

نهج البلاغة

NAHJ AL-BALAGAH

Part 1 out of 5

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نهج البلاغة

NAHJ AL-BALAGAH

NAHJ AL-BALAGAH Part 1

خطب أمير المؤمنين عليه السلام

SERMONS OF AMIR AL MOMINEEN^{-asws}

May the greetings be upon him^{-asws}

1: و من خطبة له ع يذكر فيها ابتداء خلق السماء و الأرض و خلق آدم

Sermon 1 – And from a sermon of his^{-asws} mentioning in it the beginning of the sky and the earth and creation of Adam^{-as}

1- وفيها ذكر الحج وحتوي على حمد الله وخلق العالم وخلق الملائكة واختيار الأنبياء ومبعث النبي و القرآن و الأحكام الشرعية

And in it is mention of the Hajj, and contains the Praise of Allah^{-azwj}, and creation of the world, and creation of the Angels, and Choosing of the Prophets^{-as}, and Sending of the Prophet^{-saww} and the Quran and the rulings of the Law

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْفَائِلُونَ وَلَا يُحْصِي نِعْمَاءَهُ الْعَادُونَ وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ الَّذِي لَا يُدْرِكُهُ بَعْدُ الْهَمَمُ وَلَا يَبَالُغُهُ عَوْصُ الْفِطَنِ

‘The Praise is for Allah^{-azwj} Who, the praises of the speakers cannot reach, nor can the counters count His^{-azwj} Favours, nor can the strugglers fulfil His^{-azwj} rights which remoteness of the attentions cannot realise, nor can the diving of the intellectuals attain Him^{-azwj}.

الَّذِي لَيْسَ لِيَصِفَتِهِ حَدٌّ مَخْدُودٌ وَلَا نَعْتٌ مَوْجُودٌ وَلَا وَقْتُ مَعْدُودٌ وَلَا أَحْلٌ مَمْدُودٌ فَطَرَ الْخَلَائِقَ بِقُدْرَتِهِ وَ نَشَرَ الرِّيحَ بِرَحْمَتِهِ وَ وَتَدَّ بِالصُّحُورِ مِيدَانَ أَرْضِهِ:

The One^{-azwj} Who, there isn't any limit limiting His^{-azwj} description, nor does any epithet (description) exist, nor any time counted, nor any term extended. He^{-azwj} Originated the creation by His^{-azwj} Power and Spread the winds by His^{-azwj} Mercy and Pegged the field of His^{-azwj} earth with the rocks.

أَوَّلَ الدِّينِ مَعْرِفَتُهُ وَ كَمَالَ مَعْرِفَتِهِ التَّصَدِيقُ بِهِ وَ كَمَالَ التَّصَدِيقِ بِهِ تَوْحِيدُهُ وَ كَمَالَ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ وَ كَمَالَ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُؤَصِّفِ وَ شَهَادَةِ كُلِّ مُؤَصِّفٍ أَنَّهُ غَيْرُ الصِّفَةِ

The first religion is recognising Him^{-azwj}, and perfection of recognising Him^{-azwj} is ratifying Him^{-asws}, and perfection of the ratification with Him^{-azwj} is His^{-azwj} Oneness, and perfection of His^{-azwj} Oneness is the sincerity of Him^{-azwj}, and perfection of the sincerity to Him^{-azwj} is negating the descriptions from Him^{-azwj}, for every description testified that it is other than the described, and the testimony of every described one is that it is other than the description.

فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ وَ مَنْ قَرَنَهُ فَقَدْ تَنَاهَهُ وَ مَنْ تَنَاهَهُ فَقَدْ جَزَّأَهُ وَ مَنْ جَزَّأَهُ فَقَدْ جَهَلَهُ وَ مَنْ جَهَلَهُ فَقَدْ أَشَارَ إِلَيْهِ وَ مَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ قَالَ فِيهِ فَقَدْ ضَمَّنَهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ أَخْلَى مِنْهُ:

The one who described Allah^{-azwj} the Glorious, so he has paired Him^{-azwj}, and the one who pairs Him^{-azwj} so he has dualled Him^{-azwj}, and the one who dualled Him^{-azwj} has segmented Him^{-azwj}, and the one who has segmented Him^{-azwj} so he has ignored Him^{-azwj}, and the one who ignores Him^{-azwj}, so he has indicated to Him^{-azwj}, and the one who indicates to Him^{-azwj}, so he has limited Him^{-azwj}, and the one who limits Him^{-azwj}, so he has counted Him^{-azwj}, and the one who says, ‘In what’, so he has contained Him^{-azwj}, and the one who says, ‘Upon what’, has vacated from Him^{-azwj} (being in another place).

كَأَنَّ لَا عَنْ حَدَثٍ مُوجُودٍ لَا عَنْ عَدَمٍ مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ وَ غَيْرُ كُلِّ شَيْءٍ لَا بِمُزَانِلَةٍ فَاعِلٌ لَا يَمَعْنَى الْحَرَكَاتِ وَ الْأَلَّةِ بِصِيرٍ إِذْ لَا مَنْظُورٌ إِلَيْهِ مِنْ خَلْقِهِ مُتَوَحِّدٌ إِذْ لَا سَكَنٌ يَسْتَأْنِسُ بِهِ وَ لَا يَسْتَوْحِشُ لِقُفُوهِ

He^{-azwj} is a 'Being' (but) not existing from an occurrence, nor from non-existence. He^{-azwj} is with all things, not with (physical) attachment, and is other than all things, not by (physical) separation. He^{-azwj} is a doer, not by the meaning of movement, and He^{-azwj} is a Seeing God when there is no beholder from the creation to (look at) Him^{-azwj}. He^{-azwj} is alone where there is no dweller for Him^{-azwj} to be comforted with, nor lonely at missing him.

[خلق العالم](#)

Creation of the world

1- أَنْشَأَ الْخَلْقَ إِنْشَاءً وَ ابْتَدَأَهُ ابْتِدَاءً بِلَا رُؤْيَةٍ أَجَاهَهَا وَ لَا تَجَرِبَةٍ اسْتِفَادَهَا وَ لَا حَرَكَةٍ أَحَدَتْهَا وَ لَا هَمَامَةَ نَفْسٍ اضْطَرَبَتْ فِيهَا أَحَالَ الْأَشْيَاءَ لِأَوْقَاتِهَا وَ [لَاءَم] لَأَمْ بَيْنَ مُخْتَلِفَاتِهَا وَ غَرَزَ غَرَايِزَهَا وَ أَلَزَمَهَا أَشْبَاحَهَا عَالِمًا بِمَا قَبْلَ ابْتِدَائِهَا مُحِيطًا بِحُدُودِهَا وَ انْتِهَائِهَا عَارِفًا بِغَرَائِبِهَا وَ أَحْوَالِهَا:

He^{-azwj} Grew the creation with a growing, and Initiated with an initiation without reflecting its terms nor any experience to benefit (from), nor any occurrence of movement, nor self-ambition in which the states of the things would be restless to their timings, and He^{-azwj} Compiled its variations and Determined their properties, and Necessitated their features, being a Knower of these before Initiating them, and Encompassing their limitations and their confines, Recognising their propensities and their intricacies.

ثُمَّ أَنْشَأَ سُبْحَانَهُ فَتَقَّ الْأَجْوَاءَ وَ سَقَّى الْأَرْجَاءَ وَ سَكَّنَكَ الْهُوَاءَ فَأَجْرَى فِيهَا مَاءً مُنَالِطاً تَبَاؤُهُ مُتَرَكِمًا رُخَّازُهُ حَمَلَهُ عَلَى مَثْنِ الرِّيحِ الْعَاصِفَةِ وَ الرَّعْرَعِ الْقَاصِفَةِ فَأَمْرَهَا بِرُدِّهِ وَ سَلَطَهَا عَلَى شِدِّهِ وَ قَرَّبَهَا إِلَى حَدِّهِ الْهُوَاءَ مِنْ تَحْتِهَا فَبَيَّقُ وَ الْمَاءَ مِنْ فَوْقِهَا دَفِيقُ

Then the Glorious Created the openings of the atmospheres and split the firmaments and strata of the winds, He^{-azwj} Flowed in it the tumultuous water accumulating it's sludge, carried by a stormy wind and violent destabilisation. He^{-azwj} Commanded these with returning it and Caused it to overcome upon its intensity, and Paired the air upon it's limit furiously from beneath it, and the water was gushing from above it.

ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحاً اعْتَقَمَ مَهَبُهَا وَ أَدَامَ مُرَبَّهَا وَ أَعْصَفَ جُرَاهَا وَ أَبْعَدَ مُنْشَأَهَا فَأَمْرَهَا بِتَصْفِيقِ الْمَاءِ الرَّخَّارِ وَ إِثَارَةِ مَوْجِ الْبَحَارِ فَمَحْضَنَتْهُ تَحْضُ السِّقَاءِ وَ عَصَنْتْ بِهِ عَصْنَتَهَا بِالْقَضَاءِ تَرْدُ أَوَّلُهُ [عَلَى] إِلَى آخِرِهِ وَ سَاجِبُهُ [عَلَى] إِلَى مَائِرِهِ حَتَّى عَبَّ عُبَابُهُ وَ رَمَى بِالرَّبْدِ رُكَّامُهُ فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِحٍ وَ جَوٍّ مُنْفَتِحٍ

Then the Glorious Created a wind, Stopped it's movement, and Perpetuated it's position, and stormy was its flowing, and distant was its spread. He^{-azwj} Commanded it to Raise its blue waters and intensify the waves of the oceans. So, it churned the churning of curd and Pushed it fiercely into the firmament, Returning its front to its back, and the stationary to its flowing part until its level was raised. He^{-azwj} Threw scum into its heaps and Raised it up into a torn and extensive atmosphere.

فَسَوَّى مِنْهُ سَبْعَ سَمَوَاتٍ جَعَلَ سُفْلَاهُنَّ مُوجًا مَكْفُوفًا وَعُلْيَاهُنَّ سَفْفًا مَحْفُوظًا وَسَمَكًا مَرْفُوعًا بَعِيرٍ عَمَدٍ يَدْعُمُهَا وَلَا دِسَارٍ [يَنْتَظِمُهَا] يَنْظِمُهَا ثُمَّ زَيَّنَهَا بِزِينَةِ الْكَوَاكِبِ وَزِينَةِ النُّوَابِ وَأَجْرَى فِيهَا سِرَاجًا مُسْتَطِيرًا وَقَمَرًا مُنِيرًا فِي فَلَكٍ دَائِرٍ وَسَفْفٍ سَائِرٍ وَرَقِيمٍ مَائِرٍ.

He^{-azwj} Evened out seven skies from it, Makings their lower ones as blind waves and their upper ones as protective ceilings, and a raised edifice without any pillar to support them nor any nails to systemise them. Then He^{-azwj} Adorned them with an adornment of the stars and the illumination of the meteors. He^{-azwj} Flowed therein a shining lamp and a radiant moon in a rotating orbit and moving ceiling and circling planets.

[خلق الملائكة](#)

Creation of the Angels

ثُمَّ فَتَقَ مَا بَيْنَ السَّمَوَاتِ الْعُلَا فَمَلَأَهُنَّ أَطْوَارًا مِنْ مَلَائِكَةٍ مِنْهُمْ سَجُودٌ لَا يَرْكَعُونَ وَرُكُوعٌ لَا يَنْتَصِبُونَ وَصَافُونَ لَا يَتَزَايِلُونَ وَ مُسَبِّحُونَ لَا يَسْأَمُونَ لَا يَغْشَاهُمْ نَوْمُ الْعُيُونِ وَلَا سَهُوُ الْعُقُولِ وَلَا فَتْرَةُ الْأَبْدَانِ وَلَا غَفْلَةُ النَّسِيَانِ

Then He^{-azwj} Split what is between the upper skies and Filled these with classes of His^{-azwj} Angels. From them are ones in performing Sajdah, not performing Ruk'u; and ones performing Ruk'u nor standing up; and ones in rows not moving; and one glorifying, not getting tired, not being overcome by the sleep of the eyes, nor errors of the minds, nor sluggishness of the bodies, nor heedlessness of the forgetfulness.

وَمِنْهُمْ أَمْنَاءٌ عَلَى وَحْيِهِ وَالْأَسِنَّةُ إِلَى رُسُلِهِ وَ مُخْتَلِفُونَ بِفَضَائِهِ وَأَمْرِهِ وَمِنْهُمْ الْحَفِظَةُ لِعِبَادِهِ وَالسَّدَنَةُ لِأَبْوَابِ جَنَانِهِ

And from them are trustees upon His^{-azwj} revelation and the tongues to His^{-azwj} Rasool^{-saww}, and they come and go with His^{-azwj} Decrees and His^{-azwj} Commands; and from them are the protectors of His^{-azwj} servants and guards of the gates of His^{-azwj} Gardens.

وَمِنْهُمْ الْقَائِمَةُ فِي الْأَرْضِينَ السُّفْلَى أَقْدَامُهُمْ وَالْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ وَالْحَارِجَةُ مِنَ الْأَفْطَارِ أَرْكَائُهُمْ وَالْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ نَاصِيَةٌ دُونَهُ أَبْصَارُهُمْ مُتَلَفِعُونَ تَحْتَهُ بِأَجْنِحَتِهِمْ

And from them are ones whose feet are fixed in the lowest of the earths, and their necks are protruding from the upper-most sky, and their limbs are outside from the outskirts and their shoulders are appropriate for the columns of the Throne, lowering their sights below them, spreading out their wings under it.

مَضْمُونَةٌ بَيْنَهُمْ وَبَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّةِ وَأَسْتَاذُ الْفُدْرَةِ لَا يَتَوَهَّمُونَ رَجْمًا بِالتَّصْوِيرِ - وَلَا يُجْرُونَ عَلَيْهِ صِفَاتِ الْمُصْنُوعِينَ وَلَا يَحْدُونَهُ بِالْأَمَاكِينِ وَلَا يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ

There are struck between them and the ones besides them, veils of Honour and screens of Power. They are not imagining their Lord^{-azwj} with the imaging, nor are they flowing upon Him⁻

azwj descriptions of the made (created beings), nor are they limiting Him^{-azwj} with the places nor are they indicating to Him^{-azwj} with the sceneries.

صفة خلق آدم عليه السلام

Description of the creation of Adam^{-as}

ثُمَّ جَمَعَ سُبحَانَهُ مِنْ حَزْنِ الْأَرْضِ وَ سَهْلِهَا وَ عَذْبِهَا وَ سَبْحِهَا نُزْبَةً سَنَهَا بِالْمَاءِ حَتَّى خَلَصَتْ وَ لَاطَهَا بِالْبَلَّةِ حَتَّى لَزَبَتْ فَجَبَلَ مِنْهَا صُورَةً ذَاتَ أَحْتَاءٍ وَ وُضُوءٍ وَ أَعْضَاءٍ وَ فُضُولٍ أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ وَ أَصْلَدَهَا حَتَّى صَلَصَلَتْ لِيُوقِتَ مَعْدُودٍ وَ أَمَدٍ [أَجَلٍ] مَعْلُومٍ

Then the Glorious Gathered from the ruggedness of the earth, and its soft, and its sweet, and its salty soil. He^{-azwj} Poured the water until it was pure, and He^{-azwj} Kneaded the wet until it was dough. He^{-azwj} Made from it an image with curves, and joint, and limbs, and segments. He^{-azwj} Dried it until it withheld, and He^{-azwj} Solidified it until it became clay for a fixed duration and a known period.

ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ- [فَتَمَلَّتْ] فَتَمَلَّتْ إِنْسَانًا ذَا أَذْهَانٍ يُجِبِلُهَا وَ فِكْرٍ يَتَصَرَّفُ بِهَا وَ جَوَارِحٍ يَحْتَدِمُهَا وَ أَدَوَاتٍ يُقَلِّبُهَا وَ مَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ الْأَذْوَاقِ وَ الْمَشَامِخِ وَ الْأَلْوَانِ وَ الْأَجْنَاسِ

Then He^{-azwj} Blew from His^{-azwj} Spirit into it, so it stood erect as a human being with a mind moving it, and thinking he was acting freely with, and limbs serving his purpose, and tools turning him, and recognition he could recognise by it between the truth and the falsehood, and tastes, and the smells, and the colours, and the species.

مَعْجُونًا بِطِينَةِ الْأَلْوَانِ الْمُخْتَلِفَةِ- وَ الْأَشْبَاهِ الْمُؤْتَلِفَةِ وَ الْأَصْدَادِ الْمُتَعَادِيَةِ وَ الْأَخْلَاطِ الْمُتَبَايِنَةِ مِنَ الْحَرِّ وَ الْبُرْدِ وَ الْبَلَّةِ وَ الْجُمُودِ- [وَ الْمَسَاءَةِ وَ السُّرُورِ]

He was Kneaded with clays of different colours, and compilation of things, and contradictory substances, and a mixture of properties, from the heat, and the cold, and the wet, and the dry, and the solid, and the sadness and the happiness.

وَ اسْتَأْذَى اللَّهُ سُبحَانَهُ الْمَلَائِكَةَ وَ دَبِعَهُ لَدَيْهِمْ وَ عَهْدَ وَصِيَّتِهِ إِلَيْهِمْ فِي الْإِدْعَانِ بِالسُّجُودِ لَهُ وَ الْحُتُوعِ لِتَكْرِمَتِهِ

‘And Allah^{-azwj} the Glorious and Exalted Summoned the Angels for His^{-azwj} Entrustment with them and a Pact of His^{-azwj} Advice to them regarding their acquiescence by doing Sajdah to him^{-as}, and submission to his^{-as} prestige.

فَقَالَ سُبحَانَهُ [هُمُ] اسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ- [وَ تَبَيَّلَهُ اعْتَرَضَهُمُ] اعْتَرَضَهُ الْحَمِيَّةُ وَ غَلَبَتْ [عَلَيْهِمْ] عَلَيْهِ الشَّقْوَةُ وَ [تَعَزَّزُوا] تَعَزَّزَ بِخَلْقَةِ النَّارِ وَ [اسْتَوْهَنُوا] اسْتَوْهَنَ خَلْقَ الصَّلْصَالِ

He^{-azwj} Said: **“Do Sajdah to Adam!” [18:50]**. They performed Sajdah except Iblees^{-la} (and his^{-la} tribe) (p.s. the words ‘and his^{-la} tribe’ is neither in the Quran nor in Nahj Al-Balagah). The self-esteem withheld them, and the wretchedness overcame upon them, and they^{-la} endeared with a creation of the fire and they belittled the creation of the clay.

فَأَعْطَاهُ اللَّهُ النَّظْرَةَ اسْتِخْفَافًا لِلسُّخْطَةِ وَ اسْتِثْمَامًا لِلْبَلِيَّةِ وَ إِجْزَاءً لِلْعِدَّةِ فَقَالَ إِنَّكَ مِنَ الْمُنْتَظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Allah^{-azwj} Granted him^{-as} the Respite (time), to be deserving of the Wrath and completion of the Trial, and fulfilment of the term. He^{-azwj} Said: **'He Said: "So you are of the Respited ones [38:80] Up to the Day of the known time!" [38:81].**

ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَارًا أَرْغَدَ فِيهَا [عَيْشَتَهُ] عَيْشَهُ وَ آمَنَ فِيهَا مَحَلَّتَهُ وَ حَذَرَهُ إِبْلِيسَ وَ عَدَاوَتَهُ فَأَعْتَرَهُ عَدُوُّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمَقَامِ وَ مُرَافَقَةَ الْأَبْرَارِ

Then the Glorious Settled Adam^{-as} in the House for a pleasant live therein, and secure his^{-as} place, and Cautioned him^{-as} of Iblees^{-la}, and his^{-la} enmity. He^{-la} was treacherous with him^{-as} and inimical to him^{-as} to make it unpleasant upon him^{-as} the house of staying, and his^{-as} introduction to the righteous ones.

فَبَاعَ الْيَقِينَ بِشِكْرِهِ وَ الْعَرِيْمَةَ بِوَهْنِهِ وَ اسْتَبَدَّلَ بِالْجَدَلِ وَجَلًا وَ [بِالْإِعْتِرَازِ] بِالْإِعْتِرَازِ نَدَمًا

So, he^{-as} sold his^{-as} conviction for the doubt, and the determination for the weakness, and replaced happiness with the controversy, and the prestige with regret.

ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ وَ لَقَاهُ كَلِمَةً رَحْمَتِهِ وَ وَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ وَ أَهْبَطَهُ إِلَى دَارِ الْبَلِيَّةِ وَ تَنَاسَلَ الدُّرَيْتَةَ

Then Allah^{-azwj} the Glorious Extended to him^{-as} during his^{-as} repentance, and Cast unto him^{-as} the phrases of His^{-azwj} Mercy, and Promised him^{-as} the return to His^{-azwj} Paradise. Then He^{-azwj} Descended him^{-as} to the house of afflictions (Trials) and the procreation of his^{-as} offspring.

[اختيار الأنبياء](#)

Choosing of the Prophets^{-as}

وَ اصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ وَ عَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ

'And the Glorious Chose Prophets^{-as} from his^{-as} children and Took their^{-as} Covenant upon the Revelation and their^{-as} entrustments upon the delivery of the Message.

لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهِلُوا حَقَّهُ وَ اتَّخَذُوا الْأَنْدَادَ مَعَهُ وَ اجْتَنَبَتْهُمْ الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ وَ اقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ

When most of His^{-azwj} creatures replaced the Pact of Allah^{-azwj} to them, they ignored His^{-azwj} Right and took the rival gods with Him^{-azwj}, and the Satan^{-la} turned them away from recognising Him^{-azwj}, and cut them off from worshipping Him^{-azwj}.

فَبَعَثَ فِيهِمْ رَسُولَهُ وَ وَاتَرَ إِلَيْهِمْ أَنْبِيَاءَهُ لِيَسْتَأْذِنُوهُمْ مِيثَاقَ فِطْرَتِهِ وَ يُدَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ وَ يَحْتَجُّوا عَلَيْهِمْ بِالتَّبْلِيغِ وَ يُبَيِّرُوا لَهُمْ دَفَائِنَ الْعُقُولِ وَ يُرَوِّهُمُ آيَاتِ الْمَقْدِرَةِ مِنْ سَفْنٍ فَوْقَهُمْ مَرْفُوعٍ وَ مِهَادٍ تَحْتَهُمْ مُؤْضُوعٍ وَ مَعَايِشَ تُحْيِيهِمْ وَ أَجَالَ ثُقُفِيهِمْ وَ أَوْصَابَ تُهْرِمُهُمْ وَ أَحْدَاثٍ تَتَّبَعُ عَلَيْهِمْ

So, He^{-azwj} Sent His^{-azwj} Rasools^{-as} among them and His^{-azwj} Prophets^{-as} at intervals, in order to get them to fulfil the Covenant of their nature, and remind them of His^{-azwj} forgotten Bounties, and they^{-as} argued upon them with the preaching and to provoke them to unveil the intellects, and show them the Signs of the Power, from the ceiling (sky) above them Raised above them, and the cradle (earth) Placed beneath them, and livelihood for their lives, and terms (death) to annihilate them, ailments aging them, and events pursuing them consecutively.

وَلَمْ يُخَلِّ اللَّهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيِّ مُرْسَلٍ أَوْ كِتَابٍ مُنَزَّلٍ أَوْ حُجَّةٍ لَازِمَةٍ أَوْ حُجَّةٍ فَائِمَةٍ رُسُلًا لَا تُقْصِرُ بِحِمِّ فَلَّةٍ عَدَدِهِمْ وَلَا كَثْرَةَ الْمُكَذِّبِينَ لَهُمْ مِنْ سَابِقِ سَبِيٍّ لَهُ مِنْ بَعْدِهِ أَوْ غَايِرِ عَزْفِهِ مَنْ قَبْلَهُ

Allah^{-azwj} the Glorious did not Keep them devoid of a Sent Prophet^{-as}, or a Revealed Book, or a necessitated Divine Authority, or an established Manifesto, such Rasools^{-as} whose fewness of their^{-as} numbers and the abundance of their^{-as} falsifiers did not make them deficient. One who preceded named the one to come after him^{-as}, or a latter one introduced by the one before him^{-as}.

عَلَى ذَلِكَ نَسَلَتِ الْقُرُونُ وَ مَضَتِ الدُّهُورُ وَ سَلَفَتِ الْأَبَاءُ وَ خَلَفَتِ الْأَنْبَاءُ

The generations procreated upon that, and the times passed, and the fathers became ancestors and left sons behind.

[مبعث النبي](#)

Sending (Prophet-hood)

إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا [ص] رَسُولَ اللَّهِ ص لِإِنجَازِ عِدَّتِهِ وَ إِمْتَامِ نُبُوتِهِ مَا حُودًا عَلَى النَّبِيِّينَ مِيتَانُهُ مَشْهُورَةٌ بِمَنَاتِهِ كَرِيمًا مِيلَادُهُ وَ أَهْلُ الْأَرْضِ يَوْمَئِذٍ مِلْكٌ مُتَفَرِّقَةٌ وَ أَهْوَاءٌ مُتَشَابِهَةٌ وَ طَرَائِقُ مُتَشَابِهَةٌ بَيْنَ مُشَبِّهِ اللَّهِ بِخَلْقِهِ أَوْ مُلْجِدٍ فِي اسْمِهِ أَوْ مُشِيرٍ إِلَى غَيْرِهِ

'Up to the time when Allah^{-azwj} the Glorious Sent Muhammad^{-sawww} to Fulfil His^{-azwj} Promise and Complete his^{-sawww} Prophet-hood, having been Taken as a Covenant upon the Prophet^{-sawww}, his^{-sawww} name being well-known (in the previous Books), his^{-sawww} birth being honourable; and on that day the people of the earth were of different religion and separate thinking, and being on various paths – between resembling Allah^{-azwj} to His^{-azwj} creatures, or being apostates in His^{-azwj} Name, or indicating to someone else.

فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ وَ أَنْقَذَهُمْ بِمَكَانِهِ مِنَ الْجَهَالَةِ ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ ص لِقَاءَهُ وَ رَضِيَ لَهُ مَا عِنْدَهُ وَ أَكْرَمَهُ عَنْ دَارِ الدُّنْيَا وَ رَغِبَ بِهِ عَنْ مَقَامِ الْبُلُوَى فَغَبَضَهُ إِلَيْهِ كَرِيمًا ص وَ خَلَفَ فِيكُمْ مَا خَلَفَتِ الْأَنْبِيَاءُ فِي أُمَّهَا إِذْ لَمْ يَبْرُكُوهُمْ هَمَلًا بَعْدَ طَرِيقٍ وَاضِحٍ وَ لَا عَلَمٍ قَائِمٍ -

He^{-sawww} guided them from the straying and saved them from the ignorance in its place. Then the Glorious Chose for Muhammad^{-sawww} to meet Him^{-azwj}, and Pleased for him^{-sawww} what is with Him^{-azwj}, and Honoured him^{-sawww} from the house of the world, and Desired him^{-sawww} to be away

from the place of affliction, so He^{-azwj} Captured him^{-saww}, the honourable one, to Him^{-azwj}, and he^{-saww} left behind among you all what the Prophets^{-as} had left behind when they^{-as} had not left them as neglected without a clear path nor an established flag.

[القرآن و الأحكام الشرعية](#)

The Quran and the rulings of Law

كِتَاب رَبِّكُمْ فِيكُمْ مُبَيَّنًا حَلَالَهُ وَ حَرَامَهُ وَ فَرَائِضَهُ وَ فَضَائِلَهُ وَ نَاسِخَهُ وَ مَنْسُوخَهُ وَ رُخْصَهُ وَ عَزَائِمَهُ وَ خَاصَّهُ وَ عَامَّهُ وَ عِبْرَهُ وَ أَمْثَالَهُ وَ مُرْسَلَهُ وَ مَحْدُودَهُ وَ مُحْكَمَهُ وَ مُتَشَابِهَهُ مُفْتَرًا [جَمَلُهُ] مُجْمَلُهُ وَ مُبَيَّنًا عَوَامِضَهُ

The Book of your Lord^{-azwj} is among you clarifying His^{-azwj} Permissible(s) and His^{-azwj} Prohibitions, and His^{-azwj} Obligations, and its merits, and its Abrogating, and its Abrogated, and its allowances and its determinations, and its particular and its general and its lessons and its examples, and its unrestricted and its restricted, and its decisive and its allegorical, interpreting its whole and clarifying its obscurities.

بَيَّنَّ مَا حُودِ مِثَاقِ عِلْمِهِ وَ مَوَسَّعَ عَلَى الْعِبَادِ فِي جَهْلِهِ وَ بَيَّنَّ مُثَبَّتٍ فِي الْكِتَابِ فَرَضَهُ وَ مَعْلُومٍ فِي السُّنَّةِ نَسَخَهُ وَ وَاجِبٍ فِي السُّنَّةِ أَخَذَهُ وَ مُرَحَّصٍ فِي الْكِتَابِ تَرَكَّهُ

It clarifies the covenantees seized upon its knowledge, and leeway upon the servants regarding its ignorance, and clarifies the affirmed in the Book of its Imposition, and the known in the Sunnah abrogating it, and the obligatory in the Sunnah to be taking it, and the allowance in the Book to be leaving it.

وَ بَيَّنَّ وَاجِبٍ [لِوَقْتِهِ] بِوَقْتِهِ وَ زَائِلٍ فِي مُسْتَقْبَلِهِ وَ مُبَاتِنٍ بَيْنَ حَرَامِهِ مِنْ كَبِيرٍ أَوْ عَدَّ عَلَيْهِ نِيرَانَهُ أَوْ صَغِيرٍ أُرْصَدَ لَهُ عُقْرَانَهُ وَ بَيَّنَّ مَقْبُولٍ فِي أَدْنَاهُ [وَ] مُوَسَّعٍ فِي أَقْصَاهُ

And it clarifies the obligations with its timings, and declines in its future, and clarifies the distinction between its Prohibitions, from a major sin He^{-azwj} has Threatened His^{-azwj} Fire upon, or a minor sin the Forgiveness for it can be found; and it clarifies between the Acceptance of its least and leeway regarding its short (duration) ones.

[و منها في ذكر الحج](#)

And from it in mentioning the Hajj

وَ فَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ يَرُدُّونَهُ وَرُودَ الْأَنْعَامِ وَ [يَبُوهُونَ] يَأْهُونَ إِلَيْهِ [وَلَهُ] وَلُؤَةَ الْحَمَامِ وَ جَعَلَهُ سُبْحَانَهُ عَلَامَةً لِتَوَاضُعِهِمْ لِعَظَمَتِهِ وَ إِدْعَائِهِمْ لِعِزَّتِهِ

And He^{-azwj} has Imposed upon you all to perform Hajj of the Sacred House which He^{-azwj} has Made it as a direction (Qiblah) for the people. They should arrive to it (like) the arrival of cattle and sheltering to it (like) the sheltering of the pigeons. And He^{-azwj} the Glorious Made it as a sign to be humbling to His^{-azwj} Magnificent, and their submission to His^{-azwj} Might.

وَ اِخْتَارَ مِنْ خَلْقِهِ سُمَاعًا اَجَابُوا اِلَيْهِ دَعْوَتَهُ وَ صَدَقُوا كَلِمَتَهُ وَ وَقَفُوا مَوَاقِفَ اَنْبِيَائِهِ وَ تَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ يُجْرُونَ الْاَزْبَاحَ فِي مَنْجَرِ عِبَادَتِهِ

And^{-azwj} He^{-azwj} Chooses from His^{-azwj} creatures, listeners who are responding to Him^{-azwj} of His^{-azwj} Call, and they are ratifying His^{-azwj} Word, and they are standing in the standing spots of His^{-azwj} Prophets^{-as}, and they are resembling with His^{-azwj} Angels circling His^{-azwj} Throne, achieving the profits in the shop of His^{-azwj} worship.

وَ يَتَّبِعُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ جَعَلَهُ سُبْحَانَهُ وَ تَعَالَى لِلْاِسْلَامِ عِلْمًا وَ لِلْعَالَمِينَ حَرَمًا [وَ] فَرَضَ حَقَّهُ وَ اَوْجَبَ حُجَّتَهُ وَ كَتَبَ [عَلَيْهِ] عَلَيْكُمْ وَفَادَتَهُ فَقَالَ سُبْحَانَهُ وَ لِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ اِلَيْهِ سَبِيلاً وَ مَنْ كَفَرَ فَاِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

And they are rushing during it to His^{-azwj} Promised Forgiveness. He^{-azwj} the Glorious and Exalted has Made is as a flag for Al Islam, and a sanctity for the refuge seekers, and He^{-azwj} has Imposed His^{-azwj} rights and Obligated His^{-azwj} Arguments and has Written upon you all of delegating to it. The Glorious Said: ***And for the Sake of Allah, Hajj of the House is incumbent upon the people for the one has the capacity for a way to it; and the one commits Kufr, then surely Allah is needless from the worlds [3:97].***¹

2 و من خطبة له ع بعد انصرافه من صفين و فيها حال الناس قبل البعثة و صفة آل النبي ثم صفة قوم آخرين!

Sermon 2 – And from a sermon of his^{-asws} after his^{-asws} leaving from Siffeen, and in it is state of the people before the Prophet-hood and attributes of the Progeny^{-asws} of the Prophet^{-saww}, then description of other people

أَحْمَدُهُ اسْتِمَامًا لِنِعْمَتِهِ وَ اسْتِسْلَامًا لِعِزَّتِهِ وَ اسْتِعْصَامًا مِنْ مَعْصِيَتِهِ وَ اسْتَعِينُهُ فَاقَّةً اِلَى كِفَايَتِهِ اِنَّهُ لَا يَضِلُّ مَنْ هَدَاهُ وَ لَا يَلِكُ مَنْ عَادَاهُ وَ لَا يَفْتَقِرُ مَنْ كَفَاهُ فَانَّهُ اَرْجَحُ مَا وُزِنَ وَ اَفْضَلُ مَا حُرِنَ

I^{-asws} praise Him^{-azwj} for completion of His^{-azwj} bounties, and submitting to His^{-azwj} Mighty, and protecting (myself^{-asws}) from disobeying Him^{-azwj}, seeking His^{-azwj} Assistance on being destitute

¹ Nahj Al Balagah – Sermon No. 1

to His^{-azwj} Sufficing. Surely, he cannot stray, the one He^{-azwj} Guides nor will he attain salvation, the one He^{-azwj} is Inimical to, nor will he be impoverished, the one He^{-azwj} Suffices, for it is the most profitable what is weighed, and most superior of what is treasured.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً مُتَّخَذَةً إِخْلَاصُهَا مُعْتَقِداً مُصَاصُهَا نَتَمَسَّكُ بِهَا أَبَداً مَا أَبْقَانَا وَ نَدَخِيهَا لِأَهَاوِيلِ مَا بَلَقْنَا فَإِنَّمَا عَزِيمَةُ
الْإِيمَانِ وَ فَاتِحَةُ الْإِحْسَانِ وَ مَرْضَاةُ الرَّحْمَنِ وَ مَدْحَرَةُ الشَّيْطَانِ

And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is not associate for Him^{-azwj}, a testimony it's sincerity has been tested, adhering with it for ever, for as long as He^{-azwj} Causes us to remain, and we shall treasure it for warding off whatever tribulations we may face, for it is a determination of the Eman and beginning of the good deeds, and Satisfaction of the Beneficent, and a repellent of the Satan^{-la}.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالذِّينِ الْمَشْهُورِ وَ الْعِلْمِ الْمَأْتُورِ - وَ الْكِتَابِ الْمَسْطُورِ وَ النُّورِ السَّاطِعِ وَ الضِّيَاءِ اللَّامِعِ وَ الْأَمْرِ الصَّادِعِ إِزَاحَةً
لِلشُّبُهَاتِ وَ احْتِجَاجاً بِالْبَيِّنَاتِ وَ تَحْذِيرًا بِالْآيَاتِ وَ تَخْوِيفاً بِالْمَثَلَاتِ

'And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, having Sent him^{-saww} well-known Religion, and the inherited knowledge, and the written Book, and the shining Noor, and the illumination for the blindness, and the proclaimed matter clarifying the doubtful matters, and the argumentation with the proof, and the warning with the Signs, and the frightening with the Punishments.

وَ النَّاسِ فِي فِتْنٍ أُنْجِدَمَ فِيهَا حَبْلُ الدِّينِ وَ تَزَعَزَعَتْ سَوَارِي الْيَقِينِ وَ اِخْتَلَفَ النَّجْرُ وَ تَشَتَّتِ الْأُمُرُ وَ ضَاقَ الْمَخْرُجُ وَ عَمِيَ الْمَصْدَرُ فَالْهُدَى حَامِلٌ وَ
الْعَمَى شَامِلٌ عُصِي الرَّحْمَنُ وَ نُصِرَ الشَّيْطَانُ وَ خَذِلَ الْإِيمَانُ

And the people were in strife, the rope of Religion was cut-off, and removed from the certainty, and people differed, and the commands were various, and the way out was narrow, and the chests were blinded. So, the guided ones were inactive, and the comprehending ones were blinded, and the Beneficent was disobeyed, and the Satan^{-la} was aided, and the Eman was abandoned.

فَأَعَارَتْ دَعَائِمُهُ وَ تَنَكَّرَتْ مَعَالِمُهُ وَ دَرَسَتْ سُبُلُهُ وَ عَقَّتْ شُرُكُهُ أَطَاعُوا الشَّيْطَانَ فَسَلَكُوا مَسَالِكَهُ وَ وَرَدُوا مَنَاهِلَهُ بِحِمِّ سَارَتْ أَعْلَامُهُ وَ قَامَ لَوْلَاهُ فِي فِتْنٍ
دَاسَتْهُمْ بِأَخْفَافِهَا وَ وَطِئَتْهُمْ بِأَطْلَافِهَا وَ قَامَتْ عَلَى سَنَابِكِهَا

So, its pillars fell down, and His^{-azwj} Teachings were denied, and his^{-la} ways were learnt, and his^{-la} participation was obscured. They followed the Satan^{-la} and travelled his^{-la} ways, and they drank from his^{-la} fountains. By them, his^{-la} banners came to be and his^{-la} flag was raised. During the Fitna they were trampled by its stupidity and put down by its fists and stood upon its branches.

فَهُمْ فِيهَا تَائِبُونَ حَائِرُونَ جَاهِلُونَ مَفْتُونُونَ فِي خَيْرِ دَارٍ وَ شَرِّ جِيرَانٍ نَوْمُهُمْ سُهْوٌ وَ كُحْلُهُمْ دُمُوعٌ بِأَرْضٍ عَالِمُهَا مُلْجَمٌ وَ جَاهِلُهَا مُكْرَمٌ

So, during it there were lost, confused, ignorant, tempted, being in a good house and evil neighbourhood. Their sleep was deprived, and their Kohl was the tears, in a land where its learned ones were restrained, and their ignorant ones were honoured.

و منها يعني آل النبي عليه الصلاة و السلام

And from it, meaning the Progeny^{-asws} of the Prophet^{-saww}, may the Salawaat and the greetings be upon him^{-saww}

هُم مَوْضِعُ سِرِّهِ وَ لَجَأُ أَمْرِهِ وَ عَيْبَةُ عِلْمِهِ وَ مَوْئِلُ حُكْمِهِ وَ كُھُوفُ كُتُبِهِ وَ جِبَالُ دِينِهِ بِهِمْ أَقَامَ الْحِنَاءَ ظَهْرَهُ وَ أَذْهَبَ ارْتِعَادَ فَرَائِصِهِ

They^{-asws} are the place of His^{-azwj} Secrets, and a shelter of His^{-azwj} Commands, and a container of His^{-azwj} Knowledge, and a centre of His^{-azwj} Wisdom, and caves of His^{-azwj} Book, and mountains of His^{-azwj} Religion. By them^{-asws} He^{-azwj} Straightened the bends of its back and removed the trembling of its limbs.

وَ مِنْهَا [بِئِ الْمُنَافِقِينَ] بَعْنِي قَوْمًا آخِرِينَ

And from it (regarding the hypocrites), meaning another people

رَزَعُوا الْفُجُورَ وَ سَقَوْهُ الْعُرُورَ وَ حَصَدُوا التُّبُورَ لَا يُقَاسُ بِآلِ مُحَمَّدٍ ص مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ وَ لَا يُسَوَّى بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا هُمْ أَسَاسُ الدِّينِ وَ عِمَادُ الْبَقِيَّةِ

They planted the immoralities, and water the deceptions, and harvested the destructions. No one from this community can be compared with the Progeny^{-asws} of Muhammad^{-saww}, nor can they be equal with them^{-asws}. Ones, their^{-asws} Bounties have flowed upon them, ever! They^{-asws} are the foundations of the Religion and pillars of convictions.

إِلَيْهِمْ يَبْقَى الْعَالِي وَ بِهِمْ يُلْحَقُ التَّالِي وَ لَهُمْ حَصَائِصُ حَقِّ الْوِلَايَةِ وَ فِيهِمُ الْوَصِيَّةُ وَ الْوِرَاثَةُ الْآنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ وَ نُقِلَ إِلَى مُنْتَقِلِهِ

To them^{-asws} the exaggerators return, and with them those who have lagged behind will catch-up, and for them^{-asws} are the specialities of the rights of the Wilayah, and among them is the bequest and the inheritance (of Rasool-Allah^{-saww}). Now, the right would have returned to its people and transferred to its (rightful) place of transfer'.²

3 و من خطبة له ع و هي المعروفة بالشفقة و تشمل على الشكوى من أمر الخلافة ثم ترجيح صبره عنها ثم مبايعة الناس له!

² Nahj Al Balagah – Sermon No. 2

Sermon 3 – And from a sermon of his^{-asws}, and it is well-known as ‘Al Shaqshaqiya’, and it contains the complaint of the matter of the caliphate, then his^{-asws} outweighing of being patient upon it, then pledging (allegiance) by the people to him^{-asws}

أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فُلَانٌ [ابن أبي قحافة] وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْمُطْبِ مِنَ الرَّحَى يَنْحَدِرُ عَنِّي السَّيْلُ وَلَا يَرْفَعِي إِلَيَّ الطَّيْرُ فَسَدَلْتُ دُونَهَا تَوْبًا وَطَوَيْتُ عَنْهَا كَشْحًا

But, by Allah^{-azwj}, so and so (the son of Abu Qohafa) had clothed himself with it, and he knew very well that my^{-asws} position from it is position of the axis is to the hand mill. The torrent rolled down from me^{-asws} and the bird could not ascend to me^{-asws}. So, I^{-asws} dropped a cloth (curtain) between besides it and folded myself^{-asws} inclining away from it.

وَ طَفِئْتُ أَرْتِي بَيْنَ أَنْ أَصُولَ بِيَدِ جَدَاءٍ أَوْ أَصِيرَ عَلَى طَخِيَةِ عَمَيَاءٍ يَهْرُمُ فِيهَا الْكَبِيرُ وَ يَشِيبُ فِيهَا الصَّغِيرُ وَ يَكْدُخُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ

And I^{-asws} contemplated between reaching out with a sharp cutting hand or being patient upon the blinding darkness during which the old ones became bewildered and the young ones became grey-haired, and the Momin toiled during it until he met his Lord^{-azwj}.

[ترجيح الصبر](#)

The outweighing of patience

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَانَا أَحَجَى فَصَبْرْتُ وَ فِي الْعَيْنِ قَدَى وَ فِي الْحَلْقِ شَجَا أَرَى تُرَائِي تَهْبًا حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَذَلَّ بِهَا إِلَى فُلَانٍ [ابن الخطاب] بَعْدَهُ

I^{-asws} viewed that over here the patience was necessary, so I^{-asws} was patient while there was the dirty spot in the eyes, and a lump struck in the throat. I^{-asws} was my^{-asws} inheritance being plundered until the first one (Abu Bakr) went on his way. He pointed with it to so and so (Son of Al-Khattab) after him’.

لَمْ تَمَلَّ يَقُولُ الْأَعَشَى

وَ يَوْمَ حَيَّانَ أَخِي جَابِرٍ

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا

Then he^{-asws} quoted a parable of Al-A'sha, 'My days are various, passing upon a camel's back, and a day of Hayyan, brother of Jabir (ease)'.

فَيَا عَجَبًا بَيْنَا هُوَ يَسْتَقْبِلُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِأَخَرَ بَعْدَ وَفَاتِهِ لَشَدِّ مَا تَشَطَّرَا ضَرْعِيهَا

Oh, how strange! While he wanted to be excused from it (caliphate), then he collared it to another one after his own death, due to the intensity of what they had shared of its udders.

فَصَبَّرَهَا فِي حَوَازَةِ حَسَنَاءَ يَغْلُظُ كُلُّهَا وَ يَحْشُنُ مَسْئَهَا وَ يَكْثُرُ الْعِنَاؤُ فِيهَا وَ الْإِعْتِدَاؤُ مِنْهَا فَصَاحِبُهَا كِرَاكِبِ الصَّعْبَةِ إِنْ أَشْتَقَ لَهَا حَرَمَ وَ إِنْ أَسْلَسَ لَهَا تَفَحَّمَ فَمُنِي النَّاسِ لَعَمْرُ اللَّهِ يَجْبُطُ وَ يَتَمَسَّ وَ تَلَوَّنُ وَ اعْتِرَاضِ

He (Umar) made it to be in a harsh enclosure, harsh were its words and coarse was its touch, and the stumbles were a lot during it and so were the apologies from it. Its owner was like a rider on a difficult camel. If he were to pull its rein, it would tear its nose, and if he were to let it look, would be overthrown. By Allah^{-azwj}, as a consequence, the people were reckless, wicked, unsteady, deviated.

فَصَبَّرْتُ عَلَى طُولِ الْمُدَّةِ وَ شِدَّةِ الْمُحَنَةِ حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي [سِتَّةِ] جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ فَيَا لِلَّهِ وَ لِلشُّورَى مَتَى اعْتَرَضَ الرَّيْبُ فِي مَعَ الْأَوَّلِ مِنْهُمْ حَتَّى صُرْتُ أَقْرَبُ إِلَى هَذِهِ النَّظَائِرِ

I^{-asws} was patient upon the prolonged length of the term and the severity of the test, until when he went on his way, he made it to be among a group of six. He alleged that I^{-asws} was one of them. Oh, what Have I^{-asws} to do with the consultation? Where was the objection of doubt regarding me^{-asws} with the first of them until I^{-asws} had to be paired to these ones as a match?

لَكِنِّي أَسْفَمْتُ إِذْ أَسْفُوا وَ طَرْتُ إِذْ طَارُوا فَصَعَا رَجُلٌ مِنْهُمْ لِيُغْنِيَهُ وَ مَالَ الْأَخْرُ لِيُصْبِرَهُ مَعَ هَنٍ وَ هَنٍ إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِحًا حِضْنِيهِ بَيْنَ نَيْبِيهِ وَ مُعْتَلِفِهِ وَ قَامَ مَعَهُ بَنُو أَبِيهِ يَحْضُمُونَ مَالَ اللَّهِ - [حِضْمٌ] حِضْمَةَ الْإِبِلِ نَيْبَةُ الرَّبِيعِ إِلَى أَنْ انْتَكَتْ عَلَيْهِ فُتْلُهُ وَ أَجْهَرَ عَلَيْهِ عَمَلُهُ وَ كَبَتْ بِهِ بِطْنَتُهُ

But I^{-asws} laid low when they laid low, and I^{-asws} flew high when they flew. A man from them inclined away due to his grudge, and the other one inclined away due to his in-law relationship with this and that (excuse), until the third one of the group stood having his chest between the dung and the fodder, and the sons of his father (clan of Umayya) stood with him swallowing (digesting) the wealth of Allah^{-azwj} like the digesting by the camel the foliage of spring, until his rope snapped and killed him, and his office equipped against him and his belly suppressed him.

[مبايعة علي](#)

Allegiances (pledged to) Ali^{-asws}

فَمَا رَاعِي إِلَّا وَ النَّاسِ [إِلَى] كَعُرْفِ الضَّبْعِ إِلَى يَنْتَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقْدَ وُطِيَ الْحَسَنَانِ وَ شُقَّ عَطْفَايَ مُجْتَمِعِينَ حَوْلِي كَرِيضَةَ الْعَنَمِ

Nothing alarmed me^{-asws} except and the crowd of people were rushing towards me^{-asws} from every side to the extent that Al-Hassan^{-asws} and Al-Husayn^{-asws} were trampled and two shirts of my^{-asws} shirt was torn. They gathered around me^{-asws} like the herd of sheep.

فَلَمَّا نَحَضَّتْ بِالْأَمْرِ نَكَثَتْ طَائِفَةٌ وَ مَرَقَتْ أُخْرَى وَ [فَسَقَ] فَسَطَ آخَرُونَ كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ [حَيْثُ] يَقُولُ- تِلْكَ الدَّائِرَةُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ بَلَى وَ اللَّهُ لَقَدْ سَمِعُوهَا وَ وَعَوَّاهَا وَ لَكِنَّهُمْ خَلَيْتِ الدُّنْيَا فِي أَعْيُنِهِمْ وَ رَاقَهُمْ زِينَتُهَا

When I^{-asws} got up with the command, a party broke (the allegiance), and another one reneged (and were mischievous), others deviated as if they had not heard Allah^{-azwj} the Glorious Saying: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].*** Yes, by Allah^{-azwj}, they had heard it, and had retained it, but the world was adorned in their eyes, and its adornments seduced them.

أَمَّا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَ قِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ وَ مَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ إِلَّا يُفَارِقُوا عَلَى كَيْفَةِ ظَالِمٍ وَ لَا سَعْبٍ مَظْلُومٍ لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَ لَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلَهَا وَ لِأَلْقَيْتُمْ دُنْيَاكُمْ هَذِهِ أَرْهَدَ عِنْدِي مِنْ عَفْطَةِ عَنُرٍ

But, by the One^{-azwj} Who Split the seed and Formed the person! Had it not been for the presence of the ones who had presented (for the allegiance), and establishing the argument by having found the help and what Allah^{-azwj} has Taken upon the scholars not to yield to the gluttony of the oppressor and the severe hunger of the oppressed, I^{-asws} would have cast its ropes upon its shoulders and would have quenched its last one with the cup of its last one, and you would have seen that his world of yours is more ascetic in my^{-asws} view than the sneezing of a goat’.

قَالُوا وَ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ السَّوَادِ عِنْدَ بُلُوغِهِ إِلَى هَذَا الْمَوْضِعِ مِنْ حُطْبَتِهِ فَتَوَلَّاهُ كِتَابًا قَبِيلَ إِنَّ فِيهِ مَسَائِلَ كَمَا يُرِيدُ الْإِجَابَةَ عَنْهَا فَأَقْبَلَ يَنْظُرُ فِيهِ- [فَلَمَّا فَرَّغَ مِنْ قِرَاءَتِهِ] [فَلَمَّا فَرَّغَ مِنْ قِرَاءَتِهِ] قَالَ لَهُ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ اطَّرَدْتَ [مَقَالَتِكَ] حُطْبَتِكَ مِنْ حَيْثُ أَفْضَيْتَ

They (reporters) said, ‘And a man from the people of the desert said at his^{-asws} reaching to this place from his^{-asws} sermon and gave him^{-asws} a letter. It is said that in it were questioned he^{-asws} wanted to answer these. He^{-asws} went on to look into it. When he^{-asws} was free from reading it, Ibn Abbas said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! If you^{-asws} could resume your^{-asws} sermon (words) from where you^{-asws} had become silent’.

فَقَالَ هَيْهَاتَ يَا ابْنَ عَبَّاسٍ تِلْكَ شَيْءٌ هَدَرَتْ ثُمَّ قَرَّرَتْ

He^{-asws} said: ‘Far be it, O Ibn Abbas! That was a foam snorted by a camel, then it subsided’.

قَالَ ابْنُ عَبَّاسٍ فَوَاللَّهِ مَا أَسَفْتُ عَلَى كَلَامٍ قَطُّ كَأَسْفِي عَلَى هَذَا الْكَلَامِ إِلَّا يَكُونُ أَمِيرُ الْمُؤْمِنِينَ ع بَلَغَ مِنْهُ حَيْثُ أَرَادَ

Ibn Abbas said, ‘By Allah^{-azwj}! I have not regretted upon any speech at all like my regret upon this speech when ³Amir Al-Momineen could not reach from it to where he^{-asws} had intended’.

³ Nahj Al Balagah – Sermon No. 3

Sermon 4 – And from a sermon of his^{-asws}

و هي من أفصح كلامه عليه السلام و فيها يعظ الناس و يهديهم من ضلالتهم و يقال: إنه خطبها بعد قتل طلحة و الزبير!

(And it is from the most eloquent of his^{-asws} speeches, may he greetings be upon him^{-asws}, and in it he^{-asws} preached the people and guided them from their straying, and it is said he^{-asws} had addressed it after the killing of Talha and Al-Zubeyr (at the battle of the camel)

بِنَا اهْتَدَيْتُمْ فِي الظُّلْمَاءِ وَ [تَسَنَّنْتُمْ] دُرُوزَةَ [العَلْبَاءِ] العَلْبَاءِ وَ بِنَا [انْفَجَرْتُمْ] أَفْجَرْتُمْ عَنِ السَّرَارِ وَ قِرَ سَمْعٌ لَمْ يَقْفِهِ الوَاعِيَةَ وَ كَيْفَ يُرَاعِي النَّبَأَةَ مَنْ أَصَمَّتْهُ الصَّبْحَةُ رُيْطَ جَنَانٍ لَمْ يُعَارَفُهُ الحَقِّقَانُ

'By us^{-asws}, you were guided in the darkness and rose to the peak of lofty positions, and by us^{-asws} you burst out from the darkness. May the ears be deafened, not understanding the cries, and how can one take care of the low voice, the one whom the shout has deafened? May a heart be bound whom the two palpitations did not separate.

مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ العَدْرِ وَ أَتَوَسَّعْتُ بِجَلْبِيَةِ الْمُعْتَرِينَ حَتَّى سَتَرَنِي عَنْكُمْ جَلْبَابُ الدِّينِ وَ بَصَرَنِيكُمْ صِدْقُ النَّيَّةِ أَقَمْتُ لَكُمْ عَلَى سَنَنِ الحَقِّ فِي جَوَادِّ المِصْلَةِ حَيْثُ تَلْتَفُونَ وَ لَا دَلِيلَ وَ تَحْتَفِرُونَ وَ لَا تُمَيِّهُونَ

I^{-asws} have not ceased to await with you all, the consequences of the betrayal, and I^{-asws} am looking at you being in the garb of the deceivers until the cloak of religion veiled me^{-asws} from you all, and the truthfulness of the intention made me^{-asws} insightful of you. I^{-asws} stood for you all upon a conduct of the truth in the straying paths where you were meeting each other and there was no evidence and you were digging, and you were not finding the water.

الْيَوْمَ أَنْطِقُ لَكُمْ العَجْمَاءَ ذَاتِ النَّبَانِ عَزَبَ رَأْيِي امْرِئٍ تَخَلَّفَ عَنِّي مَا شَكَّكَتُ فِي الحَقِّ مَدُّ أُرَيْتُهُ

Today, the dumb ones are speaking to you all with the explanation of the lagging ones, opining of the person staying back from me^{-asws}. I^{-asws} have not doubted regarding the truth since I^{-asws} saw it.

لَمْ يُوجِسْ مُوسَى ع حَيْفَةً عَلَى نَفْسِهِ بِنَا أَشْفَقَ مِنْ عَلْبَةِ الجُهَالِ وَ دَوَلَ الصَّلَالِ الْيَوْمَ تَوَاقَفْنَا عَلَى سَبِيلِ الحَقِّ وَ البَاطِلِ مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ

So, Musa conceived fear within himself [20:67] - rather he^{-as} was apprehensive from the ignorant ones overcoming and the government of the straying ones. Today we are pausing at the crossroad of the truth and the falsehood. One who trusts in water will not be thirsty'.⁴

⁴ Nahj Al Balagah – Sermon No. 4

: 5 و من [كلام] خطبة له ع لما قبض رسول الله ص و خاطبه العباس و أبو سفيان بن حرب في أن يبايعا له بالخلافة (و ذلك بعد أن تمت البيعة لأبي بكر في السقيفة، و فيها ينهى عن الفتنة و يبين عن خلقه و علمه)

Sermon 5 – And from a sermon of his^{-asws} when Rasool-Allah^{-saww} had passed away, and Al Abbas and Abu Sufyan Bin Harb has addressed him^{-asws} in pledging allegiances to him with the caliphate (and that was after the allegiances to Abu Bakr had been completed, and in it is forbidding from the Fitna and clarification of his^{-asws} manners and his^{-asws} knowledge)

النهي عن الفتنة

The forbidding from the Fitna

أَيُّهَا النَّاسُ شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفُنِ النَّجَاةِ وَ عَرِّجُوا عَنْ طَرِيقِ الْمُنَافَرَةِ وَ ضَعُوا تِيَجَانَ الْمُفَاخَرَةِ أَفْلَحَ مَنْ كَحَضَ بِجَنَاحٍ أَوْ اسْتَسَلَّمَ فَأَرَّاحَ هَذَا مَاءٌ آجِنٌ وَ لُقْمَةٌ يَعْصُ بِهَا آكِلُهَا وَ مُجْتَنِي الثَّمَرَةَ لِعَيْرٍ وَ قَتِ إِنْبَاعِهَا كَالزَّرْعِ بَعْدَ أَرْضِهِ.

‘O you people! Split the waves of Fitna with the ships of salvation, and turn away from the paths of dissension, and put down the crowns of **glory**! He has succeeded, the one who gets up with wings, or he submits, so he rests. This water (of the caliphate) is turbid, and it’s morsel chokes the one who eats it, and the one who plucks the tree at other than the time of its maturity is like the farmer at somebody else’s land.

خلقه و علمه

His^{-asws} manner and his^{-asws} knowledge

فَإِنْ أَقْبَلَ يَقُولُوا حَرَّصَ عَلَى الْمُلْكِ وَ إِنْ أَسْكُتَ يَقُولُوا جَرَعَ مِنَ الْمَوْتِ هَيْهَاتَ بَعْدَ اللَّيْتِ وَ الَّتِي

If I^{-asws} were to speak, they would say, 'He^{-asws} is greedy for the kingdom', and if I^{-asws} were to be silent they would say, 'He^{-asws} is panicking (fearing) from the death'. Far be it! After the major and the minor adversities (I^{-asws} have been through)?

وَ اللَّهُ لَا بُنْ أَبِي طَالِبٍ آتَسُ بِالْمَوْتِ مِنَ الطِّغْلِ بِنَدْيِ أُمِّهِ بَلِ ائْتَجَّحْتُ عَلَى مَكُونِ عِلْمٍ لَوْ نُحِثُ بِهِ لَا صَطْرَتُنْمُ اضْطِرَابِ الْأَرْضِيَّةِ فِي الطَّوِيِّ الْبَعِيدَةِ

By Allah^{-azwj}! The son^{-asws} of Abu Talib^{-asws} is more comforted with the death than the child is with the breast of its mother. I^{-asws} merged with such hidden knowledge if I^{-asws} were to disclose it, you will be trembling like the trembling of the ropes in the boot of the well'.⁵

6: و من كلام له ع لما أشير عليه بألا يتبع طلحة و الزبير و لا يرصد لهما القتال و فيه يبين عن صفته بأنه عليه السلام لا يخدع

Sermon 6 – And from a speech of his^{-asws} when it was indicated to him^{-asws} not to pursue Talha and Al-Zubeyr and he^{-asws} should not lie in wait for them for the battle, and in it is explanation about his^{-asws} characteristic, may the greetings be upon him^{-asws}, that he^{-asws} does not deceive (cheat)

وَ اللَّهُ لَا أَكُونُ كَالضَّبْعِ تَنَامُ عَلَى طُولِ اللَّدْمِ حَتَّى يَصِلَ إِلَيْهَا طَالِبُهَا وَ يَحْتَلِبُهَا رَاصِدُهَا وَ لَكِنِّي أَضْرِبُ بِالْمُثْبِلِ إِلَى الْحَقِّ الْمُدْبِرِ عَنْهُ وَ بِالسَّمْعِ الْمُطْبِعِ الْغَاصِي الْمُرِيبِ أَبَدًا حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي

'By Allah^{-azwj}! I^{-asws} will not become like a hyena sleeping upon the prolonged strikes until its seeker arrives to it and disrupts its watchfulness. But I^{-asws} shall strike along with the ones facing the truth against the ones turning around from it, and along with the listener, the obedient one, against the disobedient, the suspicious, forever until my^{-asws} day (of death) comes upon me^{-asws}.

فَوَاللَّهِ مَا زِلْتُ مَدْفُوعًا عَنْ حَقِّي مُسْتَأْتِرًا عَلَيَّ مِنْذُ قَبْضِ اللَّهِ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ حَتَّى يَوْمِ النَّاسِ هَذَا

⁵ Nahj Al Balagah – Sermon No. 5

By Allah-azwj! I-asws have not ceased to be pushed away from my-asws rights, (others being) preferred over me-asws, since Allah-azwj Caused His-azwj Prophet-saww to pass away, until this day of the people'.⁶

7 و من خطبة له ع يذم فيها أتباع الشيطان

Sermon 7 – From a speech of his-asws condemning in it following the Satan-la

أَتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مَلَكَاً وَ اتَّخَذَهُمْ لَهُ أَشْرَكَاءَ فَبَاضَ وَ فَرَّخَ فِي صُدُورِهِمْ وَ دَبَّ وَ دَرَجَ فِي حُجُورِهِمْ فَتَنَطَّرَ بِأَعْيُنِهِمْ وَ نَطَقَ بِأَلْسِنَتِهِمْ فَرَكِبَ بِهِمُ الرَّكْلَ وَ زَيَّنَ لَهُمُ الْخَطْلَ فَعَلَّ مَنْ قَدْ شَرِكُهُ الشَّيْطَانُ فِي سُلْطَانِهِ وَ نَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ

‘They are taking the Satan-la as a king for their affairs, and he-la is taking them as partners for him-la. He-la lays eggs which hatch in their chests, and he-la creeps and crawls in their laps. He-la looks through their eyes and speak through their tongues. So, he-la rides them on the errors and adorns the foul-mouthed-ness for them, a deed of the one whom the Satan-la has associated him in his-la authority and speak with the falsehood upon his tongue’.⁷

8: و من كلام له ع يعني به الزبير في حال اقتضت ذلك و يدعو للدخول في البيعة ثانية

Sermon 8 – And from a speech of his-asws meaning by it Al Zubeyr in a situation demanding that, and he-asws had called him for the entering into the allegiance for a second time

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ وَ لَمْ يُبَايِعْ بِقَلْبِهِ فَقَدْ أَقْرَ بِالْبَيْعَةِ وَ ادَّعَى الْوَلِيحَةَ فَلْيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ وَ إِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ

‘That one claims that he had pledged allegiance by his hand and did not pledge by his heart. So, he has acknowledged with the allegiance, and he has claimed the inner thoughts. Let him

⁶ Nahj Al Balagah – Sermon No. 6

⁷ Nahj Al Balagah – Sermon No. 7

come with a matter (justification) upon it to be recognised, or else he should enter into what (allegiance) he has come out from'.⁸

9 و من كلام له ع في صفته و صفة خصومه و يقال إنها في أصحاب الجمل

Sermon 9 – And from a speech of his^{-asws} regarding his^{-asws} description and description of his^{-asws} disputes, and it is said it is regarding the companions (participants) of the (battle of) camel

وَقَدْ أَرْعَدُوا وَ أُبْرُقُوا وَ مَعَ هَذَيْنِ الْأَمْرَيْنِ الْفَشَلُ وَ لَسْنَا نُرْعِدُ حَتَّى نُوقِعَ وَ لَا نُسِيلُ حَتَّى نُمَطِّرَ

'And they (at the battle of the camel) had thundered and flashed (like lightning), and with these two matters is the cowardice, and we do not thunder until we fall (upon the enemy), nor do we flow until we rain (on them)'.⁹

10 و من خطبة له ع يريد الشيطان أو يكني به عن قوم

Sermon 10 – And from a sermon of his^{-asws} intending the Satan^{-la} or he^{-asws} had alluded to a people by it

أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ جَمَعَ جِزْيَهُ وَ اسْتَجْلَبَ خَيْلَهُ وَ رَجَلَهُ وَ إِنَّ مَعِيَ لَبَصِيرَتِي مَا لَبَسْتُ عَلَى نَفْسِي وَ لَا لِبَسَ عَلَيَّ وَ أَيُّمَ اللَّهِ لَأُفْرَطَنَ لَهُمْ حَوْضاً أَنَا مَا تَحْتُهُ لَا يَصْنَدُونَ عَنْهُ وَ لَا يَغْوِدُونَ إِلَيْهِ

'Indeed! And the Satan^{-la} has gathered his^{-la} party, and lured his^{-la} cavalry and his^{-la} infantry, and with me^{-asws} is my^{-asws} insight. Neither have I^{-asws} deceived myself^{-asws} nor have I^{-asws} been deceived against, and I^{-asws} swear by Allah^{-azwj}, I^{-asws} shall overflow such a fountain (of war) for

⁸ Nahj Al Balagah – Sermon No. 8

⁹ Nahj Al Balagah – Sermon No. 9

them, I^{-asws} would be its drawer (of its direction). They will neither (be able to) turn away from it nor arrive to it'.¹⁰

11 و من كلام له ع لابنه محمد ابن الحنفية لما أعطاه الراية يوم الجمل

Sermon 11 - And from a speech of his^{-asws} to his^{-asws} son Muhammad Al-Hanafiyya, when he^{-asws} gave him the flag on the day of the camel

تُرْوَى الْجِبَالُ وَ لَا تُرَى عَضُّ عَلَى نَاجِيكَ أَعْرَ اللَّهُ جُمُوعَتَكَ تَدُّ فِي الْأَرْضِ قَدَمَكَ ائِمَّ بِبَصْرِكَ أَقْصَى الْقَوْمِ وَ غَضَّ بَصْرَكَ وَ اغْلَمَّ أَنَّ النَّصْرَ مِنْ عِنْدِ اللَّهِ سُبْحَانَهُ

'The mountains may move, but you should not move. Bite your front teeth (in determination), lending your mind to Allah^{-azwj}. Affirm your feet in the ground, shoot your sight at the outskirts of the people and close your eyes, and know that the victory is from the Presence of Allah^{-azwj} the Glorious'.¹¹

12 و من كلام له ع لما أظفره الله بأصحاب الجمل

Sermon 12 – And from a speech of his^{-asws} when Allah^{-azwj} Made him^{-asws} victorious against the companions of the camel

وَ قَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَخِي فَلَانًا كَانَ شَاهِدَنَا لِيرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ

And one of his^{-asws} companions had said to him^{-asws}, 'I would love it if my so and so brother had attended with us, he would have seen what Allah^{-azwj} has Helped with against your^{-asws} enemies'.

فَقَالَ لَهُ ع [عَلِيٌّ ع] أ هَوَى أَخِيكَ مَعَنَا فَقَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا [قَوْمٌ] أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَبَّحَتْ بِمِ الزَّمَانُ وَ يَقْوَى بِمِ الْإِيمَانُ

He^{-asws} said: 'Does your brother incline to be with us?' He said, 'Yes'. He^{-asws} said: 'So he has attended with us among our soldiers. (Along with) that group who is in the loins of the men

¹⁰ Nahj Al Balagah – Sermon No. 10

¹¹ Nahj Al Balagah – Sermon No. 11

and wombs of the women. The times would come up with them, and the Eman would be strengthened by them' (during the Rajjat).¹²

13 و من كلام له ع في ذم أهل البصرة بعد وقعة الجمل

Sermon 13 - And from a speech of his^{-asws} in condemnation of the people of Al-Basra after the event of the camel

كُنْتُمْ جُنْدَ الْمَرْأَةِ وَ أَتْبَاعَ الْبَهِيمَةِ رَعَا فَأَجَبْتُمْ وَ عَقَرَ فَهَرَيْتُمْ

'You were an army of the woman (Ayesha), and followers of the beast (camel). It growled and you answered, and it was hamstrung so you fled.

أَخْلَافُكُمْ دِقَاقٌ وَ عَهْدُكُمْ شِفَاقٌ وَ دِينُكُمْ نِفَاقٌ وَ مَأْوُكُمْ رُغَاقٌ وَ الْمُقِيمُ بَيْنَ أَطْهَرِكُمْ مُرْهَنٌ بِدَنْبِهِ وَ الشَّاحِصُ عَنْكُمْ مُتَدَارِكٌ بِرِحْمَةٍ مِنْ رَبِّهِ

Your manners are lowly, and your pacts are wretched, and your religion is hypocrisy, and your waters are salty. The resident in your midst is pledged with his sins, and the one outside from you comes across Mercy from his Lord^{-azwj}.

كَأَنِّي بِمَسْجِدِكُمْ كَجَوْجُو سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَ مِنْ تَحْتِهَا وَ عَرِقَ مَنْ فِي ضَمْنِهَا

It is as if I^{-asws} am at your Masjid like a stern of a ship, Allah^{-azwj} having Sent the Punishment upon it, from above it and from under it, and the one within its enclosure is downed'.

وَ فِي رِوَايَةٍ وَ ابْنُ اللَّهِ لَتَعْرَقَنَّ بَلَدُكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجَوْجُو سَفِينَةٍ أَوْ نَعَامَةٍ جَائِمَةٍ

And in another report: 'And I^{-asws} swear by Allah^{-azwj}! Your city will drown to the extent as if I^{-asws} am looking at its Masjid being like a stern of a ship, or a sitting ostrich'.

وَ فِي رِوَايَةٍ كَجَوْجُو طَيْرٍ فِي جُبَّةٍ بَحْرٍ

And in another report: 'Like crown of a bird in the waves of a sea'.

وَ فِي رِوَايَةٍ أُخْرَى بِلَادُكُمْ أَنْتُنَّ بِلَادِ اللَّهِ تَرِيَّةٌ أَقْرَبُهَا مِنَ الْمَاءِ وَ أَبْعَدُهَا مِنَ السَّمَاءِ وَ بِهَا تَسْنَعُ أَعْشَارُ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِدَنْبِهِ وَ الْخَارِجُ بِعَفْوِ اللَّهِ

And in another report: 'Your land is the stenchiest of the cities of Allah^{-azwj}, in soil. It is their nearest from the water, furthest from the sky, and at it are nine-tenths of the evil. The one withheld in it is due to his sins, and the one exiting (from it) is due to the Pardon of Allah^{-azwj}.

¹² Nahj Al Balagah – Sermon No. 12

كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شَرْفُ الْمَسْجِدِ كَأَنَّهُ جُوْجُوْ طَيْرٍ فِي لُجَّةِ بَحْرٍ

It is as if I^{-asws} am looking at this town of yours to have been layered (with) the water until nothing can be seen from it except the top part of the Masjid. It is as if it is a bird in the waves of the sea'.¹³

[14 و من كلام له ع في مثل ذلك](#)

Sermon 14 – And from a sermon of his^{-asws} regarding similar to that

أَرْضُكُمْ قَرِيبَةٌ مِنَ الْمَاءِ بَعِيدَةٌ مِنَ السَّمَاءِ حَقَّتْ عُقُولُكُمْ وَ سَفِهَتْ حُلُومُكُمْ فَأَنْتُمْ غَرَضٌ لِنَابِلٍ وَ أَكْلَةٌ لِأَكْلِ وَ فَرِيْسَةٌ لِصَائِلٍ

'This town of yours is far from the sky. Your intellects are relaxed, and your dreams have been stultified (put off). You are with us for a need (of yours), but a meal for the eater and a prey for the hunter'.¹⁴

[15 و من كلام له ع فيما رده على المسلمين من قطائع عثمان](#)

Sermon 15 – And from a speech of his^{-asws} regarding what he^{-asws}, returned to the Muslims from the pieces of land granted by Usman

وَ اللَّهُ لَوْ وَجَدْتُهُ قَدْ تُزَوِّجُ بِهِ التَّسَاءَ وَ مُلِكَ بِهِ الْإِمَاءُ لَرَدَدْتُهُ فَإِنَّ فِي الْعَدْلِ سَعَةً وَ مَنْ صَاقَ عَلَيْهِ الْعَدْلَ فَالْجَوْرُ عَلَيْهِ أَصْبَقُ

'By Allah^{-azwj!} If I^{-asws} were to find out that the women have been married by it, and the slave girls have been owned by it, I^{-asws} shall return it, for there is leeway in the justice, and the one whom the justice is narrowed upon, then the tyranny is narrower upon him!'¹⁵

[16 و من كلام له ع لما بوع في المدينة و فيها يخبر الناس بعلمه بما تقول إليه أحوالهم و فيها يقسمهم إلى أقسام](#)

¹³ Nahj Al Balagah – Sermon No. 13

¹⁴ Nahj Al Balagah – Sermon No. 14

¹⁵ Nahj Al Balagah – Sermon No. 15

Sermon 16 – And from a speech of his^{-asws} when allegiances were pledged to him^{-asws} in Al-Medina, and in it he^{-asws} informs the people of his^{-asws} knowledge by what he^{-asws} interpreted their situations to them, and in it he^{-asws} divided them into sections

ذِمَّتِي بِمَا أَقُولُ رَهِينَةً وَأَنَا بِهِ زَعِيمٌ إِنَّ مَنْ صَرَخَتْ لَهُ الْعِيرُ عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ حَجَزَتْهُ التَّقْوَى عَنْ تَقَعُّمِ الشُّبُهَاتِ

‘It is my^{-asws} guarantee with what I^{-asws} am saying, a pledge, and I^{-asws} am responsible of it. One to whom the lessons have declared to him about what is in front of him, from the examples, would be prevented by the piety from storming into the suspicions.

أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ ص وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتُبْلَلُنَّ بَلْبَلَةً وَ لَتُعْرَبُنَّ عَرَبَلَةً وَ لَتَسَاطُنَ سَوَاطِنُ الْقَدْرِ حَتَّى يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ وَ أَعْلَاكُمْ أَسْفَلَكُمْ وَ لَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصْرُوا

Indeed! And the afflictions have returned like they used to be on the day Allah^{-azwj} Sent His^{-azwj} Prophet^{-saww}. For it, the whips of the pot will turn until your bottom ones return to be your top ones, and your top ones to be your bottom ones, and the preceding ones will precede having been deficient before, and the preceding ones who had preceded would be deficient.

وَ لَيَقْصِرَنَّ سَبَاقُونَ كَانُوا سَبَقُوا وَ اللَّهُ مَا كَتَمْتُ وَ سَمِعْتُ وَ لَا كَذَبْتُ كَذِبَةً وَ لَقَدْ نُبِئْتُ بِهَذَا الْمَقَامِ وَ هَذَا الْيَوْمِ أَلَا وَ إِنَّ الْخَطَايَا خَيْلٌ شُمُسُ حِمْلِ عَلَيْهَا أَهْلُهَا وَ خُلِعَتْ لُجْمُهَا فَتَفَحَمَتْ بِهِمْ فِي النَّارِ

By Allah^{-azwj}! I am neither concealing a fact nor am I^{-asws} lying a lie, and I^{-asws} had been given the news of this place and this day; and surely the sins are unruly horses carrying its people upon it, and their reins are loose, and they plummet with them into the Fire.

أَلَا وَ إِنَّ التَّقْوَى مَطَايَا دُلُّ حِمْلُ عَلَيْهَا أَهْلُهَا- وَ أُعْطُوا أَرْزَمَتَهَا فَأَوْرَدَتْهُمْ الْجَنَّةَ حَقٌّ وَ بَاطِلٌ وَ لِكُلِّ أَهْلٍ فَلَيْنَ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَّ وَ لَيْنَ قَلَّ الْحَقُّ [لَرَبِّمَا] فَلَرَبِّمَا وَ لَعَلَّ وَ لَقَلَّمَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ

Indeed! And surely the piety is a well-trained horse carrying its people upon it and they are given its reins, and they arrive with them to the Paradise. Truth and falsehood, and for each there are people. So, if the matter is false, then is has been done such since ancient times, and even if the truth was little, sometimes, and perhaps, and scarcely does a thing which has turned around (gone), would return’.

قال السيد الشريف و أقول إن في هذا الكلام الأديني من مواقع الإحسان ما لا تبلغه مواقع الاستحسان و إن حظ العجب منه أكثر من حظ العجب به و فيه مع الحال التي وصفنا زوائد من الفصاحة لا يقوم بها لسان و لا يطلع فحجها إنسان و لا يعرف ما أقول إلا من ضرب في هذه الصناعة بحق و جرى فيها على عرق و ما يَعْوَلُهَا إِلَّا الْعَالِمُونَ

Note – Al Seyyid Al Shareef (the compiler) said, ‘And I am saying that in this small speech there are more instances of excellence what the places of appreciation can be accorded to, and the share of marvels from it are more than share of marvelling with it, and in it, along with the state which we have described, there is additional eloquence what a tongue cannot stand with, nor can a human being reach its vastness, and no one will recognise what I am saying except the one who has rightfully struck in this skill and has flowed in it upon the origin, and none understand these except for the learned ones [29:43].’

و من هذه الخطبة و فيها يقسم الناس إلى ثلاثة أصناف

And from this sermon, and in it he^{-asws} has divided the people into three types

شُعْلٌ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ سَرِيعٍ نَجًا وَ طَالِبٍ بَطِيءٍ رَجَا وَ مُقَصِّرٍ فِي النَّارِ هَوَى

‘He is pre-occupied, the one who has the Paradise and the Fire in front of him (his view). A quick striving one attains salvation, and a seeker delayed his hopes, and a reducer would collapse in the Fire.

الْيَمِينِ وَ الشِّمَالِ مَضَلَّةٌ وَ الطَّرِيقُ الْوَسْطَى هِيَ الْمَجَادَّةُ عَلَيْهَا بَاقِي الْكِتَابِ وَ آثَارُ النَّبِيِّ وَ مِنْهَا مَنْفَعُ السُّنَّةِ وَ إِلَيْهَا مَصِيرُ الْعَاقِبَةِ

On the right and the left are straying (paths) while the middle path, it is the avenue. Upon it remain the Book and the traces (Ahadeeth) of the Prophet-hood, and from it the Sunnah is saved, and to it is the consequential destination.

هَلَكٌ مَنْ ادَّعَى وَ خَابَ مَنْ افْتَرَى مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ [عِنْدَ جَهْلَةِ النَّاسِ] وَ كَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ

Destroyed is the one who claims, and disappointed is the one who fabricates. One whose book begins for the truth would be destroyed in the presence of ignorance of the people, and it suffice with the person as ignorance that he does not recognise his own worth.

لَا يَهْلِكُ عَلَى التَّقْوَى سُنْحٌ أَصْلٍ وَ لَا يَطْمَأُ عَلَيْهَا رَزْعٌ قَوْمٍ فَاسْتَبْرُوا فِي بُيُوتِكُمْ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ وَ التَّوْبَةُ مِنَ ذُنُوبِكُمْ وَ لَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ وَ لَا يَلْمُ لَائِمٌ إِلَّا نَفْسَهُ

There is no destruction upon the piety being an original root, nor will the cultivation of a people be thirsty. Conceal in your houses and reconcile between you, and the repentance is

behind you, so a praising one should not praise except his Lord^{-azwj}, nor should a blamer blame except himself!¹⁶

17 و من كلام له ع في صفة من يتصدى للحكم بين الأمة و ليس لذلك بأهل و فيها: أبغض الخلائق إلى الله صنفان

Sermon 17 – From a speech of his^{-asws} in describing the one who sits for the judging between the community, and he isn't rightful with it, and in it, the most hateful to Allah^{-azwj} are two types (of people)

الصنف الأول

The first type

إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ [تَعَالَى] رَجُلَانِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِزٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامٍ بَدْعَةٍ وَ دُعَاءٍ ضَالَّةٍ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ افْتَتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ حَمَّالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ

'Surely the most hateful of the people to Allah^{-azwj} the Exalted are two (types of) men – a man whom Allah^{-azwj} Allocates him to himself. He deviates from the purpose of the way. He loves to speak innovations and call to the straying. Thus, he is a Fitna for the one who is tempted by him. He strays away from the guidance by the ones who were before him, straying the one who take his lead during his lifetime and after his death. He is a carrier of sins of others, pledged with his own sins.

الصنف الثاني

The second type

وَ رَجُلٌ قَمَشَ جَهْلًا مُوَضِعٌ فِي جَهَالِ الْأُمَّةِ عَادٍ فِي أَعْيَاشِ الْفِتْنَةِ عَمَّ بِمَا فِي عَقْدِ الْهُدْيَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَ لَيْسَ بِهِ

¹⁶ Nahj Al Balagah – Sermon No. 16

And a man who has collected ignorance. He is quick among the ignoramuses of the community, turning in the darkness of the Fitna, blind to the advantages of peace and reconciliation. Those resembling the people have named him as a scholar, and he isn't it.

بَكَرَ فَاسْتَكْتَرَ مِنْ جَمْعٍ مَا قَلَّ مِنْهُ خَيْرٌ بِمَا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ وَ [اِكْتَنَزَ] اِكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا صَامِنًا لِتَخْلِيصِ مَا
النَّبَسَ عَلَى غَيْرِهِ

He goes out early morning amassing a lot, the little from it would have been better than what is more, until when has saturated from the polluted waters and acquired meaningless things, he sits between the people as a judge responsible for solving what is confusing upon others.

فَإِنْ نَزَلَتْ بِهِ إِخْدَى الْمُبْهَمَاتِ هَيَّا لَهَا حَشْوًا رَثًا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهَوَّ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسِجِ الْعَنْكَبُوتِ لَا يَذْرِي أَصَابَ أَمْ أخطَأَ فَإِنْ
أَصَابَ خَافَ أَنْ يَكُونَ قَدْ أخطَأَ وَإِنْ أخطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ

If one of the ambiguous problems befall with him, he prepares for it an additional useless argument from his opinion, then he cuts (judges) by it. Thus, he gets entangled in the confusing doubts in an example of the spider's web. He does not know whether he is correct or has erred. If he is correct, he fears that he might has erred, and if he has erred, he hopes that he would be correct.

جَاهِلٌ حَبَّاطٌ جَهَالَاتٍ عَاشٍ رَكَّابٌ عَشَوَاتٍ لَمْ يَعْصُ عَلَى الْعِلْمِ بِضَرْبِ قَاطِعٍ - [يُذْرِي] يَذُرُو الرِّوَايَاتِ [إِذْرَاءً] ذَرَوُ الرِّيحِ الْهَشِيمِ

He is an ignoramus wandering in the in the ignorance's of life riding without guidance. He does not bite upon the knowledge with cutting incisors. He scatters the reports the (like) the winds scattering leaves.

لَا مَلِيٍّ وَ اللَّهُ إِصْدَارِ مَا وَرَدَ عَلَيْهِ وَ لَا [هُوَ] أَهْلٌ لِمَا [فُوضَ] فُوضَ بِهِ [إِلَيْهِ] لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ وَ لَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَبًا لِعَبْرِهِ

By Allah^{-azwj}! He is neither capable of resolving what is referred to him, nor is he rightful of what position has been assigned to him, nor does he recking the knowledge regarding anything from what he has denied, nor does he view that there beyond his reach there is a doctrine reached by others.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اِكْتَنَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ تَضَرُّعُ مِنْ جَوْرِ قَضَائِهِ الدِّمَاءِ وَ نَعَجُ مِنْهُ الْمَوَارِيثُ

And if a matter is obscure to him, he conceals it due to what he knows of his own ignorance. The bloods (lost lives) are crying out due to the tyranny of his judgments, and the inheritances (misappropriated) are grumbling from him.

إِلَى اللَّهِ أَشْكُو مِنْ مَعْشَرٍ يَعْيشُونَ جَهَالًا وَ يَمُوتُونَ ضَلَالًا لَيْسَ فِيهِمْ سَلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا ثَلِيَ حَقُّ تِلَاوَتِهِ وَ لَا سَلْعَةٌ أَنْفَقُ بَيْعًا وَ لَا أَعْلَى ثَمًّا مِنَ
الْكِتَابِ إِذَا حُرِفَ عَنْ مَوَاضِعِهِ وَ لَا عِنْدَهُمْ أَنْكَرٌ مِنَ الْمَعْرُوفِ وَ لَا أَعْرَفُ مِنَ الْمُنْكَرِ

I^{-asws} complain to Allah^{-azwj} of the people living in ignorance and a dying in straying. There is no commodity more ruinous among them than the Book when it is recited as it is right of reciting it, and there is no commodity more expensive to sell nor of a higher price than the

Book when (it's Verses) are altered from its place, nor is there anything eviler than the act of kindness, nor anything more recognised than the evil'.¹⁷

18 و من كلام له ع في ذم اختلاف العلماء في الفتيا و فيه يذم أهل الرأي و بكل أمر الحكم في أمور الدين للقرآن

Sermon 18 – And from a speech of his^{-asws} in condemnation of the differing of the scholars among the Fatwas, and in it is condemnation of the opining people and allocating the matter of the decision (judgment) in the matters of religion, to the Quran

ذم أهل الرأي

Condemnation of the opining people

تَرُدُّ عَلَى أَحَدِهِمُ الْقَضِيَّةَ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيُحْكِمُ فِيهَا بِرَأْيِهِ ثُمَّ تَرُدُّ تِلْكَ الْقَضِيَّةَ بِعَيْنِهَا عَلَى غَيْرِهِ فَيُحْكِمُ فِيهَا بِخِلَافِ قَوْلِهِ ثُمَّ يَجْتَمِعُ الْقَضَاءُ بِذَلِكَ عِنْدَ الْإِمَامِ الَّذِي اسْتَفْضَاهُمْ فَيُصَوِّبُ آرَاءَهُمْ جَمِيعاً وَ إِلَهُهُمْ وَاحِداً وَ نَبِيَّهُمْ وَاحِداً وَ كِتَابَهُمْ وَاحِداً

'The case is referred to one of them regarding a judgment from the judgments, so he issues a judgment with regards to it by his opinion. Then that very case exactly is referred to someone else, and he issues a judgment regarding it opposite to his (the first one's) word. Then the judges gather with that (case) in the presence of the leader who had appointed them as judges, so he approves both their judgments; and (although) their God is One, their Book is one.

– أ فَأَمَرَهُمُ اللَّهُ [تَعَالَى] سُبْحَانَهُ بِالْاِخْتِلَافِ فَأَطَاعُوهُ أَمْ نَهَاهُمْ عَنْهُ فَعَصَوْهُ

Did Allah^{-azwj} the Glorious Command them with the differing, so they are obeying Him^{-azwj}, or did He^{-azwj} Forbid them from it, so they are disobeying Him^{-azwj}?

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً نَاقِصاً فَاسْتَعَانَ بِهِمْ عَلَى إِمَامِهِ

Or did Allah^{-azwj} Send down a deficient Religion, so He^{-azwj} now Seeks assistance with them upon completing it?

أَمْ كَانُوا شُرَكَاءَ لَهُ فَلَهُمْ أَنْ يَقُولُوا وَعَلَيْهِ أَنْ يَرْضَى

Or were they associates of His^{-azwj}, so for them is that they should be saying, and upon Him^{-azwj} would be that He^{-azwj} Agrees?

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِيناً تَاماً فَقَصَّرَ الرَّسُولُ ص عَنْ تَبْلِيغِهِ وَ أَدَائِهِ

Or did Allah^{-azwj} Send down a complete Religion, but the Rasool^{-saww} was deficient from delivering it and fulfilling it?

وَ اللَّهُ سُبْحَانَهُ يَقُولُ مَا فَزَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

And Allah^{-azwj} the Glorious is Saying: **We have not neglected in the Book of anything [6:38].** And in it is **clarification of all things [16:89].**

وَ فِيهِ [تَبْيَانٌ كُلٌّ] تَبْيَانٌ لِكُلِّ شَيْءٍ وَ ذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضاً وَ أَنَّهُ لَا اخْتِلَافَ فِيهِ فَقَالَ سُبْحَانَهُ وَ لَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافاً كَثِيراً

And Allah^{-azwj} Mentioned that the Book, part of it ratifies a part, and that there are no contradictions in it. So, the Glorious One Said: **And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82].**

وَ إِنَّ الْقُرْآنَ ظَاهِرُهُ أُنْبِقُ وَ بَاطِنُهُ عَمِيقٌ لَا تُفْقَى عَجَائِبُهُ وَ لَا تَنْقُضِي عَرَائِئُهُ وَ لَا تُكْشِفُ الظُّلُمَاتُ إِلَّا بِهِ

And the Quran is such that its apparent is elegant and its esoteric is deep. Neither do its wonders end nor would its strangeness expire, nor can the darkness be removed except by it'.¹⁸

19 و من كلام له ع قاله للأشعث بن قيس و هو على منبر الكوفة يخطب، فمضى في بعض كلامه شيء اعترضه الأشعث فيه، فقال: يا أمير المؤمنين، هذه عليك لا لك،

Sermon 19 - From a speech of his^{-asws}, he^{-asws} said to Al-Ash'as Bin Qays, and he^{-asws} was upon the pulpit of Al-Kufa, addressing, and he^{-asws} said something in one of his^{-asws} speeches, Al-Ash'as objected, he said, 'O Amir Al-Momineen^{-asws}! This is against you^{-asws}, not for you^{-asws}.

فخفض عليه السلام إليه بصره ثم قال: ما يُدْرِيكَ مَا عَلَيَّ بِمَا لِي عَلَيْكَ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْأَعْيُنِ حَائِكُ ابْنِ حَائِكٍ مُنَافِقُ ابْنِ كَافِرٍ

So, he^{-asws} lowered his^{-asws} eyes to him, then said to him: 'And what would make you know what is against me^{-asws} from what is for me^{-asws} against you? Upon you be the Curse of Allah^{-azwj} and Curse of the cursing ones, weaver (plotter) son of a weaver (plotter), hypocrite son of a Kafir!

وَ اللَّهُ لَقَدْ أَسْرَكَ الْكُفْرُ مَرَّةً وَ الْإِسْلَامُ أُخْرَى فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَأْلَكَ وَ لَا حَسْبُكَ وَ إِنَّ أَمْرًا ذَلَّ عَلَى قَوْمِهِ السَّيْفَ وَ سَاقَ إِلَيْهِمُ الْحَنْفَ حَرِيٌّ
أَنْ يَمُتَهُ الْأَقْرَبُ وَ لَا يَأْمَنَهُ الْأَبْعَدُ

The Kufr (Kafirs) had captured you once and Al-Islam (Muslims) another (time). Neither could wealth ransom you from one of them, nor your affiliations, and if a person points the sword to his people, and ushers the death to them, he is deserving that the near ones should hate him, nor should the distant ones trust him'.¹⁹

[قال السيد الشريف يريد ع أنه أسر في الكفر مرة و في الإسلام مرة. و أما قوله ع دل على قومه السيف فأراد به حديثا كان للأشعث مع خالد بن الوليد باليمامة غر فيه قومه و مكر بهم حتى أوقع بهم خالد و كان قومه بعد ذلك يسمونه عرف النار و هو اسم للغادر عندهم]

The Seyyid Al Shareef (compiler) said, 'He^{-asws} intended the captivity during the Kufr once and during Al-Islam once. And as for his^{-asws} words, 'Points the sword to his people', he^{-asws} intended by it an event which had happened for Al-Ash'as with Khalid Bin Al-Waleed, deceiving his people in it and plotted against them until Khalid attached them, and after that his people were naming him as 'Urf A Naar', and it is a name for the traitor among them'.

¹⁹ Nahj Al Balagah – Sermon No. 19

20 و من كلام له ع و فيه ينفر من الغفلة و ينبه إلى الفرار لله

Sermon 20 – And from a speech of his^{-asws}, and in it he^{-asws} tells of awaking from the heedlessness and alerts of fleeing to Allah^{-azwj}

فَإِنِّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزَعْتُمْ وَ وَهَلْتُمْ وَ سَمِعْتُمْ وَ أَطَعْتُمْ وَ لَكِنَّ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا وَ قَرِيبٌ مَا يُطْرَحُ الْحِجَابُ وَ لَقَدْ
بُصِّرْتُمْ إِنْ أَبْصَرْتُمْ وَ أُسْمِعْتُمْ إِنْ سَمِعْتُمْ وَ هُدَيْتُمْ إِنْ اهْتَدَيْتُمْ وَ بِحَقِّ

'If you all were to witness what had been witnessed by the ones from you who have died, you would have panicked and been horrified, and you would have listened and obeyed. But it is veiled from you that they have witnessed, and shortly the veil will be dropped, and you will sight, if you were to have insight, and hear if you were to listen, and you would be guided, if you were to take the guidance.

أَقُولُ لَكُمْ لَقَدْ جَاهَرْتُمْ الْعَبْرَ وَ زُجِرْتُمْ بِمَا فِيهِ مُزْدَجِرٌ وَ مَا يُبْلَغُ عَنِ اللَّهِ بَعْدَ رُسُلِ السَّمَاءِ إِلَّا الْبَشَرُ

I^{-asws} am saying to you all, you have been called aloud for taking lessons and you have been rebuked with what in it is deterrence, and no one can deliver on behalf of Allah^{-azwj} after messengers (Prophets who were sent from) the sky, except the Al-Bashar (A Prophet in the outfit of a human being)^{.20}

21 و من خطبة له ع و هي كلمة جامعة للعظة و الحكمة

Sermon 21 – And from a sermon of his^{-asws}, and it is a summary speech for the preaching and the wisdom

فَإِنَّ الْعَايَةَ أَمَامَكُمْ وَ إِنَّ وَرَاءَكُمْ السَّاعَةَ تَحْدُوكُمْ تَحْفَفُوا تَلْحَقُوا فَإِنَّمَا يُنْتَظَرُ بِأَوْلِيكُمْ آخِرُكُمْ

²⁰ Nahj Al Balagah – Sermon No. 20

'The peak is in front of you all while the Hour is behind you, threatening you. Lighten (your loads of sins), you will be catching up, for rather, your first ones are awaiting your last ones!'²¹

[قال السيد الشريف أقول إن هذا الكلام لو وزن بعد كلام الله سبحانه و بعد كلام رسول الله ص بكل كلام لمال به راجحا و برز عليه سابقا.

The Seyyid Al Shareef (compiler) said, 'I am saying that if this speech, after the Speech of Allah^{-azwj} the Glorious, and after the speech of Rasool-Allah^{-saww}, were to be weighed will all the speeches, it will outweigh, and it would precede upon it.

فأما قوله ع تخففوا تلحقوا فما سمع كلام أقل منه مسموعا و لا أكثر منه محصولا و ما أبعد غورها من كلمة و أنقع نظفتها من حكمة و قد نبهنا في كتاب الخصائص على عظم قدرها و شرف جوهرها]

As for his^{-asws} words: 'Lighten (your loads), you will be catching up', is the least heard from him^{-asws} nor is there any more in result, and there is nothing wider in meaning from any speech, and clearer from the springs of wisdom, and we have informed it in the book 'Al-Khasaaais' upon the might of its worth, and nobility of its essence'.

22 و من خطبة له ع حين بلغه خبر الناكثين ببيعته و فيها يذم عملهم و يلزمهم دم عثمان و يتهددهم بالحرب

Sermon 22 – And from a speech of his^{-asws} when news of the breakers of his^{-asws} allegiance reached him^{-asws}, and in it is condemnation of their deeds, and necessitating them the blood of Usman, and threatening them with the war

ذم الناكثين

²¹ Nahj Al Balagah – Sermon No. 21

Condemnation of the (allegiance) breakers

أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ [ذَمَّرَ] ذَمَّرَ جِزْيَهُ وَ اسْتَجَلَبَ جَلَبَهُ لِيُعَوِّدَ الْمُجُوزَ إِلَى أُوْطَانِهِ وَ يَرْجِعَ الْبَاطِلَ إِلَى نَصَابِهِ وَ اللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصِيفًا

Indeed, and the Satan^{-la} has instigated his^{-la} party and has attracted his^{-la} army in order to return the tyranny to its homeland and return the falsehood to its origin. By Allah^{-azwj}! Neither have they disliked an evil upon me^{-asws} nor have they made fairness between me^{-asws} and them!

[دم عثمان](#)

Blood of Usman

وَ إِيَّاهُمْ لِيَطْلُبُونَ حَقًّا هُمْ تَرَكُوهُ وَ دَمًا هُمْ سَفَكُوهُ- [فَإِنْ] فَالَيْنُ كُنْتُ شَرِيكُهُمْ فِيهِ فَإِنَّ لَهُمْ لِنَصِيبِهِمْ مِنْهُ وَ [إِنْ] لَيْنُ كَانُوا وَأَلُوهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عِنْدَهُمْ وَ إِنْ أُعْظِمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ

And they are seeking a right which they themselves had neglected, and a blood (of Usman) which they themselves have spilt. If I^{-asws} was a participant in it, then for them (as well) is their share from it, and if they were in charge of it besides me^{-asws}. Thus, there is no responsibility except with them, and that the greatest of their arguments is upon their own selves.

يَرْتَضِعُونَ أُمَّاً قَدْ فَطَمَتْ وَ يُحْيُونَ بِدَعَاةٍ قَدْ أُمِيتَتْ يَا حَيِّبَةَ الدَّاعِي مَنْ دَعَا وَ إِلامَ أُجِيبَ وَ إِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَ عَلِيمِهِ فِيهِمْ

They are breastfeeding from a mother who has to wean (run dry of milk), and innovation which had already died. Oh! The disappointment of the caller and what he calls to and I^{-asws} am pleased with the Argument of Allah^{-azwj} the Exalted against them and His^{-azwj} Knowledge regarding them.

[التهديد بالحرب](#)

The threatening with the war

فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَ كَفَى بِهِ شَافِيًا مِنَ الْبَاطِلِ وَ نَاصِرًا لِلْحَقِّ وَ مِنَ الْعَجَبِ بَعْتُهُمْ [بِعْتْتُهُمْ] إِيَّيَّ أَنْ أَبْتَرَّ لِلطَّعَانِ وَ أَنْ أَصْبِرَ لِلجَلَادِ

If they both refuse, I^{-asws} shall give them the edge of the sword and suffice them with it, being a healing from the falsehood and a helper of the truth. And from the strangeness it is their sent message to me^{-asws} that I^{-asws} should go out for duelling with the stabbing (with the spears), and that I^{-asws} should be patient for the executioners.

هَبَلَتْهُمْ الْهَيْبُولُ لَقَدْ كُنْتُ وَ مَا أَهْدُدُ بِالْحَرْبِ وَ لَا أَزْهَبُ بِالضَّرْبِ وَ إِنِّي لَعَلَىٰ يَقِينٍ مِنْ رَبِّي وَ عَيْرِ شُبْهَةٍ مِنْ دِينِي

May the mourners mourn them as they have, and I^{-asws} will not be threatened with the war nor am I^{-asws} afraid of the striking (of the swords) and I^{-asws} am upon the conviction from my^{-asws} Lord^{-azwj} and without any doubts from my^{-asws} Religion'.²²

23 و من خطبة له ع و تشتمل على تذيب الفقراء بالزهد و تأديب الأغنياء بالشفقة

Sermon 23 – And from a sermon of his^{-asws} and it is included upon disciplining the poor with the asceticism, and educating the rich with having the compassion

تذيب الفقراء

Disciplining the poor

أَمَّا بَعْدُ فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ - [كَحَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَسَمَ لَهَا مِنْ زِيَادَةٍ أَوْ نَقْصَانٍ فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَعْشَ دَنَاءَةً تَطَهَّرُ - فَيَحْشَعُ لَهَا إِذَا ذُكِرَتْ وَ يُعْرِى بِهَا لِيَامِ النَّاسِ كَانَ كَالْفَالِجِ الْيَاسِرِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَعْتَمَ وَ يُرْفَعُ بِهَا عَنْهُ [بِهَا] الْمَعْرَمُ

As for after, the Command descends from the sky to the earth like the drops of rain, to every person with what has been Apportioned for it or reduction. If one of you were to see his brother having abundance regarding the family, or wealth, or persons, it should not be a Fitna for him, for the Muslim person, for as long as the lowliness does not overwhelm him apparently, he should be humble to it when reminded, the lowly people would be emboldened by it, would be like that affluent gambler who awaits the first success from his cup (roll of dice) to pull the riches to him and the creditors would be raised away from him.

وَ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيُّ مِنَ الْحَيَاةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ إِذَا دَاعَى اللَّهُ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِذَا رَزَقَ اللَّهُ

²² Nahj Al Balagah – Sermon No. 22

And like that is the Muslim person, the one disavowed from the betrayal, he awaits from Allah^{-azwj} one of the two good things – either the caller of Allah^{-azwj}, so whatever is with Allah^{-azwj} is better for him, or sustenance of Allah^{-azwj} (in this world).

فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسْبُهُ وَ إِنَّ الْمَالَ وَ الْبَيْنَانَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ تَعَالَى لِأَقْوَامٍ

So, when is with family and wealth, and with him is his religion and his respect, and surely the wealth and the sons are a cultivation of the world, while the righteous deeds are a cultivation of the Hereafter, and Allah^{-azwj} the Exalted has Gathered both for a people.

فَأَحْذَرُوا مِنَ اللَّهِ مَا حَذَرْتُمْ مِنْ نَفْسِهِ وَ احْسَبُوا حَسْبِيَّةً لَيْسَتْ بِتَعْدِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ يَعْمَلْ لِعَظِيمٍ اللَّهُ يَكْفُلْهُ اللَّهُ [إِلَى مَنْ] لِمَنْ عَمِلَ لَهُ

Therefore, be caution from Allah^{-azwj} of what He^{-azwj} has Cautioned you all from Himself^{-azwj} and fear Him^{-azwj} with a fear which isn't with an excuse, and work without showing off and not to be heard (reputation), for the one who works for other than Allah^{-azwj}, Allah^{-azwj} will Allocate him to the one he had worked for.

تَسْأَلُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَ مُعَايِشَةَ السُّعَدَاءِ وَ مُرَافِقَةَ الْأَنْبِيَاءِ

We ask Allah^{-azwj} for the status of the martyrs, and living of the fortunate ones, and friendship of the Prophets^{-as}.

تأديب الأغنياء

Educating the rich

أَيُّهَا النَّاسُ إِنَّهُ لَا يَسْتَعْنِي الرَّجُلُ وَ إِنْ كَانَ ذَا مَالٍ عَنِ [عَشِيرَتِهِ] عَيْتَرْتَهُ وَ دَفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ وَ هُمْ أَعْظَمُ النَّاسِ حَيْطَةً مِنْ وَرَائِهِ وَ أَلْمُهُمْ لِيَشَعْنِيهِ وَ أَعْظَمُهُمْ عَلَيْهِ عِنْدَ نَارِلَةٍ إِذَا [إِنْ] نَزَلَتْ بِهِ

O you people! Surely the man cannot be needless of his family (clan), and even if he were to be with wealth, and of their defending him with their hands and their tongues, and they are mightiest of the people supporting from his back and warding off the trouble from him, and their kindest to him during the descent of afflictions, when these descend with him.

وَ لِسَانُ الصِّدْقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرًا لَهُ مِنَ الْمَالِ [يُؤَوِّثُهُ غَيْرُهُ] يَرْتُهُ غَيْرُهُ

And the truthful tongue which Allah^{-azwj} Makes to be for the person among the people is better for him than the wealth which he causes others to inherit from him'.

و منها

And from it

أَلَا لَا يَغْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْحَصَاصَةَ أَنْ يَسُدَّهَا بِاللَّيْلِ لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ

Indeed! Not one of you should turn away from the kindred he sees having the destitution with him. He should block it with that which will neither increase if he were to withhold it, nor will it be reduced if he were to spend it.

وَمَنْ يَفِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا تُفْبِضُ مِنْهُ عَنَّهُمْ يَدٌ وَاحِدَةٌ وَ تُفْبِضُ مِنْهُمْ عَنْهُ أَيَدٌ كَثِيرَةٌ وَ مَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَلِدِمُ مِنْ قَوْمِهِ الْمَوَدَّةَ

And the one who holds back his hand from his clan, so rather one hand from him would be withheld from them, but many hands will be withheld from him; and the one who is of gentle temperament, will forever have the cordiality from his people'.²³

24 و من خطبة له ع و هي كلمة جامعة له، فيها تسوية قتال المخالف، و الدعوة إلى طاعة الله، و الترقى فيها لضمان الفوز

Sermon 24 – And from a sermon of his^{-asws}, and it is a summary word of his^{-asws}, in it is justification of fighting the adversary, and the call to obey Allah^{-azwj}, and the progress in it to secure the victory

وَأَعْمُرِي مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الْحَقَّ وَ خَابَطَ الْغَيَّ مِنْ إِذْهَانٍ وَ لَا إِيهَانٍ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ فِرُّوا إِلَى اللَّهِ مِنَ اللَّهِ وَ امضُوا فِي الَّذِي تَهْجَهُ لَكُمْ وَ قُومُوا بِمَا عَصَبَهُ بِكُمْ فَعَلِيٌّ ضَامِنٌ لِفَلْجِكُمْ آجَلًا إِنْ لَمْ تُنْصَحُوهُ عَاجِلًا

'By my^{-asws} life! It is not upon me^{-asws} to fight (every) one who opposes the truth, and one falling into error, neither insulter nor the misguiding one! Therefore, fear Allah^{-azwj}, O servants of Allah^{-azwj} and submit towards Allah^{-azwj}, from Allah^{-azwj}, and pass in that which He^{-azwj} has Programmed for you all and stand with what He^{-azwj} has Laid down for you, and Ali^{-asws} is a guarantor for your salvation in the future if you are not rescued currently'.²⁴

²³ Nahj Al Balagah – Sermon No. 23

²⁴ Nahj Al Balagah – Sermon No. 24

25: و من خطبة له ع و قد تواترت عليه الأخبار باستيلاء أصحاب معاوية على البلاد و قدم عليه عاملاه على اليمن و هما عبيد الله بن عباس و سعيد بن نمران لما غلب عليهما بسر بن أبي أرتاة

Sermon 25 – And from a sermon of his^{-asws}, and the news had come to him^{-asws} consecutively of the seizing by companions of Muawiya upon the cities, two of his^{-asws} office bearers had come to him^{-asws}, and they are Ubeydullah Bin Abbas and Saeed Bin Namran, when Busr Bin Abu Artah had overcome upon them

فقام ع على المنبر ضجراً يتناقل أصحابه عن الجهاد و مخالفتهم له في الرأي فقال ما هي إلا الكوفة أقيضها و أبسطها إن لم [يكن] تكوني إلا أنت عبء أعاصيرك فقبحك الله-

He^{-asws} stood upon the pulpit, being weary of his^{-asws} companions being sluggish from the Jihad and their opposing to him^{-asws} regarding the opinion. 'He^{-asws} said: 'It is not except Al-Kufa I^{-asws} have my^{-asws} grip on and I^{-asws} can extent to it. If there does not happen to be except you, hurricanes will blow through you, Allah^{-azwj} would Uglify you.

و تمثال بقول الشاعر-

على وصر من ذا الإناء قليل

لعمرك أبيتك الخير يا عمرو إنني

And he^{-asws} gave an example by the words of a poet, 'By the life of your good father, O Amro! I^{-asws} am upon a little (piece of) fact from the utensil'.

ثم قال ع: أنيئت بسرًا قد أطلع اليمن و إني و الله لأظن أن هؤلاء القوم سيدألون منكم باجتماعهم على باطلهم و تفرقتكم عن حقيقتكم و بمعصيتكم إمامكم في الحق و طاعتهم إمامهم في الباطل و بأدائهم الأمانة إلى صاحبهم و خيانتكم و بصلاحتهم في بلادهم و فسادكم

Then he^{-asws} said: 'I^{-asws} am being informed the Busr has emerged to Al-Yemen, and by Allah^{-azwj}, I^{-asws} think that these people will be pointed out from you by their being united upon their falsehood and your separating from your rights, and due to you disobeying your Imam^{-asws} regarding the truth and their obeying their imam (leader) in the falsehood, and due to their fulfilling the entrustments to their master and your betrayals, and due to their righteousness in their cities and your corruption.

فَلَوْ اِتَّمَنْتُ اَحَدَكُمْ عَلٰى فَعْبٍ لَخَشِيتُ اَنْ يَذْهَبَ بِعِلَاقَتِيهِ اللّٰهُمَّ اِنِّي قَدْ مَلِئْتُهُمْ وَ مَلُونِي وَ سَعِمْتُهُمْ وَ سَعِمُونِي فَاَبْدِلْنِي بِهِمْ خَيْرًا مِنْهُمْ وَ اَبْدِلْهُمْ بِي شَرًّا مِنِّي

If I^{-asws} were to entrust one of you upon a cup, I^{-asws} fear that he would go away with its handle!
O Allah^{-azwj!} I^{-asws} am tired of them, and they are tired of me^{-asws}, and I^{-asws} am fed up with them
and they are fed up with me^{-asws}, so Replace for me^{-asws} with them better than them, and
Replace them with me^{-asws} more evil than me^{-asws}.

اللّٰهُمَّ مِثْ قُلُوْبِهِمْ كَمَا يُمَلْحُ فِي الْمَاءِ اَمَّا وَ اللّٰهُ لَوَدِدْتُ اَنْ لِي بِكُمْ اَلْفَ فَارِسٍ مِنْ بَنِي فِرَاسٍ بِنِ عَنَمٍ

O Allah^{-azwj!} Dissolve their hearts like the salt dissolves in the water. But, by Allah^{-azwj!} I^{-asws}
would love it if there were for me^{-asws} with you, a thousand horsemen from the clan of Firas
Bin Ghanim’.

فَوَارِسٌ مِثْلُ اَرْمِيَةِ الْحَمِيمِ

هٰذَا لَوْ دَعَوْتَ اَتَاكَ مِنْهُمْ

Then he^{-asws} gave an example (in prose): ‘Over there if called, there would have come to you
from them, horsemen like the clouds of autumn’.

ثُمَّ نَزَلَ عِ مِنَ الْمِنْبَرِ

Then he^{-asws} descended from the pulpit’.²⁵

26 و من خطبة له ع و فيها يصف العرب قبل البعثة ثم يصف حاله قبل البيعة له

**Sermon 26 – And from a sermon of his^{-asws},
and in it he^{-asws} described the Arabs before
the Prophet-hood, then he^{-asws} described his<sup>-
asws</sup> own situation before the allegiances had
been pledged to him^{-asws}**

العرب قبل البعثة

²⁵ Nahj Al Balagah – Sermon No. 25

The Arabs before the Prophet-hood

إِنَّ اللَّهَ [تَعَالَى] بَعَثَ مُحَمَّدًا صَ نَذِيرًا لِلْعَالَمِينَ وَ أَمِينًا عَلَى التَّنْزِيلِ وَ أَنْتُمْ مَعْشَرَ الْعَرَبِ عَلَى شَرِّ دِينٍ وَ فِي شَرِّ دَارٍ مُنِيحُونَ بَيْنَ حِجَاةٍ حُشْنٍ وَ حَيَاتٍ صُمٍّ تَشْرَبُونَ الْكَدِرَ وَ تَأْكُلُونَ الْجُنَيْبَ وَ تَسْفِكُونَ دِمَاءَكُمْ وَ تَقْطَعُونَ أَرْحَامَكُمْ الْأَصْنَامُ فِيكُمْ مُنْصُوبَةٌ وَ الْأَثَامُ بِكُمْ مَعْصُوبَةٌ

‘Allah^{-azwj} the Glorious Sent Muhammad^{-saww} as a warner to the worlds, and a trustee upon the Revelation, and you community of Arabs were upon evil religion and in an evil house. You were living between rough stones and the life of deaf people. You were drinking the dirty and eating the coarse, and you were spilling your blood and cutting off your relationships. The idols had been installed among you and your sins were inseparable from you’.

[و منها صفته قبل البيعة له](#)

And from it is his^{-asws} description before the allegiances were pledged to him^{-asws}

فَنظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي فَضَنَنْتُ بِهِمْ عَنِ الْمَوْتِ وَ أَعْضَيْتُ عَلَى الْقَدَى وَ شَرِبْتُ عَلَى الشَّجَا وَ صَبَرْتُ عَلَى أَخَذِ الْكُظْمِ وَ عَلَى أَمْرِ مِنْ طَعْمِ الْعَلْفَمِ

‘I^{-asws} looked around, and there wasn’t any helper except my^{-asws} family members, so I^{-asws} refrained with them from the death and I^{-asws} shut my^{-asws} eyes from the (rising) dust, and I^{-asws} drank upon the choking, and was patient upon taking the rage, upon the food bitterer than the taste of colocynth’.

و منها وَ لَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ مِمَّا فَلَا ظَفَرَتْ يَدُ الْبَائِعِ وَ حَزَيْتُ أَمَانَةَ الْمُبْتَاعِ فَخُدُوا لِلْحَرْبِ أَهْبَبَهَا وَ أَعِدُّوا لَهَا عُدَّتَهَا فَقَدْ سَبَّ لَطَافًا وَ عَلَا سَنَاهَا وَ اسْتَشْعَرُوا الصَّبْرَ فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ

And from it – ‘And he (Amro Bin Al-Aas) did not pledge allegiance (to Muawiya) until he was paid its price upon the allegiance. The hand of the one pledged to (Muawiya) did not win, and ashamed was the pledger of his security. So, take to the war its weapons, and prepare its equipment for it, for its flames has risen, and high are its sparks, and be aware of the patience for it is a caller to the victory’.²⁶

[27 و من خطبة له ع و قد قالها يستنهض بها الناس حين ورد خير غزو الأنبار بجيش معاوية فلم ينهضوا. و فيها يذكر فضل الجهاد، و يستنهض الناس، و يذكر علمه بالحرب، و يلقي عليهم التبعة لعدم طاعته](#)

²⁶ Nahj Al Balagah – Sermon No. 26

Sermon 27 – And from a sermon of his^{-asws}, he^{-asws} had said it in arousing the people when there arrived to him^{-asws} news of the army of Muawiya, but they had not got up, and in it is mention of the merits of Jihad, and his^{-asws} arousing the people, and his^{-asws} mentioning his^{-asws} knowledge of the war, and his^{-asws} casting the blame upon them for their lack of obeying him^{-asws}

[فضل الجهاد](#)

The merits of Jihad

أَمَّا بَعْدُ فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لِحَاصَّةِ أَوْلِيَائِهِ وَهُوَ لِيَأْسُ التَّقْوَى وَدِرْعُ اللَّهِ الْحُصِينَةُ وَجُنَّةُ الْوَيْقَمَةِ

'As for after, the Jihad is a door from the doors of the Paradise Allah^{-azwj} the Exalted has Opened it for His^{-azwj} special friends, and it is an apparent of piety, and the fortified armour of Allah^{-azwj}, and his trustworthy shield.

فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذَّلِيلِ وَ سَجَلَهُ الْبَلَاءُ وَ دَبَّتْ بِالصُّعَارِ وَ الْقَمَاءِ وَ ضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ وَ أُدِيلَ الْحَقُّ مِنْهُ 327 بِتَضْيِيعِ الْجِهَادِ وَ سِيمِ الْحُسْنَفِ وَ مُنِعَ النَّصَفَ

The one who neglects it, Allah^{-azwj} would Clothe him with the apparel of disgrace, and Cover him with the afflictions, and Make him suffer with the humiliation and the scorn, and Strike the clogging upon this heart, and remove the truth from him due to his wasting the Jihad, and the ignominy covers him and he is prevented the fairness.

Encouraging the people

أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَ نَهَارًا وَ سِرًّا وَ إِعْلَانًا وَ قُلْتُ لَكُمْ اعْرُؤْهُمْ قَبْلَ أَنْ يَعْرُوكُمْ فَوَاللَّهِ مَا عُرِيَ قَوْمٌ قَطُّ فِي عَقْرِ دَارِهِمْ إِلَّا دَلُّوا فِتْوَاكُلْتُمْ وَ تَخَادَلْتُمْ حَتَّى شُنْتُ عَلَيْكُمُ الْعَارِثُ وَ مَلَكَتْ عَلَيْكُمُ الْأَوْطَانُ

Indeed! And I^{asws} have been calling you to fighting these people, night, and day, and secretly and openly, and I^{asws} said to you: ‘Stop them before they invade you. By Allah^{azwj}! No people at all have been invaded in their own houses except they were disgraced. You relied (on others) and abandoned until the raids unleashed upon you and the homelands were owned upon you (occupied).

– [فَهَذَا] وَ هَذَا أَخُو غَامِدٍ [وَ] قَدْ وَرَدَتْ حَيْلُهُ الْأَنْبَارَ وَ قَدْ قَتَلَ حَسَانَ بْنَ حَسَّانَ الْبَكْرِيِّ وَ أَرَالَ حَيْلَكُمْ عَنْ مَسَالِحِهَا وَ لَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهِدَةَ فَيَنْتَرِعُ حَجَلَهَا وَ قُلْبَهَا وَ فَلَا يَدَعُهَا وَ رُغْتَهَا مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالِاسْتِزْجَاعِ وَ الْإِسْتِزْحَامِ

This brother of (clan of) Ghamid, his cavalry has arrived at Al-Anbar and he has killed Hassan Bin Hassan Al-Bakry, and removed your cavalry from their garrisons. And it has reached me^{asws} that the man from them was entering to the Muslim woman and other to the women under the responsibility, and he removed her ornaments, and her anklet, and her bangles, and her necklace, and her earrings. They could not prevent from it except by (saying), ‘**We are for Allah and we are returning to Him [2:156]** and pleading for mercy.

ثُمَّ انصَرَفُوا وَافْرِينَ مَا نَالَ رَجُلًا مِنْهُمْ كَلْمٌ وَ لَا أُرَيْقُ لَهُمْ دَمٌ فَلَوْ أَنَّ امْرَأً مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفَا مَا كَانَ بِهِ مَلُومًا بَلْ كَانَ بِهِ عِنْدِي جَدِيرًا

Then they left with plenty. No man from them sustained any injury nor was any blood of theirs was spilt. If only a Muslim man would have died out of regret after this, there would have been no blame with him, but in my^{asws} presence he would be worthy with it.

فَيَا عَجَبًا عَجَبًا وَ اللَّهُ يُمِيتُ الْقَلْبَ وَ يَجْلِبُ اللَّهُمَّ مِنَ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ وَ تَقَرُّوكُمْ عَنْ حَقِّكُمْ فُقُبْحًا لَكُمْ وَ تَرَحُّأَ حِينَ صِرْتُمْ غَرَضًا 343
يُرْمَى يُعَارُ عَلَيْكُمْ وَ لَا تُعِيرُونَ وَ تُعْرُونَ وَ لَا تُعْرُونَ وَ يُعْصَى اللَّهُ وَ تَرْضُونَ

Oh surprise, surprise! By Allah^{azwj}! The heart dies and it brings the concerns from the unity of these people upon the falsehood and your separation from your rights. Ugliness would be for you and demeaning when you are being aimed at. Raids are being carried out upon you and you are not raiding, and you are being invaded and you are not invading, and Allah^{azwj} is being disobeyed among you and you are pleased.

فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ هَذِهِ حَمَاءُ الْقَيْظِ أَمَهَلْنَا يُسْبِغُ عَنَّا الْحَرُّ وَ إِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ قُلْتُمْ هَذِهِ صَبَاةُ الْقَرِّ أَمَهَلْنَا يَنْسَلِجُ عَنَّا الْبَرْدُ كُلُّ هَذَا فِرَارًا مِنَ الْحَرِّ وَ الْقَرِّ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَ الْقَرِّ تَقْرُونَ فَأَنْتُمْ وَ اللَّهُ مِنَ السَّيْفِ أَفْرُ

Whenever I^{asws} order you with the travelling to them in the days of heat, you say, ‘This is the hot spring. Respite us until the heat subsides from us’. And whenever I^{asws} order you with the travelling to them in the winter, you say, ‘This is the severity of the cold. Respite us until the

cold subsides from us'. All this fleeing, from the heat and the cold (are excuses). When you are fleeing from the heat and the cold, then by Allah^{-azwj}, you would be fleeing even more from the sword.

[البرم بالناس](#)

The dismay from the people

يَا أَشْبَاهَ الرِّجَالِ وَلَا رِجَالَ حُلُومِ الْأَطْفَالِ وَ عُقُولُ رِبَاتِ الْحِجَالِ لَوَدِدْتُ أَنِّي لَمْ أَرَكُمُ وَ لَمْ أَعْرِفُكُمْ مَعْرِفَةً وَ اللَّهُ جَرَّتْ نَدْمًا وَ أَعْقَبَتْ سَدْمًا

O resemblances of the men and not men (having) forbearances of the children and intellects of the women in seclusion. I^{-asws} would have loved if I^{-asws} had not seen you and had not known you. By Allah^{-azwj}! (It is) an acquaintance of regret resulting in condemnation.

قَاتَلَكُمْ اللَّهُ لَقَدْ مَلَأْتُمْ فَلْيِي قَيْحًا وَ شَخْنْتُمْ صَدْرِي غَيْظًا وَ جَرَعْتُمُونِي نُعَبَ التَّهْمَامِ أَنْفَاسًا وَ أَفْسَدْتُمْ عَلَيَّ رَأْيِي بِالْعِصْيَانِ وَ الْحِدْلَانِ حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ إِنَّ ابْنَ أَبِي طَالِبٍ رَجُلٌ شَجَاعٌ وَ لَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ

May Allah^{-azwj} Fight you! You have filled up my^{-asws} heart with abhorrence, and packed my^{-asws} chest with ambers, and made me^{-asws} swallow mouthfuls of grief in every breath, and you have spoilt my^{-asws} view upon me^{-asws} with the disobedience and the abandonment, until Quraysh said, 'The son^{-asws} of Abu Talib^{-asws} is a brave man but there is no knowledge for him^{-asws} with the war (tactics)'.

بِإِلَهٍ أُبُوهُمْ وَ هَلْ أَحَدٌ مِنْهُمْ أَشَدُّ هَا مِرَاسًا وَ أَقْدَمُ فِيهَا مَقَامًا مِنِّي لَقَدْ تَحَصَّصْتُ فِيهَا وَ مَا بَلَغْتُ الْعِشْرِينَ وَ هَا أَنَا ذَا قَدْ دَرَفْتُ عَلَى السَّبْتَيْنِ وَ لَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ

For the Sake of Allah^{-azwj}! And is there anyone of them severer for it as an anchor and seasoned in it in standing than me^{-asws}?! And I^{-asws} had got up in it (war) and I^{-asws} had yet to reach (age of) twenty. So, here I^{-asws} am then, I^{-asws} have exceeded upon the sixty, but there is no view for the one who is not obeyed!²⁷

[28 و من خطبة له ع و هو فصل من الخطبة التي أولها «الحمد لله غير مقنوط من رحمته» و فيه أحد عشر تنبيها](#)

Sermon 28 – And from a sermon of his^{-asws}, and it is an extra from the sermon the beginning of which is: ‘The Praise is for Allah^{-azwj}, there is no despairing from His^{-azwj} Mercy’, and in it are eleven exhortations

أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا [قَدْ] أَدْبَرَتْ وَ أَدْنَتْ بِوَدَاعٍ وَ إِنَّ الْأَخِرَةَ قَدْ أَقْبَلَتْ وَ أَشْرَفَتْ بِاطِّلَاعِ آلَا وَ إِنَّ الْيَوْمَ الْمِضْمَارَ وَ عَدَا السِّبَاقِ وَ السَّبْقَةَ الْحَنَّةَ وَ الْعَايَةَ النَّارَ

‘As for after, the world is turning around and has proclaimed the farewell, while the Hereafter is coming forward and is being sudden with the notification. Indeed! Today is the preparation while tomorrow is the race, and the race is to the Paradise while the endpoint (of doom) is the Fire.

أَلَا فَلَا تَأْتِبُ مِنْ خَطِيئَتِهِ قَبْلَ مَبِيئَتِهِ أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ أَلَا وَ إِنَّكُمْ فِي أَيَّامٍ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ وَ لَمْ يَضُرَّهُ أَجَلُهُ وَ مَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ فَقَدْ خَسِرَ عَمَلُهُ وَ ضُرَّهُ أَجَلُهُ

Is there no one to repent from his sins before his death? Is there no worker for himself before the day of his severe need? Indeed, and you are in the days of hope beyond which is death, so the one who works during the days of his hope before the presenting of his death, his work will benefit him and his death will not harm him, and the one who is deficient during the days of his hope before the presenting of his death, so his work will incur loss and his death will be harmful.

أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ أَلَا وَ إِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا وَ لَا كَالنَّارِ نَامَ هَارِبُهَا أَلَا وَ إِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ وَ مَنْ لَا يَسْتَقِيمُ بِهِ الْهُدَى يَجُرُّ بِهِ الضَّلَالُ إِلَى الرَّدَى

Indeed! Work during the hope like what you are working during the fear! Indeed, and I^{-asws} have not seen (anything) like the Paradise whose seeker is sleeping, nor like the Fire whose fleer is sleeping. Indeed, and surely the one whom the truth does not benefit, the falsehood will harm him, and the one for whom the guidance is not straight, the straying will pull him to the regress.

أَلَا وَ إِنَّكُمْ قَدْ أُمِرْتُمْ بِالظَّعْنِ وَ دُلِّمْتُمْ عَلَى الرِّادِ وَ إِنَّ أَخْوَفَ مَا أَخَافُ [عَلَيْكُمْ] عَلَيْكُمْ انْتِنَانِ اتِّبَاعِ الْهُوَى وَ طُولِ الْأَمَلِ فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا [تُخْرُونَ] تَخْرُونَ بِهِ أَنْفُسَكُمْ عَدَا

Indeed, and you have been Commanded with the departing and have been pointed upon the provision, and the scariest of what I^{-asws} am fearing upon you all are two (matters) – pursuing

the whims and long hopes. Therefore, provide for yourselves in the world, from the world, what you can be protecting yourselves tomorrow!’²⁸

[قال السيد الشريف رضي الله عنه و أقول إنه لو كان كلام يأخذ بالأعناق إلى الزهد في الدنيا و يضطر إلى عمل الآخرة لكان هذا الكلام و كفى به قاطعا لعلائق الآمال و قادحا زناد الاعتاظ و الازدجار

The Seyyid Al-Shareef, may Allah^{-azwj} be Pleased with him, said, ‘And I am saying, if there is any speech which seizes by the necks to the asceticism in the world, and compels to work for the Hereafter, it would be this speech, and it suffices with cutting off the entanglement of hopes and ignite the flames of preaching and the deterrence.

و من أعجبه قوله ع ألا و إن اليوم المضمار و غدا السباق و السبقة الجنة و الغاية النار فإن فيه مع فخامة اللفظ و عظم قدر المعنى و صادق التمثيل و واقع التشبيه سرا عجيبا

And from the marvels of his^{-asws} words is: ‘Today is the preparation while tomorrow is the race, and the race is to the Paradise while the endpoint (of doom) is the Fire’, for in it, along with excellence of the wording there is mighty worth of the meaning, and a true simile, and the resemblance falls upon a wondrous secret.

و معنى لطيفا و هو قوله ع و السبقة الجنة و الغاية النار فخالف بين اللفظين لاختلاف المعنيين و لم يقل السبقة النار كما قال السبقة الجنة لأن الاستباق إنما يكون إلى أمر محبوب و غرض مطلوب و هذه صفة الجنة و ليس هذا المعنى موجودا في النار نعوذ بالله منها

And the meaning is subtle, and it is his^{-asws} words: ‘and the race is to the Paradise while the endpoint (of doom) is the Fire’. There is a difference between the two wordings is the difference in the meanings, and he^{-asws} did not say, ‘The race is to the Fire’, like what he^{-asws} said: ‘The race is to the Paradise, because the race rather takes place to a beloved matter and a sought purpose, and this is a description of the Paradise, and this meaning doesn’t exist regarding the Fire. We seek Refuge from it.

فلم يجوز أن يقول و السبقة النار بل قال و الغاية النار لأن الغاية قد ينتهي إليها من لا يسره الانتهاء إليها و من يسره ذلك فصلح أن يعبر بها عن الأمرين معا فهي

So, he^{-asws} did not inform by saying: ‘And the race is for the Fire’, but he^{-asws} said: ‘And the endpoint (of doom) is the Fire’, because the endpoint is what he ends to it, the one who it does not cheer him to end up to it, and the one who that cheers him, it is correct for him to take a lesson with it about the two matters together.

في هذا الموضع كالمصير و المال قال الله تعالى **قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ** و لا يجوز في هذا الموضع أن يقال - سئقتكم بسكون الباء إلى النار فتأمل ذلك فباطنه عجيب و غوره بعيد لطيف و كذلك أكثر كلامه ع

*In this place, (the Fire) is like the destination and the outcome. Allah^{-azwj} the Exalted Said: **Say: ‘Enjoy yourselves, surely your journey is to the Fire’ [14:30]**, and it cannot be allowed in this*

place that it be said, 'You should be racing to the Fire'. So, contemplate that, for its esoteric is wondrous and its depth is far, subtle, and like that are most of his^{-asws} speeches'.

29 و من خطبة له ع بعد غارة الضحاك بن قيس صاحب معاوية على الحاج بعد قصة الحكمين و فيها يستنهض أصحابه لما حدث في الأطراف

Sermon 29 – And from a sermon of his^{-asws} after the raids of Al-Zahaak Bin Qays, companion of Muawiya, upon Al-Haaj, after the story of the two judges, and in it he^{-asws} arouses his^{-asws} companion due to what had occurred in the outskirts

أَيُّهَا النَّاسُ الْمُجْتَمِعَةُ أُنْدَاؤُهُمُ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ كَلَامُهُمْ يُوهِي الصَّمَّ الصَّلَابَ وَ فِعْلُكُمْ يُطْمِعُ فِيكُمْ الْأَعْدَاءَ تُقُولُونَ فِي الْمَجَالِسِ كَيْتَ وَ كَيْتَ فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ حَيْدِي حَيْدِي

'O you people, united are their bodies and different are their desires! Your talk (speeches) would weaken the solid slabs and your deeds are what your enemies covet in you. You are saying in the gatherings such and such, but when the battle comes, you say, 'We are neutral with a neutrality'.

مَا عَزَّتْ دَعْوَةٌ مِنْ دَعَاكُمْ وَ لَا اسْتَرَاحَ قَلْبٌ مِنْ قَاسَاكُمْ أَعَالِيلُ بِأَضَالِيلَ وَ سَأَلْتُمُونِي التَّطْوِيلَ دِفَاعَ ذِي الدَّيْنِ الْمَطْوِيلِ لَا يَنْتَعِ الضَّيْمَ الدَّلِيلُ وَ لَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ

He is not comforted, the one who calls out to you, nor would it find rest, the heart of one who is harsh to you. Reasons with straying (like the one) with the lengthy debts. The disgraced cannot prevent the oppressors, nor can the truth be realised except with the effort.

أَيُّ دَارٍ بَعْدَ دَارِكُمْ تَمْنَعُونَ وَ مَعَ أَيِّ إِمَامٍ بَعْدِي تُفَاتِلُونَ الْمَعْرُورُ وَ اللَّهُ مِنْ عَزَّتُمُوهُ وَ مَنْ فَازَ بِكُمْ فَقَدْ فَازَ وَ اللَّهُ بِالْسَهْمِ الْأَخْيَبِ وَ مَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقِ نَاصِلِي

Which house after your houses will you be defending? And with which leader after me^{-asws} will you be fighting? By Allah^{-azwj}! The deceived is the one you are deceiving and the one, who succeeds with you so, by Allah^{-azwj}, he has succeeded with the disappointed (broken) arrows, and the one who shoots at you, so he has shot with the superior shooting.

أَصْبَحْتُ وَ اللَّهُ لَا أُصَدِّقُ قَوْلَكُمْ وَ لَا أَطْمَعُ فِي نَصْرِكُمْ وَ لَا أُوْعِدُ الْعَدُوَّ بِكُمْ مَا بَالَكُمْ مَا دَوَاؤُكُمْ مَا طِبُّكُمْ الْقَوْمُ رِجَالٌ أَمْثَالُكُمْ أَ قَوْلًا بَعِيرٍ عَلِيمٍ وَ عَقْلًا مِنْ عَيْرٍ وَرِعٍ وَ طَمَعًا فِي عَيْرٍ حَقٍّ

By Allah^{-azwj!} I^{-asws} have become such, I^{-asws} can neither ratify your words nor do I^{-asws} covet regarding your help, nor can I^{-asws} threaten any enemy with you. What is the matter with you all? What is your cure? What is your medicine? The people (enemies) are men like you. Are (these) words without knowledge? And heedlessness from without devoutness? And an eagerness without right!²⁹

30 و من كلام [خطبة] له ع في معنى قتل عثمان و هو حكم له على عثمان و عليه و على الناس بما فعلوا و براءة له من دمه

Sermon 30 - And from a speech (sermon) of his^{-asws} regarding the meaning of the killing of Usman, and it is a decision for him^{-asws} upon Usman, and against him and against the people with what they had done, and his^{-asws} disavowing from his blood

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا أَوْ هَيْبْتُ عَنْهُ لَكُنْتُ نَاصِرًا عَيْرٌ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ وَ مَنْ خَذَلَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي

'Had I^{-asws} ordered with it (killing of Usman), I would have been a killer, or (if I^{-asws} had) prohibited from it, I^{-asws} would have been a helper (of Usman), (therefore) the one who helped him (Usman) is neither able to say to the one who abandoned him that 'I am better than him', nor the one who abandoned him is not able to saying to his helpers, 'He is better than me'.

وَ أَنَا جَامِعٌ لَكُمْ أَمْرُهُ اسْتَأْتَرَ فَاسَاءَ الْأَثَرَةَ وَ جَزَعْتُمْ فَأَسَأْتُمْ الْجَزَعَ وَ لِلَّهِ حُكْمٌ وَاقِعٌ فِي الْمُسْتَأْتَرِ وَ الْجَزَاعِ

And I^{-asws} shall summarise his matter for you all. He (Usman) preferred (was prejudicial), and evil was his preferring, and you were alarmed, and evil was the alarm, and for Allah^{-azwj} is the Judgment to occur regarding the preferred and the one rewarded (by Usman)³⁰.

²⁹ Nahj Al Balagah – Sermon No. 29

³⁰ Nahj Al Balagah – Sermon No. 30

31 و من كلام له ع لما أنفذ عبد الله بن عباس إلى الزبير يستفتيه إلى طاعته قبل حرب الجمل

Sermon 31 – And from a speech of his^{-asws} when he^{-asws} dispatched Abdullah Bin Abbas to Al Zubeyr to bring him back to his^{-asws} obedience before battle of the camel

لَا تُلْقِيَنَّ طَلْحَةَ فَإِنَّكَ إِنْ تَلَفْتَهُ بَجْدِهِ كَالثَّوْرِ عَاقِصًا قَرْنَهُ يَرْكَبُ الصَّعْبَ وَ يَقُولُ هُوَ الدَّلُولُ وَ لَكِنَّ الْقُرَيْبِ فَإِنَّهُ أَلْيُّ عَرِيكَةٍ فَمَنْ لَهُ يَقُولُ لَكَ ابْنُ خَالِكَ عَرَفْتَنِي بِالْحِجَازِ وَ أَنْكَرْتَنِي بِالْعِرَاقِ فَمَا عَدَا مِمَّا بَدَا

‘Do not meet Talha for you will find him like a bull with inverted horns, difficult to ride, and he will say it is the tamed one, but meet Al-Zubeyr, for he is of lenient character. Tell him, ‘The son^{-asws} of your maternal aunt is saying to you: ‘You knew me^{-asws} at Al-Hijaz and are denying me^{-asws} at Al-Iraq. So, what has changed your mind?’³¹

[قال السيد الشريف و هو ع أول من سمعت منه هذه الكلمة أعني فما عدا مما بدا]

The Seyyid Al-Shareef said, ‘And he^{-asws} is the first one it had been heard from him^{-asws} the phrase, I mean, ‘Ada Mim Ma Bada’ (So, what has changed your mind?)

32 و من خطبة له ع و فيها يصف زمانه بالجور، و يقسم الناس فيه خمسة أصناف، ثم يهد في الدنيا

Sermon 32 – And from a sermon of his^{-asws}, and in it he^{-asws} described his^{-asws} times as being with the tyranny, and he^{-asws} divided the people in it into five types, then he^{-asws} renounced the world

³¹ Nahj Al Balagah – Sermon No. 31

Meaning of tyranny of the times

أَيُّهَا النَّاسُ إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ وَ زَمَنٍ [شديد] كَنُودٍ يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئاً وَ يَزْدَادُ الظَّالِمُ فِيهِ عُنُوداً لَا نَنْتَفِعُ بِمَا عَلِمْنَا وَ لَا نَسْأَلُ عَمَّا جَهِلْنَا وَ لَا نَتَحَوَّفُ قَارِعَةً حَتَّى تَحُلَّ بِنَا

‘O you people! We have come to be in an era of stubbornness, and severely difficult times. The good doer is counted in it as an evil doer, and in it the oppressor is being increasingly excessive. Neither are we benefitting from what we know nor are we asking about what we are ignorant of, nor are we fearing a calamity until it befalls us.

Types of offenders

وَ النَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ مِنْهُمْ مَنْ لَا يَمْتَنِعُهُ الْفُسَادُ فِي الْأَرْضِ إِلَّا مَهَانَةً نَفْسِهِ وَ كَالَالَةَ حَدِّهِ وَ نَضِيضُ وَفْرِهِ

The people are upon four types – From them is one whom nothing prevents him from the mischief in the earth except meekness (gentleness) of his self, and the weakness of his limitations, and lack of plentiful (wealth).

وَ مِنْهُمْ الْمُصَلِّتُ [يسئفه] لِسِنْفِهِ وَ الْمُعْلِنُ بِشَرِّهِ وَ الْمُجْلِبُ بِخَيْلِهِ وَ رَجُلِهِ قَدْ أَشْرَطَ نَفْسَهُ وَ أُوْبِقَ دِينَهُ لِحَطَامٍ يَنْتَهَرُهُ أَوْ مِقْنَبٍ يَفُودُهُ أَوْ مِنْبَرٍ يَفْرَعُهُ وَ لَيْسَ الْمُنْتَجِرُ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ تَمَنَّا وَ بِمَا لَكَ عِنْدَ اللَّهِ عَوْضًا

And from them is the one who overcomes with his sword, and is open with his evil, and the fetcher with his cavalry and his infantry. He has sold his soul and ruined his religion for the wealth he seizes, or an army he leads, or a pulpit he can ascend, and evil is the trade that he sees the world to be a price for his soul, and from what there is for you in the Presence of Allah^{-azwj} as compensation.

وَ مِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ وَ لَا يَطْلُبُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا قَدْ طَامَنَ مِنْ شَخْصِهِ وَ قَارَبَ مِنْ حَطْوِهِ وَ شَمَّرَ مِنْ ثَوْبِهِ وَ زَحْرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ وَ اتَّخَذَ سِتْرَ اللَّهِ دَرِيْعَةً إِلَى الْمَعْصِيَةِ

And from them is one who seeks the word by the work of the Hereafter, and he does not seek the Hereafter with the work of the world. He reassures himself and small is his steps, and rolls up his clothes, and adorns himself for the entrustments, and takes the Veil of Allah^{-azwj} as a means to the disobedience.

وَ مِنْهُمْ مَنْ أَبْعَدَهُ عَنِ طَلَبِ الْمُلْكِ ضُمُوءُهُ نَفْسِهِ وَ انْقِطَاعُ سَبَبِهِ فَقَصْرَتُهُ الْحَالُ عَلَى خَالِهِ فَتَحَلَّى بِاسْمِ الْقِنَاعَةِ وَ تَرْتَنَّنَ بِلِبَاسِ أَهْلِ الرَّهَادَةِ وَ لَيْسَ مِنْ ذَلِكَ فِي مَرَاجٍ وَ لَا مَعْدَى

And from them is one sits back from seeking the kingdom due to weakness of his self, and cutting off of his causes, so the situation reduces him to be upon his state. He gives it the name of contentment and adorns with the apparent of the ascetic people, and he isn't from that in neither any exuberance (energy) nor any such quality.

[الراغبون في الله](#)

The ones desirous regarding Allah^{-azwj}

وَبَقِيَ رَجَالٌ غَضُّ أَبْصَارِهِمْ ذِكْرَ الْمَرْجِعِ وَارْزَاقَ دُمُوعِهِمْ خَوْفُ الْمَحْشَرِ فَهُمْ بَيْنَ شَرِيدٍ نَادٍ وَخَائِفٍ مَشْمُوعٍ وَسَاكِتٍ مَكْتُومٍ وَدَاعٍ مُخْلِصٍ وَتُكْلَانٍ مُوجِعٍ قَدْ أَحْمَلَتْهُمْ التَّقِيَّةُ وَشَمَلَتْهُمْ الدَّلَّةُ

And there remains men who close their eyes remembering the return, and their tears flow in fear of the Resurrection. They are between a displaced club, and fearfully suppressed, and gagged into silence, and sincerely supplicating, and in painful bereavement. The dissimulation has deactivated them, and the humiliation has covered them.

فَهُمْ فِي بَحْرِ أُجَاجٍ أَفْوَاهُهُمْ صَامِرَةٌ وَفُلُوبُهُمْ فَرِحَةٌ قَدْ وَعَظُوا حَتَّى مَلُّوا وَفُهِرُوا حَتَّى ذَلُّوا وَفُتِلُوا حَتَّى قَلُّوا

Thus, they are in a bitter ocean, their mouths are closed tight, and their hearts are sore. They advised until they were fed up, and they were coerced until they were humiliated, and they were killed until they were few (left).

[التزهد في الدنيا](#)

The asceticism in the world

فَلْتَكُنِ الدُّنْيَا فِي أَعْيُنِكُمْ أَصْعَرَ مِنْ خُتَالَةِ الْقُرْظِ وَفُرَاضَةِ الْجِلْمِ وَانْعَظُوا بِمَنْ كَانَ قَبْلَكُمْ قَبْلَ أَنْ يَتَّعِظَ بِكُمْ مَنْ بَعْدَكُمْ وَارْتَضُواهَا دَمِيمَةً فَإِنَّهَا قَدْ رَفِضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ

So, let the world be smaller in your eyes than rubbish scum, and leather trimmings, and take advice from the ones who were before you, before advice is taken from you by the ones to come after you, and refuse it reprehensibly for it has rejected the ones who were more in love with it than you are!³²

[قال الشريف رضي الله عنه أقول و هذه الخطبة ربما نسبها من لا علم له إلى معاوية و هي من كلام أمير المؤمنين ع الذي لا يشك فيه و أين الذهب من الرغام و أين العذب من الأجاج

³² Nahj Al Balagah – Sermon No. 32

The Seyyid Al-Shareef (compiler), may Allah-azwj be Pleased with him, said, 'I am saying, and this sermon is sometimes attributed to Muawiya by the one having no knowledge for him, and it is from the speech of Amir Al-Momineen-asws. There is no doubt in it, and where is the gold from the clay, and where is the fresh (water) from the salty?'

و قد دل على ذلك الدليل الخريت و نقده الناقد البصير عمرو بن بحر الجاحظ فإنه ذكر هذه الخطبة في كتاب البيان و التبيين و ذكر من نسبها إلى معاوية

And that has been pointed upon by the skilful guide and expert critic Amro Bin Bahr Al-Jahiz, for he has mentioned this sermon in the book 'Al-Bayaan Wa Al-Tabayyin', and he has mentioned the one who had attributed it to Muawiya.

ثم تكلم من بعدها بكلام في معناها جعلته أنه قال و هذا الكلام بكلام علي ع أشبه و بمذهبه في تصنيف الناس و في الإخبار عما هم عليه من القهر و الإذلال و من التقية و الخوف أليق

Then after it, he spoke with a speech in its summary meaning. He said, 'And this speech is most resembling with the speeches of Ali-asws and his-asws doctrine in categorising the people, and the news of what they were upon, from the compulsion, and the disgracing, and the apprehension and the fear is more compatible'.

قال و متى وجدنا معاوية في حال من الأحوال يسلك في كلامه مسلك الزهاد و مذاهب العباد

He said, 'And when have we found Muawiya to be in a state from the states walking in his speech the walking of the ascetic, and doctrines of the servants?'

33 و من خطبة له ع عند خروجه لقتال أهل البصرة، و فيها حكمة مبعث الرسل، ثم يذكر فضله و يذم الخارجين

Sermon 33 – And from a sermon of his-asws during his-asws going out to battle the people of Al-Basra, and in it is wisdom of the Prophet-hood of the Rasools-as, then he-asws mentioned his-asws own merits and condemned the rebels

قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عِزِّ بْنِ قَارٍ وَهُوَ يَخْصِفُ نَعْلَهُ فَقَالَ لِي مَا قِيَمَةُ هَذَا النَّعْلِ فَقُلْتُ لَا قِيَمَةَ لَهَا

Abdullah Bin Al-Abbas said, 'I entered to see Amir Al-Momineen^{-asws} at Zi Qaar and he^{-asws} was repairing his^{-asws} slipper. He^{-asws} said to me: 'What is the value of this slipper?' I said, 'There is no value for it'.

فَقَالَ ع وَ اللَّهِ لَهِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُقِيمَ حَقًّا أَوْ أَدْفَعَ بَاطِلًا

He^{-asws} said: 'By Allah^{-azwj}! It is more beloved to me that my^{-asws} ruling you all, except that I^{-asws} am establishing truth and repelling the falsehood'.

حكمة بعثة النبي

Wisdom in Prophet-hood of the Prophet^{-saww}

ثُمَّ خَرَجَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ اللَّهَ [سُبْحَانَهُ] بَعَثَ مُحَمَّدًا ص وَ لَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَفْرَأُ كِتَابًا وَ لَا يَدَّعِي نُبُوَّةَ فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ وَ بَلَّغَهُمْ مَنَاجِئَهُمْ فَاسْتَقَامَتِ قَنَاتُهُمْ وَ اطْمَأَنَّتْ صَفَاتُهُمْ

'Then he^{-asws} went out and addressed the people. He^{-asws} said: 'Allah^{-azwj} the Glorious Sent Muhammad^{-saww} and there wasn't anyone from the Arabs who had read a Book nor claimed Prophet-hood. He^{-asws} guided the people until took their places and reached their program. He^{-saww} straightened their ways and secured their attributes.

فضل علي

Merits of Ali^{-asws}

أَمَّا وَ اللَّهِ إِنْ كُنْتُ لَفِي سَاقِيَتِهَا حَتَّى [وَلْتُ] تَوَلَّيْتُ بِحَدَائِرِهَا مَا [صَعُفْتُ] عَجَزْتُ وَ لَا جَبُنْتُ وَ إِنَّ مَسِيرِي هَذَا لِمِثْلِهَا فَلَأَنْتُمْرَنَ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنِبِهِ

But, by Allah^{-azwj}! I^{-asws} was there during his^{-saww} guidance until they turned around in their entirety. Neither was I^{-asws} frustrated nor was I^{-asws} a coward, and this journey of mine^{-asws} is similar to it. I^{-asws} will turn over the falsehood until the truth comes out from its side.

توبيخ الخارجين عليه

Reprimanding the ones rebelling against him^{-asws}

مَا لِي وَ لِقُرَيْشٍ وَ اللَّهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَ لَأَقَاتِلَنَّهُمْ مُفْتُونِينَ وَ إِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ كَمَا أَنَا صَاحِبُهُمْ الْيَوْمَ وَ اللَّهُ مَا تَنْقِمُ مِنَّا قُرَيْشٍ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ فَأَدْخَلْنَاهُمْ فِي حَبِيرِنَا

What is it to me^{-asws} and Quraysh? By Allah^{-azwj!} I^{-asws} had fought them as Kafirs and I^{-asws} shall be fighting them as tempted ones, and I^{-asws} was their companion yesterday just as I^{-asws} am their companion today. By Allah^{-azwj!} Quraysh did not take revenge from us^{-asws} except that Allah^{-azwj} had Chosen us^{-asws} over them, but we^{-asws} (still) included them in our^{-asws} domain.

فَكَانُوا كَمَا قَالَ الْأَوَّلُ-

أَدَمْتَ لَعْمَرِي شُرْبَكَ الْمَحْضَ صَاحِبًا
وَأَكَلْتَ بِالزُّبْدِ الْمُقَشَّرَةَ الْبُحْرَا
وَنَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَ لَمْ تَكُنْ
عَلِيًّا وَ حَطْنَا حَوْلَكَ الْجُرْدَ وَ السُّمْرَا

So, they became like what the first one said (in a poem), 'By my life, you drank the fresh milk every morning, and you ate fine dates with the butter, and we gifted you the loftiness and you had not been lofty, and we protected you with the thoroughbred horses around you and the strong spears'.³³

34 و من خطبة له ع في استنصار الناس إلى أهل الشام بعد فراغه من أمر الخوارج و فيها يتأفف بالناس، و ينصح لهم بطريق السداد

Sermon 34 – And from a sermon of his^{-asws} in mobilising the people to (fight) the people of Syria after his^{-asws} being free from the matter of the Kharijites, and in it he^{-asws} sympathised with the people, and he^{-asws} advised them with the correct path

أَمَّ لَكُمْ لَقَدْ سَمِعْتُ عَنَابِكُمْ- أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ عَوْضاً وَ بِالذُّلِّ مِنَ الْعِزِّ خُلْفاً إِذَا دَعَوْتُكُمْ إِلَى جِهَادٍ عَدُوَّتُكُمْ دَارَتْ أَعْيُنُكُمْ كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ وَ مِنَ الذُّهُولِ فِي سَكْرَةٍ

'Ugh to you all! I^{-asws} have become tired of rebuking you all! Are you pleased with the life of the world instead of the Hereafter, and with disgrace rather than the honour in replacement? When I^{-asws} am calling you to fight the enemy, your eyes roll as if you are in the difficulties of death, and in intoxication from the bewilderment.

يُرْتَجُّ عَلَيْكُمْ حَوَارِي فَتَعْمَهُونَ- [فَكَأَنَّ] وَ كَأَنَّ قُلُوبَكُمْ مَأْلُوسَةٌ فَأَنْتُمْ لَا تَعْقِلُونَ مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسِ اللَّيَالِي وَ مَا أَنْتُمْ بِرُكْنٍ بِكُمْ وَ لَا زَوَائِرٍ عِزٍّ يُفْتَقَرُ إِلَيْكُمْ مَا أَنْتُمْ إِلَّا كِبَابِلٌ ضَلَّ رِعَاثُهَا فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرَ

My dialogues are being promoted unto you, but you are stunned, it is as if your hearts are disparaging so you are not using your intellects. You are not trustworthy for me^{-asws} so (I^{-asws}) do Sajdah in my^{-asws} nights, and you are pillars one can lean with you, nor are you mean of honour one can come to you. You are not, except like camels lost by its shepherd, so every time he gathers from one side, you disperse from the other (side).

لَيْسَ لَعَمْرُ اللَّهِ سَعُرَ نَارِ الْحَرْبِ أَنْتُمْ تُكَادُونَ وَ لَا تَكِيدُونَ وَ تَنْتَقِصُ أَطْرَافَكُمْ فَلَا تَتَّعِضُونَ لَا يُنَامُ عَنْكُمْ وَ أَنْتُمْ فِي عَقْلَةٍ سَاهُونَ غَلِبَ وَ اللَّهُ الْمُتَحَادِثُونَ

By Allah^{-azwj}! Worse igniters of the war you are! You are being plotted against and you are not installing/planting (safeguards), and your boundaries are being reduced but you are not resentful. You are not being slept from (what is happening around you) and you are in heedlessness, forgetful. By Allah^{-azwj}! The abandoners would be overcome.

وَ أَيْمُ اللَّهِ إِنِّي لِأَطْلُ بِكُمْ أَنْ لَوْ حِمْسَ الْوَعَى وَ اسْتَحَرَ الْمَوْتَ قَدْ انْفَرَجْتُمْ عَنِ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الرَّأْسِ

And I^{-asws} swear by Allah^{-azwj}! I^{-asws} think with you that if the battle rages and the death hovers, you would separate from the son^{-asws} of Abu Talib^{-asws} like the separation of the head from the body.

وَ اللَّهُ إِنَّ امْرَأً يَمَكِّنُ عَدُوَّهُ مِنْ نَفْسِهِ يَعْرِقُ لَحْمَهُ وَ يَهْشِمُ عَظْمَهُ وَ يَفْرِي جِلْدَهُ لِعَظِيمِ عَجْزِهِ ضَعِيفٌ مَا ضُمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ أَنْتَ فَكُنْ ذَلِكَ إِنْ شِئْتَ فَأَمَّا أَنَا فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ صَرَبْتُ بِالْمَشْرِفِيَّةِ تَطِيرُ مِنْهُ فَرَّاشُ الْهَامِ وَ تَطِيحُ السَّوَاعِدُ وَ الْأَقْدَامُ- وَ يَفْعَلُ اللَّهُ بِكَ مَا يَشَاءُ

By Allah^{-azwj}! A person who enables his enemy from himself, remove his flesh, and crush his bones, and peel off his skin, his frustration would be great, too weak from what is being pressed upon him on the sides of his chest. You can be like it you so desire, as for I^{-asws}, by Allah^{-azwj}, would be besides from that coming (to me^{-asws}). I^{-asws} shall strike with the noble (sword), the skulls of the important ones would fly from it, and the hand and the feet would be cut by it, and Allah^{-azwj} will Do after that whatever He^{-azwj} so Desires to.

[طريق السداد](#)

The path of guidance

أَيُّهَا النَّاسُ إِنَّ لِي عَلَيْكُمْ حَقًّا وَ لَكُمْ عَلَيَّ حَقٌّ فَأَمَّا حَقُّكُمْ عَلَيَّ فَالتَّصِيحَةُ لَكُمْ وَ تَوْفِيرُ فَيْئِكُمْ عَلَيْنَا وَ تَعْلِيمُكُمْ كَيْلًا بَجَهْلُكُمْ وَ تَأْدِيبُكُمْ كَيْمًا تَعْلَمُوا

O you people! There is a right for me^{-asws} upon you all, as well as there are rights for you upon me^{-asws}. As for your rights upon me^{-asws}, it is the advising to you and fulfilling your war booty upon you, and reaching you lest you be ignorant, and educate you so that you may be learned.

وَ أَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالتَّبِيعَةِ وَ التَّصِيحَةُ فِي الْمَشْهَدِ وَ الْمَغِيبِ وَ الإِجَابَةُ حِينَ أَدْعُوكُمْ وَ الطَّاعَةُ حِينَ أُمُرُكُمْ

And as for my^{-asws} rights upon you, it is the loyalty with the allegiance, and the good advice during the presence and the absence, and the answering when I^{-asws} call out to you, and the obedience when I^{-asws} instruct you'.³⁴

[35 و من خطبة له ع بعد التحكيم و ما بلغه من أمر الحكيمين و فيها حمد الله على بلائه، ثم بيان سبب البلوى](#)

Sermon 35 – And from a sermon of his^{-asws} after the arbitration, and what had reached him^{-asws} of the matter (betrayal) by the two judges, and in it is Praise of Allah^{-azwj} upon his^{-asws} affliction, then he^{-asws} explained the cause of the afflictions

[الحمد على البلاء](#)

The Praising (Allah^{-azwj}) upon the calamities

الْحَمْدُ لِلَّهِ وَ إِنْ أَتَى الدَّهْرُ بِالْحَطْبِ الْفَادِحِ وَ الحَدِيثِ الْجَلِيلِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ [وَحْدَهُ] لَا شَرِيكَ لَهُ لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
ص

The Praise is for Allah^{-azwj}, and even though the times are with heavy calamities and the mighty occurrence (decision of the two judges at arbitration). And I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. There is no god other than Him^{-azwj}, and that Muhammad is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

[سبب البلوى](#)

Cause of the calamities

أَمَّا بَعْدُ فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرَّبِ نُورِثُ الحَسَنَةَ وَ تُعْقِبُ النَّدَامَةَ وَ قَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الحُكُومَةِ أَمْرِي- وَ نَحَلْتُ لَكُمْ مَخْرُوجَ رَأْيِي 449 لَوْ كَانَ يُطَاعُ لِفَصِيرٍ 450 أَمْرٌ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الجُفَاءَ وَ المُنَابِذِينَ العَصَاةِ حَتَّى ازْتَابَ النَّاصِحُ بِنُصْحِهِ وَ ضَنَّ الرَّئِدُ بِقَدْحِهِ

As for after, the disobedience of the advisor, the sympathetic, the learned, the experience, has inherited the regret, and the remorse is the consequence, and I^{-asws} had instructed you regarding this arbitration of my^{-asws} instructions, and I^{-asws} had sifted for you my^{-asws} treasured view, if it had been obeyed the matter would have been short. But, the disloyal adversaries and the discarders, the disobedience refused to me^{-asws}, to the extent that the advisor (himself) doubted in his own advice, and forearm was careless with its cup.

فَكُنْتُ أَنَا وَ إِيَّاكُمْ كَمَا قَالَ أَحُو هَوَايَنَ

فَلَمْ تَسْتَبِينُوا النَّصْحَ إِلَّا ضَحَى الْعَدِ

أَمَرْتُكُمْ أَمْرِي يَمْنَعُجِ اللَّوَى

I^{-asws} and you all were just as the brother of Hawazin said (in a couplet), ‘I had instructed you with my instructions at the raising of the flag, but you did not see the clarity of the advice until the next midday (when it was too late)’.³⁵

36 و من خطبة له ع في تخويف أهل النهروان

Sermon 36 – And from a sermon of his^{-asws} in frightening the people of Al-Nahrawan

فَأَنَا نَذِيرٌ لَكُمْ أَنْ تُصْبِحُوا صَرَغَى بِأَثْنَاءِ هَذَا النَّهْرِ وَ بِأَهْضَامِ هَذَا الْعَائِطِ عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ وَ لَا سُلْطَانَ مُبِينٍ مَعَكُمْ قَدْ طَوَّحَتْ بِكُمْ الدَّارُ وَ اخْتَبَلَكُمْ الْمِعْدَاةُ

I^{-asws} am a warner to you all, that you will become fallen (dead) by the bend of this river, and at the bottom of this lowland, upon no proof from your Lord^{-azwj} nor is there any clear authorisation with you. The house would be overturned with you and the Pre-determination trapped you.

وَ قَدْ كُنْتُ مَهَيْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَأَبَيْتُمْ عَلَيَّ إِبَاءَ [الْمُخَالَفِينَ] الْمُنَابِذِينَ حَتَّى صَرَفْتُ رَأْيِي إِلَى هَوَاكُمُ وَ أَنْتُمْ مَعَاشِرُ أَحْقَاءِ الْهَامِ سُمَّهَاءِ الْأَخْلَامِ وَ لَمْ آتِ لَا أَبَا لَكُمْ بُجْرًا وَ لَا أَرَدْتُ لَكُمْ ضَرًّا

And I^{-asws} had forbidden you about this arbitration, but you refused upon me^{-asws}, and refusal of the adversaries, the discarders, until I^{-asws} turned around my^{-asws} view to your whims, and you are a community of hidden inspirations, foolish dreams. May there be no father for you! I^{-asws} did not come with trouble for you nor did I^{-asws} want any harm with you’.³⁶

37 و من كلام له ع يجري مجرى الخطبة و فيه يذكر فضائله - عليه السلام - قاله بعد وقعة النهروان

³⁵ Nahj Al Balagah – Sermon No. 35

³⁶ Nahj Al Balagah – Sermon No. 36

Sermon 37 – And from a speech of his flowing the flow of the (other) sermons, and in it is mention of his^{-asws} merits, may the greetings be upon him^{-asws}. He^{-asws} said it after the event of Al-Nahrawan

فَقُمْتُ بِالْأَمْرِ حِينَ فَتِيلُوا وَ تَطَلَّعْتُ حِينَ تَقَبَّعُوا وَ نَطَقْتُ حِينَ تَعْتَمُوا وَ مَضَيْتُ بِنُورِ اللَّهِ حِينَ وَقَفُوا وَ كُنْتُ أَحْفَظُهُمْ صَوْتًا وَ أَعْلَاهُمْ قَوْتًا 466
فَطَرْتُ بِعِنَانِهَا وَ اسْتَبَدَّدْتُ بِرِهَانِهَا كَالْجَبَلِ لَا تُحَرِّكُهُ الْقَوَاصِفُ وَ لَا تُزِيلُهُ الْعَوَاصِفُ

I^{-asws} stood with the affairs when they failed, and I^{-asws} rose where they hid themselves, and I^{-asws} went with the Noor of Allah^{-azwj} where they stopped, and I^{-asws} used to be quietest of them in voices, and loudest of them in marching. I^{-asws} broke them with their annihilation, and I^{-asws} manifested their proofs like the mountain. Neither can the storms shake it, nor can any wind move it.

لَمْ يَكُنْ لِأَحَدٍ فِيَّ مَهْمَرٌ وَ لَا لِقَائِلٍ فِيَّ مَعْمَرٌ الدَّلِيلُ عِنْدِي عَزِيزٌ حَتَّى أَخَذَ الْحَقُّ لَهُ وَ الْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى أَخَذَ الْحَقُّ مِنْهُ

There does not happen to be any fault in me^{-asws} for anyone (to point at), nor anything wrong in me^{-asws} for a speaker to speak ill of. The humble is strong in my^{-asws} presence until I^{-asws} take the right for him, and the strong is weak in my^{-asws} presence, until I^{-asws} take the right from him.

رَضِينَا عَنِ اللَّهِ قَضَاءَهُ وَ سَلَمْنَا لِلَّهِ أَمْرَهُ أَ تَرَانِي أَ كَذِبٌ عَلَى رَسُولِ اللَّهِ ص وَ اللَّهُ لَأَنَا أَوْلُ مَنْ صَدَقَهُ فَلَا أُكُونُ أَوْلُ مَنْ كَذَبَ عَلَيْهِ

We^{-asws} are pleased with Allah^{-azwj} of His^{-azwj} Judgments, and we^{-asws} submit to Allah^{-azwj} of His^{-azwj} Commands. Do you see me^{-asws} lying upon Rasool-Allah^{-saww}? By Allah^{-azwj}! I^{-asws} was the first one to ratify him^{-saww}, and I^{-asws} will not be the first one to lie upon him^{-saww}.

فَنظَرْتُ فِي أَمْرِي فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي وَ إِذَا الْمِيثَاقُ فِي عُنُقِي لِعَبْرِي

I^{-asws} looked into my^{-asws} affairs, and there, my^{-asws} obedience has precedence to my^{-asws} allegiance, and there, the covenant regarding me^{-asws} is in the necks of others'.³⁷

38 و من كلام له ع و فيها علة تسمية الشبهة شبهة ثم بيان حال الناس فيها

³⁷ Nahj Al Balagh – Sermon No. 37

Sermon 38 – And from a speech of his^{-asws}, and in it is reason for naming of the ‘doubt’ as doubt, then he^{-asws} explained the state of the people in it

وَإِنَّمَا سُمِّيَتِ الشُّبُهَةُ شُبُهَةً لِأَنَّهَا تُشْبِهُ الْحَقَّ فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَاؤُهُمْ فِيهَا الْبَيِّنُ وَ دَلِيلُهُمْ سَمْتُ الْهُدَى وَ أَمَّا أَعْدَاءُ اللَّهِ فَدُعَاؤُهُمْ فِيهَا الضَّلَالُ وَ دَلِيلُهُمُ الْعَمَى فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ وَ لَا يُعْطَى الْبَقَاءَ مَنْ أَحَبَّهُ

And rather, the ‘doubt’ (Al-Shub’ha) is named as doubt because it resembles (Shabeeh) the truth. As for the friends of Allah^{-azwj}, their illumination during it is the conviction, and their evidence is the path of guidance. And as for enemies of Allah^{-azwj}. Their calling during it is the straying, and their evidence is the blindness. He will not be saved from the death, the one who fears it, nor will he be given the remaining (living very long), the one who loves it’.³⁸

39 و من خطبة له ع خطبها عند علمه بغزوة النعمان بن بشير صاحب معاوية لعين التمر، و فيها ييدي عذره، و يستنهض الناس لنصرته

Sermon 39 – And from a sermon of his^{-asws} he had addressed it during his^{-asws} knowing about the raids by Al-Numan Bin Bashir, companion of Muawiya, at Ayn Al-Tamr, and in it he^{-asws} reveals his^{-asws} excuse and mobilised the people for help

مُنِيْتُ بِمَنْ لَا يُطِيعُ إِذَا أَمَرْتُ وَ لَا يُجِيبُ إِذَا دَعَوْتُ لَا أَبَا لَكُمْ مَا تَنْتَظِرُونَ بِنَصْرِكُمْ رَبِّكُمْ أَمَا دِينٌ يَجْمَعُكُمْ وَ لَا حِيَّةٌ تُحْمِسُكُمْ

‘I^{-asws} have got ones who do not obey when I^{-asws} order, nor do they answer when I^{-asws} call. May there be no father for you all! What are you waiting for helping your Lord^{-azwj}? Is there no religion to unite you or any pride to instigate you (against your enemies)?

أَقُومُ فِيكُمْ مُسْتَصْرَحًا وَ أَنَادِيكُمْ مُتَعَوِّثًا فَلَا تَسْمَعُونَ لِي قَوْلًا وَ لَا تُطِيعُونَ لِي أَمْرًا حَتَّى [تَكْثِيفَ] تَكْشِفَ الْأُمُورَ عَنْ عَوَاقِبِ الْمَسَاءَةِ

³⁸ Nahj Al Balagah – Sermon No. 38

I^{-asws} am standing among you shouting and calling you all for help, but you are neither listening to my^{-asws} words nor are you being obedient to me^{-asws} of any matter until the matter uncover from the evil consequences.

فَمَا يُدْرِكُ بِكُمْ نَارٌ وَلَا يُبَلِّغُ بِكُمْ مَرَامَ دَعْوَتِكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَحَزَبْتُمْ حَزَبَةَ الْجَمَلِ الْأَسْرِ وَتَنَاقَلْتُمْ تَنَاقُلَ الْبَصِ الْأَدْبَرِ ثُمَّ حَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَدَائِبٌ ضَعِيفٌ - كَأَنَّمَا يُسَافِرُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

Neither can a retaliation be achieved through you, nor can a purpose be reached by you! I^{-asws} called you to help your brethren, so you came out like the emergence of the grunt of a camel with the sores, and you were as sluggish as the sluggishness of the injured camel. Then there came out from you to me^{-asws}, a battalion of weak trembling soldiers. **It is as if they are being driven to the death and they are looking on [8:6]**.³⁹

40 و من كلام له ع [للخوارج] في الخوارج لما سمع قولهم «لا حكم إلا لله»

Sermon 40 - And from a speech of his^{-asws} (to the Kharijites) among the Kharijites when he^{-asws} their word (slogan), ‘There is no judgment except for Allah^{-azwj}’.

قَالَ ع: كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ نَعَمْ إِنَّهُ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَكِنَّ هَؤُلَاءِ يَقُولُونَ لَا إِمْرَةَ إِلَّا لِلَّهِ وَ إِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ

He^{-asws} said: ‘A word of truth intending the falsehood by it. Certainly, there is no judgment except for Allah^{-azwj}, but they are saying there is no emirate except for Allah^{-azwj}, and there is no escape for the people from having a commander, righteous or immoral.

يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَ يَسْتَنْتِجُ فِيهَا الْكَافِرُ وَ يُبَلِّغُ اللَّهُ فِيهَا الْأَجَلَ وَ يُجْمَعُ بِهِ الْفِيءُ وَ يُقَاتَلُ بِهِ الْعَدُوُّ وَ تَأْمَنُ بِهِ السُّبُلُ وَ يُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِي حَتَّى يَسْتَرِيحَ بَرٌّ وَ يُسْتَرَاحَ مِنْ فَاجِرٍ -

The Momin will work in his emirate and the Kafir will be enjoying in it, and Allah^{-azwj} will Cause the term to reach in it, and the war booty will be collected by him, and the enemy will be fought by him, and the ways will be secured by him, he will seize for the weak from the strong until a righteous will get rest and the immoral is rested from’.

³⁹ Nahj Al Balagah – Sermon No. 39

وَ فِي رَوَايَةٍ أُخْرَى أَنَّهُ عَ لَمَّا سَمِعَ تَحْكِيمَهُمْ قَالَ حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ وَ قَالَ أَمَّا الْإِمْرَةُ الْبِرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ وَ أَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَتَمَتَّعُ فِيهَا الشَّقِيُّ إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ وَ تُدْرِكَ مَبِيَّتُهُ

And in another report, when he^{-asws} heard their judgment, he^{-asws} said: ‘A Judgment of Allah^{-azwj} regarding you awaits’. And he^{-asws} said: ‘As for the command of the righteous, the pious would work in it, and as for the command of the immoral, the wretched would enjoy in it until its term is terminated and its hopes are realised’.⁴⁰

41 و من خطبة له ع و فيها ينهى عن الغدر و يحذر منه

Sermon 41 – And from a sermon of his^{-asws}, and in it he^{-asws} forbade from the betrayal and he^{-asws} cautioned from it

أَيُّهَا النَّاسُ إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ وَ لَا أَعْلَمُ جُنَّةً أَوْفَى مِنْهُ وَ مَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ وَ لَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدْ اتَّخَذَ أَكْثَرُ أَهْلِ الْعَدْرِ كَيْسًا وَ نَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حَسَنِ الْحَيْلَةِ

‘O you people! Loyalty is a twin of sincerity, and I^{-asws} do not know of any shield more saving than it, nor will he betray, one who know how is the return. We have come to be in such an era, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to ‘a good trick’ during it.

مَا لَهُمْ فَاتَلَهُمُ اللَّهُ فَدَرَى الْحَوْلُ الْقَلْبُ وَجَهَ الْحَيْلَةَ وَ دُوَّهَا مَانِعٌ مِنْ أَمْرِ اللَّهِ وَ هَمِيهِ فَيَدْعُهَا رَأْيٍ عَيْنٍ بَعْدَ الْفُؤَادَةِ عَلَيَّهَا وَ يَنْتَهِرُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ

What is the matter with them? May Allah^{-azwj} Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is a prevented from the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion’.⁴¹

42 و من كلام له ع و فيه يحذر من اتباع الهوى و طول الأمل في الدنيا

⁴⁰ Nahj Al Balagah – Sermon No. 40

⁴¹ Nahj Al Balagah – Sermon No. 41

Sermon 42 - And from a speech of his^{-asws}, and in it he^{-asws} has cautioned from following the whims and having long hopes in the world

أَيُّهَا النَّاسُ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ [اِئْتِنَانِ] اِئْتَانِ اِتِّبَاعِ الْهُوَى وَ طُولِ الْأَمَلِ فَأَمَّا اِتِّبَاعِ الْهُوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولِ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

O you people! The scariest of what I^{-asws} am fearing upon you all are two (things) – following the whims and having long hopes. As for following the whims, it blocks from the truth, and as for having long hopes, it makes one forget the Hereafter.

أَلَا وَ إِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَاءً فَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ كَصُبَابَةِ الْإِنَاءِ اصْطَبَّهَا صَائِحُهَا أَلَا وَ إِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ وَ لِكُلِّ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَ لَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ كُلَّ وَ لَدٍ سَيُلْحَقُ [بِأُمَّتِهِ] بِأَبِيهِ يَوْمَ الْقِيَامَةِ وَ إِنَّ الْيَوْمَ عَمَلٌ وَ لَا حِسَابَ وَ لَا حِسَابَ وَ لَا عَمَلٍ

Indeed, and the world is turning around (going away) quickly so there does not remain from it except remnants like the remnants of a vessel after having been emptied by emptying. Indeed, and the Hereafter is coming forwards, and for each of these there are sons. So be from sons of the Hereafter, and do not be from sons of the world, and every child will be joined with his (mother) father on the Day of Qiyamah, and today is the working and there is no reckoning, and tomorrow is Reckoning and there is no working'.⁴²

43 و من كلام له ع و قد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبد الله البجلي إلى معاوية و لم ينزل معاوية على بيعته

⁴² Nahj Al Balagah – Sermon No. 42

Sermon 43 – And from a speech of his^{-asws}, and his^{-asws} companions had indicated to him^{-asws} with that preparation for the war after his^{-asws} sending Jareer Bin Abdullah to Muawiya, and he could not bring down Muawiya upon pledging allegiance to him^{-asws}

إِنَّ اسْتِعْدَادِي لِجُزْبِ أَهْلِ الشَّامِ وَ جَرِيرٍ عِنْدَهُمْ إِغْلَاقٌ لِلشَّامِ وَ صَرَفٌ لِأَهْلِهِ عَنِ خَيْرٍ إِنْ أَرَادُوهُ وَ لَكِنَّ قَدْ وَقَّتْ لِجَرِيرٍ وَفَنَّا لَا يُتَّقِمُ بَعْدَهُ إِلَّا مُخْدِعاً أَوْ غَاصِباً

‘My^{-asws} preparation for battling the people of Syria while Jareer is with them would close the door to Syria and its people from goodness, if they intend it, but there is a timing for Jareer, a (known) time, he will not be staying after it except as deceived or disobedient.

وَ الرَّأْيُ عِنْدِي مَعَ الْأَنَاءَةِ فَأَرَادُوا وَ لَا أَكْرَهُ لَكُمْ الْإِعْدَادَ وَ لَقَدْ صَرَفْتُ أَنْفَ هَذَا الْأَمْرِ وَ عَيْنَهُ وَ قَلْبْتُ ظَهْرَهُ وَ بَطْنَهُ فَلَمْ أَرِ لِي فِيهِ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا جَاءَ [بِهِ] مُحَمَّدٌ ص

And the view in my^{-asws} presence is to be with the forbearance, therefore return and I^{-asws} did not dislike the preparation for you for warring the people of Syria, and I^{-asws} have struck the nose of this matter, and its eyes, and overturned its back, and its belly (looked at it from all sides), and I^{-asws} did not see for me^{-asws} (any option) except the fighting, or the Kufr with what has been Revealed unto Muhammad^{-saww}.

إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَإِلِ أَحَدَتْ أَحْدَانًا وَ أَوْجَدَ النَّاسَ مَقَالًا فَقَالُوا نُمُّ نَقَمُوا فَعَبَّرُوا

Surely, there has been a ruler upon the community who innovated innovations, and the people found (reason to) talk, so they spoke, then they avenged and changed’.⁴³

44 و من كلام له ع لما هرب مصقلة بن هبيرة الشيباني إلى معاوية، و كان قد ابتاع سبي بني ناجية من عامل أمير المؤمنين عليه السلام و أعتقهم، فلما طالبه بالمال خاس به و هرب إلى الشام

Sermon 44 - And from a speech of his^{-asws} (Imam Ali^{-asws}) when Masqalah Bin Hubeyra Al-Shaybani fled to Muawiya - and he had sold some captives from the clan of Najiya while being an office bearer of Amir Al-Momineen^{-asws} and freed them (those captives). When he^{-asws} sought him for the money, he was afraid of him^{-asws} and fled to Syria

قَبَّحَ اللَّهُ مَصْنَعَةَ فَعَلِ السَّادَةِ وَ فَرَّ فِرَارَ الْعَبِيدِ فَمَا أَنْطَقَ مَادِحَهُ حَتَّى أَسْكَنَهُ وَ لَا صَدَقَ وَاصِفُهُ حَتَّى بَكَتَهُ وَ لَوْ أَقَامَ لِأَخْذِنَا مَيْسُورُهُ وَ انْتَهَرْنَا بِمَالِهِ وَفُورُهُ

(Imam Ali^{-asws} said) 'May Allah^{-azwj} Uglify Masqalah. He did a deed of the chief and fled the fleeing of the slave. So, no admirer would speak until he silenced himself, nor his description could be ratified until he was muted, and had he stayed, we would have taken little (money) and would have waited (for the rest) until his wealth was plenty'.⁴⁴

45 و من خطبة له ع و هو بعض خطبة طويلة خطبها يوم الفطر و فيها يحمد الله و يذم الدنيا

Sermon 45 – And from a sermon of his^{-asws}, and it is part of a lengthy sermon of his^{-asws} he^{-asws} had addressed it on the day of (Eid) Al-Fitr, and in it he^{-asws} praised Allah^{-azwj} and condemned the world

[حمد الله](#)

Praise of Allah^{-azwj}

الْحَمْدُ لِلَّهِ غَيْرَ مَقْنُوطٍ مِنْ رَحْمَتِهِ وَ لَا مَخْلُوفٍ مِنْ نِعْمَتِهِ وَ لَا مَأْيُوسٍ مِنْ مَغْفِرَتِهِ وَ لَا مُسْتَنْكَفٍ عَنْ عِبَادَتِهِ الَّذِي لَا تَبْرُحُ مِنْهُ رَحْمَةٌ وَ لَا تُفْقَدُ لَهُ نِعْمَةٌ

'The Praise is for Allah^{-azwj} there is no despair from His^{-azwj} Mercy, nor is there any deprivation from His^{-azwj} Favours, nor is there any despair from His^{-azwj} Forgiveness, nor any disapproval from worshipping Him^{-azwj} which there is neither any termination of Mercy from Him^{-azwj} nor any missing out from a Favour of His^{-azwj}.

[ذم الدنيا](#)

Condemnation of the world

وَ الدُّنْيَا دَارٌ مُنِي لَهَا الْفَنَاءُ وَ لِأَهْلِهَا مِنْهَا الْجَلَاءُ وَ هِيَ خُلُوفَةٌ [خَضِرَةٌ] خَضِرَاءُ وَ قَدْ عَجَلَتْ لِلطَّالِبِ وَ التَّبَسَّتْ بِقَلْبِ النَّاطِرِ فَارْتَجَلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الرِّادِ وَ لَا تَسْأَلُوا فِيهَا فَوْقَ الْكِفَافِ وَ لَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ

The world is a house of death having annihilation for it and there is departure for its people, and it is sweet, green. It hastens towards the seeker and attaches with the heart of the beholder. Depart from it with as excellent of whatever of the provision is in your presence and do not ask in it above the sufficient and do not seek from it any more than the subsistence'.⁴⁵

⁴⁵ Nahj Al Balagah – Sermon No. 45

46 و من كلام له ع عند عزمه على المسير إلى الشام و هو دعاء دعا به ربه عند وضع رجله في الركاب

Sermon 46 - And from a speech of his^{-asws} during his^{-asws} determining upon the journey to Syria, and it is a supplication he^{-asws} had supplicated with at the placing of his^{-asws} legs in the stirrups

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَ كَأْتِيَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْمَالِ

‘O Allah^{-azwj!} I^{-asws} seek Refuge with You^{-azwj} from the hardships of the journey, and the gloom of the overturning, and the evil scenery regarding the souls and the families and the wealth.

وَ الْوَلَدِ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَ لَا يَجْمَعُهُمَا غَيْرُكَ لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَصْحَبًا وَ الْمُسْتَصْحَبُ لَا يَكُونُ مُسْتَخْلَفًا

O Allah^{-azwj!} You^{-azwj} are the Companion in the journey and You^{-azwj} are the replacement (protection) regarding the family, and none can gather them apart from You^{-azwj} because the one left behind cannot be the companion, and the companion cannot be the one left behind’.⁴⁶

[قال السيد الشريف رضي الله عنه و ابتداء هذا الكلام مروى عن رسول الله ص و قد قفاه أمير المؤمنين ع بأبلغ كلام و تممه بأحسن تمام]

The Seyyid Al-Shareef (compiler), may Allah^{-azwj} be Pleased with him, said, ‘And the beginning of this speech is reported as being from Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws} has followed it through with the most eloquent of speeches and completed it with the most excellent of completions’.

47 و من كلام له ع في ذكر الكوفة

Sermon 47 – And from a speech of his^{-asws} regarding mention of Al-Kufa

كَأَنِّي بِكَ يَا كُوفَةَ مُتَدَيِّنٌ مَدَّ الْأَدِيمَ الْعُكَاظِي تَعْرِكِينَ بِالنَّوْازِلِ وَ تُرْكِبِينَ بِالزَّلَازِلِ وَ إِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَّارٌ سُوْءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ [أَوْ] وَ رَمَاهُ بِقَاتِلٍ

'It is as if I^{-asws} am with you O Kufa! You are being stretched like the leather of Al-Ukazi (market). You are being scraped with the calamities and are afflicted with the troubles, and I^{-asws} know that no tyrant would intend you with evil except Allah^{-azwj} would involve him with the pre-occupations and shoot at him with a killer'.⁴⁷

48 و من خطبة له ع عند المسير إلى الشام قيل إنه خطب بها و هو بالنخيلة خارجا من الكوفة إلى صفين

Sermon 48 - And from a sermon of his^{-asws} during the journey to Syria. It is said he^{-asws} had addressed with it while he was at Al-Nakheela outside from Al-Kufa, to Siffeen

الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٍ وَ غَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ خَفَقَ وَ الْحَمْدُ لِلَّهِ غَيْرَ مَفْقُودِ الْإِنْعَامِ وَ لَا مُكَافِئِ الْإِفْضَالِ

'The Praise is for Allah^{-azwj} every time it is night and dusk, and the Praise is for Allah^{-azwj} every time a star twinkles and pulsates, and the Praise is for Allah^{-azwj} Whose Bounties never deplete nor would the Grace be sufficed (repaid).

أَمَّا بَعْدُ فَقَدْ بَعَثْتُ مُقَدِّمِي وَ أَمَرْتُهُمْ بِالزُّومِ هَذَا الْمِلْطَاطِ حَتَّى يَأْتِيَهُمْ أَمْرِي وَ قَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ النُّطْفَةَ إِلَى شِرْزَمَةَ مِنْكُمْ مُوْطِنِينَ أَكْتَنَافَ دِجَلَةَ فَأُخِضُّهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ وَ أَجْعَلُهُمْ مِنْ أَمْدَادِ الْقُوَّةِ لَكُمْ

As for after, I^{-asws} have sent my frontmen and instructed them to stay at this valley until my^{-asws} instructions come to them, and I^{-asws} have viewed that I^{-asws} should cut across the river to Shirzama to the banks of Dajlah (river Tigris) and get them up to go with you all to your enemies and make them to me from the helping strength for you all'.⁴⁸

⁴⁷ Nahj Al Balaghah – Sermon No. 47

⁴⁸ Nahj Al Balaghah – Sermon No. 48

قال السيد الشريف أقول يعني ع بالملطاط هاهنا سمت الذي أمرهم بلزومه و هو شاطئ الفرات و يقال ذلك أيضا لشاطئ البحر و أصله ما استوى من الأرض و يعني بالنطفة ماء الفرات و هو من غريب العبارات و عجيبها

The Seyyid Al-Shareef (compiler) said, 'I am saying, he^{-asws} meant with 'Al-Multat' over here is the direction which he^{-asws} had ordered them with adhering with it, and it is the banks of Euphrates, and that can be said also for the coast of the sea, and it's original is what is even from the land, and he^{-asws} meant with 'Al-Natfah' as being water of the Euphrates, and it is from the strange expression and wondrous'.

49 و من كلام له ع و فيه جملة من صفات الربوبية و العلم الإلهي

Sermon 49 – And from a speech of his^{-asws}, and in it is a summary of the attributes of the Lordship and the Divine knowledge

الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ حَقِيَّاتِ الْأُمُورِ وَ دَلَّتْ عَلَيْهِ أَعْلَامُ الظُّهُورِ وَ امْتَنَعَ عَلَى عَيْنِ الْبَصِيرِ فَلَا عَيْنٌ مِّنْ لَّمْ يَرَهُ تُنْكِرُهُ وَ لَا قَلْبٌ مِّنْ أَتَيْتَهُ يُبْصِرُهُ سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءٌ أَعْلَى مِنْهُ وَ قَرَّبَ فِي الدُّنُوِّ فَلَا شَيْءٌ أَقْرَبُ مِنْهُ

'The Praise is for Allah^{-azwj} Who hid matters, and (Let) the apparent signs point to Him^{-azwj}, and He^{-azwj} refrained from the eye of the insightful, so there is no eye which does not see Him^{-azwj} can deny Him^{-azwj}, nor a heart from affirming His^{-azwj} insight. He^{-azwj} preceded in the loftiness so there is nothing higher than Him^{-azwj} and is near in the nearness so there is nothing nearer than Him^{-azwj}.

فَلَا اسْتِعْلَاؤُهُ بَاعِدَهُ عَنْ شَيْءٍ مِنْ خَلْقِهِ وَ لَا قُرْبُهُ سَاوَاهُمْ فِي الْمَكَانِ بِهِ لَمْ يُطْلِعِ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ وَ لَمْ يَحْجِبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ

So, there is nothing from His^{-azwj} creation higher than Him^{-azwj} due to His^{-azwj} remoteness, nor does His^{-azwj} nearness equate them to Him^{-azwj} in the place. The intellects are not notified upon the limitations of His^{-azwj} descriptions, and He^{-azwj} did not veil these from the Obligation of recognising Him^{-azwj}.

فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الْوُجُودِ عَلَى إِقْرَارِ قَلْبِ ذِي الْجُحُودِ تَعَالَى اللَّهُ عَمَّا يَقُولُهُ الْمُشْبِهُونَ بِهِ وَ الْجَائِدُونَ لَهُ عُلوًّا كَبِيرًا

Thus, He^{-azwj} is the One^{-azwj} to Whom testify the signs of the existence upon acknowledge by a heart with the rejection. Allah^{-azwj} is Exalted from those who resemble (to proof or reject) and the rejecters are speaking with, Loftier, Greater'.⁴⁹

⁴⁹ Nahj Al Balagah – Sermon No. 49

50 و من كلام له ع و فيه بيان لما يجرب العالم به من الفتن و بيان هذه الفتن

Sermon 50 – And from a speech of his^{-asws}, and in it is explanation of what the scholar can be ruined with from the Fitna, and explanation of this Fitna

إِنَّمَا بَدَأَتْهُمُ الْفِتْنَةُ أَهْوَاءَهُمْ تُتَّبَعُ وَ أَحْكَامُ اللَّهِ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ وَ يَتَوَلَّى عَلَيْهَا رِجَالٌ رِجَالًا عَلَى غَيْرِ دِينِ اللَّهِ

‘But rather the Fitna (strife) begins when the desires are followed, and the Ordinances are innovated, wherein the Book of Allah^{-azwj} is opposed, and the men govern the men over it upon changing the Religion of Allah^{-azwj}.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِرَاجِ الْحَقِّ لَمْ يَخَفْ عَلَى الْمُؤْتَادِينَ وَ لَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ انْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ وَ لَكِنْ يُؤْخَذُ مِنْ هَذَا ضِعْفٌ وَ مِنْ هَذَا ضِعْفٌ فَيُمَزَّجَانِ فَهَذَاكَ يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ يَنْجُو الَّذِينَ سَبَقَتْ لَهُمُ مِنَ اللَّهِ الْحُسْنَى

If the falsehood was pure from being mixed with the Truth, there would have been no fear upon the seekers of the realities; and if the Truth had been pure from being clad in the falsehood, the tongues of the obstinate ones would have been cut off from it. But a handful is grabbed from this, and a handful from this, and these are mixed up. Thus, over here, the Satan^{-la} overcomes upon his^{-la} friends, and (only) those get saved, for whom the goodly end has preceded from Allah^{-azwj}.⁵⁰

51 و من خطبة له ع لما غلب أصحاب معاوية أصحابه ع على شريعة الفرات بصفين و منعهم الماء

Sermon 51 - And from a sermon of his^{-asws} when companions of Muawiya had overcome his^{-asws} companions at the banks of the Euphrates at Siffeen and prevented them the water

قَدْ اسْتَطَعْتُمْوَكُمُ الْقِتَالَ فَأَفْرُوا عَلَى مَدَلَّةٍ وَ تَأْخِيرِ مَحَلَّةٍ أَوْ رُوُوا السُّيُوفَ مِنَ الدِّمَاءِ تَرَوُوا مِنَ الْمَاءِ فَالْمَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ وَ الْحَيَاةُ فِي مَوْتِكُمْ فَاهْرَبِينَ

'They are seeking the battle from you, therefore either accept the humiliation and delay the opportunity, or saturate the swords from the blood, to be saturated from the water. The death is being subjugated during your lives while the life is in your deaths while subduing.

أَلَا وَ إِنَّ مَعَاوِيَةَ قَاد لُمَّةٍ مِنَ الْعَوَاةِ وَ عَمَسَ عَلَيْهِمُ الْخَبَرَ حَتَّى جَعَلُوا نُحُورَهُمْ أُعْرَاضَ الْمَنِيَّةِ

Indeed, and Muawiya is leading a small band of insurgents and has obscured the news upon them to the extent that they are making their throats the targets for death'.⁵¹

[52 و من خطبة له ع و هي في التزهيد في الدنيا و ثواب الله للزاهد و نعم الله على الخالق](#)

Sermon 52 - And from a sermon of his^{-asws}, and it is regarding asceticism in the word and Rewards of Allah^{-azwj} for the ascetic, and Favours of Allah^{-azwj} upon the creatures

[التزهيد في الدنيا](#)

⁵¹ Nahj Al Balagh – Sermon No. 51

The asceticism in the world

أَلَا وَ إِنَّ الدُّنْيَا قَدْ تَصَرَّحَتْ وَ أَدْنَتْ بِانْقِصَاءِ وَ تَنَكَّرَ مَعْرُوفُهَا وَ أُذْبِرَتْ حَذَاءَ فِيهَا تَحْفِيزُ بِالْفَنَاءِ سَكَّاهَا وَ تَحْدُو بِالْمَوْتِ جِيرَاهَا وَ قَدْ أَمَرَ فِيهَا مَا كَانَ خُلُوعاً وَ كَدِيرَ مِنْهَا مَا كَانَ صَفْوَاً فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ أَوْ جُرْعَةٌ كَجُرْعَةِ الْمَقْلَةِ لَوْ تَمَرَّزَهَا الصَّدِيَانُ لَمْ يَنْتَفِعْ

Indeed, and surely the world is folding up and has proclaimed the termination, and it's acts of kindness are being denied, and it is turning back speedily. It is driving its dwellers to the annihilation and guiding its neighbours to the death, and it has become bitter in it what used to be sweet, and it has been polluted what used to be clean. So there does not remain from it except a remnant like a residue in a pitcher or a gulp like a gulp of a mouthful. If the thirsty one were to partake it, it will not quench his thirst.

فَأَرْمِعُوا عِبَادَ اللَّهِ الرَّجِيلَ عَنْ هَذِهِ الدَّارِ الْمُقْدُورِ عَلَى أَهْلِهَا الرُّوَالِ وَ لَا يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ وَ لَا يَطُولَنَّ عَلَيْكُمْ فِيهَا الْأَمَدُ

Therefore prepare, (O) servants of Allah^{-azwj}, for the departure from this house! The decline has been pre-determined upon its inhabitants, and do not let yourselves be overwhelmed in it by the long hopes, nor consider the period of stay in it as being long.

[ثواب الزهاد](#)

Rewards of the asceticism

قَوْلَ اللَّهِ لَوْ حَنَنْتُمْ حِينَ الْوَالِدِ الْعِجَالِ وَ دَعَوْتُمْ بِهَدْيِ الْحَمَامِ وَ جَارْتُمْ جُجُورَ مُتَبَيِّلِي الرُّهْبَانِ وَ حَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ وَ الْأَوْلَادِ التَّمَّاسِ الْقُرْبَةَ إِلَيْهِ فِي اِرْتِفَاعِ دَرَجَةٍ عِنْدَهُ أَوْ عُقْرَانِ سَيِّئَةٍ أَحْصَنَتْهَا كُتُبُهُ وَ حَفِظَتْهَا رُسُلُهُ لَكَانَ قَلِيلاً فِيمَا أَرْجُو لَكُمْ مِنْ تَوَابِهِ وَ أَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ

By Allah^{-azwj}! Even if you were to cry like the camel having lost its young one, and were to coo the cooing of the pigeons, and clamour like the afflicted Monks, and were to extract to Allah^{-azwj}, from the wealth and the children seeking the nearness to Him^{-azwj} regarding the lofty ranks in His^{-azwj} Presence, or Forgiveness of evil deeds His^{-azwj} registers have enumerated and His^{-azwj} messengers have recorded, it would still be little to what I^{-asws} am hoping for you all of His^{-azwj} Rewards, and I^{-asws} am fearing upon you of His^{-azwj} Punishment.

[نعم الله](#)

Bounties of Allah^{-azwj}

وَ [بِاللَّهِ] تَاللَّهِ لَوْ ائْتَانَتْ قُلُوبُكُمْ ائْتِيَاناً وَ سَأَلْتُمْ عِيُونُكُمْ مِنْ رَغْبَةٍ إِلَيْهِ أَوْ رَهْبَةٍ مِنْهُ دَمَا تَمَّ غَيْرُكُمْ فِي الدُّنْيَا مَا الدُّنْيَا بَاقِيَةٌ مَا جَزَتْ أَعْمَالُكُمْ عَنْكُمْ وَ لَوْ لَمْ تُبْتَفُوا شَيْئاً مِنْ جُهْدِكُمْ أَنْعَمَهُ عَلَيْكُمْ الْعِظَامَ وَ هُدَاهُ إِيَّاكُمْ لِلْإِيمَانِ

And even if your hearts were too melts with a melting, and your eyes flow blood in desire to Him^{-azwj} or fear from Him^{-azwj}, then you were to live in the world for as long as the world remains, your deeds will not fulfil on your behalf, and even if there does not remain anything from your efforts, for His^{-azwj} mighty Favours upon you and His^{-azwj} having Guided you to the Eman'.⁵²

53 و من خطبة له ع في ذكرى يوم النحر و صفة الأضحية

Sermon 53 – And from a sermon of his^{-asws} in mentioning the day of the sacrifice (Eid Al-Azha) and the description of the sacrificial animal

وَمِنْ تَمَامِ الْأُضْحِيَّةِ اسْتِشْرَافُ أُذُنِهَا وَ سَلَامَةُ عَيْنَيْهَا فَإِذَا سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَ تَمَّتْ وَ لَوْ كَانَتْ عَضْبَاءَ الْقَرْنِ تَجُرُّ رِجْلَهَا إِلَى الْمُنْسَلِكِ

‘And from completeness of the sacrificial animal is the erectness of its ears, and soundness of its eyes. When the ears and the eyes are sound, the sacrificial animal is sound and complete, even if its horn were to be broken or it were to drag its legs to the ritual sacrifice’.⁵³

54 و من خطبة له ع و فيها يصف أصحابه بصفين حين طال منعهم له من قتال أهل الشام

Sermon 54 - And from a sermon of his^{-asws}, and in it is description of his^{-asws} companions at Siffeen when their refusal to him^{-asws} was prolonged, of battling the people of Syria

فَتَدَاكُوا عَلَيَّ تَدَاكُ الْإِبِلِ الْهَيْمِ يَوْمَ وَرِدِهَا وَ قَدْ أَرْسَلَهَا رَاعِيهَا وَ خُلِعَتْ مَتَانِيهَا حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِي أَوْ بَعْضُهُمْ قَاتِلِي بَعْضٍ لَدَيَّ

‘So, they thronged upon me^{-asws} thronging of the thirsty camels returning which its shepherd had sent after their legs had been freed, to the extent that I thought they would kill me^{-asws}, or some of them would kill the others in front of me^{-asws}.

⁵² Nahj Al Balagah – Sermon No. 52

⁵³ Nahj Al Balagah – Sermon No. 53

وَقَدْ قَلَّبْتُ هَذَا الْأَمْرَ بَطْنُهُ وَظَهْرُهُ حَتَّى مَنَعَنِي النَّوْمَ فَمَا وَجَدْتَنِي يَسْعُنِي إِلَّا قِتَالَهُمْ أَوْ الْجُحُودَ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص فَكَانَتْ مُعَاجِزَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَاجِزَةِ الْعِقَابِ وَ مَوَاتِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوَاتِ الْآخِرَةِ

And I^{-asws} had turned this matter, its belly, and its back (looked at all options) until the sleep prevented me^{-asws}, but I^{-asws} could not find any leeway for me^{-asws} except either fighting them or the rejection with whatever Muhammad^{-saww} had come with. Thus, the immediate fighting was easier upon me^{-asws} than the future punishment, and the difficulties of the world are easier upon me^{-asws} than difficulties of the Hereafter'.⁵⁴

55 و من كلام له ع و قد استبطأ أصحابه إذنه لهم في القتال بصغين

Sermon 55 – And from a speech of his^{-asws}, and his^{-asws} permission his^{-asws} companions had been delayed to them in battling at Siffeen

أَمَّا قَوْلُكُمْ أَكُلَّ ذَلِكَ كَرَاهِيَةَ الْمَوْتِ فَوَاللَّهِ مَا أَبَالِي دَخَلْتُ إِلَى الْمَوْتِ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ

'As for your words, 'All that is (his^{-asws}) dislike of the death', by Allah^{-azwj}, I^{-asws} do not care whether I^{-asws} enter to the death, or the death comes out to me^{-asws}.

وَأَمَّا قَوْلُكُمْ شَكَّا فِي أَهْلِ الشَّامِ فَوَاللَّهِ مَا دَفَعْتُ الْحَرْبَ يَوْمًا إِلَّا وَ أَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي وَ تَعُشُوا إِلَيَّ ضَوْئِي وَ ذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالَتِهَا وَ إِنْ كَانَتْ تَبُوءُ بِأَثَامِهَا

And as for your words, 'He^{-asws} is doubt regarding the people of Syria', by Allah^{-azwj}, I^{-asws} did not push back the war even for a day except and I^{-asws} was eager that a group might join up with me^{-asws}, and they would live in my^{-asws} illumination, and that is more beloved to me^{-asws} than my^{-asws} killing them upon their straying, and even though they are grooming their own sins'.⁵⁵

56 و من كلام له ع يصف أصحاب رسول الله و ذلك يوم صفين حين أمر الناس بالصلح

⁵⁴ Nahj Al Balagah – Sermon No. 54

⁵⁵ Nahj Al Balagah – Sermon No. 55

Sermon 56 – And from a speech of his-asws describing companions of Rasool-Allah-azwj, and that was during the day of Siffeen when he-asws ordered the people with the reconciliation

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ص نَقْتُلُ آبَاءَنَا وَ أَبْنَاءَنَا وَ إِخْوَانَنَا وَ أَعْمَامَنَا مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَ تَسْلِيمًا وَ مُضِيًّا عَلَى اللَّقْمِ وَ صَبْرًا عَلَى مَضَضِ الْأَلَمِ
556 وَ جِدًّا فِي جِهَادِ الْعَدُوِّ

‘We were with Rasool-Allah^{-azwj}. Our father, and our sons, and our brothers, and our uncles were killed, that did not increase us except in Eman and submission, and we continued upon the path and were patient upon the past pains and strived in fighting the enemies.

وَ لَقَدْ كَانَ الرَّجُلُ مِنَّا وَ الْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ يَتَخَالَسَانِ أَنْفُسُهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمُنُونِ فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَ مَرَّةً لِعَدُوِّنَا مِنَّا

And it used to be so that the man from us and another from our enemies would compete with each other like the two competing horses, being sincere to themselves which of the two would make his counterpart drink the cup of death. Sometimes it was for us from our enemies, and at times it was for our enemies from us.

فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بَعْدُونَا الْكَيْبَتَ وَ أَنْزَلَ عَلَيْنَا النَّصْرَ حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ وَ مُتَبَوِّئًا أَوْطَانَهُ وَ لَعْمَرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ مَا قَامَ لِلدِّينِ عُمُودٌ وَ لَا احْضَرَّ لِلْإِيمَانِ عُودٌ وَ أَيْمُ اللَّهِ لَتَحْتَلِبُنَّهَا دَمًا وَ لَتَتَّبِعُنَّهَا نَدَمًا.

When Allah^{-azwj} saw our sincerity, He^{-azwj} Sent down the suppression with our enemies and Sent down the Help upon us until Al-Islam was settled, its neighbourhoods laying down, and its homelands resting in its place. By my^{-asws} life! If we had come up with what you have come up with, the pillars would not have been established for the religion, nor would the tree of Eman have sprouted green, and I^{-asws} swear by Allah^{-azwj} You will be milking blood, and it would be followed by regret’.⁵⁶

[57 و من كلام له ع في صفة رجل مذموم ثم في فضله هو ع](#)

Sermon 57 – And from a speech of his^{-asws} in describing a condemnable man, then regarding his^{-asws} merits

أَمَّا إِنَّهُ سَيَطْهَرُ 562 عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ 563 مُنْدَحِقُ الْبُطْنِ 564 يَأْكُلُ مَا يَجِدُ وَ يَطْلُبُ مَا لَا يَجِدُ فَاقْتُلُوهُ وَ لَنْ تَقْتُلُوهُ أَلَا وَ إِنَّهُ سَيَأْمُرُكُمْ بِسَيِّئِ وَ الْبِرَاءَةِ مِنِّي فَأَمَّا السَّبُّ فَسُبُّونِي فَإِنَّهُ لِي زَكَاةٌ وَ لَكُمْ نَجَاةٌ وَ أَمَّا الْبِرَاءَةُ فَلَا تَنْتَرِزُوا مِنِّي فَإِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَ سَبَقْتُ إِلَى الْإِيمَانِ وَ الْهِجْرَةِ

‘After me^{-asws}, there will prevail upon you a man of broad mouth and large belly, devouring whatever he can find and seeking what he cannot find. So, kill him, but you will never kill him. Indeed! And he will be ordering you with reviling me^{-asws} and the disavowing from me^{-asws}. As for the reviling, so revile me^{-asws}, for it would be a purification for me^{-asws} and a salvation for you (from him), and as for the disavowing, so do not disavow from me^{-asws}, and for I^{-asws} have been born upon the nature and have preceded to the Eman and the Emigration’.⁵⁷

58 و من كلام له ع كلم به الخوارج حين اعتزلوا الحكومة و تنادوا أن لا حكم إلا لله

Sermon 58 – And from a speech of his^{-asws} speaking to the Kharijites with it when they had isolated the government and they called out, ‘There is no judgment except for Allah^{-azwj}’

أَصَابَتْكُمْ حَاصِبٌ وَ لَا بَقِيَّ مِنْكُمْ [آيْر] آتِرٌ أَوْ بَعْدَ إِيْمَانِي بِاللَّهِ وَ جِهَادِي مَعَ رَسُولِ اللَّهِ ص أَشْهَدُ عَلَى نَفْسِي بِالْكَفْرِ لَ قَدْ ضَلَلْتُمْ إِذَا وَ مَا أَنَا مِنَ الْمُهْتَدِينَ

‘Storms may afflict you and there will not remain any crosser from you. Is it after by Eman with Allah^{-azwj} and my^{-asws} Jihad alongside Rasool-Allah^{-azwj} that I^{-asws} should be testifying upon myself^{-asws} with the Kufir? **You have strayed, (if I do so) then I would not be from the rightly Guided ones [6:56].**

فَأَوْبُوا شَرَّ مَا بٍ وَ ارْجِعُوا عَلَى أَنْتِ الْأَعْقَابِ أَمَّا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي دُلًّا شَامِلًا وَ سِنْفًا قَاطِعًا وَ آثَرَةً يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سِنَّةً

So, return to your evil abode and return to the tracks of your heels. But you will be facing after me^{-asws}, inclusive disgrace, and cutting sword, and traces the oppressors would be taking regarding you all as a norm'.⁵⁸

59 و قال ع لما عزم على حرب الخوارج و قيل له إن القوم عبروا جسر النهروان

Sermon 59 – And he^{-asws} said when he^{-asws} had determined upon battling the Kharijites, and it was said to him, ‘The people (Kharijites) have crossed the bridge of Al-Nahrawan

مَصَارِعُهُمْ دُونَ النَّطْفَةِ وَاللَّهِ لَا يُقَلِّتُ مِنْهُمْ عَشْرَةً وَلَا يُهْلِكُ مِنْكُمْ عَشْرَةً

‘Their killing places would be down river. By Allah^{-azwj}! Not even ten of them will escape nor will ten of you die’.⁵⁹

[قال الشريف يعني بالنطفة ماء النهر و هي أفصح كناية عن الماء و إن كان كثيرا جما و قد أشرنا إلى ذلك فيما تقدم عند مضي ما أشبهه]

Al-Shareef (compiler) said, ‘He^{-asws} meant by ‘Al-Natfa’, water of the river, and it is the most eloquent metaphor about the water and even if it were to be a lot, and we have indicated that in what has already preceded (sermon 48) what resembles it’.

60 و قال ع لما قتل الخوارج ف قيل له يا أمير المؤمنين هلك القوم بأجمعهم

Sermon 60 – And he^{-asws} said when he^{-asws} had killed the Kharijites, it had been said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! The people have been killed, all of them!’

كَأَنَّ اللَّهَ إِتْمَ نُتْفَتْ فِي أَصْلَابِ الرِّجَالِ وَ قَرَارَاتِ النِّسَاءِ كُلَّمَا نَجَمَ مِنْهُمْ قَدْ قُطِعَ حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَابِينَ

⁵⁸ Nahj Al Balagah – Sermon No. 58

⁵⁹ Nahj Al Balagah – Sermon No. 59

He^{-asws} said: ‘Never, by Allah^{-azwj}! They are seeds in the loins of the men and wombs of the women, and every time a chief of theirs rises he would be cut down, until the last of them become thieves and plunderers’.⁶⁰

[61 و قال ع](#)

Sermon 61 - And he^{-asws} said (regarding the Kharijites)

لَا تُقَاتِلُوا الْخَوَارِجَ بَعْدِي فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَأَهُ كَمَنْ طَلَبَ الْبَاطِلَ فَأَدْرَكَهُ

‘Do not kill the Kharijites after me, for the one who seeks the truth and is mistaken isn’t like the one who seeks the falsehood and attains it, meaning Muawiya and his companions’.⁶¹

[قال الشريف يعني معاوية و أصحابه]

Al-Shareef (compiler) said, ‘He^{-asws} meant Muawiya and his companions’.

[62 و من كلام له ع لما خوف من الغيلة](#)

Sermon 62 – And from a speech of his^{-asws} when there was fear from the assassination

وَ إِنَّ عَلَيَّ مِنَ اللَّهِ جُنَّةً حَصِينَةً فَإِذَا جَاءَ يَوْمِي انْفَرَجَتْ عَنِّي وَ أَسْلَمْتَنِي فَحِينَئِذٍ لَا يَطِيشُ السَّهْمَ 574 وَ لَا يَزِرُ الْكَلِمُ

‘And that upon me^{-asws} there is a fortified shield from Allah^{-azwj}. So, when my^{-asws} day comes it would be released from me^{-asws} and submit me^{-asws} (to death), that is when neither will the arrow be diverted, nor would the injury heal’.⁶²

⁶⁰ Nahj Al Balagah – Sermon No. 60

⁶¹ Nahj Al Balagah – Sermon No. 61

⁶² Nahj Al Balagah – Sermon No. 62

Sermon 63 – And from a speech of his^{-asws} cautioning from Fitna of the world

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسَلَّمُ مِنْهَا إِلَّا فِيهَا وَلَا يُنْحَى بِشَيْءٍ كَانَ لَهَا ابْتِلَى النَّاسُ بِهَا فِتْنَةً فَمَا أَخَذُوهُ مِنْهَا لَهَا أُحْرَجُوا مِنْهُ وَ حُوسِبُوا عَلَيْهِ وَ مَا أَخَذُوهُ مِنْهَا لَعَبْرَهَا قَدِمُوا عَلَيْهِ وَ أَقَامُوا فِيهِ

‘Indeed, and the world is a house no one is safe from it except in it, nor can he be rescued by anything which was (done) for it. The people are Tried in it with Fitna, so whatever they are taking from it, there is an extraction for it from him, and he will be Reckoning upon it, and whatever they take from it for other, they will go ahead upon it and will be staying in it.

فَإِذَا عِنْدَ دَوِي الْعُقُولِ كَفَى الظِّلِّ بَيْنَا تَرَاهُ سَابِعاً حَتَّى قَلَصَ وَ زَائِداً حَتَّى نَقَصَ.

In the view of the ones with intellect, the shade suffices as an explanation. You see it spreading until it diminishes and increases until it reduces’.⁶³

Sermon 64 – And from a sermon of his^{-asws} in guiding the righteous office bearers

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ بَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ وَ ابْتَاغُوا مَا يَبْقَى لَكُمْ بِمَا يُرْوَلُ عَنْكُمْ وَ تَرَحَّلُوا فَقَدْ جُدَّ بِكُمْ وَ اسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُكُمْ 582 وَ كُونُوا قَوْمًا صَبِيحًا فَإِنَّهُمْ وَ عَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ يَدَارٍ فَاسْتَبَدَّلُوا

‘Fear Allah^{-azwj}, servant of Allah^{-azwj} and rush to your deaths with your good deeds and buy what will be everlasting for you by what (bounties) are declining from you, and provide for departure for you are being driven, and prepare for the death, for it is hovering upon you, and be a people who have been shouted at, so they woke up and they know that the world isn’t a house for them, and it has to be replaced.

فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يَبْرِكْكُمْ سُدىً وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ الْجَنَّةِ أَوْ النَّارِ إِلَّا الْمَوْتُ أَنْ يَنْزِلَ بِهِ وَ إِنَّ غَايَةَ تَنْفُسِهَا اللَّحْظَةُ وَ تَحْدِمْهَا السَّاعَةُ لِجَدِيدَةِ بَقْصَرِ الْمُدَّةِ

Surely Allah^{-azwj} the Glorious had not Created you in vain and has not left you as neglected, and there is nothing between one of you and the Paradise or the Fire, except the death to

be fall with him, and that the peak is being reduced by every moment and the hour is demolishing it for a worth by shortening the term.

وَ إِنَّ غَائِباً يَخْدُوهُ الْجُدِيدَانِ اللَّيْلُ وَ النَّهَارُ لَحَرِيٍّ بِسُرْعَةِ الْأَوْبَةِ وَ إِنَّ قَادِمًا يَفْدُمُ بِالْفُؤُزِ أَوْ الشِّقْمَةِ لَمَسْتَحِقٌّ لِأَفْضَلِ الْعُدَّةِ فَتَرَوُّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا مَا تَحْزُرُونَ بِهِ أَنْفُسَكُمْ غَدًا

And the hidden (death) is being ushered by the two renewals, the night, and the day, are speeding with the quickness of the storm, and a traveller is arriving either with the success or the misery, is deserving of the best preparation. Therefore, provide in the world from the world what you can protect yourselves with tomorrow.

فَأَتَقَى عَبْدٌ رَبَّهُ نَصَحَ نَفْسَهُ وَ قَدَّمَ تَوْبَتَهُ وَ غَلَبَ شَهْوَتَهُ فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ وَ أَمَلُهُ خَادِعٌ لَهُ وَ الشَّيْطَانُ مُوَكَّلٌ بِهِ يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيُرَكِّبَهَا وَ يُبَيِّنُهَا التَّوْبَةَ لِيُسَوِّفَهَا إِذَا هَجَمَتْ مَبِيئَتُهُ عَلَيْهِ أَعْقَلَ مَا يَكُونُ عَنْهَا

A servant should fear his Lord^{-azwj}, advise himself, and send his repentance ahead, and overcome his lustful desires, for his death is veiled from him, and his hopes are deceiving him, and the Satan^{-la} has been allocated with him adorning the acts of disobedience to him for him to be indulging in these, and preventing him from repenting so he would postpone it. Then his wishes attack upon him and he becomes as heedless as can be from it.

فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي عَقْلٍ أَنْ يَكُونَ عُمْرُهُ عَلَيْهِ حُجَّةً وَ أَنْ تُؤَدِّبَهُ أَيَّامُهُ إِلَى الشِّقْمَةِ

Oh alas, the regret upon every one with heedlessness! His own life would become an argument against him, and his days would lead him to the misery.

نَسْأَلُ اللَّهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَ إِيَّاكُمْ مِمَّنْ لَا تُبْطِرُهُ نِعْمَةٌ وَ لَا تُقْصِرُ بِهِ عَنْ طَاعَةِ رَبِّهِ غَايَةً وَ لَا تُخْلِي بِهِ بَعْدَ الْمَوْتِ نَدَامَةً وَ لَا كَابَةً

We^{-asws} ask Allah^{-azwj} the Glorious to Make us^{-asws} and you all to be from the ones whom neither do the bounties mislead him nor cause him to be deficient from obeying his Lord^{-azwj}, and it should be released with him after the death, neither regret nor gloom'.⁶⁴

[65 و من خطبة له ع و فيها مباحث لطيفة من العلم الإلهي](#)

Sermon 65 – And from a sermon of his^{-asws}, and in it are subtle enquiries of the Divine knowledge

الْحَمْدُ لِلَّهِ الَّذِي لَمْ تَسْبِقْ لَهُ حَالٌ خَالًا فَيَكُونُ أَوْ لَا قَبْلَ أَنْ يَكُونَ آخِرًا وَ يَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا كُلُّ مُسَمًّى بِالْوَحْدَةِ غَيْرُهُ قَلِيلٌ وَ كُلُّ غَزِيرٍ غَيْرُهُ
دَلِيلٌ وَ كُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ وَ كُلُّ مَالِكٍ غَيْرُهُ مَمْلُوكٌ وَ كُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ وَ كُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ وَ يَعْجِزُ

‘The Praise is for Allah^{-azwj}, Whom a state does not precede a state so He^{-azwj} came into being, or a before from becoming later, or becoming Apparent before He^{-azwj} becomes Hidden. Every one named with the one apart from Him^{-azwj}, is little, and every mighty one apart from Him^{-azwj} is humble, and every strong one apart from Him^{-azwj} is weak, and every owner apart from Him^{-azwj} is owned, and every knower apart from Him^{-azwj} is a learner, and every able one apart from Him^{-azwj} is able and unable.

وَ كُلُّ سَمِيعٍ غَيْرُهُ بَصَمٌ عَنِ لَطِيفِ الْأَصْوَاتِ وَ يُصَمُّهُ كَبِيرُهَا وَ يَذْهَبُ عَنْهُ مَا بَعْدَ مِنْهَا وَ كُلُّ بَصِيرٍ غَيْرُهُ يَغْمَى عَنِ خَفِيِّ الْأَلْوَانِ وَ لَطِيفِ الْأَجْسَامِ وَ
كُلُّ ظَاهِرٍ غَيْرُهُ [غَيْرٌ بَاطِنٍ] بَاطِنٌ وَ كُلُّ بَاطِنٍ غَيْرُهُ ظَاهِرٌ

And every hearing one apart from Him^{-azwj} is deaf from the subtle sounds and he hears its bigger ones, and from these, every (sound) far from him fades away from him, and every seeing one apart from Him^{-azwj} is blind from the hidden colours and subtle bodies, and every apparent one apart from Him^{-azwj} is not hidden, and every hidden one apart from Him^{-azwj} is not apparent.

لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ وَ لَا تَخَوْفٍ مِنْ عَوَاقِبِ زَمَانٍ وَ لَا اسْتِعَانَةَ عَلَى نِدِّ مُتَاوِرٍ وَ لَا شَرِيكَ مُكَانِرٍ وَ لَا ضِدَّ مُنَافِرٍ وَ لَكِنَّ خَلَائِقَ مَرْبُوبُونَ وَ
عِبَادٌ دَاخِرُونَ

He^{-azwj} did not Created what He^{-azwj} Created to strengthen authority, nor fearing from the consequences of the times, nor to be assisted against an attacking adversary, nor a boasting associate, nor a hating opponent. But the creatures are being nourished, and the servants are being humbled.

لَمْ يَخْلُقْ فِي الْأَشْيَاءِ فَيُقَالُ هُوَ [فِيهَا] كَائِنٌ وَ لَمْ يَنْأَ عَنْهَا فَيُقَالِ هُوَ مِنْهَا بَائِنٌ لَمْ يُوَدِّدْ خَلْقَ مَا ابْتَدَأَ وَ لَا تَدْبِيرُ مَا دَرَأَ وَ لَا وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ وَ لَا
وَلَجَتْ عَلَيْهِ شُبُهَةٌ فِيمَا قَضَى وَ قَدَّرَ بَلَّ قَضَاءٍ مُتَقَنَّ وَ عِلْمٌ مُحْكَمٌ وَ أَمْرٌ مُبْرَمٌ الْمَأْمُولُ مَعَ الْبَقْمِ الْمَرْهُوبُ مَعَ التَّعَمِّ

He^{-azwj} does not permeate into the things so it could be said, ‘He^{-azwj} is existing in it’, nor is He^{-azwj} separate from these so it could be said, ‘He^{-azwj} is distant from it’. It did not exhaust Him^{-azwj} creating what He^{-azwj} Began, nor the management of what He^{-azwj} Controls, nor pausing with inability of what He^{-azwj} creates, nor was there any doubt upon Him^{-azwj} regarding what He^{-azwj} Ordains and Determines. But (His^{-azwj}) Decision is certain, and Knowledge is

decisive, and Command is overwhelming. He^{-azwj} is the aspired to during the afflictions, and the feared during the Bounties'.⁶⁵

66 و من كلام له ع في تعليم الحرب و المقاتلة و المشهور أنه قاله لأصحابه ليلة الحرير أو أول اللقاء بصفين

Sermon 66 – And from a speech of his^{-asws} in teaching the war (tactics) and the fighting, and the well known is that he^{-asws} had said it to his^{-asws} companions on ‘Laylat Al-Hareer’, or at the beginning of the battle of Siffeen

مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْخَشْيَةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ عَضُّوا عَلَى النَّوَاجِذِ فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَنِ الْهَامِ وَ أَكْمَلُوا اللَّأْمَةَ وَ قَلَقُوا السُّيُوفَ فِي أَعْمَادِهَا قَبْلَ سَلِّهَا وَ الْحُظُوتِ الْحَزْرَ وَ اطْعَنُوا الشَّرَّزَ وَ نَافِخُوا بِالطُّبَى وَ صِلُوا السُّيُوفَ بِالْحُطَا

‘Community of Muslims! Be aware of the fear, and bring about the tranquillity, and bite upon your front teeth, for it would be more forceful for the swords from the important ones (of the enemies), and complete the armour, and shake the swords in their sheaths before unsheathing it, and observe the enemy, and look sideways for stabbing, and fight off with the agility, and unsheathe the swords with the edges.

وَ اعْلَمُوا أَنَّكُمْ بَعَيْنِ اللَّهِ وَ مَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ فَاعَاوِدُوا الْكُرَّ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امشوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا

And know you are in the Eye of Allah^{-azwj} with a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-saww}, so keep repeating the forward attacks and be embarrassed from the fleeing, for it would be a shame in the posterity and (inherit) Fire on the Day of reckoning and feel good about yourselves and walk to the death the walk of a brave one.

وَ عَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَ الرِّوَاقِ الْمُطَنَّبِ فَاضْرِبُوا تَبَجَهُ فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ وَ قَدْ قَدَّمَ لِلْوَتْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رَجُلًا فَصَفِدًا صَفِدًا حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ - وَ أَنْتُمْ الْأَعْلُونَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَرَّكُمْ أَعْمَالُكُمْ

And upon you all is with this great multitude (enemy), and the corridor to the pitched tent, so strike it down for the Satan^{-la} lies in its piece. He^{-la} has forwarded a hand for the leaping and set back a leg for the fleeing. So be solid as a slab until the pillars of truth are flashed to you,

⁶⁵ Nahj Al Balagah – Sermon No. 65

while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]'.⁶⁶

67 و من كلام له ع قالوا لما انتهت إلى أمير المؤمنين ع أنباء السقيفة بعد وفاة رسول الله ص قال ع ما قالت الأنصار قالوا قالت منا أمير و منكم أمير

Sermon 67 – And from speech of his^{-asws}, when the news reached to Amir Al-Momineen^{-asws} of the (coup) of Saqeefa after expiry of Rasool-Allah^{-azwj}, he^{-asws} said what the Helpers had said, ‘There should be a commander from us (Helpers) and a commander from you (Emigrants)’.

قال ع فَهَلَّا اِحتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ ص وَصَّى بِأَنْ يُحْسَنَ إِلَى مُحْسِنِهِمْ وَ يُتَجَاوَزَ عَنْ مُسِيئِهِمْ

He^{-asws} said: ‘Why didn’t you (Helpers) argue against them (Emigrants) with that Rasool-Allah^{-saww} had bequeathed that everyone should be good to their good doers and overlook from their evil ones?’

قَالُوا وَ مَا فِي هَذَا مِنَ الْحُجَّةِ عَلَيْهِمْ

They said, ‘And what is the argument in this against them?’

فَقَالَ ع لَوْ كَانَ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ

He^{-asws} said: ‘If the Imamate had been among them, the bequest would not have been with (being good to) them’.

ثُمَّ قَالَ ع فَمَاذَا قَالَتْ قُرَيْشٌ

Then he^{-asws} said: ‘So what is that which Quraysh said?’

قَالُوا اِحتَجَّتْ بِأَنَّهَا شَجَرَةُ الرَّسُولِ ص

They said, ‘They argued that they are of the (lineal) tree of the Rasool^{-saww}’.

⁶⁶ Nahj Al Balaghah – Sermon No. 66

فَقَالَ ع 4 اِحْتَجُّوا بِالشَّجَرَةِ وَ أَضَاعُوا الثَّمَرَ

He^{-asws} said: 'They argued with the tree and have wasted the fruits (People^{-asws} of the Household)'.⁶⁷

68 و من كلام له ع لما قلد محمد بن أبي بكر مصر فملكته عليه و قتل

Sermon 68 - And from a speech of his^{-asws} when he^{-asws} collared Muhammad Bin Abu Bakr with Egypt, so he ruled upon it and was killed

وَ قَدْ أَرَدْتُ تَوَلِيَةَ مِصْرَ هَاشِمِ بْنِ عُثْبَةَ وَ لَوْ وَ لَيْتُهُ إِذَاهَا لَمَّا حَلَّى هُمُ الْعَرْصَةَ وَ لَا أَهْرَهُمُ الْعَرْصَةَ بِلَا دَمٍ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ فَلَقَدْ كَانَ إِلَيَّ حَبِيبًا وَ كَانَ لِي رَبِيبًا

'And I^{-asws} had wanted to make Hashim Bin Utba the ruler (of Egypt), and he had ruled it, he would not have vacated any plains for them, nor would he have given them the opportunity, without there being any condemnation to Muhammad Bin Abu Bakr, for he was beloved to me^{-asws}, and was a stepson to me^{-asws}'.⁶⁸

69 و من كلام له ع في توبيخ بعض أصحابه

Sermon 69 – And from a speech of his^{-asws} in rebuking some of his^{-asws} companions

كَمْ أَدَارِيكُمْ كَمَا تُدَارَى الْبَكَارُ الْعَمِدَةُ وَ الثِّيَابُ الْمُتَدَاعِيَةُ حِيصَتْ مِنْ جَانِبٍ تَهْتَكُ مِنْ آخَرَ

'How much considerate shall I^{-asws} be to you all, just as the camel with a small hump, and the torn clothes, every time it is stitched from one side it tears from the other?

كُلَّمَا أَطَلَ عَلَيْكُمْ مَنْسِرٌ مِنْ مَنَاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ وَ انْجَحَرَ انْجَحَارَ الضَّبَّةِ فِي حُجْرِهَا وَ الصَّبْعِ فِي وَجَارِهَا الدَّلِيلُ وَ اللَّهُ مَنْ نَصَرْتُمُوهُ وَ مَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَقِ نَاصِلٍ

⁶⁷ Nahj Al Balaghah – Sermon No. 67

⁶⁸ Nahj Al Balaghah – Sermon No. 68

Is it every time that a cavalry from the people of Syria hovers over you each man from you would close his door and hide (like) the hiding of the lizard in its hole, and the hyena in its lair? By Allah^{-azwj}! The disgraced is the one whom you help, and the one who shoots with you, so he has shot with a broken arrow.

إِنَّكُمْ وَاللَّهِ لَكَثِيرٌ فِي الْبَاحَاتِ قَلِيلٌ تَحْتَ الرِّايَاتِ وَ إِيَّيَ لَعَالِمٍ بِمَا يُصْلِحُكُمْ وَ يُقِيمُ أَوْدَكُمْ وَ لَكَيْتِي لَا أَرَى إِصْلَاحَكُمْ بِإِيسَادِ نَفْسِي أَضْرَعَ اللَّهُ حُدُودَكُمْ وَ أَتَعَسَ جُدُودَكُمْ لَا تَعْرِفُونَ الْحَقَّ كَمَعْرِفَتِكُمُ الْبَاطِلَ وَ لَا تُبْطِلُونَ الْبَاطِلَ كإِبْطَالِكُمُ الْحَقَّ

By Allah^{-azwj}! You are a lot in the courtyards, few beneath the flags, and I^{-asws} know what you can be corrected with, and your crookedness be straightened, but I^{-asws} shall not correct you by spoiling myself^{-asws}. I^{-asws} beseech to Allah^{-azwj} of your deceit and I^{-asws} am tired of energising you. You are not recognising the truth like your recognition of the falsehood, nor are you invalidating the falsehood like your invalidation of the truth!⁶⁹

70 و قال ع في سحرة اليوم الذي ضرب فيه

Sermon 70 – And he^{-asws} said during the pre-dawn of the day in which he^{-asws} was struck

مَلَكَتْنِي عَيْنِي وَ أَنَا جَالِسٌ فَسَنَحَ لِي رَسُولُ اللَّهِ ص فَعُلْتُ يَا رَسُولَ اللَّهِ مَاذَا لَقَيْتُ مِنْ أُمَّتِكَ مِنَ الْأَوْدِ وَ اللَّدِّ فَقَالَ ادْعُ عَلَيْهِمْ فَعُلْتُ أَبَدَلْنِي اللَّهُ بِحِمٍّ خَيْرًا مِنْهُمْ وَ أَبَدَلَهُمْ بِي شَرًّا لَكُمْ مِنِّي

'My^{-asws} eyes overcame me^{-asws} while I^{-asws} was seated, and Rasool-Allah^{-saww} appeared to me^{-asws} (in the dream). I^{-asws} said: 'O Rasool-Allah^{-saww}! (Look) and what I^{-asws} have faced from your^{-saww} community, from the crookedness and the severe disputes!' He^{-saww} said: 'Suppliated against them'. I^{-asws} said: 'May Allah^{-azwj} Replace them for me^{-asws} better than them and Replace me^{-asws} for them eviler than me^{-asws}'.⁷⁰

71 و من خطبة له ع في ذم أهل العراق و فيها يوبخهم على ترك القتال و النصر يكاد يتم ثم تكذيبهم له

⁶⁹ Nahj Al Balagah – Sermon No. 69

⁷⁰ Nahj Al Balagah – Sermon No. 70

Sermon 71 – And from a sermon of his^{-asws} in condemnation of the people of Al Iraq, and in it he^{-asws} rebuked them upon neglecting the battling, and the victory had been almost completed, then their belying to him^{-asws}

أَمَّا بَعْدُ يَا أَهْلَ الْعِرَاقِ فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ حَمَلَتْ فَلَمَّا أَمْتَتْ أَمْلَصَتْ وَ مَاتَ قَيْمُهَا وَ طَالَ تَأْمِيمُهَا وَ وَرَثَهَا أَبْعَدُهَا.

‘As for after, O people of Al-Iraq! Rather, you are like the pregnant woman who bears. When it is completed, it is a stillbirth, and her custodian (husband) has died, and her widowhood prolongs, and the remote ones inherit her.

أَمَّا وَ اللَّهِ مَا أَنْتَبَيْتُمْ خِيَارًا وَ لَكِنْ جِئْتُمْ إِلَيْنَا سَوْفًا وَ لَقَدْ بَلَّغَنِي أَنَّكُمْ تَقُولُونَ عَلَيَّ بِكَذِبٍ فَاتْلُكُمُ اللَّهُ تَعَالَى فَعَلَى مَنْ أَكْذَبَ أَعْلَى اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ أَمْ عَلَيَّ نَبِيِّهِ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ

But, by Allah^{-azwj!} I^{-asws} did not come to you by choice, but I^{-asws} came to you having pushed. And it has reached me that you are saying, ‘Ali^{-asws} is a liar!’ May Allah^{-azwj} Fight you! Upon whom have I^{-asws} lied? Is it upon Allah^{-azwj!} I^{-asws} am the first one to believe in Him^{-azwj!} Or upon His^{-azwj} Prophet^{-saww}? But I^{-asws} am the first one to ratify him^{-saww!}

كَأَلَا وَ اللَّهِ لَكِنَّهَا هُنَّجَةٌ عَيْنُهَا وَ لَمْ تَكُونُوا مِنْ أَهْلِهَا وَئِيلُ أُمِّهِ كَيْلًا بَعِيرٍ تَمَنَّى لَوْ كَانَ لَهُ وَعَاءٌ- وَ لَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

Never, by Allah^{-azwj!} But it is a tone you are absent from it, and you do not happen to be from its people. Woe be unto his mother! I^{-asws} am speaking without (charging) a price, if only there were retainers for it, **and you will come to know his News after a while [38:88]**.⁷¹

72 و من خطبة له ع علم فيها الناس الصلاة على النبي ص و فيها بيان صفات الله سبحانه و صفة النبي و الدعاء له

⁷¹ Nahj Al Balagah – Sermon No. 71

Sermon 72 – And from a sermon of his^{-asws} wherein he^{-asws} taught the people, the Salawaat upon the Prophet^{-saww}, and in it is explanation of the Attributes of Allah^{-azwj} the Glorious, and description of the Prophet^{-saww}, and calling to him^{-saww}

[صفات الله](#)

Attributes of Allah^{-azwj}

اللَّهُمَّ دَاجِي الْمَدْحُورَاتِ وَ دَاعِمِ الْمَسْمُوكَاتِ وَ جَابِلِ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيهَا وَ سَعِيدِهَا

O Allah^{-azwj}, Spreader of the spread-out lands, and Holder of the withheld (skies), and Creator of the hearts upon their natures, their wretched and their fortunate!

[صفات النبي](#)

Attributes of the Prophet^{-saww}

اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا انْعَلَقَ وَ الْمُعْلِنِ الْحَقِّ بِالْحَقِّ وَ الدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ وَ الدَّامِعِ صَوْلَاتِ الْأَضَالِيلِ

Send the noblest of Your^{-azwj} Salawaat and the best of Your^{-azwj} Blessings upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, the last of the ones who preceded, and the opener of what had been locked, and the notified of the truth with the truth, and the repeller of the armies of falsehood, and the crusher of the onslaughts of the straying ones.

كَمَا حُمِلَ فَاضْطَلَعَ قَائِمًا بِأَمْرِكَ مُسْتَوْفِرًا فِي مَرْضَاتِكَ غَيْرَ نَاكِلٍ عَنْ قُدْمِ وَ لَا وَاهٍ فِي عَزْمِ وَاعِيًا لِيُخَيِّكَ حَافِظًا لِعَهْدِكَ مَا ضِيًّا عَلَى نَفَاذِ أَمْرِكَ حَتَّى أَوْزَى قَبَسَ الْقَابِسِ وَ أَضَاءَ الطَّرِيقَ لِلْخَائِبِ

Just as he^{-saww} had borne, he^{-saww} stood with Your^{-azwj} Commands, advancing in Your^{-azwj} Pleasure, without weakening from the steps, retaining Your^{-azwj} Revelation, preserving

Your^{-azwj} Testament, continuing upon the implementation of Your^{-azwj} Commands, until unto he^{-saww} attainer attained, and the paths were illumination for the groper (in the dark).

وَهُدَيْتَ بِهِ الْقُلُوبَ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْآثَامِ وَأَقَامَ بِمُوضِحَاتِ الْأَعْلَامِ وَنَيَّرَاتِ الْأَحْكَامِ فَهُوَ أَمِينُكَ الْمَأْمُونُ وَخَازِنُ عِلْمِكَ الْمَخْزُونُ وَشَهِيدُكَ يَوْمَ الدِّينِ وَبَعِيثُكَ بِالْحَقِّ وَرَسُولُكَ إِلَى الْخَلْقِ

And the hearts were guided by him^{-saww} after the immersion in the Fitna and the sins, and he^{-saww} established the clear signs and the radiant rulings. So, he^{-saww} is Your^{-azwj} trustworthy trustee, and treasurer of Your^{-azwj} Treasured Knowledge, and Your^{-azwj} Witness on the Day of Qiyamah, and one You^{-azwj} Sent with the truth and Your^{-azwj} Rasool^{-saww} to the creatures.

[الدعاء للنبي](#)

The supplication for the Prophet^{-saww}

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِي ظِلِّكَ وَ اجْزِهِ مَضَاعِفَاتِ الْخَيْرِ مِنْ فَضْلِكَ

O Allah^{-azwj}! Make room for him^{-saww} in the expanse of Your^{-azwj} Shade, and Segment for him^{-asws} the multiple goodness from Your^{-azwj} Grace!

اللَّهُمَّ وَ اَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ اَكْرِمْ لَدَيْكَ مَنَزَلَتَهُ وَ اَتَمِّمْ لَهُ نُورَهُ وَ اجْزِهِ مِنْ اِتِّعَائِكَ لَهُ مَقْبُولِ الشَّهَادَةِ مَرْضِي الْمَقَالَةِ دَا مَنْطِقِي عَدْلٍ وَ حُطْبَةِ فَصْلِ

O Allah^{-azwj}, and Raise his^{-saww} building higher that the construction of the (other) buildings, and Complete his^{-saww} Noor for him^{-saww}, and Reward him^{-asws} of Your^{-azwj} Prophet-hood for him^{-asws}, the testimony being accepted (by the people), pleased of the words when he^{-saww} speaks justly, and decisive address.

اللَّهُمَّ اجْمَعْ بَيْنَنَا وَ بَيْنَهُ فِي بَرْدِ الْعَيْشِ وَ قَرَارِ النِّعْمَةِ وَ مَتَى السَّهَوَاتِ وَ أَهْوَاءِ اللَّذَاتِ وَ رَحَاءِ الدَّعَةِ وَ مُنْتَهَى الطَّمَأِينَةِ وَ نُحْبِ الْكِرَامَةِ

O Allah^{-azwj}! Gather between us and him^{-saww} in the cloak of livelihood, and settlement of the ever-lasting bounties, and the wishful desires, and the pleasures of the whims, and prosperous state, and peak of wishes, and honourable gifts'.⁷²

[73 و من كلام له ع قاله مروان بن الحكم بالبصرة](#)

⁷² Nahj Al Balagah – Sermon No. 72

Sermon 73 – And from a speech of his^{-asws} having said it to Marwan Bin Al-Hakam at Al-Basra

قَالُوا: أُخِذَ مَرْوَانُ بْنُ الْحَكَمِ أَسِيرًا يَوْمَ الْجَمَلِ فَاسْتَشْفَعَ الْحَسَنُ وَ الْحُسَيْنَ عَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَكَلَّمَاهُ فِيهِ فَخَلَى سَبِيلَهُ فَقَالَا لَهُ يُبَايِعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, 'Marwan Bin Hakam was taken a prisoner on the day of the camel, and he was interceded for by Al-Hassan^{-asws} and Al-Husayn^{-asws} to Amir Al-Momineen^{-asws}. They^{-asws} spoke to him^{-asws} and he^{-asws} freed his way. They^{-asws} said to him^{-asws}: 'He will pledge allegiance to you^{-asws}, O Amir Al-Momineen^{-asws}!'

قَالَ عَلَيْهِ السَّلَامُ: أَوْ لَمْ يُبَايِعْنِي بَعْدَ قَتْلِ عُمَانَ لَا حَاجَةَ لِي فِي بَيْعَتِهِ إِذَا كَفَّ يَهُودِيَّةً لَوْ بَايَعَنِي بِكَفِّهِ لَعَدَرَ بِسَبِيهِ أَمَا إِنَّ لَهُ إِمْرَةً كَلَعَقَتِ الْكَلْبَ أَنْفَهُ وَ هُوَ أَبُو الْأَكْبَشِ الْأَزْبَعَةِ وَ سَتَلَقَى الْأُمَّةُ مِنْهُ وَ مِنْ وَلَدِهِ يَوْمَ أَحْمَرَ

He^{-asws} said: 'Or, did he not pledge allegiance to me^{-asws} after the killing of Usman? There is no need for me regarding his allegiance. It is a palm of a Jew, if he were to pledge allegiance to me^{-asws}, he would betray by his reasons. But, for him is a governance like dog licking its nose, and he is a father of four rams (sons), and the community will be facing from him and from his sons, a red day'.⁷³

[74 و من خطبة له ع لما عزموا على بيعة عثمان](#)

Sermon 74 – And from a sermon of his^{-asws} when they had determined upon pledging allegiance to Usman

لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ النَّاسِ بِمَا مِنْ عَنِّي وَ وَاللَّهِ لَأُسَلِّمَنَّ مَا سَلِمَتْ أُمُورُ الْمُسْلِمِينَ وَ لَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ خَاصَّةً التَّمَسَّاسَ لِأَجْرِ ذَلِكَ وَ فَضْلِهِ وَ زُهْدًا فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرِفِهِ وَ زَرْجِهِ

'You have known that I^{-asws} am more rightful of the people with it than others, and by Allah^{-azwj}, for as long as the Muslims affairs are intact, and there does not happen to be any tyranny in it except upon me^{-asws} in particular, I^{-asws} shall be seeking the Recompense

⁷³ Nahj Al Balagah – Sermon No. 73

of that and its merit and be abstemious in it while you are all competing for its attractions and its allurements'.⁷⁴

[75 و من كلام له ع لما بلغه اتهام بني أمية له بالمشاركة في دم عثمان](#)

Sermon 75 – And from a speech of his-asws when it reached him-asws the accusations of the clan of Umayya to him-asws with the participation in (shedding) blood of Usman

أَوْ لَمْ يَنْهَ بَنِي أُمَيَّةَ عَلْمُهَا بِي عَنْ قَرْبِي أَوْ مَا وَزَعَ الْجَهْلَ سَابِقِي عَنْ مُهْمَتِي وَ لَمَّا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغَ مِنْ لِسَانِي

'Or didn't the knowledge of the clan of Umayya regarding me^{-asws} prevent them from accusing me^{-asws}? Didn't the ignoramuses not give out my^{-asws} precedence from accusing me? And what Allah^{-azwj} had Advised them with is more eloquent than my^{-asws} tongue.

أَنَا حَجِيجُ الْمَارِقِينَ وَ حَصِيمُ النَّكِيثِينَ الْمُزْتَابِينَ وَ عَلَى كِتَابِ اللَّهِ تُعْرَضُ الْأَمْثَالُ وَ بِمَا فِي الصُّدُورِ يُجَازَى الْعِبَادُ

I^{-asws} am a contender to the deviants, and a disputer to the suspicious, upon the Book of Allah^{-azwj} the Exalted, presenting the parables, and the servants would be Recompensed with what is in the chests'.⁷⁵

[76 و من خطبة له ع في الحث على العمل الصالح](#)

⁷⁴ Nahj Al Balagah – Sermon No. 74

⁷⁵ Nahj Al Balagah – Sermon No. 75

Sermon 76 – And from a sermon of his^{-asws} in urging upon the righteous deeds

رَحِمَ اللَّهُ امْرَأً سَمِعَ حُكْمًا فَوَعَى وَ دُعِيَ إِلَى رِشَادٍ فَدَنَا وَ أَخَذَ بِحُجْرَةِ هَادٍ فَنَجَا رَاقِبَ رَبِّهِ وَ خَافَ ذَنْبَهُ فَدَمَّ خَالِصًا وَ عَمِلَ صَالِحًا اِكْتَسَبَ مَذْخُورًا وَ اجْتَنَّبَ مَحْذُورًا

‘May Allah^{-azwj} Mercy a person who hears wisdom, so he retains it, and is called to the righteous guidance so he approaches, and he holds a side of a guide, so he attains salvation. He watches out for Allah^{-azwj} and fears his sins. He goes ahead sincerely and does righteous deeds earning treasures (of the Hereafter) and shuns cautioned matters.

وَ رَمَى غَرَضًا وَ أَحْرَزَ عِوَضًا كَابَرَ هَوَاهُ وَ كَذَّبَ مِنْهُ جَعَلَ الصَّبْرَ مَطِيئَةً نَجَاتِهِ وَ التَّقْوَى عُدَّةً وَفَاتِهِ رَكِبَ الطَّرِيقَةَ الْعَرَاءَ وَ لَزِمَ الْمَحَجَّةَ الْبَيْضَاءَ اغْتَنَّمَ الْمَهْلَ وَ بَادَرَ الْأَجَلَ وَ تَزَوَّدَ مِنَ الْعَمَلِ

He shoots (outcome of actions) are the purpose and achieved Recompense, turned back his whims, and belied his hopes. He made the patience the tread path of his salvation, and the piety as a weapon of his death. He rode the path of honour and necessitated the bright manifesto, seized the opportunity, and rushed hastily and provided from the deeds’.⁷⁶

77 و من كلام له ع و ذلك حين منعه سعيد بن العاص حقه

Sermon 77 - And from a speech of his^{-asws}, and that is when Saeed Bin Al Aas had prevented him^{-asws} of his^{-asws} right

إِنَّ نَبِيَّ أُمِيَّةٍ لِيَمُوقُونِي تُرَاتٍ مُحَمَّدٍ ص تَفْوِيحًا وَ اللَّهُ لَئِنْ بَقِيَتْ لَهُمْ لَأَنْفُضَنَّهْم نَفْصَ اللَّحَامِ الْوَدَامِ التَّرِيَّةِ

‘The clan of Umayya are giving me^{-asws} the inheritance of Muhammad^{-saww} bit by bit. By Allah^{-azwj}! If I^{-asws} were to remain alive for them, I^{-saww} shall shake them off, like the shaking off the dust from the meat by the butcher’.⁷⁷

⁷⁶ Nahj Al Balagah – Sermon No. 76

⁷⁷ Nahj Al Balagah – Sermon No. 77

78 و من كلام له ع من كلمات كان ع يدعو بها

Sermon 78 – And from a speech of his^{-asws} from phrases he^{-asws} used to supplicate with

اللَّهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَإِنْ عُدْتُ فَعُدَّ عَلَيَّ بِالْمَغْفِرَةِ

‘O Allah^{-azwj}! Forgive for me^{-asws} what You^{-azwj} are more Knowing with than I^{-asws} am. If I^{-asws} were to repeat, then Repeat unto me^{-asws} with the Forgiveness.

اللَّهُمَّ اغْفِرْ لِي مَا وَابَيْتُ مِنْ نَفْسِي وَ لَمْ يَجِدْ لَهُ وَفَاءً عِنْدِي

O Allah^{-azwj}! Forgive for me^{-asws} what I^{-asws} had promised from myself^{-asws} and You^{-azwj} did not Find any loyalty for it with me^{-asws}.

اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ثُمَّ خَالَفَهُ قَلْبِي

O Allah^{-azwj}! Forgive for me^{-asws} what I^{-asws} had drawn closer to You^{-azwj} by my^{-asws} tongue, then my^{-asws} heart had opposed it.

اللَّهُمَّ اغْفِرْ لِي رَمَزَاتِ الْأَحْظَاظِ وَ سَقَطَاتِ الْأَلْفَاظِ وَ شَهَوَاتِ الْجَنَانِ وَ هَمَّوَاتِ اللِّسَانِ

O Allah^{-azwj}! Forgive for me^{-asws}, indications of the eyes, and the vain words, and desires of the hearts, and slips of the tongue’.⁷⁸

79 و من كلام له ع قاله لبعض أصحابه لما عزم على المسير إلى الخوارج، و قد قال له: إن سرت يا أمير المؤمنين، في هذا الوقت، خشيت ألا تظفر بمرادك، من طريق علم النجوم

Sermon 79 – And from a speech of his^{-asws} having said it to one of his^{-asws} companions when he^{-asws} had determined up the travelling to the Kharijites. He had said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}: If you^{-asws} were to travel during this time, I fear that you^{-asws} will not win your^{-asws} purpose, from a way of knowledge of the stars (astrology)’.

فقال ع: أ تَزْرُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ الشُّؤْمُ وَ تَخَوَّفُ مِنَ السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضَّرُّ فَمَنْ صَدَّقَكَ بِحَدَا فَقَدْ كَذَّبَ الْقُرْآنَ وَ اسْتَعَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ فِي نَيْلِ الْمَحْبُوبِ وَ دَفَعَ الْمَكْرُوهَ

He^{-asws} said: ‘Are you claiming that you are guided to the time, if one travels during it, the evil would be turned away from him, and your scaring from the time which, if one travels in it, the harm will catch up with him? So, who would ratify you with this, for you would have belied the Quran and are needless from seeking the Assistance with Allah^{-azwj} the Exalted in attaining the beloved and repelling the abhorrence?’

وَ تَبْتَغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُؤَلِّكَ الْحَمْدَ دُونَ رَبِّهِ لِأَنَّكَ بِرِعْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النِّفْعَ وَ أَمِنَ الضَّرَّ

And it is befitting in your words for the worker with your instructions that he gives you the praise besides his Lord^{-azwj}, because you claim that you have guided him to the time in which he attained the benefit and was secured from the harm.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي كُمْ وَ تَعَلَّمْتُ النُّجُومَ إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ فَإِنَّمَا تَدْعُونَ إِلَى الْكُهَانَةِ وَ الْمُنْجِمِ كَالْكَاهِنِ وَ الْكَاهِنُ كَالسَّاحِرِ وَ السَّاحِرُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ سِيرُوا عَلَى اسْمِ اللَّهِ

Then he^{-asws} faced towards the people and said: ‘O you people! Beware of learning the stars, except what one can be guided within the land or sea, for it would call to the fortune-telling. The astrologer is like the fortune-teller, and the fortune-teller is like the magician, and the magician is like the Kafir, and the Kafir would be in the Fire. Travel in the Name of Allah^{-azwj} and His^{-azwj} Assistance!’⁷⁹

⁷⁹ Nahj Al Balagah – Sermon No. 79

80 و من خطبة له ع بعد فراغه من حرب الجمل في ذم النساء ببيان نقصهن

Sermon 80 – And from a sermon of his^{-asws} after his^{-asws} being free from the battle of the camel in condemnation of the women with explaining their deficiencies

مَعَاشِرَ النَّاسِ إِنَّ النِّسَاءَ نَوَاقِصُ الإِيمَانِ نَوَاقِصُ الحُطُوطِ نَوَاقِصُ العُقُولِ

And from a speech of his^{-asws} in explaining some of the inauspiciousness of the women: 'Community of the people! Women are deficient of the Eman, deficient of the shares, and deficient of the intellects!

فَأَمَّا نُقْصَانُ إِيْمَانِهِنَّ فَمُعْذِرُهُنَّ عَنِ الصَّلَاةِ وَ الصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ وَ أَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ وَ أَمَّا نُقْصَانُ حُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ الرِّجَالِ

As for deficient of the Eman, it is their sitting back from the Salat and the Fasting during the days of menstruation; and as for deficient of their intellects, the testimony of two women from them is like the one testimony of a man; and as for deficiency of their shares, their inheritances are upon the half from the inheritances of the men.

فَاتَّقُوا شِرَارَ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَدَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ

Fear evil of the women and be cautious from their choices, and do not obey them in the good so that would not make you covet the evil'.⁸⁰

81 و من كلام له ع في الزهد

Sermon 81 – And from a speech of his^{-asws} regarding the asceticism

أَيُّهَا النَّاسُ الرِّجَالُ الرِّجَالُ قَصُرَ الْأَمَلُ وَ الشُّكْرُ عِنْدَ النِّعَمِ وَ التَّوَقُّعُ عِنْدَ الْمَحَارِمِ فَإِنْ عَزَبَ ذَلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ وَ لَا تَنْسُوا عِنْدَ النِّعَمِ شُكْرَكُمْ فَقَدْ أَعْدَرَ اللَّهُ إِلَيْكُمْ بِحُجَجٍ مُسْفُوفَةٍ ظَاهِرَةٍ وَ كُتُبٍ بَارِزَةٍ الْعُدْرِ وَاضِحَةٍ

'O you people! The asceticism is shortening the long hopes, and the thanking for the bounties, and the abstinence at the Prohibition. If that is not impeded from you, then do not let the

⁸⁰ Nahj Al Balagah – Sermon No. 80

Prohibition overcome your patience nor let it forget your thanking for the bounties, for Allah^{-azwj} has Presented excuses to you with clear apparent argument and Books of manifest clear excuses'.⁸¹

82 و من كلام له ع في ذم صفة الدنيا

Sermon 82 – And from a speech of his^{-asws} in condemnation of attributes of the world

مَا أَصِفُ مِنْ دَارٍ أَوْلَاهَا عَنَاءٌ وَ آخِرُهَا فَنَاءٌ فِي خَلَالِهَا حِسَابٌ وَ فِي حَزَامَتِهَا عِقَابٌ مَنْ اسْتَعْنَى فِيهَا فُتِنَ وَ مَنْ افْتَقَرَ فِيهَا حَزِنَ وَ مَنْ سَاعَاَهَا فَاتَتْهُ وَ مَنْ قَعَدَ عَنْهَا وَاتَتْهُ وَ مَنْ أَبْصَرَ بِهَا بَصَرْتَهُ وَ مَنْ أَبْصَرَ إِلَيْهَا أَعْمَتْهُ

'How can I^{-asws} describe a house whose beginning is fatigue, and its end is annihilation? In its Permissible(s) there is Reckoning, and in its Prohibitions, there is Punishment. One who is rich in it is tempted, and one impoverished in it grieves, and one who strives for it loses it, and one who sits back from it, it comes to him, and one who is insightful with it will see through it, and one who looks at it, it will blind him'.⁸²

[قال الشريف أقول و إذا تأمل المتأمل قوله ع و من أبصر بما بصرتة وجد تحته من المعنى العجيب و الغرض البعيد ما لا تبلغ غايته و لا يدرك غوره لا سيما إذا قرن إليه قوله و من أبصر إليها أعمته فإنه يجد الفرق بين أبصر بها و أبصر إليها واضحا نيرا و عجيبا باهرا]

Al-Shareef (the compiler) said, 'I am saying, 'And when a ponderer were to ponder his^{-asws} words: 'and one who is insightful with it will see through it' will find wondrous meanings beneath it and the far-reaching purpose what its peak cannot be reached nor can its depth be realised, particularly when he were to pair to it his^{-asws} words: 'and one who were to be insightful to it, it will blind him', for he will find between 'insightful with it', and 'insightful to it', a clear difference, bright, and wondrous, dazzling'.

83 و من خطبة له ع و هي الخطبة العجيبة تسمى «الغراء» و فيها نعوت الله جل شأنه، ثم الوصية بتقواه ثم التنفير من الدنيا، ثم ما يلحق من دخول القيامة، ثم تنبيه الخلق إلى ما هم فيه من الأعراض، ثم فضله عليه السلام في التذكير

⁸¹ Nahj Al Balagah – Sermon No. 81

⁸² Nahj Al Balagah – Sermon No. 82

Sermon 83 – From a sermon of his^{-asws}, and it is a marvellous sermon named as ‘Al-Ghara’a’, and in it as Attributes of Allah^{-azwj}, Majestic is His^{-azwj} Glory, then the advice of fearing Him^{-azwj}, then the alienating from the world, then what will be faced at the entry of Qiyamah, then alerting the people to what symptoms they are in, then his^{-asws} merits, may the greetings be upon him^{-asws}, in the reminding

[صفته جل شأنه](#)

His^{-azwj} Attributes, Majestic is His^{-azwj} Glory

الْحَمْدُ لِلَّهِ الَّذِي عَلَا بِحَوْلِهِ وَ دَنَا بِطَوْلِهِ مَانِحٌ كُلِّ غَنِيمَةٍ وَ فَضْلٌ وَ كَاشِفٌ كُلِّ عَظِيمَةٍ وَ أَزَلُّ أَمْرُهُ عَلَى عَوَاطِفِ كَرِيمِهِ وَ سَوَابِغِ نَعِيمِهِ وَ أَوْمِنُ بِهِ أَوْلَا نَادِيًا وَ أَسْتَهْدِيهِ قَرِيبًا هَادِيًا وَ أَسْتَعِينُهُ فَاهِرًا قَادِرًا وَ أَتَوَكَّلُ عَلَيْهِ كَافِيًا نَاصِرًا

‘The Praise is for Allah^{-azwj} Who is Exalted by His^{-azwj} Might and near by His^{-azwj} Favours, Giver of every reward and Grace, and Remover of every calamity and hardship. I^{-asws} praise Him^{-azwj} upon entirety of His^{-azwj} Benevolence, and all-inclusiveness of His^{-azwj} bounties, and I^{-asws} believe in Him^{-azwj} as being First, Manifest, and I^{-asws} seek His^{-azwj} Guidance as He^{-azwj} is near, a Guide, and I^{-asws} seek His^{-azwj} Assistance, as He^{-azwj} is a Subduer, Powerful, and I^{-asws} rely upon Him^{-azwj} as He^{-azwj} is a Sufficing Helper.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ لِإِنْفَادِ أَمْرِهِ وَ إِهْمَاءِ عُدْرِهِ وَ تَقْدِيمِ نُذْرِهِ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww} having Sent him^{-saww} to Implement His^{-azwj} Commands and Present His^{-azwj} Arguments and advancing His^{-azwj} Warnings.

The advising with the piety

أوصيكم عباد الله بتقوى الله الذي ضرب الأمثال ووقت لكم الأجال ولبسكم الزيائن و أرفع لكم المعاش و أحاط بكم الإحصاء 718 و أصد لكم الجزاء و أنركم بالتعم السوايع و الرقاد الروافع

I advise you all, servants of Allah^{-azwj}, with fearing Allah^{-azwj} Who Struck the examples, and Timed the terms for you, and Clothed you the apparels, and Expanded the livelihood for you, and has surrounded you with the enumeration, and Kept the Recompense in wait for you, and has Preferred you with the exaggerated bounties and extended gifts.

و أنذركم بالحجج البوالغ فأحصاكم عدداً و وظف لكم مدداً في قرار خبره و دار عبرة أنتم مختبرون فيها و محاسبون عليها

And He^{-azwj} Warned you with the far-reaching Arguments, so He^{-azwj} Enumerated you as numbers, and Determined periods for you in a settlement of tests and a house of taking lessons. You are Examined in it and will be Reckoned upon it.

The alienation from the world

فإن الدنيا ريق مشرطها رديع مشرعها يورق منظرها و يوبق مخبرها غرور خائل و ضوء آفل و ظل زائل و سناد مائل حتى إذا أنس نافرهما و اطمأن ناكرها فتمصت بأرجلها و فنصت بأخيلها و أفصدت بأشهمها و أغلقت المرء أوهاق المنيبة فائدة له إلى ضنك المضجع و وخشة المرجع و معاينة المحل و ثواب العمل.

Surely the world, muddy are its drinks, wondrous are its appearances, and destructive are its news, deceptive, hindering, and a vanishing illumination, and a declining shade, and bending pillar, until when its despiser is comforted and its denier is reassured, it stamps its legs and entraps with its ropes (traps), and targets with its arrows, and it casts the rope of death to the person leading him to the narrow lying place (grace) and a lonely return, and witnessing the place and Rewards of the deeds.

و كذلك الخلف بعقب السلف لا تفلح المنية خيراً و لا يرعوي الباقون اجتراماً يخذون مثالا و يتضون أرسالاً إلى غاية الإنهاء و صبور الفناء

And like that is the posterity with the consequences of the ancestors. Neither is the death a prevention nor are the remaining ones being cautious of committing crimes. They are following each other's examples and are continuing going to a peak of the endpoint and becoming annihilated.

The Resurrection after the death

حَتَّىٰ إِذَا تَصَرَخَتِ الْأُمُورُ وَ تَقْصَّتِ الدُّهُورُ وَ أَرْفَتِ النُّشُورُ أَخْرَجَهُمْ مِنْ ضَرَائِحِ الْقُبُورِ وَ أَوْكَارِ الطُّيُورِ وَ أَوْجِرَةَ السِّبَاعِ وَ مَطَارِحِ الْمَهَالِكِ سِرَاعًا إِلَىٰ أَمْرِهِ مُهْطِعِينَ إِلَىٰ مَعَادِهِ رَعِيلاً صُمُوتًا قِيَامًا صُفُوفًا يَنْفُذُهُمُ الْبَصَرُ وَ يُسْمِعُهُمُ الدَّاعِيَ عَلَيْهِمْ لِبُوسِ الْإِسْتِكَانَةِ وَ صَرَخِ الْإِسْتِسْلَامِ وَ الذَّلَّةِ

Until when the matters are terminated, and the times expire, and the Resurrection is imminent, He^{-azwj} Would Extract them from the layers of the graves, and the nests of birds, and the burrows of predators, and the centres or death, hastening to His^{-azwj} Command, rushing to His^{-azwj} appointments, in groups, silent, standing in rows, their sights fixed, and hearing the Caller, upon them being the clothing of resignation, and submissiveness, and pair of the submissiveness and the humiliation.

قَدْ ضَلَّتِ الْحَيْلُ وَ انْقَطَعَ الْأَمَلُ وَ هَوَتْ الْأَفِيدَةُ كَاطِمَةً وَ حَشَعَتِ الْأَصْوَاتُ مُهَيَّبَةً وَ أَلْجَمَ الْعَرَقُ وَ عَظُمَ الشَّقَقُ وَ أُرْعِدَتِ الْأَسْمَاعُ لِزَيْرَةِ الدَّاعِي إِلَىٰ فَصْلِ الْحُطَابِ وَ مُقَابِضَةِ الْجَزَاءِ وَ نِكَالِ الْعِقَابِ وَ نَوَالِ الثُّوَابِ

The means having been lost, and the hopes cut off, and the hearts gradually sinking, and the voices fearful, curbed, and the perspiration choking, and the fear being great, and the hearing resounding to the (thunderous Call of the) Caller to the decisive Address, and Judgments of the Recompense, and exemplary Punishment, and attaining the Rewards.

[تنبيه الخلق](#)

Alerting the people

عِبَادًا مَخْلُوقُونَ اقْتِدَارًا وَ مَرْبُوبُونَ اقْتِسَارًا وَ مَقْبُوضُونَ اخْتِضَارًا وَ [مُضْمَنُونَ] مُضْمَنُونَ أَجْدَانًا وَ كَائِنُونَ زَفَاتًا وَ مَبْعُوثُونَ أَفْرَادًا وَ مَدِينُونَ جَزَاءً وَ مُمَيَّرُونَ حِسَابًا

Servants (people) are Created by Power and are being Nourished by Subduing and are being captured in presence (of Angels), and are contained in the graves, and they become rubble, and will be Resurrected individually, and for a Day of Recompense, and will be distinguished by Reckoning.

قَدْ أُمِّهَلُوا فِي طَلَبِ الْمَخْرَجِ وَ هُدُوا سَبِيلَ الْمَنْهَجِ وَ عُمِرُوا مَهَلِ الْمُسْتَعْتَبِ وَ كُشِفَتْ عَنْهُمْ سُدْفُ الرِّيبِ وَ حُلُوا لِمِضْمَارِ الْجِيَادِ وَ رَوِيَّةِ الْإِزْتِيَادِ وَ أَنَاةِ الْمُتَّقَبِسِ الْمُرْتَادِ فِي مُدَّةِ الْأَجَلِ وَ مُضْطَرَبِ الْمَهَلِ

They are being respited in seeking the way out, and being guided to the way of the manifesto, and they are living in a place of tiredness, and the darkness of doubt is removed from them, and they are left alone like training as horses for the race and think of working (good deeds) and search for the objectives during the period of the lifespan and provide for the next phase (of life).

Merits of the reminding

فَمَا لَهَا أَمْثَالًا صَائِبَةٌ وَ مَوَاعِظُ شَافِيَةٌ لَوْ صَادَفَتْ قُلُوبًا زَاكِيَةً وَ أَسْمَاعًا وَاعِيَةً وَ آرَاءَ عَازِمَةً وَ أَلْبَابًا حَازِمَةً فَاتَّقُوا اللَّهَ تَقِيَّةً مَنْ سَمِعَ فَخَشَعَ وَ اقْتَرَفَ فَاعْتَرَفَ وَ وَجَلَ فَعَمِلَ وَ حَادَرَ فَبَادَرَ وَ أَيَقَنَ فَأَحْسَنَ وَ عُيِّرَ فَاعْتَبَرَ وَ حَذَرَ فَحَذَرَ وَ رَجَرَ فَارْتَجَرَ وَ أَجَابَ فَأَنَابَ وَ رَاجَعَ فَتَابَ وَ افْتَدَى فَاحْتَدَى وَ أَرَى فَرَأَى

Oh, for these are true examples and healing preaching, if only they come across pure hearts, and retaining ears, and determined views, and sharp minds. Fear Allah^{-azwj}, fearing of the one who hears so he humbles, and he sins so he acknowledges, and he fears so he works, and he is cautioned so he rushes, and is certain so he does good deeds, and is given a lessons so he takes a lesson, and is cautioned so is careful, and rebukes so he desists, and called to answer So he is penitent, and told to retract so he repents, and was led so he followed, and was shown so he saw.

فَأَسْرَعَ طَالِبًا وَ نَجَا هَارِبًا فَأَفَادَ ذَخِيرَةً وَ أَطَابَ سَرِيرَةً وَ عَمَّرَ مَعَادًا وَ اسْتَنْظَهَرَ زَادًا لِيَوْمِ رَحِيلِهِ وَ وَجَّهَ سَبِيلَهُ وَ حَالَ حَاجَتِهِ وَ مَوَظِنَ فَاقْتَبَهُ وَ قَدَّمَ أَمَانَةً لِدَارِ مَقَامِهِ

So, he is quick in seeking and was saved by fleeing and benefited by providing a hoard (for himself), and made good his inner self, and built the Hereafter, and supported by providing for the day of his departure and was attentive to his way and the state of his need, and place of his destitution, and he sent ahead of him to a house of his stay.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَةً مَا خَلَقَكُمْ لَهُ وَ اخْذَرُوا مِنْهُ كُنْهَهُ مَا حَذَرْتُمْ مِنْ نَفْسِهِ وَ اسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّحُجْرِ لِيُصَدِّقَ مِيعَادِهِ وَ الْخَدَرَ مِنْ هَوْلِ مَعَادِهِ

Therefore, fear Allah^{-azwj}, servants of Allah^{-azwj} of the aspect what He^{-azwj} has Created you for and be careful from Him^{-azwj} to the extent of what He^{-azwj} has Cautioned you from Himself^{-azwj} and be deserving from Him^{-azwj} what He^{-azwj} has Promised to you by fulfilling to ratify His^{-azwj} Promises, and the caution from the horrors of His^{-azwj} Hereafter’.

The reminding of a variety of bounties

And from it

جَعَلَ لَكُمْ أَسْمَاعًا لِتَعِيَ مَا عَنَّاهَا وَ أَبْصَارًا لِتَجْلُوَ عَنْ عَشَاهَا وَ أَشْلَاءَ جَامِعَةً لِأَعْضَائِهَا مَلَائِمَةً لِأَخْنَائِهَا فِي تَرْكِيبِ صُورِهَا وَ مُدَدِ عُمْرِهَا بِأَبْدَانٍ قَائِمَةً بِأَرْفَاقِهَا وَ قُلُوبٍ رَائِدَةٍ لِأَرْزَاقِهَا فِي مُجَلَّاتٍ نَعِيمِهِ وَ مُوجِبَاتٍ مِنْبِهِ وَ حَوَاجِرٍ عَافِيَتِهِ

He^{-azwj} has Made ears for you to retain what is meaningful, and eyes for you to get away from its blindness, and a collection of small body parts, filling its mould in installing its image, and extensions in their ages with the bodies stand with their loftiness, and hearts watching out for its sustenance among His^{-azwj} Majestic bounties, and obligations of His^{-azwj} Conferment, and barriers to the afflictions, and rewards of His^{-azwj} Given well-being.

وَ قَدَّرَ لَكُمْ أَعْمَارًا سَتَرَهَا عَنْكُمْ وَ خَلَّفَ لَكُمْ عِبْرًا مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ مِنْ مُسْتَمْتَعِ خَلْقِهِمْ وَ مُسْتَفْسِحِ حَنَاقِهِمْ أَرْهَقْتُهُمُ الْمَنَآيَا دُونَ الْأَمَالِ وَ شَدَّتُهُمْ عَنْهَا تَحْرُمُ الْأَجَالَ لَمْ يَمْهَدُوا فِي سَلَامَةِ الْأَبْدَانِ وَ لَمْ يَعْتَبِرُوا فِي أَنْفِ الْأَوَانِ

And He^{-azwj} has Determined the ages, concealing these from you all, and left behind lessons for you from the traces of the past ones before you, from the ones having enjoyed their share, and they were strangled by a rope hastening the death to them terminating the long hopes and cutting them off from these, termination of the terms (lifespans). They did not prepare during the safety of the bodies, and they did not take the lessons during the time.

فَهَلْ يَنْتَظِرُ أَهْلُ بَصَاطَةِ الشَّبَابِ إِلَّا حَوَائِي الْهَرَمِ وَ أَهْلُ عَضَاةِ الصَّحَّةِ إِلَّا نَوَازِلَ السَّيِّئِ وَ أَهْلُ مَدَّةِ الْبَقَاءِ إِلَّا آوِنَةَ الْفَنَاءِ مَعَ فُرْبِ الزَّيَالِ وَ أَرْوْفِ الْإِنْتِقَالِ وَ عَلَزِ الْقَلْقِ وَ أَلَمِ الْمَضَضِ وَ عُصَصِ الْجُرُضِ وَ تَلْفُتِ الْإِسْتِعَاةِ بِصُرَّةِ الْحَفْدَةِ وَ الْأَقْرَبَاءِ وَ الْأَعْرَةَ وَ الْقُرْبَاءِ فَهَلْ دَفَعَتِ الْأَقْرَابُ أَوْ نَفَعَتِ النَّوَاجِبُ

Are the people with the thin skin of youth only waiting for the bending of the old age? And the people with the bounty of health only waiting the befalling of the illness? And the people with the remaining period of life only waiting for the time of annihilation (death)? With the nearness of the decline, and the approaching transfer, and the anxiety of distress (at death), and pain of the heart, and the choking saliva, and crying out for help to the near of kin and the relatives, and the dear ones, and the spouse. Can the kindred repel (death), or the mourners benefit?

وَ قَدْ غُودِرَ فِي مَحَلَّةِ الْأَمْوَاتِ رَهِينًا وَ فِي ضَيْقِ الْمَضْجَعِ وَحِيدًا قَدْ هَتَكَتِ الْهَوَامُّ جِلْدَتَهُ وَ أَنْبَلَتِ النَّوَاهِكُ جِدَّتَهُ وَ عَفَتِ الْعَوَاصِفُ آثَارَهُ وَ نَحَا الْحَدَثَانُ مَعَالِمَهُ وَ صَارَتِ الْأَجْسَادُ شَحْبَةً بَعْدَ بَصْتَتِهَا وَ الْعِظَامُ نَحْرَةً بَعْدَ قُوَّتِهَا وَ الْأَرْوَاحُ مُرْتَهَنَةً بِثِقَلِ أَعْبَائِهَا مُوقِنَةً بِعَيْبِ أَنْبَائِهَا

And he will be left to remain in a place of the dead as a captive, and along in the narrowness of the grave. The insects will tear apart his skin and the process will decay his freshness, and the stormy winds will remove his traces and the occurrences will obliterate his marks, and the drips of water shrivel the body and rot the bones after their strength, and the souls are pledged with the weight of their loads (sins), convinced with its hidden news.

لَا تُسْتَرَادُ مِنْ صَالِحِ عَمَلِهَا وَ لَا تُسْتَنْعَبُ مِنْ سَيِّئِ زَلَّلِهَا أَوْ لَسْتُمْ أَبْنَاءَ الْقَوْمِ وَ الْآبَاءِ وَ إِخْوَانَهُمْ وَ الْأَقْرَبَاءَ تَحْتَلُونَ أَمْثَلَتُهُمْ وَ تَرْكَبُونَ قِدْحَهُمْ وَ تَطْفُونَ جَادَتَهُمْ

(Now) neither can they be provided by their righteous deeds, nor can they repent from their evil slips. Or are you not sons of the (dead) people, and their fathers, and their brethren, and their relatives? You are copying their examples and are indulging in their ways and are treading their paths.

فَأَلْفَلُوبُ فَاسِيَّةٌ عَنْ حَظِّهَا لَاهِيَةٌ عَنْ رُشْدِهَا - سَالِكَةٌ فِي غَيْرِ مَضْمَرِهَا كَأَنَّ الْمَعْنَى سِوَاهَا وَكَأَنَّ الرُّشْدَ فِي إِحْرَازِ دُنْيَاهَا

The hearts are hardened from their shares, deviating from their rightful guidance, travelling in other than their consciences. It is as if the meant are the ones besides them, and as if the rightful guidance is in amassing their world (material gains).

[التحذير من هول الصراط](#)

The cautioning from horrors of the Bridge

وَ اعْلَمُوا أَنَّ مَجَارِكُمْ عَلَى الصِّرَاطِ وَ مَزَالِقِ دَخْضِهِ وَ أَهْلَاوِيلِ زَلِكِهِ وَ تَارَاتِ أَهْوَالِهِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةً ذِي لَبٍ شَعَلِ التَّفَكُّرُ قَلْبَهُ وَ أَنْصَبَ الْخَوْفُ بَدَنَهُ وَ أَسْهَرَ التَّهَجُّدُ غِرَارَ نَوْمِهِ وَ أَظْمَأَ الرَّجَاءُ هَوَاجِرَ يَوْمِهِ وَ ظَلَفَ الرُّهُدُ شَهْوَاتِهِ وَ أَوْجَفَ الذِّكْرُ بِلِسَانِهِ وَ قَدَّمَ الْخَوْفَ لِأَمَانِهِ

And know that your crossings over the Bridge, and the pitfalls are widespread, and terrifying are its slips, and its horrors are frequent. Therefore, fear Allah^{-azwj}, servants of Allah^{-azwj}, fearing of the one with an understanding mind busy with the contemplation of his heart, and installs the fear of his body, and the vigil of the night Salat having little of his sleep, and thirst of the one hopeful in the dryness of his day, and curbing his desires by being ascetic, and the Zikr has dried up his tongue, and he has sent the fear ahead for his security.

وَ تَنَكَّبَ الْمَخَالِجَ عَنْ وَضَحِ السَّبِيلِ وَ سَلَكَ أَقْصَدَ الْمَسَالِكِ إِلَى النَّهْجِ الْمَطْلُوبِ وَ لَمْ تَقْتُلْهُ فَاتِلَاتِ الْعُرُورِ وَ لَمْ تَعَمْ عَلَيْهِ مُشْتَبِهَاتِ الْأُمُورِ ظَافِرًا بِفَرَحَةِ الْبُشْرَى وَ رَاحَةِ التَّعْمَى فِي أَنْعَمِ نَوْمِهِ وَ آمَنَ يَوْمِهِ

And he avoids the uneven roads from the clear way, and he travels the ways to the peak of purpose, and the deceptions do not turn him away, and the suspicious matters do not prevail over him by the joy of glad tidings, and the blissful rest during the bliss of his sleep, and safety of his day.

وَ قَدْ عَبَّرَ مَعْبَرَ الْعَاجِلَةِ حَمِيداً وَ قَدَّمَ زَادَ الْأَجَلَةِ سَعِيداً وَ بَادَرَ مِنْ وَجَلٍ وَ أَكْمَشَ فِي مَهَلٍ وَ رَغِبَ فِي طَلَبٍ وَ ذَهَبَ عَنْ هَرَبٍ وَ رَاقَبَ فِي يَوْمِهِ غَدَهُ وَ نَظَرَ قُدِّمًا أَمَامَهُ فَكَفَى بِالْجَنَّةِ نَوَاباً وَ نَوَالاً وَ كَفَى بِالنَّارِ عِقَاباً وَ وَبَالاً وَ كَفَى بِاللَّهِ مُنْتَقِماً وَ نَصِيراً وَ كَفَى بِالْكِتَابِ حَجِيجاً وَ حَصِيباً

And he passes over the current in a praiseworthy matter and he sends ahead future provision in happiness, and he rushes from fear and hastens in an opportunity and is desirous in seeking, and goes away from evil, and is watchful during his day for his tomorrow, and he looks at his front, so he suffices with the Paradise as a Reward and gain, and he suffices with the Fire as a Punishment and a scourge, and he suffices with Allah^{-azwj} as an Avenger and a Helper, and he suffices with the Book as an argument and a contender.

[الوصية بالتقوى](#)

The advising with the piety

أوصيكم بتقوى الله الذي أعذر بما أنذر و احتج بما هج و حذركم عدواً نفذ في الصدور خفياً و نفث في الأذان نجياً فأصل و أزدى و وعد فمئى و زين
سببات الجرائم و هوون موبقات العظائم حتى إذا استدبرج قرينته و استغلق رهينته أنكر ما زين و استعظم ما هوون و حذر ما أمرن

I^{-asws} advise you with fearing Allah^{-azwj} Who has (left no) excuse with what He^{-azwj} has Warned, and He^{-azwj} Argued with what is a peak, and Cautioned you of an enemy who permeates in the chests hiddenly, and blows into the hearts whispering, so he^{-la} strays, and regresses, and he^{-la} promises by making one wish, and adorns the evil crimes, and belittles the destructive sins to the extent that when he^{-la} gradually encroaches his^{-la} pair and shuts down his captivity, he^{-la} denies what he^{-la} has adorned and magnifies what he^{-la} had belittled, and endangers what had been safe.

و منها في صفة خلق الإنسان

And from it, in describing creation of the human being

أم هذا الذي أنشأه في ظلمات الأرحام و شعف الأستار نُطفة دهاقاً و علقه مخافاً و جينياً و راضعاً و وليداً و يافعاً ثم منحه قلباً حافظاً و لساناً لافظاً
و بصراً لاحظاً ليفهم معتبراً و يقصير مُزدرجاً

Or this which He^{-azwj} has Grown in the darkness(es) of the wombs, and the clouds of veils, is a flowing seed, and (then) a shapeless clot, and (then) a foetus, and (then) a suckling, and (then) a child, and (then) a youth, and (then) a mature, then He^{-azwj} Granted him a preserving heart, and an uttering tongue, and a glancing sight in order for him to understand, taking lessons and he would abstain (from evil) by deterrence.

حتى إذا قام اعتداله و استوى مقاله نفر مستكبراً و حبط سادراً مانحاً في غرَب هواه كادحاً سعياً لدنياه في لذات طربه و بدوات آربه ثم لا يحسب رزيته
و لا يحسب نقيته فمات في فتنه غريباً و عاش في هفوته يسيراً لم يُغد عوضاً و لم يقص مُفترضاً

Until when he stands upright and evens his stature, he goes around arrogantly and strikes his hand in bewilderment, he draws bucket-full of his whims, toiling, striving for his world in the pleasures of his aims, and innovations of his opinions. Then, he neither anticipated a calamity, nor did he fear apprehension. So he died in his infatuation, deceived, and he lived in pursuits for a little while. He did not benefit by any compensation (Recompense) and did not fulfil any obligations.

دهمته فجعات المنيه في غر جاحه و سنن مزاجه فظل سادراً و بات ساهراً في عمرات الآلام و طوارق الأوجاع و الأسقام بين أخ شقيق و والد شقيق -
و داعية بالويل جزعاً و لادمة للصندر قلماً و المرء في سكرة ملهته و عمرة كارتية و أنه موجعة و جذبة فكريته و سوقية منعبه

The sudden death overcame him in the suffocation of his enjoyment and conduct of his perplexity and he strayed in confusion, and he spent the night awake immersed in the pains and hardships of aches and the illness, being between a real brother, and a compassionate father, and a mother wailing in panic and a crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death.

ثُمَّ أُدْرِجَ فِي أَكْفَانِهِ مُبْلِسًا وَ جُدِبَ مُنْقَادًا سَلِسًا ثُمَّ أَلْقِيَ عَلَى الْأَعْوَادِ رَجِيعَ وَصَبٍ وَ نَضُو سَقَمٍ تَحْمَلُهُ حَفْدَةُ الْوِلْدَانِ وَ حَشْدَةُ الْإِخْوَانِ إِلَى دَارِ غُرْبَتِهِ وَ مُنْقَطِعِ زُورَتِهِ وَ مُفْرَدِ وَحْشَتِهِ حَتَّى إِذَا انْصَرَفَ الْمَشِيْعُ وَ رَجَعَ الْمُتَمَجِّعُ أَقْعَدَ فِي حُفْرَتِهِ نَجِيًّا لِيَهْتَمَّ السُّؤَالِ وَ عَثْرَةَ الْإِمْتِيحَانِ

Then he was rolled in his shroud quietly and was pulled along submissively. Then he was cast upon the planks, returning having toiled and wasted by sickness. Then his coffin was carried by the youths and helping brothers to a house of estrangement, and his visitors were cut off and his loneliness was for him along, until when the escorts dispersed and the mourners had returned, he was sat up in his grave in confusion for the questioning and slippery examination.

وَ أَعْظَمُ مَا هُنَالِكَ بَلِيَّةُ نُزُولِ الْحَمِيمِ وَ تَصْلِيَةُ الْجَحِيمِ وَ فَوْرَاتُ السَّعِيرِ وَ سَوْرَاتُ الرَّفِيرِ لَا فَتْرَةَ مُرِيحَةٍ وَ لَا دَعَةَ مُرِيحَةٍ وَ لَا فَوْةَ حَاجِرَةٍ وَ لَا مَوْتَةَ نَاجِرَةٍ وَ لَا سِنَّةَ مُسَلِّيَّةٍ بَيْنَ أَطْوَارِ الْمَوْتَاتِ وَ عَذَابِ السَّاعَاتِ إِنَّا بِاللَّهِ عَائِدُونَ

And the mightiest of what is over there is affliction of the descent of the boiling water and arriving to the blazing Fire, and outbursts of the flames, and intensity of the exhalations (of the ignited fire). There is neither are gap to rest in nor any period to relax in, nor any strength to intervene, nor death for solace, nor any sleep to ease the pain. He is between a variety of deaths (severe torments) and punishment of every moment. We seek Refuge with Allah^{-azwj}.

عِبَادَ اللَّهِ أَيْنَ الَّذِينَ عُمِّرُوا فَتَعَمُّوا وَ عَلِمُوا فَفَهَّمُوا وَ أَنْظَرُوا فَلَهَّوْا وَ سَلِمُوا فَتَسَمَّوْا أَهْلَهُوا طَوِيلًا وَ مُنِحُوا جَمِيلًا وَ حَذَرُوا أَلِيمًا وَ وَعَدُوا جَسِيمًا أَحَذَرُوا الدُّنُوبَ الْمَوْرِطَةَ وَ الْعُيُوبَ الْمُسْحِطَةَ

Servants of Allah^{-azwj}! Where are those who lived long and enjoyed bounties, and were taught so they understood, and they were warned by they played around, and they were kept safe, so they forgot. They were respited for a long time and were beautifully provided, and they were cautioned of pain, and were promised plenty. Be careful of the destructive sins and the Wrath incurring faults.

أُولَى الْأَبْصَارِ وَ الْأَسْمَاعِ وَ الْعَافِيَةِ وَ الْمَتَاعِ هَلْ مِنْ مَنَاصِ أَوْ خَلَاصٍ أَوْ مَعَاذٍ أَوْ مَلَاذٍ أَوْ فِرَارٍ أَوْ مَخَارٍ أَمْ لَا- فَأَيُّ تُوْفُكُونَ أَمْ أَيِّنَ تُصْرَفُونَ أَمْ بِمَا دَا تَعْتَرُونَ وَ إِنَّمَا حَظُّ أَحْلَاكُمْ مِنَ الْأَرْضِ ذَاتِ الطُّوْلِ وَ الْعَرْضِ قَبْدُ قَدِّهِ [مُنْعَفِرًا] مُتَعَفِّرًا عَلَى خَدِّهِ

O people of insight, and the hearing, and the good health, and the chattels! Is there any shelter, or escape, or refuge, or asylum, or fleeing or returning, or not? So why are you deluded? Or where are you dispersing to? Or with what are you being deceived? And rather, the share from the earth for every one of you is with the length and the breadth of his stature, covered in soil lying upon his cheek.

الآن عِبَادَ اللَّهِ وَ الْخِنَافِ مُهْمَلٍ وَ الرُّوحِ مُرْسَلٍ فِي فَيْئَةِ الْإِزْشَادِ وَ رَاحَةِ الْأَجْسَادِ وَ بَاحَةِ الْإِحْتِشَادِ وَ مَهْلِ الْبَقِيَّةِ وَ أَنْفِ الْمَشِيَّةِ وَ إِنْطَارِ التَّوْبَةِ وَ انْفِسَاحِ الْحُوبَةِ قَبْلَ الضَّنْكِ وَ الْمَضْيِيقِ وَ الرَّوْعِ وَ الرَّهْمِ وَ قَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ وَ إِحْدَةِ الْعَزِيْرِ الْمُمْتَدِرِ

Now, servants of Allah^{-azwj}, the noose (of death) is loose, and the soul is in a free state of guidance, and the bodies are at rest, and you can gather and are in an opportunity of the remaining (alive) in the desire (free will), and the delayed repentance, and peaceful situation before the severity, and the narrowness, and the fear, and the weakness, and before the advent of the awaited hidden matter (death), and being Seized by the Mighty, the All-Powerful'.⁸³

[قال الشريف و في الخبر أنه ع لما خطب بهذه الخطبة اقشعرت لها الجلود و بكت العيون و رجفت القلوب و من الناس من يسمي هذه الخطبة الغراء]

Al Shareef (the compiler) said, 'And it is in the Hadeeth, when he^{-asws} addressed this sermon, the skins had goosebumps, and the eyes cried, and the hearts palpitated, and from the one there is one who named this as 'Khutba Al Gara'a' (the brilliant sermon)'.

84 و من خطبة له ع في ذكر عمرو بن العاص

Sermon 84 – And from a sermon of his^{-asws} in mentioning Amro Bin Al-Aas

عَجَبًا لِابْنِ النَّابِغَةِ يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِي دُعَابَتِهِ وَ أَبِي امْرُؤُ تَلْعَابَةَ أُعَافِسُ وَ أُمَارِسُ لَقَدْ قَالَ بَاطِلًا وَ نَطَقَ آثِمًا

'Strange of Ibn Al-Nabiga (Amro Bin Al-Aas)! The people of Syria are alleging that there is humour in me^{-asws}, and I^{-asws} am a man with humour, frolicking, fun. He has said a falsity and has spoken a sin.

أَمَّا وَ شَرُّ الْقَوْلِ الْكُذْبُ إِنَّهُ لَيَقُولُ فَيَكْذِبُ وَ يَعِدُ فَيُخْلِفُ وَ يُسْأَلُ فَيَبْخُلُ وَ يُسْأَلُ فَيُلْحِفُ وَ يَجُودُ الْعَهْدَ وَ يَقْطَعُ الْإِلَّ فَإِذَا كَانَ عِنْدَ الْحَرْبِ فَأَيُّ زَاجِرٍ وَ أَمْرٍ هُوَ مَا لَمْ تَأْخُذِ السُّيُوفُ مَا خَذَهَا

As for the vilest word, it is the lie. He speaks so he lies, and he promises so he breaks, and he asks so he is importune, and he is asked so he is stingy, and he betrays the pact, and cuts the kinship. When it was during the war, he rebukes and instructs so long as the swords do not take a taking (battle starts).

فَإِذَا كَانَ ذَلِكَ كَانَ أَكْبَرَ [أَكْبَرَ] مَكِيدَتِهِ أَنْ يَمْنَحَ [الْقَوْمَ] الْقُرْمَ سَبَّهَ أَمَا وَ اللَّهُ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ الْمَوْتِ وَ إِنَّهُ لَيَمْنَعُهُ مِنْ قَوْلِ الْحَقِّ نَسْيَانُ الْآخِرَةِ إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ آيَةً وَ يَرْضَخَ لَهُ عَلَى تَرْكِ الدِّينِ رَضِيحَةً

So, when it was that, it was the greatest of his plots is that he exposed his private parts. But by Allah^{-azwj}, the remembrance of death prevents me from playing, and he is prevented from words of truth, by forgetfulness of the Hereafter. He did not pledge allegiance to Muawiya

⁸³ Nahj Al Balagah – Sermon No. 83

until he stipulated for him that he would give him an award and he would comply upon neglecting the religion for him for an award'.⁸⁴

[85 و من خطبة له ع و فيها صفات ثمان من صفات الجلال](#)

Sermon 85 – And from a sermon of his^{-asws}, and in it are eight attributes from the Attributes of the Majestic

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْأَوَّلُ لَا شَيْءَ قَبْلَهُ وَالْآخِرُ لَا غَايَةَ لَهُ لَا تَقَعُ الْأَوْهَامُ لَهُ عَلَى صِفَةٍ وَلَا تُعَمَدُ 922 الْقُلُوبُ مِنْهُ عَلَى كَيْفِيَّةٍ وَلَا تَنَالُهُ التَّجَزُّؤَةُ وَالتَّبَعِيضُ وَلَا تُحِيطُ بِهِ الْأَبْصَارُ وَالْقُلُوبُ

'And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, the First, there being no thing before Him^{-azwj}, and the Last, there being no peak for Him^{-azwj}. The imaginations do not fall to Him^{-azwj} upon a description, nor do the hearts hold from it upon a quality, nor can the division and the analysis attain Him^{-azwj}, nor can the sights and the hearts encompass Him^{-azwj}'.

[و منها](#)

And from it

فَاتَّعَطُوا عِبَادَ اللَّهِ بِالْعَبْرِ النَّوَافِعِ وَاعْتَبَرُوا بِالْآيِ السَّوَاطِعِ وَازْدَجَرُوا بِالنُّذْرِ الْبَوَالِغِ وَانْتَفَعُوا بِالذِّكْرِ وَالْمَوَاعِظِ فَكَأَنَّ قَدْ عَلِقْتُمْ مَخَالِبَ الْمَنِيَّةِ وَانْقَطَعَتْ مِنْكُمْ عَلَائِقُ الْأُمْنِيَّةِ وَدَهَمَتْكُمْ مُفْطَعَاتُ الْأُمُورِ وَالسِّيَاقَةُ إِلَى الْوَرْدِ الْمَوْرُودِ فَكُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ سَائِقٌ يَسُوقُهَا إِلَى مَحْشَرِهَا وَشَاهِدٌ يَشْهَدُ عَلَيْهَا بِعَمَلِهَا

'Take advice, servants of Allah^{-azwj}, with the beneficial lessons, and learn lessons with the shining Signs! It is as if the claws of death have swallowed you, and the rations of hope have been cut off from you all, and rushing you to the difficult matters, and the ushering is to the place of return, and with every soul there would be an usher and a witness. An usher ushering to its gathering place, and a witness testifying upon it of its deeds'.

[و منها في صفة الجنة](#)

⁸⁴ Nahj Al Balagah – Sermon No. 84

And from it regarding the description of Paradise

دَرَجَاتٌ مُتَفَاوِضَاتٌ وَ مَنَازِلُ مُتَفَاوِتَاتٌ لَا يَنْقَطِعُ نَعِيمُهَا وَ لَا يَطْعَنُ مُقِيمُهَا وَ لَا يَهْرُمُ خَالِدُهَا وَ لَا يَبْئَسُ سَاكِنُهَا

'Its levels are due to the superiority, and different (types of) houses. Its Bounties are not terminated, nor will its stayers depart from it, nor will the eternal ones age, nor will its dwellers despair'.⁸⁵

86 و من خطبة له ع و فيها بيان صفات الحق جل جلاله، ثم عظة الناس بالتقوى و المشورة

Sermon 86 – And from a sermon of his^{-asws}, and in it is explanation of the Attributes of the Truth, Majestic is His^{-azwj} Majesty, then he^{-asws} preached the people with the piety and the consulting

قَدْ عَلِمَ السَّرَائِرَ وَ خَبَرَ الضَّمَائِرَ لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ وَ الْعَلْبَةُ لِكُلِّ شَيْءٍ وَ الْقُوَّةُ عَلَى كُلِّ شَيْءٍ

'He^{-asws} Knows the secrets and is aware of the consciences, for Him^{-azwj} is the Encompassing with all things, and the overcoming all things, and the Strength upon all things.

عظة الناس

Preaching the people

فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامِ مَهَلِهِ قَبْلَ إِزْهَاقِ أَجَلِهِ وَ فِي فَرَغِهِ قَبْلَ أَوَانِ شُغْلِهِ وَ فِي مُتَنَفِّسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَظْمِهِ وَ لِيَمَهِّدَ لِنَفْسِهِ وَ قَدَمِهِ وَ لِيَتَزَوَّدَ مِنْ دَارِ ظَعْنِهِ لِذَا إِقَاتَتِهِ

So let the worker from you work during the days of his opportunity before the expiry of his term, and during his free times before the time of his pre-occupation, and during his breathing

⁸⁵ Nahj Al Balagah – Sermon No. 85

before his swallowing is seized (by death) and let him provide for himself and send it ahead and let him provide from a house of his pausing for a house of his staying.

قَالَ اللَّهُ أَيُّهَا النَّاسُ فِيمَا اسْتَحْفَظْتُكُمْ مِنْ كِتَابِي وَاسْتَوَدَعْتُكُمْ مِنْ خُفُوْقِهِ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثاً وَ لَمْ يَبْرِكْكُمْ سُدىً وَ لَمْ يَدْعُكُمْ فِي جَهَالَةٍ وَ لَا عَمَى

Allah^{-azwj}! Allah^{-azwj}, O you people, regarding what He^{-azwj} has Made you preserve from His^{-azwj} Book and has Entrusted you of His^{-azwj} Rights, for Allah^{-azwj} the Glorious has not Created you in vain and has not Left you purposeless, nor did He^{-azwj} Leave you in ignorance nor blindness.

قَدْ سَمَى آثَارَكُمْ وَ عَلَّمَ أَعْمَالَكُمْ وَ كَتَبَ آجَالَكُمْ وَ أَنْزَلَ عَلَيْكُمْ الْكِتَابَ نَبِيَاناً لِكُلِّ شَيْءٍ وَ عَمَّرَ فِيكُمْ نَبِيَهُ أَوْمَاناً حَتَّى أَكْمَلَ لَهُ وَ لَكُمْ فِيمَا أَنْزَلَ مِنْ كِتَابِهِ دِيْنَهُ الَّذِي رَضِيَ لِنَفْسِهِ وَ أَمَى إِلَيْكُمْ عَلَى لِسَانِهِ مَحَابَّةً مِنَ الْأَعْمَالِ وَ مَكَارِهِهِ وَ نَوَاهِيَهُ وَ أَوْامِرَهُ

He^{-azwj} has Named your effects (works) and Taught your deeds, and has Decreed your terms, and Sent down the Boon unto you wherein is clarification of all things, and He^{-azwj} Caused His^{-azwj} Prophet^{-saww} to live among you all for a tie until He^{-azwj} has Perfected for him^{-asws} and for you all regarding what He^{-azwj} had Revealed from His^{-azwj} Book, of His^{-azwj} religion which He^{-azwj} was Satisfied for Himself^{-azwj}, and He^{-azwj} Flowed to you upon his^{-saww} tongue, from His^{-azwj} Loved of the deeds and His^{-azwj} Abhorrent, and His^{-azwj} Prohibitions and His^{-azwj} Commands.

وَ أَلَمَى إِلَيْكُمْ الْمُعْذِرَةَ وَ اتَّخَذَ عَلَيْكُمْ الْحِجَّةَ وَ قَدَّمَ إِلَيْكُمْ بِالْوَعِيدِ وَ أَنْذَرَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَاسْتَدْرِكُوا بَقِيَّةَ أَيَّامِكُمْ وَ اصْبِرُوا لَهَا أَنْفُسُكُمْ فَإِنَّهَا قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْعُقْلَةُ وَ التَّشَاغُلُ عَنِ الْمَوْعِظَةِ

And He^{-azwj} Cast the excuses to you and Took the Argument upon you, and He^{-azwj} Advanced to you the Promises and Warned you all of the severe Punishment in front. Therefore, realise the remainder of your days and observe patience by yourselves for it, for these are few compared to the many days which you were in heedlessness and too pre-occupied from taking preaching.

وَ لَا تُرَخِّصُوا لِأَنْفُسِكُمْ فَتَذَهَبَ بِكُمْ الرُّخْصُ مَذَاهِبَ الظُّلْمَةِ وَ لَا تُدَاهِنُوا فِيهِنَّ بِكُمْ الْإِدْهَانُ عَلَى الْمُعْصِيَةِ

And do not give allowance to yourselves for the allowance will be taking you to the doctrines of the unjust, nor be easy-going, for the relaxation (attitude) will lead you to the disobedience.

عِبَادَ اللَّهِ إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطْوَعُهُمْ لِرَبِّهِ وَ إِنَّ أَعْتَمَّهُمْ لِنَفْسِهِ أَعْصَاهُمْ لِرَبِّهِ وَ الْمُعْبُوتُ مَنْ عَبَّرَ نَفْسَهُ وَ الْمُعْبُوتُ مَنْ سَلِمَ لَهُ دِيْنُهُ وَ السَّعِيدُ مَنْ وَعِظَ بَعِيْرَهُ وَ الشَّقِيْ مَنْ اتَّخَذَ هَوَاهُ وَ غُرُورَهُ-

Servants of Allah^{-azwj}! The most advising of the people to himself is their most obedient to his Lord^{-azwj}, and the most deceiving of them to himself is their most disobedient to his Lord^{-azwj}, and the embezzled is the one who embezzles himself, and most envied is the one whose religion is safe for him, and the fortunate is the one who takes preaching with others, and the wretched is the one who takes to his whims and his deceptions.

وَ اعْلَمُوا أَنَّ يَسِيرَ الرِّبَايَةِ شَرُّكَ وَ مُجَالَسَةَ أَهْلِ الْهَوَى مَنَسَاةٌ لِلْإِيْمَانِ وَ مَخْضَرَةٌ لِلشَّيْطَانِ

And know that the least of showing off is Shirk (associating with Allah^{-azwj}), and gatherings of the people of personal desires makes one forgetful of the Eman and is an attendance of the Satan^{-la}.

جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ الصَّادِقِ عَلَى شَقَا مُنْجَاةٍ وَ كِرَامَةٍ وَ الْكَاذِبُ عَلَى شَرَفٍ مَهْوَاةٍ وَ مَهَانَةٍ وَ لَا تَحَاسَدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ وَ لَا تَبَاغَضُوا فَإِنَّهَا الْحَالِقَةُ

Shun the lies for it is a shunning of the Eman. The truthful one is on the verge of salvation and honours while the liar is on the verge of ignominy and humiliation, and do not envy each other for the envy consumes the Eman like what the fire consumes the firewood, nor hate each other, for it is an eraser (of Blessings).

وَ اعْلَمُوا أَنَّ الْأَمَلَ يُسْهِيَ الْعَقْلَ وَ يُنْسِي الذِّكْرَ فَأَكْذِبُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ وَ صَاحِبُهُ مَغْرُورٌ

And know that the long hopes (leads to) loss of intellect and makes one forget the Zikr, therefore belie the long hopes for it is a deception and its owner is deceived'.⁸⁶

87 و من خطبة له ع و هي في بيان صفات المتقين و صفات الفساق و التنبيه إلى مكان العترة الطيبة و الظن الخاطيء لبعض الناس

Sermon 87 – And from a sermon of his^{-asws}, and it is in explanation of the attributes of the pious, and attributes of the mischievous, and the alerting to the position of the goodly family^{-asws} and the erroneous conjectures by some of the people

عِبَادَ اللَّهِ إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْدًا أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ فَاسْتَشَعَرَ الْحُزْنَ وَ تَجَلَّبَبَ الْحُؤُفَ فَزَهَرَ مِصْبَاحُ الْهُدَى فِي قَلْبِهِ وَ أَعَدَّ الْقِرَى لِيَوْمِهِ النَّازِلِ بِهِ

‘Servants of Allah^{-azwj}! Surely from the servants of Allah^{-azwj} most Beloved to Him^{-azwj} is a servant whom Allah^{-azwj} Assists upon himself, so he fees the grief and wears the fear, so the lamp of guidance blossoms in his heart and he prepares for the need of his day (of death) to befall him.

⁸⁶ Nahj Al Balagah – Sermon No. 86

فَقَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ وَ هَوَّنَ الشَّدِيدَ نَظَرَ فَأَبْصَرَ وَ دَكَرَ فَاسْتَكْتَرَ وَ ارْتَوَى مِنْ عَذْبٍ فُرَاتٍ سَهَّلَتْ لَهُ مَوَارِدُهُ فَشَرِبَ تَهْلًا وَ سَلَكَ سَبِيلًا جَدَدًا قَدْ
خَلَعَ سَرَائِلَ الشَّهَوَاتِ وَ تَخَلَّى مِنَ الْهُمُومِ إِلَّا هَمًّا وَاحِدًا انْفَرَدَ بِهِ

He draws the distant near to himself and considers the server as easy. He looks and is insightful, and he does Zikr and is frequent, and he saturates from the fresh water whose arrival is eased for him. So he drinks to saturation and walks the main way, having removed the trouser of desires and isolates from the worries except for one worry he is individual with it.

فَخَرَجَ مِنْ صِفَةِ الْعَمَى وَ مَشَارَكَةِ أَهْلِ الْهَوَى وَ صَارَ مِنْ مَفَاتِيحِ أَبْوَابِ الْهُدَى وَ مَعَالِيْقِ أَبْوَابِ الرِّدَى قَدْ أَبْصَرَ طَرِيقَهُ وَ سَلَكَ سَبِيلَهُ وَ عَرَفَ مَنَارَهُ وَ
قَطَعَ غِمَارَهُ وَ اسْتَمْسَكَ مِنَ الْعُرَى بِأَوْتَقِهَا وَ مِنَ الْحِبَالِ بِأَمْتِنِهَا

So, he exits from the description of the blind and partnering the people of whims and becomes from the keys of the doors of guidance and closes the doors of regress. He sees his path and travels its way, and he recognises its minarets and cut across its depths and holds fast to the handle with its firmness and from the ropes with its strength.

فَهُوَ مِنَ الْيَقِينِ عَلَى مِثْلِ ضَوْءِ الشَّمْسِ قَدْ نَصَبَ نَفْسَهُ لِلَّهِ سُبْحَانَهُ فِي أَرْفَعِ الْأُمُورِ مِنْ إِصْدَارِ كُلِّ وَارِدٍ عَلَيْهِ وَ تَصْيِيرِ كُلِّ فَرْعٍ إِلَى أَصْلِهِ مِصْبَاحٍ ظُلُمَاتٍ
كَشَّافٍ عَشَوَاتٍ مِفْتَاحٍ مُبْهِمَاتٍ دَفَّاعٍ مُغْضِبَاتٍ دَلِيلٍ فَلَوَاتٍ

Thus, he is upon the certainty like illumination of the sun having set up himself for Allah^{-azwj} the Glorious in lofty matters from implementing all what is referred to him and rendering every branch to its root. He is a lamp in the darkness(es), remover of blindness(es), and key to the obscurities, and dispeller of the dilemmas, a guide in the wilderness (devoid of realities).

يَقُولُ فِيهِمْ وَ يَسْكُتُ فَيَسْلَمُ قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ فَهُوَ مِنْ مَعَادِنِ دِينِهِ وَ أَوْتَادِ أَرْضِهِ قَدْ أَلْزَمَ نَفْسَهُ الْعَدْلَ فَكَانَ أَوَّلَ عَدْلِهِ نَفْيُ الْهَوَى عَنْ نَفْسِهِ
يَصِفُ الْحَقَّ وَ يَعْمَلُ بِهِ

He speaks and makes one understand, and he keeps silent, so he is safe from. He is sincere to Allah^{-azwj}, so He^{-azwj} Purifies him, so he is from the mines of His^{-azwj} religion and pegs of His^{-azwj} earth having necessitating himself to the justice. So the first of his justice is negating the personal desires from himself describing the truth and acting with it.

لَا يَدْعُ لِلْخَيْرِ غَايَةً إِلَّا أَمَّهَا وَ لَا مَظْنَةً إِلَّا قَصَدَهَا قَدْ أَمَكَّنَ الْكِتَابَ مِنْ زِمَامِهِ فَهُوَ قَائِدُهُ وَ إِمَامُهُ يَحُلُّ حَيْثُ حَلَّ ثِقْلُهُ وَ يَنْزِلُ حَيْثُ كَانَ مَنَزَلُهُ

He does not leave any peak of the goodness except he goes for it, nor any goodly thought except he aims for it. He enables the Book from his reins, so it leads him and his leader, releasing where it releases its weight (Commands) and he descends wherever it would descend him.

Attributes of the mischievous

وَ آخِرُ قَدْ تَسَمَّى عَالِمًا وَ لَيْسَ بِهِ فَاقْتَبَسَ جَهَائِلَ مِنْ جَهَالٍ وَ أَضَالِيلَ مِنْ ضَلَالٍ وَ نَصَبَ لِلنَّاسِ أَشْرَاكًا مِنْ حَبَائِلِ غُرُورٍ وَ قَوْلٍ زُورٍ قَدْ حَمَلَ الْكِتَابَ عَلَى آرَائِهِ وَ عَطَفَ الْحَقَّ عَلَى أَهْوَائِهِ

And another (person) has named himself as a scholar and he isn't so. He has earned the ignorance(s) from the ignoramuses and straying from the strayed one, and he has set up for the people traps of the ropes of deceit and false words. He is carrying the Book upon his (personal) opinions and turns the truth upon his own whims.

يُؤْمِنُ النَّاسَ مِنَ الْعَظَائِمِ وَ يُهَوِّنُ كَبِيرَ الْجَرَائِمِ يَقُولُ أَقْفُ عِنْدَ الشُّبُهَاتِ وَ فِيهَا وَقَعَ وَ يَقُولُ أَعْتَرَلُ الْبِدْعَ وَ بَيْنَهَا اضْطَجَعَ

He makes people to feel safe from the major sins and he belittles the major crimes. He says, 'I pause at the suspicions' while he has fallen in these, and he says, 'I am aloof from the innovations', while he is lying down between these.

فَالصُّورَةُ صُورَةُ إِنْسَانٍ وَ الْقَلْبُ قَلْبُ حَيَوَانٍ لَا يَعْرِفُ بَابَ الْهُدَى فَيَنْبَغُهُ وَ لَا بَابَ الْعَمَى فَيَصُدُّ عَنْهُ وَ ذَلِكَ مَيْتُ الْأَحْيَاءِ

So, the image is an image of a human being while the heart is a heart of an animal. He neither recognises the door of guidance nor the door of blindness. He is blocked from it, and that one is the living dead.

[عتره النبي](#)

Family^{-asws} of the Prophet^{-saww}

فَأَيْنَ تَذْهَبُونَ وَ أَيْنَ تُؤْفِكُونَ وَ الْأَعْلَامُ قَائِمَةٌ وَ الْآيَاتُ وَاضِحَةٌ وَ الْمَنَارُ مَنْصُوبَةٌ فَأَيْنَ يُتَاهُ بِكُمْ وَ كَيْفَ تَعْمَهُونَ وَ بَيْنَكُمْ عِزَّةٌ نَبِيَّكُمْ وَ هُمْ أَرْزَمَةُ الْحَقِّ وَ أَعْلَامُ الدِّينِ وَ أَلْسِنَةُ الصِّدْقِ فَأَنْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ وَ رُدُّوهُمْ وَرُودَ أَهْيَمِ الْعَطَاشِ

'So where are you going? [81:26]?! But, How are you then being deluded? [6:95], and between you is your Prophet^{-saww} and family^{-asws} of your Prophet^{-saww}?! And they^{-asws} are the signposts of the truth and tongues of truthfulness, so accord them^{-asws} the status with the excellent status of the Quran and return to them^{-asws} like the returning of the thirsty camels.

أَيُّهَا النَّاسُ خُذُوهَا عَنْ خَاتَمِ النَّبِيِّينَ ص إِنَّهُ بَمَوْتِ مَنْ مَاتَ مِنَّا وَ لَيْسَ بِمَيِّتٍ وَ يَبْلَى مَنْ بَلِيَ مِنَّا وَ لَيْسَ بِبَالٍ فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ فَإِنَّ أَكْثَرَ الْحَقِّ فِيهَا تُنْكِرُونَ وَ اغْدِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ وَ هُوَ أَنَا

O you people! Take it from the last of the Prophets^{-saww}: 'He is dying, one from us^{-asws} who dies and he^{-asws} isn't dead, and he is decaying, the one from us^{-asws} who decays, and he doesn't decay'. So, do not be saying you do not know, for most of the truth is in what you are denying, and excuse the one there is no argument for you upon him, and I^{-asws} am he.

أَمْ أَعْمَلُ فِيكُمْ بِالثَّقَلِ الْأَكْبَرِ وَ أَتْرِكُ فِيكُمْ الثَّقَلَ الْأَصْغَرَ قَدْ رَكَزْتُ فِيكُمْ زَايَةَ الْإِيمَانِ وَ وَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَ الْحَرَامِ وَ أَلْبَسْتُكُمْ الْعَافِيَةَ مِنْ عَدْلِي وَ فَرَشْتُكُمْ الْمَعْرُوفَ مِنْ قَوْلِي وَ فَعَلِي وَ أَرَيْتُكُمْ كِرَامَةَ الْأَخْلَاقِ مِنْ نَفْسِي فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ وَ لَا تَتَغَلَّغُوا إِلَيْهِ الْفِكْرُ

Did I^{-asws} not work among you with the bigger heavy thing (Quran) and left among you the smaller (weighty thing – People^{-asws} of the Household)? And I^{-asws} fastened among you the flag of Eman, and harmonised you upon the limits of the Permissible(s) and the Prohibitions, and clothed you in well-being from my^{-asws} justice, and furnished you with the kindness from my^{-asws} words and my^{-asws} deed, and showed you the honourable manners from myself^{-asws}? So, do not utilise the opinion in what you cannot realise its depths of the insight, nor can the thoughts (are) unable to penetrate’.

[ظن خاطئ](#)

Misconceptions

و منها حَتَّى يَظُنُّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى بَنِي أُمَيَّةَ مَمْنَحُهُمْ دَرَّهَا وَ تُورِدُهُمْ صَفْوَهَا وَ لَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا وَ لَا سَيْفُهَا وَ كَذَبَ الظَّانُّ لِذَلِكَ بَلْ هِيَ جَجَّةٌ مِنْ لَذِيذِ الْعَيْشِ يَتَطَعَّمُوهَا بِرُءُوسِهِ ثُمَّ يَلْفُظُونَهَا جُمَلَةً

And from it – ‘To the extent that the thinker would think that the world is appropriate for the clan of Umayya conferring its house upon them, and quenching them its clean water, and that their whips and their sword would not be lifted from this community. And the thinker is lying to that. But it is a wave of pleasurable life they are being fed for a while, then they will be vomiting out in total’.⁸⁷

[88 و من خطبة له ع و فيها بيان للأسباب التي تهلك الناس](#)

Sermon 88 – And from a sermon of his^{-asws}, and in it is explanation of the cause which destroy the people

أَمَّا بَعْدُ فَإِنَّ اللَّهَ لَمْ يَخْصِمِ جَبَّارِي دَهْرٍ قَطُّ إِلَّا بَعْدَ تَمْهِيلٍ وَ رَحَاءٍ وَ لَمْ يَجْبُرْ عَظَمَ أَحَدٍ مِنَ الْأُمَّمِ إِلَّا بَعْدَ أَرْزُلٍ وَ بَلَاءٍ وَ فِي دُونَ مَا اسْتَقْبَلْتُمْ مِنْ عَتَبٍ وَ مَا اسْتَدْبَرْتُمْ مِنْ حَظٍّ مُعْتَبَرٍ وَ مَا كَلُّ ذِي قَلْبٍ بَلِيبٍ وَ لَا كَلُّ ذِي سَمْعٍ بِسَمِيعٍ وَ لَا كَلُّ [ذِي] نَاطِرٍ بِبَصِيرٍ

⁸⁷ Nahj Al Balaghah – Sermon No. 87

'As for after, surely Allah^{-azwj} the Glorious did not Break the tyrants of the time at all except after respite and ease and did not Mend the bones of anyone from the communities except after sufferings and afflictions, and in besides what faced from an affliction and turned around from an affliction taking a lesson, and not everyone with a heart understands, nor everyone with an ear would hear, nor everyone with looking would be insightful.

فَيَا عَجَبًا وَمَا لِي لَا أَعْجَبُ مِنْ حَطِّ هَذِهِ الْفُرْقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا لَا يَفْتَضُونَ أَثَرَ نَبِيِّ وَلَا يُفْتَدُونَ بِعَمَلِ وَصِيِّ وَلَا يُؤْمِنُونَ بِعَيْبٍ وَلَا يَعْلَمُونَ عَنْ عَيْبٍ يَعْمَلُونَ فِي الشُّبُهَاتِ وَيَسِيرُونَ فِي الشَّهَوَاتِ الْمَعْرُوفِ فِيهِمْ مَا عَرَفُوا وَالْمُنْكَرِ عِنْدَهُمْ مَا أَنْكَرُوا

Oh, how strange! And why should I^{-asws} not wonder from the mistakes of this sect upon its different arguments in its religion. Neither are they aiming for the footsteps of any Prophet^{-as} nor are they following with the deeds of any successor^{-as}, nor are they believing in the unseen, nor are they excusing from any fault. They are working in suspicions and are conducting in lustful desires. The good among them is what they recognise (as being good) and the evil in their presence is what they are denying (as being evil).

مَفْرَعُهُمْ فِي الْمُعْضَلَاتِ إِلَى أَنْفُسِهِمْ وَتَعْوِيلُهُمْ فِي الْمُهَيَّمَاتِ عَلَى آرَائِهِمْ كَأَنَّ كُلَّ امْرِئٍ مِنْهُمْ إِمَامٌ نَفْسِهِ قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرَى ثِقَاتٍ وَ أَسْبَابِ مُحْكَمَاتٍ

Their sheltering during the dilemmas is to themselves, and they are interpreting regarding the vague matters are by their own opinions. It is as if every person from them is an imam until himself. He has taken from it regarding what he sees as being trustworthy handholds, and decisive causes'.⁸⁸

89 و من خطبة له ع في الرسول الأعظم صلى الله عليه و آله و بلاغ الإمام عنه

Sermon 89 – And from a sermon of his^{-asws} regarding the mightiest Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and delivery by the Imam^{-asws} on his^{-saww} behalf

أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ وَ طُولِ هَجْعَةٍ مِنَ الْأُمَمِ وَ اعْتِزَامِ مِنَ الْفِتَنِ وَ انْتِشَارِ مِنَ الْأُمُورِ وَ تَلَطُّ مِنَ الْحُرُوبِ وَ الدُّنْيَا كَاسِفَةً النُّورَ ظَاهِرَةً الْعُرُورَ عَلَى حِينِ اصْفَرَارٍ مِنْ وَرَقِهَا وَ إِيَابِ مِنْ تَمَرِّهَا وَ [إِعْوَارٍ] اعْوَارٍ مِنْ مَائِهَا

⁸⁸ Nahj Al Balagh – Sermon No. 88

'He^{-azwj} Sent him^{-saww} when there was a gap period from the Rasools^{-as}, and a prolonged slumber from the communities, and an aim from the Fitna, and scattering of the affairs, and blazes from the wars, and the world was eclipsed from the Noor, the deception was prevailing, when there was paleness from its leaves, and despair from its fruits, and evaporation of its waters (springs).

قَدْ دَرَسَتْ مَنَازَ الْهُدَى وَ ظَهَرَتْ أَعْلَامُ الرِّدَى فِيهِ مُنْجَهَمَةً لِأَهْلِهَا عَابِسَةً فِي وَجْهِ طَالِبِهَا تَمْرَهَا الْفِتْنَةُ وَ طَعَامُهَا الْجِيفَةُ وَ شَعَارُهَا الْخَوْفُ وَ دِنَارُهَا السَّيْفُ.

The flags of guidance had been obscured and the flags of ruination had appeared. It was grim to its people, frowning in the faces of its seekers. Its fruit was the Fitna and its food was the carcass, and its motto was the fear, and its garment was the sword.

فَاعْتَبِرُوا عِبَادَ اللَّهِ وَ ادْكُرُوا تِيكَ الَّتِي أَنَاؤُكُمْ وَ إِخْوَانُكُمْ بِمَا مَرَّهْتُمْ وَ عَلَيَّهَا مُحَاسِبُونَ وَ لَعْنَتِي مَا تَقَادَمَتْ بِكُمْ وَ لَا يَحِمُّ الْعُهُودُ وَ لَا حَلَّتْ فِيهَا بَيْنَكُمْ وَ بَيْنَهُمُ الْأَحْقَابُ وَ الْقُرُونُ وَ مَا أَنْتُمْ الْيَوْمَ مِنْ يَوْمِ كُنْتُمْ فِي أَصْلَابِهِمْ يَبْعِدِي.

Take lessons, O servants of Allah^{-azwj}, and recall the straying which your fathers and your brothers were pledged with and would be Reckoned upon it. And by my^{-asws} life! Neither have the eras (time intervals) preceded with you nor with them, nor have the aeons (ages) and the centuries passed in what is between you and them, nor are you today remote from the day you were in their loins.

وَ اللَّهُ مَا أَسْمَعُكَمُ الرَّسُولُ شَيْئاً إِلَّا وَ هَا أَنَا ذَا مُسْمِعِكُمْهُ وَ مَا أَسْمَعُكُمْ الْيَوْمَ بِدُونَ أَسْمَاعِكُمْ بِالْأَمْسِ وَ لَا شَقَّتْ لَكُمْ الْأَبْصَارُ وَ لَا جَعَلَتْ لَكُمْ الْأَفْئِدَةُ فِي ذَلِكَ الزَّمَانِ إِلَّا وَ قَدْ أُعْطِيتُمْ مِثْلَهَا فِي هَذَا الزَّمَانِ

By Allah^{-azwj}! The Rasool^{-saww} did not make you listen to anything except and here I^{-asws} am, making you listen to it (again), and I^{-asws} am not making you listen today to anything other than what he^{-saww} had made you listen to yesterday. Neither the sights which were opened for them nor the hearts which were made to be for them during that time (any different), and you have been given similar to it in this time period.

وَ اللَّهُ مَا بُصِرْتُمْ بَعْدَهُمْ شَيْئاً جَهْلَهُمْ وَ لَا أُصْفِيْتُمْ بِهِ وَ حُرْمَتُهُ وَ لَقَدْ نَزَلَتْ بِكُمْ الْبَلِيَّةُ جَائِلاً خِطَامُهَا رِخْواً بِطَائِحِهَا فَلَا يُعْرَبُكُمْ مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ إِلَى أَجَلٍ مَعْدُودٍ

And by Allah^{-azwj}! You have not been given insight of anything they had been ignorant of, nor have you been given it and they were depriving of it. And the affliction has befallen with you, its throat is relaxed, and its rein is loosened. So, let it not deceive you what the people of deceit had come to be in, for rather it is an extended shade to a numbered term'.⁸⁹

⁸⁹ Nahj Al Balaghah – Sermon No. 89

90 و من خطبة له ع و تشتمل على قدم الخالق و عظم مخلوقاته، و يجتمها بالوعظ

Sermon 90 - And from a sermon of his^{-asws}, and it is inclusive upon the ancientness of the Creator and mightiness of His^{-azwj} creation, and he^{-asws} ends it with the preaching

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ وَ الْخَالِقِ مِنْ غَيْرِ رُؤْيَةٍ الَّذِي لَمْ يَزَلْ قَائِمًا دَائِمًا إِذْ لَا سَمَاءَ دَاتِ أُنْبَاجٍ وَ لَا حُجُبَ دَاتِ إِزْتَاكِ وَ لَا لَيْلٍ دَاكِ وَ لَا بَحْرٍ سَاحٍ وَ لَا جَبَلٍ دُو فِجَاكِ وَ لَا فَجٍّ دُو اِعْوِجَاكِ وَ لَا أَرْضَ دَاتِ مَهَادٍ وَ لَا خَلْقَ دُو اِعْتِمَادٍ ذَلِكَ مُبْتَدِعُ الْخَلْقِ وَ وَاوِيَهُ وَ إِلَهُ الْخَلْقِ وَ رَازِقُهُ

'The Praise is for Allah^{-azwj}, the well-known from without being seen, and the Creator from without calculating, Who does not cease to be lasting constantly when there was no sky with constellations, nor any veils with lofty doors, nor a dark night, nor a peaceful ocean, nor a mountain with pathways, nor any roads with curves, nor any land with spreads, nor any creatures with reliance. That is the Beginning of the creation, and its inheritor, and God^{-azwj} of the creations and its sustainer.

وَ الشَّمْسُ وَ الْقَمَرُ دَاتِيَانِ فِي مَرْضَاتِهِ يُبْلِيَانِ كُلَّ جَدِيدٍ وَ يُقَرِّبَانِ كُلَّ بَعِيدٍ فَسَمَ أَرْزَاقَهُمْ وَ أَحْصَى آثَارَهُمْ وَ أَعْمَلَهُمْ وَ عَدَدَ أَنْفُسِهِمْ وَ حَاطَبَةَ أَعْيُنِهِمْ وَ مَا تُخْفِي صُدُورُهُمْ مِنَ الصَّمِيرِ وَ مُسْتَقَرَّهُمْ وَ مُسْتَوْدَعَهُمْ مِنَ الْأَرْحَامِ وَ الظُّهُورِ إِلَى أَنْ تَنْتَاهِيَ بِهِمُ الْغَايَاتِ

And the sun and the moon are both pursuing His^{-azwj} Pleasure, wearing out every new thing, drawing closer every remote one, Distribution their sustenance(s) and Counting their impacts and their deeds, and Counted their breaths, and glances of their eyes, and whatever was hidden in their chests from the conscience, and they dwelling and their being deposited from the wombs and the backs, until ending with them to their peaks.

هُوَ الَّذِي اشْتَدَّتْ نَفْسُهُ عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ وَ اتَّسَعَتْ رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نَفْسَتِهِ فَاهِرٌ مِنْ عَازَةٍ وَ مُدَمِّرٌ مِنْ شَاقَّةٍ وَ مُذِلٌّ مِنْ نَاوَاهِ وَ غَالِبٌ مِنْ عَادَاهِ

He^{-azwj} is the One^{-azwj} Who Intensified His^{-azwj} Scourge upon His^{-azwj} enemies during the capaciousness of His^{-azwj} Mercy and Expanded His^{-azwj} Mercy to His^{-azwj} friends during the severity of His^{-azwj} scourge, Conqueror of the one who opposes Him^{-azwj}, and Demolisher of the one hostile to Him^{-azwj}, Disgracing one who opposes Him^{-azwj} and Overcoming one who is inimical to Him^{-azwj}.

مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ وَ مَنْ سَأَلَهُ أَعْطَاهُ وَ مَنْ أَقْرَضَهُ قَضَاهُ وَ مَنْ شَكَرَهُ جَزَاهُ

One who relies upon him, He^{-azwj} would Suffice him, and one who asks Him^{-azwj}, He^{-azwj} would Give him, and one who lends Him^{-azwj}, He^{-azwj} would repay him, and one who thanks Him^{-azwj}, He^{-azwj} would Recompense him.

عِبَادَ اللَّهِ زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزَنُوا وَ حَاسِبُوهَا مِنْ قَبْلِ أَنْ تُحَاسَبُوا وَ تَنْفَسُوا قَبْلَ ضَيْقِ الْخِنَاقِ وَ انْقَادُوا قَبْلَ عُنْفِ السِّيَاقِ وَ اعْلَمُوا أَنَّهُ مَنْ لَمْ يُعِنْ
عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ مِنْهَا وَاعِظٌ وَ زَاجِرٌ لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَلَا وَاعِظٌ

Servants of Allah^{azwj}! Weigh yourselves before you are weighed, and reckon yourselves before you are Reckoned with, and keep breathing before the straitening of the throats, and be submissive before the nose-rubbing ushering, and know that one who does not assist upon himself until there happens to be for him a preaching and a rebuke from it, there would not happen to be for him a rebuke and a preacher other than it'.⁹⁰

⁹⁰ Nahj Al Balagh – Sermon No. 90