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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

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بَابُ المُخْتَارِ مِنْ حِكَمِ أَمِيرالمؤمنين عليه السلام

وَمَوَاعِظِهِ وَيَدْخُلُ في ذلِكَ المخْتَارُ مِنْ أَجْوِبَةِ مَسَائِلِهِ

وَالْكَلاَمِ القصير الخارج في سائِرِ اَغْراضِهِ

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. قَال(عليه السلام): كُنْ فِي الْفِتْنَةِ كَابْنِ اللَّبُونِ ، لاَ ظَهْرٌ فَيُرْكَبَ، وَلاَ ضَرْعٌ فَيُحْلَبَ.

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 (عليه‌السلام): أَزْرَى بِنَفْسِهِ مَنِ اسْتَشْعَرَ الطَّمَعَ وَ رَضِيَ بِالذُّلِّ مَنْ كَشَفَ عَنْ ضُرِّهِ وَ هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَّرَ 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 (عليه‌السلام): الْبُخْلُ عَارٌ وَ الْجُبْنُ مَنْقَصَةٌ وَ الْفَقْرُ يُخْرِسُ الْفَطِنَ عَنْ حُجَّتِهِ وَ الْمُقِلُّ غَرِيبٌ فِي بَلْدَتِهِ

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 (عليه‌السلام): الْعَجْزُ آفَةٌ وَ الصَّبْرُ شَجَاعَةٌ وَ الزُّهْدُ ثَرْوَةٌ وَ الْوَرَعُ جُنَّةٌ وَ نِعْمَ 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 (عليه‌السلام): الْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ وَ الْآدَابُ حُلَلٌ مُجَدَّدَةٌ 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 short-comings.

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 عليه السلام: صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ وَ الْبَشَاشَةُ حِبَالَةُ الْمَوَدَّةِ وَ الِاحْتِمَالُ قَبْرُ الْعُيُوبِ

: وَ رُوِيَ أَنَّهُ قَالَ فِي الْعِبَارَةِ عَنْ هَذَا الْمَعْنَى أَيْضاً

الْمَسْأَلَةُ خِبَاءُ الْعُيُوبِ وَ مَنْ رَضِيَ عَنْ نَفْسِهِ كَثُرَ السَّاخِطُ 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. قَال عليه السلام: الصَّدَقَةُ دَوَاءٌ مُنْجِحٌ، وَأَعْمَالُ الْعِبَادِ فِي عَاجِلِهِمْ، نُصْبُ 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. قَال عليه السلام : اعْجَبُوا لِهذَا الانْسَانِ يَنْظُرُ بِشَحْمٍ و يَتَكَلَّم بِلَحْمٍ وَيَسْمَعُ بِعَظْمٍ، وَيَتَنَفَّسُ مِنْ خَرْمٍ

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 عليهالسلام: إِذَا أَقْبَلَتِ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ وَ إِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ 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 عليه‌السلام: خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ وَ إِنْ عِشْتُمْ حَنُّوا 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 (عليه‌السلام)إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْراً 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 عليه‌السلام: أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ وَ أَعْجَزُ مِنْهُ مَنْ ضَيَّعَ 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 عليه‌السلام: إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنَفِّرُوا أَقْصَاهَا 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 عليه‌السلام: مَنْ ضَيَّعَهُ الْأَقْرَبُ أُتِيحَ لَهُ الْأَبْعَدُ.

Hadith n. 15

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

15. وَ قَالَ عليه‌السلام: 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 عليه‌السلام: تَذِلُّ الْأُمُورُ لِلْمَقَادِيرِ حَتَّى يَكُونَ الْحَتْفُ فِي التَّدْبِيرِ.

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 عليه السلام عَنْ قَوْلِ الرَّسُولِ (صلى‌الله‌عليه وآله وسلم): غَيِّرُوا الشَّيْبَ وَ لَا تَشَبَّهُوا بِالْيَهُودِ

فَقَالَ عليه‌السلام: إِنَّمَا قَالَ (صلى‌الله‌عليه وآله وسلم) ذَلِكَ وَ الدِّينُ قُلٌّ فَأَمَّا الْآنَ وَ قَدِ اتَّسَعَ نِطَاقُهُ وَ ضَرَبَ بِجِرَانِهِ فَامْرُؤٌ 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. 10

18. وقال عليه السلام 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 : مَنْ جَرَى فِي عِنَانِ أَمَلِهِ عَثَرَ 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.

وقال عليه السلام : أَقِيلُوا ذَوِي الْمُرُوءَاتِ عَثَرَاتِهِمْ فَمَا يَعْثُرُ مِنْهُمْ عَاثِرٌ إِلاَّ وَيَدُهُ بِيَدِ اللهِ يَرْفَعُهُ. 20

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. 11

وقال عليه السلام : قُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ وَالْحَيَاءُ بِالْحِرْمَانِ وَالْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ، فَانْتَهِزُوا فُرَصَ الْخَيْرِ. 21

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.

وقال عليه السلام : لَنَا حَقٌّ، فَإِنْ أُعْطِينَاهُ، وَإِلاَّ رَكِبْنَا أَعْجَازَ الإِبِلِ، وَإِنْ طَالَ السُّرَى. 22

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

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.

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

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 السلام : مِنْ كَفَّارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ، وَالتَّنْفِيسُ عَنِ الْمكْرُوبِ.

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 السلام : يَابْنَ آدَمَ، إِذَا رَأَيْتَ رَبَّكَ سُبْحَانَهُ يُتَابِعُ عَلَيْكَ نِعَمَهُ وَأَنْتَ تَعْصِيهِ فَاحْذَرْهُ.

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 عليهالسلام: مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَتَاتِ 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 السلام : 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 السلام : 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 السلام : إِذَا كُنْتَ فِي إِدْبَارٍ وَالْمَوْتُ فِي إِقْبَالٍ فَمَا أَسْرَعَ الْمُلْتَقَى.

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 السلام: الْحَذَرَ الْحَذَرَ! فَوَاللهِ لَقَدْ سَتَرَ، حتَّى كَأَنَّهُ قَدْ غَفَرَ.

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. وسُئِلَ عليه السلام عَنِ الأيمَانِ، فَقَالَ:

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

الأيمَانُ عَلَى أَرْبَعِ دَعَائِمَ: عَلَى الصَّبْرِ، والْيَقِينِ، وَالْعَدْلِ، وَالْجَهَادِ.

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 أَربَعِ شُعَبٍ: عَلَى الشَّوْقِ، وَالشَّفَقِ وَالزُّهْدِ، وَالتَّرَقُّبِ: فَمَنِ اشْتَاقَ إِلَى الْجَنَّةِ سَلاَ عَنِ الشَّهَوَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحَرَّمَاتِ، وَمَنْ زَهِدَ فِي الدُّنْيَا اسْتَهَانَ بِالْمُصِيبَاتِ، وَمَنِ ارْتَقَبَ الْمَوْتَ سَارَعَ فِي الْخَيْرَاتِ.

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 الْفِطْنَةِ، وَتَأَوُّلِ الْحِكْمَةِ وَمَوْعِظَةِ الْعِبْرَةِ وَسُنَّةِ الاْوَّلِينَ فَمَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَبَيَّنَتْ لَهُ الْحِكْمَةُ، وَمَنْ تَبَيَّنَتْ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ، وَمَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا كَانَ فِي الاْوَّلِينَ.

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.

وَالْعَدْلُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى غائِصِ الْفَهْمِ، وَغَوْرِ الْعِلْمِ وَزُهْرَةِ الْحُكْمِ،، وَرَسَاخَةِ الْحِلْمِ: فَمَنْ فَهِمَ عَلِمَ غَوْرَ الْعِلْمِ، و من عَلِمَ غَوْرَ الْعِلْمِ صَدَرَ عَنْ شَرَائِعِ الْحُكْمِ وَمَنْ حَلُمَ لَمْ يُفَرِّطْ 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.

وَالْجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الاْمْرِ بِالْمَعْرُوفِ، وَالنَّهْيِ عَنِ الْمُنكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ وَشَنَآنِ الْفَاسِقِينَ: فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أُنُوفَ الْكَافِرِينَ ،مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ، وَمَنْ شَنِىءَ الْفَاسِقِينَ وَغَضِبَ لله غَضِبَ اللهُ 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.

وَالْكُفْرُ عَلَى أَرْبَعِ دَعَائِمَ: عَلَى التَّعَمُّقِ وَالتَّنَازُعِ، وَالزَّيْغِ وَالشِّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يُنِبْإِلَى الْحَقِّ، وَمَنْ كَثُرَ نِزَاعُهُ بِالْجَهْلِ دَامَ عَمَاهُ عَنِ الْحَقِّ، وَمَنْ زَاغَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَسَكِرَ سُكْرَ الضَّلاَلَةِ، وَمَنْ شَاقَّ وَعُرَتْ عَلَيْهِ طُرُقُهُ وَأَعْضَلَ عَلَيْهِ أَمْرُهُ وَضَاقَ 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.

وَالشَّكُّ عَلَى أَرْبَعِ شُعَب: عَلَى الَّتمارِي وَالهَوْلِ وَالتَّرَدُّدِ والاْسْتِسْلاَمِ فَمَنْ جَعَلَ الْمِرَاءَدَيْدَناًلَمْ يُصْبِحْ لَيْلُهُ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ وَمَن تَرَدَّدَ فِي الرَّيْبوَطِئَتْهُ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ وَمَن تَرَدَّدَ فِي الرَّيْبوَطِئَتْهُ سَنَابِكُ الشَّيَاطِينِ وَمَنِ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَالآخِرَةِ 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 كلام تركنا ذكره خوف الإطالة 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 : فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ، وَفَاعِلُ 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 وَلاَ تَكُنْ مُبَذِّراً، وَكُنْ مُقَدِّراًوَلاَ تَكُنْ مُقَتِّراً.

Hadith n. 34

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

34. وقال عليه السلام : أَشْرَفُ الْغِنَى تَرْكُ الْمُنى.

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 [بـ] ما لاَ 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 الاْمَلَ أَسَاءَ الْعَمَلَ

Hadith n. 37

37. Once Amir al-mu'minin, peace be upon him, was proceeding towards Syria when the countrymen of a1-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 وقد لقيه عند مسيره إلى الشام دهاقين الاَنبار فترجّلوا له واشتدّوابين يديه، فقال: مَا هذَا الَّذِي صَنَعْتُمُوهُ؟ فقالوا: خُلُقٌ مِنَّا نُعَظِّمُ بِهِ أُمَرَاءَنَا. فقال عليه السلام :

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).

وَاللهِ مَا يَنْتَفِعُ بِهذَا أُمَرَاؤُكُمْ! وَإِنَّكُمْ لَتَشُقُّونَ عَلَى أَنْفُسِكُمْ فِي دُنْيَاكُمْ، وَتَشْقَوْنَ بِهِ فِي آخِرَتِكُمْ، وَمَا أَخْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ، وَأَرْبَحَ الدَّعَةَ مَعَهَا الاْمَانُ مِنَ النَّارِ.

Hadith n. 38

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

38. وقال عليه السلام : لابنه الحسن عليه السلام :

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 أَرْبَعاً وَأَرْبَعاً، لاَ يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ: إِنَّ أَغْنَى الْغِنَىُ الْعَقْلُ، وَأَكْبَرَ الْفَقْرِ الْحُمْقُ، وَأَوحَشَ الْوَحْشَةِ الْعُجْبُ وَأَكْرَمَ الْحَسَبَ 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 الاْحْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ. وَإِيَّاكَ وَمُصَادَقَةَ الْبَخِيلِ، فَإِنَّهُ يَقْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ. وَإِيَّاكَ وَمُصَادَقَةَ الْفَاجِرِ، فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ وَإِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ، فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ، وَيُبَعِّدُ 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 : لاَ قُرْبَةَ بِالنَّوَافِلِ إِذَا أَضَرَّتْ 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 السلام : لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ، وَقَلْبُ الاْحْمَقِ 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 العجيبة الشريفة، والمراد به أنّ العاقل لا يطلق لسانه إلاّ بعد مشاورة الرَّوِيّةِ ومؤامرة الفكرة، والاحمق تسبق خذفاتُ لسانه وفلتاتُ كلامه مراجعةَ فكره ومماخضة رأيه، فكأن لسان العاقل تابع لقلبه، وكأن قلب الاحمق 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 السلام هذا المعنى بلفظ آخر، وهو قوله: قَلبُ الاْحْمَقِ 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 السلام لبعض أَصحابه في علّة اعتلّها: جَعَلَ اللهُ مَا كَانَ مِنْ شَكْوَاكَ حطّاً لِسَيِّئَاتِكَ، فَإِنَّ الْمَرَضَ لاَ أَجْرَ فِيهِ، وَلكِنَّهُ يَحُطُّ السَّيِّئَاتِ، وَيَحُتُّهَا حَتَّ الاْوْرَاقِ، وَإِنَّمَا الاْجْرُ فِي الْقَوْلِ بِاللِّسَانِ، وَالْعَمَلِ بِالاْيْدِي وَالاْقْدَامِ، وَإِنَّ اللهَ سُبْحَانَهُ يُدْخِلُ بِصِدْقِ النِّيَّةِ وَالسَّرِيرَةِ الصَّالِحَةِ مَنْ يَشَاءُ مِنْ عَبَادِهِ 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 السلام)، «إنّ المرض لا أجر فيه»، لانه ليس من قبيل ما يُستحَقّ عليه العوض،

لان العوض يستحق على ما كان في مقابلة فعل الله تعالى بالعبد، من الالام والامراض، وما يجري مجرى ذلك،الاجر والثواب يستحقان على ما كان في مقابلة فعل العبد، فبينهما فرق قد بينه(عليه السلام)، كما يقتضيه علمه الثاقب رأيه الصائب.

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 عليهالسلام فِي ذِكْرِ خَبَّابِ بْنِ الْأَرَتِّ: يَرْحَمُ اللَّهُ خَبَّابَ بْنَ الْأَرَتِّ فَلَقَدْ أَسْلَمَ رَاغِباً وَ هَاجَرَ طَائِعاً وَ قَنِعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ وَ عَاشَ مُجَاهِداً .

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. وقال عليه السلام : طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ، وَعَمِلَ لِلْحِسَابِ، وَقَنِعَ بِالْكَفَافِ، وَرَضِيَ عَنِ اللهِ .

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 arid a hypocrite (Muslim) will never love you. 17

45. وَ قَالَ عليهالسلام: لَوْ ضَرَبْتُ خَيْشُومَ الْمُؤْمِنِ بِسَيْفِي هَذَا عَلَى أَنْ يُبْغِضَنِي مَا أَبْغَضَنِي وَ لَوْ صَبَبْتُ الدُّنْيَا بِجَمَّاتِهَا عَلَى الْمُنَافِقِ عَلَى أَنْ يُحِبَّنِي مَا أَحَبَّنِي . وَ ذَلِكَ أَنَّهُ قُضِيَ فَانْقَضَى عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ (صلىاللهعليهوآله وسلم) أَنَّهُ قَالَ: يَا عَلِيُّ لَا 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 تَسُوءُكَ خَيْرٌ عِنْدَاللهِ 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 هِمَّتِهِ، وَصِدْقُهُ عَلَى قَدْرِ مُرُوءَتِهِ، وَشَجَاعَتُهُ عَلَى قَدْرِ أَنَفَتِهِ،عِفَّتُهُ عَلَى قَدْرِ غَيْرَتِهِ

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 بالْحَزْمِ، وَالْحَزْمُ بإِجَالَةِ الرَّأْيِ، وَالرَّأْيُ بِتَحْصِينِ الاْسْرَارِ.

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 السلام : احْذَرُوا صَوْلَةَ الْكَرِيمِ إذَا جَاعَ، واللَّئِيمِ إذَا 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 السلام : قُلُوبُ الرِّجَالِ وَحْشِيَّةٌ، 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 السلام : 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 السلام : 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 : السَّخَاءُ مَا كَانَ ابْتِدَاءً، فَأَمَّا مَا كَانَ عَنْ مَسْأَلَةٍ فَحَيَاءٌ وَتَذَمُّمٌ.

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 : لاَ غِنَى كَالْعَقْلِ، وَلاَ فَقْرَ كَالْجَهْلِ، وَلاَ مِيرَاثَ كَالاَدَبِ، وَلاَ ظَهِيرَ كَالْمُشَاوَرَةِ.

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 : الصَّبْرُ صَبْرَانِ: صَبْرٌ عَلَى مَا تَكْرَهُ، وَصَبْرٌ عَمَّا تُحِبُّ.

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 : الْغِنَى فِي الْغُرْبَةِ وَطَنٌ، وَالْفَقْرُ فِي الْوَطَنِ غُرْبَةٌ.

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 : الْقَنَاعَةُ مَالٌ لاَ يَنْفَدُ

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 الكلام 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 : اللِّسَانُ سَبُعٌ، إِنْ خُلِّيَ عَنْهُ عَقَرَ.

Hadith n. 61

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

61. وقال عليه السلام : الْمَرْأَةُ عَقْرَبٌ حُلْوَةُ 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 السلام : إِذَا حُيِّيْتَ بِتَحِيَّةٍ فَحَيِّ بِأَحْسَنَ مِنْهَا، وإِذَا أُسْدِيَتْ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرْبِي عَلَيْهَا، وَالْفَضْلُ مَعَ ذلِكَ لِلْبَادِىءِ

Hadith n. 63

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

63. وقال عليه السلام : 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 السلام : أَهْلُ الدُّنْيَا كَرَكْبٍ يُسَارُ 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 : فَقْدُ الأحِبَّةِ غُرْبَةٌ.

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 : فَوْتُ الْحَاجَةِ أَهْوَنُ مِنْ طَلَبِهَا 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 : لاَ تَسْتَحِ مِنْ إِعْطَاءِ الْقَلِيلِ، فَإِنَّ الْحِرْمَانَ أَقَلُّ 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، والشُّكْرُ زِينَةُ الغِنَى.

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 عليه‌السلام: إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلْ 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 عليه‌السلام: لَا تَرَى الْجَاهِلَ إِلَّا مُفْرِطاً أَوْ مُفَرِّطاً.

Hadith n. 71

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

71. وقال عليه السلام: إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلاَمُ.

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. وقال عليه السلام: الدَّهرُ يُخْلِقُ الأبْدَانَ، وَيُجَدِّدُ الآمَالَ، وَيُقَرِّبُ الْمَنِيَّةَ، ويُبَاعِدُ الأمْنِيَّةَ، مَنْ ظَفِرَ بِهِ نَصِبَ، ومَنْ فَاتَهُ تَعِبَ.

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 then he who teaches and instructs others.

73. وقال عليه السلام: مَنْ نَصَبَ نَفْسَهُ لِلنَّاسِ إِمَاماً فَعَلَيْهِ أَنْ يَبْدَأَ بِتَعْلِيمِ نَفْسِهِ قَبْلَ تَعْلِيمِ غَيْرِهِ، وَلْيَكُنْ تَأْدِيبُهُ بِسِيرَتِهِ قَبْلَ تَأْدِيبِهِ بِلِسَانِهِ، وَمُعَلِّمُ نَفْسِهِ وَمُؤَدِّبُهَا أَحَقُّ بِالاجْلاَلِ مِنْ مُعَلِّمِ 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 خُطَاهُ 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 مَعْدُود مُنْقَض، وَكُلُّ مُتَوَقَّع آت.

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: إِنَّ الْأُمُورَ إِذا اشْتَبَهَتْ اعْتُبِرَ آخِرُهَا 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 he upon him, he said: I stand witness that I have seen him on several occasions when night had spread and he was standing in the niche (of the mosque) holding his heard, groaning like a man bitten by a snake and weeping as a grieved man, saying:**

77. وَ مِنْ خَبَرِ ضِرَارِ بْنِ حَمْزَةَ الضَّبَّائِيِّ عِنْدَ دُخُولِهِ عَلَى مُعَاوِيَةَ وَ مَسْأَلَتِهِ لَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ فَأَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرْخَى اللَّيْلُ سُدُولَهُ وَ هُوَ قَائِمٌ فِي مِحْرَابِهِ قَابِضٌ عَلَى لِحْيَتِهِ يَتَمَلْمَلُ تَمَلْمُلَ 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 إِلَيْكِ عَنِّي، أَ بِي تَعَرَّضْتِ أَمْ إِلَيَّ تَشَوَّقْتِ؟ لَا حَانَ حِينُكِ هَيْهَاتَ غُرِّي غَيْرِي لَا حَاجَةَ لِي فِيكِ قَدْ طَلَّقْتُكِ ثَلَاثاً لَا رَجْعَةَ فِيهَا فَعَيْشُكِ قَصِيرٌ وَ خَطَرُكِ يَسِيرٌ وَ أَمَلُكِ حَقِيرٌ. آهِ مِنْ قِلَّةِ الزَّادِ وَ طُولِ الطَّرِيقِ وَ بُعْدِ السَّفَرِ 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 كَلَامٍ لَهُ عليه‌السلام لِلسَّائِلِ الشَّامِيِّ لَمَّا سَأَلَهُ أَ كَانَ مَسِيرُنَا إِلَى الشَّامِ بِقَضَاءٍ مِنَ اللَّهِ وَ قَدَرٍ بَعْدَ كَلَامٍ 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 ills 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)

وَيْحَكَ لَعَلَّكَ ظَنَنْتَ قَضَاءً لَازِماً وَ قَدَراً حَاتِماً لَوْ كَانَ ذَلِكَ كَذَلِكَ لَبَطَلَ الثَّوَابُ وَ الْعِقَابُ وَ سَقَطَ الْوَعْدُ وَ الْوَعِيدُ . إِنَّ اللَّهَ سُبْحَانَهُ أَمَرَ عِبَادَهُ تَخْيِيراً وَ نَهَاهُمْ تَحْذِيراً وَ كَلَّفَ يَسِيراً وَ لَمْ يُكَلِّفْ عَسِيراً وَ أَعْطَى عَلَى الْقَلِيلِ كَثِيراً وَ لَمْ يُعْصَ مَغْلُوباً وَ لَمْ يُطَعْ مُكْرِهاً وَ لَمْ يُرْسِلِ الْأَنْبِيَاءَ لَعِباً وَ لَمْ يُنْزِلِ الْكُتُبَ لِلْعِبَادِ عَبَثاً وَ لَا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا (ذلِكَ 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 عليه‌السلام: خُذِ الْحِكْمَةَ أَنَّى كَانَتْ فَإِنَّ الْحِكْمَةَ تَكُونُ فِي صَدْرِ الْمُنَافِقِ فَتَلَجْلَجُ فِي صَدْرِهِ حَتَّى تَخْرُجَ فَتَسْكُنَ إِلَى صَوَاحِبِهَا فِي صَدْرِ الْمُؤْمِنِ.

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 عليه‌السلام: الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَخُذِ الْحِكْمَةَ وَ لَوْ مِنْ أَهْلِ النِّفَاقِ.

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 عليه‌السلام: قِيمَةُ 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: و هي الكلمة التي لا تصاب لها قيمة و لا توزن بها حكمة و لا 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 عليه‌السلام: أُوصِيكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاطَ الْإِبِلِ لَكَانَتْ لِذَلِكَ أَهْلًا . لَا يَرْجُوَنَّ أَحَدٌ مِنْكُمْ إِلَّا رَبَّهُ وَ لَا يَخَافَنَّ إِلَّا ذَنْبَهُ وَ لَا يَسْتَحِيَنَّ أَحَدٌ مِنْكُمْ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ لَا أَعْلَمُ وَ لَا يَسْتَحِيَنَّ أَحَدٌ إِذَا لَمْ يَعْلَمِ الشَّيْءَ أَنْ يَتَعَلَّمَهُ . وَ عَلَيْكُمْ بِالصَّبْرِ فَإِنَّ الصَّبْرَ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ وَ لَا خَيْرَ فِي جَسَدٍ لَا رَأْسَ مَعَهُ وَ لَا فِي إِيمَانٍ لَا صَبْرَ 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 عليه‌السلام لِرَجُلٍ أَفْرَطَ فِي الثَّنَاءِ عَلَيْهِ وَ كَانَ لَهُ مُتَّهِماً: 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 (عليهالسلام)بَقِيَّةُ السَّيْفِ أَبْقَى عَدَداً وَ أَكْثَرُ وَلَداً

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 عليهالسلام: مَنْ تَرَكَ قَوْلَ لَا أَدْرِي أُصِيبَتْ 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 : رَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جَلَدِ الْغُلَامِ ـ وَروي: مِنْ مَشْهَدِ الْغُلَامِ.

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 يَقْنَطُ وَمَعَهُ الاِسْتِغْفَارُ.

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. وَ حَكَى عَنْهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عليه السلام 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)

انَ فِی الْأَرْضِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ وَ قَدْ رُفِعَ أَحَدُهُمَا فَدُونَكُمُ الْآخَرَ فَتَمَسَّكُوا بِهِ: أَمَّا الْأَمَانُ الَّذِی رُفِعَ فَهُوَ رَسُولُ اللَّهِ (ص) وَ أَمَّا الْأَمَانُ الْبَاقِی فَالِاسْتِغْفَارُ قَالَ اللَّهُ تَعَالَی (وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ 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 الرضی: و هذا من محاسن الاستخراج و لطائف الاستنباط .

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.

وقال علیه السلام : مَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللهِ أَصْلَحَ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ، وَمَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللهُ لَهُ أَمْرَ دُنْيَاهُ، وَمَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللهِ حَافِظٌ .89

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.

وقال علیه السلام : الْفَقِيهُ كُلُّ الْفَقِيهِ مَنْ لَمْ يُقَنِّطِ النَّاسَ مِنْ رَحْمَةِ اللهِ، وَلَمْ يُؤْيِسْهُمْ مِنْ رَوْحِ اللهِ وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِاللهِ .90

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 : إِنَّ هذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الابْدَانُ، فَابْتَغُوا لَهَا طَرَائِفَ الْحِكْمَةِ.

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 : أَوْضَعُ الْعِلْمِ مَا وُقِفَ عَلَى اللِّسَانِ وَأَرْفَعُهُ مَا ظَهَرَ فِي الْجَوَارِحِ وَالأَرْكَانِ .

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 عليه السلام: لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَ هُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ وَ لَكِنْ مَنِ اسْتَعَاذَ فَلْيَسْتَعِذْ مِنْ مُضِلَّاتِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ وَ اعْلَمُوا أَنَّما أَمْوالُكُمْ وَ أَوْلادُكُمْ فِتْنَةٌ وَ مَعْنَى ذَلِكَ أَنَّهُ يَخْتَبِرُهُمْ بِالْأَمْوَالِ وَ الْأَوْلَادِ لِيَتَبَيَّنَ السَّاخِطَ لِرِزْقِهِ وَ الرَّاضِيَ بِقِسْمِهِ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنْ لِتَظْهَرَ الْأَفْعَالُ الَّتِى بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنَاثَ وَ بَعْضَهُمْ يُحِبُّ تَثْمِيرَ الْمَالِ وَ يَكْرَهُ انْثِلَامَ الْحَالِ.

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 عليه السلام : وَ سُئِلَ عَنِ الْخَيْرِ مَا هُوَ فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَ وَلَدُكَ وَ لَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَ أَنْ يَعْظُمَ حِلْمُكَ وَ أَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ فَإِنْ أَحْسَنْتَ حَمِدْتَ اللَّهَ وَ إِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهَ وَ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِرَجُلَيْنِ رَجُلٍ أَذْنَبَ ذُنُوباً فَهُوَ يَتَدَارَكُهَا بِالتَّوْبَةِ وَ رَجُلٍ 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 عليه السلام: لَا 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. وقال عليه السلام: إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاؤُوا بِهِ، ثُمَّ تَلاَ (عليه السلام): (إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهذَا النَّبِيُّ وَالَّذِينَ آمَنُوا واللهُ وَلِيُّ الْمُؤْمِنِينَ)

ثُمَّ قَالَ (عليه السلام): إِنَّ وَلِيَّ مُحَمَّد مَنْ أَطَاعَ اللهَ وإِنْ بَعُدَتْ لُحْمَتُهُ، وَإِنَّ عَدُوَّ مُحَمَّد مَنْ عَصَى اللهَ وَإِنْ قَرُبَتْ قَرَابَتُهُ!

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 عليه السلام رَجُلًا مِنَ الْحَرُورِيَّةِ يَتَهَجَّدُ وَ يَقْرَأُ 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 عليه السلام : اعْقِلُوا الْخَبَرَ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَةٍ لَا عَقْلَ رِوَايَةٍ فَإِنَّ رُوَاةَ الْعِلْمِ كَثِيرٌ وَ رُعَاتَهُ 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 راجِعُونَ):

فَقَالَ: إِنَّ قَوْلَنَا إِنَّا لِلَّهِ إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ وَ قَوْلَنَا وَ إِنَّا إِلَيْهِ راجِعُونَ إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْهُلْكِ .

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 عليه السلام وَ مَدَحَهُ قَوْمٌ فِي وَجْهِهِ فَقَالَ: اللَّهُمَّ إِنَّكَ أَعْلَمُ بِي مِنْ نَفْسِي وَ أَنَا أَعْلَمُ بِنَفْسِي مِنْهُمْ. اللَّهُمَّ اجْعَلْنَا خَيْراً 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 عليه السلام: لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ بِاسْتِصْغَارِهَا لِتَعْظُمَ وَ بِاسْتِكْتَامِهَا 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 عليه السلام: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُقَرَّبُ فِيهِ إِلَّا الْمَاحِلُ وَ لَا يُظَرَّفُ فِيهِ إِلَّا الْفَاجِرُ وَ لَا يُضَعَّفُ فِيهِ إِلَّا الْمُنْصِفُ يَعُدُّونَ الصَّدَقَةَ فِيهِ غُرْماً وَ صِلَةَ الرَّحِمِ مَنّاً وَ الْعِبَادَةَ اسْتِطَالَةً عَلَى النَّاسِ فَعِنْدَ ذَلِكَ يَكُونُ السُّلْطَانُ بِمَشُورَةِ النِّسَاءِ وَ إِمَارَةِ الصِّبْيَانِ وَ تَدْبِيرِ 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 خَلَقٌ مَرْقُوعٌ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ :

يَخْشَعُ لَهُ الْقَلْبُ وَ تَذِلُّ بِهِ النَّفْسُ وَ يَقْتَدِي بِهِ الْمُؤْمِنُونَ إِنَّ الدُّنْيَا وَ الْآخِرَةَ عَدُوَّانِ مُتَفَاوِتَانِ وَ سَبِيلَانِ مُخْتَلِفَانِ فَمَنْ أَحَبَّ الدُّنْيَا وَ تَوَلَّاهَا أَبْغَضَ الْآخِرَةَ وَ عَادَاهَا وَ هُمَا بِمَنْزِلَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَاشٍ بَيْنَهُمَا كُلَّمَا قَرُبَ مِنْ وَاحِدٍ بَعُدَ مِنَ الْآخَرِ 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 عَنْ نَوْفٍ الْبَكَالِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع ذَاتَ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ فِي النُّجُومِ فَقَالَ لِي يَا نَوْفُ أَ رَاقِدٌ أَنْتَ أَمْ رَامِقٌ فَقُلْتُ بَلْ رَامِقٌ فقال:

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 الرَّاغِبِينَ فِي الْآخِرَةِ أُولَئِكَ قَوْمٌ اتَّخَذُوا الْأَرْضَ بِسَاطاً وَ تُرَابَهَا فِرَاشاً وَ مَاءَهَا طِيباً وَ الْقُرْآنَ شِعَاراً وَ الدُّعَاءَ دِثَاراً ثُمَّ قَرَضُوا الدُّنْيَا قَرْضاً 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 لَسَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّاراً أَوْ عَرِيفاً أَوْ شُرْطِيّاً أَوْ صَاحِبَ عَرْطَبَةٍ (وَ هِيَ الطُّنْبُورُ) أَوْ صَاحِبَ كَوْبَةٍ (وَ هِيَ الطَّبْلُ)

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

وَ قَدْ قِيلَ أَيْضاً إِنَّ الْعَرْطَبَةَ الطَّبْلُ وَ الْكَوْبَةَ الطُّنْبُورُ .

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. وَ قَالَ عليه السلام: إِنَّ اللَّهَ افْتَرَضَ عَلَيْكُمْ فَرَائِضَ فَلَا تُضَيِّعُوهَا وَ حَدَّ لَكُمْ حُدُوداً فَلَا تَعْتَدُوهَا وَ نَهَاكُمْ عَنْ

أَشْيَاءَ فَلَا تَنْتَهِكُوهَا وَ سَكَتَ لَكُمْ عَنْ أَشْيَاءَ وَ لَمْ يَدَعْهَا نِسْيَاناً 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. وَ قَالَ عليه السلام: لَا يَتْرُكُ النَّاسُ شَيْئاً مِنْ أَمْرِ دِينِهِمْ لِاسْتِصْلَاحِ دُنْيَاهُمْ إِلَّا فَتَحَ اللَّهُ عَلَيْهِمْ مَا هُوَ أَضَرُّ 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 عليه السلام: رُبَّ عَالِمٍ قَدْ قَتَلَهُ جَهْلُهُ وَ عِلْمُهُ مَعَهُ لَا يَنْفَعُهُ .

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 عليه السلام: لَقَدْ عُلِّقَ بِنِيَاطِ هَذَا الْإِنْسَانِ بَضْعَةٌ هِيَ أَعْجَبُ مَا فِيهِ وَ ذَلِكَ الْقَلْبُ وَ ذَلِكَ أَنَّ لَهُ مَوَادَّ مِنَ الْحِكْمَةِ وَ أَضْدَاداً مِنْ خِلَافِهَا فَإِنْ سَنَحَ لَهُ الرَّجَاءُ أَذَلَّهُ الطَّمَعُ وَ إِنْ هَاجَ بِهِ الطَّمَعُ أَهْلَكَهُ الْحِرْصُ وَ إِنْ مَلَكَهُ الْيَأْسُ قَتَلَهُ الْأَسَفُ وَ إِنْ عَرَضَ لَهُ الْغَضَبُ اشْتَدَّ بِهِ الْغَيْظُ وَ إِنْ أَسْعَدَهُ الرِّضَى نَسِيَ التَّحَفُّظَ وَ إِنْ غَالَهُ الْخَوْفُ شَغَلَهُ الْحَذَرُ وَ إِنِ اتَّسَعَ لَهُ الْأَمْرُ اسْتَلَبَتْهُ الْغِرَّةُ وَ إِنْ أَفَادَ مَالًا أَطْغَاهُ الْغِنَى وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ فَضَحَهُ الْجَزَعُ وَ إِنْ عَضَّتْهُ الْفَاقَةُ شَغَلَهُ الْبَلَاءُ وَ إِنْ جَهَدَهُ الْجُوعُ قَعَدَ بِهِ الضَّعْفُ وَ إِنْ أَفْرَطَ بِهِ الشِّبَعُ كَظَّتْهُ 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 عليه السلام: 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 عليه السلام: لَا يُقِيمُ أَمْرَ اللَّهِ سُبْحَانَهُ إِلَّا مَنْ لَا يُصَانِعُ وَ لَا يُضَارِعُ وَ لَا 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. وقال عليه السلام وقد توفي سهل بن حُنَيْفٍ الاَنصاري بالكوفة بعد مرجعه معه من صفين، وكان من أحبّ الناس إليه: لَوْ أَحَبَّنِي جَبَلٌ لَتَهَافَتَ

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 لا يفعل ذلك إلا بالأتقياء الأبرار و المصطفين الأخيار و هذا مثل قوله [عليه السلام]:

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 جِلْبَاباً.

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 : لاَ مَالَ أَعْوَدُ مِنَ الْعَقْلِ، وَلاَ وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ، وَلاَ عَقْلَ كَالتَّدْبِيرِ، وَلاَ كَرَمَ كَالتَّقْوَى، وَلاَ قَرِينَ كَحُسْنِ الخُلُقِ، وَلاَ مِيرَاثَ كَالأَدَبِ، وَلاَ قَائِدَ كَالتَّوْفِيقِ، وَلاَ تِجَارَةَ كَالْعَمَلِ الصَّالِحِ، وَلاَ رِبْحَ كَالثَّوَابِ، وَلاَ وَرَعَ كَالْوُقُوفِ عِنْدَ الشُّبْهَةِ، وَلاَ زُهْدَ كَالزُّهْدِ فِي الْحَرَامِ، ولاَ عِلْمَ كَالتَّفَكُّرِ، وَلاَ عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ، وَلاَ إِيمَانَ كَالْحَيَاءِ وَالصَّبْرِ، وَلاَ حَسَبَ كَالتَّوَاضُعِ، وَلاَ شَرَفَ كَالْعِلْمِ، وَلاَ مُظَاهَرَةَ أَوْثَقُ مِن 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 عليه السلام: إِذَا اسْتَوْلَى الصَّلَاحُ عَلَى الزَّمَانِ وَ أَهْلِهِ ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَظْهَرْ مِنْهُ حَوْبَةٌ فَقَدْ ظَلَمَ وَ إِذَا اسْتَوْلَى الْفَسَادُ عَلَى الزَّمَانِ وَ أَهْلِهِ فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ غَرَّرَ .

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 عليه السلام: كَيْفَ نَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع: كَيْفَ يَكُونُ حَالُ مَنْ يَفْنَى بِبَقَائِهِ وَ يَسْقَمُ بِصِحَّتِهِ وَ يُؤْتَى مِنْ مَأْمَنِهِ .

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 عليه السلام: كَمْ مِنْ مُسْتَدْرَجٍ بِالْإِحْسَانِ إِلَيْهِ وَ مَغْرُورٍ بِالسَّتْرِ عَلَيْهِ وَ مَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ وَ مَا ابْتَلَى اللَّهُ أَحَداً بِمِثْلِ الْإِمْلَاءِ لَهُ .

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 عليه السلام: هَلَكَ فِيَّ رَجُلَانِ مُحِبٌّ غَالٍ 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 عليه السلام: إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ .

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 عليه السلام: مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ لَيِّنٌ مَسُّهَا وَ السَّمُّ النَّاقِعُ فِي جَوْفِهَا يَهْوِي إِلَيْهَا الْغِرُّ الْجَاهِلُ وَ يَحْذَرُهَا ذُو اللُّبِّ 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 السلام وقد سئل عن قريش: أَمَّا بَنُو مَخْزُومٍ فَرَيْحَانَةُ قُرَيْشٍ، نُحِبُّ حَدِيثَ رِجَالِهِمْ، وَالنِّكَاحَ فِي نِسَائِهِمْ. وَأَمَّا بَنُو عَبْدِ شَمسٍ فَأَبْعَدُهَا رَأْياً، وَأَمْنَعُهَا لِمَا وَرَاءَ ظُهُورِهَا. وَأَمَّا نَحْنُ فَأَبْذَلُ لِمَا فِي أَيْدِينَا، وَأَسْمَحُ عِنْدَ الْمَوْتِ بِنُفُوسِنَا. وَهُمْ أَكْثَرُ وَأَمْكَرُ وَأَنْكَرُ، وَنَحْنُ أَفْصَحُ وَأَنْصَحُ وَأَصْبَحُ.

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 السلام : شَتَّانَ بَيْنَ عَمَلَيْنِ: عَمَلٍ تَذْهَبُ لَذَّتُهُ وَتَبْقَى تَبِعَتُهُ، وَعَمَلٍ تَذْهَبُ مَؤُونَتُهُ وَيَبْقَى أَجْرُهُ.

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 يَضْحَكُ فَقَالَ كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ وَ كَأَنَّ الْحَقَّ فِيهَا عَلَى غَيْرِنَا وَجَبَ وَ كَأَنَّ الَّذِي نَرَى مِنَ الْأَمْوَاتِ سَفْرٌ عَمَّا قَلِيلٍ إِلَيْنَا رَاجِعُونَ. نُبَوِّئُهُمْ أَجْدَاثَهُمْ وَ نَأْكُلُ تُرَاثَهُمْ كَأَنَّا مُخَلَّدُونَ بَعْدَهُمْ ثُمَّ قَدْ نَسِينَا كُلَّ وَاعِظٍ وَ وَاعِظَةٍ وَ رُمِينَا بِكُلِّ فَادِحٍ 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 عليه السلام: طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ 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 الكلام 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 عليه السلام: غَيْرَةُ الْمَرْأَةِ كُفْرٌ وَ غَيْرَةُ 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 عليه السلام: لَأَنْسُبَنَّ الْإِسْلَامَ نِسْبَةً لَمْ يَنْسُبْهَا أَحَدٌ قَبْلِي الْإِسْلَامُ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصْدِيقُ وَ التَّصْدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْأَدَاءُ وَ الْأَدَاءُ 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 علیه السلام: عَجِبْتُ لِلْبَخِيلِ يَسْتَعْجِلُ الْفَقْرَ الَّذِی مِنْهُ هَرَبَ وَ يَفُوتُهُ الْغِنَى الَّذِی إِيَّاهُ طَلَبَ فَيَعِيشُ فِی الدُّنْيَا عَيْشَ الْفُقَرَاءِ وَ يُحَاسَبُ فِی الْآخِرَةِ حِسَابَ الْأَغْنِيَاءِ.

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 الَّذِی كَانَ بِالْأَمْسِ نُطْفَةً وَ يَكُونُ غَداً جِيفَةً وَ عَجِبْتُ لِمَنْ شَكَّ فِی اللَّهِ وَ هُوَ يَرَى خَلْقَ اللَّهِ وَ عَجِبْتُ لِمَنْ نَسِيَ الْمَوْتَ وَ هُوَ يَرَى الْمَوْتَى وَ عَجِبْتُ لِمَنْ أَنْكَرَ النَّشْأَةَ الْأُخْرَى وَ هُوَ يَرَى النَّشْأَةَ الْأُولَى وَ عَجِبْتُ لِعَامِرٍ دَارَ الْفَنَاءِ وَ تَارِكٍ دَارَ 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 علیه السلام: مَنْ قَصَّرَ فِی الْعَمَلِ ابْتُلِيَ بِالْهَمِّ وَ لَا حَاجَةَ لِلَّهِ فِيمَنْ لَيْسَ لِلَّهِ فِی مَالِهِ وَ نَفْسِهِ نَصِيبٌ .

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 علیه السلام: تَوَقَّوُا الْبَرْدَ فِی أَوَّلِهِ وَ تَلَقَّوْهُ فِی آخِرِهِ فَإِنَّهُ يَفْعَلُ فِی الْأَبْدَانِ كَفِعْلِهِ فِی الْأَشْجَارِ أَوَّلُهُ يُحْرِقُ 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 عليه السلام: عِظَمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِى 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 عليه السلام وَ قَدْ رَجَعَ مِنْ صِفِّينَ فَأَشْرَفَ عَلَى الْقُبُورِ بِظَاهِرِ الْكُوفَةِ: يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَحَالِّ الْمُقْفِرَةِ وَ الْقُبُورِ الْمُظْلِمَةِ يَا أَهْلَ التُّرْبَةِ يَا أَهْلَ الْغُرْبَةِ يَا أَهْلَ الْوَحْدَةِ يَا أَهْلَ الْوَحْشَةِ أَنْتُمْ لَنَا فَرَطٌ سَابِقٌ وَ نَحْنُ لَكُمْ تَبَعٌ لَاحِقٌ أَمَّا الدُّورُ فَقَدْ سُكِنَتْ وَ أَمَّا الْأَزْوَاجُ فَقَدْ نُكِحَتْ وَ أَمَّا الْأَمْوَالُ فَقَدْ قُسِمَتْ هَذَا خَبَرُ مَا عِنْدَنَا فَمَا خَبَرُ 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 الْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَا لَوْ أُذِنَ لَهُمْ فِى الْكَلَامِ لَأَخْبَرُوكُمْ 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 عليه السلام: وَ قَدْ سَمِعَ رَجُلًا يَذُمُّ الدُّنْيَا أَيُّهَا الذَّامُّ لِلدُّنْيَا الْمُغْتَرُّ بِغُرُورِهَا الْمَخْدُوعُ بِأَبَاطِيلِهَا أَ تَغْتَرُّ بِالدُّنْيَا ثُمَّ تَذُمُّهَا أَنْتَ الْمُتَجَرِّمُ عَلَيْهَا أَمْ هِيَ الْمُتَجَرِّمَةُ عَلَيْكَ مَتَى اسْتَهْوَتْكَ أَمْ مَتَى غَرَّتْكَ أَ بِمَصَارِعِ آبَائِكَ مِنَ الْبِلَى أَمْ بِمَضَاجِعِ أُمَّهَاتِكَ تَحْتَ الثَّرَى كَمْ عَلَّلْتَ بِكَفَّيْكَ وَ كَمْ مَرَّضْتَ بِيَدَيْكَ تَبْتَغِي لَهُمُ الشِّفَاءَ وَ تَسْتَوْصِفُ لَهُمُ الْأَطِبَّاءَ غَدَاةَ لَا يُغْنِي عَنْهُمْ دَوَاؤُكَ وَ لَا يُجْدِي عَلَيْهِمْ بُكَاؤُكَ لَمْ يَنْفَعْ أَحَدَهُمْ إِشْفَاقُكَ وَ لَمْ تُسْعَفْ فِيهِ بِطَلِبَتِكَ وَ لَمْ تَدْفَعْ عَنْهُ بِقُوَّتِكَ وَ قَدْ مَثَّلَتْ 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 فَهِمَ عَنْهَا وَ دَارُ غِنًى لِمَنْ تَزَوَّدَ مِنْهَا وَ دَارُ مَوْعِظَةٍ لِمَنِ اتَّعَظَ بِهَا مَسْجِدُ أَحِبَّاءِ اللَّهِ وَ مُصَلَّى مَلَائِكَةِ اللَّهِ وَ مَهْبِطُ وَحْيِ اللَّهِ وَ مَتْجَرُ أَوْلِيَاءِ اللَّهِ اكْتَسَبُوا فِيهَا الرَّحْمَةَ وَ رَبِحُوا 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 ذَا يَذُمُّهَا وَ قَدْ آذَنَتْ بِبَيْنِهَا وَ نَادَتْ بِفِرَاقِهَا وَ نَعَتْ نَفْسَهَا وَ أَهْلَهَا فَمَثَّلَتْ لَهُمْ بِبَلَائِهَا الْبَلَاءَ وَ شَوَّقَتْهُمْ بِسُرُورِهَا إِلَى السُّرُورِ رَاحَتْ بِعَافِيَةٍ وَ ابْتَكَرَتْ بِفَجِيعَةٍ تَرْغِيباً وَ تَرْهِيباً وَ تَخْوِيفاً وَ تَحْذِيراً فَذَمَّهَا رِجَالٌ غَدَاةَ النَّدَامَةِ وَ حَمِدَهَا آخَرُونَ يَوْمَ الْقِيَامَةِ ذَكَّرَتْهُمُ الدُّنْيَا فَتَذَكَّرُوا وَ حَدَّثَتْهُمْ فَصَدَّقُوا وَ وَعَظَتْهُمْ 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 عليه السلام: إِنَّ لِلَّهِ مَلَكاً يُنَادِي فِي كُلِّ يَوْمٍ لِدُوا لِلْمَوْتِ وَ اجْمَعُوا لِلْفَنَاءِ 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 عليه السلام: الدُّنْيَا دَارُ مَمَرٍّ لَا دَارُ مَقَرٍّ وَ النَّاسُ فِيهَا رَجُلَانِ رَجُلٌ بَاعَ فِيهَا نَفْسَهُ فَأَوْبَقَهَا وَ رَجُلٌ ابْتَاعَ 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 عليه السلام: لَا يَكُونُ الصَّدِيقُ صَدِيقاً حَتَّى يَحْفَظَ أَخَاهُ فِي ثَلَاثٍ فِي نَكْبَتِهِ وَ غَيْبَتِهِ وَ وَفَاتِهِ .

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 عليه السلام: مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمْ أَرْبَعاً مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ وَ مَنْ أُعْطِيَ التَّوْبَةَ لَمْ يُحْرَمِ الْقَبُولَ وَ مَنْ أُعْطِيَ الِاسْتِغْفَارَ لَمْ يُحْرَمِ الْمَغْفِرَةَ وَ مَنْ أُعْطِيَ 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 الاستغفار وَ مَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً و قال فى الشكر لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ و قال فى التوبة إِنَّمَا التَّوْبَةُ

عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَ كانَ اللَّهُ عَلِيماً حَكِيماً.

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 عليه السلام: الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ وَ الْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ وَ لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْبَدَنِ الصِّيَامُ وَ جِهَادُ الْمَرْأَةِ حُسْنُ التَّبَعُّلِ .

Hadith n. 137

137. Amir al-mu'minin, peace be upon him, said: Seek livelihood by giving alms.

137. وَ قَالَ عليه السلام: اسْتَنْزِلُوا 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 عليه السلام: مَنْ أَيْقَنَ بِالْخَلَفِ جَادَ بِالْعَطِيَّةِ .

Hadith n. 139

139. Amir al-mu'minin, peace be upon him, said: Assistance is allowed according to need.

139. وَ قَالَ عليه السلام: تَنْزِلُ الْمَعُونَةُ عَلَى قَدْرِ الْمَئُونَةِ .

Hadith n. 140

140. Amir al-mu'minin, peace be upon him, said: He who is moderate does not become destitute.

140. وَ قَالَ عليه السلام: مَا عَالَ مَنِ اقْتَصَدَ .

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 : قِلَّةُ الْعِيَالِ أَحَدُ الْيَسَارَيْنِ.

Hadith n. 142

142. Amir al-mu'minin, peace be upon him, said: Loving one another is half of wisdom

142. وقال عليه السلام: الْتَّوَدُّدُ نِصْفُ الْعَقْل

Hadith n. 143

143. Amir al-mu'minin, peace be upon him, said: Grief is half of old age.

143. وقال عليه السلام: الْهَمُّ نِصْفُ الْهَرَم.

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 : يَنْزِلُ الصَّبْرُ عَلَى قَدْرِ الْمُصِيبَةِ، وَمَنْ ضَرَبَ يَدَهُ عَلَى فَخِذِهِ عِنْدَ مُصِيبَتِهِ حَبِطَ أَجْرُهُ.

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 : كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلاَّ الظَّمَأُ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلاَّ الْعَنَاءُ،

حَبَّذَا نَوْمُ الأكْيَاسِ وَ إِفْطَارُهُمْ.

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 : سُوسُوا إِيمَانَكُمْ بِالصَّدَقَةِ، وَحَصِّنُوا أَمْوَالَكُمْ بِالزَّكَاةِ، وَادْفَعُوا أَمْوَاجَ الْبَلاَءِ بِالدُّعَاءِ.

Hadith n. 147: Amir Al-Mu'minin's Conversation With Kumayl Ibn Ziyad An-Nakha'i

ومن كلام له عليه السلام لكُمَيْل بن زياد النخعي

147. Kumayl ibn Ziyad An-Nakha'i 34 **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 كُمَيْل بن زياد: أخذ بيدي أميرالمؤمنين علي بن أبي طالب عليه السلام ، فأخرجني إلى الجبّان فلمّا أصحر تنفّس الصّعَدَاء ثمّ قال:

O Kumayl, these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you.

يَا كُمَيْل بْن زِيَادٍ، إِنَّ هذهِ 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 ثَلاَثَةٌ: فَعَالِمٌ رَبَّانِيٌّ وَمُتَعَلِّمٌ عَلَى سَبِيلِ نَجَاةٍ، وَهَمَجٌ رَعَاعٌ أَتْبَاعُ كُلِّ نَاعِقٍ يَمِيلُونَ مَعَ كُلِّ رِيحٍ، لَمْ يَسْتَضِيئُوا بِنُورِ الْعِلْمِ، وَلَمْ يَلْجَؤُوا 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 المَالَ، وَالْمَالُ تَنْقُصُهُ النَّفَقَةُ، وَالْعِلْمُ يَزْكُوعَلَى الاْنْفَاقِ، 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 دِينٌ يُدَانُ بِهِ بِهِ يَكْسِبُ الْإِنْسَانُ الطَّاعَةَ فِى حَيَاتِهِ وَ جَمِيلَ الْأُحْدُوثَةِ بَعْدَ وَفَاتِهِ وَ الْعِلْمُ حَاكِمٌ وَ الْمَالُ 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 هَلَكَ خُزَّانُ الْأَمْوَالِ وَ هُمْ أَحْيَاءٌ وَ الْعُلَمَاءُ بَاقُونَ مَا بَقِيَ الدَّهْرُ أَعْيَانُهُمْ مَفْقُودَةٌ وَ أَمْثَالُهُمْ فِى الْقُلُوبِ مَوْجُودَةٌ هَا إِنَّ هَاهُنَا لَعِلْماً جَمّاً وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ لَوْ أَصَبْتُ لَهُ حَمَلَةً بَلَى أَصَبْتُ لَقِناً غَيْرَ مَأْمُونٍ عَلَيْهِ مُسْتَعْمِلًا آلَةَ الدِّينِ لِلدُّنْيَا وَ مُسْتَظْهِراً بِنِعَمِ اللَّهِ عَلَى عِبَادِهِ وَ بِحُجَجِهِ عَلَى أَوْلِيَائِهِ أَوْ مُنْقَاداً لِحَمَلَةِ الْحَقِّ لَا بَصِيرَةَ لَهُ فِى أَحْنَائِهِ يَنْقَدِحُ الشَّكُّ فِى قَلْبِهِ لِأَوَّلِ عَارِضٍ مِنْ شُبْهَةٍ.

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.

أَلَا لَا ذَا وَ لَا ذَاكَ أَوْ مَنْهُوماً بِاللَّذَّةِ سَلِسَ الْقِيَادِ لِلشَّهْوَةِ أَوْ مُغْرَماً بِالْجَمْعِ وَ الِادِّخَارِ لَيْسَا مِنْ رُعَاةِ الدِّينِ فِى شَيْءٍ أَقْرَبُ شَيْءٍ شَبَهاً بِهِمَا الْأَنْعَامُ 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! لاَ تَخْلُو الاْرْضُ مِنْ قَائِمٍ لله بِحُجَّةٍ، إِمَّا ظَاهِراً مَشْهُوراً، أوْ خَائِفاً مَغْمُوراً لِئَلاَّ تَبْطُلَ حُجَجُ اللهِ وَبَيِّنَاتُهُ. وَكَمْ ذَا وَأَيْنَ أُولئِكَ؟ أُولئِكَ ـ وَاللَّهِ ـ الاْقَلُّونَ عَدَداً، وَالاْعْظَمُونَ قَدْراً، يَحْفَظُ اللهُ بِهِمْ حُجَجَهُ وَبَيِّنَاتِهِ، حَتَّى يُودِعُوهَا نُظَرَاءَهُمْ، 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، وَاسْتَلاَنُوامَا اسْتَوْعَرَهُ الْمُتْرَفُونَ وَأَنِسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَصَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحُهَا مُعَلَّقَةٌ بِالْـمَحَلِّ الاْعْلَى، أُولئِكَ خُلَفَاءُ اللهِ فِي أَرْضِهِ، وَالدُّعَاةُ إِلَى دِينِهِ،

آهِ آهِ شَوْقاً إِلَى رُؤْيَتِهِمْ! انْصَرِفْ 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 : الْمَرْءُ مَخْبُوءٌ 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 : 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 لرجلٍ 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.

لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بِغَيْرِ عَمَلٍ وَ يُرَجِّي التَّوْبَةَ بِطُولِ الْأَمَلِ يَقُولُ فِي الدُّنْيَا بِقَوْلِ الزَّاهِدِينَ وَ يَعْمَلُ فِيهَا بِعَمَلِ الرَّاغِبِينَ إِنْ أُعْطِيَ مِنْهَا لَمْ يَشْبَعْ وَ إِنْ مُنِعَ مِنْهَا لَمْ يَقْنَعْ يَعْجِزُ عَنْ شُكْرِ مَا أُوتِيَ وَ يَبْتَغِي الزِّيَادَةَ فِيمَا بَقِيَ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي يُحِبُّ الصَّالِحِينَ وَ لَا يَعْمَلُ عَمَلَهُمْ وَ يُبْغِضُ الْمُذْنِبِينَ وَ هُوَ أَحَدُهُمْ يَكْرَهُ الْمَوْتَ لِكَثْرَةِ ذُنُوبِهِ 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 نَادِماً وَ إِنْ صَحَّ أَمِنَ، لَاهِياً يُعْجَبُ بِنَفْسِهِ إِذَا عُوفِيَ وَ يَقْنَطُ إِذَا ابْتُلِيَ، إِنْ أَصَابَهُ بَلَاءٌ دَعَا مُضْطَرّاً وَ إِنْ نَالَهُ رَخَاءٌ أَعْرَضَ مُغْتَرّاً، تَغْلِبُهُ نَفْسُهُ عَلَى مَا يَظُنُّ وَ لَا يَغْلِبُهَا عَلَى مَا يَسْتَيْقِنُ، يَخَافُ عَلَى غَيْرِهِ بِأَدْنَى مِنْ ذَنْبِهِ وَ يَرْجُو لِنَفْسِهِ بِأَكْثَرَ مِنْ عَمَلِهِ، إِنِ اسْتَغْنَى بَطِرَ وَ فُتِنَ وَ إِنِ افْتَقَرَ قَنِطَ وَ وَهَنَ، يُقَصِّرُ إِذَا عَمِلَ وَ يُبَالِغُ إِذَا سَأَلَ، إِنْ عَرَضَتْ لَهُ شَهْوَةٌ أَسْلَفَ الْمَعْصِيَةَ وَ سَوَّفَ التَّوْبَةَ وَ إِنْ عَرَتْهُ مِحْنَةٌ انْفَرَجَ عَنْ شَرَائِطِ الْمِلَّةِ، يَصِفُ الْعِبْرَةَ وَ لَا يَعْتَبِرُ وَ يُبَالِغُ فِي الْمَوْعِظَةِ وَ لَا يَتَّعِظُ، فَهُوَ بِالْقَوْلِ مُدِلٌّ وَ مِنَ الْعَمَلِ مُقِلٌّ يُنَافِسُ فِيمَا يَفْنَى وَ يُسَامِحُ فِيمَا يَبْقَى يَرَى الْغُنْمَ مَغْرَماً وَ الْغُرْمَ مَغْنَماً، يَخْشَى الْمَوْتَ وَ لَا يُبَادِرُ الْفَوْتَ.

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، اللَّهْوُ مَعَ الْأَغْنِيَاءِ أَحَبُّ إِلَيْهِ مِنَ الذِّكْرِ مَعَ الْفُقَرَاءِ، يَحْكُمُ عَلَى غَيْرِهِ لِنَفْسِهِ وَ لَا يَحْكُمُ عَلَيْهَا لِغَيْرِهِ يُرْشِدُ غَيْرَهُ وَ يُغْوِى نَفْسَهُ، فَهُوَ يُطَاعُ وَ يَعْصِى وَ يَسْتَوْفِى وَ لَا يُوفِى، وَ يَخْشَى الْخَلْقَ فِى غَيْرِ رَبِّهِ وَ لَا يَخْشَى رَبَّه فِى 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 إلا هذا الكلام لكفى 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 السلام : لِكُلِّ امْرِىءٍ 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 السلام : لِكُلِّ مُقْبِلٍ إِدْبَارٌ، وَمَا أَدْبَرَ 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 السلام : لاَ يَعْدَمُ الصَّبُورُ 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 : الرَّاضِي بِفِعْلِ قَوْمٍ كَالدَّاخِلِ فِيهِ مَعَهُمْ، وَعَلَى كُلِّ دَاخِلٍ فِي بَاطِلٍ إِثْمَانِ: إِثْمُ الْعَمَلِ بِهِ، وَإِثْمُ الرِّضَى بِهِ.

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 : اعْتَصِمُوابِالذِّمَمِ فِي أَوْتَادِهَا.

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 : عَلَيْكُمْ بِطَاعَةِ مَنْ لاَ تُعْذَرُونَ بِجَهَالَتِهِ.

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 : قَدْ بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ وَقَدْ هُدِيتُمْ إِنِ اهْتَدَيْتُمْ، وأُسْمِعْتُمْ إِنِ اسْتَمَعْتُمْ.

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 : عَاتِبْ أَخَاكَ بِالاْحْسَانِ إِلَيْهِ، وَارْدُدْ شَرَّهُ بِالاْنْعَامِ 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 التُّهَمَةِ فَلاَ يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.

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 اسْتَأْثَرَ .

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 : وَمَنِ 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 كَانَتِ الْخِيرَةُ بِيَدِهِ.

Hadith n. 163

163. Amir al-mu'minin, peace be upon him, said: Destitution is the greatest death.

163. وقال عليه السلام : الْفَقْرُ الْمَوْتُ الأكْبَرُ.

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 السلام : مَنْ قَضَى حَقَّ مَنْ لاَ يَقْضِي حَقَّهُ فَقَدْ عَبَدَهُ.

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 السلام : لاَ طَاعَةَ لِمخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

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 السلام : لاَ يُعَابُ الْمَرْءُ بِتَأْخِيرِ حَقِّهِ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ.

Hadith n. 167

167. Amir al-mu'minin, peace be upon him, said: Vanity prevents progress. 38

167. وقال عليه السلام : الاْعْجَابُ يَمْنَعُ مِنَ الازْدِيَادَ.

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 السلام : الأَمْرُ قَرِيبٌ وَالاَصْطِحَابُ 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 السلام : 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 السلام : تَرْكُ الذَّنْبِ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ.

Hadith n. 171

171. Amir al-mu'minin, peace be upon him, said: Many a single eating prevents several eatings. 40

171. وقال عليه السلام : كَمْ مِنْ أَكْلَةٍ مَنَعَتْ أَكَلاَتٍ.

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 : مَنِ اسْتَقْبَلَ وُجُوهَ الاْرَاءِ عَرَفَ مَوَاقِعَ الْخَطَاَ.

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 : مَن أَحَدَّ سِنَانَ الْغَضَبِ لله 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 هِبْتَ أَمْراًفَقَعْ فِيهِ، فَإِنَّ شِدَّةَ تَوَقِّيهِأَعْظَمُ 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 : آلَةُ الرِّيَاسَةِ سَعَةُ الصَّدْرِ

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 : ازْجُرِ الْمُسِيءَ بِثَوَابِ الْمُحْسِنِ.

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 : احْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

Hadith n. 179

179. Amir al-mu'minin, peace be upon him, said: Stubbornness destroys (good) advice.

179. وقال عليه السلام : اللَّجَاجَةُ تَسُلُّ الرَّأْيَ

Hadith n. 180

180. Amir al-mu'minin, peace be upon him said: Greed is a lasting slavery.

180. وقال عليه السلام : الطَّمَعُ رِقٌّ مُؤَبَّدٌ.

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 : ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ، وَثَمَرَةُ الْحَزْمِ السَّلاَمَةُ

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 : لاَ خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ لاَ خَيْرَ 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 إِلاَّ كَانَتْ إِحْدَاهُمَا ضَلاَلَةً.

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 السلام : مَا شَكَكْتُ فِي الْحَقِّ مُذْ أُرِيتُهُ.

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 السلام : مَا كَذَبْتُ وَلاَ كُذِّبْتُ، وَلاَ ضَلَلْتُ وَلاَ ضُلَّ 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 السلام : لِلظَّالِمِ الْبَادِي غَداً بِكَفِّهِ عَضَّةٌ.

Hadith n. 187

187. Amir al-mu'minin, peace be upon him, said: The departure (from this world) is imminent.

187. وقال عليه السلام : الرَّحِيلُ وَشِيكٌ.

Hadith n. 188

188. Amir al-mu'minin, peace be upon him, said: Whoever turned away from right was ruined.

188. وقال عليه السلام : مَنْ أَبْدى 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 يُنْجِهِ 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 : وَاعَجَبَاهُ! أَتَكُونُ الْخِلاَفَةَ بِالصَّحَابَةِ وَلاَتَكُونُ بِالصَّحَابةِ 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 بِهذَا وَالْمُشِيرُونَ غُيَّبُ

وَإِنْ كنْتَ بِالْقُرْبَى حَجَجْتَ خَصِيمَهُمْ * فَغَيْرُكَ 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 السلام : إِنَّمَا الْمَرْءُ فِی الدُّنْیَا غَرَضٌ تَنْتَضِلُ فِیهِ الْمَنَایَا وَ نَهْبٌ تُبَادِرُهُ الْمَصَائِبُ وَ مَعَ کُلِّ جُرْعَةٍ شَرَقٌ وَ فِی کُلِّ أَکْلَةٍ غَصَصٌ وَ لَا یَنَالُ الْعَبْدُ نِعْمَةً إِلَّا بِفِرَاقِ أُخْرَی وَ لَا یَسْتَقْبِلُ یَوْماً مِنْ عُمُرِهِ إِلَّا بِفِرَاقِ آخَرَ مِنْ أَجَلِهِ فَنَحْنُ أَعْوَانُ الْمَنُونِ وَ أَنْفُسُنَا نَصْبُ الْحُتُوفِ فَمِنْ أَیْنَ نَرْجُو الْبَقَاءَ وَ هَذَا اللَّیْلُ وَ النَّهَارُ لَمْ یَرْفَعَا مِنْ شَیْءٍ شَرَفاً إِلَّا أَسْرَعَا الْکَرَّةَ فِی هَدْمِ مَا بَنَیَا وَ تَفْرِیقِ مَا جَمَعَا .

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 السلام : یَابْنَ آدَمَ مَا کَسَبْتَ فَوْقَ قُوتِکَ، فَأَنْتَ فِیهِ خَازِنٌ لِغَیْرِکَ.

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 psssionateness 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 السلام : إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِقْبَالاً وَإِدْبَاراً، فَأْتُوهَا مِنْ قِبَلِ شَهْوَتِهَا وَإِقْبَالِهَا، فَإِنَّ الْقَلْبَ إِذَا أُکْرِهَ عَمِيَ.

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 السلام يقول: مَتَى أَشْفِي غَيْظِي إِذَا غَضِبْتُ؟ أَحِينَ أَعْجِزُ عَنِ الانْتِقَامِ فَيُقَالُ لِي: لَوْ صَبَرْتَ؟ أَمْ حِينَ أَقْدِرُ عَلَيْهِ فَيُقَالُ لي: لَوْ عَفَوْتَ.

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 السلام وقد مرّ بقذر على مزبلة: هذا 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 أَنه قال: هذَا مَا كُنْتُمْ تَتَنَافَسُونَ فِيهِ بِالأَمْسِ!

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 السلام : 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 السلام : إِنَّ هذِهِ الْقُلُوبَ تَمَلُّ كَمَا تَمَلُّ الأَبْدَانُ، 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 السلام لما سمع قول الخوارج ـ لا حكم إلاَّ للهِ ـ : كَلِمَةُ حَقٍّ 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 السلام في صفة الْغوغاء هُمُ 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. فقيل: قد علمنا مضرة اجتماعهم، فما منفعة افتراقهم؟ فقال: يَرْجِعُ أَصْحَابُ الْمِهَنِ إِلَى مِهَنِهِمْ، فَيَنْتَفِعُ النَّاسُ بِهِمْ، كَرُجُوعِ الْبَنَّاءِ 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 وقد أُتي بجانٍ ومعه غوغاءُ: لاَ مَرْحَباً بِوُجُوهٍ لاَ تُرى إِلاَّ عِنْدَ كُلِّ سَوْأَةٍ.

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 : إِنَّ مَعَ كُلِّ إِنْسَانٍ مَلَكَيْنِ يَحْفَظَانِهِ، فَإِذَا جَاءَ الْقَدَرُ خَلَّيَا بَيْنَهُ وَبَيْنَهُ، وَإِنَّ الاَجَلَ جُنَّةٌ حَصِينَةٌ.

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 السلام ، وقد قال له طلحة والزبير: نبايعك على أَنّا شركاؤُكَ في هذا الاَمر. فقال: لاَ، وَلكِنَّكُمَا شَرِيكَانِ فِي الْقُوَّةَ وَالاْسْتَعَانَةِ، وَعَوْنَانِ عَلَى الْعَجْزِ وَالاْوَدِ.

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 السلام : أَيُّهَا النَّاسُ، اتّقُوا اللهَ الَّذِي إِنْ قُلْتُمْ سمِعَ، وَإِنْ أَضْمَرْتُمْ عَلِمَ، وَبَادِرُوا الْمَوْتَ الَّذِي إِنْ هَرَبْتُمْ أَدْرَكَكُمْ، وَإِنْ أَقَمْتُمْ أَخَذَكُمْ، وَإِنْ نَسِيتُمُوهُ ذَكَرَكُمْ.

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 السلام : لاَ يُزَهِّدَنَّكَ فِي الْمَعْرُوفِ مَنْ لاَ يَشْكُرُهُ لَكَ، فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لاَ 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 : كُلُّ وِعَاءٍ يَضِيقُ بِمَا جُعِلَ فِيهِ إِلاَّ وِعَاءَ 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 : أَوَّلُ عِوَضِ الْحَلِيمِ مِنْ حِلْمِهِ أَنَّ 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.47

207. وقال عليه السلام : إِنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ، فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلاَّ 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 : مَنْ حَاسَبَ نَفْسَهُ رَبِحَ، وَمَنْ غَفَلَ عَنْهَا خَسِرَ، وَمَنْ خَافَ أَمِنَ، وَمَنِ اعْتَبَرَ أَبْصَرَ،مَنْ أَبْصَرَ فَهِمَ، وَمَنْ فَهِمَ عَلِمَ.

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 السلام : لَتَعْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطْفَ الضَّرُوسِ عَلَى وَلَدِهَا. وَ تَلَا عَقِيبَ ذَلِكَ: (وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِى الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوارِثِينَ) .

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.

وقال عليه السلام : اتَّقُوا اللَّهَ تَقِيَّةَ مَنْ شَمَّرَ تَجْرِيداً وَ جَدَّ تَشْمِيراً وَ كَمَّشَ فِي مَهَلٍ وَ بَادَرَ عَنْ وَجَلٍ وَ نَظَرَ فِي كَرَّةِ الْمَوْئِلِ وَ عَاقِبَةِ الْمَصْدَرِ وَ مَغَبَّةِ الْمَرْجِعِ . 210.

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.

وَ قَالَ عليه السلام: الْجُودُ حَارِسُ الْأَعْرَاضِ وَ الْحِلْمُ فِدَامُ السَّفِيهِ وَ الْعَفْوُ زَكَاةُ الظَّفَرِ وَ السُّلُوُّ عِوَضُكَ مِمَّنْ غَدَرَ وَ الِاسْتِشَارَةُ عَيْنُ الْهِدَايَةِ وَ قَدْ خَاطَرَ مَنِ اسْتَغْنَى بِرَأْيِهِ وَ الصَّبْرُ يُنَاضِلُ الْحِدْثَانَ وَ الْجَزَعُ مِنْ أَعْوَانِ الزَّمَانِ وَ أَشْرَفُ الْغِنَى تَرْكُ الْمُنَى وَ كَمْ مِنْ عَقْلٍ أَسِيرٍ تَحْتَ هَوًى أَمِيرٍ وَ مِنَ التَّوْفِيقِ حِفْظُ التَّجْرِبَةِ وَ الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ وَ لَا تَأْمَنَنَّ مَلُولًا . 211.

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

وقال عليه السلام : عُجْبُ الْمَرْءِ بِنَفْسِهِ أَحَدُ حُسَّادِ عَقْلِهِ. 212.

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 عليه السلام: أَغْضِ عَلَى الْقَذَى وَ الْأَلَمِ تَرْضَ أَبَداً .

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 لاَنَ عُودُهُ كَثُفَتْ أَغْصَانُهُ.

Hadith n. 215

215. Amir al-mu'minin, peace be upon him, said: Opposition destroys good counsel.

215. وقال عليه السلام : الْخِلاَفُ 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 عليه السلام: مَنْ نَالَ اسْتَطَالَ .

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 الاَحْوَالِ عِلْمُ 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 : أَكْثَرُ 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 الثِّقَةِ 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 : بِئْسَ 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 أَفْعَالِ الْكَرِيمِ غَفْلَتُهُ 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 السلام : مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ لَمْ يَرَ 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 السلام : بِكَثْرَةِ الصَّمْتِ تَكُونُ الْهَيْبَةُ وَ بِالنَّصَفَةِ يَكْثُرُ الْمُوَاصِلُونَ وَ بِالْإِفْضَالِ تَعْظُمُ الْأَقْدَارُ وَ بِالتَّوَاضُعِ تَتِمُّ النِّعْمَةُ وَ بِاحْتِمَالِ الْمُؤَنِ يَجِبُ السُّؤْدُدُ وَ بِالسِّيرَةِ الْعَادِلَةِ يُقْهَرُ الْمُنَاوِئُ وَ بِالْحِلْمِ عَنِ السَّفِيهِ تَكْثُرُ الْأَنْصَارُ 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 السلام : الْعَجَبُ لِغَفْلَةِ الْحُسَّادِ عَنْ سَلَامَةِ الْأَجْسَادِ.

Hadith n. 226

226. Amir al-mu'minin, peace be upon him, said: The greedy is in the shackles of disgrace.

226. وقال عليه السلام : الطَّامِعُ فِي وِثَاقِ الذُّلِّ.

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 وقد سئل عن الإيمان: الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ، وَإِقْرَارٌ بِاللِّسَانِ، وعَمَلٌ بِالْأَرْكَانِ.

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 حَزِيناً فَقَدْ أَصْبَحَ لِقَضَاءِ اللهِ سَاخِطاً، وَمَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَقَدْ أَصْبَحَ يَشْكُو رَبَّهُ، وَمَنْ أَتى غَنِيَّاً فَتَوَاضَعَ لِغِنَاهُ ذَهَبَ ثُلُثَا دِينِهِ، وَمَنْ قَرَأَ الْقُرْآنَ فَمَاتَ فَدَخَلَ النَّارَ فَهُوَ مِمَّنْ كَانَ يَتَّخِذُ آيَاتِ اللهِ هُزُواً، وَمَنْ لَهِجَ قَلْبُهُ بِحُبِّ الدُّنْيَا الْتَاطَ قَلْبُهُ مِنْهَا بِثَلاَثٍ: هَمٍّ لاَ يُغِبُّهُ، وَحِرْصٍ لاَ يَتْرُكُه، وَأَمَلٍ لاَ 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 مُلْكاً، وَبِحُسْنِ الْخُلُقِ نَعِيماً.

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

. وَ سُئِلَ ع عَنْ قَوْلِهِ تَعَالَى(فَلَنُحْيِيَنَّهُ حَياةً 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 : شَارِكُوا الَّذِي قَدْ أَقْبَلَ عَلَيْهِ الرِّزْقُ، فَإِنَّهُ أَخْلَقُ لِلْغِنَى، وَأَجْدَرُ بِإِقْبَالِ الْحَظِّ 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 في قول الله تعالى :) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسانِ) : الْعَدْلُ الانْصَافُ، وَالاحْسَانُ التَّفَضُّلُ

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 الْقَصِيرَةِ يُعْطَ 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 لأن 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 عليه السلام لِابْنِهِ الْحَسَنِ ع: لَا تَدْعُوَنَّ إِلَى مُبَارَزَةٍ وَ إِنْ دُعِيتَ 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 : خِيَارُ خِصَالِ النِّسَاءِ شِرَارُ خِصَالِ الرِّجَالِ: الزَّهْوُ وَالْجُبْنُ وَالْبُخْلُ، فَإِذَا كَانَتِ الْمَرْأَةُ مَزْهُوَّةً لَمْ تُمَكِّنْ مِنْ نَفْسِهَا، وَإِذَا كَانَتْ بَخِيلَةً حَفِظَتْ مَالَهَا وَمَالَ بَعْلِهَا، وَإِذَا كَانَتْ جَبَانَةً فَرِقَتْ مِنْ كُلِّ شَيْءٍ يَعْرِضُ 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 : صف لنا العاقل. فقال عليه السلام : 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 لا يضع الشيء مواضعه فكأن ترك صفته صفة له إذ كان بخلاف 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 : وَاللهِ لَدُنْيَاكُمْ هذِهِ أَهْوَنُ فِي عَيْنِي مِنْ عِرَاقِ خِنْزِيرٍ فِي يَدِ مَجْذُومٍ.

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 : إِنَّ قَوْماً عَبَدُوا اللهَ رَغْبَةً فَتِلْكَ عِبَادَةُ التُّجَّارِ، وَإِنَّ قَوْماً عَبَدُوا اللهَ رَهْبَةً فَتِلْكَ عِبَادَةُ الْعَبِيدِ، وَإِنَّ قَوْماً عَبَدُوا اللهَ شُكْراً فَتِلْكَ عِبَادَةُ الاَحْرَارِ.

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 : الْمَرْأَةُ شَرٌّ كُلُّهَا، وَشَرُّ مَا فِيهَا أَنَّهُ لاَ بُدَّ 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 : مَنْ أَطَاعَ التَّوَانِيَ ضَيَّعَ الْحُقُوقَ، وَمَنْ أَطَاعَ الْوَاشِيَ 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 : الْحَجَرُ الْغَصِيبُ 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 النبى (ص) و لا عجب أن يشتبه الكلامان لأن 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 أَشدُّ 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 اللهَ بَعْضَ التُّقَى وَإِنْ قَلَّ، وَاجْعَلْ بَيْنَكَ وَبَيْنَ اللهِ سِتْراً وَإِنْ رَقَّ.

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 السلام : إِنَّ لله فِي كُلِّ نِعْمَةٍ حَقّاً، فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا، وَمَنْ قَصَّرَ 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 السلام : 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 السلام : احْذَرُوا نِفَارَ 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 السلام : الْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ.

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 السلام : مَنْ ظَنَّ بِكَ خَيْراً 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 السلام : أَفْضَلُ الاْعْمَالِ 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 السلام : عَرَفْتُ اللهَ سُبْحَانَهُ بِفَسْخِ 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 السلام : مَرَارَةُ الدُّنْيَا حَلاَوَةُ الاْخِرَةِ، وَحَلاَوَةُ الدُّنْيَا مَرَارَةُ الاْخِرَةِ.

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 عليه السلام: فَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيراً مِنَ الشِّرْكِ وَ الصَّلَاةَ تَنْزِيهاً عَنِ الْكِبْرِ وَ الزَّكَاةَ تَسْبِيباً لِلرِّزْقِ وَ الصِّيَامَ ابْتِلَاءً لِإِخْلَاصِ الْخَلْقِ وَ الْحَجَّ تَقْرِبَةً لِلدِّينِ وَ الْجِهَادَ عِزّاً لِلْإِسْلَامِ وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلَحَةً لِلْعَوَامِّ وَ النَّهْيَ عَنِ الْمُنْكَرِ رَدْعاً لِلسُّفَهَاءِ وَ صِلَةَ الرَّحِمِ مَنْمَاةً لِلْعَدَدِ وَ الْقِصَاصَ حَقْناً لِلدِّمَاءِ وَ إِقَامَةَ الْحُدُودِ إِعْظَاماً لِلْمَحَارِمِ وَ تَرْكَ شُرْبِ الْخَمْرِ تَحْصِيناً لِلْعَقْلِ وَ مُجَانَبَةَ السَّرِقَةِ إِيجَاباً لِلْعِفَّةِ وَ تَرْكَ الزِّنَى تَحْصِيناً لِلنَّسَبِ وَ تَرْكَ اللِّوَاطِ تَكْثِيراً لِلنَّسْلِ وَ الشَّهَادَاتِ اسْتِظْهَاراً عَلَى الْمُجَاحَدَاتِ وَ تَرْكَ الْكَذِبِ تَشْرِيفاً لِلصِّدْقِ وَ السَّلَامَ أَمَاناً مِنَ الْمَخَاوِفِ وَ الْأَمَانَةَ نِظَاماً لِلْأُمَّةِ وَ الطَّاعَةَ تَعْظِيماً لِلْإِمَامَةِ .

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. 61ciii

253. وَ كَانَ عليه السلام يَقُولُ: أَحْلِفُوا الظَّالِمَ إِذَا أَرَدْتُمْ يَمِينَهُ بِأَنَّهُ بَرِيءٌ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ فَإِنَّهُ إِذَا حَلَفَ بِهَا كَاذِباً عُوجِلَ الْعُقُوبَةَ وَ إِذَا حَلَفَ بِاللَّهِ الَّذِى لَا إِلَهَ إِلَّا هُوَ لَمْ يُعَاجَلْ لِأَنَّهُ قَدْ وَحَّدَ اللَّهَ 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 عليه السلام: يَا ابْنَ آدَمَ كُنْ وَصِيَّ نَفْسِكَ فِى مَالِكَ وَ اعْمَلْ فِيهِ مَا تُؤْثِرُ 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. وقال عليه السلام : الْحِدَّةُ ضَرْبٌ مِنَ الْجُنُونِ، لِاَنَّ 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. وقال عليه السلام : 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 السلام لِكُمَيْل بن زياد النخعي: يَا كُمَيْلُ، مُرْ أَهْلَكَ أَنْ يَرُوحُوا في كَسْبِ الْمَكَارِمِ، وَيُدْلِجُوافِي حَاجَةِ مَنْ هُوَ نائِمٌ، فَوَالَّذِي وَسِعَ سَمْعُهُ الاَصْوَاتَ مَا مِنْ أَحَدٍ أَوْدَعَ قَلْباً سُرُوراً إِلاَّ وَخَلَقَ اللهُ لَهُ مِنْ ذلِكَ السُّرُورِ لُطْفاً، فَإِذَا نَزَلَتْ بِهِ نَائِبَةٌجَرَى إِلَيْهَا كَالْمَاءِ فِي انْحِدَارِهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيبَةُ الاِبِلِ.

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 السلام : إِذَا أَمْلَقْتُمْ فَتَاجِرِوا اللهَ 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 السلام : الْوَفَاءُ لِاهْلِ الْغَدْرِ غَدْرٌ عِنْدَ اللهِ، وَالْغَدْرُ بِأَهْلِ الْغَدْرِ وَفَاءٌ عِنْدَ اللهِ.

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 السلام : كَمْ مِنْ مُسْتَدْرَجٍ بِالاْحْسَانِ إِلَيْهِ، وَمَغْرُورٍ بِالسَّتْرِ عَلَيْهِ، وَمَفْتُونٍ بِحُسْنِ الْقَوْلِ فِيهِ،مَا ابْتَلَى اللهُ سُبْحَانَهُ أَحَداً بِمِثْلِ الاْمْلاَءِ 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 مَضى هذا الكلام فيما تقدم، إلاّ أن فيه هاهنا زيادة مفيدة

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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 كلامه، عليه السلام،

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.

I. في حديثه عليه السلام : فَإِذَا كَانَ ذلِكَ ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ، فَيَجْتَمِعُونَ إِلَيْهِ كَمَا يَجْتَمِعُ قَزَعُ 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 لأمور الناس يومئذ، والقزع: قطع الغيم التي لا 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 : هذَا الْخَطِيبُ الشَّحْشَحُ.

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 كلام أو سير فهو شحشح، والشحشح في غير هذاالموضع: البخيل 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 قُحَماً.

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، لاَنها تُقِحمُ أصحابَها في المهالك والمتالف في الاَكثر، ومن ذلك قُحْمَةُ الاَعراب،هو أن تصيبهم السَّنةُ فتتعرّق أموالهم فذلك تقحّمها فيهم. و قيل فيه وجهٌ آخر: وهو أنها تُقْحِمُهُمْ بلادَ الريف، أي تحوجهم إلى دخول الحضر عند مُحول البَدْوِ.

IV. A tradition of Amir al-mu'niinin, 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 الأشياء ومبلغ أقصاها كالنص في السير لأنه أقصى ما تقدر عليه الدابة، ويقال نصصت الرجل عن الامر إذا استقصيت مسألته لتستخرج ما عنده فيه، ونص الحقائق يريد به الادراك، لأنه منتهى الصغر، والوقت الذي يخرج منه الصغير إلى حد الكبر، وهو من أفصح الكنايات عن هذا الامر وأغربها، يقول فإذا بلغ النساء ذلك فالعصبة أولى بالمرأة من أمها إذا كانوا محرما مثل الاخوة والأعمام، وبتزويجها إن أرادوا ذلك.

والحقاق: محاقة الام للعصبة في المرأة، وهو الجدال، والخصومة، وقول كل واحد منهما للآخر: أنا أحق منك بهذا، يقال منه: حاققته حقاقا، مثل جادلته جدالا. قال: وقد قيل إن نص الحقاق بلوغ العقل وهو الادراك، لأنه عليه السلام إنما أراد منتهى الامر الذي تجب به الحقوق والاحكام. قال: ومن رواه (نص الحقائق) فإنما أراد جمع حقيقة،

The above is what Abu 'Ubayd al-Qasim ibn Sallam has stated (in Gharib al-hadith, vol.3, pp.456 -458); but I think that the intention here by the word "nassu'l-hiqaq " is a girl's reaching the stage when it is possible to marry her and to allow her to dispose of her rights herself on the analogy of "bil hiqaqi mina '1-ibili" (a camel's attaining majority) wherein "hiqaq is the plural of "hiqqah" or "hiqq " and it means completion of three years (of age) and entry into the fourth, which is the time when it reaches the age when it is possible to ride on its back and to exert it in walking. "haqa'iq" too is the plural of "hiqqah". Thus, both the versions point to the same meaning, and this interpretation is more in keeping with the way of the Arabs than the other one stated earlier.

هذا معنى ما ذكره أبو عبيد القاسم بن سلام. قال: والذي عندي أن المراد بنص الحقاق هاهنا بلوغ المرأة إلى الحد الذي يجوز فيه تزويجها وتصرفها في حقوقها، تشبيها بالحقاق من الإبل، وهي جمع حقة وحق، وهو الذي استكمل ثلاث سنين ودخل في الرابعة، وعند ذلك يبلغ إلى الحد الذي يمكن فيه من ركوب ظهره ونصه في سيره، والحقائق أيضا: جمع حقة، فالروايتان جميعا ترجعان إلى مسمى واحد، وهذا أشبه بطريقة العرب من المعنى المذكور أولا.

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 : إنَّ الأيمَانَ يَبْدُو لُمْظَةً فِي الْقَلْبِ، كُلَّمَا ازْدَاد الأيمَانُ ازْدَادَتِ الُّلمْظَةُ.

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.

الُّلمْظَةُ مثل النكتة أو نحوها من البياض، ومنه قيل فرس ألمظ: 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 : إنَّ الرَّجُلَ إِذَا كَانَ لَهُ الدَّيْنُ الظَّنُونُ يَجِبُ عَلَيْهِ أَنْ يُزَكِّيَهُ لِمَا مَضَى إِذَا قَبَضَهُ.

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.

فالظَّنُونُ: الذي لايَعْلَمُ صاحبُهُ أيقبضُه من الذي هو عليه أم لا، فكأنّه الذي يُظَنُّ به، فمرة يرجوه و مرة لا يرجوه. و هو من أفصح الكلام، وكذلك كلّ أمرٍ تطلبه ولا تدري على أي شيء أنت منه فهو ظَنون،

وعلى ذلك قول الاَعشى:

مَا يُجْعَلُ الْجُدُّ الظَّنُونُ الَّذِي * جُنِّبَ صَوْبَ اللَّجِبِ الْمَاطِرِ

مِثْلَ الْفُرَاتِيِّ إِذَا مَا طَمَا * يَقْذِفُ بِالْبُوصِيِّ وَالْمَاهِرِ

والجُدّ: البئر، والظنون: التي لا يُدرى هل فيها ماء أم لا.

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 السلام أَنه شيّع جيشاً يغْزِيهِ فقال: اعْذِبُواعَنِ النِّسَاءِ مَا اسْتَطَعْتُمْ.

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: اصدِفوا عن ذكر النساء وشُغُلِ القلب بهن، وامتنعُوا من المقاربة لهنّ، لاَن ذلك يَفُتُّ في عضُد الحميّة، ويقدح في معاقد العزيمة ويكسِر عن العَدْوِ، وَيلفِتُ عن الإبعاد في الغزو، وكلُّ من امتنع من شيء فقد أَعْذَبَ عنه، والعاذبُ والعَذُوب: الممتنع من الاَكل 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 : كَالْيَاسِرِ الْفَالِجِ يَنْتَظِرُ أَوَّلَ فَوْزةٍ مِنْ قِدَاحِهِ..

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 : كُنَّا إِذَا احْمَرَّ الْبَأْسُ اتَّقَيْنَا بِرَسُولِ اللهِ صلى الله عليه وآله ، 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 عَظُم الخوفُ من العدو واشتد عِضَاضُ الحربِ فَزِعَ المسلمون إلى قتال رسول الله صلى الله عليه وآله بنفسه، فيُنزِلُ الله تعالى النصر 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 الامر، 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: (الان حمى الوطيس)، والوطيس: مستوقد النار، فشبه رسول الله صلى الله عليه وآله ما استحر من جلاد 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 الأول في هذا الباب.

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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:**

وقال عليه السلام لما بلغه إغارةُ أصحاب معاويةَ على الأنبار، فخرج بنفسه ماشياً حتى أتى النُّخَيْلَةَ فأدركه 261.
الناسُ وقالوا: يا أميرالمؤمنين نحن نكفيكَهُمْ. فقال عليه السلام :

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.

وَاللهِ مَا تَكْفُونَنِي أَنْفُسَكُمْ، فَكَيْفَ تَكْفُونَنِي غَيْرَكُمْ؟ إِنْ كَانَتِ الرَّعَايَا قَبْلِي لَتَشْكُوا حَيْفَ رُعَاتِهَا، وَإِنَّنِي الْيَوْمَ لاَشْكُو حَيْفَ رَعِيَّتِي، كَأَنَّنِيَ الْمَقُودُوَهُمُ الْقَادَةُ، أَوِ الْمَوْزُوعُ وَهُمُ الْوَزَعَةُ.

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 السلام هذا القول، في كلامٍ طويلٍ قد ذكرنا مختارَه في جملةِ الخُطَب، تقدّم إليه رجلان من أصحابه فقال أحدهما: إنّي لا أملك إلاّ نفسي وأخي، فَمُرْنا بأمرك يا أميرالمؤمنين نُنْفِذ له. فقال عليه السلام : وأَيْنَ تَقَعَانِ مِمَّا أُرِيدُ؟

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: إنّ الحارث بن حَوْطٍ أتاه عليه السلام فقال: أتُراني أظنّ أصحابَ الجمل كانوا على ضلالة؟ فقال عليه السلام : يَا حَارِث، إِنَّكَ نَظَرْتَ تَحْتَكَ وَلَمْ تَنْظُرْ فَوْقَكَ فَحِرْتَ إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفَ مَنْ أَتَاهُ، وَلَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفَ مَنْ أَتَاهُ. فقال الحارث: فإنّي أَعتزل مع سعيد بن مالك وعبد الله بن عمر. فقال عليه السلام : إِنَّ سَعِيداً وَعَبْدَ اللهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ، وَلَمْ يَخْذُلاَ الْبَاطِلَ.

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 : صَاحِبُ السُّلْطَانِ كَرَاكِبِ الأَسَدِ : يُغْبَطُ بِمَوْقِعِهِ، وَهُوَ أَعْلَمُ بِمَوْضِعِهِ.

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 عَقِبِ غَيْرِكُمْ تُحْفَظُوا فِي عَقِبِكُمْ.

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 : إِنَّ كَلاَمَ الْحُكَمَاءِ إِذَا كَانَ صَوَاباً كَانَ دَوَاءً، وَإِذَا كَانَ خَطَأً كَانَ 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 رجل أن يعرّفه ما الإيمان. فقال: إِذَا كَانَ غَدٌ فَأْتِنِي حَتَّى أُخْبِرَكَ عَلَى أَسْمَاعِ النَّاسِ، فإِنْ نَسِيتَ مَقَالَتِي حَفِظَهَا عَلَيْكَ غَيْرُكَ، فَإِنَّ الْكَلاَمَ كَالشَّارِدَةِ، يَنْقُفُهَاهذَا وَيُخْطِئُهَاهذَا.

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: الإيمان 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 : يَابْنَ آدَمَ، لاَ تَحْمِلْ هَمَّ يَوْمِكَ الَّذِي لَمْ يَأْتِكَ عَلَى يَوْمِكَ الَّذِي قَدْ أَتَاكَ، فَإِنَّهُ إِنْ يَكُ مِنْ عُمُرِكَ يَأْتِ اللهُ 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 : أَحْبِبْ حَبِيبَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْماً مَا، وَأَبْغِضْ بَغِيضَكَ هَوْناً مَا عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْماً 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 عَامِلاَنِ: عَامِلٌ عَمِلَ فِي الدُّنْيَا لِلدُّنْيَا، قَدْ شَغَلَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ، يَخْشَى عَلَى مَنْ يَخْلُفُهُ الْفَقْرَ، وَيأْمَنُهُ عَلَى نَفْسِهِ، فَيُفْنِي عُمُرَهُ فِي مَنْفَعَةِ غَيْرِهِ. وَعَامِلٌ عَمِلَ فِي الدُّنْيَا لِمَا بَعْدَهَا، فَجَاءَهُ الَّذِي لَهُ مِنَ الدُّنْيَا بِغَيْرِ عَمَلٍ، فَأَحْرَزَ الْحَظَّيْنِ مَعاً، وَمَلَكَ الدَّارَيْنِ جَمِيعاً، فَأَصْبَحَ وَجِيهاًعِنْدَاللهِ، لاَ يَسْأَلُ اللهَ حَاجَةً فَيَمْنَعَهُ.

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 حَلْي الكعبةِ وكثرتُهُ، فقال قوم: لو أخذته فجهزتَ به جيوش المسلمين كان أَعظم للاَجر، وما تصنع الكعبةُ بالْحَلْي؟ فهمّ عمر بذلك، وسأل عنه أميرالمؤمنين عليه السلام .

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 القُرْآنَ أُنْزِلَ عَلَى النَّبِيِّ صلى الله عليه وآله وَالاَمْوَالُ أَرْبَعَةٌ: أَمْوَالُ الْمُسْلِمِينَ فَقَسَّمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرَائِضِ، وَالْفَيْءُ فَقَسَّمَهُ عَلَى مُسْتَحِقِّيهِ، وَالْخُمُسُ فَوَضَعَهُ اللهُ حَيْثُ وَضَعَهُ، وَالصَّدَقَاتُ فَجَعَلَهَا اللهُ حَيْثُ جَعَلَهَا. وَكَانَ حَلْيُ الْكَعْبَةِ فِيهَا يَوْمَئِذٍ، فَتَرَكَهُ اللهُ عَلَى حَالِهِ، وَلَمْ يَتْرُكْهُ نِسْيَاناً، وَلَمْ يَخْفَ عَلَيْهِ مَكَاناً، فَأَقِرَّهُ حَيْثُ أَقَرَّهُ اللهُ 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

فقال له عمر: لولاك لافتضحنا. وترك الحَلْي بحاله.

Hadith n. 271

271. It is related that two persons were brought to Amir al-mu'minin, peace be upon him. They had committed theft of public property. One of them was a slave purchased from public money and the other had been purchased by someone among the people. Then Amir al-mu'minin said: As for this one who is the property of public money, there is no punishment for him for it means one property of Allah having taken another property of Allah. As for the other, he should get the punishment. **Consequently, his hand was cut.**

271. وروي أنه عليه السلام رُفع إليه رجلان سرقا من مال الله، أحدهما عبد من مال الله، والآخر من عُرُوضِ الناس. فقال عليه السلام : أَمَّا هذَا فَهُوَ مِنْ مَالِ اللهِ وَلاَ حَدَّ عَلَيْهِ، مَالُ اللهِ أَكَلَ بَعْضُهُ بَعْضاً، وَأَمَّا الاْخَرُ فَعَلَيْهِ الْحَدُّ، فقطع يده.

Hadith n. 272

272. Amir al-mu'minin, peace be upon him, said: If my steps acquire firmness out of these slippery places, I will alter several things. 70

272. وقال عليه السلام : لَوْ قَدِ اسْتَوَتْ قَدَمَايَ مِنْ هذِهِ الْمَدَاحِضِ لَغَيَّرْتُ أَشْيَاءَ.

Hadith n. 273

273. Amir al-mu'minin, peace be upon him, said: Know with full conviction that Allah has not fixed for any person more livelihood than what has been ordained in the Book of Destiny, even though his means (of seeking it) may be great, his craving for it intense and his efforts for it acute; nor does the weakness of a person or the paucity of his means stand in the way between what is ordained in the Book of Destiny and himself. He who realizes it and acts upon it is the best of them all in point of comfort and benefit; while he who disregards it arid doubts it exceeds all men in disadvantages. Very often a favoured person is being slowly driven (towards punishment) through those favours; and very often an afflicted person is being done good through his affliction. Therefore, O listener, increase your gratefulness, lessen your haste and stay within the bounds of your livelihood.

273. وَ قَالَ عليه السلام: اعْلَمُوا عِلْماً يَقِيناً أَنَّ اللَّهَ لَمْ يَجْعَلْ لِلْعَبْدِ وَ إِنْ عَظُمَتْ حِيلَتُهُ وَ اشْتَدَّتْ طَلِبَتُهُ وَ قَوِيَتْ مَكِيدَتُهُ أَكْثَرَ مِمَّا سُمِّيَ لَهُ فِى الذِّكْرِ الْحَكِيمِ وَ لَمْ يَحُلْ بَيْنَ الْعَبْدِ فِى ضَعْفِهِ وَ قِلَّةِ حِيلَتِهِ وَ بَيْنَ أَنْ يَبْلُغَ مَا سُمِّيَ لَهُ فِى الذِّكْرِ الْحَكِيمِ وَ الْعَارِفُ لِهَذَا الْعَامِلُ بِهِ أَعْظَمُ النَّاسِ رَاحَةً فِى مَنْفَعَةٍ وَ التَّارِكُ لَهُ الشَّاكُّ فِيهِ أَعْظَمُ النَّاسِ شُغُلًا فِى

مَضَرَّةٍ وَ رُبَّ مُنْعَمٍ عَلَيْهِ مُسْتَدْرَجٌ بِالنُّعْمَى وَ رُبَّ مُبْتَلًى مَصْنُوعٌ لَهُ بِالْبَلْوَى فَزِدْ أَيُّهَا الْمُسْتَنْفِعُ فِى شُكْرِكَ وَ قَصِّرْ 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 عليه السلام: لَا تَجْعَلُوا عِلْمَكُمْ جَهْلًا وَ يَقِينَكُمْ شَكّاً إِذَا عَلِمْتُمْ فَاعْمَلُوا وَ إِذَا تَيَقَّنْتُمْ فَأَقْدِمُوا .

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 عليه السلام: إِنَّ الطَّمَعَ مُورِدٌ غَيْرُ مُصْدِرٍ وَ ضَامِنٌ غَيْرُ وَفِيٍّ وَ رُبَّمَا شَرِقَ شَارِبُ الْمَاءِ قَبْلَ رِيِّهِ وَ كُلَّمَا عَظُمَ قَدْرُ الشَّيْءِ الْمُتَنَافَسِ فِيهِ عَظُمَتِ الرَّزِيَّةُ لِفَقْدِهِ وَ الْأَمَانِيُّ تُعْمِى أَعْيُنَ الْبَصَائِرِ وَ الْحَظُّ يَأْتِى مَنْ لَا 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 عليه السلام: اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنْ أَنْ تُحَسِّنَ فِى لَامِعَةِ الْعُيُونِ عَلَانِيَتِى وَ تُقَبِّحَ فِيمَا أُبْطِنُ لَكَ سَرِيرَتِى مُحَافِظاً عَلَى رِثَاءِ النَّاسِ مِنْ نَفْسِى بِجَمِيعِ مَا أَنْتَ مُطَّلِعٌ عَلَيْهِ مِنِّى فَأُبْدِيَ لِلنَّاسِ حُسْنَ ظَاهِرِى وَ أُفْضِيَ إِلَيْكَ بِسُوءِ عَمَلِى تَقَرُّباً إِلَى عِبَادِكَ وَ تَبَاعُداً مِنْ مَرْضَاتِكَ .

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. وقال عليه السلام : لاَ وَالَّذِي أَمْسَيْنَا مِنْهُ فِي غُبْرِ لَيْلَةٍ دَهْمَاءَ تَكْشِرُعَنْ يَوْمٍ أَغَرَّ مَا كَان كَذَاكَذا.

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. وقال عليه السلام : قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ.

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 السلام : إذَا أَضَرَّتِ النَّوَافِلُ بالْفَرَائِضِ 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 السلام : مَنْ تَذَكَّرَ بُعْدَ 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 السلام : لَيْسَتِ الرَّوِيَّةُ كَالْمُعَايَنَةِ مَعَ الاَبْصَارِ، فَقَدْ تَكْذِبُ الْعُيُونُ أَهْلَهَا، وَلاَ يَغُشُّ الْعَقْلُ مَنِ 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 : 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 : 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 : 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 : كُلُّ مُعَاجَلٍ يَسْأَلُ الانْظَارَ وَكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بالتَّسْويفِ.

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 : مَا قَالَ النَّاسُ لِشَيْءٍ: طُوبَى لَهُ، إِلاَّ وَقَدْ خَبَأَ 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: طَرِيقٌ مُظْلِمٌ فَلاَ تَسْلُكُوهُ، وَبَحْرٌعَمِيقٌ فَلاَ تَلِجُوهُ، وَسِرُّ اللهِ فَلاَ تَتَكَلَّفُوهُ.

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 : إِذَا أَرْذَلَ اللهُ عَبْداً حَظَرَعَلَيْهِ 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 عليه السلام: كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ وَ كَانَ يُعْظِمُهُ فِي عَيْنِي صِغَرُ الدُّنْيَا فِي عَيْنِهِ وَ كَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَشْتَهِي مَا لَا يَجِدُ وَ لَا يُكْثِرُ إِذَا وَجَدَ وَ كَانَ أَكْثَرَ دَهْرِهِ صَامِتاً فَإِنْ قَالَ بَذَّ الْقَائِلِينَ وَ نَقَعَ غَلِيلَ السَّائِلِينَ وَ كَانَ ضَعِيفاً مُسْتَضْعَفاً فَإِنْ جَاءَ الْجِدُّ فَهُوَ لَيْثُ غَابٍ وَ صِلُّ وَادٍ لَا يُدْلِي بِحُجَّةٍ حَتَّى يَأْتِيَ قَاضِياً.

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 لَا يَلُومُ أَحَداً عَلَى مَا يَجِدُ الْعُذْرَ فِي مِثْلِهِ حَتَّى يَسْمَعَ اعْتِذَارَهُ وَ كَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ بُرْئِهِ وَ كَانَ يَقُولُ مَا يَفْعَلُ وَ لَا يَقُولُ مَا لَا يَفْعَلُ وَ كَانَ إِذَا غُلِبَ عَلَى الْكَلَامِ لَمْ يُغْلَبْ عَلَى السُّكُوتِ وَ كَانَ عَلَى مَا يَسْمَعُ أَحْرَصَ مِنْهُ عَلَى أَنْ يَتَكَلَّمَ وَ كَانَ إِذَا بَدَهَهُ أَمْرَانِ يَنْظُرُ أَيُّهُمَا أَقْرَبُ إِلَى الْهَوَى فَيُخَالِفُهُ.

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 بِهَذِهِ الْخَلَائِقِ فَالْزَمُوهَا وَ تَنَافَسُوا فِيهَا فَإِنْ لَمْ تَسْتَطِيعُوهَا فَاعْلَمُوا أَنَّ أَخْذَ 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 اللهُ عَلَى مَعْصِيَةٍ لَكَانَ يَجِبُ أَنْ لاَ يُعْصَى شُكْراً لِنِعَمِهِ.

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 ، وقد عزّى الاَشعثَ بن قيسٍ عن ابن له: يَا أَشْعَثُ، إِنْ تَحْزَنْ عَلَى ابْنِكَ فَقَدِ اسْتَحَقَّتْ ذلِكَ مِنْكَ الرَّحِمُ، وَإِنْ تَصْبِرْ فَفِي اللهِ مِنْ كُلِّ مُصِيبَةٍ خَلَفٌ. يَا أَشْعَثُ، إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْجُورٌ، وَإِنْ جَزِعْتَ جَرَى عَلَيْكَ الْقَدَرُ وَأَنْتَ مَأْزُورٌ ابْنُكَ سَرَّكَ وَهُوَ بَلاَءٌ وَفِتْنَةٌ، وَحَزَنَكَوَهُوَ ثَوَابٌ وَرَحْمَةٌ.

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 على قبر رسول الله صلى الله عليه وآله ساعة دُفِنَ:

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.

إِنَّ الصَّبْرَ لَجَمِيلٌ إِلاَّ عَنْكَ، وَإِنَّ الْجَزَعَ لَقَبِيحٌ إِلاَّ عَلَيْكَ، وَإِنَّ الْمُصَابَ بِكَ لَجَلِيلٌ، وَإِنَّهُ قَبْلَكَ وَبَعْدَكَ لَجَلَلٌ.

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 : لاَ 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 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 : أَصْدِقَاؤُكَ ثَلاَثَةٌ، وَأَعْدَاؤُكَ ثَلاَثَةٌ: فَأَصْدِقَاؤُكَ: صَدِيقُكَ، وَصَدِيقُ صَدِيقِكَ، وَعَدُوُّ عَدُوِّكَ. وَأَعْدَاؤكَ: 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 السلام لرجل رآه يسعى على عدوٍّ له بما فيه إضرار بنفسه: إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رِدْفَهُ.

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 السلام : مَا أَكْثَرَ الْعِبَرَ وأَقَلَّ الاْعْتِبَارَ.

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 السلام : مَن بَالَغَ فِي الْخُصوُمَةِ أَثِمَ، وَمَنْ قَصَّرَ فِيهَا ظُلِمَ، وَلاَ يَسْتَطِيعُ أَنْ يَتَّقِيَ اللهَ 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 السلام : مَا أَهَمَّنِي ذَنْبٌ أُمْهِلْتُ بَعْدَهُ حَتَّى أُصَلِّيَ رَكْعَتَيْنِ وَأَسْأَلَ اللهَ 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 كَثْرتهم؟ فقال عليه السلام : كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ. فَقيل: كيف يُحاسِبُهُم ولا يَرَوْنَهُ؟ قال عليه السلام : كَمَا يَرْزُقُهُمْ وَلاَ يَرَوْنَهُ.

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 : رَسُولُكَ تَرْجُمَانُ عَقْلِكَ، وَكِتَابُكَ أَبْلَغُ مَا يَنْطِقُ عَنْكَ.

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 : مَا الْمُبْتَلَى الَّذِي قَدِ اشْتَدَّ بِهِ الْبَلاَءُ، بِأَحْوَجَ إِلَى الدُّعَاءِ مِنَ المُعَافَى الَّذِي لاَ يَأْمَنُ البَلاَءَ.

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 : النَّاسُ أَبْنَاءُ الدُّنْيَا، وَلاَ يُلاَمُ الرَّجُلُ عَلَى حُبِّ أُمِّهِ.

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 اللهِ، فَمَنْ مَنَعَهُ فَقَدْ مَنَعَ اللهَ، وَمَنْ أَعْطَاهُ فَقَدْ أَعْطَى الله.

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 غَيُورٌ قَطُّ.

Hadith n. 306

306. Amir al-mu'minin, peace be upon him, said: The fixed limit of life is enough to remain watchful.[76]

306. وقال عليه السلام : كَفَى بِالاَجَلِ حَارِساً.

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 الثُّكْلِ وَلاَ يَنَامُ عَلَى الْحَرَبِ.

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 الأولاد، ولا يصبر على سلب الأموال.

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 السلام : مَوَدَّةُ الآبَاءِ قَرَابَةٌ بَيْنَ الأَبْنَاءِ، وَالْقَرَابَةُ إِلَى الْمَوَدَّةِ أَحْوَجُ مِنَ 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 السلام : اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ، فَإِنَّ اللهَ 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 السلام : لاَ يَصْدُقُ إِيمَانُ عَبْدٍ، حَتّى يَكُونَ بِمَا فِي يَدِ اللهِ سُبْحَانَهُ أَوْثَقَ مِنهُ 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 السلام لأنس بن مالك، وقد كان بعثه إلى طلحةَ والزبيرِ لما جاءا إلى البصرة يذكر هما شيئاً سمعه من رسول الله صلى الله عليه وآله في معناهما، فلوى عن ذلك، فرجع إليه، فقال: إِنّي أُنسيتُ ذلك الأمرَ. فَقال عليه السلام : إِنْ كُنْتَ كَاذِباً فَضَرَبَكَ اللهُ بِهَا بَيْضَاءَ لاَمِعَةً لاَ 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 أَنَساً هذا الداء فيما بعدُ في وجهه، فكان لا يُرى إلاّ مُبَرقعاً.

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 السلام : إِنَّ لِلْقُلُوبِ إِقْبَالاً وَإِدْبَاراً فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

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 : وَفِي الْقرْآنِ نَبَأُ مَا قَبْلَكُمْ، وَخَبَرُ مَا بَعْدَكُمْ، وَحُكْمُ مَا بَيْنَكُمْ.

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 الْحَجَرَمِنْ حَيْثُ جَاءَ، فَإِنَّ الشَّرَّ لاَ يَدْفَعُهُ إِلاَّالشَّرُّ.

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 عليه السلامة لِكَاتِبِهِ عُبَيْدِ اللَّهِ بْنِ أَبِى رَافِعٍ: أَلِقْ دَوَاتَكَ وَ أَطِلْ جِلْفَةَ قَلَمِكَ وَ فَرِّجْ بَيْنَ السُّطُورِ وَ قَرْمِطْ 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 : أَنا يَعْسُوبُ الْمُؤْمِنِينَ، وَالْمَالُ يَعْسُوبُ الْفُجَّارِ.

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 نَبِيَّكُمْ حَتَّى اخْتَلَفْتُمْ فِيهِ. فَقَالَ عليه السلام لَهُ: إِنَّمَا اخْتَلَفْنَا عَنْهُ لَا فِيهِ وَ لَكِنَّكُمْ مَا جَفَّتْ أَرْجُلُكُمْ مِنَ الْبَحْرِ حَتَّى قُلْتُمْ لِنَبِيِّكُمْ اجْعَلْ لَنا إِلهاً كَما لَهُمْ آلِهَةٌ قالَ 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 غَلَبْتَ الْأَقْرَانَ فَقَالَ عليه السلام: 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 الرضى يومئ بذلك إلى تمكن هيبته فى 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 عليه السلام لِابْنِهِ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ: يَا بُنَيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ فَاسْتَعِذْ بِاللَّهِ مِنْهُ فَإِنَّ الْفَقْرَ مَنْقَصَةٌ لِلدِّينِ مَدْهَشَةٌ لِلْعَقْلِ دَاعِيَةٌ لِلْمَقْتِ .

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 عليه السلام لِسَائِلٍ سَأَلَهُ عَنْ مُعْضِلَةٍ: سَلْ تَفَقُّهاً وَ لَا تَسْأَلْ تَعَنُّتاً فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ وَ إِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَنِّتِ .

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. وقال عليه السلام لعبدالله بن العباس، وقد أشار عليه في شيء لم يوافق رأيه: لَكَ أَنْ تُشِيرَ عَلَيَّ وأَرَى، فَإِنْ عَصَيْتُكَ فَأَطِعْنِي.

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 لما ورد الكوفة قادماً من صفين مرّ بالشّباميين فسمع بكاء النساء على قتلى صفين، وخرج إليه حرب بن شُرَحْبِيل الشّبامي، وكان من وجوه قومه. فقال عليه السلام : أَتَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ؟ أَلاَ تَنْهَوْنَهُنَّ عَنْ هذَا الرَّنِينِ و أقبل يمشي معه، وهو عليه السلام راكب. فقال عليه السلام له: ارْجِعْ، فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي، وَمَذَلَّةٌ 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. وقال عليه السلام وقد مرّ بقتلى الخوارج يوم النَّهْرَوَان: بُؤْساً لَكُمْ، لَقَدْ ضَرَّكُمْ مَنْ غَرَّكُمْ. فقيل له: مَن غرّهم يا أميرالمؤمنين؟ فقال: الشَّيْطَانُ الْمُضِلُّ، وَالأَنْفُسُ الأَمَّارَةُ بِالسُّوءِ، غَرَّتْهُمْ بالأَمَانِيّ، وَفَسَحَتْ لَهُمْ فِي المَعَاصِي، وَعَدَتْهُمُ الأَظْهَارَ، فَاقْتَحَمَتْ 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 السلام : اتَّقُوا مَعَاصِيَ اللهِ 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 السلام ، لمّا بلغه قتل محمد بن أبي بكر: إِنَّ حُزْنَنَا عَلَيْهِ عَلَى قَدْرِ سُرُورِهِمْ بِهِ، إِلاَّ أَنَّهُمْ نَقَصُوا بَغِيضاً، وَنَقَصْنَا حَبِيباً

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 السلام : الْعُمْرُ الَّذِي أَعْذَرَ اللهُ 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 السلام : مَا ظَفِرَ مَنْ ظَفِرَ الاْثْمُ بِهِ، وَالْغَالِبُ 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.

وقال عليه السلام : إِنَّ اللهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِلاَّ بِمَا مَنَعَ بِهِ غَنِي، وَاللهُ تَعَالَى سَائِلُهُمْ عَنْ ذلِكَ. 328.

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

وقال عليه السلام : الإِسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ. 329.

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

وقال عليه السلام : أَقَلُّ مَا يَلْزَمُكُمْ لله أَلاَّ تَسْتَعِينُوا بِنِعَمِهِ عَلَى مَعَاصِيهِ. 330.

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.

وقال عليه السلام : إِنَّ اللهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ. 331.

Hadith n. 332

332. Amir al-mu'minin, peace be upon him, said: The sovereign is the watchman of Allah on earth.

وقال عليه السلام : السُّلْطَانُ وَزَعَةُ اللهِ فِي أَرْضِهِ. 332.

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 علیه السلام فِی صِفَةِ الْمُؤْمِنِ: الْمُؤْمِنُ بِشْرُهُ فِی وَجْهِهِ وَ حُزْنُهُ فِی قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْراً وَ أَذَلُّ شَيْءٍ نَفْساً يَكْرَهُ الرِّفْعَةَ وَ يَشْنَأُ السُّمْعَةَ طَوِيلٌ غَمُّهُ بَعِيدٌ هَمُّهُ كَثِيرٌ صَمْتُهُ مَشْغُولٌ وَقْتُهُ شَكُورٌ صَبُورٌ مَغْمُورٌ بِفِكْرَتِهِ ضَنِينٌ بِخَلَّتِهِ سَهْلُ الْخَلِيقَةِ لَيِّنُ الْعَرِيكَةِ نَفْسُهُ أَصْلَبُ مِنَ الصَّلْدِ وَ هُوَ أَذَلُّ 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 علیه السلام : لَوْرَأَى الْعَبْدُ الاْجَلَ وَمَسِيرَهُ لاَبْغَضَ الاْمَلَ وَغُرُورَهُ.

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. وَ قَالَ علیه السلام: لِكُلِّ امْرِئٍ فِی مَالِهِ شَرِيكَانِ الْوَارِثُ وَ الْحَوَادِثُ .

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. وقال علیه السلام : الْمَسْؤُولُ حُرٌّ حَتَّى يَعِدَ.

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. وقال علیه السلام : الدَّاعِي بِلاَ عَمَلٍ كَالرَّامِي بِلاَ 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. وقال عليه السلام : الْعِلْمُ عِلْمَانِ: مَطْبُوعٌ وَمَسْمُوعٌ وَلاَ يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنِ 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 السلام : صَوَابُ الرَّأْيِ بِالدُّوَلِ: يُقْبِلُ بِإِقْبَالِهَا وَيَذْهَبُ بِذَهَابِهَا.

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 السلام : الْعَفَافُ زِينَةُ الْفَقْرِ، 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 السلام : يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَومِ 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 الأَكْبَرُ الْيَأْسُ عَمَّا فِي أَيْدِى 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 عليه السلام: الْأَقَاوِيلُ مَحْفُوظَةٌ وَ السَّرَائِرُ مَبْلُوَّةٌ وَ (كُلُّ نَفْسٍ بِما كَسَبَتْ رَهِينَةٌ) وَ النَّاسُ مَنْقُوصُونَ مَدْخُولُونَ إِلَّا مَنْ عَصَمَ اللَّهُ: سَائِلُهُمْ مُتَعَنِّتٌ وَ مُجِيبُهُمْ مُتَكَلِّفٌ يَكَادُ أَفْضَلُهُمْ رَأْياً يَرُدُّهُ عَنْ فَضْلِ رَأْيِهِ الرِّضَى وَ السُّخْطُ ، وَ يَكَادُ أَصْلَبُهُمْ عُوداً تَنْكَؤُهُ اللَّحْظَةُ وَ تَسْتَحِيلُهُ 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 عليه السلام: مَعَاشِرَ النَّاسِ اتَّقُوا اللَّهَ فَكَمْ مِنْ مُؤَمِّلٍ مَا لَا يَبْلُغُهُ وَ بَانٍ مَا لَا يَسْكُنُهُ وَ جَامِعٍ مَا سَوْفَ يَتْرُكُهُ وَ لَعَلَّهُ مِنْ بَاطِلٍ جَمَعَهُ وَ مِنْ حَقٍّ مَنَعَهُ أَصَابَهُ حَرَاماً وَ احْتَمَلَ بِهِ آثَاماً فَبَاءَ بِوِزْرِهِ وَ قَدِمَ عَلَى رَبِّهِ آسِفاً لَاهِفاً (قَدْ خَسِرَ الدُّنْيا وَ الْآخِرَةَ ذلِكَ هُوَ الْخُسْرانُ 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 : مِنَ الْعِصْمَةِ تَعَذُّرُ الْمَعَاصِي.

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 : مَاءُ وَجْهِكَ جَامِدٌ يُقْطِرُهُ السُّؤَالُ، فَانْظُرْ عِنْدَ مَنْ تُقْطِرُهُ.

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 : الثَّنَاءُ بِأَكْثَرَ مِنَ الاْسْتِحْقَاقِ مَلَقٌ وَالتَّقْصِيرُ عَنِ الاْسْتِحْقَاقِ 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 عَنْ عَيْبِ غَيْرِهِ، وَمَنْ رَضِيَ برِزْقِ اللهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ، وَمَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ، وَمَنْ كَابَدَ الاْمُورَعَطِبَ وَمَنِ اقْتَحَمَ اللُّجَجَ غَرِقَ، وَمَنْ دَخَلَ مَدَاخِلَ السُّوءِ اتُّهِمَ،

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 كَلاَمُهُ كَثُرَ خَطَؤُهُ، وَمَنْ كَثُرَ خَطَؤُهُ 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 فذَاك الاْحْمَقُ بِعَيْنِهِ. وَالْقَنَاعَةُ مَالٌ لاَ يَنْفَدُ، وَمَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسيرِ، مَنْ عَلِمَ أَنَّ كَلاَمَهُ مِنْ عَمَلِهِ قَلَّ كَلاَمُهُ إِلاَّ فِيما يَعْنِيهِ.

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 الرِّجَالِ ثَلاَثُ عَلاَمَاتٍ: يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ، وَ مَنْ دُونَهُ بِالْغَلَبَةِ وَ يُظَاهِرُالْقَوْمَ الظَّلَمَةَ .

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 الشِّدَّةِ تَكُونُ الْفَرْجَةُ، وَعِنْدَ تَضَايُقِ حَلَقِ الْبَلاَءِ 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 لبعض أصحابه: لاَ تَجْعَلَنَّ أَكْثَرَ شُغُلِكَ بِأَهْلِكَ وَوَلَدِكَ: فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللهِ، فَإِنَّ اللهَ لاَ يُضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللهِ، فَمَا هَمُّكَ وَشُغُلُكَ بِأَعْدَاءِ اللهِ؟

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 مِثْلُهُ.

Hadith n. 354

354. Someone congratulated another person in the presence of Amir al-mu'minin, peace be upon him, on the birth of a son saying: Congratulations for getting a rider of horses. **Then Amir al-mu'minin said:** Do not say so; but say: You have occasion to be grateful to Allah, the Giver, and be blessed with what you have been given. May he attain full life and may you be blessed with his devotion.

354. وهنَّأَ بحضرته عليه السلام رجل رجلاً بغلام ولد له فقال له: لِيَهْنِئْكَ الْفَارِسُ. فقال عليه السلام : لاَ تَقُلْ ذلِكَ، وَلكِنْ قُلْ: شَكَرْتَ الْوَاهِبَ، وَبُورِكَ لَكَ فِي الْمَوْهُوبِ، وَبَلَغَ أَشُدَّهُ، وَرُزِقْتَ بِرَّهُ.

Hadith n. 355

355. One of the officers of Amir al-mu'minin, peace be upon him, built a stately house, about which Amir al-mu'minin said: This is silver coins showing forth their faces. Certainly, this house speaks of your riches.

355. وبنى رجل من عمّاله بناءً فخماً فقال عليه السلام : أَطْلَعَتِ الْوَرِقُ رُؤُوسَهَا! إِنَّ الْبِنَاءَ لَيَصِفُ عَنْكَ الْغِنَى.

Hadith n. 356

356. It was said to Amir al-mu'minin, peace be upon him: If a man is left in his house and the door is closed, from where will his livelihood reach him. And he replied: From whatever way his death reaches him. 88

356. وقيل له عليه السلام : لو سُدَّ على رجلٍ بَابُ بيته، وتُرِكَ فيه، من أَين كان يأتيه رزقُه؟ فقال عليه السلام : مِنْ حَيْثُ كَانَ يَأْتِيهِ أَجَلُهُ.

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. وعَزّى عليه السلام قوماً عن ميّتٍ فقال: إنَّ هذَا الاْمْرَلَيْسَ بِكُمْ بَدَأَ، وَلاَ إِلَيْكُمُ انْتَهَى، وَقَدْ كَانَ صَاحِبُكُمْ هذَا يُسَافِرُ، فَعُدُّوهُ فِي بَعْضِ أَسْفَارِهِ، فَإِنْ قَدِمَ عَلَيْكُمْ وَإِلاَّ 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 عليه السلام: أَيُّهَا النَّاسُ لِيَرَكُمُ اللَّهُ مِنَ النِّعْمَةِ وَجِلِينَ كَمَا يَرَاكُمْ مِنَ النِّقْمَةِ فَرِقِينَ إِنَّهُ مَنْ وُسِّعَ عَلَيْهِ فِى ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اسْتِدْرَاجاً فَقَدْ أَمِنَ مَخُوفاً وَ مَنْ ضُيِّقَ عَلَيْهِ فِى ذَاتِ يَدِهِ فَلَمْ يَرَ ذَلِكَ اخْتِبَاراً فَقَدْ ضَيَّعَ مَأْمُولًا.

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 عليه السلام: يَا أَسْرَى الرَّغْبَةِ أَقْصِرُوا فَإِنَّ الْمُعَرِّجَ عَلَى الدُّنْيَا لَا يَرُوعُهُ مِنْهَا إِلَّا صَرِيفُ أَنْيَابِ الْحِدْثَانِ أَيُّهَا النَّاسُ تَوَلَّوْا مِنْ أَنْفُسِكُمْ تَأْدِيبَهَا وَ اعْدِلُوا 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 السلام : لاَ تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سَوءاً، وَأَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمَلاً.

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.

وقال عليه السلام : إِذَا كَانَتْ لَكَ إِلَى اللهِ سُبْحَانَهُ حَاجَةٌ فَابْدَأْ بِمَسْأَلَةِ الصَّلاَةِ عَلَى النَّبِيِّ صلى الله عليه وآله ، ثُمَّ سَلْ حَاجَتَكَ، فَإِنَّ اللهَ أَكْرَمُ مِنْ أَنْ يُسْأَلَ حَاجَتَيْنِ فَيَقْضِيَ إِحْدَاهُمَا وَيَمْنَعَ الاُخْرَى. 361.

Hadith n. 362

362. Amir al-mu'minin, peace be upon him, said: He who is jealous of his esteem should keep from quarrelling.

وقال عليه السلام : مَنْ ضَنَّ بِعِرْضِهِ فَلْيَدَعِ الْمِرَاءَ. 362.

Hadith n. 363

363. Amir a1-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.

وقال عليه السلام : مِنَ الْخُرْقِ الْمُعَاجَلَةُ قَبْلَ الاْمْكَانِ، وَالاْناةُ بَعْدَ الْفُرْصَةِ. 363.

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.

وقال عليه السلام : لاَتَسْأَلْ عَمَّا لاَ يَكُونُ، فَفِي الَّذِي قَدْ كَانَ لَكَ شُغُلٌ. 364.

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 السلام : الْفِكْرُ مرْآةٌ صَافِيَةٌ، وَالاْعْتِبَارُ مُنْذِرٌ نَاصِحٌ، وَكَفى أَدَباً لِنَفْسِكَ تَجَنُّبُكَ مَا كَرِهْتَهُ لِغَيْرِكَ.

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 السلام : الْعِلْمُ مَقْرُونٌ بِالْعَمَلِ فَمَنْ عَلِمَ عَمِلَ، وَالْعِلْمُ يَهْتِفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَإِلاَّ 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 : يَا أَيُّها النَّاسُ، مَتَاعُ الدُّنْيَا حُطَامٌ مُوبِىءٌ فَتَجَنَّبُوا مَرْعَاهُ! قُلْعَتُهَا أَحْظَى مِنْ طُمَأْنِينَتِهَا وَبُلْغَتُهَا أَزْكَى مِنَ ثَرْوَتِهَا، حُكِمَ عَلَى مُكْثِرٍ مِنْهَا بِالْفَاقَةِ وَأُعِينَ مَنْ غَنِيَ عَنْهَا بِالرَّاحَة، مَنْ رَاقَهُ زِبْرِجُهَا أَعْقَبَتْ نَاظِرَيْهِ كَمَهاً وَمَنِ اسْتَشْعَرَالشَّغَفَ بِهَا مَلاَتْ ضَمِيرَهُ أَشْجاناً ، لَهُنَّ رَقْصٌ عَلى سُوَيْدَاءِ قَلْبِهِ هَمٌّ يَشْغَلُهُ، وَغَمٌّ يَحْزُنُهُ، كَذلِكَ حَتَّى يُؤْخَذَ بِكَظَمِهِ فَيُلْقَى بِالْفَضاءِ، مُنْقَطِعاً أَبْهَرَاهُ ، هَيِّناً عَلى اللهِ فَناؤُهُ، وَعَلَى الاْخْوَانِ إِلْقَاؤُهُ.

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.

وَإِنَّمَا يَنْظُرُ الْمُؤْمِنُ إِلَى الدُّنْيَا بَعَيْنِ الاْعْتِبَارِ وَيَقْتاتُ مِنْهَا بِبَطْنِ الاْضْطِرَارِ وَيَسْمَعُ فِيهَا بِأُذُنِ الْمَقْتِ وَالاْبْغَاضِ، إِنْ قِيلَ أَثْرىقِيلَ أَكْدَى! وَإِنْ فُرِحَ لَهُ بِالْبَقَاءِ حُزِنَ لَهُ بِالْفَنَاءِ! هذَا وَلَمْ يَأْتِهِمْ يَوْمٌ فِيهِ يُبْلِسُونَ.

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 السلام : إِنَّ اللهَ سُبْحَانَهُ وَضَعَ الثَّوَابَ عَلَى طَاعَتِهِ، وَالْعِقَابَ عَلَى مَعْصِيَتِهِ، ذِيَادَةً لِعِبَادِهِ عَنْ نِقْمَتِهِ، وَحِيَاشَةً 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 السلام : يَأْتِي عَلَى النَّاسِ زَمَانٌ لاَ يَبْقى فِيهِمْ مِن الْقُرآنِ إِلاَّ رَسْمُهُ، وَمِنَ الاْسْلاَمِ إِلاَّ اسْمُهُ، مَسَاجِدُهُمْ يَوْمَئِذٍ عَامِرَةٌ مِنَ البُنَى، خَرَابٌ مِنَ الْهُدَى، سُكَّانُهَا وَعُمَّارُهَا شَرُّ أَهْلِ الاْرْضِ، مِنْهُمْ تَخْرُجُ الْفِتْنَةُ، وَإِلَيْهِمْ تَأْوِي الْخَطِيئَةُ، يَرُدُّونَ مَنْ شَذَّ عَنْهَا فِيهَا، وَيَسُوقُونَ مَن تَأَخَّرَ عَنْهَا إِلَيْهَا، يَقُولُ اللهُ تعالى: فَبِي حَلَفْتُ لاَبْعَثَنَّ عَلَى أُولئِكَ فِتْنَةً تتْرُك الْحَلِيمَ فِيهَا حَيْرَانَ، وَقَدْ فَعَلَ، وَنَحْنُ نَسْتَقِيلُ اللهَ عَثْرَةَ الْغَفْلَةِ.

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 قلما اعتدل به المنبر إلاّ قال أَمام خطبته: أَيُّهَا النَّاسُ، اتَّقُوا اللهَ، فَمَا خُلِقَ امْرءٌ عَبَثاً فَيَلْهُوَ وَلاَ تُرِكَ سُدىً فَيَلْغُوَ وَمَا دُنْيَاهُ الَّتي تَحَسَّنَتْ لَهُ بِخَلَفٍ مِنَ الاْخِرَةِ الَّتي قَبَّحَها سُوءُ النَّظَرِ عِنْدَهُ، وَمَا الْمَغْرُورُ

الَّذِي ظَفِرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالاْخَرِ الَّذِي ظَفِرَ مِنَ الاْخِرَةِ 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 : لاَ شَرَفَ أَعْلَى مِنَ الاْسْلاَمِ، وَلاَ عِزَّ أَعَزُّ مِنَ التَّقْوَى، وَلاَ مَعْقِلَ أَحْصَنَ مِنَ الْوَرَعِ،لاَ شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ، وَلاَ كَنْزَ أَغْنَى مِنَ الْقَنَاعَةِ، وَلاَ مَالَ أَذْهَبُ لِلْفَاقَةِ مَنَ الرِّضَى بِالْقُوتِ، وَمَنِ اقْتَصَرَ عَلَى بُلْغَةِ الْكَفَافِ فَقَدِ انْتَظَمَ الرَّاحَةَ وَتَبَوَّأَ خَفْضَ الدَّعَةِ وَالرَّغْبَةُ مِفْتَاحُ النَّصَبِ، وَمَطِيَّةُ التَّعَبِ، وَالْحِرْصُ وَالْكِبْرُ وَالْحَسَدُ دَوَاعٍ إِلَى التَّقَحُّمِ فِي الذُّنُوبِ، وَالشَّرُّ جَامِعُ مَسَاوِىءِ الْعُيُوبِ.

Hadith n. 372

372. Amir al-mu'minin, peace be upon him, said to Jabir ibn 'Abdullah al-Ansari': O Jabir, the mainstay of religion and the world are four persons: The scholar who acts on his knowledge; the ignorant who does not feel ashamed of learning; the generous who is not niggardly in his favours; and the destitute who does not sell his next life for his worldly benefits. Consequently, when the scholar wastes his knowledge, the ignorant feels shame in learning; and when the generous is niggardly with his favours, the destitute sells his next life for the worldly benefits.

372. وقال عليه السلام لجابر بن عبدالله الاَنصاري: يَا جَابِرُ، قِوَامُ الدِّينِ وَ الدُّنْيَا بِأَرْبَعَةٍ: عَالِمٍ مُسْتَعْمِلٍ عِلْمَهُ، وَجَاهِلٍ لاَ يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ، وَجَوَادٍ لاَ يَبْخَلُ بِمَعْرُوفِهِ، وَفَقِيرٍ لاَ يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ؛ فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ، وَإِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ.

O Jabir, if favours of Allah abound on a person the people's needs towards him also abound. Therefore, he who fulfils for Allah all that is obligatory on him in this regard will preserve them (Allah's favours) in continuance and perpetuity, while he who does not fulfil those obligations will expose them to decay and destruction.

يَا جَابِرُ مَنْ كَثُرَتْ نِعَمُ اَللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ اَلنَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ فِيهَا عَرَّضَهَا لِلدَّوَامِ وَ اَلْبَقَاءِ وَ مَنْ لَمْ يَقُمْ فِيهَا بِمَا يَجِبُ عَرَّضَهَا لِلزَّوَالِ وَ اَلْفَنَاءِ.

Hadith n. 373

373. Ibn Jarir at-Tabari has, in his history (vol.2, p.1086; also Ibn al-Athir in his history, vol.4, p.478), related from 'Abd ar-Rahman ibn Abi Layla, al-faqih (the theologian), who was one of those who had risen with ('Abd' ar-Rahman ibn Muhammad) Ibn al-Ash'ath to fight al-Hajjaj (ibn Yusuf ath-Thaqafi), that he (Ibn Abi Layla) was exhorting people to jihad by recalling: On the occasion of encounter with the people of Syria I heard Amir al-mu'minin, may Allah exalt his degree of rank among the righteous and may He reward him the reward of martyrs and men of truth, saying:

373. وروى ابن جرير الطبري في تاريخه عن عبدالرحمن بن أبي ليلى الفقيه. وكان ممن خرج لقتال الحجاج مع ابن الاَشعث. 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 عُدْوَاناً يُعْمَلُ بِهِ وَمُنْكَراً يُدْعَى إِلَيْهِ، فَأَنْكَرَهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَبَرِىءَ وَمَنْ أَنْكَرَهُ بِلِسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ، وَمَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا وَكَلِمَةُ الظَّالِمِينَ السُّفْلَى، فَذلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى، وَقَامَ عَلَى الطَّرِيقِ، وَنَوَّرَ فِي قَلْبِهِ الْيَقِينُ.

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 في كلام غير هذا يجري هذا المجرى: فَمِنْهُمُ الْمُنْكِرُ لِلْمُنْكَرِ بِيَدِهِ وَلِسَانِهِ وَقَلْبِهِ فَذَلِكَ الْمُسْتَكْمِلُ لِخِصَالِ الْخَيْرِ، وَمِنْهُمُ الْمُنْكِرُ بِلِسَانِهِ وَقَلْبِهِ وَالتَّارِكُ بِيَدِهِ فَذلِكَ مُتَمَسِّكٌ بِخَصْلَتَيْنِ مِنْ خِصَالِ الْخَيْرِ وَمُضَيِّعٌ خَصْلَةً، وَمِنْهُمُ الْمُنْكِرُ بِقَلْبِهِ وَالتَّارِكُ بِيَدِهِ وَلِسَانِهِ فَذلِكَ الَّذِي ضَيَّعَ أَشْرَفَ الْخَصْلَتَيْنِ مِنَ الثَّلاَثِ وَتَمَسَّكَ

بوَاحِدَةٍ، وَمِنْهُمْ تَارِكٌ لإِنْكَارِ الْمُنكَرِ بِلِسَانِهِ وَقَلْبِهِ وَيَدِهِ فَذلِكَ مَيِّتُ الأحْيَاءِ.

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 كُلُّهَا وَالْجِهَادُ فِي سَبِيلِ اللهِ، عِنْدَ الأمْرِ بالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنكَرِ، إِلاَّ كَنَفْثَةٍ فِي بَحْرٍ لُجِّيٍّ وَإِنَّ الأمْرَ بالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنكَرِ لاَ يُقَرِّبَانِ مِنْ أَجَلٍ، وَلاَ يَنْقصَانِ مِنْ رِزْقٍ، وَأَفضَلُ مِنْ ذلِكَ كُلِّهِ كَلِمَةُ 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 جُحَيْفَةَ قال: سمعت أميرالمؤمنين عليه السلام يقول: أَوَّلُ مَا تُغْلَبُونَ عَلَيْهِ مِنَ الْجِهَادِ الْجِهَادُ بِأَيْدِيكُمْ، ثُمَّ بِأَلْسِنَتِكُمْ، ثُمَّ بِقُلُوبِكُمْ؛ فَمَنْ لَمْ يَعْرِفْ بِقَلْبِهِ مَعْرُوفاً، وَلَمْ يُنْكِرْ مُنْكَراً، قُلِبَ فَجُعِلَ أَعْلاَهُ أَسْفَلَهُ، وَأَسَفَلُهُ أَعْلاَهُ.

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 السلام : إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِيءٌ.

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 السلام : لاَ تَأْمَنَنَّ عَلَى خَيْرِ هذِهِ الاُمَّةِ عَذَابَ اللهِ، لِقَوْلِهِ تَعَالى: (فَلا يَأْمَنُ مَكْرَ اَللَّهِ إِلاَّ اَلْقَوْمُ اَلْخاسِرُونَ) وَ لاَ تَيْأَسَنَّ لِشَرِّ هَذِهِ اَلْأُمَّةِ مِنْ رَوْحِ اَللَّهِ لِقَوْلِهِ تَعَالَى (إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اَللَّهِ إِلاَّ اَلْقَوْمُ اَلْكافِرُونَ).

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 السلام : الْبُخْلُ جَامِعٌ لِمَسَاوِىءِ 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 : الرِّزْقُ رِزْقَانِ: رِزْقٌ تَطْلُبُهُ، وَرِزْقٌ يَطْلُبُكَ، فَإِنْ لَمْ تَأْتِهِ أَتَاكَ، فَلاَ تَحْمِلْ هَمَّ سَنَتِكَ عَلَى هَمِّ يَوْمِكَ! كَفَاكَ كُلُّ يَوْمٍ مَا فيهِ، فَإِنْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَإِنَّ اللهَ تَعَالَى سَيُؤْتِيكَ فِي كُلِّ غَدٍ جَدِيدٍ مَاقَسَمَ لَكَ، وَإِنْ لَمْ تَكُنِ السَّنَةُ مِنْ عُمُرِكَ فَمَا تَصْنَعُ بِالْهَمِّ لِمَا لَيْسَ لَكَ، وَلَنْ يَسْبِقَكَ إِلَى رِزْقِكَ طَالِبٌ، وَلَنْ يَغْلِبَكَ عَلَيْهِ غَالِبٌ، وَلَنْ يُبْطِىءَ عَنْكَ مَا قَدْ 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 فيما تقدم من هذا الباب، إلاّ أنه ها 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 : رُبَّ مُسْتَقْبِلٍ يَوْماً لَيْسَ بِمُسْتَدْبِرِهِ 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.

381. وقال عليه السلام : الْكَلاَمُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ، فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ، فَاخْزُنْلِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَوَرِقَكَ فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَجَلَبَتْ نِقْمَةً.

Hadith n. 382

382. Amir al-mu'minin, peace be upon him, said: Do not say what you do not know; rather do not say all that you know, because Allah has laid down some obligations for all your limbs by means of which He will put forth arguments against you on the Day of Judgment.

382. وقال عليه السلام : لاَ تَقُلْ مَا لاَ تَعْلَمُ، بَلْ لاَ تَقُلْ كُلَّ مَا تَعْلَمُ، فَإِنَّ اللهَ سبحانه قد فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.

Hadith n. 383

383. Amir al-mu'minin, peace be upon him, said: Fear lest Allah sees you while committing His sins or misses you when it is time to obey Him and as a result thereof you become a loser. Therefore, when you are strong be strong in obeying Allah and when you are weak be weak in committing sins of Allah.

383. وقال عليه السلام : احْذَرْ أَنْ يَرَاكَ اللهُ عِنْدَ مَعْصِيَتِهِ، وَيَفْقِدَكَ عِنْدَ طَاعَتِهِ، فَتَكُونَ مِنَ الْخَاسِرِينَ، وَإِذَا قَوِيتَ فَاقْوَ عَلَى طَاعَةِ اللهِ، وَإِذَا ضَعُفْتَ فاضْعُفْ عَنْ مَعْصِيَةِ اللهِ.

Hadith n. 384

384. Amir al-mu'minin, peace be upon him, said: Leaning towards this world despite what you see of it, is folly, and lagging behind in good deeds when you are convinced of good reward for them is obvious

loss, while trusting in every one before trying is weakness.

384. وقال عليه السلام : الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ، وَالتَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ وَالطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الاْخْتِبَار عَجْزٌ.

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 السلام : مِنْ هَوَانِ الدُّنْيَا عَلَى اللهِ أَنَّهُ لاَ يُعْصَى إِلاَّ فِيهَا، وَلاَ يُنَالُ مَا عِنْدَهُ إِلاَّ 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 السلام : مَنْ طَلَبَ شَيْئاً 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 السلام : مَا خَيْرٌ بِخَيْرٍ بَعْدَهُ النَّارُ، وَمَا شَرٌّ بِشَرٍّ بَعْدَهُ الْجَنَّةُ، وَكُلُّ نَعِيمٍ دوُنَ الْجَنَّةِ مَحْقُورٌكُلُّ بَلاَءٍ دُونَ 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 : أَلاَ وإِنَّ مِنَ الْبَلاَءِ الْفَاقَةَ وَأَشَدُّ مِنَ الْفَاقَةِ مَرَضُ الْبَدَنِ، وَأشدُّ مِنْ مَرَضِ الْبَدَنِ مَرَضُ

الْقَلْبِ. أَلاَ وإِنَّ مِنَ النِّعَم سَعَةَ الْمَالِ، وَأَفْضَلُ مِن سَعَةِ الْمَالِ صِحّةُ 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. وفي رواية أُخْرى: مَنْ فَاتَهُ حَسَبُ نَفْسِهِ لَمْ يَنْفَعْهُ 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 ثَلاَثُ سَاعَات: فَسَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ، وَسَاعَةٌ يَرُمُّ مَعَاشَهُ، وَسَاعَةٌ يُخَلِّي بَيْنَ نَفْسِهِ وَبَيْنَ لَذَّتِهَا فِيَما يَحِلُّ وَيَجْمُلُ. وَلَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاخِصاً إِلاَّ فِي ثَلاَث: مَرَمَّةٍ لِمَعَاشٍ، أَوْ خُطْوَةٍ فِي مَعَادٍ، أَوْ لَذَّةٍ فِي غَيْرِ 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. وقال عليه السلام : ازْهَدْ فِي الدُّنْيَا يُبَصِّرْكَ اللهُ عَوْرَاتِهَا، وَلاَ تَغْفُلْ فَلَسْتَ بِمَغْفُولٍ عَنْكَ.

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. وقال عليه السلام : 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. وقال عليه السلام : خُذْ مِنَ الدُّنيْا مَا أَتَاكَ، وَتَوَلَّ عَمَّا تَوَلَّى عَنْكَ، 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 : رُبَّ قَوْلٍ أَنْفَذُ 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 مُقْتَصَرٍعَلَيْهِ 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 : الْمَنِيَّةُ وَلاَ الدَّنِيَّةُ وَالتّقَلُّلُ وَلاَ التَّوَسُّلُ وَمَنْ لَمْ يُعْطَ قَاعِداً لَمْ يُعْطَ قَائِماً وَالدَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ، وَيَوْمٌ عَلَيْكَ؛ فَإِذَا كَانَ لَكَ فَلاَ تَبْطَرْ، 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 : نِعْمَ الطِّيبُ الْمِسْكُ، خَفِيفٌ مَحْمِلُهُ، عَطِرٌ 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 السلام : ضَعْ فَخْرَكَ، وَاحْطُطْ كِبْرَكَ، وَاذْكُرْ 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 السلام : إِنَّ لِلْوَلَدِ عَلَى الْوَالِدِ حَقّاً، وَإِنَّ لِلْوَالِدِ عَلَى الْوَلَدِ حَقّاً: فَحَقُّ الْوَالِدِ عَلَى الْوَلَدِ أَنْ يُطِيعَهُ فِي كُلِّ شَيْءٍ إِلاَّ فِي مَعْصِيَةِ اللهِ سُبْحَانَهُ، وَحَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحَسِّنَ اسْمَهُ وَيُحَسِّنَ أَدَبَهُ 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 السلام : الْعَيْنُ حَقٌّ، وَالرُّقَى حَقٌّ، وَالسِّحْرُ حَقٌّ، وَالْفَأْلُ حَقٌّ، وَالطِيَرَةُ لَيْسَتْ بِحَقٍّ، وَالْعَدْوَى لَيْسَتْ بِحَقٍّ، والطِّيبُ 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 السلام : مُقَارَبَةُ النَّاسِ فِي أَخْلاَقِهِمْ أَمْنٌ مِنْ غَوَائِلِهِمْ.

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 السلام لبعض مخاطبيه، وقد تكلم بكلمة يُسْتَصْغَرُ مثلُه عن قول مثلها: لَقَدْ طِرْتَ شَكِيراً،و هَدَرْتَ سَقْباً.

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 الإبل ولا يهدر إلا 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 السلام : مَنْ أَوْمَأَ إِلَى مُتَفَاوِتٍ خَذَلَتْهُ الْحِيَلُ.

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 وَقَدْ سُئِلَ عن معنى قولهم: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بالله: إِنَّا لاَ نَمْلِكُ مَعَ اللهِ شَيْئاً، وَلاَ نَمْلِكُ إِلاَّ مَا مَلَّكَنَا، فَمَتَى مَلَّكَنَا مَا هُوَ أَمْلَكُ بِهِ مِنَّاكَلَّفَنَا، وَمَتى أَخَذَهُ مِنَّا وَضَعَ تَكْلِيفَهُ عَنَّا.

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 لعمار بن ياسر رحمه الله، وقد سمعه يراجع المغيرة بن شعبة كلاماً: دَعْهُ يَا عَمَّارُ، فَإِنَّهُ لَمْ يَأْخُذْ مِنَ الدِّينِ إِلاَّ مَا قَارَبَتْهُ الدُّنْيَا، وَعَلَى عَمدٍ لَبَّسَ عَلَى نَفْسِهِ لِيَجْعَلَ الشُّبُهَاتِ عَاذِراً 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 : مَا أَحْسَنَ تَوَاضُعَ الأَغْنِيَاءِ لِلْفُقَرَاءِ طَلَباً لِمَا عِنْدَ اللهِ! وأَحْسَنُ مِنْهُ تِيهُ الْفُقَرَاءِ عَلَى الأَغْنِيَاءِ اتِّكَالاً عَلَى الله.

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 اسْتَوْدَعَ اللهُ امْرَأً عَقْلاً إِلاَّ اسْتَنْقَذَهُ بِهِ يَوْماً 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 صَرَعَهُ.

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 : التُّقَى رَئِيسُ الأخْلاَقِ.

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 السلام : لاَ تَجْعَلَنَّ ذَرَبَلِسَانِكَ عَلَى مَنْ أَنْطَقَكَ، وَبَلاَغَةَ 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 السلام : كَفَاكَ أَدَباً 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 السلام : مَنْ صَبَرَ صَبْرَ الأحْرَارِ، وَإِلاَّ سَلاَ سُلُوَّ الأغْمَارِ.

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 خبرٍ آخر أنّه عليه السلام قال للاَشعث بن قيس معزياً: إنْ صَبَرْتَ صَبْرَ الاْكَارِمِ، وَإلاَّ سَلَوْتَ سُلُوَّ 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 في صفة الدنيا: تَغُرُّ وَتَضُرُّ وَتَمُرُّ، إنَّ اللهَ تَعَالَى لَمْ يَرْضَهَا ثَوَاباً لاِوْلِيَائِهِ، وَلاَ عِقَاباً لاِعْدَائِهِ، وَإنَّ أَهْلَ الدُّنْيَا كَرَكْبٍ بَيْنَا هُمْ حَلُّوا إذْ 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 لابنه الحسن: يا بُنَيَّ لاَ تُخَلِّفَنَّ وَرَاءَكَ شَيْئاً مِنَ الدُّنْيَا، فَإنَّكَ تُخَلِّفُهُ لاِحَدِ رَجُلَيْنِ: إمَّا رَجُلٍ عَمِلَ فِيهِ بِطَاعَةِ اللهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ، وَإمَّا رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ فَكُنْتَ عَوْناً لَهُ عَلى مَعْصِيَتِهِ، وَلَيْسَ أَحَدُ هذَيْنِ حَقِيقاً أَنْ تُؤْثِرَهُ عَلَىُ 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 الكلام على وجه آخر، وهو: أَمَّا بَعْدُ، فَإِنَّ الَّذِي فِي يَدِكَ مِنَ الدُّنْيَا قَدْ كَانَ لَهُ أَهْلٌ قَبْلَكَ، وَهُوَ صَائِرٌ إِلَى أَهْلٍ بَعْدَكَ، وَإِنَّمَا أَنْتَ جَامِعٌ لِاحَدِ رَجُلَيْنِ: رَجُلٍ عَمِلَ فِيمَا جَمَعْتَهُ بِطَاعَةِ اللهِ فَسَعِدَ بِمَا شَقِيتَ بِهِ، أَوْ رَجُلٍ عَمِلَ فِيهِ بِمَعْصِيَةِ اللهِ فَشَقِيَ بِمَا جَمَعْتَ لَهُ، وَلَيْسَ أَحَدُ هذَيْنِ أَهْلاً أَنْ تُؤْثِرَهُ عَلَى نَفْسِكَ تَحْمِلَ لَهُ عَلَى ظَهْرِكَ، فارْجُ لِمَنْ مَضَى رَحْمَةَ اللهِ، و لِمَنْ بَقِيَ رِزْقَ الله.

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 السلام لقائل قال بحضرته: أَسْتَغْفِرُ اللهَ. ثَكِلَتْكَ أُمُّكَ، أَتَدْرِي مَا الاسْتِغْفَارُ؟ إنَّ الاسْتِغْفَارَ دَرَجَةُ الْعِلِّيِّينَ، وَهُوَ اسْمٌ وَاقِعٌ عَلَى سِتَّةِ مَعَانٍ: أَوَّلُهَا: النَّدَمُ عَلَى مَا مَضَى. وَالثَّانِي: الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ إِلَيْهِ أَبَداً. وَالثَّالِثُ: أَنْ تُؤَدِّيَ إِلَى الْمَخْلُوقِينَ حُقُوقَهُمْ حَتَّى تَلْقَى اللهَ عزّوجلّ أَمْلَسَ لَيْسَ عَلَيْكَ تَبِعَةٌ. وَالرَّابِعُ: أَنْ تَعْمِدَ إِلَى كُلِّ فَرِيضَةٍ عَلَيْكَ ضَيَّعْتَهَا فَتُؤَدِّيَ حَقَّهَا. وَالْخَامِسُ: أَنْ تَعْمِدَ إِلَى اللَّحْمِ الَّذِي نَبَتَ عَلَى السُّحْتِ فَتُذِيبَهُ بِالاحْزَانِ، حَتَّى يَلْصِقَ الْجِلْدُ بِالْعَظْمِ، وَيَنْشَأَ بَيْنَهُمَا لَحْمٌ جَدِيدٌ. وَالسَّادِسُ: أَنْ تُذِيقَ الْجِسْمَ أَلَمَ الطَّاعَةِ كَمَا أَذَقْتَهُ حَلاَوَةَ الْمَعْصِيَةِ. فَعِنْدَ ذلِكَ تَقُولُ: أَسْتَغْفِرُاللهَ

Hadith n. 418

418. Amir al-mu'minin, peace be upon him, said: Clemency is (like) a kinsfolk.

418. وقال عليه السلام : الْحِلْمُ 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 : مِسْكِينٌ ابْنُ آدَمَ: مَكْتُومُ الاْجَلِ، مَكْنُونُ الْعِلَلِ، مَحْفُوظُ الْعَمَلِ، تَؤْلِمُهُ الْبَقَّةُ، وَتَقْتُلُهُ الشَّرْقَةُ وَتُنْتِنُهُ الْعَرْقَةُ.

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 whereupn 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 كان جالساً في أصحابه، فمرّت بهم امرأة جميلة، فرمقها القوم بأبصارهم. فقال عليه السلام : إِنَّ أَبْصَارَ هذِهِ الْفُحُولِ طَوَامِحُ وَإِنَّ ذلِكَ سَبَبُ هَبَابِهَا فإِذَا نَظَرَ أَحَدُكُمْ إِلَى امْرَأَةٍ تُعْجِبُهُ فَلْيُلاَمِسْ أَهْلَهُ، فَإِنَّمَا هِيَ امْرَأَةٌ كَامْرَأَةٍ.

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 لِيقتلوه. فقال عليه السلام : رُوَيْداً إِنَّمَا هُوَ سَبٌّ بِسَبٍّ، أَوْ عَفْوٌ عَنْ 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 أَوْضَحَ لَكَ سَبِيلَ غَيِّكَ 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.

وقال عليه السلام : افْعَلُوا الْخَيْرَ وَلاَ تَحْقِرُوا مِنْهُ شَيْئاً، فَإِنَّ صَغِيرَهُ كَبِيرٌ وَقَلِيلَهُ كَثِيرٌ، وَلا يَقُولَنَّ أَحَدُكُمْ: إِنَّ أَحَداً أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَاللهِ كَذلِكَ، إِنَّ لِلْخَيْرِ وَالشَّرِّ أَهْلاً، فَمَهْمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ. 422.

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.

وقال عليه السلام : مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللهُ عَلاَنِيَتَهُ، وَمَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللهُ أَمْرَ دُنْيَاهُ، وَمَنْ أَحْسَنَ فِيمَا بَيْنَهُ وبَيْنَ اللهِ كَفَاهُ اللهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ. 423.

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.

وقال عليه السلام : الْحِلْمُ غِطَاءٌ سَاتِرٌ، وَالْعَقْلُ حُسَامٌ قَاطِعٌ، فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ، وَقَاتِلْ هَوَاكَ بِعَقْلِكَ. 424.

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.

وقال عليه السلام : إِنَّ لِلَّهِ عِبَاداً يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ، فَيُقِرُّهَا فِي أَيْدِيهِمْ مَا بَذَلُوهَا، فَإِذَا مَنَعُوهَا نَزَعَهَا 425.

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 : لاَ يَنْبَغِي لِلْعَبْدِ أَنْ يَثِقَ بِخَصْلَتَيْنِ: الْعَافِيَةِ، وَالْغِنَى: بَيْنَا تَرَاهُ مُعَافىً إِذْ سَقِمَ، وَغَنِيّاً إِذِ 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 السلام : مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّمَا شَكَاهَا إِلَى اللهِ، وَمَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللهَ.

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 السلام في بعض الاَعيَاد: إِنَّمَا هُوَ عِيدٌ لِمَنْ قَبلَ اللهُ صِيَامَهُ وَشَكَرَ قِيَامَهُ، وَكُلُّ يَوْمٍ لاَ يُعْصَى اللهُ فِيهِ فَهُوَ يَوْمَ عِيدٍ.

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 السلام : إِنَّ أَعْظَمَ الْحَسَرَاتِ يَوْمَ الْقِيَامَةِ حَسْرَةُ رَجُلٍ كَسَبَ مَالاً فِي غَيْرِ طَاعَةِ اللهِ، فَوَرَّثَهُ رَجُلاً فَأَنْفَقَهُ فِي طَاعَةِ اللهِ سُبْحَانَهُ، فَدَخَلَ بِهِ الْجَنَّةَ، وَدَخَلَ الاَوَّلُ بِهِ 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

وقال عليه السلام : إِنَّ أَخْسَرَ النَّاسِ صَفْقَةً وَأَخْيَبَهُمْ سَعْياً، رَجُلٌ أَخْلَقَ بَدَنَهُ فِي طَلَبِ آمَالِهِ، وَلَمْ تُسَاعِدْهُ الْمَقَادِيرُ عَلَى إِرَادَتِهِ، فَخَرَجَ مِنَ الدُّنْيَا بِحَسْرَتِهِ، وَقَدِمَ عَلَى الْآخِرَةِ بِتَبِعَتِهِ. 430.

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.

وقال عليه السلام : الرِّزْقُ رِزْقَانِ: طَالِبٌ، وَمَطْلُوبٌ، فَمَنْ طَلَبَ الدُّنْيَا طَلَبَهُ الْمَوْتُ حَتَّى يُخْرِجَهُ عَنْهَا،مَنْ طَلَبَ الْآخِرَةَ طَلَبَتْهُ الدُّنْيَا حَتَّى يَسْتَوْفِيَ رِزْقَهُ مِنْهَا. 431.

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.

وقال عليه السلام : إِنَّ أَوْلِيَاءَ اللهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا إِذَا نَظَرَ النَّاسُ إِلَى ظَاهِرِهَا، وَاشْتَغَلُوا بِآجِلِهَا إِذَا آشْتَغَلَ النَّاسُ بِعَاجِلِهَا، فَأَمَاتُوا مِنْهَا مَا خَشُوا أَنْ يُمِيتَهُمْ وَتَرَكُوا مِنْهَا مَا عَلِمُوا أَنَّهُ سَيَتْرُكُهُمْ، وَرَأَوُا اسْتِكْثَارَ غَيْرِهِمْ مِنْهَا اسْتِقْلالاً، وَدَرَكَهُمْ لَهَا فَوْتاً، أَعْدَاءُ مَا سَالَمَ النَّاسُ، وَسِلْمُ مَا عَادَى النَّاسُ! بِهِمْ عُلِمَ الْكِتَابُ وَبِهِ عُلِمُوا وَبِهِمْ قَامَ الْكِتَابُ وَبِهِ قَامُوا، لاَ يَرَوْنَ مَرْجُوّاً فَوْقَ مَا يَرْجُونَ، وَلاَ مَخُوفاً فَوْقَ مَا يَخَافُونَ. 432.

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 الَّلذَّاتِ، وَبَقَاءَ التَّبِعَاتِ.

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 تَقْلِهِ.

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 يُقوّي أنه من كلام أميرالمؤمنين عليه السلام ما حكاه ثعلب قال: حدّثنا ابن الاَعرابي قال: قال المأمون: لو لا أنّ علياً عليه السلام قال: «اخبُر تَقْلِهِ» لقلت أنا: اقْلِهِ تَخْبُرْ.

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 اللهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَيُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ، وَلاَ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَيُغْلِقَ عَنْهُ بَابَ الاْجَابَةِ، وَلاَ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ التَّوْبَةِ وَيُغْلِقَ 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 عَرَفتْ فيه 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 أَيّما أَفضل: العدل، أَو الجود؟ فقال: الْعَدْلُ يَضَعُ الاْمُورَ مَوَاضِعَهَا، والْجُودُ 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 السلام : 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 السلام : الزُّهْدُ كُلُّهُ بَيْنَ كَلِمَتَينِ مِنَ الْقُرْآنِ: قَالَ اللهُ عزّوجلّ: (لكيلا تأسَوا عَلَى مَا فَاتَكُمْ ، وَ لا تَفْرَحُوا بِما آتَاكُمْ) ، فَمَنْ لَمْ يَأْسَ عَلَى الْمَاضِي، وَلَمْ يَفْرَحْ بِالاْتِي، 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 السلام : 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 : الْوِلاَيَاتُ مَضَامِيرُ الرِّجَالِ .

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 : لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدٍ، خَيْرُ الْبِلاَدِ مَا حَمَلَكَ.

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 الأشتر رحمه الله: مَالكٌ وَمَا مَالِكٌ! وَاللهِ لَوْ كَانَ جَبَلاً لَكَانَ فِنْداً، وَلَوْ كَانَ حَجَراً لَكَانَ صَلْداً، لاَ يَرْتَقِيهِ الْحَافِرُ، وَلاَ يُوفِي عَلَيْهِ الطَّائِرُ.

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 : إذَا كَانَ في رَجُلٍ خَلَّةٌ 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 لغالب بن صعصعة أبي الفرزدق، في كلام دار بينهما: مَا فَعَلَتْ إِبِلُكَ الْكثِيرَةُ؟ قال: ذَعْذَعَتْها الحُقُوقُ يا أميرالمؤمنين. فَقال 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 : مَنِ اتَّجَرَ بِغَيْرِ فِقْهٍ ارْتَطَمَ فِي الرِّبَا.

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 ابْتَلاَهُ اللهُ 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 هَانَتْ 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 إِلاَّ 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 : زُهْدُكَ فِي رَاغِبٍ فِيكَ نُقْصَانُ حَظٍّ، وَرَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ 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 : الغِنَى والْفَقْرُ بَعْدَ الْعَرْضِ عَلَى اللهِ.

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 : مَا زَالَ الزُّبَيْرُ رَجُلاً مِنَّا أَهْلَ الْبَيْتِ حَتَّى نَشَأَ ابْنُهُ الْمَشْؤُومُ عَبْدُ اللهِ.

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 : مَا لابْنِ آدَمَ وَالْفَخْرِ: أَوَّلُهُ نُطْفَةٌ، وَآخِرُهُ جِيفَةٌ، و َلاَ يَرْزُقُ نَفْسَهُ، وَلاَ يَدفَعُ حَتْفَهُ.

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 حَلبةٍ تُعْرَفُ الْغَايَةُ عِنْدَ قَصَبَتِهَا فَإِنْ كَانَ وَلاَ بُدَّ فَالْمَلِكُ الضِّلِّيلُ.

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 السلام : أَلاَ حُرٌّ يَدَعُ هذِهِ اللُّمَاظَةَ لاِهْلِهَا؟ إِنَّهُ لَيْسَ لاِنْفُسِكُمْ ثَمَنٌ إِلاَّ الْجَنَّةَ، فَلاَ تَبِيعُوهَا إِلاَّ 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 السلام : مَنْهُومَانِ لاَ يَشْبَعَانِ: 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 السلام : عَلامةُ الايمَانِ أَنْ تُؤثِرَ الصِّدْقَ حَيْثُ يَضُرُّكَ عَلَى الْكَذِبِ حَيْثُ يَنْفَعُكَ، أَنْ يَكُونَ فِي حَدِيثِكَ فَضْلٌ عَنْ عِلْمِكَ وَأَنْ تَتَّقِيَ اللهَ 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 الْمِقْدَارُعَلَى التَّقْدِيرِ حَتَّى تَكُونَ الاْفَةُ 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 الاَلفاظ.

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 : الْحِلْمُ وَالاْنَاةُ تَوْأَمَانِ يُنْتِجُهُمَا عُلُوُّ الْهِمَّةِ.

Hadith n. 461

461. Amir al-mu'minin, peace be upon him, said: Backbiting is the tool of the helpless.

461. وقال عليه السلام : الْغِيبَةُ 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 بِحُسْنِ الْقَوْلِ 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، ولَمْ 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 مِرْوَداً يَجْرُونَ فِيهِ، وَلَوْ قَدِ اخْتَلَفُوا فِيَما بَيْنَهُمْ ثُمَّ كَادَتْهُمُ الضِّبَاعُ 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 هاهنا مفعَل من الإِرْوَاد، وهو الإمهال والإنظار، وهذا من أفصح الكلام وأغربه، فكأنه عليه السلام شبّه المهلة التي هم فيها بالمضمار الذى يجرون فيه إلى الغاية، فاذا بلغوا مُنقَطَعها انتقضَ 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 السلام في مدح الاَنصار: هُمْ وَاللهِ رَبّوا الاْسْلاَمَ كَمَا يُرَبَّى الْفَلُوُّ مَعَ غَنَائِهِمْ بِأَيْدِيهِمُ السِّبَاطِ وَأَلْسِنَتِهِمُ السِّلاَطِ.

Hadith n. 466

466. Amir al-mu'minin, peace be upon him, said: The eye is the strap of the rear.

466. وقال عليه السلام : الْعَيْنُ وِكَاءُ السَّهِ.

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 الاستعارات العجيبة، كأنه شبّه السّهَ بالوعاء، والعين بالوكاء، فإذا أُطلق الوكاءُ لم ينضبطِ الوعاءُ و هذا القول في الاَشهر الاَظهر من كلام النبي عليه السلام ، وقد رواه قوم لاَميرالمؤمنين عليه السلام ، ذكر ذلك المبرّد في كتاب المقتضب في باب اللفظ بالحروف. و قد تكلمنا على هذه الاستعارة في كتابنا الموسوم: بمجازات الآثار 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 السلام في كلام له: وَوَلِيَهُمْ وَالٍ فأَقَامَ واسْتَقَامَ، 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 السلام : يَأتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعَضُّ الْمُوسِرُ فِيهِ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذلِكَ، قَالَ اللهُ سُبْحَانَهُ: (و لا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ) ، تَنْهَدُ فِيهِ الاَشْرَارُ، وَتُسْتَذَلُّ الاَخْيَارُ، ويُبَايِعُ الْمُضْطَرُّونَ، وَقَدْ نَهَى رَسُولُ اللهِ صَلى اللهُ عليه و آله و سلم عَنْ بَيعِ 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 السلام : يَهْلِكُ فِيَّ رَجُلاَنِ: مُحِبٌّ مُفْرِطٌ، 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 السلام عن التوحيد والعدل فقال: التَّوْحِيدُ أَنْ لا تَتَوَهَّمَهُ وَالْعَدْلُ أَلاَّ تَتَّهِمَهُ.

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 السلام : لاَ خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ، كَمَا أَنَّهُ لاَ خَيْرَ 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 السلام في دعاء استسقى به: اللَّهُمَّ اسْقِنَا ذُلُلَ 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 الكلام العجيب الفصاحة، وذلك أنه عليه السلام شبّه السحاب ذوات الرُّعود والبوارق والرياح والصواعق بالإبل الصّعاب التي تَقْمُصُ برحالها وتقِصُّ بركبانها، وشبّه السحاب خاليةً من تلك الروائع بالإبل الذُّلُلِ التي تُحْتَلَبُ طَيِّعَةً وتُقْتَعَدُ مُسْمِحَةً.

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 السلام : لو غيَّرتَ شيبك يا أميرالمؤمنين. فقال عليه السلام : الْخِضَابُ زِينَةٌ، وَنَحْنُ قَوْمٌ فِي مُصِيبَةٍ!

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 السلام : مَا الْـمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللهِ بِأَعْظَمَ أَجْراً مِمَّنْ قَدَرَ فَعَفَّ، لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكاً مِنَ الْمَلاَئِكَةِ

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 : الْقَنَاعَةُ مَالٌ لاَيَنْفَدُ.

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 رَوى بعضُهم 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 استخلفَهُ لعبد الله بن العباس على فارس وأَعمالها، في كلامٍ طويلٍ كان بينهما، نهاه فيه عن تقدم الخَراج : اسْتَعْمِلِ الْعَدْلَ، وَاحْذَرِ الْعَسْفَ والْحَيْفَ فَإِنَّ الْعَسْفَ يَعُودُ بِالْجَلاَءِ، وَالْحَيْفَ يَدْعُو إِلَى السَّيْفِ.

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 السلام : 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 السلام : مَا أَخَذَ اللهُ 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 السلام : شَرُّ الاْخْوَانِ مَنْ تُكُلِّفَ 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: لاَن التكليف مستلزمٌ للمشقة، وهو شرٌ لازمٌ عن الاَخ المتَكلّفِ له، فهو شرُّ الاِخوان.

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 احْتَشَمَ 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 مَظِنّة مفارقته.

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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 كلام أمير المؤمنين عليه‌السلام ، حامدين للّه سبحانه على ما منّ به من توفيقنا لضم ما انتشر من أطرافه، و تقريب ما بعد من أقطاره. و تقرر العزم كما شرطنا أولا على تفضيل أوراق من البياض في آخر كل باب من الأبواب، ليكون لاقتناص الشارد، و استلحاق الوارد، و ما عسى أن يظهر لنا بعد الغموض، و يقع إلينا بعد الشذوذ، و ما توفيقنا إلا باللّه عليه توكلنا، و هو حسبنا و نعم الوكيل.

و ذلك في رجب سنة أربع مائة من الهجرة،

و صلى اللّه 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 deprival 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 he 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

commiting sins and vices, knowing them to be sins and vices, then there are no grounds for misconception on his part by assuming Allah 's pleasure and consent. He should rather think that this is a sort of trial and respite for when his sinfulness and high-handedness reaches its zenith he will be caught all at once. Therefore, in such a case he should keep waiting as to when Allah 's favours are taken away from him and he is punished with deprival and discomfiture.

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; ' Ilal al-hadith, Abu Hatim, vol.2, p.400; Hilyah al-awlya', Abu Nu'aym, vol4, p.l85; 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 hut 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 0f 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 tile 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 be 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 huuger; 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.42l: ar-Riyad an-nadirah, 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 tile issue of Imamate is supported by so many proofs and testimonies that no intelligent person can find any way to deny it. Thus, the holy Prophet has said:

Whoever dies without knowing the Imam of his time dies a pre-Islamic (jahiliyyah) death. (Sharh al-maqasid, at-Taftazini ash- Shafi'i, vol. 2, p.275; al-Jawahir al-mudiyyah, 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 L)ay of Judgement. (al-Musnad, at1'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 (peac0e 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 ill 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 with out 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 plied, "He who does not know realizes that he suffers from a defect and thinks that he who knows must regard him low and humble on account of this defect, so he hates him. On the other hand he who knows does not have the idea that he who does not know should regard him low and so there Is no reason why he should hate him."

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'1-halli Wa'1-'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 ha" the nearest relation of kinship to the Holy Prophet. And concerning your argument that you have been accepted by the consultation of the com panions of the Holy Prophet (whom you mean by ahlu'l-halli wa'1-`agd), 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'l-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 hut 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 hut 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 began 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 6f 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 p9wer 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 he 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 he 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'1-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.17l; 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 l, pp.136, 137; aljst1.'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-qudat, Waki', vol.1, p.78; Masabih, as-sunnah, al-Baghawi, vol.2, p.203; al-Isti`ab, vol. 1, pp.16- 17: vol.3, p.1102; ar-Riyad-an-nadirah, vol.2, p.108; as-Sunan, Ibn Majah, vol.1, p.55)

In this connection, 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 'All who possesses better knowledge." The man said, "But I would rather have your reply than that of `Ali." Mu'awiyah silenced him and said, "It is the worst thing I have heard from you. You have expressed hate towards the person whom the Messenger of Allah' used to coach and tutor as a mother bird feeds a nestling by putting grain after grain into the mouth of the nestling with its beak and to whom the Messenger of Allah said:

You hold the same position in relation to me as Harun held in relation to Musa except that there shall, in all certainty, be no prophet after me;

and to whom 'Umar used to turn for the solution of unsolved problems." (Fayd al-qadir, al-Munawi, vol.3, p.46; ar-Riyad, an-nadirah, vol.2, p.l95: 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; Qudat al-Undulus, al-Maliqi, p.73; ar-Riyad an-nadirah, 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-nadirah, 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-Riayd

an-nadirah, vol.2, p.198; al-Manaqib, al-Khwarazmi, p.61; Kanz al-'ummal 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-halabiyyah, vol.1, p.285)
After we read the following saying of the Holy Prophet, it is no surprise for us to note that the above acknowledgements of the vast knowledge of Amir al-mu'minin and his efficiency in the field of jurisprudence and judgement were made.
I am the city of knowledge and 'Ali is its gate; he who wants to acquire (my) knowledge must come through the gate. (al-Mustadrak, vol.3, pp.l26,127; al-Isti'ab, vol.3, p.1l02; Usd al-ghabah, vol.4, p.22; Tahdhib at-tahdhib, vol.6, pp.320-32l; vol.7, p.337; Majma' az-zawa'id, vol.9, p.114; Kanz al-'ummal, vol.12, pp.201, 212; vol.15, pp.l29-130)
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-nadirah, 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 'Uth man], 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 comer edifying stories can be heard which are fully capable of arousing the mind out of its forgetful slumber, of providing instruction and of imparting teaching and clear mindedness. Thus, the creation and dissolution of every thing in this world, the blossoming of flowers and their withering, the thriving of vegetation and its withering away and the subjugation of every atom to change are such instructive lessons that they are enough to curb any hope of attaining eternity in this deceitful life as long as the eyes and ears are not closed to these instructive events.

A Persian couplet says:

The world is full of stories of folk gone by, but unless one lends an ear to it, its call is weak.

76. The idea here is that lighting 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-halabiyyah, 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 he 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 be 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 arid 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'1-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'1-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 Imriu'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 Imriu'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 unknowness 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 hypocracy (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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