

ومن خطبة له (عليه السلام) وتشتمل على تهذيب الفقراء بالزهد وتأديب الاغنياء بالشفقة

About keeping aloof from envy, and good behaviour towards kith and kin

أَمَّا بَعْدُ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَسَمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ، فَإِذَا رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً فِي أَهْلِ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً، فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشِ دَنَاءَةً تَظْهَرُ فَيُخْشَعُ لَهَا إِذَا ذَكَرَتْ، وَيَغْرَى بِهَا لَثَامَ النَّاسِ، كَانَ كَالْفَالِجِ الْيَاسِرِ شَةَ الْمَذْيِ يَنْتَظِرُ أَوْ لَ فَوْزَةً مِنْ قَدَاحِهِ تَوْجِبُ لَهُ الْمَغْنَمَ، وَيَرْفَعُ عَنْهُ بِهَا الْمَغْرَمَ.

Now then, verily Divine orders descend from heaven to earth like drops of rain, bringing to every one what is destined for him whether plenty or paucity. So if any one of you observes for his brother plenty of progeny or of wealth or of self, it should not be a worry for him. So long as a Muslim does not commit such an act that if it is disclosed he has to bend his eyes (in shame) and by which low people are emboldened, he is like the gambler who expects that the first draw of his arrow would secure him gain and also cover up the previous loss.

كَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ: إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ، وَإِمَّا رِزْقَ اللَّهِ فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ وَمَعَهُ دِينُهُ وَحُسْبِيَّةٌ. إِنَّ الْمَالَ وَالْبَنِينَ حَرْثَ الدُّنْيَا، وَالْعَمَلَ الصَّالِحَ حَرْثَ الْآخِرَةِ. وَقَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

Similarly, the Muslim who is free from dishonesty expects one of the two good things: either call from Allāh and in that case whatever is with Allāh is the best for him, or the livelihood of Allāh. He has already children and property while his faith and respect are with him. Certainly, wealth and children are the plantations of this world while virtuous deed is the plantation of the next world. Sometimes Allāh joins all these in some groups.

فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَرَكُمْ مِنْ نَفْسِهِ، وَاحْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ وَاعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ؛ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ. نَسَأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ، وَمَعَايِشَةَ السَّعْدَاءِ، وَمِرَافِقَةَ الْأَنْبِيَاءِ.

Beware of Allāh against what He has cautioned you and keep afraid of Him to the extent that no excuse is needed for it. Act without show or intention of being heard, for if a man acts for some one else then Allāh makes him over to that one. We ask Allāh (to grant us) the positions of the martyrs, company of the virtuous and friendship of the prophets.

أَيُّهَا النَّاسُ، إِنَّهُ لَا يَسْتَعْنِي الرَّجُلُ - وَإِنْ كَانَ ذَا مَالٍ - عَنْ عَشِيرَتِهِ، وَدَفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَأَلْسِنَتِهِمْ، وَهُمْ أَكْثَرُ النَّاسِ حَيْطَةً مِنْ وِرَائِهِ وَأَلَمِهِمْ لَشَعْتِهِ، وَأَعْظَمُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ إِنْ نَزَلَتْ بِهِ. وَلِسَانَ الصَّدَقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرَ لَهُ مِنَ الْمَالِ يُوْرثُهُ غَيْرِهِ.

O people! Surely no one (even though he may be rich) can do without his kinsmen,

and their support by hands or tongues. They alone are his support from rear and can ward off from him his troubles, and they are the most kind to him when tribulations befall him. The good memory of a man that Allāh retains among people is better than the property which others inherit from him.

ومِنَّا : أَلَا لَأَيُّدِلُنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخِصَابَةَ أَنْ يَسُدَّهَا بِالَّذِي لِإِزِيدِهِ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ، وَمَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ، فَإِذَا مَا تَقْبِضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ، وَتَقْبِضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ؛ وَمَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِمُ مِنْ قَوْمِهِ الْمَوَدَّةَ.

In the same sermon : Behold! If any one of you finds your near ones in want or starvation, he should not desist from helping them with that which will not increase if this help is not extended, nor decrease by thus spending it. Whoever holds up his hand from (helping) his kinsmen, he holds only one hand, but at the time of his need many hands remain held up from helping him. One who is sweet tempered can retain the love of his people for good.

قال السيد الشريف: اقول: الغفيرة هنا الزيادة والكثرة، من قولهم للجمع الكثير: الجم الغفير. و الجماء الغفير. و يروي «عفوة من اهل أو مال» و العفوة: الخيار من الشيء، يقال: اكلت عفوة الطعام، اي خياره. وما أحسن المعنى الذي أرادته (عليه السلام) بقوله: «ومن يقبض يده عن عشيرته...» إلى تمام الكلام، فإن الممسك خيره عن عشيرته إنما يمسك نفع يد واحدة؛ فإذا احتاج إلى نصرتهم، واضطر إلى مرافقتهم قعدوا عن نصره، وتثاقلوا عن صوته، فممنع ترافد الايدي الكثيرة. وتناهض الاقدام الجممة.

as-Sayyid ar-Raḍī says: In this sermon “al-ghafirah” means plenty or abundance, and this is derived from the Arab saying, “al-jamm‘ l-ghafir” or “aljam‘ al-ghafir” meaning thick crowd. In some versions for “al ghafirah”, “afwatan” appears. “afwah” means the good and selected part of anything. It is said “akaltu `afwata 't-ta‘ām”, to mean “I ate select meal.” About “wa man yaqbiḍ yadahu ‘an ‘asheeratihi” appearing towards the end he points out how beautiful the meaning of this sentence is, Amīr al-mu‘minīn implies that he who does not help his own kinsmen withholds only his hand but when he is in need of their assistance and would be looking for their sympathy and support then he would remain deprived of the sympathies and succour of so many of their extending hands and marching feet.