

ومن كتاب له (عليه السلام) إلى قثم بن العباس وهو عامله على مكة

To Qutham ibn al-'Abbās, his Governor of Mecca

أَمَّا بَعْدُ، فَأَقِمُ لِلنَّاسِ الْحَجَّ، وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ، وَاجْلِسْ لَهُمُ الْعَصْرَيْنِ، فَأَفْتِ الْمُسْتَفْتِيَّ، وَعَلِّمِ الْجَاهِلَ، وَذَاكِرِ الْعَالِمَ، وَلَا يَكُنْ لَكَ إِلَى النَّاسِ سَفِيرٌ إِلَّا لِسَانُكَ، وَلَا حَاجِبٌ إِلَّا وَجْهُكَ، وَلَا تَحْبِجَنَّ ذَا حَاجَةٍ عَنِ لِقَائِكَ بِهَا، فَإِنَّهَا إِنْ ذِيدَتْ عَنْ أَبْوَابِكَ فِي أَوَّلِ وُجُوهِهَا لَمْ تَحْمَدْ فِيمَا بَعْدَ عَلَى قَضَائِهَا.

Now, make arrangements for ḥajj by the people, remind them of the days (to be devoted to) Allāh. Sit for giving them audience morning and evening. Explain the law to the seeker, teach the ignorant and discuss with the learned. There should be no intermediary between you and the people except your tongue, and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy is returned unsatisfied from your door in the first instance then even doing it thereafter will not bring you praise.

وَأَنْظُرْ إِلَيَّ مَا اجْتَمَعَ عِنْدَكَ مِنْ مَالِ اللَّهِ فَاصْرِفْهُ إِلَى مَنْ قَبْلَكَ مِنْ ذَوِي الْعِيَالِ وَالْمَجَاعَةِ، مُصِيبًا بِهِ مَوَاضِعَ الْفَاقَةِ وَالْخِلَاتِ، وَمَا فَضَّلَ عَنْ ذَلِكَ فَاحْمِلْهُ إِلَيْنَا لِنَقْسِمَهُ فِيمَنْ قَبْلَنَا.

See what has been collected with you of the funds of Allāh (in the public treasury) and spend it over the persons with families, the distressed, the starving and the naked, at your end. Then, send the remaining to us for distribution to those who are on this side.

وَمُرُّ أَهْلَ مَكَّةَ أَلَّا يَأْخُذُوا مِنْ سَاكِنِ أَجْرًا، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ ﴿سَوَاءٌ الْعَاكِفُ فِيهِ وَالْبَادِ﴾

Ask the people of Mecca not to charge rent from lodgers, because Allāh, the Glorified, says that: “alike; for the dweller therein as well as the stranger” (Qur’ān, 22:25).

فَالْعَاكِفُ: الْمُقِيمُ بِهِ، وَالْبَادِي: الَّذِي يَحْجُ إِلَيْهِ مِنْ غَيْرِ أَهْلِهِ.

“al-‘ākif” (the dweller) here means he who is living there while “al-bādī” (the stranger) means he who is not among the people of Mecca, comes for ḥajj from outside.

وَفَقَّنَا اللَّهُ وَإِيَّاكُمْ لِمَحَابَّتِهِ، وَالسَّلَامُ.

May Allāh grant us and you promptitude for seeking His love (by doing good acts);

and that is an end to the matter.