

ومن خطبة له (عليه السلام) وفيها مواعظ للناس

About abstemiousness, fear of Allāh and importance of providing for the next life

الْحَمْدُ لِلَّهِ الْوَالِصِلِ الْحَمْدُ بِالذِّعْمِ وَالذِّعْمُ بِالشُّكْرِ، نَحْمَدُهُ عَلَى آيَاتِهِ كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ، وَنَسْتَعِينُهُ عَلَى هَذِهِ النُّفُوسِ الْبِطَاءِ عَمَّا أَمَرَتْ بِهِ، السَّرَاعِ إِلَى مَا نَهَيْتَ عَنْهُ، وَنَسْتَغْفِرُهُ مِمَّا أَحَاطَ بِهِ عِلْمُهُ، وَأَحْصَاهُ كِتَابُهُ: عِلْمٌ غَيْرُ قَاصِرٍ، وَكِتَابٌ غَيْرُ مَغَادِرٍ، وَتَوْمَنٌ بِهِ إِيمَانٌ مِنْ عَيْنِ الْغُيُوبِ، وَوَقْفٌ عَلَى الْمَوْعُودِ، إِيمَانَانَا نَفَى إِخْلَاصَهُ الشُّرْكَ، وَيَقِينَهُ الشُّكَّ.

Praise be to Him Who makes praise followed by bounty and bounty with gratefulness. We praise Him on His bounties as on His trails. We seek His help against these hearts which are slow to obey what they have been commended but quick towards what they have been desisted from. We seek His forgiveness from that which His knowledge covers and His document preserves knowledge which does not leave anything and document which does not omit anything. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards — belief, the purity whereof keeps off from belief in partners of Allāh, and whose conviction removes doubt.

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، شَهِدَاتَيْنِ تَصْعِدَانِ الْقَوْلَ، وَتَرْفَعَانِ الْعَمَلَ، لَا يَخْفُ مِيزَانُ تَوْضَعَانِ فِيهِ، وَلَا يَتَقَلُّ مِيزَانُ تَرْفَعَانِ مِنْهُ.

We stand witness that there is no god but Allāh, the One, Who has no partner for Him, and that Muāammad is His slave and His Prophet, Allāh may bless him and his descendants. These two certifications heighten the utterance and raise the act. The scale wherein they would be placed would not be light while the scale from which they are removed would not become heavy.

أَوْصِيكُمْ، عِبَادَ اللَّهِ، بِتَقْوَى اللَّهِ الَّتِي هِيَ الزَّادُ وَبِهَا الْمَعَادُ: زَادٌ مَبْلُغٌ وَمَعَادٌ مُنْجِحٌ، دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ، وَوَعَاهَا خَيْرُ وَاغٍ، فَاسْمَعْ دَاعِيَهَا، وَفَازْ وَاعِيَهَا.

[Enjoining people to Piety :] O creatures of Allāh ! I advise you to have fear of Allah which is the provision (for next world) and with it is (your) return. The provision would take you (to your destination) and the return would be successful. The best one, who is able to make people listen has called towards it and the best listener has listened to it. So the caller has proclaimed and the listener has listened and preserved.

عِبَادَ اللَّهِ، إِنَّ تَقْوَى اللَّهِ حِمَّتْ أَوْلِيَاءَ اللَّهِ مِحَارِمَهُ، وَالزَّمَّتْ قُلُوبَهُمْ مَخَافَتَهُ، حَتَّى أَسْهَرَتْ لِبَالِهِمْ، وَأَطْمَأَتُ هَوَاجِرَهُمْ؛ فَأَخَذُوا الرَّاحَةَ بِالذِّصْبِ، وَالرِّيَّ بِالظَّمَا، وَاسْتَقْرَبُوا الْإِجْلَ فَبَادَرُوا الْعَمَلَ، وَكَذَبُوا الْإِمْلَ فَلَاحِظُوا الْإِجْلَ.

O creations of Allāh ! Certainly fear of Allāh has saved the lovers of Allāh from unlawful items and gave His dread to their hearts till their nights are passed in wakefulness and their noons in thirst. So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and therefore hastened towards (good) actions. They rejected their desires and so they kept death in their sight.

ثُمَّ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ، وَعَنَاءٍ، وَغَيْرٍ، وَعَبْرٍ: فَمِنَ الْفَنَاءِ أَنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ، لَا تُحْتَطَبُ سَهَامُهُ، وَلَا تُؤَسَى جِرَاحُهُ، بِرَمِي الْحَيِّ بِالْمَوْتِ، وَالصَّبْحُ حَيْحٌ بِالسَّقَمِ، وَالذَّاجِحُ بِالْعَطْبِ، أَكَلٌ لَا يَشْبَعُ، وَشَارِبٌ لَا يَنْقَعُ. وَمِنَ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ، وَيَبْنِي مَا لَا يَسْكُنُ، ثُمَّ يَخْرُجُ إِلَى اللَّهِ، لَا مَالَ حَمَلٍ، وَلَا بِنَاءَ نَقْلِ!

Then, this world is a place of destruction, tribulations, changes and lessons. As for destruction, the time has its bow pressed (to readiness) and its dart does not go amiss, its wound does not heal; it afflicts the living with death, the healthy with ailment and the safe with distress. It is an eater who is not satisfied and a drinker whose thirst is never quenched. As for tribulation, a man collects what he does not eat and builds wherein he does not live. Then he goes out to Allāh without carrying the wealth or shifting the building.

وَمِنْ غَيْرِهَا أَنَّكَ تَرَى الْمَرْحُومَ مَغْبُوطًا، وَالْمَغْبُوطَ مَرْحُومًا، لَيْسَ ذَلِكَ إِلَّا نَعِيمًا زَلَّ، وَبُؤْسًا نَزَلَ. وَمِنْ غَيْرِهَا أَنَّ الْمَرْءَ يَشْرَفُ عَلَى أَمَلِهِ فَيَقْتَطِعُهُ حَضُورُ أَجَلِهِ، فَلَا أَمَلٌ يَدْرِكُ، وَلَا مَوْءَلٌ يَتْرِكُ. فَسُبْحَانَ اللَّهِ، مَا أَعَزَّ سُرُورُهَا! وَأَطْمَأ رِيحُهَا! وَأَضْحَى فِيئُهَا! لَا جَاءَ يَرُدُّ، وَلَا مَاضٍ يَرْتَدُّ. فَسُبْحَانَ اللَّهِ، مَا أَقْرَبَ الْحَيِّ مِنَ الْمَيِّتِ لِلْحَاقِقَةِ بِهِ، وَأَبْعَدَ الْمَيِّتِ مِنَ الْحَيِّ لِاتِّقَاعِهِ عَنْهُ!

As for its changes, you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is because the wealth has gone and misfortune has come to him. As for its lessons, a man reaches near (realization of) his desires when (suddenly) the approach of his death cuts them; then neither the desire is achieved nor the desires spared. Glory to Allāh, how deceitful are its pleasures, how thirst-rousing its quenching and how sunny its shade. That which approaches (i.e. death) cannot be sent back, he who goes away does not return. Glory to Allāh, how near is the living to the dead because he will meet him soon and how far is the dead from the living because he has gone away from him.

إِنَّهُ لَيْسَ شَيْءٌ بِشَرِّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ، وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ، وَكُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعَةٌ أَعْظَمُ مِنْ عِيَانِهِ، وَكُلُّ شَيْءٍ مِنَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنْ سَمَاعَتِهِ، فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ، وَمِنَ الْغَيْبِ الْخَبْرُ. وَاعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الْآخِرَةِ خَيْرٌ مِمَّا نَقَصَ مِنَ الْآخِرَةِ وَزَادَ فِي الدُّنْيَا: فَكَمْ مِنَ الْمُنْقُوصِ رَابِحٌ وَمَزِيدٌ خَاسِرٌ!

Certainly nothing is viler than evil except its punishment, and nothing is better than good except its reward. In this world everything that is heard is better than what is

seen, while of everything of the next world that is seen is better than what is heard. So you should satisfy yourself by hearing rather than seeing and by the news of the unknown. You should know that what is little in this world but much in the next is better than what is much in this world but little in the next. In how many cases little is profitable while much causes loss.

إِنَّ الَّذِي أُمرْتُمْ بِهِ أَوْسَعُ مِنَ الَّذِي نُهَيْتُمْ عَنْهُ، وَمَا أَجَلَ لَكُمْ أَكْثَرَ مِمَّا حُرِّمَ عَلَيْكُمْ، فَذَرُوا مَا قَلَّ لِمَا كَثُرَ، وَمَا ضَاقَ لِمَا اتَّسَعَ. قَدْ تَكْفَلُ لَكُمْ بِالرِّزْقِ، وَأَمَرْتُمْ بِالْعَمَلِ، فَلَا يَكُونَنَّ الْمَضْمُونُ لَكُمْ طَلِبَهُ أَوْلَى بِكُمْ مِنَ الْمَفْرُوضِ عَلَيْكُمْ عَمَلُهُ.

Certainly that which you have been commanded to do is wider than what you have been refrained from, and what has been made lawful for you is more than what has been prohibited. Then give up what is less for what is much, and what is limited for what is vast. Allāh has guaranteed your livelihood and has commanded you to act. Therefore, the pursuit of that which has been guaranteed to you should not get preference over that whose performance has been enjoined upon you.

مَعَ أَنَّهُ وَاللَّهِ لَقَدْ اعْتَرَضَ الشُّكُّ، وَدَخَلَ الْيَقِينُ، حَتَّى كَانِ الَّذِي ضَمِنَ لَكُمْ قَدْ فُرِضَ عَلَيْكُمْ، وَكَانَ الَّذِي قَدْ فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ. فَبَادِرُوا الْعَمَلَ، وَخَافُوا بَغْتَةَ الْإِجْلِ، فَإِنَّهُ لَا يَرْجِي مِنَ رَجْعَةِ الْعَمْرِ مَا يَرْجِي مِنَ رَجْعَةِ الرِّزْقِ، مَا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ رَجِي غَدًا زِيَادَتَهُ، وَمَا فَاتَ أَمْسَ مِنَ الْعَمْرِ لَمْ يَرْجِ الْيَوْمَ رَجْعَتَهُ. الرَّجَاءُ مَعَ الْجَائِي، وَالْيَأْسُ مَعَ الْمَاضِي، فَ﴿اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

But by Allāh, most certainly the position is that doubt has overtaken and certainty has been shattered and it seems as if what has been guaranteed to you is obligatory on you and what was made obligatory on you has been taken away from you. So, hasten towards (good) actions and dread the suddenness of death, because the return of age cannot be hoped for, as the return of livelihood can be hoped. Whatever is missed from livelihood today may be hoped tomorrow with increase, but whatever is lost from the age yesterday, its return cannot be expected today. Hope can be only for that which is to come, while about that which is passed there is only disappointment. So “fear Allāh as He ought to be feared and do not die until you are (true) Muslim.” (Qur’ān, 3:102)