

ومن خطبة له (عليه السلام) يحمد الله ويشني على نبيه ويعظ بالتقوى

Importance of fear of Allāh, desolateless of the grave, and about the death of the lover of Ahlu'l-bayt being like that of a martyr

[حمد الله:] أَحْمَدُهُ شُكْرًا لِإِنْعَامِهِ، وَأَسْتَعِينُهُ عَلَى وَظَائِفِ حُقُوقِهِ، عَزِيزَ الْجُنْدِ، عَظِيمَ الْمَجْدِ.

I praise Him out of gratefulness for His reward, and I seek His assistance in fulfilling His rights. He has a strong army. His dignity is grand.

[الثناء على النبي:] وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، دَعَا إِلَى طَاعَتِهِ، وَقَاهَرَ أَعْدَاءَهُ جِهَادًا عَنْ دِينِهِ، لَا يَتَّبِعُهُ عَنْ ذَلِكَ اجْتِمَاعٌ عَلَى تَكْذِيبِهِ، وَالتَّمَاسُ لِإِطْفَاءِ نُورِهِ.

I stand witness that Muḥammad - peace and blessing of Allāh be upon him and his progeny - is His slave and His Prophet. He called (people) to His obedience and overpowered His enemies by fighting for the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it.

[العظة بالتقوى:] فَاعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عُرْوَتَهُ، وَمَعْقَلًا مَنِيْعًا ذُرْوَتَهُ، وَيَادِرُوا الْمَوْتَ وَغَمْرَاتِهِ، وَأَمْهَدُوا لَهُ قَبْلَ حُلُولِهِ، وَأَعِدُوا لَهُ قَبْلَ نَزْوِلِهِ، فَإِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَأَعْظَا لِمَنْ عَقَلَ، وَمَعْتَبَرًا لِمَنْ جَهِلَ! وَقَبْلَ بُلُوغِ الْغَايَةِ مَا تَعْلَمُونَ مِنْ ضَيْقِ الْأَرْبَابِ، وَشِدَّةِ الْإِبْلَاسِ، وَهَوْلِ الْمَطْلَعِ، وَرُوعَاتِ الْفَرْعِ، وَاخْتِلَافِ الْأَضْلَاحِ، وَاسْتِكَائِ الْأَسْمَاعِ، وَظُلْمَةِ اللَّحْدِ، وَخِيفَةِ الْوَعْدِ، وَغَمِّ الضَّرِيحِ، وَرَدْمِ الصَّفِيحِ.

[Counselling piety :] You should therefore exercise fear of Allāh because it has a rope whose twist. is strong and its pinnacle is lofty and invulnerable. Hasten toward death in its pangs (by doing good acts) and be prepared for it before its approach, because the ultimate end is the Day of Judgement. This is enough preaching for one who understands and enough of a lesson for one who does not know. What idea do you have, before reaching that end, of the narrowness of grave, the hardship of loneliness, fear of the passage towards the next world, the pangs of fear, the shifting of ribs here and there (due to narrowing of the grave) , the deafness of ears, the darkness of the grave, fear of the promised punishment, the closing of the receptacle of the grave and the laying of stones?

فَاللَّهُ اللَّهُ عِبَادَ اللَّهِ! فَإِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سِنِّينَ، وَأَنْتُمْ وَالسَّاعَةُ فِي قَرْنٍ، وَكَأَنَّهَا قَدْ جَاءَتْ بِأَشْرَاطِهَا، وَأَزْفَتْ بِأَفْرَاطِهَا، وَوَقَفَتْ بِكُمْ عَلَى سِرَاطِهَا، وَكَأَنَّهَا قَدْ أَشْرَفَتْ بِزَلْزَلِهَا، وَأَنَاخَتْ بِكَلَاكِلِهَا، وَأَنْصَرَمَتْ الدُّنْيَا بِأَهْلِهَا، وَأَخْرَجَتْهُمْ مِنْ حَضْنِهَا، فَكَانَتْ كِيَوْمِ مَضَى وَشَهْرِ أَنْقَضَى، وَصَارَ جَدِيدُهَا رِثًا، وَسَمِينُهَا غُثًا. فِي مَوْقِفِ ضَنْكَ الْمَقَامِ، وَأُمُورِ مُشْتَبِهَةِ عِظَامٍ، وَنَارِ شَدِيدِ كَلْبِهَا، عَالٍ لِحَبْلِهَا، سَاطِعٍ لَهَا، مَتَّجِحٍ سَعِيرِهَا، بَعِيدِ خَمُودِهَا، ذَاكَ وَقُودِهَا، مَخُوفِ وَعِيدِهَا، عَمِ قَرَارِهَا، مَظْلَمَةِ أَقْطَارِهَا، حَامِيَةِ قُدُورِهَا.



you, so that you cannot return (to do good acts) nor can you be cleared of evil acts. Allāh may prompt us and you for His obedience and obedience of His Prophet, and forgive us and you by His great mercy.

الزِّمُوا الْأَرْضَ، وَاصْبِرُوا عَلَى الْبَلَاءِ، وَلَا تَحْرِكُوا بِأَيْدِيكُمْ وَسِيُوفِكُمْ [فِي] هَوَىٰ أَلْسِنَتِكُمْ، وَلَا تَسْتَعْجَلُوا بِمَا لَمْ يَعْجَلْهُ اللَّهُ لَكُمْ، فَإِنَّهُ مِنْ مِّمَاتٍ مِنْكُمْ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ عَزَّ وَجَلَّ وَحَقِّ رَسُولِهِ وَأَهْلِ بَيْتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَيْهِمْ مَاتَ شَهِيدًا، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ، وَاسْتَوْجِبَ ثَوَابَ مَا نَوَىٰ مِنْ صَالِحِ عَمَلِهِ، وَقَامَتِ النِّيَّةُ مَقَامَ إِصْلَاتِهِ لِسَيْفِهِ، فَإِنَّ لِكُلِّ شَيْءٍ مَدَّةً وَأَجَلًا.

Stick to the earth, keep patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allāh has not asked for haste, because any one of you who dies in his bed while he had knowledge of the rights of Allāh and the rights of His Prophet and members of the Prophet's house, will die as a martyr. His reward is incumbent on Allāh. He is also eligible to the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a time and a limit.