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# Nahjul Balagha Part 2, Letters and Sayings

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The English translation (accompanied with original Arabic text) of a collection of letters and sayings of the Commander of the Faithful, Imam Ali ibn Abi Talib (peace be upon him) that provide divine wisdom and eternal guidance for his followers.

The Sermons of Imam 'Ali can be found

here:<http://www.al-islam.org/nahjul-balagha-part-1-sermons> [3]

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# Letters of Imam 'Ali Amir Al-Mu'minin, Peace Be On Him

Selections from the writings of our master Amir al-Mu'minin, 'Ali Ibn Abi Talib and his letters to his enemies and the governors of his provinces, including selections of his letters of appointment to his administrative officers and his injunctions to members of his family and his companions

رسائل أمير المؤمنين (عليه السلام) (م)

باب مختار من كتب مؤلفنا أمير المؤمنين علي (عليه السلام) (م)

و رسائله الى أعدائه و أمراء به، و يدخل في ذلك ما اختير من عهوده الى عماله و وصاياه و أهله و أصحابه .

## Letter 1: Addressed to the people of Kufa before proceeding for the Battle of Jamal

*Addressed to the people of Kufah at the time of his march from Medina to Basrah. [1](#)*

من كتاب له (عليه السلام) (م)

إلى أهل الكوفة، عند مسيره من المدينة إلى البصرة

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.

## مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ، جَبْهَةً نُصَارَ وَسَنَامَ الْعَرَبِ.

Now, I am apprising you of what befell `Uthman so (correctly) 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.

أَمَّا بَعْدُ، فَإِنِّي أَخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ حَتَّى يَكُونَ سَمْعُهُ كَعْيَانِهِ  
إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ، فَكُنْتُ رَجُومًا مِنَ الْمُهَاجِرِينَ  
أَكْثَرَ اسْتِعْتَابِهِ، وَأَقْلُ عِتَابِهِ، وَكَانَ طَلْحَةُ وَالزُّبَيْرُ أَهْوَنُ سَيْرِهِمَا  
فِيهِ الْوَجِيفُ، وَأَرْقَقُ حِدَائِهِمَا الْعَنِيفُ، وَكَانَ مِنْ عَائِشَةَ فِيهِ  
قَلْتُهُ عَضَبٌ، فَأَتَيْحَ لَهُ قَوْمٌ فَقَتَلُوهُ، وَبَايَعَنِي النَّاسُ عَيْرَ  
مُسْتَكْرَهِينَ وَنُصَارَ وَمُسَنَامَ الْعَرَبِ، بَلْ طَائِعِينَ مُخَيَّرِينَ.

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.

وَاعْلَمُوا أَنَّ دَارَ الْهَجْرَةِ قَدْ قَلَعَتْ بِأَهْلِهَا وَقَلَعُوا بِهَا، وَجَاشَتْ  
جَيْشَ الْمَرْجَلِ، وَقَامَتِ الْغَيْثَةُ عَلَى الْقُطْبِ، فَأَسْرِعُوا إِلَى  
أَمِيرِكُمْ، وَبَادِرُوا جِهَادَ عَدُوِّكُمْ، إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

1. Ibn Maythman writes (in Sharh Nahjul Balaghah al-balaghah, vol.4, p.338) that when on hearing 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 Nahjul Balaghah al-balaghah, vol.14, pp.8, 16; at-Tabari, vol.1, p.3139; and Ibn al-Athir, vol.3, p.223) 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). (Nahjul Balaghah al-balaghah, printed in Egypt, vol.2, p.3; also see Ansab al-ashraf, vol.5, p.88; Abu'l-Fida', vol.1, p.172).

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.60)

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 2: Written to the people of Kufah after the victory of Basrah

ومن كتاب له (عليه السلام) إلهم،

بعد فتح البصرة

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.

وَجَزَاكُمُ اللَّهُ مِنْ أَهْلِ مِصْرَ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ مَا يَجْزِي  
الْعَامِلِينَ بِطَاعَتِهِ، وَالشَّاكِرِينَ لِنِعْمَتِهِ، فَقَدْ سَمِعْتُمْ وَأَطَعْتُمْ،  
وَدُعِيتُمْ فَأَجَبْتُمْ.

## Letter 3: To the Qadhi (judge) of Kufa, Shurayh b. Haarith when he purchased a costly house

*Shurayh bin Haarith had been holding an important post during the previous regimes. Imam Ali (a) had also appointed him as a Qadhi (Chief Judge) of Kufa. It was brought to the notice of Imam Ali (a) that he had purchased a house for himself in the city (rather a costly and expensive house, perhaps more expensive and luxurious than his status demanded and that too rather at a cheaper price).*

*Imam Ali (a) called him and asked of him: "I am given to understand that you have purchased this house for eighty dinars and a sales deed has also been completed regularizing it with signatures of witnesses".*

*Shurayh replied, "O Amir al-Mu'minin this is a fact". Hearing this Imam Ali (a) felt annoyed and said to him: "Shurayh be warned that a thing (death) will come to you; it will not take any notice of this sales deed nor will it accept the testimony of the witnesses but it will take you out of this house alone and unattended and will drag you to your grave.*

*And before such a thing happens, you must think well over the fact whether you have purchased this house with the money which does not belong to you but to somebody else and whether the purchase price was acquired with foul means or it was an ill-gotten wealth, which met its cost, if it was so, then remember that you will part (through death) with this house and in the bargain you will lose your place in Paradise.*

*If you had come to me prior to this transaction I would have drafted such a sales deed for you that you would not have cared to purchase this property even for a dirham. You know what the transfer deed would have been like, it would have been phrased in the following words:*

**ومن كتاب كتبه (عليه السلام) (م)**

**لشريح بن الحارث قاضيه**

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:

**روي أن شريح بن الحارث قاضي أمير المؤمنين (عليه  
السلام) اشترى على عهده داراً بثمانين ديناراً،**

**فبلغه (عليه السلام) ذلك، فاستدعى شريحاً، وقال  
له:**

**بَلِّغْنِي أَنَّكَ ابْتَعْتَ دَاراً بِثَمَانِينَ دِينَاراً، وَكَتَبْتَ لَهَا كِتَاباً، وَأَشْهَدْتَ  
فِيهِ شُهُوداً.**

**فقال شريح: قد كان ذلك يا أمير المؤمنين. قال: فنظر  
إليه (عليه السلام) ثم قال له:**

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 but 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:-

**يَا شُرَيْحُ، أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ #XFEBB يَنْظُرُ فِي كِتَابِكَ،  
و#XFEBB يَسْأَلُكَ عَنْ بَيْتِكَ، حَتَّى يُخْرَجَكَ مِنْهَا شَاخِصاً،  
وَيُسَلِّمَكَ إِلَى قَبْرِكَ خَالِصاً. فَانظُرْ يَا شُرَيْحُ #XFEBB تَكُونُ  
ابْتَعْتَ هَذِهِ الدَّارَ مِنْ غَيْرِ مَالِكَ، أَوْ نَقَدْتَ الثَّمَنَ مِنْ غَيْرِ**

**دَخَلَكَ! فَإِذَا أَنْتَ قَدْ خَسِرْتَ دَارَ الدُّنْيَا وَدَارَ  
خِرَةَ! أَمَا إِنَّكَ لَوْ كُنْتَ أَتَيْتَنِي عِنْدَ شِرَائِكَ مَا  
اشْتَرَيْتَ لَكْتُبْتُ لَكَ كِتَابًا عَلَى هَذِهِ النُّسْخَةِ، فَلَمْ تَرَعْ بَ فِي  
شِرَاءِ هَذِهِ الدَّارِ بِدِرْهِمٍ قَوْمًا قَوْمًا. والنسخة هذه:**

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.

**هَذَا مَا اشْتَرَى عَبْدٌ ذَلِيلٌ، مِنْ مَيِّتٍ قَدْ أُرْعِجَ لِلرَّحِيلِ، اشْتَرَى مِنْهُ  
دَارًا مِنْ دَارِ الْغُرُورِ، مِنْ جَانِبِ الْقَانِينِ، وَخِطَّةِ الْهَالِكِينَ، وَتَجْمَعُ  
هَذِهِ الدَّارَ حُدُودٌ أَرْبَعَةٌ: الْحَدُّ الْأَوَّلُ يَنْتَهِي إِلَى دَوَاعِي  
وَالْحَدُّ الثَّانِي يَنْتَهِي إِلَى دَوَاعِي الْمُصِيبَاتِ،  
وَالْحَدُّ الثَّلَاثُ يَنْتَهِي إِلَى الْهَوَى الْمُرِيدِي، وَالْحَدُّ الرَّابِعُ يَنْتَهِي  
إِلَى الشَّيْطَانِ الْمُغْوِي، وَفِيهِ يُشْرَعُ بَابُ هَذِهِ الدَّارِ.**

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, [1](#) Caesars, [2](#) Tubba`s [3](#) and Himyars [4](#) 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, 40: 78)

This document is witnessed by intelligence when it is free from the shackles of desires and safe from the attachments to this world.

**اشْتَرَى هَذَا الْمُعْتَرُّ بِمَا #XFEFBA؛ مَل، مِنْ هَذَا الْمُرْعَجِ  
بِأَجَل، هَذِهِ الدَّارَ بِالْخُرُوجِ مِنْ عِزِّ الْقِنَاعَةِ، وَالْدُّخُولِ  
فِي دُلِّ الْطَلْبِ وَالضَّرَاعَةِ، قَمَا أُدْرِكَ هَذَا الْمُشْتَرِي فِيمَا اشْتَرَى**

مِنْ دَرَكٍ، فَعَلَى مُبْلِلِ أَجْسَامِ الْمُلُوكِ، وَسَالِبِ نُفُوسِ الْجَبَايِرَةِ،  
وَمُزِيلِ مُلْكِ الْقَرَاغِنَةِ، مِثْلَ كِسْرَى وَقَيْصَرَ، وَتَبِعِ وَجْمِيرَ، وَمَنْ  
جَمَعَ الْمَالَ عَلَى الْمَالِ فَأَكْثَرَ، وَمَنْ بَنَى وَشَيْدًا، وَزَخْرَفَ وَنَجَّدًا،  
وَأَدَّخَرَ وَاعْتَقَدَ، وَنَظَرَ بِرِزْعِمِهِ لِلْوَلَدِ، إِشْخَاصُهُمْ جَمِيعًا إِلَى  
مَوْقِفِ الْعَرَضِ وَالْحِسَابِ، وَمَوْضِعِ التَّوَابِ وَالْعِقَابِ، إِذَا وَقَعَ  
مُرُّ بِفَعْلِ الْقَضَاءِ، (وَخَسِرَ هُنَا لِكَ الْمُبْطِلُونَ)

شَهِدَ عَلَى ذَلِكَ الْعَقْلُ إِذَا خَرَجَ مِنْ أَسْرِ الْهَوَى، وَسَلِمَ مِنْ  
عَاقِبَةِ الدُّنْيَا.

1. Kisra, is the Arabicised form of "Khusraw" which means a King whose domain of rule extends to a vast area. This was the title of the rulers of Iran.
2. Caesar, was the title of the rulers of Rome, which in Latin means that child whose 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.
3. Tubba', is an appellation of each of the Kings of Yemen who possessed Himyar and Hadramawt. Their names have been mentioned in the holy Qur'an in chaps. 44:37 and 50:14.
4. Himyar, originally, an important tribe in the ancient Sabaean kingdom of south-western Arabia; later the powerful rulers of much of southern Arabia from c. 115 BC to c. AD 525. 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 4th 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 525, after several unsuccessful attempts, Abyssinian invaders finally crushed the Himyarites. A Himyar appeal to Persia for aid led to Persian control in 575. (The New Encyclopaedia Britannica [Micropaedia], vol.5, p.49, ed. 1973-1974)

## Letter 4: To one of the officers of his army

ومن كتاب كتبه (عليه السلام)



## إلى بعض أمراء جيشه

If they [1](#) return to the umbrella of obedience then this is all that we want. But if the condition of these people points out towards disruption and disobedience then, taking with you those who obey you, 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.

فَإِنْ عَادُوا إِلَى ظِلِّ الطَّاعَةِ فَذَاكَ الَّذِي نُحِبُّ، وَإِنْ تَوَاقَتِ  
مُورٌ بِالْقَوْمِ إِلَى الشِّقَاقِ وَالْعِصْيَانِ فَانْهَدُ بِمَنْ  
أَطَاعَكَ إِلَى مَنْ عَصَاكَ، وَاسْتَعْنِ بِمَنْ انْقَادَ مَعَكَ عَمَّنْ تَقَاعَسَ  
عَنْكَ، فَإِنَّ الْمُتَكَارَةَ مَغِيبُهُ خَيْرٌ مِنْ شُهُودِهِ، وَقُعودُهُ أَغْنَى مِنْ  
نُهُوضِهِ.

[1](#). 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.

## Letter 5: To al-Ash'ath ibn Qays (al-Kindi), the Governor of Azarbaijan

ومن كتاب له (عليه السلام) (م)

إلى أشعث بن قيس عامل أذربيجان

Certainly, your assignment [1](#) 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 are 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.

وَإِنَّ عَمَلَكَ لَيْسَ لَكَ بِطَعْمَةٍ، وَلَكِنَّهُ فِي عُنُقِكَ أَمَانَةٌ، وَأَنْتَ  
مُسْتَرْعَى لِمَنْ فَوْقَكَ، لَيْسَ لَكَ أَنْ تَفْتَتَّ فِي رَعِيَّةٍ،  
وَثَخَاطِرَ إِبْرَاهِيمَ، وَفِي يَدَيْكَ مَالٌ مِنْ  
مَالِ اللَّهِ عَزَّوَجَلَّ، وَأَنْتَ مِنْ خُزَائِنِهِ حَتَّى تُسَلِّمَهُ إِلَيَّ، وَلَعَلِّي  
أَكُونُ شَرًّا وَسَّوْءًا لَكَ، وَالسَّلَامُ.

1. When Amir al-mu'minin was free from the battle of Jamal he wrote to al-Ash'ath 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 6: To Mu`awiyah (ibn Abi Sufyan)

ومن كتاب له (عليه السلام) (م)

إلى معاوية

Verily, those who swore allegiance to Abu Bakr, `Umar and `Uthman have sworn allegiance 1 to me on the same basis on which they swore allegiance to them. (On this basis) he who was present has no choice (to consider), and he who was absent has no right to reject; and consultation is confined to the 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 intellect 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 (and accuse me of a crime I have not committed). Then you may commit any outrage (on me) as you wish and that is an end to the matter.

إِنَّهُ بَايَعَنِي الْقَوْمُ الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَى مَا  
بَايَعُوهُمْ عَلَيْهِ، فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ، وَ#xFEFB; لِلغَائِبِ  
أَنْ يَرُدَّ، وَإِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَ#xFEFB; نُصَارًا، فَإِنْ  
اجْتَمَعُوا عَلَى رَجُلٍ وَسَمَوْهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضَى، فَإِنْ خَرَجَ  
عَنْ أَمْرِهِمْ خَارِجٌ يَطْعُنُ أَوْ يَدْعُو رَدُّهُ إِلَى مَا خَرَجَ مِنْهُ، فَإِنْ أَبَى  
فَاتْلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَ#xFEFB; هُوَ اللَّهُ  
مَا تَوَلَّى.

وَلَعَمْرِي، يَا مُعَاوِيَةَ، لَئِنْ نَظَرْتَ بِعَقْلِكَ دُونَ هَوَاكَ لَتَجِدَنِي أَبْرَأَ  
النَّاسِ مِنْ دَمِ عُثْمَانَ، وَلَتَعْلَمَنَّ أَيُّيَ كُنْتُ فِي عَزْلَةٍ عَنْهُ،  
إِ#xFEFB; أَنْ تَتَجَنَّى ; فَتَجَنَّنَ مَا بَدَا لَكَ! وَالسَّ#xFEFB; وَمُ.

[1](#). When all the people of Medina unanimously swore allegiance to Amir al-mu`minin, 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.

# Letter 7: To Mu'awiyah

ومن كتاب منه (عليه السلام)

إليه (معاوية) أيضاً

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.

أَمَّا بَعْدُ، فَقَدْ أَتَنِي مِنْكَ مَوْعِظَةٌ مُوَصَّلَةٌ، وَرِسَالَةٌ مُحَبَّرَةٌ،  
نَمَّقْتَهَا بِصَدِّكَ، وَأَمْضَيْتَهَا بِسُوءِ رَأْيِكَ، وَكِتَابُ أَمْرٍ  
لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ، وَقَائِدٌ يُرْشِدُهُ، قَدْ دَعَاهُ الْهَوَى  
فَأَجَابَهُ، وَقَادَهُ الصُّبْحُ فَاتَّبَعَهُ، فَهَجَرَ  
وَغَطَّ، وَضَلَّ خَابِطًا.

## A part of the same letter

ومن هذا الكتاب

Because allegiance is once and for all; it is not open to reconsideration nor is there any scope for fresh proceedings of election. He who remains out of it is deemed to be critical of Islam while he who prevaricates upon it is a hypocrite.

بِئْسَ مَا بَدَأَ الْفِتْرَةَ، وَبِئْسَ مَا خَلَقَ الْفِتْرَةَ، وَبِئْسَ مَا جَعَلَ الْفِتْرَةَ،  
وَبِئْسَ مَا كَانَتْ فِيهَا الْخِيَارُ، الْخَارِجُ مِنْهَا طَاعِنٌ،

وَالْمُرَوِّ فِيهَا مُدَاهِنٌ.

## Letter 8: To Jarir ibn `Abdillah al-Bajali

Jarir bin Abdullah Bajali was sent to Damascus. He was carrying a letter for Mu'awiyah. Some delay occurred in his return. Imam Ali (a) felt anxious about his safety and wrote the following letter to him:

ومن كتاب له (عليه السلام) (م)

إلى جرير بن عبدالله البجلي لما أرسله إلى معاوية

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.

أَمَّا بَعْدُ، فَإِذَا أَتَاكَ كِتَابِي فَاحْمِلْ مُعَاوِيَةَ عَلَى الْفَعْلِ، وَخُذْهُ  
بِأَمْرِ الْجَزْمِ، ثُمَّ خَيِّرْهُ بَيْنَ حَرْبٍ مُجْلِيَةٍ، أَوْ سِلْمٍ  
مُخْزِيَةٍ، فَإِنْ اخْتَارَ الْحَرْبَ فَايْدُ إِلَيْهِ، وَإِنْ اخْتَارَ السِّلْمَ فَخُذْ  
بِيعَتَهُ، وَالسَّلَامُ.

## Letter 9: To Mu`awiyah

ومن كتاب له (عليه السلام) (م)

## إلى معاوية

Our people 1 (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.

**فَأَرَادَ قَوْمُنَا قَتْلَ نَبِيِّنَا، وَاجْتِيَا حَاصِلِنَا، وَهَمُّوا بِنَا الْهَمُومَ،  
وَفَعَلُوا بِنَا خَفِيفًا، وَمَتَّعُونَا الْعَذْبَ، وَأَخْلَسُونَا  
الْخَوْفَ، وَاضْطَرُّونَا إِلَى جَبَلٍ وَعُرَى، وَأَوْقَدُوا لَنَا نَارَ الْحَرْبِ،**

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 lose 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.

**فَعَزَمَ اللَّهُ لَنَا عَلَى الدَّبِّ عَنِ حَوْزَتِهِ، وَالرَّمْيِ مِنْ وَرَاءِ حُرْمَتِهِ.  
مُؤْمِنُنَا يَبْغِي بِذَلِكَ خَيْرًا، وَكَافِرُنَا يُحَامِي عَنِ  
الْحَرْبِ، وَمَنْ أَسْلَمَ مِنْ قُرَيْشٍ خَلُوًّا وَمَا نَحْنُ فِيهِ  
بِجَلْفٍ يَمْنَعُهُ، أَوْ عَشِيرَةٍ تَقُومُ دُونَهُ، فَهُوَ مِنَ الْقَتْلِ بِمَكَانٍ أَمْنٍ.  
وَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا أَحْمَرَ الْبَأْسُ، وَأَحْجَمَ  
النَّاسُ، قَدَّمَ أَهْلَ بَيْتِهِ فَوْقِي بِهِمْ أَصْحَابَهُ حَرَّ السُّيُوفِ  
وَأَبْنَاءَهُ، فَقُتِلَ عُبَيْدَةُ بْنُ الْحَارِثِ يَوْمَ بَدْرٍ، وَقُتِلَ  
حَمْرَةُ يَوْمَ أُحُدٍ، وَقُتِلَ جَعْفَرُ يَوْمَ مُوتَةَ، وَأَرَادَ مَنْ لَوْ شِئْتُ ذَكَرْتُ  
اسْمَهُ مِثْلَ الَّذِي أَرَادُوا مِنَ الشَّهَادَةِ، وَلَكِنْ آجَالُهُمْ عَجَّلَتْ، مَنِئِبَتُهُ  
أَجَّلَتْ.**

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.

فَيَا عَجَبًا لِلدَّهْرِ! إِذْ صِرْتُ يُقَرَّنُ بِي مَنْ لَمْ يَسْعَ بِقَدَمِي، وَلَمْ  
تَكُنْ لَهُ كَسَائِقَتِي الَّتِي **؛** يُدَلِّي أَحَدٌ بِمِثْلِهَا،  
إِ **؛** أَنْ يَدَّعِيَ مُدَّعٍ مَا **؛** أُعْرِفُهُ،  
وَأُظَنُّ اللهُ يَعْرِفُهُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

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.

وَأَمَّا مَا سَأَلْتَ مِنْ دَفْعِ قَتْلَةِ عُثْمَانَ إِلَيْكَ، فَإِنِّي نَظَرْتُ فِي هَذَا  
بِحَيَاتِي، فَلَمْ أَرَهُ يَسْعُنِي دَفْعُهُمْ إِلَيْكَ وَ **؛** إِلَى  
عَيْرِكَ، وَلَعَمْرِي لَئِنْ لَمْ تَنْزِعْ عَنْ عَيْكَ وَشِقَاقِكَ لِتَعْرِفْتَهُمْ عَنْ  
قَلِيلٍ يَطْلُبُونَكَ، **؛** يُكَلِّفُونَكَ طَلِبَهُمْ فِي بَرٍّ  
وَ **؛** بَحْرٍ، وَ **؛** جَبَلٍ **؛** سَهْلٍ،  
إِ **؛** أَنَّهُ طَلِبُ يَسُوءِكَ وَجَدَانُهُ، وَزُورٌ **؛**  
يَسْرُوكَ لُفْيَانُهُ، وَالسَّ **؛** مُمْ **؛** هَلِهِ.

1. 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 Hashim. 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 God" 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 10: To Mu`awiyah

ومن كتاب له (عليه السلام) (م)

إليه أيضاً

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. 1 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.

وَكَيْفَ أَنْتَ صَانِعٌ إِذَا تَكشَّفَتْ عَنْكَ جَبَابِغَةُ مَا أَنْتَ فِيهِ  
 مِنْ دُنْيَا قَدْ تَبَهَّجَتْ بِرَيْنَتَيْهَا، وَخَدَعَتْ بِلَدَّتَيْهَا، دَعَتْكَ فَأَجَبْتَهَا،  
 وَقَادَتْكَ فَاتَّبَعْتَهَا، وَأَمَرَتْكَ فَأَطَعْتَهَا، وَإِنَّهُ يُوشِكُ أَنْ يَقْفِكَ وَاقِفٌ  
 عَلَى مَا أَنْتَ فِيهِ؛ يُنْجِيكَ مِنْهُ مَجْنٌ، فَأَقْعَسَعَنْ هَذَا  
 مُرٌّ، وَخُذْ أَهْبَةَ الْجِسَابِ، وَشَمِّرْ لِمَا قَدْ نَزَلَ بِكَ،  
 وَتَمَكِّنِ الْعُوَاةَ مِنْ سَمْعِكَ، وَإِنَّمَا تَفْعَلُ  
 أَعْلَمَكَ مَا أَعْقَلْتَ مِنْ نَفْسِكَ، فَإِنَّكَ مُتْرَفٌ قَدْ أَخَذَ الشَّيْطَانُ  
 مِنْكَ مَا أَخَذَهُ، وَبَلَغَ فِيكَ أَمَلُهُ، وَجَرَى مِنْكَ مَجْرَى الرُّوحِ وَالْدَّمِ.

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.

وَمَتَى كُنْتُمْ يَا مُعَاوِيَةَ سَاسَةَ الرَّعِيَّةِ، وَوُجُوهَ أَمْرٍ  
 يُغَيِّرُ قَدَمَ سَابِقٍ، وَشَرَفَ بَاسِقٍ،  
 وَتَعُوذُ بِاللَّهِ مِنْ لُزُومِ سَوَابِقِ الشُّقَاءِ، وَأَحْذِرْكَ أَنْ تَكُونَ مُتَمَادِيًا  
 فِي غِرَّةٍ مُنِيَّةٍ، مُخْتَلِفَ الْعَرَبِ وَالرَّيَّةِ  
 وَالسَّرِيرَةِ.

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 2 your brother 3 and your uncle 4 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.

وَقَدْ دَعَوْتَ إِلَى الْحَرْبِ، فَدَعِ النَّاسَ جَانِبًا وَآخِرُجْ إِلَيَّ، وَأَعْفِ  
 الْقَرِيقِينَ مِنَ الْقِتَالِ، لِتَعْلَمَ أَيُّنَا الْمَرِينُ عَلَى قَلْبِهِ، وَالْمُعْطَى  
 عَلَى بَصَرِهِ! فَأَنَا أَبُو حَسَنٍ قَاتِلُ جَدِّكَ وَخَالِكَ وَأَخِيكَ شَدْخًا يَوْمَ  
 بَدْرٍ، ذَلِكَ السَّيْفُ مَعِي، وَيَذَلِكَ الْقَلْبُ أَلْقَى عَدُوِّي، مَا اسْتَبَدَلْتُ  
 دِينًا، وَ#XFEBB; اسْتَحَدْتُ نَبِيًّا، وَإِنِّي لَعَلَى الْمُنْهَاجِ الَّذِي  
 تَرَكَتُمُوهُ طَائِعِينَ، وَدَخَلْتُمْ فِيهِ مُكْرَهِينَ.

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 5 although they would themselves be either unbelievers, deniers of truth or breakers of allegiance after swearing it.

وَزَعَمْتَ أَنَّكَ جِئْتَ تَائِرًا بِدَمِ عُثْمَانَ، وَلَقَدْ عَلِمْتَ حَيْثُ وَقَعَ دَمُ  
 عُثْمَانَ قَاطِلُهُ مِنْ هُنَاكَ إِنْ كُنْتَ طَالِبًا، فَكَأَيِّي قَدْ رَأَيْتَكَ تَصِحُّ  
 مِنَ الْحَرْبِ إِذَا عَصَّتْكَ صَاحِبَةُ الْجَمَالِ بِ#XFEBB; نُقَالَ، وَكَأَيِّي  
 بِجَمَاعَتِكَ تَدْعُونِي جَزَعًا مِنَ الصَّرْبِ الْمُتَتَابِعِ، وَالْقَضَاءِ الْوَاقِعِ،  
 وَمَصَارِعَ بَعْدَ مَصَارِعَ، إِلَى كِتَابِ اللَّهِ، وَهِيَ كَافِرَةٌ جَاحِدَةٌ، أَوْ  
 مُبَايَعَةٌ حَائِدَةٌ .

1. 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, 34:34).

2. 'Utbah ibn Rabi'ah.

3. Hanzalah ibn Abi Sufyan.

4. al-Walid ibn 'Utbah.

5. 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, 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 Nahjul Balaghah al-balaghah, vol.15, pp.83-85)

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.

## Letter 11: Given to the contingent sent to confront the enemy.

Part of instructions to his marshal when Imam Ali (a) sent him to a battle [1](#)

### ومن وصية

### وصى بها (عليه السلام) جيشاً بعثه إلى العدو

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 dozing or napping.

فَإِذَا نَزَلْتُمْ بَعْدُو أَوْ نَزَلَ بِكُمْ، فَلْيَكُنْ مَعَسْكَرُكُمْ فِي قُبُلِ  
#XFEBI شُرَافِ، أَوْ سِقَاحِ الْجِبَالِ، أَوْ أَثْنَاءِ  
#XFEBI نَهَارٍ، كَيْمَا يَكُونُ لَكُمْ رَدْعَاءٌ، وَدُونَكُمْ مَرَدَّاءٌ، وَلْتَكُنْ  
مُقَاتَلَتُكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ، وَاجْعَلُوا لَكُمْ رُقَبَاءَ فِي  
صِيَاصِي الْجِبَالِ، وَمَنَاكِبِ الْهَضَابِ، لِئَلَّا يَأْتِيَكُمُ الْعَدُوُّ  
مِنْ مَكَانٍ مَخَافَةٍ أَوْ أَمْنٍ. وَاعْلَمُوا أَنَّ مَقَدِّمَةَ الْقَوْمِ عُيُونُهُمْ،  
وَعُيُونَ الْمَقَدِّمَةِ طَائِفَتُهُمْ.

وَأَيَّكُمْ وَالتَّفَرُّقَ، فَإِذَا نَزَلْتُمْ فَأَنْزِلُوا جَمِيعًا، وَإِذَا ارْتَحَلْتُمْ  
فَارْتَحِلُوا جَمِيعًا، وَإِذَا غَشِيَكُمْ اللَّيْلُ فَاجْعَلُوا الرِّمَاحَ كِفَّةً،  
وَ تَذُوقُوا النَّوْمَ إِغْرَارًا أَوْ مَضْمَنَةً.

1. 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.15, p.91) 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 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.

## Letter 12: to Ma'qil ibn Qays ar-Riyahi

*When Imam Ali (a) sent an expedition of 3000 soldiers under Ma'qil bin Qays Riyahi against the Syrians, he issued the following instructions.*

## ومن وصيته (عليه الس)م;

لمعقل بن قيس الرياحي

### حين أنغذه إلى الشام في ث; آفة مقدمه له

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.

اتق الله الذي بُد لك من لقاءه، وَ; مُنتهى  
لك دونه، وَ; تُقاتلن إ; من قاتلك، وسير  
البردتين، غور بالناس، ورقة في السير، وَ; تسير أول  
الليل، فإن الله جعله سكوناً، وقدره مقاماً; طعناً،  
فأرح فيه بدنك، وروح ظهرك، فإذا وقفت حين ينبطح السحر،  
أو حين ينفجر الفجر، فسير على بركة الله، فإذا لقيت العدو  
قف من أصحابك وسطاً، وَ; تدن من القوم دنو من  
يريد أن ينشيب الحرب، وَ; تباعد منهم تباعد من  
يهاب البأس، حتى يأتيك أمري، وَ; يحملنكم شنائهم  
على قتالهم، قبل دعائهم و; عذار إليهم.

## Letter 13: To two of the officers in his army

ومن كتاب له (عليه السلام) (م)

إلى أميرين من أمراء جيشه

I have placed Malik <sup>1</sup> 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.

وَقَدْ أَمَرْتُ عَلَيْكُمَا وَعَلَى مَنْ فِي حَيْزِكُمَا مَالِكُ بْنُ الْحَارِثِ  
وَإِجْعَلُوهُ دِرْعًا وَأَطِيعَا، فَاسْمَعَا لَهُ وَأَطِيعَا، وَاجْعَلُوهُ دِرْعًا  
وَمَجْنًا، فَإِنَّهُ مِمَّنْ يُخَافُ وَهَنْهُ، وَوَجْهًا  
سَفْطُهُ، وَبُطُوهُ عَمَّا سَرَّاعُ إِلَيْهِ أَحْزَمٌ،  
وَإِسْرَاعُهُ إِلَى مَا الْبُطَاءُ عَنْهُ أُمَّلٌ.

<sup>1</sup> 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.

## Letter 14: To his soldiers before the Battle of Siffin

Given to the army before the encounter with the enemy at Siffin <sup>1</sup>

## ومن وصيته (عليه السلام) (م)

### لعسكره قبل لقاء العدو بصقّين

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. 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 the pre-Islamic (al-jahiliyyah) period if a man struck a woman with a stone or a stick he was rebuked along with his offspring after him.

وَتَرَكَكُمْ إِيَّاهُمْ حَتَّى يَبْدَأُكُمْ حُجَّةً أُخْرَى لَكُمْ عَلَيْهِمْ، فَإِذَا  
كَانَتِ الْهَزِيمَةُ بِإِذْنِ اللَّهِ وَتَفْتُلُوا مُدِيرًا،  
وَتُصِيبُوا مُعُورًا، وَتُجْهَرُوا عَلَى  
جَرِيحٍ، وَتَهَيِّجُوا النِّسَاءَ بِأَذَى، وَإِنْ شَتَمْنَ أَعْرَاضَكُمْ،  
وَسَبَبْنَ أَمْرَاءَكُمْ، فَإِنَّهُنَّ صَعِيفَاتُ الْقَوَى وَنَفْسُ  
الرَّجُلِ لِيَتَنَاوَلَ الْمَرْأَةَ فِي الْجَاهِلِيَّةِ بِالْفَهْرِ أَوْ الْهَرَاوَةِ فَيُعِيرُ بِهَا  
وَعَقِبَهُ مِنْ بَعْدِهِ.

1. The responsibility for the war and fighting that took place between Amir al-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 (631/1233-676/1277) 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.2, p.125. In agreement with this view, see also, al-Qadi Abu Bakr Muhammad ibn at-Tayyib al-Baqillani [338/950 - 403/1013], the Ash'arite great scholar, in at-Tamhid, p.186; and Sa'du'd-Din Mas'ud ibn 'Umar at-Taftazani [712/1312 - 793/1390] in Sharh al-Maqasid, vol.2, p.272) 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.1, p.114)  
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. (Qur'an, 2:190)

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.5; Ibn Abi'l-Hadid, vol.18, p.24). 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 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, 5:33)

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 forbearing and large-hearted. (Sharh Nahjul Balaghah al-balaghah, vol.17, p.254)

## **Letter 15: His invocation to Allah whenever he faced an enemy.**

*Made by Amir al-mu'minin when he used to face the enemy*

**وكان (عليه السلام) يقول إذا لقي العدو محارباً:**

O My God! Hearts are drawn to You, necks stretch (towards You), eyes are fixed (on You), steps are in motion (towards You) and bodies have turned lean. O My God! Hidden



animosity has become manifest and the cauldrons of malice are boiling.

اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ، وَمُدَّتِ الْعُنَاقُ، وَشَخَصَتِ  
بُصَارُ، وَنُقِلَتِ فِدَامُ، وَأَنْصَبَتِ  
بَدَانُ. اللَّهُمَّ قَدْ صَرَّحَ مَكْنُونُ الشَّنَّانِ، وَجَاشَتْ  
مَرَاجِلُ ضُعَّانِ

O My God! 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, 7:89)*

اللَّهُمَّ إِنَّا نَشْكُوكَ إِلَيْكَ عَيْبَةَ نَبِيِّنَا، وَكثْرَةَ عَدُوِّنَا، وَتَشْتَّتْ أَهْوَانِنَا.

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ)

## Letter 16: His advice to his followers during a battle

*He used to give to his followers at the time of battle*

وكان يقول (عليه السلام)؛

صحابه عند الحرب

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.

تَشْتَدُّ عَلَيْكُمْ قَرَّةٌ بَعْدَهَا كَرَّةٌ، وَجَوْلَةٌ  
بَعْدَهَا حَمَلَةٌ، وَأَعْطُوا السُّيُوفَ حُقُوقَهَا، وَوَطِّئُوا لِلْجُنُوبِ  
مَصَارِعَهَا، وَأَذْمُرُوا أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِيِّ، وَالضَّرْبِ  
الطَّلْحِيِّ، وَأَمِئُوا صَوَاتَ، فَإِنَّهُ أَطْرُدُ لِلْفِشْلِ

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.

[ف] وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، مَا أَسْلَمُوا وَلَكِنْ  
اسْتَسْلَمُوا، وَأَسْرُوا الْكُفْرَ، فَلَمَّا وَجَدُوا أَعْوَانًا عَلَيْهِ أَظْهَرُوهُ.

## Letter 17: In reply to a letter from Mu'awiyah

*In reply to a letter from Mu'awiyah [1](#)*

ومن كتاب له (عليه السلام) (م)

إلى معاوية، جواباً عن كتاب منه

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.

وَأَمَّا طَلْبُكَ إِلَى الشَّامِ، فَإِنِّي لَمْ أَكُنْ عَطِيكَ الْيَوْمَ  
مَا مَنَعْتُكَ أُمْسٍ. وَأَمَّا قَوْلُكَ: إِنَّ الْحَرْبَ قَدْ أَكَلَتِ الْعَرَبَ  
إِحْشَاشَاتِ أَنْفُسِ بَقِيَّتِ، فَمَنْ أَكَلَهُ الْحَقُّ فَإِلَى  
الْجَنَّةِ، مَنْ أَكَلَهُ الْبَاطِلُ فَإِلَى النَّارِ. وَأَمَّا اسْتِوَاؤُنَا فِي الْحَرْبِ  
وَالرَّجَالِ، فَلَسْتُ بِأَمْصَى عَلَى الشُّكِّ مِنِّي عَلَى الْيَقِينِ، وَلَيْسَ  
أَهْلُ الشَّامِ بِأَحْرَصَ عَلَى الدُّنْيَا مِنْ أَهْلِ الْعِرَاقِ عَلَى  
خِرَقَةٍ.

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!

وَأَمَّا قَوْلُكَ: إِنَّا بَنُو عَبْدِ مَنَافٍ، فَكَذَلِكَ نَحْنُ، وَلَكِنْ لَيْسَ أُمِّيَّةٌ  
كَهَاشِمٍ، وَكَحَرْبٍ كَعَبْدِ الْمُطَّلِبِ، وَكَأَبُوسُفْيَانَ كَأَبِي طَالِبٍ، وَكَالْمُهَاجِرِ كَالطَّلِيقِ،  
وَكَالصَّرِيحِ كَاللَّمِيقِ، وَكَالْمُحِقِّ  
كَالْمُبْطِلِ، وَكَالْمُؤْمِنِ كَالْمُدْغِلِ، وَلَيْسَ الْخَلْفُ خَلْفُ  
يَتَّبِعُ سَلْفًا هَوَى فِي نَارِ جَهَنَّمَ.

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.

وَفِي أَيِّدِنَا بَعْدُ فَضْلُ النُّبُوَّةِ الَّتِي أَدَلَّلْنَا بِهَا الْعَرِيزَ، وَنَعَشْنَا بِهَا  
الدَّلِيلَ. وَلَمَّا أَدْخَلَ اللَّهُ الْعَرَبَ فِي دِينِهِ أَفْوَاجًا، وَأَسْلَمَتْ لَهُ هَذِهِ  
إِمَّا طَوْعًا وَكَرْهًا، كُنْتُمْ مِمَّنْ دَخَلَ فِي الدِّينِ: إِمَّا

# رَعْبَةً وَإِمًا رَهْبَةً، عَلَى جِينٍ فَازَ أَهْلُ السَّبْقِ بِسَبْقِهِمْ، وَذَهَبَ الْمُهَاجِرُونَ وَالْمُهَاجِرُونَ بِوَلُونِ يَفْضُلِهِمْ. وَتَجَعَلَنَّ لِلشَّيْطَانِ فِيكَ نَصِيبًا، وَ عَلَى نَفْسِكَ سَيِّئًا، وَالسَّيِّئُ زَمٌ.

1. During the battle of Siffin, Mu'awiyah thought of again demanding the province of 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.

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 chiefdom 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 Abu 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 genealogical 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 Byzantine 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 Nahjul Balaghah 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 [467/1075- 538/1144]) has written in his book Rabi'u 'l-abrar that Mu'awiyah's parentage was traced 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 Nahjul Balaghah al-balaghah, vol.1, p.336)

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 18: To `Abdullah ibn al- `Abbas, his Governor of Basrah

ومن كتاب له (عليه السلام) (م)

إلى عبد الله بن العباس وهو عامله على البصرة

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.

وَأَعْلَمُ أَنَّ الْبَصْرَةَ مَهَيْطُ إِبْلِيسَ، وَمَعْرَسُ الْفِتَنِ، فَحَادِثُ أَهْلِهَا  
بِحَسَانِ إِلَيْهِمْ، وَاحْتُلُّ عُقْدَةُ الْخَوْفِ عَنْ قُلُوبِهِمْ.

I have come to know of your strictness with Banu Tamim [1](#) 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.

وَقَدْ بَلَغَنِي تَنَمُّرُكَ لِبَنِي تَمِيمٍ، وَغِلْظَتُكَ عَلَيْهِمْ، وَإِنَّ بَنِي تَمِيمٍ  
لَمْ يَغِبْ لَهُمْ نَجْمٌ إِسْمُهُمْ لَمْ يُسَبِّحُوا  
بِوَعْمٍ فِي جَاهِلِيَّةٍ وَاسْمُهُمْ، وَإِنَّ لَهُمْ بِنَا  
رَجْمًا مَاسَّةً، وَقَرَابَةً خَاصَّةً، نَحْنُ مَا جُورُونَ عَلَى صِلَتِهَا،  
وَمَا زُورُونَ عَلَى قَطِيعَتِهَا. فَارْبِعُ أَبَا الْعَبَّاسِ، رَجِمَكَ اللَّهُ، فِيمَا  
جَرَى عَلَى يَدِكَ وَلِسَانِكَ مِنْ خَيْرٍ وَشَرٍّ! فَإِنَّا شَرِيكُانِ فِي  
ذَلِكَ، كُنْ عِنْدَ صَالِحِ ظَنِّي بِكَ، وَتَفِيْلُنَّ رَأْيِي فِيكَ،  
وَالسَّلَامُ.

1. When Talhah and az-Zubayr reached Basrah it was Banu Tamim who took active 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 19: To one of his officers

The following is a letter to one of his governors. It speaks volumes about the ways of Divine Rule. It shows how Imam Ali (a) was training the Muslims to behave tolerantly towards other religions, how minority was to be treated and what should those who hold a different creed, expect of a Muslim ruler.

ومن كتاب له (عليه السلام) (م)

## إلى بعض عماله

Now, the cultivators [1](#) (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.

أَمَّا بَعْدُ، فَإِنَّ دَهَاقِينَ أَهْلَ بَلَدِكَ شَكُوا مِنْكَ غِلْظَةً وَقَسْوَةً،  
وَاحْتِقَارًا وَجَفْوَةً، وَنَظَرْتُ فَلَمْ أَرَهُمْ أَهْلًا  
وَإِنِّي يُدْنُونَا لِشِرْكِهِمْ، وَوَاعِدُوا أَنْ يُفْصَلُوا وَيُجَفَّوْا  
لِعَهْدِهِمْ، فَالْبَسْتُ لَهُمْ جَلْبَابًا مِنَ اللَّيْنِ تَشْوِبُهُ يَطْرَفُ مِنَ الشَّدَّةِ،  
وَدَاوَلْتُ لَهُمْ بَيْنَ الْقَسْوَةِ وَالرَّأْفَةِ، وَآمَنْجُ لَهُمْ بَيْنَ التَّقْرِيبِ  
وَالْبَعَادِ، وَدُنَّاءٍ، وَبَعَادٍ وَاقْصَاءٍ، إِنَّ  
شَاءَ اللَّهُ.

[1](#) These people were Magians (majus). That is why the treatment of Amir al-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.

## Letter 20: To Ziyad ibn Abih

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.

ومن كتاب له (عليه السلام) (م)

إلى زياد بن أبيه

وهو خليفة عامله عبدالله بن العباس على البصرة، وعبد الله عامل أمير المؤمنين (عليه السلام) يومئذ عليها وعلى كور هواز فارس وكرمان و

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.

وَإِنِّي أَقْسِمُ بِاللَّهِ قَسَمًا صَادِقًا، لَئِن بَلَغَنِي أَنَّكَ خُنْتَ مِنْ فِيءِ  
الْمُسْلِمِينَ شَيْئًا صَغِيرًا أَوْ كَبِيرًا، شُدَّنَّ عَلَيْكَ شِدَّةً  
تَدْعُكَ قَلِيلَ الْوَفْرِ، تَقِيلَ الظُّهْرَ، ضَيَّلَ ضَيَّلًا،  
وَالسُّؤْمُورَ.

## Letter 21: Also to Ziyad

ومن كتاب له (عليه السلام) (م)

إليه أيضاً

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.

فَدَعِ الْوَفْرَ، وَتَقِيلِ الظُّهْرَ، وَتَضَيِّلِ الضُّعْفَ، وَتَضَيِّلِ الضُّعْفَ،  
وَالسُّؤْمُورَ، وَتَضَيِّلِ الضُّعْفَ، وَتَضَيِّلِ الضُّعْفَ،  
وَالسُّؤْمُورَ، وَتَضَيِّلِ الضُّعْفَ، وَتَضَيِّلِ الضُّعْفَ،  
وَالسُّؤْمُورَ.

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.

أَتَرْجُوا أَنْ يُعْطِيَكُمُ اللَّهُ أَجْرَ الْمُتَوَاضِعِينَ وَأَنْتَ عِنْدَهُ مِنَ  
الْمُتَكَبِّرِينَ! وَتَطْمَعُ - وَأَنْتَ مُتَمَرِّعٌ فِي النَّعِيمِ، تَمْنَعُهُ الضَّعِيفَ  
وَالرُّمْلَةَ - أَنْ يُوجِبَ لَكَ ثَوَابَ الْمُتَصَدِّقِينَ؟ وَإِنَّمَا  
الْمَرْءُ مَجْزِيٌّ بِمَا [أ] سَلَفَ، وَقَادِمٌ عَلَى مَا قَدَّمَ،  
وَالسُّدَّاءُ مَزْمٌ.

## Letter 22: 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."

ومن كتاب له (عليه السلام) (م)

إلى عبدالله بن العباس

وكان ابن عباس يقول: ما انتفعت بك (م) بعد  
(م) رسول الله كانتفاعي بهذا الك (م)

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.

أَمَّا بَعْدُ، فَإِنَّ الْمَرْءَ قَدْ يَسْرُهُ دَرَكُ مَا لَمْ يَكُنْ لِيَفُوتَهُ، وَيَسُوءُهُ  
قَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكُهُ، فَلْيَكُنْ سُرُورُكَ بِمَا نِلْتَ مِنْ آخِرَتِكَ،

وَلْيَكُنْ أَسْفُكَ عَلَى مَا قَاتَكَ مِنْهَا، وَمَا نِلْتَ مِنْ دُنْيَاكَ  
وَلْيَكُنْ أَكْثَرُ بِهِ قَرَحًا، وَمَا قَاتَكَ مِنْهَا وَتَأْسَ  
عَلَيْهِ جَزَعًا، وَلْيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ.

## Letter 23: Instructions to his family a little before his martyrdom.

*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).*

ومن ك (عليه الس;م)

قاله قُبَيْلَ مَوْتِهِ لِمَا ضَرَبَهُ ابْنُ مَلْجَمٍ عَلَى سَبِيلِ الْوَصِيَّةِ

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.

وَصِيَّتِي لَكُمْ: أَنْ تُشْرِكُوا بِاللَّهِ شَيْئًا، وَمُحَمَّدٌ (صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ) وَتُضَيِّعُوا سُنَّتَهُ، أَقِيمُوا هَذَيْنِ  
الْعَمُودَيْنِ، وَخَذُوا كُمْ دَمًا.

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, 24:22)***

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, 3:198)**

أَنَا بِمَا مَسَّ صَاحِبِكُمْ، وَالْيَوْمَ عِبْرَةٌ لَكُمْ، وَعَدَا  
مُقَارِفِكُمْ، إِنَّ أَبَقَ فَأَنَا وَلِيٌّ دَمِي، وَإِنْ أَفْنَ فَاَلْفَنَاءُ مِيعَادِي،  
وَإِنْ أَعْفُ فَاَلْعَفْوُ لِي قُرْبَةٌ، وَهُوَ لَكُمْ حَسَنَةٌ، فَاَعْفُوا  
(أَبَقَ تَجِبُونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ). وَاللَّهُ مَا فَجَأَنِي مِنْ  
الْمَوْتِ وَارْدُ كَرِهْتُهُ، وَطَالِعُ أَنْكَرْتُهُ، وَمَا كُنْتُ  
إِكْفَارِ وَرَدٍ، وَطَالِبِ وَجَدٍ، (وَمَا عِنْدَ اللَّهِ خَيْرٌ  
بِرَارٍ)

**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.

قال السيد الشريف رضي الله عنه : أقول: وقد مضى بعض  
هذا الكلام، فيما تقدم من الخطب، إِنْ  
فيه هاهنا زيادة أوجبت تكريره.

## Letter 24: His Will

*The following is the will of Imam Ali (a) in which he has left instructions as to how to treat his property and estate. It was written after his return from the Battle of Siffin.*

**ومن وصية له (عليه السلام)**

**بما يُعمل في أمواله، كتبها بعد منصرفه من صفين**

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.

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فِي  
مَالِهِ، ابْتِغَاءً وَجْهَ اللَّهِ، لِيُؤَلِّجَنِي (1) بِهِ الْجَنَّةَ، وَيُعْطِيَنِي  
مِنَهُ؛

## A part of the same

منها:

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.

فَإِنَّهُ يَقُومُ بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ، يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ، وَيُنْفِقُ  
مِنْهُ فِي الْمَعْرُوفِ، فَإِنْ حَدَثَ بِحَسَنٍ حَدَثٌ وَحُسَيْنٌ حَيٌّ، قَامَ  
بِالْمَعْرُوفِ؛ وَمَرَّ بَعْدَهُ، وَأَصْدَرَهُ مَصْدَرَهُ. وَإِنَّ ابْنِي  
فَاطِمَةَ مِنْ صَدَقَةِ عَلِيٍّ مِثْلَ الَّذِي لِبَنِي عَلِيٍّ، وَإِنِّي إِنَّمَا جَعَلْتُ  
الْقِيَامَ بِذَلِكَ إِلَى ابْنِي فَاطِمَةَ ابْتِغَاءً وَجْهَ اللَّهِ، وَقُرْبَةً إِلَى  
رَسُولِ اللَّهِ (صلى الله عليه وآله)، وَتَكْرِيماً لِحُرْمَتِهِ، وَتَشْرِيفاً  
لِوَصْلَتِهِ

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.<sup>1</sup>

وَيَشْتَرطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أُصُولِهِ،  
وَيُنْفِقَ مِنْ ثَمَرِهِ حَيْثُ أَمَرَ بِهِ وَهُدْيَ لَهُ؛

أَوْ نَخِيلَ هَذِهِ الْفُرَى وَدِيَّةً حَتَّى تُشْكِلَ أَرْضُهَا  
 غِرَاسًا. وَمَنْ كَانَ مِنْ إِمَائِي - الَّتِي أَطُوفُ عَلَيْهِنَّ -  
 لَهَا وَلَدٌ، أَوْ هِيَ حَامِلٌ، فَتُمْسِكُ عَلَيَّ وَلِدَهَا وَهِيَ مِنْ حَظِّهِ، فَإِنْ  
 مَاتَ وَلَدُهَا وَهِيَ حَيَّةٌ فَهِيَ عَتِيقَةٌ، قَدْ أَفْرَجَ عَنْهَا الرَّقُّ، وَحَرَّرَهَا  
 الْعِتْقُ.

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.

قال الشريف: قوله (عليه السلام; م) في هذه الوصية:  
 "وأ; نخلها وديّة"، الوديّة: القسييلة، وجمعها  
 وديّ. وقوله (عليه السلام; م): "حتى تشكل أرضها  
 غراساً" هو من أفصح الك; م، والمراد به: أن  
 ررض يكثُر فيها غراس النخل حتى يراها الناظر  
 على غير تلك الصفة التي عرفها بها فيشكل عليه أمرها  
 ويحسبها غيرها.

1 The life of Amir al-mu'minin was that of a labourer or a cultivator. He worked in 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 Nahjul Balaghah al-balaghah, vol.15, p.146)

## Letter 25: Instructions to assessors and collectors of Zakat

*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.

## ومن وصية له (عليه السلام)؛

### كان يكتبها لمن يستعمله على الصدقات

و إنما ذكرنا منها جم (عليه السلام)؛ كان يقيم عماد الحق، ويشرع أمثلة العدل، في صغير (عليه السلام)؛ مور وكبيرها، ودقيقها وجليلها.

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."

وَإِنَّمَا ذَكَرْنَا مِنْهَا جَمْعًا (عَلَيْهِ السَّلَامُ)؛ كَانَ يُقِيمُ عِمَادَ الْحَقِّ، وَيُشْرِعُ أَمْثَلَةَ الْعَدْلِ، فِي صَغِيرٍ (عَلَيْهِ السَّلَامُ)؛ مُورٍ وَكَبِيرِهَا، وَدَقِيقِهَا وَجَلِيلِهَا.

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.

فَإِنْ قَالَ قَائِلٌ: (عَلَيْهِ السَّلَامُ)؛ وَتُرَاجِعُهُ، وَإِنْ أَنْعَمَ

لَكَ مُنْعِمٌ فَأَنْطَلِقُ مَعَهُ مِنْ غَيْرِ أَنْ تُخِيفَهُ أَوْ تُوعِدَهُ أَوْ تَعْسِفَهُ أَوْ تُرْهِقَهُ، فَخُذْ مَا أُعْطَاكَ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنْ كَانَتْ لَهُ مَاشِيَةٌ أَوْ إِبِلٌ فَ#xFEFB; تَدْخُلُهَا إِيَّاهُ بِإِذْنِهِ، فَإِنْ أَكْثَرَهَا لَهُ، فَإِذَا أَتَيْتَهَا فَ#xFEFB; تَدْخُلُهَا دُخُولَ مُتَسَلِّطٍ عَلَيْهِ وَ#xFEFB; وَغَنِيْفٍ بِهِ، وَ#xFEFB; تُنْقِرَنَّ بِهِمَةَ وَ#xFEFB; تُفْرَعَنَّهَا، وَ#xFEFB; تَسْوَعَنَّ صَاحِبَهَا فِيهَا،

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 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.

وَاصْدَعِ الْمَالَ صَدْعَيْنِ، ثُمَّ خَيْرُهُ، فَإِذَا اخْتَارَ فَ#xFEFB; تَعْرَضَنَّ لِمَا اخْتَارَهُ، ثُمَّ اصْدَعِ الْبَاقِيَ صَدْعَيْنِ، ثُمَّ خَيْرُهُ، فَإِذَا اخْتَارَ فَ#xFEFB; تَعْرَضَنَّ لِمَا اخْتَارَ، وَ#xFEFB; تَزَالُ بِذَلِكَ حَتَّى يَبْقَى مَا فِيهِ وَقَاءٌ لِحَقِّ اللَّهِ فِي مَالِهِ، فَاقْبِضْ حَقَّ اللَّهِ مِنْهُ، فَإِنْ اسْتَقَالَكَ فَأَقِلَّهُ، ثُمَّ اخْلِطْهُمَا، ثُمَّ اصْنَعْ مِثْلَ الَّذِي صَنَعْتَ أَوْ#xFEFB; حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ. وَ#xFEFB; تَأْخُذَنَّ عَوْدًا، وَ#xFEFB; هَرْمَةً، وَ#xFEFB; مَكْسُورَةً، وَ#xFEFB; مَهْلُوسَةً، وَ#xFEFB; ذَاتَ عَوَارٍ. وَ#xFEFB; تَأْمَنَنَّ عَلَيْهَا إِيَّاهُ؛ مَنْ تَثِقُ بِدِينِهِ، رَافِقًا بِمَالِ الْمُسْلِمِينَ حَتَّى يُوَصِّلَهُ إِلَى وَلِيِّهِمْ فَيَقْسِمَهُ بَيْنَهُمْ. وَ#xFEFB; تُوَكَّلُ بِهَا إِصْحَابُ شَفِيقًا، وَأَمِينًا حَفِيفًا، غَيْرَ مُعَيِّفٍ وَ#xFEFB; مُجْحِفٍ، وَ#xFEFB; مُلْغِبٍ وَ#xFEFB; مُتْعِبٍ. ثُمَّ اخْذُرْ إِلَيْنَا مَا اجْتَمَعَ عِنْدَكَ، نُصَيِّرُهُ حَيْثُ

## أَمَرَ اللَّهُ بِهِ.

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.

فَإِذَا أَخَذَهَا أَمِينُكَ فَأَوْعِزْ إِلَيْهِ: أَوْعِزْ بَيْنَ نَاقَةٍ  
وَبَيْنَ فَصِيلِهَا، وَوَعِزْ بَيْنَ نَاقَةٍ وَبَيْنَ نَاقَةٍ  
وَوَعِزْ بَيْنَ نَاقَةٍ وَبَيْنَ نَاقَةٍ، وَوَعِزْ بَيْنَ نَاقَةٍ  
وَبَيْنَ نَاقَةٍ، وَوَعِزْ عَلَى الْوَعِزِّ، وَوَعِزْ بِالنَّقَبِ  
وَالظَّلَالِ، وَوَعِزْهَا مَا تَمُرُّ بِهِ مِنَ الْعُدْرِ، وَوَعِزْ بِهَا  
عَنْ نَبْتِ نَبْتِ الْوَعِزِّ إِلَى جَوَادِ الطَّرِيقِ، وَوَعِزْهَا فِي  
السَّاعَاتِ، وَوَعِزْهَا عِنْدَ النِّطَافِ وَالْعُشَابِ، حَتَّى  
تَأْتِيَنَا بِإِذْنِ اللَّهِ بُدْنًا مُنْقِيَاتٍ، عَيْرَ مُتَعَبَاتٍ وَوَعِزْ  
مَجْهُودَاتٍ، لِنَفْسِمَهَا عَلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ (عَلَيْهِ  
السَّلَامُ) فَإِنَّ ذَلِكَ أَعْظَمُ جُرْكَ، وَأَقْرَبُ  
لِرُشْدِكَ، إِنْ شَاءَ اللَّهُ.

**Letter 26: Instruction Given to one of his officers whom he sent for the collection of zakat and charities**



## ومن عهد له (عليه السلام) (م)

### إلى بعض عمّاله، وقد بعثه على الصدقة

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.

أَمْرُهُ بِتَقْوَى اللَّهِ فِي سَرَائِرِ أُمُورِهِ وَخَفِيَّاتِ أَعْمَالِهِ، حَيْثُ  
وَشَهِيدَ غَيْرِهِ، وَكَيْلَ دُونِهِ. وَأَمْرُهُ  
يَعْمَلُ بِشَيْءٍ مِنْ طَاعَةِ اللَّهِ فِيمَا ظَهَرَ فَيُخَالِفَ  
إِلَى غَيْرِهِ فِيمَا أَسْرَى، وَمَنْ لَمْ يَخْتَلِفْ سِرَّهُ عَنِ نِيَّتِهِ،  
وَفِعْلُهُ وَمَقَالَتُهُ، فَقَدْ أَدَّى مَانَةَ، وَأَخْلَصَ الْعِبَادَةَ.  
وَأَمْرُهُ يَجِبُهُمْ، وَيَعْضَهُمْ،  
يَرْعَبَ عَنْهُمْ تَقْضُ بِمَا مَارَ  
عَلَيْهِمْ، فَإِنَّهُمْ خَوَانٌ فِي الدِّينِ،  
وَأَعْوَانٌ عَلَى اسْتِخْرَاجِ الْحُقُوقِ.

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 ugliest deceit is the deceit towards the Muslim leaders; and that is an end to the matter.

وَإِنَّ لَكَ فِي هَذِهِ الصَّدَقَةِ نَصِيبًا مَفْرُوضًا، وَحَقًّا مَعْلُومًا، وَشُرَكَاءَ  
أَهْلَ مَسْكِنَتِكَ، وَضَعَفَاءَ ذَوِي قَائِقَةٍ، إِنَّا مُوقِفُونَكَ حَقَّكَ، فَوَقِّهِمْ  
حُقُوقَهُمْ، وَإِخْفِضْ لَهُمْ جَنَاحَكَ، تَفْعَلْ فَإِنَّكَ مِنْ أَكْثَرِ النَّاسِ خُصُومًا  
يَوْمَ الْقِيَامَةِ، وَبُؤْسًا لِمَنْ خَصَمَهُ عِنْدَ اللَّهِ الْفُقَرَاءُ وَالْمَسَاكِينُ  
وَالسَّائِلُونَ وَالْمَدْفُوعُونَ وَالْعَارِمُ وَابْنُ السَّبِيلِ! وَمَنْ اسْتَهَانَ  
بِأَمَانَةٍ، وَرَتَعَ فِي الْخِيَانَةِ، وَلَمْ يُنْزِهِ نَفْسَهُ وَدِينَهُ  
عَنْهَا، فَقَدْ أَحَلَّ بِنَفْسِهِ فِي الدُّنْيَا الْخِزْيَ، وَهُوَ فِي  
الْآخِرَةِ أَذَلُّ وَأَخْزَى. وَإِنَّ أَعْظَمَ الْخِيَانَةِ خِيَانَتُهُ  
وَأَفْظَعَ الْعِشِّ عِشُّ رِيئَةٍ، وَالسُّدَّ السُّدُّ الْمَمْرُومِ.

## Letter 27: Instruction Given to Muhammad ibn Abi Bakr (may Allah be pleased with him), when Amir al- mu'minin appointed him as the Governor of Egypt

ومن عهد له (رضي الله عنه)

إلى محمد بن أبي بكر حين قلده مصر

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.

فَاخْفِضْ لَهُمْ جَنَاحَكَ، وَأَلِنْ لَهُمْ جَانِبَكَ، وَابْسُطْ لَهُمْ وَجْهَكَ،  
وَأَسْ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنُّظْرَةِ، حَتَّى يَطْمَعُ

الْعُظَمَاءُ فِي حَيْفِكَ لَهُمْ، وَتَيَّأَسَ الصُّعَفَاءُ مِنْ عَدْلِكَ عَلَيْهِمْ. وَإِنَّ اللَّهَ تَعَالَى يُسَائِلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ أَعْمَالِكُمْ وَالْكَبِيرَةِ، وَالظَّاهِرَةِ وَالْمَسْتُورَةِ، فَإِنْ يُعَذِّبُ قَائِتُمْ أَظْلَمُ، وَإِنْ يَغْفُ فَهُوَ أَكْرَمُ.

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.

وَاعْلَمُوا عِبَادَ اللَّهِ، أَنَّ الْمُتَّقِينَ دَهَبُوا بِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ، فَشَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ، وَلَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ; سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكَنَتْ، وَأَكَلُوهَا بِأَفْضَلِ مَا أَكَلَتْ، فَحَظُّوا مِنَ الدُّنْيَا بِمَا حَظِيَ بِهِ الْمُتْرَفُونَ، وَأَخَذُوا مِنْهَا مَا أَخَذَهُ الْجَبَّارَةُ الْمُتَكَبِّرُونَ، ثُمَّ انْقَلَبُوا عَنْهَا بِالزَّادِ الْمُبْلَغِ، وَالْمَنْجَرِ الرَّايِحِ، أَصَابُوا لِدَّةَ زُهْدِ الدُّنْيَا فِي دُنْيَاهُمْ، وَتَيَقَّنُوا أَنَّهُمْ جِيرَانُ اللَّهِ عَدَا فِي آخِرَتِهِمْ، وَتُرِدُّ لَهُمْ دَعْوَةٌ، وَتَنْقُصُ لَهُمْ نَصِيبٌ مِنْ لِدَّةِ.

Therefore, O creatures of Allah, be afraid of death and its nearness 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 shadow. 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 has 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.

فَاَحْذَرُوا عِبَادَ اللّٰهِ الْمَوْتَ وَقُرْبَهُ، وَاَعِدُّوا لَهُ عُدَّتَهُ، فَاِنَّهُ يَأْتِي بِأَمْرٍ عَظِيمٍ، وَخَطْبٍ جَلِيلٍ، يَخَيْرُ #XFEFB; يَكُونُ مَعَهُ شَرٌّ أَوْ شَرٌّ #XFEFB; يَكُونُ مَعَهُ خَيْرٌ أَبَدًا، فَمَنْ أَقْرَبُ إِلَى الْجَنَّةِ مِنْ عَامِلِهَا! وَمَنْ أَقْرَبُ إِلَى النَّارِ مِنْ عَامِلِهَا! وَأَنْتُمْ طَرْدَاءُ الْمَوْتِ، إِنْ أَقَمْتُمْ لَهُ أَحْذَكُمْ، وَإِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ، وَهُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ، الْمَوْتُ مَعْقُودٌ بِنَوَاصِيكُمْ، وَالدُّنْيَا تُطْوَى مِنْ خَلْفِكُمْ. فَاَحْذَرُوا نَارًا قَعْرُهَا بَعِيدٌ، وَحَرُّهَا شَدِيدٌ، وَعَدَابُهَا جَدِيدٌ، دَارٌ لَيْسَ فِيهَا رَحْمَةٌ، وَ #XFEFB; تَسْمَعُ فِيهَا دَعْوَةً، وَ #XFEFB; تُفْرَجُ فِيهَا كُرْبَةٌ. وَإِنْ اسْتَطَعْتُمْ أَنْ يَشْتَدَّ خَوْفُكُمْ مِنَ اللّٰهِ، وَأَنْ يَحْسُنَ ظَنُّكُمْ بِهِ، فَاجْمَعُوا بَيْنَهُمَا، فَإِنَّ الْعَبْدَ إِنْ مَا يَكُونُ حُسْنُ ظَنِّهِ بِرَبِّهِ عَلَى قَدْرِ خَوْفِهِ مِنْ رَبِّهِ، وَإِنْ أَحْسَنَ النَّاسَ ظَنًّا بِاللّٰهِ أَشَدَّهُمْ خَوْفًا لِلّٰهِ.

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.

وَاعْلَمْ - يَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ - أَنِّي قَدْ وَلَّيْتُكَ أَعْظَمَ أَجْنَادِي فِي نَفْسِي أَهْلَ مِصْرَ، فَأَنْتَ مَحْفُوقٌ أَنْ تُخَالَفَ عَلَى نَفْسِكَ، وَأَنْ تُنَافِحَ عَن دِينِكَ، وَلَوْ لَمْ يَكُنْ لَكَ إِ #XFEFB; سَاعَةٌ مِنَ الدَّهْرِ، وَ #XFEFB; تُسَخِطِ اللّٰهُ بِرَضَى أَحَدٍ مِنْ خَلْقِهِ، فَإِنَّ فِي اللّٰهِ خَلْفًا مِنْ غَيْرِهِ، وَلَيْسَ مِنَ اللّٰهِ خَلْفٌ فِي غَيْرِهِ. صَلِّ الْمَصْرَ #XFEFB; لَوْفَتِهَا الْمَوْقِفَ لَهَا، وَ #XFEFB; تُعَجِّلُ وَفَتَهَا لِفِرَاعٍ، وَ #XFEFB; تُؤَجِّرُهَا عَن وَفَتِهَا #XFEFB; وَاعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبَعُ

لِصَدِّكَ.

## A part of the same

### ومن هذا العهد:

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 (S) has told me that: "I have no fear for my Ummah from either a believer or 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 fear for you every one who is a hypocrite in his heart and learned of speech. He speaks what you hold good but does what you dislike."

فَإِنَّهُ سَوَاءٌ؛ وَإِمَامُ الْهُدَى وَإِمَامُ الرَّدَى، وَوَلِيُّ النَّبِيِّ  
وَعَدُوُّ النَّبِيِّ، وَلَقَدْ قَالَ لِي رَسُولُ اللَّهِ (صلى الله عليه وآله):  
"إِنِّي أَخَافُ عَلَى أُمَّتِي مُؤْمِنًا وَمُشْرِكًا،  
أَمَّا الْمُؤْمِنُ فَيَمْنَعُهُ اللَّهُ بِإِيمَانِهِ، وَأَمَّا الْمُشْرِكُ فَيَقْمَعُهُ اللَّهُ  
بِشِرْكِهِ، لَكِنِّي أَخَافُ عَلَيْكُمْ كُلَّ مَنْافِقِ الْجَنَانِ، عَالِمِ اللِّسَانِ،  
يَقُولُ مَا تَعْرِفُونَ، وَيَفْعَلُ مَا تُنْكِرُونَ".

**Letter 28: In reply to Mu'awiyah,  
and it is one of his most elegant  
writings**

ومن كتاب له (عليه السلام)؛ م)

إلى معاوية جواباً

## وهو من محاسن الكتب.

Now, your letter [1](#) has reached me wherein you recall that Allah chose Muhammad (S) 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.

أَمَّا بَعْدُ، فَقَدْ أَتَانِي كِتَابُكَ تَذَكُّرٌ [فِيهِ] اصْطِغَاءً لِلَّهِ تَعَالَى  
مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِإِيْنِهِ، وَتَأْيِيدَهُ إِيَّاهُ بِمَنْ أَيْدَهُ مِنْ  
أَصْحَابِهِ، فَلَقَدْ حَبَأَ لَنَا الدَّهْرُ مِنْكَ عَجَبًا، إِذْ طَفِغَتْ تُخَيْرُنَا  
بِ#XFEFB# إِلَهٍ عِنْدَنَا، وَنِعْمَتِهِ عَلَيْنَا فِي نَبِينَا، فَكُنْتَ فِي  
ذَلِكَ كَنَاقِلِ التَّمْرِ إِلَى هَجَرَ، أَوْ دَاعِي مُسَدِّرِهِ إِلَى النَّضَالِ

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.

وَزَعَمْتَ أَنَّ أَفْضَلَ النَّاسِ فِي سِ#XFEFB# سِ#XFEFB#  
وُ#XFEFB# وَوُ#XFEFB#، فَذَكَرْتَ أَمْرًا إِنْ تَمَّ اعْتَزَلَكَ  
كُلُّهُ، وَإِنْ نَقَصَ لَمْ يَلْحَقَكَ تَلْمُهُ، وَمَا أَنْتَ وَالْقَاضِلَ وَالْمَفْضُولَ،  
وَالسَّائِسَ وَالْمَسُوسَ! وَمَا لِلطُّلُقَاءِ وَأَبْنَاءِ الطُّلُقَاءِ،  
وَالتَّمْيِيزَيْنِ الْمُهَاجِرِينَ وَوَالِينِ، وَتَرْتِيبَ دَرَجَاتِهِمْ،  
وَتَعْرِيفَ طَبَقَاتِهِمْ! هَيْهَاتَ لَقَدْ حَنَّ قِدْحٌ لَيْسَ مِنْهَا، وَطَفِيقٌ  
يَحْكُمُ فِيهَا مَنْ عَلَيْهِ الْحُكْمُ لَهَا! أَيْهَا  
بِ#XFEFB# نَسَانُ عَلَى ظَلْعِكَ، وَتَعْرِفُ قُصُورَ دَرْعِكَ، وَتَتَأَخَّرُ  
حَيْثُ أَحْرَكَ الْقَدْرُ! فَمَا عَلَيْكَ عِلْبَةُ الْمَغْلُوبِ، وَوُ#XFEFB# لَكَ

## ظَفَرُ الظَّافِرِ!

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 (S) 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.

وَإِنَّكَ لَدَهَابٌ فِي النَّبِيِّ، رَوَّاعٌ عَنِ الْقَمَدِ. أَوْ تَرَى -  
عَيْرَ مُخِيرَ لَكَ، لَكِنْ بِنِعْمَةِ اللَّهِ أَحَدٌ - أَنْ قَوْمًا اسْتُشْهِدُوا فِي  
سَبِيلِ اللَّهِ مِنَ الْمُهَاجِرِينَ، لِكُلِّ فَضْلٍ، حَتَّى إِذَا اسْتُشْهِدَ شَهِيدُنَا  
قِيلَ: سَيِّدُ الشُّهَدَاءِ، وَخَصَّهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)  
بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَدْرِهِ عَلَيْهِ! أَوْ تَرَى  
أَنْ قَوْمًا قُطِعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ - وَلِكُلِّ فَضْلٍ - حَتَّى إِذَا  
فُعِلَ بِوَاحِدِنَا كَمَا فُعِلَ بِوَاحِدِهِمْ، قِيلَ: الطَّيَّارُ فِي الْجَنَّةِ  
وَدُّوَالْجَنَاحِينَ! وَلَوْ #XFEFB مَا نَهَى اللَّهُ عَنْهُ مِنْ تَرْكِيَةِ الْمَرْءِ  
نَفْسَهُ، لَذَكَرَ ذَاكِرٌ فَضَائِلَ جَمَّةً، تَعْرِفُهَا قُلُوبُ الْمُؤْمِنِينَ،  
وَ #XFEFB تَمْجِّهَا آذَانُ السَّامِعِينَ.

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 [2](#) while among you are the children of Hell, among us is the choicest of all the women of the worlds [3](#) while among you is the bearer of firewood, and many more distinctions on our side and shortcomings on your side.

فَدَعُ عَنْكَ مَنْ مَالَتْ بِهِ الرِّمِيَّةُ، فَإِنَّا صَنَائِعُ رِبِّنَا، وَالنَّاسُ بَعْدُ  
صَنَائِعُ لَنَا. لَمْ يَمْتَنِعْنَا قَدِيمُ عِزِّنَا وَغَارِي طَوْلِنَا عَلَى  
قَوْمِكَ أَنْ خَلَطْنَاكُمْ بِأَنْفُسِنَا، فَتَنَكْحَنَا وَأُنْكَحْنَا، فَعَلَّ  
الْتِيْبِي وَمِنْكُمْ الْمُكْذِبُ، وَمِنَّا أَسَدُ اللَّهِ وَمِنْكُمْ أَسَدُ  
الْحَبَشَةِ وَالْمَكْدِيَّةُ، وَمِنَّا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ  
وَمِنْكُمْ صَبِيَّةُ النَّارِ، وَمِنَّا خَيْرُ نِسَاءِ الْعَالَمِينَ وَمِنْكُمْ حَمَالَةُ  
الْحَطْبِ، فِي كَثِيرٍ مِمَّا لَنَا وَعَلَيْكُمْ!

Our Islam is well-known and our (greatness in the) pre-Islamic period too cannot be denied. Whatever remains has been mentioned in the words of 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, 33:6)***

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, 3:68)***

فَإِسْدُ مَا قَدْ سُمِعَ، وَجَاهِلِيَّتِنَا تَدْفَعُ،  
وَكِتَابُ اللَّهِ يَجْمَعُ لَنَا مَا شَدَّ عَنَّا، وَهُوَ قَوْلُهُ سُبْحَانَهُ: ( وَأَوْلُو  
رَحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ )، وَقَوْلُهُ  
تَعَالَى: (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ  
وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)،

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 (S) 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".*

فَتَحْنُ مَرَّةً أَوْلَىٰ بِالْقَرَابَةِ، وَتَارَةً أَوْلَىٰ بِالطَّاعَةِ. وَلَمَّا احْتَجَّ



المُهَاجِرُونَ عَلَىٰ نُصَارِ يَوْمِ السَّقِيْفَةِ بِرَسُولِ اللَّهِ  
(صلى الله عليه وآله) فَلَجُوا عَلَيْهِمْ، فَإِنْ يَكُنِ الْقَلْجُ بِهِ فَالْحَقُّ  
لَنَا دُونَكُمْ، وَإِنْ يَكُنْ بَعِيْرُهُ فَانُصَارُ عَلَىٰ دَعْوَاهُمْ.

وَزَعَمْتَ أَنِّي لِكُلِّ الْخُلُقَاءِ حَسَدْتُ، وَعَلَىٰ كُلِّهِمْ بَغَيْتٌ، فَإِنْ يَكُنْ  
ذَلِكَ كَذَلِكَ فَلَيْسَ الْجِنَايَةُ عَلَيْكَ، فَيَكُونُ الْعُدْرُ إِلَيْكَ.

"وَتِلْكَ شَكَاةٌ ظَاهِرَةٌ عَنْكَ عَارُهَا"

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.

وَقُلْتُ: إِنِّي كُنْتُ أَقَادُ كَمَا يُقَادُ الْجَمَلُ الْمَخْشُوشُ حَتَّىٰ أَبَايَعُ،  
وَلَعَمْرُ اللَّهِ لَقَدْ أَرَدْتُ أَنْ تَذُمَّ فَمَدَحْتَ، وَأَنْ تَفْضَحَ فَافْتَضَحْتَ!  
وَمَا عَلَىٰ الْمُسْلِمِ مِنْ عَصَاةٍ فِي أَنْ يَكُونَ مَظْلُومًا مَا لَمْ يَكُنْ  
شَاكًا فِي دِينِهِ، وَانُصَارُ مَرْتَابًا بِبِقِيْنِهِ!

وَهَذِهِ حُجَّتِي إِلَىٰ عَيْرِكَ قَصْدُهَا، وَلَكِنِّي أَطْلَقْتُ لَكَ مِنْهَا بِقَدْرَ مَا  
سَخَّ مِنْ ذِكْرُهَا.

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 33:18)**

ثُمَّ ذَكَرْتَ مَا كَانَ مِنْ أَمْرِي وَأَمْرَ عُثْمَانَ، فَلَكَ أَنْ تُجَابَ عَنْ هَذِهِ لِرَجْمِكَ مِنْهُ، فَأَيْنَا كَانَ أَعْدَى لَهُ، أَهْدَى إِلَى مَقَاتِلِهِ! أَمْ مَنْ بَدَلَ لَهُ نُصْرَتَهُ فَاسْتَفْعَدَهُ وَاسْتَكْفَهُ، أَمْ مَنْ اسْتَنْصَرَهُ فَتَرَاحَى عَنْهُ بَثُّ الْمُنُونِ إِلَيْهِ، حَتَّى أَتَى قَدْرُهُ عَلَيْهِ، وَاللَّهِ (لَقَدْ عَلَّمَ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ خَوَانِهِمْ هَلُمَّ إِلَيْنَا وَ) يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا).

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 counsellor 4 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, 11:88)**

وَمَا كُنْتُ بِعُتْدَرٍ مِنْ أَبِي كُنْتُ أَنْقِمُ عَلَيْهِ أَحْدَاثًا، فَإِنْ كَانَ الدُّنْبُ إِلَيْهِ إِرْشَادِي وَهَدَايَتِي لَهُ، قَرُبٌ مَلُومٌ دُنْبَ لَهُ

**"وَقَدْ يَسْتَفِيدُ الظَّنَّةُ الْمُتَنَصِّحُ"**

وَمَا أَرَدْتُ (إِلَّا) بِصِدْقِي وَبِحَقِّ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ).

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 5 joins the battle" shortly, then he whom you are seeking will seek you and he whom you think to be far away

will approach near you. I am (shortly) speeding towards you with a force of 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, 11:83)**

وَدَكَرْتَ أَنَّهُ لَيْسَ لِي وَ#xFEFB; وَ#xFEFB; صُحَايِي عِنْدَكَ  
 وَ#xFEFB; السَّيْفُ، فَلَقَدْ أَصْحَكْتَ بَعْدَ اسْتِعْبَارِ! مَتَى أَلْفَيْتَ  
 بَنُو عَبْدِ الْمُطَّلِبِ عَنِ #xFEFB; عُدَاءِ نَاكِلِينَ، وَبِالسُّيُوفِ  
 مُخَوِّفِينَ؟" ! فَ لَيْتَ قَلِي #xFEFB; يَلْحَقُ الْهَيْجَا حَمَلًا"

سَيَطْلُبُكَ مَنْ تَطْلُبُ، وَيَقْرُبُ مِنْكَ مَا تَسْتَبْعِدُ، وَأَنَا مُرْقِلٌ نَحْوَكَ  
 فِي جَحَلٍ مِنَ الْمُهَاجِرِينَ وَ#xFEFB; نُصَارًا، وَالتَّابِعِينَ [لَهُمْ]  
 بِإِحْسَانٍ، شَدِيدِ زَحَامُهُمْ، سَاطِعِ قَتَامُهُمْ، مُتَسَرِّبِلِينَ سَرَائِلَ  
 الْمَوْتِ، أَحَبُّ الْإِقَاءِ إِلَيْهِمْ لِقَاءُ رِيهِمْ، قَدْ صَجَبْتَهُمْ ذُرِيَّةً بَدْرِيَّةً،  
 وَسُيُوفُ هَاشِمِيَّةً، قَدْ عَرَفْتَ مَوَاقِعَ نِصَالِهَا فِي أُخِيكَ وَخَالِكَ  
 وَجَدِّكَ وَأَهْلِكَ، (وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيد)

1. This letter of Amir al-mu'minin's is in reply to Mu'awiyah's letter which he sent to 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-Khawlani. 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 beings 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 highest 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.86-87; al-'Iqd al-farid, vol.4, pp.334-335; Sharh Nahjul Balaghah al-balaghah, vol.15, p.186) 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 Ahlul 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 Ahlul Bayt are the obedient servants of Allah and the people must be their obedient followers. (Sharh Nahjul Balaghah 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, 111)

2. It is narrated from Amir al-mu'minin, 'Umar ibn al-Khattab, Hudhayfah ibn Yaman, 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.5, pp.656, 661; al-Musnad, Ahmad ibn Hanbal, vol. 3, pp.3,62,64, 82; vol.5, pp.391, 392; as-Sunan, Ibn Majah, vol.1, p. 56; al-Mustadrak, al-Hakim, vol.3, p. 167; Majma' az-zawa'id, vol.9, pp. 183, 184,201; Kanz al-'ummal, al-Muttaqi, vol.13, pp. 127, 128; al-Isti'ab, vol.4, p.1895; Usd al-ghabah, vol.5, p.574; Tarikh Baghdad, vol.1, p.140; vol.6, p.372; vol.10, p.230; at-Tarikh, Ibn 'Asakir, vol.7, p.365).

3. It is narrated from 'Imran ibn al-Husayn and Abu Tha'labah al-Khushni that the Holy Prophet (S) 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.2, p.92; al-Isti'ab, vol.4, p. 1895; al-Isabah, vol.4, p.275)

Also, A'ishah narrated that the Holy Prophet (S) 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.8, p.79; as-Sahih, Muslim, vol.7, pp. 142-144; as-Sunan, Ibn Majah, vol.1, p.518; al-Musnad, Ahmad ibn Hanbal, vol.6, p.282; al-Mustadrak 'ala as-sahihayn, al-Hakim, vol.3, p.156)

4. The meaning is that the person who goes too far in counselling others will be thought to have his personal ends in so doing, even though his counsel may well be based on sincerity of intention and selflessness. 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.

5. This line is of Hamal ibn Badr. The full couplet runs thus:

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 29: To the People of Basrah

ومن كتاب له (عليه السلام) (م;

## إلى أهل البصرة

Whatever disunity and schism you have is not hidden to you. I have forgiven your wrongdoers 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.

وَقَدْ كَانَ مِنْ انْتِشَارِ حَبْلِكُمْ وَشِقَاقِكُمْ مَا لَوْ تَغَبَّوْا عَنْهُ، فَعَقَوْتُ  
عَنْ مُجْرِمِكُمْ، وَرَفَعْتُ السَّيْفَ عَنْ مُدْبِرِكُمْ، وَقَبِلْتُ مِنْ مُقْبِلِكُمْ.  
فَإِنْ خَطَّتْ بِكُمْ مُرُورُ الْمُرْدِيَّةِ، وَسَفَّهُ  
إِلَى الْجَائِرَةِ . إِلَى مُنَابَذَتِي وَخِزْفِي، فَهَذَا  
أَنَادَا قَدْ قَرَّبْتُ جِيَادِي، وَرَحَلْتُ رِكَابِي. وَلَئِنْ أَلْجَأْتُمُونِي إِلَى  
الْمَسِيرِ إِلَيْكُمْ، وَقَعَنْ بِكُمْ وَقَعَةً فَكُلُّعَقَةٍ كَلْعَقَةٍ، مَعَ أَيِّ  
عَارِفٍ لِيذِي الطَّاعَةِ مِنْكُمْ فَضْلُهُ، وَلِيذِي النَّصِيحَةِ حَقُّهُ، غَيْرُ  
مُتَجَاوِزٍ مُتَّهَمًا إِلَى بَرِيٍّ، وَنَاكِثًا إِلَى وَفِيٍّ.

## Letter 30: To Mu'awiyah

ومن كتاب له (عليه السلام) (م)

## إلى معاوية

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.

فَاتَّقِ اللَّهَ فِيمَا لَدَيْكَ، وَانظُرْ فِي حَقِّهِ عَلَيْكَ، وَارْجِعْ إِلَى مَعْرِفَةِ  
مَا تَعْدُرُ بِجَهَالَتِهِ، فَإِنَّ لِلطَّاعَةِ أَغْنَاءَ مَا  
وَاضِحَةً، وَسُبُحًا نِيرَةً، وَمَحَجَّةً نَهَجَةً، وَغَايَةً مُطْلَبَةً،  
يَرُدُّهَا كَيْاسٌ، وَيُخَالِفُهَا نُكَّاسٌ، مَنْ  
نَكَبَ عَنْهَا جَارَ عَنِ الْحَقِّ، وَخَبَطَ فِي النَّيْبِ، وَعَيَّرَ اللَّهُ نِعْمَتَهُ،  
وَأَحَلَّ بِهِ نِعْمَتَهُ. فَنَفْسَكَ نَفْسَكَ! فَقَدْ بَيْنَ اللَّهُ لَكَ سَبِيلَكَ،  
وَحَيْثُ تَنَاهَتْ بِكَ أُمُورُكَ، فَقَدْ أُجْرِيَتْ إِلَى غَايَةِ خُسْرٍ، وَمَحَلَّةِ  
كُفْرٍ، وَإِنَّ نَفْسَكَ قَدْ أُوحِلَتْكَ شَرًّا، وَأَفْحَمَتْكَ عِيًّا، وَأُورِدَتْكَ  
الْمَهَالِكِ، وَأَوْعَرَتْ عَلَيْكَ الْمَسَالِكِ.

## Letter 31: Advice to one of his sons after returning from the Battle of Siffin

He wrote this letter for al-Hasan ibn `Ali [1](#) (his son - peace be upon them), when Amir al-mu'minin encamped at al-Hadirin on his way back from Siffin.

ومن وصيته (عليه السلام) (م)

للحسن بن علي (عليه السلام) (م)،

## كتبها إليه بـ "حاضرین" عند انصرافه من صقین

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 grief, a victim of distresses, who has been overpowered by desires, and who is a successor of the dead.

مِنَ الْوَالِدِ الْقَانِ، الْمُقِرِّ لِلزَّمَانِ، الْمُدِيرِ الْعُمُرِ، الْمُسْتَسْلِمِ  
لِلدَّهْرِ، الدَّامِ لِلدُّنْيَا، السَّاكِنِ مَسَاكِنَ الْمَوْتَى، الظَّاعِنِ عَنْهَا عَدَاً،  
إِلَى الْمَوْلُودِ الْمُؤَمَّلِ مَا يُدْرِكُ، السَّالِكِ سَبِيلَ مَنْ  
قَدْ هَلَكَ، عَرَضِ سُقَامٍ، رَهِينَةِ يَوْمٍ،  
وَرَمِيَةِ الْمَصَائِبِ، وَعَبْدِ الدُّنْيَا، وَتَاجِرِ الْغُرُورِ، وَعَرِيمِ الْمَنَايَا،  
وَأَسِيرِ الْمَوْتِ، وَخَلِيفِ الْهُمُومِ، قَرِينِ حَزَانٍ، وَنُصْبِ  
فَاتٍ، وَصَرِيحِ الشَّهَوَاتِ، وَخَلِيفَةِ  
مَوَاتٍ.

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.

أَمَّا بَعْدُ، فَإِنَّ فِيمَا تَبَيَّنْتُ مِنْ إِدْبَارِ الدُّنْيَا عَنِّي، وَجُمُوحِ  
الدَّهْرِ عَلَيَّ، وَإِقْبَالِ خِرَةِ إِلَيَّ، مَا يَزَعُنِي عَنْ ذِكْرِ  
مَنْ سِوَايَ، وَاهْتِمَامِ بِمَا وَرَائِي غَيْرَ أَنِّي حَيْثُ تَقَرَّدَ  
بِي دُونَ هُمُومِ النَّاسِ هُمْ نَفْسِي، فَصَدَقَنِي رَأْيِي، وَصَرَفَنِي عَنْ



هَوَايَ، وَصَرِّحْ لِي مَحْضُ أَمْرِي فَأُفْضِيَ بِكَ إِلَى جِدِّ وَوَجْدُكَ  
يَكُونُ فِيهِ لِعَبٍّ، وَصِدْقٌ يَشُوْبُهُ كَذِبٌ . وَوَجْدُكَ  
بَعْضِي، بَلْ وَوَجْدُكَ كَلْبِي، 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 إِنَّ أُنَا بَقِيْتُ لَكَ  
أَوْ قَانِيْتُ.

I advise you to fear Allah, O my child, abide by His commands, fill your heart with remembrance of Him and 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 denial, energise it with firm belief, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunate 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.

فَانِي أَوْصِيكَ بِتَقْوَى اللَّهِ أَيُّ بُنْيٍ، وَلِزُومِ أَمْرِهِ، وَعِمَارَةِ قَلْبِكَ  
بِذِكْرِهِ، وَاعْتِصَامِ بِحَبْلِهِ، وَأَيُّ سَبَبٍ أَوْتَقُ مِنْ سَبَبِ  
بَيْنِكَ وَبَيْنَ اللَّهِ إِنَّ أَنْتَ أَخَذْتَ بِهِ، أَحْيِي قَلْبَكَ بِالْمَوْعِظَةِ، وَأَمِئْتَهُ  
بِالزَّهَادَةِ، وَقَوِّهِ بِالْيَقِينِ، وَنَوِّرْهُ بِالْحِكْمَةِ، وَذَلِّلْهُ بِذِكْرِ الْمَوْتِ،  
وَقَرِّرْهُ بِالْفَنَاءِ، وَبَصِّرْهُ فَجَائِعَ الدُّنْيَا، وَحَذِّرْهُ صَوْلَةَ الدَّهْرِ،  
وَفُحْشَ تَقَلُّبِ اللَّيَالِي وَاعْرِضْ عَلَيْهِ أَخْبَارَ  
الْمَاضِينَ، وَذَكِّرْهُ بِمَا أَصَابَ مَنْ كَانَ قَبْلَكَ مِنْ  
وَالِيْنَ، وَسِرِّ فِي دِيَارِهِمْ وَأَتَارِهِمْ، فَانظُرْ فِيْمَا  
فَعَلُوا وَعَمَّا انْتَقَلُوا، وَأَيْنَ حَلُّوا وَنَزَلُوا، فَإِنَّكَ تَجِدُهُمْ انْتَقَلُوا عَن  
جِبَّةٍ، وَحَلُّوا دَارَ الْغُرْبَةِ، وَكَأَنَّكَ عَن قَلِيلٍ قَدْ صِرْتَ  
كَأَحَدِهِمْ، فَاصْلِحْ مَثْوَاكَ، وَتَبِعْ آخِرَتَكَ بِدُنْيَاكَ،

Give up discussing what you do not know and speaking about what does not concern you. Keep off track from which you fear to go astray because refraining (from moving) when fear of straying is better than embarking on dangers. Ask others to do good; you will thus be among good doers. Desist others from evil with your action as well as speech and keep off,

to the best of your ability, from he who commits it. Struggle for Allah as is His due; and the insults of a reviler should not stop you in matters of Allah.

Leap into dangers for the sake of right wherever it be. Acquire insight into religious law. Accustom yourself to endure hardships since the best trait of character is endurance in matters of right. In all affairs resign yourself to 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.

وَدَعَ الْقَوْلَ فِيمَا #XFEBB تَعْرِفُ، وَالْخِطَابَ فِيمَا لَمْ تُكَلِّفُ،  
وَأَمْسَيْكَ عَنْ طَرِيقِ إِذَا خِفْتَ #XFEBB لَتَهُ فَإِنَّ الْكُفَّ عِنْدَ  
خَيْرَةِ الضُّمُودِ #XFEBB خَيْرٌ مِنْ رُكُوبِ #XFEBB هُوَالِ. وَأَمْرٌ  
بِالْمَعْرُوفِ تَكُنْ مِنْ أَهْلِهِ، وَأَنْكِرِ الْمُنْكَرَ بِيَدِكَ وَلِسَانِكَ، وَبَايِنُ مَنْ  
فَعَلَهُ بِجُهْدِكَ، وَجَاهِدْ فِي اللَّهِ حَقَّ جِهَادِهِ، وَ #XFEBB تَأْخُذَكَ  
فِي اللَّهِ لَوْمَةً #XFEBB تَمِّمِ، وَخُصَّ الْعَمَرَاتِ لِلْحَقِّ حَيْثُ كَانَ،  
وَتَفَقَّهُ فِي الدِّينِ، وَعَوِّدْ نَفْسَكَ التَّصَبُّرَ عَلَى الْمَكْرُوهِ، وَنِعْمَ  
الْخُلُقُ التَّصَبُّرُ فِي الْحَقِّ! وَالْحَيُّ نَفْسَكَ فِي أُمُورِكَ كُلِّهَا إِلَى  
إِلَهِكَ، فَإِنَّكَ تُلْجِئُهَا إِلَى كَهْفِ حَرِيرِ، وَمَانِعِ عَزِيرِ. وَأَخْلِصْ فِي  
الْمَسْأَلَةِ لِرَبِّكَ، فَإِنَّ بِيَدِهِ الْعَطَاءَ وَالْجِرْمَانَ، وَأَكْثَرَ  
#XFEBB سِتِّخَارَةَ، وَتَفَقَّهُمْ وَصِيَّتِي، وَ #XFEBB تَذَهَبَنَّ عَنْكَ  
صَفْحًا، فَإِنَّ خَيْرَ الْقَوْلِ مَا نَفَع. وَاعْلَمْ أَنَّهُ #XFEBB خَيْرٌ فِي  
عِلْمِ #XFEBB يَنْفَعُ، وَ #XFEBB يُنْتَفَعُ بِعِلْمِ #XFEBB  
يَجِزُّ تَعَلُّمُهُ.

O my child, when I noticed I was of goodly age and noticed I was increasing in weakness I hastened with my will for you and wrote down prominent points of it in case death overtook before I divulged to you what I have in my heart, or in case my wit be affected as my body has been affected, or forces of passions or mischief 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 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.

أَيُّ بُنْيٍّ، إِنِّي لَمَّا رَأَيْتُنِي قَدْ بَلَغْتُ سِنًّا، وَرَأَيْتُنِي أَرْدَادُ وَهْنًا،  
 بَادَرْتُ يَوْصِيَّتِي إِلَيْكَ، وَأُورَدْتُ خِصَا; مِنْهَا قَبْلَ أَنْ  
 يَعْجَلَ بِي أَجْلِي دُونَ أَنْ أَفْضِيَ إِلَيْكَ يَمًا فِي نَفْسِي، أَوْ أَنْ  
 أَنْقَصَ فِي رَأْيِي كَمَا نُقِصْتُ فِي جِسْمِي، أَوْ يَسْبِقَنِي إِلَيْكَ بَعْضُ  
 عِلْبَاتِ الْهَوَى وَفِتَنِ الدُّنْيَا، فَتَكُونَ كَالصَّعْبِ النَّفُورِ. وَإِنَّمَا قَلْبُ  
 الْحَدِيثِ كَالصَّعْبِ; رُضِ الْخَالِيَةِ مَا أَلْقِيَ فِيهَا مِنْ شَيْءٍ قَبْلَهُ،  
 قَبَادَرْتُكَ بِأ; دَبَّ قَبْلَ أَنْ يَفْسُو قَلْبُكَ، وَيَشْتَغَلَ لُبُّكَ،  
 لِتَسْتَفِيلَ بِحِدِّ رَأْيِكَ مِنْ; مَرَّ مَا قَدْ كَفَاكَ أَهْلُ  
 التَّجَارِبِ بُعَيْتَهُ وَتَجْرِبَتَهُ، فَتَكُونَ قَدْ كُفَيْتَ مَوْوَنَةَ الطَّلَبِ،  
 وَعُوفِيَتْ مِنْ; رَجَّ التَّجْرِبَةِ، فَأَتَاكَ مِنْ ذَلِكَ مَا قَدْ كُنَّا  
 نَأْتِيهِ، وَاسْتَبَانَ لَكَ مَا رُبَّمَا أَظْلَمَ عَلَيْنَا مِنْهُ.

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.

يُّ بُنْيٍّ، إِنِّي وَإِنْ لَمْ أَكُنْ عُمَرْتُ عُمَرَ مَنْ كَانَ قَبْلِي، فَقَدْ نَظَرْتُ  
 فِي أَعْمَالِهِمْ، وَفَكَّرْتُ فِي أَحْبَارِهِمْ، وَسِرْتُ فِي آثَارِهِمْ; حَتَّى  
 عُدْتُ كَأَحَدِهِمْ; بَلْ كَأَنِّي يَمَّا انْتَهَى إِلَيَّ مِنْ أُمُورِهِمْ قَدْ عُمَرْتُ  
 مَعَ أَوْلَاهُمْ إِلَى آخِرِهِمْ، فَعَرَفْتُ صَفْوَةَ ذَلِكَ مِنْ كَدْرِهِ، وَنَفَعَهُ مِنْ  
 ضَرَرِهِ،

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, 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.

فَاسْتَخْلَصْتُ لَكَ مِنْ كُلِّ أَمْرٍ نَخِيلَهُ، وَتَوَخَّيْتُ لَكَ جَمِيلَهُ، وَصَرَفْتُ  
عَنْكَ مَجْهُولَهُ، وَرَأَيْتُ حَيْثُ عَنَانِي مِنْ أَمْرِكَ مَا يَعْنِي الْوَالِدَ  
الشَّفِيقَ، وَأَجْمَعْتُ عَلَيْهِ مِنْ أَدَبِكَ أَنْ يَكُونَ ذَلِكَ وَأَنْتَ مُقْبِلُ  
العُمُرِ وَمُقْتَبِلُ الدَّهْرِ، دُونِيَّةَ سَلِيمَةٍ، وَنَفْسَ صَافِيَةٍ، وَأَنْ أُبْتَدِكَ  
بِتَعْلِيمِ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَتَأْوِيلِهِ، وَشَرَائِعِ  
وَحَرَامِهِ ، وَأَجَاوِزُ ذَلِكَ بِكَ إِلَى غَيْرِهِ. ثُمَّ أَشْفَعْتُ أَنْ  
يَلْتَبَسَ عَلَيْكَ مَا اخْتَلَفَ النَّاسُ فِيهِ مِنْ أَهْوَائِهِمْ وَأَرَائِهِمْ مِثْلَ  
الَّذِي التَّبَسَّ عَلَيْهِمْ، فَكَانَ إِحْكَامُ ذَلِكَ عَلَى مَا كَرِهْتُ مِنْ تَنْبِيهِكَ  
لَهُ أَحَبَّ إِلَيَّ مِنْ إِسْئَالِكَ إِلَى أَمْرِ ؛ وَأَمِنْ  
عَلَيْكَ بِهَ الْهَلَكَةِ وَرَجَوْتُ أَنْ يُوقِّعَكَ اللَّهُ فِيهِ لِرُشْدِكَ، وَأَنْ يَهْدِيكَ  
لِقَصْدِكَ، فَعَهَدْتُ إِلَيْكَ وَصِيَّتِي هَذِهِ.

Know O my child, 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.

وَاعْلَمْ يَا بُنَيَّ أَنَّ أَحَبَّ مَا أَنْتَ آخِذٌ بِهِ إِلَيَّ مِنْ وَصِيَّتِي تَقْوَى اللَّهِ  
وَأَنْتَ مُتَّبِعٌ عَلَى مَا فَرَضَهُ اللَّهُ عَلَيْكَ، وَأَنْتَ مُتَّبِعٌ  
بِمَا مَضَى عَلَيْهِمْ ؛ وَلَوْ أَنَّ مِنْ آبَائِكَ، وَالصَّالِحُونَ مِنْ  
أَهْلِ بَيْتِكَ، فَإِنَّهُمْ لَمْ يَدْعُوا أَنْ نَنْظُرُوا ؛ نَفْسِهِمْ كَمَا  
أَنْتَ نَاطِرٌ، وَفَكَرُوا كَمَا أَنْتَ مُفَكِّرٌ، ثُمَّ رَدَّهُمْ آخِرُ ذَلِكَ إِلَى  
أَنْتَ مُتَّبِعٌ ؛ خُذْ بِمَا عَرَفُوا، وَأَنْتَ مُتَّبِعٌ ؛ مَسَاكٍ عَمَّا لَمْ يُكَلِّفُوا،  
فَإِنَّ أَبْتَ نَفْسِكَ أَنْ تَقْبَلَ ذَلِكَ دُونَ أَنْ تَعْلَمَ كَمَا عَلِمُوا فَلْيَكُنْ  
طَلْبُكَ ذَلِكَ بِتَفَهُمٍ وَتَعْلَمَ، ؛ بِتَوَرُّطِ الشُّبُهَاتِ، وَعَلْقِ  
الْخُصُومَاتِ.

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.

وَأَبْدًا قَبْلَ نَظْرِكَ فِي ذَلِكَ بِأَسْتِعَانَةٍ بِإِلَهِكَ، وَالرَّغْبَةَ  
إِلَيْهِ فِي تَوْفِيقِكَ، وَتَرِكَ كُلَّ شَائِبَةٍ أَوْلَجْتِكَ فِي شُبُهَةٍ، أَوْ  
أَسْلَمْتِكَ إِلَى مَذْءَبِكَ. فَإِنْ أَيْقَنْتَ أَنْ قَدْ صَقَا قَلْبُكَ  
فَخَشَعَ، وَتَمَّ رَأْيُكَ فَاجْتَمَعَ، وَكَانَ هَمُّكَ فِي ذَلِكَ هَمًّا وَاحِدًا،  
فَانظُرْ فِيمَا فَسَّرْتُ لَكَ، وَإِنْ أَنْتَ لَمْ يَجْتَمِعْ لَكَ مَا تُحِبُّ مِنْ  
نَفْسِكَ، وَقَرَاغَ نَظْرِكَ وَفِكْرِكَ، فَاعْلَمْ أَنَّكَ إِنَّمَا تَخِيطُ الْعَشَوَاءَ،  
وَتَتَوَرَّطُ الظُّلْمَاءَ. وَلَيْسَ طَالِبُ الدِّينِ مَنْ خَبَطَ أَوْ خَلَطَ،  
وَأَمَّا مَسَاكُ عَنْ ذَلِكَ أَمْتَلُ.

Appreciate my advice, O my child, and know 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.

فَتَقَهُمْ يَا بُنَيَّ وَصِيَّتِي، وَاعْلَمْ أَنَّ مَالِكَ الْمَوْتِ هُوَ مَالِكُ الْحَيَاةِ،  
وَأَنَّ الْخَالِقَ هُوَ الْمُوَيْتُ، وَأَنَّ الْمُفْنِي هُوَ الْمُعِيدُ، وَأَنَّ الْمُبْتَلِيَّ  
هُوَ الْمُعَافِي، وَأَنَّ الدُّنْيَا لَمْ تَكُنْ لِتَسْتَقِرَّ إِلَّا عَلَى مَا  
جَعَلَهَا اللَّهُ عَلَيْهِ مِنَ النُّعْمَاءِ، وَأَمَّا مَسَاكُ عَنْ ذَلِكَ أَمْتَلُ،  
وَالْجَزَاءُ فِي الْمَعَادِ، أَوْ مَا شَاءَ مِمَّا تَعْلَمُ، فَإِنْ  
أَشْكَلَ عَلَيْكَ شَيْءٌ مِنْ ذَلِكَ فَاحْمِلْهُ عَلَى جِهَالَتِكَ، فَإِنَّكَ أَوْلَى مَا

خُلِفْتَ بِهِ جَاهٍ؛ ثُمَّ عُلِمْتَ، وَمَا أَكْثَرَ مَا تَجْهَلُ مِنْ  
مُرٍّ، وَيَتَحَيَّرُ فِيهِ رَأْيُكَ، وَيَصِلُ فِيهِ بَصْرُكَ ثُمَّ تُبْصِرُهُ  
بَعْدَ ذَلِكَ! فَاعْتَصِمُ بِالذِّي خَلَقَكَ وَرَزَقَكَ وَسَوَّاكَ، وَلِيَكُنْ لَهُ  
تَعَبُّدُكَ، وَإِلَيْهِ رَعْبُتُكَ، وَمِنْهُ شَفَقَتُكَ.

Know O my child, that no one received messages from Allah, the Glorified, as the Prophet (S) 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.

وَاعْلَمْ يَا بُنَيَّ أَنَّ أَحَدًا لَمْ يُنْبِئْ عَنِ اللَّهِ سُبْحَانَهُ كَمَا أَنْبَأَ عَنْهُ نَبِيْنَا  
- صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَارْضَ بِهِ رَائِدًا، وَإِلَى النَّجَاةِ قَائِدًا، فَإِنِّي  
لَمْ أَلِكْ نَصِيحَةً. وَإِنَّكَ لَنْ تَبْلُغَ فِي النَّظَرِ لِنَفْسِكَ وَإِنْ اجْتَهَدْتَ  
مَبْلُغَ نَظَرِي لَكَ.

Know O my child, 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 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.

وَاعْلَمْ يَا بُنَيَّ أَنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكٌ؛ تَتَكَ رُسُلُهُ،  
وَلَرَأَيْتَ آثَارَ مُلْكِهِ وَسُلْطَانِهِ، وَلَعَرَفْتَ أفعالَهُ وَصِفَاتَهُ، وَلَكِنَّهُ إِلَهُ  
وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ،؛ يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ،  
وَ؛ يَزُولُ أَبَدًا وَلَمْ يَزَلْ. أَوَّلُ قَبْلِ شَيْءٍ؛  
بِ؛ أَوَّلِيَّةٍ، وَآخِرُ بَعْدَ شَيْءٍ؛  
نِهَايَةٍ. عَظُمَ عَنْ أَنْ تَتَّبَعَ رُبُوبِيَّتَهُ بِإِحَاطَةٍ قَلْبٍ أَوْ بَصَرٍ. فَإِذَا  
عَرَفْتَ ذَلِكَ فَافْعَلْ كَمَا يَنْبَغِي لِمِثْلِكَ أَنْ يَفْعَلَهُ فِي صِغَرِ خَطَرِهِ،  
وَقَلَّةِ مَقْدَرَتِهِ، وَكَثْرَةِ عَجْزِهِ، وَعَظِيمِ حَاجَتِهِ إِلَى رَبِّهِ، فِي طَلَبِ

طَاعَتِهِ، وَالْخَشْيَةَ مِنْ عُقُوبَتِهِ، وَالشَّفَقَةَ مِنْ سُخْطِهِ، فَإِنَّهُ لَمْ  
يَأْمُرَكَ إِحْسَانًا، وَحَسَنًا، وَلَمْ يَنْهَكَ إِحْسَانًا، وَحَسَنًا، عَنِ قَبِيحٍ.

O my child, I have informed you about the world, its condition, 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.

يَا بَنِيَّ إِنِّي قَدْ أَنْبَأْتُكَ عَنِ الدُّنْيَا وَحَالِهَا، وَزَوَالِهَا وَانْتِقَالِهَا،  
وَأَنْبَأْتُكَ عَنِ الْآخِرَةِ وَمَا أُعِدُّ لَهَا، وَصَرَبْتُ  
لَكَ فِيهِمَا مَثَلًا، لِتَعْتَبِرَ بِهَا، وَتَحْذُو عَلَيْهَا. إِنَّمَا مَثَلُ  
مَنْ خَبَرَ الدُّنْيَا كَمَثَلِ قَوْمٍ سَفَرُوا نَبَا بِهِمْ مَنْزِلٌ جَدِيدٌ، فَأَمُّوا  
مَنْزِلًا خَصِيبًا وَجَنَابًا مَرِيعًا، فَاحْتَمَلُوا وَعُتَاءَ الطَّرِيقِ،  
وَفِرَاقَ الصَّدِيقِ، وَخُشُوعَةَ السَّقَرِ، وَجُشُوعَةَ المَطْعَمِ، لِيَأْتُوا سَعَةً  
دَارَهُمْ، وَمَنْزِلَ قَرَارِهِمْ، فَلَيْسَ يَجِدُونَ لِشَيْءٍ مِنْ ذَلِكَ أَلْمًا،  
وَأَنْبَأْتُكَ بِمَثَلِ قَوْمٍ يَرُونَ نَفَقَةً فِيهِ مَغْرَمًا. وَشَيْءٌ أَحَبُّ  
إِلَيْهِمْ مِمَّا قَرَّبَهُمْ مِنْ مَنْزِلِهِمْ وَأَدْنَاهُمْ إِلَى مَحَلَّتِهِمْ. وَمَثَلُ مَنْ  
اعْتَرَبَهَا كَمَثَلِ قَوْمٍ كَانُوا يَمْنَرُونَ خَصِيبًا، فَتَبَا بِهِمْ إِلَى مَنْزِلِ  
جَدِيدٍ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِمْ وَأَفْطَحَ عِنْدَهُمْ مِنْ  
مُقَارَقَةِ مَا كَانُوا فِيهِ، إِلَى مَا يَهْجُمُونَ عَلَيْهِ، وَيَصِيرُونَ إِلَيْهِ.

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.

يَا بُنَيَّ اجْعَلْ نَفْسَكَ مِيزَانًا فِيمَا بَيْنَكَ وَبَيْنَ غَيْرِكَ، فَأُحِبُّ  
لِغَيْرِكَ مَا تُحِبُّ لِنَفْسِكَ، وَاكْرَهُ لَهُ مَا تَكْرَهُ لَهَا، وَتَظْلِمُ  
كَمَا تَظْلِمُ؛ تَحِبُّ أَنْ تُظْلَمَ، وَأَحْسِنُ كَمَا تُحِبُّ أَنْ  
يُحْسَنَ إِلَيْكَ، وَاسْتَفِيحْ مِنْ نَفْسِكَ مَا تَسْتَفِيحُهُ مِنْ غَيْرِكَ،  
وَارْضَ مِنَ النَّاسِ بِمَا تَرْضَاهُ لَهُمْ مِنْ نَفْسِكَ، وَتَقُلُ  
مَا تَعْلَمُ وَإِنْ قَلَّ مَا تَعْلَمُ، وَتَقُلُ مَا  
تُحِبُّ أَنْ يُقَالَ لَكَ.

وَاعْلَمْ أَنَّ عَجَابَ صِدِّ الصَّوَابِ، وَآفَةُ  
لِبَابِ، فَاسْعَ فِي كَدِّكَ، وَتَكُنْ خَازِنًا  
لِغَيْرِكَ، وَإِذَا أَنْتَ هَدَيْتَ لِقَمُودِكَ فَكُنْ أَحْشَعَ مَا تَكُونُ لِرَبِّكَ.

Know in front of you lies a road of long distance and severe hardship and 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.

وَاعْلَمْ أَنَّ أَمَامَكَ طَرِيقًا دَا مَسَافَةً بَعِيدَةً، وَمَشَقَّةً شَدِيدَةً، وَأَنْتَ  
عِنَى بِكَ فِيهِ عَنْ حُسْنِ رُتِيَادِ، وَقَدْرَ  
بِغِكَ مِنَ الزَّادِ، مَعَ خِجَّةِ الظُّهْرِ، وَتَحْمِلَنَّ  
عَلَى ظَهْرِكَ فَوْقَ طَاقَتِكَ، فَيَكُونُ ثِقْلٌ ذَلِكَ



وَبَا؛&#x2013;عَلَيْكَ، وَإِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ  
 زَادَكَ إِلَى يَوْمِ الْقِيَامَةِ، فَيُؤَافِيكَ بِهِ عَدَا حَيْثُ تَحْتَاجُ إِلَيْهِ  
 فَأَعْتَنِمُهُ وَحَمَلُهُ إِيَّاهُ، وَأَكْثِرُ مِنْ تَرْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ، فَلَعَلَّكَ  
 تَطْلُبُهُ فَ&#x2013;تَجِدُهُ . وَاعْتَنِمُ مَنْ اسْتَفْرَضَكَ فِي حَالِ  
 غِنَاكَ، لِيَجْعَلَ قَضَاءَهُ لَكَ فِي يَوْمِ عُسْرَتِكَ.

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, investigate for yourself before alighting, and prepare the place before getting down, because after death there can be no preparation nor return to this world.

وَاعْلَمْ أَنَّ أَمَامَكَ عَقَبَةً كُؤُودًا، الْمُخِيفُ فِيهَا أَحْسَنُ  
 حَا؛&#x2013;مِنَ الْمُثْقَلِ، وَالْمُبْطِئُ عَلَيْهَا أَفْبَحُ حَا؛&#x2013;  
 مِنَ الْمُسْرِعِ، وَأَنَّ مَهْيَطَكَ بِهَا &#x2013;مَحَالَةٌ إِمَّا عَلَى جَنَّةٍ  
 أَوْ عَلَى نَارٍ، فَارْتَدُّ لِنَفْسِكَ قَبْلَ نُزُولِكَ، وَوَطْئُ الْمَنْزِلِ قَبْلَ  
 حُلُولِكَ، فَلَيْسَ بَعْدَ الْمَوْتِ مُسْتَعْتَبٌ، وَ&#x2013;إِلَى الدُّنْيَا  
 مُنْصَرَفٌ.

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.

وَاعْلَمْ أَنَّ الَّذِي بِيَدِهِ خَزَائِنُ السَّمَاوَاتِ وَ&#x2013;رُضٌ قَدْ  
 أَذِنَ لَكَ فِي الدُّعَاءِ، وَتَكَفَّلَ لَكَ بِ&#x2013;جَابِهِ، وَأَمَرَكَ أَنْ  
 تَسْأَلَهُ لِيُعْطِيكَ، وَتَسْتَرْجِمَهُ لِيَرْحَمَكَ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ مَنْ  
 يَحْجُبُكَ عَنْهُ، وَلَمْ يُلْجِئِكَ إِلَى مَنْ يَشْفَعُ لَكَ إِلَيْهِ، وَلَمْ يَمْنَعْكَ إِنْ

أَسَاتَ مِنَ التَّوْبَةِ، وَلَمْ يُعَاجِلْكَ بِالنِّعْمَةِ، وَلَمْ يَفْضَحْكَ حَيْثُ  
تَعَرَّضْتَ الْقَصِيحَةَ، وَلَمْ يُشَدِّدْ عَلَيْكَ فِي قَبُولِ نَابَةٍ،  
وَلَمْ يُنَاقِشْكَ بِالْجَرِيمَةِ، وَلَمْ يُؤْيِسْكَ مِنَ الرَّحْمَةِ، بَلْ جَعَلَ  
نُزُوعَكَ عَنِ الذَّنْبِ حَسَنَةً، وَحَسَبَ سَيِّئَتَكَ وَاجِدَةً، وَحَسَبَ  
حَسَنَتَكَ عَشْرًا ،

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 treasuries of His mercy that which no one else has power to give, namely length of life, health of body and increase in sustenance. Then He has placed the keys of His treasuries in your hands in the sense that He has shown you the way to ask Him.

وَفَتَحَ لَكَ بَابَ الْمَتَابِ، وَبَابَ سِتْعَنَابِ; فَإِذَا نَادَيْتَهُ  
سَمِعَ نِدَاءَكَ، وَإِذَا نَاجَيْتَهُ عَلِمَ نَجْوَاكَ، فَأَفْضَيْتَ إِلَيْهِ بِحَاجَتِكَ،  
وَأَبْتَشْتَهُ ذَاتَ نَفْسِكَ، وَشَكُوتَ إِلَيْهِ هُمُومَكَ، وَاسْتَكْشَفْتَهُ كُرُوبَكَ،  
وَاسْتَعْنَيْتَهُ عَلَى أُمُورِكَ، وَسَأَلْتَهُ مِنْ خَزَائِنِ رَحْمَتِهِ مَا  
يَقْدِرُ عَلَى إِعْطَائِهِ غَيْرُهُ، مِنْ زِيَادَةٍ  
وَعَمَارٍ، وَصِحَّةِ بَدَانِ، وَسَعَةٍ  
رُزَاقٍ. ثُمَّ جَعَلَ فِي يَدَيْكَ مَقَاتِيحَ خَزَائِنِهِ بِمَا أُذِنَ لَكَ  
فِيهِ مِنْ مَسْأَلَتِهِ،

Therefore, wherever you wish, open the doors of His favour with prayer, and let abundant rains of His mercy fall on you. Delay in acceptance of prayer should not disappoint you because 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.

فَمَتَى شِئْتَ اسْتَفْتَحْتَ بِالذُّعَاءِ أَبْوَابَ نِعْمَتِهِ، وَاسْتَمْطَرْتَ

شَايِبَ رَحْمَتِهِ، وَ#XFEBB يُقَيِّطَنَّكَ إِبْطَاءُ إِبَابَتِهِ، فَإِنَّ  
 الْعَطِيَّةَ عَلَى قَدْرِ النِّيَّةِ، وَرُبَّمَا أُخِّرَتْ عَنْكَ #XFEBB؛ جَابَةٌ،  
 لِيَكُونَ ذَلِكَ أَعْظَمَ #XFEBB؛ جَرِ السَّائِلِ، وَأَجْزَلَ لِعَطَاءِ  
 #XFEBB؛ مَل. وَرُبَّمَا سَأَلْتَ الشَّيْءَ وَ#XFEBB؛ تُوْتَاهُ،  
 وَأَوْتَيْتَ خَيْرًا مِنْهُ عَاجٍ #XFEBB؛ أَوْ آجٍ #XFEBB؛، أَوْ صُرِفَ  
 عَنْكَ لِمَا هُوَ خَيْرٌ لَكَ، فَلَرُبَّ أَمْرٍ قَدْ طَلَبْتَهُ فِيهِ هَ#XFEBB؛ كُ  
 دِينِكَ لَوْ أَوْتَيْتَهُ، فَلَتَكُنْ مَسْأَلُكَ فِيمَا يَبْقَى لَكَ جَمَالَهُ، وَيُنْفَى  
 عَنْكَ وَبَالَهُ؛ فَالْمَالُ #XFEBB؛ يَبْقَى لَكَ وَ#XFEBB؛ تَبْقَى  
 لَهُ.

O my child, know that you have been created for the next world, not for this world, for destruction (in this world) not for lasting, and for dying not for living. You are in a place which does not belong to you, a house for making preparations and a passage towards the next world. You are being chased by death from which the runner -away cannot escape, as it would surely overtake him. So, be on guard against it 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.

وَاعْلَمْ يَا بُنَيَّ أَنَّكَ إِنَّمَا خُلِقْتَ إِبْطَاءُ إِبَابَتِهِ، فَإِنَّ  
 لِلدُّنْيَا، وَلِلْعَنَاءِ #XFEBB؛ لِلْبَقَاءِ، وَلِلْمَوْتِ #XFEBB؛ لِلْحَيَاةِ؛  
 وَأَنَّكَ فِي مَنْزِلِ قُلْعَةٍ، وَدَارِ بُلْعَةٍ، وَطَرِيقِ إِلَى #XFEBB؛ خِرَةٍ،  
 وَأَنَّكَ طَرِيدُ الْمَوْتِ الَّذِي #XFEBB؛ يَنْجُو مِنْهُ هَارِبُهُ،  
 وَ#XFEBB؛ يَفُوتُهُ طَالِبُهُ، وَ#XFEBB؛ بُدَّ أَنَّهُ مُدْرِكُهُ، فَكُنْ  
 مِنْهُ عَلَى حَذَرٍ أَنْ يُدْرِكَكَ وَأَنْتَ عَلَى حَالِ سَيِّئَةٍ، قَدْ كُنْتَ تُحَدِّثُ  
 نَفْسَكَ مِنْهَا بِالتُّوبَةِ، فَيَحُولَ بَيْنَكَ وَبَيْنَ ذَلِكَ، فَإِذَا أَنْتَ قَدْ  
 أَهْلَكْتَ نَفْسَكَ.

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.

يَا بُنَيَّ أَكْثَرُ مِنْ ذِكْرِ الْمَوْتِ، وَذِكْرَ مَا تَهْجُمُ عَلَيْهِ، وَتُقْضِي بَعْدَ  
 الْمَوْتِ إِلَيْهِ، حَتَّى يَأْتِيكَ وَقَدْ أَخَذَتْ مِنْهُ جِذْرَكَ، وَشَدَدَتْ لَهُ  
 أَرْزَاقَكَ، وَيَأْتِيكَ بَعْتَةٌ فَيَبْهَرُكَ، وَإِيَّاكَ أَنْ تَغْتَرَّ بِمَا تَرَى  
 مِنْ إِخْوَافِ أَهْلِ الدُّنْيَا إِلَيْهَا، وَتَكَالِبُهُمْ عَلَيْهَا، فَقَدْ نَبَّأَكَ  
 اللَّهُ عَنْهَا، وَنَعَتْ هِيَ لَكَ عَنْ نَفْسِهَا، وَتَكَشَّفَتْ لَكَ عَنْ  
 مَسَاوِيهَا،

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 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.

فَإِنَّمَا أَهْلُهَا كَالْبُعْثِ عَاوِيَّةً، وَسِبَاعِ صَارِيَّةً، يَهْرُ بَعْضُهَا  
 عَلَى بَعْضٍ، وَيَأْكُلُ عَزِيْزَهَا دَلِيْلَهَا، وَيَقْهَرُ كَبِيْرَهَا صَغِيْرَهَا. نَعْمُ  
 مُعَقَّلَةٌ، وَأُخْرَى مُهْمَلَةٌ، قَدْ أَضَلَّتْ عُقُولَهَا، وَرَكِبَتْ مَجْهُولَهَا.  
 سُرُوحٌ عَاهَةٌ بِوَادٍ وَعُثٌّ، لَيْسَ لَهَا رَاعٌ يُقِيمُهَا، وَتَسْلُكُ  
 مُسِيْمٌ يُسِيْمُهَا. سَلَكَتْ بِهِمُ الدُّنْيَا طَرِيْقَ الْعَمَى، وَأَخَذَتْ  
 بِأَبْصَارِهِمْ عَنْ مَنَارِ الْهُدَى، فَتَاهُوا فِي حَيْرَتِهَا، وَعَرَفُوا فِي  
 نِعْمَتِهَا، وَاتَّخَذُوهَا رَبًّا، فَلَعِبَتْ بِهِمْ وَلَعِبُوا بِهَا، وَنَسُوا مَا وَرَاءَهَا.

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.

رُوَيْدًا يُسْفِرُ الظُّلْمَ، كَأَنْ قَدْ وَرَدَتْ  
 طُعَانٌ؛ يُوشِكُ مَنْ أَسْرَعَ أَنْ يَلْحَقَ! وَاعْلَمْ يَا بُنَيَّ أَنَّ  
 مَنْ كَانَتْ مَطِيئَتُهُ اللَّيْلَ وَالنَّهَارَ، فَإِنَّهُ يُسَارُ بِهِ وَإِنْ كَانَ وَاقِفًا،  
 وَيَقْطَعُ الْمَسَافَةَ وَإِنْ كَانَ مُقِيمًا وَإِدْعَاءً.

Know with certainty you cannot achieve your desire and 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.

وَأَعْلَمُ يَقِينًا أَنَّكَ لَنْ تَبْلُغَ أَمَلَكَ، وَلَنْ تَعْدُوَ أَجَلَكَ، وَأَنَّكَ فِي سَبِيلِ مَنْ كَانَ قَبْلَكَ. فَخَفِّضْ فِي الطَّلَبِ، وَأَجْمَلْ فِي الْمُكْتَسَبِ، فَإِنَّهُ رُبَّ طَلَبٍ قَدْ جَرَّ إِلَى حَرْبٍ؛ فَلَيْسَ كُلُّ طَالِبٍ يَمَرُّ زَوْقًا، وَكُلُّ مُجْمَلٍ يَمَحْرُومٌ. وَأَكْرَمُ نَفْسِكَ عَنْ كُلِّ دَنِيَّةٍ وَإِنْ سَاقَتْكَ إِلَى الرَّعَائِبِ، فَإِنَّكَ لَنْ تَعْتَاضَ بِمَا تَبْدُلُ مِنْ نَفْسِكَ عِوَضًا. وَتَكُنْ عَبْدَ عَيْرِكَ وَقَدْ جَعَلَكَ اللَّهُ حُرًّا. وَمَا خَيْرُ خَيْرٍ يُنَالُ إِلَّا بِشَرٍّ، وَيُسْرُ يُعَسَّرُ.

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.

وَإِيَّاكَ أَنْ تُوجِفَ بِكَ مَطَايَا الطَّمَعِ، فَتُورِدَكَ مَنَاهِلَ الْهَلَكَةِ. وَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ بَيْنَكَ وَبَيْنَ اللَّهِ دُو نِعْمَةٍ قَافِعٌ، فَإِنَّكَ مُدْرِكٌ قَسَمِكَ، وَأَخِذْ سَهْمَكَ، وَإِنَّ الْيَسِيرَ مِنَ اللَّهِ سُبْحَانَهُ أَكْبَرُ وَأَكْرَمُ مِنَ الْكَثِيرِ مِنْ خَلْقِهِ وَإِنْ كَانَ كُلُّ مِنْهُ.

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.

وَتَوَفِّيكَ مَا قَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ مَا قَاتَ  
مِنْ مَنْطِقِكَ، وَحِفْظُ مَا فِي الْوَعَاءِ بِشَدِّ الْوُكَاةِ. وَحِفْظُ مَا فِي  
يَدَيْكَ أَحَبُّ إِلَيَّ مِنْ طَلْبِ مَا فِي يَدَيْ غَيْرِكَ، وَمَرَارَةُ الْيَأْسِ خَيْرُ  
مِنَ الطَّلْبِ إِلَى النَّاسِ. وَالْحِرْفَةُ مَعَ الْعِقَّةِ خَيْرٌ مِنَ الْغِنَى مَعَ  
الْفُجُورِ، وَالْمَرْءُ أَحْقَطُ لِسِرِّهِ، وَرُبَّ سَاعٍ فِيمَا يَضُرُّهُ! مَنْ أَكْثَرَ  
أَهْجَرَ، وَمَنْ تَفَكَّرَ أَبْصَرَ. قَارِنُ أَهْلِ الْخَيْرِ تَكُنْ مِنْهُمْ، وَبَايِنُ أَهْلِ  
الشَّرِّ تَبِينْ عَنْهُمْ. يَنْسِ الطَّعَامُ الْحَرَامُ! وَظَلَمُ الضَّعِيفِ أَفْحَشُ  
الظُّلْمِ!

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 departed 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.

إِذَا كَانَ الرَّفْقُ خُرْفًا كَانَ الْخُرْقُ رُفْقًا. رُبَّمَا كَانَ الدَّوَاءُ دَاءً،  
وَالدَّاءُ دَوَاءً، وَرُبَّمَا نَصَحَ غَيْرُ النَّاصِحِ، وَعَشَّ الْمُسْتَنْصِحُ. وَإِيَّاكَ  
وَ#xFEFBA يُكَالِ عَلَى الْمُنَى فَإِنَّهَا بَضَائِعُ النَّوْكَى، وَالْعَقْلُ  
حِفْظُ التَّجَارِبِ، وَخَيْرُ مَا جَرَّبْتَ مَا وَعَظَكَ. بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ  
تَكُونَ عُصَّةً. لَيْسَ كُلُّ طَالِبٍ يُصِيبُ، وَ#xFEFBA; كُلُّ غَائِبٍ  
يُؤُوبُ، وَمِنَ الْفَسَادِ إِضَاعَةُ الزَّادِ، وَمَفْسَدَةُ الْمَعَادِ، وَلِكُلِّ أَمْرٍ  
عَاقِبَةٌ، سَوْفَ يَأْتِيكَ مَا قُدِّرَ لَكَ، التَّاجِرُ مُخَاطِرٌ، وَرُبَّ يَسِيرٍ أَنْمَى  
مِنْ كَثِيرٍ #xFEFBA; إِخَيْرٌ فِي مُعِينٍ مَهِينٍ، وَ#xFEFBA; فِي  
صَدِيقٍ ظَنِينٍ. سَاهِلِ الدَّهْرَ مَا دَلَّ لَكَ قَعُودُهُ، وَ#xFEFBA;  
تُخَاطِرُ بِشَيْءٍ رَجَاءً أَكْثَرَ مِنْهُ، وَإِيَّاكَ أَنْ تَجْمَعَ بِكَ مَطِيئَةَ اللِّجَاجِ.

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).

أَحْمَلُ نَفْسَكَ مِنْ أُخِيكَ عِنْدَ صَرْمِهِ عَلَى الصِّلَةِ، وَعِنْدَ صُدُودِهِ  
عَلَى اللَّطْفِ وَالْمُقَارَبَةِ، وَعِنْدَ جُمُودِهِ عَلَى الْبَدْلِ، وَعِنْدَ تَبَاعُدِهِ  
عَلَى الدُّنُوِّ، وَعِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ، وَعِنْدَ جُرْمِهِ عَلَى الْعُدْرِ، حَتَّى  
كَأَنَّكَ لَهُ عَبْدٌ، وَكَأَنَّهُ ذُو نِعْمَةٍ عَلَيْكَ. وَإِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ  
مَوْضِعِهِ، أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ. تَتَّخِذَنَّ عَدُوَّ  
صَدِيقِكَ صَدِيقًا فَتُعَادِي صَدِيقَكَ، وَامْحَضْ أَخَاكَ النَّصِيحَةَ، حَسَنَةً  
كَانَتْ أَوْ قَبِيحَةً، وَتَجَرَّعِ الْعَيْظَ فَإِنِّي لَمْ أَرْ جُرْعَةً أَحْلَى مِنْهَا  
عَاقِبَةً، وَ#xFEFB; أَلَدَّ مَعْبَةً. وَلِنْ لِمَنْ عَالِظَكَ، فَإِنَّهُ يُوشِكُ  
أَنْ يَلِينَنَّ لَكَ، وَخُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ أَحَدُ الظُّفَرَيْنِ.

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 occurs to him some day. If anyone has a good idea about you prove it to be true. Do not disregard 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.

وَإِنْ أَرَدْتَ قَطِيعَةَ أُخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا  
إِنْ بَدَأَ لَهُ ذَلِكَ يَوْمًا مَّا، وَمَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ،  
وَ#xFEFB; تَضِيعَنَّ حَقَّ أُخِيكَ إِتْكَا; عَلَى مَا بَيْنَكَ  
وَبَيْنَهُ، فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ. وَ#xFEFB; يَكُنُّ

أَهْلَكَ أَشَقَى الْخَلْقِ بِكَ، وَتَرَعَبَنَّ فِيمَنْ زَهَدَ عَنكَ،  
 وَتَكُونَنَّ أَخُوكَ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ،  
 وَتَكُونَنَّ عَلَى سَاءَةٍ أَقْوَى مِنْكَ عَلَى  
 حَسَانٍ. وَتَكْبُرَنَّ عَلَيْكَ ظَلْمٌ مِّنْ ظَلَمِكَ،  
 فَإِنَّهُ يَسْعَى فِي مَضْرَبَتِهِ وَنَفْعِكَ، وَلَيْسَ جَزَاءُ مَنْ سَرَّكَ أَنْ  
 تَسُوَّهُ.

Know O my child, that livelihood is of two kinds - a livelihood that you seek and a livelihood that seeks you, which is such that if you do not reach it, it will come to you. How bad it is to bend down at the time of need and to be harsh in riches. You should have from this world only that with which you can adorn your permanent abode. If you cry over what has gone out of your hands then also cry for what has not at all come to you. Infer about what has not yet happened from what has already happened, because occurrences are ever similar. Do not be like those whom preaching does not benefit unless you inflict pain on them, because the wise take instruction from teaching while beasts learn only from beating.

وَاعْلَمْ يَا بُنَيَّ أَنَّ الرِّزْقَ رِزْقَانِ: رِزْقٌ تَطْلُبُهُ، وَرِزْقٌ يَطْلُبُكَ، فَإِنَّ  
 أَنْتَ لَمْ تَأْتِهِ أَتَاكَ. مَا أَفْبَحَ الْخُضُوعَ عِنْدَ الْحَاجَةِ، وَالْجَفَاءَ عِنْدَ  
 الْغِنَى! إِنَّمَا لَكَ مِنْ دُنْيَاكَ مَا أَصْلَحْتَ بِهِ مَثْوَاكَ. وَإِنْ كُنْتَ جَارِعًا  
 عَلَى مَا تَقَلَّتْ مِنْ يَدَيْكَ، فَاجْزَعْ عَلَى كُلِّ مَا لَمْ يَصِلْ إِلَيْكَ.  
 اسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ، فَإِنَّ مَوْرَ  
 أَشْبَاهُ. وَتَكُونَنَّ مِمَّنْ تَنْفَعُهُ الْعِظَةُ  
 إِذَا بَالَعْتَ فِي إِيْمَانِهِ، فَإِنَّ الْعَاقِلَ يَتَّعِظُ  
 بِالضَّرْبِ.

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.



اَطْرَحْ عَنْكَ وَارِدَاتِ الْهُمُومِ بَعَزَائِمِ الصَّبْرِ وَحُسْنِ الْيَقِينِ. مَنْ  
 تَرَكَ الْقَصْدَ جَارًا. وَالصَّاحِبُ مُنَاسِبًا. وَالصَّدِيقُ مَنْ صَدَقَ عَيْبَهُ.  
 وَالْهَوَى شَرِيكُ الْعَمَى. وَرُبَّ بَعِيدٍ أَقْرَبُ مِنْ قَرِيبٍ، وَقَرِيبٌ أَبْعَدُ  
 مِنْ بَعِيدٍ. وَالْغَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَيْبٌ. مَنْ تَعَدَّى الْحَقَّ ضَاقَ  
 مَذْهَبُهُ، وَمَنْ اقْتَصَرَ عَلَى قَدْرِهِ كَانَ أَبْقَى لَهُ. وَأَوْتَقُ سَبَبُ  
 أَخَذْتَ بِهِ سَبَبٌ بَيْنَكَ وَبَيْنَ اللَّهِ سُبْحَانَهُ. وَمَنْ لَمْ يُبَالِكْ فَهُوَ  
 عَدُوٌّكَ. قَدْ يَكُونُ الْيَأْسُ إِذْرَاكًا إِذَا كَانَ الطَّمَعُ هَـ. كَأَنَّكَ  
 لَيْسَ كُلُّ عَوْرَةٍ تَظْهَرُ، وَكُلُّ فُرْصَةٍ تُصَابُ.

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.

وَرُبَّمَا أَخْطَأَ الْبَصِيرُ قَصْدَهُ، وَأَصَابَ الْعَمَى رُشْدَهُ.  
 أَجْرُ الشَّرِّ فَإِنَّكَ إِذَا شِئْتَ تَعَجَّلْتَهُ. وَقَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ  
 الْعَاقِلِ. مَنْ أَمِنَ الزَّمَانَ خَانَهُ، وَمَنْ أَعْظَمَهُ أَهَانَهُ. لَيْسَ كُلُّ مَنْ  
 رَمَى أَصَابَ. إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ. سَلُّ عَنِ الرَّفِيقِ  
 قَبْلَ الطَّرِيقِ، وَعَنِ الْجَارِ قَبْلَ الدَّارِ. إِيَّاكَ أَنْ تَذْكَرَ مِنْ  
 الْكَلِمَاتِ مَا يَكُونُ مُضْجِكًا، وَإِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ.

Do not consult women because their view is weak and their determination 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.

وَإِيَّاكَ وَمُشَاوَرَةَ النِّسَاءِ فَإِنَّ رَأْيَهُنَّ إِلَى أَفْنٍ، وَعَزْمَهُنَّ إِلَى  
وَهْنٍ. وَاكْفُفْ عَلَيْهِنَّ مِنْ أَبْصَارِهِنَّ بِحِجَابِكَ إِيَّاهُنَّ، فَإِنَّ شِدَّةَ  
الْحِجَابِ أَبْقَى عَلَيْهِنَّ، وَلَيْسَ خُرُوجُهُنَّ بِأَشَدَّ مِنْ إِدْخَالِكَ مَنْ  
#xFEFB; يُوتِقُ بِهِ عَلَيْهِنَّ، وَإِنْ اسْتَطَعْتَ #xFEFB; يَعْرِفَنَّ  
عَيْرِكَ فَاَفْعَلْ. وَ#xFEFB; تُمَلِّكِ الْمَرْأَةَ مِنْ أَمْرِهَا مَا جَاوَزَ  
نَفْسَهَا، فَإِنَّ الْمَرْأَةَ رِيحَانَةٌ وَلَيْسَتْ بِقَهْرْمَانَةٍ، وَ#xFEFB; تَعُدُّ  
بِكِرَامَتِهَا نَفْسَهَا، وَ#xFEFB; تُطْمَعُهَا فِي أَنْ تَشْفَعَ لِعَيْرِهَا.  
وَإِيَّاكَ وَالتَّغَايِرَ فِي عَيْرِ مَوْضِعِ عَيْرَةٍ، فَإِنَّ ذَلِكَ يَدْعُو الصَّحِيحَةَ  
إِلَى السُّفْمِ، وَالتَّبْرِيئَةَ إِلَى الرَّيْبِ. وَاجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ  
عَمَ#xFEFB; تَأْخُذُهُ بِهِ، فَإِنَّهُ أَحْرَى #xFEFB; يَتَوَاكَلُوا فِي  
خِدْمَتِكَ. وَأَكْرَمُ عَشِيرَتِكَ، فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ، وَأَصْلُكَ  
الَّذِي إِلَيْهِ تَصِيرُ، وَيَدُكَ الَّتِي بِهَا تَصُولُ. إِسْتَوْدِعِ اللَّهَ دِينَكَ  
وَدُنْيَاكَ، وَاسْأَلْهُ خَيْرَ الْقَضَاءِ لَكَ فِي الْعَاجِلَةِ وَ#xFEFB; جَلَّةِ،  
وَالدُّنْيَا وَ#xFEFB; خِرَّةً، وَ#xFEFB; السَّ#xFEFB; م.

1. Ibn Maytham al-Bahrani (vol.5, p.2) has quoted Abu Ja`far ibn Babawayh al-Qummi to have stated that Amir al-mu'minin wrote this piece of advice in the name of his son Muhammad ibn al-Hanafiyyah, 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-Hanafiyyah in brief which included a part of the same which he wrote to al-Imam al-Hasan. (Kashf al-mahajjah, Ibn Tawus, pp.157- 159; al-Bihar, vol.77, pp.196-198)  
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 32: To Muhammad ibn Hanafiyyah

ومن كتاب له (عليه السلام) #xFEFC;

## إلى معاوية

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.

وَأُرْدَيْتَ جِيحَ جِيحٍ مِّنَ النَّاسِ كَثِيرًا، خَدَعْتَهُمْ بِعَيْكَ،  
وَأَلْقَيْتَهُمْ فِي مَوْجِ بَحْرِكَ، تَغْشَاهُمُ الظُّلُمَاتُ، تَتَدَبَّرُونَ، طَمُّ  
بِهِمُ الشُّبُهَاتُ، فَجَارُوا عَنُ وَجْهَتِهِمْ، وَنَكَصُوا عَلَى أَعْقَابِهِمْ،  
وَتَوَلَّوْا عَلَى أَدْبَارِهِمْ، وَعَوَّلُوا عَلَى أَحْسَابِهِمْ، إِبْرَاهِيمُ، مَنُ  
قَاءَ مِنْ أَهْلِ الْبَصَائِرِ، فَإِنَّهُمْ قَارِقُونَ بَعْدَ مَعْرِفَتِكَ، وَهَرَبُوا إِلَى  
اللَّهِ سُبْحَانَهُ مِنْ مُوَازِرَتِكَ، إِذْ حَمَلْتَهُمْ عَلَى الصَّعْبِ، وَعَدَلْتَ بِهِمْ  
عَنِ الْقَصْدِ.

فَاتَّقِ اللَّهَ يَا مُعَاوِيَةَ فِي نَفْسِكَ، وَجَاذِبِ الشَّيْطَانَ قِيَادَكَ، فَإِنَّ  
الدُّنْيَا مُنْقَطِعَةٌ عَنْكَ، وَإِخْرَاقُ قَرِيبَةٌ مِنْكَ،  
وَالسُّدُودُ مَمْنُونَةٌ.

## Letter 33: To Qutham ibn al- &#x039;Abbas, his Governor of Mecca

ومن كتاب له (عليه السلام) (م)

## إلى قُتَمَ بن العباس، وهو عامله على مكة

My spy in the West has written [1](#) 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 be exultant and assume superiority in riches nor lose courage in distress; and that is an end to the matter.

أَمَّا بَعْدُ، فَإِنَّ عَيْنِي - بِالْمَغْرِبِ - كَتَبَ إِلَيَّ يُعَلِّمُنِي أَنَّهُ وَجَّهَ إِلَى  
الْمَوْسِمِ أَنْاسٌ مِنْ أَهْلِ الشَّامِ، الْعُمِّي الْقُلُوبِ، الصُّمِّ  
الْحَقِّ بِالسَّمَاعِ، الْكُمِّ بِالْبَصَارِ، الَّذِينَ يَلْتَمِسُونَ  
الْحَقَّ بِالْبَاطِلِ، وَيُطِيعُونَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ،  
وَيَحْتَلِبُونَ الدُّنْيَا دَرَّهَا بِالدِّينِ، وَيَشْتَرُونَ عَاجِلَهَا بِأَجَلِ  
بَرَارِ الْمُتَّقِينَ، وَلَنْ يَفُوزَ بِالْخَيْرِ إِلَّا بِإِجْرَائِهِمْ  
وَعَامِلِهِمْ، وَتَجْزَى جَزَاءَ الشَّرِّ إِلَّا بِإِعْتَدَائِهِمْ.  
فَأَقِمْ عَلَى مَا فِي يَدَيْكَ قِيَامَ الْحَازِمِ الصَّلِيبِ، وَالنَّاصِحِ اللَّيْبِ،  
التَّائِعِ لِسُلْطَانِهِ، الْمُطِيعِ لِوَالِدِهِ. وَإِيَّاكَ وَمَا يُعْتَدِرُ مِنْهُ،  
وَتَكُنْ عِنْدَ النُّعْمَاءِ بَطْرًا، وَعِنْدَ الْبِئْسَاءِ  
فَشِيرًا، وَالسُّوءِ مُؤْمِنًا.

[1](#). Mu'awiyah sent some men in the garb of pilgrims to Mecca in order to create 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'awiyah) 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'aminin 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 34: To Muhammad ibn Abi Bakr

To Muhammad ibn Abi Bakr, when Amir al-mu'aminin, peace be on him, heard that he was

*grieved at being replaced as Governor of Egypt by (Malik) al-Ashtar; then al-Ashtar died on his way to Egypt.*

**ومن كتاب له (عليه السلام)؛م)**

**إلى محمد بن أبي بكر**

**لما بلغه توّجّده من عزله بأشتر عن مصر، ثم توفي  
أشتر في توجهه إلى هناك قبل وصوله إليها**

I have come to know of your anger at the posting of al-Ashtar in your place, but I did not do so because of any shortcoming on your part or to get you to increase your efforts, but when I had taken away what was under your authority I would have placed you at a position which would have been less exacting and more attractive to you.

**أما بعد، وقد بلغني موجدتك من تسريح أشتر إلى  
عملك وإني لم أفعل ذلك استبطاءً لك في الجهد، و  
ازدياداً لك في الجِدِّ، ولو نزعْتُ ما تحت يدك من سلطانك،  
لوئيتك ما هو أيسرُ عليك مؤونةً، وأعجبُ إليك و**

The man whom I have made Governor of Egypt was my well-wisher, and very severe 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.

**إنَّ الرَّجُلَ الَّذِي كُنْتُ وَلِيَّتُهُ أَمْرَ مِصْرَ كَانَ رَجُلًا لَنَا  
نَاصِحًا، وَعَلَى عَدُونَا شَدِيدًا نَاقِمًا فَرَجِمَهُ اللَّهُ! فَلَقَدْ اسْتَكْمَلَ  
أَيَّامَهُ، وَأَشْرَفَ جَمَامَهُ وَنَحْنُ عَنْهُ رَاضُونَ،**

أُوذِيَ اللهُ رِضْوَانَهُ، وَضَاعَفَ التَّوَابَ لَهُ. فَأَصْحِرُ-  
لِعَدُوِّكَ، وَامْضِ عَلَى بَصِيرَتِكَ، وَشَمِّرْ لِحَرْبٍ مِّنْ حَارِبِكَ، وَادْعُ  
إِلَى سَبِيلِ رَبِّكَ، وَأَكْثِرْ سِتْعَانَةَ بِاللَّهِ يَكْفِكَ مَا  
أَهَمَّكَ، وَيُعِينِكَ عَلَى مَا يُنْزِلُ بِكَ، إِنْ شَاءَ اللَّهُ.

## Letter 35: To &#x039;Abdullah ibn al- &#x039;Abbas after Muhammad ibn Abi Bakr had been killed.

ومن كتاب له (عليه السلام) (م)

إلى عبدالله بن العباس، بعد مقتل محمد بن أبي بكر بمصر

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.

أَمَّا بَعْدُ، فَإِنَّ مِصْرَ قَدِ افْتُيْحَتْ، وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ - رَجِمَهُ اللَّهُ -  
قَدِ اسْتُشْهِدَ، فَعِنْدَ اللَّهِ نَحْتَسِبُهُ، وَلَدَا نَاصِحًا، وَعَامًّا؛  
كَادِحًا، وَسَيْفًا قَاطِعًا، وَرُكْنًا دَافِعًا. وَقَدْ كُنْتُ حَثَّيْتُ النَّاسَ عَلَى  
لِحَاقِهِ، وَأَمَرْتُهُمْ بِغِيَاثِهِ قَبْلَ الْوَفْعَةِ، وَدَعَوْتُهُمْ سِرًّا وَجَهْرًا،  
وَعَوْدًا وَبَدَأًا، فَمِنْهُمْ &#x039;بِي كَارِهًا، وَمِنْهُمْ الْمُعْتَلُّ  
كَاذِبًا، وَمِنْهُمْ الْقَاعِدُ خَازِنًا. أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَ

لِي مِنْهُمْ فَرَجًا عَاجِلاً، فَوَاللَّهِ لَوْ طَمَعِي  
عِنْدَ لِقَائِي عَدُوِّي فِي الشَّهَادَةِ، وَتَوَطَّيْتَنِي نَفْسِي عَلَى الْمَنِيَّةِ،  
وَاجِدًا، وَالتَّقِي بِهِمْ أَبَدًا.

## Letter 36: To his brother 'Aqil ibn Abi Talib

To his brother 'Aqil ibn Abi Talib, 1 in reply to his letter which contained a reference to the army Amir al-mu'minin had sent to some enemy.

ومن كتاب له (عليه السلام)

في ذكر جيش أنفذه إلى بعض أعداء، وهو جواب  
كتاب كتبه إليه أخوه عقيل بن أبي طالب

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.

فَسَرَّحْتُ إِلَيْهِ جَيْشًا كَثِيفًا مِنَ الْمُسْلِمِينَ، فَلَمَّا بَلَغَهُ ذَلِكَ شَمَّرَ  
هَارِبًا، وَتَكَصَّ نَادِمًا، فَلَجِئُوهُ بِبَعْضِ الطَّرِيقِ، وَقَدْ طَقَلَتِ  
الشَّمْسُ، فَاثْتَلَوْا شَيْئًا كَثِيرًا؛  
وَمَا كَانَ إِذْ كَمَوْفٍ سَاعَةً حَتَّى نَجَا  
جَرِيضًا بَعْدَمَا أَخَذَ مِنْهُ بِالْمُخْتَقِ، وَلَمْ يَبْقَ مِنْهُ عَيْرُ الرَّمَقِ،  
فَلَمَّا بَلَغَ مَا نَجَا .

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 (S) 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).

قَدَعُ عَنْكَ قُرَيْشًا وَتَرَكَاصَتَهُمْ فِي الصِّدِّيقِ، وَتَجَوَّالَهُمْ  
فِي الشُّيَاقِ، وَجَمَّاحَهُمْ فِي التَّيِّهِ، فَإِنَّهُمْ قَدْ أَجْمَعُوا عَلَيَّ حَرْبِي  
كَاجْمَاعِهِمْ عَلَيَّ حَرْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَبْلِي،  
فَجَزَتْ قُرَيْشًا عَنِّي الْجَوَازِي! فَقَدْ قَطَعُوا رَجِمِي، وَسَلَبُونِي  
سُلْطَانَ ابْنِ أُمِّي.

As for your enquiry about my opinion on fighting, I am in favour of fighting those who regard fighting as lawful until I die. The abundance of men around me does not increase me in strength nor does their dispersal from me cause any loneliness. Surely, do not consider the son of your father as being weak or afraid, even though all people have forsaken him, or bowing down submissively before injustice or handing over his reins into the hand of the puller, or allowing 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 joyful and the friend feels sorry.

وَأَمَّا مَا سَأَلْتَ عَنْهُ مِنْ رَأْيِي فِي الْقِتَالِ، فَإِنَّ رَأْيِي قِتَالُ  
الْمُجَلِّينَ حَتَّى أَلْقَى اللَّهَ، وَتَزِيدُنِي كَثْرَةَ النَّاسِ  
حَوْلِي عِزَّةً، وَتَقْرُقُهُمْ عَنِّي وَخَشَةً، وَتَحْسَبُنِي ابْنَ أَبِيكَ - وَلَوْ أَسْلَمَهُ النَّاسُ - مُتَضَرِّعًا مُتَخَشِّعًا،  
وَمُقَرَّرًا لِلصَّيْمِ وَاهْنًا، وَسَلِسَ الزَّمَامَ  
لِلْقَائِدِ، وَطَيَّءَ الظُّهْرَ لِلرَّاكِبِ الْمُقْتَعِدِ، وَلَكِنَّهُ كَمَا  
قَالَ أَخُو بَنِي سُلَيْمٍ:

فَإِنْ تَسْأَلِينِي كَيْفَ أَنْتَ فَإِنِّي \* صَبُورٌ عَلَيَّ رَيْبِ الزَّمَانِ صَلِيبُ



## يَعِزُّ عَلَيَّ أَنْ تُرَى بِي كَاثِبٌ \* فَيَشْمَتَ عَادَ أَوْ يُسَاءَ حَيْبُ

1. When after arbitration Mu'awiyah started a campaign of killing and devastation, he 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 grapplings 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.

## Letter 37: To Muawiyah

ومن كتاب له (عليه السلام) (م)

### إلى معاوية

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 [1](#) 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.

فَسُبْحَانَ اللَّهِ! مَا أَشَدَّ لُزُومَكَ إِهْوَاءِ الْمُتَبَدِّعَةِ،  
وَالْحَيْرَةِ الْمُتَّبِعَةِ، مَعَ تَضْيِيعِ الْحَقَائِقِ وَاطِّرَاحِ الْوَتَائِقِ، الَّتِي هِيَ  
لِلَّهِ طَلِبَةٌ، وَعَلَى عِبَادِهِ حُجَّةٌ. فَأَمَّا إِكْتَارُكَ الْجَجَاجِ فِي عُثْمَانَ  
وَقَتْلِهِ، فَإِنَّكَ إِنَّمَا نَصَرْتَ عُثْمَانَ حَيْثُ كَانَ النَّصْرُ لَكَ، وَخَدَلْتَهُ  
حَيْثُ كَانَ النَّصْرُ لَهُ، وَالسَّيِّئُ مُمٌ.

1. There is no question of denying that Mu'awiyah claimed to help 'Uthman after he 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.

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 38: To the people of Egypt when he appointed (Malik) al-Ashtar as their Governor

ومن كتاب له (عليه السلام)؛

إلى أهل مصر، لما ولى عليهم؛ شتر رحمه الله

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.

مَنْ عَبَدَ اللّٰهَ عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ، إِلَى الْقَوْمِ الَّذِينَ عَضِبُوا لِلّٰهَ  
حِينَ عَصَيْتَ فِي أَرْضِهِ، وَذُهِبَ بِحَقِّهِ، فَضَرَبَ الْجَوْرُ سُرَادِقَهُ عَلَيَّ  
الْبَرِّ وَالْفَاجِرِ، وَالْمُقِيمِ وَالظَّالِمِ، وَمَعْرُوفٍ يُسْتَرَاخُ  
إِلَيْهِ، وَمُنْكَرٍ يُتَنَاهَى عَنْهُ.

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.

أَمَا بَعْدُ، فَقَدْ بَعَثْتُ إِلَيْكُمْ عَبْدًا مِنْ عِبَادِ اللَّهِ عَزَّوَجَلَّ،  
 وَيَنَامُ أَيَّامَ الْخَوْفِ، وَيَنْكُلُ عَنِ  
 إِعْدَاءِ سَاعَاتِ الرَّوْعِ، أَشَدَّ عَلَى الْعُجَّارِ مِنْ حَرِيقِ  
 النَّارِ، وَهُوَ مَالِكُ بَنِ الْحَارِثِ أَخُو مَدَجِجٍ، فَاسْمَعُوا لَهُ أُطِيعُوا  
 أَمْرَهُ فِيمَا طَابَقَ الْحَقُّ، فَإِنَّهُ سَيْفٌ مِنْ سِيُوفِ اللَّهِ،  
 وَكَلِيلُ الطَّبَةِ، وَنَابِي الصَّرِيبَةِ، فَإِنْ أَمَرَكُمْ أَنْ تَنْفِرُوا  
 فَانْفِرُوا، وَإِنْ أَمَرَكُمْ أَنْ تُقِيمُوا فَأَقِيمُوا، فَإِنَّهُ  
 يُقَدِّمُ وَيُخَيِّرُ، وَيُحْجِمُ، وَيُؤَجِّرُ وَ  
 يُقَدِّمُ إِعْنِ أَمْرِي، وَقَدْ آتَرْتُكُمْ بِهِ عَلَى نَفْسِي  
 لِنَصِيحَتِهِ لَكُمْ، وَشِدَّةِ شَكِيمَتِهِ عَلَى عَدُوِّكُمْ.

## Letter 39: To Amr ibn al-As

ومن كتاب له (عليه السلام) (م)

### إلى عمرو بن العاص

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.

فَإِنَّكَ جَعَلْتَ دِينَكَ تَبَعًا لِدُنْيَا امْرِئٍ ظَاهِرٍ عَلَيْهِ، مَهْتُوكِ سِرِّهِ،

يَشِينُ الْكَرِيمَ بِمَجْلِسِهِ، وَيُسَقِّهُ الْحَلِيمَ بِخِلَطِيهِ، فَاتَّبَعْتَ أَثَرَهُ،  
وَطَلَبْتَ فَضْلَهُ، اتَّبَعَ الْكَلْبُ لِلصِّرْعَامِ، يَلُودُ إِلَى مَخَالِيهِ، وَيَنْتَظِرُ  
مَا يُلْقَى إِلَيْهِ مِنْ فَضْلٍ قَرِيبَتِهِ، فَأَذْهَبْتَ دُنْيَاكَ وَأَخْرَتَكَ! وَلَوْ  
بِالْحَقِّ أَخَذْتَ أَدْرَكَتَ مَا طَلَبْتَ، فَإِنْ يُمَكِّنُ اللَّهُ مِنْكَ وَمِنْ ابْنِ  
أَبِي سُفْيَانَ أَجْزَمًا يَمَا قَدَّمْتُمَا، وَإِنْ نُعْجِزَا وَتَبَقِيَآ فَمَا أَمَامَكُمَا  
شَرُّ لَكُمَا، وَالسَّلَامُ عَلَيْكُمَا.

## Letter 40: To one of his officers

ومن كتاب له (عليه السلام) (م؛)

### إلى بعض عماله

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.

أَمَا بَعْدُ، فَقَدْ بَلَغَنِي عَنْكَ أَمْرٌ، إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ رَبَّكَ،  
وَعَصَيْتَ إِمَامَكَ، وَأَخْزَيْتَ أَمَانَتَكَ. بَلَغَنِي أَنَّكَ جَرَدْتَ  
رُضًا فَأَخَذْتَ مَا تَحْتَ قَدَمَيْكَ، وَأَكَلْتَ مَا تَحْتَ يَدَيْكَ،  
فَارْفَعْ إِلَيَّ حِسَابَكَ، وَاعْلَمْ أَنَّ حِسَابَ اللَّهِ أَكْبَرُ مِنْ حِسَابِ  
النَّاسِ، وَالسَّلَامُ عَلَيْكُمَا.

# Letter 41: To one of his officers

ومن كتاب له (عليه السلام) (م)

## إلى بعض عماله

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.

أَمَّا بَعْدُ، فَإِنِّي كُنْتُ أَشْرَكْتُكَ فِي أَمَانَتِي، وَجَعَلْتُكَ شِعَارِي  
وَبِطَانَتِي، وَلَمْ يَكُنْ مِنْ أَهْلِي رَجُلٌ أَوْتَقَ مِنْكَ فِي نَفْسِي،  
لِمُؤَاسَاةِي وَمُؤَاوَزَتِي وَأَدَاءِ أَمَانَةِ إِلَيَّ. فَلَمَّا رَأَيْتَ  
الزَّمانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلَبَ، وَالْعَدُوَّ قَدْ حَرَبَ، وَأَمَانَةَ النَّاسِ  
قَدْ خَرَبْتَ، وَهَذِهِ أَمَانَةُ قَدِّمْتَ وَشَعَرْتَ، قَلْبْتَ  
بِابْنِ عَمِّكَ ظَهَرَ الْمَجَنِّ، فَفَارَقْتَهُ مَعَ الْمُفَارِقِينَ،  
وَخَدَلْتَهُ مَعَ الْخَادِلِينَ، وَخُنْتَهُ مَعَ الْخَائِنِينَ، فَابْنِ  
عَمِّكَ أَسَيْتَ، وَابْنِ أَمَانَةِ أَدَيْتَ.

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.

وَكَاثِبٌ لَمْ تَكُنْ اللَّهُ تُرِيدُ بِجَهَادِكَ، وَكَاتِبٌ لَمْ تَكُنْ عَلَى بَيْنَةٍ مِنْ رَيْكَ، وَكَاتِبٌ إِنَّمَا كُنْتَ تَكِيدُ هَذِهِ؛ وَمَا عَنْ دُنْيَاهُمْ، وَتَنُوي غَرَّتَهُمْ عَنْ قِيَّتِهِمْ! فَلَمَّا أَمَكَّنَكَ الشَّيْءُ فِي خِيَانَةِ؛ وَمَا، أَسْرَعْتَ الْكُرَّةَ، وَعَاجَلْتَ الْوَيْبَةَ، وَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمْ الْمَصُونَةَ؛ رَامِلِهِمْ وَأَيْتَامِهِمْ، اخْتِطَافَ الذُّبِّ؛ زَلَّ دَامِيَةَ الْمُعْزَى الْكَسِيرَةَ، فَحَمَلْتَهُ إِلَى الْحِجَارِ رَحِيبَ الصِّدْرِ بِحَمَلِهِ، غَيْرَ مُتَأَيِّمٍ مِنْ أَخْذِهِ، كَاتِبٌ -؛ أبا لِعَيْرِكَ - حَدَرْتَ إِلَى أَهْلِكَ تُرَاثِكَ مِنْ أَيْبِكَ وَأَمَلِكَ،.

Glory be to Allah! Do you not believe in the Day of Judgement, or do you not fear the exaction of account? O you who were counted by us among the men possessed of mind, how can you enjoy food and drink when you know that you are eating the unlawful and drinking the unlawful. You are purchasing 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.

فَسُبْحَانَ اللَّهِ! أَمَا تُؤْمِنُ بِالْمَعَادِ؟ أَوْ مَا تَخَافُ نِقَاشَ الْحِسَابِ! أَيُّهَا الْمَعْدُودُ - كَانَ - عِنْدَنَا مِنْ دَوِي؛ لِبَابٍ، كَيْفَ تُسَبِّغُ شَرَابًا وَطَعَامًا، وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَامًا، وَتَشْرَبُ حَرَامًا، وَتَبْتَاعُ؛ مَاءً وَتَنْكِحُ النِّسَاءَ مِنْ مَالِ الْيَتَامَى وَالْمَسَاكِينِ وَالْمُؤْمِنِينَ وَالْمُجَاهِدِينَ، الَّذِينَ أَقَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ؛ مَوَالٍ، وَأَحْرَزَ بِهِمْ هَذِهِ؛ دَرًا؟! فَاتَّقِ اللَّهَ، وَارْجِعْ إِلَى هُوَ؛ الْقَوْمِ أَمْوَالِهِمْ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ تُمَّ أَمَكَّنِي اللَّهُ مِنْكَ؛ غَدِرَنَّ إِلَى اللَّهِ فِيكَ، وَ؛ ضَرْبَتِكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَدًا؛ دَخَلَ النَّارَ!

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, 38:3)**

و وَاللّٰهُ لَوۡ اَنَّ الْحَسَنَ وَالْحُسَيْنَ فَعَبَّوۡا مِثْلَ الَّذِيۡ  
فَعَلْتَا، مَا كَانَتَا لِهٰمَآ عِنْدِيۡ هَوَادَةً، وَ عَبَّوۡا مِثْلَ الَّذِيۡ  
بَارَادَةً، حَتّٰى اَخَذَ الْحَقُّ مِنْهُمَا، وَازِيحَ الْبَاطِلِ عَنۡ مَّظْلَمَتَيْهِمَا.  
وَأَقْسِمُ بِاللّٰهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِيۡ اَنْ مَا اَخَذْتُهُ مِنْ اَمْوَالِهِمْ  
حَبَّوۡا لِيۡ، اَتْرَكُهُ مِيرَاثًا لِمَنْ بَعْدِيۡ، فَصَحَّ رُوۡيَدًا، فَكَأَنَّكَ  
قَدْ بَلَغْتَ الْمَدَى، وَدُفِنْتَ تَحْتَ التُّرَى، وَعُرِضْتُ عَلَيْكَ اَعْمَالُكَ  
بِالْمَحَلِّ الَّذِيۡ يُنَادِيۡ الظَّالِمُ فِيهِ بِالْحَسْرَةِ، وَيَتَمَنَّى الْمُضَيِّعُ  
الرُّجْعَةَ، (وَعَبَّوۡا حِيْنَ مَنَاصٍ) ! وَالسَّوۡءُ م.

## Letter 42: To `Umar ihn Abi Salamah al-Makhzumi

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.

ومن كتاب له (عليه السلام) (م)

إلى عمر بن أبي سلمة المخزومي

وكان عامله على البحرين، فعزله، واستعمل النعمان بن  
عجّون الزرقى مكانه:

Now, I have posted an-Nu'man ibn `Ajlan az-Zuraqi at Bahrain and have released you from that position without any blame or reproach on you, because you managed the governorship well and discharged the obligations. Therefore, proceed to me while 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.

أَمَّا بَعْدُ، فَإِنِّي قَدْ وَلَّيْتُ النُّعْمَانَ بْنَ عَجْزِ بْنِ الزُّرْقِيِّ  
عَلَى الْبَحْرَيْنِ، وَتَزَعْتُ يَدَكَ، بِرَدِّ دَمِّ لَكَ، وَوَجَّهْتُ  
تَثْرِيْبَ عَلَيْكَ، فَلَقَدْ أَحْسَنْتَ الْوَالِيَّةَ، وَأَدَّيْتِ  
إِلَيَّ مِائَةَ، فَأَقْبِلْ عَيْرَ طَيْنِينَ، وَوَجَّهْتُ مَلُومًا،  
وَوَجَّهْتُ مَتَّهِمًا، وَوَجَّهْتُ مَأْتُومًا، فَقَدْ أَرَدْتُ الْمَسِيرَ  
إِلَى ظَلَمَةِ أَهْلِ الشَّامِ، وَأَحْبَبْتُ أَنْ تَشْهَدَ مَعِيَ، فَإِنَّكَ مِمَّنْ  
أَسْتَظْهَرُ بِهِ عَلَى جِهَادِ الْعَدُوِّ، وَإِقَامَةِ عَمُودِ الدِّينِ، إِنْ شَاءَ اللَّهُ.

## Letter 43: To Masqalah ibn Hubayrah ash-Shaybani, the Governor of Ardashir Khurrah (Iran)

ومن كتاب له (عليه السلام) (م)

إلى مصقلة بن هُبيرة الشيباني

وهو عامله على أردشير خُرَّة

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.

بَلَّغَنِي عَنْكَ أَمْرٌ إِنْ كُنْتَ فَعَلْتَهُ فَقَدْ أَسْخَطْتَ إِلَهَكَ، وَأَعْصَبْتَ  
إِمَامَكَ: أَنْكَ تَفْسِمُ فِيءَ الْمُسْلِمِينَ الَّذِي حَازَتْهُ رِمَاحُهُمْ  
وَخِيُولُهُمْ، وَأَرِيقتُ عَلَيْهِ رِمَاؤُهُمْ، فِيمَنْ اعْتَمَكَ مِنْ أَعْرَابِ  
قَوْمِكَ، قَوَالِذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، لِيْنُ كَانَ ذَلِكَ حَقًّا  
لِتَجِدَنَّ بِكَ عَلَيَّ هَوَانًا، وَلِتَخِفَنَّ عِنْدِي مِيزَانًا، وَفَعَلْتَهُ  
تَسْتَهِنُ بِحَقِّ رِيكَ، وَفَعَلْتَهُ تَصْلِحُ دُنْيَاكَ بِمَحَقِّ دِينِكَ،  
فَتَكُونَنَّ مِنْ أَعْمَاءِ خُسْرِينَ أَعْمَاءًا.

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.

أَفَعَلْتَهُ وَإِنْ حَقٌّ مَن قَبْلَكَ وَقَبَلْنَا مِنَ الْمُسْلِمِينَ فِي  
قِسْمَةِ هَذَا الْقَيْءِ سَوَاءً، يَرُدُّونَ عِنْدِي عَلَيْهِ، يَصْدُرُونَ عَنْهُ،  
وَالسُّؤْمُ.

## Letter 44: To Ziyad ibn Abih

*To Ziyad ibn Abih when Amir al-mu'minin had come to know that Mn`awiyah had written to Ziyad to deceive him and to attach him to himself in kinship.*

(م; عليه السلام ومن كتاب له)

إلى زياد بن أبيه

وقد بلغه أن معاوية كتب إليه يريد خديعته باستلحاقه

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.

وَقَدْ عَرَفْتُ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْكَ يَسْتَنْزِلُ لُبَّكَ، وَيَسْتَفِيلُ عَرَبَكَ،  
فَاخْذَرَهُ، فَإِنَّمَا هُوَ الشَّيْطَانُ يَأْتِي الْمَرْءَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ  
خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، لِيَفْتَحِمَ عَقْلَهُ، وَيَسْتَلِبَ غِرَّتَهُ.

In the days of `Umar ibn al-Khattab, Abu Sufyan [1](#) 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).

وَقَدْ كَانَ مِنْ أَبِي سُفْيَانَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ قَلْتُهُ مِنْ  
حَدِيثِ النَّفْسِ، وَنَزَعَةٌ مِنْ نَزَعَاتِ الشَّيْطَانِ، وَنَزَعَةٌ يَنْبُتُ  
بِهَا نَسَبٌ، وَنَزَعَةٌ يُسْتَحَقُّ بِهَا إِرْثٌ، وَالْمُتَعَلِّقُ بِهَا كَالْوَاغِلِ  
الْمُدْفَعِ، وَالنُّوْطِ الْمُدْبَدَّبِ.

[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)].

**As-Sayyid ar-Radi says** 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.

فَلَمَّا قَرَأَ زِيَادُ الْكِتَابِ قَالَ: شَهِدَ بِهَا وَرَبُّ الْكَعْبَةِ، وَلَمْ يَزَلْ فِي  
نَفْسِهِ حَتَّى ادَّعَاهُ مُعَاوِيَةُ.

قال الرضي: قوله (عليه السلام) "كالواغل المدفع" هو الذي يهجم على الشرب ليشرب معهم وليس منهم، فإزالة المدفع 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.

1. 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.

## Letter 45: To `Uthman ibn Hunayf al-Ansari

*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.*

ومن كتاب له (عليه السلام)؛

إلى عثمان بن حنيف أنصاري؛

وهو عامله على البصرة، وقد بلغه أنه دعي إلى وليمة قوم من  
أهلها، فمضى إليهم

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.

أَمَّا بَعْدُ، يَا بَنَ حَنِيفٍ، فَقَدْ بَلَغَنِي أَنَّ رَجُلًا مِنْ فِئَةِ  
 أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَادْبَةِ، فَأَسْرَعْتَ إِلَيْهَا، تُسْتَطَابُ لَكَ  
 إِلَى طَعَامِ قَوْمٍ، عَائِلُهُمْ مَجْفُوعٌ وَعَيْنُهُمْ مَدْعُوعٌ. فَانظُرْ إِلَى مَا  
 تَقْضَمُهُ مِنْ هَذَا الْمَقْضَمِ، فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفِطْهُ، وَمَا  
 أُيْقِنْتَ بِطَيِّبِ وُجُوهِهِ فَنَلْ مِنْهُ.

Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light. Realize 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.

وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا، يَفْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ  
 عِلْمِهِ. وَإِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دُنْيَاهُ بِطَمْرِيهِ،  
 وَمِنْ طَعْمِهِ بِقُرْصِيهِ. وَإِنَّكُمْ تَقْدِرُونَ  
 عَلَى ذَلِكَ، وَلَكِنْ أَعِينُونِي بِوَرَعٍ وَاجْتِهَادٍ، وَعِقَّةٍ وَسَدَادٍ فَوَاللَّهِ مَا  
 كُنْتُ مِنْ دُنْيَاكُمْ تَبْرًا، وَادَّخَرْتُ مِنْ عَنَائِمِهَا وَفِرًا،  
 وَأَعَدَدْتُ لِإِبَالِي تَوْبِي طَمْرًا.

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, [1](#) or no Fadak, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and (even) news of it will disappear? It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its aperture. I try to keep myself engaged in piety so that on the day of great fear it will be peaceful and steady in slippery places.

بَلَى! كَانَتْ فِي أَيْدِينَا قَدَكُ مِنْ كُلِّ مَا أَظْلَمْتَهُ السَّمَاءُ، فَسَخَتْ  
عَلَيْهَا نُفُوسُ قَوْمٍ، وَسَخَتْ عَنْهَا نُفُوسُ آخَرِينَ، وَنِعْمَ الْحَكْمُ  
اللَّهُ. وَمَا أَصْنَعُ بِقَدِّكَ وَعَيْرِ قَدِّكَ، وَالنَّفْسُ مَظَانِنُهَا فِي عَدِّ جَدَّتْ،  
تَنْقَطِعُ فِي ظِلْمَتِهِ آثَارُهَا، وَتَغِيبُ أَخْبَارُهَا، وَحُفْرَةٌ لَوْ زِيدَ فِي  
فُسُحْتِهَا، وَأَوْسَعَتْ يَدَا حَافِرِهَا، وَصَغَطَهَا الْحَجَرُ  
وَالْمَدْرُ، وَسَدَّ فُرْجَهَا التُّرَابُ الْمُتْرَاكِمُ، وَإِنَّمَا هِيَ نَفْسِي أَرُوضُهَا  
بِالتَّفْوَى لِتَأْتِي آمِنَةً يَوْمَ الْخَوْفِ الْكَبْرِ، وَتَثْبُتَ عَلَيَّ  
جَوَانِبِ الْمَزْلُوقِ.

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.

وَلَوْ شِئْتُ #XFEBB هَتَدَيْتُ الطَّرِيقَ، إِلَى مُصَقِّي هَذَا الْعَسَلِ،  
وَلَبَابِ هَذَا الْقَمَحِ، وَنَسَائِحِ هَذَا الْقَرِّ، وَلَكِنْ هَيْهَاتَ أَنْ يَغْلِبَنِي  
هَوَايَ، وَيَقُودَنِي جَشْعِي إِلَى تَخِيرِ #XFEBB طَعِمَةٍ - وَلَعَلَّ  
بِالْحِجَازِ أَوْ بِالْيَمَامَةِ مَنْ #XFEBB طَمَعَ لَهُ فِي الْقُرْصِ،  
وَ#XFEBB عَهْدَ لَهُ بِالشَّبِيعِ - أَوْ أَيْتَ مِبْطَانًا وَحَوْلِي بُطُونُ  
عَرْتِي وَأَكْبَادُ حَرِّي، أَوْ أَكُونُ كَمَا قَالَ الْقَائِلُ:

وَحَسْبُكَ دَاءٌ أَنْ تَبِيتَ بِبِطْنَةٍ \* وَحَوْلَكَ أَكْبَادُ تَجِنُّ إِلَى الْقِدِّ

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?

أَفْنَعُ مِنْ نَفْسِي يَأْنُ يُقَالُ: أَمِيرُ الْمُؤْمِنِينَ، وَ#XFEB; أَسَارِكُهُمْ فِي مَكَارِهِ الدَّهْرِ، أَوْ أَكُونُ أَسْوَةً لَهُمْ فِي جُسُوبَةِ الْعَيْشِ! فَمَا خِلْفَتُ لِيَشْغَلَنِي أَكْلُ الطَّيِّبَاتِ، كَالْبَهِيمَةِ الْمَرْبُوطَةِ هَمُّهَا عَلْفُهَا، أَوْ الْمُرْسَلَةِ شُغْلُهَا تَقَمُّمُهَا، تَكْتَرِشُ مِنْ أَ#XFEB; فِيهَا، وَتَلْهُو عَمَّا يُرَادُ بِهَا، أَوْ أَتْرِكَ سُدَىً، أَوْ أَهْمَلِ عَابِثًا، أَوْ أَجُرَّ حَبْلَ الضِّ#XFEB; لَهْ، أَوْ أَعْتَسِفَ طَرِيقَ الْمَتَاهَةِ!

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 forearm with the upper arm. 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.

وَكَأَنِّي بِقَائِلِكُمْ يَقُولُ: إِذَا كَانَ هَذَا قُوتُ ابْنِ أَبِي طَالِبٍ، فَقَدْ قَعَدَ بِهِ الضَّعْفُ عَنْ قِتَالِ#XFEB; قِرَانَ وَمُنَارِلَةِ الشُّجْعَانِ. أَ#XFEB; وَإِنَّ الشَّجْرَةَ الْبَرِّيَّةَ أَصْلَبُ عُدُودًا، وَالرَّوَائِعَ الْخَضِرَةَ أَرْقُ جُلُودًا، وَالنَّائِبَاتِ الْعِدِيَّةَ أَقْوَى وَقُودًا، وَأَبْطَأَ حُمُودًا، وَأَنَا مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَالصِّنْوِ مِنَ الصِّنْوِ، وَالذِّرَاعِ مِنَ الْعَصْدِ. وَاللَّهُ لَوْ تَظَاهَرَتِ الْعَرَبُ عَلَيَّ قِتَالِي لَمَا وَلَّيْتُ عَنْهَا، وَلَوْ أَمْكَنْتِ الْفُرْصُ مِنْ رِقَابِهَا لَسَارَعْتُ إِلَيْهَا، سَأَجْهَدُ فِي أَنْ أَطْهَرَ#XFEB; رِضَ مِنْ هَذَا الشَّخْصِ الْمَعْكُوسِ، وَالْجِسْمِ الْمَرْكُوسِ، حَتَّى تَخْرُجَ الْمَدْرَةُ مِنْ بَيْنِ حَبِّ الْحَصِيدِ

[A part of the same which is the end of the letter](#)

و من هذا الكتاب ، و هو آخره:

Get away from me, O world. Your rein is on your own shoulders as I have released myself

from your claws, 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 after which there is neither going nor returning. Indeed whoever stepped on your slippery place slipped, whoever rode your waves was drowned, and whoever evaded your snares received inward support. He who keeps himself safe from you does not worry even though his affairs may be straitened and the world to him is like a day which is near expiring.

إِلَيْكَ عَنِّي يَا دُنْيَا، فَحَبْلُكَ عَلَى عَارِيكَ، قَدِ انْسَلْتُ مِنْ مَخَالِيكَ،  
وَأَفَلْتُ مِنْ حَبَائِلِكَ، وَاجْتَنَبْتُ الدَّهَابَ فِي مَدَاحِضِكَ. أَيْنَ الْقُرُونُ  
الَّذِينَ عَرَّرْتَهُمْ بِمَدَاعِيكَ؟! أَيْنَ الَّذِينَ فَتَنْتَهُمْ  
بِزَخَارِفِكَ؟! هَاهُمْ رَهَائِنُ الْقُبُورِ، وَمَصَامِينُ اللَّحُودِ. وَاللَّهِ لَوْ  
كُنْتُ شَخْصًا مَرِيئًا، وَقَالِبًا حَسِيًّا، قَمْتُ عَلَيْكَ حُدُودَ  
اللَّهِ فِي عِبَادِ عَرَّرْتَهُمْ يَا مَانِي، وَأَمَمُ الْقَيْتِهِمْ فِي  
الْمَهَاوِي، وَمُلُوكُ اسْلَمْتِهِمْ إِلَى التَّلْفِ، وَأُورَدْتِهِمْ مَوَارِدَ  
الْبَهَائِ، إِذْ وَرَدَ وَصَدَرَ!  
هَيْهَاتَ! مَنْ وَطِئَ دَحْضَكَ زَلِقَ، وَمَنْ رَكِبَ لَجَجَكَ عَرِقَ، وَمَنْ  
ازْوَرَ عَن حَبَائِلِكَ وَفَّقَ، وَالسَّالِمُ مِنْكَ يُبَالِي إِنْ ضَاقَ  
بِهِ مَنَاحُهُ وَالدُّنْيَا عِنْدَهُ كَيَوْمِ حَانَ انْسِرَاحُهُ.

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 for the will of Allah, shall so train my self that it will feel joyful 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.

اغْرُبِي عَنِّي! فَوَاللَّهِ لَأَذِلُّ لَكَ فَتَسْتَذِلِّي،  
وَأَسْلُسُ لَكَ فَتَقُودِي. وَأَيْمُ اللَّهِ - يَمِينًا أَسْتَنِي

فِيهَا يَمْشِيئَةَ اللّهِ عَزَّوَجَلَّ - رُوضَن نَفْسِي رِيَاضَةً  
تَهَشُّ مَعَهَا إِلَى الْفُرْصِ إِذَا قَدَرْتُ عَلَيْهِ مَطْعُومًا، وَتَفْنَعُ بِالْمَلْحِ  
مَادُومًا; وَدَعَنَّ مُقْلَتِي كَعَيْنِ مَاءٍ، نَضَبَ مَعِينُهَا  
مُسْتَفْرَعَةً دُمُوعَهَا. أَتَمْتَلِيءُ السَّائِمَةَ مِنْ رَغِيهَا فَتَبْرُكُ؟ وَتَشْبَعُ  
الرَّيْبِضَةَ مِنْ عُشْبِهَا فَتَرِيضَ؟ وَيَأْكُلُ عَلَيَّ مِنْ زَادِهِ فَيَهْجَعُ؟  
قَرَّتْ إِذَا عَيْنُهُ إِذَا افْتَدَى بَعْدَ السِّنِينَ الْمُتَطَاوِلَةِ بِالْبَهِيمَةِ  
الْهَامِلَةِ، وَالسَّائِمَةِ الْمَرْعِيَّةِ!

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, 58:22).***

Therefore, O, Ibn Hunayf, fear Allah and be content with your own loaves so that you may escape Hell.

طُوبَى لِنَفْسٍ أَدَّتْ إِلَى رَبِّهَا قَرَضَهَا، وَعَرَكَتْ بِجَنِبِهَا بُؤْسَهَا،  
وَهَجَرَتْ فِي اللَّيْلِ عُمُضَهَا، حَتَّى إِذَا غَلَبَ الْكُرَى عَلَيْهَا افْتَرَشَتْ  
أَرْضَهَا، وَتَوَسَّدَتْ كَفِّهَا، فِي مَعْشَرِ أَسْهَرِ عُيُونِهِمْ خَوْفُ  
مَعَادِهِمْ، تَجَافَتْ عَنْ مَصَاجِعِهِمْ جُنُوبُهُمْ، وَهَمَّهَتْ بِذِكْرِ رَبِّهِمْ  
شِفَاهُهُمْ، وَتَفَشَّعَتْ بِطُولِ اسْتِغْفَارِهِمْ دُنُوبُهُمْ. ( أَوْلَيْكَ حِزْبُ  
اللّهِ، أُنْفِئْهُمُ مِنَ النَّارِ )

فَاتَّقِ اللّهُ يَا بَنَ حَنِيفٍ، وَلْتَكْفُفْ أَفْرَاصُكَ، لِيَكُونَ مِنَ النَّارِ  
خَافِئًا.

<sup>1</sup> Fadak was a green fertile village near Medina in the Hijaz and it also had a fortress called ash-Shumruk. (Mu`jam al-buldan, vol.4, p.238; Mu`jam masta`jam, al-Bakri, vol.3, p.1015; ar-Rawd al-mi`tar, al-Himyari, p.437; Wafa' al-wafa, vol.4, p. 1280). Fadak belonged to the Jews and in the year 7 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, 59:6)

No one has ever disputed the fact that Fadak was secured without battle. It was therefore the Prophet's personal property to which no one else 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 Khaldun, vol.2, part 2, p.40; Tarikh al-khamis, ad-Diyar'bakri, vol.2, p.58; as-Sirah al-Halabiyyah, vol.3, p.50)

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-Bayhaqi, 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, 17:26) was revealed, the Holy Prophet called Fatimah' and gifted Fadak to her. (ad-Durr al-manthur, as-Suyuti, vol.4, p.177; Majma' az-zawa'id, al-Haythami, vol.7, p.46; Kanz al-'ummal, al-Muttaqi, vol.3, p.439; Ruh al-ma'ani, al-Alusi, vol.15, p.62)

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 write:

Certainly, Abu Bakr snatched Fadak from Fatimah (p.b.u.h.) (Sharh Nahjul Balaghah al-balaghah, Ibn Abi'l-Hadid, vol.16, p. 219; Wafa' al-wafa, as-Samhudi, vol.3, p.1000; as-Sawa'iq al-muhriqah, Ibn Hajar, p.32)

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 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.4, p.63; at-Tabari, vol.3, p. 3460; al-Isti'ab, vol.4, p. 1793; Usd al-ghabah, vol.5, p.567] The Holy Prophet bore witness that she is among the people of Paradise. [Ibn Sa'd, vol.8, p.192; al-Isabah, vol.4, p.432]). 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:

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.

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.3, pp.119,209,236; vol.4, p.110; vol.5, p.218; as-Sahih, Muslim, vol.7, pp.75-76; al-Jami' as-sahih, at-Tirmidhi, vol.5, p.129; al-Musnad, Ahmad ibn Hanbal, vol.3, pp.307-308; at-Tabaqat al-kabir, Ibn Sa'd, vol.2, part 2, pp.88-89).

In the annotations of this tradition, Shihabu'd-Din Ahmad ibn `Ali (Ibn Hajar) al-`Asqalani ash-Shafi`i (773/1372 - 852/1449) and Badru'd-Din Mahmud ibn Ahmad al-`Ayni al-Hanafi (762/1361 - 855/1451) 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.5, p.380; `Umdatul-qari fi sharh sahih al-Bukhari, vol.12, p.121)

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 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, 2:282)

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 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:

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 incomplete, 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, part2, pp.86-87; at-Tabari, vol.1, p.1825; Tarikh al-khamis, vol.2, pp.173-174).

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 (849/1445-911/1505) and Shihabu'd-Din Ahmad ibn Muhammad (Ibn Hajar) al-Haytami ash-Shafi'i (909/1504-974/ 1567) 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.73; as Sawa'iq al-muhriqah, p. 19)

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 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:

And Solomon inherited David . . . (Qur'an, 27:16)

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, 19:5-6)

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- Din `Ali ibn Ibrahim al-Halabi ash-Shafi'i (975/1567 - 1044/1635) quoting from Shamsu'd-Din Yusuf (Sibt ibn al-Jawzi) al-Hanafi (581/1185 - 654/ 1256) narrated:

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-Halabiyyah, vol.3, pp. 361-362)

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 (S) 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.5, p.177; vol.8; p.185; Muslim, vol.5, pp.153-155; al-Bayhqi, vol.4, p.29; vol.6, pp. 300-301; Ibn Sa'd, vol.2, part 2, p.86; Ahmad ibn Hanbal, vol.1,p.9; at-Tabari, vol.1, p.1825; Ibn Kathir, at-Tarikh, vol.5, pp.285-286; Ibn Abi'l-Hadid, vol.6, p.46 and Wafa' al-wafa', vol.3, p.995) In this connection, Umm Ja'far, the daughter of Muhammad ibn 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 Kath`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.2, p.43; as-Sunan al-kubra, vol.3, p.396; vol.4, p.334; Ansab al-ashraf, vol.1, p.405; al-Isti`ab, vol.4, pp.1897-1898; Usd al-ghabah, vol.5, p.524; al-Isabah, vol.4, pp.378-379) 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.

Muhammad ibn `Umar al-Waqidi (130/747 - 207/823) 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.3, pp.162-163; al-Musannaf, vol.4, p.141; Ansab al-ashraf, vol.1, pp.402, 405. al-Isti`ab, vol.4, p.1898; Usd al-ghabah, vol.5, pp. 524-525; al-Isabah, vol.4, pp.379-380; at-Tabari, vol.3, pp.2435-2436; Ibn Sa'd, vol.8, pp.19-20; Wafa' al-wafa', vol.3, pp.901-902,904,905; Ibn Abi'l-Hadid, vol.16, pp.279-281) 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.3, p.153; Usd al-ghabah, vol.5, p.522; al-Isabah, vol.4, p.366; Tahdhib at-tahdhib, vol.12, p.441; al-Khasa'is al-kubra, vol.2, p.265; Kanz al-`ummal, vol.13, p.96; vol.16, p.280; Majma` az-zawa'id, vol.9, p.203)

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:-

- 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.
- 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.

1. `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.9, pp.39-40)

As it has been mentioned before, `Umar then took the document of Fadak and tore it up. But when `Umar became Caliph (13/634 - 23/644) he gave back the Fadak to inheritors of the Holy Prophet. Yaqut al-Hamawi (574/1178 - 626/1229), 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 (S) had bestowed it on Fatimah during his lifetime. `Abbas denied this and used to say, "This was in the possession of the Holy Prophet (S) 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.4, pp.238-239; Wafa' al-wafa, vol.3, p.999; Tahdhib al-Lughah, vol.10, p.124; Lisan al-`Arab, vol.10, p.473; Taj al-`arus, vol.7, p.166)

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.

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.2. When `Uthman ibn Affan became caliph after the death of `Umar (23/644 - 35/656) he granted Fadak to Marwan ibn al-Hakam, his cousin (as-Sunan al-kubra, vol.6, p.301; Wafa' al-wafa, vol.3, p. 1000; Ibn Abi'l- Hadid, vol.1, p.198), and this was one of the causes of vindictive feelings among the Muslims towards `Uthman (al-Ma`arif, Ibn Qutaybah, p. 195; al-`Iqd al-farid, vol.4, pp.283, 435; at-Tarikh, Abu'l-Fida', vol.1, p.168; at-Tarikh, Ibn al-Wardi, vol.1, p.204) 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 Nahjul Balaghah 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 100/718). (Ibn Sa`d. vol.5, pp.286, 287; Subh al-a`sha, vol.4, p.291)

3. When Mu`awiyah ibn Abi Sufyan became caliph (41/661 - 60/ 680) he became a 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.2, p.199)

It was in the possession of the three above mentioned persons until Marwan became caliph (64/684 - 65/685) 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).

4. When `Umar ibn `Abd al-`Aziz became caliph (99/717 - 101/ 720) he delivered a 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 (86/705 - 96/715)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.209). They possessed it during the reign of this caliph.

5. When Yazid ibn `Abd al-Malik became caliph (101/720 - 105/ 724) 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.

6. When Abu'l-`Abbas Abdullah as-Saffah became the first caliph of the `Abbasid dynasty (132/749-136/754) 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.

7. When Abu Ja`far `Abdullah al-Mansur ad-Dawanaqi (136/754 - 158/775) became caliph, he seized Fadak from

the children of al-Hasan.

8. When Muhammad al-Mahdi ibn al-Mansur became caliph (158/775 - 169/785) he returned Fadak to the children of Fatimah.

9. Then Musa al-Hadi ibn al-Mahdi (169/785 - 170/786) and his brother Harun ar-Rashid (170/786 - 193/809) 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 (198/813 - 218/833).

10. al-Ma'mun al-`Abbasi gave it back to the descendants of Fatimah (210/826). 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.209)

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 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.

"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 210 (15/2/826).

11. During the period of al-Ma'mun's caliphate Fadak was in the possession of Fatimah's descendants, and this continued during the caliphate of al-Mu'tasim (218/833 - 227/842) and al-Wathiq (227/842 - 232/847).

12. When Ja`far al-Mutawakkil became caliph (232/847 - 247/861), the one among them who was marked as an arch-enemy 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 Copper), and after the death of al-Hajjam he granted it to al-Bazyar or the Falconer, a native of Tabaristan. (Kashf al-ghumnah, vol.2, pp.121 - 122; al-Bihar, [1st ed.], vol.8., p.108; Safinah al-bihar, vol.2, p.351). 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 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.209).

13. When al-Mutawakkil was killed and al-Muntasir (his son) succeeded him (247/861 - 248/862) 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 248/862.

(Ref. for Nos.3-13-Futuh al-buldan, vol.1, pp.33-38; Mu`jam al-buldan, vol.4, pp.238-240; at-Tarikh, al-Ya`qubi, vol.2, p.199; vol.3, pp.48, 195-196; al-Kamil, Ibn al-Athir, vol.2, pp. 224-225; vol.3, pp. 457,497; vol.5, p.63; vol.7, p.116; al-`Iqd al-farid, vol.4, PP:216,283, 435; Wafa' alwafa, vol.3, pp.999-1000; at-Tabaqat al-kabir, vol.5, pp. 286-287; Tarikh al-Khulafa', pp.231-232, 356; Muruj adh-dhahab, vol.4, p.82; Sirah `Umar ibn `Abd al-`Aziz, Ibn al-Jawzi, p.110;Subh al-a`sha vol.4, p.291; Jamharah rasa'il al-`Arab, vol.2, pp.331-332; vol. 3, pp. 509-510; `Alam an-nisa', vol.3, pp.1211 -1212; Ibn Abi'l-Hadid, vol.16, pp.277- 278: al-Awa'il, p.209; Kashf al-ghummah, vol.2, pp.120-122; al-Bihar, vol.8, pp.107-108).

14. It seemed that Fadak was recaptured from the descendants of Fatimah after the death of al-Muntasir (248/862), because Abu'l-Hasan, `Ali ibn `Isa al-Irbili (d. 692/1293) mentioned, "al-Mu`tadid (279/892 - 289/902) returned Fadak to the descendants of Fatimah. Then he mentioned that al-Muqtafi (289/902 - 295/908) seized it from them. It is said also that al-Muqtadir (295/908 - 320/932) returned it to them (the descendants of Fatimah)." (Kashf al-ghummah, vol.2, p.122; al-Bihar, vol.8, p.108: Safinah, vol.2, p.351).

15. And after this long period of recapturing and restoration, Fadak was returned to the 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, 5:50)

## Letter 46: To one of his Officers

ومن كتاب له (عليه السلام) (م)

إلى بعض عماله

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.

أَمَّا بَعْدُ، فَإِنَّكَ مِمَّنْ أَسْتَظْهَرُ بِهِ عَلَى إِقَامَةِ الدِّينِ، وَأَفْمَعُ بِهِ

نَحْوَةَ الْخُوفِ، وَأَسُدُّ بِهِ لَهَاةَ التُّغْرِ الْمَخُوفِ. فَاسْتَعِينُ  
بِاللَّهِ عَلَى مَا أَهَمَّكَ، وَاخْلَطِ الشَّيْءَ بِضِعْتِ مِنَ اللَّيْنِ، وَارْفُقْ مَا  
كَانَ الرَّفْقُ أَرْفَقَ، وَاعْتَزِمِ بِالشَّيْءِ حِينَ تُغْنِي عَنْكَ  
إِشْرَاقُ الشَّيْءِ، وَاخْفِضِ لِلرَّعِيَّةِ جَنَاحَكَ، وَأَبْسِطْ لَهُمْ  
وَجْهَكَ وَأَلِنْ لَهُمْ جَانِبَكَ، وَأَسْ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرَةِ،  
وَإِشْرَاقُ الشَّيْءِ وَالتَّجِيَّةِ، حَتَّى يَطْمَعَ الْعُظَمَاءُ  
فِي حَيْفِكَ، وَتَيَّاسَ الضُّعَفَاءُ مِنْ عَدْلِكَ،  
وَالسُّدَّ وَالْمُ.

**Letter 47: Will To Imam Hasan (a) and Imam Husayn (a) after he was wounded by Abd al-Rahman b. Muljam whilst offered the morning prayers in the mosque of Kufa.**

ومن وصية له

للحسن والحسين (عليهم السلام) (م)

لما ضربه ابن ملجم لعنه الله

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."

أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَأَنْ تَبْعِيَ الدُّنْيَا وَإِنْ بَعْتُمْ،  
وَأَنْ تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ عَنْكُمْ،  
وَأَنْ يَأْتِيَنَّكُمْ بِالْحَقِّ، وَأَنْ تَعْمَلُوا بِالْحَقِّ،  
وَأَنْ تَكُونُوا لِلظَّالِمِ حَصْمًا، وَلِلْمَظْلُومِ عَوْنًا. أَوْصِيكُمْ، وَجَمِيعَ وَلَدِي  
وَأَهْلِي وَمَنْ بَلَغَهُ كِتَابِي، بِتَقْوَى اللَّهِ، وَتَنْظِمِ أَمْرَكُمْ،  
وَصِدْقِ دَاتِ بَيْنِكُمْ، فَإِنِّي سَمِعْتُ جَدَّكَمَا - صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ: "صِدْقِ دَاتِ الْبَيْنِ أَفْضَلُ مِنْ  
عَامَّةِ الصِّيَامِ".

(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.

اللَّهُ فِيهِ الْإِيمَانُ، فَتَعْبُوا أَقْوَاهُمْ،  
وَأَنْ يَضِيعُوا بِحَضْرَتِكُمْ. وَاللَّهُ فِي جِيرَانِكُمْ، فَإِنَّهُمْ  
وَصِيَّةُ نَبِيِّكُمْ، مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورَثُهُمْ

(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.

وَاللَّهُ فِي الْقُرْآنِ، يَسْبِقُكُمْ بِالْعَمَلِ بِهِ عَيْرُكُمْ.  
وَاللَّهُ فِي الصِّيَامِ، فَإِنَّهَا عَمُودُ دِينِكُمْ. وَاللَّهُ

فِي بَيْتِ رِيكُمُ، وَتُخْلَوُهُ مَا بَقِيْتُمْ، فَإِنَّهُ إِن تَرَكَ لَمْ  
تُنَاطِرُوا. وَاللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّنَتِكُمْ  
فِي سَبِيلِ اللَّهِ.

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.

وَعَلَيْكُمْ بِالتَّوَاصُلِ وَالتَّبَادُلِ، وَإِيَّاكُمْ وَالتَّدَابُرَ وَالتَّقَاطِعَ.  
تَتْرُكُوا بِمَرِّ الْمَعْرُوفِ وَالتَّهْيِ عَنْ  
الْمُنْكَرِ فَيُؤَلَى عَلَيْكُمْ أَشْرَارُكُمْ، ثُمَّ تَدْعُونَ فَتَسْتَجَابُ لَكُمْ.

**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 (S) saying, "Avoid cutting limbs even though it may be a rabid dog."

ثُمَّ قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَلْفَيْتَكُمْ تَخُوضُونَ  
دِمَاءَ الْمُسْلِمِينَ خَوْضًا، تَقُولُونَ: قُتِلَ أَمِيرُ الْمُؤْمِنِينَ.  
أَنْظِرُوا إِذَا أَنَا مِتُّ مِنْ صَرْبَتِهِ هَذِهِ، فَاصْرُبُوهُ صَرْبَةً يَصْرَبَةً،  
وَيُمَثِّلُ بِالرَّجُلِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صلى  
الله عليه وآله) يَقُولُ: "إِيَّاكُمْ وَالمِثْلَةَ وَلَوْ بِالْكَلبِ الْعَقُورِ".

**Letter 48: To Mu'awiyah**

ومن كتاب له (عليه السلام) (م)

## إلى معاوية

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.

وَإِنَّ الْبَغْيَ وَالزُّورَ يُوتِعَانِ الْمَرْءَ فِي دِينِهِ وَدُنْيَاهُ، وَيُبْدِيَانِ خَلْلَهُ  
عِنْدَ مَنْ يَعْيبُهُ، وَقَدْ عَلِمْتُ أَنَّكَ عَيْرٌ مُدْرِكٌ مَا قُضِيَ قَوَائِمُهُ، وَقَدْ  
رَامَ أَقْوَامٌ أَمْرًا بِغَيْرِ الْحَقِّ، فَتَأَوَّلُوا عَلَى اللَّهِ فَأَكْذَبَهُمْ، فَاحْذَرُ  
يَوْمًا يُغْتَبَطُ فِيهِ مَنْ أَحْمَدَ عَاقِبَةَ عَمَلِهِ، وَيَنْدَمُ مَنْ أَمَكْنَ  
الشَّيْطَانَ مِنْ قِيَادِهِ فَلَمْ يُجَادِبْهُ. وَقَدْ دَعَوْتَنَا إِلَى حُكْمِ الْقُرْآنِ  
وَلَسْتَ مِنْ أَهْلِهِ، وَلَسْنَا إِيَّاكَ أَجَبْنَا، وَلَكِنَّا أَجَبْنَا الْقُرْآنَ إِلَى  
حُكْمِهِ، وَالسَّلَامُ (م)

## Letter 49: To Mu`awiyah

ومن كتاب له (عليه السلام) (م)

## إليه

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.

أَمَّا بَعْدُ، فَإِنَّ الدُّنْيَا مَشْغَلَةٌ عَنْ غَيْرِهَا، وَلَمْ يُصِْبْ صَاحِبُهَا مِنْهَا  
شَيْئًا؛ فَتَحَتْ لَهُ حِرْصًا عَلَيْهَا، وَلَهَجًا بِهَا، وَلَنْ  
يَسْتَعِينِي صَاحِبُهَا بِمَا نَالَ فِيهَا عَمَّا لَمْ يَبْلُغْهُ مِنْهَا، وَمِنْ وَرَاءِ  
ذَلِكَ فِرَاقٌ مَا جَمَعَ، وَنَقْضٌ مَا أُبْرِمَ! لَوْ اِعْتَبَرْتَ بِمَا مَضَى  
حَفِظْتَ مَا بَقِيَ، وَالسُّبْحَانَ وَمَا بَقِيَ.

## Letter 50: To the officers of his army

ومن كتاب له (عليه السلام) (م)

إلى أمراءه على الجيوش

From the servant of Allah, `Ali, Amir al-mu'minin to the Officer-in-charge of garrisons:

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْمَسَاحِجِ

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.

أَمَّا بَعْدُ، فَإِنَّ حَقًّا عَلَى الْوَالِي أَلَّا يَغْيِرَهُ عَلَى رَعِيَّتِهِ  
فَصُلُّ نَالَهُ، وَطَوْلٌ خُصَّ بِهِ، وَأَنْ يَزِيدَهُ مَا قَسَمَ اللَّهُ  
لَهُ مِنْ نِعَمِهِ دُنُوءًا مِنْ عِبَادِهِ، وَعَطْفًا عَلَى إِخْوَانِهِ.

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.

أوَإِنَّ لَكُمْ عِنْدِي أَسْرًا  
إِذَا فِي حَرْبٍ، وَأَطُوبَىٰ لَكُمْ  
إِذَا فِي حُكْمٍ، وَأَوْجِرَ لَكُمْ  
حَقًّا عَنْ مَحَلِّهِ،  
وَأَقْفَ بِهِ دُونَ مَقْطَعِهِ،  
وَأَنْ تُكُونُوا عِنْدِي فِي الْحَقِّ  
سَوَاءً، فَإِذَا فَعَلْتُ ذَلِكَ  
وَجَبَتْ لِي عَلَيْكُمْ  
النِّعْمَةُ، وَإِيَّايَ  
الطَّاعَةُ، وَأَتَنَكَّبُوا  
عَنْ دَعْوَةٍ، وَتَقَرَّبُوا  
فِي صَدَقَاتِكُمْ، وَأَنْ  
تَخُوضُوا الْعَمْرَاتِ إِلَى  
الْحَقِّ، فَإِنَّ أَنْتُمْ  
لَمْ تَسْتَقِيمُوا لِي عَلَى  
ذَلِكَ لَمْ يَكُنْ أَحَدٌ  
أَهْوَنَ عَلَيَّ مِنْ أَعْوَجِّ  
مِنْكُمْ، ثُمَّ أُعْطِمُ لَهُ  
الْعُقُوبَةَ، وَيَجِدُ عِنْدِي  
فِيهَا رُحْمَةً، فَخُذُوا  
هَذَا مِنْ أَمْرَائِكُمْ، وَأَعْطُوهُمْ  
مِنْ أَنْفُسِكُمْ مَا  
يُصْلِحُ اللَّهُ بِهِ أَمْرَكُمْ.  
وَ السَّلامُ.

## Letter 51: To his collectors of (land) tax

ومن كتاب له (عليه السلام) م

إلى عماله على الخراج

From the servant of Allah `Ali, Amir al-mu'minin to the tax collectors:

## مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْخَرَاجِ:

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.

أَمَّا بَعْدُ، فَإِنَّ مَنْ لَمْ يَخْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يُقَدِّمْ لِنَفْسِهِ مَا يُحْرَزُهَا. وَاعْلَمُوا أَنَّ مَا كَلِفْتُمْ يَسِيرٌ، وَأَنَّ ثَوَابَهُ كَثِيرٌ، وَلَوْ لَمْ يَكُنْ فِيمَا نَهَى اللَّهُ عَنْهُ مِنَ الْبَغْيِ وَالْعُدْوَانِ عِقَابٌ يُخَافُ لَكَانَ فِي ثَوَابِ اجْتِنَائِهِ مَا #xFEFB; عُدْرَ فِي تَرْكِ طَلْبِهِ. فَأَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ، وَاصْبِرُوا لِحَوَائِجِهِمْ، فَإِنَّكُمْ خُزَّانُ الرَّعِيَّةِ، وَوَكُوفُ #xFEFB;ءِ #xFEFB;مَّةٍ، وَسُفْرَاءُ #xFEFB;ئِمَّةٍ.

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.

وَ #xFEFB; تَحْسِيمُوا أَحَدًا عَنْ حَاجَتِهِ، وَ #xFEFB; تَحْسِسُوهُ عَنْ طَلْبَتِهِ، وَ #xFEFB; تَبْيَعَنَّ لِلنَّاسِ فِي الْخَرَاجِ كِسْوَةَ شِتَاءٍ وَ #xFEFB; صَيْفٍ، وَ #xFEFB; دَابَّةً يَعْتَمِلُونَ عَلَيْهَا، وَ #xFEFB; عَبْدًا، وَ #xFEFB; تَضْرِبَنَّ أَحَدًا سَوْطًا لِمَكَانِ دِرْهَمٍ، وَ #xFEFB; تَمَسَّنَّ مَالَ أَحَدٍ مِنَ النَّاسِ، مُصَلِّيًا وَ #xFEFB; مُعَاهِدًا، إِنْ تَجَدُّوا فَرَسًا أَوْ سَبَّحًا يُعْدَى بِهِ عَلَى أَهْلِ

فَائِهِ؛ فَإِنَّهُ يَنْبَغِي لِلْمُسْلِمِ  
أَنْ يَدَعَ ذَلِكَ فِي أَيِّدِي أَعْدَائِهِ؛  
فَيَكُونَ شَوْكَةً عَلَيْهِ.

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.

وَتَدَّخِرُوا أَنْفُسَكُمْ تَصِيحَةً، وَالْجُنْدَ  
حُسْنَ سِيرَةٍ، وَالرَّعِيَّةَ مَعُونَةً، وَدِينَ  
اللَّهِ قُوَّةً، وَأَبْلُوا فِي سَبِيلِ اللَّهِ مَا اسْتَوْجَبَ عَلَيْكُمْ، فَإِنَّ اللَّهَ  
سُبْحَانَهُ قَدْ اصْطَنَعَ عِنْدَنَا وَعِنْدَكُمْ أَنْ نَشْكُرَهُ بِجُهْدِنَا، وَأَنْ نَنْصُرَهُ  
بِمَا بَلَغَتْ قُوَّتُنَا، وَقُوَّةَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

## Letter 52: To the Governors of various places concerning prayers

ومن كتاب له (عليه السلام)

إلى أمراء البصرة؛ في معنى الصلاة

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.

أَمَّا بَعْدُ، فَصَلُّوا بِالنَّاسِ الظُّهْرَ حَتَّى تَفِيءَ الشَّمْسُ مِنْ مَرِيضِ  
العَنَزِ. وَصَلُّوا بِهِمُ العَصْرَ وَالشَّمْسُ بَيضَاءُ حَيَّةٌ فِي عُضْوٍ مِنْ  
النَّهَارِ حِينَ يُسَارُ فِيهَا قَرْسَخَانِ. وَصَلُّوا بِهِمُ المَغْرِبَ حِينَ  
يُفْطِرُ الصَّائِمُ، وَيَدْفَعُ الحَاجُّ. وَصَلُّوا بِهِمُ العِشَاءَ حِينَ يَتَوَارَى  
الشَّقَقُ إِلَى ثُلُثِ اللَّيْلِ. وَصَلُّوا بِهِمُ العَدَاةَ وَالرَّجُلُ يَعْرِفُ وَجْهَ  
صَاحِبِهِ. وَصَلُّوا بِهِمُ صَدَّةً أضعفهم، وَتَكُونُوا فَتَانِينَ.

## Letter 53: An order to Malik al-Ashtar

Written<sup>1</sup> 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.

ومن عهد له (عليه السلام)؛م

كتبه (عليه السلام)؛ شتر النخعي رحمه الله

لما و؛ه على مصر وأعمالها حين اضطرب أمر محمد  
بن أبي بكر رحمه الله، وهو أطول عهد كتبه وأجمعه للمحاسن

In the Name of Allah, the Compassionate, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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.

هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ، مَالِكُ بْنُ الْحَارِثِ  
بِشْتَرٍ فِي عَهْدِهِ إِلَيْهِ، حِينَ وَصَّاهُ بِمِصْرَ:  
جُبُودَ خَرَاجِهَا، وَجِهَادَ عَدُوِّهَا، وَاسْتِمْدَاحَ أَهْلِهَا،  
وَعِمَارَةَ بِلَادِهَا.

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.

أَمْرُهُ بِتَقْوَى اللَّهِ، وَإِيتَارِ طَاعَتِهِ، وَاتِّبَاعِ مَا أَمَرَ بِهِ فِي كِتَابِهِ: مِنْ  
فَرَائِضِهِ وَسُنَنِهِ، الَّتِي لَا يَسْعَدُ أَحَدٌ إِلَّا بِهَا  
بِاتِّبَاعِهَا، وَلَا يَشْقَى إِلَّا بِمُخَالَفَتِهَا  
وَإِضَاعَتِهَا، وَأَنْ يَنْصُرَ اللَّهَ سُبْحَانَهُ بِيَدِهِ وَقَلْبِهِ وَلِسَانِهِ، فَإِنَّهُ جَلَّ  
اسْمُهُ، قَدْ تَكَلَّفَ يَنْصُرَ مَنْ نَصَرَهُ، وَإِعْزَازَ مَنْ أَعَزَّهُ. وَأَمْرُهُ أَنْ  
يَكْسِرَ نَفْسَهُ عِنْدَ الشَّهَوَاتِ، وَيَرْعَهَا عِنْدَ الْجَمَحَاتِ، فَإِنَّ النَّفْسَ  
أَمَارَةٌ بِالسُّوءِ، لَا يَنْصُرُ إِلَّا بِمَا رَجِمَ اللَّهُ.

## [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.

**ثُمَّ اعْلَمُ يَا مَالِكُ، أَنِّي قَدْ وَجَّهْتُكَ إِلَى بِرِّكَ قَدْ جَرَتْ  
 عَلَيْهَا دُولُ قَبْلِكَ، مِنْ عَدْلٍ وَجَوْرِ، وَأَنَّ النَّاسَ يَنْظُرُونَ مِنْ  
 أُمُورِكَ فِي مِثْلِ مَا كُنْتَ تَنْظُرُ فِيهِ مِنْ أُمُورِ الْوُجُوهِ قَبْلَكَ، وَيَقُولُونَ فِيكَ مَا كُنْتَ تَقُولُ فِيهِمْ، إِنَّمَا يُسْتَدَلُّ عَلَى  
 الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسُنِ عِبَادِهِ. فَلْيَكُنْ أَحَبَّ  
 الدَّخَائِرِ إِلَيْكَ دَخِيرَةُ الْعَمَلِ الصَّالِحِ، فَاْمَلِكْ هَوَاكَ، وَشُحَّ بِنَفْسِكَ  
 عَمَّا يَجِلُّ لَكَ، فَإِنَّ الشُّحَّ بِالنَّفْسِ  
 يُنْصَافُ مِنْهَا فَيَمَا أَحَبَّتْ وَكَرِهَتْ.**

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.

**وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ،  
 وَتَكُونَنَّ عَلَيْهِمْ سَبْعًا صَارِيًا تَعْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ  
 صِنْفَانِ: إِمَّا أَحُّ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ  
 مِنْهُمْ الزَّلَلُ، وَتَعْرِضُ لَهُمُ الْعِلَلُ، يُؤْتَى عَلَى أَيْدِيهِمْ فِي الْعَمْدِ  
 وَالْخَطَا، فَأَعْطِهِمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ  
 يُعْطِيكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ، فَإِنَّكَ قَوْقَهُمْ، وَوَالِي  
 قَوْقِكَ قَوْقُكَ، وَاللَّهُ قَوْقَ مَنْ وَوَالِي قَوْقِكَ!  
 وَقَدْ اسْتَكْفَاكَ أَمْرَهُمْ، وَإِنَّ قَوْقَكَ بِهِمْ.**

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.

**وَ#XFEBB تَنْصِبَنَّ نَفْسَكَ لِحَرْبِ اللَّهِ، فَإِنَّهُ #XFEBB يَدِيُ  
 لَكَ يَنْفِمْتِهِ، وَ#XFEBB غِنَى يَكْ عَنْ عَفْوِهِ وَرَحْمَتِهِ.  
 وَ#XFEBB تَنْدَمَنَّ عَلَى عَفْوِهِ، وَ#XFEBB تَبْجَحَنَّ بِعُقُوبَتِهِ،  
 وَ#XFEBB تُسْرَعَنَّ إِلَى بَادِرَةٍ وَجَدْتَ مِنْهَا مَنُذُوحَةً،  
 وَ#XFEBB تَقُولَنَّ: إِنِّي مُؤَمَّرٌ أَمْرٌ قَاطِعٌ، فَإِنَّ ذَلِكَ إِذْعَالٌ  
 فِي الْقَلْبِ، وَمَنْهَكَةٌ لِلدِّينِ، وَتَقَرُّبٌ مِنَ الْغَيْرِ. وَإِذَا أَحَدْتَ لَكَ مَا  
 أَنْتَ فِيهِ مِنْ سُلْطَانِكَ أَبْهَةً أَوْ مَخِيلَةً، فَانظُرْ إِلَى عِظَمِ مُلْكِ اللَّهِ  
 فَوْقَكَ، وَقُدْرَتِهِ مِنْكَ عَلَى مَا #XFEBB تَقْدِرُ عَلَيْهِ مِنْ نَفْسِكَ،  
 فَإِنَّ ذَلِكَ يُطَامِنُ إِلَيْكَ مِنْ طِمَاحِكَ، وَيَكْفُ عَنْكَ مِنْ عَرِيكَ، يَفِيءُ  
 إِلَيْكَ بِمَا عَزَبَ عَنْكَ مِنْ عَقْلِكَ!**

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.

**إِيَّاكَ وَمُسَامَاةَ اللَّهِ فِي عَظَمَتِهِ، وَالتَّشْبَهَ بِهِ فِي جَبْرُوتِهِ، فَإِنَّ  
 اللَّهَ يُذِلُّ كُلَّ جَبَّارٍ، وَيُهِينُ كُلَّ مُخْتَالٍ.**

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.

**أُنْصِفِ اللَّهَ وَأُنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمَنْ خَاصَّةً أَهْلَكَ، وَمَنْ  
 لَكَ فِيهِ هَوَى مِنْ رَعِيَّتِكَ، فَإِنَّكَ #XFEBB تَفْعَلُ تَظْلِمًا، وَمَنْ  
 ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ، وَمَنْ خَاصَمَهُ اللَّهُ  
 أَدْحَضَ حُجَّتَهُ، وَكَانَ لِلَّهِ حَرْبًا حَتَّى يَنْزِعَ وَيَتُوبَ.**

وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةِ  
عَلَى ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ دَعْوَةَ الْمَظْلُومِينَ، وَهُوَ لِلظَّالِمِينَ  
بِالْمُرْصَادِ.

## 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 of the common people sweeps away the arguments of the chiefs while the disagreement of 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 times of ease, less helpful in distress, more disliking of equitable treatment, more importunate in asking favours, less thankful when given (anything), 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.

كُنْ أَحَبَّ إِلَى مَوْرِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ، وَأَعَمُّهَا فِي  
الْعَدْلِ، وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بِرِضَى  
الْخَاصَّةِ، وَإِنَّ سُخْطَ الْخَاصَّةِ يُغْتَقَرُ مَعَ رِضَى الْعَامَّةِ. وَلَيْسَ أَحَدٌ  
مِنَ الرَّعِيَّةِ، أَثْقَلَ عَلَى الْوَالِي مَوْوَنَةً فِي الرَّخَاءِ، وَأَقْلَّ مَعُونَةً  
لَهُ فِي الْبَدَاةِ، وَأَكْرَهَ إِخْتِصَافِ، وَأَسْأَلَ  
بِالْحَافِ، وَأَقْلَّ شُكْرًا عِنْدَ عَطَاءِ، وَأَبْطَأَ  
عُذْرًا عِنْدَ الْمَنْعِ، وَأَضْعَفَ صَبْرًا عِنْدَ مُلِمَاتِ الدَّهْرِ مِنْ أَهْلِ  
الْخَاصَّةِ، وَإِنَّمَا عَمُودُ الدِّينِ، وَجَمَاعُ الْمُسْلِمِينَ، وَالْعُدَّةُ  
إِخْتِصَافِ، وَالْعُدَاةُ مِنَ الْعَامَّةِ مِنْ صِغُوكَ  
لَهُمْ، وَمَيْلِكَ مَعَهُمْ.

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.

وَلْيَكُنْ أَبْعَدَ رَعِيَّتِكَ مِنْكَ، وَأَشْنَأَهُمْ عِنْدَكَ، أَطْلُبُهُمْ لِمَعَائِبِ  
النَّاسِ، فَإِنَّ فِي النَّاسِ عُيُوبًا، الْوَالِي أَحَقُّ مَنْ سَتَرَهَا،  
وَتَكْشِفَنَّ عَمَّا غَابَ عَنْكَ مِنْهَا، فَإِنَّمَا عَلَيْكَ تَطْهِيرُ  
مَا ظَهَرَ لَكَ، وَاللَّهُ يَحْكُمُ عَلَى مَا غَابَ عَنْكَ، فَاسْتُرِ الْعَوْرَةَ مَا  
اسْتَطَعْتَ يَسْتُرِ اللَّهُ مِنْكَ مَا تُحِبُّ سِتْرَهُ مِنْ رَعِيَّتِكَ. أَطْلِقْ عَنِ  
النَّاسِ عُقْدَةَ كُلِّ حِقْدٍ، وَاقْطَعْ عَنْكَ سَبَبَ كُلِّ وَثْرٍ، وَتَغَابَ عَنِ  
كُلِّ مَا يَصِحُّ لَكَ، وَتَعْجَلَنَّ إِلَى تَصْدِيقِ  
سَاعٍ، فَإِنَّ السَّاعِيَ عَاشٌ، وَإِنْ تَشَبَّهَ بِالنَّاصِحِينَ.

## About counsellors

Do not include among those you consult a miser who would keep you back from being generous and caution you against destitution, nor a coward who would make you feel too weak for your affairs, nor a greedy person who would make beautiful to you the collection of wealth by evil ways. This is because miserliness, cowardice and greed are different qualities that an unfavourable opinion of Allah brings together.

وَتُدْخِلَنَّ فِي مَشُورَتِكَ بَخِيلًا يَعْذِلُ بِكَ عَنِ  
الْفَضْلِ، وَيَعِدُّكَ الْفَقْرَ، وَجَبَانًا يُضْعِفُكَ عَنِ  
الْمُورِ، وَحَرِيصًا يُزِينُ لَكَ الشَّرَّ بِالْجَوْرِ،  
فَإِنَّ الْبُخْلَ وَالْجُبْنَ وَالْجِرْمَ عَرَائِرُ شَتَّى يَجْمَعُهَا سُوءُ الظَّنِّ  
بِاللَّهِ.

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.

شَرُّ وُزَرَائِكَ مَنْ كَانَ إِشْرَارَ قَبْلِكَ وَزَيْرًا، وَمَنْ  
شَرَكُهُمْ فِي تَامٍ، فَكَوْنَنَّ لَكَ بِطَانَةً،  
فَإِنَّهُمْ أَعْوَانُ تَمَّةٍ، وَإِخْوَانُ الظُّلْمَةِ، وَأَنْتَ وَاجِدٌ  
مِنْهُمْ خَيْرَ الخَلْفِ مِمَّنْ لَهُ مِثْلُ آرَائِهِمْ وَنَقَادِهِمْ، وَلَيْسَ عَلَيْهِ  
مِثْلُ أَصَارِهِمْ وَأُوزَارِهِمْ وَآتَامِهِمْ، مِمَّنْ لَمْ يُعَاوَنْ ظَالِمًا عَلَى  
طُلْمِهِ، وَآتِمًا عَلَى إِتْمِهِ، أَوْلِيكَ أَخْفُ عَلَيْكَ مَوْوَنَةً،  
وَأَحْسَنُ لَكَ مَعُونَةً، وَأَحْنَى عَلَيْكَ عَطْفًا، وَأَقْلُّ لِعَيْرِكَ إِفْعًا،  
فَاتَّخِذْ أَوْلِيكَ خَاصَّةً لِخَلَوَاتِكَ وَحَقَّافَتِكَ،

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.

تُمْ لِيَكُنْ آتْرُهُمْ عِنْدَكَ أَقْوَلُهُمْ بِمُرِّ الحَقِّ لَكَ، وَأَقْلَهُمْ مُسَاعَدَةً  
فِيَمَا يَكُونُ مِنْكَ مِمَّا كَرَهُ اللهُ وَلِيَائِهِ، وَاقِعًا ذَلِكَ مِنْ  
هُوَكَ حَيْثُ وَقَعَ. وَالصِّقُّ بِأَهْلِ الوَرَعِ وَالصِّدْقِ، تُمْ رُضْنُهُمْ عَلَى  
يُطْرُوكَ وَبِطْرُوكَ، يَبْجِحُوكَ بِبَاطِلٍ لَمْ تَفْعَلْهُ،  
فَإِنَّ كَثْرَةَ طِرَاءٍ تُحْدِثُ الزُّهْوَا، وَتُدْنِي مِنَ العِرْزَةِ.

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 one most entitled to have a favourable impression of you is he whom whom you have treated well, and the one most entitled to have a bad opinion of you is he whom you have treated badly.

وَكَوْنَنَّ المُّحْسِنُ وَالْمُسِيءُ عِنْدَكَ بِمَنْزِلَةِ سَوَاءٍ،

فَإِنَّ فِي ذَلِكَ تَرْهِيداً لِّهَلِّ هَلِّ خَسَانٍ فِي هَلِّ خَسَانٍ تَدْرِيباً لِّهَلِّ هَلِّ خَسَاءٍ عَلَى هَلِّ هَلِّ خَسَاءٍ، وَأَلْزَمَ كُفْرَهُمْ مَنْهُمْ مَا أَلْزَمَ نَفْسَهُ، وَاعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ يَأْذَعِي إِلَى حُسْنِ ظَنِّ وَالِ بِرَعِيَّتِهِ مِنْ إِحْسَانِهِ إِلَيْهِمْ، وَتَخْفِيفِهِ الْمَوْنَاتِ عَلَيْهِمْ، وَتَرْكِ اسْتِكْرَاهِهِ إِيَّاهُمْ عَلَى مَا لَيْسَ لَهُ قَبْلَهُمْ، فَلْيَكُنْ مِنْكَ فِي ذَلِكَ أَمْرٌ يَجْتَمِعُ لَكَ بِهِ حُسْنُ الظَّنِّ بِرَعِيَّتِكَ، فَإِنَّ حُسْنَ الظَّنِّ يَفْطَعُ عَنْكَ نَصَباً طَوِيلاً، وَإِنْ أَحَقَّ مَنْ حَسَنَ ظَنُّكَ بِهِ لِمَنْ حَسَنَ بِرَأْوِكَ عِنْدَهُ، وَإِنْ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ لِمَنْ سَاءَ بِرَأْوِكَ عِنْدَهُ.

Do not discontinue the good practices which the earlier people of this community had acted upon, 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 practices because (in that case) the reward for those who had established those practices 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 your predecessors had established.

وَ تَنْقُضُ سُنَّةَ صَالِحَةٍ عَمَلٍ بِهَا صُدُورُ هَذِهِ رَعِيَّتِهِ، وَاجْتَمَعَتْ بِهَا لِقَاءُ، وَصَلَحَتْ عَلَيْهَا الرِّعِيَّةُ، تُحَدِّثُنَّ سُنَّةَ تَصَرُّ بِشَيْءٍ مِنْ مَاضِي تِلْكَ السَّنَنِ، فَيَكُونُ جُرْ يَمَنْ سَنَّهَا، وَالْوَزْرُ عَلَيْكَ بِمَا نَقَضْتَ مِنْهَا. وَأَكْثَرُ مُدَارَسَةِ الْعُلَمَاءِ، وَمُنَاقَاةِ الْحُكَمَاءِ، فِي تَثْبِيْتِ مَا صَلَحَ عَلَيْهِ أَمْرٌ بِرَأْوِكَ، وَإِقَامَةِ مَا اسْتَقَامَ بِهِ النَّاسُ قَبْلَكَ.

## [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.

وَأَعْلَمُ أَنَّ الرِّعِيَّةَ طَبَقَاتٌ يُصَلِّحُ بَعْضُهَا إِبْعَضًا وَيَبْعُضُ، وَبَعْضُهَا إِبْعَضًا عَنِ بَعْضٍ: فَمِنْهَا جُنُودُ اللَّهِ، مِنْهَا كِتَابُ الْعَامَّةِ وَالْخَاصَّةِ، وَمِنْهَا قُضَاةُ الْعَدْلِ، وَمِنْهَا عُمَّالُ الْخَرَاجِ وَالرِّقَاقِ، وَمِنْهَا أَهْلُ الْجِزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الدِّمَّةِ وَمُسْلِمَةِ النَّاسِ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصِّنَاعَاتِ، وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ دَوَى الْحَاجَةِ وَالْمَسْكِنَةِ، وَكُلُّ قَدْ سَمَّى اللَّهُ سَهْمَهُ، وَوَضَعَ عَلَى حَدِّهِ وَقَرِيضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ (صلى الله عليه وآله) عَهْدًا مِنْهُ عِنْدَنَا مَحْفُوظًا.

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.

فَالْجُنُودُ، بِإِذْنِ اللَّهِ، حُصُونُ الرِّعِيَّةِ، وَزِينَةُ الْوُلُوفِ، وَعِزُّ الدِّينِ، وَسَبِيلُ الْمَنِّ، وَلَيْسَ تَقْوَمُ الرِّعِيَّةُ إِلاَّ بِهَمِّهِمْ. ثُمَّ قِوَامَ لِلْجُنُودِ إِلاَّ بِمَا يُخْرِجُ اللَّهُ لَهُمْ مِنَ الْخَرَاجِ الَّذِي يَقْوُونَ بِهِ فِي جِهَادِ عَدُوِّهِمْ، وَيَعْتَمِدُونَ عَلَيْهِ فِيمَا أَصْلَحَهُمْ، وَيَكُونُ مِنْ وَرَائِهِمْ حَاجَتُهُمْ. ثُمَّ قِوَامَ لِهَدْيِ الصِّنْعَيْنِ إِلاَّ بِالصِّنْفِ الثَّلَاثِ مِنَ الْقُضَاةِ وَالْعُمَّالِ وَالْكَتَّابِ، لِمَا يُحْكُمُونَ مِنَ الْمَعَاقِدِ، وَيَجْمَعُونَ مِنَ الْمَنَافِعِ، وَيُؤْتَمِنُونَ عَلَيْهِ مِنْ خَوَاصِّ مُورٍ وَعَوَامِّهَا.

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.

وَقَوَامَ لَهُمْ جَمِيعًا بِالتَّجَارِ وَدَوِي  
الصِّنَاعَاتِ، فِيمَا يَجْتَمِعُونَ عَلَيْهِ مِنْ مَرَافِقِهِمْ، وَيُقِيمُونَهُ مِنْ  
أَسْوَاقِهِمْ، وَيَكْفُونَهُمْ مِنَ التَّرْفُقِ بِأَيْدِيهِمْ مِمَّا يَبْلُغُهُ  
رَفْقٌ غَيْرِهِمْ. ثُمَّ الطَّبَقَةُ السُّفْلَى مِنْ أَهْلِ الْحَاجَةِ وَالْمَسْكِنَةِ  
الَّذِينَ يَحِقُّ رَفْدُهُمْ وَمَعُونَتُهُمْ. وَفِي اللَّهِ لِكُلِّ سَعَةٍ، وَلِكُلِّ عَلَى  
الْوَالِي حَقٌّ يَقْدَرُ مَا يُصْلِحُهُ. وَلَيْسَ يَخْرُجُ الْوَالِي مِنْ حَقِيقَةِ مَا  
أَلْزَمَهُ اللَّهُ مِنْ ذَلِكَ إِلَّا بِإِذْنِهِ، وَهُتَمَامٍ  
وَالصَّبْرَ عَلَيْهِ فِيمَا خَفَّ عَلَيْهِ أَوْ ثَقُلَ.

## 1. The Army

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.

قَوْلٍ مِنْ جُنُودِكَ أَنْصَحَهُمْ فِي نَفْسِكَ لِلَّهِ وَلِرَسُولِهِ  
وَمَامِكَ، وَأَنْقَاهُمْ جَيْبًا، وَأَفْضَلَهُمْ جِلْمًا مِمَّنْ يُبْطِئُ  
عَنِ الْعَضْبِ، وَيَسْتَرِيحُ إِلَى الْعُدْرِ، وَيَرَأْفُ بِالضُّعْفَاءِ، وَيَنْبُو عَلَى  
فُؤْيَاءِ، وَمِمَّنْ يُثِيرُهُ الْعُنْفُ،  
وَيَفْعُدُّ بِهِ الضُّعْفُ.

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.

تُمْ الصَّقُ بَدَوِي الْمُرُوءَاتِ وَحَسَابِ، وَأَهْلَ الْبُيُوتَاتِ  
 الصَّالِحَةِ، وَالسَّوَابِقِ الْحَسَنَةِ، تُمْ أَهْلَ النَّجْدَةِ وَالشَّجَاعَةِ،  
 وَالسَّخَاءِ وَالسَّمَاخَةِ، فَإِنَّهُمْ جَمَاعٌ مِنَ الْكِرَمِ، وَشَعَبٌ مِنَ الْعُرْفِ.  
 تُمْ تَقْعُدُ مِنْ أُمُورِهِمْ مَا يَتَقَعْدُهُ الْوَالِدَانُ مِنْ وَلَدِهِمَا،  
 وَتَتَفَاقَمَنَّ فِي نَفْسِكَ شَيْءٌ قَوَّيْتَهُمْ بِهِ،  
 وَتَحْقِرَنَّ لُطْفًا تَعَاهَدْتَهُمْ بِهِ وَإِنْ قَلَّ، فَإِنَّهُ دَاعِيَةٌ  
 لَهُمْ إِلَى بَدْلِ النَّصِيحَةِ لَكَ، وَحُسْنِ الظَّنِّ بِكَ. وَتَدَعُ  
 تَقْعُدَ لَطِيفِ أُمُورِهِمْ إِتِكَافًا عَلَى جَسِيمِهَا، فَإِنَّ  
 لِلْيَسِيرِ مِنْ لُطْفِكَ مَوْضِعًا يَنْتَفِعُونَ بِهِ، وَلِلْجَسِيمِ مَوْضِعًا  
 يَسْتَعْنُونَ عَنْهُ.

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.

وَلْيَكُنْ أَثَرُ رُؤُوسِ جُنْدِكَ عِنْدَكَ مَنْ وَاسَاهُمْ فِي مَعُونَتِهِ، وَأَفْضَلَ  
 عَلَيْهِمْ مِنْ جِدَّتِهِ بِمَا يَسْعُهُمْ يَسَعُ مَنْ وَرَاءَهُمْ مِنْ خُلُوفِ أَهْلِهِمْ  
 حَتَّى يَكُونَ هَمُّهُمْ هَمًّا وَاحِدًا فِي جِهَادِ الْعَدُوِّ، فَإِنَّ عَطْفَكَ  
 عَلَيْهِمْ يَعْطِفُ قُلُوبَهُمْ عَلَيْكَ. وَإِنْ أَفْضَلَ فُرُو عَيْنِ  
 الْوُجُوهِ اسْتِقَامَةُ الْعَدْلِ فِي الْبُرُودِ، وَظُهُورُ  
 مَوَدَّةِ الرَّعِيَّةِ، وَإِنَّهُ تَظْهَرُ مَوَدَّتُهُمْ إِتِكَافًا  
 بَسَدِ مَوَدَّتِهِمْ، وَتَصِيحُ نَصِيحَتِهِمْ

إِسْتِثْقَالَ دُولِهِمْ، وَتَرَكَ اسْتِثْبَاتِ انْقِطَاعِ مَدَّتِهِمْ. فَافْسَحْ فِي  
 آمَالِهِمْ، وَوَاصِلُ فِي حُسْنِ التَّنَاءِ عَلَيْهِمْ، وَتَعْدِيدِ مَا أَبْلَى  
 دُؤُوبَ الْبَالِبِ مِنْهُمْ، فَإِنَّ كَثْرَةَ الذِّكْرِ لِحُسْنِ أَعْمَالِهِمْ تَهْزُ  
 الشُّجَاعَ، وَتُحَرِّضُ النَّاكِلَ، إِنْ شَاءَ اللَّهُ.

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.

ثُمَّ اعْرِفْ لِكُلِّ امْرِيءٍ مِنْهُمْ مَا أَبْلَى، وَتَضُمَّنْ  
 بِعَاطِيَةِ امْرِيءٍ إِلَى غَيْرِهِ، وَتَقْصِرَنَّ بِهِ دُونَ  
 غَايَةِ بَرِّيَّتِهِ، وَيَدْعُونَكَ شَرَفُ امْرِيءٍ إِلَى  
 أَنْ تُعْظِمَ مِنْ بَرِّيَّتِهِ مَا كَانَ صَغِيرًا، وَتَضَعَهُ  
 امْرِيءٍ إِلَى أَنْ تَسْتَصْغِرَ مِنْ بَرِّيَّتِهِ مَا كَانَ عَظِيمًا.

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, 4:59)***

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.

وَارْتُدُّ إِلَى اللَّهِ وَرَسُولِهِ مَا يُضْلِعُكَ مِنَ الْخُطُوبِ، وَيَشْتَبِيهِ عَلَيْكَ  
 مِنْ أَمْرِ، 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: اخْتِصَامُ كِتَابِهِ،

## وَالرُّدُّ إِلَى الرَّسُولِ: خُذْ بِسُنَّتِهِ الْجَامِعَةِ عَيْرَ الْمُقَرَّرَةِ.

### 2. The Chief Judge

For the settlement of disputes among people select him who is the most distinguished of your subjects in your view. The cases (coming before him) should not vex him, disputation should not enrage him, he should not insist on any wrong point, and should not grudge accepting the truth when he perceives it; he should not lean towards greed and should not content himself with a cursory understanding (of a matter) without going thoroughly into it.

He should be most ready to stop (to ponder) on doubtful points, most regardful of arguments, least disgusted at the quarrel of litigants, most patient at probing into matters and most fearless at the time of passing judgement. Praise should not make him vain and elation should not make him lean (to any side). Such people are very few.

ثُمَّ اخْتَرِ لِلْحُكْمِ بَيْنَ النَّاسِ أَفْضَلَ رَعِيَّتِكَ فِي نَفْسِكَ، وَمَنْ  
تَضَيَّقُ بِهِ مُورٌ، وَتَمَجُّهُ  
الْخُصُومُ، وَتَتَمَادَى فِي الزَّلَّةِ، وَتُشْرِفُ  
يُحْصِرُ مِنَ الْقِيَاءِ إِلَى الْحَقِّ إِذَا عَرَفَهُ، وَتُشْرِفُ  
نَفْسُهُ عَلَى طَمَعٍ، وَتُكْتَفَى بِأَدْنَى فَهْمٍ دُونَ أَقْصَاهُ،  
أَوْ قَفَهُمْ فِي الشُّبُهَاتِ، وَأَخَذَهُمْ بِالْحُجَجِ، وَأَقْلَهُمْ تَبَرُّمًا بِمُرَاجَعَةِ  
الْخَصْمِ، وَأَصْبَرَهُمْ عَلَى تَكْشُفِ مُورٍ، وَأَصْرَمَهُمْ عِنْدَ  
إِضْطِحَاحِ الْحُكْمِ، وَمَنْ يَزِدَّهِ إِطْرَاءً، وَتَسْتَمِيلُهُ إِعْرَاءً، أَوْلَيْكَ قَلِيلٌ.

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.

ثُمَّ أَكْثِرْ تَعَاهُدَ قَضَائِهِ، وَأَفْسَحْ لَهُ فِي الْبَدْلِ مَا يُزِيلُ عَلَيْهِ، وَتَقِلْ  
مَعَهُ حَاجَتُهُ إِلَى النَّاسِ، وَأَعْطِهِ مِنَ الْمَنْزِلَةِ لَدَيْكَ مَا

يَطْمَعُ فِيهِ غَيْرُهُ مِنْ خَاصَّتِكَ، لِيَأْمَنَ بِذَلِكَ اِعْتِيَالَ الرَّجَالِ لَهُ  
عِنْدَكَ. فَانظُرْ فِي ذَلِكَ نَظْرًا بَلِيغًا، فَإِنَّ هَذَا الدِّينَ قَدْ كَانَ أُسِيرًا  
فِي أَيْدِي أَشْرَارٍ، يُعْمَلُ فِيهِ بِالْهَوَى، وَتُطَلَبُ بِهِ  
الدُّنْيَا.

### 3. Executive Officers

Thereafter, look into the affairs of your executives. Give them appointment after tests and do not appoint them according to partiality or favouritism, because these two things constitute sources of injustice and unfairness. Select 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.

ثُمَّ انظُرْ فِي أُمُورِ عُمَّالِكَ، فَاسْتَعْمَلْهُمْ اخْتِبَارًا، وَ  
تَوَلَّهِمْ مُحَابَاةً وَأَثَرَةً، فَإِنَّهُمَا جِمَاعٌ مِنْ شُعْبِ الْجَوْرِ وَالْخِيَانَةِ.  
وَتَوَحَّ مِنْهُمْ أَهْلَ التَّجَرِبَةِ وَالْحَيَاءِ، مِنْ أَهْلِ الْبُيُوتَاتِ الصَّالِحَةِ،  
وَالْقَدَمِ فِي أَشْرَارٍ، وَأَصْحِ اِعْرَاضًا، وَأَقْلُ فِي الْمَطَامِعِ إِشْرَافًا،  
وَأَبْلُغُ فِي عَوَاقِبِ أَشْرَارٍ.

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.

ثُمَّ أَسْبِغْ عَلَيْهِمْ أَشْرَارًا، فَإِنَّ ذَلِكَ قُوَّةٌ لَهُمْ عَلَى  
أَنْفُسِهِمْ، وَغِنَى لَهُمْ عَنِ تَنَاوُلِ مَا تَحْتَ  
أَيْدِيهِمْ، وَحُجَّةٌ عَلَيْهِمْ إِنْ خَالَفُوا أَمْرَكَ أَوْ تَلَمَّوْا أَمَانَتَكَ. ثُمَّ تَفَقَّدْ

أَعْمَالُهُمْ، وَأَبَعَثَ الْعُيُونَ مِنْ أَهْلِ الصِّدْقِ وَالْوَفَاءِ عَلَيْهِمْ، فَإِنَّ  
تَعَاهُدَكَ فِي السِّرِّ #XFEBBمُورِهِمْ حَدْوَةٌ لَهُمْ عَلَى اسْتِعْمَالِ  
#XFEBBمَانَةٍ، وَالرَّفْقِ بِالرَّعِيَّةِ. وَتَحَقُّظٌ مِنْ  
#XFEBBعَوَانٍ، فَإِنْ أَحَدٌ مِنْهُمْ بَسَطَ يَدَهُ إِلَى خِيَانَةِ اجْتَمَعَتْ  
بِهَا عَلَيْهِ عِنْدَكَ أَخْبَارُ عُيُونِكَ، اِكْتَفَيْتَ بِذَلِكَ شَاهِدًا، قَبَسَطْتَ  
عَلَيْهِ الْعُقُوبَةَ فِي بَدَنِهِ، وَأَخَذْتَهُ بِمَا أَصَابَ مِنْ عَمَلِهِ، ثُمَّ نَصَبْتَهُ  
بِمَقَامِ الْمَدَلَّةِ، وَوَسَّمْتَهُ بِالْخِيَانَةِ، وَقَلَّدْتَهُ عَارَ التُّهْمَةِ.

#### 4. The Administration of Revenues

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.

وَتَفَقَّدُ أَمْرَ الْخَرَاجِ بِمَا يُصْلِحُ أَهْلَهُ، فَإِنَّ فِي صَدِّجِهِ  
وَصَدِّجِهِمْ صَدِّجًا لِمَنْ سِوَاهُمْ،  
وَ#XFEBBصَدِّجًا لِمَنْ سِوَاهُمْ #XFEBBبِهِمْ،  
#XFEBBزَنَّ النَّاسَ كُلَّهُمْ عِيَالٌ عَلَى الْخَرَاجِ وَأَهْلِهِ. وَلِيَكُنْ  
نَظْرُكَ فِي عِمَارَةِ #XFEBBرُضٍ أَبْلَغَ مِنْ نَظْرِكَ فِي  
اسْتِجَابَةِ #XFEBBبِ الْخَرَاجِ، #XFEBBزَنَّ ذَلِكَ #XFEBB  
يُذَرِّكَ #XFEBBبِ الْعِمَارَةِ، وَمَنْ طَلَبَ الْخَرَاجَ بِغَيْرِ عِمَارَةٍ  
أَخْرَبَ إِلَيْهِ #XFEBBذًا، وَأَهْلَكَ الْعِبَادَ، وَلَمْ يَسْتَقِمْ أَمْرُهُ  
إِ#XFEBBبِ قَلِيلٍ #XFEBB.

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.

فَإِنْ شَكُوا تَعَفُّوْا؛ أَوْ عِلَّةً، أَوْ انْقِطَاعَ شَرْبِ أَوْ بَالَةٍ، أَوْ  
 إِحَالَةَ أَرْضٍ اعْتَمَرَهَا عَرَقٌ، أَوْ أَجْحَفَ بِهَا عَطَشٌ، خَفَّفْتَ عَنْهُمْ  
 بِمَا تَرَجُّو أَنْ يَصْلِحَ بِهِ أَمْرُهُمْ، وَتَقْلُنَّ عَلَيْكَ شَيْءٌ  
 خَفَّفْتَ بِهِ الْمَوُؤَنَةَ عَنْهُمْ، فَإِنَّهُ دُخْرٌ يَعُودُونَ بِهِ عَلَيْكَ فِي عِمَارَةِ  
 بِدِكَ، وَتَزْيِينِ وَتَزْيِينِ؛ مَعَ  
 اسْتِجَابِكَ حُسْنَ تَنَائِهِمْ، وَتَبَجُّحِكَ بِاسْتِيفَاةِ الْعَدْلِ  
 فِيهِمْ، مُعْتَمِدًا فَضْلَ قُوَّتِهِمْ، بِمَا دَخَرْتَ عِنْدَهُمْ مِنْ إِجْمَامِكَ  
 لَهُمْ، وَالْيَقَّةَ مِنْهُمْ بِمَا عَوَّدْتَهُمْ مِنْ عَدْلِكَ عَلَيْهِمْ فِي رَفْقِكَ  
 بِهِمْ، فَرَبِّمَا حَدَّثَ مِنْ أُمُورٍ مَا إِذَا عَوَّلْتَ فِيهِ عَلَيْهِمْ  
 مِنْ بَعْدِ احْتِمَالُوهُ طَيِّبَةً أَنْفُسُهُمْ بِهِ، فَإِنَّ الْعُمَرَانَ مُحْتَمِلٌ مَا  
 حَمَلْتَهُ، وَإِنَّمَا يُؤْتَى خَرَابٌ مِنْ إِعْوَاذِ أَهْلِهَا، إِنَّمَا  
 يُعَوِّزُ أَهْلَهَا بِشَرَفِ أَنْفُسِ الْوُجُوهِ عَلَى  
 الْجَمْعِ، وَسُوءِ ظَنِّيهِمْ بِالْبَقَاءِ، وَقِلَّةِ انْتِفَاعِهِمْ بِالْعِبَرِ.

## 5. The Clerical Establishment

Then you should take care of your secretarial workers. Put the best of them in charge of your affairs. Entrust those of your letters which contain your policies and secrets to him who possesses the best character, who is not elated by honours, lest he dares speak against you in common audiences. He should also not be negligent in presenting the communications of your officers before you and issuing correct replies to them on your behalf and in matters of your receipts and payments. He should not make any damaging agreement on your behalf and should not fail in repudiating an agreement against you. He should not be ignorant of the extent of his own position in matters because he who is ignorant of his own position is (even) more ignorant of the position of others.

ثُمَّ انظُرْ فِي حَالِ كُتَّابِكَ، قَوْلٌ عَلَى أُمُورِكَ خَيْرَهُمْ، وَاخْصُصْ

رَسَائِلِكَ الَّتِي تُدْخِلُ فِيهَا مَكَائِدَكَ وَأَسْرَارَكَ بِأَجْمَعِهِمْ لَوْجُودِ  
صَالِحٍ #XFEFB؛ #XFEFB؛ ق مِّنْ #XFEFB؛ تَبَطَّرَهُ  
الكَرَامَةَ، فَيَجْتَرِيءُ بِهَا عَلَيْكَ فِي #XFEFB؛ ف لَكَ بِحَضْرَةِ  
م #XFEFB؛ #XFEFB؛ وَ #XFEFB؛ تُقَصِّرُ بِهِ الْعَفْلَةَ عَنِ إِيْرَادِ مُكَاتَّبَاتِ  
عُمَالِكَ عَلَيْكَ، وَإِصْدَارِ جَوَابَاتِهَا عَلَى الصَّوَابِ عَنكَ، وَفِيمَا يَأْخُذُ  
لَكَ وَيُعْطِي مِنْكَ، وَ #XFEFB؛ يُضْعِفُ عَقْدًا اعْتَقَدَهُ لَكَ،  
وَ #XFEFB؛ يَعْجِزُ عَنِ إِط #XFEFB؛ ق مَا عُقِدَ عَلَيْكَ،  
وَ #XFEFB؛ يَجْهَلُ مَبْلَغَ قَدْرِ نَفْسِهِ فِي #XFEFB؛ مُور، فَإِنَّ  
الْجَاهِلَ يَقْدِرُ نَفْسَهُ يَكُونُ يَقْدِرُ غَيْرَهُ أَجْهَلًا.

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.

ثُمَّ #XFEFB؛ يَكُنْ اخْتِيَارُكَ إِيَّاهُمْ عَلَى فِرَاسَتِكَ وَاسْتِنَامَتِكَ  
وَحُسْنِ الظَّنِّ مِنْكَ، فَإِنَّ الرَّجَالَ يَتَعَرَّفُونَ لِفِرَاسَاتِ  
الْوُ #XFEFB؛ يَتَصَنِّعُهُمْ وَحُسْنِ خِدْمَتِهِمْ، لَيْسَ وَرَاءَ ذَلِكَ مِنَ  
النَّصِيحَةِ وَ #XFEFB؛ مَانَةٍ شَيْءٍ، وَلَكِنْ اخْتِيَرَهُمْ بِمَا وَلُوا  
لِلصَّالِحِينَ قَبْلَكَ، فَأَعْمِدْ #XFEFB؛ حُسْنِهِمْ كَانَ فِي الْعَامَّةِ  
أَثْرًا، وَأَعْرِفَهُمْ بِ #XFEFB؛ مَانَةٍ وَجْهًا، فَإِنَّ ذَلِكَ دَلِيلٌ عَلَى  
نَصِيحَتِكَ لِلَّهِ وَلِمَنْ وَاوَلَيْتَ أَمْرَهُ.

وَاجْعَلْ لِرَأْسِ كُلِّ أَمْرٍ مِنْ أُمُورِكَ رَأْسًا مِنْهُمْ، #XFEFB؛  
يَفْهَرُهُ كَبِيرُهَا، وَ #XFEFB؛ يَتَشَتَّتُ عَلَيْهِ كَثِيرُهَا، وَمَهْمَا كَانَ  
فِي كِتَابِكَ مِنْ عَيْبٍ فَتَغَابَيْتَ عَنْهُ أَلْزَمْتَهُ.



## 6. Traders and Industrialists

Now take some advice about traders and industrialists. Give them good counsel whether they be settled (shop-keepers) or traders or physical labourers because they are sources of profit and the means of the provision of useful articles. They bring them from distant and far-flung areas throughout the land and sea, plains or mountains, from where people cannot come and to where they do not dare to go, for they are peaceful and there is no fear of revolt from them, and they are quite without fear of treason.

ثُمَّ اسْتَوْصِ بِالْتُّجَّارِ وَدَوِي الصِّنَاعَاتِ، وَأَوْصِ بِهِمْ خَيْرًا: الْمُقِيمِ مِنْهُمْ، وَالْمُضْطَرِبِ بِمَالِهِ، وَالْمُتَرَفِّقِ بِبَدَنِهِ، فَإِنَّهُمْ مَوَادُّ الْمَنَافِعِ، وَأَسْبَابُ الْمَرَافِقِ، وَجُزْءُهَا مِنَ الْمَبَاعِدِ وَالْمَطَارِحِ، فِي بَرِّكَ وَبَحْرِكَ، وَسَهْلِكَ وَجَبَلِكَ، وَحَيْثُ يَلْتَمِسُ النَّاسُ لِمَوَاضِعِهَا، وَيَجْتَرُّونَ عَلَيْهَا، فَإِنَّهُمْ سَلْمٌ يُخَافُ بَأَيْقَتَهُ، وَصُلْحٌ يُخَشَى عَائِلَتَهُ،

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 (S) 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.

وَتَفَقَّدُ أُمُورَهُمْ بِحَضْرَتِكَ وَفِي حَوَاشِيهِ بِرِّكَ. وَاعْلَمْ - مَعَ ذَلِكَ - أَنَّ فِي كَثِيرٍ مِنْهُمْ ضَيْقًا فَاجِشًا، وَشُحًّا قَبِيحًا، وَاحْتِكَارًا لِلْمَنَافِعِ، وَتَحَكُّمًا فِي الْبِيَاعَاتِ، وَذَلِكَ بَابُ مَضْرُوءٍ لِلْعَامَّةِ، وَعَيْبٌ عَلَى الْوُجُوهِ، فَاْمَنْعُ مِنْ احْتِكَارِ، فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَنَعَ مِنْهُ. وَلِيَكُنَّ الْبَيْعُ بَيْعًا سَمَحًا: بِمَوَازِينِ عَدْلٍ، وَأَسْعَارٍ تُجْحَفُ بِالْفَرِيقَيْنِ مِنَ الْبَائِعِ وَالْمُبْتَاعِ، فَمَنْ قَارَفَ حُكْرَةً بَعْدَ نَهْيِكَ إِيَّاهُ فَانْكَرْهُ وَعَاقِبْ فِي غَيْرِ إِسْرَافٍ.

## 7. The Lowest Class

(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 self-contained needy 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.

تُمْ اللَّهُ اللَّهَ فِي الطَّبَقَةِ السُّفْلَى مِنَ الَّذِينَ فِي حَيْلَةٍ  
لَهُمْ وَالْمَسَاكِينِ وَالْمُحْتَاجِينَ وَأَهْلَ الْبُؤْسَى وَالزُّمْتَى، فَإِنَّ فِي  
هَذِهِ الطَّبَقَةِ قَانِعًا وَمُعْتَرًّا، وَاحْقَظْ لِهَذَا مَا اسْتَحَقَّكَ مِنْ حَقِّهِ  
فِيهِمْ، وَاجْعَلْ لَهُمْ قِسْمًا مِنْ بَيْتِ مَالِكَ، وَقِسْمًا مِنْ  
عَصَابِ صَوَافِي السُّفْلَى فِي كُلِّ  
بَلَدٍ، فَإِنَّ فِيهِمْ مَنْ مِثْلَ الَّذِي فِي دُنْيَاكَ،  
وَكُلُّ قَدِ اسْتُرِعْتَ حَقَّهُ، وَاسْتَشْغَلَتْكَ عَنْهُمْ بَطْرًا،  
فَإِنَّكَ تُعَذِّرُ بِتَضْيِيعِ النَّافَةِ حُكَاوِكَ الْكَثِيرِ  
الْمُهْمِّ. وَتُشْخِصُ هَمَّكَ عَنْهُمْ، وَتُصَعِّرُ  
حَدَّكَ لَهُمْ

Take care of the affairs of those of them who do not approach you among those who are looked at with contempt and 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.

وَتَفَقَّدُ أُمُورَ مَنْ يَصِلُ إِلَيْكَ مِنْهُمْ وَمَنْ تَفْتَحِمُهُ  
الْعُيُونُ، وَتَحْقِرُهُ الرِّجَالُ، فَفَرِّغْ وَلِيكَ ثِقَتَكَ مِنْ أَهْلِ  
الْخَشْيَةِ وَالتَّوَّاضِعِ، فَلْيَرْفَعْ إِلَيْكَ أُمُورَهُمْ، ثُمَّ اعْمَلْ فِيهِمْ  
بِأَعْذَارِ إِلَى اللَّهِ تَعَالَى يَوْمَ تَلْقَاهُ، فَإِنَّ  
هُوَ مِنْ بَيْنِ الرِّعِيَّةِ أَحْوَجُ إِلَى نَصَافٍ  
مِنْ غَيْرِهِمْ، وَكُلُّ قَادِرٍ إِلَى اللَّهِ تَعَالَى فِي تَأْدِيَةِ حَقِّهِ إِلَيْهِ.

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 (S) 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.

وَتَعَهَّدْ أَهْلَ الْيَتَمِ وَدَوِي الرِّقَّةِ فِي السِّنِّ مِمَّنْ مِنْ حَيْلَةٍ  
لَهُ، وَ#XFEBB يَنْصِبُ لِلْمَسْأَلَةِ نَفْسَهُ، وَذَلِكَ عَلَى  
الْوُ#XFEBB وَتَقِيلُ، وَالْحَقُّ كُلُّهُ تَقِيلُ، وَقَدْ يُخَفِّفُهُ اللَّهُ عَلَى  
أَفْوَامِ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنْفُسَهُمْ، وَوَثِقُوا بِصِدْقِ مَوْعُودِ  
اللَّهِ لَهُمْ. وَاجْعَلْ لِدَوِي الْحَاجَاتِ مِنْكَ قِسْمًا تُفَرِّغُ لَهُمْ فِيهِ  
شَخْصَكَ، وَتَجْلِسُ لَهُمْ مَجْلِسًا عَامًّا، فَتَتَوَاضَعُ فِيهِ لِلَّهِ الَّذِي  
خَلَقَكَ، وَتُقْعِدُ عَنْهُمْ جُنْدَكَ وَأَعْوَانَكَ مِنْ أَحْرَاسِكَ وَشُرَطِكَ،  
حَتَّى يُكَلِّمَكَ مُتَكَلِّمُهُمْ غَيْرَ مُتَعَتِّعٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ (عَلَيْهِ  
السَّلَامِ) يَقُولُ فِي غَيْرِ مَوْطِنٍ: "لَنْ تُقَدَّسَ أُمَّةٌ  
وَ#XFEBB يُؤَخِّدُ لِلضَّعِيفِ فِيهَا حَقَّهُ مِنَ الْقَوِيِّ غَيْرَ مُتَعَتِّعٍ".  
ثُمَّ احْتَمَلَ الْخُرْقَ مِنْهُمْ وَالْعِيَّ، وَنَجَّ عَنْكَ الضَّيْقَ  
وَ#XFEBB يَبْسُطِ اللَّهُ عَلَيْكَ بِذَلِكَ أَكْنَافَ رَحْمَتِهِ، وَيُوجِبُ  
لَكَ ثَوَابَ طَاعَتِهِ، وَأَعْطِ مَا أُعْطِيتَ هَنِيئًا، وَامْنَعْ فِي إِجْمَالِ  
وَإِعْدَارِ .

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.

تُمْ أُمُورٌ مِنْ أُمُورِكَ بِدِّ لَكَ مِنْ مُبَاشَرَتِهَا: مِنْهَا  
إِجَابَةُ عُمَّالِكَ بِمَا يَعْيَا عَنْهُ كُتَابُكَ، وَمِنْهَا إِصْدَارُ حَاجَاتِ النَّاسِ  
عِنْدَ وَرُودِهَا عَلَيْكَ وَمَا تَخْرُجُ بِهِ صُدُورُ أَعْوَانِكَ. وَأَمْضِ لِكُلِّ يَوْمٍ  
عَمَلَهُ، فَإِنَّ لِكُلِّ يَوْمٍ مَا فِيهِ، وَاجْعَلْ لِنَفْسِكَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ  
تَعَالَى أَفْضَلَ تِلْكَ الْمَوَاقِيتِ، وَأَجْزَلَ تِلْكَ الْفُسَامِ،  
وَإِنْ كَانَتْ كُلُّهَا لِلَّهِ إِذَا صَلَّحَتْ فِيهَا النَّيَّةُ، وَسَلِمَتْ مِنْهَا الرَّعِيَّةُ.

## 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, then do not scare them away from it (by prolonging it) nor waste it (by making it too short), because among the people there are the sick as well as those who have needs of their own. When the Messenger of Allah (S) 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 compassionate to the believers."

وَلْيَكُنْ فِي خَاصَّةٍ مَا تُخْلِصُ لِلَّهِ بِهِ دِينَكَ: إِقَامَةُ فَرَائِضِهِ الَّتِي هِيَ  
لَهُ خَاصَّةٌ، فَأَعْطِ اللَّهَ مِنْ بَدَنِكَ فِي لَيْلِكَ وَنَهَارِكَ، وَوَفِّ مَا  
تَقَرَّبْتَ بِهِ إِلَى اللَّهِ مِنْ ذَلِكَ كَمَا #XFEEFC; عَيْرَ مَثْلُومٍ  
وَو #XFEEFB; مَنقُوصٍ، بِالْغَا مِنْ بَدَنِكَ مَا بَلَغَ.

وَإِذَا قُمْتَ فِي صَدْرِكَ لِلنَّاسِ، وَ #XFEEFB; تَكُونَنَّ  
مُنْقَرًا وَ #XFEEFB; مُضَيِّعًا، فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَلَهُ  
الْحَاجَةُ. وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) حِينَ  
وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ أَصَلِّي بِهِمْ؟ فَقَالَ: "صَلِّ بِهِمْ  
كَمَا #XFEEFB; أضعفهم، وَكُنْ بِالْمُؤْمِنِينَ رَحِيمًا".

## 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.

وَأَمَّا بَعْدَ هَذَا، فَتُطَوَّلَنَّ اِخْتِجَابُكَ عَن رَعِيَّتِكَ، فَإِنَّ اِخْتِجَابَ الْوَالِيِ عَنِ الرَّعِيَّةِ شُعْبَةٌ مِنَ الصِّيْقِ، وَقَلَّةُ عِلْمٍ بِأُمُورٍ، وَاجْتِجَابُ مِنْهُمْ يَفْطَعُ عَنْهُمْ عِلْمَ مَا اِخْتَجَبُوا دُونَهُ فَيَصْغُرُ عِنْدَهُمُ الْكَبِيرُ، وَيَعْظُمُ الصَّغِيرُ، وَيَفْبِحُ الْحَسَنُ، وَيَحْسُنُ الْقَبِيْحُ، وَيُشَابُّ الْحَقُّ بِالْبَاطِلِ، وَإِنَّمَا الْوَالِي بَشَرٌ يَعْرِفُ مَا تَوَارَى عَنْهُ النَّاسُ بِهِ مِنْ أُمُورٍ،

There are no marks 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.

وَلَيْسَتْ عَلَى الْحَقِّ سِمَاتٌ تُعْرَفُ بِهَا ضُرُوبُ الصِّدْقِ مِنَ الْكِذْبِ، وَإِنَّمَا أَنْتَ أَحَدُ رَجُلَيْنِ: إِمَّا أَمْرٌ وَسَخَتْ نَفْسُكَ بِالْبَدْلِ فِي الْحَقِّ، فَفِيمَ اِخْتِجَابِكَ مِنْ وَاجِبِ حَقِّ تَعْطِيهِ، أَوْ فِعْلٍ كَرِيمٍ تُسَدِّيهِ، أَوْ مُبْتَلَى بِالْمَنْعِ، فَمَا أَسْرَعَ كَفَّ النَّاسُ عَن مَسْأَلَتِكَ إِذَا أَيْسُوا مِنْ بَدْلِكَ! مَعَ أَنَّ أَكْثَرَ حَاجَاتِ النَّاسِ إِلَيْكَ [م] مَا يُعْطَى مِنْ شَيْءٍ، وَمِنْ شِكَاةٍ مَظْلِمَةٍ، أَوْ طَلْبِ إِنصَافٍ فِي مُعَامَلَةٍ.

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.

ثُمَّ إِنَّ لِلْوَالِي خَاصَّةً وَبِطَانَةً، فِيهِمْ اسْتِنْتَارٌ وَتَطَاوُلٌ، وَقَلَّةٌ  
إِنْصَافٌ فِي مُعَامَلَةٍ، فَاحْسِبْ مَادَّةَ أَوْلِيكَ بِقَطْعِ أَسْبَابِ تِلْكَ  
إِنْصَافٍ، وَحُؤَالٍ، وَتُقْطَعَنَّ مِنْ حُدِّ مَنْ  
حَاشِيَتِكَ وَحَامَتِكَ قَطِيعَةً، وَتَطْمَعَنَّ مِنْكَ فِي اعْتِقَادِ  
عُقْدَةٍ، تَضُرُّ يَمَنُ يَلِيهَا مِنَ النَّاسِ، فِي شَرْبِ أَوْ عَمَلِ مُشْتَرِكٍ،  
يَحْمِلُونَ مَوْوَتَهُ عَلَى غَيْرِهِمْ، فَيَكُونُ مَهْنًا ذَلِكَ لَهُمْ دُونَكَ،  
وَعَيْبُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ.

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.

وَأَلْزَمِ الْحَقَّ مَنْ لَزِمَهُ مِنَ الْقَرِيبِ وَالْبَعِيدِ، وَكُنْ فِي ذَلِكَ صَافِرًا  
مُحْتَسِبًا، وَاقِعًا ذَلِكَ مِنْ قَرَابَتِكَ خَاصَّتِكَ حَيْثُ وَقَعَ، وَابْتِغِ عَاقِبَتَهُ  
بِمَا يَتَّقُلُ عَلَيْكَ مِنْهُ، فَإِنَّ مَعَبَّةَ ذَلِكَ مَحْمُودَةٌ.

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.

وَإِنْ ظَنَّتِ الرَّعِيَّةُ بِكَ حَيْفًا، فَأَصْحِرْ لَهُمْ بِعُذْرِكَ، وَاعْدِلْ عَنكَ  
ظُنُونَهُمْ بِإِصْحَارِكَ، فَإِنَّ فِي ذَلِكَ رِيَاضَةً مِنْكَ لِنَفْسِكَ، وَرَفْقًا  
بِرَعِيَّتِكَ، وَاعْدَارًا تَبْلُغُ فِيهِ حَاجَتَكَ مِنْ تَقْوِيمِهِمْ عَلَى الْحَقِّ.

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.

وَأَقِمِّ وَتَدْفَعَنَّ صَلْحًا دَعَاكَ إِلَيْهِ عَدُوُّكَ لَللَّهِ فِيهِ رِضْوَانٌ،  
فَإِنَّ فِي الصُّلْحِ دَعَاً لِحُبُودِكَ، وَرَاحَةً مِنْ هُمُومِكَ، وَأَمْنًا  
لِذَلِكَ، وَلَكِنَّ الْحَدَرَ كُلَّ الْحَدَرَ مِنْ عَدُوِّكَ بَعْدَ صَلْحِهِ،  
فَإِنَّ الْعَدُوَّ رُبَّمَا قَارَبَ لِيَتَغَفَّلَ، فَخُذْ بِالْحَزْمِ، وَاتَّهَمُ فِي ذَلِكَ  
حُسْنَ الظَّنِّ.

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.

وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ لَكَ عُقْدَةً، أَوْ أَلْبَسْتَهُ مِنْكَ ذِمَّةً، فَحُطِّ  
عَهْدَكَ بِالْوَفَاءِ، وَارْعَ ذِمَّتَكَ بِأَمَانَةٍ، وَاجْعَلْ نَفْسَكَ  
جَنَّةً دُونَ مَا عَطَيْتَ، فَإِنَّهُ لَيْسَ مِنْ قَرَائِصِ اللَّهِ عَزَّوَجَلَّ شَيْءٌ  
النَّاسُ أَشَدُّ عَلَيْهِ اجْتِمَاعًا، مَعَ تَفْرِيقِ أَهْوَائِهِمْ، وَتَشْتِيتِ آرَائِهِمْ،  
مِنْ تَعْظِيمِ الْوَفَاءِ بِالْعُهُودِ، وَقَدْ لَزِمَ ذَلِكَ الْمُشْرِكُونَ فِيمَا بَيْنَهُمْ  
دُونَ الْمُسْلِمِينَ لِمَا اسْتَوْبَلُوا مِنْ عَوَاقِبِ الْعَدْرِ، وَ  
تَغْدِرِنَ بِذِمَّتِكَ، وَتَخِيْسَنَ بِعَهْدِكَ، وَ  
تَخْتَلِنَ عَدُوَّكَ، فَإِنَّهُ لَيَجْتَرِيءُ عَلَى اللَّهِ إِ  
جَاهِلٌ شَقِيٌّ. وَقَدْ جَعَلَ اللَّهُ عَهْدَهُ وَذِمَّتَهُ أَمْنًا أَفْضَاهُ بَيْنَ الْعِبَادِ  
بِرَحْمَتِهِ، وَحَرِيمًا يَسْكُنُونَ إِلَى مَنْعَتِهِ، يَسْتَفِيضُونَ إِلَى جَوَارِهِ،  
وَإِدْعَالٍ وَ مَدَالِسَةٍ، وَ خِدَاعٍ  
فِيهِ،

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.

وَتَعْقِدْ عَقْدًا تَجُوزُ فِيهِ الْعِلْلُ، وَتَعُولَنَّ  
 عَلَى لَحْنِ الْقَوْلِ بَعْدَ التَّأْكِيدِ وَالتَّوْبِيغَةِ، وَتَدْعُوَنَّكَ  
 ضَيْقُ أَمْرٍ لَزِمَكَ فِيهِ عَهْدُ اللَّهِ، إِلَى طَلْبِ انْفِسَاحِهِ بِغَيْرِ الْحَقِّ،  
 فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو انْفِرَاجَهُ وَقَضَلَ عَاقِبَتَهُ، خَيْرٌ مِنْ  
 عَدْرِ تَخَافُ تَبِعَتَهُ، وَأَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلِبَةٌ،  
 وَتَسْتَقِيلُ فِيهَا دُنْيَاكَ وَآخِرَتَكَ.

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 or revenge in it. If you are involved in it by error and you exceed in the use of your whip or sword or hand 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.

إِيَّاكَ وَالِدَّمَاءِ وَسَفَكَهَا بِغَيْرِ جِلْهَآ، فَإِنَّهُ لَيْسَ شَيْءٌ أَدْعَى لِنِقْمَةٍ،  
 وَتَعُولَنَّ عَلَى لَحْنِ الْقَوْلِ بَعْدَ التَّأْكِيدِ وَالتَّوْبِيغَةِ، وَتَدْعُوَنَّكَ  
 ضَيْقُ أَمْرٍ لَزِمَكَ فِيهِ عَهْدُ اللَّهِ، إِلَى طَلْبِ انْفِسَاحِهِ بِغَيْرِ الْحَقِّ،  
 فَإِنَّ صَبْرَكَ عَلَى ضَيْقٍ تَرْجُو انْفِرَاجَهُ وَقَضَلَ عَاقِبَتَهُ، خَيْرٌ مِنْ  
 عَدْرِ تَخَافُ تَبِعَتَهُ، وَأَنْ تُحِيطَ بِكَ مِنَ اللَّهِ فِيهِ طَلِبَةٌ،  
 وَتَسْتَقِيلُ فِيهَا دُنْيَاكَ وَآخِرَتَكَ.



سَيْفُكَ أَوْ يَدُكَ بَعُوبَةً، فَإِنَّ فِي الْوَكْزَةِ فَمَا فَوْقَهَا مَفْتَلَةٌ،  
وَ#XFEBB تَطْمَحَنَّ بِكَ نَخْوَةُ سُلْطَانِكَ عَنْ أَنْ تُؤَدِّيَ إِلَى  
أَوْلِيَاءِ الْمَعْتُولِ حَقَّهُمْ.

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.

وَإِيَّاكَ وَ#XFEBB وَعَجَابَ بِنَفْسِكَ، وَالْبَيْقَةَ بِمَا يُعْجِبُكَ مِنْهَا،  
وَ#XFEBB وَحُبَّ طُرَائِ، فَإِنَّ ذَلِكَ مِنْ أَوْتَى فُرْصِ الشَّيْطَانِ  
فِي نَفْسِهِ، لِيَمْحَقَ مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِينَ.

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, 61:3)

وَإِيَّاكَ وَالْمَنْ عَلَى رَعِيَّتِكَ بِإِحْسَانِكَ، أَوْ التَّزْيِيدَ فِيمَا كَانَ مِنْ  
فِعْلِكَ، أَوْ أَنْ تَعِدَّهُمْ فَتُتْبِعَ مَوْعِدَكَ بِخُلْفِكَ، فَإِنَّ الْمَنْ يُبْطِلُ  
وَ#XFEBB وَحُسَانَ، وَالتَّزْيِيدَ يَذْهَبُ بِنُورِ الْحَقِّ، وَالْخُلْفَ يُوجِبُ  
الْمَفْتَ عِنْدَ اللَّهِ وَالنَّاسِ، قَالَ اللَّهُ سُبْحَانَهُ: (كَبُرَ مَفْتًا عِنْدَ اللَّهِ  
أَنْ تَقُولُوا مَا تَفْعَلُونَ).

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.

وَإِيَّاكَ وَالْعَجَلَةَ بِ#XFEBB مُورٍ قَبْلَ أَوَانِهَا، أَوْ التَّسَاقُطَ فِيهَا  
عِنْدَ إِمْكَانِهَا، أَوْ اللَّجَاجَةَ فِيهَا إِذَا تَنَكَّرَتْ، أَوْ الْوَهْنَ عَنْهَا إِذَا  
اسْتَوْضَحَتْ، فَصَنَعَ كُلُّ أَمْرٍ مَوْضِعَهُ، وَأَوْقَعَ كُلَّ عَمَلٍ مَوْقِعَهُ.

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.

وَإِيَّاكَ وَآيَاتِكَ وَسُنَّتِنَا بِمَا النَّاسُ فِيهِ أَسْوَةٌ، وَالتَّعَابِي عَمَّا  
تُعْنَى بِهِ مِمَّا قَدْ وَضَحَ لِلْعُيُونِ، فَإِنَّهُ مَا خُوذُ مِنْكَ لِغَيْرِكَ، وَعَمَّا  
قَلِيلٍ تَنْكَشِفُ عَنْكَ أُعْطِيَةُ مُرُورٍ، وَيَنْتَصِفُ مِنْكَ  
لِلْمَظْلُومِ، أَمْلِكُ حَمِيَّةَ أَنْفِكَ، وَسَوْرَةَ حَدِّكَ، وَسَطْوَةَ يَدِكَ، وَعَرَبَ  
لِسَانِكَ، وَاحْتَرَسْ مِنْ كُلِّ ذَلِكَ بِكَفِّ الْبَادِرَةِ، وَتَأْخِيرِ السَّطْوَةِ،  
حَتَّى يَسْكُنَ عَضْبُكَ فَتَمْلِكَ خُتْيَارًا، وَلَنْ تَحْكُمَ ذَلِكَ  
مِنْ نَفْسِكَ حَتَّى تُكْثِرَ هُمُومَكَ بِذِكْرِ الْمَعَادِ إِلَى رَبِّكَ.

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.

None will protect from evil or grant success for good but Allah, the Exalted. Among the matters that Messenger of Allah, peace be on him, enjoined on me in his testament were the exhortation to prayer and zakat and (taking care of) the slaves. With that I end my document to you, and there is no strength or power but with Allah, the All-mighty.

وَالْوَاجِبُ عَلَيْكَ أَنْ تَتَذَكَّرَ مَا مَضَى لِمَنْ تَقَدَّمَكَ: مِنْ حُكُومَةٍ  
عَادِلَةٍ، أَوْ سُنَّةٍ فَاضِلَةٍ، أَوْ أَثَرٍ عَنِ نَبِيِّنَا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)  
أَوْ قَرِيضَةٍ فِي كِتَابِ اللَّهِ، فَتَقْتَدِيَ بِمَا شَاهَدْتَ مِمَّا عَمَلْنَا بِهِ  
فِيهَا، وَتَجْتَهِدَ لِنَفْسِكَ فِي اتِّبَاعِ مَا عَاهَدْتُ إِلَيْكَ فِي عَهْدِي هَذَا،  
وَاسْتَوْفَتْ بِهِ مِنَ الْحُجَّةِ لِنَفْسِي عَلَيْكَ، لِكَيْ تَكُونَ  
لَكَ عِلَّةٌ عِنْدَ تَسْرُعِ نَفْسِكَ إِلَى هَوَاهَا، فَلَنْ يَعْصِمَ مِنَ السُّوءِ  
وَإِلَّا بِإِذْنِ اللَّهِ، يُؤَفِّقُ لِلْخَيْرِ اللَّهُ تَعَالَى. وَقَدْ كَانَ  
فِيمَا عَهَدَ إِلَيَّ رَسُولُهُ (عَلَيْهِ السَّلَامُ) فِي وَصَايَاهُ

تَحْضِيضًا عَلَى الصَّوْبِ وَالزَّكَاةِ وَمَا مَلَكَتْ أَيْمَانُكُمْ،  
فَبِذَلِكَ أُخْتِمُ لَكُمْ مَا عَاهَدْتُكُمْ، وَفِيهِ قُوَّةٌ بِاللَّهِ  
الْعَظِيمِ.

I ask Allah through the vastness 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 salutations on him and his pure and chaste descendants; and that is an end to the matter.

وَأَنَا أَسْأَلُ اللَّهَ بِسَعَةِ رَحْمَتِهِ، وَعَظِيمِ قُدْرَتِهِ عَلَى إِعْطَاءِ كُلِّ  
رَغْبَةٍ، أَنْ يُوقِّعَنِي وَإِيَّاكَ لِمَا فِيهِ رِضَاؤُهُ مِنْ قَامَةٍ  
عَلَى الْعُدْرِ الْوَاضِحِ إِلَيْهِ وَإِلَى خَلْقِهِ، مَعَ حُسْنِ التَّنَائِي فِي الْعِبَادِ،  
وَجَمِيلِ الْبَرِّ فِي الْبَرِّ، وَتَمَامِ النِّعَمَةِ،  
وَتَضْعِيفِ الْكِرَامَةِ، وَأَنْ يَخْتِمَ لِي وَلَكَ بِالسَّعَادَةِ وَالشَّهَادَةِ، إِنَّا  
إِلَيْهِ رَاغِبُونَ، وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ . صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا.  
وَالسَّلَامُ.

<sup>1</sup> 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 38 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.15, p.98; al-A`lam, vol.6, p.131). 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.1, p.2; al-Bihar, vol.42, p.157). This is the forgiveness and tolerance of a warrior at who 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 govern- ship 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 54: To Talhah and az-Zubayr

*To Talhah and az-Zubayr (through `Imran ibn al-Husayn al-Khuza`i) [1](#)*

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).

ومن كتاب كتبه (عليه الس)م)

إلى طلحة والزبير، مع عمران بن الحصين الخزاعي

وقد ذكره أبو جعفر في كتاب المقامات  
في مناقب أمير المؤمنين عليه الس

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. <sup>2</sup> 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.

أَمَّا بَعْدُ، فَقَدْ عَلِمْتُمَا، وَإِنْ كَتَمْتُمَا، أَنِّي لَمْ أُرِدِ النَّاسَ حَتَّى  
أَرَادُونِي، وَلَمْ أَبَايِعْهُمْ حَتَّى بَايَعُونِي، وَإِنَّكُمْ مِمَّنْ أَرَادَنِي  
وَبَايَعَنِي، وَإِنَّ الْعَامَّةَ لَمْ تُبَايَعْنِي لِسُلْطَانِ عَاصِبٍ، وَ  
لِعَرَضِ حَاضِرٍ، فَإِنْ كُنْتُمَا بَايَعْتُمَايَ طَائِعِينَ، فَارْجِعَا وَتُوبَا إِلَى  
اللَّهِ مِنْ قَرِيبٍ، وَإِنْ كُنْتُمَا بَايَعْتُمَايَ كَارِهَيْنِ، فَقَدْ جَعَلْتُمَا لِي  
عَلَيْكُمْ السَّبِيلَ بِإِطْهَارِكُمَا الطَّاعَةَ، وَإِسْرَارِكُمَا الْمَعْصِيَةَ،  
وَلَعَمْرِي مَا كُنْتُمَا بِأَحَقَّ الْمُهَاجِرِينَ بِالتَّقِيَّةِ وَالْكِتْمَانِ، وَإِنْ  
دَفَعْتُمَا هَذَا مِنْ قَبْلِ أَنْ تَدْخُوبَا فِيهِ،  
كَانَ أَوْسَعَ عَلَيْكُمَا مِنْ خُرُوجِكُمَا مِنْهُ، بَعْدَ إِفْرَارِكُمَا بِهِ.

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, O you two elderly men, 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.

وَقَدْ زَعَمْتُمَا أَنِّي قَتَلْتُ عُثْمَانَ، فَبَيْنِي وَبَيْنَكُمَا مَنْ تَخَلَّفَ عَنِّي  
وَعَنْكُمَا مِنْ أَهْلِ الْمَدِينَةِ، ثُمَّ يُلْزَمُ كُلُّ أَمْرٍءٍ بِقَدْرِ مَا اخْتَمَلَ.  
فَارْجِعَا أَيُّهَا الشَّيْخَانِ عَن رَأْيِكُمَا، فَإِنَّ أَعْظَمَ  
أَمْرِكُمَا الْعَارُ، مِنْ قَبْلِ أَنْ يَجْتَمَعَ الْعَارُ وَالنَّارُ، السَّوْمُ.

1. `Imran ibn al-Husayn al-Khuza`i 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.

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 (S). 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 (S) 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)

2. That is you are men of riches and means having a large tribe and community. 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 55: To Mu`awiyah

ومن كتاب له (عليه السلام) (م)

إلى معاوية

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.

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ جَعَلَ الدُّنْيَا لِمَا بَعْدَهَا، وَابْتَلَى فِيهَا  
أَهْلَهَا، لِيَعْلَمَ أَيُّهُمْ أَحْسَنُ عَمَلًا، وَلِسْنَا لِلدُّنْيَا خُلَفَاءَ،  
وَ#xFEFBI بِالسَّعْيِ فِيهَا أَمْرُنَا، وَإِنَّمَا وَضِعْنَا فِيهَا لِنُبْتَلَى بِهَا،  
وَ#xFEFBI نَبِيَّ اللَّهِ بِكَ وَابْتَدَأَ بِكَ بِئِي: فَجَعَلَ  
أَحَدَنَا حُجَّةً عَلَى #xFEFBI خَرٍ،

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 standing incited the one who is sitting. 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, 7:87)**

فَعَدَوْتَ عَلَيَّ عَلَى طَلَبِ الدُّنْيَا بِتَأْوِيلِ الْقُرْآنِ، فَطَلَبْتَنِي بِمَا لَمْ تَجُنْ  
يَدِي وَ#xFEFBI لِسَانِي، وَعَصَيْتَهُ أَنْتَ وَأَهْلُ الشَّامِ بِي، وَأَلْبَ  
عَالِمُكُمْ جَاهِلُكُمْ، وَقَائِمُكُمْ قَاعِدُكُمْ. فَاتَّقِ اللَّهَ فِي نَفْسِكَ،  
وَنَازِعِ الشَّيْطَانَ قِيَادَكَ، وَاصْرِفْ إِلَى #xFEFBI خِرَّةٍ وَجْهَكَ،  
فَهِيَ طَرِيقُنَا وَطَرِيقُكَ. وَاحْذَرْ أَنْ يُصِيبَكَ اللَّهُ مِنْهُ بِعَاجِلِ قَارِعَةٍ  
تَمَسُّ #xFEFBI صُلَّ، وَتَقْطَعُ الدَّائِرَةَ، فَإِنِّي أُولِي لَكَ بِاللَّهِ أَلِيَّةً  
غَيْرَ قَاجِرَةٍ، لِيُنْ جَمَعْتَنِي وَإِيَّاكَ جَوَامِعُ #xFEFBI قُدَارِ  
#xFEFBI أَزَالَ بِبَاحْتِكَ) حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ  
الْحَاكِمِينَ).

# Letter 56: Instructions to Shuray bin Hani

*Instructions to Shuray bin Hani when he was appointed as the commanding officer of the vanguard of his army, which was marching towards Syria.*

When Amir al-mu'minin placed Shurayh ibn Hani (al-Madhhiji) at the head of the vanguard preceding towards Syria, he issued this document of instruction to him:

ومن كتابه وصي به شريح بن هانيء

لما جعله على مقدمته إلى الشام

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.

اتَّقِ اللَّهَ فِي كُلِّ صَبَاحٍ وَمَسَاءٍ، وَخَفْ عَلَى نَفْسِكَ الدُّنْيَا الْعَرُورَ،  
وَاعْلَمْ أَنَّكَ إِن لَمْ تَرُدَّ نَفْسَكَ  
عَنْ كَثِيرٍ مِّمَّا تُحِبُّ، مَخَافَةَ مَكْرُوهِهِ، سَمَتُ بِكَ هَوَاءٌ  
إِلَى كَثِيرٍ مِنَ الضَّرَرِ. فَكُنْ لِنَفْسِكَ مَانِعًا رَادِعًا، وَلِنَزْوَتِكَ عِنْدَ  
الْحَفِيظَةِ وَاقِمًا قَامِعًا.

# Letter 57: To the people of Kufah at the time of his march from Medina to Basrah

ومن كتابه له (عليه السلام)



## إلى أهل الكوفة

### عند مسيره من المدينة إلى البصرة

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.

أَمَّا بَعْدُ، فَإِنِّي خَرَجْتُ مِنْ حَيِّي هَذَا: إِمَّا ظَالِمًا، وَإِمَّا مَظْلُومًا،  
وَإِمَّا بَاغِيًا، وَإِمَّا مَبْغِيًا عَلَيْهِ. وَأَنَا أَدْكُرُ اللَّهَ مَنْ بَلَغَهُ كِتَابِي هَذَا  
لَمَّا نَقَرَ إِلَيَّ، فَإِنْ كُنْتُ مُحْسِنًا أَعَانِي، وَإِنْ كُنْتُ مُسِيئًا  
اسْتَعْتَبَنِي.

## Letter 58: Written to the people of various localities describing what took place between him and the people of Siffin

ومن كتاب كتبه (عليه السلام) (م)

إلى أهل الكوفة؛ مصار يقتضيه ما جرى بينه وبين أهل  
سيفين

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 (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 free of responsibility for 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.

وَكَانَ بَدْءُ أَمْرِنَا أَنَّا التَّقِينَا وَالْقَوْمُ مِنْ أَهْلِ الشَّامِ، وَالظَّاهِرُ أَنَّ  
 رَبَّنَا وَاجِدٌ، وَنَبِيَّنَا وَاجِدٌ، وَدَعْوَتَنَا فِي  
 سُبْحَانِ رَبِّنَا وَاجِدَةٌ، نَسْتَزِيدُهُمْ فِي  
 يُيْمَانِ بِاللَّهِ وَالتَّصَدِيقِ بِرَسُولِهِ (صلى الله عليه  
 وآله)، وَنَسْتَزِيدُونَنَا، مُرُّ وَاجِدٌ،  
 إِخْتَلَفْنَا فِيهِ مِنْ دَمِ عُثْمَانَ، وَنَحْنُ مِنْهُ بَرَاءٌ!  
 فَغَلْنَا: تَعَالَوْا نُدَاوِ مَا يُدْرِكُ الْيَوْمَ بِإِطْفَاءِ النَّائِرَةِ،  
 وَتَسْكِينِ الْعَامَّةِ، حَتَّى يَشْتَدَّ مُرُّ وَيَسْتَجْمَعَ، فَنَقُوى  
 عَلَى وَضْعِ الْحَقِّ مَوَاضِعَهُ.

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.

فَقَالُوا: بَلْ نُدَاوِيهِ بِالْمُكَابَرَةِ! فَأَبَوْا حَتَّى جَنَحَتِ الْحَرْبُ وَرَكَدَتْ،  
 وَوَقَدَتْ نِيرَانَهَا وَحَمَشَتْ. فَلَمَّا صَرَّسْنَا وَإِيَاهُمْ، وَوَضَعْتُ  
 مَخَالِبَهَا فِيْنَا وَفِيهِمْ، أَجَابُوا عِنْدَ ذَلِكَ إِلَى الَّذِي دَعَوْنَاهُمْ إِلَيْهِ،  
 فَأَجَبْنَاهُمْ إِلَى مَا دَعَوْا، وَسَارَعْنَاهُمْ إِلَى مَا طَلَبُوا، حَتَّى  
 اسْتَبَانَتْ عَلَيْهِمُ الْحُجَّةُ، وَأَنْقَطَعَتْ مِنْهُمْ الْمَعْذِرَةُ. فَمَنْ تَمَّ عَلَى  
 ذَلِكَ مِنْهُمْ فَهُوَ الَّذِي أَنْقَدَهُ اللَّهُ مِنَ الْهَلَكَةِ، وَمَنْ لَجَّ وَتَمَادَى  
 فَهُوَ الرَّاكِسُ الَّذِي رَانَ اللَّهُ عَلَى قَلْبِهِ، وَصَارَتْ دَائِرَةُ السُّوءِ

عَلَى رَأْسِهِ.

## Letter 59: To al-Aswad ibn Qutbah, the Governor of Hulwan

ومن كتاب له (عليه السلام)؛

إلى سود بن قُطبة صاحب جند حُلوان

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.

أَمَّا بَعْدُ، فَإِنَّ الْوَالِيَّ إِذَا اخْتَلَفَ هَوَاهُ مَنَعَهُ ذَلِكَ كَثِيرًا مِنَ الْعَدْلِ،  
فَلْيَكُنْ أَمْرُ النَّاسِ عِنْدَكَ فِي الْحَقِّ سَوَاءً، فَإِنَّهُ لَيْسَ فِي الْجَوْرِ  
عَوَضٌ مِنَ الْعَدْلِ، فَاجْتَنِبْ مَا تُنْكِرُ أَمْتَالَهُ، وَابْتَدِلْ نَفْسَكَ فِيمَا  
افْتَرَضَ اللَّهُ عَلَيْكَ، رَاجِيًا ثَوَابَهُ، وَمُتَخَوِّفًا عِقَابَهُ.

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 free of need of what is 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 end to the matter.

وَاعْلَمْ أَنَّ الدُّنْيَا دَارُ بَلِيَّةٍ لَمْ يَفْرُغْ صَاحِبُهَا قَطُّ فِيهَا سَاعَةً  
إِذْ كَانَتْ قَرَعَتْهُ عَلَيْهِ حَسْرَةٌ يَوْمَ الْقِيَامَةِ، أَنَّهُ لَنْ  
يُغْنِيكَ عَنِ الْحَقِّ شَيْءٌ أَبَدًا، وَمِنَ الْحَقِّ عَلَيْكَ حِفْظُ نَفْسِكَ،

وَأَحْتَسَابُ عَلَى الرَّعِيَّةِ بِجُهِدِكَ، فَإِنَّ الَّذِي يَصِلُ إِلَيْكَ  
مِنْ ذَلِكَ أَفْضَلُ مِنَ الَّذِي يَصِلُ بِكَ، وَالسَّلَامُ.

## Letter 60: To the officers through whose jurisdiction the army passed

ومن كتاب له (عليه السلام)؛

إلى العمال الذين يطأ عملهم الجيش

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.

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ مَرَّ بِهِ الْجَيْشُ مِنْ جُبَاةِ  
الْخَرَاجِ وَعُمَالِهَا؛

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 avert 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 foolish 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.

أَمَّا بَعْدُ، فَإِنِّي قَدْ سَيَّرْتُ جُنُودًا هِيَ مَارَّةٌ بِكُمْ إِنْ شَاءَ اللَّهُ، وَقَدْ  
أَوْصَيْتُهُمْ بِمَا يَجِبُ لَهُ عَلَيْهِمْ مِنْ كَفِّهَا عَنِّي، وَصَرَفِ  
السَّيِّئِ، وَأَنَا أَبْرَأُ إِلَيْكُمْ وَإِلَى ذِمَّتِكُمْ مِنْ مَعْرِةِ الْجَيْشِ،

إِنِّي مِنْ جَوْعَةِ الْمُضْطَرِّ، يَجِدُ عَنْهَا مَذْهَبًا  
إِلَى شِبَعِهِ. فَتَنَكَّلُوا مَنْ تَنَاولَ مِنْهُمْ [شَيْئًا] ظُلْمًا عَنْ ظُلْمِهِمْ،  
وَكَفُّوا أَيْدِي سُقَهَائِكُمْ عَنْ مُضَادَّتِهِمْ، وَالتَّعَرَّضْ لَهُمْ فِيمَا  
اسْتَتْنَيْتَاهُ مِنْهُمْ، وَأَنَا بَيْنَ أَظْهَرِ الْجَيْشِ، فَارْفَعُوا إِلَيَّ مَظَالِمَكُمْ،  
وَمَا عَرَائِكُمْ مِمَّا يَغْلِبُكُمْ مِنْ أَمْرِهِمْ، وَتُطِيقُونَ دَفْعَهُ  
إِنِّي بِاللَّهِ وَبِي، أَعْيَرُهُ بِمَعُونَةِ اللَّهِ، إِنْ شَاءَ اللَّهُ.

## Letter 61: To Kumayl ibn Ziyad an-Nakha`i

*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*

ومن كتاب له (عليه السلام) (م)

إلى كميل بن زياد النخعي

وهو عامله على هيت، يُنكر عليه تركه دفع من يجتاز به من  
جيش العدو طالباً الغارة

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.

أَمَّا بَعْدُ، فَإِنَّ تَضْيِيعَ الْمَرْءِ مَا وُلِّيَ، وَتَكْلَفَهُ مَا كُفِّيَ، لَعَجْزُ  
حَاضِرٍ، وَرَأْيُ مُتَبَّرٍ، وَإِنَّ تَعَاطِيكَ الْغَارَةَ عَلَى أَهْلِ قَرْقِيسِيَا،  
وَتَعْطِيلِكَ مَسَالِحِكَ الَّتِي وَلَّيْنَاكَ - لَيْسَ بِهَا مَنْ يَمْنَعُهَا،  
وَ#XFEFB; يَرُدُّ الْجَيْشَ عَنْهَا - لِرَأْيِ شِعَاعٍ. فَقَدْ صِرْتَ جِسْرًا  
لِمَنْ أَرَادَ الْغَارَةَ مِنْ أَعْدَائِكَ عَلَى أَوْلِيَائِكَ، عَيْرَ شَدِيدِ الْمَنْكِبِ،  
وَ#XFEFB; مَهِيْبِ الْجَانِبِ، وَ#XFEFB; سَادِّ تُغْرَةَ،  
وَ#XFEFB; كَاسِرِ لِعَدُوِّ شَوْكَةَ، وَ#XFEFB; مُعْنِ عَنِ أَهْلِ  
مِصْرِهِ، وَ#XFEFB; مُجْزِ عَنِ أَمِيرِهِ.

## Letter 62: To the people of Egypt sent through Malik al-Ashtar when he was made the Governor of that place

ومن كتاب كتبه (عليه السلام; م)

إلى أهل مصر مع مالك; شتر لما و#XFEFB;ه  
إمارتها

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 Ahlul 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](#)

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا (صلى الله عليه وآله)  
نَذِيرًا لِلْعَالَمِينَ، وَمُهَيِّمًا عَلَى الْمُرْسَلِينَ. فَلَمَّا مَضَى (صلى الله  
عليه وآله) تَنَازَعَ الْمُسْلِمُونَ; مَرَّ مِنْ بَعْدِهِ، قَوْلَهُ مَا

كَانَ يُلْقَى فِي رُوعِي، وَ#XFEBB يَخْطُرُ بِبَالِي، أَنَّ الْعَرَبَ  
تُزْعِجُ هَذَا؛#XFEBB مُرَّ مِنْ بَعْدِهِ (صلى الله عليه وآله) عَنْ  
أَهْلِ بَيْتِهِ، وَ#XFEBB أَنَّهُمْ مُنْحَوُّ عَنِّي مِنْ بَعْدِهِ! فَمَا رَاعَنِي  
إِ#XFEBB انْتِيَالُ النَّاسِ عَلَى فُ#XFEBB زَنْ يُبَايِعُونَهُ،

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.

فَأَمْسَكْتُ يَدِي حَتَّى رَأَيْتُ رَاجِعَةَ النَّاسِ قَدْ رَجَعَتْ عَنْ  
إِ#XFEBB سُدِّ#XFEBB م، يَدْعُونَ إِلَى مَحْقِ دِينِ مُحَمَّدٍ  
(صلى الله عليه وآله) فَخَشِيتُ إِنْ لَمْ أَنْصُرْ  
إِ#XFEBB سُدِّ#XFEBB م أَهْلَهُ أَنْ أَرَى فِيهِ تَلْمَازًا أَوْ هَدْمًا،  
تَكُونُ الْمُصِيبَةُ بِهِ عَلَيَّ أَكْبَرُ مِنْ قُوَّةِ وَ#XFEBB رَيْتِكُمْ الَّتِي  
إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ وَ#XFEBB رَيْلٍ، يَزُولُ مِنْهَا مَا كَانَ، كَمَا  
يَزُولُ السَّرَابُ، أَوْ كَمَا يَتَقَشَّعُ السَّحَابُ، فَتَهَضَّتْ فِي تِلْكَ  
إِ#XFEBB حُدَاثٍ حَتَّى زَاخَ الْبَاطِلُ وَزَهَقَ، وَاطْمَأَنَّ الدِّينُ  
وَتَنَهَّنَهُ.

**A part of the same letter**

**ومن هذا الكتاب:**

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 foolish 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, 2 fight with the virtuous, and ally with the sinful. Indeed, there is

among them he who drank (wine) unlawfully 3 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. 4

If this had not been so I would not have insisted on gathering you, apprehending you, mobilizing you and urging you (for jihad) but if you refuse and show weakness I will leave you.

إِنِّي وَاللَّهِ لَوْ لَقَيْتُهُمْ وَاحِدًا وَهُمْ طِ#XFEBB زَعُ  
رُضٌ كُلُّهَا مَا بَالَيْتُ وَ#XFEBB; اسْتَوْحَشْتُ، وَإِنِّي  
مِنْ ضَ#XFEBB زَلْهَمُ الَّذِي هُمْ فِيهِ وَالْهَدَى الَّذِي أَنَا عَلَيْهِ لَعَلِي  
بَصِيرَةٌ مِنْ نَفْسِي وَيَقِينٌ مِنْ رَبِّي. وَإِنِّي إِلَى لِقَاءِ اللَّهِ لَمُشْتَاقٌ،  
وَلِحُسْنِ تَوَايِهِ لَمُنْتَظِرٌ رَاجٍ، وَلَكِنِّي آسَى أَنْ يَلِيَ أَمْرَ هَذِهِ  
دُو#XFEBB; مَّةٌ سَفَهَاؤُهَا وَفُجَّارُهَا، فَيَتَّخِذُوا مَالَ اللَّهِ  
وَعِبَادَهُ حَو#XFEBB;، وَالصَّالِحِينَ حَرْبًا،  
وَالفَاسِقِينَ حِزْبًا، فَإِنَّ مِنْهُمْ الَّذِي قَدْ شَرِبَ فِيكُمْ الْحَرَامَ، وَجُلِدَ  
حَدًّا فِي س#XFEBB;، وَإِنَّ مِنْهُمْ مَنْ لَمْ يُسَلِّمْ  
حَتَّى رُضِخَتْ لَهُ عَلَى س#XFEBB;، وَمِ الرِّضَائِحِ،  
فَلَوْ#XFEBB; ذَلِكَ مَا أَكْثَرَتْ تَأْلِيْبِكُمْ وَتَأْنِيْبِكُمْ، وَجَمَعَكُمْ  
وَتَحْرِيضَكُمْ، وَلَتَرَكْتُكُمْ إِذْ أَبَيْتُمْ وَوَنَيْتُمْ.

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.

أُ#XFEBB; تَرُونَ إِلَى أَطْرَافِكُمْ قَدْ انْتَقَصَتْ، وَإِلَى أَمْصَارِكُمْ  
قَدْ افْتِيْحَتْ، وَإِلَى مَمَالِكِكُمْ تُرْوَى، وَإِلَى رِ#XFEBB; دِكُمْ  
تُغْزَى! انْفِرُوا - رَجِمَكُمُ اللَّهُ - إِلَى قِتَالِ عَدُوِّكُمْ، وَ#XFEBB;  
تَنَاقَلُوا إِلَى رُضِ#XFEBB; فَتَقِرُّوا بِالْخَسْفِ، وَتَبُوءُوا بِالذُّلِّ،  
وَيَكُونَنَّ نَصِيْبِكُمْ خَسٌّ، وَإِنَّ أَخَا الْحَرْبِ  
رِقٌّ، وَمَنْ نَامَ لَمْ يُتَمَّ عَنْهُ، وَالس#XFEBB; رَمٌ.



1. 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 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.

2. This refers to the saying of the Holy Prophet about the children of Umayyah and 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.4, p.479; Kanz al-`ummal, vol.11, p.149).

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.3, p.80; al-Mustadrak, al-Hakim, vol.4, p.480; al-Matalib al-`aliyah, Ibn Hajar, vol.4, p.332; Majma` az-zawa'id, al-Haytami, vol.5, pp.241,243; Kanz al-`ummal, al-Muttaqi, vol.11, pp.148,149,351,354).

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.

3. The man who drank wine was al-Walid ibn `Uqbah ibn Abi Mu`ayt. He was of the 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)

4. The man who accepted Islam after securing financial gain was Mu`awiyah who was adhering to Islam only for worldly benefits.

## **Letter 63: To Abu Musa al-Ash`ari, when Amir al-mu'minin learned that he was dissuading the people from**

# joining in the battle of Jamal

To Abu 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.

ومن كتاب كتبه (عليه السلام;#xFEFCم)

إلى أبي موسى;#xFEFBI شعري

وهو عامله على الكوفة، وقد بلغه عنه تشييطه الناس عن  
الخروج إليه لما نديهم لحرب أصحاب الجمل

From the servant of Allah, Amir al-mu'minin to `Abdullah ibn Qays:

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ.

Now, I have come to know of words uttered by you which go in your favour as well as against you. 1 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.

أَمَّا بَعْدُ، فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَعَلَيْكَ، فَإِذَا قَدِمَ عَلَيْكَ  
رَسُولِي فَارْقِعْ دَيْلَكَ، وَاشْدُدْ مِزْرَكَ، وَاخْرُجْ مِنْ جُحْرِكَ، وَانْدُبْ  
مَنْ مَعَكَ، فَإِنْ حَقَّقْتَ فَاَنْفَعُ، وَإِنْ تَفَشَّلْتَ فَاْبَعْدُ! وَإِيْمُ اللَّهِ  
لَتُؤْتَيْنَّ حَيْثُ أَنْتَ، وَ;#xFEFBI تَتْرَكُ حَتَّى يُخْلَطَ زُبْدُكَ بِخَاثِرِكَ،  
وَدَائِبُكَ بِجَامِدِكَ، وَحَتَّى تُعْجَلَ عَن قِعْدَتِكَ، وَتَحْدَرَ مِنْ أَمَامِكَ

## كَحَدْرِكَ مِنْ خَلْفِكَ،

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 so-and-so is. 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.

وَمَا هِيَ بِالْهُوَيْنَى الَّتِي تَرْجُو، وَلَكِنَّهَا الدَّاهِيَةُ الْكُبْرَى، يُرْكَبُ  
جَمَلُهَا، وَيُدَلُّ صَعْبُهَا، وَيُسَهَّلُ جَبَلُهَا. فَأَعْقِلْ عَقْلَكَ، وَامْلِكْ  
أَمْرَكَ، وَخُذْ نَصِيبَكَ وَحَظَّكَ، فَإِنْ كَرِهْتَ فَتَنِّحْ إِلَى غَيْرِ رَحْبٍ  
وَ#XFEBB; فِي نَجَاةٍ، فَيَالْحَرِيَّ لَتُكْفَيْنَ وَأَنْتَ نَائِمٌ، حَتَّى  
#XFEBB; يُقَالَ: أَيْنَ #XFEBB; وَاللَّهِ إِنَّهُ لَحَقٌّ مَعَ  
مُجِئٍ، وَمَا أَبَالِي مَا صَنَعَ الْمُلْجِدُونَ، وَالسَّ#XFEBB; م.

1. When Amir al-mu'minin had the idea of suppressing the revolt of the people of Basrah he sent this letter through Imam al-Hasan to Abu Musa (`Abdullah ibn Qays) al-Ash`ari, who had been appointed Governor of Kufah by `Uthman, wherein he has scolded him for his duplicitous 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 64: In reply to Mu`awiyah

ومن كتاب له (عليه السلام) #XFEBB; م)

كتبه إلى معاوية، جواباً عن كتاب منه

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).

أَمَّا بَعْدُ، فَإِنَّا كُنَّا نَحْنُ وَأَنْتُمْ عَلَى مَا ذَكَرْتَ مِنْ إِيْمَانِنَا  
وَالْجَمَاعَةِ، فَفَرَّقَ بَيْنَنَا وَبَيْنَكُمْ أَمْسَ أَنَا آمَنَّا وَكَفَرْتُمْ، وَالْيَوْمَ أَنَا  
اسْتَقَمْنَا وَفُتِنْتُمْ، وَمَا أَسْلَمَ مُسْلِمُكُمْ إِذْ كَرِهْنَا، وَبَعْدَ  
أَنْ كَانَ أَنْفُكَ سِدًّا لِرَسُولِ اللَّهِ  
(صلى الله عليه وآله) حرباً.

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). [1](#) 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.

وَذَكَرْتَ أَبِي قَتَلْتَ طَلْحَةَ وَالزُّبَيْرَ، وَشَرَّدْتَ بَعَائِشَةَ، وَنَزَلْتُ بَيْنَ  
الْمِصْرَيْنِ! وَذَلِكَ أَمْرٌ غَبَتَ عَنْهُ، وَفَعَلْتَ بِكَ،  
وَإِنَّ الْعُدْرُ فِيهِ إِلَيْكَ.

وَذَكَرْتَ أَنَّكَ زَائِرِي فِي الْمُهَاجِرِينَ وَانصَارَ، وَقَدْ  
انْقَطَعَتِ الْهَجْرَةُ يَوْمَ أُسِرَ أَخُوكَ، فَإِنْ كَانَ فِيكَ عَجَلٌ فَاسْتَرْفِهِ،  
فَإِنِّي إِنْ أَرُوكَ فَذَلِكَ جَدِيرٌ أَنْ يَكُونَ اللَّهُ إِنَّمَا بَعَثَنِي لِلنِّقْمَةِ  
مِنْكَ! وَإِنْ تَزُرَّنِي فَكَمَا قَالَ أَخُو بَنِي أَسَدٍ:

## مُسْتَفِيلِينَ رِيَّاحَ الصَّيْفِ تَضْرِبُهُمْ \* بِحَاصِبَيْنِ أَعْوَارٍ وَجُلْمُودٍ

(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.

وَعِنْدِي السَّيْفُ الَّذِي أُغْضَضْتُهُ بِجَدِّكَ وَخَالِكَ وَأَخِيكَ فِي مَقَامٍ  
وَاجِدٍ، وَإِنَّكَ وَاللَّهِ مَا عَلِمْتُ #XFEFBI؛ غَلْفُ الْقَلْبِ، الْمُقَارِبُ  
الْعَقْلُ، وَإِنَّكَ #XFEFBI؛ وَوَلِي أَنْ يُقَالَ لَكَ: إِنَّكَ رَقِيتَ سُلْمًا أَطْلَعَكَ  
مَطْلَعِ سُوءٍ عَلَيْكَ #XFEFBI؛ لَكَ، #XFEFBI؛ نَشَدْتَ غَيْرَ  
ضَالَّتِكَ، وَرَعَيْتَ غَيْرَ سَائِمَتِكَ، وَطَلَبْتَ أَمْرًا لَسْتَ مِنْ أَهْلِهِ  
وَ#XFEFBI؛ فِي مَعْدِنِهِ، فَمَا أَبْعَدَ قَوْلِكَ مِنْ فِعْلِكَ!! وَقَرِيبُ مَا  
أَشْبَهْتَ مِنْ أَعْمَامٍ وَأُخْوَالٍ! حَمَلْتَهُمُ الشَّقَاوَةَ، وَتَمَنِّي الْبَاطِلُ،  
عَلَى الْجُحُودِ بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَصُرُّوا مَصَارِعَهُمْ  
حَيْثُ عَلِمْتَ، لَمْ يَدْفَعُوا عَظِيمًا، وَلَمْ يَمْنَعُوا حَرِيمًا، يَوْعُ سِيُوفٍ  
مَا #XFEFBI؛ مِنْهَا الْوَعَى، وَلَمْ تُمَاشِهَا الْهُوَيْنَى

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.

وَقَدْ أَكْثَرْتَ فِي قَتْلَةِ عُثْمَانَ، فَادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ، ثُمَّ  
حَاكِمِ الْقَوْمَ إِلَيَّ، أَحْمَلُكَ وَإِيَّاهُمْ عَلَى كِتَابِ اللَّهِ. وَأَمَّا تِلْكَ الَّتِي  
تُرِيدُ فَإِنَّهَا خُدْعَةُ الصَّيْبِيِّ عَنِ اللَّبَنِ فِي أَوَّلِ الْفِصَالِ،

## وَالسُّؤْمُورَةُ عَلَيْهِ.

1. Mu`awiyah had written a letter to Amir al-mu'minin in which after recalling mutual 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 65: To Mu`awiyah

ومن كتاب له (عليه السلام) (م)

## إليه أيضاً

Now, this is the time [1](#) 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.

أَمَّا بَعْدُ، فَقَدْ آنَ لَكَ أَنْ تَنْتَفِعَ بِاللَّمْحِ الْبَاصِرِ مِنْ عَيَانِ  
مُورٍ، فَقَدْ سَلَكْتَ مَدَارِجَ أَسْدٍ؛ فَكَ بِإِدْعَائِكَ  
بِاطِيلٍ، وَإِفْحَامِكَ عُرُورَ الْمَيْنِ  
وَكَازِيبٍ، وَيَانْتِحَالِكَ مَا قَدْ عَنَّكَ،  
وَابْتِزَارِكَ لِمَا قَدْ اخْتَزَنَ دُونَكَ، فِرَاراً مِنَ الْحَقِّ، وَجُحُوداً لِمَا هُوَ  
أَلْزَمُ لَكَ مِنْ لِحْمِكَ وَدَمِكَ، مِمَّا قَدْ وَعَاهُ سَمْعُكَ، وَمَلَىءَ بِهِ  
صَدْرُكَ، فَمَاذَا بَعْدَ الْحَقِّ؛ الصِّدْقِ؛ وَبَعْدَ  
الْبَيَانِ؛ اللَّبْسِ؛ فَاحْدَرِ الشَّبِيهَةَ وَاشْتِمَالَهَا عَلَى  
لُبْسَتِهَا، فَإِنَّ الْفِتْنَةَ طَالَمَا أَعْدَقَتْ جَبِيْبَهَا، وَأَغْشَتْ  
بُصَارَ ظَلْمَتِهَا.

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.

وَقَدْ أَتَانِي كِتَابٌ مِنْكَ دُوَ أَفَانِينَ مِنَ الْقَوْلِ ضَعُفَتْ قُوَاهَا عَنِ  
السَّلْمِ، وَأَسَاطِيرَ لَمْ يَحْكُهَا مِنْكَ عِلْمٌ وَجِلْمٌ،  
أَصْبَحْتَ مِنْهَا كَالْخَائِضِ فِي الدَّهَاسِ، وَالْخَائِطِ فِي الدِّيمَاسِ،  
وَتَرَقَّيْتِ إِلَى مَرْقَبَةٍ بَعِيدَةِ الْمَرَامِ، نَارِحَةَ

وَيُحَادَى بِهَا الْعَيُّوقُ، تَفْصُرُ دُونَهَا نُتُوقُ،  
وَيُحَادَى بِهَا الْعَيُّوقُ.

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 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.

وَخَاشَ لِلَّهِ أَنْ تَلِيَ لِلْمُسْلِمِينَ بَعْدِي صَدْرًا أَوْ وَرْدًا، أَوْ أُجْرِي لَكَ  
عَلَى أَحَدٍ مِنْهُمْ عَقْدًا أَوْ عَهْدًا!! فَمِنْ فَتْدَارِكَ  
نَفْسِكَ، وَأَنْظُرْ لَهَا، فَإِنَّكَ إِنْ قَرَّطْتَ حَتَّى يَنْهَدَ إِلَيْكَ عِبَادُ اللَّهِ  
أُرْتَجَتْ عَلَيْكَ مُورٌ، مُنِعَتْ أَمْرًا هُوَ مِنْكَ الْيَوْمَ  
مَقْبُولٌ.

[1](#). At the end of the battle of the Kharijites, Mu`awiyah wrote a letter to Amir al-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.

## Letter 66: To `Abdullah ibn al-`Abbas

*(This letter has already been included with a different version)*

ومن كتاب كتبه (عليه السلام) (م)



## إلى عبدالله بن العباس رحمه الله

وقد مضى هذا الكتاب فيما تقدّم بـ#xFEFC; ف هذه الرواية

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.

أَمَّا بَعْدُ، فَإِنَّ الْعَبْدَ لَيَفْرَحُ بِالشَّيْءِ الَّذِي لَمْ يَكُنْ لَيَفُوتَهُ، وَيَحْزَنُ  
عَلَى الشَّيْءِ الَّذِي لَمْ يَكُنْ لِيُصِيبَهُ، وَ#xFEFB; يَكُنْ أَفْضَلَ مَا  
نَلْتَ فِي نَفْسِكَ مِنْ دُنْيَاكَ بُلُوعٌ لِدَّةٍ أَوْ شِقَاءٌ عَيْظٌ، وَلَكِنْ إِطْقَاءُ  
بَاطِلٍ أَوْ إِحْيَاءُ حَقٍّ. وَلِيَكُنْ سُرُورُكَ بِمَا قَدِّمْتَ، وَأَسْفُكَ عَلَى مَا  
خَلَّفْتَ، وَهَمُّكَ فِيمَا بَعْدَ الْمَوْتِ

## Letter 67: To Qutham ibn al-`Abbas, his Governor of Mecca

ومن كتاب كتبه (عليه السلام) #xFEFC;م)

إلى قُتَم بن العباس (رحمه الله) وهو عامله على مكة

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.

أَمَّا بَعْدُ، فَأَقِمِ لِلنَّاسِ الْحَجَّ، وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ، وَاجْلِسْ لَهُمْ  
الْعَصْرَيْنِ، فَأُفِتِ الْمُسْتَفْتِيَّ، وَعَلِّمِ الْجَاهِلَ، وَذَاكِرِ الْعَالِمَ،  
وَ#XFEBB يَكُنْ لَكَ إِلَى النَّاسِ سَفِيرٌ لِلسَّائِكِ،  
وَ#XFEBB حَاجِبٌ لِجَهْكَ، وَ#XFEBB تَحْجِبَنَّ  
دَا حَاجَةً عَنِ لِقَائِكَ بِهَا، فَإِنَّهَا إِنْ زِيدَتْ عَنْ أَبْوَابِكَ فِي أَوَّلِ  
وَرْدِهَا لَمْ تُحْمَدَ فِيمَا بَعْدَ عَلَى قَضَائِهَا.

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.

وَانظُرْ إِلَى مَا اجْتَمَعَ عِنْدَكَ مِنْ مَالِ اللَّهِ قَاصِرْفُهُ إِلَى مَنْ قَبْلَكَ  
مِنْ دَوِي الْعِيَالِ وَالْمَجَاعَةِ، مُصِيبًا بِهِ مَوَاضِعَ الْمَقَاقِرِ  
وَالدَّ#XFEBB، وَمَا فَضَلَ عَنِ ذَلِكَ فَاحْمِلْهُ إِلَيْنَا لِنَقْسِمَهُ  
فِي مَنْ قَبْلَنَا.

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, 22:25).**

"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.

وَمُرُّ أَهْلَ مَكَّةَ أ#XFEBB يَأْخُذُوا مِنْ سَاكِنِ أَجْرًا، فَإِنَّ اللَّهَ  
سُبْحَانَهُ يَقُولُ: (سَوَاءَ الْعَاكِفُ فِيهِ وَالْبَادِ) فَالْعَاكِفُ: الْمُقِيمُ بِهِ،  
وَالْبَادِي: الَّذِي يَحُجُّ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ. وَقَفَّقْنَا اللَّهَ وَإِيَّاكُمْ لِمَحَابَّتِهِ،  
وَالسَّ#XFEBB.

## Letter 68: To Salman al-Farisi before Amir al-mu'minin's caliphate

ومن كتاب له (عليه السلام) (م)

إلى سلمان الفارسي (رحمه الله) قبل أيام خفته

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.

أَمَّا بَعْدُ، فَإِنَّمَا مَثَلُ الدُّنْيَا مَثَلُ الْحَيَّةِ: لَيْسَ مَسُّهَا، قَاتِلٌ سُمُّهَا،  
فَأَعْرَضْ عَمَّا يُعْجِبُكَ فِيهَا، لِقِلَّةِ مَا يَصْحَبُكَ مِنْهَا، وَضَعْ عَنكَ  
هُمُومَهَا، لِمَا أُيَقِنْتَ بِهِ مِنْ فِرَاقِهَا، وَكُنْ أَنَسَ مَا تَكُونُ بِهَا،  
أَحْذَرَ مَا تَكُونُ مِنْهَا، فَإِنَّ صَاحِبَهَا كُلَّمَا اطْمَأَنَّ فِيهَا إِلَى سُرُورِ  
أَشْخَصْتَهُ عَنْهُ إِلَى مَحْذُورٍ، أَوْ إِلَى إِيْنَاسٍ أَرَاَهُ عَنْهُ إِحْيَاشٌ!

## Letter 69: To al-Harith (ibn `Abdillah, al- A`war) al-Hamdani

ومن كتاب له (عليه السلام) (م)

## إلى الحارث الهمداني

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 lessons for the present condition of this world from the past (condition), because its one phase resembles the other, 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 death frequently and (what is to come) after death. Do not long for death except on a reliable condition.

وَتَمَسِّكُ بِحَبْلِ الْقُرْآنِ، وَانْتَصِيحُهُ، وَأَجِلَّ دَعْوَاهُ، وَحَرِّمُ  
حَرَامَهُ، وَصَدِّقْ بِمَا سَلَفَ مِنَ الْحَقِّ، وَاعْتَبِرْ بِمَا مَضَى مِنَ الدُّنْيَا  
لِمَا بَقِيَ مِنْهَا، فَإِنَّ بَعْضَهَا يُشْبِهُ بَعْضًا، وَأَخْرَهَا بِحَقِّ  
بِأُولِيهَا! وَكُلُّهَا حَائِلٌ مُقَارِقٌ.

وَعَظِمَ اسْمَ اللَّهِ أَنْ تَذُكَّرَهُ إِذْ عَلَى حَقٍّ . وَأَكْثِرْ ذِكْرَ  
الْمَوْتِ وَمَا بَعْدَ الْمَوْتِ، وَتَتَمَّنَّ الْمَوْتَ إِذْ  
بِشَرِّطٍ وَثِيقٍ.

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.

وَاحْذَرُ كُلَّ عَمَلٍ يَرْضَاهُ صَاحِبُهُ لِنَفْسِهِ، وَيُكْرَهُ لِعَامَّةِ الْمُسْلِمِينَ،  
وَاحْذَرُ كُلَّ عَمَلٍ يُعْمَلُ بِهِ فِي السِّرِّ، وَيُسْتَحَى مِنْهُ فِي  
الْعَلَنِ، وَاحْذَرُ كُلَّ عَمَلٍ إِذَا سُئِلَ عَنْهُ صَاحِبُهُ أَنْكَرَهُ

أَوْ اعْتَدَرَ مِنْهُ. وَتَجَعَلْ عِرْضَكَ عَرَضًا لِنِبَالِ الْقَوْلِ،  
وَ تَحَدِّثِ النَّاسَ بِكُلِّ مَا سَمِعْتَ بِهِ، فَكَفَى بِذَلِكَ كَذِبًا،  
وَ تَرُدِّ عَلَى النَّاسِ كُلِّ مَا حَدَّثُوكَ بِهِ، فَكَفَى بِذَلِكَ  
جَهَنَّمَ. وَ أَكْظِمِ الْغَيْظَ، وَ أَحْلِمْ عِنْدَ الْغَضَبِ، وَتَجَاوِزْ عِنْدَ  
الْمَقْدِرَةِ، وَاصْفَحْ مَعَ الدَّوْلَةِ، تَكُنْ لَكَ الْعَاقِبَةُ. وَاسْتَصْلِحْ كُلَّ  
نِعْمَةٍ أَنْعَمَهَا اللَّهُ عَلَيْكَ، وَ تُصَيِّعَنَّ نِعْمَةً مِنْ نِعَمِ اللَّهِ  
عِنْدَكَ، وَلْيُرَ عَلَيْكَ أَثْرُ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ.

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.

وَاعْلَمْ أَنَّ أَفْضَلَ الْمُؤْمِنِينَ أَفْضَلُهُمْ تَقْدِمَةً مِنْ نَفْسِهِ وَأَهْلِهِ  
وَمَالِهِ، فَإِنَّكَ مَا تُقَدِّمُ مِنْ خَيْرٍ يَبْقَى لَكَ دُخْرُهُ، وَمَا تُؤَخِّرُهُ يَكُنْ  
لِغَيْرِكَ خَيْرُهُ. وَاحْذَرُ صَحَابَةَ مَنْ يَفِيلُ رَأْيَهُ، وَيُنْكِرُ عَمَلَهُ، فَإِنَّ  
الصَّاحِبَ عَتَبَرُ صَاحِبِهِ.

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.

وَاسْكُنْ مُصَارَ الْعِظَامِ فَإِنَّهَا جَمَاعُ الْمُسْلِمِينَ،  
وَاحْذَرُ مَنَازِلَ الْعَقْلَةِ وَالْجَفَاءِ وَقِلَّةِ عَوَانِ عَلَى  
طَاعَةِ اللَّهِ، وَاقْصُرْ رَأْيَكَ عَلَى مَا يَعْنِيكَ، وَإِيَّاكَ وَمَقَاعِدَ  
وَ أَكْثَرُ أَنْ تَنْظُرَ إِلَى مَنْ فَضِّلْتَ عَلَيْهِ، فَإِنَّ ذَلِكَ مِنْ أَبْوَابِ  
الشُّكْرِ.

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.

وَوَيْلٌ لِلَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
 وَتَسَافِرُ فِي يَوْمِ جُمُعَةٍ حَتَّى تَشْهَدَ  
 الصَّلَاةَ إِذْ قَاصِدٌ فِي سَبِيلِ اللَّهِ،  
 أَوْ فِي أَمْرٍ تُعَدُّ بِهِ. وَأَطِيعِ اللَّهَ فِي جُمَلِ أُمُورِكَ، فَإِنَّ طَاعَةَ اللَّهِ  
 قَاضِلَةٌ عَلَى مَا سِوَاهَا. وَخَادِعُ نَفْسِكَ فِي الْعِبَادَةِ، وَارْفُوقُ بِهَا  
 وَتَفْهَرُهَا، وَخُذْ عَفْوَهَا وَنَشَاطَهَا، إِذْ مَا  
 كَانَ مَكْتُوبًا عَلَيْكَ مِنَ الْفَرِيضَةِ، فَإِنَّهُ يُدُّ مِنْ قَضَائِهَا  
 وَتَعَاهِدُهَا عِنْدَ مَحَلِّهَا. وَإِيَّاكَ أَنْ يَنْزَلَ بِكَ الْمَوْتُ وَأَنْتَ آيِقٌ (1)  
 مِنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا، وَإِيَّاكَ وَمُصَاحَبَةَ الْفُسَّاقِ، فَإِنَّ الشَّرَّ  
 بِالشَّرِّ مُلْحَقٌ. وَوَقِّرِ اللَّهَ، وَأَحِبُّ أَجْبَاءَهُ، وَاحْذَرِ الْعَضْبَ، فَإِنَّهُ  
 جُنْدٌ عَظِيمٌ مِنْ جُنُودِ إِبْلِيسَ، وَالسُّبْحَانَ مَنْ.

## Letter 70: To Sahl ibn Hunayf al-Ansari

*To Sahl ibn Hunayf al-Ansari, his Governor of Medina about certain persons in Medina who had gone over to Mu`awiyah*

ومن كتاب له (عليه السلام) م

إلى سهل بن حنيف أنصاري

## وهو عامله على المدينة، في معنى قوم من أهلها لحقوا بمعاوية

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.

أَمَّا بَعْدُ، فَقَدْ بَلَغَنِي أَنَّ رَجَاً مِمَّنْ قَبْلَكَ يَتَسَلَّلُونَ إِلَى  
مُعَاوِيَةَ، وَتَأْسَفُ عَلَى مَا يَفُوتُكَ مِنْ عَدَدِهِمْ،  
وَيَذْهَبُ عَنْكَ مِنْ مَدَرِهِمْ، فَكَفَى لَهُمْ عَيًّا، وَلَكَ مِنْهُمْ شَافِيًّا،  
فِرَارُهُمْ مِنَ الْهُدَى وَالْحَقِّ، وَإِيضًا عُهُمُ إِلَى الْعَمَى وَالْجَهْلِ،  
وَإِنَّمَا هُمْ أَهْلُ دُنْيَا مُقْبِلُونَ عَلَيْهَا، وَمُهْطِعُونَ إِلَيْهَا، قَدْ عَرَفُوا  
الْعَدْلَ وَرَأَوْهُ، وَسَمِعُوهُ وَوَعَوْهُ، وَعَلِمُوا أَنَّ النَّاسَ عِنْدَنَا فِي  
الْحَقِّ أَسْوَهُ، فَهَرَبُوا إِلَى تَرَّةٍ، قَبْعَدًا لَهُمْ وَسُخْقًا!

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.

إِنَّهُمْ - وَاللَّهِ - لَمْ يَنْفِرُوا مِنْ جَوْرٍ، وَلَمْ يَلْحَقُوا بِعَدْلٍ، وَإِنَّا  
لِنَطْمَعُ فِي هَذَا؛ مَرَّ أَنْ يُدَلِّلَ اللَّهُ لَنَا صَعْبَهُ، يُسَهِّلَ  
لَنَا حَزَنَهُ، إِنْ شَاءَ اللَّهُ، وَالسَّلَامُ عَلَيْكَ.

## Letter 71: To al-Mundhir ibn Jarud al- `Abdi

To al-Mundhir ibn Jarud al-`Abdi who had misappropriated certain things given into his

## ومن كتاب له (عليه السلام) (م)

### إلى المنذر بن الجارود العبدي

### وقد خان في بعض ما و#xFEFBه من أعماله

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.

أَمَا بَعْدُ، فَإِنَّ صَدَقَ أَخْبَارَ عَرَبِيٍّ مِنْكَ، وَظَنَنْتُ أَنَّكَ تَتَّبِعُ  
هَدْيَهُ، وَتَسْلُكُ سَبِيلَهُ، فَإِذَا أَنْتَ فِيمَا رُفِيَ إِلَيَّ عَنْكَ  
و#xFEFBتَدَعُ لِهَوَاكَ انْقِيَادًا، وَ#xFEFBتُبْقِي  
و#xFEFBخِرَتِكَ عَتَادًا، تَعْمُرُ دُنْيَاكَ بِخَرَابِ آخِرَتِكَ، وَتَصِلُ  
عَشِيرَتَكَ بِقَطِيعَةِ دِينِكَ.

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.

وَلَيْنُ كَانَ مَا بَلَغَنِي عَنْكَ حَقًّا، لَجَمَلُ أَهْلِكَ وَشِسْعُ نَعْلِكَ خَيْرُ  
مِنْكَ، وَمَنْ كَانَ بِصِفَتِكَ فَلَيْسَ بِأَهْلٍ أَنْ يُسَدَّ بِهِ تَعْرُ، أَوْ يُنْقَدَ بِهِ  
أَمْرٌ، أَوْ يُعْلَى لَهُ قَدْرٌ، أَوْ يُشْرَكَ فِي أَمَانَةٍ، أَوْ يُؤْمَنَ عَلَى خِيَانَةٍ.  
فَأَقْبِلْ إِلَيَّ حِينَ يَصِلُ إِلَيْكَ كِتَابِي هَذَا إِنْ شَاءَ اللَّهُ.



**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 frequently blows away (dust) from his shoes.

قال السيد الرضي: وَالْمَنْذِرُ هَذَا هُوَ الَّذِي قَالَ فِيهِ  
أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ): إِنَّهُ لِنَظَارٍ فِي عِطْفَيْهِ،  
مُخْتَالٌ فِي بُرْدَيْهِ، تَقَالُ فِي شِرَاكِيهِ.

## Letter 72: To `Abdullah ibn al-`Abbas

ومن كتاب له (عليه السلام) #x039;م

إلى عبدالله بن العباس

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.

أَمَّا بَعْدُ، فَإِنَّكَ لَسْتَ بِسَابِقِ أَجَلِكَ، وَ#x039;مَرَزُوقٍ مَا لَيْسَ  
لَكَ. وَاعْلَمْ بِأَنَّ الدَّهْرَ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ، وَأَنَّ الدُّنْيَا دَارُ  
دُولٍ، فَمَا كَانَ مِنْهَا لَكَ أَتَاكَ عَلَى ضَعْفِكَ، وَمَا كَانَ مِنْهَا عَلَيْكَ  
لَمْ تَدْفَعْهُ بِقُوَّتِكَ.

## Letter 73: To Mu#x039;awiyah

## ومن كتاب له (عليه السلام) (م)

### إلى معاوية

Now, (in) exchanging replies and listening to your letters my view has been weak and my perception has been mistaken. 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.

أَمَّا بَعْدُ، فَإِنِّي عَلَى التَّرَدُّدِ فِي جَوَائِكَ، وَابْتِغَاءِ سَمَاعِ إِلَى  
كِتَابِكَ، لِمَوْهِنِ رَأْيِي، وَمُخْطِئِي فِرَاسَتِي. وَإِنَّكَ إِذْ تُحَاوِلُنِي  
بِأُمُورٍ وَتُرَاجِعُنِي السُّطُورَ، كَالْمُسْتَقِيلِ النَّائِمِ تَكْذِبُهُ  
أَذْرَاهُ، وَالْمُتَحَيِّرِ الْقَائِمِ يَبْهَظُهُ مَقَامُهُ، وَأَفْسِمُ  
يَدْرِي أَلَهُ مَا يَأْتِي أُمَّ عَلِيٍّ، وَلَسْتُ بِهِ، غَيْرَ أَنَّهُ بِكَ شَبِيهُ. وَأَفْسِمُ  
بِاللَّهِ لَوْ أَنَّ بَعْضَ سَبَقَاءِ لَوْصَلَتْ إِلَيْكَ  
مِثِّي قَوَارِعُ، تَفَرَّعُ الْعَظْمِ، وَتَهْلِسُ اللَّحْمُ! وَاعْلَمْ أَنَّ الشَّيْطَانَ  
قَدْ تَبَطَّلَكَ عَنْ أَنْ تُرَاجِعَ أَحْسَنَ أُمُورِكَ، وَتَأْدَنَ لِمَقَالِ نَصِيحَتِكَ،  
وَالسَّلَامُ عَلَيْكُمْ وَهَلِهِ

**Letter 74: A treaty which Imam Ali (a) has worded for the Bani Rabi`ah tribe and the Yemenites to agree upon**

*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*

## وَمَنْ حَلَفَ كِتَابَهُ (عَلَيْهِ السَّلَامُ) (م)

### بين اليمن وربيعة

#### نُقل من خط هشام بن الكلبي

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.

هَذَا مَا اجْتَمَعَ عَلَيْهِ أَهْلُ الْيَمَنِ حَاضِرُهَا وَبَادِيهَا، وَرَبِيعَةُ  
حَاضِرُهَا وَبَادِيهَا: أَنَّهُمْ عَلَى كِتَابِ اللَّهِ يَدْعُونَ إِلَيْهِ، وَيَأْمُرُونَ بِهِ،  
وَيُجِيبُونَ مَنْ دَعَا إِلَيْهِ وَأَمَرَ بِهِ، وَيَسْتَرُونَ بِهِ تَمَنًا،  
وَيَرْضَوْنَ بِهِ بَدَلًا، وَأَنَّهُمْ يَدُّ وَاجِدَةً عَلَى  
مَنْ خَالَفَ ذَلِكَ وَتَرَكَهُ، أَنصَارُ بَعْضُهُمْ لِبَعْضٍ، دَعْوَتُهُمْ وَاجِدَةٌ،  
وَيَنْقُضُونَ عَهْدَهُمْ لِمَعْتَبَةٍ غَائِبَةٍ، وَغَضَبِ  
غَائِبٍ، وَغَضَبِ قَوْمٍ قَوْمًا،  
وَلِمَسَبَّةِ قَوْمٍ قَوْمًا!

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.

عَلَى ذَلِكَ شَاهِدُهُمْ وَعَائِبُهُمْ، وَسَفِيهِهِمْ وَعَالِمُهُمْ، وَحَلِيمُهُمْ  
وَجَاهِلُهُمْ. ثُمَّ إِنَّ عَلَيْهِمْ بِذَلِكَ عَهْدَ اللَّهِ وَمِيثَاقَهُ، إِنَّ عَهْدَ اللَّهِ

## كَانَ مَسْئُورًا.

Written by: `Ali ibn Abi Talib.

و كتب: علي بن أبي طالب

## Letter 75: To Mu`awiyah, soon after Amir al-mu`aminin was sworn in

*After the Muslims took oath of allegiance to Imam Ali (a), he wrote the following letter to Mu'awiyah. (Muhammad ibn `Umar) al-Waqidi has mentioned this in his "Kitab al-Jamal"*

ومن كتاب له (عليه السلام)

إلى معاوية في أول ما بويع له بالخلافة

ذكره الواقدي في كتاب الجمل

From the servant of Allah, `Ali Amir al-mu'minin to Mu`awiyah son of Abu Sufyan:

مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ:

Now, you are aware of my excuses before you people and my shunning you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said. What was to pass has passed and what was to come has come. Therefore, secure (my) allegiance from those who are with you and come in a deputation of your people to me; and that is an end to the matter.

أَمَّا بَعْدُ، فَقَدْ عَلِمْتَ إِعْدَارِي فِيكُمْ، وَإِعْرَاضِي عَنْكُمْ، حَتَّى كَانَ  
مَا بُدِّ مِنْهُ وَدَفَعَ لَهُ، وَالْحَدِيثُ طَوِيلٌ،  
وَالكثِيرُ، وَقَدْ أَدْبَرَ مَا أَدْبَرَ، وَأَقْبَلَ مَا أَقْبَلَ، فَبَايِعْ  
مَنْ قَبْلَكَ، وَأَقْبِلْ إِلَيَّ فِي وَفْدٍ مِنْ أَصْحَابِكَ، وَالسَّ

## Letter 76: Instructions to Abdullah b. Abbas when he sent him as his representative to Basra

*Given to `Abdullah ibn al-`Abbas at the time of his appointment as his Governor of Basrah*

ومن وصية له (عليه السلام)

لعبد الله بن العباس عند استخراجه على البصرة

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.

سَعِ النَّاسَ بِوَجْهِكَ وَمَجْلِسِكَ وَحُكْمِكَ، وَإِيَّاكَ وَالغَضَبَ فَإِنَّهُ  
طَيْرَةٌ مِنَ الشَّيْطَانِ. وَاعْلَمْ أَنَّ مَا قَرَّبَكَ مِنَ اللَّهِ يُبَاعِدُكَ مِنَ  
النَّارِ، وَمَا بَاعَدَكَ مِنَ اللَّهِ يُقَرِّبُكَ مِنَ النَّارِ.

## Letter 77: Instructions to Abdullah b. Abbas

Instructions given to `Abdullah ibn al-`Abbas, at the time of his being deputed to confront the Kharijites

ومن وصيته (عليه الس;#xFEFCم) له

لما بعثه ل;#xFEFC حتجاج على الخوارج

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.

تَقُولُ وَيَقُولُونَ، وَلَكِنْ حَاجَّهُمْ بِالسُّنَّةِ، فَإِنَّهُمْ لَنْ يَجِدُوا عَنْهَا مَخِيصًا.  
تَخَاصِمُهُمْ بِالْقُرْآنِ، فَإِنَّ الْقُرْآنَ حَمَلٌ دُوَّ وَجُوهٌ،

## Letter 78: To Abu Musa al-Ash`ari

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"

ومن كتاب له (عليه الس;#xFEFCم)

إلى أبي موسى;#xFEFC شعري جواباً في أمر الحكيمين

ذكره سعيد بن يحيى;#xFEFC موي في كتاب المغازي

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.

فَإِنَّ النَّاسَ قَدْ تَغَيَّرَ كَثِيرٌ مِنْهُمْ عَنْ كَثِيرٍ مِنْ حَظِّهِمْ، فَمَالُوا مَعَ  
الدُّنْيَا، وَتَطَفُّوا بِالْهَوَى، وَإِنِّي نَزَلْتُ مِنْ هَذَا مُرْمَزٌ  
مَنْزِلَةٌ مُعْجِبًا، اجْتَمَعَ بِهِ أَقْوَامٌ أُعْجَبَتْهُمْ أَنْفُسُهُمْ، فَإِنِّي  
أَدَاوِي مِنْهُمْ قَرْحًا أَخَافُ أَنْ يَكُونَ عَاقِبًا.

وَلَيْسَ رَجُلٌ - فَاغْلَمْ - أَحْرَصَ عَلَى جَمَاعَةِ أُمَّةٍ مُحَمَّدٍ - صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ - وَالْقَيْتَهَا مِنِّي، أَبْتَغِي بِذَلِكَ حُسْنَ التَّوَابِ،  
وَكَرَمَ الْمَأْبِ.

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.

وَسَأْفِي بِالذِّي وَأَيْتُ عَلَى نَفْسِي، وَإِنْ تَغَيَّرَتْ عَنْ صَالِحِ مَا  
فَارَقْتَنِي عَلَيْهِ، فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ نَفْعَ مَا أُوتِيَ مِنَ الْعَقْلِ  
وَالْتَّجْرِبَةِ، وَإِنِّي مُعْجِبٌ أَنْ يَقُولَ قَائِلٌ بِبَاطِلٍ، أَنْ أُفْسِدَ  
أَمْرًا قَدْ أَصْلَحَهُ اللَّهُ، فَدَعُ مَا تَعْرِفُ، فَإِنَّ شِرَارَ  
النَّاسِ طَائِرُونَ إِلَيْكَ بِأَقْوِيلِ السُّوءِ، وَالسُّوءُ مَرْمُزٌ.

**Letter 79: To the army officers when**

# Amir al-mu'minin became Caliph

ومن كتاب كتبه (عليه السلام) (م)

لما استُخِيفَ

إلى أمراء بني أمية

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.

أَمَّا بَعْدُ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَنَّهُمْ مَنَعُوا النَّاسَ الْحَقَّ  
فَاشْتَرَوْهُ، وَأَخَذُوهُمْ بِالْبَاطِلِ فَافْتَدَوْهُ.

تمَّ الباب بحمد الله.

**Selections from The Sayings And Preaching Of Amir Al-Mu'minin 'Ali Ibn Abi Talib (Peace Be Upon Him) Including His Replies To Questions And Maxims Expressed For Various Purposes**

حكم أمير المؤمنين عليه السلام (م)



# بَابُ الْمُخْتَارِ مِنْ حِكْمِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

وَمَوَاعِظِهِ وَيَدْخُلُ فِي ذَلِكَ الْمُخْتَارُ مِنْ أَجْوَبَةِ مَسَائِلِهِ

وَالْقَصِيرِ الْخَارِجِ فِي سَائِرِ أَعْرَاضِهِ

## Hadith n. 1

**1. Amir al-mu'minin, peace be upon him, said:** During civil disturbance be like an adolescent camel [1](#) who has neither a back strong enough for riding nor udders for milking.

1. قَالَ (عَلَيْهِ السَّلَامُ): كُنْ فِي الْفِتْنَةِ كَابْنَ اللَّبُونِ ،  
ظَهْرٌ قَيْرُكَبٍ ، وَصَرْعٌ قِيْحَلْبٍ .

## Hadith n. 2

**2. Amir al-mu'minin, peace be upon him, said:** He who adopts greed as a habit devalues himself; he who discloses his hardship agrees to humiliation; and he who allows his tongue to overpower his soul debases the soul.

2. وَ قَالَ (عَلَيْهِ السَّلَامُ): أَرْزَى بِنَفْسِهِ مَنْ اسْتَشَعَرَ  
الطَّمَعَ وَ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ صُرِّهِ وَ هَانَتْ عَلَيْهِ نَفْسُهُ  
مَنْ أَمَرَ عَلَيْهَا لِسَانَهُ .

## Hadith n. 3

**3. Amir al-mu'minin, peace be upon him, said:** Miserliness is shame; cowardice is a defect; poverty disables an intelligent man from arguing his case; and a destitute person is a stranger in his home town.

3. وَ قَالَ (عَلَيْهِ السَّلَامُ): الْبُخْلُ عَارٌ وَ الْجُبْنُ مَنْقَصَةٌ

وَ الْفَقْرُ يُخْرِسُ الْعَطِينَ عَنْ حُجَّتِهِ وَ الْمُقِلُّ عَرِيبٌ فِي بَلَدَتِهِ

#### Hadith n. 4

**4. Amir al-mu'minin, peace be upon him, said:** Incapability is a catastrophe; endurance is bravery; abstinence is riches; self-restraint is a shield (against sin); and the best companion is submission (to Allah's will).

4. وَ قَالَ ( عَلَيْهِ السَّلَامُ ) : الْعَجْزُ آفَةٌ وَ الصَّبْرُ شَجَاعَةٌ  
وَ الزُّهْدُ تَرَوْهُ وَ الْوَرَعُ جُنَّةٌ وَ نِعَمَ الْقَرِينُ الرِّضَى

#### Hadith n. 5

**5. Amir al-mu'minin, peace be upon him, said:** Knowledge is a venerable estate; good manners are new dresses; and thinking is clear mirror.

5. وَ قَالَ ( عَلَيْهِ السَّلَامُ ) : الْعِلْمُ وَرَاقَةٌ كَرِيمَةٌ وَ  
الْفِكْرُ مِرْآةٌ صَافِيَةٌ.

#### Hadith n. 6

**6. 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 shortcomings.

**It is narrated that Amir al-mu'minin said in expressing this meaning that:** Mutual reconciliation is the covering for shortcomings; and he who admires himself attracts many opponents against him. [2](#)

6. وَ قَالَ عَلَيْهِ السَّلَامُ : صَدْرُ الْعَاقِلِ صُنْدُوقٌ سِرُّهُ وَ  
الْبَشَاشَةُ جِبَالَةُ الْمَوَدَّةِ وَ الْخِتْمَالُ قَبْرُ الْعُيُوبِ

وَ رُوِيَ أَنَّهُ قَالَ فِي الْعِبَارَةِ عَنْ هَذَا الْمَعْنَى أَيْضًا :

# المَسْأَلَةُ خِبَاءُ الْعُيُوبِ وَ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّخِطُ عَلَيْهِ

## Hadith n. 7

**7. 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. [3](#)

7. قَالَ عَلَيْهِ السَّلَامُ: الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ، وَأَعْمَالُ الْعِبَادِ فِي عَاجِلِهِمْ، نُصَبُ أَعْيُنِهِمْ فِي آجِلِهِمْ

## Hadith n. 8

**8. Amir al-mu'minin, peace be upon him, said:** How wonderful is man that sees with fat, talks with a piece of flesh, hears with a bone and breathes through a hole.

8. قَالَ عَلَيْهِ السَّلَامُ: مِمَّا عَجَبُوا لِهَذَا نُسَانَ يَنْظُرُ بِشَحْمٍ وَ يَتَكَلَّمُ بِلَحْمٍ وَ يَسْمَعُ بِعَظْمٍ، وَيَتَنَفَّسُ مِنْ حَرَمٍ

## Hadith n. 9

**9. Amir al-mu'minin, peace be upon him, said:** When this world advances towards 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. [4](#)

9. وَ قَالَ عَلَيْهِ السَّلَامُ: إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَغَارَتْهُ مَخَاسِنَ غَيْرِهِ وَ إِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَخَاسِنَ نَفْسِهِ.

## Hadith n. 10

**10. Amir al-mu'minin, peace be upon him, said:** Meet people in such a manner that if you die they should weep for you and if you live they should long for you. [5](#)

10. وَ قَالَ عَلَيْهِ السَّلَامُ: خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ

مُتِّمٌ مَعَهَا بَكَوًا عَلَيْكُمْ وَإِنْ عِشْتُمْ حَتُّوا إِلَيْكُمْ.

### Hadith n. 11

**11. Amir al-mu'minin, peace be upon him, said:** When you gain power over your adversary pardon him by way of thanks for being able to overpower him. [6](#)

11. وَ قَالَ ( عَلَيْهِ السَّلَامُ ) إِذَا قَدَّرْتَ عَلَى عَدُوِّكَ  
فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ

### Hadith n. 12

**12. Amir al-mu'minin, peace be upon him, said:** The most helpless of all men is he who cannot find a few brothers during his life, but still more helpless. is he who finds such a brother but loses him. [7](#)

12. وَ قَالَ عَلَيْهِ السَّلَامُ : أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنْ  
اِكْتِسَابِ الْخَوَانِ وَ أَعْجَزُ مِنْهُ مَنْ صَيَّعَ مَنْ ظَفِرَ بِهِ  
مِنْهُمْ

### Hadith n. 13

**13. Amir al-mu'minin, peace be upon him, said:** When you get (only) small favours do not push them away through lack of gratefulness.

13. وَ قَالَ عَلَيْهِ السَّلَامُ : إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ  
النِّعَمِ فَلَا تَنْفِرُوا أَفْصَاهَا بِقِلَّةِ الشُّكْرِ.

### Hadith n. 14

**14. Amir al-mu'minin, peace be upon him, said:** He who is abandoned by near ones is dear to remote ones.

14. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ ضَيَّعَهُ الْفُرْبُ أَتِيحَ لَهُ الْفُرْبُ بَعْدُ.

### Hadith n. 15

15. Amir al-mu'minin, peace be upon him, said: Every mischief monger cannot even be reproved. [8](#)

15. وَ قَالَ عَلَيْهِ السَّلَامُ: مَا كُلُّ مَفْتُونٍ يُعَاتَبُ

### Hadith n. 16

16. Amir al-mu'minin, peace be upon him, said: All matters are subject to destiny, so much so that sometimes death results from effort.

16. وَ قَالَ عَلَيْهِ السَّلَامُ: تَذِلُّ الْأُمُورُ  
لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَنْفُ فِي التَّدْيِيرِ.

### Hadith n. 17

17. Amir al-mu'minin, peace be upon him, was asked to explain the saying of the Messenger of Allah: Banish your old age (by hair-dye) and do not acquire resemblance to the Jews.

**Amir al-mu'minin replied:**

The Prophet (S) 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. [9](#)

17. وَ سُئِلَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): غَيِّرُوا الشَّيْبَ وَ لَا تَشَبَّهُوا بِالْيَهُودِ

فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّمَا قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

وسلم) ذَلِكَ وَ الدِّينُ قُلُ فَاَمَّا الَّذِي نَوَّ وَ قَدِ اتَّسَعَ نِطَاقُهُ  
وَ ضَرَبَ بِجِرَانِهِ فَاَمْرُوهُ وَ مَا اخْتَارَ .

### Hadith n. 18

18. 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.<sup>10</sup>

18. وقال عليه السلام: #xFEFCم في الذين اعتزلوا القتال معه: خَذَلُوا الْحَقَّ، وَلَمْ يَنْصُرُوا الْبَاطِلَ.

### Hadith n. 19

19. Amir al-mu'minin, peace be upon him, said: He who gallops with loose rein collides with death.

19. وقال عليه السلام: #xFEFCم : مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَتَرَ بِأَجَلِهِ .

### Hadith n. 20

20. Amir al-mu'minin, peace be upon him, said: Forgive the shortcomings of people of virtue and honor because when they fall into error Allah raises them up.

20. وقال عليه السلام: #xFEFCم : أَقْبِلُوا ذَوِي الْمُرُوءَاتِ عَتَرَاتِهِمْ فَمَا يَعْتُرُ مِنْهُمْ عَاثِرٌ إِذْ وَ يَدُهُ بِيَدِ اللَّهِ يَرْقَعُهُ

### Hadith n. 21

21. Amir al-mu'minin, peace be upon him, said: The consequence of fear is disappointment and of bashfulness is frustration. Opportunity passes away like the cloud. Therefore, make use of good opportunities. <sup>11</sup>

21. وقال عليه السلام: فُرِنْتَ الْهَيْبَةُ بِالْخَيْبَةِ وَالْحَيَاءُ بِالْجِرْمَانِ وَالْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ، فَانْتَهَزُوا فُرْصَ الْخَيْرِ

### Hadith n. 22

22. Amir al-mu'minin, peace be upon him, said We have a right. If it is allowed to us well and good, otherwise, we will ride on the hind part of the camel (like lowly people) even though the night journey may be long.

22. وقال عليه السلام: لَنَا حَقٌّ، فَإِنْ أُعْطِينَاهُ، وَإِذْ رَكَبْنَا أُعْجَازَ الْبُيُوتِ، وَإِنْ طَالَ السَّرَى.

**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. [12](#)

قال الرضي: وهذا من لطيف الكرم و فصيحته و معناه أنا إن لم نعط حقنا كنا أذع و ذلك أن الرديف يركب عجز البعير كالعبد و سير و من يجري مجراهما.

### Hadith n. 23

23. 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.

23. وقال عليه السلام: مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ حَسَبُهُ.

### Hadith n. 24

24. Amir al-mu'minin, peace be upon him, said: Rendering relief to the grief-stricken and providing comfort in hardship are among the means of atonement for great sins.

24. وقال عليه الس&#xFEFCم : مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ  
إِغَاثَةُ الْمَلْهُوفِ، وَالتَّنْفِيسُ عَنِ الْمَكْرُوبِ.

### Hadith n. 25

25. 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. [13](#)

25. وقال عليه الس&#xFEFCم : يَا بَنَ آدَمَ، إِذَا رَأَيْتَ رَبَّكَ  
سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعْمَهُ وَأَنْتَ تَعْصِيهِ فَاخْذِرْهُ.

### Hadith n. 26

26. 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. [14](#)

26. وَ قَالَ عَلَيْهِ الس&#xFEFCم : مَا أَضْمَرَ أَحَدٌ شَيْئًا  
إِلَّا &#xFEFB;ظَهَرَ فِي فَلَاتِ لِسَانِهِ وَ صَفَحَاتِ وَجْهِهِ

### Hadith n. 27

27. Amir al-mu'minin, peace be upon him, said: Keep walking in your sickness as long as you can. [15](#)

27. وقال عليه الس&#xFEFCم : امْشِ بِدَائِكَ مَا مَشَى بِكَ

### Hadith n. 28

28. Amir al-mu'minin, peace be upon him, said: The best abstemiousness is to conceal it.

28. وقال عليه الس&#xFEFCم : أَفْضَلُ الزُّهْدِ إِخْفَاءُ الزُّهْدِ.



## Hadith n. 29

**29. Amir al-mu'minin, peace be upon him, said:** When you are running away from the world and death is approaching, there is no question of delay in the encounter.

29. وقال عليه الس#xFEFCم : إِذَا كُنْتَ فِي إِدْبَارِ وَالْمَوْتِ فِي إِقْبَالِ فَمَا أَسْرَعَ الْمُلتَقَى.

## Hadith n. 30

**30. Amir al-mu'minin, peace be upon him, said:** Fear! Fear! By Allah, He has hidden your sins so much so as though He has forgiven.

30. وقال عليه الس#xFEFCم : الْحَذَرَ الْحَذَرَ! فَوَاللَّهِ لَقَدْ سَتَرَ، حَتَّى كَأَنَّهُ قَدْ عَفَرَ.

## Hadith n. 31: Faith, Unbelief, Doubt And Their Supports

31. Amir al-mu'minin, peace be upon him, was asked about faith. He said:

31. وَسُئِلَ عَلَيْهِ الس#xFEFCم عَنِ الْيْمَانِ، فَقَالَ:

Faith stands on four supports: on endurance, conviction, justice and jihad (fighting in the way of Allah).

يْمَانُ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى الصَّبْرِ، وَالْيَقِينِ، وَالْعَدْلِ، وَالْجِهَادِ.

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.

**فَالصَّبْرُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الشُّوقِ، وَالشَّقَقِ وَالزُّهْدِ،  
وَالتَّرَقُّبِ: فَمَنْ اشْتَأَقَ إِلَى الْجَنَّةِ سَدَّ عَنْ الشَّهَوَاتِ،  
وَمَنْ أَشَقَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا  
اسْتَهَانَ بِالمُصِيبَاتِ، وَمَنْ ارْتَقَبَ المَوْتَ سَارَعَ فِي الخَيْرَاتِ.**

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.

**وَالْيَقِينُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى تَبْصِرَةِ الفِطْنَةِ، وَتَأْوُلِ  
الجِئْمَةِ وَمَوْعِظَةِ العِبْرَةِ وَسُنَّةِ؛ وَلِينِ فَمَنْ تَبَصَّرَ فِي  
الفِطْنَةِ تَبَيَّنَتْ لَهُ الجِئْمَةُ، وَمَنْ تَبَيَّنَتْ لَهُ الجِئْمَةُ عَرَفَ العِبْرَةَ،  
وَمَنْ عَرَفَ العِبْرَةَ فَكأنَّمَا كَانَ فِي؛ وَلِينِ.**

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.

**وَالعَدْلُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى غَائِصِ الفَهْمِ، وَعَوْرِ العِلْمِ  
وَزُهْرَةِ الحُكْمِ، وَرَسَاخَةِ الجِلْمِ: فَمَنْ فَهَمَ عِلْمَ عَوْرِ العِلْمِ، وَ  
مَنْ عِلْمَ عَوْرِ العِلْمِ صَدَرَ عَنْ شَرَائِعِ الحُكْمِ وَمَنْ حَلَّمَ لَمْ يُفْرِطْ  
فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيداً.**

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.

وَالْجَهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْخَفِيفِ، مَرِّ بِالْمَعْرُوفِ،  
وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَالصِّدْقُ فِي الْمَوَاطِنِ وَشَتَانِ الْفَاسِقِينَ:  
فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ  
أَرْعَمَ أُنُوفَ الْكَافِرِينَ، مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ،  
وَمَنْ شَتَى الْفَاسِقِينَ وَعَضِبَ لِلَّهِ عَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ  
الْقِيَامَةِ.

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.

وَالْكَفْرُ عَلَى أَرْبَعِ دَعَائِمَ: عَلَى التَّعَمُّقِ وَالتَّنَازُعِ، وَالزَّيْغِ  
وَالشِّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُنْبِأِ إِلَى الْحَقِّ، وَمَنْ كَثُرَ نِزَاعُهُ بِالْجَهْلِ  
دَامَ عَمَاهُ عَنِ الْحَقِّ، وَمَنْ زَاعَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ وَحَسُنَتْ  
عِنْدَهُ السَّيِّئَةُ وَسَكِرَ سَكْرَ الضُّلَّةِ، وَمَنْ شَاقَّ وَعُزَّتْ  
عَلَيْهِ طُرُقُهُ وَأَعْضَلَ عَلَيْهِ أَمْرُهُ وَصَاقَ عَلَيْهِ مَخْرَجُهُ.

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.

وَالشُّكُّ عَلَى أَرْبَعِ شُعَبٍ: عَلَى التَّمَارِي وَالْهَوْلِ وَالتَّرَدُّدِ  
وَالسُّتْسُ، وَمَنْ جَعَلَ الْمِرَاءَ دَيْدِنًا لَمْ يُصْبِحْ  
لَيْلُهُ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَمَنْ تَرَدَّدَ فِي  
الرِّيْوَاطِئِهِ يَدَيْهِ نَكَصَ عَلَى عَقْبَيْهِ وَمَنْ تَرَدَّدَ فِي الرِّيْوَاطِئِهِ  
سَنَابِكُ الشَّيَاطِينِ وَمَنْ اسْتَسَلَّمَ لِهَلَاكَةِ الدُّنْيَا وَالتَّخَرُّقِ  
هَلَكَ فِيهِمَا.

**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.

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

### [Hadith n. 32](#)

**32. 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.

32. وقال عليه السلام: فاعِلُ الخَيْرِ خَيْرٌ مِنْهُ،  
وَفاِئِلُ الشَّرِّ شَرٌّ مِنْهُ .

### [Hadith n. 33](#)

**33. Amir al-mu'minin, peace be upon him, said:** Be generous but not extravagant; be thrifty but not miserly.

33. وقال عليه السلام: كُنْ سَمَحاً وَوَقْفِياً؛ تَكُنْ  
مُبَدِّراً، وَكُنْ مُقَدِّراً وَوَقْفِياً؛ تَكُنْ مُقْتِرّاً.

### [Hadith n. 34](#)

**34. Amir al-mu'minin, peace be upon him, said:** The best of riches is the abandonment of desires.

34. وقال عليه السلام: أَشْرَفُ الغِنَى تَرْكُ المُنَى.

### [Hadith n. 35](#)

**35. Amir al-mu'minin, peace be upon him, said:** If someone is quick in saying about people what they dislike, they speak about him that about which they have no knowledge.

35. وقال عليه السلام: مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ، قَالُوا فِيهِ [ب] مَا يَعْلَمُونَ.

### Hadith n. 36

36. Amir al-mu'minin, peace be upon him, said: Whoever prolongs his desire ruins his actions.

36. وقال عليه السلام: مَنْ أَطَالَ أَمْرَهُ بِمَا يَكْرَهُونَ، قَالُوا فِيهِ [ب] مَا يَعْلَمُونَ.

### Hadith n. 37

37. Once Amir al-mu'minin, peace be upon him, was proceeding towards Syria when 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:

37. وقال عليه السلام: مَنْ وَقَدَ لِقِيَّهِ عِنْدَ مَسِيرِهِ إِلَى الشَّامِ دِهَاقِينَ، قَالُوا فِيهِ [ب] مَا يَعْلَمُونَ. فَقَالَ: مَا هَذَا الَّذِي صَنَعْتُمُوهُ؟ فَقَالُوا: خُلِقْنَا مِنْ نِعْمَتِهِ، فَأَمْرًا نَا، فَقَالَ عَلَيْهِ السَّلَامُ: مَنْ وَقَدَ لِقِيَّهِ عِنْدَ مَسِيرِهِ إِلَى الشَّامِ دِهَاقِينَ، قَالُوا فِيهِ [ب] مَا يَعْلَمُونَ. فَقَالَ: مَا هَذَا الَّذِي صَنَعْتُمُوهُ؟ فَقَالُوا: خُلِقْنَا مِنْ نِعْمَتِهِ، فَأَمْرًا نَا، فَقَالَ عَلَيْهِ السَّلَامُ:

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).

وَاللَّهِ مَا يَنْتَفِعُ بِهَذَا أَمْرًاؤُكُمْ! وَإِنَّكُمْ لَتَشُقُّونَ عَلَى أَنْفُسِكُمْ فِي دُنْيَاكُمْ، وَتَشُقُّونَ بِهِ فِي آخِرَتِكُمْ، وَمَا أَحْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ، وَأَرْبَحَ الدَّعَاةَ مَعَهَا [ب] مَا يَعْلَمُونَ مِنَ النَّارِ.

## Hadith n. 38

38. Amir al-mu'minin, peace be upon him, said to his son al- Hasan:

38. وقال عليه السلام;م;#xFEFB:؛ ابنه الحسن عليه السلام;م;#xFEFC:

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.

يَا بُنَيَّ، احْفَظْ عَنِّي أَرْبَعًا وَأَرْبَعًا، #xFEFB؛ يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ: إِنَّ أَعْنَى الْغِنَى الْعَقْلُ، وَأَكْبَرُ الْفَقْرِ الْحُمُوقُ، وَأَوْحَشَ الْوَحْشَةِ الْعُجْبُ وَأَكْرَمَ الْحَسَبِ حُسْنُ الْخُلُقِ.

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.

يَا بُنَيَّ، إِيَّاكَ وَمُصَادَقَةَ #xFEFBI؛ حُمُوقُ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. وَإِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَفْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. وَإِيَّاكَ وَمُصَادَقَةَ الْعَاجِزِ، فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ وَإِيَّاكَ وَمُصَادَقَةَ الْكُذَّابِ، فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ، وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ.

## Hadith n. 39

39. Amir al-mu'minin, peace he upon him, said: Supererogatory worship cannot bring about nearness to Allah if it hampers the obligatory.

39. وقال عليه السلام;م;#xFEFB:؛ فُرْبَةَ بِالتَّوَافِلِ

## إِذَا أَضْرَّتْ بِالْفَرَائِضِ

### [Hadith n. 40](#)

**40. 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.

40. وقال عليه الس#xFEFCم : لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ،  
وَقَلْبُ الْفَاحِشِ وَرَاءَ لِسَانِهِ.

**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.

قال الرضي: و هذا من المعاني العجيبه الشريفه، والمراد به  
أن العاقل &#xFEFB; يطلق لسانه إ#xFEFB; بعد مشاوره  
الرؤيه ومؤامرة الفكرة، وإ#xFEFB; حمق تسبق خذفات  
لسانه وفتات ك#xFEFC; مه مراجعة فكره ومماخضة رأيه،  
فكان لسان العاقل تابع لقلبه، وكان قلب إ#xFEFB; حمق  
تابع للسانه.

### [Hadith n. 41](#)

**41. 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 (40 and 41) is the same.

41. وقد روي عنه عليه الس#xFEFCم هذا المعنى بلفظ  
آخر، وهو قوله: قَلْبُ الْفَاحِشِ فِي فِيهِ، وَلِسَانُ الْعَاقِلِ  
فِي قَلْبِهِ.

## ومعناهما واحد.

### [Hadith n. 42](#)

**42. Amir al-mu'minin, peace be upon him, said to one of his companions during his 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.

**42. وقال عليه الس#xFEFCم لبعض أصحابه في علة اعتلها:**  
جَعَلَ اللَّهُ مَا كَانَ مِنْ شَكْوَاكَ حَطًّا لِسَيِّئَاتِكَ، فَإِنَّ الْمَرَضَ  
#xFEFB; أَجْرَ فِيهِ، وَلَكِنَّهُ يَحُطُّ السَّيِّئَاتِ، وَيَحْتُمُّهَا حَتًّا  
#xFEFB; وَإِنَّمَا #xFEFB; وَرَأَقُ، وَإِنَّمَا #xFEFB; جُرُّ فِي الْقَوْلِ بِاللِّسَانِ،  
وَالْعَمَلِ بِأَيْدِي #xFEFB; وَأَقْدَامِ #xFEFB; وَإِنَّ اللَّهَ سُبْحَانَهُ  
يُدْخِلُ بِصِدْقِ النَّيِّهِ وَالسَّرِيرَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عِبَادِهِ الْجَنَّةَ

**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.

قال الرضي: و أقول: صدق (عليه الس#xFEFCم)، «إنَّ  
المرض #xFEFB; أَجْرَ فِيهِ»، #xFEFB; نه ليس من قبيل ما  
يُسْتَحَقُّ عَلَيْهِ الْعَوْضُ، #xFEFB; ن الْعَوْضُ يَسْتَحَقُّ عَلَى مَا  
كَانَ فِي مَقَابَلَةِ فِعْلِ اللَّهِ تَعَالَى بِالْعَبْدِ، مِنْ  
#xFEFB; #xFEFB; م وَ #xFEFB; مَرَضٍ، وَمَا يَجْرِي  
مَجْرَى ذَلِكَ، #xFEFB; جَرِ وَالثَّوَابُ يَسْتَحَقُّانَ عَلَى مَا كَانَ فِي  
مَقَابَلَةِ فِعْلِ الْعَبْدِ، فَبَيْنَهُمَا فَرْقٌ قَدْ بَيَّنَّهُ (عَلَيْهِ  
الس#xFEFCم)، كَمَا يَقْتَضِيهِ عِلْمُهُ الثَّاقِبُ رَأْيَهُ الصَّائِبُ.



## Hadith n. 43

**43. Amir al-mu'minin, peace be upon him, said about Khabbab ibn al-Aratt :** [16](#)

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).

43. وَ قَالَ عَلَيْهِ السَّلَامُ: فِي زَكْرِ خَبَّابِ بْنِ  
الْأَزْدِيِّ: يَرْحَمُ اللَّهُ خَبَّابَ بْنَ الْأَزْدِيِّ فَلَقَدْ  
أَسْلَمَ رَاغِبًا وَ هَاجَرَ طَائِعًا وَ قَنِعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ وَ  
عَاشَ مُجَاهِدًا .

## Hadith n. 44

**44. 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.

44. وَقَالَ عَلَيْهِ السَّلَامُ: طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ،  
وَعَمِلَ لِلْحِسَابِ، وَقَنِعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللَّهِ .

## Hadith n. 45

**45. 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. [17](#)

45. وَ قَالَ عَلَيْهِ السَّلَامُ: لَوْ ضَرَبْتُ خَيْشُومَ الْمُؤْمِنِ  
بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي وَ لَوْ صَبَّتُ الدُّنْيَا  
بِحِمَائِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي . وَ ذَلِكَ أَنَّهُ  
قُضِيَ قَانَقَضَى عَلَى لِسَانِ النَّبِيِّ الْوَحِيِّ ( )

صلى الله عليه وآله وسلم) أَنَّهُ قَالَ: يَا عَلِيُّ! يَا عَلِيُّ! يُبْغِضُكَ  
مُؤْمِنٌ وَ لَا يُحِبُّكَ مُنَافِقٌ

### Hadith n. 46

**46. 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. [18](#)

46. وقال عليه السلام: سَيِّئَةٌ تَسُوؤُكَ خَيْرٌ عِنْدَ اللَّهِ  
مِنْ حَسَنَةٍ تُعْجِبُكَ

### Hadith n. 47

**47. 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.

47. وقال عليه السلام: قَدْرُ الرَّجُلِ عَلَى قَدْرِ هِمِّهِ،  
وَ صِدْقُهُ عَلَى قَدْرِ مُرْوَعَتِهِ، وَ شَجَاعَتُهُ عَلَى قَدْرِ أَنْفَتِهِ، وَعِفَّتُهُ عَلَى  
قَدْرِ عَيْرَتِهِ

### Hadith n. 48

**48. 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.

48. وقال عليه السلام: الظَّفَرُ بِالْحَزْمِ، وَالْحَزْمُ  
بِإِجَالَةِ الرَّأْيِ، وَالرَّأْيُ بِتَخْصِينِ السَّرَارِ.

### Hadith n. 49

**49. 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. [19](#)

49. وقال عليه الس&#xFEFCم : اَحْذَرُوا صَوْلَةَ الْكَرِيمِ اِذَا جَاعَ، وَاللَّيْمِ اِذَا شَبِعَ.

### Hadith n. 50

50. 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. [20](#)

50. وقال عليه الس&#xFEFCم : قُلُوبُ الرِّجَالِ وَخَشِيَّةٌ، فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ عَلَيْهِ

### Hadith n. 51

51. Amir al-mu'minin, peace be upon him, said: So long as your position is good, your defects will remain covered.

51. وقال عليه الس&#xFEFCم : عَيْبُكَ مَسْتُورٌ مَا أَسْعَدَكَ جَدُّكَ.

### Hadith n. 52

52. Amir al-mu'minin, peace be upon him, said: The most capable of pardoning is he who is the most powerful to punish.

52. وقال عليه الس&#xFEFCم : أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ

### Hadith n. 53

53. 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.

53. وقال عليه السﻻم: السخاء ما كان ابتداءً، فأما ما كان عن مسألة فحياء وتدمم.

#### Hadith n. 54

54. 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.

54. وقال عليه السﻻم: غنى كالعقل، وفقر كالجهل، وميراث كالدب، وظهير كالمشاور.

#### Hadith n. 55

55. 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.

55. وقال عليه السﻻم: الصبر صبران: صبر على ما تكره، وصبر عما تحب.

#### Hadith n. 56

56. 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. [21](#)

56. وقال عليه السﻻم: الغنى في الغربة وطن، والفقر في الوطن غربة.

#### Hadith n. 57

57. Amir al-mu'minin, peace be upon him, said: Contentment is wealth that does not diminish. [22](#)

57. وقال عليه السلام : الْقِنَاعَةُ مَالٌ يُنْفَدُ

**as-Sayyid ar-Radi says:** This saying has also been related from the Prophet, may Allah bless him and his descendants.

قال الرضي: و قد روي هذا الكمال عن النبي صلي الله عليه و آله و سلم.

### [Hadith n. 58](#)

**58. Amir al-mu'minin, peace be upon him, said:** Wealth is the fountain head of passions.

58. وقال عليه السلام : الْمَالُ مَادَّةُ الشَّهَوَاتِ

### [Hadith n. 59](#)

**59. Amir al-mu'minin, peace be upon him, said:** Whoever warns you is like one who gives you good tidings.

59. وقال عليه السلام : مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

### [Hadith n. 60](#)

**60. Amir al-mu'minin, peace be upon him, said:** The tongue is a beast; if it is let loose, it devours.

60. وقال عليه السلام : اللسانُ سبُعٌ، إنْ خُلِيَ عَنْهُ عَقْرًا.

## [Hadith n. 61](#)

**61. Amir al-mu'minin, peace be upon him, said:** Woman is a scorpion whose sting is sweet.

61. وقال عليه الس#xFEFCم : الْمَرْأَةُ عَقْرَبٌ حُلْوَةٌ اللَّسْبَةِ

## [Hadith n. 62](#)

**62. Amir al-mu'minin, peace be upon him, said:** If you are met with a greeting, give better greetings in return. If a hand of help is extended to you, do a better favour in return, although the credit would remain with the one who was first.

62. وقال عليه الس#xFEFCم : إِذَا حُيِّتَ بِتَحِيَّةٍ فَحَيِّ  
بِأَحْسَنَ مِنْهَا، وَإِذَا أُسْدِيَتْ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرِي عَلَيْهَا،  
وَالْعَظْلُ مَعَ ذَلِكَ لِلْبَادِيءِ

## [Hadith n. 63](#)

**63. Amir al-mu'minin, peace be upon him, said:** The interceder is the wing of the seeker.

63. وقال عليه الس#xFEFCم : الشَّفِيعُ جَنَاحُ الطَّالِبِ

## [Hadith n. 64](#)

**64. Amir al-mu'minin, peace be upon him, said:** The people of the world are like travellers who are being carried while they are asleep.

64. وقال عليه الس#xFEFCم : أَهْلُ الدُّنْيَا كَرَكْبٍ يُسَارُّ بِهِمْ  
وَهُمْ نِيَامٌ.

## [Hadith n. 65](#)

65. Amir al-mu'minin, peace be upon him, said: A lack of friends means strangeness.

65. وقال عليه السلام : فَقَدْ خَفِيَ عُرْبَةٌ.

### Hadith n. 66

66. Amir al-mu'minin, peace be upon him, said: To miss what one needs is easier than to beg from an inappropriate person. [23](#)

66. وقال عليه السلام : قَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلِبِهَا إِلَى غَيْرِ أَهْلِهَا.

### Hadith n. 67

67. Amir al-mu'minin, peace be upon him, said: Do not feel ashamed for giving little because refusal is smaller than that.

67. وقال عليه السلام : إِعْطَاءُ الْقَلِيلِ، فَإِنَّ الْجِرْمَانَ أَقْلُ مِنْهُ.

### Hadith n. 68

68. Amir al-mu'minin, peace be upon him, said: Charity is the adornment of destitution while gratefulness (to Allah) is the adornment of riches.

68. وقال عليه السلام : الْعَفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.

### Hadith n. 69

69. Amir al-mu'minin, peace be upon him, said: If what you aim at does not come about then do not worry as to what you were.

69. وَ قَالَ عَلَيْهِ السَّلَامُ: إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلِّغْ مَا كُنْتَ

### Hadith n. 70

70. Amir al-mu'minin, peace be upon him, said: You will not find an ignorant person but at one extreme or the other (i.e. a person who neglects or a person who exaggerates).

70. وَ قَالَ عَلَيْهِ السَّلَامُ: لَنْ تَرَى الْجَاهِلَ إِلَّا مُفْرَطًا أَوْ مُفْرَطًا.

### Hadith n. 71

71. Amir al-mu'minin, peace be upon him, said: As intelligence increases, speech decreases. [24](#)

71. وَقَالَ عَلَيْهِ السَّلَامُ: إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلِمُ.

### Hadith n. 72

72. Amir al-mu'minin, peace be upon him, said: Time wears our bodies, renews desires, brings death nearer and takes away aspirations. Whoever is successful with it encounters grief and whoever misses its favours also undergoes hardships.

72. وَقَالَ عَلَيْهِ السَّلَامُ: الدَّهْرُ يُخْلِقُ وَيُجَدِّدُ وَيُبَدِّلُ، وَيُقَرِّبُ الْمَوْتَ، وَيُبَاعِدُ الْمَوْتَ، مَنْ ظَفِرَ بِهِ نَصِبًا، وَمَنْ فَاتَهُ تَعَبًا.

### Hadith n. 73

73. 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.

73. وقال عليه السلام: مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَامًا فَعَلَيْهِ أَنْ يَبْدَأَ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلَيْكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ، وَمُعَلِّمُ نَفْسِهِ وَمُؤَدِّبُهَا أَحَقُّ بِالْمُعَلِّمِ النَّاسِ وَمُؤَدِّبِهِمْ.

### Hadith n. 74

74. Amir al-mu'minin, peace be upon him, said: The breath of a man is a step towards his death. [25](#)

74. وقال عليه السلام: نَفْسُ الْمَرْءِ خُطَاؤُهُ إِلَى أَجَلِهِ.

### Hadith n. 75

75. Amir al-mu'minin, peace be upon him, said: Every countable thing is to pass away and every expected thing must come about.

75. وقال (عليه السلام): كُلُّ مَعْدُودٍ مُنْقَضٌ، وَكُلُّ مُتَوَقَّعٍ آتٍ.

### Hadith n. 76

76. Amir al-mu'minin, peace be upon him, said: If matters get mixed up then the last ones should be appreciated according to the previous one. [26](#)

76. وقال عليه السلام: إِنْ مَزَّجْتَ أُمُورَ إِذَا اشْتَبَهَتْ اَعْتَبِرْ آخِرَهَا بِأَوَّلِهَا.

### Hadith n. 77

77. It is related that when Dirar ibn Hamzah (the correct: Damrah) ad-Dibabi (or as-Suda'i) 27 went to Mu'awiyah. and Mu`awiyah enquired from him about Amir al-mu'minin, peace be upon him, he said: I stand witness that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his head, groaning like a man bitten by a snake and weeping as a grieved man, saying:

77. وَ مِنْ خَبَرِ ضِرَارِ بْنِ حَمْرَةَ الصَّبَائِيِّ عِنْدَ دُخُولِهِ عَلَى مُعَاوِيَةَ  
وَ مَسْأَلَتِهِ لَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي  
بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَخَى اللَّيْلُ سُدُولَهُ وَ هُوَ قَائِمٌ فِي مَحْرَابِهِ  
قَائِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلَّمُ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ  
يَقُولُ

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 aspirations are base. Alas! The provision is little, the way is long, the journey is far and the goal is hard to reach.

يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَيْي، أَيْ تَعَرَّضْتَ أَمْ إِلَيَّ تَشَوَّقْتِ؟  
لِحَاكِجَتِكَ هَيْهَاتَ عُرَى عَيْرِي لِحَاكِجَتِكَ حَاكِجَةٌ  
لِي فِيكَ قَدْ طَلَّقْتُكَ ثَلَاثًا لِحَاكِجَتِكَ رَجَعَةٌ فِيهَا  
فَعَيْشُكَ قَصِيرٌ وَ خَطْرُكَ يَسِيرٌ وَ أَمْلُكَ حَقِيرٌ. أَوْ مِنْ قَلَّةِ الزَّادِ وَ  
طُولِ الطَّرِيقِ وَ بُعْدِ السَّقَرِ وَ عَظِيمِ الْمَوْرِدِ.

## **Hadith n. 78: On Predestination**

78. A Syrian enquired from Amir al-mu'minin: Was our going to fight against the Syrians destined by Allah? Amir al-mu'minin, peace be upon him, gave a detailed reply, a selection from which is hereunder:

78. وَ مِنْ كُلِّ مَا عَلَيْهِ السَّلَامُ; مِمَّا سَأِلَ  
الشَّامِيَّ لَمَّا سَأَلَهُ أَوْ كَانَ مَسِيرُنَا إِلَى الشَّامِ بِقَضَائِهِ مِنَ اللَّهِ وَ  
قَدَّرَ بَعْدَ كُلِّ طَوِيلٍ هَذَا مُخْتَارُهُ

Woe to you! You take it as a final and unavoidable destiny 28 (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, 38:27)

وَيَحْكُ لَعَلَّكَ ظَنَنْتَ قَضَاءً لِقَدْرًا حَاتِمًا لَوْ كَانَ  
 ذَلِكَ كَذَلِكَ لَبَطَلَ التَّوَابُ وَالْعِقَابُ وَسَقَطَ الوَعْدُ وَالْوَعِيدُ . إِنَّ  
 اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخِييراً وَ نَهَاَهُمْ تَحْذِيراً وَ كَلَّفَ يَسِيراً وَ  
 لَمْ يُكَلِّفْ عَسِيراً وَ أَعْطَى عَلَى القَلِيلِ كَثِيراً وَ لَمْ يُعْصَ مَغْلُوبًا وَ  
 لَمْ يُطْعَ مُكْرَهًا وَ لَمْ يُرْسِلِ الرُّسُلَ لِنُبِيَاءٍ لِعِبَاءٍ وَ لَمْ يُنَزِلِ  
 الكُتُبَ لِلْعِبَادِ عَبَثًا وَ لَمْ يَخْلُقِ السَّمَاوَاتِ وَ  
 الرُّسُلَ وَ مَا بَيْنَهُمَا بَاطِلًا ( ذَلِكَ ظَنُّ الَّذِينَ  
 كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ).

## [Hadith n. 79](#)

**79. 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.

79. وَ قَالَ عَلَيْهِ السَّلَامُ: خُذِ الحِكْمَةَ أُنَى كَانَتْ فَإِنَّ  
 الحِكْمَةَ تَكُونُ فِي صَدْرِ المُنَافِقِ فَتَلْجُلُ فِي صَدْرِهِ حَتَّى تَخْرُجَ  
 فَتَسْكُنَ إِلَى صَوَاحِبِهَا فِي صَدْرِ المُؤْمِنِ.

## [Hadith n. 80](#)

**80. Amir al-mu'minin, peace be upon him, said:** A wise saying is a lost article of the believer. Therefore, get wise sayings even though from people of hypocrisy.

80. وَ قَالَ عَلَيْهِ السَّلَامُ: الْجِئْمَةُ صَالَةُ الْمُؤْمِنِ فَخِذِ الْجِئْمَةَ وَ لَوْ مِنْ أَهْلِ النَّفَاقِ.

### Hadith n. 81

81. Amir al-mu'minin, peace be upon him, said: The worth of every man is in his attainments. [29](#)

81. وَ قَالَ عَلَيْهِ السَّلَامُ: قِيَمَةُ كُلِّ امْرِئٍ مَا يُحْسِنُهُ.

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.

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

### Hadith n. 82

82. 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.

82. وَ قَالَ عَلَيْهِ السَّلَامُ: أَوْصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاطَ الْإِبِلِ لَكَانَتْ لِدَلِكْ أَهْلًا .  
لِ; يَرْجُونَ أَحَدٌ مِنْكُمْ إِلِ; رَبَّهُ وَ  
لِ; يَخَافَنَّ إِلِ; ذَنْبَهُ وَ لِ; يَسْتَجِينَنَّ  
أَحَدٌ مِنْكُمْ إِذَا سُئِلَ عَمَّا لِ; يَعْلَمُ أَنْ يَقُولَ  
لِ; أَعْلَمُ وَ لِ; يَسْتَجِينَنَّ أَحَدٌ إِذَا لَمْ يَعْلَمَ

الشَّيْءَ أَنْ يَتَعَلَّمَهُ . وَ عَلَيْكُمْ بِالصَّبْرِ فَإِنَّ الصَّبْرَ مِنْ  
الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ وَ لِي خَيْرٌ فِي  
جَسَدِي لِي رَأْسٌ مَعَهُ وَ لِي إِيْمَانٌ  
لِي صَبْرٌ مَعَهُ.

### [Hadith n. 83](#)

**83. Amir al-mu'minin, peace be upon him, said about a man who praised him much, although he did not admire him:** I am below what you express and above what you feel in your heart.

83. وَ قَالَ عَلَيْهِ السَّلَامُ لِرَجُلٍ أَفْرَطَ فِي الثَّنَاءِ عَلَيْهِ وَ  
كَانَ لَهُ مِثْلُهُمَا: أَنَا دُونَ مَا تَقُولُ وَ فَوْقَ مَا فِي نَفْسِكَ.

### [Hadith n. 84](#)

**84. 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.

وَ قَالَ ( عَلَيْهِ السَّلَامُ ) بَقِيَّةُ السَّيْفِ أَبْقَى عَدَدًا وَ أَكْثَرُ  
وَلَدًا

### [Hadith n. 85](#)

**85. Amir al-mu'minin, peace be upon him, said:** Whoever abandons saying, "I do not know" meets his destruction.

85. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ تَرَكَ قَوْلَ لِي  
أُذْرِي أَصِيبَتْ مَقَاتِلُهُ.

### [Hadith n. 86](#)

**86. Amir al-mu'minin, peace be upon him, said:** I love the opinion of an old man more than the determination of a young man; (or according to another version) more than

the martyrdom of a young man.

86. وقال عليه السلام: رَأَى الشَّيْخَ أَحَبُّ إِلَيَّ مِنْ جَلْدِ الْغُفَّارِ - وَرَوَى: مِنْ مَشْهَدِ الْغُفَّارِ.

### Hadith n. 87

87. Amir al-mu'minin, peace be upon him, said: I wonder about the man who loses hope despite the possibility of seeking forgiveness.

87. وقال عليه السلام: عَجِبْتُ لِمَنْ يَفْتِنُ وَمَعَهُ سِتِّغْفَارٌ.

### Hadith n. 88

88. (Imam) Abu Ja'far Muhammad ibn 'Ali al-Baqir, peace be upon both of them, has related from Amir al-mu'minin, peace be upon him, that he said:

88. وَحَكَى عَنْهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ:

There are 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, 8:33)

ان فِي الْإِضْرَارِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ وَ قَدْ رُفِعَ أَحَدُهُمَا قَدْ وَنَكُمُ الْإِضْرَارُ فَتَمَسَّكُوا بِهِ: أَمَّا الْإِضْرَارُ الَّذِي رُفِعَ فَهُوَ رَسُولُ اللَّهِ (ص) وَ أَمَّا الْإِضْرَارُ الْبَاقِي فَإِطِيعُوا اللَّهَ تَعَالَى (وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ

هُمُ يَسْتَغْفِرُونَ).

**As-Sayyid ar-Radi says:** This is one of the most beautiful way of deducing the meaning and the most delicate manner of interpretation.

قال الرضى: و هذا من محاسن استخراج و لطائف  
استنباط .

### [Hadith n. 89](#)

**89. Amir al-mu'minin, peace be upon him, said:** If a man sets right matters between himself and Allah, then Allah sets right matters between him and other people; and if a man sets right the affairs of his next life then Allah sets right for him the affairs of this world. Whoever is a preacher for himself is protected by Allah.

89. وقال عليه السلام: مَن 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 وَاعِظُ كَانَ عَلَيْهِ مِنَ اللَّهِ  
حَافِظٌ .

### [Hadith n. 90](#)

**90. 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 them despondent of Allah's kindness and does not make them feel safe from Allah's punishment.

90. وقال عليه السلام: مَن : الْفَقِيهُ كُلُّ الْفَقِيهِ مَن لَمْ  
يُقَيِّطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ، وَلَمْ يُؤَيِّسَهُمْ مِنْ رَوْحِ اللَّهِ وَلَمْ  
يُؤْمِنَهُمْ مِنْ مَكْرِ اللَّهِ .

### [Hadith n. 91](#)

**91. Amir al-mu'minin, peace be upon him, said:** The hearts get weary as bodies get weary; so look for beautiful wise sayings for them (to dispel their weariness).

91. وقال عليه السلام: إن هذه القلوب تمل كما تمل بدن، فابتغوا لها طرائف الحكمة.

### [Hadith n. 92](#)

**92. Amir al-mu'minin, peace be upon him, said:** The lowest form of knowledge is that which remains on the tongue and the most superior form is that which manifests itself through (the action of) the limbs and the organs of the body.

92. وقال عليه السلام: أوضع العلم ما وقف على اللسان وأرفعه ما ظهر في الجوارح وأبوابها.

### [Hadith n. 93](#)

**93. 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, 8:28) and its meaning is that He tries people with wealth and progeny in order to distinguish one who is displeased with his livelihood from the one who is happy with what he has been given. Even though 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.

93. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ قَالَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ الَّتِي لَيْسَ أَحَدٌ إِلَّا بِهَا؛ وَ هُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ وَ لَكِنْ مَنْ اسْتَعَاذَ فَلَيْسَتْ عَلَيْهِ مِنْ مُضِلِّاتِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ وَ اعْلَمُوا أَنَّ أَمْوَالَكُمْ وَ أَوْلَادَكُمْ فِتْنَةٌ وَ مَعْنَى ذَلِكَ أَنَّهُ يَخْتَبِرُهُمْ بِأَمْوَالِهِمْ وَ أَوْلَادِهِمْ؛ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنْ لِيُظْهِرَ الْفِعَالُ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ؛ وَ بَعْضُهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنثَى وَ بَعْضُهُمْ يُحِبُّ تَكْمِيلَ الْمَالِ وَ



## يَكْرَهُ اِنْثِلَالًا مَ الْخَالِ .

**As-Sayyid ar-Radi says:** This is one of the wonderful interpretations related from him.

قال الرضى و هذا من غريب ما سمع منه فى التفسير .

### Hadith n. 94

**94. Amir al-mu'minin, peace be upon him, was asked what is good and he replied:** Good is not that your wealth and progeny should be much, but good is that your knowledge should be much, your forbearance should be great, and that you should vie with other people in worship of 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.

94. وَ قَالَ عَلَيْهِ السَّلَامُ : وَ سُئِلَ عَنِ الْخَيْرِ مَا هُوَ  
فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَ وَلَدُكَ وَ لَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ  
عِلْمُكَ وَ أَنْ يَعْظُمَ جِلْمُكَ وَ أَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ فَإِنْ  
أَحْسَنْتَ حَمَدَتَ اللَّهَ وَ إِنْ أَسَأْتَ اسْتَغْفَرَتَ اللَّهَ وَ لَوْ  
خَيْرٌ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ رَجُلٌ أَذْتَبَ ذُنُوبًا فَهُوَ  
يَتَذَارَكُهَا بِالتَّوْبَةِ وَ رَجُلٌ يُسَارِعُ فِي الْخَيْرَاتِ .

### Hadith n. 95

**95. Amir al-mu'minin, peace be upon him, said:** Action accompanied by fear for Allah does not fail, and how can a thing fail that has been accepted. [30](#)

وَ قَالَ عَلَيْهِ السَّلَامُ : لَوْ يَقِلُّ عَمَلٌ مَعَ  
التَّقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَقَبَّلُ .

### Hadith n. 96

**96. Amir al-mu'minin, peace be upon him, said:** The persons most attached to the 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, 3:68).*

**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.

96. وَقَالَ عَلَيْهِ السَّلَامُ: إِنْ أَوْلَى النَّاسِ  
بِأَنْبِيَائِهِمْ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ، ثُمَّ تَزَعَّتْ عَلَيْهِ  
السَّلَامُ: (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا  
النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)

ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ): إِنْ وَلِيَ مُحَمَّدٌ مَنْ أَطَاعَ اللَّهَ  
وَإِنْ بَعَدَتْ لِحْمَتُهُ، وَإِنْ عَدُوُّ مُحَمَّدٍ مَنْ عَصَى اللَّهَ وَإِنْ قَرَّبَتْ  
قَرَابَتَهُ!

### Hadith n. 97

**97. Amir al-mu'minin, peace be upon him, heard about a Kharijite who said the mid-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.

97. وَ سَمِعَ عَلَيْهِ السَّلَامُ رَجُلًا مِنْ  
الْحَرُورِيَّةِ يَتَهَجَّدُ وَيَقْرَأُ فَقَالَ: نَوْمٌ عَلَى يَقِينٍ خَيْرٌ مِنْ  
صَلَاةٍ فِي شَكٍّ .

### Hadith n. 98

**98. Amir al-mu'minin, peace be upon him, said:** When you hear a tradition test it according to the criterion of intelligence not that of mere hearing, because relaters of knowledge are numerous but those who guard it are few.

98. وَ قَالَ عَلَيْهِ السَّلَامُ : اغْقَلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ

عَقْلَ رِعَايَةٍ لِرُءُوسِ الْعِلْمِ فَإِنَّ رُءُوسَ الْعِلْمِ كَثِيرٌ وَ  
رُءُوسَهُ قَلِيلٌ .

## [Hadith n. 99](#)

**99. 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, 2:156).*

**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.

99. وَ سَمِعَ رَجُلًا يَقُولُ (إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ):

فَقَالَ: إِنَّ قَوْلَنَا إِنَّا لِلَّهِ إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ وَ قَوْلَنَا وَ إِنَّا  
إِلَيْهِ رَاجِعُونَ إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْهَلْكِ .

## [Hadith n. 100](#)

**100. Some people praised Amir al-mu'minin, peace be upon him, to his face, then he said:** O My God! You know me better than myself, and I know myself better than they do. O My God! Make us better than what they think and forgive us what they do not know.

100. وَ قَالَ عَلَيْهِ السَّلَامُ: مَدَحَهُ قَوْمٌ فِي وَجْهِهِ  
فَقَالَ: اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ .  
اللَّهُمَّ اجْعَلْنَا خَيْرًا مِمَّا يَظُنُّونَ وَ اغْفِرْ لَنَا مَا لَا  
يَعْلَمُونَ .

## [Hadith n. 101](#)

**101. 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.

101. وَ قَالَ عَلَيْهِ السَّلَامُ: م: ل; يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا; يَتَلَا; بِاسْتِصْغَارِهَا لِتَعْظُمَ وَ بِاسْتِكَتَامِهَا لِتَظْهَرَ وَ بِتَعْجِيلِهَا لِتَهْنُؤَ .

### Hadith n. 102

**102. 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.

102. وَ قَالَ عَلَيْهِ السَّلَامُ: م: يَأْتِي عَلَى النَّاسِ زَمَانٌ يُظَرَّفُ فِيهِ إِلَا; يُقَرَّبُ فِيهِ إِلَا; الْمَاجِلُ وَ ل; يُظَرَّفُ فِيهِ إِلَا; الْعَاجِرُ وَ ل; يُضَعَّفُ فِيهِ إِلَا; الْمُنْصِيفُ يَعْدُونَ الصَّدَقَةَ فِيهِ عُرْمًا وَ صِلَةَ الرَّجِمِ مَنَّا وَ الْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ فَعِنْدَ ذَلِكَ يَكُونُ السُّلْطَانُ بِمَشُورَةِ النِّسَاءِ وَ إِمَارَةَ الصِّبْيَانِ وَ تَذْيِيرَ الْخِصْيَانِ .

### Hadith n. 103

**103. 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 arid 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.

103. وَ رُئِيَ عَلَيْهِ إِزَارٌ خَلِقُ مَرْفُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ :

يَخْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَفْتَدِي بِهِ الْمُؤْمِنُونَ إِنَّ الدُّنْيَا وَ الْآخِرَةَ عَدُوَانِ مُتَقَاوَتَانِ وَ

سَيَلَا;#xFEFC ن مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ  
تَوَلَّى;#xFEFBهَا أَبْغَضَ;#xFEF6 خِرَةَ وَ عَادَاهَا وَ هُمَا  
بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا شِ بَيْنَهُمَا كَلَّمَا قَرُبَ مِنْ وَاحِدٍ  
بَعْدَ مِنْ;#xFEF6 خَرَّ وَ هُمَا بَعْدُ ضَرَّتَانِ .

## Hadith n. 104

**104. 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:**

104. وَ عَنِ نَوْفِ الْبِكَالِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع دَاتَ لَيْلَةٍ  
وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَتَنظَرَ فِي النُّجُومِ فَقَالَ لِي يَا نَوْفُ أ  
رَاقِدٌ أَنْتَ أَمْ رَامِقٌ فَقُلْتُ بَلْ رَامِقٌ فَقَالَ:

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).

يَا نَوْفُ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا الرَّاعِينَ فِي  
;#xFEF6 خِرَةِ أَوْلَيْكَ قَوْمٌ اتَّخَذُوا;#xFEF8 رُضَ بَسَاطًا وَ  
تَرَابَهَا فِرَاشًا وَ مَاءَهَا طِيبًا وَ الْقُرْآنَ شِعَارًا وَ الدُّعَاءَ دِتَارًا ثُمَّ  
قَرَضُوا الدُّنْيَا قَرْضًا عَلَى مِنْهَاجِ الْمَسِيحِ .

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.

يَا نَوْفُ إِنَّ دَاوُدَ ع قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ  
إِنَّهَا لِسَاعَةٌ;#xFEFC يَدْعُو فِيهَا عَبْدٌ إِلَى;#xFEFB اسْتُجِيبَ  
لَهُ;#xFEFB أَنْ يَكُونَ عَشَّارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ

## عَرُطَبَةٌ (وَهِيَ الطَّنْبُورُ) أَوْ صَاحِبَ كُوبَةٍ (وَهِيَ الطَّبْلُ)

**As-Sayyid ar-Radi says:** It is also said that "artabah" means "tabl" (drum) and "kubah" means 'lute'.

وَقَدْ قِيلَ أَيْضًا إِنَّ الْعَرُطَبَةَ الطَّبْلُ وَالْكُوبَةَ الطَّنْبُورُ .

### [Hadith n. 105](#)

**105. Amir al-mu'minin, peace be upon him, said:** Allah has placed on you some obligations which you should not ignore, laid down for you limits which you should not transgress and prohibited you from certain things which you should not violate. He has kept silent about certain things but has not left them out through forgetfulness, so do not burden yourself with them.

105. وَقَالَ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ افْتَرَضَ عَلَيْكُمْ قَرَائِضَ فَلَا تُضَيِّعُوهَا وَحَدَّ لَكُمْ حُدُودًا فَلَا تَعْتَدُوهَا وَنَهَاكُمْ عَنْ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا وَسَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَ لَمْ يَدَعُهَا نِسْيَانًا فَلَا تَتَكَلَّفُوهَا .

### [Hadith n. 106](#)

**106. 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.

106. وَقَالَ عَلَيْهِ السَّلَامُ: مَنْ لِي يَتْرُكُ النَّاسُ شَيْئًا مِنْ أَمْرِ دِينِهِمْ لِيَسْتَصِلَ بِحَدِيثِهِمْ مِنْ دُنْيَاهُمْ إِذَا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضْرُّ مِنْهُ .

### [Hadith n. 107](#)

**107. 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.

107. وَ قَالَ عَلَيْهِ السَّلَامُ: رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ وَ  
عِلْمُهُ مَعَهُ لَئِنْ بَنَى عَلَيْهِ بِنَايَ هَذَا .

### Hadith n. 108

**108. 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.

108. وَ قَالَ عَلَيْهِ السَّلَامُ: لَقَدْ عُلِقَ بِنَايَ هَذَا  
الْقَلْبُ وَنَسَانُ بَصْعَةٍ هِيَ أَعْجَبُ مَا فِيهِ وَ ذَلِكَ الْقَلْبُ وَ ذَلِكَ  
أَنَّ لَهُ مَوَادًّا مِنَ الْحِكْمَةِ وَ أَضْدَادًا مِنْ خِلَافِهَا فَإِنْ  
سَخَّ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْجِرْصُ وَ  
إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْوَسْوَاسُ وَ إِنْ عَرَضَ لَهُ الْعَضْبُ  
اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَقُّطَ وَ إِنْ عَالَهُ  
الْخَوْفُ شَغَلَهُ الْحَدْرُ وَ إِنْ اتَّسَعَ لَهُ الْوَسْوَاسُ مَرُّ اسْتَلْبَنَتْهُ  
الْغِرَّةُ وَ إِنْ أَقَادَ مَالًا أَطْعَاهُ الْغِنَى وَ إِنْ أَصَابَتْهُ  
مُصِيبَةٌ قَضَحَهُ الْجَزَعُ وَ إِنْ عَصَّنَتْهُ الْقَاقَةُ شَغَلَهُ الْبَلَاءُ  
وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ الشَّبَعُ كَطْنَتْهُ  
الْبِطْنَةُ فَكُلُّ تَقْصِيرٍ بِهِ مُضِرٌّ وَ كُلُّ إِفْرَاطٍ لَهُ مُفْسِدٌ .

### Hadith n. 109

**109. 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.

109. وَ قَالَ عَلَيْهِ السَّلَامُ: نَحْنُ النُّمْرُقَةُ الْوُسْطَى بِهَا

يَلْحَقُ التَّالِي وَ إِلَيْهَا يَرْجِعُ الْغَالِي .

### Hadith n. 110

**110. 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.

110. وَ قَالَ عَلَيْهِ السَّلَامُ: لَا يُقِيمُ أَمْرَ اللَّهِ  
سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ وَلَا يُضَارِعُ  
وَلَا يَتَّبِعُ الْمَطَامِعَ .

### Hadith n. 111

**111. Sahl ibn Hunayf al-Ansari died at Kufah after his return from the battle of Siffin 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.

111. وَقَالَ عَلَيْهِ السَّلَامُ: وَمَ وَ قَدْ تَوَفَّى سَهْلُ بْنُ حَنْفِيٍّ  
نَصَارِيٍّ بِالْكُوفَةِ بَعْدَ مَرْجَعِهِ مَعَهُ مِنْ صَفِينٍ، وَكَانَ  
مَنْ أَحَبَّ النَّاسَ إِلَيْهِ: لَوْ أَحَبَّنِي جَبَلٌ لَتَهَاقَتَ

**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:

معنى ذلك أن المحنة تغلظ عليه فتسرع المصائب إليه و  
يفعل ذلك؛ إِبْرَارٌ وَ الْمُصْطَفِيُّونَ وَ خِيَارٌ وَ هَذَا مِثْلُ  
قَوْلِهِ [عَلَيْهِ السَّلَامُ]:



## Hadith n. 112

**112.** Whoever loves us, members of the Household (of the Prophet), should be prepared to face destitution.

112. مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ فَلْيَسْتَعِدَّ لِلْفَقْرِ جَلْبَابًا.

**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. [31](#)

و قد يؤول ذلك على معنى آخر ليس هذا موضع ذكره .

## Hadith n. 113

**113. Amir al-mu'minin, peace be upon him, said:** No wealth is more profitable than wisdom, no loneliness is more estranging than vanity, no wisdom is as good as tact, no honour is like fear from 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.

113. وقال عليه السلام; #xFEFCم; #xFEFB; مَالٍ أَعْوَدُ مِنَ الْعَقْلِ، وَ #xFEFB; وَحَدَّةٍ أَوْحَشُ مِنَ الْعُجْبِ، وَ #xFEFB; عَقْلٍ كَالْتَّذِيرِ، وَ #xFEFB; كَرَمٍ كَالْتَّقْوَى، وَ #xFEFB; قَرِينٍ كَحُسْنِ الْخُلُقِ، وَ #xFEFB; مِيرَاثٍ كَالدَّبِ، وَ #xFEFB; قَائِدٍ كَالْتَّوْفِيقِ، وَ #xFEFB; تِجَارَةٍ كَالْعَمَلِ الصَّالِحِ، وَ #xFEFB; رُبْحٍ كَالْتَّوَابِ، وَ #xFEFB; وَرَعٍ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ، وَ #xFEFB; زُهْدٍ كَالزُّهْدِ فِي الْحَرَامِ، وَ #xFEFB; عِلْمٍ كَالْتَّفَكُّرِ، وَ #xFEFB; عِبَادَةٍ كَأَدَاءِ الْقَرَائِضِ، وَ #xFEFB; إِيمَانٍ كَالْحَيَاءِ وَالصَّبْرِ، وَ #xFEFB; حَسَبٍ كَالْتَّوَاضِعِ، وَ #xFEFB; شَرَفٍ كَالْعِلْمِ، وَ #xFEFB; مُظَاهَرَةٍ أُوتِقُ مِنْ مُشَاوَرَةٍ.

## [Hadith n. 114](#)

**114. 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.

114. وَ قَالَ عَلَيْهِ السَّلَامُ: إِذَا اسْتَوْلَى  
الصِّالَةُ عَلَى الزَّمَانِ وَ أَهْلِهِ ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ  
بِرَجُلٍ لَمْ تَطْهَرُ مِنْهُ حَوْبُهُ فَقَدْ ظَلَمَ وَ إِذَا اسْتَوْلَى الفَسَادُ عَلَى  
الزَّمَانِ وَ أَهْلِهِ فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ عَرَّرَ .

## [Hadith n. 115](#)

**115. 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.

115. وَ قِيلَ لَهُ عَلَيْهِ السَّلَامُ: كَيْفَ نَجِدُكَ يَا أَمِيرَ  
المُؤْمِنِينَ فَقَالَ ع: كَيْفَ يَكُونُ حَالُ مَنْ يَفْنَى بِبَقَائِهِ وَ يَسْقَمُ  
بصِحَّتِهِ وَ يُؤْتَى مِنْ مَأْمِنِهِ .

## [Hadith n. 116](#)

**116. Amir al-mu'minin, peace be upon him, said:** There are many people who are given 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).

116. وَ قَالَ عَلَيْهِ السَّلَامُ: كَمْ مِنْ مُسْتَدْرَجٍ  
بِالْحَسَنِ إِلَى خَسَانِ إِلَيْهِ وَ مَعْرُورٍ بِالسُّرْرِ عَلَيْهِ وَ مَفْتُونٍ  
بِحُسْنِ القَوْلِ فِيهِ وَ مَا ابْتَلَى اللهُ أَحَدًا بِمِثْلِ  
الْمَسْتَدْرَجِ .

## [Hadith n. 117](#)

**117. Amir al-mu'minin, peace be upon him, said:** Two categories of persons will face ruin on account of me: he who loves me with exaggeration, and he who hates me intensely.

117. وَ قَالَ عَلَيْهِ السَّلَامُ: هَلَكَ فِيَّ رَجُلَانِ: مُجِبُّ عَالٍ وَ مُبْغِضٌ قَالٍ .

## [Hadith n. 118](#)

**118. Amir al-mu'minin, peace be upon him, said:** To miss an opportunity brings about grief.

118. وَ قَالَ عَلَيْهِ السَّلَامُ: إِضَاعَةُ الْفُرْصَةِ عُصَّةٌ .

## [Hadith n. 119](#)

**119. Amir al-mu'minin, peace be upon him, said:** The example of the world is like a serpent. It is soft to the touch but its inside is full of venom. An ignorant person who has fallen into deceit is attracted towards it but a wise and intelligent man keeps on his guard against it.

119. وَ قَالَ عَلَيْهِ السَّلَامُ: مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا وَ السَّمُّ النَّاقِعُ فِي جَوْفِهَا يَهْوَى إِلَيْهَا الْغَرُّ الْجَاهِلُ وَ يَحْذَرُهَا ذُو اللَّبِّ الْعَاقِلُ .

## [Hadith n. 120](#)

**120. Amir al-mu'minin, peace be upon him, was asked about the Quraysh, when he 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.

120. وقال عليه الس#xFEFCم وقد سئل عن قريش: أمّا بنو مخزوم فريحانه فريش، نجب حديث رجالهم، والنكاح في نسائهم. وأمّا بنو عبد شمس فأبعدها رأيا، وأمنعها لِمَا ورَاءَ ظهورها. وأمّا نحن فأبدل لِمَا في أيدينا، وأسمح عند الموت بنفوسنا. وهم أكثر وأمكر وأنكر، ونحن أفصح وأنصح وأصبح.

### [Hadith n. 121](#)

121. Amir al-mu'minin, peace be upon him, said: What a difference there is between two kinds of actions: an act whose pleasure passes away but its (ill) consequence remains, and the act whose hardship passes away but its reward stays.

121. وقال عليه الس#xFEFCم : شتان بين عملين: عمل تذهب لذته وتبقى تبعته، وعمل تذهب مؤنته ويبقى أجره.

### [Hadith n. 122](#)

122. Amir al-mu'minin, peace be upon him, was accompanying a funeral when he heard someone laugh. Then he said : Is it that death has been ordained only for others? Is it that right is obligatory only on others? Is it that those whom we see departing on their journey of death will come back to us? We lay them down in their graves and then enjoy their estate (as if we will live for good after them). We have ignored every preacher, man or woman, and have exposed ourselves to every catastrophe.

122. وَ تَبِعَ جِنَازَةً فَسَمِعَ رَجُلًا;#xFEFC يَضْحَكُ فَقَالَ كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ وَ كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ وَ كَأَنَّ الَّذِي نَرَى مِنَ الْ#xFEFCمَوَاتِ سَفَرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ. نُبَوِّئُهُمْ أَجْدَانَهُمْ وَ نَأْكُلُ تُرَاتِهِمْ كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ ثُمَّ قَدْ نَسِينَا كُلَّ وَاعِظٍ وَ وَاعِظَةٍ وَ رُمِينَا بِكُلِّ فَارِحٍ وَ جَائِحَةٍ .

### [Hadith n. 123](#)

123. Amir al-mu'minin, peace be upon him, said: Blessed be lie who humbles himself, 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).

123. وَ قَالَ عَلَيْهِ السَّلَامُ: طُوبَى لِمَنْ دَلَّ فِي نَفْسِهِ  
وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ أَنْقَقَ  
الْقَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْقَضْلَ مِنْ لِسَانِهِ وَ عَزَلَ عَنِ النَّاسِ  
شَرَّهُ وَ وَسِعَتْهُ السُّنَّةُ وَ لَمْ يُنْسَبْ إِلَى الْبِدْعَةِ .

**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).

قال الرضى: أقول: و من الناس من ينسب هذا  
الكلمة إلى رسول الله ص و كذلك الذى قبله .

### [Hadith n. 124](#)

**124. 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.

124. وَ قَالَ عَلَيْهِ السَّلَامُ: عَيْرَةُ الْمَرْأَةِ كُفْرٌ وَ عَيْرَةُ  
الرَّجُلِ إِيمَانٌ .

### [Hadith n. 125](#)

**125. 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.

125. وَ قَالَ عَلَيْهِ السَّلَامُ: إِسْلَامٌ مَنْ سَبَّهَ لَمْ يَنْسَبْهَا أَحَدٌ قَبْلِي  
إِلَّا سَلَامٌ وَ سَلَامٌ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ  
الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصَدِيقُ وَ التَّصَدِيقُ هُوَ الْفَرَارُ

وَ الْفَرَارُ هُوَ الْفَرَارُ وَ الْفَرَارُ هُوَ الْعَمَلُ .

### [Hadith n. 126](#)

**126. Amir al-mu'minin, peace be upon him, said:** I wonder at the miser who is speeding towards the very destitution from which he wants to run away and misses the very ease of life which he covets. Consequently, he passes his life in this world like the destitute, but will have to render an account in the next world like the rich.

126. وَ قَالَ عَلَيْهِ السَّلَامُ: عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ  
الْفَقْرَ الَّذِي مِنْهُ هَرَبَ وَ يَفُوتُهُ الْغِنَى الَّذِي إِيَّاهُ طَلَبَ فَيَعِيشُ  
فِي الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَ يُحَاسِبُ فِي الْآخِرَةِ  
حِسَابَ الْغَنِيَاءِ.

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.

وَ عَجِبْتُ لِلْمُتَكَبِّرِ الَّذِي كَانَ بِالْمُسْطَقَّةِ وَ يَكُونُ  
عَدَا جِيْفَةً وَ عَجِبْتُ لِمَنْ شَكَّ فِي اللَّهِ وَ هُوَ يَرَى خَلْقَ اللَّهِ وَ  
عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَ هُوَ يَرَى الْمَوْتَى وَ عَجِبْتُ لِمَنْ أَنْكَرَ  
النَّشْأَةَ الْآخِرَى وَ هُوَ يَرَى النَّشْأَةَ الْأُولَى وَ  
عَجِبْتُ لِعَامِرِ دَارِ الْفَنَاءِ وَ تَارِكِ دَارِ الْبَقَاءِ .

### [Hadith n. 127](#)

**127. 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.

127. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ قَصَّرَ فِي الْعَمَلِ ابْتُلِيَ

بِأَلْهَمِّ وَ لِحَاجَةِ اللَّهِ فِيْمَنْ لَيْسَ لِلَّهِ فِي مَالِهِ وَ نَفْسِهِ  
نَصِيْبٌ .

### Hadith n. 128

**128. 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.

[32](#)

128. وَ قَالَ عَلَيْهِ السَّلَامُ: تَوَقَّوْا الْبَرْدَ فِي أَوَّلِهِ وَ  
تَلَقَّوْهُ فِي آخِرِهِ فَإِنَّهُ يَفْعَلُ فِي الْبَدَنِ كَفِعْلِهِ فِي  
الْشَّجَارِ أَوَّلُهُ يُحْرَقُ وَ آخِرُهُ يُورِقُ .

### Hadith n. 129

**129. Amir al-mu'minin, peace be upon him, said:** Greatness of the Creator appreciated by you would belittle the creatures in your view.

129. وَ قَالَ عَلَيْهِ السَّلَامُ: عِظْمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ  
الْمَخْلُوقَ فِي عَيْنِكَ .

### Hadith n. 130

**130. When Amir al-mu'minin, peace be upon him, returned from (the battle of) Siffin 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?

130. وَ قَالَ عَلَيْهِ السَّلَامُ: م وَ قَدْ رَجَعَ مِنْ صِفِّينَ  
فَأَشْرَفَ عَلَى الْقُبُورِ بِظَاهِرِ الْكُوفَةِ: يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ

الْمَحَالِّ الْمُغْفِرَةِ وَالْقُبُورِ الْمُظْلِمَةِ يَا أَهْلَ التُّرْبَةِ يَا أَهْلَ الْعُرْبَةِ  
يَا أَهْلَ الْوَحْدَةِ يَا أَهْلَ الْوَحْشَةِ أَنْتُمْ لَنَا قَرَطٌ سَابِقٌ وَ نَحْنُ لَكُمْ  
تَبَعٌ;#xFEFCJ حَقُّ أَمَّا الدُّورُ فَقَدْ سَكِنَتْ وَ أَمَّا  
الْمَوَالِ;#xFEFCJ فَقَدْ  
فُصِمَتْ هَذَا خَبْرٌ مَا عِنْدَنَا فَمَا خَبْرٌ مَا عِنْدَكُمْ

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, 2:197)*

ثُمَّ التَّفَّتَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَّا لَوْ أُذِنَ لَهُمْ فِي  
الْكَلَامِ;#xFEFCJ خَبَرُوكُمْ أَنَّ خَيْرَ الزَّادِ التَّقْوَى .

## [Hadith n. 131: About Those Who Falsely Accuse This World](#)

**131. Amir al-mu'minin, peace be upon him, heard a man abusing the world and said:** O 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.

131. قَالَ عَلَيْهِ السَّلَامُ: وَ قَدْ سَمِعَ رَجُلًا;#xFEFCJ  
يَذُمُّ الدُّنْيَا أَيُّهَا الدَّامُ لِلدُّنْيَا الْمُعْتَرُّ بِعُرُورِهَا الْمَخْدُوعُ بِأَبَاطِيلِهَا أ  
تَعْتَرُّ بِالدُّنْيَا ثُمَّ تَذُمَّهَا أَنْتَ الْمُتَجَرِّمُ عَلَيْهَا أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ  
مَتَى اسْتَهْوَتْكَ أَمْ مَتَى عَرَّتْكَ أَمْ مَصَارِعَ آبَائِكَ مِنْ الْبِلَى أَمْ  
بِمَصَاجِعِ أُمَّهَاتِكَ تَحْتَ التُّرَى كَمْ عَلَّتَ بِكَفَيْكَ وَ كَمْ مَرَّضْتَ  
بِيَدَيْكَ تَبْتَغِي لَهُمُ الشِّقَاءَ وَ تَسْتَوْصِفُ لَهُمُ الْبِطَاءَ;#xFEFCJ



عَدَاةٌ لِّمَنْ يُغْنِي عَنْهُمْ دَوَاؤُكَ وَ لِّمَنْ يُجْرِي  
عَلَيْهِمْ بُكَاءُكَ لَمْ يَنْفَعْ أَحَدَهُمْ إِشْفَاؤُكَ وَ لَمْ تُسْعَفْ فِيهِ بِطَلِبَتِكَ  
وَ لَمْ تَدْفَعْ عَنْهُ بِقُوَّتِكَ وَ قَدْ مَثَّلْتَ لَكَ بِهِ الدُّنْيَا نَفْسَكَ وَ  
بِمَصْرَعِهِ مَصْرَعَكَ.

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.

إِنَّ الدُّنْيَا دَارُ صِدْقٍ لِمَنْ صَدَقَهَا وَ دَارُ عَافِيَةٍ لِمَنْ فَهَمَ عَنْهَا وَ  
دَارُ غِنَى لِمَنْ تَزَوَّدَ مِنْهَا وَ دَارُ مَوْعِظَةٍ لِمَنْ اتَّعَظَ بِهَا مَسْجِدُ  
أَجْبَاءِ اللَّهِ وَ مُصَلَّى مَلَكٍ; تِكَّةِ اللَّهِ وَ مَهَيْطُ وَحْيِ اللَّهِ وَ  
مَنْجَرُ أَوْلِيَاءِ اللَّهِ اِكْتَسَبُوا فِيهَا الرَّحْمَةَ وَ رِيحُوا فِيهَا الْجَنَّةَ.

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. [33](#)

فَمَنْ دَا يَدُمُّهَا وَ قَدْ آدَنْتُ بَيْنِيهَا وَ نَادَتْ بِفِرَاقِهَا وَ نَعَتْ نَفْسَهَا  
وَ أَهْلَهَا فَمَثَّلْتُ لَهُمْ بِلَاةِهَا; نَيْهَا الْبِلَاةِ; وَ  
شَوْقَتُهُمْ بِسُرُورِهَا إِلَى السُّرُورِ رَاحَتْ بِعَافِيَةٍ وَ ابْتَكَّرَتْ بِفَجِيعةٍ  
تَرْغِيبًا وَ تَرْهِيبًا وَ تَخْوِيفًا وَ تَحْذِيرًا قَدَمَهَا رِجَالُ عَدَاةِ النَّدَامَةِ وَ  
حَمْدَهَا آخِرُونَ يَوْمَ الْقِيَامَةِ دَكَّرْتُهُمُ الدُّنْيَا فَتَدَكَّرُوا وَ حَدَّثْتُهُمْ  
فَصَدَّقُوا وَ وَعَظْتُهُمْ فَاتَّعَظُوا .

## [Hadith n. 132](#)

**132. Amir al-mu'minin, peace be upon him, said:** There is an angel of Allah who calls out every day, "Beget children for death, collect wealth for destruction, and raise construction for ruin."

132. وَ قَالَ عَلَيْهِ السَّلَامُ: إِنَّ لِلَّهِ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ لِدُورِ الْمَوْتِ وَ اجْمَعُوا لِلْقَنَاءِ وَ ابْنُوا لِلْخَرَابِ .

## [Hadith n. 133](#)

**133. 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.

133. وَ قَالَ عَلَيْهِ السَّلَامُ: الدُّنْيَا دَارُ مَمَرٍ لِدَارِ مَقَرٍّ وَ النَّاسُ فِيهَا رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا وَ رَجُلٌ ابْتَاغَ نَفْسَهُ فَأَعْتَقَهَا.

## [Hadith n. 134](#)

**134. 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.

134. وَ قَالَ عَلَيْهِ السَّلَامُ: لِيَكُونَ الصَّدِيقُ صَدِيقًا حَتَّى يَحْفَظَ أَخَاهُ فِي تَلَاثٍ فِي نَكْبَتِهِ وَ غَيْبَتِهِ وَ وَقَاتِهِ .

## [Hadith n. 135](#)

**135. 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.

135. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ أَعْطِيَ أَرْبَعًا لَمْ يُحْرَمْ أَرْبَعًا مَنِ أَعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الدُّعَاءَ وَ مَنْ أَعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ وَ مَنْ أَعْطِيَ الِاسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ وَ مَنْ أَعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ .

**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, 4:60). 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, 4:110). About gratefulness He says: "If you be grateful I will increase (my favours) to you" (Qur'an, 14:7). 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, 4: 17).

قال الرضى و تصديق ذلك كتاب الله قال الله فى الدعاء  
ادْعُونِي أَسْتَجِبْ لَكُمْ و قال فى الِاسْتِغْفَارِ وَ مَنْ  
يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا  
رَحِيمًا و قال فى الشكر لئن شكرتم لَأُزِيدَنَّكُمْ و قال  
فى التوبة إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ  
يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَ كَانَ اللَّهُ عَلِيمًا  
حَكِيمًا.

## **Hadith n. 136**

**136. 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.

136. وَ قَالَ عَلَيْهِ السَّلَامُ: الصَّلَاةُ قُرْبَانٌ  
كُلُّ تَقِيٍّ وَ الْحَجُّ جِهَادٌ كُلُّ ضَعِيفٍ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ  
الْبَدَنِ الصِّيَامُ وَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعْلِ .

### [Hadith n. 137](#)

**137. Amir al-mu'minin, peace be upon him, said:** Seek livelihood by giving alms.

137. وَ قَالَ عَلَيْهِ السَّلَامُ: اسْتَزَلُّوا الرِّزْقَ بِالصَّدَقَةِ .

### [Hadith n. 138](#)

**138. Amir al-mu'minin, peace be upon him, said:** He who is sure of a good return is generous in giving.

138. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ أَيَقَنَ بِالْخَلْفِ جَادَ بِالْعَطِيَّةِ .

### [Hadith n. 139](#)

**139. Amir al-mu'minin, peace be upon him, said:** Assistance is allowed according to need.

139. وَ قَالَ عَلَيْهِ السَّلَامُ: تَنْزُلُ الْمَعُونَةُ عَلَى قَدْرِ الْمَتُونَةِ .

### [Hadith n. 140](#)

**140. Amir al-mu'minin, peace be upon him, said:** He who is moderate does not become destitute.

140. وَ قَالَ عَلَيْهِ السَّلَامُ: مَا عَالَ مَنْ افْتَصَدَ .

### [Hadith n. 141](#)

**141. Amir al-mu'minin, peace be upon him, said:** A small family is one of the ways of (securing) ease.

141. وقال عليه السلام: قلة العيال أحد اليسارين.

### [Hadith n. 142](#)

142. Amir al-mu'minin, peace be upon him, said: Loving one another is half of wisdom

142. وقال عليه السلام: التودد نصف العقل.

### [Hadith n. 143](#)

143. Amir al-mu'minin, peace be upon him, said: Grief is half of old age.

143. وقال عليه السلام: الهم نصف الهرم.

### [Hadith n. 144](#)

144. 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.

144. وقال عليه السلام: ينزل الصبر على قدر المصيبة، ومن ضرب يده على فخذه عند مصيبته حبط أجره.

### [Hadith n. 145](#)

145. 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.

145. وقال عليه السلام: كم من صائم ليس له من صيامه إيمان، وكم من قائم ليس له من قيامه إيمان، حبا نوم، حبا نوما، حبا نوم، حبا نوما، حبا نوم، حبا نوما.

## Hadith n. 146

**146. 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.

146. وقال عليه السﻻم: سُوا إِيمَانَكُمْ بِالصَّدَقَةِ،  
وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَادْفَعُوا أَمْوَاجَ الْبَلَاءِ  
بِالدُّعَاءِ.

## Hadith n. 147: Amir Al-Mu'minin's Conversation With Kumayl Ibn Ziyad An-Nakha'i

ومن كﻤَيْلٍ له عليه السﻻم: لَكُمَيْلِ بْنِ زِيَادِ  
النَّخَعِيِّ

**147. Kumayl ibn Ziyad An-Nakha'i** <sup>34</sup> 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:

147. قال كُمَيْلُ بْنُ زِيَادٍ: أَخَذَ بِيَدِي أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي  
طَالِبٍ عَلَيْهِ السﻻمُ ، فَأَخْرَجَنِي إِلَى الْجَبَانِ فَلَمَّا  
أَصْحَرَ تَنَفَّسَ الصَّعْدَاءَ ثُمَّ قَالَ:

O Kumayl, these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you.

يَا كُمَيْلُ بْنُ زِيَادٍ، إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ فَخَيْرُهَا أَوْعَاهَا فَاحْفَظْ  
عَنِّي مَا أَقُولُ لَكَ:

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.

النَّاسُ تَرْغَبُونَ: فَعَالِمٌ رَبَّانِيٌّ وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ،  
وَهَمَجٌ رَعَاغٌ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا  
بُنُورِ الْعِلْمِ، وَلَمْ يَلْجَأُوا إِلَى رُكْنٍ وَثِيقٍ.

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.

يَا كُمَيْلُ، الْعِلْمُ خَيْرٌ مِنَ الْمَالِ: الْعِلْمُ يَحْرُسُكَ وَأَنْتَ تَحْرُسُ  
الْمَالَ، وَالْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزُكُّوَعَلَى  
وَصَنِيعُ الْمَالِ يَزُولُ بِزَوَالِهِ.

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.

يَا كُمَيْلَ بْنَ زِيَادٍ مَعْرِفَةُ الْعِلْمِ دِينَ يُدَانُ بِهِ بِهِ يَكْسِبُ  
النُّسَانَ الطَّاعَةَ فِي حَيَاتِهِ وَجَمِيلَ  
الْحُدُوتِ بَعْدَ وَقَاتِهِ وَالْعِلْمُ حَاكِمٌ وَالْمَالُ مَحْكُومٌ  
عَلَيْهِ.

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.

يَا كُمَيْلُ هَلْكَ خُزَانُ الْمَوَالِ وَهُمْ أَحْيَاءُ وَالْعُلَمَاءُ

بَاقُونَ مَا بَقِيَ الدَّهْرُ أَعْيَانُهُمْ مَفْقُودَةٌ وَ أَمْثَالُهُمْ فِي الْقُلُوبِ  
 مَوْجُودَةٌ هَا إِنْ هَاهُنَا لِعِلْمًا جَمًّا وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ لَوْ أَصَبْتُ  
 لَهُ حَمَلَةً بَلَى أَصَبْتُ لِقِنَا عَيْرَ مَأْمُونٍ عَلَيْهِ مُسْتَعْمَأٌ؛  
 آلَةَ الدِّينِ لِلدُّنْيَا وَ مُسْتَظْهِرًا بِنِعَمِ اللَّهِ عَلَى عِبَادِهِ وَ يَحُجِّجِهِ عَلَى  
 أَوْلِيَائِهِ أَوْ مُنْقَادًا لِحَمَلَةِ الْحَقِّ؛  
 يَنْقَدِحُ الشُّكُّ فِي قَلْبِهِ إِذْ يَرَى عَارِضًا مِنْ شُبُهَةٍ.

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.

أَلِئَلَّا سَلِسَ الْقِيَادَ لِلشُّهُوةِ أَوْ مُغْرَمًا بِالْجَمْعِ وَ  
 إِذْ خَارَ لَيْسًا مِنْ رُعَاةِ الدِّينِ فِي شَيْءٍ أَقْرَبُ شَيْءٍ  
 شَبَّهَا بِهِمَا أَلِئَلَّا نَعَامُ السَّائِمَةُ كَذَلِكَ يَمُوتُ الْعِلْمُ بِمَوْتِ  
 حَامِلِيهِ.

O My God! 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.

اللَّهُمَّ بَلَى؛ تَخَلُّوْا مِنْ قَائِمٍ لِلَّهِ  
 بِحُجَّةٍ، إِمَّا ظَاهِرًا مَشْهُورًا، أَوْ خَائِفًا مَعْمُورًا لِدَيْتِي  
 تَبْطُلَ حُجْجُ اللَّهِ وَبَيِّنَاتُهُ، وَكَمْ دَا وَأَيْنَ أَوْلِيكَ؟ أَوْلِيكَ - وَاللَّهِ -  
 قُلُوبَ أَشْبَاهِهِمْ، وَحَتَّى يُودِعُوهَا نُظْرَاءَهُمْ، وَيَزْرَعُوهَا فِي  
 قُلُوبِ أَشْبَاهِهِمْ،

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!

هَجَمَ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْبَصِيرَةِ، وَبَاشَرُوا رُوحَ الْيَقِينِ،  
وَاسْتَبَسَّوْا نَوْمًا اسْتَوْعَرَهُ الْمُتَرْفُونَ وَأَنَسُوا بِمَا  
اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ  
بِالْمَحَلِّ #xFEFBI عَلَى، أَوْلَيْكَ خُلُقَاءُ اللَّهِ فِي أَرْضِهِ، وَالِدَّعَاةُ  
إِلَى دِينِهِ،

آه آه شَوْقًا إِلَى رُؤْيَتِهِمْ! انصَرَفُ إِذَا شِئْتَ!

### [Hadith n. 148](#)

148. Amir al-mu'minin, peace be upon him, said: Man is hidden under his tongue. [35](#)

148. وقال عليه السلام #xFEFCم : المَرءُ مَحْبُوءٌ تَحْتَ لِسَانِهِ.

### [Hadith n. 149](#)

149. Amir al-mu'minin, peace be upon him, said: He who does not know his own worth is ruined.

149. وقال عليه السلام #xFEFCم : هَلَكَ امْرُؤٌ لَمْ يَعْرِفْ قَدْرَهُ.

### [Hadith n. 150: On Preaching](#)

150. Amir al-mu'minin, peace be upon him, said to a man who had requested him to preach:

## 150. وقال عليه السلام;م لرجل سأله أن يعظه:

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.

ل;#xFEFC; تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بِغَيْرِ عَمَلٍ وَ  
يُرَجِّي التَّوْبَةَ بِطَوْلِ الْآخِرَةِ;8مَلْ يَقُولُ فِي الدُّنْيَا يَقُولُ  
الزَّاهِدِينَ وَ يَعْمَلُ فِيهَا يَعْمَلُ الرَّاعِيْنَ إِنِ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ  
وَ إِنِ مُنِعَ مِنْهَا لَمْ يَقْنَعْ يَعِزُّ عَن شُكْرِ مَا أُوتِيَ وَ يَبْتَغِي الزِّيَادَةَ  
فِيمَا بَقِيَ يَنْهَى وَ ل;#xFEFC; يَنْتَهَى وَ يَأْمُرُ بِمَا ل;#xFEFC;  
يَأْتِي يُحِبُّ الصَّالِحِينَ وَ ل;#xFEFC; يَعْمَلُ عَمَلَهُمْ وَ يُبْغِضُ  
الْمُذْنِبِينَ وَ هُوَ أَحَدُهُمْ يَكْرَهُ الْمَوْتَ لِكثْرَةِ دُنُوبِهِ وَ يُقِيمُ عَلَى مَا  
يَكْرَهُ الْمَوْتَ مِنْ أَجْلِهِ .

If he falls ill he is remorseful; 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-conceited and falls into vice; if he becomes poor he despairs and becomes weak; he falls short when 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.

إِنْ سَقِمَ ظَلَّ نَادِمًا وَ إِنْ صَحَّ أَمِنَ، ل;#xFEFC; هِيََا يُعْجَبُ  
بِنَفْسِهِ إِذَا عُوْفِي وَ يَقْنَطُ إِذَا ابْتُلِيَ، إِنْ أَصَابَهُ بَلَاءٌ;#xFEFC;ء

دَعَا مُضْطَرًّا وَ إِنْ نَالَهُ رَحَاءٌ أَعْرَضَ مُعْتَرًّا، تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ وَ لَ#XFEEFC; يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ، يَخَافُ عَلَى غَيْرِهِ بِأَدْنَى مِنْ دَنِيهِ وَ يَرْجُو لِنَفْسِهِ بِأَكْثَرِ مِنْ عَمَلِهِ، إِنْ اسْتَعْنَى بِطِرَ وَ فُتِنَ وَ إِنْ افْتَقَرَ قَنِطُ وَ وَهَنَ، يُقَصِّرُ إِذَا عَمَلَ وَ يُبَالِغُ إِذَا سَأَلَ، إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَعْصِيَةَ وَ سَوَّفَ التَّوْبَةَ وَ إِنْ عَرَّتْهُ مَحَنَةٌ انْفَرَجَ عَنِ شَرَائِطِ الْمَلَّةِ، يَصِفُ الْعِبْرَةَ وَ لَ#XFEEFC; يَعْتَبِرُ وَ يُبَالِغُ فِي الْمَوْعِظَةِ وَ لَ#XFEEFC; يَتَّعِظُ، فَهُوَ بِالْقَوْلِ مُدِلٌّ وَ مِنَ الْعَمَلِ مُقِلٌّ يُنَافِسُ فِيمَا يَفْعَى وَ يُسَامِحُ فِيمَا يَبْقَى يَرَى الْغَنَمَ مَعْرَمًا وَ الْغُرَمَ مَعْنَمًا، يَخْشَى الْمَوْتَ وَ لَ#XFEEFC; يُبَادِرُ الْقَوْتَ.

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.

يَسْتَعْظِمُ مِنْ مَعْصِيَةِ غَيْرِهِ مَا يَسْتَقِلُّ أَكْثَرَ مِنْهُ مِنْ نَفْسِهِ، وَ يَسْتَكْثِرُ مِنْ طَاعَتِهِ مَا يَحْقِرُهُ مِنْ طَاعَةِ غَيْرِهِ، فَهُوَ عَلَى النَّاسِ طَاعِنٌ وَ لِنَفْسِهِ مُدَاهِنٌ، اللَّهُوَ مَعَ الْغَنِيِّ، غَنِيَاءِ أَحَبُّ إِلَيْهِ مِنَ الدُّكْرِ مَعَ الْفُقَرَاءِ، يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ وَ لَ#XFEEFC; يَحْكُمُ عَلَيْهَا لِغَيْرِهِ يُرْشِدُ غَيْرَهُ وَ يُغْوِي نَفْسَهُ، فَهُوَ يُطَاعُ وَ يَعْصَى وَ يَسْتَوْفَى وَ لَ#XFEEFC; يُوفَى، وَ يَخْشَى الْخَلْقَ فِي غَيْرِ رَبِّهِ وَ لَ#XFEEFC; يَخْشَى رَبَّهُ فِي خَلْقِهِ .

**As-Sayyid ar-Radi says:** If this book had contained nothing save this short utterance it would have sufficed as a successful piece of preaching, a specimen of high philosophy, an object of wisdom for the onlooker and a source of instruction for the meditative watcher.

قال الرضى و لو لم يكن فى هذا الكتاب إ؛ هذا الكالكى به موعظة ناجعة و حكمة بالغة و بصيرة لمبصر و عبرة لناظر مفكر .

### [Hadith n. 151](#)

**151. Amir al-mu'minin, peace be upon him, said:** Every human being has to meet the end, sweet or bitter.

151. وقال عليه الس؛م : لِكُلِّ امْرِئٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

### [Hadith n. 152](#)

**152. Amir al-mu'minin, peace be upon him, said:** Every comer has to return and after returning it is as though he never existed.

152. وقال عليه الس؛م : لِكُلِّ مُقْبِلٍ إِدْبَارٌ، وَمَا أَذْبَرَ كَأَنْ لَمْ يَكُنْ.

### [Hadith n. 153](#)

**153. Amir al-mu'minin, peace be upon him, said:** The endurer does not miss success although it may take a long time.

153. وقال عليه الس؛م؛م إ؛م؛م الصُّبُورُ الظَّفَرَ وَإِنْ طَالَ بِهِ الزَّمَانُ.

### [Hadith n. 154](#)

**154. 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.

154. وقال عليه السﻻم: الرّاضي بفعل قوم كالداخل فيه معهم، وعلى كلّ داخل في باطل إثم: إثم العمل به، وإثم الرضى به.

### [Hadith n. 155](#)

**155. Amir al-mu'minin, peace be upon him, said:** Adhere to contracts and entrust their fulfilment to steadfast persons.

155. وقال عليه السﻻم: اغتصموا بالذّم في أوتارها.

### [Hadith n. 156](#)

**156. Amir al-mu'minin, peace be upon him, said:** On you lies (the obligation of) obedience to the person about whom you cannot plead the excuse of ignorance. [36](#)

156. وقال عليه السﻻم: عليكم بطاعة من تُعدّرون بجهالته.

### [Hadith n. 157](#)

**157. 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.

157. وقال عليه السﻻم: قد بصرتم إن أبصرتم وقد هديتم إن اهتديتم، وأسوعتم إن استمعتم.

### [Hadith n. 158](#)

**158. 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. [37](#)

158. وقال عليه السلام: عَاتِبُ أَخَاكَ  
بِأَخْسَانِ إِلَيْهِ، وَارْتُدُّ شَرَّهُ بِأَنْعَامِ عَلَيْهِ.

### Hadith n. 159

159. 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.

159. وقال عليه السلام: مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ  
التُّهْمَةِ فَأَيُّ لَوْمَةٍ مِنْ أَسَاءٍ بِهِ الظَّنُّ.

### Hadith n. 160

160. Amir al-mu'minin, peace be upon him, said: Whoever obtains authority (usually) adopts partiality.

160. وقال عليه السلام: مَنْ مَلَكَ اسْتَأْتَرَ .

### Hadith n. 161

161. 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.

161. وقال عليه السلام: وَمَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ،  
وَمَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُقُولِهَا.

### Hadith n. 162

162. Amir al-mu'minin, peace be upon him, said: He who guards his secrets retains control in his own hands.

162. وقال عليه السلام: وَمَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ  
بِيَدِهِ.

### Hadith n. 163

**163. Amir al-mu'minin, peace be upon him, said:** Destitution is the greatest death.

163. وقال عليه السلف: الفقر الموت  
كبير.

### Hadith n. 164

**164. 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.

164. وقال عليه السلف: من قضى حق من  
يقتضيه فقد عبده.

### Hadith n. 165

**165. Amir al-mu'minin, peace be upon him, said:** There should be no obeying anyone against Allah's commands.

165. وقال عليه السلف: طاعة لمخلوق  
في معصية الخالق.

### Hadith n. 166

**166. Amir al-mu'minin, peace be upon him, said:** No person is to be blamed for delay in (securing) his own right but blame lies on him who takes what he is not entitled to.

166. وقال عليه السلف: يُعاب المرء  
بتأخير حقه، إنما يُعاب من أخذ ما ليس له.

### Hadith n. 167

**167. Amir al-mu'minin, peace be upon him, said:** Vanity prevents progress. [38](#)

167. وقال عليه الس#xFEFCم : عَجَابُ يَمْنَعُ  
مِنَ زُدِيَادٍ.

### Hadith n. 168

168. Amir al-mu'minin, peace be upon him, said: The Day of Judgement is near and our mutual company is short.

168. وقال عليه الس#xFEFCم : مُرُّ قَرِيبُ  
وَاصْطِحَابُ قَلِيلٌ.

### Hadith n. 169

169. Amir al-mu'minin, peace be upon him, said: For the man who has eyes the dawn has already appeared.

169. وقال عليه الس#xFEFCم : قَدْ أَضَاءَ الصُّبْحُ لِذِي  
عَيْنَيْنِ.

### Hadith n. 170

170. Amir al-mu'minin, peace be upon him, said: Abstention from sin is easier than seeking forgiveness afterwards. [39](#)

170. وقال عليه الس#xFEFCم : تَرَكَ الدُّنْبِ أَهْوَنُ مِنْ طَلْبِ  
التُّوبَةِ.

### Hadith n. 171

171. Amir al-mu'minin, peace be upon him, said: Many a single eating prevents several eatings. [40](#)

171. وقال عليه الس#xFEFCم : كَمْ مِنْ أَكْلَةٍ مَنَعَتْ



## أَكْبَرُ مَا لَا تَعْلَمُونَ.

### [Hadith n. 172](#)

**172. Amir al-mu'minin, peace be upon him, said:** People are enemies of what they do not know. [41](#)

172. وقال عليه السلام: النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

### [Hadith n. 173](#)

**173. Amir al-mu'minin, peace be upon him, said:** He who has several opinions understands the pitfalls.

173. وقال عليه السلام: مَنْ اسْتَفْبَلَ وُجُوهَ  
رَأْيِهِ عَرَفَ مَوَاقِعَ الْخَطَا.

### [Hadith n. 174](#)

**174. 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. [42](#)

174. وقال عليه السلام: مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلَّهِ  
قَوِيَ عَلَى قَتْلِ أَشِدَّاءِ الْبَاطِلِ.

### [Hadith n. 175](#)

**175. 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.

175. وقال عليه السلام: إِذَا هَبْتَ أَمْرًا فَفَعِّ فِيهِ، فَإِنَّ  
شِدَّةَ تَوَقُّيْهَا أَكْبَرُ مِمَّا تَخَافُ مِنْهُ.

## Hadith n. 176

**176. Amir al-mu'minin, peace be upon him, said:** The means to secure high authority is breadth of chest (i.e., generosity).

176. وقال عليه السﻻم : آله الرّياسة سعة الصّدر

## Hadith n. 177

**177. Amir al-mu'minin, peace be upon him, said:** Rebuke the evil-doer by rewarding the good-doer. [43](#)

177. وقال عليه السﻻم : ازجر المّسيء بثواب المّحسن.

## Hadith n. 178

**178. 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. [44](#)

178. وقال عليه السﻻم : اخصد الشرّ من صدر غيرك بقليه من صدرك.

## Hadith n. 179

**179. Amir al-mu'minin, peace be upon him, said:** Stubbornness destroys (good) advice.

179. وقال عليه السﻻم : اللّجاجة تسلب الرّأي

## Hadith n. 180

**180. Amir al-mu'minin, peace be upon him said:** Greed is a lasting slavery.

180. وقال عليه السلام: الطمع رِقٌّ مؤبَّدٌ.

### [Hadith n. 181](#)

181. Amir al-mu'minin, peace be upon him, said: The result of neglect is shame, while the result of far-sightedness is safety.

181. وقال عليه السلام: تَمَرَةُ التَّفْرِيطِ النَّدَامَةُ،  
وَتَمَرَةُ الْحَزْمِ السَّامَةُ

### [Hadith n. 182](#)

182. Amir al-mu'minin, peace be upon him, said: There is no advantage ill keeping quiet about an issue of wisdom, just as there is no good in speaking out an unintelligent thing.

182. وقال عليه السلام: مِثْقَالُ خَيْرٍ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ مِثْقَالُ خَيْرٍ فِي الْقَوْلِ بِالْجَهْلِ.

### [Hadith n. 183](#)

183. Amir al-mu'minin, peace be upon him, said: If there are two different calls then one (of them) must be towards misguidance.

183. وقال عليه السلام: مَا اخْتَلَفَتْ دَعْوَتَانِ إِذْ كَانَتْ إِحْدَاهُمَا ضَلَالَةً.

### [Hadith n. 184](#)

184. Amir al-mu'minin, peace be upon him, said: I have never entertained doubt about right since I was shown it.

184. وقال عليه الس&#xFEFCم : مَا شَكَّتُ فِي الْحَقِّ مُدُّ  
أُرَيْتُهُ.

### Hadith n. 185

185. Amir al-mu'minin, peace be upon him, said: I have neither spoken a lie nor have I been told a lie. I have neither deviated nor have I been made to deviate (others).

185. وقال عليه الس&#xFEFCم : مَا كَذَّبْتُ وَ&#xFEFB;  
كَذَّبْتُ، وَ&#xFEFB; صَلَّيْتُ وَ&#xFEFB; ضَلَّ بِي

### Hadith n. 186

186. Amir al-mu'minin, peace be upon him, said: He who takes the lead in oppression has to bite his hand (in repentance) tomorrow.

186. وقال عليه الس&#xFEFCم : لِلظَّالِمِ الْبَارِي عَدَا بِكَفِّهِ  
عَصَّةٌ.

### Hadith n. 187

187. Amir al-mu'minin, peace be upon him, said: The departure (from this world) is imminent.

187. وقال عليه الس&#xFEFCم : الرَّجِيلُ وَشَيْكُهُ.

### Hadith n. 188

188. Amir al-mu'minin, peace be upon him, said: Whoever turned away from right was ruined.

188. وقال عليه الس&#xFEFCم : مَنْ أْبَدَى صَفْحَتَهُ لِلْحَقِّ  
هَلَكَ.

## Hadith n. 189

**189. Amir al-mu'minin, peace be upon him, said:** If patience does not give relief to a man impatience kills him.

189. وقال عليه السلام: مَنْ لَمْ يُنَجِّهِ الصَّبْرُ أَهْلَكَهُ  
الْجَزَعُ.

## Hadith n. 190

**190. Amir al-mu'minin, peace be upon him, said:** How strange? Could the caliphate be through the (Prophet's) companionship but not through (his) companionship and (his) kinship?

190. وقال عليه السلام: وَاعْجَبَاهُ! أَتَكُونُ  
الْخِزْفَةَ بِالصَّحَابَةِ وَتَكُونُ بِالصَّحَابَةِ  
وَالْقَرَابَةِ؟

**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. [45](#)

قال الرضي: و روي له شعر في هذا المعنى، وهو:

فَإِنْ كُنْتَ بِالشُّورَى مَلَكْتَ أُمُورَهُمْ \* فَكَيْفَ يَهْدَا وَالْمُشِيرُونَ  
عُيْبُ

وَإِنْ كُنْتَ بِالقُرْبَى حَجَجْتَ خَصِيمَهُمْ \* فَغَيْرِكَ أَوْلَى بِالنَّبِيِّ  
وَأَقْرَبُ

## [Hadith n. 191](#)

**191. 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 mortality. How then can we expect everlasting life since the night and day do not raise anything high without quickly arranging for the destruction of whatever they have built and for the splitting asunder of whatever they have joined together.

191. وقال عليه الس&#xFEFCم : إِنَّمَا الْمَرْءُ فِي الدُّنْيَا عَرَضٌ  
تَنْتَضِلُ فِيهِ الْمَنَايَا وَ نَهْبٌ تُبَادِرُهُ الْمَصَائِبُ وَ مَعَ كُلِّ جُرْعَةٍ شَرْقٌ  
وَ فِي كُلِّ أَكْلَةٍ عَصَصٌ وَ ل;#xFEFC; يَنَالُ الْعَبْدُ نِعْمَةً  
إِل;#xFEFB; بِفِرَاقِ أُخْرَى وَ ل;#xFEFC; يَسْتَفِيلُ يَوْمًا مِنْ  
عُمُرِهِ إِل;#xFEFB; بِفِرَاقِ آخَرَ مِنْ أَجَلِهِ فَ نَحْنُ أَعْوَانُ الْمُنُونِ وَ  
أَنفُسُنَا نَصَبُ الْحُتُوفِ فَمَنْ أَيْنَ نَرَجُو الْبَقَاءَ وَ هَذَا اللَّيْلُ وَ  
النَّهَارُ لَمْ يَرْفَعَا مِنْ شَيْءٍ شَرَفًا إِل;#xFEFB; أَسْرَعَا الْكِرَّةَ فِي  
هَذَمِ مَا بَنَيْنَا وَ تَفْرِيقِ مَا جَمَعْنَا .

## [Hadith n. 192](#)

**192. Amir al-mu'minin, peace be upon him, said:** O son of Adam, whatever you earn beyond your basic needs you are only a treasurer of it for others.

192. وقال عليه الس&#xFEFCم : يَا بَنَ آدَمَ مَا كَسَبْتَ فَوْقَ  
قُوتِكَ، فَأَنْتَ فِيهِ خَازِنٌ لِغَيْرِكَ.

## [Hadith n. 193](#)

**193. 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 pssionateness and when they are in a mood for advancing, because if hearts are forced (to do a thing) they will be blinded.

193. وقال عليه الس#xFEFCم : إِنَّ لِلْقُلُوبِ شَهْوَةً  
وَإِفْبَابًا؛ وَإِدْبَارًا، فَأْتُوهَا مِنْ قَبْلِ شَهْوَتِهَا وَإِفْبَالِهَا،  
فَإِنَّ الْقَلْبَ إِذَا أَكْرَهَ عَمِي.

### [Hadith n. 194](#)

194. 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"?

194. وكان عليه الس#xFEFCم يقول: مَتَى أَشْفِي عَيْظِي  
إِذَا عَصَبْتُ؟ أَجِينَ أَعْجِرُ عَنِ الْإِنْتِقَامِ فَيُقَالُ لِي: لَوْ  
صَبَرْتُ؟ أَمْ حِينَ أَفْدِرُ عَلَيْهِ فَيُقَالُ لِي: لَوْ عَفَوْتُ.

### [Hadith n. 195](#)

195. 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.

195. وقال عليه الس#xFEFCم وقد مرَّ بقدرٍ على مزبلة:  
هَذَا مَا بَخِلَ بِهِ الْبَاخِلُونَ.

In another tradition it is related that he said: This is what you used to dispute with each other about until yesterday!

و روي في خبر آخر أنه قال: هَذَا مَا كُنْتُمْ تَتَنَاقَسُونَ فِيهِ  
بِالْمَسِ!

### [Hadith n. 196](#)

196. Amir al-mu'minin, peace be upon him, said: The wealth that teaches you lesson does not go waste. [46](#)

196. وقال عليه الس&#xFEFCم : لَمْ يَذْهَبْ مِنْ مَالِكَ مَا وَعَظَكَ.

### [Hadith n. 197](#)

**197. Amir al-mu'minin, peace be upon him, said:** The hearts become tired as the bodies become tired. You should therefore search for beautiful sayings for them (to enjoy by way of refreshment).

197. وقال عليه الس&#xFEFCم : إِنْ هَذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ إِبْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمَةِ.

### [Hadith n. 198](#)

**198. When Amir al-mu'minin, peace be upon him, heard the slogan of the Kharijites:** There is no verdict save of Allah-, he said: This sentence is true but it is interpreted wrongly.

198. وقال عليه الس&#xFEFCم لما سمع قول الخوارج - حكم إ&#xFEFB; لله - : كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ.

### [Hadith n. 199](#)

**199. Amir al-mu'minin, peace be upon him, said about the crowd of people:** These are the people who, when they assemble together, are overwhelming but when they disperse they cannot be recognized.

199. وقال عليه الس&#xFEFCم في صفة الغوغاء هُمْ الَّذِينَ إِذَا اجْتَمَعُوا غَلَبُوا، وَإِذَا تَفَرَّقُوا لَمْ يُعْرَفُوا

**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?

**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.

وقيل: بل قال: هُمُ الَّذِينَ إِذَا اجْتَمَعُوا ضَرُّوا، وَإِذَا تَفَرَّقُوا  
نَفَعُوا. فقول: قد علمنا مضرة اجتماعهم، فما منفعة  
افتراقهم؟ فقال: يَرْجِعُ أَصْحَابُ الْمِهْنِ إِلَى مِهَنِهِمْ، فَيَنْتَفِعُ  
النَّاسُ بِهِمْ، كَرُجُوعِ الْبَنَاءِ إِلَى بِنَائِهِ، وَالنَّسَّاجِ إِلَى مَنْسَجِهِ،  
وَالْخَبَّازِ إِلَى مَخْبَزِهِ.

### [Hadith n. 200](#)

**200. 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.

200. وقال عليه السلام: #x#م وقد أتى بجان ومعه غوغاء؛  
#x#مَرَحَبًا يُوْجُوهُ #x#م تَرَى إِيَّاهُ؛ #x#عِنْدَ  
كُلِّ سَوَاقٍ.

### [Hadith n. 201](#)

**201. Amir al-mu'minin, peace be upon him, said:** With every individual there are two angels who protect him; when destiny approaches they let it have its own way with him. Certainly, the appointed time is a protective shield (against the events which occur before it).

201. وقال عليه السلام: #x#م : إِنْ مَعَ كُلِّ إِنْسَانٍ مَلَائِكَةٌ  
يَحْفَظَانِهِ، فَإِذَا جَاءَ الْقَدْرُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ، وَإِنَّ #x#جَلَّ  
جُنَّةً حَصِينَةً.

### [Hadith n. 202](#)

**202. When Talhah and az-Zubayr said to him:** We are prepared to swear allegiance to you on condition that we have a share with you in this matter (of caliphate), **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.

202. وقال عليه الس&#xFEFCم;م ، وقد قال له طلحة والزبير:  
نبايعك على أنا شركاؤك في هذا &#xFEFBI;مر. فقال:  
&#xFEFB;، وَلَكِنَّكَمَا شَرِيكَا فِي الْقُوَّةِ وَ&#xFEFBI;سْتَعَانَةٍ،  
وَعَوْنَانِ عَلَى الْعَجْزِ وَ&#xFEFBI;وَدٍ.

### Hadith n. 203

**203. Amir al-mu'minin, peace be upon him, said:** O people, fear Allah Who is such that when you speak He hears and when you conceal (a secret) He knows it. Prepare yourself to meet death which will overtake you even if you run away, catch you even if you stay and remember you even if you forget it.

203. وقال عليه الس&#xFEFCم;م : أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ  
الَّذِي إِنْ قُلْتُمْ سَمِعَ، وَإِنْ أَضْمَرْتُمْ عَلِمَ، وَبَادِرُوا الْمَوْتَ الَّذِي إِنْ  
هَرَبْتُمْ أَدْرَكَكُمْ، وَإِنْ أَقَمْتُمْ أَخَذَكُمْ، وَإِنْ نَسِيْتُمْوهُ دَكَرَكُمْ.

### Hadith n. 204

**204. Amir al-mu'minin, peace be upon him, said:** If someone is not grateful to you, that should not prevent you from good actions, because (possibly) such a person will feel grateful about it who has not even drawn any benefit from it, and his gratefulness will be more than the ingratitude of the denier; **And Allah loves those who do good. (Qur'an, 3:134,148; 5:93)**

204. وقال عليه الس&#xFEFCم;م &#xFEFB;: يُزَهِّدَنَّكَ فِي  
الْمَعْرُوفِ مَنْ &#xFEFB; يَشْكُرُهُ لَكَ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ  
&#xFEFB; يَسْتَمْتِعُ بِشَيْءٍ مِنْهُ، وَقَدْ تُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ  
أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ (وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ) .

### Hadith n. 205

**205. Amir al-mu'minin, peace be upon him, said:** Every container gets narrower

according to what is placed in it except the container of knowledge which expands instead.

205. وقال عليه السلام: م: كُلُّ وَعَاءٍ يَضِيقُ يَمَا جُعِلَ فِيهِ إِذْ وَعَاءَ الْعِلْمِ، فَإِنَّهُ يَتَّسِعُ.

### Hadith n. 206

206. 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.

206. وقال عليه السلام: م: أَوَّلُ عِوَضِ الْحَلِيمِ مَنْ جَلَمَهُ أَنْ النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ.

### Hadith n. 207

207. Amir al-mu'minin, peace be upon him, said: If you cannot forbear, feign to do so because it is seldom that a man likens himself to a group and does not become as one of them.<sup>47</sup>

207. وقال عليه السلام: م: إِنْ لَمْ تَكُنْ حَلِيمًا فَتَحَلَّمْ، فَإِنَّهُ قَلٌّ مَنْ تَشَبَهَ بِقَوْمٍ إِذْ أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.

### Hadith n. 208

208. Amir al-mu'minin, peace be upon him, said: Whoever takes account of his self is benefited, and whoever remains neglectful of it suffers. Whoever fears remains safe; whoever takes instruction (from things around) perceives; and whoever perceives gains understanding, and whoever gains understanding secures knowledge.

208. وقال عليه السلام: م: مَنْ حَاسَبَ نَفْسَهُ رَيْحٌ، وَمَنْ عَقَلَ عَنْهَا خَسِيرٌ، وَمَنْ خَافَ أَمِنَ، وَمَنْ اعْتَبَرَ أَبْصَرَ، وَمَنْ أَبْصَرَ فَهَمَّ عِلْمٌ.

## Hadith n. 209

**209. Amir al-mu'minin, peace be upon him said:** The world will bend towards us after having been refractory as the biting she-camel bends towards its young. **Then Amir al-mu'minin recited the verse:**

*And intend We 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. (Qur'an, 28:5) 48*

209. وقال عليه الس&#x2013;م : لَتَعْطِقَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ  
شِمَاسِهَا عَطْفَ الصَّرُوسِ عَلَى وَلَدِهَا. وَ تَلَا: &#x2013;عَقِيبَ  
ذَلِكَ: (وَ تُرِيدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي  
الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ) .

## Hadith n. 210

**210. 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.

210. وقال عليه الس&#x2013;م : اتَّقُوا اللَّهَ تَقِيَّةً مَنْ شَمَّرَ  
تَجْرِيداً وَ جَدَّ تَشْمِيرًا وَ كَمَشَ فِي مَهَلٍ وَ بَادَرَ عَن وَجَلٍ وَ نَظَرَ  
فِي كَرَّةِ الْمَوْئِلِ وَ عَاقِبَةِ الْمَصْدَرِ وَ مَعْبَةِ الْمَرْجِعِ .

## Hadith n. 211

**211. Amir al-mu'minin, peace be upon him, said:** Generosity is the protector of honour; 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.

211. وَ قَالَ عَلَيْهِ الس&#x2013;م : الْجُودُ حَارِسٌ

الْغَرَاظِ وَالْجِلْمِ فِدَامُ السَّيْفِ وَالْعَفْوُ زَكَاةُ الظَّفَرِ  
وَالسُّلُو عِوَضُكَ مِمَّنْ عَدَرَ وَالسُّتِشَارَةُ عَيْنُ الْهَدَايَةِ  
وَقَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ وَالصَّبْرُ يَنَاضِلُ الْجِدَّتَانَ وَالْجَزَعُ  
مِنْ أَعْوَانَ الزَّمَانِ وَأَشْرَفُ الْغِنَى تَرْكُ الْمُنَى وَكَمْ مِنْ عَقْلٍ  
أَسِيرَ تَحْتَ هَوَى أَمِيرٍ وَمَنْ التَّوْفِيقُ حِفْظُ التَّجْرِبَةِ وَالْمَوَدَّةُ  
قَرَابَةُ مُسْتَفَادَةٍ وَالْمَأْمَنُ مَلُوكٌ .

## Hadith n. 212

**212. Amir al-mu'minin, peace be upon him, said:** A man's vanity for himself is one of the enemies of his intelligence. [49](#)

212. وقال عليه السلام: عَجِبُ الْمَرْءِ بِنَفْسِهِ أَحَدُ  
حُسَايِدِ عَقْلِهِ.

## Hadith n. 213

**213. Amir al-mu'minin, peace be upon him, said:** Ignore pain otherwise you will never be happy. (Or according to another reading): Ignore pain and grief; you will ever be happy. [50](#)

213. وَ قَالَ عَلَيْهِ السَّلَامُ: أَعْضُ عَلَى الْقَدَى وَ  
الْمَرْءُ لَمْ تَرْضَ أَبَدًا .

## Hadith n. 214

**214. Amir al-mu'minin, peace be upon him, said:** The tree whose trunk is soft has thick branches. [51](#)

214. وقال عليه السلام: مَنْ رَمَّ عُنُقَهُ  
كثُفَتْ أَعْصَانُهُ.

## [Hadith n. 215](#)

**215. Amir al-mu'minin, peace be upon him, said:** Opposition destroys good counsel.

215. وقال عليه السلام : الخِلافُ يَهْدِمُ  
الرَّأْيَ.

## [Hadith n. 216](#)

**216. 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.

216. وَ قَالَ عَلَيْهِ السَّلَامُ : مَنْ نَالَ اسْتِطَالَ .

## [Hadith n. 217](#)

**217. Amir al-mu'minin, peace be upon him, said:** Through change of circumstances the mettle of men is known.

217. وقال عليه السلام : فِي تَقَلُّبِ  
حُؤَالِ عِلْمِ جَوَاهِرِ الرِّجَالِ.

## [Hadith n. 218](#)

**218. Amir al-mu'minin, peace be upon him, said:** Jealousy by a friend means defect in his love.

218. وقال عليه السلام : حَسَدُ الصَّدِيقِ مِنْ سُقْمِ  
الْمَوَدَّةِ.

## [Hadith n. 219](#)

**219. Amir al-mu'minin, peace be upon him, said:** Most of the deficiency of intelligence

occurs due to the flash of greed. [52](#)

219. وقال عليه السلام: أكَثَرُ مَصَارِعِ الْعُقُولِ تَحْتَ بُرُوقِ الْمَطَامِعِ.

### [Hadith n. 220](#)

220. Amir al-mu'minin, peace be upon him, said: There is no justice in passing a verdict by relying on probability.

220. وقال عليه السلام: لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الْيَقَةِ بِالظَّنِّ.

### [Hadith n. 221](#)

221. Amir a'-mu'minin, peace be upon him, said: The worst provision for the Day of Judgement is high-handedness over people.

221. وقال عليه السلام: يُسُّرَ الزَّادُ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ.

### [Hadith n. 222](#)

222. Amir al-mu'minin, peace be upon him, said: The highest act of a noble person is to ignore what he knows.

222. وقال عليه السلام: مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ عَفْلُهُ عَمَّا يَعْلَمُ.

### [Hadith n. 223](#)

223. Amir al-mu'minin, peace be upon him, said: Whomever modesty clothes with its dress people cannot see his defects. [53](#)

223. وقال عليه الس#xFEFCم : مَن كَسَاهُ الْحَيَاءُ تَوْبَهُ لَمْ يَرِ  
النَّاسُ عَيْبَهُ.

### Hadith n. 224

224. Amir al-mu'minin, peace be upon him, said: Excess of silence produces awe; justice results in more close friends; generosity heightens position; with humility blessings abound in plenty; by facing hardships leadership is achieved; by just behaviour the adversary is overpowered; and with forbearance against a fool there is increase of one's supporters against him.

224. وقال عليه الس#xFEFCم : بِكَثْرَةِ الصَّمْتِ تَكُونُ الْهَيْبَةُ  
وَ بِالنِّصْفَةِ يَكْثُرُ الْمُوَاصِلُونَ وَ بِالْأَفْئَالِ فَضَالٌ تَعْظُمُ  
الْأَفْئَالُ وَ بِالتَّوَاضُعِ تَتِمُّ النِّعْمَةُ وَ بِإِحْتِمَالِ الْمُؤْنِ يَجِبُ  
السُّؤْدُودُ وَ بِالسَّيْرِ الْعَادِلَةِ يُفْهَرُ الْمُتَاوِيُّ وَ بِالْجِلْمِ عَنِ السَّفِيهِ  
تَكْثُرُ النِّصَارُ عَلَيْهِ.

### Hadith n. 225

225. Amir al-mu'minin, peace be upon him, said: It is strange that the jealous do not feel jealous about bodily health. [54](#)

225. وقال عليه الس#xFEFCم : الْعَجَبُ لِغَفْلَةِ الْحُسَادِ عَنِ  
سَدِّ مَمِّهِ جَسَادِهِ.

### Hadith n. 226

226. Amir al-mu'minin, peace be upon him, said: The greedy is in the shackles of disgrace.

226. وقال عليه الس#xFEFCم : الطَّامِعُ فِي وَتَاقِ الدُّلِّ.



## [Hadith n. 227](#)

**227. 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.

227. وقال عليه السلام: الإيمان: إيمانٌ بالقلب، وإقرارٌ باللسان، وعملٌ بأركان.

## [Hadith n. 228](#)

**228. 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.

228. وقال عليه السلام: مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا فَقَدْ أَصْبَحَ لِقَضَاءِ اللَّهِ سَاحِطًا، وَمَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَقَدْ أَصْبَحَ يَشْكُو رَبَّهُ، وَمَنْ أَتَى غَنِيًّا فَتَوَاضَعَ لِغِنَاهُ ذَهَبَ ثُلُثَا دِينِهِ، وَمَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوعًا، وَمَنْ لَهَجَ قَلْبُهُ بِحُبِّ الدُّنْيَا التَّاطَلَتْ قَلْبُهُ مِنْهَا بِدَرْكِهِ، وَتَبَّ هَمُّهُ، وَجِرْصُهَا، وَتَرَكُّهُ، وَأَمَلٌ يُدْرِكُهُ.

## [Hadith n. 229](#)

**229. 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.

229. وقال عليه السلام: كَفَى بِالْقَنَاعَةِ مُلْكًا،

## وَيُحْسِنُ الْخُلُقَ نَعِيمًا.

**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, 16:97) **when he said:** that means (a life of) contentment. [55](#)

وَسُئِلَ عَنْ قَوْلِهِ تَعَالَى ( فَلْنُحْيِيَهُ حَيَاةً طَيِّبَةً ) قَالَ: هِيَ  
الْقَنَاعَةُ .

### [Hadith n. 230](#)

**230. 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.

230. وقال عليه السلام: #xFEFCم : شَارِكُوا الَّذِي قَدْ أَقْبَلَ  
عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَخْلَقُ لِلْغَنَى، وَأَجْدَرُ بِإِقْبَالِ الْحَطِّ عَلَيْهِ.

### [Hadith n. 231](#)

**231. Amir al-mu'minin, peace be upon him, said about Allah's saying:** *Verily, Allah enjoins justice ('adl) and benevolence (ihsan),* (Qur'an, 16:90). Here 'adl means equidistribution and ihsan means favour.

231. وقال عليه السلام: #xFEFCم في قول الله تعالى : ( إِنَّ  
اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ) : الْعَدْلُ  
#xFEFBI؛ نِصَافٌ، وَالْإِحْسَانُ التَّقْضِيلُ

### [Hadith n. 232](#)

**232. Amir al-mu'minin, peace be upon him, said:** He who gives with his short hand is given by a long hand.

## 232. وقال عليه السلام: مَنْ يُعْطِ بِالْيَدِ الْقَصِيرَةَ يُعْطِ بِالْيَدِ الطَّوِيلَةِ.

**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 the basis of all favours in the sense that every other favour springs from it and turns to it.

قال الرضى و معنى ذلك أن ما ينفقه المرء من ماله فى سبيل الخير و البر و إن كان يسيرا فإن الله تعالى يجعل الجزاء عليه عظيما كثيرا و اليدان هاهنا عبارة عن النعمتين ففرق ع بين نعمة العبد و نعمة الرب تعالى ذكره بالقصيرة و الطويلة فجعل تلك قصيرة و هذه طويلة 7;ن نعم الله أبدا تضعف على نعم المخلوق أضعافا كثيرة إذ كانت نعم الله أصل النعم كلها فكل نعمة إليها ترجع و منها تنزع .

### [Hadith n. 233](#)

**233. 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. [56](#)

233. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنْ دُعِيَ إِلَى مَبَارَزَةٍ وَ إِنْ دُعِيَ إِلَيْهَا فَأَجِبْ فَإِنَّ الدَّاعِيَ إِلَيْهَا بَاغٍ وَ الْبَاغِيَ مَصْرُوعٌ.

### [Hadith n. 234](#)

**234. 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.

234. وقال عليه السلام: #XFEEC; م : خِيَارُ خِصَالِ النِّسَاءِ شِرَارُ خِصَالِ الرِّجَالِ: الزُّهُوُ وَالْجُبْنُ وَالْبُخْلُ، فَإِذَا كَانَتِ الْمَرْأَةُ مَرْهُوَّةً لَمْ تُمَكِّنْ مِنْ نَفْسِهَا، وَإِذَا كَانَتْ بِخَيْلَةٍ حَفِظَتْ مَالَهَا وَمَالَ بَعْلِهَا، وَإِذَا كَانَتْ جَبَانَةً فَرَقَّتْ مِنْ كُلِّ شَيْءٍ يَعْرُضُ لَهَا.

### [Hadith n. 235](#)

235. 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.

235. وقيل له عليه السلام: #XFEEC; م : صف لنا العاقل. فقال عليه السلام: #XFEEC; م : هُوَ الَّذِي يَضَعُ الشَّيْءَ مَوَاضِعَهُ. قيل: فصف لنا الجاهل. قال: قَدْ فَعَلْتُ.

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 the attributes of the ignorant are the opposite of the wise.

قال الرضى: يعنى أن الجاهل هو الذى يضع #XFEEB; الشيء مواضعه فكأن ترك صفته صفة له إذ كان بـ #XFEEC; ف وصف العاقل .

### [Hadith n. 236](#)

236. 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.

236. وقال عليه السلام: #XFEEC; م : وَاللَّهِ لِدُنْيَاكُمْ هَذِهِ أَهْوَنُ

فِي عَيْنِي مِنْ عِرَاقِ خَنْزِيرٍ فِي يَدِ مَجْدُومٍ.

### [Hadith n. 237](#)

**237. 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.

237. وقال عليه السلام: #xFEFCم : إِنْ قَوْمًا عَبَدُوا اللَّهَ رَغْبَةً  
فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنْ قَوْمًا عَبَدُوا اللَّهَ رَهْبَةً فَتِلْكَ عِبَادَةُ  
الْعَبِيدِ، وَإِنْ قَوْمًا عَبَدُوا اللَّهَ شُكْرًا فَتِلْكَ عِبَادَةُ  
#xFEFBI حُرَّارٍ.

### [Hadith n. 238](#)

**238. 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.

238. وقال عليه السلام: #xFEFCم : الْمَرْأَةُ شَرُّ كُلِّهَا، وَشَرُّ مَا  
فِيهَا أَنَّهُ #xFEFB بُدٌّ مِنْهَا.

### [Hadith n. 239](#)

**239. 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.

239. وقال عليه السلام: #xFEFCم : مَنْ أَطَاعَ التَّوَائِبِيَّ ضَيَّعَ  
الْحُقُوقَ، وَمَنْ أَطَاعَ الْوَاشِيَّ ضَيَّعَ الصَّدِيقَ

### [Hadith n. 240](#)

**240. Amir al-mu'minin, peace be. upon him, said:** One ill-gotten piece of stone in a house is a guarantee for its ruin.

240. وقال عليه السلام: الْحَجْرُ الْعَصِيبُ فِي الدَّارِ  
رَهْنٌ عَلَى خَرَابِهَا.

**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.

قال الرضى و يروى هذا الكلام عن النبي (ص) و  
عجب أن يشتهبه الكلامان؛ مان؛ مستقاهما من قليب و مفرغهما من ذنوب .

### Hadith n. 241

**241. 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. [57](#)

241. وقال عليه السلام: يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ  
أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

### Hadith n. 242

**242. 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.

242. وقال عليه السلام: اتَّقِ اللَّهَ بَعْضَ التُّقَى وَإِنْ  
قَلٌّ، وَاجْعَلْ بَيْنَكَ وَبَيْنَ اللَّهِ سِتْرًا وَإِنْ رَقٌّ.

### Hadith n. 243

**243. Amir al-mu'minin, peace be upon him, said:** When replies are numerous the correct point remains obscure. [58](#)

243. وقال عليه السلام: إِذَا ازْدَحَمَ الْجَوَابُ خَفِيَ

## الصَّوَابُ.

### [Hadith n. 244](#)

**244. 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.

244. وقال عليه الس&#xFEFCم : إِنَّ لَهِ فِي كُلِّ نِعْمَةٍ حَقًّا،  
فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَرَ مِنْهُ خَاطَرَ بِزَوَالِ نِعْمَتِهِ.

### [Hadith n. 245](#)

**245. Amir al-mu'minin, peace be upon him, said:** When capability increases, desire decreases.

245. وقال عليه الس&#xFEFCم : إِذَا كَثُرَتِ الْمَقْدِرَةُ قَلَّتِ  
الشَّهْوَةُ.

### [Hadith n. 246](#)

**246. 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.

246. وقال عليه الس&#xFEFCم : اخذروا نِقَارَ النِّعَمِ فَمَا كُلُّ  
شَارِدٍ بِمَرْدُودٍ.

### [Hadith n. 247](#)

**247. Amir al-mu'minin, peace be upon him, said:** Generosity is more prompting to good than regard for kinship.

247. وقال عليه الس&#xFEFCم : الْكِرَمُ أَعْطَفُ مِنَ الرَّجْمِ.

## Hadith n. 248

**248. Amir al-mu'minin, peace be upon him, said:** If a person has a good idea about you make his idea be true.

248. وقال عليه الس#xFEFCم : مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

## Hadith n. 249

**249. Amir al-mu'minin, peace be upon him, said:** The best act is that which you have to force yourself to do.

249. وقال عليه الس#xFEFCم : أَفْضَلُ عَمَلٍ مَا أَكْرَهْتَ نَفْسَكَ عَلَيْهِ.

## Hadith n. 250

**250. 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. [59](#)

250. وقال عليه الس#xFEFCم : عَرَفْتُ اللَّهَ سُبْحَانَهُ بِقَسْخِ الْعَزَائِمِ وَحَلِّ الْعُقُودِ.

## Hadith n. 251

**251. Amir al-mu'minin, peace be upon him, said:** The bitterness of this world is the sweetness of the next world while the sweetness of this world is the bitterness of the next one.

251. وقال عليه الس#xFEFCم : مَرَارَةُ الدُّنْيَا حَلَاوَةُ الْآخِرَةِ، وَحَلَاوَةُ الدُّنْيَا مَرَارَةُ الْآخِرَةِ.



## Hadith n. 252

**252. Amir al-mu'minin, peace be upon him, said:** Allah has laid down iman (belief) for 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. [60](#)

252. وَ قَالَ عَلَيْهِ السَّلَامُ: قَرَضَ اللَّهُ  
الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ وَالصَّلَاةَ  
تَنْزِيهاً عَنِ الْكِبْرِ وَالزَّكَاةَ تَسْبِيحاً لِلرِّزْقِ وَالصِّيَامَ  
إِبْتِلَاءً؛ وَالْجِهَادَ عِزًّا لِلدِّينِ وَالْحَجَّ  
تَقَرُّبَةً لِلدِّينِ وَالصَّلَاةَ مَصْلِحَةً لِلْعَوَامِّ وَالنَّهْيَ عَنِ الْمُنْكَرِ  
رَدْعاً لِلسُّفْهَاءِ وَصِلَةَ الرَّحِمِ مَنَمَةً لِلْعَدَدِ وَالْقِيَامَ حَقْنًا  
لِلدِّمَاءِ وَإِقَامَةَ الْحُدُودِ إِعْظَامًا لِلْمَحَارِمِ وَتَرْكَ شُرْبِ الْخَمْرِ  
تَحْصِيْنًا لِلْعَقْلِ وَ مُجَانِبَةَ السَّرْقَةِ إِجَابًا لِلْعِقَّةِ وَ تَرْكَ الزِّنَى  
تَحْصِيْنًا لِلنَّسَبِ وَ تَرْكَ اللِّوَاطِ تَكْثِيْرًا لِلنَّسْلِ وَالشَّهَادَاتِ  
اسْتِظْهَارًا عَلَى الْمُجَاحِدَاتِ وَ تَرْكَ الْكُذْبِ تَشْرِيفًا لِلصِّدْقِ وَ  
السَّلَامَ أَمَانًا مِنَ الْمَخَافِ وَالصَّلَاةَ نِظَامًا  
لِلْمَمَّةِ وَالطَّاعَةَ تَعْظِيْمًا لِلْمَمَّةِ .

## Hadith n. 253

**253. 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. [61](#)ciii

253. وَ كَانَ عَلَيْهِ السَّلَامُ; م يَقُولُ: أَخْلِفُوا الظَّالِمَ إِذَا  
أَرَدْتُمْ يَمِينَهُ بِأَنَّهُ بَرِيءٌ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ فَإِنَّهُ إِذَا خَلَفَ بِهَا  
كَاذِبًا غُوِجِلَ الْعُقُوبَةَ وَ إِذَا خَلَفَ بِاللَّهِ الَّذِي لَمْ يَكُنْ إِلَهَ  
إِلَّا اللَّهُ; هُوَ لَمْ يُعَاجَلْ إِلَّا بِاللَّهِ وَ حَدَّ اللَّهُ تَعَالَى .

### [Hadith n. 254](#)

**254. 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. [62](#)

254. وَ قَالَ عَلَيْهِ السَّلَامُ; م: يَا ابْنَ آدَمَ كُنْ وَصِيًّا  
نَفْسِكَ فِي مَالِكَ وَ أَعْمَلْ فِيهِ مَا تُؤْتِرُ أَنْ يُعْمَلَ فِيهِ مِنْ بَعْدِكَ .

### [Hadith n. 255](#)

**255. 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.

255. وَقَالَ عَلَيْهِ السَّلَامُ; م: الْجِدَّةُ صَرْبٌ مِنَ الْجُنُونِ،  
إِنْ صَاحِبَهَا يَنْدَمُ، فَإِنْ لَمْ يَنْدَمْ فَجُنُونُهُ مُسْتَحْكِمٌ.

### [Hadith n. 256](#)

**256. Amir al-mu'minin, peace be upon him, said:** Health of body comes from paucity of envy. [63](#)

256. وَقَالَ عَلَيْهِ السَّلَامُ; م: صِحَّةُ الْجَسَدِ مِنْ قِلَّةِ  
الْحَسَدِ.

### [Hadith n. 257](#)

**257. 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.

257. وقال عليه الس#xFEFCم لِكَمَيْلِ بْنِ زِيَادِ النَّخَعِيِّ: يَا كَمَيْلُ، مَرُّ أَهْلِكَ أَنْ يَرُوْحُوا فِي كَسْبِ الْمَكَارِمِ، وَيُدْلِجُوا فِي حَاجَةٍ مَنْ هُوَ نَائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ #xFEFB؛ صَوَاتَ مَا مِنْ أَحَدٍ أَوْدَعَ قَلْبًا سُرُورًا #xFEFB؛ وَخَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّرُورَ لَطْفًا، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌ جَرَى إِلَيْهَا كَالْمَاءِ فِي أَنْجِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيبَةٌ #xFEFB؛ بَل.

### [Hadith n. 258](#)

258. Amir al-mu'minin, peace be upon him, said: When you fall into destitution, trade with Allah through charity.

258. وقال عليه الس#xFEFCم : إِذَا أَمْلَقْتُمْ فَتَاجِرُوا اللَّهَ بِالصَّدَقَةِ.

### [Hadith n. 259](#)

259. 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.

259. وقال عليه الس#xFEFCم : الْوَفَاءُ #xFEFB؛ هَلِ الْعَدْرُ عَدْرٌ عِنْدَ اللَّهِ، وَالْعَدْرُ بِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ.

### [Hadith n. 260](#)

260. 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.

260. وقال عليه الس;#xFEFCم : كَمْ مِنْ مُسْتَدْرَجٍ  
بِأُحْسَانِ إِلَيْهِ، وَمَعْرُورٍ بِالسُّرِّ عَلَيْهِ، وَمَفْتُونٍ يَحْسُنُ  
الْقَوْلَ فِيهِ، مَا ابْتَلَى اللَّهُ سُبْحَانَهُ أَحَدًا يَمِثُلُ  
مُؤْتَمِرًا لَهُ.

**As-Sayyid ar-Radi says:** This saying has appeared earlier as well but here it contains a beautiful and useful addition.

قال الرضي: و قد مَضَى هذا الك;#xFEFCم فيما تقدم،  
إِذْ أَنْ فِيهِ هَاهُنَا زِيَادَةٌ مَفِيدَةٌ

\*\*\*\*\*

## [Section Wherein We Have Included Selections From Wonderful Sayings Of Amir Al-Mu'minin, Peace Be Upon Him, Which Require Explanation](#)

فصل نذكر فيه شيئاً من غريب ك;#xFEFCم، عليه  
الس;#xFEFCم،

### المحتاج الى التفسير

**I. A tradition related from Amir al-mu'minin, peace be upon him, says:** When the situation is like this, then the head of the religion will rise and people will gather around him as pieces of rainless cloud collect during autumn.

أ. في حديثه عليه الس;#xFEFCم : فَإِذَا كَانَ ذَلِكَ صَرَبَ  
يَعْسُوبُ الدِّينِ بِدَنْيِهِ، فَيَجْتَمِعُونَ إِلَيْهِ كَمَا يَجْتَمِعُ قَرَعُ الْخَرِيفِ.

**As-Sayyid ar-Radi says:** "Ya'sub" [64](#) is the great chief who is in charge of the people's

affairs, and "quza`" means the pieces of cloud which have no rain.

قال الرضي: يعسوب الدين: السيد العظيم المالك  
مور الناس يومئذ، والقزح: قطع الغيم التي  
ماء فيها.

**II. A tradition of Amir al-mu'minin, peace be upon him, says:** He is a versatile speaker. [65](#)

II. وفي حديثه عليه السلام: هذا الخطيبُ الشَّحْشِجُ.

**As-Sayyid ar-Radi says:** "shahshah" means one expert and free in speech, and every one who is free in speech or walking is called "shahshah", while in another sense this word means a miserly and niggardly person.

يريد: الماهر بالخطبة الماضي فيها، وكل ماض في  
م أو سير فهو شحشج، والشحشج في غير  
هذا الموضوع: البخل الممسك

**III. A tradition from Amir al-mu'minin, peace be upon him, says:** Quarrels bring about ruin.

III. وفي حديثه عليه السلام: إنَّ لِلْخُصُومَةِ قُحْمًا.

**As-Sayyid ar-Radi says:** "quhm" means ruin because quarrels often drive men into ruin and grief. In the same way, it is said "quhmatu'l-A 'rab" which means the period (of drought) when the cattle owned by the nomad desert Arabs are reduced to bones, and this is their being driven to it. Another argument is also advanced in this matter; namely that the situation drives them to green areas, in other words the hardship of the desert life drives them to hadar (a civilized region with town and villages and a settled population [as opposed to desert] ).

يريد بالقحم المهالك، إنها تُقحم أصحابها في

المهالك والمتالف في **كثير**، ومن ذلك **فحمة**  
**عراب**، هو أن تصيبهم السنة فتتعرق أموالهم فذلك  
تقحّمها فيهم. و قيل فيه وجه آخر: وهو أنها **تفجّمهم**  
**د الريف**، أي توجههم إلى دخول الحضر عند **محول**  
**البدو**.

**IV. A tradition of Amir al-mu'niin, peace be upon him, says:** When girls reach the stage of (realizing) realities, relations on the father's side are preferable.

**IV. وفي حديثه عليه السلام: إِذَا بَلَغَ النِّسَاءُ نَصَّ  
الْحِقَاقِ فَالْعَصَبَةُ أَوْلَى.**

**As-Sayyid ar-Radi says:** Instead of "nassa'l-hiqaq" "the combination "nassa'l-haqa'iq" has also been related. "nass" means the last end of things or their remotest limit, such as "an-nassi fi's sayr" means the maximum a beast can walk. Or you say "nasastu'r-rajula 'ani'l-amri" when you have questioned a man to the extreme to make him utter all he has. Thus, "nassu'l-haqa'iq" means prudence because it is the last limit of childhood and is the time when a child crosses childhood into majority, and this is a very eloquent reference to the point, and strange too. Amir al-mu'minin intends to say: When girls reach this stage their relations on father's side have a better right than their mother, provided they are those with whom marriage is prohibited like brothers and uncles, to arrange for their marriages if they so desire. "al-hiqaq" also means the quarrelling of the mother with a girl's paternal relations. This quarrel is that everyone of them says he has a better 'right for her. That is why it is said "haqatuhu hiqaqan" on the lines of "jadaltuhu jidalan". It has also been said that "nassu'l-hiqaq" means acquiring understanding and this is prudence, because Amir al-mu'minin refers to the stage when rights and duties become applicable. The person who has related the word as "haqa'iq" intends to signify the plural of "haqiqah" (reality).

**قال: ويروى (نص الحقائق)، والنص منتهى **شيء**  
ومبلغ أقصاها كالنص في السير **نه أقصى ما تقدر**  
عليه الدابة، ويقال نصت الرجل عن **مر إذا**  
استقصيت مسألته لتستخرج ما عنده فيه، ونص الحقائق يريد  
به **دراك**، **نه منتهى الصغر**، والوقت  
الذي يخرج منه الصغير إلى حد الكبر، وهو من أفصح الكنايات  
عن هذا **مر وأغربها**، يقول فإذا بلغ النساء ذلك**



**V. A tradition of Amir al-mu'minin, peace be upon him, says:** Faith produces a "lumzah" in the heart. As faith develops, the "lumzah" also increases.

**V. وفي حديثه عليه السلام: إن الإيمان يبذو لمظة في القلب، كلما ازداد الإيمان ازدادت اللمظة.**

**As-Sayyid ar-Radi says:** "lumzah" is a white spot or something like that. On that analogy if a horse has a white spot on its lower lip it is called "farusun almaz", that is, a white-spotted horse.

**اللمظة مثل النكتة أو نحوها من البياض، ومنه قيل فرس المظا: إذا كان بجحفلته شيء من البياض.**

**VI. A tradition of Amir al-mu'minin, peace be upon him) says:** If a man has a "ad-daynu'z-zanun" (i.e. doubtful loan) it is his duty to pay zakat thereon for all the past years when he recovers it.

**VI. وفي حديثه عليه السلام: إن الرجل إذا كان له الدين الظنون يجب عليه أن يزكّيه لما مضى إذا قبضه.**

**as-Sayyid ar-Radi says:** "az-zanun" is the loan about which the lender does not know whether he will be able to recover it from the borrower. He is like the one who hopes as well as loses hope. This is the most eloquent way of expression. In this way everything about which you do not know where you stand would be zanun. In the same strain poet al-A' sha (Maymun ibn Qays al-Wa'ili [d. 7/629] )says:

The az-zanun well (i.e., the one that may or may not have water) which is also deprived of the rain of the raining clouds cannot be compared to the Euphrates whose waves are rising high and which is pushing away the boat as well as the adept swimmer.

"Judd" means the well (situated in a wilderness), while zanun is that about which it is not known whether or not it has water.

**فالظنون: الذي يعلم صاحبه أيقبضه من الذي هو عليه أم لا، فكأنه الذي يظن به، فمرة يرجوه و مرة**



و هو من أفصح الكالك؛م، وكذلك  
كل أمر تطلبه و؛تدري على أي شيء أنت منه فهو  
ظنون،

وعلى ذلك قول اب؛عشى:

مَا يُجَعَلُ الْجُدُّ الظُّنُونُ الَّذِي \* جُنِبَ صَوْبَ اللَّجِبِ الْمَاطِرِ

مَثَلِ الْفُرَاتِي إِذَا مَا طَمَا \* يَفْذِفُ بِالْبُوصِيِّ وَالْمَاهِرِ

والجدُّ البئر، والظنون: التي ؛يدرى هل فيها ماء أم  
؛.

VII. A tradition of Amir al-mu'minin, peace be upon him, relates that he arranged a force for advancing for jihad and said: i'dhibu (turn away) from women so far as you can.

VII. وفي حديثه عليه الس؛م أنه شيع جيشاً يغزيه  
فقال: اغذّبوا عن النساء ما استطعتم.

**As-Sayyid ar-Radi says:** It (i'dhibu) means that "keep off" from thoughts of women and from clinging your heart to them, and do not have union with them; because all this produces weakness in enthusiasm, affects the firmness of determination, weakens against the enemy and prevents from exerting in fighting. Whatever prevents from something is called " 'adhaba 'anhu" i.e., turned away from it. Thus, "al-'adhib" and "al-'adhub" mean one who gives up eating and drinking.

و معناه: اصدّفوا عن ذكر النساء وشغّل القلب بهن، وامتنعوا

من المقاربة لهنّ، #XFEBB ذلك يفتُّ في عضد الحمية،  
ويقدح في معاهد العزيمة ويكسر عن العدو، ويلفتُّ عن  
#XFEBB بعداد في الغزو، وكلُّ من امتنع من شيء فقد  
أغدبَ عنه، والعاذبُ والعدوبُ: الممتنع من #XFEBB كل  
والشرب.

**VIII. A tradition of Amir al-mu'minin, peace be upon him, says:** Like the successful shooter (al-yasir al-falij) who looks forward to achieving success at his first shot.

VIII. وفي حديثه عليه السلام #XFEBB : كالياسر الفاليج  
يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاجِهِ..

**As-Sayyid ar-Radi says:** "al-ya~sirun' (pl. of al-yasir) means those who shoot with arrows on the slaughtered camel by way of gambling; while "al-falij" means successful or victorious. For example, it is said: 'falaja 'alayhim" or 'falajahum" (that is, he got victory over them or overpowered them). A poet has said by way of war recital:

When I noticed a successful person securing victory.

قال: الياسرون هم الذين يتضاربون بالقداح على الجزور،  
والفالج: القاهر الغالب، يقال: قد فلج عليهم وفلجهم، قال  
الراجز:

\* لما رأيت فالجا قد فلجا \*

**IX. A tradition of Amir al-mu'minin, peace be upon him, runs:** When the crisis became red-hot we sought refuge with the Messenger of Allah (peace-be upon him and his descendants), arid none of us was closer to the enemy than he himself.

IX. وفي حديثه عليه السلام #XFEBB : كُنَّا إِذَا أَحْمَرَ الْبَاسُ  
اتَّقَيْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَقْرَبَ

## إِلَى الْعَدُوِّ مِنْهُ.

**as-Sayyid ar-Radi says:** This means that when fear of the enemy increased and fighting became serious, the Muslims would begin to think that since the Messenger of Allah had taken up fighting himself, Allah must give them victory through him and that therefore they would be safe from all the dangers because of his existence.

ومعنى ذلك: أنه إذا عَظُمَ الخوفُ من العدو واشتدَّ عِصَاضُ  
الحربِ فَزَعَ المسلمون إلى قتال رسول الله صلى الله عليه  
وآله بنفسه، فيُنزِلُ الله تعالى النصرَ عليهم، ويأمنون ما كانوا  
يخافونه بمكانه.

And the words "idha'hmarra'l-ba'su" (when the crisis became red-hot) refers to the seriousness of the matter. For this purpose several expressions have been used out of which this is the best one, since Amir al-mu'minin has likened war with fire which combines heat and redness both in action as well as colour. This is confirmed by the words of the Messenger of Allah (peace be upon him and his descendants) when on the day of Hunayn he noticed people of Hawazin (tribe) fighting he said, "Now 'watis' has heated up" and 'watis' is the place where fire is lighted. In this way, the Messenger of Allah (peace be upon him and his descendants) likened the seriousness of fighting by men to the seriousness of the fire and its flames.

وقوله: (إذا احمر البأس): كناية عن اشتداد الحرب؛  
وقد قيل في ذلك أقوال، أحسنها أنه شبه حمى الحرب بالنار  
التي تجمع الحرارة والحمرة بفعلها ولونها، ومما يقوى ذلك  
قول الرسول صلى الله عليه وآله وقد رأى مجتلد الناس يوم  
حنين وهي حرب هوازن: (إن حمى الوطيس)،  
والوطيس: مستوقد النار، فشبه رسول الله صلى الله عليه  
وآله ما استحر من جوع القوم باحتدام النار وشدة  
التهابها.

This section ends and we return to the original theme of the chapter.

انقضى هذا الفصل، ثم رجعنا إلى سنن الغرض 7;ول  
في هذا الباب.

\*\*\*\*\*

## [Hadith n. 261](#)

**261. 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 an-Nukhaylah, where people overtook him and said: "O' Amir al-mu'minin, we are enough for them," then he said:**

261. وقال عليه الس;م; لما بلغه إغارة أصحاب  
معاوية على;نبار، فخرج بنفسه ماشياً حتى أتى  
النخيلة فأدركه الناس وقالوا: يا أمير المؤمنين نحن نكفيكهم.  
فقال عليه الس;م; :

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.

وَاللَّهِ مَا تَكْفُونَنِي أَنْفُسَكُمُ، فَكَيْفَ تَكْفُونَنِي عَيْرِكُمْ؟ إِنْ كَانَتْ  
الرَّعَايَا قَبْلِي لِتَشْكُوا حَيْفَ رُعَايَتِهَا، وَإِنِّي الْيَوْمَ  
;شكوا حيف رعيتي، كأنني المَقوودوهمُ القادة، أو  
الموزوعُ وهمُ الوزعةُ.

**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.27), two men from his companions advanced towards him and one of them said: *I rule no one except myself and my brother* (Qur'an, 5:25). 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?

فلما قال عليه الس;م; هذا القول، في

كثيراً طويلاً قد ذكرنا مختارَه في جملة الخُطب، تقدّم  
إليه رجلاً من أصحابه فقال أحدهما: إني  
أملك نفسي وأخي، فمُرنا بأمرك يا  
أمير المؤمنين تُنفِده. فقال عليه السلام: وأين  
تَقَعان مما أريدُ؟

## Hadith n. 262

**262-** It is said that al-Harith ibn Hawt came to Amir al-mu'minin, and said: Do you 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. [66](#)

262. وقيل: إنَّ الحارث بن حَوطٍ أتاه عليه السلام؛ فقال: أتراني أظنُّ أصحابَ الجمل كانوا على ضلِّة؟ فقال عليه السلام؛ يا حارث، إنَّكَ نظرتَ تحتكَ ولم تُنظرْ فوقكَ فحِرتَ إنَّكَ لم تُعرفِ الحقَّ فتَعرَّفَ من أتاه، ولم تُعرفِ الباطلَ فتَعرَّفَ من أتاه. فقال الحارث: فأني أعتزل مع سعيد بن مالك وعبد الله بن عمر. فقال عليه السلام؛ إنَّ سعيدياً وعبدَ الله بنَ عُمرَ لم يَنصُرا الحقَّ، ولم يَخذُ الباطلَ.

## Hadith n. 263

**263-** Amir al-mu'minin, peace be upon him, said: The holder of authority is like the rider on a lion - he is envied for his position but he well knows his position. [67](#)

263. وقال عليه السلام؛ صاحبُ السُّلطان كراكبٍ يُغَبطُ بمَوقِعِهِ، وهو أعلمُ بمَوضِعِهِ.

## [Hadith n. 264](#)

**264. 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.

264. وقال عليه السﻻم: أَحْسِنُوا فِي عَقَبِ غَيْرِكُمْ  
تُحْفَظُوا فِي عَقَبِكُمْ.

## [Hadith n. 265](#)

**265. 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. [68](#)

265. وقال عليه السﻻم: إِنْ كَانَتِ الْحُكْمَاءُ  
إِذَا كَانَتْ صَوَابًا كَانَتْ دَوَاءً، وَإِذَا كَانَتْ خَطَأً كَانَتْ دَاءً.

## [Hadith n. 266](#)

**266. Someone asked Amir al-mu'minin, peace be upon him, to define faith 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.

266. وسأله عليه السﻻم: ما  
إِيمَانٌ؟ فقال: إِذَا كَانَ عَدُوٌّ قَاتِيًّا حَتَّى أُخِيرَكَ عَلَى  
أَسْمَاعِ النَّاسِ، فَإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ  
الْكَافِرَ كَالشَّارِدِ، يَنْفُضُهَا هَذَا وَيُخْطِئُهَا هَذَا.

**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.31) "Faith stands on four supports."

وقد ذكرنا ما أجابه به عليه السﻻم فيما تقدم من  
هذا الباب، وهو قوله: إيمان على أربع شعب.

## [Hadith n. 267](#)

**267. 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.

267. 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.

## [Hadith n. 268](#)

**268. 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.

268. وقال عليه السلام: أَحِبُّ حَبِيبَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضْ بَغِيضَكَ هَوْنًا مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

## [Hadith n. 269](#)

**269. 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.

269. وقال عليه السلام: النَّاسُ فِي الدُّنْيَا عَامِلُونَ: عَامِلٌ فِي الدُّنْيَا لِلدُّنْيَا، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يَخْلُقُهُ الْفَقْرَ، وَيَأْمَنُ عَلَى نَفْسِهِ، فَيُفْنِي عُمْرَهُ فِي مَنَفَعَةِ غَيْرِهِ. وَعَامِلٌ فِي الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بِغَيْرِ عَمَلٍ، فَأَحْرَزَ الْحَظَّيْنِ مَعًا،

وَمَلَكَ الدَّارَيْنِ جَمِيعًا، فَأَصْبَحَ وَجِيهًا عِنْدَ اللَّهِ، وَيَسْأَلُ  
اللَّهُ حَاجَةً فَيَمْنَعُهُ.

## Hadith n. 270

**270. 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, who said:**

270. وروي أنه ذكر عند عمر بن الخطاب في أيامه حلي الكعبة  
وكثرته، فقال قوم: لو أخذته فجهزت به جيوش المسلمين كان  
أعظم أجر، وما تصنع الكعبة بالحلي؟ فهم عمر  
بذلك، وسأل عنه أمير المؤمنين عليه السلام؛ م .

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.

فقال: إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَإِذَا مَوَالٍ أَرْبَعَةٌ: أَمْوَالُ الْمُسْلِمِينَ فَقَسَمَهَا بَيْنَ  
الْوَرَثَةِ فِي الْفَرَايِضِ، وَالْقَيْءِ فَقَسَمَهُ عَلَى مُسْتَحِقِّيهِ، وَالْخُمْسُ  
فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ، وَالصَّدَقَاتُ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا.  
وَكَانَ حَلِي الْكَعْبَةِ فِيهَا يَوْمَئِذٍ، فَتَرَكَهُ اللَّهُ عَلَى خَالِهِ، وَلَمْ يَتْرُكْهُ  
نَسْيَانًا، وَلَمْ يَخْفَ عَلَيْهِ مَكَانًا، فَأَقْرَهُ حَيْثُ أَقْرَهُ اللَّهُ وَرَسُولُهُ.

**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. [69](#)





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.

273. وَ قَالَ عَلَيْهِ السَّلَامُ: اَعْلَمُوا عِلْمًا يَقِينًا اَنَّ اللّٰهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَاِنْ عَظُمَتْ حِيلَتُهُ وَاَشْتَدَّتْ طَلِبَتُهُ وَ قَوِيَتْ مَكِيدَتُهُ اَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَ قِلَّةِ حِيلَتِهِ وَ بَيْنَ اَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ الْعَارِفُ لِهَذَا الْعَامِلُ بِهِ اَعْظَمُ النَّاسِ رَاحَةً فِي مَنْعَةٍ وَ التَّارِكُ لَهُ الشَّاكُّ فِيهِ اَعْظَمُ النَّاسِ شُغْلًا; وَ فِي مَضْرَبَةٍ وَ رَبُّ مَنْعٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى وَ رَبُّ مُبْتَلَى مَصْنُوعٌ لَهُ بِالْبُلُوِّ فَرْدٌ اَيُّهَا الْمُسْتَنْفَعُ فِي شُكْرِكَ وَ قَصِيرٌ مِنْ عَجَلَتِكَ وَ قِفْ عِنْدَ مُنْتَهَى رِزْقِكَ .

### [Hadith n. 274](#)

274. 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) .71

274. وَ قَالَ عَلَيْهِ السَّلَامُ: اَعْلَمُوا عِلْمًا يَقِينًا اَنَّ اللّٰهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَاِنْ عَظُمَتْ حِيلَتُهُ وَاَشْتَدَّتْ طَلِبَتُهُ وَ قَوِيَتْ مَكِيدَتُهُ اَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَ قِلَّةِ حِيلَتِهِ وَ بَيْنَ اَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ الْعَارِفُ لِهَذَا الْعَامِلُ بِهِ اَعْظَمُ النَّاسِ رَاحَةً فِي مَنْعَةٍ وَ التَّارِكُ لَهُ الشَّاكُّ فِيهِ اَعْظَمُ النَّاسِ شُغْلًا; وَ فِي مَضْرَبَةٍ وَ رَبُّ مَنْعٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى وَ رَبُّ مُبْتَلَى مَصْنُوعٌ لَهُ بِالْبُلُوِّ فَرْدٌ اَيُّهَا الْمُسْتَنْفَعُ فِي شُكْرِكَ وَ قَصِيرٌ مِنْ عَجَلَتِكَ وَ قِفْ عِنْدَ مُنْتَهَى رِزْقِكَ .

### [Hadith n. 275](#)

275. 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.

275. وَ قَالَ عَلَيْهِ السَّلَامُ: اَعْلَمُوا عِلْمًا يَقِينًا اَنَّ اللّٰهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَاِنْ عَظُمَتْ حِيلَتُهُ وَاَشْتَدَّتْ طَلِبَتُهُ وَ قَوِيَتْ مَكِيدَتُهُ اَكْثَرَ مِمَّا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ بَيْنَ الْعَبْدِ فِي ضَعْفِهِ وَ قِلَّةِ حِيلَتِهِ وَ بَيْنَ اَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِي الذِّكْرِ الْحَكِيمِ وَ الْعَارِفُ لِهَذَا الْعَامِلُ بِهِ اَعْظَمُ النَّاسِ رَاحَةً فِي مَنْعَةٍ وَ التَّارِكُ لَهُ الشَّاكُّ فِيهِ اَعْظَمُ النَّاسِ شُغْلًا; وَ فِي مَضْرَبَةٍ وَ رَبُّ مَنْعٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى وَ رَبُّ مُبْتَلَى مَصْنُوعٌ لَهُ بِالْبُلُوِّ فَرْدٌ اَيُّهَا الْمُسْتَنْفَعُ فِي شُكْرِكَ وَ قَصِيرٌ مِنْ عَجَلَتِكَ وَ قِفْ عِنْدَ مُنْتَهَى رِزْقِكَ .

عَظْمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظَمَتِ الرَّزِيَّةُ لِقَفْدِهِ وَ  
أَلْمَانِي تُعْمَى أَعْيُنَ الْبَصَائِرِ وَالْحَطَّ يَأْتِي مَنْ  
يَأْتِيهِ .

### [Hadith n. 276](#)

**276. Amir al-mu'minin, peace be upon him, said:** O My God, I seek Your protection from this that I may appear to be good in the eyes of the people whilst my inward self may be sinful before You, and that I may guard myself (from sins) only for show before the people although You are aware of all about me. Thus, I appear before the people in good shape although my evil deeds are placed before You. This means achieving nearness to Your creatures but remoteness from Your pleasure.

276. وَ قَالَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ  
تُحَسِّنَ فِيَّ مَعَةَ الْعُيُونِ عَلَيَّ نِيَّتِي وَ تُقَيِّحَ  
فِيَّ مَا أَبْطَنُ لَكَ سَرِيرَتِي مُحَافِظًا عَلَى رِثَاءِ النَّاسِ مِنْ نَفْسِي  
بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّي فَأَبْدِي لِلنَّاسِ حُسْنَ ظَاهِرِي وَ  
أَفْضِي إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّبًا إِلَى عِبَادِكَ وَ تَبَاعُدًا مِنْ مَرَضَاتِكَ

### [Hadith n. 277](#)

**277. 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 72 did not happen.

277. وَقَالَ عَلَيْهِ السَّلَامُ: وَالَّذِي أُمْسَيْنَا  
مِنْهُ فِي عُبْرٍ لَيْلَةٍ دَهْمَاءَ تَكْشِرُ عَنْ يَوْمٍ أَعْرَّ مَا كَانَ كَذَاكَذَا.

### [Hadith n. 278](#)

**278. 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.

278. وَقَالَ عَلَيْهِ السَّلَامُ: قَلِيلٌ تَدْوَمُ عَلَيْهِ أَرْجَى مِنْ

## كثير مملول.

### [Hadith n. 279](#)

**279. Amir al-mu'minin, peace be upon him, said:** When optional issues stand in the way of obligatories, abandon them.

279. وقال عليه الس#xFEFCم : إِذَا أَضْرَّتِ النَّوَافِلُ  
بِالْفَرَائِضِ فَارْفُضُوهَا.

### [Hadith n. 280](#)

**280. Amir al-mu'minin, peace be upon him, said:** Whoever keeps in view the distance of the journey remains prepared.

280. وقال عليه الس#xFEFCم : مَنْ تَذَكَّرَ بَعْدَ السَّفَرِ  
اسْتَعَدَّ.

### [Hadith n. 281](#)

**281. 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.

281. وقال عليه الس#xFEFCم : لَيْسَتْ الرَّوْيَةُ كَالْمُعَايَنَةِ  
مَعَ بَصَارٍ، فَقَدْ تَكْذِبُ الْعُيُونُ أَهْلِهَا، وَ#xFEFB;  
يَغْشَى الْعَقْلُ مَنْ اسْتَنْصَحَهُ.

### [Hadith n. 282](#)

**282. Amir al-mu'minin, peace be upon him, said:** Between you and the preaching there is a curtain of deception.

282. وقال عليه السﻻم: #xFEFCم : بَيْنَكُمْ وَبَيْنَ الْمَوْعِظَةِ  
حِجَابٌ مِنَ الْغِرَّةِ.

### [Hadith n. 283](#)

283. Amir al-mu'minin, peace be upon him, said: The ignorant among you are excessive in their deeds (without knowledge) while your learned fall short (in their deeds).

283. وقال عليه السﻻم: #xFEFCم : جَاهِلُكُمْ مُزْدَادٌ وَعَالِمُكُمْ  
مُسَوِّفٌ.

### [Hadith n. 284](#)

284. Amir al-mu'minin, peace be upon him, said: Knowledge dispels the excuse of those who advance excuses.

284. وقال عليه السﻻم: #xFEFCم : قَطَعَ الْعِلْمُ عُذْرَ الْمُتَعَلِّلِينَ.

### [Hadith n. 285](#)

285. 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).

285. وقال عليه السﻻم: #xFEFCم : كُلُّ مُعَاجِلٍ يَسْأَلُ  
#xFEFBI نُظَارًا وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسْوِيفِ.

### [Hadith n. 286](#)

286. 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.

286. وقال عليه السﻻم: #xFEFCم : مَا قَالَ النَّاسُ لِشَيْءٍ؛

طَوْبَى لَهُ، إِبْرَاهِيمُ؛ وَقَدْ حَبَأَ لَهُ الدَّهْرُ يَوْمَ سَوْءٍ.

### Hadith n. 287

**287. 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.

287. وسئل عن القدر، فقال: طريقٌ مظلمٌ وفِعْبٌ؛ تسلكوه، وبحرٌ عميقٌ وفِعْبٌ؛ تلجوه، وسرُّ الله وفِعْبٌ؛ تتكفوه.

### Hadith n. 288

**288. Amir al-mu'minin, peace be upon him, said:** When Allah intends to humiliate a person He denies him knowledge.

288. وقال عليه السلام: إذا أَرَدَ اللهُ عَبْدًا حَظَرَ عَلَيْهِ الْعِلْمَ.

### Hadith n. 289

**289. Amir al-mu'minin, peace be upon him, said:** In the past I had a brother-in-faith [73](#) 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.

289. وَ قَالَ عَلَيْهِ السَّلَامُ: كَانَ لِي فِيمَا مَضَى أَحٌ فِي اللَّهِ وَ كَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ وَ كَانَ خَارِجًا مِنْ سُلْطَانِ بَطْنِهِ فَلَا يُسْتَهَى مَا لِي؛ يَجِدُ وَ لَا يُكْثِرُ إِذَا وَجَدَ وَ كَانَ أَكْثَرَ دَهْرِهِ صَامِتًا فَإِنْ قَالَ بَدُّ الْقَائِلِينَ وَ نَقَعَ عَلِيلَ السَّائِلِينَ وَ كَانَ ضَعِيفًا مُسْتَضْعَفًا فَإِنْ

جَاءَ الْجِدُّ فَهُوَ لَيْثٌ غَابٍ وَ صِلٌ وَادٍ لِيُذْلَى بِحُجَّةٍ  
حَتَّى يَأْتِيَ قَاضِيًا.

He would not reproach anyone in an excusable matter unless he had heard the excuse, he would not speak of any ailment 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 to listen than to speak and if two things confronted him he would see which was more akin to the longing of the heart and he would oppose it.

وَ كَانَ لِيُذْلَى بِحُجَّةٍ مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى  
يَسْمَعَ اعْتِدَارَهُ وَ كَانَ لِيُذْلَى بِحُجَّةٍ يَشْكُو وَجَعًا إِلَّا  
عِنْدَ بُرئِهِ وَ كَانَ يَقُولُ مَا يَفْعَلُ وَ لِيُذْلَى بِحُجَّةٍ مَا  
يَفْعَلُ وَ كَانَ إِذَا غَلِبَ عَلَى الْكُلِّ لَمْ  
يُغْلِبْ عَلَى السُّكُوتِ وَ كَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ  
يَتَكَلَّمَ وَ كَانَ إِذَا بَدَّهَ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى  
فِيخَالِفُهُ.

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.

فَعَلَيْكُمْ بِهِذِهِ الْخَلْقِ؛ يُقَالُ لَزِمُوهَا وَ تَنَاقَسُوا فِيهَا فَإِنْ  
لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخَذَ الْقَلِيلِ خَيْرٌ مِنْ تَرْكِ الْكَثِيرِ .

## **Hadith n. 290**

**290. 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.

290. وقال عليه السلام: لَوْ لَمْ يَتَوَعَّدِ اللَّهُ عَلَى  
مَعْصِيَةٍ لَكَانَ يَجِبُ أَنْ يُعْصَى شُكْرًا لِنِعْمِهِ.

## Hadith n. 291

**291. 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.

291. وقال عليه السلام؛م ، وقد عزى  
شعث بن قيس عن ابن له: يا أشعث، إن تحزن  
على ابنك فقد استحققت ذلك منك الرجم، وإن تصبر ففى الله  
من كل مصيبة خلف. يا أشعث، إن صبرت جرى عليك القدر  
وأنت مأجور، وإن جزعت جرى عليك القدر وأنت مأزور ابنك  
سرك وهو ب؛ء وفتنه، وحنكوهو ثواب ورحمة.

## Hadith n. 292

**292. 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:**

292. وقال عليه السلام؛م على قبر رسول الله صلى  
الله عليه وآله ساعة دفن:

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.

إن الصبر لجميل؛ عليك، وإن الجزع لقيح  
؛ عليك، وإن المصاب بك لجليل، وإنه قبلك وبعداك  
لجل.



## [Hadith n. 293](#)

**293. 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. [74](#)

293. وقال عليه السلام;م;: تَصْحَبِ الْمَائِقَ فَإِنَّهُ يُزَيِّنُ لَكَ فِعْلَهُ، وَيَوَدُّ أَنْ تَكُونَ مِثْلَهُ.

## [Hadith n. 294](#)

**294. 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.

294. وقال عليه السلام;م;: وقد سئل عن مسافة ما بين المشرق والمغرب: مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

## [Hadith n. 295](#)

**295. 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.

295. وقال عليه السلام;م;: أَصْدِقَاؤُكَ تَ#xFEFB;تُهُ، وَأَعْدَاؤُكَ تَ#xFEFB;تُهُ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ، وَصَدِيقُ صَدِيقِكَ، وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤُكَ: عَدُوُّكَ، وَعَدُوُّ صَدِيقِكَ، وَصَدِيقُ عَدُوِّكَ.

## [Hadith n. 296](#)

**296. 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.

296. وقال عليه الس&#xFEFCم لرجل رآه يسعى على عدو له بما فيه إضرار بنفسه: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتَلَ رُدْفَهُ.

### [Hadith n. 297](#)

297. Amir al-mu'minin, peace be upon him, said: How many are the objects of lessons, but how few the taking of lessons. [75](#)

297. وقال عليه الس&#xFEFCم : مَا أَكْثَرَ الْعِبْرَ وَأَقْلُ وُغْتِبَارَ.

### [Hadith n. 298](#)

298. 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.

298. وقال عليه الس&#xFEFCم : مَنْ بَالَغَ فِي الْخُصُومَةِ أَثِمَ، وَمَنْ قَصَرَ فِيهَا ظَلِمَ، وَوَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَ.

### [Hadith n. 299](#)

299. Amir al-mu'minin, peace be upon him, said: I am not worried by a sin after which I get time to offer prayer in two units (rak 'ah) and beg safety from Allah.

299. وقال عليه الس&#xFEFCم : مَا أَهَمَّنِي ذَنْبٌ أَمَهَلْتُ بَعْدَهُ حَتَّى أَصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللَّهَ الْعَافِيَةَ.

### [Hadith n. 300](#)

300. 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.

300. وسئل عليه السلام: كيف يحاسب الله الخلق على كثرتهم؟ فقال عليه السلام: كما يرزقهم على كثرتهم. فقيل: كيف يحاسبهم و#xFEFB; يرونه؟ قال عليه السلام: كما يرزقهم و#xFEFB; يرونه.

### [Hadith n. 301](#)

**301. 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.

301 وقال عليه السلام: رسؤلك ترجمان عقلك، وكتابك أبلغ ما ينطق عنك.

### [Hadith n. 302](#)

**302. 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.

302. وقال عليه السلام: ما المبتلى الذي قد اشتد به ال#xFEFB;ء، بأخوج إلى الدعاء من المعافى الذي ي#xFEFB;ء. يامن ال#xFEFB;ء.

### [Hadith n. 303](#)

**303. Amir al-mu'minin, peace be upon him, said:** People are the progeny of the world and no one can be blamed for loving his mother.

303. وقال عليه السلام: الناس أبناء الدنيا،

وَوَيْلٌ لِلرَّجُلِ عَلَى حُبِّ أُمَّهِ.

### Hadith n. 304

**304. 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.

304. وقال عليه السلام: إِنَّ الْمِسْكِينَ رَسُولُ اللَّهِ،  
فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللَّهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى اللَّهَ.

### Hadith n. 305

**305. Amir al-mu'minin, peace be upon him, said:** A self- respecting man never commits adultery.

305. وقال عليه السلام: مَا زَنَى عَيُورٌ قَطًّا.

### Hadith n. 306

**306. Amir al-mu'minin, peace be upon him, said:** The fixed limit of life is enough to remain watchful.<sup>76</sup>

306. وقال عليه السلام: كَفَى بِالرَّجُلِ حَارِسًا.

### Hadith n. 307

**307. 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.

307. وقال عليه السلام: يَنَامُ الرَّجُلُ عَلَى التُّكْلِ  
وَوَيْلٌ لِلرَّجُلِ عَلَى خَسْفِ مَالِهِ.

**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.

و قال الرضي: ومعنى ذلك: أنه يصبر على قتل  
و؛&#xFEFB;د، و؛&#xFEFB;و؛&#xFEFB;ي  
مواال.

### [Hadith n. 308](#)

**308. 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.

308. وقال عليه الس؛&#xFEFCم : مَوَدَّةُ ؛&#xFEFB;بَاءِ  
قَرَابَةٍ بَيْنَ ؛&#xFEFB;بَيْنَ؛&#xFEFB;بَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنْ  
الْمَوَدَّةِ إِلَى الْقَرَابَةِ.

### [Hadith n. 309](#)

**309. 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.

309. وقال عليه الس؛&#xFEFCم : اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ،  
فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

### [Hadith n. 310](#)

**310. 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.

310. وقال عليه الس؛&#xFEFCم؛&#xFEFB; : يَصْدُقُ إِيمَانُ  
عَبْدٍ، حَتَّى يَكُونَ بِمَا فِي يَدِ اللَّهِ سُبْحَانَهُ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

## Hadith n. 311

311. 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.

311. وقال عليه الس;#xFEFCم;#xFEFB أنس بن مالك،  
وقد كان بعثه إلى طلحة والزبير لما جاء إلى البصرة يذكرهما  
شيئاً سمعه من رسول الله صلى الله عليه وآله في معناهما،  
فلوى عن ذلك، فرجع إليه، فقال: إني أنسيتُ ذلك  
فقال عليه الس;#xFEFCم;#xFEFB: إن كنتَ كاذباً  
فَضَرَبَكَ اللهُ بِهَا بَيضَاءَ;#xFEFB وَوَعَاءَ;#xFEFB تُوَارِيهَا  
الْعِمَامَةُ .

**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. [77](#)

قال الرضي: . يعني البرص، فأصاب أنساً هذا الداء فيما بعد  
في وجهه، فكان;#xFEFB يُرى;#xFEFB إ;#xFEFB مُبرقعاً.

## Hadith n. 312

312. 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.

312. وقال عليه الس;#xFEFCم;#xFEFB: إنَّ لِلْقُلُوبِ  
إِقْبَابًا;#xFEFB وَإِدْبَارًا فَإِذَا أَقْبَلَتْ فَاحْمَلُوهَا عَلَى النَّوَافِلِ،  
وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْقَرَائِضِ.

### [Hadith n. 313](#)

**313. 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.

313. وقال عليه السﻻم: وفي القرآن نبأ ما قبلكم،  
وخبّر ما بعدكم، وحكم ما بينكم.

### [Hadith n. 314](#)

**314. 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.

314. وقال عليه السﻻم: رُدُّوا الحَجَرَمِنْ حَيْثُ جَاءَ،  
فَإِنَّ الشَّرَّ بِالشَّرِّ؛ يَدْفَعُهُ الشَّرُّ.

### [Hadith n. 315](#)

**315. 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.

315. وَ قَالَ عَلَيْهِ السﻻم: لِكَاتِبِهِ عُبَيْدِ اللَّهِ بْنِ أَبِي  
رَافِعٍ: أَلِقْ دَوَاتِكَ وَأَطِلْ جِلْفَةَ قَلَمِكَ وَ فَرِّجْ بَيْنَ السُّطُورِ وَ  
قَرِّمِ بَيْنَ الْحُرُوفِ فَإِنَّ ذَلِكَ أَجْدَرُ بِصَبَاحَةِ الْخَطِّ .

### [Hadith n. 316](#)

**316. 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.

316. وقال عليه السﻻم: أنا يعسوبُ المؤمنين،  
والمالُ يعسوبُ الفجار.

**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. [78](#)

قال الرضي: ومعنى ذلك أن المؤمنين يتبعونني، والفجار يتبعون المال، كما تتبع النحل يعسوبها، وهو رئيسها.

### [Hadith n. 317](#)

**317. 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 your feet had not yet dried 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.' [79](#) (Qur'an, 7:138)

317. قَالَ لَهُ بَعْضُ الْيَهُودِ: مَا دَفَنْتُمْ نَبِيِّكُمْ حَتَّى اخْتَلَفْتُمْ فِيهِ. فَقَالَ عَلَيْهِ السَّلَامُ: إِنَّمَا اخْتَلَفْنَا عَنْهُ لِيُجْعَلَ فِيهِ وَلكِنَّا مَا جَعَلْنَا مِنْ أَرْجُلِكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ .

### [Hadith n. 318](#)

**318. 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.

318. وَ قِيلَ لَهُ: بِأَيِّ شَيْءٍ عَلَبْتَ الْفُرَّانَ فَقَالَ عَلَيْهِ السَّلَامُ: مَا لَقِيتُ رَجُلًا إِلَّا أَعَانَنِي عَلَى نَفْسِهِ .

**as-Sayyid ar-Radi says:** Amir al-mu'minin is pointing out his striking of awe in the hearts. [80](#)

قال الرضي يومئذ بذلك إلى تمكن هيئته في القلوب.



## [Hadith n. 319](#)

**319. 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.

319. وَ قَالَ عَلَيْهِ السَّلَامُ; #&#xFEFC; مِ; #&#xFEFC; لِمَا خَشِيَ مِنْهُ مُحَمَّدُ ابْنُ الْحَنْفِيَّةِ: يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ مَدْهَشَةٌ لِلْعَقْلِ دَاعِيَةٌ لِلْمَفْتِ .

## [Hadith n. 320](#)

**320. Amir al-mu'minin, peace be upon him, replied to a man who had asked him a difficult question:** Ask me in order to gain understanding but do not ask me seeking to create 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.

320. قَالَ عَلَيْهِ السَّلَامُ; #&#xFEFC; مِ; #&#xFEFC; لِمَا سَأَلَ عَنْ مُعْضِلَةٍ: سَلْ تَفَقَّهًا وَلَا تَسْأَلْ تَعْنَتًا فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهُهُ بِالْعَالِمِ وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهُهُ بِالْجَاهِلِ الْمُتَعَتِّتِ .

## [Hadith n. 321](#)

**321. '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. [81](#)

321. وَقَالَ عَلَيْهِ السَّلَامُ; #&#xFEFC; مِ; #&#xFEFC; لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ، وَقَدْ أَشَارَ عَلَيْهِ فِي شَيْءٍ لَمْ يُوَافِقْ رَأْيَهُ: لَكَ أَنْ تُشِيرَ عَلَيَّ وَأَرَى، فَإِنْ عَصَيْتُكَ فَاطِعْنِي.

## [Hadith n. 322](#)

**322. 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.

322. وروي أنه عليه السلام؛م لما ورد الكوفة قادماً من صفين مرّ بالشّبابيين فسمع بكاء النساء على قتلى صفين، وخرج إليه حرب بن شُرْحَيْل الشّبابي، وكان من وجوه قومه. فقال عليه السلام؛م : أَتَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ؟ أَتَهْوَوْنَهُنَّ عَنْ هَذَا الرَّيْنِ وَ أَقْبَلَ يَمْشِي مَعَهُ، وَهُوَ عَلَيْهِ السَّلَامُ؛م رَاكِبًا. فَقَالَ عَلَيْهِ السَّلَامُ؛م لَهُ: ارْجِعْ، فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي، وَمَدَلَّةٌ لِلْمُؤْمِنِ.

### [Hadith n. 323](#)

323. 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.

323. وَقَالَ عَلَيْهِ السَّلَامُ؛م وَقَدْ مَرَّ بِقَتْلِ الْخَوَارِجِ يَوْمَ النَّهْرَوَانَ: بُؤْسًا لَكُمْ، لَقَدْ ضَرَّكُمْ مَنْ عَرَّكُمْ. فَقِيلَ لَهُ: مَنْ عَرَّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: الشَّيْطَانُ الْمُضِلُّ، وَالنَّفْسُ الْفَاسِدَةُ؛م بِالسُّوءِ، عَرَّتْهُمْ بِالْمَانِي، وَفَسَحَتْ لَهُمْ فِي الْمَعَاصِي، وَعَدَّتْهُمْ بِالظَّهَارِ، فَأَفْتَحَمَتْ بِهِمُ النَّارَ.

## [Hadith n. 324](#)

**324. 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.

324. وقال عليه الس&#xFEFCم : اتَّقُوا مَعَاصِيَ اللَّهِ فِي  
الْخَلَوَاتِ، فَإِنَّ الشَّاهِدَ هُوَ الْحَاكِمُ.

## [Hadith n. 325](#)

**325. When the news of killing of Muhammad ibn Abi Bakr [82](#) 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.

325. وقال عليه الس&#xFEFCم : لَمَّا بَلَغَهُ قَتْلَ مُحَمَّدِ بْنِ أَبِي  
بَكْرٍ: إِنَّ حُزْنَنا عَلَيْهِ عَلَى قَدْرِ سُورِهِمْ بِهِ، إِذْ أَنَّهُمْ  
نَقَصُوا بَغِيضًا، وَنَقَصْنَا حَبِيبًا

## [Hadith n. 326](#)

**326. 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.

326. وقال عليه الس&#xFEFCم : الْعُمْرُ الَّذِي أَعْدَرَ اللَّهُ فِيهِ  
إِلَى ابْنِ آدَمَ سِتُّونَ سَنَةً.

## [Hadith n. 327](#)

**327. 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.

327. وقال عليه الس&#xFEFCم : مَا ظَفِرَ مَنْ ظَفِرَ  
بِإِسْرَائِيلَ، وَغَالِبٌ بِالشَّرِّ مَغْلُوبٌ.

## Hadith n. 328

**328. 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.

328. وقال عليه السﻻم: إِنْ لَّهِ سُبْحَانَهُ قَرَضَ فِي  
أَمْوَالِ الْغَنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ  
إِلَّا بِمَا مَنَعَ بِهِ عَنِّي، وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ.

## Hadith n. 329

**329. 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. [83](#)

329. وقال عليه السﻻم: سَتِغْنَاءُ عَن  
الْعُذْرِ أَغْزٌ مِنَ الصِّدْقِ بِهِ.

## Hadith n. 330

**330. 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. [84](#)

330. وقال عليه السﻻم: أَقَلُّ مَا يَلْزَمُكُمْ لِلَّهِ  
أَلَّا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ.

## Hadith n. 331

**331. 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.

331. وقال عليه السﻻم: إِنْ لَّهِ سُبْحَانَهُ جَعَلَ

## الطَّاعَةُ عَنِيمَةٌ؛ #XFEBI غِيَّاسٌ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.

### [Hadith n. 332](#)

**332. Amir al-mu'minin, peace be upon him, said:** The sovereign is the watchman of Allah on earth.

332. وقال عليه الس#XFECم : السُّلْطَانُ وَزَعَةُ اللَّهِ فِي أَرْضِهِ.

### [Hadith n. 333](#)

**333. 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.

333. وَ قَالَ عَلَيْهِ الس#XFECم فِي صِفَةِ الْمُؤْمِنِ: الْمُؤْمِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْرًا وَ أَدْلُ شَيْءٍ نَفْسًا يَكْرَهُ الرَّفْعَةَ وَ يَشْتَأُ السَّمْعَةَ طَوِيلُ عَمَةٍ بَعِيدُ هَمِّهِ كَثِيرُ صَمْتُهُ مَشْغُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَعْمُورٌ بِفِكْرَتِهِ ضَنِينٌ بِخَلْتِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ هُوَ أَدْلُ مِنَ الْعَبْدِ .

### [Hadith n. 334](#)

**334. 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.

334. وقال عليه الس#XFECم : لَوْ رَأَى الْعَبْدُ #XFEBI جَلَّ وَ مَسِيرَهُ #XFEBI بَعْضَ #XFEBI وَ عُرُورَهُ.

### [Hadith n. 335](#)

**335. Amir al-mu'minin, peace be upon him, said:** There are two sharers in the property of every person - successors and accidents.

335. وَقَالَ عَلَيْهِ السَّلَامُ: لِكُلِّ امْرِئٍ فِي مَالِهِ شَرِيكَانِ الْوَارِثُ وَالْحَوَادِثُ .

### [Hadith n. 336](#)

**336. Amir al-mu'minin, peace be upon him, said:** The person who is approached with a request is free until he promises.

336. وَقَالَ عَلَيْهِ السَّلَامُ: الْمَسْئُولُ حُرٌّ حَتَّى يَعِدَّ.

### [Hadith n. 337](#)

**337. 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.

337. وَقَالَ عَلَيْهِ السَّلَامُ: الدَّاعِي بِرَأْسِهِ كَالرَّامِي بِرَأْسِهِ وَتَرٍ .

### [Hadith n. 338](#)

**338. 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.

338. وَقَالَ عَلَيْهِ السَّلَامُ: الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ وَفَرْقٌ بَيْنَهُمَا: الْمَسْمُوعُ إِذَا لَمْ يَكُنْ الْمَطْبُوعُ.

### [Hadith n. 339](#)

**339. 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. [85](#)

**339. وقال عليه الس&#xFEFCم : صَوَابُ الرَّأْيِ بِالذُّوَلِ : يُفْعِلُ  
بِإِقْبَالِهَا وَيَذْهَبُ بِدَهَابِهَا.**

### [Hadith n. 340](#)

**340. Amir al-mu'minin, peace be upon him, said:** The beauty of destitution is chastity and the beauty of riches is gratefulness.

**340. وقال عليه الس&#xFEFCم : الْعَقَافُ زِينَةُ الْقَفْرِ،  
وَالشُّكْرُ زِينَةُ الْغِنَى.**

### [Hadith n. 341](#)

**341. 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.

**341. وقال عليه الس&#xFEFCم : يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ  
أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ!**

### [Hadith n. 342](#)

**342. Amir al-mu'minin, peace be upon him, said:** The biggest wealth is that one should not have an eye on what others possess.

**342. الْغِنَى &#xFEFBI كَبْرُ الْيَأْسِ عَمَّا فِي أَيْدِي النَّاسِ.**

### [Hadith n. 343](#)

**343. 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, 74:38). 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.

343. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنِ الْفَاعِلُ مَا كَسَبَتْ رَهِيْنَةً وَ مَحْفُوْظَةً وَ السَّرَائِرُ مَبْلُوَّةٌ وَ (كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ) وَ النَّاسُ مَنْفُوضُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللّٰهُ: سَأَلْتَهُمْ مُتَعَنِّتٌ وَ مُجِيبُهُمْ مُتَكَلِّفٌ يَكَادُ أَفْضَلُهُمْ رَأْيًا يَرُدُّهُ عَن فِضْلِ رَأْيِهِ الرِّضَى وَ السُّخْطِ ، وَ يَكَادُ أَصْلَبُهُمْ عُودًا تَنْكُوهُ اللَّحْظَةُ وَ تَسْتَجِيْلُهُ الْكَلِمَةُ الْوَاحِدَةُ .

### [Hadith n. 344](#)

**344. 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, 22:11)

344. وَ قَالَ عَلَيْهِ السَّلَامُ: مَنِ مَعَاشِرَ النَّاسِ اتَّقُوا اللّٰهَ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَمْ يَبْلُغْهُ وَ بَانَ مَا لَمْ يَسْكُنْهُ وَ جَامِعٍ مَا سَوَّفَ يَتْرُكُهُ وَ لَعْلَهُ مِنْ بَاطِلٍ جَمَعَهُ وَ مِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَامًا وَ اِحْتَمَلَ بِهِ آثَامًا قَبَاءَ يُوْزِرُهُ وَ قَدِمَ عَلَى رِيِّهِ آسِيفًا لَمْ يَهْفَأْ (قَدْ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ) .

### [Hadith n. 345](#)

**345. Amir al-mu'minin, peace be upon him, said:** Lack of access to sins is also a kind of chastity.



345. وقال عليه السلام: من العِصْمَةِ تَعَدُّرُ  
المَعَاصِي.

### Hadith n. 346

346. 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.

346. وقال عليه السلام: مَاءٌ وَجْهَكَ جَامِدٌ يُفْطِرُهُ  
السُّؤَالُ، فَانظُرْ عِنْدَ مَنْ تُفْطِرُهُ.

### Hadith n. 347

347. 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.

347. وقال عليه السلام: التَّنَاءُ بِأَكْثَرَ مِنْ  
سُتْحَاقٍ مُلَقٌ وَالتَّقْصِيرُ عَنِ السُّتْحَاقِ  
عِيٌّ أَوْ حَسَدٌ.

### Hadith n. 348

348. Amir al-mu'minin, peace be upon him, said: The most serious sin is that which the doer considers light. [86](#)

348. وقال عليه السلام: أَشَدُّ الذُّنُوبِ مَا اسْتَهَانَ بِهِ  
صَاحِبُهُ.

### Hadith n. 349

349. 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.

349. وقال عليه السلام: مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ  
اشْتَغَلَ عَنِ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا  
قَاتَهُ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ، وَمَنْ كَابَدَ  
مُورَعَطِبَ وَمَنْ افْتَحَمَ اللَّجَجَ عَرِقَ، وَمَنْ دَخَلَ  
مَدَاخِلَ السُّوءِ أَتَاهُمْ،

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.

وَمَنْ كَثُرَ خَطَاؤُهُ كَثُرَ حَتَاؤُهُ، وَمَنْ كَثُرَ خَطَاؤُهُ قَلَّ  
حَيَاؤُهُ، وَمَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ، مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ، وَمَنْ  
مَاتَ قَلْبُهُ دَخَلَ النَّارَ،

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.

وَمَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنْكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ فَذَاكَ  
أَكْثَرُ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ، مَنْ عَلِمَ أَنَّ  
حَمَقُ بَعْضِهِ. وَالْقَنَاعَةُ مَالٌ يَنْقَدُ، وَمَنْ  
كَمَلَتْ مِنْ عَمَلِهِ قَلَّ كَمَلَتْ مِنْ عَمَلِهِ  
فِيمَا يَعْنيهِ.

## [Hadith n. 350](#)

**350. 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.

350. وقال عليه السلام: لِلظَّالِمِ مِنَ الرَّجَالِ  
تَذَلُّعٌ وَعَاقِبَةٌ يَظْلِمُ مَنْ قَوْفَهُ بِالْمَعْصِيَةِ،  
مَنْ دُونَهُ بِالْغَلْبَةِ وَ يُظَاهِرُ الْقَوْمَ الظَّالِمَةَ .

### Hadith n. 351

**351. 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.

351. وقال عليه السلام: عِنْدَ تَنَاهِي الشَّدَّةِ تَكُونُ  
الْفَرْجَةُ، وَعِنْدَ تَضَائِقِ حَلْقِ الْبَرِّ يَكُونُ الرَّخَاءُ.

### Hadith n. 352

**352. 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.

352. وقال عليه السلام: م لبعض أصحابه:   
تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ: فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ  
اللَّهِ، فَإِنَّ اللَّهَ يُضَيِّعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ،  
فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟

### Hadith n. 353

**353. Amir al-mu'minin, peace be upon him, said:** The greatest defect is to regard that defect (in others) which is present in yourself. [87](#)

353. وقال عليه السلام: أَكْبَرُ الْعَيْبِ أَنْ تَعِيبَ مَا  
فِيكَ مِثْلَهُ.



## [Hadith n. 357](#)

**357. 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.

357. وَعَزَّى عَلَيْهِ السَّلَامُ قَوْمًا عَنِ مَيِّتٍ فَقَالَ: إِنَّ هَذَا إِذَا مَرَّ لَيْسَ بِكُمْ بَدَأَ، وَإِلَيْكُمْ أَنْتَهَى، وَقَدْ كَانَ صَاحِبُكُمْ هَذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ، فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلَيْكُمْ قَدِمْتُمْ عَلَيْهِ

## [Hadith n. 358](#)

**358. 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.

358. وَ قَالَ عَلَيْهِ السَّلَامُ: أَيُّهَا النَّاسُ لِيَرَكُمُ اللَّهُ مِنْ النِّعْمَةِ وَجَلِيلٍ كَمَا يَرَاكُمْ مِنَ النِّعْمَةِ فَرَقِينَ إِنَّهُ مَنْ وَسَّعَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجًا فَقَدْ أَمِنَ مَخُوفًا وَ مَنْ ضَيَّقَ عَلَيْهِ فِي ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَارًا فَقَدْ صَيَّعَ مَأْمُورًا.

## [Hadith n. 359](#)

**359. 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 charge of the training of your own souls and turn them away from the addiction to their habits.

359. وَ قَالَ عَلَيْهِ السَّلَامُ: يَا أَسْرَى الرِّغْبَةِ أَقْصِرُوا فَإِنَّ الْمَعْرَجَ عَلَى الدُّنْيَا لَمْ يَرُوعْهُ مِنْهَا إِلَّا

صَرِيفُ أُنْيَابِ الْجِدَّتَانِ أَيُّهَا النَّاسُ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَ  
اغْدِلُوا بِهَا عَنْ ضَرَاوَةِ عَادَاتِهَا .

### Hadith n. 360

**360. 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.

360. وقال عليه الس&#xFEFCم;#&#xFEFB : تَطُنُّنٌ بِكَلِمَةٍ  
خَرَجَتْ مِنْ أَحَدٍ سَوْءًا، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ  
مُحْتَمًا&#xFEFB.

### Hadith n. 361

**361. 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.

361. وقال عليه الس&#xFEFCم;#&#xFEFB : إِذَا كَانَتْ لَكَ إِلَى اللَّهِ  
سُبْحَانَهُ حَاجَةٌ فَأَبْدَأْ بِمَسْأَلَةِ الصَّ&#xFEFB;#&#xFEFB عَلَى النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ ، ثُمَّ سَلْ حَاجَتَكَ، فَإِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ  
حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعَ &#xFEFB;#&#xFEFB.

### Hadith n. 362

**362. Amir al-mu'minin, peace be upon him, said:** He who is jealous of his esteem should keep from quarrelling.

362. وقال عليه الس&#xFEFCم;#&#xFEFB : مَنْ صَنَّ بِعِرْضِهِ فَلْيَدَعِ  
الْمِرَاءَ.

### [Hadith n. 363](#)

**363. 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.

363. وقال عليه الس#xFEFCم : من الخرق المعاجلة قبل  
وإمكان، وإناؤه بعد الفرصة.

### [Hadith n. 364](#)

**364. 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.

364. وقال عليه الس#xFEFCم : تسأل عما  
يكون، ففي الذي قد كان لك شغل.

### [Hadith n. 365](#)

**365. 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.

365. وقال عليه الس#xFEFCم : الفكر مرآة صافية،  
واعتبار منذر ناصح، وكفى أدبا لنفسك تجنبك ما  
كرهته لغيرك.

### [Hadith n. 366](#)

**366. 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.

366. وقال عليه الس#xFEFCم : العلم مفرون بالعمل فمن  
علم عمل، والعلم يهتف بالعمل فإن أجابه وإ#xFEFC؛

## ارْتَحَلَ.

### [Hadith n. 367](#)

**367. 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 onto the open ground while both his arteries are severed. It is easy for Allah to cause him to die and for his comrades to put him in the grave.

367. وقال عليه السلام: يا أيها الناس، متاع الدنيا  
حطامٌ موميءٌ فتجنبوا مرعاه! فلعنتها أخطى من طمأنينتها  
وبلغتها أركى من تروتها، حكم على أكثر منها بالقاقة وأعين  
من عيني عنها بالراحة، من راقه زبرجها أعقت ناظره كمها  
ومن استشعر الشغف بها مـ؛ ت صميره أشجاناً، لهن  
رفص على سويداء قلبه هم يشغله، وعم يحزنه، كذلك حتى  
يؤخذ يكظمه فيلقى بالقضاء، منقطعاً أبهراه، هيناً على الله  
فناؤه، وعلى؛ خوان إلقاءه.

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.

وإنما ينظر المؤمن إلى الدنيا بعين؛ غتبار ويقتات  
منها بطن؛ ضطرار ويسمع فيها بأذن المقت  
و؛ بغاض، إن قيل أترقيلا كدى! وإن فرح له  
بالبقاء حزن له بالقناء! هذا ولم يأتيهم يوم فيه يبلسون.



## [Hadith n. 368](#)

**368. 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.

368. وقال عليه الس&#xFEFCم : إِنَّ اللَّهَ سُبْحَانَهُ وَضَعَ  
التُّوَابَ عَلَى طَاعَتِهِ، وَالْعِقَابَ عَلَى مَعْصِيَتِهِ، زِيَادَةً لِعِبَادِهِ عَن  
نِعْمَتِهِ، وَحَيَاشَةَ لَهُمْ إِلَى جَنَّتِهِ.

## [Hadith n. 369](#)

**369. 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.

369. وقال عليه الس&#xFEFCم : يَأْتِي عَلَى النَّاسِ زَمَانٌ  
&#xFEFB; يَبْقَى فِيهِمْ مِنَ الْقُرْآنِ إِ&#xFEFB; رَسْمُهُ، وَمِنَ  
إِسْمِهِ، مَسَاجِدُهُمْ  
يَوْمَئِذٍ غَامِرَةٌ مِنَ الْبُنَى، خَرَابٌ مِنَ الْهُدَى، سُكَّانُهَا وَعُمَارُهَا شَرُّ  
أَهْلِ إِرْضٍ، مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي  
الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَدَّ عَنْهَا فِيهَا، وَيَسُوقُونَ مَنْ تَأَخَّرَ عَنْهَا  
إِلَيْهَا، يَقُولُ اللَّهُ تَعَالَى: قَبِي حَلَفْتُ &#xFEFB; بَعْتَنِّي عَلَى  
أَوْلِيكَ فِتْنَةً تَتْرُكُ الْحَلِيمَ فِيهَا حَيْرَانَ، وَقَدْ فَعَلَ، وَنَحْنُ نَسْتَقِيلُ  
اللَّهُ عَثْرَةَ الْعَقْلَةِ.

## [Hadith n. 370](#)

**370.** 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 Allah 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 even to a small extent.

370. وروي أنه عليه السلام؛م قلما اعتدل به المنبر  
 إمام خطبته: أَيها النَّاسُ، اتَّقُوا اللهَ، فَمَا خُلِقَ  
 امرءٌ عَبَثًا فَيَلْهُوَ وَتُرِكَ سُدَىً فَيَلْغُوَ وَمَا دُنْيَاهُ الَّتِي  
 تَحَسَّنَتْ لَهُ بِخَلْفٍ مِنْ خَيْرِ الَّتِي قَبَّحَهَا سُوءُ النَّظَرِ  
 عِنْدَهُ، وَمَا الْمَعْرُورُ الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ  
 كَالَّذِي ظَفِرَ مِنَ الْآخِرَةِ بِأَدْنَى سُهْمَتِهِ.

### [Hadith n. 371](#)

**371. 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 evil-doing is the collection of all bad habits.

371. وقال عليه السلام؛م؛ شَرَفَ أَعْلَى  
 مِنْ سُدَىٍّ، وَمَنْ عَزَّ أَعَزُّ مِنَ  
 التَّقْوَى، وَمَنْ مَعَقَلَ أَحْصَنَ مِنَ الْوَرَعِ،  
 شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ، وَمَنْ كُنَزَ أَعْنَى مِنَ الْقِنَاعَةِ،  
 وَمَنْ أَدْهَبُ لِلْفَاقَةِ مِنَ الرِّضَى بِالْقُوتِ، وَمَنْ  
 افْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَضَمَ الرَّاحَةَ وَتَبَوَّأَ حَفْصَ الدَّعَةِ  
 وَالرُّعْبَةَ مِفْتَاحُ النَّصَبِ، وَمَطِيئَةُ التَّعَبِ، وَالْحِرْصُ وَالْكَبْرُ وَالْحَسَدُ  
 دَوَاعٍ إِلَى التَّقَحُّمِ فِي الدُّنُوبِ، وَالشَّرُّ جَامِعٌ مَسَاوِيءِ الْعُيُوبِ.



أبي ليلي الفقيه. وكان ممن خرج لقتال الحجاج مع ابن  
#XFEBI؛شعث. أنه قال فيما كان يحضُّ به الناسَ على  
الجهاد: إني سمعتُ علياً رفع الله درجته في الصالحين، و أثابه  
ثواب الشهداء و الصديقين ، يقول يوم لقينا أهل الشام:

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.

أَيُّهَا الْمُؤْمِنُونَ، إِنَّهُ مَنْ رَأَى عُدْوَانًا يُعْمَلُ بِهِ وَمُنْكَرًا يُدْعَى إِلَيْهِ،  
فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِيَءٌ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَهُوَ  
أَفْضَلُ مِنْ صَاحِبِهِ، وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ  
الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ السُّفْلَى، فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ  
الْهُدَى، وَقَامَ عَلَى الطَّرِيقِ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينَ.

### [Hadith n. 374](#)

**374. 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.

374. وقد قال عليه السلام؛م في ك؛#XFEBIم غير  
هذا يجري هذا المجرى: فَمِنْهُمْ الْمُنْكَرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ  
وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمَلُ لِخِصَالِ الْخَيْرِ، وَمِنْهُمْ الْمُنْكَرُ بِلِسَانِهِ  
وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذَلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ  
وَمُضَيِّعٌ خَصْلَةً، وَمِنْهُمْ الْمُنْكَرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ فَذَلِكَ

الَّذِي صَيَّعَ أَشْرَفَ الْخَصَلَتَيْنِ مِنَ الدُّبِّ وَتَمَسَّكَ  
بِوَاحِدَةٍ، وَمِنْهُمْ تَارِكُ الْمُنْكَرِ يَلْسَانَهُ وَقَلْبَهُ وَيَدَهُ  
فَذَلِكَ مَيِّتٌ حَيًّا.

All the virtuous deeds including war in the way of Allah as compared to the persuasion to 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 a tyrannical ruler.

وَمَا أَعْمَالُ الْبِرِّ كُلِّهَا وَالْجِهَادُ فِي سَبِيلِ اللَّهِ، عِنْدَ  
إِمْرٍ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، إِذْ  
كَتَفْتَهُ فِي بَحْرِ لُجِّيٍّ وَإِنَّ إِمْرًا بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ  
الْمُنْكَرِ يُقَرَّبَانِ مِنْ أَجْلِ، وَتَنْقِصَانِ مِنْ  
رِزْقٍ، وَأَفْضَلُ مِنْ ذَلِكَ كُلِّهِ كَلِمَةٌ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ.

### [Hadith n. 375](#)

**375. It is 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.

375. وعن أبي جحيفة قال: سمعت أمير المؤمنين عليه  
السَّلَامُ يقول: أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ  
بِأَيْدِيكُمْ، ثُمَّ بِأَلْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ؛ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ  
مَعْرُوفًا، وَلَمْ يُنْكَرْ مُنْكَرًا، قَلْبَ فُجِعِلَ أَسْفَلُهُ، وَأَسْفَلُهُ  
وَأَسْفَلُهُ.

### [Hadith n. 376](#)

**376. Amir al-mu'minin, peace be upon him, said:** Certainly, right is weighty and wholesome while wrong is light and unwholesome.

376. وقال عليه الس&#x2013;م : إِنَّ الْحَقَّ تَقِيلُ مَرِيءٌ وَإِنَّ  
الْبَاطِلَ خَفِيفٌ وَيِيءٌ.

### [Hadith n. 377](#)

**377. 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, 7:99). 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, 12:87).

377. وقال عليه الس&#x2013;م : تَأْمَنَنَّ عَلَى  
خَيْرِ هَذِهِ أُمَّةٍ عَذَابَ اللَّهِ، لِقَوْلِهِ تَعَالَى:  
(فَوَيْلٌ لِلَّذِينَ يَأْمَنُونَ مَكْرَ اللَّهِ إِذْ يَأْمَنُ الْخَاسِرُونَ) وَ  
تَيَأَسَنَنَّ لِشَرِّ هَذِهِ أُمَّةٍ مِنْ رَوْحِ اللَّهِ  
لِقَوْلِهِ تَعَالَى (إِنَّهُ يَأْسُ مِنْ رَوْحِ اللَّهِ إِذْ يَأْسُ  
الْقَوْمُ الْكَافِرُونَ).

### [Hadith n. 378](#)

**378. 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.

378. وقال عليه الس&#x2013;م : الْبُخْلُ جَامِعٌ لِمَسَاوِيهِ  
الْعُيُوبِ، وَهُوَ زِمَامٌ يُقَادُ بِهِ إِلَى كُلِّ سُوءٍ.

### [Hadith n. 379](#)

**379. Amir al-mu'minin, peace be upon him, said:** O son of Adam, livelihood is of two kinds: the livelihood which you seek and the livelihood which seeks you; if you do not reach it, it will 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.

379. وقال عليه السلام: الرزق رزقان: رزقٌ تطلبُهُ، ورزقٌ يطلبُكَ، فإن لم تأتِه أتاكَ، وَتَحْمِلُ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ! كَفَاكَ كُلُّ يَوْمٍ مَا فِيهِ، فَإِنْ تَكُنَ السَّنَةُ مِنْ عُمْرِكَ فَإِنَّ اللَّهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ عَدِّ جَدِيدٍ مَا قَسَمَ لَكَ، وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمْرِكَ فَمَا تَصْنَعُ بِأَلْهَمِّ لِمَا لَيْسَ لَكَ، وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ، وَلَنْ يَغْلِبَكَ عَلَيْهِ عَالِبٌ، وَلَنْ يُبْطِئَ عَنْكَ مَا قَدَّ قُدِّرَ لَكَ.

**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.

قال الرضي: وقد مضى هذا الكلام في ما تقدم من هذا الباب، إنه هنا أوضح وأشرح، فلذلك كررناه على القاعدة المقررة في أول هذا الكتاب.

### [Hadith n. 380](#)

**380. 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.

380. وقال عليه السلام: رُبُّ مُسْتَفِيلٍ يَوْمًا لَيْسَ بِمُسْتَذِيرِهِ وَمَغْبُوطٍ فِي أَوَّلِ لَيْلِهِ قَامَتْ بَوَاكِيهِ فِي آخِرِهِ.

### [Hadith n. 381](#)

**381. 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.





384. وقال عليه الس#xFEFCم : الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ، وَالتَّفْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالتَّوَابِ عَلَيْهِ عَبْنٌ وَالتَّوَابُ إِلَى كُلِّ أَحَدٍ قَبْلَ خِيَارِ عَجْزٍ.

### [Hadith n. 385](#)

**385. Amir al-mu'minin, peace be upon him, said:** It is (the proof of the) baseness of the world before Allah that He is disobeyed only herein and His favours cannot be achieved except by abandoning it.

385. وقال عليه الس#xFEFCم : مِنْ هَوَانَ الدُّنْيَا عَلَى اللَّهِ أَنَّهُ يُعْصَى فِيهَا، وَفِيهَا، وَتُنَالُ مَا عِنْدَهُ بِتَرْكِهَا.

### [Hadith n. 386](#)

**386. Amir al-mu'minin, peace be upon him, said:** One who is in search of something will obtain it, or at least a part of it.

386. وقال عليه الس#xFEFCم : مَنْ طَلَبَ شَيْئًا نَالَهُ أَوْ بَعْضَهُ.

### [Hadith n. 387](#)

**387. 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.

387. وقال عليه الس#xFEFCم : مَا خَيْرٌ بِخَيْرِ بَعْدَهُ النَّارُ، وَمَا شَرٌّ بِشَرِّ بَعْدَهُ الْجَنَّةُ، وَكُلُّ نَعِيمٍ دُونَ الْجَنَّةِ مَحْفُورٌ كُلٌّ بِدُونِ النَّارِ عَافِيَةٌ.

## [Hadith n. 388](#)

**388. 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.

388. وقال عليه السلام: أَوْفَى الْقَلْبِ مِنَ الْبَدَنِ وَأَشَدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ الْقَلْبِ. وَإِنَّ مِنْ النِّعَمِ سَعَةَ الْمَالِ، وَأَفْضَلُ مِنْ سَعَةِ الْمَالِ صِحَّةُ الْبَدَنِ، وَأَفْضَلُ مِنْ صِحَّةِ الْبَدَنِ تَقْوَى الْقَلْبِ.

## [Hadith n. 389](#)

**389. Amir al-mu'minin, peace be upon him, said:** Whomever his action .detains behind, his lineage cannot put him forward. **In another version it is thus:** Whoever misses personal attainment cannot be benefited by his forefathers' attainments.

389. وقال عليه السلام: مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ. وَفِي رَوَايَةٍ أُخْرَى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعَهُ حَسَبُ آبَائِهِ.

## [Hadith n. 390](#)

**390. 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.

390. وقال عليه السلام: لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرْمُ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَدَّتْهَا فِيمَا يَحِلُّ وَيَجْمَلُ. وَلَيْسَ لِلْعَاقِلِ

أَنْ يَكُونَ شَاخِصًا إِفْعَفبِ؛ فِي تَفْعَفبِ؛ مَرَمِّ  
لِمَعَاشٍ، أَوْ خُطُوءَ فِي مَعَادٍ، أَوْ لَدَّةٍ فِي عَيْرِ مُحَرَّمٍ.

### [Hadith n. 391](#)

**391. 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.

391. وَقَالَ عَلَيْهِ السَّلَامُ: أَرْهَدْ فِي الدُّنْيَا يُبْصِرَكَ  
اللَّهُ عَوْرَاتِهَا، وَتَغْفُلُ فَلَستَ بِمَعْفُولٍ عَنكَ.

### [Hadith n. 392](#)

**392. Amir al-mu'minin, peace be upon him, said:** Speak so that you may be known, since man is hidden under his tongue.

392. وَقَالَ عَلَيْهِ السَّلَامُ: تَكَلَّمُوا تُعْرَفُوا، فَإِنَّ الْمَرْءَ  
مَخْبُوءٌ تَحْتَ لِسَانِهِ.

### [Hadith n. 393](#)

**393. 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.

393. وَقَالَ عَلَيْهِ السَّلَامُ: خُذْ مِنَ الدُّنْيَا مَا أَتَاكَ،  
وَتَوَلَّ عَمَّا تَوَلَّى عَنكَ، فَإِنْ أَنْتَ لَمْ تَفْعَلْ فَأَجْمِلْ فِي الطَّلَبِ.

### [Hadith n. 394](#)

**394. Amir al-mu'minin, peace be upon him, said:** Many an expression is more effective than an attack.

394. وقال عليه السلام: رُبُّ قَوْلٍ أَنْعَدُ مِنْ صَوْلٍ.

### [Hadith n. 395](#)

395. Amir al-mu'minin, peace be upon him, said: Every small thing that is contented upon, suffices.

395. وقال عليه السلام: كُلُّ مُقْتَصِرٍ عَلَيْهِ كَافٍ.

### [Hadith n. 396](#)

396. 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.

396. وقال عليه السلام: الْمَيِّتَةُ وَالْمَيِّتَةُ الدِّينِيَّةُ وَالْتَّقَلُّ وَالْتَّقَلُّ وَالتَّوَسَّلُ وَمَنْ لَمْ يُعْطِ قَاعِدًا لَمْ يُعْطِ قَائِمًا وَالذَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَوَالْتَّبَطِرْ، وَإِذَا كَانَ عَلَيْكَ فَاصْبِرْ!

### [Hadith n. 397](#)

397. Amir al-mu'minin, peace be upon him, said: The best scent is musk; its weight is light while its odour is fragrant.

397. وقال عليه السلام: نِعَمَ الطَّيِّبِ الْمِسْكِ، خَفِيفٌ مَحْمُولُهُ، عَاطِرٌ رِيحُهُ.

### [Hadith n. 398](#)

398. Amir al-mu'minin, peace be upon him, said: Put off boasting, give up self-conceit and remember your grave.

398. وقال عليه الس#xFEFCم : صَعُ فَحْرَكَ، وَاحْطَطْ كِبْرَكَ،  
وَادْكُرْ قَبْرَكَ.

### [Hadith n. 399](#)

**399. 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.

399. وقال عليه الس#xFEFCم : إِنْ لِلْوَالِدِ عَلَى الْوَالِدِ حَقًّا،  
وَإِنْ لِلْوَالِدِ عَلَى الْوَلَدِ حَقًّا: فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُطِيعَهُ  
فِي كُلِّ شَيْءٍ إِ#XFEB؛ فِي مَعْصِيَةِ اللَّهِ سُبْحَانَهُ، وَحَقُّ الْوَلَدِ  
عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ آدَبَهُ وَيُعَلِّمَهُ الْقُرْآنَ.

### [Hadith n. 400](#)

**400. 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) 89 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.

400. وقال عليه الس#xFEFCم : الْعَيْنُ حَقٌّ، وَالرُّقَى حَقٌّ،  
وَالسِّحْرُ حَقٌّ، وَالْفَأَلُ حَقٌّ، وَالطَّيْرَةُ لَيْسَتْ بِحَقٍّ، وَالْعَدْوَى لَيْسَتْ  
بِحَقٍّ، وَالطَّيْبُ نُشْرَةٌ وَالْعَسَلُ نُشْرَةٌ، وَالرُّكُوبُ نُشْرَةٌ، وَالنَّظَرُ  
إِلَى الْخُضْرَةِ نُشْرَةٌ.

### [Hadith n. 401](#)

**401. Amir al-mu'minin, peace be upon him, said:** Nearness with people in their manners brings about safety from their evil.

401. وقال عليه الس#xFEFCم : مُقَارَبَةُ النَّاسِ فِي

أَذُفَفَبُF

## Hadith n. 402

**402. 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*).

402. وقال عليه الس;#xFEFCم لبعض مخاطبيه، وقد تكلم بكلمة يُسْتَصْعَرُ مثله عن قول مثلها: لَقَدْ طِرْتُ شَكِيرًا، وَهَدَرْتُ سَقْبًا.

**Sayyid ar-Razi says:** Here, "*shakir*" [in the original Arabic text] means the first feathers that grow on a bird before it is strong enough to fly. And "*saqb*" means the young camel who does not grumble unless it becomes mature.

قال الرضي: والشكير هاهنا: أول ما ينبت من ريش الطائر قبل أن يقوى ويستحصف، والسقب: الصغير من ;#xFEFBI;بل و;#xFEFB; يهدر إ;#xFEFB; بعد أن يستفحل.

## Hadith n. 403

**403. Amir al-mu'minin, peace be upon him, said:** Whoever hankers after contraries gets no means of success.

403. وقال عليه الس;#xFEFCم : مَن أَوْمَأَ إِلَى مُتَقَاوَتٍ خَدَلْتَهُ الْجَيْلُ.

## Hadith n. 404

**404. 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 He makes us master of anything of which He is a superior Master over us, He also assigns some duties to us; and when He takes it away He will take away those duties as well. [90](#)

404. وقال عليه السلام; وَمَ وَقَدْ سُئِلَ عَنْ مَعْنَى قَوْلِهِمْ:  
; حَوْلَ وَ; فُؤَةً; بِاللَّهِ: إِنَّا  
; نَمَلِكُ مَعَ اللَّهِ شَيْئًا، وَ; نَمَلِكُ  
; مَا مَلَكْنَا، فَمَتَى مَلَكْنَا مَا هُوَ أَمَلِكُ بِهِ مَنَّا كَلَفْنَا،  
وَمَتَى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَلَيْنَا.

### [Hadith n. 405](#)

405. 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.

405. وقال عليه السلام; مَ لِعَمَارِ بْنِ يَاسِرٍ رَحِمَهُ اللَّهُ،  
وَقَدْ سَمِعَهُ يَرَاجِعُ الْمُغِيرَةَ بْنَ شُعْبَةَ كَمَا: دَعَاهُ يَا  
عَمَّارُ، فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ; مَا قَارَبَتْهُ الدُّنْيَا،  
وَعَلَى عَمَدٍ لَبَسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَازِرًا لِسَقَطَاتِهِ

### [Hadith n. 406](#)

406. Amir al-mu'minin, peace be upon him, said: How good it is 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.

406. وقال عليه السلام; مَ : مَا أَحْسَنَ تَوَاضُعِ  
; غَنِيَاءٍ لِلْفُقَرَاءِ طَلِبًا لِمَا عِنْدَ اللَّهِ! وَأَحْسَنُ مِنْهُ تِيَهُ  
الْفُقَرَاءِ عَلَى; غَنِيَاءٍ; عَلَى اللَّهِ.

## [Hadith n. 407](#)

**407. 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.

407. وقال عليه السلام: مَا اسْتَوَدَعَ اللَّهُ امْرَأً  
عَفُوبًا؛ اسْتَنْقَدَهُ بِهِ يَوْمًا مَا.

## [Hadith n. 408](#)

**408. Amir al-mu'minin, peace be upon him, said:** Whoever clashes with Truth would be knocked down by it.

408. وقال عليه السلام: مَنْ صَارَعَ الْحَقَّ صَرَعهُ.

## [Hadith n. 409](#)

**409. Amir al-mu'minin, peace be upon him, said:** The heart is the book of the eye.

409. وقال عليه السلام: الْقَلْبُ مُصْحَفُ الْبَصَرِ.

## [Hadith n. 410](#)

**410. Amir al-mu'minin, peace be upon him, said:** Fear of Allah is the chief trait of human character.

410. وقال عليه السلام: التَّقَى رَأْسُ  
إِنْسَانٍ.

## [Hadith n. 411](#)

**411. 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.



411. وقال عليه الس&#xFEFCم;#&#xFEFB; : تَجْعَلَنَّ  
دَرَبِلَسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَبِ&#xFEFB;عَةِ قَوْلِكَ عَلَى مَنْ  
سَدَّدَكَ.

### [Hadith n. 412](#)

**412. 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.

412. وقال عليه الس&#xFEFCم;#&#xFEFB; : كَفَاكَ أَدَبًا لِنَفْسِكَ اجْتِنَابُ  
مَا تَكْرَهُهُ مِنْ غَيْرِكَ.

### [Hadith n. 413](#)

**413. Amir al-mu'minin, peace be upon him, said:** One should endure like free people, otherwise one should keep quiet like the ignorant.

413. وقال عليه الس&#xFEFCم;#&#xFEFB; : مَنْ صَبَرَ صَبَرَ  
&#xFEFB;خُرَارًا، وَإِ&#xFEFB; سَأَلُوا  
&#xFEFB;عُمَارًا.

### [Hadith n. 414](#)

**414. Amir al-mu'minin, peace be upon him, said:** In another tradition it is related that Imam (A.S.) 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.

414. وفي خبر آخر أنه عليه الس&#xFEFCم;#&#xFEFB; قال  
&#xFEFC;شعث بن قيس معزيًا: إِنْ صَبَرْتَ صَبَرَ  
&#xFEFB;كَارِمًا، وَإِ&#xFEFB; سَلَوْتَ سَلَوَّ الْبَهَائِمِ.

## Hadith n. 415

**415. 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.

415. وقال عليه السلام؛م في صفة الدنيا: تَغُرُّ وَتَضُرُّ  
وَتَمُرُّ، إِنَّ اللَّهَ تَعَالَى لَمْ يَرْضَهَا ثَوَابًا؛#xFEFB  
وَوَعَابًا؛#xFEFB وَعَدَائِهِ، وَإِنَّ أَهْلَ الدُّنْيَا كَرَكِبٍ  
بَيْنَا هُمْ حَلُّوا إِذْ صَاحَ بِهِمْ سَائِقُهُمْ فَارْتَحَلُوا.

## Hadith n. 416

**416. 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.

416. وقال؛#xFEFB بنه الحسن؛#xFEFB يا بُنَيَّ؛#xFEFB تُخَلِّفَنَّ  
وَرَاءَكَ شَيْئًا مِنَ الدُّنْيَا، فَإِنَّكَ تُخَلِّفُهُ؛#xFEFB حَدِ رَجُلَيْنِ: إِمَّا  
رَجُلٍ عَمَلَ فِيهِ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقَّيْتَ بِهِ، وَإِمَّا رَجُلٍ عَمَلَ  
فِيهِ بِمَعْصِيَةِ اللَّهِ فَشَقَّيْتَ بِمَا جَمَعْتَ لَهُ فَكُنْتَ عَوْنًا لَهُ عَلَى  
مَعْصِيَتِهِ، وَلَيْسَ أَحَدٌ هَدَّيْنِ حَقِيقًا أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ.

**Sayyid ar-Razi says:** This saying is also related in another version thus:

Whatever of this world is now with you was with others before you, and it will pass to some others after you. Thus, you are collecting things for either of two sorts of men: a man who uses whatever you collected in obedience of Allah and thus acquired virtues with what was evil for you, or a man who uses it in disobeying Allah, so you will be getting evil for what you collected. Neither of these two is such that you should prefer him over your own self, or you may burden yourself for his own sake. Therefore, hope for the mercy of Allah for him who has passed away and for Divine livelihood for him who survives.

و يروى هذا الكك#xFEFCم على وجه آخر، وهو: أَمَا بَعْدُ، فَإِنَّ  
الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى  
أَهْلِ بَعْدِكَ، وَإِنَّمَا أَنْتَ جَامِعٌ #xFEFBحَدِ رَجُلَيْنِ: رَجُلٌ عَمَلَ  
فِيمَا جَمَعْتَهُ بِطَاعَةِ اللَّهِ فَسَعِدَ بِمَا شَقَّيْتَ بِهِ، أَوْ رَجُلٌ عَمَلَ فِيهِ  
بِمَعْصِيَةِ اللَّهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ، وَلَيْسَ أَحَدٌ هَدَيْنَ  
أَهْ#xFEFB أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ،  
فَارْجُ لِمَنْ مَضَى رَحْمَةَ اللَّهِ، وَ لِمَنْ بَقِيَ رِزْقَ اللَّهِ.

## Hadith n. 417

**417. 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".**

417. وقال عليه السك#xFEFCم لقائل قال بحضرته: أَسْتَغْفِرُ  
اللَّهَ. تَكَلِّتُكَ أُمَّكَ، أَتَدْرِي مَا #xFEFBسْتِغْفَارٌ؟ إِنَّ  
#xFEFBسْتِغْفَارَ دَرَجَةِ الْعَلِيِّينَ، وَهُوَ اسْمٌ وَقِعَ عَلَى سِتَّةِ  
مَعَانٍ: أَوَّلُهَا: النَّدَمُ عَلَى مَا مَضَى. وَالثَّانِي: الْعَزْمُ عَلَى تَرْكِ  
الْعَوْدِ إِلَيْهِ أَبَدًا. وَالثَّلَاثُ: أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ  
حَتَّى تَلْقَى اللَّهَ عَزَّوَجَلَّ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ. وَالرَّابِعُ: أَنْ  
تَعُودَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا. وَالخَامِسُ: أَنْ  
تَعُودَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ فَتُذَيِّبَهُ  
بِ#xFEFBحَزَانٍ، حَتَّى يَلْصِقَ الْجِلْدُ بِالْعَظْمِ، وَيَنْشَأَ بَيْنَهُمَا  
لَحْمٌ جَدِيدٌ. وَالسَّادِسُ: أَنْ تُذَيِّقَ الْجِسْمَ أَلْمَ الطَّاعَةِ كَمَا أَدْفَتَهُ  
دَ#xFEFBزَوَةَ الْمَعْصِيَةِ. فَعِنْدَ ذَلِكَ تَقُولُ: أَسْتَغْفِرُ اللَّهَ

## [Hadith n. 418](#)

**418. Amir al-mu'minin, peace be upon him, said:** Clemency is (like) a kinsfolk.

418. وقال عليه السلام: الجلم عَشِيرَةٌ.

## [Hadith n. 419](#)

**419. Amir al-mu'minin, peace be upon him, said:** How wretched the son of Adam is! His death is hidden, his ailments are concealed, his actions are preserved, the bite of a mosquito pains him, choking causes his death and sweat gives him a bad smell.

419. وقال عليه السلام: مَسْكِينُ ابْنِ آدَمَ: مَكْتُومٌ  
مَكْنُونُ الْعِلَلِ، مَحْفُوظُ الْعَمَلِ، تَوْلِمُهُ الْبَقَّةُ،  
وَتَعْتَلُهُ الشَّرْقَةُ وَتُنْتِنُهُ الْعَرَقَةُ.

## [Hadith n. 420](#)

**420. 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.

420. وروي أنه عليه السلام: مَن كَانَ جَالِسًا فِي أَصْحَابِهِ،  
فَمَرَّتْ بِهِمْ امْرَأَةٌ جَمِيلَةٌ، فَرَمَقَهَا الْقَوْمُ بِأَبْصَارِهِمْ. فَقَالَ عَلَيْهِ  
السَّلَامُ: مَن: إِنْ أَبْصَرَ هَذِهِ الْفُحُولَ طَوَامِحٌ وَإِنَّ ذَلِكَ  
سَبَبُ هَبَائِبِهَا فَإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ  
فَلْيُرْمِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَأَمْرَأَةٍ.

**Then one of the Kharijites said:** "May Allah kill this heretic! How logical he is!" **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 an abuse] or else pardoning from the offence."

فقال رجل من الخوارج: قاتله الله كافراً ما أفقهه. فوثب  
القوم ليقتلوه. فقال عليه السلام: رُوِيَ إِذَا إِنَّمَا هُوَ  
سَبُّ بِسَبِّ، أَوْ عَفْوٌ عَن ذَنْبٍ.

### [Hadith n. 421](#)

**421. Amir al-mu'minin, peace be upon him, said:** It is enough if your wisdom distinguishes for you the path of your going astray from the path of your guidance.

421. وقال عليه السلام: كَفَاكَ مِنْ عَقْلِكَ مَا أَوْصَحَ  
لَكَ سَبِيلَ عَيْكَ مِنْ رُشْدِكَ.

### [Hadith n. 422](#)

**422. 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.

422. وقال عليه السلام: افْعَلُوا الْخَيْرَ وَ  
تَحَقَّرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلُهُ كَثِيرٌ، وَ  
يَقُولَنَّ أَحَدُكُمْ: إِنَّ أَحَدًا أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونُ وَاللَّهِ  
كَذَلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلًا، فَمَهْمَا تَرَكَتُمَا مِنْهُمَا  
كَفَاكُمَا أَهْلُهُ.

### [Hadith n. 423](#)

**423. 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.

423. وقال عليه السلام: مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ

اللَّهُ عَافِيَةٌ، وَمَنْ عَمَلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ،  
وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ كَفَاهُ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ.

### [Hadith n. 424](#)

**424. 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.

424. وقال عليه السلام: الْجِلْمُ غِطَاءٌ سَاتِرٌ، وَالْعَقْلُ  
حُسَامٌ قَاطِعٌ، فَاسْتُرْ خَلَلَ خُلُقِكَ بِجِلْمِكَ، وَقَاتِلْ هَوَاكَ بِعَقْلِكَ.

### [Hadith n. 425](#)

**425. 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 places 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.

425. وقال عليه السلام: إِنْ لِلَّهِ عِبَادًا يَخْتَصُّهُمْ  
بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَدَّلُوهَا، فَإِذَا  
مَنَعُوهَا نَزَعَهَا مِنْهُمْ، ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

### [Hadith n. 426](#)

**426. Amir al-mu'minin, peace be upon him, said:** It does not behove a man to have trust in two positions, health and riches, because there is many a man whom you see healthy but he soon falls sick and many a man whom you see rich but soon turns destitute.

426. وقال عليه السلام: مَنْ وَثِقَ بِحَصْلَتَيْنِ: الْعَافِيَةِ، وَالْغِنَى: بَيْنَا تَرَاهُ مُعَافِيًا إِذْ سَقِمَ،  
وَعَنِيًّا إِذْ افْتَقَرَ.

## [Hadith n. 427](#)

**427. 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.

427. وقال عليه الس&#xFEFCم : مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّما شَكَاهَا إِلَى اللَّهِ، وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّما شَكَاهَا إِلَى اللَّهِ.

## [Hadith n. 428](#)

**428. 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 of whose prayers He is appreciative; and (in fact) every day wherein no sin of Allah is committed is an 'Id. [91](#)

428. وقال عليه الس&#xFEFCم في بعض أَيَّامِ عِيدِهِ : إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبَلَ اللَّهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ يُعْصَى اللَّهُ فِيهِ فَهُوَ يَوْمٌ عِيدٌ.

## [Hadith n. 429](#)

**429. Amir al-mu'minin, peace be upon him, said:** On Judgement Day the greatest regret will be felt by man who earned wealth through sinful ways, although inherited by a person who spends it in obeying Allah, the Glorified, and will be awarded Paradise on that account while first one will go into Fire on account of it.

429. وقال عليه الس&#xFEFCم : إِنَّ أَكْبَرَ الْحَسْرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ ما كَسَبَ فِي عَيْرِ طَاعَةِ اللَّهِ، فَأَنْقَعَهُ فِي طَاعَةِ اللَّهِ سُبْحَانَهُ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ بِإِخْوَانِهِ النَّارَ.

## [Hadith n. 430](#)

**430. Amir al-mu'minin, peace be upon him, said:** The worst in (concluding a) transaction 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. [92](#)

430. وقال عليه السلام: #xFEFCم : إِنَّ أَحْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعِيًّا، رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ، وَقَدِمَ عَلَى #xFEFBI خِرَّةٍ يَتَّبِعَتِهِ.

### [Hadith n. 431](#)

**431. 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.

431. وقال عليه السلام: #xFEFCم : الرِّزْقُ رِزْقَانِ: طَالِبٌ، وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا، مَنْ طَلَبَ #xFEFBI خِرَّةَ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا.

### [Hadith n. 432](#)

**432. Amir al-mu'minin, peace be upon him, said:** Lovers of Allah are those who look at the inward side of the world while others look at its outward side, they busy themselves with remoter benefits while others busy themselves in immediate benefits. They kill those things which they feared would have killed them, and leave here in this world what they think would leave them. They took amassing of wealth by others as a small matter and regarded it like losing.

They are enemies of things others love while love things which others hate. Through them, Quran has been learnt and they have been given knowledge through Quran. Through them Quran is established while through the Quran they are established. They do not see any object of hope above what they hope and no object of fear above what they fear.

432. وقال عليه السلام: #xFEFCم : إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا، وَاشْتَعَلُوا بِأَجْلِهَا إِذَا اشْتَعَلَ النَّاسُ بِعَاجِلِهَا، فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَتَرَكَوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ، وَرَأَوْا اسْتِكْنَارَ



عَيْرِهِمْ مِنْهَا اسْتَفْبِحُوا، وَدَرَكَهُمْ لَهَا قَوْتًا،  
أَعْدَاءُ مَا سَأَلَمَ النَّاسُ، وَسِلْمُ مَا عَادَى النَّاسُ! يَهُمُّ عِلْمَ الْكِتَابِ  
وَبِهِ عُلْمُوا وَبِهِمُ قَامَ الْكِتَابُ وَبِهِ قَامُوا، يَرُونَ  
مَرْجُوءًا فَوْقَ مَا يَرْجُونَ، وَخَوْفًا فَوْقَ مَا يَخَافُونَ.

### [Hadith n. 433](#)

**433. Amir al-mu'minin, peace be upon him, said:** Remember pleasures will pass away while the consequences will stay.

433. وقال عليه السلام: اذْكُرُوا انْقِطَاعَ اللَّذَاتِ،  
وَبَقَاءَ التَّيَبَاتِ

### [Hadith n. 434](#)

**434. Amir al-mu'minin, peace be upon him, said:** Try (a man) and you will hate him.

434. وقال عليه السلام: اخْبُرْ تَقْلِيهِ.

**As-Sayyid ar-Razi says:** Some people say that this saying is of the Prophet (p.b.u.h.), 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-Arabi, 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)."

قال الرضي: ومن الناس من يروي هذا لرسول الله صلى الله  
عليه وآله ، ومما يُقوي أنه من أمير المؤمنين  
عليه السلام: ما حكاه ثعلب قال: حدثنا ابن  
عربي قال: قال المأمون: لو #<#> أن علياً  
عليه السلام قال: « اخْبُرْ تَقْلِيهِ » لقلت أنا: اقله تخبُر.

## [Hadith n. 435](#)

**435. Amir al-mu'minin, peace be upon him, said:** It is not such that Allah, to Whom belongs Might and Majesty, keeps open the door of gratitude for a person and closes the door of plenty upon him, or that He opens the door of prayer to a person and closes the door of acceptance upon him, or that He opens the door of repentance for a person and closes the door of forgiveness upon him.

435. وقال عليه السﻻم: مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَيَّ عَبْدٍ بَابَ الشُّكْرِ وَيُعْلِقَ عَنْهُ بَابَ الزِّيَادَةِ، وَبَابَ الدُّعَاءِ وَيُعْلِقَ عَنْهُ بَابَ جَابِهِ، وَبَابَ التَّوْبَةِ وَيُعْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ.

## [Hadith n. 436](#)

**436. 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.

436. وقال عليه السﻻم: أَوْلَى النَّاسِ بِالْكَرَمِ مَنْ عَرَقَتْ فِيهِ الْكِرَامُ.

## [Hadith n. 437](#)

**437. 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.

437. وسئل عليه السﻻم: أَيُّمَا أَفْضَلُ: الْعَدْلُ، أَوِ الْجُودُ؟ فَقَالَ: الْعَدْلُ يَضَعُ كُلَّ شَيْءٍ فِي مَوْضِعِهِ، وَالْجُودُ يُخْرِجُهَا عَنْ جِهَتِهَا، وَالْعَدْلُ سَائِسٌ عَامٌّ، وَالْجُودُ عَارِضٌ خَاصٌّ، فَالْعَدْلُ أَشْرَفُهُمَا وَأَفْضَلُهُمَا.

## [Hadith n. 438](#)

**438. Amir al-mu'minin, peace be upon him, said:** People are enemies of what they do not know.

438. وقال عليه الس#xFEFCم : النَّاسُ أَعْدَاءُ مَا جَهِلُوا.

## [Hadith n. 439](#)

**439. Amir al-mu'minin, peace be upon him, said:** The whole of asceticism is confined between two expressions of the Quran. Allah, the Glorified says:

*Lest distress you yourselves for what escapes you, and be overjoyous for what He has granted you (Quran, 57:23).*

Whoever does not grieve over what he misses and does not revel over what comes to him acquires asceticism from both its sides.

439. وقال عليه الس#xFEFCم : الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَيْنِ مِنَ الْقُرْآنِ: قَالَ اللَّهُ عَزَّوَجَلَّ: (لكي#xFEFC; تَأْسَوْا عَلَى مَا فَاتَكُمْ ، وَ #xFEFB; تَفْرَحُوا بِمَا آتَاكُمْ) ، فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي، وَلَمْ يَفْرَحْ بِمَا آتَى، فَقَدْ أَخَذَ الزُّهْدَ بِطَرَفَيْهِ

## [Hadith n. 440](#)

**440. Amir al-mu'minin, peace be upon him, said:** What a breaker is sleep for resolutions of the day!

440. وقال عليه الس#xFEFCم : ما أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

## [Hadith n. 441](#)

**441. Amir al-mu'minin, peace be upon him, said:** Governing power is the proving ground for people.

441. وقال عليه السلام: المأوى خير من المصاير.  
الرجال .

### [Hadith n. 442](#)

442. 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.

442. وقال عليه السلام: ليس بلد بأحق بك من بلد،  
خير اليه من بلد ما حملك.

### [Hadith n. 443](#)

443. 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 great 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.

443. وقال عليه السلام: وقد جاءه نعي  
ماليك! والله لو كان  
جبلًا لكان فندًا، ولو كان حجرًا لكان صلدًا،  
يرتقيه الحافر، ويوفي عليه الطائر.

Sayyid ar-Razi says: "Find" means a lonely mountain (rising in height above the others in the range).

قال الرضي: الفند: المنفرد من الجبال.

### [Hadith n. 444](#)

444. Amir al-mu'minin, peace be upon him, said: A little that lasts is better than much that brings grief.

444. وقال عليه السلام: قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

### Hadith n. 445

445. Amir al-mu'minin, peace be upon him, said: If a man possesses a revealing quality wait and see his other qualities. [93](#)

445. وقال عليه السلام: إِذَا كَانَ فِي رَجُلٍ خَلَةٌ رَائِعَةٌ فَانْتَظِرْ أَخَوَاتِهَا.

### Hadith n. 446

446. Amir al-mu'minin, peace be upon him, said to Ghalib ibn Sa'sa'ah, father of Farazdaq (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.

446. وقال عليه السلام: لغالِبِ بنِ صعصعةِ أبي الفرزدقِ، في كَمَدٍ بينهما: مَا فَعَلْتَ إِيَّاكَ الْكثِيرَةَ؟ قال: دَعَدَعْتُهَا الحُقُوقُ يا أميرَ المؤمنين. فقال عليه السلام: ذَاكَ أَحْمَدُ سُبُلِهَا

### Hadith n. 447

447. Amir al-mu'minin, peace be upon him, said: Whoever trades without knowing the rules of religious law will be involved in usury.

447. وقال عليه السلام: مَنْ اتَّجَرَ بِغَيْرِ فِقْهِ ارْتَطَمَ فِي الرَّبَا.

## [Hadith n. 448](#)

**448. Amir al-mu'minin, peace be upon him, said:** Whoever regards small distresses as big, Allah involves him in big ones.

448. وقال عليه السﻻم: مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ  
ابْتَدَأَ اللَّهُ بِكِبَارِهَا.

## [Hadith n. 449](#)

**449. Amir al-mu'minin, peace be upon him, said:** Whoever maintains his own respect in view, his desires appear light to him.

449. وقال عليه السﻻم: مَنْ كَرُمَتْ عَلَيْهِ نَفْسُهُ  
هَانَ عَلَيْهِ شَهْوَتُهُ.

## [Hadith n. 450](#)

**450. Amir al-mu'minin, peace be upon him, said:** Whenever a man cuts a joke he separates away a bit from his wit.

450. وقال عليه السﻻم: مَا مَزَحَ امْرُؤٌ مَزْحَةً  
إِذْ مَجَّ مِنْ عَقْلِهِ مَجَّةً.

## [Hadith n. 451](#)

**451. 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.

451. وقال عليه السﻻم: زُهِدُكَ فِي رَاغِبٍ فِيكَ  
نُفْصَانُ حَظٍّ، وَرَعْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلٌّ نَفْسٍ.

## [Hadith n. 452](#)

**452. Amir al-mu'minin, peace be upon him, said:** Riches and destitution will follow presentation before Allah.

452. وقال عليه السلام: الغنى والفقر بعد العرض على الله.

## [Hadith n. 453](#)

**453. Amir al-mu'minin, peace be upon him, said:** Az-Zubayr remained a man from our house till his wretched son 'Abdullah came forth. [94](#)

453. وقال عليه السلام: ما زال الزبير رجلاً منا أهل البيت حتى نشأ ابنه المشؤوم عبد الله.

## [Hadith n. 454](#)

**454. 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. [95](#)

454. وقال عليه السلام: ما زبناً آدم والفخر: أوله نطفة، وآخره جيفة، ويرزق نفسه، ويدفع حنقه.

## [Hadith n. 455](#)

**455. 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).

455. وسئل عليه السلام: من أشعر الشعراء؟

فقال: إِنَّ الْقَوْمَ لَمْ يَجْرُوا فِي حَلْبَةٍ تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا  
فَإِنْ كَانَ وَ#xFEFB وَ#xFEFB بَدَّ قَالِمَلِكُ الصِّلِيلُ.

As-Sayyid ar-Razi says: Amir al-mu'minin means Imru'l Qays.[96](#)

قال الرضي: يريد امرأ القيس

### Hadith n. 456

**456. 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.

456. وقال عليه الس#xFEFCم : أ#xFEFB حُرٌّ يَدَعُ هَذِهِ  
الْمَاظَةَ #xFEFB هَلِهَا؟ إِنَّهُ لَيْسَ #xFEFB نَفْسِكُمْ تَمَنُّ  
إ#xFEFB الْجَنَّةَ، وَ#xFEFB تَبِيعُوهَا إ#xFEFB بِهَا.

### Hadith n. 457

**457. 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.

457. وقال عليه الس#xFEFCم : مَنُوهَمَانِ #xFEFB  
يَشْعَبَانِ: طَالِبُ عِلْمٍ، وَطَالِبُ دُنْيَا.

### Hadith n. 458

**458. Amir al-mu'minin, peace be upon him, said:** Belief means you should prefer truth when it harms you rather than falsehood when it benefits you; your words should not be more than your action and you should fear Allah when speaking about others.

458. وقال عليه الس#xFEFCم : عَ#xFEFB مَةُ  
إ#xFEFB يُمَانُ أَنْ تُؤْتِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكُذِبِ حَيْثُ



يَنْفَعُكَ، أَنْ يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عِلْمِكَ وَأَنْ تَتَّقِيَ اللَّهَ  
فِي حَدِيثِ غَيْرِكَ.

### [Hadith n. 459](#)

**459. Amir al-mu'minin, peace be upon him, said:** Destiny holds sway over (our) predetermination till effort itself brings about ruin.

459. وقال عليه السلام: يَغْلِبُ الْمَقْدَارُ عَلَى التَّقْدِيرِ  
حَتَّى تَكُونَ تَكُونُ فِي التَّدْبِيرِ.

**As-Sayyid ar-Radi says:** Something of this meaning has already appeared earlier though in words different from these.

قال الرضي: وقد مضى هذا المعنى فيما تقدم برواية تخالف  
بعض هذه لفاظ.

### [Hadith n. 460](#)

**460. Amir al-mu'minin, peace be upon him, said:** Forbearance and endurance are twins and they are the product of high courage.

460. وقال عليه السلام: الْجِلْمُ وَالْجَلْمُ وَالْجَلْمُ وَالْجَلْمُ  
تَوَاقِفٌ يُنْتِجُهُمَا عُلُوُّ الْهَمَّةِ.

### [Hadith n. 461](#)

**461. Amir al-mu'minin, peace be upon him, said:** Backbiting is the tool of the helpless.

461. وقال عليه السلام: الْغَيْبَةُ جُهْدُ الْعَاجِزِ.

## Hadith n. 462

**462. Amir al-mu'minin, peace be upon him, said:** Many a man gets into mischief because of being spoken well about.

462. وقال عليه السلام: رُبَّ مَفْتُونٍ يَحْسُنُ الْقَوْلَ فِيهِ.

## Hadith n. 463

**463. 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.

463. وقال عليه السلام: الدُّنْيَا خُلِقَتْ لِغَيْرِهَا، وَلَمْ تُخْلَقْ لِنَفْسِهَا.

## Hadith n. 464

**464. 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.

464. وقال عليه السلام: إِنَّ لِبَنِي أُمَيَّةَ مِرْوَدًا يَجْرُونَ فِيهِ، وَلَوْ قَدِ اخْتَلَفُوا فِيمَا بَيْنَهُمْ ثُمَّ كَادَتْهُمْ الصِّبَاعُ لَغَلَبَتْهُمْ.

**As-Sayyid ar-Radi says:** Herein “*mirward*” is a form derived from “*irwad*” 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. [97](#)

قال الرضي : وَالْمِرْوَدُ هَاهُنَا مَفْعَلٌ مِنْ رَوَادٍ، وَهُوَ مِهَالٌ وَنِظَارٌ، وَهَذَا مِنْ أَفْصَحِ الْكَلِمِ وَأَغْرَبِهِ، فَكَأَنَّهُ عَلَيْهِ السَّلَامُ شَبَّهَ

المهلة التي هم فيها بالمضمار الذي يجرون فيه إلى الغاية،  
فاذا بلغوا مُنْقَطِعَهَا انتَقَضَ نظامُهم بعدها.

### [Hadith n. 465](#)

**465. 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.

465. وقال عليه الس&#x201C;م في مدح انصار: هُمُ وَاللّٰهِ رَبُّوٓا۟لَّذِيْ سَدَّ كَمَا يُرَبِّي الْقَلُوْحَ مَعَ عَنَائِهِمْ بِأَيْدِيهِمُ السَّبَاطِ وَالسِّنْتِهِمُ السِّبْطِ.

### [Hadith n. 466](#)

**466. Amir al-mu'minin, peace be upon him, said:** The eye is the strap of the rear.

466. وقال عليه الس&#x201C;م : العَيْنُ وَكَأُ السِّ.

**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-nabawiyyah*.

قال الرضي: و هذه من انستعارات العجبية، كانه شبه السة بالوعاء، والعين بالوكاء، فاذا اطلق الوكاء لم ينضب الوعاء و هذا القول في ان شهر ان ظهر من ان النبي عليه الس&#x201C;م ، وقد رواه قوم ان مير المؤمنين عليه الس&#x201C;م ، ذكر ذلك المبرد في كتاب المقتضب في باب اللفظ بالحروف. و قد تكلمنا على هذه انستعار في كتابنا الموسوم:

## بمجازات 5&#xFEF1;ثار النبوية.

### Hadith n. 467

**467. 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.

**467. وقال عليه الس&#xFEFC;م في ك&#xFEFC;م له:  
وَوَلِيَهُمْ وَالِ فَأَقَامَ وَاسْتَقَامَ، حَتَّى ضَرَبَ الدِّينُ بِجِرَانِهِ.**

### Hadith n. 468

**468. Amir al-mu'minin, peace be upon him, said:** A severe time will come upon people wherein the rich will seize possessions with their teeth although not commanded to do so. Allah the Glorified, says:

***Forget not generosity among yourselves (Quran, 2:237).***

During this time wicked will rise up while virtuous will remain low and purchases will be made from helpless although the Prophet (S) has prohibited purchasing from the helpless.

[98](#)

**468. وقال عليه الس&#xFEFC;م : يَأْتِي عَلَى النَّاسِ زَمَانٌ  
عَضُوضٌ يَعَضُّ الْمُوسِيرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ،  
قَالَ اللَّهُ سُبْحَانَهُ: (و &#xFEFB; تَنْسُوا الْفَضْلَ بَيْنَكُمْ) ، تَنْهَدُ  
فِيهِ &#xFEFBI; شَرَارٌ، وَتُسْتَدَلُّ &#xFEFBI; خِيَارٌ، وَيُبَايِعُ  
الْمُضْطَرُّونَ، وَقَدْ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
عَنْ بَيْعِ الْمُضْطَرِّينَ.**

### Hadith n. 469

**469. 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.

469. وقال عليه الس&#xFEFCم;م : يَهْلِكُ فِي رَجُوبِ زَن;ن: مُجِبُّ مَفْرَطٍ، وَبَاهِتٌ مُفْتَرٍ.

**As-Sayyid ar-Radi says:** This is on the lines of Amir al-mu'minin's own saying which runs as: "Two categories of persons will be ruined over me: the one who loves exaggeratingly and the hater and malice-bearer." [99](#)

### [Hadith n. 470](#)

**470. Amir al-mu'minin, peace be upon him, was asked on the Unity of Allah and His justice, when he replied:** Unity means that you do not subject Him to the limitations of your imagination and justice means that you do not lay any blame on Him. [100](#)

470. وسئل عليه الس&#xFEFCم;م عن التوحيد والعدل فقال: التَّوْحِيدُ أَنْ تَتَوَهَّمَهُ وَالْعَدْلُ أَنْ تَتَّهَمَهُ.

### [Hadith n. 471](#)

**471. 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.

471. وقال عليه الس&#xFEFCم;م: خَيْرٌ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ خَيْرٌ فِي الْقَوْلِ بِالْجَهْلِ.

### [Hadith n. 472](#)

**472. Amir al-mu'minin, peace be upon him, said in his prayer for seeking rain:** O My God, send us rain by submissive clouds not by unruly ones.

472. وقال عليه الس&#xFEFCم;م في دعاء استسقى به: اللَّهُمَّ اسْقِنَا ذُلَّ السَّحَابِ دُونَ صِعَابِهَا.

**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.

قال الرضي: وهذا من الكعجب الفصاحة، وذلك أنه عليه السع شبه السحاب ذوات الرعود والبوارق والرياح والصواعق بالصعاب التي تقمص برحالتها وتقمص بركبانها، وشبه السحاب خالية من تلك الروائع بالصعاب التي تحلب طيعة وتقتعد مسوحة.

### [Hadith n. 473](#)

**473. 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.

473. وقيل له عليه السع : لو غيرت شيبك يا أمير المؤمنين. فقال عليه السع : الخصاب زينة، ونحن قوم في مصيبة!

**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.

قال الرضي: يريد برسول الله صلى الله عليه وآله.

### [Hadith n. 474](#)

**474. 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.

474. وقال عليه السع : ما المجاهد الشهيد في سبيل الله بأعظم أجراً ممن قدر فعف، لكاد العفيف أن يكون

## مَلَكًا مِنْ الْمَلَكَةِ

### [Hadith n. 475](#)

**475. Amir al-mu'minin, peace be upon him, said:** Contentment is a wealth that does not exhaust.

**475. وقال عليه السلام: القناعة مالٌ  
يُنْفَدُ.**

**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.

**قال الرضي: وقد روى بعضهم هذا الكلام عن النبي  
صلى الله عليه وآله.**

### [Hadith n. 476](#)

**476. When Amir al-mu'minin, peace be upon him, put Ziyad ibn Abih in place of Abdullah ibn 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.

**476. وقال عليه السلام: لزياد بن أبيه. وقد استخلفه  
لعبد الله بن العباس على فارس وأعمالها، في ك  
طويل كان بينهما، نهاه فيه عن تقدم الخراج: استعمل العدل،  
وأحذر العسف والحيف فإن العسف يعود بالجاء،  
والحيف يدعوا إلى السيف.**

### [Hadith n. 477](#)

**477. Amir al-mu'minin, peace be upon him, said:** The worst sin is that which the

committer takes lightly.

477. وقال عليه الس&#xFEFCم : أَشَدُّ الذُّنُوبِ مَا اسْتَخَفَّ بِهِ صَاحِبُهُ.

### Hadith n. 478

**478. Amir al-mu'minin, peace be upon him, said:** Allah has not made it obligatory on the ignorant to learn till He has made it obligatory on the learned to teach.

478. وقال عليه الس&#xFEFCم : مَا أَخَذَ اللَّهُ عَلَى أَهْلِ الْجَهْلِ أَنْ يَتَعَلَّمُوا حَتَّى أَخَذَ عَلَى أَهْلِ الْعِلْمِ أَنْ يُعَلِّمُوا.

### Hadith n. 479

**479. Amir al-mu'minin, peace be upon him, said:** The worst comrade is he for whom formality has to be observed. [101](#)

479. وقال عليه الس&#xFEFCم : شَرُّ خَوَانٍ مَنْ تُكَلِّفَ لَهُ.

**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.

قال الرضي: شَرُّ خَوَانٍ مَنْ تُكَلِّفَ لَهُ. وهو شرُّ خَوَانٍ مَنْ تُكَلِّفَ لَهُ، فهو شرُّ خَوَانٍ.

### Hadith n. 480

**480. Amir al-mu'minin, peace be upon him, said:** If a believer enrages his brother, it means that he leaves him.



## 480. وقال عليه السلام: إِذَا اخْتَشَمَ الْمُؤْمِنُ أَخَاهُ فَقَدْ فَارَقَهُ.

**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.

قال الرضي: يقال: حشمه وأحشمه: إذا أغضبه، وقيل: أخجله،  
واحتشمه: طلب ذلك له، وهو مَطْنَةٌ مفارقتة.

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This is the end of our selection of the utterances of Amir al-mu'minin, peace be upon him, We are praiseful to Allah, the Glorified, for having enabled us to collect the scattered utterances from various sides and to bring together from different places the material that was lying far away. We intend, as we stipulated in the beginning, to leave some blank pages at the end of every chapter for the insertion of whatever we may get and the addition of whatever comes to us, for it is possible that some material which is not in our view at present or which is not available may become known to us and fall in our hands. We have no ability save through Allah. In Him we trust, and He is Sufficient for us. He is the best Supporter.

This book was completed in the month of *Rajab*, in the year 400 A.H.

May Allah send blessings on our master Muhammad the last of the prophets who guided us towards the best path, and his chaste descendants and his companions who are the stars of conviction.

و هذا حين انتهاء الغاية بنا إلى قطع المختار من  
ك;#xFEFCم أمير المؤمنين عليه السلام;#xFEFCم ، حامدين  
لله سبحانه على ما من به من توفيقنا لضم ما انتشر من  
أطرافه، و تقريب ما بعد من أقطاره. و تقرر العزم كما شرطنا  
أو;#xFEFB على تفضيل أوراق من البياض في آخر كل باب  
من;#xFEF7;#xFEFB بواب، ليكون;#xFEFB قتناص الشارد، و  
استلحاق الوارد، و ما عسى أن يظهر لنا بعد الغموض، و يقع  
إلينا بعد الشذوذ، و ما توفيقنا إ;#xFEFB بالله عليه توكلنا، و  
هو حسبنا و نعم الوكيل.

## و ذلك في رجب سنة أربع مائة من الهجرة،

### و صلى الله على سيدنا محمد خاتم الرسل، و الهادي إلى خير السبل، و آله الطاهرين، و أصحابه نجوم اليقين

1. 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, (luring the battles of Jamal and Siffin it was obligatory to support the right and to fight against the wrong.

2. In the last phrase, Amir al-mu'minin has described the consequences and effects 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.

3. 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, 99:6-8)

4. The meaning is that when a man's fortune is helpful and the world is favourable to 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.

They are friends of him whom the world favours and the foes of him whom the world hits.

5. To the person who behaves with others with benignity and manner-liness, people 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

6. The occasion for pardon and forgiveness is when there is power to take revenge. 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.

7. It is not difficult to attract others by good manners and cheerfulness and to 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.

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.

[8.](#) Amir al-mu'minin uttered this sentence when Sa'd ibn Abi Waqqas, Muhammad ibn 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 reprove, rebuke or correct them.

[9.](#) The intention is that since in the beginning of Islam the number of Muslims was limited it was necessary to keep them distinct from the Jews in order to maintain their collective entity, 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.

[10.](#) 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.

[11.](#) However had a thing may be regarded among the people and however it may be 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.

[12.](#) 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.

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.

[13.](#) 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, 14:7)

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 deprivation and discomfiture.

[14.](#) The things which a man wants to conceal from others do come out through his 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.

[15.](#) The intention is that as long as sickness does not become serious do not give it importance, because by giving importance the feelings get affected 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.

[16.](#) Khabbab ibn al-Aratt was a distinguished companion of the Holy Prophet and was 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 39 A.H. at the age of 73, 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.

**17.** This is one of the authentic traditions (ahadith) of the Holy Prophet whose 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, Ah mad ibn Hanbal, vol.1, pp.84,95,128; vol.6, p.292; ' llal al-hadith, Abu Hatim, vol.2, p.400; Hilyah al-awliya', Abu Nu'aym, vol4, 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-Maghazili, 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-nadirah, vol. 2, pp.214, 215; al-Isti'ab, vol.3, p. 1110; Usd al-ghabah, vol.4, pp.29-30)

**18.** The person who feels ashamed and repentant after committing sin and offers 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.

**19.** The meaning is that a man of prestige and esteem never tolerates humiliation or 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.

**20.** 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.

**21.** A person who has wealth and riches will get friends and acquaintances wherever 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.

**22.** Contentment means that a man should remain satisfied with what he gets and should not complain if he gets less. If he is not so contented he will try to satisfy his greed by committing social crimes 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.

**23.** The shame that is faced in putting a request before an inappropriate person gives 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 to a low and base person is intolerable. Every self-respecting person would therefore prefer deprivation to being under obligation to an inappropriate man, and would not tolerate placing his request before a low and base person.

**24.** Talkativeness is the result of diffused thinking while diffusion of thought is the result of the unripeness of wisdom. When wisdom attains perfection and understanding ripens one's mind, and thoughts are balanced, and wisdom acquires power and control over the tongue, as over other parts of the body, the tongue does not act without thinking or outside the dictates of wisdom. Obviously, uttering after thinking is short and free from

extras.

As a man's intelligence increases his speaking decreases and he does not speak save at the opportune moment. [25](#). 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. [26](#). 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 its beginning is good the end too would be good.

An auspicious river begins from the very spring.

[27](#). 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 filled with 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.3, pp.1107-1108; Hilyah al-awlya', vol.2, p.84; Sifatu's-Safwah, Ibn al-Jawzi, vol.1, p.121; al-Amali; Abu 'Ali al-Qali, vol.2, p.147; Zahr al-adab, al-Husri, vol.1, pp.40-41; Muruj adh-dhahab, vol.2, p.42; ar-Riyad an-nadira, al-Muhibb at-Tabari, vol.2, p.212; Ibn Abi'l-Hadid, vol.18, pp.225-226)

[28](#). The end of this story is that after this the man enquired, "What kind of destiny it 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, 17: 23]). Here "qada' " stands for commanded.

[29](#). The real value of a person is his knowledge (and perfection of attainments), his 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 is according to the extent of his knowledge.

[30](#). As Allah says:

. . . , Verily, Allah do accept (an offering only) from those who guard (themselves against evil). (Qur'an, 5:27)

[31](#). Perhaps the other meaning of this saying is that: "Whoever loves us should not 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."

[32](#). During autumn, protection from cold is necessary because with the change of 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 affected. 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.

**33.** Every speaker and preacher manifests the force of his speaking in subjects in which he is well-versed. If he has to change the subject neither will his mind move nor will his tongue be able to speak out. But 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. And then, the use of commendatory words does not alter the principle and although the ways are different the object remains the same.

**34.** Kumayl ibn Ziyad an-Nakha'i was the holder of the secrets of the Imamate and one of the chief companions of Amir al-mu'minin. He held a great position in knowledge and attainment and a chief place in abstinence and Godliness. He was Amir al-mu'minin's Governor of Hit for sometime. He was killed by al-Hajjaj ibn Yusuf ath-Thaqafi in the year 83 A.H. at the age of ninety years and was buried outside Kufah.

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

A man is hidden under his tongue; unless he speaks you cannot know his worth and value.

**36.** Just as Allah sent down a series of prophets by way of His Justice and Mercy to 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 the 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-Taftazani ash-Shafi'i, vol. 2, p.275; al-Jawahir al-mudhiyyah, al-Khatib al-Hanafi, vol.2, pp. 457,509).

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'l'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 Imamate as an unbeliever but only a sinner, a transgressor or a deviator, etc. (Sharh Nahjul Balaghah al-balaghah, vol.18, p.373)

**37.** If evil is done in return for evil, and abuse in return for abuse, the door for 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, v61. 1, p.235; vol.2, p.63; Nihayah al-irab, an-Nuwayri, vol.6, p.52; Matalib as-sa'ul, Ibn Talhah ash-Shafi'i, vol. 2, pp.11-12; al-Manaqib, Ibn Shahrashub, vol.4, p.19; al-Bihar, al-Majlisi, vol.43, p.344)

If you are a proper human being do good to the evil-doer.

**38.** A person who seeks perfection and believes that he is still in need of it can be 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.

**39.** It is not as difficult to keep aloof from sin the first time as it is after becoming 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.

[40.](#) This is a proverb which is used when a man runs after one advantage so 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.

[41.](#) A man attaches great importance to the science and art which he knows and 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 he replied, "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."

[42.](#) The person who rises to face wrong for the sake of Allah is afforded support and 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.

[43.](#) This means that the giving of full reward to the virtuous for their good actions and 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.

[44.](#) This sentence can be interpreted in two ways. One is that if you bear malice 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.

[45.](#) Ibn Abi'l-Hadid ( 'Izzu'd-Din 'Abd al-Hamid ibn Hibatul'llah al-Mu'tazili [586/1190-655/1257]) says:

"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 Nahjul Balaghah al-balaghah, vol.18, p.416)

[46.](#) The person who gains a lesson and experience by spending money and wealth 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."

[47.](#) It means that if a person is not temperamentally forbearing he should try to be so 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.

48. This saying is about the awaited Imam who is the last of the series of Imams. On 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).

49. It means that just as an envious person cannot appreciate any good in him whom 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.

50. Every individual has some shortcomings or other. If a person keeps aloof from 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.

51. 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.

52. When a man falls into greed and avarice, he gets entangled in evils like bribery, 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.

53. If a person adorns himself with the quality of modesty then it prevents him from committing evil acts. Therefore, he has no evil for the people to find in him. Even if a bad act is ever committed by him he does not commit it openly because of his feeling of modesty lest the people notice him.

54. A jealous person feels jealous of the property and position of others but not of 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 of envy. The intention is that one should regard health as a highly valuable blessing and remain attentive towards its protection and care.

55. The reason for calling goodness of moral character a blessing is that just as 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.

56. The meaning of this is that if the enemy aims at fighting and takes the initiative in 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'I-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 Nahjul Balaghah al-balaghah, vol.19, p.60)

57. It is easy to bear oppression in this world but it is not easy to face its punishment in 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.

58. If replies to a question begin to be given from all sides, every reply will raise 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.

59. 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.

60. Before describing some of the aims and good points of the commands of the 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 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, 2:179)

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 Nahjul Balaghah al-balaghah as well as in its commentaries like Ibn Abi'l-Hadid, vol.19, p.90; Ibn Maytham, vol.5, pp.367-368; Minhaj al-Bara'ah, vol.21, p.318; and other sources besides Nahjul Balaghah al-balaghah such as Nihayah al-irab by an-Nuwayri ash-Shafi'i, vol.8, p.183 and al-Bihar by al-Majlisi, vol.6, p.111.

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 Nahjul Balaghah al-balaghah printed with the commentary of Ibn Abi'l-Hadid in Egypt in the first edition vol.4, p.350 as well as in the second edition edited by Muhammad Abu'l-Fadl Ibrahim, vol.19, p.86; 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, Engl. transl. p. 63)

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.

61. It is narrated that someone levied some charges against Imam Ja'far as-Sadiq 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.6, pp. 445--446; al-Bihar, vol.47, pp.164 -- 165, 172-175, 203 -- 204; al-Fusul al-muhimmah, Ibn as-Sabbagh al-Maliki, pp.225 --226; as-sawa`iq al-muhriqah, Ibn Hajar ash-Shafi'i, p. 120; Jami' karamat al-awliya', an-Nabhani ash-Shafi'i, vol.2, p.4).

Such an event took place again during the reign of Harun ar-Rashid (149/766 - 193/809 - 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.472-478; Muruj adh-dhahab, al-Mas'udi, vol.3, pp.340-- 342; Tarikh Baghdad, al-Khatib, vol.14, pp.110-112; Ibn Abi'l-Hadid, vol.19, pp.91-94; at- Tarikh, Ibn Kathir, vol.10, pp.167-168; Tarikh al-khulafa', as-Suyuti:, p.287).

62. The meaning of it is that if a person desires that after his death a portion of his property should be spent on charity, he should not wait for his death but spend it wherever he desires even during his lifetime; for it is possible that after his death his successors may not act upon his will or he may not get an opportunity to will.

A Persian couplet says:

Give away money and property while you are living as after you it would be out of your control.

63. Envy produces such a poisonous matter in the body which destroys the natural 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

64. "Ya'sub" is the name given to the queen bee, and the saying of Amir al-mu'minin is: "fa idha kana dhalika daraba ya'sub u'd-din bi dhanabihi". The word "daraba" means to beat, strike, hit, etc.; "ya'sub u'd-din" means "the head of religion and the shari'ah", and "dhanab" means tail, end, adherent or flower. In this sentence "ya'subu'd-u 'd-din" stands for the present Imam (al-Imam al-Mahdi). Although this title was given by the Holy Prophet to Amir al-mu'minin specially, as he said:

O' `Ali, you are the ya'sub (bead) of the believers while wealth is the ya'sub of the hypocrites. (al-Isti`ab, vol. 4, p. 1744; Usd al-ghabah, vol.5, p.287; al-Isabah, vol.4, p.171; ar-Riyad an-nadirah, vol.2, p.155; Majma' az-zawa'id, vol.9, p.102; Ibn Abi'l-Hadid, vol.1, p. 12; vol.19, p.224).

Also the Holy Prophet said to 'Ali:

You are the ya'sub of the religion. (ar-Riyad an-nadirah, vol.2, p. 177; Taj al-'arus, vol.1, p.381; Ibn Abi'l-Hadid, vol.1, p. 12; vol.19, p.224)

Also the Holy Prophet said to 'Ali:

You are the ya'sub of the Muslims (Yanabi' al-mawaddah, al-Qunduzi, p.62)

Again the Holy Prophet said:

You are the ya'sub of the Quraysh (al-Maqasid al-hasanah, as-Sakhawi, p.94).

Therefore the reason for giving the Imam this name is that just as the queen bee is pure alone and in the society of other bees, and she collects her nectar from the blossoms and flowers keeping away from pollution, in the same way the present Imam is free from all pollutions and is perfectly clean and pure. This saying has been interpreted in several ways:

Firstly, it means that "when the present Imam settles at his seat after his tour and rotation round the world people will gather around him."

Secondly, it means that "when the Imam moves about on the earth along with his friends and associates..." In this case the word "daraba" would mean moving about and the word "dhanab" would mean helpers and associates.

Thirdly, it means that "when the Imam rises with a sword in hand ." In this case the word "dhanab" would mean stinging by the bee.

Fourthly, it means that "when the Imam rises for the propagation of true faith with full fervour. . ." In this case the sentence is suggestive of the state of anger and the posture for attack.

65. The reference by the versatile speaker is to Sa'sa'ah ibn Suhan al-'Abdi who was among the chief companions of Amir al-mu'minin. This saying throws light on the greatness of his speaking quality and the force of his utterances. In this connection, Ibn Abi'l-Hadid has written:

It is enough for Sa'sa'ah's greatness that a personality like 'Ali, peace be upon him, has praised him for versatility and eloquence of speech. (Sharh Nahjul Balaghah al-balaghah, vol.19, p.106)

66. Sa'd ibn Malik (i.e. Sa'd ibn Abi Waqqas, the father of 'Umar ibn Sa'd who killed 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.3, p. 116). 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.2, pp.224,225; al-Furu', Ibn Muflih al-Hanbali, vol.3, p.542)

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.3, pp.115 - 116; as-Sunan al-kubra, al-Bayhaqi, vol.8, p.172; at-Tabaqat, Ibn Sa'd, vol.4, part I, pp.136, 137; al-jst1.'ab, vol.3, p.953; Usd al-ghabah, vol.3, p.229; vol.4, p.33; Majma' az-zawa'id, vol.3, p.182; vol.7, p.242; al-Furu', vol.3, p.543; Ruh al-ma'ani; al-Alusi, vol.26, p.151).

67. The intention is that if a person holds high position in the royal court people look at 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.

68. The group of the learned and reformers is responsible for improvement as well as 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."

69. Among the first three Caliphs, 'Umar ibn al-Khattab often used 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-Musnad, 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-qadat, 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-nadira, vol.2, p.108; as-Sunan, Ibn Majah, vol.1, p.55)

In this connection, Ahmad 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 'Ali 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-nadira, 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.202; al-Isti'ab, vol.3, p.1103; Qadat al-Undulus, al-Maliqi, p.73; ar-Riyad an-nadira, vol.2, p. 194; al-Manaqib, al-Khwarazmi, p.39; Yanabi' al-mawaddah, pp.75, 373; Fayd al-qadir, vol.4, p.356)

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.3, pp.1102-1103; a;-Tabaqat, vol.2, part 2, p.102; Sifatu 's-safwah, Ibn al-Jawzi, vol.1, p.121; Usd al-ghabah, vol.4, pp.22-23; al-Isabah, vol.2, p.509; at-Tarikh, Ibn Kathir, vol.7, p.360)

'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.1, pp. 457-458; at-Tafsir, Fakhr ad-Din ar-Razi, vol.32, p.10; ad-Durr al-manthur, as-Suyuti, vol.3, p.144; ar-Riyad an-nadira, vol.2, p. 197; Fayd al-qadir, vol.3, p.46; vol.4, p. 356; as-Sawa'iq al-muhriqah, p. 107)

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.1, pp.65, 66; ar-Riyad an-nadira, vol.2, p.198; al-Manaqib, al-Khwarazmi, p.61; Kanz al-'ummah vol.12, p.214; Ibn Abi'l-Hadid, vol.13, p.230)

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-halabiyah, 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.1102; 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)

[70.](#) It cannot be denied that after the Prophet of Islam changes came into existence in 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, 2:229). 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.7, pp.74-236; [by 'Umar], vol.6, pp.83- 325; [by 'Uthman], vol.8, pp.98-387; an-Nass wa'l-ijtihad, Sharafu'd-Din [by Abu Bakr], pp.76-154; [by 'Umar], pp.155-276. [by 'Uthman], pp.284-289. See also Muqaddamah mir'atu 'l-'uqul, al-'Askari, vol.1 & 2). 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 Nahjul Balaghah 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 shad '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.

[71.](#) Knowledge and conviction require that they should be acted upon. If they are not 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.

[72.](#) As-Sayyid ar-Radi has not written what it was that did not happen, leaving us only with the first part of the sentence.

[73.](#) The man whom Amir al-mu'minin has referred to as his brother and whose 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.

[74.](#) A fool considers his ways of action appropriate, and wants his friend also to adopt the same ways, so that he should become as he himself is. This does not mean that he desires that his friend should become as foolish as he is. He cannot be thinking like this, because he does not consider himself 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.

[75.](#) If the vicissitudes and changes of this world are observed, the circumstances and condition of the people attended to and their histories noted, then from every corner 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.

[76.](#) 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, 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.

[77.](#) The occasion and circumstances surrounding this saying as related by as-Sayyid 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 God, 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 [213/828 - 276/889] writes:

People have related that Amir al-mu'minin asked Anas ibn Malik about the Prophet's saying: "O My God, 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. 580)

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 Anas 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 Nahjul Balaghah al-balaghah, vol.19, pp.217 - 218)

[78.](#) We have already explained the meaning of the word "ya'sub" in the foot-note of saying No.262-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 traditons 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.4, p.358; Kanz al-'ummal, vol.12, p.214; Muntakhab al-kanz, vol.5, p.33; Ibn Abi'l-Hadid, vol.13, p.228; Tarikh ash-Sham, Ibn 'Asakir, (on the biography of Amir al-mu'minin), vol.1, pp. 74 - 78; as-Sirah al-halabiyah, vol.1, p.380; Dhakha'ir al-'uqba, p.56; Yanabi' al-mawaddah, p. 62, 82, 201 and 251).

[79.](#) The purpose behind this criticism by the Jews was to show that the prophethood 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.

[80.](#) The man who is over-awed by his adversary is sure to be defeated because in facing a foe physical prowess is not enough but steadfastness of heart and strength of courage 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.

[81.](#) 'Abdullah ibn al-'Abbas had advised Amir al-mu'minin to issue a letter of 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.

[82.](#) In the year 38 A.H. Mu'awiyah sent 'Amr ibn al-'As to Egypt with a large force. 'Amr 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.1, pp.3400-3414; Ibn al-Athir, vol.3, pp.352-359; Ibn Kathir, vol.7, pp.313-317; Abu'l-Fida', vol.1, p.179; Ibn Abi'l-Hadid, vol.6, pp.82-100; Ibn Khaldun, vol.2, part2, pp.181-182; al-Isti'ab, vol.3, pp.1366-1367; al-Isabah, vol.3, ppA72-473; al-Gharat, ath-Thaqafi, vol.1, pp.276-322; Tarikh al-khamis, vol.2, pp.238 239)

We have written before (in the footnote to Sermon No.67) concerning the biography of Muhammad ibn Abi Bakr.

[83.](#) The meaning is that obligations should be so discharged that there is no occasion 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.

[84.](#) There are a few grades of denial of favours and ingratitude. The first is that a 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.

[85.](#) When anyone's star is auspicious and his luck is good, he steps automatically towards the goal in view, and his mind confronts no perplexity in determining the correct way of approach; but the person whose luck is about to ebb stumbles even in the light 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.

[86.](#) The result of lack of restraint and care in respect of small sins is that a man 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.

[87.](#) What worse defect can there be than that a man should criticise those defects in 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 says: Looking at other's defects is neither property nor manliness. Better look at your own self since you are full of defects.

[88.](#) If Allah considers it appropriate to keep a man living while he is confined to a closed house, then He is certainly powerful enough to provide the means of 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.

[89.](#) "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 Sahm, 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).

[90.](#) What Amir al-mu'minin means is that man does not enjoy regular mastery over anything, but 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.

[91.](#) If feeling and conscience is alive even the remembrance of a sin destroys peace of mind because tranquility and happiness are achieved only when the spirit is free from the burden of sin and one's robe is not polluted with disobedience. And this real happiness is not bound by time 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.

[92.](#) Despite efforts throughout life a man does not always achieve all the successes of life. If on some occasions he succeeds as a result of effort and 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 objective. O Allah, what would be the result when the good of the next world has not even been sought.

[93.](#) The good or bad quality that is found in man springs from his natural 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. This, 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 on 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.

[94.](#) 'Abdullah ibn az-Zubayr ibn al-'Awwam (1/622-73/692), 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 Ahlul Bayt (our household), until his ill-owned son 'Abdullah grew up. (al-Isti'ab, vol.3, p.906; Usd al-ghabah, vol.3, pp.162-163; Ibn 'Asakir, vol.7, p.363; Ibn Abi'l-Hadid, vol.2, p.167; vol.4, p.79; vol.20, p.104)

'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 Nahjul Balaghah al-balaghah, vol.4 p.79)

'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).

Hisham ibn 'Urwah relates :

I have not heard her ('A'ishah) 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, adid, vol.20, p.111) pp.400,402; Ibn Abi'l-H

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, p.474; 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; vol.19, 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.3, p.80; Ibn Abi'l-Hadid, vol.4, p.62; vol.20, p.148)

He also used to hate Amir al-mu'minin in particular, defame his honour, abuse and curse him. (al-Ya'qubi, vol.2, pp.261—262; al-Mas'udi, vol.3, p.80; Ibn Abi'l-Hadid, vol.4, pp.61, 62—63, 79)

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.474; al-Mas'udi, vol.3, pp.76—77; al-Ya'qubi, vol.2, p.261; Ibn Abi'l-Hadid, vol.19, p.91; vol.20, pp.123—126,146—148; Ibn 'Asakir, vol.7, p.408; al-'Iqd al-farid, vol.4, p.413; Ibn Sa'd, vol.5, pp.73—81; at-Tabari, vol.2, pp.693—695; Ibn al-Athir, vol.4, pp.249—254; Ibn Khaldun, vol.3, pp.26—28)

In this connection, Abu'l-Faraj al-Isfahani writes:

'Abdullah ibn az-Zubayr always instigated others against the Banu Hashim and pursued 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.15)

So, all these prove the word of Amir al-mu'minin about him.

95. If a man ponders over his original condition and the eventual breaking up and 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 dare be vain?

96. This means that a comparison can be made among the poets when their 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 Imri'u'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 Imri'u'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.

97. This is the prophecy about the decline and fall of the Umayyads that proved true, word for word. This rule was founded by Mu'awiyah ibn Abi Sufyan and ended with Marwan ibn Muhammad al-Himar in 132 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.

98. Generally purchases are made from helpless people in such a way that taking advantage of their need and necessity, things are purchased from them at 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.

99. The Holy Prophet used often to urge and order the ummah to love Amir al-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.45).

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.

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, 33 :57] ). (al-Mustadrak, vol.3, pp.127—128; 130; Hilyah al-awliya', vol.I, pp.66-67; al-Isti'ab, vol.3, p.1101; Usd al-ghabah, vol.4, p. 383; al-Isabah, vol.3, pp.496-497; Majma' az-zawa'id, vol.9, pp. 108—109, 129, 131, 132, 133; Kanz al-'ummal, vol.12, pp.202, 209, 218—219; vol.15, pp.95—96; vol.17, p.70; ar-Riyad an-nadirah, vol.2, pp.166, 167, 209, 214; al-Manaqib, Ibn al-Maghazili, pp.103,196, 382)

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.264—265; Arjah al-matalib, pp.448, 454; Yanabi' al-mawaddah, pp.63—64, 130—131)

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 'Isa 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, Ahmad ibn Hanbal, vol.1, p.160; al-Mustadrak, al-Hakim, vol.3, p.123; Mishkat al-masabih, vol.3, pp.245—246; Majma' az-zawa'id, vol.9, p.133 ; Kanz al-'ummal, vol.12, p.219; vol.15, p.110; Ibn Kathir, vol.7, p.356)

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.3, p.1101)

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.5, p.6)

The famous scholar of tradition 'Amir ibn Sharahil ash-Sha'bi (19/ 640 — 103/721) has confirmed this saying that these two categories appeared and both became disbelievers and were ruined. (al-Isti'ab, vol.3, p.1130; al-'Iqd al-farid, vol.4, p.312)

[100.](#) The belief in the Unity of Allah is not complete unless it is supported by belief in freedom of Allah from all imperfection; that is, one should regard Him above the limitations of body, shape, place or time and should not subject Him to one's own imagination and whims, because the being who is contained within imagination and whims cannot be Allah, but a creation of the human mind, while the field of mental activity remains confined to things which are seen and observed. Consequently, the greater man would try to appreciate Him through illustrations connected by the human mind or his imaginative efforts and the remoter he would get from reality. In this connection, al-Imam Muhammad al-Baqir says :

Whenever you contain Him in your imagination and whim he will not be Allah but a creation like yourself and revertable towards you.

Justice means that whatever the form of injustice and inequity it should be denied about Allah and He should not be given such attributes which are evil and useless and which the mind can in no way agree to attribute to Him. In this connection, Allah says :

And perfect is the word of your Lord in truth and justice; There is none who can change His words, and He is the All-hearing and the All-knowing. (Qur'an, 6:115)

[101.](#) The friendship that is based on love and sincerity makes a man free from 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.

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