saying ۲۰۵

#### In English

Amir al-mu'minin, peace be upon him, said: Every container gets narrower . ۲۰۵ according to what is placed in it except knowledge which expands instead

#### In Arabic

. وقال عليه السلام: كُلُّ وَعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلَّا وَعَاءَ الْعِلْمِ، فَإِنَّهُ يَتَّسِعُ بِهِ.

#### In Persian

و درود خدا بر او فرمود: هر ظرفی با ریختن چیزی در آن پر می شود جز ظرف دانش که هر چه در آن جای دهی، وسعتش بیشتر می شود.

### Wonderful Saying ۲۰۶

#### In English

Amir al-mu'minin, peace be upon him, said: The first reward the exerciser of forbearance gets is that people become his helpers against the ignorant

#### In Arabic

وقال عليه السلام: أَوَّلُ عَوَظِ الْحَلِيمِ مِنْ حِلْمِهِ أَنَّ النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ.

#### In Persian

و درود خدا بر او فرمود: نخستین پاداش بردبار از بردباریش آنکه مردم در برابر نادان پشتیبان او خواهند بود.

### Wonderful Saying ۲۰۷

#### In English

Amir al-mu'minin, peace be upon him, said: If you cannot forbear, feign to do so . ۲۰۷ because it is seldom that a man likens himself to a group and does not become as one



(of them.) (۱)

### In Arabic

وقال عليه السلام: إِنَّ لَمْ تُكُنْ حَلِيمًا فَتَحَلَّمْ، فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.

### In Persian

و درود خدا بر او فرمود: اگر بردبار نیستی، خود را به بردباری بنمای، زیرا اندک است کسی که خود را همانند مردمی کند و از جمله آنان به حساب نیاید.

p: ۱۲۹

It means that if a person is not temperamentally forbearant he should try to be so .(۱) in the sense that he should put up a show of forbearance against his temperament. Although he may feel some difficulty in curbing his temperament, the result will be that by and by forbearance will become his temperamental trait and then no need to feign will remain, because habit slowly develops into second nature

### Wonderful Saying ۲۰۸

#### In English

Amir al-mu'minin, peace be upon him, said: Whoever takes account of his self is .۲۰۸ benefited, and whoever remains neglectful of it suffers. Whoever fears remains safe; whoever takes instruction (from things around) gets light; and whoever gets light gets understanding, and whoever gets understanding secures knowledge

#### In Arabic

وقال عليه السلام: مَنْ حَاسَبَ نَفْسَهُ رَيْحٌ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ أَمِنَ، وَمَنْ اعْتَبَرَ أَبْصَرَ وَمَنْ أَبْصَرَ فَهِمَ، وَمَنْ فَهِمَ عَلِمَ

#### In Persian

و درود خدا بر او فرمود: کسی که خود را حساب کشد، سود می برد، و آن که از خود غفلت کند زیان می بیند، و کسی که از خدا بترسد ایمن باشد، و کسی که عبرت آموزد آگاهی یابد، و آنکه آگاهی یابد می فهمد، و آن که بفهمد دانش آموخته است.

### Wonderful Saying ۲۰۹

#### In English

Amir al-mu'minin, peace be upon him said: The world will bend towards us after .۲۰۹ having been refractory as the biting she-camel bends towards its young. Then Amir al-mu'minin recited the verse; And intend We to bestow (Our) favour upon those who were considered weak in the land, and to make them the Imams (guides in faith), and (to make them the heirs. (۲) (Qur'an, ۲۸:۵



## In Arabic

وقال عليه السلام: لَتَغْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعِيدَ شِمَاسِهَا عَطْفَ الصُّرُوسِ عَلَى وَلَدِهَا. وَتَلَا عَقِيبَ ذَلِكَ: (وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ).

## In Persian

و درود خدا بر او فرمود: دنیا پس از سرکشی به ما روی می کند، چونان شتر ماده بدخو که به بیچه خود مهربان گردد. (سپس این آیه را خواند) و اراده کردیم بر مستضعفین زمین، منت گذارده آنان را امامان و وارثان حکومتها گردانیم.

## Footnote

This saying is about the awaited Imam who is the last of the series of Imams. On (۲). his emergence all states and governments will come to an end, and the complete picture referred to in the verse will appear before the eyes

Whoever wants to may rule in this world but in the end the rule will be in the hands of (the descendants of 'Ali (peace be upon them

## Wonderful Saying ۲۱۰

## In English

Amir al-mu'minin, peace be upon him, said: Fear Allah like the one who prepares himself after extracting himself (from worldly affairs) and after getting ready in this way makes effort; then he acts quickly during the period of this life, hastens in view of the dangers (of falling into error) and has his eye on proceeding towards the goal, on the end of his journey and on the place of his (eventual) return

## In Arabic

وقال عليه السلام: اتَّقُوا اللَّهَ تَقِيَّةَ مَنْ شَمَرَ تَجْرِيداً، وَحَدَّ تَشْمِيراً، وَكَمَشَ فِي مَهَلٍ، وَبَادَرَ عَنْ وَجَلٍ نَظَرَ فِي كَرِّهِ الْمَوْئِلِ وَعَاقِبِهِ الْمُضَدَّرِ، وَمَعَبَهُ الْمَرْجِعِ .

و درود خدا بر او فرمود: از خدا بترسید، ترسیدن انسان وارسته ای که دامن به کمر زده و خود را آماده کرده، و در فرصتها کوشیده، و هراسان در اطاعت خدا تلاش کرده، و در دنیای زودگذر، و پایان زندگی و عاقبت کار، بدرستی اندیشیده است.

### Wonderful Saying ۲۱۱

#### In English

Amir al-mu'minin, peace be upon him, said: Generosity is the protector of honour; ۲۱۱ forbearance is the bridle of the fool forgiveness is the levy of success; disregard is the punishment of him who betrays; and consultation is the chief way of guidance. He who is content with his own opinion faces danger. Endurance braves calamities while impatience is a helper of the hardships of the world. The best contentment is to give up desires. Many a slavish mind is subservient to overpowering longings. Capability helps preservation of experience. Love means well-utilized relationship. Do not trust one who is grieved.

#### In Arabic

۲۱۱. وقال عليه السلام: الْجُودُ حَارِسُ الْأَعْرَاضِ، وَالْحِلْمُ فِدَائِمٌ (۴۷۰۶) السَّفِيهِ، وَالْعَفْوُ زَكَاةُ الظَّفَرِ، وَالسُّلُو (۴۷۰۷) عَوْضُكَ مِمَّنْ غَدَرَ، وَالْإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ وَقَدْ خَاطَرَ مَنْ اسْتَتَعَى بِرَأْيِهِ، وَالصَّبْرُ يُنَاضِلُ الْحَدَثَانَ (۴۷۰۸) وَالْجَزَعُ (۴۷۰۹) مِنْ أَعْوَانِ الزَّمَانِ، وَأَشْرَفُ الْغِنَى تَرْكُ الْمُنَى (۴۷۱۰) وَكَمْ مِنْ عَقْلٍ أَسِيرٍ تَحْتَ هَوَى أَمِيرٍ! وَمِنَ التَّوْفِيقِ حِفْظُ التَّجْرِبَةِ، وَالْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ، وَلَا تَأْمَنَنَّ مَلُولًا (۴۷۱۱).

#### In Persian

و درود خدا بر او فرمود: بخشندگی نگاهدار آبروست، و شکیبایی دهان بند بی خردان، و عفو زکات پیروزی، و دوری کردن کیفر خیانتکار، و مشورت چشم هدایت است. و آن کس که با رای خود احساس بی نیازی کند بکام خطرها افتد، شکیبایی، با مصیبتهای شب و روز پیکار کند، و بی تاب، زمان را در نابودی انسان یاری دهد، و برترین بی نیازی ترک آرزوهاست، و چه بسا عقل که اسیر فرمانروایی هوس است، حفظ و بکارگیری تجربه رمز پیروزی است، و دوستی نوعی خویشاوندی به دست آمده است، و به آن کس که به ستوه آمده و توان تحمل ندارد اعتماد نکن.

## Wonderful Saying ۲۱۲

### In English

Amir al-mu'minin, peace be upon him, said: A man's vanity for himself is one of the ۲۱۲ (enemies of his intelligence). (۱)

### In Arabic

وقال عليه السلام: عُجْبُ (۴۷۱۲) الْمَرْءِ بِنَفْسِهِ أَحَدُ حُسَادِ عَقْلِهِ.

### In Persian

و درود خدا بر او فرمود: خودپسندی یکی از حسودان عقل است.

### Footnote

It means that just as an envious person cannot appreciate any good in him whom (۱) he envies, similarly, vanity cannot tolerate the emergence of intelligence or the prominence of good qualities as a result of which the envious person remains devoid of those qualities which are deemed to be good by human intellect.

## Wonderful Saying ۲۱۳

### In English

Amir al-mu'minin, peace be upon him, said: Ignore pain otherwise you will never ۲۱۳ be happy. (Or according to another reading): Ignore pain and grief; you will ever be (happy). (۱)

### In Arabic

وقال عليه السلام: أَعْضِ (۴۷۱۳) عَلَى الْقَدَى (۴۷۱۴) وَاللَّامِ تَرْضَ أَبَدًا.

### In Persian

و درود خدا بر او فرمود: چشم از سختی خوار و خاشاک و رنجها فروبند تا همواره خوشنود باشی.

### Footnote

Every individual has some shortcomings or other. If a person keeps aloof from (۱) others because of their faults and weakness, he will, by and by, lose all his friends and become lonely and forlorn in this world and thus his life will become bitter and his worries will multiply. At such a moment he should realize that in this society he cannot get angels with whom he may never have any cause of complaint, that he has to live among these very people and to pass his life with them. Therefore, as far as possible he should ignore their shortcomings and pay no regard to the troubles inflicted by them

## Wonderful Saying ۲۱۴

### In English

Amir al-mu'minin, peace be upon him, said: The tree whose trunk is soft has thick (branches). (۱)

### In Arabic

.وقال عليه السلام: مَنْ لَانَ عُوْدُهُ كَثُفَتْ أَغْصَانُهُ (۴۷۱۵).

### In Persian

و درود خدا بر او فرمود: کسی که درخت شخصیت او نرم و بی عیب باشد، شاخ و برگش فراوان است.

### Footnote

(۱) The person who is haughty and ill-tempered can never succeed in making his surroundings pleasant. His acquaintances will feel wretched and sick of him. But if a person is good-tempered and sweet-tongued people will like to get close to him and befriend him. At the time of need they will prove to be his helpers and supporters whereby he can make his life a success

## Wonderful Saying ۲۱۵

### In English

Amir al-mu'minin, peace be upon him, said: Opposition destroys good counsel. ۲۱۵

### In Arabic

.وقال عليه السلام: الْخِلَافُ يَهْدِمُ الرَّأْيَ.

### In Persian

و درود خدا بر او فرمود: اختلاف نابود کننده اندیشه است.

## Wonderful Saying ۲۱۶

### In English



Amir al-mu'minin, peace be upon him, said: He who gives generously achieves position. (Or according to another interpretation): He who achieves position begins to .make wrong use of it

#### In Arabic

وقال عليه السلام: مَنْ نَالَ (٤٧١٦) اسْتَطَالَ (٤٧١٧) .

#### In Persian

و درود خدا بر او فرمود: کسی که به نوایی رسید تجاوز کار شد.

### Wonderful Saying ٢١٧

#### In English

Amir al-mu'minin, peace be upon him, said: Through change of circumstances the ٢١٧ .mettle of men is known

#### In Arabic

. وقال عليه السلام: فِي تَقَلُّبِ الْأَحْوَالِ عِلْمُ جَوَاهِرِ الرِّجَالِ .

**In Persian**

و درود خدا بر او فرمود: در دگرگونی روزگار گوهر شخصیت مردان شناخته می شود.

### **Wonderful Saying ۲۱۸**

**In English**

Amir al-mu'minin, peace be upon him, said: jealousy by a friend means defect in .۲۱۸  
.his love

**In Arabic**

۲۱۸. وقال عليه السلام: حَسَدُ الصَّدِيقِ مِنْ سُقْمِ الْمَوَدَّةِ (۴۷۱۸).

**In Persian**

و درود خدا بر او فرمود: حسادت بر دوست، از آفات دوستی است.

### **Wonderful Saying ۲۱۹**

**In English**

Amir al-mu'minin, peace be upon him, said: Most of the deficiency of intelligence .۲۱۹  
(occurs due to the flash of greed. (۲

**In Arabic**

وقال عليه السلام: أَكْثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

**In Persian**

و درود خدا بر او فرمود: قربانگاه اندیشه ها، زیر برق آرزوهاست.

**Footnote**

When a man falls into greed and avarice, he gets entangled in evils like bribery, (۲) theft, misappropriation, usury and other immoral acts of this type, while the mind is so dazzled with the brilliance of the evil desires that it fails to see the ill effects and consequences of those bad deeds and to prevent him from them or awaken him from

his slumber of unmindfulness. Nevertheless, when he prepares to depart from this world and finds that whatever he had amassed was for this world only and that he cannot take it with him, then, and only then his eyes get opened

### Wonderful Saying ٢٢٠

#### In English

Amir al-mu'minin, peace be upon him, said: There is no justice in passing a verdict .٢٢٠  
.by relying on probability

#### In Arabic

وقال عليه السلام: لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى التُّقَّةِ بِالظَّنِّ.

p: ١٣٥

## In Persian

و درود خدا بر او فرمود: داوری با گمان بر افراد مورد اطمینان، دور از عدالت است.

## Wonderful Saying ۲۲۱

### In English

Amir a'-mu'minin, peace be upon him, said: The worst provision for the Day of .۲۲۱  
Judgement is high-handedness over people

### In Arabic

. وقال عليه السلام: بِئْسَ الرَّأْدُ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ.

### In Persian

و درود خدا بر او فرمود: بدترین توشه قیامت، ستم بر بندگان است.

## Wonderful Saying ۲۲۲

### In English

Amir al-mu'minin, peace be upon him, said: The highest act of a noble person is to .۲۲۲  
ignore what he knows

### In Arabic

. وقال عليه السلام: مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ غَفْلَتُهُ عَمَّا يَعْلَمُ.

### In Persian

و درود خدا بر او فرمود: خود را به بی خبری نمایاندن از بهترین کارهای بزرگواران است.

## Wonderful Saying ۲۲۳

### In English

Amir al-mu'minin, peace be upon him, said: Whomever modesty clothes with its .۲۲۳  
(dress people cannot see his defects. (۱)

## In Arabic

. وقال عليه السلام: مَنْ كَسَاهُ الْحَيَاءُ ثَوْبُهُ لَمْ يَرَ النَّاسُ عَيْبَهُ.

## In Persian

و درود خدا بر او فرمود: آن کس را که لباس حیا بپوشاند کسی عیب او را ننگرد

## Footnote

If a person adorns himself with the quality of modesty then it prevents him from (۱) committing evil acts. Therefore, he has no evil for the people to find in him. Even if a had act is ever committed by him he does not commit it openly because of his feeling .of modesty lest the people notice him

## Wonderful Saying ۲۲۴

## In English

Amir al-mu'minin, peace be upon him, said: Excess of silence produces awe; ۲۲۴ justice results in more close friends; generosity hightens position; with humility blessings abound in plenty; by facing hardships leadership is achieved; by just behaviour the adversary is overpowered; and with forbearance against a fool there is .increase of one's supporters against him

## In Arabic

. وقال عليه السلام: بِكَثْرَةِ الصَّمْتِ تَكُونُ الْهَيْبَةُ، وَبِالنَّصْفِهِ (٤٧١٩) يَكْثُرُ الْمُوَاصِلُونَ (٤٧٢٠) وَبِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ، وَبِالتَّوَاضُعِ تَتِمُّ النِّعْمَةُ، وَبِاخْتِمَالِ الْمُؤْنِ (٤٧٢١) ، يَجِبُ السُّؤْدُودُ (٤٧٢٢) وَبِالسَّيْرِهِ الْعِيَادِلَهُ يُقَهَّرُ الْمَنَاوِيءُ (٤٧٢٣) بِالْحِلْمِ عَنِ السَّفِيهِ تَكْثُرُ الْأَنْصَارُ عَلَيْهِ.

## In Persian

و درود خدا بر او فرمود: با سکوت بسیار، شکوه انسان بیشتر شود، و با انصاف بودن، دوستان را فراوان کند، و با بخشش، قدر و منزلت انسان بالا رود، و با فروتنی، نعمت کامل شود، و با پرداخت هزینه ها، بزرگی و سروری ثابت گردد، و روش عادلانه، مخالفان را درهم شکند، و با شکیبایی برابر بی خرد، یاران انسان زیاد گردند.

## Wonderful Saying ۲۲۵

## In English

Amir al-mu'minin, peace be upon him, said: It is strange that the jealous do not . ۲۲۵  
(feel jealous about bodily health. (۱)

## In Arabic

. وقال عليه السلام: الْعَجَبُ لِعَقْلِهِ الْحَسَادِ عَنِ سَلَامِهِ الْأَجْسَادِ!

## In Persian

و درود خدا بر او فرمود: شگفتا که حسودان از سلامتی خود غافل مانده اند!!

## Footnote

A jealous person feels jealous of the property and position of others but not of . (۲)  
their health and physical power, although this blessing is the best of all others. The reason is that the effects of wealth and riches remain before the eyes through external pageantry and means of ease and comfort, whereas health is the victim of disregard for being a routine matter, and it is regarded so unimportant that a jealous person does not consider it worth his feeling of jealousy.

Thus, if he sees a labourer carrying a burden on his head all day he does not feel envious, as if health and energy is not an object of envy. Nevertheless, when he

himself falls ill he realizes the value and worth of healthiness. It is now that he realizes that it was this health which till now carried no importance in his eyes but was the most deserving to be envied. The intention is that one should regard health as a highly .valuable blessing and remain attentive towards its protection and care

## Wonderful Saying ۲۲۶

### In English

Amir al-mu'minin, peace be upon him, said: The greedy is in the shackles of .۲۲۶  
.disgrace

### In Arabic

وقال عليه السلام: الطَّامِعُ فِي وَثَاقِ الدُّلِّ.

### In Persian

و درود خدا بر او فرمود: طمعکار همواره زبون و خوار است.

## Wonderful Saying ۲۲۷

### In English

Amir al-mu'minin, peace be upon him, was asked about belief (iman) when he said:  
Belief means appreciation with the heart, acknowledgement with the tongue, and  
.action with the limbs

### In Arabic

. و سئل عن الْإِيْمَانِ فَقَالَ: الْإِيْمَانُ مَعْرِفَةٌ بِالْقَلْبِ، وَإِقْرَارٌ بِاللِّسَانِ، وَعَمَلٌ بِالْأَرْكَانِ.

### In Persian

و درود خدا بر او فرمود: (از ایمان پرسیدند) ایمان، بر شناخت با قلب، اقرار با زبان، و عمل با اعضا و جوارح استوار است.

## Wonderful Saying ۲۲۸

### In English

Amir al-mu'minin, peace be upon him, said: He who is sorrowful for this world is in fact  
displeased with the dispensation of Allah. He who complains of a calamity that befalls  
him complains of his Lord (Allah). He who approaches a rich man and bends before  
him on account of his riches then two-third of his religion is gone. If a man reads the



Qur'an and on dying goes to Hell then it means that he was among those who treated Divine verses with mockery. If a man's heart gets attached to the world, then it catches three things, namely worry that never leaves him, greed that does not abandon him and desire which he never fulfils

### In Arabic

وقال عليه السلام: مَنْ أَصِيبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصِيبَحَ لِقَضَاءِ اللَّهِ سَاحِطًا، وَمَنْ أَصِيبَحَ يَشْكُو مُصِيبَهُ نَزَلَتْ بِهِ فَقَدْ أَصِيبَحَ يَشْكُو رَبَّهُ، وَمَنْ أَتَى غَنِيًّا فَتَوَاضَعَ لَهُ لِعِنَايَاهُ ذَهَبَ ثُلُثَا دِينِهِ. وَمَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوءًا، وَمَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا التَّاطَ (٤٧٢٤) قَلْبُهُ مِنْهَا بِثَلَاثٍ: هَمٌّ لَا يُغْنِيهِ، وَحِرْصٌ لَا يَتْرُكُهُ، وَأَمَلٌ لَا يُدْرِكُهُ.

و درود خدا بر او فرمود: کسی که از دنیا اندوهناک می باشد، از قضاء الهی خشمناک است، و آن کس که از مصیبت وارد شده شکوه کند از خدا شکایت کرده، و کسی که نزد توانگری رفته و به خاطر سرمایه اش برابر او کرنش کند، دو سوم دین خود را از دست داده است، و آن کس که قرآن بخواند و وارد آتش جهنم شود پس او از کسانی است که آیات الهی را بازیچه قرار داده است، و آن کس که قلب او با دنیاپرستی پیوند خورد، همواره جانش گرفتار سه مشکل است، اندوهی رهانشدنی، حرصی جدانشدنی، و آرزویی نایافتنی.

## Wonderful Saying ۲۲۹

Amir al-mu'minin, peace be upon him, said: Contentment is as good as estate, and goodness of moral character is as good as a blessing

Amir al-mu'minin, peace be upon him, was asked about Allah's saying: (Whosoever did good, whether male or female, and he be a believer, then); We will certainly make him live a life good and pure (and certainly We will give them their return with the best (of what they were doing)). (Qur'an, ۱۶:۹۷) when he said: that means contentment. (۱)

. وقال عليه السلام: كَفَى بِالْقَنَاعَةِ مُلْكًا، وَبِحُسْنِ الْخُلُقِ نَعِيمًا. وَسئِلُ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ تَعَالَى: (فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً)، فَقَالَ: هِيَ الْقَنَاعَةُ.

و درود خدا بر او فرمود: آدمی را قناعت برای دولتمندی، و خوش خلقی برای فراوانی نعمتها کافی است. آن زندگی با قناعت است.

The reason for calling goodness of moral character a blessing is that just as (۱) blessing brings forth pleasure, in the same way a man can make his environment pleasant by endearing others' hearts through goodness of moral character and can thus succeed in procuring ways for his happiness and ease. And contentment has been regarded as capital and estate for the reason that just as the estate and area

under sway dispels need in the same way when a man adopts contentment and feels happy over his livelihood he becomes free of turning to others in the time of need. Whoever is contented with the morsel he gets, dry or wet, is the king of all the land and sea

p: ۱۳۹

## Wonderful Saying ۲۳۰

### In English

Amir al-mu'minin, peace be upon him, said: Be a sharer with him who has an abundant livelihood because he is more probable to get more riches and likely to secure an increase of the share therein.

### In Arabic

. وقال عليه السلام: شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَخْلَقَ لِلْغِنَى، وَأَجْدَرُ بِإِقْبَالِ الْحِظِّ عَلَيْهِ.

### In Persian

و درود خدا بر او فرمود: با آن کس که روزی به او روی آورده شراکت کنید، که او توانگری را سزاوارتر، و روی آمدن روزگار خوش را شایسته تر است.

## Wonderful Saying ۲۳۱

### In English

Amir al-mu'minin, peace be upon him, said about Allah's saying: verily, Allah enjoins justice ('adi) and benevolence (ihsan), (Qur'an, ۱۶:۹۰). Here 'adi means equidistribution and ihsan means favour.

### In Arabic

. وقال عليه السلام فى قول الله تعالى (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ): الْعَدْلُ الْإِنْصَافُ، وَالْإِحْسَانُ التَّفَضُّلُ.

### In Persian

و درود خدا بر او فرمود: (در تفسیر آیه ۹۰ سوره نحل (خدا به عدل و احسان فرمان می دهد) فرمود: عدل، همان انصاف است، و احسان، همان بخشش

## Wonderful Saying ۲۳۲

### In English

Amir al-mu'minin, peace be upon him, said: He who gives with his short hand is given

.by a long hand

as-Sayyid ar-Radi says: The meaning of this saying is that even though what a man spends in charity from his possessions may be small, yet Allah, the Sublime, gives good reward for it. And the two hands referred to, here means two favours. Thus, Amir al-mu'minin has differentiated between the favour of man and the favour of the Lord (Allah) -- exalted be the mention of His name -- since he has described the first as small and the other as big. This is because the favours of Allah are ever multiplied manifold to the favours of man since Allah's favours are basic in the sense that every other favour springs from it and turns to it

p: ۱۴۰

وقال عليه السلام: مَنْ يُعْطِ بِالْيَدِ الْقَصِيرِ يُعْطِ بِالْيَدِ الطَّوِيلِ.

قال الرضى: أقول: و معنى ذلك: أن ما ينفقه المرء من ماله فى سبيل الخير والبر \_ وإن كان يسيراً \_ فإن الله تعالى يجعل الجزاء عليه عظيماً كثيراً، واليذان هاهنا عبارتان عن النعمتين، ففرق عليه السلام بين نعمه العبد ونعمه الرب، فجعل تلك قصيره وهذه طويله، لأن نعم الله أبداً تُضعف (٤٧٢٥) على نعم المخلوقين أضعافاً كثيره، إذ كانت النعم الله أصل النعم كلها، فكل نعمه إليها ترجع ومنها تنزع.

### In Persian

و درود خدا بر او فرمود: آن كس كه با دست کوتاه ببخشد، از دستى بلند پاداش گیرد. (معنى سخن اين است كه آنچه انسان از اموال خود در راه خير و نيكي انفاق مى كند، هر چند كم باشد، خداوند پاداش او را بسيار مى دهد، و منظور از (دو دست) در اینجا دو نعمت است، كه امام (ع) بين نعمت پروردگار، و نعمت از ناحیه انسان، را با کوتاهی و بلندى فرق گذاشته است كه نعمت و بخشش از ناحیه بنده را کوتاه، و از ناحیه خداوند را بلند قرار داده است، بدان جهت كه نعمت خدا هميشگی و چند برابر نعمت مخلوق است، چرا كه نعمت خداوند اصل و اساس تمام نعمتها است، بنابراین تمام نعمتها به نعمتهاى خدا باز مى گردد، و از آن سرچشمه مى گیرد)

### Wonderful Saying ۲۳۳

### In English

Amir al-mu'minin said to his son al-Hasan, peace be upon them both: Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a (rebel and the rebel deserves destruction. (۱)

وقال عليه السلام لابنه الحسن عليهما السلام: لَا تَدْعُونَ إِلَى مُبَارَزِهِ (٤٧٢٦) وَإِنْ دُعِيَ إِلَيْهَا فَأَجِبْ، فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ،  
وَالْبَاغِيَ مَضْرُوعٌ (٤٧٢٧).

In Persian

و درود خدا بر او فرمود: (به فرزندش امام مجتبی (ع) فرمود:) کسی را به پیکار دعوت نکن، اما اگر تو را به نبرد خواندند پذیر، زیرا آغازگر پیکار تجاوزکار، و تجاوزکار شکست خورده است.

Footnote

The meaning of this is that if the enemy aims at fighting and takes the initiative in (١). it, then one should advance to face him, but one should not initiate the attack because this would be clear high-handedness and excess, and whoever commits high-handedness and excess will be disgracefully vanquished and thrown down. That is why Amir al-mu'minin always entered the battlefield on being challenged by the enemy. He never offered the challenge from his side. In this connection, Ibn Abil'-Hadid writes

We have never heard that Amir al-mu'minin ever challenged anyone for confrontation. Rather, when either he was particularly challenged or the enemy flung a general challenge, then alone he would go out to meet the enemy and would kill him. ((Sharh Nahj al-balaghah, vol. ١٩, p. ٦٠

Wonderful Saying ٢٣٤

In English

Amir al-mu'minin, peace be upon him, said: The best traits of women are those which are the worst traits of men, namely: vanity, cowardice and miserliness. Thus, since the woman is vain, she will not allow anyone access to herself; since she is miserly, she will preserve her own property and the property of her husband; and since she is weak-hearted, she will be frightened with everything that befalls her

وقال عليه السلام: خِيَارُ خِصَالِ النِّسَاءِ شِرَارُ خِصَالِ الرِّجَالِ: الرَّهْوُ (٤٧٢٨) وَالْجُبْنُ وَالْبُخْلُ، فَإِذَا كَانَتِ الْمَرْأَةُ مَرْهُوَّةً (٤٧٢٩) لَمْ تُمَكِّنْ مِنْ نَفْسِهَا، وَإِذَا كَانَتْ بِخَيْلَةٍ حَفِظَتْ مَا لَهَا وَمَالَ بَعْلِهَا، وَإِذَا كَانَتْ جَبَانَةً فَرَقَتْ (٤٧٣٠) مِنْ كُلِّ شَيْءٍ يَعْرِضُ لَهَا.

In Persian

و درود خدا بر او فرمود: برخی از نیکوترین خلق و خوی زنان، زشت ترین اخلاق مردان است، مانند، تکبر و به خود بالیدن، ترس، بخل، هرگاه زنی متکبر باشد، بیگانه را به حریم خود راه ندهد، و اگر بخیل باشد اموال خود و شوهرش را نگهبان است، و چون ترسان باشد از هر چیزی که به آبروی او زیان رساند فاصله می گیرد.

Wonderful Saying ۲۳۵

In English

It was said to Amir a'-mu'minin, peace be upon him: Describe the wise to us; and he said: The wise is one who places things in their proper positions. Then, he was asked: Describe the ignorant to us; and he said: I have already done so

As-Sayyid ar-Radi says: The meaning is that the ignorant is one who does not place things in their proper positions. In this way, Amir al-mu'minin's abstention from describing was a way of describing him because his attributes are just the opposite of the wise

In Arabic

وقيل له عليه السلام: صف لنا العاقل. فقال عليه السلام: هُوَ الَّذِي يَضَعُ الشَّيْءَ مَوَاضِعَهُ. فقيل: فصف لنا الجاهل. قال: قَدْ فَعَلْتُ. قال الرضی: یعنی: اَنَّ الْجَاهِلَ هُوَ الَّذِي لَا يَضَعُ الشَّيْءَ مَوَاضِعَهُ، فَكَأَنَّ تَرْكَ صِفَتِهِ صَفَهُ لَهُ، إِذْ كَانَ بِخِلَافِ وَصْفِ الْعَاقِلِ.

In Persian

و درود خدا بر او فرمود: (به امام گفتند، عاقل را به ما بشناسان فرمود:) خردمند آنکه هر چیزی را در جای خود می نهد. (گفتند پس جاهل را تعریف کن فرمود:) با معرفی خردمند، جاهل را نیز شناساندم (یعنی جاهل کسی که هر چیزی را در جای خود نمی گذارد، بنابراین با ترک معرفی مجدد، جاهل را شناساند.)



## Wonderful Saying ۲۳۶

### In English

Amir al-mu'minin, peace be upon him, said: By Allah, this world of yours is more lowly .  
.in my view than the (left over) bone of a pig in the hand of a leper

### In Arabic

وقال عليه السلام: وَاللَّهِ لَدُنْيَاكُمْ هَذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقِ (۴۷۳۱) خَنْزِيرٍ فِي يَدِ مَجْدُومٍ (۴۷۳۲) .

### In Persian

و درود خدا بر او فرمود: به خدا سوگند! این دنیای شما که به انواع حرام آلوده است، در دیده من از استخوان خوکی که در دست بیماری جذامی باشد، پست تر است.

## Wonderful Saying ۲۳۷

### In English

Amir al-mu'minin, peace be upon him, said: A group of people worshipped Allah out of desire for reward surely, this is the worship of traders. Another group worshipped Allah out of fear, this is the worship of slaves. Still another group worshipped Allah out of gratefulness, this is the worship of free men

### In Arabic

وقال عليه السلام: إِنَّ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً فِتْلِكَ عِبَادَةُ التَّجَارِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فِتْلِكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فِتْلِكَ عِبَادَةُ الْأَحْرَارِ.

### In Persian

و درود خدا بر او فرمود: گروهی خدا را به امید بخشش پرستش کردند، که این پرستش بازرگانان است، و گروهی او را از روی ترس عبادت کردند که این عبادت بردگان است، و گروهی خدا را از روی سپاسگذاری پرستیدند و این پرستش آزادگان است.

## Wonderful Saying ۲۳۸

### In English

Amir a'-mu'minin, peace be upon him, said: Woman is evil, all in all; and the worst of it  
.is that one cannot do without her

p: ۱۴۴

## In Arabic

. وقال عليه السلام: الْمَرْأَةُ شَرُّ كُلِّهَا، وَشَرُّ مَا فِيهَا أَنَّهُ لَا بُدَّ مِنْهَا!

## In Persian

و درود خدا بر او فرمود: زن و زندگی، همه اش دردسرساز است و زحمت بارتر اینک از او چاره ای نیست.

## Wonderful Saying ۲۳۹

## In English

Amir a'-mu'minin, peace be upon him, said: He who is a sluggard loses his rights and .he who believes in the backbiter loses his friend

## In Arabic

. وقال عليه السلام: مَنْ أَطَاعَ التَّوَانِي ضَيَّعَ الْحُقُوقَ، وَمَنْ أَطَاعَ الْوَأْسِي ضَيَّعَ الصَّدِيقَ.

## In Persian

و درود خدا بر او فرمود: هر کس تن به سستی دهد، حقوق را پایمال کند، و هر کس سخن چین را پیروی کند دوستی را به نابودی کشاند.

## Wonderful Saying ۲۴۰

## In English

Amir al-mu'minin, peace be. upon him, said: One ill-gotten piece of stone in a house is .a guarantee for its ruin

as-Sayyid ar-Radi says: In one tradition this saying is attributed to the Prophet. It is no wonder that the two sayings should resemble each other because they are driven .from the same source and dispersed through the same means

## In Arabic

وقال عليه السلام: الْحَجَرُ الْعَصِيبُ (۴۷۳۳) فِي الدَّارِ رَهْنٌ عَلَى خَرَابِهَا. قال الرضى: و يروى هذا الكلام للنبي صلى الله عليه، ولا عجب أن يشبهه الكلامان، فإنَّ مستقاهما من قليب (۴۷۳۴) ومفرغهما من ذنوب (۴۷۳۵).

و درود خدا بر او فرمود: سنگ غصبی در بنای خانه، در گرو ویران شدن آن است (این سخن از رسول خدا نقل شده است، و اینکه سخن پیامبر (ص) و علی (ع) شبیه یکدیگرند جای شگفتی نیست برای اینکه هر دو از یکجا سرچشمه گرفته و در دو ظرف ریخته شده است).

In English

Amir al-mu'minin, peace be upon him, said: The day of the oppressed over the (oppressor will be severer than the day of the oppressor over the oppressed. (۱)

In Arabic

وقال عليه السلام: يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

In Persian

و درود خدا بر او فرمود: روزی که ستم‌دیده از ستمکار انتقام کشد، سخت تر از روزی است که ستمکار بر او ستم روا می داشت.

Footnote

It is easy to bear oppression in this world hut it is not easy to face its punishment in (۱) the next world, because the period of hearing oppression even though life-long is after all limited; but the punishment for oppression is Hell whose most fearful aspect is that life there will last for ever and death will not save from punishment. That is why, if an oppressor kills someone then with that killing the oppression comes to an end, and there is no further scope for any further oppression on the same person; but its punishment is that he is thrown in Hell where he suffers his punishment

:The Persian couplet says

The effect of the oppression on us has passed away, but it will ever remain on the oppressor.

In English

Amir al-mu'minin, peace be upon him, said: Fear Allah to some degree (even) though it .be little; and set a curtain between you and Allah (even) though it be thin

وقال عليه السلام: اتق الله بغض التقي وإن قلَّ، واجعل بينك وبين الله ستراً وإن رَقَّ.

**In Persian**

و درود خدا بر او فرمود: از خدا بترس هر چند اندک، میان خود و خدا پرده ای قرار ده هر چند نازک.

**Wonderful Saying ۲۴۳**

**In English**

Amir al-mu'minin, peace be upon him, said: When replies are numerous the correct .  
(point remains obscure. (۱)

**In Arabic**

وقال عليه السلام: إِذَا اُزْدَحِمَ الْجَوَابُ (۴۷۳۶) خَفِيَ الصَّوَابُ.

**In Persian**

و درود خدا بر او فرمود: هر گاه پاسخها همانند و زیاد باشد، پاسخ درست پنهان گردد.

**Footnote**

If replies to a question begin to be given from all sides, every reply will raise . (۱)  
another question and thus open the door for arguing, and as the number of replies will  
further necessitate search for the real truth, detection of the correct reply will  
become more and more arduous, because everyone will try to have his reply  
accepted as correct as a result of which he will try to collect arguments from here and  
there to have his reply accepted as correct as a result of which the whole matter will  
become confused and this dream will turn into an aimless one because of the  
.multiplicity of interpretations

**Wonderful Saying ۲۴۴**

**In English**

Amir al-mu'minin, peace be upon him, said: Surely in every blessing there is a right of  
Allah. If one discharges that right Allah increases the blessing, and if one falls short of  
.doing so one stands in danger of losing the blessing

. وقال عليه السلام: إِنَّ لِلَّهِ فِي كُلِّ نِعْمَةٍ حَقًّا، فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَّرَ فِيهِ خَاطَرَ بِرِوَالِ نِعْمَتِهِ.



### In Persian

و درود خدا بر او فرمود: خدا را در هر نعمتی حق است، هر کس آن را بپردازد، فزونی یابد، و آن کس که نپردازد و کوتاهی کند، در خطر نابودی قرار گیرد.

### Wonderful Saying ۲۴۵

### In English

Amir al-mu'minin, peace be upon him, said: When capability increases, desire decreases.

### In Arabic

وقال عليه السلام: إِذَا كَثُرَتِ الْمَقْدِرَةُ قَلَّتِ الشَّهْوَةُ.

### In Persian

و درود خدا بر او فرمود: هنگامی که توانایی فزونی یابد، شهوت کاستی گیرد.

### Wonderful Saying ۲۴۶

### In English

Amir al-mu'minin, peace be upon him, said: Keep on guard against the slipping away of blessings because not everything that runs away comes back.

### In Arabic

وقال عليه السلام: اخذروا نَفَارَ النَّعْمِ (۴۷۳۷) فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

### In Persian

و درود خدا بر او فرمود: از گریختن نعمتها بپرهیزید زیرا هر گریخته ای باز نمی گردد.

### Wonderful Saying ۲۴۷

### In English

Amir al-mu'minin, peace be upon him, said: Generosity is more prompting to good

.than regard for kinship

### In Arabic

وقال عليه السلام: الْكَرْمُ أَعْطَفُ مِنَ الرَّحِمِ (٤٧٣٨).

### In Persian

و درود خدا بر او فرمود: بخشش بیش از خویشاوندی محبت آورد.

## Wonderful Saying ٢٤٨

### In English

Amir al-mu'minin, peace be upon him, said: If a person has a good idea about you  
.make his idea be true

### In Arabic

وقال عليه السلام: مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

### In Persian

و درود خدا بر او فرمود: چون کسی به تو گمان نیک برد، خوشبینی او را تصدیق کن.

## Wonderful Saying ٢٤٩

### In English

Amir al-mu'minin, peace be upon him, said: The best act is that which you have to  
.force yourself to do

## In Arabic

وقال عليه السلام: أَفْضَلُ الْأَعْمَالِ مَا أَكْرَهْتَ نَفْسَكَ عَلَيْهِ.

## In Persian

و درود خدا بر او فرمود: بهترین کارها آن است که با ناخشنودی در انجام آن بکوشی.

## Wonderful Saying ۲۵۰

## In English

Amir al-mu'minin, peace be upon him, said: I came to know Allah, the Glorified, through the breaking of determinations, change of intentions and losing of courage.

((۲

## In Arabic

وقال عليه السلام: عَرَفْتُ اللَّهَ سُبْحَانَهُ بِفَسْخِ الْعَزَائِمِ (۴۷۳۹) وَحَلِّ الْعُقُودِ، نَقْضِ الْهَمَمِ (۴۷۴۰).

## In Persian

و درود خدا بر او فرمود: خدا را از سست شدن اراده های قوی، گشوده شدن گره های دشوار، و درهم شکسته شدن تصمیم ها، شناختم.

## Footnote

The breaking of determinations and losing of courage can be argued to prove the existence of Allah 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 capacity to bring them from non-existence to existence and again from existence into non-existence, and this is what is beyond human power. Therefore, it is necessary to acknowledge a super authority who effects change and alteration in determinations

and admission of His Singularity. When this iman takes root in the heart of a man then

he does not agree to bow before any other being, nor is he over-awed or affected by any power or authority. Rather, getting mentally freed of all ties he regards himself a devotee of Allah and the result of this adherence to the Unity is that he is saved from .the pollution of polytheism

Prayer (salat) is the most important of all forms of worship. It consists of standing, sitting, bending and prostration, 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, because the actions and movements of a vain person produce pride and haughtiness while humble actions engender the quality of submissiveness and humbleness in the mind. With the exercise of these acts 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 insulting to bend down to mend it, began to rub their faces on dust during prostration in prayers, and place their foreheads in the position of others' feet during the congregational prayer, and in this way acquired the true spirit of Islam after abandoning the pre-Islamic vanity and partisanship

zakat, namely that a person who is able to do so should pay 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, is an obligatory command of Islam, the purpose behind which is that no individual in the community should remain poor and they should remain safe from the evils that result from need and poverty. Besides, another objective is that wealth should keep rotating from one individual to another and should not be centred in a few persons

Fasting (siyam) is a form of worship in which there is not an iota of show, and no motive is active in it except that of pure intention. 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 the longing for water make him lose his control although if something is eaten or drunk no one is to peep into his stomach, but the purity of conscience prevents his will from deflecting. This is the greatest good of fasting that it engenders  
.purity of will in action

The purpose of hajj (pilgrimage to the House of Allah) is that Muslims from all corners of the globe should assemble at one place so that this world assembly should prove to be an occasion for the manifestation of Islam's greatness, the renewal of the passion  
.for worship and the creation of bonds of mutual brotherhood

The purpose of jihad (fighting in the way of Allah) is to fight with all possible 'flight those forces which 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, yet the tidings for eternal ease and everlasting life produce the courage to bear all  
.these hardships

The persuasion for good and dissuasion from evil are effective ways of showing others the correct path and preventing them from wrong; If a community has no persons to 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 great stress on it as  
.compared to other matters, and held disregard to it as an unpardonable sin

Doing good for kinship means that a man should do favours to his relatives and at least should not stop mutual accosting and speaking with them so that spirits may become clean and family ties may develop, and the scattered individuals may render strength to one another

Seeking vengeance is a right given to the survivors of the person killed. They can demand a life for a life so that for fear of punishment no one would dare kill any person, and at the same time the survivor's passion for revenge should not result in the killing of more than one person. No doubt forgiveness or pardon does carry weight in its own place but where it means trampling of an individual's right or a danger to world peace it cannot be regarded as good. Rather, on such an occasion revenge is the sole way of stopping bloodshed and killing for the safety of human life.

:Thus, Allah says

And for you there is (security of) Retaliation O' you men of understanding, so that you (may guard yourself (against evil)). (Qur'an, ٢:١٧٩

The purpose behind the awarding of penalties is to make the offender appreciate the seriousness of violating the prohibitions of Allah so that he may keep off the prohibitions for fear of punishments

Wine causes diffusion of thinking, dispersion of senses and weakness of understanding. As a result, a man commits such actions which would not be expected of him in the state of being in his senses. Besides, it ruins health and renders the body liable to catch infectious diseases while, sleeplessness, nervous weakness and rheumatism are its chief effects. The shari'ah has prohibited it in view of these ill-effects

Theft, that is, taking over someone else's property is an evil habit which is produced by the sway of greed and evil passions and since bringing down evil passions from the position of excess to the bounds of moderation means chastity the abstinence from .theft by curbing greed and evil passions would produce chastity

Adultery and sodomy have been prohibited in order that lineage may be regulated and the human race may continue and prosper, because the issues by adultery are not regarded legitimate for the purposes of lineage and consequently they are not entitled to inheritance, while there is no question of issues in the case of unnatural practices. Besides, as a consequence of these evil practices one contracts such .diseases which cause ruination of life in addition to discontinuity of progeny

The law of evidence is needed because if one party denies the right of another party .the latter may establish it through evidence and safeguard it thereby

Abstention from lies and falsehood has been commanded so that the standing and importance of its contrary namely truth may become prominent and in observing the .benefits and advantages of truth the moral weakness of falsehood may be avoided

salam means peace and peace-loving and it is obvious that peaceful attitude is a successful way of protection from dangers and prevention of war and fighting. Generally, commentators have taken the word salam to mean mutual greetings and well-wishing but the context and the fact that it has been mentioned in the series of obligations does not support this interpretation. However, according to this interpretation salam is a means of safety from dangers because it is regarded as a way of peace and peace-loving. When two Muslims meet each other they offer salam one to the other, it means that they announce the wishes of each for the welfare of .the other whereafter each feels safe with the other



Imamate (imamah): This word has appeared in the same form in the correct copies of Nahj al-balaghah as well as in its commentaries like Ibn Abi'l-Hadid, vol.١٩, p.٩٠; Ibn Maytham, vol.٥, pp.٣٦٧-٣٦٨; Minhaj al-Bara'ah, vol.٢١, p.٣١٨; and other sources besides Nahj al-balaghah such as Nihayah al-irab by an-Nuwayri ash-Shafi'i, vol.٨, p.١٨٣ and al-Bihar by al-Majlisi, vol.٦, p.١١١

In fact, this word of "imamah" has been distorted to "amanah" (trust) or "amanat" (trusts) in some copies such as those printed in Egypt. It is very surprising to note that the word has appeared as amanah in the text of Nahj al-balaghah printed with the commentary of Ibn Abi'l-Hadid in Egypt in the first edition vol.٤, p.٣٥٠ as well as in the second edition edited by Muhammad Abu'l-Fadl Ibrahim, vol.١٩, p.٨٦; while he himself (Ibn Abi'l-Hadid) based his commentary on its correct reading namely imamah as did other commentators

However, in explanation of this sentence, "Imamate for the orderliness of the community," as the theological scholars say

Whoever has known dark experiences and has examined political principles knows, of necessity, that whenever men have among them a chief and a guide whom they obey, who restrains the oppressor from his oppression and the unjust man from his injustice and avenges the oppressed of his oppressor, and along with that leads them to rational principles and religious duties, and restrains them from the corruptions which cause the destruction of order in their worldly affairs, and from the evils which result in wretchedness in the world to come, so that every individual might fear that punishment, then because of this they will draw near to soundness and depart from (corruption. (al-Babu'l-hadi 'ashar, EngI. transl. p. ٦٣

The institution of Imamate is intended to cater for the unification of the nation and to protect the commandments of Islam from alteration and change, because if there is no head of the nation and no protector of religion neither can the order of the nation be maintained nor can the commandments of Islam remain safe from interference by others. This object can be achieved only when obedience to him is obligatory on the people, because if he is not obeyed and followed as an obligation he will neither be able to maintain justice and equity, nor secure the rights of the oppressed from the oppressor, nor issue and enforce the laws of the shari'ah and consequently the .extinction of evil and mischief from the world cannot be expected

### Wonderful Saying ۲۵۱

#### In English

Amir al-mu'minin, peace be upon him, said: The sourness of this world is the .sweetness of the next world while the sweetness of this world is the sourness of the .next one

#### In Arabic

وقال عليه السلام: مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ، وَحَلَاوَةُ الدُّنْيَا مَرَارَةُ الْآخِرَةِ.

#### In Persian

و درود خدا بر او فرمود: تلخکامی دنیا، شیرینی آخرت، و شیرینی دنیای حرام، تلخی آخرت است.

### Wonderful Saying ۲۵۲

#### In English

Amir al-mu'minin, peace be upon him, said: Allah has laid down iman (belief) for .۲۵۲ purification from polytheism; salat (prayer) for purification from vanity; zakat (levy) as a means of livelihood; siyam (fasting) as a trial of the people; hajj (pilgrimage to the House of Allah in Mecca) as a support for religion; jihad (fighting in the way of Allah) for the honour of Islam; persuasion for good (al-amr bi'l-ma`ruf) for the good of the common people; dissuasion from evil (an-nahy 'ani'l-munkar) for the control of the

mischievous; regard for kinship for increase of number; revenge for stoppage of bloodshed; the award of penalties for the realization of importance of the prohibitions; the abstinence from drinking wine for protection of the wit; the avoidance of theft for inculcating chastity; abstinence from adultery for safeguarding descent; abstinence from sodomy for increase of progeny; tendering evidence for furnishing proof against contentions; abstinence from the lie for increasing esteem for truth; maintenance of peace (salam) for protection from danger; imamah or Imamate (Divine Leadership) for the orderliness of the community and (obedience to Imams) as a mark of respect to the Imamate. (1)

. وقال عليه السلام: فَرَضَ اللَّهُ الْإِيْمَانَ تَطْهِيراً مِنَ الشُّرْكِ، وَالصَّلَاةَ تَنْزِيْهاً عَنِ الْكِبْرِ، وَالزَّكَاةَ تَسْبِيْباً لِلرِّزْقِ، وَالصِّيَامَ اِئْتِلاَءً لِإِخْلَاصِ الْخَلْقِ، وَالْحِجَّ تَقَرُّبَةً لِلدِّينِ (٤٧٤١) وَالْجِهَادَ عِزًّا لِلْإِسْلَامِ، وَالْأَمْرَ بِالْمَعْرُوفِ مَضِيْلَةً لِلْعَوَامِّ، وَالنَّهْيَ عَنِ الْمُنْكَرِ رَدْعاً لِلشُّفَهَاءِ، وَصِلَةَ الرَّحِمِ مَنَمَةً (٤٧٤٢) لِلْعِيْدِ، وَالْفِصَاصَ حَقْناً لِلدَّمَاءِ، وَإِقَامَةَ الْحُدُودِ إِعْظَاماً لِلْمَحَارِمِ، وَتَرْكَ شُرْبِ الْخَمْرِ تَخْصِيَةً بَيْنَ الْعَقْلِ، وَمُجَاتَبَةِ السَّرِقَةِ إِجَاباً لِلْعَفْهِ، وَتَرْكَ الزَّوْنِ تَخْصِيَةً بَيْنَ النَّسَبِ، وَتَرْكَ اللُّوْاطِ تَكْثِيْراً لِلنَّسِيلِ، وَالشَّهَادَاتِ (٤٧٤٣) اِسْتِظْهَاراً (٤٧٤٤) عَلَى الْمُجَاحِدَاتِ (٤٧٤٥) وَتَرْكَ الْكُذْبِ تَشْرِيْفاً لِلصِّدْقِ، وَالسَّلَامَ أَمَاناً مِنَ الْمَخَاوِفِ، وَالْإِيْمَانَةَ نِظَاماً لِلْأَمْمَةِ، وَالطَّاعَةَ تَعْظِيْماً لِلْإِمَامَةِ

## In Persian

و درود خدا بر او فرمود: خدا (ایمان) را برای پاکسازی دل از شرک، و (نماز) را برای پاک بودن از کبر و خودپسندی و (زکات) را عامل فزونی روزی، و (روزه) را برای آزمودن اخلاص بندگان، و (حج) را برای نزدیکی و همبستگی مسلمانان، و (جهاد) را برای عزت اسلام، و (امر به معروف) را برای اصلاح توده ها ناآگاه، و (نهی از منکر) را برای بازداشتن بیخردان از زشتی ها، (صله رحم) را برای فراوانی خویشاوندان، و (قصاص) را برای پاسداری از خونها، و اجرای (حدود) را برای بزرگداشت محرمات الهی، و ترک (میگساری) را برای سلامت عقل، و دوری از (دزدی) را برای تحقق عفت، و ترک (زنا) را برای سلامت نسل آدمی، و ترک (لواط) را برای فزونی فرزندان، و (گواهی دادن) را برای به دست آوردن حقوق انکارشده، و ترک (دروغ) را برای حرمت نگهداشتن راستی، و (سلام کردن) را برای امنیت از ترسها، و (امامت) را برای سازمان یافتن امور امت، و (فرمانبرداری از امام) را برای بزرگداشت مقام رهبری، واجب کرد.

Before describing some of the aims and good points of the commands of the (۱) shari'ah (i.e., religious law), Amir al-mu'minin has begun with the aims and objects of Belief (iman), because iman serves as the basis of religious commands, and without it no need is felt for any religious code or jurisprudence. iman is the name of acknowledging the existence of the Creator

### Wonderful Saying ۲۵۳

#### In English

Amir al-mu'minin, peace be upon him, used to say: If you want an oppressor to take an oath ask him to swear like this that he is out of Allah's might and His power, because if he swears falsely in this way he will be quickly punished, while if he swears by Allah Who is such that there is no god but He, he will not be quickly punished since (he is expressing the Unity of Allah, the Sublime. (۱)

#### In Arabic

وكان عليه السلام يقول: أَخْلِفُوا الظَّالِمَ. إِذَا أَرَدْتُمْ يَمِينَهُ. بِمَا نَهَى بَرِيءٌ مِنْ حَوْلِ اللَّهِ وَقُوَّتِهِ، فَإِنَّهُ إِذَا حَلَفَ بِهَا كَاذِبًا عُوجِلَ الْعُقُوبَةَ، وَإِذَا حَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَمْ يُعَاجَلْ، لِأَنَّهُ قَدْ وَحَّدَهُ اللَّهُ تَعَالَى .

#### In Persian

و درود خدا بر او فرمود: آنگاه که خواستید ستمکاری را سوگند دهید از او بخواهید که بگوید از حول و قوت خدا بیزار است زیرا اگر به دروغ سوگند خورد، پس از بیزاری، در کیفر او شتاب شود، اما اگر در سوگند خود بگوید (به خدایی که جز او خدایی نیست) در کیفرش شتاب نگردد، چه او خدا را به یگانگی یاد کرد.

It is narrated that someone levied some charges against Imam Ja'far as-Sadiq .(۱) before the 'Abbaside Caliph 'Abdullah ibn Muhammad al-Mansur. al-Mansur sent for the Imam and told him that such and such a person had told him such and such about him. The Imam said it was all wrong and there was not an iota of truth therein, and desired the man to be sent for and questioned before him. Consequently, he was sent for and questioned. He said that whatever he had said was true and correct. The Imam said to him, "if you are speaking the truth then you swear as I ask you to swear." Thereafter, the Imam made him swear by saying, "I am out of Allah's might and power and I rely on my own might and power." Soon after swearing like this he got an attack of paralysis and he became motionless. The Imam, returned with full honour and prestige. (al-Kafi, al-Kulayni, vol.۶, pp. ۴۴۵--۴۴۶; al-Bihar, vol.۴۷, pp.۱۶۴ -- ۱۶۵, ۱۷۲-۱۷۵, ۲۰۳ -- ۲۰۴; al-Fusul al-muhimmah, Ibn as-Sabbagh al-Maliki, pp.۲۲۵ --۲۲۶; as-sawa`iq al-muhriqah, Ibn Hajar ash-Shafi'i, p. ۱۲۰; Jami' karamat al-awliya', an-Nabhani ash-Shafi'i, vol.۲, p.۴

Such an event took place again during the reign of Harun ar-Rashid (۱۴۹/۷۶۶ - ۱۹۳/۸۰۹ - the grandson of al-Mansur) when 'Abdullah ibn Mus'ab (the grandson of 'Abdullah ibn az-Zubayr -- the well-known enemy of Ahlu'l-bayt of the Holy Prophet) slandered Yahya ibn 'Abdillah ibn al-Hasan ibn (al-Imam) al-Hasan ibn 'Ali ibn Abi Talib before Harun ar-Rashid by saying that he was plotting a revolution against him (Harun). Then, Yahya made 'Abdullah swear before Harun in the same manner as the Imam had done. When 'Abdullah swore as he was required to, the symptom of leprosy soon appeared in him in the presence of Harun and he died after three days, while every part of his flesh cracked open and all the hair of his body fell out. After this, Harun used to say, "How soon Allah took revenge on 'Abdullah for Yahya!" (Maqatil at-talibiyyin, Abu'l-Faraj al-Isfahani, pp.۴۷۲-۴۷۸; Muruj adh-dhahab, al-Mas'udi, vol.۳, pp.۳۴۰ -- ۳۴۲; Tarikh Baghdad, al-Khatib, vol.۱۴, pp.۱۱۰-۱۱۲; Ibn Abi'l-Hadid, vol.۱۹, pp.۹۱-۹۴; at-Tarikh, Ibn Kathir, vol.۱۰, pp.۱۶۷-۱۶۸; Tarikh al-khulafa', as-Suyuti:, p.۲۸۷

## Wonderful Saying ۲۵۴

### In English

Amir al-mu'minin, peace be upon him, said: O' son of Adam, be your own representative in the matter of your property and do about it whatever you want to (be done with it after your death. (۱)

### In Arabic

وقال عليه السلام: يَا بَنَ آدَمَ، كُنْ وَصِيَّ نَفْسِكَ، فِي مَالِكَ وَأَعْمَلْ فِيهِ مَا تُؤَثِّرُ (۴۷۴۶) أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ.

### In Persian

و درود خدا بر او فرمود: ای فرزند آدم! خودت وصی مال خویش باش، امروز بگونه ای عمل کن که دوست داری پس از مرگت عمل کنند.

## Wonderful Saying ۲۵۵

### In English

Amir al-mu'minin, peace be upon him, said: Anger is a kind of madness because the victim to it repents afterwards. If he does not repent his madness is confirmed

### In Arabic

وقال عليه السلام: الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ، لِأَنَّ صَاحِبَهَا يَنْدَمُ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.

### In Persian

و درود خدا بر او فرمود: تندخویی بی مورد نوعی دیوانگی است، زیرا که تندخو پشیمان می شود، و اگر پشیمان نشد پس دیوانگی او پایدار است.

## Wonderful Saying ۲۵۶

### In English

Amir al-mu'minin, peace be upon him, said: Health of body comes from paucity of (envy. (۲)

## In Arabic

وقال عليه السلام: صِحَّةُ الْجَسَدِ مِنْ قَلَّةِ الْحَسَدِ.

## In Persian

و درود خدا بر او فرمود: تندرستی تن در دوری از حسادت است.

## Footnote

Envy produces such a poisonous matter in the body which destroys the natural . (۲)  
heat of the body as a result of which the body weakens and the spirit withers. That is  
.why an envious person never prospers and melts away in the heat of envy



In English

Amir al-mu'minin, peace be upon him, said to Kumayl ibn Ziyad 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, for I swear by Him Whose hearing extends to all voices if ever someone pleases another's heart, Allah 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.

In Arabic

وقال عليه السلام لِكُمَيْلِ بْنِ زِيَادِ النَّخَعِيِّ: يَا كُمَيْلُ، مَرُّ أَهْلِكَ أَنْ يَرُوحُوا (۴۷۴۷) فِي كَسْبِ الْمَكَارِمِ، وَيُيَدِّجُوا (۴۷۴۸) فِي حَاجِهِ مَنْ هُوَ نَائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ مَا مِنْ أَحَدٍ أَوْدَعَ قَلْبًا سُورًا إِلَّا وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ الشَّرُّورِ لُطْفًا، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ (۴۷۴۹) جَرَى إِلَيْهَا كَالْمَاءِ فِي أَنْحَادِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرُدُ غَرِيبَهُ الْإِبِلُ.

In Persian

و درود خدا بر او فرمود: ای کمیل! خانواده ات را فرمان ده که روزها در به دست آوردن بزرگواری، و شبها در رفع نیاز خفتگان بکوشند، سوگند به خدایی که تمام صداها را می شنود، هر کس دلی را شاد کند، خداوند از آن شادی لطفی برای او قرار دهد که به هنگام مصیبت چون آب زلالی بر او باریدن گرفته و تلخی مصیبت را بزدايد چنانکه شتر غریبه را از چراگاه دور سازند.

In English

Amir al-mu'minin, peace be upon him, said: When you fall in destitution, trade with .  
Allah through charity

## In Arabic

وقال عليه السلام: إِذَا أُمَلِّقْتُمْ (٤٧٥٠) فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

## In Persian

هر گاه تهیدست شدید با صدقه دادن، با خدا تجارت کنید.

## Wonderful Saying ٢٥٩

## In English

Amir al-mu'minin, peace be upon him, said: Faithfulness with faithless people is faithlessness with Allah, while faithlessness with faithless people is faithfulness with Allah.

## In Arabic

وقال عليه السلام: الْوَفَاءُ لِأَهْلِ الْعَدْرِ عَدْرٌ عِنْدَ اللَّهِ، وَالْعَدْرُ بِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ.

## In Persian

و درود خدا بر او فرمود: وفاداری با خیانتکاران نزد خدا نوعی خیانت، و خیانت به خیانتکاران نزد خدا وفاداری است.

## Wonderful Saying ٢٦٠

## In English

Amir al-mu'minin, peace be upon him, said: There is many a man being gradually brought towards punishment by good treatment with him; many a man who remains in deceit because his evils are covered; and many a man who is in illusion because of good talk about him, while there is no greater ordeal by Allah, the Glorified, than the giving of time.

as-Sayyid ar-Radi says: This saying has appeared earlier as well but here it contains a beautiful and useful addition.

## In Arabic

وقال عليه السلام: كَمَ مِنْ مُسْتَدْرِجٍ بِالْإِحْسَانِ إِلَيْهِ، وَمَغْرُورٍ بِالسَّرِّ عَلَيْهِ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَمَا ابْتَلَى اللَّهُ سُبْحَانَهُ أَحَدًا بِمِثْلِ  
الْإِمْلَاءِ لَهُ.

قال الرضى: وقد مضى هذا الكلام فيما تقدم، إلا أن فيه هاهنا زيادة مفيدة.

### In Persian

و درود خدا بر او فرمود: با احسان پیاپی خدا، گناهکار را گرفتار کند و پرده پوشی خدا او را مغرور سازد، و با ستایش مردم  
فریب خورد و خدا هیچ کس را همانند مهلت دادن، مورد آزمایش قرار نداد.

p: ۱۶۱

When the news of the attack of Mu'awiyah's men on al-Anbar reached Amir al-mu'minin, peace be upon him, he himself came out walking till he reached al-Nukhaylah, where people overtook him and said: "O' Amir al-mu'minin, we are enough for them," then he said

You cannot be enough for me against yourselves, so how can you be enough for me against others? Before me the people used to complain of the oppression of their rulers but now I have to complain of the wrongful actions of my people; as though I am led by them and they are the leaders or that I am the subject and they are the rulers.

The narrator says: When Amir al-mu'minin, peace be upon him, uttered this during his long speech which we have included in the collection of sermons (No. ٢٧), two men from his companions advanced towards him and one of them said: I rule no one except myself and my brother (Qur'an, ٥:٢٥). So, order us with your command, O' Amir al-mu'minin and we will accomplish it. Thereupon, Amir al-mu'minin, peace be upon him, said: How can you two accomplish what I aim at

وقال عليه السلام لما بلغه إغاره أصحاب معاوية على الأنبار، فخرج بنفسه ماشياً حتى أتى النخيلة (٤٧٦٧) فأدركه الناس وقالوا: يا أمير المؤمنين نحن نكفيكهم. فقال: والله ما تكفونني أنفسكم، فكيف تكفونني غيركم؟ إن كانت الرعايا قبلي لتشكوا كيف رعاتيها، وإنني اليوم لأشكو كيف رعيتي، كأنني الممود (٤٧٦٨) وهم القادة، أو الموزوع وهم الوزعة (٤٧٦٩). فلما قال عليه السلام هذا القول، في كلام طويل قد ذكرنا مختاره في جملة الخطب، تقدم إليه رجلان من أصحابه فقال أحدهما: إنني لا أملك إلا نفسي وأخي، فمُر بأمرك يا أمير المؤمنين ننفذ له. فقال عليه السلام: وأين تفعان مما أريد (٤٧٧٠).

و درود خدا بر او فرمود: (آن هنگام که تهاجم یاران معاویه به شهر انبار، و غارت کردن آن را شنید، تنها و پیاده به طرف پادگان نظامی کوفه (نخيله) حرکت کرد، مردم خود را به او رسانده، گفتند ای امیر مومنان ما آنان را کفایت می کنیم، فرمود: شما از انجام کار خود درمانده اید! چگونه کار دیگری را برایم کفایت می کنید؟ اگر رعایای پیش از من از ستم حاکمان می نالیدند، امروز من از رعیت خود می نالم، گویی من پیرو و آنان حکمرانند، یا من محکوم و آنان فرمانروایانند. (دو نفر از یاران جلو آمدند و یکی گفت: من جز خود و برادرم را در اختیار ندارم، ای امیر مومنان فرمان ده تا هرچه خواهی انجام دهم، امام فرمود: شما کجا؟ و آنچه من می خواهم کجا؟

### Wonderful Saying ۲۶۲

It is said that al-Harith ibn Hawt came to Amir al-mu'minin, and said: Do you – ۲۶۲ believe I can ever imagine that the people of Jamal were in the wrong? Amir al-mu'minin, peace be upon him, said: O' al-Harith! You have seen below yourself but not above yourself, and so you have been confused. Certainly, you have not known right, so that you can recognize the righteous. And you have not known wrong, so that you can recognize the people of wrong! Then al-Harith said: In that case, I shall withdraw along with Sa'd ibn Malik and 'Abdullah: ibn 'Umar; whereupon Amir al-mu'minin, peace be upon him, said: Verily, Sa'd and 'Umar have neither sided with Right nor (forsaken Wrong. (۱)

. وقيل: إِنَّ الْحَارِثَ بْنَ حَوْطٍ أَتَاهُ فَقَالَ: أُتْرَانِي (٤٧٧١) أَظَنَّ أَصْحَابَ الْجَمَلِ كَانُوا عَلَيَّ ضَلَالَةً؟ فَقَالَ عَلَيْهِ السَّلَامُ: يَا حَارِثُ، إِنَّكَ نَظَرْتَ تَحْتَيْكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِزَّتْ (٤٧٧٢) إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ (٤٧٧٣), وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ. فَقَالَ الْحَارِثُ: فَإِنِّي أَعْتَزَلُ مَعَ سَعِيدِ بْنِ مَالِكٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ سَعِيداً وَعَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ، وَلَمْ يَخْذُلَا الْبَاطِلَ.

### In Persian

و درود خدا بر او فرمود: (حارث بن حوت نزد امام آمد و گفت: آیا چنین پنداری که من اصحاب جمل را گمراه می دانم؟ چنین نیست، امام فرمود:) ای حارث تو زیر پای خود را دیدی، اما به پیرامونت نگاه نکردی، پس سرگردان شدی، تو حق را نشناختی تا بدانی اهل حق چه کسانی می باشند؟ و باطل را نیز نشناختی تا باطل گرایان را بدانی. (حارث گفت من و سعید بن مالک، و عبدالله بن عمر، از جنگ کنار می رویم، امام فرمود:) همانا سعید و عبدالله بن عمر، نه حق را یاری کردند، و نه باطل را خوار ساختند.

### Footnote

Sa'd ibn Malik (i.e. Sa'd ibn Abi Waqqas, the father of 'Umar ibn Sa'd who killed .<sup>(۱)</sup> Imam Husayn) and 'Abdullah ibn 'Umar were among those who were keeping themselves away from Amir al-mu'minin's help and support. As for Sa'd ibn Abi Waqqas, after the killing of 'Uthman he retired to some wilderness and passed his life there, but did not agree to swear allegiance to Amir al-mu'minin (as Caliph). But after the death of Amir al-mu'minin he used to express his repentance, saying, "I held an opinion but it was a wrong opinion." (al-Mustadrak, al-Hakim, vol.۳, p. ۱۱۶). And when Mu`awiyah blamed him for not supporting him in his fight with Amir al-mu'minin, Sa'd said:

I only repent for not having fought against the rebellious group (i.e. Mu'awiyah and his people). (Ahkam al-Qur'an, al-Jassas al-Hanafi, vol.۲, pp.۲۲۴,۲۲۵; al-Furu', Ibn Muflih (al-Hanbali, vol.۳, p.۵۴۲

As for `Abdullah ibn 'Umar, although he had sworn allegiance, he refused to help Amir al-mu'minin in the battles putting forth the excuse: "I have sought seclusion to devote myself to worship and do not therefore want to involve myself in war and fighting".  
:A Persian couplet says

.Intelligence regards such excuses worse than the offence itself

Abdullah ibn 'Umar also frequently used to express his repentance, even up to the last moments of his life, saying

I do not find anything in myself to be distressed about in this world, except my not having fought alongside Ali ibn Abi Talib against the rebellious group as Allah, to Whom belongs Might and Majesty, had commanded me. (al-Mustadrak, vol.۳, pp.۱۱۵ – ۱۱۶; as-Sunan al-kubra, al-Bayhaqi, vol.۸, p.۱۷۲; at-Tabaqat, Ibn Sa'd, vol.۴, part I, pp.۱۳۶, ۱۳۷; al-Jst'ab, vol.۳, p.۹۵۳; Usd al-ghabah, vol.۳, p.۲۲۹; vol.۴, p.۳۳; Majma' az-zawa'id, vol.۳, p.۱۸۲; vol.۷, p.۲۴۲; al-Furu', vol.۳, p.۵۴۳; Ruh al-ma'ani; al-Alusi, vol.۲۶, (p.۱۵۱).

## Wonderful Saying ۲۶۳

### In English

Amir al-mu'minin, peace be upon him, said: The holder of authority is like the rider –۲۶۳  
(on a lion – he is envied for his position but he well knows his position. (۱)

### In Arabic

وقال عليه السلام: صَاحِبُ السُّلْطَانِ كَرَائِبِ الْأَسَدِ: يُعْبَطُ (۴۷۷۴) بِمَوْقِعِهِ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ.

### In Persian

و درود خدا بر او فرمود: همنشین پادشاه، شیرسواری را ماند که دیگران حسرت منزلت او را دارند، ولی خود می داند که در

جای خطرناکی قرار گرفته است

p: ۱۶۵



The intention is that if a person holds high position in the royal court people look at (۱) his rank and position and honour and prestige with envy, but he himself has always the fear lest the royal pleasure turns against him and he falls in the pit of disgrace and dishonour or death and destruction, like the rider on a lion with by whom people are awed, but he himself is ever facing the danger lest the lion devours him, or throws him in some fatal pit

### Wonderful Saying ۲۶۴

#### In English

Amir al-mu'minin, peace be upon him, said: Do good with the bereaved ones of others so that good is done to your bereaved ones also

#### In Arabic

وقال عليه السلام: أَحْسِنُوا فِي عَقَبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقَبِكُمْ (۴۷۷۵).

#### In Persian

و درود خدا بر او فرمود: با بازماندگان دیگران نیکی کنید، تا حرمت بازماندگان شما را نگاه دارند.

### Wonderful Saying ۲۶۵

#### In English

Amir al-mu'minin, peace be upon him, said: When the utterance of the wise is to the (point it serves as a cure, but if it is wrong it proves like an illness. (۱)

#### In Arabic

. وقال عليه السلام: إِنَّ كَلَامَ الْحُكَمَاءِ إِذَا كَانَ صَوَابًا كَانَ دَوَاءً، وَإِذَا كَانَ خَطَأً كَانَ دَاءً.

#### In Persian

و درود خدا بر او فرمود: گفتار حکیمان اگر درست باشد درمان، و اگر نادرست، درد جان است

The group of the learned and reformers is responsible for improvement as well as .(۱) deterioration because the common people are under their influence, and regard their words and action as correct and standard, rely on them and act upon them. In this way, If their teaching caters for improvement then thousands of individuals will acquire improvement and betterment thereby; but if there be evil in it then thousands of individuals will get involved in misguidance and get astrayed. That is why it is said: "When a scholar gets into evil the whole world gets into evil." to call upon Amir al-mu'minin for the solution of many unsolved problems and so as to benefit from his vast knowledge. But Abu Bakr, due to the short period of his caliphate, and 'Uthman, due to the special circumstances of his caliphate and his entourage, seldom used to call on Amir al-mu'minin and benefit from his advice. 'Umar used to praise Amir al-mu'minin very much for his vast knowledge, saying

The most knowledgeable person among us in jurisprudence and judgement is 'Ali. (as-Sahih, al-Bukhari, vol.6, p.23; al-Muʿnad, Ahmad ibn Hanbal, vol.5, p.113; al-Mustadrak, al-Hakim, vol.3, p.305; at-Tabaqat, Ibn Sa'd, vol.2, part 2, p.102; al-Isti'ab, (vol.3, p.1102

Certainly, there is no need for the evidence of 'Umar and others in this field when 'Umar himself and a group of the Companions confess that the Holy Prophet used to say

Ali is the most knowledgeable in jurisprudence and judgement among my ummah' (Muslim community). (Akhbar al-qudat, Waki', vol.1, p.78; Masabih, as-sunnah, al-Baghawi, vol.2, p.203; al-Isti'ab, vol. 1, pp.16-17; vol.3, p.1102; ar-Riyad-an-nadirah, (vol.2, p.108; as-Sunan, Ibn Majah, vol.1, p.55

In this connection, All mad ibn Hanbal narrates from Abu Hazim that a certain man approached Mu'awiyah and put to him some questions on religion. Mu'awiyah said, "Refer this question to 'All who possesses better knowledge." The man said, "But I would rather have your reply than that of `Ali." Mu'awiyah silenced him and said, "It is the worst thing I have heard from you. You have expressed hate towards the person whom the Messenger of Allah' 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 Allah said

You hold the same position in relation to me as Harun held in relation to Musa except that there shall, in all certainty, be no prophet after me; and to whom 'Umar used to turn for the solution of unsolved problems." (Fayd al-qadir, al-Munawi, vol.3, p.46; ar-Riyad, an-nadirah, vol.2, p.195; as-Sawa`iq al-muhriqah, p. 107; Fath al-bari, vol.17, (p.105

:Also 'Umar used to say frequently

Women lack the ability to give birth to such as 'Ali ibn Abi Talib. Had it not been for 'Ali, 'Umar would have been finished. (Ta'wil mukhtalaf al-hadith, Ibn Qutaybah, p.۲۰۲; al-Isti'ab, vol.۳, p.۱۱۰۳; Qudat al-Undulus, al-Maliqi, p.۷۳; ar-Riyad an-nadira, vol.۲, p. ۱۹۴; al-Manaqib, al-Khwarazmi, p.۳۹; Yanabi' al-mawaddah, pp.۷۵, ۳۷۳; Fayd al-qadir, (vol.۴, p.۳۵۶

:He also used to say

I seek the protection of Allah from the problems in which Abu'l-Hasan ('Ali) is not present! (al-Isti'ab, vol.۳, pp.۱۱۰۲-۱۱۰۳; a;-Tabaqat, vol.۲, part ۲, p.۱۰۲; Sifatu 's-safwah, Ibn al-Jawzi, vol.۱, p.۱۲۱; Usd al-ghabah, vol.۴, pp.۲۲-۲۳; al-Isabah, vol.۲, p.۵۰۹; at-Tarikh, Ibn Kathir, vol.۷, p.۳۶۰

:Umar often addressed Amir al-mu'minin, thus'

O' Abu'l-Hasan, I seek the protection of Allah from being in a community among which you are not found. (al-Mustadrak, vol.۱, pp. ۴۵۷-۴۵۸; at-Tafsir, Fakhr ad-Din ar-Razi, vol.۳۲, p.۱۰; ad-Durr al-manthur, as-Suyuti, vol.۳, p.۱۴۴; ar-Riyad an-nadira, vol.۲, p. (۱۹۷; Fayd al-qadir, vol.۳, p.۴۶; vol.۴, p. ۳۵۶; as-Sawa'iq al-muhriqah, p. ۱۰۷

Above all these confessions is the acknowledgement by the Holy Prophet of Amir al-mu'minin as narrated by 'Umar ibn al-Khatib himself, Abu Sa'id al-Khudri and Mu'adh ibn Jabal 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 who believed in Allah, ii) the best fulfiller of the promise made to Allah, iii) the best adherer to the commandments of Allah, iv) the most equitable distributor among the people, v) the best dispenser of justice (or the most clement) to the (Muslims) subjects, vi) the one who has the best insight into controversial cases, (or the most learned in judgement), and vii) the most conspicuous in virtue and honour before Allah. (Hilyah al-awliya', vol.۱, pp.۶۵, ۶۶; ar-Riyad an-nadira, vol.۲, p.۱۹۸; al-Manaqib, al-Khwarazmi, p.۶۱; Kanz

(al-'ummal vol.12, p.214; Ibn Abi'l-Hadid, vol.13, p.230.

p: ١٤٨

It is also narrated by Amir al-mu'minin, Abu Ayyub al-Ansari, Ma'qil ibn Yasir and Buraydah ibn Husayb that the Messenger of Allah (p.b.u.h.a. h.p.) said to Fatimah (p.b.u.h.) that

Are you not satisfied? Surely, I have married you to the foremost of my ummah who believes in Islam, and the most knowledgeable among them and superior among them in clemency. (al-Musnad, Ahmad ibn Hanbal, vol.5, p.26; al-Musannaf, as-San'ani, vol.5, p.490; al-Isti'ab, vol.3, p.1099; Usd al-ghabah, vol.5, p.520; Kanzal-'ummal vol.12, p.205; vol.15, p.99; Majma' az-zawa'id, vol.9, pp.101, 114; as-Sirah al-halabiyyah, vol.1, (p.285

After we read the following saying of the Holy Prophet, it is no surprise for us to note that the above acknowledgements of the vast knowledge of Amir al-mu'minin and his efficiency in the field of jurisprudence and judgement were made

I am the city of knowledge and 'Ali is its gate; he who wants to acquire (my) knowledge must come through the gate. (al-Mustadrak, vol.3, pp.126, 127; al-Isti'ab, vol.3, p.102; Usd al-ghabah, vol.4, p.22; Tahdhib at-tahdhib, vol.6, pp.320-321; vol.7, p.337; (Majma' az-zawa'id, vol.9, p.114; Kanz al-'ummal, vol.12, pp.201, 212; vol.15, pp.129-130

:Also, the Holy Prophet said

I am the store-house of wisdom and 'Ali is its gate. He who wants to acquire wisdom must come through the gate. (al-Jami' as-sahih, at-Tirmidhi, vol.5, pp.637-638; Hilyah al-awliya', vol-i, p-64; Masabih. as-sunnah, al-Baghawi, vol.2, p.275; ar-Riyad an-nadira, vol.2, p.193; Kanz al-'ummal, vol.12, p.201

**Wonderful Saying ۲۶۶**

**In English**

Someone asked Amir al-mu'minin, peace be upon him, to define religion for him, so he said: Come to me tomorrow so that I enlighten you in the presence of all the people, so that if you forget what I say others might retain it, because an utterance is like a fluttering prey which may be grappled with by someone but missed by others. as-

Sayyid ar-Radi says: We have already stated in the earlier chapter what Amir al-mu'minin replied to this man, namely his saying (no.۳۱). "Faith stands on four  
".supports

## In Arabic

. وسأله عليه السلام رجل أن يعرفه ما الإيمان. فقال: إِذَا كَانَ غَدٌ فَأَتَيْتَنِي حَتَّى أُخْبِرَكَ عَلَى أَشْجَاعِ النَّاسِ، فَإِنْ نَسَيْتَ مَقَالَتِي حَفِظْتُهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ الْكَلَامَ كَالشَّارِدَةِ، يَنْقُفُهَا (٤٧٧٦) هَذَا وَيُخِئُّهَا هَذَا. وقد ذكرنا ما أجابه به فيما تقدم من هذا الباب، وهو قوله: الإيمان على أربع شعب.

## In Persian

و درود خدا بر او فرمود: (شخصی از امام پرسید که ایمان را تعریف کن:) فردا نزد من بیا تا در جمع پاسخ گویم، که اگر تو گفتارم را فراموش کنی دیگری آن را در خاطرش سپارد، زیرا گفتار چونان شکار رمنده است، یکی آن را به دست آورد، و دیگری آن را از دست می دهد (پاسخ امام در حکمت ۳۱ آمد که ایمان را بر چهار شعبه تقسیم کرد).

## Wonderful Saying ۲۶۷

### In English

Amir al-mu'minin, peace be upon him, said: O' son of Adam, do not inflict the worry of the day that has not yet come on the day which has already come, because if that day .be in your life Allah will bestow its livelihood also

## In Arabic

. وقال عليه السلام: يَا بَنَ آدَمَ، لَا تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدْ أَتَاكَ، فَإِنَّهُ إِنْ يَكُ مِنْ عُمْرِكَ يَأْتِ اللَّهُ فِيهِ بِرِزْقِكَ.

## In Persian

و درود خدا بر او فرمود: ای فرزند آدم! اندوه روز نیامده را بر امروزت ميفزا، زیرا اگر روز نرسیده، از عمر تو باشد خدا روزی تو را خواهد رساند.

## Wonderful Saying ۲۶۸

### In English

Amir al-mu'minin, peace be upon him, said: Have love for your friend up to a limit, for it is possible that he may turn into your enemy some day; and hate your enemy up to a .limit for it is possible that he may turn into your friend some day





وقال عليه السلام: أَحِبُّ حَبِيبِكَ هَوْنًا (٤٧٧٧) مِمَّا عَسَى أَنْ يَكُونَ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

و درود خدا بر او فرمود: در دوستی با دوست مدارا کن، زیرا شاید روزی دشمن تو گردد، و در دشمنی با دشمن نیز مدارا کن، زیرا شاید روزی دوست تو گردد.

### Wonderful Saying ۲۶۹

Amir al-mu'minin, peace be upon him, said: There are two kinds of workers in the world. One is a person who works in this world for this world and his work of this world keeps him unmindful of the next world. He is afraid of destitution for those he will leave behind but feels himself safe about it. So, he spends his life after the good of others. The other is one who works in this world for what is to come hereafter, and he secures his share of this world without effort. Thus, he gets both the benefits together and becomes the owner of both the houses together. In this way, he is prestigious before Allah. If he asks Allah anything He does not deny him

وقال عليه السلام: النَّاسُ فِي الدُّنْيَا عَامِلَانِ: عَامِلٌ عَمِلَ فِي الدُّنْيَا لِلدُّنْيَا، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يَخْلُفُهُ الْفَقْرَ، وَيَأْمُنُهُ عَلَى نَفْسِهِ، فَيَفْنِي عُمُرَهُ فِي مَنْفَعَةِ غَيْرِهِ. وَعَامِلٌ عَمِلَ فِي الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بغيرِ عَمَلٍ، فَأَحْرَزَ الْحَظَّيْنِ مَعًا، وَمَلَكَ الدَّارَيْنِ جَمِيعًا، فَأَصْبَحَ وَجِيهًا (٤٧٧٨) عِنْدَ اللَّهِ، لَا يَسْأَلُ اللَّهُ حَاجَةً فَيَمْنَعُهُ.

و درود خدا بر او فرمود: مردم در دنیا دو دسته اند، یکی آن کس که در دنیا برای دنیا کار کرد، و دنیا او را از آخرتش باز داشت، بر بازماندگان خویش از تهیدستی ترسان است، و از تهیدستی خویش در امان است، پس زندگانی خود را در راه سود دیگران از دست می دهد و دیگری آنکه در دنیا برای آخرت کار می کند، و نعمتهای دنیا نیز بدون تلاش به او روی می آورد، پس بهره هر دو جهان را چشیده، و مالک هر دو جهان می گردد، و با آبرومندی در پیشگاه خدا صبح می کند، و حاجتی را از خدا درخواست نمی کند جز آن که روا می گردد.

**Wonderful Saying ۲۷۰**

**In English**

It is related that during the days of (Caliph) 'Umar ibn al-Khattab, the question of the excess of the ornaments of the Ka'bah was mentioned to him and some people suggested: If you prepare with it an army of Muslims that will be a matter of great reward; and what would the Ka'bah do with the ornaments? 'Umar thought of doing :so but asked Amir al-mu'minin, peace be upon him, when he said

When the Qur'an was descended on the Prophet, peace be upon him and his descendants, there were four kinds of property. One, the property of Muslim individuals which he distributed among the successors according to fixed shares. Second, the tax (fay') which he distributed to those for whom it was meant. Third, the One-fifth (khums) levy for: which Allah had fixed the ways of disposal. Fourth, amounts of charity (sadaqat) whose disposal was also fixed by Allah. The ornaments of Ka'bah did exist in those days but Allah left them as they were, but did not leave them by omission, nor were they unknown to Him. Therefore, you retain them where .Allah and His Prophet placed them

Thereupon, 'Umar ibn al-Khattab said: If you had not been here we would have been (humiliated; and he left the ornaments as they were. (۱)

### In Arabic

وروی أنه ذکر عند عمر بن الخطاب فی أيامه حلّی الکعبه وکثرته، فقال قوم: لو أخذته فجهزت به جيوش المسلمين كان أعظم للأجر، وما تصنع الکعبه بالحلی؟ فهم عمر بذلك، وسأل عنه أميرالمؤمنين عليه السلام. فقال: إِنَّ الْقُرْآنَ أَنْزَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. وَالْمَأْمُوالُ أَرْبَعَةٌ: أَمْوالُ الْمُسْلِمِينَ فَقَسَمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرَائِضِ، وَالْفَيْءُ فَقَسَمَهُ عَلَيَّ مُسَيِّتِ حَقِّيهِ، وَالْخُمْسُ فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ، وَالصَّدَقَاتُ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا. وَكَانَ حَلِيَّ الْكَعْبَةِ فِيهَا يَوْمَئِذٍ، فَتَرَكَهُ اللَّهُ عَلَيَّ حَالِهِ، وَلَمْ يَتْرُكْهُ نَشِيانًا، وَلَمْ يَخْفَ عَلَيْهِ (۴۷۷۹) مَكَانًا، فَأَقْرَهُ حَيْثُ أَقْرَهُ اللَّهُ وَرَسُولُهُ. فقال له عمر: لولاك لافتضحنا. وترك الحلی بحاله.

### In Persian

و درود خدا بر او فرمود: (در زمان حکومت عمر، نسبت به فراوانی زیور و زینتهای کعبه صحبت شد، گروهی گفتند آنها را برای لشکر اسلام مصرف کن، کعبه زر و زینت نمی خواهد، وقتی از امیرالمومنین (ع) پرسیدند، فرمود: همانا قرآن بر پیامبر (ص) هنگامی نازل گردید که اموال چهار قسم بود، اموال مسلمانان که آن را بر اساس سهم هر یک از وارثان تقسیم کرد، و غنیمت جنگی که آن را به نیازمندان می رساند، و خمس، که خدا جایگاه مصرف آن را تعیین فرمود، و صدقات، که خداوند راه های بخشش آن را مشخص فرمود، و زیورآلات و زینت کعبه از اموالی بودند که خدا آن را بحال خود گذاشت، نه از روی فراموشی آن را ترک کرد، و نه از چشم خدا پنهان بود، تو نیز آن را بحال خود واگذار چنانکه خدا و پیامبرش آن را بحال خود واگذاشتند. (عمر گفت: اگر تو نبودی رسوا می شدیم، و متعرض زیورآلات کعبه نشد).

Among the first three Caliphs, 'Umar ibn al-Khattab often used (۱۰).

### Wonderful Saying ۲۷۱

#### In English

It is related that two persons were brought to Amir al-mu'minin, peace be upon him. They had committed theft of public property. One of them was a slave purchased from public money and the other had been purchased by someone among the people. Then Amir al-mu'minin said: As for this one who is the property of public money, there is no punishment for him for it means one property of Allah having taken another property of Allah. As for the other, he should get the punishment. Consequently, his hand was cut.

#### In Arabic

وروی أنه علیه السلام رُفِعَ إِلَيْهِ رَجُلَانِ سَرَقَا مِنْ مَالِ اللَّهِ، أَحَدُهُمَا عَبْدٌ مِنْ مَالِ اللَّهِ، وَالْآخَرُ مِنْ عُرُوضِ النَّاسِ. فَقَالَ عَلَيْهِ السَّلَامُ: أَمَّا هَذَا فَهُوَ مِنْ مَالِ اللَّهِ وَلَا حَدَّ عَلَيْهِ، مَالُ اللَّهِ أَكَلَ بَعْضُهُ بَعْضًا، وَأَمَّا الْآخَرُ فَعَلَيْهِ الْحَدُّ، فَقَطَعَ يَدَهُ.

#### In Persian

و درود خدا بر او فرمود: (دو نفر دزد را خدمت امام آوردند که از بیت المال دزدیدند، یکی برده مردم و دیگری برده ای جزو بیت المال بود، امام فرمود: برده ای که از بیت المال است حدی بر او نیست، زیرا مال خدا مقداری از مال خدا را خورده است، اما دیگری باید حد دزدی با شدت بر او اجرا گردد. (سپس دست او را برید).

### Wonderful Saying ۲۷۲

#### In English

Amir al-mu'minin, peace be upon him, said: If my steps acquire firmness out of these (slippery places, I will alter several things. (۱)

#### In Arabic

وقال عليه السلام: لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هَذِهِ الْمَدَاحِصِ (٤٧٨١) لَعَيَّرْتُ أَشْيَاءَ.

### In Persian

و درود خدا بر او فرمود: اگر از فتنه ها و لغزشگاه استوار بگذرم، دگر گونیهای بسیار پدید می آورم.

### Footnote

It cannot be denied that after the Prophet of Islam changes came into existence in (١). the religion when some people acting upon their imagination, amended or altered the commands of the shari'ah, although no one has the right to make alteration in the shari'ah, namely to ignore the clear commands of the Qur'an and the sunnah and enforce commands produced by his own imagination and thinking. Thus, the Qur'an contains this clear method of divorce that "(Revokable) Divorce (i.e. divorce in which resumption of conjugal relations is permissible without a marriage to another man taking place) may be twice" (Qur'an, ٢:٢٢٩). But in view of certain supposed advantages the Caliph 'Umar ordered three divorces to be pronounced on a single occasion. Similarly, he introduced the system of 'awl in inheritance and introduced four takbir in the funeral prayer. In the same way the Caliph 'Uthman added an adhan to the Friday prayer, ordered the offering of full prayers in place of qasr (shortened) ones, and allowed the sermon to precede the 'id prayer. In fact, hundreds of commands of this type were fabricated, as a result of which even correct commands got mixed with the wrong ones and lost their authenticity. (For changes made see: al-Ghadir, al-Amini [by Abu Bakr], vol.٧, pp.٧٤-٢٣٦; [by 'Umar], vol.٦, pp.٨٣-٣٢٥; [by 'Uthman], vol.٨, pp.٩٨-٣٨٧; an-Nass wa'l-ijtihād, Sharafu'd-Din [by Abu Bakr], pp.٧٦-١٥٤; [by 'Umar], pp.١٥٥-٢٧٦. [by 'Uthman], pp.٢٨٤-٢٨٩. See also Muqaddamah mir'atu 'l-'uqul, (al-'Askari, vol.١٢

Amir al-mu'minin, who was the greatest scholar of the shari'ah, used to protest against these commands and had his own views as against the Companions. In this connection, Ibn Abi'l-Hadid writes

There is no possibility for us to deny that Amir al-mu'minin had views on the commands of the shari'ah and opinions at variance with those of the Companions.

((Sharh Nahj al-balaghah, vol. 19, p. 161))

When Amir al-mu'minin assumed charge of the formal caliphate, revolts soon cropped up on all sides and he did not get rid of these troubles up to the last moment. Consequently, the altered commands could not be fully corrected and many wrong or doubtful commands gained currency in areas far removed from the centre. Nevertheless, the group of people who were associated with Amir al-mu'minin used to enquire about the commands of the shari'ah from him and recorded them, as a result of which the correct commands did not disappear and the wrong ones did not become unanimously accepted.

**Wonderful Saying ۲۲۳**

**In English**

Amir al-mu'minin, peace be upon him, said: Know with full conviction that Allah has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute; nor does the weakness of a person or the paucity of his means stand in the way between what is ordained in the Book of Destiny and himself. He who realizes it and acts upon it is the best of them all in point of comfort and benefit; while he who disregards it and doubts it exceeds all men in disadvantages. Very often a favoured person is being slowly driven (towards punishment) through those favours; and very often an afflicted person is being done good through his affliction. Therefore, O' listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood.

وقال عليه السلام: اَعْلَمُوا عِلْمًا يَقِينًا أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ - وَإِنْ عَظُمَتْ حِيلَتُهُ، وَاشْتَدَّتْ طَلِبَتُهُ، وَقَوِيَتْ مَكِيدَتُهُ - أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ (٤٧٨٢)، وَلَمْ يَخْلُ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَقَلَّةِ حِيلَتِهِ وَبَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ، وَالْعَارِفُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِي مَنْفَعَتِهِ، وَالتَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغْلًا فِي مَضَرَّتِهِ. وَرُبَّ مُنْعَمٍ عَلَيْهِ مُسِيئٌ تَدْرُجُ (٤٧٨٣) بِالنُّعْمَى، وَرُبَّ مُبْتَلَى (٤٧٨٤) مَضِيئٌ نَوْعٌ لَهُ بِالْبَلْوَى! فَرِّدْ أَيْهَا الْمُسْتَمِعُ فِي شُكْرِكَ، وَقَصِّرْ مِنْ عَجَلَتِكَ، وَقِفْ عِنْدَ مُنْتَهَى رِزْقِكَ.

و درود خدا بر او فرمود: به یقین بدانید! خداوند برای بنده خود هر چند با سیاست و سخت کوش و در طرح و نقشه نیرومند باشد، بیش از آنچه که در قرآن وعده فرمود، قرار نخواهد داد، و میان بنده، هر چند ناتوان و کم سیاست باشد، با آنچه در قرآن برای او رقم زده حایلی نخواهد گذاشت، هر کس این حقیقت را بشناسد و بکار گیرد، از همه مردم آسوده تر، و سود بیشتر خواهد برد. و آنکه آن را واگذارد و در آن شک کند، از همه مردم گرفتارتر و زیانکارتر است، چه بسا نعمت داده شده ای که گرفتار عذاب شود، و بسا گرفتاری که در گرفتاری ساخته شده و آزمایش گردد، پس ای کسی که از این گفتار بهره مند می شوی، در شکرگزاری بیفزای، و از شتاب دست بردار، و به روزی رسیده قناعت کن.

## Wonderful Saying ۲۷۴

Amir al-mu'minin, peace be upon him, said: Do not turn your knowledge into ignorance or your conviction into doubt. When you gain knowledge act (upon it) and (when you acquire conviction proceed (on its basis)). (۱)



وقال عليه السلام: لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا، وَيَقِينَكُمْ شَكًّا، إِذَا عَلِمْتُمْ فَاعْمَلُوا، وَإِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا.

و درود خدا بر او فرمود: علم خود را نادانی، و یقین خود را شک و تردید میندازید، پس هر گاه دانستید عمل کنید، و چون به یقین رسیدید اقدام کنید.

Knowledge and conviction require that they should be acted upon. If they are not .(۱) acted upon they cannot be called knowledge and conviction. Consequently, if a man says he knows the dangers that exist on particular path but he adopts that very path for his journey instead of the path that has no dangers, then who can say that this man had full certainty about the dangers of that path, because the consequence of such certainty should have been that he would have avoided going on that path. Similarly, the person who has belief 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 of disregarding the next life, nor can he fall short .in good actions for fear of chastisement and evil consequences

### Wonderful Saying ۲۷۵

Amir al-mu'minin, peace be upon him, said: Greed takes a person to the watering place but gets him back without letting him drink. It undertakes responsibility but does not fulfil it. Often the drinker gets choked before the quenching of his thirst. The greater the worth of a thing yearned for the greater is the grief for its loss. Desires blind the eyes of understanding. The destined share will reach him who does not .approach it

وقال عليه السلام: إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصِيدٍ (٤٧٨٥) وَضَامِنٌ غَيْرٌ وَفِيٍّ. وَرُبَّمَا شَرِقَ (٤٧٨٦) شَارِبُ الْمَاءِ قَبْلَ رَبِّهِ، كَلَّمَا عَظَّمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظَمَتِ الرَّزِيَّةُ لِفَقْدِهِ، وَالْأَمَانِيُّ تَعْمَى أَعْيُنَ الْبَصَائِرِ، وَالْحَظُّ يَأْتِي مَنْ لَا يَأْتِيهِ.

In Persian

و درود خدا بر او فرمود: طمع به هلاکت می کشاند و نجات نمی دهد، و به آنچه ضمانت کرد، وفادار نیست، و بسا نوشنده آبی که پیش از سیراب شدن گلوگیر شد، و ارزش آنچه که رقابت می کنند، هر چه بیشتر باشد، مصیبت از دست دادنش اندوهبارتر خواهد بود و آرزوها چشم بصیرت را کور می کند، و آنچه روزی هر کسی است بی جستجو خواهد رسید.

Wonderful Saying ۲۷۶

In English

Amir al-mu'minin, peace be upon him, said: O' my Allah, I seek Your protection . ۲۷۶ from this that I may appear to be good in the eyes of the people whilst my inward self may be sinful before You, and that I may guard myself (from sins) only for show before the people although You are aware of all about me. Thus, I appear before the people in good shape although my evil deeds are placed before You. This means .achieving nearness to Your creatures but remoteness from Your pleasure

In Arabic

وقال عليه السلام: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَحْسُنَ فِي لَامِعَةِ الْعُيُونِ عَلَائِي، وَتَقْبَحَ فِيمَا أُبْطِنُ لَكَ سِرِّي، مَحَافِظًا عَلَيَّ رِيَاءِ النَّاسِ مِنْ نَفْسِي بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي، فَأُبْدِي لِلنَّاسِ حُسْنَ ظَاهِرِي، وَأُفْضِي إِلَيْكَ بِسُوءِ عَمَلِي، تَقَرُّبًا إِلَى عِبَادِكَ، وَتَبَاعُدًا مِنْ مَرْضَاتِكَ.

In Persian

و درود خدا بر او فرمود: خدایا به تو پناه می برم که ظاهر من در برابر دیده ها نیکو، و درونم در آنچه که از تو پنهان می دارم، زشت باشد، و بخواهم با اعمال و رفتاری که تو از آن آگاهی، توجه مردم را به خود جلب نمایم، و چهره ظاهرم را زیبا نشان داده با اعمال نادرستی که درونم را زشت کرده به سوی تو آیم، تا به بندگانت نزدیک، و از خشنودی تو دور گردم.

## Wonderful Saying ۲۷۷

### In English

Amir al-mu'minin, peace be upon him, said: I swear by Him Who let us pass the dark night after which there was a bright day that such and such (۱) did not happen

### In Arabic

وقال عليه السلام: لَا وَالَّذِي أَمْسَيْنَا مِنْهُ فِي عُثْرٍ (۴۷۸۷) لَيْلِهِ دَهْمَاءٌ (۴۷۸۸) تَكْشِيرُ (۴۷۸۹) عَنْ يَوْمٍ أُغْرَ (۴۷۹۰) مَا كَانَ كَذَا كَذَا.

### In Persian

و درود خدا بر او فرمود: نه، سو گند بخدایی که به قدرت او در شب سیاهی به سر بردیم که روز سپیدی را در پی خواهد داشت، چنین و چنان نبود

### Footnote

as-Sayyid ar-Radi has not written what it was that did not happen, leaving us only (۱).  
with the first part of the sentence

## Wonderful Saying ۲۷۸

### In English

Amir al-mu'minin, peace be upon him, said: A small action which is continued with regularity is more beneficial than a long one performed with disgust

### In Arabic

وقال عليه السلام: قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ (۴۷۹۱).

### In Persian

و درود خدا بر او فرمود: کار اندکی که ادامه یابد، از کار بسیاری که از آن به ستوه آیی امیدوارکننده تر است.

## Wonderful Saying ۲۷۹

### In English

Amir al-mu'minin, peace be upon him, said: When optional issues stand in the way of .obligatories, abandon them

#### In Arabic

وقال عليه السلام: إِذَا أَضْرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْضُوهَا .

#### In Persian

و درود خدا بر او فرمود: هرگاه مستحبات به واجبات زیان رساند آن را ترک کنید.

#### Wonderful Saying ۲۸۰

#### In English

Amir al-mu'minin, peace be upon him, said: Whoever keeps in view the distance of the .journey remains prepared

## In Arabic

وقال عليه السلام: مَنْ تَذَكَّرَ بُغْدَ السَّفَرِ اسْتَعَدَّ.

## In Persian

و درود خدا بر او فرمود: کسی که به یاد سفر طولانی آخرت باشد خود را آماده می سازد.

## Wonderful Saying ۲۸۱

## In English

Amir al-mu'minin, peace be upon him, said: Perception by the eyes is not real observation because the eyes sometimes deceive people; but wisdom does not .deceive whomsoever it counsels

## In Arabic

وقال عليه السلام: لَيْسَتْ الرُّؤْيَةُ (۴۷۹۲) كَالْمُعَايَنَةِ مَعَ الْإِبْصَارِ، فَقَدْ تَكْذِبُ الْعُيُونُ أَهْلَهَا، وَلَا يَعْشُّ الْعَقْلُ مَنِ اسْتَنْصَحَهُ.

## In Persian

و درود خدا بر او فرمود: اندیشیدن همانند دیدن نیست، زیرا گاهی چشمها دروغ می نمایند، اما آن کس که از عقل نصیحت خواهد به او خیانت نمی کند.

## Wonderful Saying ۲۸۲

## In English

Amir al-mu'minin, peace be upon him, said: Between you and the preaching there is a .curtain of deception

## In Arabic

.وقال عليه السلام: بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ حِجَابٌ مِنَ الْغُرَّةِ (۴۷۹۳).

## In Persian

و درود خدا بر او فرمود: میان شما و پندپذیری، پرده ای از غرور و خودخواهی وجود دارد.

## Wonderful Saying ۲۸۳

### In English

Amir al-mu'minin, peace be upon him, said: The ignorant among you get too much  
.while the learned are just put off

### In Arabic

وقال عليه السلام: جَاهِلُكُمْ مُزْدَادٌ (۴۷۹۴) وَعَالِمُكُمْ مُسَوِّفٌ (۴۷۹۵).

### In Persian

و درود خدا بر او فرمود: نادان شما پرتلاش، و آگاهان شما تن پرور و کوتاهی ورزند.

## Wonderful Saying ۲۸۴

### In English

Amir al-mu'minin, peace be upon him, said: Knowledge dispels the excuse of those  
.who advance excuses

### In Arabic

وقال عليه السلام: قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّينَ.

## In Persian

و درود خدا بر او فرمود: دانش راه عذر تراشی را بر بهانه جویان بسته است.

## Wonderful Saying ۲۸۵

### In English

Amir al-mu'minin, peace be upon him, said: He whom death overtakes early seeks time while he whose death is deferred puts forth excuses for postponement (of doing good actions).

### In Arabic

وقال عليه السلام: كُلُّ مُعَاجِلٍ يَسْأَلُ الْإِنِّظَارَ (۴۷۹۶) وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ (۴۷۹۸).

## In Persian

و درود خدا بر او فرمود: آنان که وقتشان پایان یافت خواستار مهلت، و آنان که مهلت دارند کوتاهی می ورزند.

## Wonderful Saying ۲۸۶

### In English

Amir al-mu'minin, peace be upon him, said: For every thing to which people say "how good!" there is an evil hidden in this world.

### In Arabic

. وقال عليه السلام: مَا قَالَ النَّاسُ لَشَيْءٍ: طُوبَى لَهُ، إِلَّا وَقَدْ خَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.

## In Persian

و درود خدا بر او فرمود: مردم چیزی را نگفتند خوش باد، جز آنکه روزگار، روز بدی را برای او تدارک دید.

## Wonderful Saying ۲۸۷

### In English

Amir al-mu'minin, peace be upon him, was asked about Destiny, when he said: It is a

dark path -- do not tread upon it, it is a deep ocean - do not dive in it, and it is the  
.secret of Allah -- do not take trouble about (knowing) it

### In Arabic

وسئل عن القدر، فقال: طَرِيقٌ مُظْلَمٌ فَلَا تَسْلُكُوهُ، وَبَحْرٌ عَمِيقٌ فَلَا تَلْجُوهُ، وَسِرٌّ لِلَّهِ فَلَا تَتَكَلَّفُوهُ.

### In Persian

و درود خدا بر او فرمود: (از قدر پرسیدند فرمود:) راهی است تاریک آن را مپیمایید، و دریایی است ژرف وارد نشوید، و رازی است خدایی خود را به زحمت نیاندازید.

p: ۱۸۲



## Wonderful Saying ۲۸۸

### In English

Amir al-mu'minin, peace be upon him, said: When Allah intends to humiliate a person .He denies him knowledge

### In Arabic

وقال عليه السلام: إِذَا أَرَادَ اللَّهُ عِبْدًا حَظَرَ (۴۸۰۰) عَلَيْهِ الْعِلْمَ.

### In Persian

و درود خدا بر او فرمود: هرگاه خدا بخواهد بنده ای را خوار کند، دانش را از او دور سازد.

## Wonderful Saying ۲۸۹

### In English

Amir al-mu'minin, peace be upon him, said: In the past I had a brother-in-faith <sup>(۱)</sup> and he was prestigious in my view because the world was humble in his eyes, the needs of the stomach did not have sway over him, he did not long for what he did not get; if he got a thing he would not ask for more; most of his time he was silent, if he spoke he silenced the other speakers, he quenched the thirst of questioners, he was weak and feeble but at the time of fighting he was like the lion of the forest or the serpent of the valley, he would not put forth an argument unless it was decisive

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 would say what he would do, and would not say what he would not do, even if he could be exceeded in speaking, 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 was more akin to the longing of the heart and he would oppose it

These qualities are incumbent upon you. So, you should acquire them and excel each other in them. Even if you cannot acquire them you should know that acquiring a part is better than giving up the whole

### In Arabic

وقال عليه السلام: كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ، وَكَانَ يُعْظِمُهُ فِي عَيْنِي صَغَرُ الدُّنْيَا فِي عَيْنِهِ، وَكَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَشْتَهِي مَا لَا يَجِدُ وَلَا يُكْثِرُ إِذَا وَجِدَ. وَكَانَ أَكْثَرَ دَهْرِهِ صَامِتاً، فَإِنْ قَالَ بَدَّ (٤٨٠١) الْقَائِلِينَ وَنَقَعَ غَلِيلَ (٤٨٠٢) السَّائِلِينَ، وَكَانَ ضَعِيفاً مُسْتَضْعِفاً، فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثٌ غَابَ (٤٨٠٣) وَصَلَّ (٤٨٠٤) وَادٍ لَا يُدَلِّي (٤٨٠٥) بِحُجْبِهِ حَتَّى يَأْتِيَ قَاضِياً، وَكَانَ لَا يَلُومُ أَحِيْداً عَلَى مَا يَجِدُ الْعِيْدَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِدَارَهُ، وَكَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ، وَكَانَ يَقُولُ مَا يَفْعَلُ وَلَا يَقُولُ مَا لَا يَفْعَلُ، وَكَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ، وَكَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ، وَكَانَ إِذَا يَدَّهَهُ (٤٨٠٦) أَمْرَانِ نَظَرَ أُثَيْهَمًا أَقْرَبُ إِلَى الْهَوَى فَيُخَالِفُهُ. فَعَلَيْكُمْ بِهَذِهِ الْخَلَائِقِ فَالْزُمُوهَا وَتَنَافَسُوا فِيهَا، فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخَذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ.

### In Persian

و درود خدا بر او فرمود: در راه خدا برادری داشتیم که در چشم من بزرگ مقدار بود چنان دنیای حرام در چشم او بی ارزش می نمود، و از شکم بارگی دور بود، پس آنچه را نمی یافت آرزو نمی کرد، و آنچه را می یافت زیاده روی نداشت، در بیشتر عمرش ساکت بود، اما گاهی که لب به سخن می گشود بر دیگر سخنوران برتری داشت، و تشنگی پرسش کنندگان را فرو می نشاند، بظاهر ناتوان و مستضعف می نمود اما در برخورد جدی چونان شیر بیشه می خروشید، یا چون مار بیابانی به حرکت درمی آمد، تا پیش قاضی نمی رفت دلیلی مطرح نمی کرد، و کسی را که عذری داشت سرزنش نمی نمود، تا آنکه عذر او را می شنید، از درد شکوه نمی کرد، مگر پس از تندرستی و بهبودی، آنچه عمل می کرد می گفت، و بدانچه عمل نمی کرد چیزی نمی گفت، اگر در سخن گفتن بر او پیشی می گرفتند اما در سکوت مغلوب نمی گردید. و بر شنیدن بیشتر از سخن گفتن حریص بود، اگر سر دو راهی دو کار قرار می گرفت، می اندیشید که کدام یک با خواسته نفس نزدیکتر است با آن مخالفت می کرد، پس بر شما باد روی آوردن به اینگونه از ارزشهای اخلاقی، و از یکدیگر در کسب آنها رقابت کنید، و اگر نتوانستید، بدانید که به دست آوردن برخی از آن ارزشهای اخلاقی بهتر از رها کردن بسیار است.

The man whom Amir al-mu'minin has referred to as his brother and whose (۱) qualities he has stated, has been taken by some commentators to be Abu Dharr al-Ghifari by some 'Uthman ibn Maz'un al-Jumahi and by some al-Miqdad ibn al-Aswad al-Kindi; but it is not unlikely that no particular individual is referred to at all, because it is customary with Arabs for them to speak of a brother or a comrade although they have no particular individual in mind.

**Wonderful Saying ۲۹۰**

**In English**

Amir al-mu'minin, peace be upon him, said: Even if Allah had not warned of chastisement on those disobedient to Him, it would be obligatory by way of gratefulness for His favours that He should not be disobeyed.

**In Arabic**

۲۹۰. وقال عليه السلام: لَوْ لَمْ يَتَوَعَّدِ اللهُ عَلَى مَعْصِيَةِ لَكَانَ يَجِبُ أَنْ لَا يُعْصَى شُكْرًا لِنِعْمِهِ.

**In Persian**

و درود خدا بر او فرمود: اگر خدا بر گناهان وعده عذاب هم نمی داد، لازم بود نافرمانی نشود به خاطر سپاسگذاری از نعمتهای او.

**Wonderful Saying ۲۹۱**

**In English**

Amir al-mu'minin, peace be upon him, said in condoling Ash'ath ibn Qays about (the death of) his son: O' Ash' ath, if you grieve over your son, certainly it is the consequence of the blood relationship; but if you endure, then Allah provides recompense for every affliction. O' Ash'ath, if you endure even then matters will move on as ordained by Allah but in that case you will deserve reward; while if you lose patience, matters will again move as ordained by Allah, but in this case you will be bearing the burden (of sins). O' Ash'ath, your son (when he lived) gave you happiness

while, at the same time, he was a trial and hardship and (when he died) he grieved  
.you while, at the same time, he has proved a source of reward and mercy for you

وقال عليه السلام ، وقد عزى الأشعث بن قيس عن ابن له: يَا أَشْعَثُ، إِنَّ تَخْزَنَ عَلَيَّ ائْتِكَ فَقَدِ اسْتَحَقَّتْ ذَلِكَ مِنْكَ الرَّحْمُ، وَإِنْ تَصَبَّرَ فَفِي اللَّهِ مِنْ كُلِّ مُصِيبَةٍ خَلْفٌ. يَا أَشْعَثُ، إِنَّ صَبْرَتَ جَرَى عَلَيْكَ الْقَدْرُ وَأَنْتَ مَا جُورُ، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ الْقَدْرُ وَأَنْتَ مَا زُورُ (٤٨٠٨) يَا أَشْعَثُ، ائْتِكَ سَرَّكَ وَهُوَ بَلَاءٌ وَفِتْنَةٌ، وَخَزَنَكَ (٤٨٠٩) وَهُوَ ثَوَابٌ وَرَحْمَةٌ.

In Persian

و درود خدا بر او فرمود: (جهت تسلیت گفتن به اشعث بن قیس در مرگ فرزندش) ای اشعث! اگر بر پسر تانندوهناکی به خاطر پیوند خویشاوندی سزاوار است، اما اگر شکیا باشی هر مصیبتی را نزد خدا پاداشی است. ای اشعث! اگر شکیا باشی تقدیر الهی بر تو جاری و تو پاداش داده خواهی شد و اگر بی تابی کنی نیز تقدیر الهی بر تو جاری و تو گناهکاری. ای اشعث! پسر تان را شاد می ساخت و برای تو گرفتاری و آزمایش بود، و مرگ او تو را اندوهگین کرد در حالی که برای تو پاداش و رحمت است.

Wonderful Saying ۲۹۲

In English

Amir al-mu'minin, peace be upon him, said on the grave of the Messenger of Allah, :peace be upon him and his descendants, at the time of burial

Certainly, endurance is good except about you; fretting is bad except over you; and the affliction about you is great while every other affliction before or after it is small

In Arabic

۹۲. وقال عليه السلام على قبر رسول الله صلى الله عليه وآله ساعه دفنه: إِنَّ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنكَ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ، وَإِنَّ الْمَصَابَ بِكَ لَجَلِيلٌ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ (٤٨١٠).

و درود خدا بر او فرمود: (به هنگام دفن رسول خدا (ص) همانا شکیبایی نیکوست جز در غم از دست دادنت، و بی تابی ناپسند است جز در اندوه مرگ تو، مصیبت تو بزرگ، اما مصیبت‌های پیش از تو و پس از تو ناچیزند.

Wonderful Saying ۲۹۳

Amir al-mu'minin, peace be upon him, said: Do not associate with a fool because he (will beautify his actions before you and long that you too be like him. (۱)

وقال عليه السلام: لَا تَصْحَبِ الْمَائِقَ (۴۸۱۱) فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ، وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ.

و درود خدا بر او فرمود: همنشین بی خرد مباش، که کار زشت خود را زیبا جلوه داده، دوست دارد تو همانند او باشی.

A fool considers his ways of action appropriate, and wants his friend also to adopt (۱) 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 foolish. If he in fact considered himself foolish, then he would not have been foolish. Instead, he considers his ways of action as correct, and desires his friend to be equally "wise". That is why he presents his view before him in an embellished form and desires him to act upon it. It is possible his friend may be influenced by his advice and tread on the same path. Therefore, it is better to keep away from him.

## Wonderful Saying ۲۹۴

### In English

Amir al-mu'minin, peace be upon him, was asked about the distance between East and West when he replied: One day's travelling for the sun

### In Arabic

وقد سئل عن مسافه ما بين المشرق والمغرب فقال عليه السلام: مَسِيرُهُ يَوْمٍ لِلشَّمْسِ.

### In Persian

و درود خدا بر او فرمود: (از فاصله میان مشرق و مغرب پرسیدند فرمود:) به اندازه یک روز رفتن خورشید.

## Wonderful Saying ۲۹۵

### In English

Amir al-mu'minin, peace be upon him, said: Your friends are three and your enemies are (also) three. Your friends are: your friend, your friend's friend and your enemy's enemy. And your enemies are: your enemy, your friend's enemy and your enemy's friend.

### In Arabic

. وقال عليه السلام: أَصْدِقَاؤُكَ ثَلَاثَةٌ، وَأَعْدَاؤُكَ ثَلَاثَةٌ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ، وَصَدِيقُ صَدِيقِكَ، وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ، وَعَدُوُّ صَدِيقِكَ، وَصَدِيقُ عَدُوِّكَ.

### In Persian

و درود خدا بر او فرمود: دوستان تو سه گروهند، و دشمنان تو نیز سه دسته اند، اما دوستانت، پس دوست تو و دوست دوست تو، و دشمن دشمن تو است. و اما دشمنانت، پس دشمن تو، و دشمن دوست تو، و دوست دشمن تو است.

## Wonderful Saying ۲۹۶

### In English

Amir al-mu'minin, peace be upon him, saw a man busy against his enemy with what

was harmful to himself too, so he said: You are like one who pierces a spear through himself in order to kill the person sitting behind him

**In Arabic**

وقال عليه السلام لرجل رآه يسعى على عدو له بما فيه إضرار بنفسه: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِذْفَهُ (٤٨١٢).

**In Persian**

p: ١٨٨



و درود خدا بر او فرمود: (شخصی را دید که چنان بر ضد دشمنش می کوشید که به خود زیان می رسانید، فرمود:) تو مانند کسی هستی که نیزه در بدن خود فرو برد تا دیگری را که در کنار اوست بکشد.

## Wonderful Saying ۲۹۷

### In English

Amir al-mu'minin, peace be upon him, said: How many are the objects of lessons, .۹۷  
(but how few the taking of lessons. (۱)

### In Arabic

وقال عليه السلام: مَا أَكْثَرَ الْعِبَرِ وَأَقَلَّ الْأَعْتِبَارِ!

### In Persian

و درود خدا بر او فرمود: عبرتها چقدر فراوانند و عبرت پذیران چه اندک؟

### Footnote

If the vicissitudes and changes of this world are observed, the circumstances and (۱) condition of the people attended to and their histories noted, then from every comer edifying stories can be heard which are fully capable of arousing the mind out of its forgetful slumber, of providing instruction and of imparting teaching and clear mindedness. Thus, the creation and dissolution of every thing 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 are 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, its call is weak

## Wonderful Saying ۲۹۸

### In English

Amir al-mu'minin, peace be upon him, said: He who goes too far in quarrelling is a sinner, but if one falls short in it, one is oppressed and it is difficult for a quarreller to .fear Allah

## In Arabic

. وقال عليه السلام: مَنْ بَالَعِ فِي الْخُصُومَةِ أَثْمًا، وَمَنْ قَصَرَ فِيهَا ظُلْمًا، وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

## In Persian

و درود خدا بر او فرمود: کسی که در دشمنی زیاده روی کند گناهکار است، و آن کس که در دشمنی کوتاهی کند ستمکار است، و هر کس که بی دلیل دشمنی کند نمی تواند باتقوا باشد.

## Wonderful Saying ۲۹۹

## In English

Amir al-mu'minin, peace be upon him, said: I am not worried by a fault after which I .۹  
get time to offer prayer in two units (rak 'ah) and beg safety from Allah

## In Arabic

۹. وقال عليه السلام: مَا أَهَمَّنِي ذَنْبٌ أَهَلَّتْ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ .

## In Persian

و درود خدا بر او فرمود: آنچه که بین من و خدا نارواست اگر انجام دهم و مهلت دو رکعت نماز داشته باشم که از خدا عافیت طلبم، مرا اندوهگین نخواهد ساخت.

## Wonderful Saying ۳۰۰

## In English

Amir al-mu'minin, peace be upon him, was asked: How Allah would conduct the accounting of all persons despite their large number. He replied: just as He provides them livelihood despite their large number. Then it was said to him: How will He conduct their accounting without their seeing Him. He replied: just as He provides .them livelihood although they do not see Him

## In Arabic

. وسئل عليه السلام: كيف يحاسب الله الخلق على كثرتهم؟ فقال عليه السلام: كما يوزقهم على كثرتهم. فقيل: كيف يحاسبهم ولا يرونه؟ قال عليه السلام: كما يوزقهم ولا يرونه.

و درود خدا بر او فرمود: (از امام پرسیدند چگونه خدا با فراوانی انسانها به حسابشان رسیدگی می کند؟ فرمود:) آن چنانکه با فراوانی آنان روزیشان می دهد. (و باز پرسیدند چگونه به حساب انسانها رسیدگی می کند که او را نمی بینید فرمود:) همانگونه که آنان را روزی می دهد و او را نمی بینند.

## Wonderful Saying ۳۰۱

### In English

Amir al-mu'minin, peace be upon him, said: Your messenger is the interpreter of your intelligence while your letter is more eloquent in expressing your true self

### In Arabic

وقال عليه السلام: رَسُولُكَ تَرْجُمانُ عَقْلِكَ، وَكِتابُكَ أَبلَغُ ما يَنْطِقُ عَنكَ!

### In Persian

و درود خدا بر او فرمود: فرستاده تو بیانگر میزان عقل تو، و نامه تو گویاترین سخنگوی تو است.

## Wonderful Saying ۳۰۲

### In English

Amir al-mu'minin, peace be upon him, said: The person who is afflicted with hardship . is not in greater need of praying than the one who has been spared affliction but is not immune from it

### In Arabic

. وقال عليه السلام: ما المُبتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ البَلَاءُ، بِأَحْوَجِ إِلى الدُّعَاءِ الَّذِي لا يَأْمَنُ البَلَاءُ!

### In Persian

و درود خدا بر او فرمود: آن کس که به شدت گرفتار بلایی است نیازش به دعا بیشتر از دیگری نیست که از بلا در امان نمی باشد.

## Wonderful Saying ۳۰۳

### In English

Amir al-mu'minin, peace be upon him, said: People are the progeny of the world and no one can be blamed for loving the mother

### In Arabic

وقال عليه السلام: النَّاسُ أَوْلَادُ الدُّنْيَا، وَلَا يُلَامُ الرَّجُلُ عَلَى حُبِّ أُمَّهِ.

### In Persian

و درود خدا بر او فرمود: مردم فرزندان دنیا هستند و هیچ کس را بر دوستی مادرش نمی توان سرزنش کرد.

### Wonderful Saying ۳۰۴

### In English

Amir al-mu'minin, peace be upon him, said: The destitute is the Messenger of Allah.  
.Whoever denies him denies Allah and whoever gives him gives Allah

### In Arabic

وقال عليه السلام: إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ، فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.

## In Persian

و درود خدا بر او فرمود: نیازمندی که به تو روی آورده فرستاده خداست، کسی که از یاری او دریغ کند، از خدا دریغ کرده، و آن کس که به او بخشش کند، به خدا بخشیده است.

## Wonderful Saying ۳۰۵

### In English

Amir al-mu'minin, peace be upon him, said: A self-respecting man never commits adultery.

### In Arabic

. وقال عليه السلام: مَا زَنَى غَيُورٌ قَطُّ.

### In Persian

و درود خدا بر او فرمود: غیرتمند هرگز زنا نمی کند.

## Wonderful Saying ۳۰۶

### In English

Amir al-mu'minin, peace be upon him, said: The fixed limit of life is enough to remain (watchful).<sup>(۱)</sup>

### In Arabic

۰۶. وقال عليه السلام: كَفَى بِالْأَجْلِ حَارِسًا!

### In Persian

و درود خدا بر او فرمود: اجل، نگهبان خوبی است.

### Footnote

The idea here is that lightning may flash a hundred thousand times, tempests may rise, the 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,<sup>(۱)</sup>

nor the typhoon of death put out the flame of life; for there is a fixed hour for death, and nothing can cut it short before that time. In this way, obviously death itself is the watchman and guardian of life

:The hemistich of a verse says

What is known as death is the watchman of life. love him who loves 'Ali and hate him who hates 'Ali". Consequently, numerous persons have testified to this saying but Arias kept quiet. Then, Amir al-mu'minin, said to him, "You too were present at Ghadir Khum, what is keeping you silent on this occasion?" and he said, "I have grown old and my memory does not serve me well". Then, Amir al-mu'minin, pronounced this curse. (Ansab al-ashraf, al-Baladhuri, [concerning the biography of Amir al-mu'minin], pp.156-157; al-A'laq an-nafisah, Ibn Rustah, p.221; Altai's al-ma'arif, ath-Tha'alibi, pp. 105 - 106; Muhadarat al-udaba', ar-Raghib, vol.3, p.293; Ibn Abi'l-Hadid, vol.4, p.74; Arjah (al-matalib, ash-Shaykh 'Ubaydullah al-Hanafi, pp. 578, 579, 580.



In this connection, Ibn Qutaybah (‘Abdullah ibn Muslim ad-Dinawari [۲۱۳/۸۲۸ – ۲۷۶/۸۸۹]) writes

People have related that Amir al-mu'minin asked Arias ibn Malik about the Prophet's saying: "O' my Allah, love him who loves 'Ali and hate him who hates 'Ali," and he replied, "I have grown old and I have forgotten it." Then 'Ali said: "If you are a liar, Allah may afflict you with white spots which even the turban may not cover. (al-Ma'arif, p. ۵۸۰

Ibn Abi'l-Hadid has also supported this view and, denying the incident mentioned by as-Sayyid ar-Radi, writes

The incident mentioned by as-Sayyid ar-Radi that Amir al-mu'minin sent Arias ibn Malik to Talhah and az-Zubayr is an unrecorded event. If Amir al-mu'minin had sent him particularly to recall to them the the Prophet's saying concerning them, then he could hardly have come back and said that he had forgotten it because when he left Amir al-mu'minin and went to these two persons he should have admitted and remembered the saying, and 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 that cannot happen. ((Sharh Nahj al-balaghah, vol.۱۹, pp.۲۱۷ – ۲۱۸

**Wonderful Saying ۳۰۷**

**In English**

Amir al-mu'minin, peace be upon him, said: A man can sleep on the death of his child, but cannot sleep at loss of property. as-Sayyid ar-Radi says: It means that a man .keeps patience on the death of his children but does not do so on the loss of property

p: ۱۹۳

## In Arabic

وقال عليه السلام: يَنَامُ الرَّجُلُ عَلَى الثُّكْلِ (٤٨١٣) وَلَا يَنَامُ عَلَى الْحَرْبِ (٤٨١٤). ومعنى ذلك: أنه يصبر على قتل الأولاد، ولا يصبر على سلب الأموال.

## In Persian

و درود خدا بر او فرمود: آدم داغدار می خوابد، اما مال غارت شده نمی خوابد.

## Wonderful Saying ٣٠٨

## In English

Amir al-mu'minin, peace be upon him, said: Mutual affection between fathers creates a relationship between the sons. Relationship is more in need of affection than affection is of relationship.

## In Arabic

. وقال عليه السلام: مَوَدَّةُ الْأَبَاءِ قَرَابَةٌ بَيْنَ الْأَبْنَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَوْجُحٌ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ.

## In Persian

و درود خدا بر او فرمود: دوستی میان پدران سبب خویشاوندی فرزندان است، و خویشاوندی به دوستی نیازمندتر است از دوستی به خویشاوندی.

## Wonderful Saying ٣٠٩

## In English

Amir al-mu'minin, peace be upon him, said: Be afraid of the ideas of believers, because Allah, the Sublime, has put truth on their tongues.

## In Arabic

وقال عليه السلام: اتَّقُوا طُنُونَ الْمُؤْمِنِينَ، فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

## In Persian

و درود خدا بر او فرمود: از گمان مومنان بپرهیز که خدا حق را بر زبان آنان قرار داده است.

In English

Amir al-mu'minin, peace be upon him, said: The belief of a person cannot be regarded as true unless his trust in what is with Allah is more than his trust in what he himself has.

In Arabic

وقال عليه السلام: لَا يَصْدُقُ إِيمَانُ عَبْدٍ، حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ .

In Persian

و درود خدا بر او فرمود: ایمان بنده ای راست نباشد جز آنکه اعتماد او به آنچه در دست خداست بیشتر از آن باشد که در دست اوست.

## In English

When Amir al-mu'minin, peace be upon him, came to Basrah he sent Anas ibn Malik to Talhah and az-Zubayr to make them recall what he (Anas) himself had heard the Messenger of Allah, peace be upon him and his descendants, say concerning them both, but he avoided doing so and when he -came back to Amir al-mu'minin, he said that he had forgotten that matter. Thereupon, Amir al-mu'minin, peace be upon him, said: If you are speaking a lie Allah may afflict you with white spots (leucoderma) which even the turban may not cover

as-Sayyid ar-Radi says: White spot means leucoderma. After sometime this disease (did occur to Anas's face so much so that he was never seen without a veil. (۲

## In Arabic

وقال عليه السلام لأنس بن مالك، وقد كان بعثه إلى طلحة والزبير لما جاء إلى البصره يذكرهما شيئاً سمعه من رسول الله صلى الله عليه وآله وسلم في معاهما، فلوى عن ذلك، فرجع إليه، فقال:

إِنِّي أَنْسَيْتُ ذَلِكَ الْأَمْرَ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنْ كُنْتَ كَاذِبًا فَضَرْبَكَ اللَّهُ بِهَا بَيِّضَاءَ لَامِعَةٍ لَا تُوَارِيهَا الْعِمَامَةُ.

قال الرضى: يعنى البرص، فأصاب أنساً هذا الداء فيما بعد في وجهه، فكان لا يرى إلا مُبرقعاً.

## In Persian

و درود خدا بر او فرمود: (چون به شهر بصره رسید انس بن مالک را به سوی طلحه و زبیر فرستاد تا آنچه از پیامبر (ص) درباره آنان شنیده یادشان آورد، انس، سر باز زد و گفت من آن سخن پیامبر (ص) را فراموش کردم، فرمود: اگر دروغ می گویی خداوند تو را به بیماری برص (سفیدی روشن) دچار کند که عمامه آن را نپوشاند. (پس از نفرین امام انس به بیماری برص در سر و صورت دچار شد که همواره نقاب می زد).

The occasion and circumstances surrounding this saying as related by as-Sayyid .(۲) ar-Radi were that when at the time of the Battle of Jamal Amir al-mu'minin sent Anas ibn Malik to Talhah and az-Zubayr with the purpose that he should recall them the Prophet's saying to the effect that: "You two will fight 'Ali and will commit excess over him", he came back and stated that he had forgotten to mention it. Then, Amir al-mu'minin uttered these words about him. However, it is said that Amir al-mu'minin said the sentence on the occasion when he wanted Anas to confirm the Prophet's saying. "Whosoever master I am, 'Ali is his master. O' my Allah

### Wonderful Saying ۳۱۲

#### In English

Amir al-mu'minin, peace be upon him, said: Sometimes the hearts move forward and sometimes they move backward. When they move forward get them to perform the optionals (as well), but when they move backward keep them confined to obligatories only.

#### In Arabic

. وقال عليه السلام: إِنَّ لِلْقُلُوبِ إِقْبَالَاً وَإِدْبَاراً (۴۸۱۵) فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى التَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

#### In Persian

و درود خدا بر او فرمود: دلها را روی آوردن و نشاط، و پشت کردن و فراری است، پس آنگاه که نشاط دارند آن را بر انجام مستحبات وادارید، و آنگاه که پشت کرده بی نشاط است، به انجام واجبات قناعت کنید.

### Wonderful Saying ۳۱۳

#### In English

Amir al-mu'minin, peace be upon him, said: The Qur'an contains news about the past, foretellings about the future and commandments for the present

#### In Arabic

وقال عليه السلام: (وَفِي الْقُرْآنِ نَبَأُ مَا قَبْلَكُمْ، وَخَبْرٌ مَا بَعْدَكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ) (٤٨١٦).

p: ١٩٦

## In Persian

و درود خدا بر او فرمود: در قرآن اخبار گذشتگان، و آیندگان، و احکام مورد نیاز زندگیتان وجود دارد.

## Wonderful Saying ۳۱۴

### In English

Amir al-mu'minin, peace be upon him, said: Throw a stone in return from where one comes to you because evil can be met only with evil.

### In Arabic

وقال عليه السلام: رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ، فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ.

## In Persian

و درود خدا بر او فرمود: سنگ دشمن را از همان جایی که پرت کرده، باز گردانید، که شر را جز شر پاسخی نیست.

## Wonderful Saying ۳۱۵

### In English

Amir al-mu'minin, peace be upon him, said to his secretary 'Ubaydullah ibn Abi Rafi': Put cotton flake in the inkpot, keep the nib of your pen long, leave space between lines and close up the letters because this is good for the beauty of the writing.

### In Arabic

وقال عليه السلام لکاتبه عبیدالله بن ابی رافع: أَلِقْ (۴۸۱۸) دَوَاتَكَ، وَأَطِلْ جِلْفَةَ قَلَمِكَ (۴۸۱۹)، وَفَرِّجْ بَيْنَ السُّطُورِ، وَقَزِمِطْ (۴۸۲۰) بَيْنَ الْحُرُوفِ، فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحِهِ الْخَطِّ.

## In Persian

و درود خدا بر او فرمود: (به نویسنده خود عبیدالله بن ابی رافع دستور داد) در دوات، ليقه بینداز، نوک قلم را بلند گیر، میان سطرها فاصله بگذار، و حروف را نزدیک به یکدیگر بنویس، که این برای زیبایی خط سزاوارتر است.

## Wonderful Saying ۳۱۶

### In English

Amir al-mu'minin, peace be upon him, said: I am the ya'sub (leader) of the believers,  
.while wealth is the leader of the wicked

as-Sayyid ar-Radi says: It means that the believers follow me while the wicked follow  
(wealth just as the bees follow their "ya'sub" who is their leader. (1

p: 197



وقال عليه السلام: أَنَا يَعْسُوبُ الْمُؤْمِنِينَ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

قال الرضى: ومعنى ذلك أن المؤمنين يتبعوننى، والفجار يتبعون المال، كما تتبع النحل يعسوبها، وهو رئيسها.

In Persian

و درود خدا بر او فرمود: من پیشوای مومنان، و مال، پیشوای تبهکاران است.

Footnote

We have already explained the meaning of the word "ya'sub" in the foot-note of (۱). saying No.۲۶۲-I, and pointed out that this title was given to Amir al-mu'minin by the Holy Prophet himself and we quoted some of his different utterances on this subject

Here we quote one of the traditions in which this title appears. It is narrated by Abu Layla al-Ghifari, Abu Dharr, Salman, Ibn 'Abbas and Hudhayfah ibn al-Yaman that the Holy Prophet used to say: Soon after my death there will be discord. When it occurs, adhere to 'Ali ibn Abi Talib since he will be the first person to see me and the first person to shake hands with me on the Day of Judgement. He is the greatest man of truth (as-siddiq al-akbar), and he is the discriminator (faruq) from among this ummah who discriminates between right and wrong, and he is the ya'sub (leader) of the believers while wealth is the ya'sub of the hypocrites. (In addition to the references given in the above-mentioned foot-note, see also Fayd al-qadir, vol.۴, p.۳۵۸; Kanz al-'ummal, vol.۱۲, p.۲۱۴; Muntakhab al-kanz, vol.۵, p.۳۳; Ibn Abi'l-Hadid, vol.۱۳, p.۲۲۸; Tarikh ash-Sham, Ibn 'Asakir, (on the biography of Amir al-mu'minin), vol.۱, pp. ۷۴ - ۷۸; as-Sirah al-halabiyyah, vol.۱, p.۳۸۰; Dhakha'ir al-'uqba, p.۵۶; Yanabi' al-mawaddah, p. (۶۲, ۸۲, ۲۰۱ and ۲۵۱).

In English

Some Jews said to Amir al-mu'minin, peace be upon him; You had not buried your Prophet when you picked up differences about him, when Amir al-mu'minin replied: We did not differ about him but we differed after him (i.e. about his succession); whereas you had not dried up your feet after coming out of the river (Nile) when you began asking your Prophet: Make you for us a god as they have gods of their own.

(Said he; 'Verily you are a people behaving ignorantly.' (۴) (Qur'an, ۷:۱۳۸)

In Arabic

وقال له بعض اليهود: ما دَفَنْتُمْ نَبِيَّكُمْ حَتَّى اختلفتم فيه! فقال عليه السلام له: إِنَّمَا اختلفنا عَنْهُ لَا فِيهِ، وَلَكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ: (اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ).

In Persian

و درود خدا بر او فرمود: (شخصی یهودی به امام گفت: هنوز پیامبران را دفن نکرده، درباره اش اختلاف کردید امام فرمود: ما درباره آن چه که از او رسیده اختلاف کردیم، نه در خود او، اما شما یهودیان، هنوز پای شما پس از نجات از دریای نیل خشک نشده بود که به پیامبران گفتید (برای ما خدایی بساز، چنانکه بت پرستان خدایی دارند) و پیامبر شما (گفت: شما مردمی نادانید).

Footnote

The purpose behind this criticism by the Jews was to show that the prophethood (۴) of the Prophet Muhammad was a controversial matter, but Amir al-mu'minin clarified the exact focus of controversy by using the word "after him" as against "about him", namely that the controversy was not about his prophethood but about his succession and vicegerency. Then, commenting on the position of the Jews he pointed out that those who were today criticising the mutual differences among Muslims after the Prophet were of the same kind as those who had begun to waver about belief in the Unity of Allah even in the lifetime of Moses. Thus, when, 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 Sina', they asked Moses to get a similar figure for them,

whereupon Moses rebuked them for being still as stubborn as they were in Egypt. This meant that a people who were so immersed in desire for idol-worship that even after being initiated into the belief in the Unity of Allah they became restless on seeing an idol and made the request for a similar idol to be made for themselves had no right .to criticise any difference among Muslims

In English

Amir al-mu'minin, peace be upon him, was asked: With what did you overpower your adversaries? He answered: Whenever I confronted a person he helped me against himself.

as-Sayyid ar-Radi says: Amir al-mu'minin is pointing out his striking of awe in the (hearts. (۱)

In Arabic

وقيل له: بأى شيء غلبت الأقران؟ فقال عليه السلام: ما لقيت رجلاً إلا أعانني على نفسه. قال الرضى: يومىء بذلك إلى تمكن هيبته فى القلوب.

In Persian

و درود خدا بر او فرمود: (از امام پرسیدند: با کدام نیرو بر حریفان خود پیروز شدی؟ فرمود: کسی را ندیدم جز آنکه مرا در شکست خود یاری می داد. (سید رضی گفت: امام به این نکته اشاره کرد که هیبت و ترس او در دلها جای گرفته بود.)

Footnote

The man who is over-awed by his adversary is sure to be defeated because in (۱) facing a foe physical prowess is not enough but steadfastness of heart and strength of courage is also necessary. When the adversary loses courage and feels sure that he will be defeated then he will certainly be defeated. This is what happened to the adversary of Amir al-mu'minin; he was so affected by his acknowledged reputation that he was sure of death, in consequence of which his spiritual power and self-confidence came to an end and eventually this mental state dragged him to his death.

In English

Amir al-mu'minin, peace be upon him, said to his son Muhammad ibn al-Hanafiyyah: O' my son, I fear lest destitution overtakes you. So, you should seek Allah's protection

from it, because destitution is deficiency of religious belief, perplexity of intelligence,  
.and it is conducive to hatred of obstinate people

p: ۲۰۰

## In Arabic

وقال عليه السلام لابنه محمد بن الحنفية: يَا بُنَيَّ، إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ، فَإِنَّ الْفَقْرَ مَنْقَصَةٌ (٤٨٢١) لِلدَّيْنِ، مَدْهَشَةٌ لِلْعَقْلِ، دَاعِيَةٌ لِلْمَقْتِ!

## In Persian

و درود خدا بر او فرمود: (به پسرش محمد حنیفه سفارش کرد) ای فرزند! من از تهیدستی بر تو هراسناکم، از فقر به خدا پناه ببر. که همانا فقر، دین انسان را ناقص، و عقل را سرگردان می کند، و عامل دشمنی است.

## Wonderful Saying ۳۲۰

## In English

Amir al-mu'minin, peace be upon him, replied to a man who had asked him a difficult question: Ask me for understanding but do not ask me 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

## In Arabic

وقال عليه السلام لِسائل سألَهُ عن معضلة (٤٨٢٢) سَلَّ تَفْقُهًا وَلَا تَسْأَلْ تَعْنَتًا، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَنَّتِ.

## In Persian

و درود خدا بر او فرمود: (شخصی مسئله پیچیده ای سوال کرد، فرمود:) برای فهمیدن بپرس، نه برای آزار دادن، که نادان آموزش گیرنده، همانند داناست، و همانا دانای بی انصافی چون نادان بهانه جو است.

## Wonderful Saying ۳۲۱

## In English

Abdullah ibn al-'Abbas once advised Amir al-mu'minin peace be upon him, against his' views, so he said: You have only to advise me but then I have to see (what to do); and (if I act against your advice you have to follow me. (۲

## In Arabic

وقال عليه السلام لعبدالله بن العباس، وقد أشار عليه في شيء لم يوافق رأيه:

p: ٢٠١

لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى، فَإِنْ عَصَيْتُكَ فَأَطِيعْنِي.

### In Persian

و درود خدا بر او فرمود: (عبدالله بن عباس در مسئله ای نظر داد که امام آن را قبول نداشت و فرمود:) بر تو است که رای خود را به من بگویی، و من باید پیرامون آن بیندیشم، پس اگر خلاف نظر تو فرمان دادم باید اطاعت کنی.

### Footnote

Abdullah ibn al-'Abbas had advised Amir al-mu'minin to issue a letter of' (۲). appointment to Talhah and az-Zubayr as the Governors of Kufah and to retain Mu'awiyah as the Governor of Syria till such time as his position became stabilized and the government gained strength. In reply to which Amir al-mu'minin said that he could not expose his own religion to danger for the sake of the worldly benefit of others, adding that "therefore instead of insisting on your own point you should listen to me .and obey me

### Wonderful Saying ۳۲۲

### In English

When Amir al-mu'minin, peace be upon him, returned to Kufah from Siffin he passed by the residences of the Shibamites (who belonged to the tribe of Shibam) and heard the women weeping over those killed in Siffin. At that time a Shibamite, Harb ibn Shurahbil ash-Shibami, who was one of the nobles of those people, came to him, and Amir al-mu'minin, peace be upon him, said to him: Do your women have control over you as regards the weeping that I hear? Do you not refrain them from this crying? Harb began to walk with him while Amir al-mu'minin was on horseback, so Amir al-mu'minin, peace be upon him, said to him: Get back because the walking of a man like .you with one like me is mischief for the ruler and disgrace for the believer



وروی أنه عليه السلام لما ورد الكوفه قادماً من صفين مرّ بالشّبابيين (٤٨٢٣) فسمع بكاء النساء على قتلى صفين، وخرج إليه حرب بن شُرْحِبِيل الشّامي، وكان من وجوه قومه. فقال عليه السلام له: أَتَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمِعُ؟ أَلَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّزِينِ (٤٨٢٤)؟

و أقبل حرب يمشى معه، وهو عليه السلام راكب. فقال عليه السلام:

ارْجِعْ، فَإِنَّ مَشَى مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي، وَمَدَلَّةٌ (٤٨٢٥) لِلْمُؤْمِنِ.

و درود خدا بر او فرمود: (وقتی امام از جنگ صفین باز می گشت به محله شبامیان رسید، آواز گریه زنان بر کشتگان جنگ را شنید، ناگاه حرب بن شر حبیله شامی بزرگ قبیله شبامیان خدمت امام رسید به او فرمود:) چنانکه می شنوم، زنان شما بر شما چیره شدند؟ چرا آنان را از گریه و زاری باز نمی دارید؟ (حرب پیاده و امام سوار بر اسب می رفتند به او فرمود:) باز گرد، که پیاده رفتن رئیس قبیله ای چون تو پشت سر من، موجب انحراف زمامدار و زبونی مومن است.

Amir al-mu'minin, peace be upon him, passed by the dead bodies of the Kharijites on the day of the battle of Nahrawan and said : Woe unto you! You have been harmed by him who deceived you. He was asked: O' Amir al-mu'minin, who deceived them? Then, he replied: Satan, the deceiver, and the inner spirit that leads one to evil deceived them through passions, made it easy for them to get into sins, promised them victory and eventually threw them into the Fire

وقال عليه السلام وقد مرّ بقتلى الخوارج يوم النَّهْرَوَانَ: بُؤْسًا لَكُمْ، لَقَدْ ضَرَّكُمْ مِنْ غَرِّكُمْ. فقيل له: مَنْ غَرَّهم يا أميرالمؤمنين؟ فقال: الشَّيْطَانُ الْمُضِلُّ، وَ الْأَنْفُسُ الْأَمَّارَةُ بِالسُّوءِ، غَرَّتْهُمْ بِالْأَمَانِيِّ، وَفَسَّيَحَتْ لَهُمْ فِي الْمَعَاصِي، وَوَعَدَتْهُمْ الْإِطْهَارَ، فَاقْتَحَمَتْ بِهِمُ النَّارَ.

### In Persian

و درود خدا بر او فرمود: (در جنگ نهروان هنگامی که از کنار کشتگان خوارج می گذشت فرمود:) بدا به حال شما! آنکه شما را فریب داد به شما زیان رساند. شیطان گمراه کننده، و نفسی که به بدی فرمان می دهد، آنان را با آرزوها مغرور ساخت، و راه گناه را بر ایشان آماده کرد، و به آنان وعده پیروزی داد، و سرانجام به آتش جهنم گرفتارشان نمود.

### Wonderful Saying ۳۲۴

### In English

Amir al-mu'minin, peace be upon him, said: Beware of disobeying Allah in solitude, .because the witness (of that situation) is also the judge

### In Arabic

وقال عليه السلام: اتَّقُوا مَعَاصِيَ اللَّهِ فِي الْخَلَوَاتِ، فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

### In Persian

و درود خدا بر او فرمود: از نافرمانی خدا در خلوتها بپرهیزید، زیرا همان که گواه است داوری کند.

### Wonderful Saying ۳۲۵

### In English

When the news of killing of Muhammad ibn Abi Bakr (۱) reached Amir al-mu'minin, peace be upon him, he said: Our grief over him is as great as their (i.e. the enemy's) joy for it, except that they have lost an enemy and we have lost a friend

### In Arabic

. وقال عليه السلام ، لَمَّا بَلَغَهُ قَتْلَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ:

إِنَّ حُزْنَنا عَلَيْهِ عَلَى قَدْرِ سُورِهِمْ بِهِ، إِلَّا أَنَّهُمْ نَقَصُوا بَغِيضًا، وَنَقَصْنَا حَبِيبًا.



و درود خدا بر او فرمود: (آنگاه که خبر کشته شدن محمد بن ابی بکر را به او دادند فرمود:) همانا اندوه ما بر شهادت او، به اندازه شادی شامیان است، جز آنکه از آنان دشمن، و از ما دوستی کاسته شد.

#### Footnote

In the year ۳۸ A.H. Mu'awiyah sent 'Amr ibn al-'As to Egypt with a large force. 'Amr .(۱)  
.ibn al-'As called Mu'awiyah ibn Hudayj for assistance

They brought together the supporters of 'Uthman and waged a war against Muhammad ibn Abi Bakr and captured him. Mu'awiyah ibn Hudayj beheaded him and stitching his body into the belly of a dead ass, burnt it. Muhammad was at that time twenty-eight years old. It is reported that when the news of the tragedy reached his mother, she fell into a great rage and indignation. And `A'ishah, his paternal sister, took a vow that, as long as she was alive, she would never eat roasted meat. She cursed Mu'awiyah ibn Abi Sufyan, 'Amr ibn al-'As and Mu'awiyah ibn Hudayj after every prayer.

When Amir al-mu'minin heard the news of Muhammad's martyrdom he became immensely sad. He wrote in very grieved language to Ibn 'Abbas who was at Basrah about the tragic death of Muhammad ibn Abi Bakr

Hearing the news of Muhammad's martyrdom Ibn 'Abbas came from Basrah to Kufah to offer his condolences to Amir al-mu'minin

:One of the spies of Amir al-mu'minin came from Syria and said

O' Amir al-mu'minin! When the news of Muhammad's murder reached Mu'awiyah, he went to the pulpit and praised the group who took part in his martyrdom. The people of Syria rejoiced so much at hearing the news that I had never seen them in such delight before

Then, Amir al-mu'minin uttered the above saying. He further said that although Muhammad was his stepson, he was like his own son. (at-Tabari, vol.۱, pp.۳۴۰۰-۳۴۱۴; Ibn al-Athir, vol.۳, pp.۳۵۲-۳۵۹; Ibn Kathir, vol.۷, pp.۳۱۳-۳۱۷; Abu'l-Fida', vol.۱, p.۱۷۹; Ibn Abi'l-Hadid, vol.۶, pp.۸۲-۱۰۰; Ibn Khaldun, vol.۲, part۲, pp.۱۸۱-۱۸۲; al-Isti'ab, vol.۳, pp.۱۳۶۶-۱۳۶۷; al-Isabah, vol.۳, ppA۷۲-۴۷۳; al-Gharat, ath-Thaqafi, vol.۱, pp.۲۷۶-۳۲۲; (Tarikh al-khamis, vol.۲, pp.۲۳۸ ۲۳۹

We have written before (in the foot-note to Sermon No.۶۷) concerning the biography .of Muhammad ibn Abi Bakr

### Wonderful Saying ۳۲۶

#### In English

Amir al-mu'minin, peace be upon him, said: The age up to which Allah accepts any .excuse for a human being is sixty years

#### In Arabic

. وقال عليه السلام: الْعُمُرُ الَّذِي أَعْدَرَ اللَّهُ فِيهِ إِلَى ابْنِ آدَمَ سِتُّونَ سَنَةً.

#### In Persian

و درود خدا بر او فرمود: عمری که خدا از فرزند آدم پوزش را می پذیرد شصت سال است.

### Wonderful Saying ۳۲۷

#### In English

Amir al-mu'minin, peace be upon him, said: He whom sin overpowers is not victorious, .and he who secures victory by evil is (in fact) vanquished

#### In Arabic

وقال عليه السلام: مَا ظَفِرَ مَنْ ظَفِرَ الْإِثْمِ بِهِ، وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

#### In Persian

و درود خدا بر او فرمود: پیروز نشد آن کس که گناه بر او چیرگی یافت، و آنکه با بدی پیروز شد شکست خورده است.

Amir al-mu'minin, peace be upon him, said: Allah, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains hungry it is because some rich person has denied (him his share). Allah, the Sublime, will question them about it

## In Arabic

وقال عليه السلام: إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مُتَّعَ بِهِ غَنِيٌّ، وَاللَّهُ تَعَالَى سَأَلَهُمْ عَنْ ذَلِكَ.

## In Persian

و درود خدا بر او فرمود: همانا خدای سبحان روزی فقراء را در اموال سرمایه داران قرار داده است، پس فقیری گرسنه نمی ماند جز به کامیابی توانگران، و خداوند از آنان نسبت به گرسنگی گرسنگان خواهد پرسید.

## Wonderful Saying ۳۲۹

## In English

Amir al-mu'minin, peace be upon him, said: Not to be in need of putting forth an (excuse is better than putting forth a true excuse. (۱)

## In Arabic

وقال عليه السلام: الْإِسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصَّدَقِ بِهِ.

## In Persian

و درود خدا بر او فرمود: بی نیازی از عذرخواهی، گرامی تر از عذر راستین است.

## Footnote

The meaning is that obligations should be so discharged that there is no occasion (۱) for putting forth excuses, because after all in making excuse there is a hint of shortcoming and humbleness, even though it may be true and correct

## Wonderful Saying ۳۳۰

## In English

Amir al-mu'minin, peace be upon him, said: The least right of Allah on you is that you (should not make use of His favours in committing His sins. (۲)

## In Arabic

وقال عليه السلام: أَقَلُّ مَا يُلْزَمُكُمْ لَهِ أَلاَّ تَسْتَعِينُوا بِنِعْمِهِ عَلَيَّ مَعَاصِيهِ.

### In Persian

و درود خدا بر او فرمود: کمترین حق خدا بر عهده شما اینکه از نعمتهای الهی در گناهان یاری نگیرید.

### Footnote

There are a few grades of denial of favours and ingratitude. The first is that a (۲) person may not be able to appreciate (the real significance of) a favour; for example, the sight of the eyes, the speech of the tongue, the hearing of the ears and the movements of the hands and feet. These are all favours bestowed by Allah but many people do not realize them to be favours, and do not entertain feelings of gratitude. The second grade is that a person may see a favour and appreciate it but may not feel grateful for it. The third grade is that a person may oppose the Bestower of the favours. The fourth grade is that instead of using the favours granted by Him a person may use them in committing sins against Allah. This is the highest grade of denial of favours.



## Wonderful Saying ۳۳۱

### In English

Amir al-mu'minin, peace be upon him, said: When the disabled fall short in performing acts of obedience to Allah, the Glorified, it is a good opportunity given by Allah for the intelligent to perform such acts.

### In Arabic

وقال عليه السلام: إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ (۴۸۲۶) عِنْدَ تَفْرِيطِ الْعَجْزَةِ (۴۸۲۷).

### In Persian

و درود خدا بر او فرمود: خدای سبحان طاعت را غنیمت زیرکان قرار داد آنگاه که مردم ناتوان کوتاهی کنند.

## Wonderful Saying ۳۳۲

### In English

Amir al-mu'minin, peace be upon him, said: The sovereign is the watchman of Allah on earth.

### In Arabic

وقال عليه السلام: السُّلْطَانُ وَزَعَهُ (۴۸۲۸) اللَّهُ فِي أَرْضِهِ.

### In Persian

و درود خدا بر او فرمود: حاکم اسلامی، پاسبان خدا در زمین اوست.

## Wonderful Saying ۳۳۳

### In English

Amir al-mu'minin, peace be upon him, said describing a believer: A believer has a cheerful face, a sorrowful heart, a very broad chest (full of generosity), and a very humble heart. He hates high position and dislikes renown. His grief is long, his courage is far-reaching, his silence is much and, his time is occupied. He is grateful, enduring,

buried in his thoughts, sparing in his friendship (with others), of bright demeanour and  
.of soft temperament. He is stronger than stone but humbler than a slave

### In Arabic

وقال عليه السلام فى صفة المؤمن: الْمُؤْمِنُ بِشْرُهُ (٤٨٢٩) فِى وَجْهِهِ، حُزْنُهُ فِى قَلْبِهِ، أَوْسَعُ شَيْءٍ صَدْرًا، وَأَذَلُّ شَيْءٍ نَفْسًا، يَكْرَهُ  
الرَّفْعَةَ، وَيَشْتَأُّ السَّمْعَةَ، طَوِيلُ غَمِّهِ، بَعِيدُ هَمِّهِ، كَثِيرٌ صِمْتُهُ، مَشْغُولٌ وَقْتُهُ، شَكُورٌ صَبُورٌ، مَغْمُورٌ (٤٨٣٠) بِفِكْرَتِهِ، ضَانِنٌ (٤٨٣١)  
بِحَلَّتِهِ (٤٨٣٢) سَهْلُ الْخَلِيقَةِ (٤٨٣٣) لَيْنُ الْعَرِيكَةِ (٤٨٣٤) نَفْسُهُ أَضَلُّ مِنَ الصَّلْدِ (٤٨٣٥)، وَهُوَ أَذَلُّ مِنَ الْعَبْدِ.

## In Persian

و درود خدا بر او فرمود: (در توصیف مومن فرمود): شادی مومن در چهره او، و اندوه وی در دلش پنهان است، سینه اش از هر چیزی فراخ تر، و نفس او از هر چیزی خوارتر است، برتری جویی را زشت، و ریاکاری را دشمن می شمارد، اندوه او طولانی، و همت او بلند است، سکوتش فراوان، و وقت او با کار گرفته است، شکرگزار و شکیبیا و ژرف اندیش است، از کسی درخواست ندارد و نرم خو و فروتن است، نفس او از سنگ خارا سخت تر اما در دینداری از بنده خوارتر است.

## Wonderful Saying ۳۳۴

### In English

Amir al-mu'minin, peace be upon him, said: If a man happens to see the end of (his) life and his final fate, he will begin hating desires and their deception

### In Arabic

. وقال عليه السلام: لَوْ رَأَى الْعَبْدُ الْأَجَلَ وَمَسِيرَهُ لَأَبْغَضَ الْأَمَلَ وَعُزُورَهُ.

### In Persian

و درود خدا بر او فرمود: اگر بنده خدا اجل و پایان کارش را می دید، با آرزو و فریب آن دشمنی می ورزید.

## Wonderful Saying ۳۳۵

### In English

Amir al-mu'minin, peace be upon him, said: There are two sharers in the property of every person – successors and accidents

### In Arabic

وقال عليه السلام: لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ: الْوَارِثُ، وَالْحَوَادِثُ.

### In Persian

و درود خدا بر او فرمود: برای هر کسی در مال او دو شریک است، وارث، و حوادث.

## Wonderful Saying ۳۳۶

### In English

Amir al-mu'minin, peace be upon him, said: The person who is approached with a  
.request is free until he promises

p: ٢٠٩

### In Arabic

وقال عليه السلام: الْمَسْئُولُ حُرٌّ حَتَّى يَعِدَّ.

### In Persian

و درود خدا بر او فرمود: کسی که چیزی از او خواسته اند تا وعده نداده آزاد است.

### Wonderful Saying ۳۳۷

### In English

Amir al-mu'minin, peace be upon him, said: He who prays but does not exert effort is  
.like the one who shoots without a bow-string

### In Arabic

وقال عليه السلام: الدَّاعِي بِلَا عَمَلٍ كَالرَّامِي بِلَا وَتَرٍ.

### In Persian

و درود خدا بر او فرمود: دعوت کننده بی عمل، چون تیرانداز بدون کمان است.

### Wonderful Saying ۳۳۸

### In English

Amir al-mu'minin, peace be upon him, said: Knowledge is of two kinds – that which is  
absorbed and that which is just heard. The one that is heard does not give benefit  
.unless it is absorbed

### In Arabic

وقال عليه السلام: الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ (٤٨٣٦) وَلَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنِ الْمَطْبُوعُ.

### In Persian

و درود خدا بر او فرمود: علم دو گونه است، علم فطری و علم اکتسابی، علم اکتسابی اگر هماهنگ با علم فطری نباشد  
سودمند نخواهد بود.

In English

Amir al-mu'minin, peace be upon him, said: Correctness of decision goes together with power. The one emerges with the other's emergence and disappears when the (other disappears. (۱)

In Arabic

وقال عليه السلام: صَوَابُ الرَّأْيِ بِالذُّوْلِ يُقْبَلُ بِإِقْبَالِهَا (۴۸۳۷) وَيَذْهَبُ بِذَهَابِهَا.

In Persian

و درود خدا بر او فرمود: استواری رای با کسی است که قدرت دارد، با روی آوردن قدرت روی آورد، و با پشت کردن آن روی برتابد.

Footnote

When anyone's star is auspicious and his luck is good, he steps automatically (۱) 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 and his mental faculties become paralysed. Consequently, when the downfall of the Barmakids began, ten persons from among them assembled for consultation about a matter but were not able to take a decision even after long discussion. Seeing this Yahya said, "By Allah, 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 while when we were in ascendancy one of us used to solve ten problems easily

## Wonderful Saying ۳۴۰

### In English

Amir al-mu'minin, peace be upon him, said: The beauty of destitution is chastity and .  
.the beauty of riches is gratefulness

### In Arabic

وقال عليه السلام: الْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.

### In Persian

و درود خدا بر او فرمود: پاکدامنی زیور تهیدستی، و شکرگزاری زیور بی نیازی است.

## Wonderful Saying ۳۴۱

### In English

Amir al-mu'minin, peace be upon him, said: The day of justice will be severer on the  
.oppressor than the day of oppression on the oppressed

### In Arabic

. وقال عليه السلام: يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ!

### In Persian

و درود خدا بر او فرمود: روز انتقام گرفتن از ظالمان سخت تر از ستمکاری بر مظلوم است.

## Wonderful Saying ۳۴۲

### In English

Amir al-mu'minin, peace be upon him, said: The biggest wealth is that one should not  
.have an eye on what others possess

### In Arabic

وقال عليه السلام: الْغِنَى الْأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِي النَّاسِ.

و درود خدا بر او فرمود: برترین بی نیازی، نومییدی از آنچه در دست مردم است.

Wonderful Saying ۳۴۳

Amir al-mu'minin, peace be upon him, said: Utterances are preserved and actions are to be tried. Every soul, for what it earned, is held in pledge! (Qur'an, ۷۴:۳۸). People are to be made deficient (as regards their bodies) and meddled with (as regards their minds) except those whom Allah protects. The questioner among them aims at confusing and the answerer creates hardship. It is possible that the man who has the best views among them will be deviated from the soundness of his thinking by pleasure or displeasure, and it is possible that a single glance may affect even the .man with the 'best wisdom among them or a single expression may transform him



. وقال عليه السلام: الْأَقْوِيلُ مَحْفُوظَةٌ، وَالسَّرَائِرُ مَبْلُغَةٌ (٤٨٣٨) وَ(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ)، وَالنَّاسُ مَنقُوضُونَ (٤٨٣٩) مَدْحُولُونَ (٤٨٤٠) إِلَّا مَنْ عَصَمَ اللَّهُ، سَأَلْتُهُمْ مُتَعَنِّتٌ، وَمُجِيبُهُمْ مُتَكَلِّفٌ، يَكَادُ أَفْضَلُهُمْ رَأْيًا يَزِدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَالسُّخْطُ، وَيَكَادُ أَضَلُّهُمْ عُودًا (٤٨٤١) تَنَكُّؤُهُ (٤٨٤٢) اللَّحْظَةُ (٤٨٤٣) وَتَسْتَحِيلُهُ (٤٨٤٤) الْكَلِمَةُ الْوَّاحِدَةُ.

In Persian

و درود خدا بر او فرمود: گفتارها نگهداری می شود، و نهانها آشکار، و هر کسی در گرو اعمال خویش است، و مردم گرفتار کمبودها و آفت هاینند جز آن را که خدا نگهدارد، درخواست کنندگانشان مردم آزار، و پاسخگویان به زحمت و رنج دچارند، و آن کس که در اندیشه از همه برتر است با اندک خشنودی یا خشمی از رای خود باز گردد. و آنکس که از همه استوارتر است از نیم نگاهی ناراحت شود یا کلمه ای او را دگرگون سازد.

Wonderful Saying ۳۴۴

In English

Amir al-mu'minin, peace be upon him, said: O' groups of people, fear Allah, for there is many a man who aspires for what he does not get, many a builder of a house who does not live in it, and many a collector of that which he shall just leave behind. Possibly he may have collected it wrongfully or by denying a right. He acquired it unlawfully and had to bear the weight of sins on account of it. Consequently, he returned (from this world) with that weight and came before Allah with sorrow and grief. Loses he both this world and (also) the hereafter; that is a loss (which is) (manifest. (Qur'an, ۲۲:۱۱)

## In Arabic

مَعَاشِرَ النَّاسِ، اتَّقُوا اللَّهَ، فَكَمْ مِنْ مُؤْمِلٍ مِمَّا لَا يَبْلُغُهُ، وَبَيَانَ مِمَّا لَا يَسِيكُنُهُ، وَجَامِعٍ مِمَّا سَوْفَ يَتْرُكُهُ، وَلَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ، وَمِنْ حَقٍّ مَنَعَهُ، أَصَابَهُ حَرَامًا، وَاخْتَمَلَ بِهِ آثَامًا، فَبَاءَ بَوْزُرِهِ، وَقَدِمَ عَلَى رَبِّهِ، آسِفًا لَاهِفًا، قَدْ (خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ).

## In Persian

و درود خدا بر او فرمود: ای مردم از خدا بترسید، چه بسا آرزومندی که به آرزوی خود نرسید، و سازنده ساختمانی که در ساخته خود نیارمید، و گردآورنده ای که زود آنها را رها خواهد نمود، شاید که از راه باطل گرد آورده، و یا حق دیگران را باز داشته، و با حرام به هم آمیخته که گناهش بر گردن اوست، و یا سنگینی بار گناه در گذشت، و با پشیمانی و حسرت به نزد خدا رفت که: (در دنیا و آخرت زیان کرده و این است زیانکاری آشکار)

## Wonderful Saying ۳۴۵

## In English

Amir al-mu'minin, peace be upon him, said: Lack of access to sins is also a kind of chastity.

## In Arabic

وقال عليه السلام: مِنَ الْعِصْمَةِ تَعَدُّرُ الْمَعَاصِي.

## In Persian

و درود خدا بر او فرمود: دست نیافتن به گناه نوعی عصمت است.

## Wonderful Saying ۳۴۶

## In English

Amir al-mu'minin, peace be upon him, said: The dignity of your face is solid but begging dissolves it away: therefore, look carefully before whom you dissolve it.

## In Arabic

وقال عليه السلام: مَاءٌ وَجْهِكَ جَامِدٌ يُفْطِرُهُ السُّؤَالُ، فَانْظُرْ عِنْدَ مَنْ تُفْطِرُهُ.

## In Persian

و درود خدا بر او فرمود: آبروی تو چون یخی جامد است که درخواست آن را قطره قطره بچکاند، پس بنگر که آن را نزد چه کسی فرو می ریزی؟

p: ۲۱۳

## Wonderful Saying ۳۴۷

### In English

Amir al-mu'minin, peace be upon him, said: To praise more than what is due is sycophancy; to do it less is either because of inability to speak or of envy

### In Arabic

وقال عليه السلام: الثناء بِأَكْثَرٍ مِنَ الْإِسْتِحْقَاقِ مَلَقٌ (۴۸۴۵) وَالتَّقْصِيرُ عَنِ الْإِسْتِحْقَاقِ عِيٌّ أَوْ حَسَدٌ.

### In Persian

و درود خدا بر او فرمود: ستودن بیش از آنچه که سزاوار است نوعی چاپلوسی، و کمتر از آن، درماندگی یا حسادت است.

## Wonderful Saying ۳۴۸

### In English

Amir al-mu'minin, peace be upon him, said: The most serious sin is that which the doer (considers light. (۱)

### In Arabic

وقال عليه السلام: أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ صَاحِبُهُ.

### In Persian

و درود خدا بر او فرمود: سخت ترین گناه آن است که گناهکار آن را کوچک شمارد.

### Footnote

The result of lack of restraint and care in respect of small sins is that a man (۱) becomes rather careless in the matter of sins, and, by and by, this habit produces boldness for larger sins. Then, he begins to commit them without hesitation. Therefore, one should regard small sins as a harbinger of bigger sins, and avoid them, so that the stage for committing big sins does not come

## Wonderful Saying ۳۴۹

Amir al-mu'minin, peace be upon him, said: He who sees his own shortcomings abstains from looking into other's shortcomings. He who feels happy with the livelihood with which Allah provides him does not grieve over what he misses. He who draws out the sword of revolt gets killed with it. He who strives without means perishes. He who enters the depths gets drowned. He who visits places of ill-repute .receives blame

He who speaks more commits more errors. He who commits more errors becomes shameless. He who is shameless will have less fear of Allah. He whose fear of Allah is less, his heart dies. He whose heart dies enters the Fire. He who observes the shortcomings of others and disapproves of them and then accepts them for himself is definitely a fool. Contentment is a capital that does not dwindle. He who remembers death much is satisfied with small favours in this world. He who knows that his speech is also a part of his action speaks less except where he has some purpose

### In Arabic

وقال عليه السلام: مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اشْتَغَلَ عَنْ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ، وَمَنْ سَلَ سَيْفَ الْبَغْيِ قَتَلَ بِهِ، وَمَنْ كَابَدَ الْأُمُورَ (٤٨٤٦) عَطَبَ (٤٨٤٧) وَمَنْ اقْتَحَمَ اللَّجِجَ غَرِقَ، وَمَنْ دَخَلَ مِداخِلَ السُّوءِ اتُّهِمَ، وَمَنْ كَثَرَ كَلَامَهُ كَثُرَ خَطْوُهُ، وَمَنْ كَثَرَ خَطْوُهُ قَلَّ حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، مَنْ قَلَّ وَرَعُهُ مَيَاتَ قَلْبِهِ، وَمَنْ مَيَاتَ قَلْبُهُ دَخَلَ النَّارَ، وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنْكَرَهَا ثُمَّ رَضِيَ بِهَا لِنَفْسِهِ فَذَاكَ الْمَأْحَمُ بِعَيْنِهِ. وَالْقِنَاعَةُ مَالٌ لَا يَنْفَعُ، وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ، مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَغْنِيهِ.

### In Persian

و درود خدا بر او فرمود: آن کس که در عیب خود بنگرد از عیب جویی دیگران باز ماند، و کسی که به روزی خدا خشنود باشد بر آنچه از دست رود، اندوهگین نباشد، و کسی که شمشیر ستم برکشد با آن کشته خواهد شد، و آن کس که در کارها خود را به رنج انداخت خود را هلاک ساخت، و هر کس خود را در گردابهای بلا افکند غرق خواهد شد، و هر کس که به جاهای بدنام قدم گذاشت متهم گردید. و کسی که سخن زیاد می گوید زیاد هم اشتباه دارد، و هر کس که بسیار اشتباه کرد، شرم و حیاء او اندک است، و آنکه شرم او اندک، پرهیزکاری او نیز اندک خواهد بود، و کسی که پرهیزکاری او اندک است دلش مرده، و آنکه دلش مرده باشد در آتش جهنم سقوط خواهد کرد. و آن کس که زشتیهای مردم را بنگرد، و آن را زشت بشمارد سپس همان زشتیها را مرتکب شود، پس او احمق واقعی است. قناعت مالی است که پایان نیابد، و آن کس که فراوان به یاد مرگ باشد در دنیا به اندک چیزی خشنود است، و هر کس بداند که گفتار او نیز از اعمال او به حساب آید جز به ضرورت سخن نگوید.

## Wonderful Saying ۳۵۰

### In English

Amir al-mu'minin, peace be upon him, said: The oppressor among the people has three signs: he oppresses his superior by disobeying him, and his junior by imposing his authority and he supports other oppressors

### In Arabic

وقال عليه السلام: لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عِلَامَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، - مَنْ دُونَهُ بِالْغَلْبَةِ (۴۸۴۸) وَ يُظَاهِرُ (۴۸۴۹) الْقَوْمَ الظَّالِمَةَ (۴۸۵۰) .

### In Persian

و درود خدا بر او فرمود: مردم ستمکار را سه نشان است، با سرکشی به مافوق خود ستم روا دارد، و به زیردستان خود با زور و چیرگی ستم می کند، و ستمکاران را یاری می دهد.

## Wonderful Saying ۳۵۱

### In English

Amir al-mu'minin, peace be upon him, said: At the extremity of hardship comes relief, and at the tightening of the chains of tribulation comes ease

### In Arabic

وقال عليه السلام: عِنْدَ تَنَاهِي الشَّدِّهِ تَكُونُ الْفُرْجَةُ، وَعِنْدَ تَضَائِقِ حَلْقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

### In Persian

و درود خدا بر او فرمود: چون سختی ها به نهایت رسد، گشایش پدید آید، و آن هنگام که حلقه های بلا تنگ گردد آسایش فرا خواهد رسید.

## Wonderful Saying ۳۵۲

### In English

Amir al-mu'minin, peace be upon him, said to one of his companions: Do not devote

much of your activity to your wife and your children, because if your wife and children are lovers of Allah then He will not leave His lovers uncared for, and if they be enemies of Allah then why should you worry and keep yourself busy about the enemies of Allah

**In Arabic**

وقال عليه السلام لبعض أصحابه: لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ: فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ، فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ، فَمَا هُمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟!

p: ٢١٦



## In Persian

و درود خدا بر او فرمود: (به برخی از یاران خود فرمود:) بیشترین اوقات زندگی را به زن و فرزندت اختصاص مده، زیرا اگر زن و فرزندت از دوستان خدا باشند خدا آنها را تباه نخواهد کرد، و اگر دشمنان خدایند، چرا غم دشمنان خدا را می خوری؟

## Wonderful Saying ۳۵۳

### In English

Amir al-mu'minin, peace be upon him, said: The greatest defect is to regard that (defect (in others) which is present in yourself. (۱)

### In Arabic

وقال عليه السلام: أَكْبَرُ الْعَيْبِ أَنْ تَعَيْبَ مَا فِيكَ مِثْلَهُ.

### In Persian

و درود خدا بر او فرمود: بزرگترین عیب آنکه چیزی را در خودداری بر دیگران عیب بشماری.

### Footnote

What worse defect can there be than that a man should criticise those defects in (۱) others which exist in himself. The requirement of justice is that before casting one's eye on the defects of others one should look at his own defects and realize that a defect is a defect whether it be in others or in oneself.

:A Persian couplet Bays

Looking at other's defects is neither property nor manliness. Better look at your own self since you are full of defects.

## Wonderful Saying ۳۵۴

### In English

Someone congratulated another person in the presence of Amir al-mu'minin, peace be upon him, on the birth of a son saying: Congratulations for getting a rider of horses. Then Amir al-mu'minin said: Do not say so; but say: You have occasion to be grateful

to Allah, the Giver, and be blessed with what you have been given. May he attain full  
.life and may you be blessed with his devotion

## In Arabic

وهناً بحضرتہ رجل رجلاً بسلام ولد له فقال له: لِيَهْنِكَ الْفَارِسُ. فقال عليه السلام: لَا تَقُلْ ذَلِكَ، وَلَكِنْ قُلْ: شَكَرْتُ الْوَاهِبَ، وَبُورِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ، وَرَزَقَتْ بَرَّهُ.

## In Persian

و درود خدا بر او فرمود: (در حضور امام، شخصی با این عبارت، تولد نوزادی را تبریک گفت: قدم دلاوری که سوار مبارک باد.) چنین مگو! بلکه بگو: خدای بخشنده را شکر گزار باش، و نوزاد بخشیده بر تو مبارک، امید که بزرگ شود و از نیکوکاریش بهره مند گردی.

## Wonderful Saying ۳۵۵

## In English

One of the officers of Amir al-mu'minin, peace be upon him, built a stately house, about which Amir al-mu'minin said: This is silver coins showing forth their faces. Certainly, this house speaks of your riches

## In Arabic

وبنی رجل من عماله بناءً فخماً (۴۸۵۱) فقال عليه السلام: أَطْلَعَتِ الْوَرِقُ (۴۸۵۲) رُؤُوسَهَا! إِنَّ الْبِنَاءَ لَيَصِفُ لَكَ الْغِنَى.

## In Persian

و درود خدا بر او فرمود: (وقتی یکی از کارگزاران امام خانه شکوهمند ساخت به او فرمود) سکه های طلا و نقره سر برآورده خود را آشکار ساختند، همانا ساختمان بی نیازی تو را می رساند.

## Wonderful Saying ۳۵۶

## In English

It was said to Amir al-mu'minin, peace be upon him: If a man is left in his house and the door is closed, from where will his livelihood reach him. And he replied: From (whatever way his death reaches him). (۱)

## In Arabic

وقيل له عليه السلام: لو سُدَّ عَلَى رَجُلٍ بَابُ بَيْتِهِ، وَتُرِكَ فِيهِ، مِنْ أَيْنَ كَانَ يَأْتِيهِ رِزْقُهُ؟ فَقَالَ عَلَيْهِ السَّلَامُ: مِنْ حَيْثُ كَانَ يَأْتِيهِ أَجَلُهُ.



و درود خدا بر او فرمود: (از امام پرسیدند اگر در خانه مردی را به رویش بندند، روزی او از کجا خواهد آمد؟ فرمود) از آن جایی که مرگ او می آید.

Footnote

If Allah considers it appropriate to keep a man living while he is confined to a (۱) closed house, then He is certainly powerful enough to provide the means of living to him, and just as a closed door cannot prevent death in the same way it cannot prevent the entry of livelihood, because the Might of Allah, the Almighty is equally .capable of either

The meaning is that a man should be content in the matter of livelihood because .whatever is destined for him will in any case reach him wherever he may be

:A Persian couplet says

Livelihood like death will reach a man even if the door be closed, but greed keeps .people (unnecessarily) anxious

Wonderful Saying ۳۵۷

In English

Condoling with people among whom one had died, Amir al-mu'minin, peace be upon him, said: This thing has not started with you nor does it end with you. This fellow of yours was used to journeying and therefore it is better to think him still to be .journeying. Either he will rejoin you or else you will rejoin him

In Arabic

وَعَزَى قَوْمًا عَنْ مَيِّتٍ فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ هَذَا الْأَمْرَ (۴۸۵۳) لَيْسَ بِكُمْ بِيَدَاءَ، وَلَا إِلَيْكُمْ ائْتَهَى، وَقَدْ كَانَ صَاحِبِكُمْ هَذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ أَشْفَارِهِ، فَإِنَّ قَدِمَ عَلَيْكُمْ وَإِلَّا قَدِمْتُمْ عَلَيْهِ.

## In Persian

و درود خدا بر او فرمود: (مردی را در مرگ یکی از خویشانداش تسلیت گفت) مردن از شما آغاز نشده، و به شما نیز پایان نخواهد یافت، این دوست شما به سفر می رفت، اکنون پندارید که به یکی از سفرها رفته، اگر او بازنگردد شما به سوی او خواهید رفت.

## Wonderful Saying ۳۵۸

### In English

Amir al-mu'minin, peace be upon him, said: O' people, let Allah see you fearing at the time of happiness just as you fear Him at the time of distress. Certainly, he who is given ease (of life) and does not consider it as a means of slow approach towards tribulation (wrongly), considers himself safe against what is to be feared while he who is afflicted with straitened circumstances but does not perceive them to be a trial .loses the coveted reward

### In Arabic

وقال عليه السلام: أَيُّهَا النَّاسُ، لِيَرَكُمُ اللَّهُ مِنَ النَّعْمَةِ وَجَلِيلِنَ (۴۸۵۴) كَمَا يَرَاكُمُ مِنَ النَّقْمَةِ فَرِيقِينَ (۴۸۵۵) إِنَّهُ مَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجًا فَقَدْ أَمِنَ مَخُوفًا، وَمَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَارًا (۴۸۵۶) فَقَدْ ضَيَّعَ مَأْمُولًا (۴۸۵۷) .

### In Persian

و درود خدا بر او فرمود: ای مردم، باید خدا شما را به هنگام نعمت همانند هنگامه کیفر، ترسان بنگرد، زیرا کسی که رفاه و گشایش را زمینه گرفتار شدن خویش نداند، پس خود را از حوادث ترسناک ایمن می پندارد و آن کس که تنگدستی را آزمایش الهی نداند پاداش امیدبخش را از دست خواهد داد.

## Wonderful Saying ۳۵۹

### In English

Amir al-mu'minin, peace be upon him, said: O' slaves of desires, cut them short because he who leans on the world gets nothing out of it except the pain of hardships. O' people, take upon yourselves your own training and turn away from the dictates of .your natural inclinations



## In Arabic

وقال عليه السلام: يَا أَشْرَى الرَّغْبَةِ (٤٨٥٨) أَقْصِرُوا (٤٨٥٩) فَإِنَّ الْمَعْرَجَ (٤٨٦٠) عَلَى الدُّنْيَا لَا يَرُوعُهُ (٤٨٦١) مِنْهَا إِلَّا صَيْرِيفُ (٤٨٦٢) أَنْيَابِ الْحِدَّانِ (٤٨٦٣) أَيُّهَا النَّاسُ، تَوَلَّوْا (٤٨٦٤) مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا، وَاعْدِلُوا بِهَا عَنْ ضَرَاوِهِ (٤٨٦٥) عَادَاتِهَا.

## In Persian

و درود خدا بر او فرمود: ای اسیران آرزوها، بس کنید! زیرا صاحبان مقامات دنیا را تنها دندان حوادث روزگار به هراس افکند، ای مردم کار تربیت خود را خود بر عهده گیرید، و نفس را از عاداتهایی که به آن حرص دارد باز گردانید.

## Wonderful Saying ٣٦٠

## In English

Amir al-mu'minin, peace be upon him, said: Do not regard an expression uttered by any person as evil if you can find it capable of bearing some good

## In Arabic

وقال عليه السلام: لَا تَظُنَّنْ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سَوْءًا، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلًا.

## In Persian

و درود خدا بر او فرمود: هرگز سخنی را که از کسی خارج شد با گمان بد مگیر که برای آن برداشت نیکویی می توان داشت.

## Wonderful Saying ٣٦١

## In English

Amir al-mu'minin, peace be upon him, said: If you have a need from Allah, the Glorified, then begin by seeking Allah's blessing on His Messenger, may Allah bless him and his descendants, then ask your need, because Allah is too generous to accept one (seeking His blessing on His Messenger) of the two requests made to Him and deny the other

## In Arabic

.وقال عليه السلام: إِذَا كَانَتْ لَكَ إِلَى اللَّهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلَاةِ عَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ سَلْ حَاجَتَكَ،



فَإِنَّ اللَّهَ أَكْرَمُ مَنْ أَنْ يُسْأَلَ حَاجَتَيْنِ (٤٨٦٦) فَيَقْضِي إِحْدَاهُمَا وَيَمْنَعُ الْأُخْرَى.

p: ٢٢١

## In Persian

و درود خدا بر او فرمود: هرگاه از خدای سبحان درخواستی داری، ابتدا بر پیامبر اسلام (ص) درود بفرست، سپس حاجت خود را بخواه، زیرا خدا بزرگوارتر از آن است که از دو حاجت درخواست شده، یکی را برآورد و دیگری را باز دارد.

## Wonderful Saying ۳۶۲

### In English

Amir al-mu'minin, peace be upon him, said: He who is jealous of his esteem should .keep from quarrelling

### In Arabic

وقال عليه السلام: مَنْ ضَنَّ (۴۸۶۷) بِعِزِّهِ فَلْيَدَعْ الْمِرَاءَ (۴۸۶۸) .

### In Persian

و درود خدا بر او فرمود: هر کس که از آبروی خود بیمناک است از جدال بپرهیزد.

## Wonderful Saying ۳۶۳

### In English

Amir al-mu'minin, peace be upon him, said: To make haste before the proper time or .to delay after a proper opportunity, in either case is folly

### In Arabic

وقال عليه السلام: مِنَ الْخُرْقِ (۴۸۶۹) الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ، وَالْإِنَانَةُ (۴۸۷۰) بَعْدَ الْفُرْصَةِ (۴۸۷۱) .

### In Persian

و درود خدا بر او فرمود: از بیخردی است، شتاب پیش از توانایی بر کار، و سستی پس از به دست آوردن فرصت.

## Wonderful Saying ۳۶۴

### In English

Amir al-mu'minin, peace be upon him, said: Do not ask about things which may not

.happen because you have enough to worry about with what happens

### In Arabic

وقال عليه السلام: لَا تَسْأَلْ عَمَّا لَا يَكُونُ، فَفِي الذِّي قَدْ كَانَ لَكَ شُغْلٌ (٤٨٧٢).

### In Persian

و درود خدا بر او فرمود: از آنچه پدید نیامد نپرس، که آنچه پدید آمده برای سرگرمی تو کافی است.

### Wonderful Saying ٣٦٥

### In English

Amir al-mu'minin, peace be upon him, said: Imagination is a clear mirror, and the taking of lessons (from things around) provides warning and counsel. It is enough for improving yourself that you should avoid what you consider bad in others

## In Arabic

وقال عليه السلام: الْفِكْرُ مَرْآةٌ صَيِّفِيَّةٌ، وَالْإِعْتِبَارُ (٤٨٧٣) مُنْذِرٌ (٤٨٧٤) نَاصِحٌ، وَكَفَى أَدْبًا لِنَفْسِكَ تَجَبُّبُكَ (٤٨٧٥) مَا كَرِهْتَهُ لِعَيْرِكَ.

## In Persian

و درود خدا بر او فرمود: اندیشه آینه ای شفاف، و عبرت از حوادث بیم دهنده ای خیراندیش است، و تو را در ادب کردن نفس همان بس که از آنچه انجام دادنش را برای دیگران نمی پسندی پرهیزی.

## Wonderful Saying ٣٦٦

## In English

Amir al-mu'minin, peace be upon him, said: Knowledge is associated with action. Therefore, he who knows should act, because knowledge calls for action; if there is a response well and good, otherwise it (i.e., knowledge) departs from him.

## In Arabic

وقال عليه السلام: الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ فَمَنْ عَلِمَ عَمِلَ، وَالْعِلْمُ يَهْتَفُ الْعَمَلِ (٤٨٧٦) فَإِنْ أَجَابَهُ وَإِلَّا أَرْتَحَلَ عَنْهُ.

## In Persian

و درود خدا بر او فرمود: علم و عمل پیوندی نزدیک دارند، و کسی که دانست باید به آن عمل کند، چرا که علم، عمل را فرا خواند، اگر پاسخش داد می ماند وگرنه کوچ می کند.

## Wonderful Saying ٣٦٧

## In English

Amir al-mu'minin, peace be upon him, said: O' people, the wealth of this world is broken orts that brings an epidemic; therefore keep off this grazing land, leaving it is a greater favour than peacefully staying in it, and its part enough for subsistence is more blissful than its riches. Destitution has been ordained for those who are rich here, while comfort has been destined for those who keep away from it. If a person is attracted by its dazzle, it blinds both his eyes; and if a person acquires eagerness towards it, then it fills his heart with griefs which keep alternating in the black part of

his heart, some grief worrying him and another giving him pain. This goes on till the suffocation of death overtakes him. He is flung in the open while both the shrines of his heart are severed. It is easy for Allah to cause him to die and for his comrades to .put 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. If it is said (about someone) that he has become rich, it is also said that he has turned destitute; and if pleasure is felt on one's living, grief is felt over his death. This is the position, although the day has not yet approached when they will be disheartened

### In Arabic

وقال عليه السلام: يَا أَيُّهَا النَّاسُ، مَتَاعُ الدُّنْيَا حُطَامٌ (٤٨٧٧) مُوبِىءٌ (٤٨٧٨) فَتَجْتَبُوا مَرْعَاهُ (٤٨٧٩) ! قَلَعْتُمَهَا (٤٨٨٠) أَخْطَى (٤٨٨١) مِنْ طَمَأْنِينَتِهَا (٤٨٨٢) وَبُلْغَتِهَا (٤٨٨٣) أَرْكَى (٤٨٨٤) مِنْ ثُرُوتِهَا، حُكِمَ عَلَى مُكْثِرٍ مِنْهَا بِالْفَاقَةِ (٤٨٨٥) وَأُعِينَ مَرْنٌ غَنَى عَنْهَا (٤٨٨٦) بِالرَّاحَةِ. مَنْ رَاقَهُ (٤٨٨٧) زَبْرَجُهَا (٤٨٨٨) أَعْقَبَتْ (٤٨٨٩) نَاطِرِيهِ كَمَهَا (٤٨٩٠) وَمَنْ اسْتَشَعَرَ لَشَعْفَ (٤٨٩١) بِهَا مَلَأَتْ ضَمِيرَهُ أَشْجَانًا (٤٨٩٢) لَهْنٌ رَقِصٌ (٤٨٩٣) عَلَى سُؤْدَاءِ قَلْبِهِ (٤٨٩٤) هَمٌّ يَشْغُلُهُ، وَغَمٌّ يَحْزُنُهُ، كَذَلِكَ حَتَّى يُؤْخَذَ بِكَظْمِهِ (٤٨٩٥) فَيَلْقَى (٤٨٩٦) بِالْفُضَاءِ، مُنْقَطِعًا أَبْهَرَاهُ (٤٨٩٧)، هَيْنًا عَلَى اللَّهِ فَنَاقُؤُهُ، وَعَلَى الْإِخْوَانِ إِلْقَاؤُهُ (٤٨٩٨) وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بَعَيْنِ الْإِعْتِبَارِ (٤٨٩٩) وَيَقْتَاتُ مِنْهَا (٤٩٠٠) بَبْطِنِ الْأَضْطِرَارِ (٤٩٠١) وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ (٤٩٠٢) وَالْإِبْغَاضِ، إِنَّ قِيلَ أَثْرَى (٤٩٠٣) قِيلَ أَكْدَى (٤٩٠٤) ! وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ! هَذَا وَلَمْ يَأْتِهِمْ (يَوْمٌ فِيهِ يُبْلِسُونَ) (٤٩٠٥).

### In Persian

و درود خدا بر او فرمود: ای مردم، کالای دنیای حرام چون برگهای خشکیده و باخیز است، پس از چراگاه آن دوری کنید، که دل کندن از آن لذت بخش تر از اطمینان داشتن به آن است، و به قدر ضرورت از دنیا برداشتن بهتر از جمع آوری سرمایه فراوان است آن کس که از دنیا زیاد برداشت به درویشی محکوم است و آن کس که خود را بی نیاز دانست در آسایش است. و آن کس که زیور دنیا دید گانش را خیره سازد دچار کوردلی گردد، و آن کس که به دنیای حرام عشق ورزید، درونش پر از اندوه شد، و غم و اندوهها در خانه دلش رقصهای ویژه دارند، که از سویی سرگرمش سازند، و از سویی دیگر رهایش نمایند، تا آنجا که گلایش را گرفته در گوشه ای بمیرد، رگهای حیات او قطع شده، و نابود ساختن او بر خدا آسان، و به گور انداختن او به دست دوستان است. اما مومن با چشم عبرت به دنیا می نگرد، و از دنیا به اندازه ضرورت برمی دارد، و سخن دنیا را از روی دشمنی می شنود، دنیایی که تا گویند سرمایه دار شد، گویند تهیدست گردید، و تا در زندگی شاد می شوند، با مرگ غمگین می گردند، و این اندوه چیزی نیست که روز پریشانی و نومیدی هنوز نیامده است.

## Wonderful Saying ۳۶۸

### In English

Amir al-mu'minin, peace be upon him, said: Allah, the Glorified, has laid down reward for obedience to Him and punishment for committing sins against Him in order to save .men from His chastisement and to drive them towards Paradise

### In Arabic

وقال عليه السلام: إِنَّ اللَّهَ سُيِّحَانُهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ، وَالْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً (۴۹۰۶) لِعِبَادِهِ عَنِ نِقْمَتِهِ، وَحِيَاشَهُ (۴۹۰۷) لَهُمْ إِلَى جَنَّتِهِ.

### In Persian

و درود خدا بر او فرمود: همانا خداوند پاداش را بر اطاعت، و کیفر را بر نافرمانی قرار داد، تا بندگان را از عذابش برهاند، و به سوی بهشت کشاند.

## Wonderful Saying ۳۶۹

### In English

Amir al-mu'minin, peace be upon him, said: A time will come when nothing will remain of the Qur'an except its writing, and nothing of Islam except its name. The mosques in those days will be busy with regards to construction but desolate with regard to guidance. Those staying in them and those visiting them will be the worst of all on earth. From them mischief will spring up and towards them all wrong will turn. If anyone isolates himself from it (mischief) they will fling him back to it and if anyone steps back from it they will push him towards it. Says Allah, the Glorified, (in hadith qudsi -- i.e., the tradition in which Allah- Himself speaks): I swear by Myself that I shall send upon them an evil wherein the endurer would be bewildered, and He would do .so. We seek Allah's pardon from stumbling through neglect

### In Arabic

وقال عليه السلام: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِلَّا رَسِيمُهُ، وَمِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، مَسَاجِدُهُمْ يَوْمئِذٍ عَامِرَةٌ مِنَ الْبَنَى، خَرَابٌ مِنَ الْهُدَى، سُكَّانُهَا وَعَمَّارُهَا شَرُّ أَهْلِ الْأَرْضِ، مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَزُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا، وَيَسْوَقُونَ مَنْ تَأَخَّرَ عَنْهَا إِلَيْهَا، يَقُولُ اللَّهُ: فِي بِي حَلَفْتُ لِلْأَبْعَثَنِّي عَلَى أَوْلِيكَ فِتْنَةً تُتْرَكُ الْحَلِيمَ فِيهَا حَيْرَانًا، وَقَدْ فَعَلَ، وَنَحْنُ نَسْتَقِيلُ اللَّهَ عَثْرَةَ الْعَفْلَةِ.

### In Persian

و درود خدا بر او فرمود: روزگاری بر مردم خواهد آمد که از قرآن جز نشانی، و از اسلام جز نامی، باقی نخواهد ماند، مسجدهای آنان در آن روزگار آبادان، اما از هدایت ویران است. مسجدنشینان و سازندگان بناهای شکوهمند مساجد، بدترین مردم زمین می باشند، که کانون هر فتنه، و جایگاه هر گونه خطاکاری اند، هر کس از فتنه برکنار است او را به فتنه باز گردانند، و هر کس که از فتنه عقب مانده او را به فتنه ها کشانند، که خدای بزرگ فرماید: (به خودم سوگند، بر آنان فتنه ای بگمارم که انسان شکیبیا در آن سرگردان ماند.) و چنین کرده است، و ما از خدا می خواهیم که از لغزش غفلت ها درگذرد.

### Wonderful Saying ۳۷۰

### In English

It is related that it was seldom that Amir al-mu'minin, peace be upon him, ascended the pulpit and did not utter the following before his sermon: O' people, fear Ahab for man has not been created for naught so that he may waste himself, nor has he been left uncared for so that he may commit nonsensical acts. This world which appears beautiful to him cannot be the replacement of the next world which appears bad in his eyes, nor is the vain person who is successful in this world through his high courage .like him who is successful in the next world eyen to a small extent



. وروی أنه عليه السلام قلما اعتدل به المنبر إلا قال أمام خطبته: أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ، فَمَا خُلِقَ امْرَأٌ عَبَثًا فَيَلْهُوُ (٤٩٠٨) وَلَا تُرِكَ سُدًى فَيَلْعُوُ (٤٩٠٩) وَمَا دُنْيَاهُ الَّتِي تَحَسَّنْتَ لَهُ بِخَلْفٍ (٤٩١٠) مِنَ الْآخِرَةِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ عِنْدَهُ، وَمَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَدْنَى سَهْمَتِهِ (٤٩١١) .

In Persian

و درود خدا بر او فرمود: (نقل کردند که امام (ع) کمتر بر منبری می نشست که پیش از سخن این عبارت را نگوید) ای مردم! از خدا بترسید، هیچ کس بیهوده آفریده نشده تا به بازی پردازد، و او را به حال خود وانگذاشته اند تا خود را سرگرم کارهای بی ارزش نماید، و دنیایی که در دیده ها زیباست، جایگزین آخرتی نشود که آن را زشت می انگارند، و مغروری که در دنیا به بالاترین مقام رسیده، چون کسی نیست که در آخرت به کمترین نصیبی رسیده است.

Wonderful Saying ۳۷۱

In English

Amir al-mu'minin, peace be upon him, said: There is no distinction higher than Islam; no honour more honourable than fear of Allah; no asylum better than self restraint; no intercessor more effective than repentance; no treasure more precious than contentment; and no wealth is a bigger remover of destitution than being satisfied with mere sustenance. He who confines himself to what is just enough for maintenance achieves comfort and prepares abode in ease. Desire is the key of grief and the conveyance of distress. Greed, vanity and jealousy are incentives to falling into sins and mischief-mongering is the collection of all bad habits

وقال عليه السلام: لَا شَرَفَ أَعْلَى مِنَ الْإِسْلَامِ، وَلَا عِزَّ أَعَزُّ مِنَ التَّقْوَى، وَلَا مَعْقِلَ أَحْصَنَ مِنَ الْوَرَعِ، لَا شَفِيعَ أَنْجِحَ مِنَ التَّوْبَةِ، وَلَا كَنْزَ أَعْنَى مِنَ الْقَنَاعَةِ، وَلَا مَالَ أَذْهَبَ لِلْفَاقَةِ مِنَ الرِّضَى بِالْقُوْتِ، وَمَنْ افْتَصَّرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَضَمَ (٤٩١٢) الرَّاحَةَ وَتَبَوَّأَ (٤٩١٣) خَفْضَ الدَّعَاةِ (٤٩١٤). وَالرَّغْبَةُ (٤٩١٥) مِفْتَاحُ النَّصَبِ (٤٩١٦)، وَمَطِيئَةُ (٤٩١٧) التَّعَبِ، وَالْحِرْصُ وَالْكَبِيرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ، وَالشَّرُّ جَامِعٌ مَسَاوِيءِ الْعُيُوبِ.

و درود خدا بر او فرمود: هیچ شرافتی برتر از اسلام، و هیچ عزتی گرامی تر از تقوا، و هیچ سنگری نیکوتر از پارسایی، و هیچ شفاعت کننده ای کارسازتر از توبه، و هیچ گنجی بی نیازکننده تر از قناعت، و هیچ مالی در فقرزدایی، از بین برنده تر از رضایت دادن به روزی نیست. و کسی که به اندازه کفایت زندگی از دنیا بردارد به آسایش دست یابد، و آسوده خاطر گردد، در حالی که دنیاپرستی کلید دشواری، و مرکب رنج و گرفتاری است، و حرص ورزی و خود بزرگ بینی و حسادت، عامل بی پروایی در گناهان است، و بدی جامع تمام عیبها است.

### Wonderful Saying ۳۷۲

Amir al-mu'minin, peace be upon him, said to Jabir ibn 'Abdullah al-Ansari': O' Jabir, the mainstay of religion and the world are four persons: The scholar who acts on his knowledge; the ignorant who does not feel ashamed of learning; the generous who is not niggardly in his favours; and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels shame in learning; and when the generous is niggardly with his favours, the destitute sells his next life for the worldly benefits.

O' Jabir, if favours of Allah abound on a person the people's needs towards him also abound. Therefore, he who fulfils for Allah all that is obligatory on him in this regard will preserve them (Allah's favours) in continuance and perpetuity, while he who does not fulfil those obligations will expose them to decay and destruction

### In Arabic

وقال عليه السلام لجابر بن عبدالله الأنصاري: يَا جَابِرُ، قَوْمُ الدِّينِ وَالدُّنْيَا بِأَرْبَعَةٍ: عَالِمٌ مُسِيءٌ تَعْمَلُ عِلْمَهُ، وَجَاهِلٌ لَا يَسِيءُ تَنَكُّفُ أَنْ يَتَعَلَّمَ، وَجَوَادٌ لَا يَبْخُلُ بِمَعْرُوفِهِ، وَفَقِيرٌ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاةٍ؛ فَإِذَا ضَبَّحَ الْعَالِمُ عِلْمَهُ اسْتَتَكَّفَ (٤٩١٨) الْجَاهِلُ أَنْ يَتَعَلَّمَ، وَإِذَا بَخَلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاةٍ.

يَا جَابِرُ، مَنْ كَثُرَتْ نِعْمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ، فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ عَرَّضَهَا (٤٩١٩) لِلدَّوَامِ وَالْبَقَاءِ، وَمَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَالْفَنَاءِ.

### In Persian

و درود خدا بر او فرمود: (به جابر بن عبدالله انصاری فرمود:) ای جابر! استواری دنیا به چهار چیز است، عالمی که به علم خود عمل کند، و جاهلی که از آموختن سر باز نزند، و بخشنده ای که در بخشش بخل نورد، و فقیری که آخرت خود را به دنیا نفروشد، پس هرگاه عالم علم خود را تباه کند، نادان به آموختن روی نیاورد، هرگاه بی نیاز در بخشش بخل ورزد، تهیدست آخرت خویش را به دنیا فروشد. ای جابر! کسی که نعمتهای فراوان خدا به او روی آورد، نیازهای فراوان مردم نیز به او روی آورد، پس اگر صاحب نعمتی حقوق واجب الهی را بپردازد، خداوند نعمتها را بر او جاودانه سازد. و آن کس که حقوق واجب الهی در نعمتها را نپردازد، خداوند آن را به زوال و نابودی کشاند.

## In English

Ibn Jarir at-Tabari has, in his history (vol.۲, p.۱۰۸۶; also Ibn al-Athir in his history, vol.۴, p.۴۷۸), related from 'Abd ar-Rahman ibn Abi Layla, al-faqih (the theologian), who was one of those who had risen with ('Abd' ar-Rahman ibn Muhammad) Ibn al-Ash'ath to fight al-Hajjaj (ibn Yusuf ath-Thaqafi), that he (Ibn Abi Layla) was exhorting people to jihad by recalling: On the occasion of encounter with the people of Syria I heard Amir al-mu'minin, may Allah exalt his degree of rank among the righteous and may He :reward him the reward of martyrs and men of truth, saying

O' believers, whoever observes excesses being committed and people being called towards evil and disapproves it with his heart is safe and free from responsibility for it, and whoever disapproves of it with his tongue would be rewarded and he is in a higher position than the former 'but whoever disapproves it with his sword in order that the word of Allah 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 lighted with conviction

## In Arabic

وروى ابن جرير الطبري في تاريخه عن عبدالرحمن بن أبي ليلى الفقيه. وكان ممن خرج لقتال الحجاج مع ابن الأشعث. أنه قال ما كان يحضُّ به الناس على الجهاد: إني سمعتُ علياً عليه السلام يقول يوم لقينا أهل الشام: أَيُّهَا الْمُؤْمِنُونَ، إِنَّهُ مَنْ رَأَى عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَراً يُدْعَى إِلَيْهِ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِيَءٌ (٤٩٢٠) وَمَنْ أَنْكَرَهُ بِلسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ، وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتُكُونَ (كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا) وَكَلِمَةُ الظَّالِمِينَ السُّفْلَى، فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى، وَقَامَ عَلَى الطَّرِيقِ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينَ.

و درود خدا بر او فرمود: (ابن جریر طبری در تاریخ خود از عبدالرحمان بن ابی لیلی فقیه نقل کرد، که برای مبارزه با حجاج به کمک ابن اشعث برخاست، برای تشویق مردم گفت من از علی (ع) (که خداوند درجاتش را در میان صالحان بالا برد، و ثواب شهیدان و صدیقان به او عطا فرماید) در حالی که با شامیان روبرو شدیم شنیدم که فرمود: ای مومنان! هر کس تجاوزی را بنگرد، و شاهد دعوت به منکری باشد، و در دل آن را انکار کند خود را از آلودگی سالم داشته است، و هر کس با زبان آن را انکار کند پاداش داده خواهد شد، و از اولی برتر است، و آن کس که با شمشیر به انکار برخیزد تا کلام خدا بلند و گفتار ستمگران پست گردد، او راه رستگاری را یافت و نور یقین در دلش تابید.

### Wonderful Saying ۳۷۴

Another saying in the same strain runs as follows: So, among them (the Muslim community) there is he who disapproves evil with his hand, tongue and heart. This man has perfectly attained the virtuous habits. And among them there is he 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 one 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 three and holds only one. Then, among them there is also he who does not disapprove evil either with his tongue, heart or hand. He .is just a dead man among the living

All the virtuous deeds including war in the way of Allah as compared to the persuasion for good and dissuasion from evil are just like spitting in the deep ocean. The persuasion for good and dissuasion from evil do not bring death nearer nor do they lessen the livelihood. And better than all this is to utter a just expression before the tyrannical ruler

### In Arabic

و في كلام آخر له يجرى هذا المجرى: فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ، وَمِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخِصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خِصْلَتَهُ، وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَقَلْبِهِ فَذَلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخِصْلَتَيْنِ (٤٩٢١) مِنَ الثَّلَاثِ وَتَمَسَّكَ بِوَاحِدَةٍ، وَمِنْهُمْ تَارِكٌ لِإِنْكَارِ الْمُنْكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ فَذَلِكَ مَيِّتٌ الْأَحْيَاءِ. وَمَا أَعْمَالُ الْبِرِّ كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ، عِنْدَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، إِلَّا كَنْفَتْهُ (٤٩٢٢) فِي بَحْرِ لُجِّي (٤٩٢٣) وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرَّبَانِ مِنْ أَجْلِ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ، وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةٌ عَيْدَلٍ عِنْدَ إِمَامٍ جَائِرٍ.

### In Persian

و درود خدا بر او فرمود: (و همانند حکمت گذشته، سخن دیگری از امام نقل شد) گروهی، منکر را با زبان و قلب انکار می کنند، پس آنان تمامی خصلت‌های نیکو را در خود گرد آورده اند. گروهی دیگر، منکر را با زبان و قلب انکار کرده، اما دست به کاری نمی برند، پس چنین کسی دو خصلت از خصلت‌های نیکو را گرفته و دیگری را تباه کرده است. و بعضی منکر را تنها با قلب انکار کرده، و با دست و زبان خویش اقدامی ندارند، پس دو خصلت را که شریف تر است تباه ساخته و یک خصلت را به دست آورده اند. و بعضی دیگر منکر را با زبان و قلب و دست رها ساخته اند که چنین کسی از آنان، مرده ای میان زندگان است. و تمام کارهای نیکو، و جهاد در راه خدا، برابر امر به معروف و نهی از منکر، چونان قطره ای بر دریای موج و پهناور است، همانا امر به معروف و نهی از منکر نه اجلی را نزدیک می کنند، و نه از مقدار روزی می کاهند، و از همه اینها برتر، سخن حق در پیش روی حاکمی ستمکار است.

In English

It I. related from Abu Juhayfah who said: I heard Amir al-mu'minin, peace be upon him, saying

The first fighting with which you will be overpowered is the fighting with hands, thereafter with your tongues and then with your hearts. Consequently, he who does not recognize virtue with his heart or does not disapprove evil will be turned upside down. Thus, his upside will be turned downwards and his lowside will be turned upwards.

In Arabic

وعن أبي جحيفة قال: سمعت أمير المؤمنين عليه السلام يقول: أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ (۴۹۲۴) مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ، ثُمَّ بِاللِّسَانِكُمْ، ثُمَّ بِقُلُوبِكُمْ؛ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفًا، وَلَمْ يُنْكِرْ مُنْكَرًا، قُلِبَ فَجَعِلَ أَعْلَاهُ أَسْفَلَهُ، وَأَسْفَلُهُ أَعْلَاهُ.

In Persian

و درود خدا بر او فرمود: (از ابی جحیفه نقل شد، گفت از امیر مومنان شنیدم که فرمود:) اولین مرحله از جهاد که در آن باز می مانید، جهاد با دستهای شما، سپس در جهاد با زبان، و آنگاه در جهاد با قلبهایتان می باشد، پس کسی که با قلب معروفی را نشناسد، و منکری را انکار نکند، قلبش واژگون گشته، بالای آن پایین، و پایین قلب او بالا قرار خواهد گرفت.

In English

Amir al-mu'minin, peace be upon him, said: Certainly, right is weighty and wholesome while wrong is light and epidemical

In Arabic

وقال عليه السلام: إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ (۴۹۲۵) وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِئْسَ (۴۹۲۶).

In Persian

و درود خدا بر او فرمود: حق سنگین اما گواراست، و باطل سبک اما کشنده است.

Amir al-mu'minin, peace be upon him said: Do not feel safe from the punishment of Allah even about the best man in the whole community because Allah, the Sublime, says: But no one feels secure against the plan of Allah save the people (who are the) losers. (Qur'an, ۷:۹۹). Again, do not lose hope even for the worst man of the community because Allah-, the Sublime says: Verily, despairs not of Allah's mercy but the (disbelieving people. (Qur'an, ۱۲:۸۷



## In Arabic

. وقال عليه السلام: لَا تَأْمَنَنَّ عَلَى خَيْرِ هَذِهِ الْأُمَّةِ عَذَابَ اللَّهِ، لِقَوْلِهِ تَعَالَى: (فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ). وَلَا تَيْئَسَنَّ لِشَرِّ هَذِهِ الْأُمَّةِ مِنْ رَوْحِ اللَّهِ (٤٩٢٧)، لِقَوْلِهِ تَعَالَى: (إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ).

## In Persian

و درود خدا بر او فرمود: بر بهترین افراد این امت از عذاب الهی ایمن مباشید زیرا که خدای بزرگ فرمود: (از کیفر خدا ایمن نیستند جز زیانکاران.) و بر بدترین افراد این امت از رحمت خدا نومید مباشید زیرا که خدای بزرگ فرمود: (همانا از رحمت خدا نومید نباشند جز کافران.)

## Wonderful Saying ٣٧٨

## In English

Amir al-mu'minin, peace be upon him, said: Miserliness contains all other evil vices and .is the rein with which one can be led to every evil

## In Arabic

وقال عليه السلام: الْبُخْلُ جَامِعٌ لِمَسَاوِيءِ الْعُيُوبِ، وَهُوَ زِمَامٌ يُقَادُّ بِهِ إِلَيْكُلِّ سُوءٍ.

## In Persian

و درود خدا بر او فرمود: بخل ورزیدن کانون تمام عیبهها، و مهارى است که انسان را به سوى هر بدى مى کشاند.

## Wonderful Saying ٣٧٩

## In English

Amir al-mu'minin, peace be upon him, said: '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 come to 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 Allah, the Sublime, will give you every next day what He has destined as your share. If you do not have a year in your life then why should you worry for what is not for you. No seeker will reach your livelihood before you nor will anyone overpower you in the matter of livelihood. Similarly, whatever has been

.destined as your share will not be delayed for you

p: ۲۳۴

as-Sayyid ar-Radi says: This saying has already appeared elsewhere in this chapter except that here it is clearer and more detailed. This is why we have repeated it according to the principle laid down in the beginning of the book

### In Arabic

وقال عليه السلام: يَا بَنَ آدَمَ الرَّزْقُ رِزْقَانِ: رِزْقٌ تَطْلُبُهُ، وَرِزْقٌ يَطْلُبُكَ، فَإِنْ لَمْ تَأْتِهِ أَتَاكَ، فَلَا تَحْمِلْ هَمَّ سَيِّئِكَ عَلَى هَمِّ يَوْمِكَ! كَفَاكَ كُلُّ يَوْمٍ عَلَى مَا فِيهِ، فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَكَ، وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَمِمَّا تَصْنَعُ بِالْهَمِّ فِيمَا لَيْسَ لَكَ، وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ، وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ، وَلَنْ يُبْطِئَ عَنْكَ مَا قَدْ قُدِّرَ لَكَ. قال الرضى: وقد مضى هذا الكلام فيما تقدم من هذا الباب، إلا أنه هنا أوضح وأشرح، فلذلك كررناه على القاعده المقرره فى أول هذا الكتاب.

### In Persian

و درود خدا بر او فرمود: ای فرزند آدم! روزی دو گونه است، روزی که تو آن را جویی، و روزی که تو را می جوید، که اگر به سراغش نروی به سوی تو آید، پس اندوه سال خود را بر اندوه امروزت منه، که برطرف کردن اندوه هر روز از عمر تو را کافی است، پس اگر سال آینده، در شمار عمر تو باشد همانا خدای بزرگ در هر روز سهم تو را خواهد داد، و اگر از شمار عمرت نباشد تو را با اندوه آنچه کار است؟ که هرگز جوینده ای در گرفتن سهم روزی تو بر تو پیشی نگیرد، و چیره شونده ای بر تو چیره نگردد، و آن چه برای تو مقدر گشته بی کم و کاست به تو خواهد رسید.

## Wonderful Saying ۳۸۰

### In English

Amir al-mu'minin, peace be upon him, said: Many a man faces a day after which he finds no day and many a man is in an enviable position in the earlier part of the night .but is wept over by bewailing women in its later part

### In Arabic

وقال عليه السلام: رَبُّ مُسْتَقْبِلِ يَوْمًا لَيْسَ بِمُسْتَدْبِرِهِ (۴۹۲۸) وَمَغْبُوطٍ (۴۹۲۹) فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

### In Persian

و درود خدا بر او فرمود: چه بسیار کسانی که در آغاز روز بودند و به شامگاه نرسیدند، و چه بسیار کسانی که در آغاز شب بر او حسد می بردند و در پایان شب عزاداران به سوگشان نشستند.

## Wonderful Saying ۳۸۱

### In English

Amir al-mu'minin, peace be upon him, said: Words are in your control until you have not uttered them; but when you have spoken them out you are under their control. Therefore, guard your tongue as you guard your gold and silver, for often one .expression snatches away a blessing and invites punishment

### In Arabic

وقال عليه السلام: الْكَلَامُ فِي وَثَاقِكَ (۴۹۳۰) مَا لَمْ تَتَكَلَّمْ بِهِ، فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ، فَاخْزُنْ (۴۹۳۱) لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ (۴۹۳۲) فَرَبِّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً.

### In Persian

و درود خدا بر او فرمود: سخن در بند توست، تا آن را نگفته باشی، و چون گفتی، تو در بند آنی، پس زیانت را نگهدار چنانکه درهم و دینار را نگه می داری، زیرا چه بسا سخنی که نعمتی را طرد یا نعمتی را جلب نمود.

## Wonderful Saying ۳۸۲

### In English



Amir al-mu'minin, peace be upon him, said: Do not say what you do not know; rather do not say all that you know, because Allah 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.

#### In Arabic

وقال عليه السلام: لَا تَقُلْ مَا لَا تَعْلَمُ، بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ، فَإِنَّ اللَّهَ قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.

#### In Persian

و درود خدا بر او فرمود: آنچه نمی دانی مگو، بلکه همه آنچه را که می دانی نیز مگو، زیرا خداوند بزرگ بر اعضاء بدنت چیزهایی را واجب کرده که از آنها در روز قیامت بر تو حجت آورد.

### Wonderful Saying ۳۸۳

#### In English

Amir al-mu'minin, peace be upon him, said: Fear lest Allah sees you while committing His sins or misses you when it is time to obey Him and as a result thereof you become a loser. Therefore, when you are strong be strong in obeying Allah and when you are weak be weak in committing sins of Allah.

#### In Arabic

وقال عليه السلام: اخِذْ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ، وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ، فَتَكُونَ مِنَ الْخَاسِرِينَ، وَإِذَا قَوَيْتَ فَاقْوِ عَلَى طَاعَةِ اللَّهِ، وَإِذَا ضَعُفْتَ فَاضْعُفْ عَنِ مَعْصِيَةِ اللَّهِ.

#### In Persian

و درود خدا بر او فرمود: بترس که خداوند تو را به هنگام گناهان بنگرد، و در طاعت خویش نیابد، پس آنگاه از زیانکارانی، هرگاه نیرومند شدی توانت را در طاعت پروردگار بکار گیر، و هرگاه ناتوان گشتی، ناتوانی را در نافرمانی خدا قرار ده.

## Wonderful Saying ۳۸۴

### In English

Amir al-mu'minin, peace be upon him, said: Leaning towards this world despite what you see of it, is folly, and lagging behind in good deeds when you are convinced of good reward for them is obvious loss, while trusting in every one before trying is weakness.

### In Arabic

. وقال عليه السلام: الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ (۴۹۳۳) مِنْهَا جَهْلٌ، وَالتَّقَصُّيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ عَبْنٌ (۴۹۳۴) وَالطَّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الْإِخْتِبَارِ عَجْزٌ.

### In Persian

و درود خدا بر او فرمود: به دنیا آرمیدن در حالی که ناپایداری آن مشاهده می گردد، از نادانی است، و کوتاهی در اعمال نیکو با وجود یقین به پاداش آن، زیانکاری است، و قبل از آزمودن اشخاص، اطمینان پیدا کردن از عجز و ناتوانی است.

## Wonderful Saying ۳۸۵

### In English

Amir al-mu'minin, peace be upon him, said: It is (the proof of the) humbleness of the world before Allah- that He is disobeyed only herein and His favours cannot be achieved except by abandoning it.

### In Arabic

. وقال عليه السلام: مَنْ هَوَانَ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ لَا يُعْصَى إِلَّا فِيهَا، وَلَا يُنَالُ مَا عِنْدَهُ إِلَّا بِتَرْكِهَا.

### In Persian

و درود خدا بر او فرمود: از خواری دنیا نزد خدا همان بس که جز در دنیا، نافرمانی خدا نکنند، و جز با رها کردن دنیا به پاداش الهی نتوان رسید.

## Wonderful Saying ۳۸۶

### In English

Amir al-mu'minin, peace be upon him, Said: One who is in search of something will obtain it, at least a Fart of it

**In Arabic**

وقال عليه السلام: مَنْ طَلَبَ شَيْئاً نَالَهُ أَوْ بَعْضَهُ.

p: ٢٣٨



و درود خدا بر او فرمود: جوینده چیزی یا به آن یا به برخی از آن، خواهد رسید.

### Wonderful Saying ۳۸۷

Amir al-mu'minin, peace be upon him, said: That good is no good after which there is the Fire, and that hardship is no hardship after which there is Paradise. Every bliss other than Paradise is inferior and every calamity other than the Fire is comfort

وقال عليه السلام: مَا خَيْرٌ بِخَيْرِ بَعْدَهُ النَّارُ، وَمَا شَرٌّ بِشَرِّ بَعْدَهُ الْجَنَّةُ، وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْقُورٌ (۴۹۳۵) كُلُّ بَلَاءٍ دُونَ النَّارِ عَافِيَةٌ.

و درود خدا بر او فرمود: خیری که در پی آن آتش باشد، خیر نخواهد بود، و شری که در پی آن بهشت است شر نخواهد بود، و هر نعمتی بی بهشت ناچیز است، و هر بلایی بی جهنم، عافیت است.

### Wonderful Saying ۳۸۸

Amir al-mu'minin, peace be upon him, Said: Beware that destitution is a calamity, but worse than destitution is ailment of the body, while worse than bodily ailment is the disease of the heart. Beware that plenty of wealth is a blessing, but better than plenty of wealth is the health of the body, while still better than the health of the body is the chastity of heart

وقال عليه السلام: أَلَّا وَإِنَّ مِنَ الْبَلَاءِ الْفَاقَةَ (۴۹۳۶) وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. أَلَّا وَإِنَّ مِنَ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

و درود خدا بر او فرمود: آگاه باشید که فقر نوعی بلاست، و سخت تر از تنگدستی بیماری تن، و سخت تر از بیماری تن،

بیماری قلب است، آگاه باشید که همانا عامل تندرستی تن، تقوا دل است.

p: ۲۳۹

In English

Amir al-mu'minin, peace be upon him, said: Whomever his action .detains behind, his lineage cannot put him forward. hi another version it is thus: Whoever misses .personal attainment cannot be benefited by his forefathers' attainments

In Arabic

وقال عليه السلام: ( مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ). وفي رواية أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعَهُ حَسَبُ آبَائِهِ .

In Persian

و درود خدا بر او فرمود: آن کس که کردارش او را به جایی نرساند، بزرگی خاندانش، او را به پیش نخواهد راند. (در نقل دیگری آمد که) آن کس که ارزش خویش از دست بدهد، بزرگی خاندانش او را سودی نخواهد رساند.

Wonderful Saying ۳۹۰

In English

Amir al-mu'minin, peace be upon him, said: The believer's time has three periods: The period when he is in communion with Allah; the period when he manages for his livelihood; and the period when he is free to enjoy what is lawful and pleasant. It does not behove a wise person to be away (from his house) save for three matters, namely for purposes of earning, or going for something for the next life or for enjoying what is .not prohibited

In Arabic

وقال عليه السلام: لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرْمُقُ (۴۹۳۷) \_ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيمَا يَحِلُّ وَيَجْمَلُ. وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصًا إِلَّا فِي ثَلَاثٍ: مَرَمَّةٍ (۴۹۳۸) لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ (۴۹۳۹) \_، أَوْ لَذَّةٍ فِي غَيْرِ مُحَرَّمٍ.

In Persian

و درود خدا بر او فرمود: مومن باید شبانه روز خود را به سه قسم تقسیم کند، زمانی برای نیایش و عبادت پروردگار، و زمانی برای تامین هزینه زندگی، و زمانی برای واداشتن نفس به لذتهایی که حلال و زیباست. خردمند را نشاید جز آنکه در پی سه

چیز حرکت کند، کسب حلال برای تامین زندگی، یا گام نهادن در راه آخرت، یا به دست آوردن لذتهای حلال.

p: ۲۴۰

## Wonderful Saying ۳۹۱

### In English

Amir al-mu'minin, peace be upon him, said: Abstain from the world so that Allah may show you its real evils and do not be neglectful because (in any case) you will not be neglected.

### In Arabic

وقال عليه السلام: اَزْهَدْ فِي الدُّنْيَا يُبْصِرَكَ اللهُ عَوْرَاتِهَا، وَلَا تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ!

### In Persian

و درود خدا بر او فرمود: از حرام دنیا چشم پوش، تا خدا زشتیهای آن را به تو نمایاند، و غافل مباش که لحظه ای از تو غفلت نشود

## Wonderful Saying ۳۹۲

### In English

Amir al-mu'minin, peace be upon him, said: Speak so that you may be known, since man is hidden under his tongue.

### In Arabic

وقال عليه السلام: تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

### In Persian

و درود خدا بر او فرمود: سخن گوئید تا شناخته شوید، زیرا که انسان در زیر زبان خود پنهان است.

## Wonderful Saying ۳۹۳

### In English

Amir al-mu'minin, peace be upon him, said: Take off the favours of the world whatever comes to you and keep away from what keeps away from you. If you cannot do so be moderate in your seeking

## In Arabic

وقال عليه السلام: خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ، وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ، فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ (٤٩٤٠).

## In Persian

و درود خدا بر او فرمود: از دنیا آن مقدار که به تو می رسد بردار، و از آنچه روی گرداند، روی گردان، و اگر نتوانی، در جستجوی دنیا نیکو تلاش کن.

## Wonderful Saying ٣٩٤

## In English

Amir al-mu'minin, peace be upon him, said: Many an expression is more effective than  
.an attack

## In Arabic

وقال عليه السلام: رَبُّ قَوْلٍ أَنْفَدَ مِنْ صَوْلِ (٤٩٤١).

## In Persian

و درود خدا بر او فرمود: بسا گفته ای که از جمله کارگتر است.

## Wonderful Saying ٣٩٥

## In English

Amir al-mu'minin, peace be upon him, said: Every small thing that is contented upon, suffices.

## In Arabic

وقال عليه السلام: كُلُّ مُقْتَصِرٍ (٤٩٤٢) عَلَيْهِ كَافٍ.

## In Persian

و درود خدا بر او فرمود: هر مقدار که قناعت کنی کافی است.

## Wonderful Saying ٣٩٦

## In English

Amir al-mu'minin, peace be upon him, said: Let it be death but not humiliation. Let it be little but not through others. He who does not get while sitting will not get by standing either. The world has two days one for you and the other against you. When the day is for you, do not feel proud but when it is against you endure it.

## In Arabic

وقال عليه السلام: الْمَيِّتُ (٤٩٤٣) وَلَا الدَّيْتُ (٤٩٤٤) وَالتَّقَلُّ (٤٩٤٥) وَلَا التَّوَسُّلُ (٤٩٤٦) وَمَنْ لَمْ يُعْطَ قَاعِدًا لَمْ يُعْطَ قَائِمًا (٤٩٤٧) وَاللَّهُرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَلَا تَبْتَظِرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ!

## In Persian

و درود خدا بر او فرمود: مرگ بهتر از تن به ذلت دادن، به اندک ساختن بهتر از دست نیاز به سوی مردم داشتن است، اگر به

انسان نشسته در جای خویش چیزی ندهند، با حرکت و تلاش نیز نخواهند داد، روزگار دو روز است، روزی به سود تو، و روزی به زیان تو است، پس آنگاه که به سود تو است به خوشگذرانی و سرکشی روی نیاور، و آنگاه که به زیان تو است شکمیا باش.

p: ۲۴۲



## Wonderful Saying ۳۹۷

### In English

Amir al-mu'minin, peace be upon him, said: The best scent is musk; its weight is light while its smell is scentful

### In Arabic

وقال عليه السلام: نِعْمَ الطُّيْبُ الْمِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطْرٌ رِيحُهُ.

### In Persian

و درود خدا بر او فرمود: چه خوب است عطر مشک، تحمل آن سبک و آسان، و بوی آن خوش و عطر آگین است.

## Wonderful Saying ۳۹۸

### In English

Amir al-mu'minin, peace be upon him, said: Put off boasting, give up self-conceit and remember your grave

### In Arabic

وقال عليه السلام: ضَعْ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَادْكُرْ قَبْرَكَ.

### In Persian

و درود خدا بر او فرمود: فخر فروشی را کنار بگذار، تکبر و خود بزرگی بینی را رها کن، به یاد مرگ باش.

## Wonderful Saying ۳۹۹

### In English

Amir al-mu'minin, peace be upon him, said: The child has a right on the father while the father too has a right on the child. The right of the father on the child is that the latter should obey the former in every matter save in committing sins of Allah, the Glorified, while the right of the child on the father is that he should give him a beautiful name, give him good training and teach him the Qur'an

وقال عليه السلام: إِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا، وَإِنَّ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا: فَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلَّا فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الْوَالِدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ أَدَبَهُ وَيُعَلِّمَهُ الْقُرْآنَ.

و درود خدا بر او فرمود: همانا فرزند را به پدر، و پدر را به فرزند حقی است، پس حق پدر بر فرزند این است که فرزند در همه چیز جز نافرمانی خدا، از پدر اطاعت کند، و حق فرزند بر پدر آنکه نام نیکو بر فرزند نهد، خوب تربیتش کند، و او را قرآن بیاموزد.

In English

Amir al-mu'minin, peace be upon him, said: Evil effect of sight is right; charm is right; sorcery is right, and fa'l (auguring good) is right, while tiyarah (auguring evil) (۱) is not right, and spreading of a disease from one to the other is not right. Scent gives pleasure, honey gives pleasure, riding gives pleasure and looking at greenery gives pleasure.

In Arabic

وقال عليه السلام: الْعَيْنُ حَقٌّ، وَالرُّقَى حَقٌّ، وَالسَّحْرُ حَقٌّ، وَالْفَأْلُ (۴۹۴۸) حَقٌّ، وَالطَّيْرَةُ (۴۹۴۹) \_ لَيْسَتْ بِحَقٍّ، وَالْعَدْوَى لَيْسَتْ بِحَقٍّ، وَالطَّبِيبُ نُشْرَةٌ (۴۹۵۰) وَالْعَسَلُ نُشْرَةٌ، وَالرُّكُوبُ نُشْرَةٌ، وَالنَّظَرُ إِلَى الْخَضِرَةِ نُشْرَةٌ.

In Persian

و درود خدا بر او فرمود: چشم زخم راست است، استفاده از نیروهای مرموز طبیعت و افسون راست است، سحر و جادو راست است، و فال نیک راست است، و رویداد بد را بدشگون دانستن، درست نیست، بوی خوش درمان و نشاطآور، عسل درمان و نشاطآور، سواری درمان و نشاطآور، و نگاه به سبزه زار درمان و نشاطآور است.

Footnote

(۱). "fa'l" means something from which one augurs well while "tiyarah" means "something from which one augurs evil. From the point of view of religious law .auguring evil from anything has no basis and it is just the product of whim

however, auguring well is not objectionable. For example, when after the immigration of the Prophet (from Mecca to Medina), the Quraysh announced that whoever apprehended the Prophet would be given one hundred camels as prize. Thereupon, Buraydah ibn al-Husayb al-Aslami set off in his search with seventy of his men and when they met at a halting place the Prophet asked him who he was and he said he was Buraydah ibn al-Husayb al-Aslami. Buraydah said: "The Holy Prophet was not auguring evil instead he used to augur good." On hearing this, the Prophet remarked: "barada amruna wa salaha" (our consequence will be wholesome). Then he asked him what tribe he came from and on his replying that he was from Aslam, the Prophet

remarked: "salimna" (we would be safe). Then he asked from which scion he was and when he replied that he was from Banu Sahn, the Prophet remarked: "kharaja sahmuka" (your arrow has missed the aim). Buraydah was much impressed by this pleasing conversation and inquired from the Prophet who he was. The Prophet replied, "Muhammad ibn 'Abdillah". Hearing this, he spontaneously exclaimed, "I do stand witness that you are the Messenger of Allah", and forsaking the prize announced by the Quraysh acquired the wealth of Belief. (al-Isti'ab, vol.1, pp.185-186: .(Usd al-ghabah, vol. 1, pp.175-176

## Wonderful Saying ۴۰۱

### In English

Amir al-mu'minin, peace be upon him, said: Nearness with people in their manners brings about safety from their evil.

### In Arabic

وقال عليه السلام: مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ (۴۹۵۱).

### In Persian

و درود خدا بر او فرمود: هماهنگی در اخلاق و رسوم مردم، ایمن ماندن از دشمنی و کینه های آنان است.

## Wonderful Saying ۴۰۲

### In English

Someone uttered an expression above his position, then Amir al-mu'minin, peace be upon him, said to him: You have started flying soon after growing feathers (shakir) and commenced grumbling before attaining youth (saqb).as-Sayyid ar-Radi says: Here "shakir" means the first feathers that grow on a bird before it is strong enough to fly. And saqb means the young camel who does not grumble unless it becomes major.

### In Arabic

وقال عليه السلام لبعض مخاطبيه، وقد تكلم بكلمة يُسْتَصَيَّرُ مَعْرُ مِثْلُهُ عَن قَوْل مِثْلِهَا: لَقَدْ طَرَّتْ شَكِيرًا، هَدَرَتْ سَيْقَبًا. والشكير هاهنا: أول ما ينبت من ريش الطائر قبل أن يقوى ويستحصف، والسقب: الصغير من الإبل ولا يهدر إلا بعد أن يستفحل.

### In Persian

و درود خدا بر او فرمود: (شخصی در حضور امام سخنی بزرگتر از شان خود گفت، فرمود)، پر درنیاورده پرواز کردی، و در خردسالی آواز بزرگان سر دادی (شکیر، نخستین پرهایی است که بر بال پرنده می روید قبل از آن که قوی و محکم شود، و سقب، شتر خردسال است زیرا شتر بانگ در نیورد تا بالغ شود).

## Wonderful Saying ۴۰۳

Amir al-mu'minin, peace be upon him, said: Whoever hankers after contraries gets no  
.means of success

## In Arabic

وقال عليه السلام: مَنْ أَوْمَأَ (٤٩٥٢) إِلَى مُتَّفَاوِتِ (٤٩٥٣) خَدَلْتَهُ الْحَيْلُ (٤٩٥٤) .

## In Persian

و درود خدا بر او فرمود: کسی که به کارهای گوناگون پردازد، خوارشده، پیروز نمی گردد.

## Wonderful Saying ٤٠٤

## In English

On being asked the meaning of the expression: "la hawla wala quwwata illa bi'llah " (there is no strength nor power but by means of Allah) . Amir al-mu'minin, peace be upon him, said : We are not master of anything along with Allah, and we are not master of anything save what He makes us master of. So, when lie makes us master of anything of which lie is a superior Master over us He also assigns some duties to us; (and when lie takes it away He will take away those duties as well. (١)

## In Arabic

وقال عليه السلام وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ: ( لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ): إِنَّا لَا نَمْلِكُ مَعَ اللَّهِ شَيْئاً، وَلَا نَمْلِكُ إِلَّا مَا مَلَكَنَا، فَمَتَى مَلَكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّا (٤٩٥٥) كَلَّفْنَا، وَمَتَى أَحَدَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَلَيْنَا.

## In Persian

و درود خدا بر او فرمود: (از امام معنی لا حول و لا قوه الا بالله، را پرسیدند) ما برابر خدا مالک چیزی نیستیم، و مالک چیزی نمی شویم جز آنچه او به ما بخشیده است، پس چون خدا چیزی به ما ببخشد که خود سزاوارتر است، وظائفی نیز بر عهده ما گذاشته، و چون آن را از ما گرفت تکلیف خود را از ما برداشته است.

## Footnote

What Amir al-mu'minin means is that man does not enjoy regular mastery over (١) anything, hut such mastery as he is assigned by Allah, and so long as this mastery lasts the obligations of the shari'ah also continue, whereas when the mastery is taken away the obligations too are lifted off, since in such a case the laying of obligations would mean placing of responsibility beyond capacity which cannot be allowed by any

wise or prudent person. This is why Allah has placed the responsibility of performing various acts after having conferred the necessary energy in the limbs. It follows that this responsibility would remain only so long as the energy subsists and that on the disappearance of the energy the responsibility for action would also disappear. For example, the obligation to pay zakat (tax) applies only when there is wealth; but when Allah would take away the wealth He would lift off the liability to pay zakat because in such a case the laying of obligation is against prudence



In English

Amir al-mu'minin, peace be upon him, heard 'Ammar ibn Yasir (may Allah have mercy on him) conversing with al-Mughirah ibn Shu'bah and said: Let him alone O' 'Ammar, for he has entered religion only to the extent of his deriving advantage of the world, and he has wilfully involved himself in misgivings in order to adopt them as cover for his shortcomings.

In Arabic

وقال عليه السلام لعمار بن ياسر وقد سمعه يراجع المغيره بن شعبه كلاماً: دَعُهُ يَا عَمَّارُ، فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلَّا مَا قَارَبَتْهُ الدُّنْيَا، وَعَلَى عَمَدٍ لَبَسَ عَلَى نَفْسِهِ (۴۹۵۶) لِيَجْعَلَ الشُّبُهَاتِ عَازِراً لِسَقَطَاتِهِ.

In Persian

و درود خدا بر او فرمود: (چون عمار پسر یاسر با مغیره بن شعبه بحث می کرد و پاسخ او را می داد، امام به او فرمود: ای عمار! مغیره را رهاکن، زیرا او از دین به مقداری که او را به دنیا نزدیک کند، برگرفته، و به عمد حقائق را بر خود پوشیده داشت، تا شبهات را بهانه لغزشهای خود قرار دهد.

In English

Amir al-mu'minin, peace be upon him, said: It is good for the rich to show humility before the poor to seek reward from Allah, but better than that is the haughtiness of the poor towards the rich with trust in Allah.

In Arabic

وقال عليه السلام: مَا أَحْسَنَ تَوَاضَعِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ! وَأَحْسَنُ مِنْهُ تَبَهُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ اتِّكَالًا عَلَى اللَّهِ.

In Persian

و درود خدا بر او فرمود: چه نیکو است فروتنی توانگران برابر مستمندان، برای به دست آوردن پاداش الهی، و نیکوتر از آن خویشنداری مستمندان برابر توانگران برای توکل به خداوند است.



## Wonderful Saying ۴۰۷

### In English

Amir al-mu'minin, peace be upon him, said: Allah does not grant wisdom to a person .except that some day He will save him from ruin with its help

### In Arabic

وقال عليه السلام: مَا اسْتَوَدَعَ اللَّهُ امْرَأً عَقْلاً إِلَّا اسْتَنْقَذَهُ (۴۹۵۷) بِهِ يَوْمًا مَا!

### In Persian

و درود خدا بر او فرمود: خدا عقل را به انسانی نداد جز آنکه روزی او را با کمک عقل نجات بخشید.

## Wonderful Saying ۴۰۸

### In English

Amir al-mu'minin, peace be upon him, said: Whoever clashes with Truth would be .knocked down by it

### In Arabic

وقال عليه السلام: مَنْ صَارَعَ الْحَقَّ صَرَعهُ.

### In Persian

و درود خدا بر او فرمود: هر کس با حق درافتاد نابود شد.

## Wonderful Saying ۴۰۹

### In English

Amir al-mu'minin, peace be upon him, said: The heart is the book of the eye

### In Arabic

وقال عليه السلام: الْقَلْبُ مُصْحَفُ الْبَصَرِ (۴۹۵۸) .

### In Persian

و درود خدا بر او فرمود: قلب کتاب چشم است (آنچه چشم بنگرد در قلب نشیند).

### Wonderful Saying ۴۱۰

#### In English

Amir al-mu'minin, peace be upon him, said: Fear of Allah is the chief trait of human character.

#### In Arabic

وقال عليه السلام: التُّقَى رَيْسُ الْأَخْلَاقِ.

#### In Persian

و درود خدا بر او فرمود: تقوی در راس همه ارزشهای اخلاقی است.

### Wonderful Saying ۴۱۱

#### In English

Amir al-mu'minin, peace be upon him, said: Do not try the sharpness of your tongue against Him Who gave you the power to speak, nor the eloquence of your speaking against Him Who set you on the right path.

#### In Arabic

وقال عليه السلام: لَا تَجْعَلَنَّ ذَرْبَ (۴۹۵۹) لِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَبَلَاغَةَ قَوْلِكَ عَلَى مَنْ سَدَّدَكَ (۴۹۶۰).

## In Persian

و درود خدا بر او فرمود: با آن کس که تو را سخن آموخت به درشتی سخن مگو، و با کسی که راه نیکو سخن گفتن، به تو آموخت لاف بلاغت مزن.

## Wonderful Saying ۴۱۲

### In English

Amir al-mu'minin, peace be upon him, said: It is enough for your own discipline that you abstain from what you dislike from others

### In Arabic

وقال عليه السلام: كَفَاكَ أَدْبًا لِنَفْسِكَ اجْتِنَابُ مَا تَكْرَهُهُ مِنْ غَيْرِكَ.

### In Persian

و درود خدا بر او فرمود: در تربیت خویش تو را بس که از آنچه در دیگران نمی پسندی دوری گزینی.

## Wonderful Saying ۴۱۳

### In English

Amir al-mu'minin, peace be upon him, said: One should endure like free people, otherwise one should keep quite like the ignorant

### In Arabic

وقال عليه السلام: مَنْ صَبَرَ الْأَحْرَارِ، وَإِلَّا سَلَا (۴۹۶۱) سَلَوُ الْأَعْمَارِ (۴۹۶۲).

### In Persian

و درود خدا بر او فرمود: در مصیبتها یا چون آزادگان باید شکیب بود، و یا چون ابلهان خود را به فراموشی زد.

## Wonderful Saying ۴۱۴

### In English

In another tradition it is related that Amir al-mu'minin, peace be upon him, said to al-

Ash'ath ibn Qays by way of condolence on the death of his son: Either endure like great people or else you will forget like animals

**In Arabic**

وفى خبرٍ آخر أنه عليه السلام قال للأشعث بن قيس معزياً عن ابن له: **إِنْ صَبَرْتَ صَبَرَ الْأَكْرَامِ، وَإِلَّا سَلَوْتَ سُلُوَّ الْبَهَائِمِ.**

**In Persian**

و درود خدا بر او فرمود: (در روایت دیگری آمد که اشعث بن قیس را در مرگ فرزندش اینگونه تسلیت داد) یا چون مردان بزرگوار شکیباء، و یا چون چهارپایان بی تفاوت باش.

p: ۲۴۹

In English

Amir al-mu'minin, peace be upon him, said about the world: It deceives, it harms and it passes away. Allah, the Sublime, did not approve 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 that .as soon as they alighted the driver called out to them and they marched off

In Arabic

. وقال عليه السلام في صفة الدنيا: تَغُرُّ وَتَضُرُّ وَتَمُرُّ، إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَ بِهَا ثَوَابًا لِأَوْلِيَائِهِ، وَلَا عِقَابًا لِأَعْدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكِبٍ بَيْنَنَا هُمْ حُلُوا إِذْ صَاحِبِهِمْ سَائِقُهُمْ فَارْتَحَلُوا (۴۹۶۳).

In Persian

و درود خدا بر او فرمود: (در توصیف دنیای حرام) فریب می دهد، زیان می رساند، تند می گذرد، از این رو خدا دنیا را پاداش دوستان خود نپسندید، و آن را جایگاه کیفر دشمنان خود قرار نداد، و همانا مردم دنیا چون کاروانی باشند که هنوز بارانداز نکرده کاروانسالار بانگ کوچ سر دهد تا بار بندند و برانند.

In English

Amir al-mu'minin, peace be upon him, said to his son al-Hasan (peace be upon him): O' my son, do not leave anything of this world behind you, because you will be leaving it for either of two sorts of persons: Either a person who uses it in obeying Allah, in this case he will acquire virtue through what was evil for you, or it will be a person who uses it in disobeying Allah and in that case he will be earning evil with what you collected for him, and so you will be assisting him in his sinfulness; and neither of these two deserves to be preferred by you over yourself

:as-Sayyid ar-Radi says: This saying is also related in another version namely

Whatever of this world is now with you was with others before you and it will pass to some others after you. Thus, you are collecting things for either of two sorts of men: either a man who uses whatever you collected in obedience of Allah and so acquires virtues with what was evil for you, or a man who uses it in disobedience of Allah and so you will be getting evil for what you collected. And neither of these two is such that you may prefer him over yourself or you may burden yourself for him. Therefore, hope for the mercy of Allah for him who has passed away and for Divine livelihood for him who survives

### In Arabic

. وقال لابنه الحسن عليهما السلام: لَا تُخَلِّفَنَّ وَرَاءَكَ شَيْئًا مِنَ الدُّنْيَا، فَإِنَّكَ تُخَلِّفُهُ لِأَحَدٍ رَجُلَيْنِ: إِمَّا رَجُلٌ عَمِلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيَتْ بِهِ، وَإِمَّا رَجُلٌ عَمِلَ فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعَتْ لَهُ فَكَانَتْ عَوْنًا لَهُ عَلَى مَعْصِيَتِهِ، وَلَيْسَ أَحَدٌ هَذَيْنِ حَقِيقًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ. قال الرضى: و يروى هذا الكلام على وجه آخر، وهو: أَمَّا بَعْدُ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى أَهْلِ بَعْدِكَ، وَإِنَّمَا أَنْتَ جَامِعٌ لِأَحَدٍ رَجُلَيْنِ: رَجُلٌ عَمِلَ فِيهَا جَمَعَتْهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقِيَتْ بِهِ، أَوْ رَجُلٌ عَمِلَ فِيهَا بِمَعْصِيَةِ اللَّهِ فَشَقِيَتْ بِمَا جَمَعَتْ لَهُ، وَلَيْسَ أَحَدٌ هَذَيْنِ أَهْلًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ، فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ، لِمَنْ بَقِيَ رِزْقَ اللَّهِ.



و درود خدا بر او فرمود: (به فرزندش امام مجتبی (ع) فرمود) چیزی از دنیای حرام برای پس از مرگت باقی نگذار، زیرا آنچه از تو می ماند نصیب یکی از دو تن خواهد شد، یا شخصی است که آن را در طاعت خدا بکار گیرد، پس سعادت مند می شود به چیزی که تو را به هلاکت افکنده است، و یا شخصی که آن را در نافرمانی خدا بکار گیرد، پس هلاک می شود به آنچه که تو جمع آوری کردی، پس تو در گناه او را یاری نمودی، که هیچ یک از این دو نفر سزاوار آن نیستید تا بر خود مقدم داری. (این حکمت بگونه دیگری نیز نقل شد)

پس از ستایش پروردگار! آنچه از دنیا هم اکنون در دست تو است، پیش از تو در دست دیگران بود، و پس از تو نیز به دست دیگران خواهد رسید، و همانا تو برای دو نفر مال خواهی اندوخت، یا شخصی که اموال جمع شده تو را در طاعت خدا بکار گیرد پس سعادت مند می شود به آنچه که تو را نگون بخت ساخت، یا کسی است که آن را در گناه بکار اندازد، پس با اموال جمع شده تو هلاک خواهد شد، که هیچ یک از این دو نفر سزاوار نیستند تا بر خود مقدمشان بداری، و بار آنان را بر دوش کشی، پس برای گذشتگان رحمت الهی، و برای بازماندگان روزی خدا را امیدوار باش.

### Wonderful Saying ۴۱۷

#### In English

Someone said before Amir al-mu'minin, peace be upon him: "astaghfiru 'llah" I ask Allah's forgiveness), then Amir al-mu'minin, peace be upon him, said: Your mother may lose you! Do you know what "istighfar" (asking Allah's forgiveness) is? "istighfar" is meant for people of a high position. It is a word that stands on six supports. The first is to repent over the past; the second is to make a firm determination never to revert to it; the third is to discharge all the rights of people so that you may meet Allah- quite clean with nothing to account for; the fourth is to fulfil every obligation which you ignored (in the past) so that you may now do justice with it; the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief (of repentance) till the skin touches the bone and a new flesh grows between them; and the sixth is to make the body taste the pain of obedience as you (previously) made it taste the sweetness of disobedience. On such an occasion you may say "astaghfiru 'llah".

وقال عليه السلام لقائل قال بحضرته: (أَسْتَغْفِرُ اللَّهَ). ثَكَلْتِكَ أُمَّكَ، أَتَدْرِي مَا الْأَسْتِغْفَارُ؟ الْأَسْتِغْفَارُ دَرَجَةُ الْعَلِيِّينَ، وَهُوَ اسْمٌ وَاقِعٌ عَلَى سِتِّهِ مَعَانٍ: أَوَّلُهَا: النَّدْمُ عَلَى مَا مَضَى. وَالثَّانِي: الْعَزْمُ عَلَى تَزَكِّي الْعُودِ إِلَيْهِ أَبَدًا، وَالثَّلَاثُ: أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللَّهَ أَمْلَسَ لَيْسَ عَلَيْكَ تَبَعُهُ، وَالرَّابِعُ: أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَعْفَتَهَا فَتُؤَدِّيَ حَقَّهَا، وَالْخَامِسُ: أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّخْتِ (٤٩٦٤) فَتُذِيبَهُ بِالْأَحْزَانِ، حَتَّى يَلْصِقَ الْجِلْدُ بِالْعَظْمِ، وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ، وَالسَّادِسُ: أَنْ تُدِيقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَدْفَتَهُ حَلَاوَةَ الْمَعْصِيَةِ، فَعِنْدَ ذَلِكَ تَقُولُ: (أَسْتَغْفِرُ اللَّهَ).

### In Persian

و درود خدا بر او فرمود: (شخصی در حضور امام (ع) بدون توجه لازم گفت: استغفرالله) مادرت بر تو بگرید، می دانی معنای استغفار چیست؟ استغفار درجه والامقامان است، و دارای شش معنا است، اول: پشیمانی از آن چه گذشت، دوم: تصمیم به عدم بازگشت، سوم: پرداختن حقوق مردم چنانکه خدا را پاک دیدار کنی که چیزی بر عهده تو نباشد، چهارم: تمام واجب های ضایع ساخته را به جا آوری، پنجم: گوشتی که از حرام بر اندامت روییده، با اندوه فراوان آب کنی، چنانکه پوست به استخوان چسبیده و گوشت تازه بروید، ششم: رنج طاعت را به تن بچشانی چنانکه شیرینی گناه را به او چشانده بودی، پس آنگاه بگویی، استغفرالله.

### Wonderful Saying ٤١٨

### In English

Amir al-mu'minin, peace be upon him, said: Clemency is (like) a kinsfolk

### In Arabic

وقال عليه السلام: الْجِلْمُ عَشِيرَةٌ (٤٩٦٥).

### In Persian

و درود خدا بر او فرمود: حلم و بردباری، خویشاوندی است.

### Wonderful Saying ٤١٩

### In English

Amir al-mu'minin, peace be upon him, said: How wretched the son of Adam (man) is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell



. وقال عليه السلام: مَسِيكِيْنُ ابْنِ آدَمَ: مَكْتُومُ الْأَجْلِ، مَكْنُونُ (٤٩٦٦) الْعَلَلِ، مَحْفُوظُ الْعَمَلِ، تَوَلَّمُهُ الْبَقَّةُ، وَتَقْتُلُهُ الشَّرْقَةُ (٤٩٦٧) وَتَنْتِنُهُ (٤٩٦٨) الْعَرَقَةُ (٤٩٦٩) .

و درود خدا بر او فرمود: بیچاره فرزند آدم! اجلش پنهان، بیماریهایش پوشیده، اعمالش همه نوشته شده، پشه ای او را آزار می دهد، جرعه ای گلوگیرش شده او را از پای درآورد، و عرق کردنی او را بدبو سازد.

### Wonderful Saying ۴۲۰

It is related that Amir al-mu'minin, peace be upon him, was sitting with his companions when a beautiful woman passed by them and they began to look at her whereupon Amir al-mu'minin, peace be upon him, said: The eyes of these men are covetous and this glancing is the cause of their becoming covetous. Whenever anyone of you sees a woman who attracts him, he should meet his wife because she is a woman like his wife

Then, one of the Kharijites said: Allah may kill this heretic. How logical he is! The people then leapt towards him to kill him but Amir al-mu'minin, peace be upon him, said: Wait a bit. There should either be abuse for abuse or else pardon from the offence.

وروی أنه عليه السلام كان جالسا في أصحابه، فمرت بهم امرأة جميلة، فرمقها القوم بأبصارهم. فقال عليه السلام: إِنَّ أَبْصَارَ هَذِهِ الْفُحُولِ طَوَامِحُ (٤٩٧٠) وَإِنَّ ذَلِكَ سَبَبُ هَبَابِهَا (٤٩٧١) فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيَلَامِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَةٍ. فقال رجل من الخوارج: قاتله الله كافراً ما أفتقهه. فوثب القوم ليقتلوه. فقال عليه السلام: رُوِيَ دَأً (٤٩٧٢) إِنَّمَا هُوَ سَبٌّ بِسَبِّ، أَوْ عَفْوٌ عَنِ ذَنْبٍ!

و درود خدا بر او فرمود: (اصحاب امام پیرامونش نشسته بودند که زنی زیبا از آنجا گذشت، حاضران دیده به آن زن دوختند) همانا دیدگان این مردم به منظره شهوت آمیز دوخته شده و به هیجان آمده اند، هرگاه کسی از شما با نگاه به زنی به شگفتی آمد، با همسرش بیامیزد که او نیز زنی چون زن وی باشد. (مردی از خوارج گفت: خدا این کافر را بکشد چقدر فقه می داند، مردم برای کشتن او برخاستند، امام فرمود:) آرام باشید، دشنام را با دشنام باید پاسخ داد یا بخشیدن از گناه.

### Wonderful Saying ۴۲۱

#### In English

Amir al-mu'minin, peace be upon him, said: It is enough if your wisdom distinguishes for you the ways of going astray from those of guidance

#### In Arabic

وقال عليه السلام: كَفَاكَ مِنْ عَقْلِكَ مَا أَوْضَحَ لَكَ سُبُلَ غَيِّكَ مِنْ رُشْدِكَ.

#### In Persian

و درود خدا بر او فرمود: عقل تو را کفایت کند که راه گمراهی را از رستگاری نشانت دهد.

### Wonderful Saying ۴۲۲

#### In English

Amir al-mu'minin, peace be upon him, said: Do good and do not regard any part of it small because its small is big and its little is much. No one of you should say that another person is more deserving than I in doing good. Otherwise, by Allah, it would really be so. There are people of good and evil. When you would leave either of the two, others will perform them

#### In Arabic

وقال عليه السلام: افعلوا الخير ولا تحقرُوا مِنْهُ شَيْئًا، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلُهُ كَثِيرٌ، وَلَا يَقُولَنَّ أَحَدُكُمْ: إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللَّهِ كَذَلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا، فَمَهْمَا تَرَكَتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ (۴۹۷۳).

و درود خدا بر او فرمود: کار نیک بجا آورید، و آن را هر مقدار که باشد کوچک نشمارید، زیرا کوچک آن بزرگ، و اندک آن فراوان است، و کسی از شما نگوید که: دیگری در انجام کار نیک از من سزاوارتر است. گرچه سوگند به خدا که چنین است، همانا خوب و بد را مردانی طرفداری می کنند که هر گاه هر کدام از آن دو را واگذارید، انجامشان خواهند داد.

### Wonderful Saying ۴۲۳

#### In English

Amir al-mu'minin, peace be upon him, said: Whoever set right his inward self, Allah sets right his outward self. Whoever performs acts for his religion, Allah accomplishes his acts of this world. Whoever's dealings between himself and Allah are good, Allah turns the dealings between him and other people good.

#### In Arabic

وقال عليه السلام: مَنْ أَصْلَحَ سِرِّيَّتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ، وَمَنْ عَمَلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

#### In Persian

و درود خدا بر او فرمود: کسی که نهان خود را اصلاح کند، خدا آشکار او را نیکو گرداند، و کسی که برای دین خود کار کند، خدا دنیای او را کفایت فرماید، و کسی که میان خود و خدا را نیکو گرداند، خدا میان او و مردم را اصلاح خواهد کرد.

### Wonderful Saying ۴۲۴

#### In English

Amir al-mu'minin, peace be upon him, said: Forbearance is a curtain for covering, and wisdom is a sharp sword. Therefore, conceal the weaknesses in your conduct with forbearance and kill your desires with your wisdom.

#### In Arabic

۴۲۴. وقال عليه السلام: الْحِلْمُ غِطَاءٌ سَاتِرٌ، وَالْعَقْلُ حُسَامٌ قَاطِعٌ، فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ، وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.

## In Persian

و درود خدا بر او فرمود: بردباری پرده ای است پوشاننده، و عقل شمشیری است بران، پس کمبودهای اخلاقی خود را با بردباری بپوشان، و هوای نفس خود را با شمشیر عقل بکش.

## Wonderful Saying ۴۲۵

### In English

Amir al-mu'minin, peace be upon him, said: There are some creatures of Allah whom Allah particularizes with favours for the benefit of the people, therefore He stays them in their hands so long as they give them to others; but when they deny them to others He takes away the favours from them and sends them to others.

### In Arabic

وقال عليه السلام: إِنَّ لِلَّهِ عِبَادًا يَخْتَصُّهُمْ اللَّهُ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيَقْرُبُهَا (۴۹۷۴) فِي أَيْدِيهِمْ مَا بَدَّلُوها، فَإِذَا مَنَعُوها نَزَعها مِنْهُمْ، ثُمَّ حَوَّلها إِلَي غَيْرِهِمْ.

### In Persian

و درود خدا بر او فرمود: خدا را بندگانی است برای سود رساندن به دیگران، نعمتهای خاصی به آنان بخشیده، تا آنگاه که دست بخشنده دارند نعمتها را در دستشان باقی می گذارد، و هرگاه از بخشش دریغ کنند، نعمتها را از دستشان گرفته و به دست دیگران خواهد داد.

## Wonderful Saying ۴۲۶

### In English

Amir al-mu'minin, peace be upon them, said: It does not behove a man to have trust in two positions, health and riches, because there is many a man whom you see healthy .but he soon falls sick and many a man whom you see rich but soon turns destitute

### In Arabic

وقال عليه السلام: لَا يَتَّبِعِي لِلْعَبِيدِ أَنْ يَتَّقَ بِخَصْلَتَيْنِ: الْعَافِيَةِ، وَالْغَنَى: بَيْنَا تَرَاهُ مُعَافِيًا إِذْ سَقِمَ، وَغَنِيًّا إِذْ افْتَقَرَ.

### In Persian

و درود خدا بر او فرمود: سزاوار نیست که بنده خدا به دو خصلت اعتماد کند، تندرستی، و توانگری، زیرا در تندرستی ناگاه او را بیمار بینی، و در توانگری ناگاه او را تهیدست.

p: ۲۵۷



## Wonderful Saying ۴۲۷

### In English

Amir al-mu'minin, peace be upon him, said: Whoever complains about a need to a believer, it is as though he has complained about it to Allah; but whoever complains about it to an unbeliever it is as though he complained about Allah

### In Arabic

وقال عليه السلام: مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّهُ شَكَاهَا إِلَى اللَّهِ، وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللَّهَ .

### In Persian

و درود خدا بر او فرمود: کسی که از نیاز خود نزد مومنی شکایت برد، گویی به پیشگاه خدا شکایت برده است، و کسی که از نیازمندی خود نزد کافری شکوه نماید، گویی از خدا شکوه کرده است.

## Wonderful Saying ۴۲۸

### In English

Amir al-mu'minin, peace be upon him, said on the occasion of an 'id (Muslim feast day): It is an 'id for him whose fasting Allah accepts and for whose prayers He is (grateful; and (in fact) every day wherein no sin of Allah is committed is an 'id. (۱)

### In Arabic

وقال عليه السلام في بعض الأعياد: إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبَلَ اللَّهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لَا يُعْصَى اللَّهُ فِيهِ فَهُوَ عِيدٌ.

### In Persian

و درود خدا بر او فرمود: (در یکی از روزهای عید) این عید کسی است که خدا روزه اش را پذیرفته، و نماز او را ستوده است، و هر روز که خدا را نافرمانی نکنند، آن روز عید است.

### Footnote

If feeling and conscience is alive even the remembrance of a sin destroys peace of (۱) 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, but on whatever day a man desires he can avoid sin and enjoy this happiness, and this very happiness will be the real happiness and the .harbinger of 'id

p: ۲۵۸

In English

Amir al-mu'minin, peace be upon him, said: On the Day of judgement the greatest regret will be felt by the man who earned wealth through sinful ways, although it is inherited by a person who spends it in obeying Allah, the Glorified, and he will be awarded Paradise on that account while the first one will go into the Fire on account of it.

In Arabic

وقال عليه السلام: إِنَّ أَعْظَمَ الْحَسِرَاتِ يَوْمَ الْقِيَامَةِ حَسِرَةُ رَجُلٍ كَسَبَ مَالاً فِي غَيْرِ طَاعَةِ اللَّهِ، فَوَرَّثَهُ رَجُلٌ فَأَنْفَقَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ الْأَوَّلُ بِهِ النَّارَ.

In Persian

و درود خدا بر او فرمود: بزرگترین حسرتها در روز قیامت، حسرت خوردن مردی است که مالی را به گناه گرد آورده، و آن را شخصی به ارث برده که در اطاعت خدای سبحان بخشش نمود، و با آن وارد بهشت شد، و گردآورنده اولی وارد جهنم گردید.

In English

Amir al-mu'minin, peace be upon him, said: The worst in bargaining and the most unsuccessful in striving is the man who exerts himself in seeking riches although fate does not help him in his aims and consequently he goes from this world in a sorrowful (state while in the next world too he will face its ill consequences. (۱)

In Arabic

وقال عليه السلام: إِنَّ أَوْسَرَ النَّاسِ صَفْقَةً (۴۹۷۵) وَأَحْيَبُهُمْ سَعِيًّا، رَجُلٌ أَخْلَقَ بَدَنَهُ (۴۹۷۶) فِي طَلَبِ مَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِزَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ (۴۹۷۷).

In Persian

و درود خدا بر او فرمود: همانا زیانمندترین مردم در معاملات، و نومیدترین مردم در تلاش، مردی است که تن در گردآوری

مال فرسود، اما تقدیرها با خواست او هماهنگ نبود، پس با حسرت از دنیا رفت، و با بار گناه به آخرت روی آورد.

Despite efforts throughout life a man does not always achieve all the successes of (۱) life. If on some occasions he succeeds as a result of effort and seeking, on many others he has to face defeat and to 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 effort and seeking how can the success of the next world be achieved without striving and seeking

:A Persian couplet says

You hankered after the world but did not attain the object. O' Allah, what would be the result when the good of the next world has not even been sought

### Wonderful Saying ۴۳۱

#### In English

Amir al-mu'minin, peace be upon him, said: Livelihood is of two kinds: the seeker and the sought. Therefore, he who hankers after this world death traces him till it turns him out of it; but he who hankers after the next world, worldly ease itself seeks him till he receives his livelihood from it

#### In Arabic

وقال عليه السلام: الرِّزْقُ رِزْقَانِ: طَالِبٌ، وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا وَ مَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

#### In Persian

و درود خدا بر او فرمود: روزی بر دو قسم است، آنکه تو را جوید، و آنکه تو او را می جویی، پس کسی که دنیا را جوید، مرگ نیز او را می طلبد تا از دنیا بیرونش کند، و کسی که آخرت جوید، دنیا او را می طلبد تا روزی او را به تمام پردازد.

Amir al-mu'minin, peace be upon him, said: The lovers of Allah are those who look at the inward side of the world while the other people look at its outward side, they busy themselves with its remoter benefits while the other people busy themselves in the immediate benefits. They kill those things which they feared would have killed them, and they leave here in this world what they think would leave them. They took the amassing of wealth by others as a small matter and regarded it like losing. They are enemies of those things which others love while they love things which others hate. Through them, the Qur'an has been learnt and they have been given knowledge through the Qur'an. With them the Qur'an is staying while they stand by the Qur'an. They do not see any object of hope above what they hope and no object of fear above what they fear.

## In Arabic

وقال عليه السلام: إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا، وَاشْتَغَلُّوا بِأَجْلِهَا (۴۹۷۸) إِذَا اشْتَغَلَ النَّاسُ بِعَاجِلِهَا، فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ (۴۹۷۹) وَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَبْتَرُكُهُمْ، وَرَأَوْا اشْتِكَارَ غَيْرِهِمْ مِنْهَا اسْتِغْلَالًا، وَدَرَكَهُمْ لَهَا فَوْتًا، أَعْدَاءُ مَا سَأَلَ النَّاسُ، وَسَلَّمُ (۴۹۸۰) مَا عَادَى النَّاسُ! بِهِمْ عِلْمَ الْكِتَابِ وَبِهِ عُلْمُوا وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا، لَا يَرُونَ مَرْجُوًّا فَوْقَ مَا يَرْجُونَ، وَلَا مَخُوفًا فَوْقَ مَا يَخَافُونَ.

## In Persian

و درود خدا بر او فرمود: دوستان خدا آناند که به درون دنیا نگریستند آنگاه که مردم به ظاهر آن چشم دوختند، و سرگرم آینده دنیا شدند آنگاه که مردم به امور زودگذر دنیا پرداختند، پس هواهای نفسانی که آنان را از پای درمی آورد، کشتند، و آنچه که آنان را به زودی ترک می کرد، ترک گفتند، و بهره مندی دنیاپرستان را از دنیا، خوار شمردند، و دست یابی آنان را به دنیا زودگذر دانستند با آنچه مردم آشتی کردند، دشمنی ورزیدند، و با آنچه دنیاپرستان دشمن شدند آشتی کردند، قرآن به وسیله آنان شناخته می شود، و آنان به کتاب خدا آگاهند، قرآن به وسیله آنان پا برجاست و آنان به کتاب خدا استوارند، به بالاتر از آنچه امیدوارند چشم نمی دوزند، و بیش از آنچه را که می ترسند هراس ندارند.

## Wonderful Saying ۴۳۳

### In English

Amir al-mu'minin, peace be upon him, said: Remember that pleasures will pass away  
.while the consequences will stay

### In Arabic

وقال عليه السلام: اذْكُرُوا انْقِطَاعَ اللَّذَاتِ، وَبَقَاءَ التَّبِعَاتِ.

### In Persian

و درود خدا بر او فرمود: پایان لذتها، و بر جای ماندن تلخی ها را به یاد آورید.

## Wonderful Saying ۴۳۴

### In English

Amir al-mu'minin, peace be upon him, said: Try (a man) and you will hate him  
as- Sayyid ar- Radi says: Some people say this saying is of the Prophet (p.b.u.h.a.h.p),  
but what confirms that it is the saying of Amir al-mu'minin (p.b.u.h.), is the statement  
related by Tha'lab from Ibn al-A'rabi namely that (Caliph) al-Ma'mun said: "If 'Ali had  
not said 'ukhbur taqlihi' (Try a man and you will hate him)," I would have said, "aqlihi  
".(takhbur (Hate a man in order to try him

### In Arabic

وقال عليه السلام: اخْبُرْ تَقْلِهِ (۴۹۸۱) قال الرضى: ومن الناس من يروى هذا للرسول صلى الله عليه وآله وسلم ، ومما يُقَوَّى أنه من  
كلام أمير المؤمنين عليه السلام ما حكاه ثعلب عن ابن الأعرابي قال: قال المأمون: لولا أن علياً قال: «اخْبُرْ تَقْلِهِ» لقلت: اقله تَخْبُرْ.

### In Persian

و درود خدا بر او فرمود: مردم را بیازمای، تا دشمن گردی. (بعضی از رسول خدا (ص) نقل کردند، و نقل ثعلب از ابن اعرابی  
را تایید می کند که این کلام از علی (ع) است، اعرابی از مامون نقل کرد. اگر علی (ع) نگفته بود (بیازمای تا دشمن گردی)  
من می گفتم که (دشمن دار تا بیازمایی).

## Wonderful Saying ۴۳۵





Amir al-mu'minin, peace be upon him, said: It is not that Allah-, to Whom belongs Might and Majesty, may keep the door of gratitude open for a person and close the door of plenty upon him, or to open the door of prayer to a person and close the door of acceptance upon him, or to open the door of repentance on a person and close the door of forgiveness upon him

#### In Arabic

وقال عليه السلام: مَا كَانَ اللَّهُ لِيُفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُعْلَقَ عَنْهُ بَابَ الزِّيَادَةِ، وَلَا لِيُفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُعْلَقَ عَنْهُ بَابَ الْإِجَابَةِ، وَلَا لِيُفْتَحَ لِعَبْدٍ بَابَ التَّوْبَةِ وَيُعْلَقَ عَنْهُ بَابَ الْمَغْفِرَةِ.

#### In Persian

و درود خدا بر او فرمود: خدا در شکرگزاری را بر بنده ای نمی گشاید که در فزونی نعمتها را بر او ببندد، و در دعا را بر روی او باز نمی کند که در اجابت کردن را نگشاید، و در توبه کردن را باز نگذاشته که در آمرزش را بسته نگهدارد.

#### Wonderful Saying ۴۳۶

#### In English

Amir al-mu'minin, peace be upon him, said: The most appropriate person for an honourable position is he who descends from the people of honour

#### In Arabic

وقال عليه السلام: أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عُرِفَتْ بِهِ الْكِرَامُ.

#### In Persian

و درود خدا بر او فرمود: شایسته ترین مردم به بزرگواری آن که، بزرگواران را با او بسنجند.

#### Wonderful Saying ۴۳۷

#### In English

Amir al-mu'minin, peace be upon him, was asked: Which of the two is better; justice or generosity? Amir al-mu'minin, peace be upon him, replied: Justice puts things in their places while generosity takes them out from their directions; justice is the

general caretaker while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two

p: ۲۶۳

## In Arabic

وسئل عليه السلام أيهما أفضل: العدل، أو الجود؟ فقال: العدل يَصْعُ الأُمُورَ مَوَاضِعَهَا، وَالْجُودُ يُخْرِجُهَا عَنْ جِهَتِهَا، وَالْعَدْلُ سَائِسٌ عَامٌّ، وَالْجُودُ عَارِضٌ خَاصٌّ، فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا.

## In Persian

و درود خدا بر او فرمود: (از امام پرسیدند عدل یا بخشش، کدام یک برتر است، فرمود:): عدالت هر چیزی را در جای خود می نهد، در حالی که بخشش آن را از جای خود خارج می سازد، عدالت تدبیر عمومی مردم است، در حالی که بخشش گروه خاصی را شامل است، پس عدالت شریف تر و برتر است.

## Wonderful Saying ۴۳۸

## In English

Amir al-mu'minin, peace be upon him, said: People are enemies of what they do not know.

## In Arabic

وقال عليه السلام: النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

## In Persian

و درود خدا بر او فرمود: مردم دشمن آنند که نمی دانند.

## Wonderful Saying ۴۳۹

## In English

Amir al-mu'minin, peace be upon him, said: The whole of asceticism is confined between two expressions of the Qur'an. Allah, the Glorified says: Lest distress you yourselves for what escapes you, and be overjoyous for what He has granted you (Qur'an, ۵۷:۲۳). Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its sides.

## In Arabic

وقال عليه السلام: الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ: قَالَ اللَّهُ سُبْحَانَهُ: (لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ)، فَمَنْ لَمْ

يَأْسَ (٤٩٨٢) عَلَى الْمَاضِي، وَلَمْ يَفْرَحْ بِالْآتِي، فَقَدْ أَخَذَ الزُّهْدَ بِطَرْفَيْهِ.

## In Persian

و درود خدا بر او فرمود: زهد بین دو کلمه از قرآن است، که خدای سبحان فرمود: (تا بر آنچه از دست شما رفته حسرت نخورید، و به آنچه به شما رسیده شادمان مباشید.) و کسی که بر گذشته افسوس نخورد، و به آینده شادمان نباشد، همه جوانب زهد را رعایت کرده است.

p: ٢٦٤

## Wonderful Saying ۴۴۰

### In English

Amir al-mu'minin, peace be upon him, said: What a breaker is sleep for resolutions of  
the day

### In Arabic

وقال عليه السلام: ما أنقضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ (۴۹۸۳)!

### In Persian

و درود خدا بر او فرمود: خواب دیدنها چه بسا تصمیم های روز را نقش بر آب کرده است.

## Wonderful Saying ۴۴۱

### In English

Amir al-mu'minin, peace be upon him, said: Governmg power is the proving ground for  
people

### In Arabic

وقال عليه السلام: الْوَلَايَاتُ مَصَامِيرُ الرَّجَالِ (۴۹۸۴).

### In Persian

و درود خدا بر او فرمود: فرمانروایی، میدان مسابقه مردان است.

## Wonderful Saying ۴۴۲

### In English

Amir al-mu'minin, peace be upon him, said: No town has greater right on you than the  
other. The best town for you is that which bears you

### In Arabic

وقال عليه السلام: لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ، خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

و درود خدا بر او فرمود: هیچ شهری برای تو از شهر دیگر بهتر نیست، بهترین شهرها آن است که پذیرای تو باشد.

### Wonderful Saying ۴۴۳

#### In English

When the news of the death of (Malik) al-Ashtar (may Allah~ have mercy on him), reached Amir al-mu'minin, peace be upon him, he said: Malik, what a man Malik was! By Allah, if he had been a mountain he would have been a big one (find), and if he had been a stone he would have been hard; no horseman could have reached it and no bird could have flown over it. as-Sayyid ar-Radi says: "find" means a lonely mountain .((rising in height above the range

## In Arabic

وقال عليه السلام: وقد جاءه نعي الأشرر رحمه الله: مَالِكٌ (٤٩٨٥) وَمَا مَالِكٌ! وَاللَّهِ لَوْ كَانَ جَبَلًا لَكَانَ فَنِدًا، وَلَوْ كَانَ حَجْرًا لَكَانَ صَلْدًا، لَا يَزَوِّقِيهِ الْحَافِرُ، وَلَا يُوفِي عَلَيْهِ (٤٩٨٦) الطَّائِرُ. قال الرضی: الفند: المنفرد من الجبال.

## In Persian

و درود خدا بر او فرمود: (وقتی خبر شهادت مالک اشتر که رحمت خدا بر او باد، به امام رسید فرمود) مالک! چه مالکی؟ به خدا اگر کوه بود، کوهی که در سرفرازی یگانه بود، و اگر سنگ بود، سنگی سخت و محکم بود، که هیچ رونده ای به اوج قله او نمی رسید، هیچ پرنده ای بر فراز آن پرواز نمی کرد. (فند: کوهی است از دیگر کوهها ممتاز و جدا افتاده)

## Wonderful Saying ٤٤٤

## In English

Amir al-mu'minin, peace be upon him, said: A little that lasts is heifer than much that brings grief.

## In Arabic

وقال عليه السلام: قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

## In Persian

و درود خدا بر او فرمود: چیزی اندک که با اشتیاق تداوم یابد، بهتر از فراوان رنج آور است.

## Wonderful Saying ٤٤٥

## In English

Amir al-mu'minin, peace be upon him, said: If a man possesses a revealing quality (wait and see his other qualities. (١)

## In Arabic

وقال عليه السلام: إِذَا كَانَ فِي رَجُلٍ خَلَّةٌ (٤٩٨٧) رَأَيْتَهُ فَانْتَظِرْ أَخَوَاتِهَا.

## In Persian

و درود خدا بر او فرمود: اگر در کسی خصلتی شگفت دیدید، همانند آن را انتظار کشید.

The good or bad quality that is found in a man springs from his natural (۱) 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 zakat and khums it means that his temperament is not miserly. Therefore, it is expected that he would 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



## Wonderful Saying ۴۴۶

### In English

Amir al-mu'minin, peace be upon him, said to Ghalib ibn Sa'sa'ah, the father of al-Farazdaq (the famous Arabic poet) during a conversation between them: What about the large number of your camels? The man replied: They have been swept away by (discharging of) obligations, O' Amir al-mu'minin! Whereupon Amir al-mu'minin, peace be upon him, said: That is the most praiseworthy way of (losing) them

### In Arabic

وقال عليه السلام لغالب بن صعصعه أبي الفرزدق، في كلام دار بينهما: مَا فَعَلْتَ بِإِبْلِكَ الْكَثِيرَةِ؟ قَالَ: دَغَدَغْتُهَا الْحُقُوقُ (۴۹۸۸) يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلَامُ: ذَاكَ أَحْمَدُ سُئِلَهَا .

### In Persian

و درود خدا بر او فرمود: (امام به پدر فرزدق، غالب بن صعصعه فرمود:) شتران فراوانت چه شده اند؟ (پاسخ داد، ای امیر مومنان، پرداخت حقوق آنها را پراکنده ساخت امام فرمود:) این بهترین راه مصرف آن بود.

## Wonderful Saying ۴۴۷

### In English

Amir al-mu'minin, peace be upon him, said: Whoever trades without knowing the rules of religious law will be involved in usury

### In Arabic

وقال عليه السلام: مَنْ اتَّجَرَ بِغَيْرِ فِقْهِ ارْتَضَمَ (۴۹۸۹) فِي الرِّبَا.

### In Persian

و درود خدا بر او فرمود: کسی که بدون آموزش فقه اسلامی تجارت کند، در رباخواری آلوده شود.

## Wonderful Saying ۴۴۸

### In English

Amir al-mu'minin, peace be upon him, said: Whoever regards small distresses as big,  
Allah involves him in big ones

#### In Arabic

وقال عليه السلام: مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتَلَاهُ اللَّهُ بِكِبَارِهَا.

#### In Persian

و درود خدا بر او فرمود: کسی که مصیبت‌های کوچک را بزرگ شمارد خدا او را به مصیبت‌های بزرگ مبتلا خواهد کرد.

p: ۲۶۷

## Wonderful Saying ۴۴۹

### In English

Amir al-mu'minin, peace be upon him, said: Whoever maintains his own respect in view, his desires appear light to him

### In Arabic

وقال عليه السلام: مَنْ كَرَمَتْ عَلَيْهِ نَفْسُهُ هَانَتْ عَلَيْهِ شَهْوَتُهُ.

### In Persian

و درود خدا بر او فرمود: کسی که خود را گرامی دارد، هوا و هوس را خوار شمارد.

## Wonderful Saying ۴۵۰

### In English

Amir al-mu'minin, peace be upon him, said: Whenever a man cuts a joke he separates away a bit from his wit

### In Arabic

وقال عليه السلام: مَا مَرَّحَ (۴۹۹۰) امْرُؤٌ مَرَّحَهُ إِلَّا مَجَّ (۴۹۹۱) مِنْ عَقْلِهِ مَجَّةً.

### In Persian

و درود خدا بر او فرمود: هیچ کس شوخی بیجا نکند جز آنکه مقداری از عقل خویش را از دست بدهد.

## Wonderful Saying ۴۵۱

### In English

Amir al-mu'minin, peace be upon him, said: Your turning away from him who inclines towards you is a loss of your share of advantage while your inclining towards him who turns away from you is humiliation for yourself

### In Arabic

وقال عليه السلام: زُهِدْكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظِّ، وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلٌّ نَفْسٍ.

### In Persian

و درود خدا بر او فرمود: دوری تو از آن کس که خواهان تو است نشانه کمبود بهره تو در دوستی است، و گرایش تو به آن کس که تو را نخواهد، سبب خواری تو است.

### Wonderful Saying ۴۵۲

### In English

Amir al-mu'minin, peace be upon him, said: Riches and destitution will follow .presentation before Allah

### In Arabic

وقال عليه السلام: الْغِنَى وَالْفَقْرُ بَعْدَ الْعَرُضِ (۴۹۹۲) عَلَى اللَّهِ.

### In Persian

p: ۲۶۸

و درود خدا بر او فرمود: فقر و بی نیازی ما پس از عرضه شدن بر خدا آشکار خواهد شد.

## Wonderful Saying ۴۵۳

### In English

Amir al-mu'minin, peace be upon him, said: az-Zubayr remained a man from our (house till his wretched son 'Abdullah came forth. (۱)

### In Arabic

وقال عليه السلام: مَا زَالَ الرَّبِيُّ رَجُلًا مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنُهُ الْمَشْوُومَ عَبْدُ اللَّهِ.

### In Persian

و درود خدا بر او فرمود: زبیر همواره با ما بود تا آنکه فرزند نامبارکش عبدالله، پا به جوانی گذاشت.

### Footnote

(۱) Abdullah ibn az-Zubayr ibn al-'Awwam (۱/۶۲۲-۷۳/۶۹۲), whose mother was Asma', 'sister of A'ishah (daughter of Abu Bakr),, had grown in his dislike of the Banu Hashim especially towards Amir al-mu'minin to such a stage that he was able to change the opinion of his father, az-Zubayr, against Amir al-mu'minin although the latter was the son of his father's aunt. That is why Amir al-mu'minin said

az-Zubayr had always been from us the Ahlu 'l-bayt (our household), until his ill-owned son 'Abdullah grew up. (al-Isti'ab, vol.۳, p.۹۰۶; Usd al-ghabah, vol.۳, pp.۱۶۲-۱۶۳; Ibn 'Asakir, vol.۷, p.۳۶۳; Ibn Abi'l-Hadid, vol.۲, p.۱۶۷; vol.۴, p.۷۹; vol.۲۰, p.۱۰۴

Abdullah was one of the instigators of the battle of Jamal. His aunt 'A'ishah, his father, 'az-Zubayr, and the son of his mother's uncle Talhah, had fought against Amir al-mu'minin

:Thus, Ibn Abi'l-Hadid writes

It was 'Abdullah who urged az-Zubayr to fight (in the battle of Jamal), and made the (march to Basrah seem attractive to 'A'ishah. (Sharh Nahj al-balaghah, vol.۴ p.۷۹



A'ishah loved her nephew 'Abdullah very much. To her he was like the only child of a mother, and none in those days was more beloved to her than him. (al-Aghani, Abu'l-Faraj, vol.9, p.142, Ibn Abi'l-Hadid, vol.20, p.120; Ibn Kathir, vol.8, p.336)

:Hashim ibn 'Urwah relates

I have not heard her ('Aishah) praying for anyone as she used to pray for him ('Abdullah). She gave ten thousand Dirhams (as a gift) to the one who informed her of 'Abdullah's safety from getting killed (by al-Ashtar in the fight of the battle of Jamal), and prostrated to Allah in thanks-giving for his safety. (Ibn 'Asakir, vol.7, pp.400,402; Ibn Abi'l-Hadid, vol.20, p.111)

This was the reason of 'Abdullah's authority over her and his complete command over her affairs. He was the one who directed and guided her in the direction he wished

However, 'Abdullah's hatred against the Banu Hashim had reach such a stage that according to the narrations of a group of historians

During his ('Abdullah's) Caliphate (in Mecca) he did not send blessings on the Holy Prophet in his Friday prayer speech (khutbah) for forty Fridays. He used to say: "Nothing prevents me from mentioning the Prophet's name except that there are a certain men (i.e. Banu Hashim) who become proud (when his name is mentioned

:In another interpretation

Nothing prevents . . . except that the Prophet has a bad household who will shake their heads on the mention of his name (Maqatil at-talibiyyin, pA74; Muruj adh-dhahab, vol.3, p.79; at-Tarikh, al-Ya'qubi, vol.2, p.261; al-Iqd al-farid, vol.4, p.413; Ibn Abi'l-Hadid, (vol 4, p.62; vol19, pp.91-92; vol.20, pp.127-129

:Abdullah ibn az-Zubayr said to 'Abdullah ibn al-'Abbas'

I have been concealing my hatred toward you, the people of this house (i.e. the Household of the Prophet) for the last forty years. (al-Mas'udi, vol.۳, p.۸۰; Ibn Abi'l-Hadid, vol.۴, p.۶۲; vol.۲۰, p.۱۴۸)

He also used to hate Amir al-mu'minin in particular, defame his honour, abuse and curse him. (al-Ya'qubi, vol.۲, pp.۲۶۱ -۲۶۲; al-Mas'udi, vol.۳, p.۸۰; Ibn Abi'l-Hadid, vol.۴, pp.۶۱, ۶۲-۶۳, ۷۹)

He gathered Muhammad ibn al-Hanafiyyah (the son of Amir al-mu'minin) and 'Abdullah ibn al-'Abbas with seventeen men from the Banu Hashim including al-Hasan ibn al-Hasan ibn 'Ali ibn Abi Talib and imprisoned them in the shi'b (a small mountain valley) of 'Arim. He intended to burn them with fire, so he placed plenty of wood at the entrance of the shi'b. Meanwhile, al-Mukhtar ibn Abi 'Ubayd ath-Thaqafi dispatched four thousand soldiers to Mecca. On their arrival, they attacked 'Abdullah ibn az-Zubayr unexpectedly and rescued the Banu Hashim. 'Urwah ibn az-Zubayr made an excuse for his brother's ('Abdullah) deed saying that this action of his brother's was a result of the Banu Hashim's refusal to swear allegiance to him ('Abdullah), like the action of 'Umar ibn al-Khattab towards the Banu Hashim when they gathered in the house of Fatimah and refused to swear allegiance to Abu Bakr. So, 'Umar brought wood and intended to burn the house on them. (Maqatil at-talibiyyin, p.۴۷۴; al-Mas'udi, vol.۳, pp.۷۶- ۷۷; al-Ya'qubi, vol.۲, p.۲۶۱; Ibn Abi'l-Hadid, vol.۱۹, p.۹۱; vol.۲۰, pp.۱۲۳-۱۲۶:۱۴۶-۱۴۸; Ibn 'Asakir, vol.۷, p.۴۰۸; al-'Iqd al-farid, vol.۴, p.۴۱۳; Ibn Sa'd, vol.۵, pp.۷۳ -۸۱; at-Tabari, vol.۲, pp.۶۹۳-۶۹۵; Ibn al-Athir, vol.۴, pp.۲۴۹-۲۵۴; Ibn Khaldun, vol.۳, pp.۲۶-۲۸)



:In this connection, Abu'l-Faraj al-Isfahani writes

Abdullah ibn az-Zubayr always instigated others against the Banu Hashim and' persued them (in his aim) by every worst method; he inspired against them and spoke against them on the pulpits; and remonstrated against them. Sometime Ibn 'Abbas or someone else from them (Banu Hashim) raised an objection against him. But afterwards, he changed his way and imprisoned Ibn al-Hanafiyyah in a prison at the shi'b 'Arim. Then, he gathered Ibn al-Hanafiyyah along with other members of the Banu Hashim who were present (in Mecca) in a prison and collected wood to set fire to it. This was because of the news that had reached him that Abu 'Abdillah al-Jadali and other followers of Ibn al-Hanafiyyah had arrived (in Mecca) to support Ibn al-Hanafiyyah and fight 'Abdullah ibn az.Zubayr. Therefore, he hastened to do away with the prisoners. But when this news reached Abu "Abdillah al-Jadali, he came there at the time when the fire was already set on them, then he put out the fire and rescued (them. (al-Aghani, p.١٥

.So, all these prove the word of Amir al-mu'minin about him

### Wonderful Saying ٤٥٤

#### In English

Amir al-mu'minin, peace be upon him, said: What has a man to do with vanity. His origin is semen and his end is a carcass while he cannot feed himself nor ward off (death. (١

#### In Arabic

وقال عليه السلام: مَا لِابْنِ آدَمَ وَالْفَخْرِ: أَوْلُهُ نُطْفَةٌ، وَآخِرُهُ جِيفَةٌ، وَلَا يَرْزُقُ نَفْسَهُ، وَلَا يَدْفَعُ حَتْفَهُ.

و درود خدا بر او فرمود: فرزند آدم را با فخر فروشی چه کار؟ او که در آغاز نطفه ای گندیده، و در پایان مرداری بدبو است، نه می تواند روزی خویش را فراهم کند، و نه مرگ را از خود دور نماید.

Footnote

If a man ponders over his original condition and the eventual bred' king up and .(۱) ruining of his body he Will be compelled to admit his lowliness and humble position instead of being proud and vain, because he will see that there was a time when he did not exist and Allah 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. When on completion of the body he set foot on the earth he was so helpless and incapable that he had neither control over his hunger and thirst nor on sickness and health, nor any command over benefit or harm, or any authority over life and death, not knowing when the energy of limbs may exhaust, feeling and sense may leave, eyesight may be taken away, power of hearing may be snatched and when death may separate the spirit from the body and leave the latter to be cut .into pieces by vultures and kites or for worms to eat it in the grave

:An Arabic couplet says

?How does one whose origin is semen and whose end is a carcass are be vain

Wonderful Saying ۴۵۵

Amir al-mu'minin, peace be upon him, was asked about the greatest poet and he said: The whole group of them did not proceed on the same lines in such a way that we can know the height of their glory; but if it has to be done then it is the "al-Malik ad-dillil" (the mislead king).

(as-Sayyid ar-Radi says: Amir al-mu'minin means Imiru'l-Qays. (۲)

### In Arabic

وسئل: من أشعر الشعراء؟ فقال عليه السلام:

إِنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبِهِ (۴۹۹۳) تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا فَإِنْ كَانَ وَ لَا بُدَّ فَالْمَلِكُ الضَّلِيلُ (۴۹۹۴).

یرید امرأ القیس.

### In Persian

و درود خدا بر او فرمود: (از امام پرسیدند بزرگترین شاعر عرب کیست؟ فرمود:) شاعران در یک وادی روشنی نتاختند تا پایان کار معلوم شود، و اگر ناچار باید داوری کرد، پس پادشاه گمراهان بزرگترین شاعر است (امروالقیس، که کافر و شعر او از همه برتر بود).

### Footnote

This means that a comparison can be made among the poets when their (۲) imagination runs in the same field; but when the expression of one differs from the other, and the style of one varies from that of the other it is difficult to decide who is defeated and who has won the field. Consequently, from various considerations one is preferred over the other and someone is considered greater for one consideration and the other for other consideration, as the famous saying goes: The greatest poet of Arabia is Imiru'l-Qays when he rides; al-A'sha when he is eager for something and an-Nabighah when he is afraid.

Nevertheless, despite this categorization Imiru'l-Qays is regarded to be in a high position among poets of the first era because of the beauty of his imagination, the excellence of his description, his inimitable similes and rare metaphors, although many of his couplets are below moral standards and speak about obscene subjects. But in spite of this obscenity the greatness of his art cannot be denied, because an artist looks at a poetic production from the point of view of art ignoring the other factors which do not affect art

### Wonderful Saying ۴۵۶

#### In English

Amir al-mu'minin, peace be upon him, 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 yourselves is Paradise. Therefore, do not sell yourself except for Paradise

#### In Arabic

وقال عليه السلام: أَلَا حُرٌّ يَدْعُ هَذِهِ اللَّمَاطَةَ (۴۹۹۵) لِأَهْلِهَا؟ إِنَّهُ لَيْسَ لِأَنْفُسِكُمْ ثَمَنٌ إِلَّا الْجَنَّةَ، فَلَا تَبِيعُوهَا إِلَّا بِهَا.

#### In Persian

و درود خدا بر او فرمود: آیا آزادمردی نیست که این لقمه جویده حرام دنیا را به اهلش واگذارد؟ همانا بهایی برای جان شما جز بهشت نیست، پس به کمتر از آن نفروشید.

### Wonderful Saying ۴۵۷

#### In English

Amir al-mu'minin, peace be upon him, said: Two greedy persons never get satiated, the seeker of knowledge and the seeker of this world

#### In Arabic

وقال عليه السلام: مَنَّهُوَمَانِ لَا يَشْعَبَانِ: طَالِبُ عِلْمٍ، وَطَالِبُ دُنْيَا.

#### In Persian

و درود خدا بر او فرمود: دو گرسنه ای که هرگز سیر نشوند، جوینده علم و جوینده مال.

**Wonderful Saying ۴۵۸**

**In English**

p: ۲۷۵

Amir al-mu'minin, peace be upon him, 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 Allah when speaking about others

**In Arabic**

وقال عليه السلام: الْإِيمَانُ أَنْ تُؤَثِّرَ الصُّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ وَالْأَلَّا يُكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عِلْمِكَ (٤٩٩٧) وَأَنْ تَتَّقِيَ اللَّهَ فِي حَدِيثِ غَيْرِكَ (٤٩٩٨).

**In Persian**

و درود خدا بر او فرمود: نشانه ایمان آن است که راست بگویی آنگاه که تو را زیان رساند، و دروغ نگویی آنگاه که تو را سود دهد، و آنکه بیش از مقدار عملت سخن نگویی، و چون از دیگران سخن گویی از خدا بترسی.

**Wonderful Saying ٤٥٩**

**In English**

Amir al-mu'minin, peace be upon him, said: Destiny holds sway over (our) predetermination till effort itself brings about ruin

as-Sayyid ar-Radi says: Something of this meaning has already appeared earlier though in words different from these

**In Arabic**

وقال عليه السلام: يَغْلِبُ الْمِقْدَارُ (٤٩٩٩) عَلَى التَّقْدِيرِ (٥٠٠٠) حَتَّى تُكُونَ الْأَفْهَ فِي التَّدْبِيرِ. قال الرضی: وقد مضى هذا المعنى فيما تقدم بروايه تخالف بعض هذه الألفاظ.

**In Persian**

و درود خدا بر او فرمود: تقدیر الهی چنان بر محاسبات ما چیره شود که تدبیر، سبب آفتزدگی باشد.

**Wonderful Saying ٤٦٠**

**In English**

Amir al-mu'minin, peace be upon him, said: Forbearance and endurance are twins and

.they are the product of high courage

**In Arabic**

وقال عليه السلام: الْحِلْمُ (٥٠٠١) وَالْأَنَاةُ (٥٠٠٢) تَوَأْمَانِ (٥٠٠٣) يُنْتِجُهُمَا عُلُوُّ الْهَمِّهِ.

p: ٢٧٦

**In Persian**

و درود خدا بر او فرمود: بردباری و درنگ با هم اند و نتیجه آن بلندهمتی است.

**Wonderful Saying ۴۶۱**

**In English**

Amir al-mu'minin, peace be upon him, said: Backbiting is the tool of the helpless

**In Arabic**

۴۶۱. وقال عليه السلام: الغيبة (۵۰۰۴) جهد (۵۰۰۵) العاجز.

**In Persian**

و درود خدا بر او فرمود: غیبت کردن تلاش ناتوان است.

**Wonderful Saying ۴۶۲**

**In English**

Amir al-mu'minin, peace be upon him, said: Many a man gets into mischief because of  
.being spoken well about

**In Arabic**

وقال عليه السلام: رُبَّ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ.

**In Persian**

و درود خدا بر او فرمود: چه بسا کسانی که با ستایش دیگران فریب خوردند.

**Wonderful Saying ۴۶۳**

**In English**

Amir al-mu'minin, peace be upon him, said: This world has been created for other  
.than itself and has not been created for itself

**In Arabic**



وقال عليه السلام: الدُّنْيَا خُلِقَتْ لِغَيْرِهَا، وَلَمْ تُخْلَقْ لِنَفْسِهَا.

### In Persian

و درود خدا بر او فرمود: دنیا برای رسیدن به آخرت آفریده شد، نه برای رسیدن به دنیا.

### Wonderful Saying ۴۶۴

### In English

Amir al-mu'minin, peace be upon him, said: The Banu Umayyah (Umayyids) have a fixed period (mirwad) wherein they are having their way. But when differences arise among them then even if the hyena attacks them it will overpower them

as-Sayyid ar-Radi Says: Herein "mirward" is a form derived from "mirwad" which means to allow time, to wait for. It is an extremely eloquent and wonderful expression. It is as though Amir al-mu'minin, peace be upon him, has likened the period of Banu Umayyah to a limited area meant for the training of horses for racing where they are running towards the limit, so that when they reach its extremity their (organization will be destroyed . (۱)

وقال عليه السلام: إِنَّ لِيْنِيْ أُمَّيَّةَ مِرْوَدًا يَجْرُونَ فِيْهِ، وَلَوْ قَدِ اخْتَلَفُوا فِيْمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمْ (٥٠٦) الضَّبَاعُ لَعَلَّبَتْهُمْ.

قال الرضى: وَالْمِرْوَدُ هُنَا مَفْعَلٌ مِنَ الْإِرْوَادِ، وَهُوَ الْإِمْهَالُ وَالْأُظْهَارُ، وَهَذَا مِنْ أَفْصَحِ الْكَلَامِ وَأَعْرَبِهِ، فَكَأَنَّهُ عَلَيْهِ السَّلَامُ شَبَّهَ الْمَهْلَةَ الَّتِي هُمْ فِيْهَا بِالْمُضْمَارِ الَّذِي يَجْرُونَ فِيْهِ إِلَى الْغَايَةِ، فَإِذَا بَلَغُوا مُنْقَطِعًا انْتَقَضَ نِظَامُهُمْ بَعْدَهَا.

### In Persian

و درود خدا بر او فرمود: بنی امیه را مهلتی است که در آن می تازند، پس آنگاه که میانشان اختلاف افتد پس گفتارها بر آنان دهان گشایند و بر آنان پیروز خواهند شد. (مرود، یعنی فرصت دادن، که از فصیح ترین و شگفتی آورترین کلام است)

### Footnote

This is the prophecy about the decline and fall of the Umayyads that proved true, (١). word for word. This rule was founded by Mu'awiyah ibn Abi Sufyan and ended with Marwan ibn Muhammad al-Himar in ١٣٢ A. H. after a life of ninety years, eleven months and thirteen days. The Umayyads period was second to none in tyranny, oppression, harshness and despotism. The despotic rulers of this period perpetrated such tyranny that it put blots on Islam, blackened the pages of history and injured the spirit of humanity. They allowed every kind of ruin and destruction only to retain their own personal authority. They led armies to Mecca, hurled fire on the Ka'bah, made Medina the victim of their brute passions, and shed streams of Muslim blood. At last, this bloodshed and ruthlessness resulted in revolts and conspiracies from all sides and their internal strife and agitation and their mutual fighting paved the way for their ruin. Although political unrest had set in among them earlier yet during the days of al-Walid ibn Yazid open disturbances began to occur. On the other side Banu al-'Abbas (the 'Abbasids) also started preparations and during the reign of Marwan al-Himar they started a movement under the name of "al-khilafah al-Ilahiyyah" (the Caliphate of Allah).

For successful piloting of this movement they got a martial leader Abu Muslim al-Khurasani who, in addition to his knowledge of political events and occurrences, was also an expert in the art of warfare. making Khurasan as the base he spread a whole .net against the Umayyads and succeeded in bringing the 'Abbasids to power

In the beginning this man was quite unknown and it is for this unknownness and low position that Amir al-mu'minin likened him and his associates to the hyena as this .simile is used for low and humble people

### Wonderful Saying ۴۶۵

#### In English

Amir al-mu'minin, peace be upon him, said eulogizing the ansar : By Allah, they nurtured Islam with their generous hands and eloquent tongues as a year old calf is .nurtured

#### In Arabic

وقال عليه السلام في مدح الأنصار: هُمْ وَاللَّهِ رَبُّوْا (۵۰۰۷) الْإِسْلَامَ كَمَا يُرَبِّي الْفِلْؤُ  
(۵۰۰۸) مَعَ غَنَائِهِمْ (۵۰۰۹) بِأَيْدِيهِمُ السَّبَاطِ (۵۰۱۰) وَالْأَسْتِثِيمِ السَّلَاطِ (۵۰۱۱) .

#### In Persian

و درود خدا بر او فرمود: (در ستایش انصار فرمود:) بخدا سوگند! آنها اسلام را پروراندند، چونان مادری که فرزندش را پروراند، با توانگری، با دستهای بخشنده، و زبانهای برنده و گویا.

### Wonderful Saying ۴۶۶

#### In English

.Amir al-mu'minin, peace be upon him, said: The eye is the strap of the rear

as-Sayyid ar-Radi says: This is a wonderful metaphor, it is as though Amir al-mu'minin has likened the rear part of the body with a bag and the eye with a strap. When the strap is let loose the bag cannot retain anything. According to the well-known and reputed view it is the saying of the Prophet but some people have stated it to be of

Amir al-mu'minin. al-Mubarrad has mentioned it in his book al-Muqtadab under the chapter 'Words of single letters'. We too have discussed this metaphor in our book .named Majazat al-athar an-nabawiyah

## In Arabic

وقال عليه السلام: الْعَيْنُ وَكَأءِ السَّه. قال الرضى: وهذه من الاستعارات العجيبه، كأنه شبه السه بالوعاء، والعين بالوكاء، فإذا أُطلق الوكاء لم ينضب الوعاء وهذا القول فى الأشهر الأظهر من كلام النبى صلى عليه وآله وسلم، وقد رواه قوم لأمير المؤمنين عليه السلام، ذكر ذلك المبرّد فى كتاب (المقتضب) فى باب (اللفظ بالحروف). وقد تكلمنا على هذه الاستعاره فى كتابنا الموسوم: (بمجازات الآثار النبويه).

## In Persian

و درود خدا بر او فرمود: چشم، بند ظرف حوادث است.

## Wonderful Saying ۴۶۷

## In English

Amir al-mu'minin, peace be upon him, said in one of his speeches: A ruler came into position over them. He remained upright and made them upright till the entire religion put its bosom on the ground.

## In Arabic

وقال عليه السلام فى كلام له: وَوَلِيَهُمْ وَالٍ فَأَقَامَ وَاسْتَقَامَ، حَتَّى ضَرَبَ الدِّينُ بِيَجْرَانِهِ (٥٠١٢).

## In Persian

و درود خدا بر او فرمود: بر آنان فرمانروایی حاکم شد، که کارها را بپا داشت، و استقامت ورزید، تا دین استوار شد.

## Wonderful Saying ۴۶۸

## In English

Amir al-mu'minin, peace be upon him, said: A severe time will come upon the people wherein the rich will seize their possessions with their teeth (by way of miserliness) although they have not been commanded to do so. Allah the Glorified, says: Forget not generosity among yourselves (Qur'an, ۲:۲۳۷). During this time the wicked will rise up while the virtuous will remain low and purchases will be made from the helpless although the Prophet, peace be upon him and his descendants, has prohibited (purchasing from the helpless. (۱)



وقال عليه السلام: يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ (٥٠١٣) يَعَضُّ الْمُوسِرُ (٥٠١٤) فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ سُبْحَانَهُ: (وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ)، تَنْهَدُ فِيهِ

(٥٠١٥) الْأَشْرَارُ، وَتُسْتَذَلُّ الْأَخْيَارُ، وَيُبَاعُ الْمُضْطَرُّونَ، وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ بَيْعِ (٥٠١٦) الْمُضْطَرِّينَ.

In Persian

و درود خدا بر او فرمود: مردم را روزگاری دشوار در پیش است که توانگر اموال خود را سخت نگهدارد، که به این بخل ورزی فرمان داده نشده است، خدای سبحان فرمود: (بخشش میان خود را فراموش نکنید.) بدان در آن روزگار، بلندمقام، و نیکان خوار گردند، و با درماندگان به ناچاری خرید و فروش می کنند در حالی که رسول خدا (ص) از معامله با درماندگان نهی فرمود.

Footnote

Generally purchases are made from helpless people in such a way that taking . (١) advantage of their need and necessity, things are purchased from them at cheap rates and are sold to them at high prices. No religion allows taking advantage of such helplessness and extreme need, nor is it permissible in ethics that profiteering should be resorted to at the time of others' helplessness. And whoever hurts 'Ali, he surely hurts me, and whoever hurts me, he surely hurts Allah, (surely, those who hurt Allah and His Messenger, Allah has cursed them in the present world and the world to come, and has prepared for them a humbling chastisement [Qur'an, ٣٣:٥٧]). (al-Mustadrak, vol.٣, pp.١٢٧-١٢٨; ١٣٠; Hilyah al-awliya', vol.١, pp.٦٦-٦٧; al-Isti'ab, vol.٣, p.١١٠١; Usd al-ghabah, vol.٤, p. ٣٨٣; al-Isabah, vol.٣, pp.٤٩٦-٤٩٧; Majma' az-zawa'id, vol.٩, pp. ١٠٨-١٠٩, ١٢٩,١٣١,١٣٢, ١٣٣; Kanz al-'ummal, vol.١٢, pp.٢٠٢,٢٠٩, ٢١٨-٢١٩; vol.١٥, pp.٩٥-٩٦; vol.١٧, p.٧٠; ar-Riyad an-nadira, vol.٢, PP] ٦٦, ١٦٧, ٢٠٩, ٢١٤; al-Manaqib, Ibn al-Maghazili, pp.١٠٣, ١٩٦,٣٨٢

At the same time, the Holy Prophet used to caution the ummah against exaggeration in (Amir al-mu'minin's) love of him in exceeding the bounds of Islam in love for him. One who does so is called ghali; i.e. he who believes that the Holy Prophet or Amir al-mu'minin or any of the Shi'ite Imams is god, or attributes to them the special attributes of Allah, or believes that the twelve Imams are prophets, or makes any claim which they (the Holy Prophet and Imams) did not make about themselves

On the contrary, the Holy Prophet had also forbidden any offence or denigration concerning them (Imams); and he used to blame those who lay false and baseless accusations against them as well as those who hate and bear malice

it was for this reason that the Holy Prophet sometimes used to refrain from mentioning some of the excellent qualities of Amir al-mu'minin as Jabir ibn 'Abdillah al-Ansari narrates

When Amir al-mu'minin approached the Holy Prophet with the news of the conquering of Khaybar by himself (Amir al-mu'minin), the Holy Prophet said to him: "O' 'Ali, had it not been for some groups of my ummah who may say about you, what the Christians say about 'Isa, son of Maryam. 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 demanding blessing from it. But it suffices to say that you hold the same position in relation to me as Harun held in relation to Musa except that there shall, in all certainty, be no prophet after me." (Majma' az-zawa'id, vol.9, p. 131; Ibn Abi'l-Hadid, vol.5, p.4; vol.9, p.168; vol.18, p.282; Manaqib 'Ali ibn Abi Talib, Ibn al-Maghazili, pp.237-239; Manaqib 'Ali ibn Abi Talib, al-Khwarazmi, pp.75-76, 96, 220; Kifayah at Talib fi



manaqib 'Ali ibn Abi Talib, al-Ganji, pp.٢٦٤-٢٦٥; Arjah al-matlib, pp.٤٤٨, ٤٥٤; Yanabi' al-  
(mawaddah, pp. ٦٣-٦٤, ١٣٠-١٣١)

The Holy Prophet had also informed the Muslim ummah that there will appear two types of deviated groups among the Muslims who will exceed the bounds of Islamic principles towards understanding Amir al-mu'minin, as he himself has related

The Messenger of Allah, peace be upon him and his descendants, called upon me and said: "O' 'Ali, there is a resemblance between you and 'إِسْحَاقُ son of Maryam, 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 position which is not for  
".him

Then, Amir al-mu'minin continues) Beware! two types of persons will fall into ruin) over me: The one who loves (me) who will eulogize me for what is not in me; and the one who hates (me) whose detestation against me will lead him to lay false and baseless accusations on me. Beware! I am not a prophet, and nothing has been revealed to me. But I act according to the Book of Allah and the sunnah of His Prophet as far as I can. (al-Musnad, Ah mad ibn Hanbal, vol.١, p.١٦٠; al-Mustadrak, al-Hakim, vol.٣, p.١٢٣; Mishkat al-masabih, vol.٣, pp.٢٤٥ - ٢٤٦; Majma' az-zawa'id, vol.٩, p.١٣٣;  
(Kanz al-'ummal, vol.١٢, p.٢١٩; vol.١٥, p. ١١٠; Ibn Kathir, vol.٧, p.٣٥٦

The above mentioned sayings of Amir al-mu'minin (in this foot-note) as well as in the :text have been reported from the Holy Prophet when he said to Amir al-mu'minin

O' 'Ali, two types of persons will fall into ruin over you: The one who loves  
(exaggeratingly and the liar who lays false accusation. (al-Isti'ab, vol.۳, p.۱۱۰۱)

:Also, he said to him

Two categories will be ruined over you: The one who loves exaggeratingly and the  
(hater who bears malice. (Ibn Abi'l-Hadid, vol.۵, p.۶

The famous scholar of tradition 'Amir ibn Sharahil ash-Sha'bi (۱۹/ ==۶۴۰ - ۱۰۳ / ۷۲۱) has  
confirmed this saying that these two categories appeared and both became  
(disbelievers and were ruined. (al-Isti'ab, vol.۳, p.۱۱۳۰; al-'Iqd al-farid, vol.۴, p.۳۱۲

### Wonderful Saying ۴۶۹

#### In English

Amir al-mu'minin, peace be upon him, said: Two types of persons will fall into ruin over  
me: The one who loves exaggerates and the other who lays false and baseless  
.blames

as-Sayyid ar-Radi says: This is on the lines of Amir al-mu'minin as own saying which  
runs as: "Two categories of persons will be ruined over me: the one who loves  
(exaggeratingly and the hater and malice-bearer." (۲

#### In Arabic

وقال عليه السلام: يَهْلِكُ فِي رَجُلَانِ: مُحِبُّ مُفْرِطٍ، وَبَاهِتٌ (۵۰۱۷) مُفْتَرٍ (۵۰۱۸).

قال الرضی: وهذا مثل قوله عليه السلام: هَلَكَ فِي رَجُلَانِ: مُحِبُّ غَالٍ، وَمُبْغِضٌ قَالٍ.

#### In Persian

و درود خدا بر او فرمود: دو کس نسبت به من هلاک می گردند، دوستی که زیاده روی کند، و دروغ پردازی که به راستی  
سخن نگوید. (این کلام مانند سخن دیگری است که فرمود) دو تن نسبت به من هلاک گردند، دوستی که از حد گذراند، و  
دشمنی که بیهوده سخن گوید.

The Holy Prophet used often to urge and order the ummah to love Amir al- (۲) mu'minin and forbid them to bear any hatred against him. Moreover, the Holy Prophet used to regard the love of Amir al-mu'minin as the sign of Faith (iman) and the hatred of him as the sign of hypocrisy (nifaq) (as we have already mentioned on the foot- (note of No.۴۵).

Now, we quote one of the traditions of the Holy Prophet with regard to this subject. It has been narrated through fourteen companions that the Holy Prophet said

Whoever loves 'Ali, he surely loves me; and whoever loves me, he surely loves Allah,  
And whoever loves Allah, He will cause him to enter Paradise

Whoever hates 'Ali, he surely hates me; and whoever hates me, he surely hates Allah,  
and whoever hates Allah, He will cause him to enter the Fire

### Wonderful Saying ۴۷۰

#### In English

Amir al-mu'minin, peace be upon him, was asked on the Unity of Allah and His ۴۷۰ justice, when he replied: Unity means that you do not subject Him to the limitations of (your imagination and justice means that you do not lay any blame on Him. (۱)

#### In Arabic

. وسئل عليه السلام عن التوحيد والعدل فقال: التَّوْحِيدُ أَلَّا تَتَوَهَّمَهُ (۵۰۱۹) وَالْعَدْلُ أَلَّا تَتَّهَمَهُ (۵۰۲۰) .

#### In Persian

و درود خدا بر او فرمود: (از امام نسبت به توحید و عدل پرسیدند فرمود:) توحید آن است که خدا را در وهم نیاری، و عدل آن است که او را متهم نسازی.

## Wonderful Saying ۴۷۱

### In English

Amir al-mu'minin, peace be upon him, said: There is no good in silence over matters involving wisdom just as there is no good in speaking with ignorance.

### In Arabic

وقال عليه السلام: لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

### In Persian

در سکوت از حکمت و دانش خیری نیست چنانکه در گفتار از روی نادانی خیری نیست.

## Wonderful Saying ۴۷۲

### In English

Amir al-mu'minin, peace be upon him, said in his prayer for seeking rain: O' my Allah, send us rain by submissive clouds not by unruly ones. as-Sayyid ar-Radi says: This is an expression of wonderful eloquence, because Amir al-mu'minin, peace be upon him, has likened the cloud which is accompanied by thunder, lighting, wind and flashes with unruly camels who throw away their saddles and throw down their riders, and likened the clouds free from these terrible things to the submissive camels which are easy to milk and obedient to ride.

### In Arabic

وقال عليه السلام في دعاء استسقى به:

اللَّهُمَّ اسْقِنَا ذُلَّ السَّحَابِ دُونَ صِعَابِهَا.

قال الرضى: وهذا من الكلام العجيب الفصاحه، وذلك أنه عليه السلام شبه السحاب ذوات الرعود والبوارق والرياح والصواعق بالإبل الصيعة التي تَقْمُصُ (٥٠٢١) برحالها (٥٠٢٢) وتَقْصُصُ (٥٠٢٣) بركابنها، وشبه السحاب خالية من تلك الروائع (٥٠٢٤) بالإبل الذل التي تُخْتَلَبُ (٥٠٢٥) طَيْعَةً (٥٠٢٦) وتُقْتَعَدُ (٥٠٢٧) مُسْمِحَةً (٥٠٢٨).

### In Persian

و درود خدا بر او فرمود: (در دعا به هنگام طلب یاران فرمود:) خدایا ما را با ابرهای رام سیراب کن، نه ابرهای سرکش. (این کلمات از فصیح ترین و شگفتی آورترین کلمات ادیبانه است که ابرهای سرکش همراه با رعد و برق را به شتران چموش تشبیه کرد که بار از پشت می افکنند و سواری نمی دهند، و ابرهای رام به شتران رام تشبیه کرد که به راحتی شیر داده، و سواری می دهند.)

## Wonderful Saying ۴۷۳

### In English

It was said to Amir al-mu'minin, peace be upon him: We wish you had changed your grey hair, O' Amir al-mu'minin Then he said: Dye is a way of adornment while we are .in a state of grief

as-Sayyid ar-Radi says: Amir al-mu'minin, peace be upon him, is referring to the .death of the Messenger of Allah, peace be upon him and his descendants

### In Arabic

وقيل له عليه السلام: لو غيّرت شيبك يا أمير المؤمنين. فقال عليه السلام: الخِصَابُ زِينَةٌ، وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ! (يريد وفاه رسول الله صلى الله عليه وآله).

### In Persian

و درود خدا بر او فرمود: (به امام گفتند چه می شد موی خود را رنگ می کردی؟ فرمود:) رنگ کردن مو، آرایش است، اما ما، در عزای پیامبر (ص) به سر می بریم.

## Wonderful Saying ۴۷۴

### In English

Amir al-mu'minin, peace be upon him, said: The fighter in the way of Allah who gets martyred would not get a greater reward than he who remains chaste despite means. .It is possible that a chaste person may become one of the angels

### In Arabic

وقال عليه السلام: مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمِ أَجْرًا مِمَّنْ قَدَرَ فَعَفَّ، لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكًا مِنَ الْمَلَائِكَةِ.

### In Persian

و درود خدا بر او فرمود: مجاهد شهید در راه خدا، پاداش او بزرگتر از پاداش عقیف پاکدامنی نیست که قدرت بر گناه دارد و آلوده نمی گردد، همانا عقیف پاکدامن، فرشته ای از فرشته هاست.

## Wonderful Saying ۴۷۵

Amir al-mu'minin, peace be upon him, said: Contentment is a wealth that does not  
.exhaust

as-Sayyid ar-Radi says: Some people have related that this is the saying of the Messenger of Allah, peace be upon him and his descendants

**In Arabic**

وقال عليه السلام: ( الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ ). قال الرضى: وقد روى بعضهم هذا الكلام عن النبي صلى الله عليه وآله وسلم.

**In Persian**

و درود خدا بر او فرمود: قناعت مالی است که پایان نمی پذیرد.

**Wonderful Saying ۴۷۶**

**In English**

When Amir al-mu'minin, peace be upon him, put Ziyad ibn Abih in place of 'Abdullah ibn al-'Abbas over Fars (in Persia) and its revenues, he had a long conversation with him in which he prohibited him from advance recovery of revenue. Therein he said: Act on justice and keep aloof from violence and injustice because violence will lead them to forsake their abodes while injustice will prompt them to take up arms

**In Arabic**

وقال عليه السلام لزياد بن أبيه. \_ وقد استخلفه لعبد الله بن العباس على فارس وأعمالها، في كلام طويل كان بينهما، نهاه فيه عن تقدم الخراج (٥٠٢٩) \_ : اسْتَعْمِلِ الْعَدْلَ، وَاحْذَرِ الْعُسْفَ (٥٠٣٠) وَالْحَيْفَ (٥٠٣١) فَإِنَّ الْعُسْفَ يَعُودُ بِالْجَلَاءِ، وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

**In Persian**

و درود خدا بر او فرمود: (چون زیاد بن ابیه را به جای عبدالله بن عباس، به فارس و شهرهای پیرامون آن حکومت داد، او را در دستورالعمل طولانی از گرفتن مالیات نابهنگام نهی فرمود) عدالت را بگستران، و از ستمکاری پرهیز کن، که ستم رعیت را به آوارگی کشاند، و بیدادگری به مبارزه و شمشیر می انجامد.

**Wonderful Saying ۴۷۷**

**In English**

Amir al-mu'minin, peace be upon him, said: The worst sin is that which the committer



.takes lightly

p: २८८

### In Arabic

وقال عليه السلام: أَشَدُّ الذُّنُوبِ مَا اسْتَحْفَ بِهِ صَاحِبُهُ.

### In Persian

و درود خدا بر او فرمود: سخت ترین گناهان، گناهی است که گناهکار آن را سبک شمارد.

### Wonderful Saying ۴۷۸

### In English

Amir al-mu'minin, peace be upon him, said: Allah has made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach

### In Arabic

وقال عليه السلام: مَا أَخَذَ اللَّهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا.

### In Persian

و درود خدا بر او فرمود: خدا از مردم نادان عهد نگرفت که بیاموزند، تا آنکه از دانایان عهد گرفت که آموزش دهند.

### Wonderful Saying ۴۷۹

### In English

Amir al-mu'minin, peace be upon him, said: The worst comrade is he for whom (formality has to be observed. (۱)

as-Sayyid ar-Radi says: This is because formality is inseparable from hardship and it is an evil that is caused by a comrade for whom formality is observed. Consequently, he is the worst of all comrades

### In Arabic

وقال عليه السلام: شَرُّ الْإِخْوَانِ مَنْ تُكَلِّفَ لَهُ. قال الرضی: لأن التکلیف مستلزمٌ للمشقة، وهو شرٌّ لازمٌ عن الأخ المتکلف له، فهو شرُّ الإخوان.

### In Persian

و درود خدا بر او فرمود: بدترین دوست آنکه برای او به رنج و زحمت افتی.

#### Footnote

The friendship that is based on love and sincerity makes a man free from . (۱) ceremonial formalities, but the friendship for which formalism is necessary is unstable and such a friend is not a true friend, because true friendship requires that a friend should not be a cause of trouble for the friend. If he is a cause of trouble he will prove .tedious and harmful and this harmfulness is a sign of his being the worst friend

p: ۲۸۹

In English

Amir al-mu'minin, peace be upon him, said: If a believer enrages (irtashama) his brother, it means that he leaves him

as-Sayyid ar-Radi says: It is said "hashamahu" or "ahshamahu" to mean "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

In Arabic

وقال عليه السلام: إِذَا اخْتَشَمَ الْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ.

قال الرضى: يقال: حشمه وأحشمه: إذا أغضبه، وقيل: أخجله، (أواحتشمه): طلب ذلك له، وهو مَظَنَّهُ مفارقتة.

In Persian

و درود خدا بر او فرمود: وقتی مومن برادرش را به خشم آورد، به یقین از او جدا شده است.

## About center

In the name of Allah

هَلْيسَتْوِيَالَّذِيَتَعْلَمُونَوَالَّذِيَنَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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.It's obvious that all the responsibilities are due to the author

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places

.Producing animations, computer games and etc–

Launching the website with this address: [www.ghaemiyeh.com](http://www.ghaemiyeh.com)–

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable  
.friends who contributed their help and data to us to reach the holy goal we follow

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