

وَمِنْ خُطْبَةٍ لَهُ عَلَيْهِ السَّلَامُ يَصِفُ فِيهَا الْمُتَّقِينَ  
 رَوَى أَنَّ صَاحِبَ الْأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يُقَالُ لَهُ هَمَّامٌ كَانَ رَجُلًا عَابِدًا فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لِي الْمُتَّقِينَ حَتَّى  
 كَأَنِّي أَنْظُرَ إِلَيْهِمْ فَيُتَنَاقَلُ (عَلَيْهِ السَّلَامُ) عَنْ جَوَابِهِ ثُمَّ قَالَ يَا هَمَّامُ اتَّقِ اللَّهَ وَأَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ  
 مُحْسِنُونَ فَلَمْ يَقْنَعِ هَمَّامٌ بِهَذَا الْقَوْلِ حَتَّى عَزَمَ عَلَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ  
 (عَلَيْهِ السَّلَامُ) :

It is related that a companion of Amīr al-mu'minīn called Hammām [1] who was a man devoted to worship said to him, "O Amīr al-mu'minīn, describe to me the pious man in such a way as though I see them." Amīr al-mu'minīn avoided the reply and said, "O Hammām, fear Allāh and perform good acts because 'Verily, Allāh is with those who guard (themselves against evil), and those who do good (to others)'" (Qur'an, 16:128). Hammām was not satisfied with this and pushed him to speak. Thereupon, Amīr al-mu'minīn praised Allāh and extolled Him and sought His blessings on the Holy Prophet and then spoke:

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ - سُبْحَانَهُ وَتَعَالَى - خَلَقَ الْخَلْقَ حِينَ خَلَقَهُمْ غَنِيًّا عَنِ طَاعَتِهِمْ آمِنًا مِنْ مَعْصِيَتِهِمْ، لِأَنَّهُ لَا تَضُرُّهُ مَعْصِيَةٌ مِنْ عِبَادِهِ، وَلَا تَنْفَعُهُ طَاعَةٌ مِنْ أَطَاعِهِ، فَحَسَمَ بَيْنَهُمْ مَعَايِشَهُمْ، وَوَضَعَهُمْ مِنَ الدُّنْيَا مَوَاضِعَهُمْ.

Now then, Allāh the Glorified, the Sublime, created (the things of) creation. He created them without any need for their obedience or being safe from their sinning, because the sin of anyone who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the world.

فَالْمُتَّقُونَ فِيهَا هُمْ أَهْلُ الْفَضَائِلِ: مَنْطِقُهُمُ الصَّوَابُ، وَمَلْبَسُهُمُ الْاِقْتِصَادُ، وَمَشِيهِمُ التَّوَاضُعُ. غَضُّوا أَبْصَارَهُمْ عَمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ، وَوَقَفُوا أَسْمَاعَهُمْ عَلَى الْعِلْمِ النَّافِعِ لَهُمْ. نَزَلَتْ أَنْفُسُهُمْ مِنْهُمْ فِي الْبَلَاءِ كَأَلَّتِي نَزَلَتْ فِي الرَّخَاءِ. لَوْ لَا الْأَجَلُ الَّذِي كَتَبَ اللَّهُ عَلَيْهِمْ لَمْ تَسْتَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ طَرْفَةَ عَيْنٍ، شَوْقًا إِلَى الثَّوَابِ، وَخَوْفًا مِنَ الْعِقَابِ. عَظُمَ الْخَالِقُ فِي أَنْفُسِهِمْ فَصَغُرَ مَا دُونَهُ فِي أَعْيُنِهِمْ، فَهُمْ وَالْجَنَّةُ كَمَنْ قَدْ رَأَاهَا، فَهُمْ فِيهَا مُنْعَمُونَ، وَهُمْ وَالنَّارُ كَمَنْ قَدْ رَأَاهَا، فَهُمْ فِيهَا مُعَذَّبُونَ.

Thus, the God-fearing, in it are the people of distinction. Their speech is to the point, their dress is moderate and their gait is humble. They keep their eyes closed to what Allāh has made unlawful for them, and they put their ears to that knowledge which is beneficial to them. They remain in the time of trials as though they remain in comfort. If there had not been fixed periods (of life) ordained for each, their spirits would not have remained in their bodies even for the twinkling of an eye because of (their) eagerness for the reward and fear of chastisement. The greatness of the Creator is seated in their heart, and, so, everything else appears small in their eyes. Thus to them Paradise is as though they see it and are enjoying its favours. To them, Hell is also as if they see it and are suffering punishment in it.

قلوبهم مجزونة، وشروهم مأمونة، وأجسادهم نحيفة، وحاجاتهم خفيفة، وأنفسهم عفيفة. صبروا أياماً قصيرة أعقبتهم راحة طويلة، تجارة مربحة، يسرها لهم ربهم. أرادتهم الدنيا ولم يريدها، وأسرتهم ففدوا أنفسهم منها.

Their hearts are grieved, others are protected from their evils, their bodies are thin, their needs are scanty, and their souls are chaste. They endured (hardship) for a short while, and in consequence they secured comfort for a long time. It is a beneficial transaction that Allāh made easy for them. The world aimed at them, but they did not aim at it. It captured them, but they freed themselves from it by a ransom.

أما الليل فصافون أقدامهم، تالين لأجزاء القرآن يربلمونها ترتيلاً، يحزنون به أنفسهم، ويستشيرون به دواء ذاتهم، فإذا مروا بآية فيها تشويق ركنوا إليها طمعا، وتطلعت نفوسهم إليها شوقا، وظنوا أنها نصب أعينهم، وإذا مروا بآية فيها تخويف أصغوا إليها مسامح قلوبهم، وظنوا أن زفير جهنم وشهيقها في أصول آذانهم، فهم حانون على أو ساطهم، مفترشون لجباههم وأكفهم، وأطراف أقدامهم، يطلبون إلى الله في فكاك رقابهم. وأما النهار فحلما علماء، أبرار أتقيا، قد براهم الخوف بري القداح، ينظر إليهم الناظر فيحسبهم مرضى، وما بالقوم من مرض، ويقول: قد خولطوا!

During a night they are upstanding on their feet reading portions of the Qur'ān and reciting it in a well-measured way, creating through it grief for themselves and seeking by it the cure for their ailments. If they come across a verse creating eagerness (for Paradise) they pursue it avidly, and their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse which contains fear (of Hell) they bend the ears of their hearts towards it, and feel as though the sound of Hell and its cries are reaching their ears. They bend themselves from their backs, prostrate themselves on their foreheads, their palms, their knees and their toes, and beseech Allāh, the Sublime, for their deliverance. During the day they are enduring, learned, virtuous and God-fearing. Fear (of Allāh) has made them thin like arrows. If any one looks at them he believes they are sick, although they are not sick, and he says that they have gone mad.

ولقد خالطهم أمر عظيم! لا يرضون من أعمالهم القليل، ولا يستكثرون الكثير، فهم لأنفسهم متهمون، ومن أعمالهم مشفقون. إذا زكبي أحد منهم خاف مما يقال له، فيقول: أنا أعلم بنفسي من غيري، وربّي أعلم منّي بنفسي! اللهم لا تؤاخذني بما يقولون، واجعلني أفضل مما يظنون، واغفر لي ما لا يعلمون.

In fact, great concern (i.e., fear) has made them mad. They are not satisfied with their meagre good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds. When anyone of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O Allāh, do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not

know.”

فَمِنْ عِلْمِهِمْ أَنْكَ تَرَى لَهُ قُوَّةً فِي دِينِهِ، وَحِزْمًا فِي لَيْنِهِ، وَإِيمَانًا فِي يَقِينِهِ، وَحِرْصًا فِي عِلْمِهِ، وَعِلْمًا فِي حِلْمِهِ، وَقَصْدًا فِي غِنَىٰ  
وِخْشُوعًا فِي عِبَادَةٍ، وَتَجَمُّدًا فِي فِائِقَةٍ، وَصَبْرًا فِي شِدَّةٍ، وَطَلْبًا فِي حِلَالٍ، وَنِشَاطًا فِي هُدًى، وَتَحَرُّجًا عَنِ طَمَعٍ. يَعْمَلُ الْأَعْمَالَ  
الصَّالِحَةَ وَهُوَ عَلَىٰ وَجَلٍ، يَمْسِي وَهَمَّهُ الشُّكْرُ، وَيُصْبِحُ وَهَمُّهُ الذِّكْرُ، يَبْتَئِتُ حِزْرًا، وَيُصْبِحُ فَرِحًا، حِزْرًا لِمَا حَذَرَ مِنَ الْغَفْلَةِ،  
وَفَرِحًا بِمَا أَصَابَ مِنَ الْفَضْلِ وَالرِّحْمَةِ. إِنْ اسْتَصْعَبَتْ عَلَيْهِ نَفْسُهُ فِيمَا تَكَرَّهُ لَمْ يَعْطِهَا سَأْلَهَا فِيمَا تَحَبُّبَ. قَرَّةَ عَيْنِهِ فِيمَا لَا يَزُولُ،  
وَزَهَادَتَهُ فِيمَا لَا يَبْقَى، يَمْزِجُ الْحِلْمَ بِالْعِلْمِ، وَالْقَوْلَ بِالْعَمَلِ.

Among the signs of anyone of them is that you will see that he has strength in religion, determination along with leniency, faith with conviction, eagerness for knowledge, and knowledge with forbearance, moderation in riches, devotion in worship, gracefulness in starvation, endurance in hardship, desire for the lawful, pleasure in guidance and hatred from greed. He performs virtuous deeds but still feels afraid. In the evening he is anxious to offer thanks (to Allāh). In the morning his anxiety is to remember (Allāh). He passes the night in fear and rises in the morning in joy - fear lest night is passed in forgetfulness, and joy over the favour and mercy received by him. If his self refuses to endure a thing which it does not like he does not grant its request towards what it likes. The coolness of his eye lies in what is to last for ever, while from the things (of this world) that will not last he keeps aloof. He transfuses knowledge with forbearance, and speech with action.

تَرَاهُ قَرِيبًا أَمَلَهُ، قَلِيلًا زَلِيلًا هِ خَاشِعًا قَلْبَهُ، قَانِعَةً نَفْسَهُ، مَنزُورًا أَكَلَهُ، سَهْلًا أَمْرَهُ، حَرِيْزًا دِيْنَهُ، مَيِّتَةً شَهْوَتَهُ، مَكْطُومًا غِيْظَهُ. الْخَيْرُ مِنْهُ  
مَأْمُولٌ، وَالشَّرُّ مِنْهُ مَأْمُونٌ. إِنْ كَانَ فِي الْغَافِلِينَ كَتَبَ فِي الذَّاكِرِينَ، وَإِنْ كَانَ فِي الذَّاكِرِينَ لَمْ يَكْتُبَ مِنَ الْغَافِلِينَ. يَعْضُو عَمَّنْ ظَلَمَهُ،  
وَيَعْطِي مِنْ حَرَمِهِ، وَيَصِلُ مِنْ قَطْعِهِ.

You will see his hopes simple, his shortcomings few, his heart fearing, his spirit contented, his meal small and simple, his religion safe, his desires dead and his anger suppressed. Good alone is expected from him. Evil from him is not to be feared. Even if he is found among those who forget (Allāh) he is counted among those who remember (Him), but if he is among the rememberers he is not counted among the forgetful. He forgives him who is unjust to him, and he gives to him who deprives him. He behaves well with him who behaves ill with him.

بَعِيدًا فِحْشَهُ، لَيْنًا قَوْلَهُ، غَائِبًا مَنكَرَهُ، حَاضِرًا مَعْرُوفَهُ، مَقْبَلًا خَيْرِهِ، مُدْبِرًا شَرِّهِ. فِي الزَّلَازِلِ وَقُورٌ، وَفِي الْمَكَارِهِ صَبُورٌ، وَفِي الرَّخَاءِ  
شُكُورٌ. لَا يَحْجِيفُ عَلَىٰ مَنْ يَغْضُ، وَلَا يَأْتِمُّ فِيمَنْ يَحِبُّ. يَعْتَرِفُ بِالْحَقِّ قَبْلَ أَنْ يَشْهَدَ عَلَيْهِ. لَا يَضِيْعُ مَا اسْتَحْفِظَ، وَلَا يَنْسَىٰ مَا ذَكَرَ،  
وَلَا يَنْبِزُ بِالْأَلْقَابِ، وَلَا يَضَارُ بِالْجَارِ، وَلَا يَشْتُمُ بِالْمَصَائِبِ. وَلَا يَدْخُلُ فِي الْبَاطِلِ، وَلَا يَخْرُجُ مِنَ الْحَقِّ.

Indecent speech is far from him, his utterance is lenient, his evils are non-existent his virtues are ever present, his good is ahead and mischief has turned its face

(from him). He is dignified during calamities, patient in distresses, and thankful during ease. He does not commit excess over him whom he hates, and does not commit sin for the sake of him whom he loves. He admits truth before evidence is brought against him. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember. He does not call others bad names, he does not cause harm to his neighbour, he does not feel happy at others misfortunes, he does not enter into wrong and does not go out of right.

إِنْ صَمِتَ لَمْ يَغْمِهِ صَمِيَّتُهُ، وَإِنْ ضَحِكَ لَمْ يَعْزِ صَوْتُهُ، وَإِنْ بَغِيَ عَلَيْهِ صَبَرَ حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَنْتَقِمُ لَهُ. نَفْسُهُ مِنْهُ فِي عَنَاءٍ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ. أَتَعِبَ نَفْسَهُ لِآخِرَتِهِ، وَأَرَاحَ النَّاسِ مِنْ نَفْسِهِ. بَعْدَهُ عَمَّنْ تَبَاعَدَ عَنْهُ زَهْدٌ وَنَزَاهَةٌ، وَدَنُوهُ مِنْ مَنْ دَنَا مِنْهُ لِينٌ وَرَحْمَةٌ، لَيْسَ تَبَاعَدُهُ بِكِبَرٍ وَعِظْمَةٍ، وَلَا دَنُوهُ بِمَكْرٍ وَخَدِيْعَةٍ.

If he is silent his silence does not grieve him, if he laughs he does not raise his voice, and if he is wronged he endures till Allāh takes revenge on his behalf. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself. His keeping away from those who distance themselves from him is by way of asceticism and purification, and his nearness to those who draw near to him is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

قَالَ: فَصَبِقَ هَمَامٌ صَبَقَةً كَانَتْ نَفْسُهُ فِيهَا. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ): أَمَا وَاللَّهِ لَقَدْ كُنْتُ أَخَافُهَا عَلَيْهِ. ثُمَّ قَالَ: أَهَكَذَا تَصْنَعُ الْمَوَاعِظَ الْبَالِغَةَ بِأَهْلِهَا! فَقَالَ لَهُ قَائِلٌ: فَمَا بِالكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ (عَلَيْهِ السَّلَامُ): وَيْحَكَ إِنَّ لِكُلِّ أَجَلٍ وَقْتًا لَا يَعْدُوهُ وَسَبِيًّا لَا يَتَجَاوَزُهُ فَمَهْلًا لَا تَعْدُ لِمِثْلِهَا فَإِذَا مَا نَفَثَ الشَّيْطَانُ عَلَى لِسَانِكَ.

It is related that Hammām passed into a deep swoon and then expired. Then Amīr al-mu'minīn said: Verily, by Allāh I had this fear about him. Then he added: Effective advices produce such effects on receptive minds. Someone [2] said to him: O' Amīr al-mu'minīn, how is it you do not receive such an effect? Amīr al-mu'minīn replied: Woe to you. For death there is a fixed hour which cannot be exceeded, and a cause which does not change. Now look, never repeat such talk which Satan had put on your tongue.

Footnotes :

[1] According to Ibn Abi'l-Ḥadīd this is Hammām ibn Shurayḥ but al-Allāmah al-Majlisī says that apparently this is Hammām ibn 'Ubādah.

[2] This man was 'Abdullāh ibn al-Kawwā' who was in the fore-front of the Khārijite

movement and was a great opponent of Amīr al-mu'minīn.