

من كلام له (عليه السلام) لما بويع بالمدينة وفيها يخبر الناس بعلمه بما تؤول إليه أحوالهم وفيها يقسمهم إلى أقسام

Delivered when allegiance was sworn to him at Medina

ذمِّي بما أقول رهينة وأنا به زعيم : إن من صرحت له العبر عما بين يديه من المثالات، حجزه التقوى عن تقحم الشبهات. ألا وإن بليتكم قد عادت كهيتها يوم بعث الله نبيه (صلى الله عليه وآله).

The responsibility for what I say is guaranteed and I am answerable for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allāh to peoples) is prevented by piety from falling into doubts. You should know that the same troubles have returned to you which existed when the Prophet was first sent.

والذي بعثه بالحق لببيلين بليلة، ولتغربلن غربلة، ولتسطن سوط القدر، حتى يعود أسفلكم أعلاكم، وأعلاكم أسفلكم. وليسيقن سابقون كانوا قصروا، وليقصرن سابقون كانوا سبقوا.

By Allāh who sent the Prophet with faith and truth you will be severely subverted, bitterly shaken as in sieving and fully mixed as by spooning in a cooking pot till your low persons become high and high ones become low, those who were behind would attain forward positions and those who were forward would become backward.

والله ما كتبت وشمة، ولا كذبت كذبة، ولقد نبئت بهذا المقام وهذا اليوم. ألا وإن الخطايا خيل شمس حمل عليها أهلها، وخلعت لجمها، فتقحمت بهم في النار.

By Allāh, I have not concealed a single word or spoken any lie and I had been informed of this event and of this time. Beware that sins are like unruly horses on whom their riders have been placed and their reins have been let loose so that they would jump with them in Hell.

ألا وإن التقوى مطايا ذلل، حمل عليها أهلها، وأعطوا أزمته، فأوردتهم الجنة. حق وباطل، ولكل أهل، فلئن أمر الباطل لقد يما فعل، ولئن قل الحق لربما ولعل، ولقلما أدبر شيء فأقبل!

Beware that piety is like trained horses on whom the riders have been placed with the reins in their hands, so that they would take the riders to Heaven. There is right and wrong and there are followers for each. If wrong dominates, it has (always) in the past been so, and if truth goes down that too has often occurred. It seldom happens that a thing that lags behind comes forward.

قال السيد الشريف: وأقول: إن في هذا الكلام الأدنى من مواقع الاحسان ملا تبلغه مواقع الاستحسان، وإن حظ العجب منه أكثر من حظ العجب به، وفيه - مع الحال التي وصفنا - زوائد من الفصاحة لا يقوم بها لسان، ولا يطالع فجها إنسان، ولا يعرف ما أقوله إلا من ضرب في هذه الصناعة بحق، وجرى فيها على عرق، ﴿وما يعقلها إلا العالمون﴾.

ash-Sharif ar-Raḍī says: In this small speech there is more beauty than can be appreciated, and the quantity of amazement aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth, and no one can understand what I am saying unless one has attained this art and known its details. "... No one appreciates it except those who know" (Qur'ān, 29:43)

ومن هذه الخطبة [وفيها يقسم الناس إلى ثلاثة أصناف: [شغل من الجنة والنار أمامه! ساع سريع نجا، وطالب بطيء رجا، ومقصّر في النار هوى. اليمين والشمال مضلة، والطريق الوسطى هي الجادة، وعليها باقي الكتاب وآثار النبوة، ومنها منفذ السنة، وإليها مصير العاقبة.

From the same Sermon : He who has heaven and hell in his view has no other aim. He who attempts and acts quickly, succeeds, while the seeker who is slow may also entertain hope, and he who falls short of action faces destruction in Hell. On right and left there are misleading paths. Only the middle way is the (right) path which is the Everlasting Book and the traditions of the Prophet. From it the sunnah has spread out and towards it is the eventual return.

هلك من ادعى، وخاب من افتري، من أبدى صفحته للحق هلك، وكفى بالمرء جهلاً ألا يعرف قدره، لإهلك على التقوى سنخ أصل، ولا يظماً عليها زرع قوم. فاستتروا بيوتكم، وأصلحوا ذات بينكم، والتوبة من ورائكم، ولا يحمد حامد إلا ربه، ولا يلم لائم إلا نفسه.

He who claims (otherwise) is ruined and he who concocts falsehood is disappointed. He who opposes [1] right with his face gets destruction. It is enough ignorance for a man not to know himself. He who is strong rooted [2] in piety does not get destruction, and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allah and condemn only his own self.

Footnote :

[1] In some versions after the words "man abdā ṣafḥatahu lilḥaqqi halaka" the words "inda jahalati'n-nās" also occur. In that case the meaning of this sentence would be that he who stands in face of right dies in the estimation of the ignorant.

[2] Piety is the name of heart and mind being affected and impressed by the Divine Greatness and Glory, as an effect of which the spirit of man becomes full of fear of Allāh, and its inevitable result is that engrossment in worship and prayer increases. It is impossible that heart may be full of Divine fear and there be no manifestation of it in actions and deeds. And since worship and submission reform the heart and nurture the spirit, purity of heart increases with the increase of worship. That is why in the Qur'ān "taqwā" (piety) has been applied sometimes to fear, sometimes to worship and devotion and sometimes to purity of heart and spirit. Thus in the verse "wa iyyāya fattaqūn" (and Me you fear [16:2]), taqwā implies fear; in the verse, "ittaqu'l-laha ḥaqqa tuqātihi" (worship Allāh as He ought to be worshipped [3:102]), taqwā implies worship and devotion; and in the verse "wa yakhsha'l-laha wa yattaqehi fa-'ulāika humu'l fāizūn" (24:52), taqwā implies purity of spirit and cleanliness of heart.

In the traditions taqwā has been assigned three degrees. The first degree is that a man should follow the injunctions and keep aloof from prohibitions. The second degree is that recommendatory matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts one may abstain from the permissibles as well. The first degree is for the common men, the second for the nobles and the third for high dignitaries. Allāh has referred to these three degrees in the following verse :

On those who believe and do good, is no blame for what they ate, (before) when they did guard themselves and did believe, and did good, still (furthermore) they guard themselves and do good; and Allāh loveth the doers of good. (Qur'ān, 5:93)

Amīr al-mu'minīn says that only action based on piety is lasting, and only that action will blossom and bear fruit which is watered by piety because worship is only that wherein the feeling of submissiveness exists. Thus, Allāh says :

Is he therefore better who hath laid his foundation on fear of Allāh and (His) goodwill or he who layeth his foundation on the brink of a crumbling down with into the fire of Hell; . . . (Qur'ān, 9:109)

Consequently, every such belief as is not based on knowledge and conviction is like the edifice, erected without foundation, wherein there is no stability or firmness while every action that is without piety is like the plantation which withers for lack of watering.