

ومن كلام له (عليه السلام) قاله عند تلاوته ﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ﴾

Amīr al-mu'minīn recited the verse: "O thou man! What hath beguiled thee from thy Lord, the Most Gracious One." (Qur'ān, 82:6) Then he said:

أَدْحَضُ مُسْؤُولَ حُجَّةٍ، وَأَقْطَعُ مُغْتَرِّ مَعْدِرَةٍ، لَقَدْ أَبْرَحَ جَهَالَةً بِنَفْسِهِ.

The addressee (in this verse) is devoid of argument and his excuse is most deceptive. He is detaining himself in ignorance.

يَا أَيُّهَا الْإِنْسَانُ، مَا جَرَّكَ عَلَيَّ ذَنْبِكَ، وَمَا غَرَّكَ بِرَبِّكَ، وَمَا آتَيْتَ بِهَلَكَةِ نَفْسِكَ؟ أَمَا مِنْ دَائِكَ بَلُولٌ، أَمْ لَيْسَ مِنْ نَوْمَتِكَ بِقِظَةٌ؟ أَمَا تَرِحَمُ مِنْ نَفْسِكَ مَا تَرِحَمُ مِنْ غَيْرِكَ؟ فَلَرِيْدِمَا تَرَى الضَّاحِي مِنْ حَرِّ الشَّمْسِ فَتَنْظِلُهُ، أَوْ تَرَى الْمَبْتَلِي بِالْمِ يَمْضِي جَسَدَهُ فَتَبْكِي رَحْمَةً لَهُ! فَمَا صَبْرَكَ عَلَيَّ دَائِكَ، وَجِدَدَكَ عَلَيَّ مَصَابِكِ، وَعِزَّكَ عَنِ الْبُكَاءِ عَلَيَّ نَفْسِكَ وَهِيَ أَعَزُّ الْإِنْفَسِ عَلَيْكَ! وَكَيْفَ لَا يَوْظُوكَ خَوْفَ بِيَاتِ نِقْمَةٍ، وَقَدْ تَوَرَّطْتَ بِمَعَا صِيهِ مَدَارِحِ سَطَوَاتِهِ!

O man! What has emboldened you to (commit) sins, what has deceived you about your Allāh and what has made you satisfied with the destruction of yourself? Is there no cure for your ailment or no awakening from your sleep? Do you not have pity on yourself as you have on others? Generally, when you see anyone exposed to the heat of the sun you cover him with shade, or if you see anyone afflicted with grief that pains his body you weep out of pity for him. What has then made you patient over your own disease, what has made you firm in your own afflictions, and what has consoled you from weeping over yourself although your life is the most precious of all lives to you, and why does not the fear of an ailment that may befall you in the night keep you wakeful although you lie on the way to Allāh's wrath due to your sins?

فَتَدَاوِ مِنْ دَاءِ الْفِتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ، وَمِنْ كَرِيهِ الْغَفْلَةِ فِي نَاطِرِكَ بِقِظَةٍ، وَكُنْ لِلَّهِ مُطِيعًا، وَبِذِكْرِهِ أَنْسَاءً، وَتَمَثَّلْ فِي حَالِ تَوَلَّيْكَ عَنْهُ إِقْبَالَهِ عَلَيْكَ، يَدْعُوكَ إِلَى عَفْوِهِ، وَيَتَغَمَّ دُكَّ بَفَضْلِهِ، وَأَنْتَ مَتَوَلٌّ عَنْهُ إِلَى غَيْرِهِ. فَتَعَالَى مِنْ قُوِي مَا أَكْرَمَهُ! وَتَوَاضَعْتَ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَيَّ مَعْصِيَتِهِ! وَأَنْتَ فِي كِنْفِ سِتْرِهِ مَقِيمٌ، وَفِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ، فَلِمَ يَمْنَعُكَ فَضْلُهُ، وَلِمَ يَهْتِكُ عَنْكَ سِتْرَهُ، بَلْ لَمْ تَخُلْ مِنْ لَطْفِهِ مَطْرَفَ عَيْنٍ فِي نِعْمَةٍ يَحْدِثُهَا لَكَ، أَوْ سَيِّئَةً يَسْتَرُهَا عَلَيْكَ، أَوْ بَلِيَّةً يَصْرِفُهَا عَنْكَ، فَمَا ظَنُّكَ بِهِ لَوْ أَطَعْتَهُ!

You should cure the disease of languor in your heart by determination, and the sleep of neglectfulness in your eyes by wakefulness. Be obedient to Allāh, and love His remembrance, and picture to yourself that you are running away while He is approaching you. He is calling you to His forgiveness and concealing your faults with His kindness, while you are fleeing away from Him towards others. Certainly, Great is Allāh the powerful, Who is so generous, and how humble and weak are you and still so bold to commit His disobedience although you live in His protection and

undergo changes of life in the expanse of His kindness. He does not refuse you His kindness and does not remove His protection from you. In fact, you have not been without His kindness even for a moment, whether it be a favour that He conferred upon you or a sin of yours that He has concealed or a calamity that He has warded off from you. What is your idea about Him if you had obeyed Him?

وَإِيمَ اللَّهِ لَوْ أَنَّ هَذِهِ الصِّفَةَ كَانَتْ فِي مَتَمِّقِينَ فِي الْقُوَّةِ، مُتَوَازِينَ فِي الْقُدْرِ، لَكُنْتَ أَوَّلَ حَاكِمٍ عَلَيَّ نَفْسِكَ بِذَمِيمِ الْأَخْلَاقِ، وَمَسَاوِيءِ الْأَعْمَالِ. وَحَقًّا أَقُولُ! مَا الدُّنْيَا غَرَّتْكَ، وَلَكِنْ بِهَا اغْتَرَرْتَ، وَلَقَدْ كَا شَفْتِكَ الْعِظَاتُ، وَأَذْنُكَ عَلَى سِوَاءٍ، وَلِهِيَ بِمَا تَعْدُكَ مِنْ نَزُولِ الْبَلَاءِ بِجِسْمِكَ، وَالنَّقْصِ فِي قُوَّتِكَ، أَصْدَقُ وَأَوْفَى مِنْ أَنْ تَكْذِبَكَ، أَوْ تَغْرَكَ، وَلِرَبِّ نَا صَحِّحَ لَهَا عِنْدَكَ مَتَهُمْ، وَصَادِقٍ مِنْ خَبَرِهَا مَكْذُوبٍ.

By Allāh, if this had been the case with two persons equal in power and matching in might (one being inattentive and the other showering favours upon you) then you would have been the first to adjudge yourself to be of bad behaviour and evil deeds. I truthfully say that the world has not deceived you but you have had yourself deceived by it. The world had opened to you the curtains and divulged to you (everything) equally. And in all that it foretold you about the troubles befalling your bodies and the decay in your power, it has been too true and faithful in promise, and did not speak a lie to you or deceive you. There are many who advise you about it but they are blamed, and speak the truth about it but they are opposed.

وَلَيْتَن تَعَرَّفْتَهَا فِي الدِّيَارِ الْخَاوِيَةِ، وَالرُّبُوعِ الْخَالِيَةِ، لَتَجِدَنَّهَا مِنْ حَسَنِ تَذَكِيرِكَ، وَبِلَاغِ مَوْعِظَتِكَ، بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ، وَالشَّحِيحِ بِكَ! وَلِنَعْمَ دَارٌ مَنْ لَمْ يَرْضَ بِهَا دَارًا، وَمَحَلٌّ مَنْ لَمْ يُوْطِنَهَا مَحَلًّا! وَإِنَّ السَّعْدَاءَ بِالدُّنْيَا غَدَا هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ.

If you understand the world by means of dilapidated houses and forlorn abodes, then with your good understanding and far reaching power of drawing lessons you will find it like one who is kind over you and cautious about you. It is good abode for him who does not like it as an abode, and a good place of stay for him who does not regard it a permanent home for stay. Only those who run away from this world today will be regarded virtuous tomorrow.

إِذَا رَجَفَتِ الرَّاجِفَةُ، وَحَقَّتْ بِجَلَالِهَا الْقِيَامَةُ، وَلِحَقِّ يَكُلِّ مَنْسِكَ أَهْلُهُ، وَيَكُلِّ مَعْبُودِ عِبْدَتِهِ، وَيَكُلِّ مَطَاعِ أَهْلِ طَاعَتِهِ، فَلِمَ يَجْزِي فِي عَدْلِهِ وَقِسْطِهِ يَوْمَئِذٍ خَرَقَ بَصْرَ فِي الْهَوَاءِ، وَلَا هَمَّسَ قَدَمَ فِي الْأَرْضِ إِلَّا بِحَقِّهِ، فَكَمْ حِجَّةَ يَوْمَ ذَلِكَ دَاخِضَةٌ، وَعَلَاتِقٌ عِذْرٌ مَنْقَطِعَةٌ!

When the earthquake occurs, the Day of Resurrection approaches with all its severities, the people of every worshipping place cling to it, all the devotees cling to the object of their devotion and all the followers cling to their leader. Then on that day even the opening of an eye in the air and the sound of a footstep on the ground will be assigned its due through His Justice and His Equity. On that day many an

argument will prove void and a contention for excuses will stand rejected.

فَتَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُدْرُكَ، وَتَثَبَّتْ بِهِ حُجَّتُكَ، وَخُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ، وَتَيَسَّرْ لِسَفَرِكَ، وَشِمِّ بَرْقَ النَّجَاةِ، وَارْحَلْ
مَطَابَا التَّشْمِيرِ.

Therefore, you should now adopt for yourself the course with which your excuse may hold good and your plea may be proved. Take from the transient things of this world that which will stay for you (in the next world), provide for your journey, keep (your) gaze on the brightness of deliverance and keep ready the saddles (for setting off).