

Detailed Contents

NAHJ AL-BALĀGHAH: THE WISDOM AND ELOQUENCE OF ‘ALĪ

Raḍī's Introduction p. 98

SECTION 1: ORATIONS: Chapter containing selections from the Commander of the Faithful's orations and directives, including selections from his addresses that may be likened to orations, spoken in charged gatherings, famous battles, and times of danger

- 1.1 Creation of sky, earth, angels, Adam, and prophets, and the hajj¹
"I praise God. Yet no speaker can articulate his praise"
(الحمد لله الذي لا يبلغ مدحته القائلون) p. 106
- 1.2 Following Ṣiffīn, state of the people before Muḥammad, praise for the Prophet's family
"I praise God, seeking the completion of his favor"
(أحمدہ استتماماً لنعمته) p. 114
- 1.3 "The Roar of the Camel Stallion" (*Shiqshiqiyyah*), on the caliphate
"By God, that man donned its cloak knowing that I am the pivot to its grinding stone"
(أما والله لقد تقمصها ابن أبي فلان وإنه ليعلم أن محلي منها محل القطب من الرحا) p. 118
- 1.4 Following the Battle of the Camel
"Through us you received guidance in the dark night"
(بنا أهتديتم في الظلماء) p. 122
- 1.5 To ‘Abbās and Abū Sufyān following the Prophet's death, regarding the succession
"People! Cut through the waves of rebellion by boarding the ark of salvation"
(أيها الناس شقوا أمواج الفتن بسفن النجاة) p. 124

1 The majority of *Nahj al-Balāghah* texts do not have titles. The descriptors here are thus my own, drawing on the content of the text, on Raḍī's remarks if there are any, and context from the history books. For each piece, I have also added the first line of both the translation and the Arabic.

- 1.6 When advised not to fight Ṭalḥah and Zubayr
"By God, I shall not behave like the hyena that, sleeping through a prolonged barrage of pebbles, is captured"
 (والله لا أكون كالضبع تنام على طول الدَّم) p. 124
- 1.7 Censuring a group of his challengers
"They made Satan master of their affairs and he made them his partners"
 (اتَّخَذُوا الشَّيْطَانَ لَأَمْرِهِمْ مَلَاكًا وَاتَّخَذَهُمْ لَهُ أَشْرَاكًا) p. 126
- 1.8 Before the Battle of the Camel, about Zubayr
"He declares that he pledged allegiance with his hand but not his heart"
 (يزعم أنه قد بايع بيده ولم يبايع بقلبه) p. 126
- 1.9 Before the Battle of the Camel, in response to a speech by Ṭalḥah
"They thundered and blazed but that is the way of cowards"
 (وقد أرعدوا وأبرقوا ومع هذين الأمرين الفشل) p. 126
- 1.10 During one of his battles
"Hark! Satan has mustered his host and armed his cavalry and infantry"
 (ألا وإنَّ الشَّيْطَانَ قد جمع حزبه وأستجلب خيله ورجله) p. 126
- 1.11 Instructions to Ibn al-Ḥanafīyyah at the Battle of the Camel, charging him with the banner
"Mountains may move, but you should not"
 (تزول الجبال ولا تزول) p. 128
- 1.12 Following victory at the Battle of the Camel
"... Our fight has been witnessed by a mighty host in the loins of men"
 (.. ولقد شهدنا في عسكرنا هذا قوم في أصلاب الرجال) p. 128
- 1.13 Following the Battle of the Camel, criticizing Basra and rebuking its people
"You fought for the woman and followed the camel"
 (كنتم جند المرأة وأتباع البهيمة) p. 128
- 1.14 In Basra, following the Battle of the Camel
"Your land is close to the sea and far from the sky"
 (أرضكم قريبة من الماء بعيدة من السماء) p. 130
- 1.15 In Medina after he became caliph, on returning 'Uthmān's land grants to the treasury
"By God, even if the money had been spent to wed women"
 (والله لو وجدته قد تزَّوج به النساء) p. 130

- 1.16 In Medina, when he became caliph
"I guarantee the truth of what I say and stand as surety for my pledge"
 (ذمّني بما أقول رهينة وأنا به زعيم) p. 130
- 1.17 Censuring self-styled authorities
"The most hateful creatures in God's eyes are of two kinds"
 (إنّ أبغض الخلائق إلى الله رجلان) p. 132
- 1.18 Censuring scholars who follow their whims
"When a case comes to one of them, he passes judgment based on his capricious opinion"
 (ترد على أحدهم القضية ... فيحكم فيها برأيه) p. 134
- 1.19 When Ash'ath challenged him on the pulpit
"What do you know about what goes against me"
 (وما يدريك ما عليّ) p. 136
- 1.20 What comes after death
"If you saw what the dead see"
 (فإنّكم لو عاينتم ما قد عاين من مات منكم) p. 136
- 1.21 The swift passage of life
"The end is ahead of you and the dreaded hour drives your caravan to the waterhole"
 (فإنّ الغاية أمامكم وإنّ وراءكم الساعة تحذوكم) p. 136
- 1.22 Before the Battle of the Camel, on his opponents' responsibility for 'Uthmān's killing
"Hear me! Satan has roared to his followers"
 (ألا وإنّ الشيطان قد ذمر حزبه) p. 138
- 1.23 Unimportance of wealth, value of kin
"God's command descends from the sky to the earth like raindrops"
 (فإنّ الأمر ينزل من السماء إلى الأرض كقطر المطر) p. 138
- 1.24 Urging followers to fight for truth
"By my life, no softness or weakness shall hold me back from fighting those who challenge the truth"
 (ولعمري ما عليّ من قتال من خالف الحقّ ... من إدهان ولا إيهان) p. 142
- 1.25 Censuring followers for not fighting in the cause of truth
"I only have you, Kufa"
 (ما هي إلّا الكوفة) p. 142

- 1.26 The Arabs before Islam, ‘Alī’s situation when Muḥammad died, ‘Amr ibn al-Āṣ’s corrupt deal with Mu‘āwiyah
“God sent Muḥammad as a warner to all peoples”
 (إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا نَذِيرًا لِلْعَالَمِينَ) p. 144
- 1.27 Censuring followers for not fighting Mu‘āwiyah, after Sufyān al-Ghāmīdī’s attack on Anbar
“Jihad is a door to heaven that God has opened for his special devotees”
 (فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَتَحَهُ اللَّهُ لَخَاصَّةِ أَوْلِيَائِهِ) p. 146
- 1.28 Eid sermon containing pious counsel
“The world has shown its back and proclaimed its farewell”
 (فَإِنَّ الدُّنْيَا قَدْ أَدْبَرَتْ وَآذَنْتَ بِوَدَاعٍ) p. 148
- 1.29 Censuring his followers, after Ḍaḥḥāk’s attack on pilgrims at Tha‘labiyyah
“People! You are together in body but divided in aspiration”
 (أَيُّهَا النَّاسُ الْمَجْتَمِعَةُ أَبْدَانُهُمْ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ) p. 150
- 1.30 About ‘Uthmān and his assassination
“If I had commanded it I would be a killer”
 (لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا) p. 152
- 1.31 Instructions to ‘Abdallāh ibn al-‘Abbās before the Battle of the Camel, to speak with Zubayr, not Ṭalḥah
“Don’t speak with Ṭalḥah, for you will find him a bull with twisted horns”
 (لَا تَلْقَيْنَ طَلْحَةَ فَإِنَّكَ إِنْ تَلَقَّاهُ تَجِدُهُ كَالثَّوْرِ عَاقَصًا قَرْنَهُ) p. 152
- 1.32 Four categories of men who seek to rule, pious counsel
“People! We live in a challenging age”
 (أَيُّهَا النَّاسُ إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عُنُودٍ) p. 154
- 1.33 At Dhū Qār, before the Battle of the Camel
“God sent Muḥammad when no Arab read scripture”
 (إِنَّ اللَّهَ سَبَّحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا) p. 156
- 1.34 After the Battle of Nahrawān, urging followers to fight Mu‘āwiyah
“Shame! I am tired of rebuking you!”
 (أَفٍّ لَكُمْ قَدْ سَمِئْتَ عِتَابَكُمْ) p. 158
- 1.35 After the arbitration
“I praise God even though this age has brought a great calamity”
 (الْحَمْدُ لِلَّهِ وَإِنْ أَتَى الدَّهْرُ بِالْخُطْبِ الْفَاحِشِ) p. 158

- 1.36 Before the Battle of Nahrawān, warning the Kharijites
"I warn you! Take heed or you will soon be corpses strewn at the bend of this river"
 (فأنا نذير لكم أن تصبحوا صرعى بأثناء هذا النهر) p. 160
- 1.37 After the Battle of Nahrawān, describing his precedence in Islam, and his situation after the Prophet's death
"I answered Muḥammad's call when others held back"
 (فقممت بالأمر حين فشلوا) p. 162
- 1.38 On doubt's resemblance to truth
"Doubt is called doubt because it resembles truth"
 (وإنما سميت الشبهة شبهة لأنها تشبه الحق) p. 162
- 1.39 Censuring followers for not fighting, after the attack on 'Ayn al-Tamr
"I am tested with followers who do not obey my command"
 (منيت بمن لا يطيع إذا أمرت) p. 164
- 1.40 About the Kharijites' statement, "No rule save God's!"
"The statement is true, but the intent is false"
 (كلمة حق يراد بها باطل) p. 164
- 1.41 'Alī and his enemy
"Loyalty is honesty's twin"
 (إن الوفاء توأم الصدق) p. 166
- 1.42 In Basra, following the Battle of the Camel, pious counsel
"People! I fear most for you two things"
 (أيها الناس إن أخوف ما أخاف عليكم اثنتان) p. 166
- 1.43 When advised to hasten in attacking Mu'āwiyah
"If I prepared to battle the Syrians while Jarīr is still with them, I would close the door to reconciliation"
 (إن أستعدادي لحرب أهل الشام وجير عندهم إغلاق للشام) p. 168
- 1.44 Following Maṣqalah's defection to Mu'āwiyah, after the Banū Nājiyah incident
"May God strike Maṣqalah with shame!"
 (قبح الله مصقلة) p. 168
- 1.45 Eid sermon with pious counsel
"I praise God, never uncertain of his mercy"
 (الحمد لله غير مقتنوط من رحمته) p. 170

- 1.46 Supplication when marching on Syria
"God, protect me from the hardships of travel"
 (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ) p. 170
- 1.47 Prophecy about Kufa
"I see you, Kufa, stretched like raw leather on display at the Market of 'Ukāz"
 (كَأَنِّي بِكَ يَا كُوفَةَ تُمَدِّدِينَ مَدَّ الْأَدِيمِ الْعَكَاطِي) p. 170
- 1.48 Informing of his instructions to his vanguard, when commencing the march on Syria
"I praise God whenever night spreads and darkens"
 (الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَغَسَقَ) p. 172
- 1.49 God's transcendence
"Praise God, who is concealed in unseen mysteries"
 (الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ خَفِيَّاتِ الْأُمُورِ) p. 172
- 1.50 After the arbitration
"Revolt begins with the indulgence of whims"
 (إِنَّمَا بَدَأَ وَقُوعَ الْفِتَنِ أَهْوَاءُ تَتَّبِعَ) p. 172
- 1.51 Urging his army to fight at Şifīn, when Mu'āwiyah blocked access to water
"By this act, they beg to be fed the victuals of war"
 (قَدْ اسْتَطَعْمَوْكُمْ الْقِتَالَ) p. 174
- 1.52 Eid of Sacrifice sermon with pious counsel, sacrificial animal
"Harken! The world has severed its rope"
 (أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّعَتْ) p. 174
- 1.53 The Medinans' eagerness to pledge allegiance to him as caliph, reasons to fight the Syrians
"They crowded me like parched camels jostling at the waterhole"
 (فَتَدَاكَّوْا عَلَيَّ تَدَاكَ الْإِبِلُ الْهِيمُ يَوْمَ وَرُودِهَا) p. 176
- 1.54 To troops at Şifīn, allaying their impatience to begin fighting
"You taunt, 'All these excuses to avoid death!'"
 (أَمَّا قَوْلُكُمْ أَكُلَ ذَلِكَ كِرَاهِيَةَ الْمَوْتِ) p. 176
- 1.55 At or after the Battle of Şifīn, describing Muḥammad's Companions' sincerity and courage
"We fought in support of God's Messenger and killed our fathers"
 (وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ نَقْتُلُ آبَاءَنَا) p. 178

- 1.56 Prophecy and instructions for the future
"After me, you will be ruled by a man with a large maw and a massive belly"
 (أما إنه سيظهر عليكم بعدي رجل رَحْب البعوم) p. 178
- 1.57 To the Kharijites at Nahrawān
"May you be wiped out by sandstorms!"
 (أصابكم حاصب) p. 180
- 1.58 Before the Battle of Nahrawān, when told that the Kharijites had escaped
"Their deaths are written on this side of the clear water"
 (مصارعهم دون النطفة) p. 182
- 1.59 When warned about Ibn Muljam's intent to assassinate him
"I am protected by God's shield"
 (وإن عليّ من الله جنة حصينة) p. 182
- 1.60 Censure of this world
"Hear me! The world is an abode from which you cannot be saved except within it"
 (ألا وإن الدنيا دار لا يُسلم منها إلّا فيها) p. 184
- 1.61 Counsel to consciousness of God
"Be conscious of God, O servants of God, and outrace your imminent end with good deeds"
 (واتّقوا الله عباد الله وبادروا آجالكم بأعمالكم) p. 184
- 1.62 God's transcendence
"No state for God precedes another state"
 (الذي لم تسبق له حال حالاً) p. 186
- 1.63 Instructions to troops at Šiffīn
"Muslims! Sheathe yourselves in God's awe ... bite down hard on your back teeth"
 (معاشر المسلمين آستشعروا الخشية ... وعَضُّوا على النواجذ) p. 186
- 1.64 Following the Prophet's death, response to report about the Assembly at the Portico
"Did you not remind them of the Messenger's directive?"
 (فهلّا أحتجتم عليهم بأنّ رسول الله وصّى) p. 188
- 1.65 When Muḥammad ibn Abī Bakr was killed, and the Umayyads took over Egypt
"My own choice for governor of Egypt was Hāshim ibn 'Utbah"
 (وقد أردت تولية مصر هاشم بن عتبة) p. 190

- 1.66 Censuring followers for not fighting, after Ibn Bashīr's attack on 'Ayn al-Tamr
"How long should I coax you and blandish you? How long must I handle you gingerly as a young camel whose hump a heavy load would crush?"
 (كَمْ أَدَارِكُمْ كَمَا تَدَارَى الْبِكَارِ الْعَمْدَةَ) p. 190
- 1.67 In the predawn hour of the day in which he was struck his death-blow
"Sleep overtook me as I sat, and the Messenger appeared before my eyes"
 (مَلَكَتْنِي عَيْنِي وَأَنَا جَالِسٌ فَسَنَحَ لِي رَسُولُ اللَّهِ) p. 192
- 1.68 Following Šifīn, censuring followers for agreeing to a truce on the verge of victory
"Iraqis! You are like a pregnant woman who, at full term, delivers a stillborn child"
 (يَا أَهْلَ الْعِرَاقِ فَإِنَّمَا أَنْتُمْ كَالْمَرْأَةِ الْحَامِلِ حَمَلَتْ فَلَمَّا أَتَمَّتْ أَمْلَصَتْ وَمَاتَ قِيَمَهَا) p. 192
- 1.69 Invoking blessings on the Prophet and praising him
"God, unfold of [lands unfolded]"
 (اللَّهُمَّ دَاخِي الْمَدْحَوَاتِ) p. 192
- 1.70 About Marwān, when he offered the pledge to 'Alī after the Battle of the Camel
"Did he not pledge allegiance to me right after 'Uthmān was killed?"
 (أَفَلَمْ يَبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ) p. 194
- 1.71 To the Shūrā Council, when they resolved to install 'Uthmān as caliph
"You know full well that I have more right to the caliphate than anyone else"
 (لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ النَّاسِ بِهَا مِنْ غَيْرِي) p. 196
- 1.72 When the Umayyads accused him of complicity in 'Uthmān's killing
"Is the Umayyads' own knowledge of my character not enough to stop them from injuring me?"
 (أَوَلَمْ يَنْهَ بَنِي أُمَيَّةَ عِلْمُهُمَا بِي عَنْ قَرْفِي) p. 196
- 1.73 Pious counsel
"May God have mercy on the man who listens to wisdom and retains"
 (رَحِمَ اللَّهُ عَبْدًا سَمِعَ حُكْمًا فَوَعَى) p. 198
- 1.74 Response to a gift sent by Sa'īd ibn al-Āṣ, 'Uthmān's governor in Kufa
"The Umayyads stingily throw at me my share of Muḥammad's inheritance, piece by piece"
 (إِنَّ بَنِي أُمَيَّةَ لَيَفْوِقُونِي تَرَاثَ مُحَمَّدٍ تَفْوِيقًا) p. 198

- 1.75 A frequent supplication
"God, forgive my sins—you know more about them than I do"
 (اللهم اغفر لي ما أنت أعلم به مني) p. 200
- 1.76 To an associate who cited astrological portents and warned him
 against marching on the Kharijites
"Do you presume to guide me to the hour in which those who advance are shielded from injury?"
 (أتزعم أنك تهدي إلى الساعة التي من سار فيها صرف عنه السوء) p. 200
- 1.77 To the Basran army following their defeat at the Battle of the Camel,
 oblique censure of 'Āishah
"People! Women are deficient in faith"
 (معاشر الناس إن النساء نواقص الإيمان) p. 202
- 1.78 Pious counsel
"People! To reject worldliness is to desire little"
 (أيها الناس الزهادة قصر الأمل) p. 202
- 1.79 Censure of the world
"How do I describe a world that begins in weariness and ends in death"
 (ما أصف من دار أولها عناء وآخرها فناء) p. 202
- 1.80 The Radiant Oration (*Gharrā*), lengthy pious counsel
"Praise God, exalted in his might and near through his grace"
 (الحمد لله الذي على بحوله ودنا بطوله) p. 204
- 1.81 'Amr ibn al-Āṣ's hypocrisy and 'Alī's virtue
"How strange! The Harlot's son tells the Syrians that I have a streak of foolishness"
 (عجباً لأبن النابغة يزعم لأهل الشام أن في دُعابة) p. 214
- 1.82 God's transcendence, paradise, pious counsel
"I bear witness that there is no god but God, who has no partner. He is the first, for there was nothing before him"
 (وأشهد أن لا إله إلا الله لا شريك له الأول لا شيء قبله) p. 214
- 1.83 Pious counsel
"God knows your thoughts and discerns your feelings"
 (قد علم السرائر وخبر الضمائر) p. 216
- 1.84 Pious versus immoral scholars, the Prophet's family
"Servants of God! The most beloved of his servants ... keeps his passions under control"
 (عباد الله إن من أحبّ عباد الله إليه عبداً أعان الله على نفسه) p. 218

- 1.85 In Medina, early in ‘Alī’s caliphate, describing the errant
“God has not crushed tyrants of any era except after a long respite”
 (فَإِنَّ اللَّهَ لَمْ يَقْصَمْ جَبَّارِي دَهْرَ قَطٍّ إِلَّا بَعْدَ تَمْهِيلٍ) p. 222
- 1.86 On the Prophet’s mission
“God sent Muḥammad when an age had gone by without prophets”
 (أَرْسَلَهُ عَلَى حِينِ قَفَرَةٍ مِنَ الرِّسَالِ) p. 222
- 1.87 God’s transcendence, pious counsel
“God is recognized without being seen”
 (المَعْرُوفُ مِنْ غَيْرِ رُؤْيَا) p. 224
- 1.88 The Oration on Ethereal Forms (*Ashbāḥ*), on God’s transcendence,
 his creation of skies, angels, the earth, and prayer
“Praise God, whom withholding does not make richer”
 (الْحَمْدُ لِلَّهِ الَّذِي لَا يَفْرِهُ الْمَنْعُ) p. 226
- 1.89 After ‘Uthmān’s death, when entreated to assume the caliphate
“Leave me and seek another”
 (دَعُونِي وَاتَّمَسُوا غَيْرِي) p. 242
- 1.90 ‘Alī’s virtue, prophecy of the Umayyads’ harsh governance after him
“People! I have gouged out the eyes of revolt”
 (أَيُّهَا النَّاسُ فَأَنَا فَكَّأْتُ عَيْنَ الْفِتْنَةِ) p. 242
- 1.91 God’s transcendence, the Prophet’s ancestry, pious counsel
“Blessed is God! Vaunting aspirations cannot attain him”
 (فَتَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بَعْدُ الْهَمَمِ) p. 246
- 1.92 Muḥammad’s mission
“At the time when God sent Muḥammad as a prophet, people wandered in confusion”
 (بَعَثَهُ وَالنَّاسُ ضَلَّالٌ فِي حَيْرَةٍ) p. 246
- 1.93 God’s transcendence, the Prophet’s ancestry and mission
“Praise God! He is the first—there was nothing before him”
 (الْحَمْدُ لِلَّهِ الْأَوَّلِ فَلَا شَيْءَ قَبْلَهُ) p. 248
- 1.94 After the arbitration, chastising followers for disobedience, compar-
 ing them unfavorably to the Prophet’s Companions
“God may have granted the tyrant a reprieve, but he will surely apprehend him”
 (وَلَئِنْ أَهَلَ اللَّهُ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذَهُ) p. 248

- 1.95 At Šiffin, censuring the Umayyads
"By God, they will continue thus until they commit every forbidden act"
 (والله لا يزالون حتى لا يدعوا الله محرماً إلا استحلوه) p. 252
- 1.96 Friday sermon early in 'Alī's caliphate, pious counsel
"We praise him for favors past and seek his help for what is to come"
 (نحمده على ما كان ونستعينه من أمرنا على ما يكون) p. 252
- 1.97 Muḥammad and his family
"Praise God who extended his grace to all creatures"
 (الحمد لله الناشر في الخلق فضله) p. 254
- 1.98 God's transcendence, prophesy of an epic battle
"He is the first before every first"
 (الأول قبل كل أول) p. 254
- 1.99 Judgment day, prophecy of coming seditions
"On that day, God will assemble all who went before and all who came after"
 (وذلك يوم يجمع الله فيه الأولين والآخرين) p. 256
- 1.100 Pious counsel, praise of the learned, prophecy of difficult times to come
"Look at the world with the eyes of those who have little interest in her"
 (انظروا إلى الدنيا نظر الزاهدين فيها) p. 258
- 1.101 'Alī's support of the Prophet's mission
"God sent Muḥammad as a prophet when no Arab read scripture"
 (فإن الله سبحانه بعث محمداً صلى الله عليه وآله وليس أحد من العرب يقرأ كتاباً) p. 260
- 1.102 In Medina early in 'Alī's caliphate, a leader's accountability to God, pious counsel
"God sent Muḥammad as a witness, a herald, and a warner"
 (حتى بعث الله محمداً شهيداً وبشيراً ونذيراً) p. 262
- 1.103 Islam and its Prophet
"Praise God who paved the path of Islam"
 (الحمد لله الذي شرع الإسلام) p. 264
- 1.104 At Šiffin, praising the right wing's return to battle
"I saw you turn away from your battle lines and fall back"
 (وقد رأيتم جؤلتكم وأنحيازكم عن صفوفكم) p. 266

- 1.105 God's majesty, the Prophet as a physician healing hearts, censure of followers for errant ways, warning of evil times
"Praise God, who appears to his creation through his creation"
 (الحمد لله المتجلي لخلقه بخلقه) p. 268
- 1.106 God as creator and sustainer, angels, humans' blind love for the world, imminence and horrors of death, praise for the Prophet and his family
"Everything bows to him, and everything exists through him"
 (كل شيء خاشع له وكل شيء قائم به) p. 270
- 1.107 Worship rites and God's remembrance
"The deeds that bring you closest to God are the following"
 (إنَّ أفضل ما توسل به المتوسلون إلى الله) p. 276
- 1.108 Censure of the world
"I warn you against this world, for it is sweet and lush and surrounded by temptations"
 (فإني أحذركم الدنيا فإنها حلوة خضرة حُفَّت بالشهوات) p. 278
- 1.109 Angel of death
"Do you sense his presence when he enters a home"
 (هل تحس به إذا دخل منزلاً) p. 282
- 1.110 Warning of life's transience, censure of followers
"I warn you of this world: it is a home from which you will be uprooted"
 (وأحذركم الدنيا فإنها منزل قلعة) p. 282
- 1.111 God's favors, pious counsel, and this world
"Praise God who has linked praise with favors and favors with thanks"
 (الحمد لله الواصل الحمد بالنعم والنعم بالشكر) p. 284
- 1.112 Supplication for rain
"God, our mountains are parched, and our plains have filled with dust"
 (اللهم قد أنصاحت جبالنا وأغبرت أرضنا) p. 288
- 1.113 The Prophet, followers' reluctance to fight, warning of a despot to come
"God sent Muḥammad to call toward truth and bear witness to people"
 (أرسله داعياً إلى الحق وشاهداً على الخلق) p. 290
- 1.114 Wealthy who fail to help the needy
"You don't spend your wealth for the one who has provided it"
 (فلا أموال بذتموها للذي رزقها) p. 292

- 1.115 Praise of supporters, following the Battle of the Camel
"You are my supporters in the cause of truth and my brothers in faith"
 (أنتم الأنصار على الحق والإخوان في الدين) p. 292
- 1.116 Chastising supporters for apathy in the wake of a Syrian raid
"What is wrong with you? What you propose is not the right course or the proper way!"
 (ما لكم لا سُدِّدتم لرشد ولا هديتم لقصد) p. 294
- 1.117 'Alī's virtues, pious counsel
"By God! I have been taught the transmission of God's messages"
 (تالله لقد علّمت تبليغ الرسالات) p. 294
- 1.118 After the arbitration, to the emerging Kharijite faction
"This is how one who relinquishes a sound position is rewarded!"
 (هذا جزاء من ترك العقدة) p. 296
- 1.119 Reminding the Kharijites of their push for the arbitration, 'Alī's service to Islam
"When the Syrians raised leaves from the Qur'an on spears—using trickery"
 (ألم تقولوا عند رفعهم المصاحف حيلةً) p. 298
- 1.120 Instructions to troops ahead of Ṣifṭīn
"If any of you finds composure in his heart when meeting the enemy"
 (وأيّ أمرئ منكم أحس من نفسه رباطة جأش عند اللقاء) p. 298
- 1.121 Chastising followers for refusing to fight, presumably after Ṣifṭīn
"I see you now, scuttling away like a group of thorn-tailed lizards"
 (وكأني أنظر إليكم تكشّون كشيش الضباب) p. 300
- 1.122 Instructions to troops during Ṣifṭīn, exhortation to fight for God's cause
"Place the armor-clad in front and the unprotected behind"
 (فقدّموا الدارع وأخروا الحاسر) p. 300
- 1.123 To the Kharijites, saying arbitration was sought from the Qur'an
"I did not appoint men to arbitrate—I sought arbitration from the Qur'an"
 (إنّا لم نَحْكَمْ الرجال وإنّا حَكَمْنَا الْقُرْآنَ) p. 302
- 1.124 Response to complaints when 'Alī levelled treasury stipends
"Do you urge me to seek victory by oppressing the people I rule?"
 (أتأمروني أن أطلب النصر بالجور فيمن وليت عليه) p. 304

- 1.125 To the Kharijites
"Even if you insist—and you do so wrongly—on believing that I have sinned and erred"
 (فإن أبيتُم إلّا أن تزعموا أنّي أخطأت) p. 304
- 1.126 To Aḥnaf, foretelling epic fighting in Basra, interpreted as the Zanġ revolt
"Listen, Aḥnaf! I see him marching with troops that raise no dust"
 (يا أحنف كأني به وقد سار بالجيش الذي لا يكون له غبار) p. 306
- 1.127 Transience of life, corrupt trade practices
"Servants of God! You, with all that you desire of this world, are lodgers with fixed timespans"
 (عباد الله إنكم وما تأملون من هذه الدنيا أثرياء مُوجَلون) p. 308
- 1.128 To Abū Dharr al-Ghifārī when ‘Uthmān exiled him to Rabad-hah
"Abū Dharr, you were roused to anger in God's cause"
 (يا أبا ذرّ إنك غضبت لله) p. 310
- 1.129 Chastising followers for disobedience, ‘Alī's righteousness
"You divided souls and fragmented hearts!"
 (أيتبا النفوس المختلفة والقلوب المتشّتة) p. 310
- 1.130 Pious counsel
"I give praise to God for what he has taken away and what he has granted"
 (نحمده على ما أخذ وأعطى) p. 312
- 1.131 God's omnipotence, the Qur'an's guidance, Muḥammad's mission, censure of this world
"This world and the hereafter have submitted their reins to God"
 (وأنتقادت له الدنيا والآخرة بأزمّتها) p. 314
- 1.132 Response to ‘Umar's query on personally marching against the Byzantines
"God has guaranteed to followers of this faith that he will protect their land"
 (وقد توكلّ الله لأهل هذا الدين بإعزاز الحوزة) p. 316
- 1.133 To Mughīrah ibn al-Akhnas, who offered to ‘Uthmān that he would handle ‘Alī
"You son of a barren, cursed father"
 (يا ابن اللّعين الأبتّر) p. 316

- 1.134 Early in 'Alī's caliphate, on the Medinans sitting out the conflict
"Your oath of allegiance to me was not sworn on an impulse"
 (لم تكن بيعتكم إياي فلتة) p. 318
- 1.135 Preceding the Battle of the Camel, censure of Ṭalḥah and Zubayr, reminder of entreaties to 'Alī to assume the caliphate after 'Uthmān's death
"By God, they have no cause to fault me"
 (والله ما أنكروا منكرا) p. 318
- 1.136 Prophecy of epic fighting in Iraq
"He will bend passion to conform to guidance"
 (يعطف الهوى على الهدى) p. 320
- 1.137 During the Shūrā Council
"No one will outpace me in calling to the truth"
 (لن يسرع أحد قبلي إلى دعوة حق) p. 322
- 1.138 Forbidding the shaming of people for their sins
"It befits those who are protected ... to show compassion to sinners"
 (فإنما ينبغي لأهل العصمة ... أن يرحموا أهل الذنوب) p. 322
- 1.139 Forbidding giving ear to rumors
"People! Whoever knows his brother to have strong faith and good ways should not give ear to the rumors men spread about him"
 (آيها الناس من عرف من أخيه وثيقة دين وسداد طريق فلا يسمع فيه أقاويل الرجال) p. 324
- 1.140 Urging giving to the needy and forbidding gifts to the undeserving
"A person who distributes gifts in unsuitable quarters ... earns only the praise of the immoral"
 (وليس لواضع المعروف في غير حقه ... من الحظ فيما أتى إلا محمداً اللئام) p. 324
- 1.141 Supplication for rain
"Hark! The earth that carries you"
 (ألا وإن الأرض التي تحلكنم) p. 324
- 1.142 Praise of prophets and Muḥammad's family, censure of enemies
"God singled out messengers and sent them bearing the revelation"
 (بعث رسله بما خصهم به من وحيه) p. 326
- 1.143 The world's vicissitudes, heretical innovations
"People! You are targets in this world at which the fates shoot their arrows"
 (آيها الناس إنما أنتم في هذه الدنيا غرض تنتضل فيه المنايا) p. 328

- 1.144 Response to ‘Umar’s query on personally marching against the Persians
“In this matter, victory or defeat will not hinge on how large the number of troops is or how small”
 (إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَلَا خِذْلَانُهُ بِكَثْرَةٍ وَلَا بَقَلَةٍ) p. 330
- 1.145 Muḥammad’s mission, warning of difficult times
“God sent Muḥammad to turn his servants away from worship of idols”
 (فَبَعَثَ مُحَمَّدًا بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ) p. 332
- 1.146 Before the Battle of the Camel, criticizing Ṭalḥah and Zubayr
“Each of the two wants the caliphate”
 (كُلٌّ وَاحِدٌ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ) p. 334
- 1.147 Pious counsel, just before ‘Alī’s death
“People! Each person shall meet what he flees as he flees”
 (أَيُّهَا النَّاسُ كُلٌّ أَمْرٌ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ) p. 336
- 1.148 Sedition-mongers
“Those others went right and left, travelling the paths of error”
 (وَأَخَذُوا يَمِينًا وَشِمَالًا ظُلْعًا فِي مَسَالِكِ الْغَيِّ) p. 336
- 1.149 Pious counsel, coming seditions
“I ask him for aid against Satan’s expulsions and evictions”
 (وَأَسْتَعِينُهُ عَلَى مَدَاحِرِ الشَّيْطَانِ وَمَزَاجِرِهِ) p. 340
- 1.150 In Medina early in ‘Alī’s caliphate, God’s transcendence, God’s religion
“Praise God, who demonstrated his existence through his creatures”
 (الْحَمْدُ لِلَّهِ الدَّالُّ عَلَى وَجُودِهِ بِخَلْقِهِ) p. 342
- 1.151 Enroute from Medina before the Battle of the Camel, pious counsel
“Such men, during the respite granted them by God, fall into error”
 (وَهُوَ فِي مُهْلَةٍ مِنَ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ) p. 344
- 1.152 The family of the Prophet
“An intelligent person possesses a keen heart”
 (وَنَاطَرَ قَلْبَ اللَّيِّيبِ بِهِ يَبْصُرُ أُمْدَهُ) p. 346
- 1.153 Marvelous creation of the bat
“Praise God! Descriptions are too feeble to plumb his core”
 (الْحَمْدُ لِلَّهِ الَّذِي أَنْخَسَرَ الْأَوْصَافَ عَنْ كُنْهِ مَعْرِفَتِهِ) p. 350

- 1.154 To the people of Basra after the Battle of the Camel, his righteousness, oblique criticism of ‘Ā’ishah, on sedition, and pious counsel
“At that time, whoever is able to bind himself totally to God should do so”
 (فمن أستطاع عند ذلك أن يعتقل نفسه على الله فليفعل) p. 352
- 1.155 Pious counsel
“Praise God, who made praise the key to his remembrance”
 (الحمد لله الذي جعل الحمد مفتاحاً لذكره) p. 354
- 1.156 The Prophet, the Umayyads, prophesy of a quick end to their rule
“God sent Muḥammad after a period without prophets”
 (أرسله على حين فترة من الرسل) p. 356
- 1.157 ‘Alī’s forbearance and care for the people
“I protected you well and strove to keep you safe”
 (ولقد أحسنت جواركم وأحطت بجهدي من ورائكم) p. 358
- 1.158 Placing hope in God, Muḥammad, Moses, David, and Jesus
“His command constitutes judgment and wisdom”
 (أمره قضاء وحكمة) p. 358
- 1.159 The Prophet, pious counsel, life’s transience
“God sent Muḥammad with brilliant light”
 (ابتعثه بالنور المضيّ) p. 364
- 1.160 Response when asked: How is it that your tribe has driven you away from this station?
“You man of Asad! Your mount’s girth is loose, and you fire without aim”
 (يا أخا بني أسد إنك لقلّاق الوضين تُرسل في غير سدّ) p. 366
- 1.161 God’s transcendence, human creation
“Praise God, who created his servants”
 (الحمد لله خالق العباد) p. 368
- 1.162 Advice to ‘Uthmān, a little before his death
“People have gathered behind me, and they have sent me to negotiate”
 (إنّ الناس ورائي وقد استسفروني بينك وبينهم) p. 370
- 1.163 The marvelous creation of birds, especially the peacock, marvels of paradise
“God created wondrous creatures”
 (ابتدعهم خلقاً عجيباً) p. 374

- 1.164 Censuring the Umayyads, chastising followers for weakness and straying
"Let your young emulate your elders, let your elders nurture your young"
 (لِيَتَأَسَّ صَغِيرُكُمْ بِكَبِيرُكُمْ وَلِيَرَوْفَ كَبِيرُكُمْ بِصَغِيرُكُمْ) p. 380
- 1.165 Pious counsel, injunctions to care for the earth and animals
"God has revealed a book to guide you"
 (إِنَّ اللَّهَ سَبَّحَانَهُ أَنْزَلَ كِتَابًا هَادِيًا) p. 382
- 1.166 When urged to punish 'Uthmān's assailants
"Brothers, I am not unmindful of what you know, but how do I enforce retribution"
 (يَا إِخْوَتَاهُ إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ وَلَكِنْ كَيْفَ لِي بِقُوَّةٍ) p. 382
- 1.167 Before the Battle of the Camel, 'Alī's righteousness, his challengers' iniquity
"God sent a messenger, a guide, with a book that speaks"
 (إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِيًا بِكِتَابٍ نَاطِقٍ) p. 384
- 1.168 Injunction to a Basran to pledge allegiance
"If the people you represent had sent you as a scout to find out where the rains are falling"
 (أَرَأَيْتَ لَوْ أَنَّ الَّذِينَ وَرَاءَكَ بَعَثُوا رَاثِدًا تَبْتَغِي لَهُمْ مَسَاقِطَ الْغَيْثِ) p. 384
- 1.169 Prayer and address just before the Battle of Ṣiffīn
"God, O Lord of the lofty sky and layers of air"
 (اللَّهُمَّ رَبَّ السَّقْفِ الْمَرْفُوعِ وَالْجَوِّ الْمَكْفُوفِ) p. 386
- 1.170 Criticizing associates of the Camel, defending his right to the caliphate
"Praise God, from whom one sky does not conceal another"
 (الْحَمْدُ لِلَّهِ الَّذِي لَا تَوَارِي عَنْهُ سَمَاءٌ سَمَاءً) p. 388
- 1.171 Criticizing associates of the Camel, defending 'Alī's right to the caliphate, pious counsel
"Muhammad was the trustee of God's revelation"
 (أَمِينٌ وَحِيهِ) p. 390
- 1.172 In Medina when associates of the Camel revolted, Ṭalḥah's complicity in 'Uthmān's killing
"I have never been one to be shaken by threats of battle"
 (قَدْ كُنْتُ وَمَا أَهْدَدُ بِالْحَرْبِ) p. 392

- 1.173 'Alī's closeness to the Prophet, censure of followers for moving away from God
"O heedless people who go not unheeded!"
 (أَيُّهَا الْغَافِلُونَ غَيْرِ الْمَغْفُولِ عَنْهُمْ) p. 394
- 1.174 Urging godliness, adherence to the Qur'an, good deeds, and the licit
"Profit from God's revelation"
 (اتَّعَفَوْا بِبَيَانِ اللَّهِ) p. 394
- 1.175 Criticizing the arbitrators
"Your majority opinion settled on choosing two arbitrators"
 (فَأَجْمَعَ رَأْيِي مَلَائِكَةً عَلَى أَنْ أَخْتَارُوا رَجُلَيْنِ) p. 400
- 1.176 In Medina early in 'Alī's caliphate, God's transcendence, pious counsel, past events
"No matter can preoccupy him, no time can alter him"
 (لَا يَشْغَلُهُ شَأْنٌ وَلَا يَغَيِّرُهُ زَمَانٌ) p. 402
- 1.177 On God's transcendence, in response to Dhi'lib's question: "Have you seen your Lord?"
"Eyes do not see him through physical observation"
 (لَا تَدْرِكُهُ الْعَيُونُ بِمُشَاهَدَةِ الْعِيَانِ) p. 402
- 1.178 Censuring associates for disobedience and apathy, condemning Mu'āwiyah and 'Amr
"I offer praise to God for the affairs he has ordained"
 (أُحَمِّدُ اللَّهَ عَلَى مَا قَضَى مِنْ أَمْرِ) p. 404
- 1.179 Condemnation of faction who left Kufa to join the Kharijites
"«Away with» them, «as the Thamūd were done away with!»"
 (بَعْدًا لَهُمْ كَمَا بَعَدَتْ ثَمُودٌ) p. 406
- 1.180 God's transcendence and creation, *ubi sunt* questions, God's proof, martyrs of Šiffin, call to jihad
"Praise God, to whom all creation arrives"
 (الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ مَصَائِرُ الْخَلْقِ) p. 406
- 1.181 Praise of God, the Qur'an's guidance, pious counsel
"Praise be to God, recognized without being seen"
 (الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَا) p. 412
- 1.182 To the Kharijite Burj ibn Mus'hir, who shouted, "No rule save God's!"
"Silence! May God disfigure you, you toothless driveller!"
 (أَسْكُتْ قَبْحَكَ اللَّهُ يَا أَثَرَمَ) p. 418

- 1.183 God's transcendence, the Prophet, God's marvelous creation, including the ant and the locust
"Praise God! Senses do not grasp him"
 (الحمد لله الذي لا تدركه الشواهد) p. 418
- 1.184 God's transcendence and creation
"Those who assign him a form have not acknowledged his oneness"
 (ما وحده من كيِّفه) p. 422
- 1.185 Praise of those "whose names are recognized in the heavens but remain unknown on earth," prophesy of difficult times
"I would offer my father and mother as ransom for that host"
 (ألا بأبي وأمي هم من عدّة) p. 428
- 1.186 Piety, imminence of death
"People! I counsel you to be conscious of God and to give abundant thanks for his bounties to you"
 (أوصيكم أيّها الناس بتقوى الله وكثرة حمده على آلائه إليكم) p. 430
- 1.187 Kinds of belief, migration, 'Alī's deep knowledge, urging people to learn from him before the arrival of sedition
"Some people's hearts are firm and steadfast in belief"
 (فإن الإيمان ما يكون ثابتاً مستقراً في القلوب) p. 430
- 1.188 Describing the pious and urging piety, recognition of God, God's messenger, and his family
"I offer praise to God in thanks for his blessings"
 (أحمده شكراً لإعناهم) p. 432
- 1.189 Urging piety and preparation for the hereafter
"Praise God, whose praise is pervasive"
 (الحمد لله الفاشي حمده) p. 436
- 1.190 The Crushing Oration (*Qāṣi'ah*) containing censure of Lucifer, tribal factionalism, and pride, on lessons provided by past nations who incurred exemplary punishments, Moses' and Adam's humility, placement of God's Sacred House in a barren land, *ubi sunt*, chastisement of Muslims for straying from the path of truth, and description of 'Alī's closeness to the Prophet
"Praise God, who donned robes of might and pride"
 (الحمد لله الذي لبس العزّ والكبرياء) p. 438
- 1.191 Oration to Hammām, describing the truly pious
"When God created people ... The pious in this world are people of virtue"
 (فالمؤمنون فيها هم أهل الفضائل) p. 466

- 1.192 Hypocrites who feign faith
"We praise God for having guided us toward obedience"
 (نحمده على ما وفق له من الطاعة) p. 466
- 1.193 Pious counsel
"Praise God! He has revealed traces of his authority"
 (الحمد لله الذي أظهر من آثار سلطانه) p. 466
- 1.194 The Prophet's mission, pious counsel
"God sent Muḥammad when no waymark was raised"
 (بعثته حين لا علم قائم) p. 468
- 1.195 'Alī's loyalty and special closeness to the Prophet
"Muḥammad's true companions know"
 (ولقد علم المستحفظون من أصحاب محمد) p. 470
- 1.196 Urging piety, God's knowledge, Islam, Muḥammad's mission, the Qur'an
"He knows the bellowing of beasts in the forest"
 (يعلم عَجَبِج الوحش في القَلَوَات) p. 470
- 1.197 Ritual prayer, the alms-levy, and upholding trust
"Be diligent in the matter of the ritual prayer"
 (تعاهدوا أمر الصلاة وحافظوا عليها) p. 476
- 1.198 Condemning Mu'āwiyah, declaring his own uprightness
"By God, Mu'āwiyah is not more astute than I, but he deceives and lies"
 (والله ما معاوية بأدهى مِنِّي ولكنه يغدر ويفجر) p. 478
- 1.199 Dissociating from evil people, Thamūd's slaughter of God's camel mare
"People! Do not be nervous about following the path of guidance because its followers are few"
 (أيها الناس لا تستوحشوا في طريق الهدى لقلّة أهله) p. 478
- 1.200 Address to the Prophet at his graveside, after the death of Fāṭimah
"Salutations to you, Messenger of God, from me and from your daughter who has come to stay with you"
 (السلام عليك يا رسول الله عَنِّي وعن أبنَتِكَ النازلة في جواركِ) p. 478
- 1.201 Pious counsel, preparation for the hereafter
"People! The world is a passage and the hereafter your permanent home"
 (أيها الناس إنَّما الدنيا دار مجاز والآخرة دار قرار) p. 480

- 1.202 Pious counsel, nearness of death
"Gather your supplies—May God have mercy on you!—for the call has come to depart"
 (تجهّزوا رحمكم الله فقد نودي فيكم بالرحيل) p. 480
- 1.203 To Ṭalḥah and Zubayr, who rebuked 'Alī for levelling stipends
"You rebuke me for a small matter"
 (لقد نعمتما يسيراً) p. 480
- 1.204 To supporters at Ṣiffīn who cursed the Syrians
"I don't like you to curse! Rather, describe their deeds"
 (إني أكره لكم أن تكونوا سبّابين) p. 482
- 1.205 At Ṣiffīn, when Ḥasan rushed into the fray
"Help me! Restrain this lad!"
 (اُمْلِكُوا عَنِّي هَذَا الْغُلَامَ) p. 484
- 1.206 At Ṣiffīn, when 'Alī's army insisted on accepting Mu'āwiyah's call for arbitration
"People! You have followed my command ... but now warfare has worn you out"
 (أيّها الناس إنّه لم يزل أمرني معكم على ما أحبّ حتّى نهكتكم الحرب) p. 484
- 1.207 'Alā' al-Ḥārithī's lavish house, his brother 'Aṣīm's self-denial
"What will you do with this large house here in this world?"
 (ما كنت تصنع بسعة هذه الدار في الدنيا) p. 484
- 1.208 Four kinds of hadith reporters
"Reports current among people today include both the right and the wrong"
 (إنّ في أيدي الناس حقّاً وباطلاً) p. 486
- 1.209 God's sublime craftsmanship
"Through his supreme power and sublime and wondrous craftsmanship, God produced dry, solid earth from the raging, crashing, ocean masses"
 وكان من اقتدار جبروته وبديع لطائف صنعته أن جعل من ماء اليمّ الزاخر المتراكم المتقاصف (يَبَسًّا جامداً) p. 488
- 1.210 For God to bear witness against those who were holding back from fighting for the truth
"God! I ask you, O greatest witness, to bear witness over any of your servants who hear my words"
 (اللهم أيما عبد من عبادك سمع مقاتلتنا العادلة) p. 490

- 1.211 God's transcendence, praise of the Prophet
"Praise God—exalted beyond comparisons to created beings"
 (الحمد لله العلي عن شبه المخلوقين) p. 490
- 1.212 Praise for those entrusted with preserving God's knowledge
"I testify that God is the fount of justice"
 (وأشهد أنه عدل عدل) p. 492
- 1.213 'Alī's frequent supplication
"Praise God who brought me to this morning alive and healthy"
 (الحمد لله الذي لم يصبح بي ميتاً ولا سقيماً) p. 492
- 1.214 At Ṣiffīn, describing 'Alī's and his subjects' rights, forbidding flattery
"God has given me rights over you ... you have rights over me"
 (فقد جعل الله لي عليكم حقاً ... ولكم علي من الحق مثل الذي عليكم) p. 494
- 1.215 After the Battle of the Camel, describing opponents' crimes in Basra
"God! I ask your help against the Quraysh! They have severed my kinship"
 (اللهم إني أستعديك على قريش فإنهم قد قطعوا رحمي) p. 498
- 1.216 After the Battle of the Camel, while passing corpses of Ṭalḥah and 'Abd al-Raḥmān ibn 'Attāb
"Abū Muḥammad sleeps here this morning, an exile from his home!"
 (لقد أصبح أبو محمد بهذا المكان غريباً) p. 500
- 1.217 A pious man
"This man resuscitated his intellect and killed his sentient soul"
 (قد أحيا عقله وأمات نفسه) p. 500
- 1.218 Horrors of death, reciting Q Takāthur 102:1–2: «You are obsessed with gathering more and more until you visit your graves.»
"What a goal, and how distant!"
 (ياله مراماً ما أبعد) p. 500
- 1.219 Those who remember God, reciting Q Nūr 24:37: «They are men whom neither commerce nor trade distract from God's remembrance.»
"God has made his remembrance the burnish for your hearts"
 (إن الله سبحانه جعل الذكر جلاء للقلوب) p. 506
- 1.220 Arrogant humans, reciting Q Infiṭār 82:6: «O human, what has deceived you into neglecting your Generous Lord?»
"Of all who could be questioned, you have the most unstable arguments"
 (أدحض مسؤول جنة) p. 508

- 1.221 'Alī's refusal to give treasury funds to 'Aqīl, or to accept Ash'ath's inappropriate gift
"By God! I would prefer to lie on a bed of three-pronged Sa'dān thorns"
 (والله لأن أبيت على حَسَك السعدان) p. 512
- 1.222 Supplication for honest wealth
"God! Protect my countenance through prosperity"
 (اللهم صن وجهي باليسار) p. 514
- 1.223 Censure of this world
"This is a residence encircled by trials and renowned for deceit"
 (دار بالبلاء محفوفة وبالغدر معروفة) p. 514
- 1.224 Supplication for comfort and guidance
"God! You are the greatest comforter for those who love you"
 (اللهم إنك أنس الآتسين لأولئك) p. 516
- 1.225 An upright Companion
"May God cherish the land that produced that man!"
 (الله بلاد فلان) p. 516
- 1.226 The fervor of the pledge to him as caliph
"You pulled my hand toward you, and I resisted"
 (وبسطم يدي فكففتها) p. 516
- 1.227 Consciousness of God, approaching death, and renunciants
"Consciousness of God is the key to righteousness"
 (فإن تقوى الله مفتاح سداد) p. 518
- 1.228 At Dhū Qār before the Battle of the Camel, praising the Prophet
"God's Messenger proclaimed what he had been commanded to proclaim"
 (فصدع بما أمر به) p. 520
- 1.229 To 'Abdallāh ibn Zama'ah who asked for money from the treasury
"These funds do not belong to me, and they do not belong to you"
 (إنّ هذا المال ليس لي ولا لك) p. 520
- 1.230 The Prophet's family, people of 'Alī's age
"Hark! The tongue is but an instrument wielded by men"
 (ألا إن اللسان بضعة من الإنسان) p. 520

- 1.231 Differences among people according to the clay from which they are fashioned
"What differentiates them is the source of their clay"
 (إِنَّمَا فَرْقٌ بَيْنَهُمْ مَبَادِئُ طِينِهِمْ) p. 522
- 1.232 Address to the Prophet while preparing his body for burial
"May my father and mother give their lives for you! Your death has cut short what the death of no other has"
 (بِأَبِي أَنْتَ وَأُمِّي لَقَدْ أَنْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقُطَعْ بِمَوْتِ غَيْرِكَ) p. 522
- Additional Orations p. 524

SECTION 2: LETTERS: Chapter containing selections from the Commander of the Faithful's dispatches and letters to his enemies and his regional governors, including selections from instructions to his tax-collectors and testaments to his family and companions

- 2.1 To the people of Kufa, as 'Alī marched on Iraq from Medina, on events preceding and after 'Uthmān's death
"I write to inform you of what happened to 'Uthmān"
 (فَإِنِّي أَخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ) p. 530
- 2.2 To the people of Kufa, after the victory at the Battle of the Camel at Basra
"Residents of Kufa, may God reward you on behalf of your Prophet's family!"
 (وَجَزَاكُمْ اللَّهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ) p. 532
- 2.3 To his judge, Shurayḥ, who had just bought a large house: a "contract"
"Shurayḥ, soon there will come to you one who will not look at your written contract"
 (يَا شُرَيْحُ أَمَا إِنَّهُ سَيَأْتِيكَ مَنْ لَا يَنْظُرُ فِي كِتَابِكَ) p. 532
- 2.4 To Ibn Ḥunayf, governor of Basra, when Ṭalḥah, Zubayr, and 'Ā'ishah marched there, and many residents turned against 'Alī
"If they reenter the canopy of obedience, then that is what we desire"
 (فَإِنْ عَادُوا إِلَى ظِلِّ الطَّاعَةِ فَذَاكَ الَّذِي نَحْبُ) p. 534
- 2.5 To Ash'ath, governor of Azerbaijan, who had embezzled treasury funds
"Your governorship is not a meal for you to devour"
 (وَإِنْ عَمَلُكَ لَيْسَ لَكَ بِطَعْمَةٍ) p. 534

- 2.6 Sent with Jarīr following the Battle of the Camel, to Mu‘āwiyah, persuading him to pledge allegiance
“The same people who pledged allegiance to Abū Bakr, ‘Umar, and ‘Uthmān pledged allegiance to me”
 (إِنَّهٗ يَابِعُنِي الْقَوْمَ الَّذِينَ يَابِعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ) p. 536
- 2.7 To Mu‘āwiyah, toward the end of the Battle of Şifīn
“I have received from you a string of advice, enclosed in an embroidered epistle”
 (فَقَدْ أَتَيْتَنِي مِنْكَ مَوْعِظَةٌ مُّوَصَّلَةٌ وَرِسَالَةٌ مُّحَبَّرَةٌ) p. 536
- 2.8 To Jarīr, emissary to Mu‘āwiyah, before the Battle of Şifīn, pressing for a decision
“When you receive my letter, tell Mu‘āwiyah that he must take a final decision”
 (فَإِذَا أَتَاكَ كِتَابِي فَأَحْمِلْ مَعَاوِيَةَ عَلَى الْفَصْلِ) p. 538
- 2.9 Before the Battle of Şifīn to Mu‘āwiyah, who had accused ‘Alī of envying the earlier caliphs
“Our tribe decided to kill our Prophet and extirpate our root”
 (فَأَرَادَ قَوْمُنَا قَتْلَ نَبِيِّنَا وَاجْتِيَا حَاضِرِهَا) p. 538
- 2.10 To Mu‘āwiyah, just before marching to Şifīn
“How will you fare when the robes with which this world adorns herself ... are stripped off?”
 (وَكَيْفَ أَنْتَ صَانِعٌ إِذَا تَكشَّفَتْ عَنْكَ جَلَابِيبُ مَا أَنْتَ فِيهِ مِنْ دُنْيَا قَدْ تَبَهَّجَتْ بِزِينَتِهَا) p. 540
- 2.11 Instructions sent from ‘Alī’s camp at Nukhaylah to Ziyād ibn al-Naḍr and Shurayḥ, commanders of his vanguard to Syria
“When you reach the enemy, or when they reach you, set up camp just before the high ground”
 (فَإِذَا نَزَلْتُمْ بَعْدَؤَوْ نَزَلَ بِكُمْ فَلْيَكُنْ مَعْسَكُكُمْ فِي قُبُلِ الْأَشْرَافِ) p. 542
- 2.12 Instructions sent from Kufa to Ma‘qil, commander of troops who were likely sent against the Kharijite Ḥurayth in Ramhormoz
“Fear God, whom you must meet ... and fight only those who fight you”
 (اتَّقِ اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ ... وَلَا تَقَاتِلَنَّ إِلَّا مَنْ قَاتَلَكَ) p. 542
- 2.13 To Ziyād ibn al-Naḍr and Shurayḥ, commanders of the vanguard to Syria, appointing Ashtar over them
“I have appointed Mālīk ibn al-Ḥārith al-Ashtar over both of you”
 (وَقَدْ أَمَرْتُ عَلَيْكُمَا ... مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرِ) p. 544
- 2.14 Instructions to the army just before the Battle of Şifīn
“Don’t attack them unless they attack you first”
 (لَا تَقَاتِلُوهُمْ حَتَّى يَبْدُؤُوكُمْ) p. 544

- 2.15 Battlefield supplication
"God, it is to you that our hearts flow"
 (اللَّهُمَّ إِلَيْكَ أَفْضَتِ الْقُلُوبُ) p. 544
- 2.16 Instructions to the army at the Battle of Şiffin
"Don't hesitate to retreat then assail, to withdraw then attack"
 (لَا تَسْتَدَنَّ عَلَيْكُمْ فِرَّةٌ بَعْدَهَا كِرَّةٌ) p. 546
- 2.17 To Mu'āwiyah at Şiffin, refusing to make him governor of Syria, denying that they were peers
"You demand Syria, but I'm not about to give you today what I refused you yesterday"
 (فَأَمَّا طَلَبُكَ إِلَيَّ الشَّامَ فَإِنِّي لَمْ أَكُنْ لِأَعْطِيكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسَ) p. 546
- 2.18 After the Battle of the Camel to 'Abdallāh ibn al-'Abbās, governor of Basra, instructing kindness to Tamīm tribesmen
"Know that Basra is where Iblīs landed after his fall from grace"
 (وَأَعْلَمْ أَنَّ الْبَصْرَةَ مَهْبِطُ إِبْلِيسَ) p. 548
- 2.19 To 'Amr ibn Salamah, governor of Isfahan, in rebuke for harshness to the populace
"The Dihqān landowners in your province have complained of your harshness"
 (فَإِنَّ دِهَاقِينَ أَهْلَ بَلَدِكَ شَكَّوْا مِنْكَ غِلْظَةً) p. 548
- 2.20 To Ziyād, deputy governor of Basra, warning against misappropriating treasury funds
"I swear this by God, in all truth: If I hear that you have misappropriated funds"
 (وَإِنِّي أَقْسَمُ بِاللَّهِ قَسَمًا صَادِقًا لِّئِنْ بَلَغَنِي أَنَّكَ خُنْتَ مِنْ فِئَةِ الْمُسْلِمِينَ) p. 550
- 2.21 To Ziyād, deputy governor of Basra, warning against extravagance
"Turn from extravagance to moderation"
 (فَدَعِ الْإِسْرَافَ مَقْتَصِدًا) p. 550
- 2.22 To 'Abdallāh ibn al-'Abbās in Mecca, following his misappropriation of treasury funds, counselling focus on the hereafter
"A man is gladdened by obtaining a thing that he was not going to lose"
 (فَإِنَّ الْمَرْءَ إِسْرَهُ دَرَكٌ مَا لَمْ يَكُنْ لِيَفْقُوهُ وَيَسُوَّهُ فَوْتَ مَا لَمْ يَكُنْ لِيَدْرِكُهُ) p. 550
- 2.23 Testament to family and close associates after the death blow
"This is my testament to you: Do not assign partners to God"
 (وَصَبَّيْتُ لَكُمْ أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا) p. 552

- 2.24 ‘Alī’s will, written after Şifīn, regarding distribution of properties
*“This is what I—God’s servant, ‘Alī ibn Abī Ṭālib, Commander of the Faithful—
 have directed with regard to my property in the pursuance of God’s pleasure”*
 (هذا ما أمر به عبد الله علي بن أبي طالب أمير المؤمنين في ماله ابتغاء وجه الله) p. 552
- 2.25 Instructions to tax collectors about compassion to subjects when
 assessing their herds, and care while bringing animals to the trea-
 sury
“Set out in consciousness of God”
 (انطلق على تقوى الله) p. 554
- 2.26 To Mikhnaf, sent to collect taxes, warning against abusing subjects or
 misappropriating funds
*“‘Alī commands his tax collector to be conscious of God in private affairs and
 hidden acts”*
 (أمره بتقوى الله في سرائر أمره وخفيات أعماله) p. 558
- 2.27 To Muḥammad ibn Abī Bakr on his appointment as governor of Egypt,
 instructing piety, fairness, and kindness
“Lower your wing over them”
 (فأخفض لهم جناحك) p. 558
- 2.28 Before the Battle of Şifīn to Mu‘āwiyah, who again accused ‘Alī of envy
 toward the first three caliphs, virtues of the Prophet’s family, iniquities
 of Mu‘āwiyah’s clan
*“I received your letter in which you speak of how God selected Muḥam-
 mad”*
 (فقد أتاني كتابك تذكر فيه أصطفاء الله محمدًا) p. 562
- 2.29 To the people of Basra, following Mu‘āwiyah’s seizure of Egypt, when
 Mu‘āwiyah sent Ibn al-Ḥaḍramī to foment dissent in Basra, and ‘Alī’s
 commander Jāriyah defeated and killed him
*“You know this well: You severed your rope of allegiance earlier and seceded from
 the community”*
 (وقد كان من أنتشار حبلكم وشقاقكم) p. 570
- 2.30 To Mu‘āwiyah, presumably before the Battle of Şifīn, persuading him
 to obedience
“Fear God in all that you do”
 (فأتق الله فيما لديك) p. 572

- 2.31 The Testament of Ḥasan, written on the way back from Ṣiffin, containing lengthy pious counsel
"From a father who admits the power of time"
 (من الوالد الفان المقرّ للزمان) p. 572
- 2.32 To Mu'āwiyah, presumably in the lead-up to Ṣiffin
"You have destroyed a whole generation of people"
 (وأرديت جيلاً من الناس) p. 594
- 2.33 To Qutham, governor of Mecca, a few months before 'Alī's death, warning of Mu'āwiyah's agents fomenting dissent during the hajj
"My agent in the west has written to inform me that a group of Syrians ... are being sent to Mecca this hajj season"
 (فإنّ عيني بالمغرب كتب إليّ يعلنني أنّه وجه على الموسم أناس من أهل الشام) p. 596
- 2.34 To Muḥammad ibn Abī Bakr, governor of Egypt, extolling Ashtar and explaining 'Alī's reasons for sending him to take over
"I have learned that you are distressed at my sending Ashtar to take charge of your region"
 (وقد بلغني موجدتك من تسريح الأشر إلى عملك) p. 596
- 2.35 To 'Abdallāh ibn al-'Abbās, praising Muḥammad ibn Abī Bakr, who had been killed in Egypt, and describing 'Alī's unsuccessful efforts to send aid
"Egypt has been conquered, and Muḥammad ibn Abī Bakr—may God have mercy on him!—has gained martyrdom"
 (فإنّ مصر قد افتتحت ومحمد بن أبي بكر رحمه الله قد استشهد) p. 598
- 2.36 To 'Aqīl in Medina, describing Ḥujr's fight against Ḍaḥḥāk, who had raided Iraq, condemning the Quraysh and declaring 'Alī's resolve to continue fighting in the path of truth
"I dispatched a large army of Muslims to fight him"
 (ففرّحت إليه جيشاً كثيفاً من المسلمين) p. 598
- 2.37 To Mu'āwiyah, before the Battle of Ṣiffin, accusing him of using 'Uthmān's killing for his own benefit, and of abandoning him earlier, when asked to aid him
"Great God! How fervently you cling to your outlandish passions"
 (فسبحان الله ما أشدّ لزومك للأهواء المبتدعة) p. 600
- 2.38 To the people of Egypt, when appointing Ashtar as governor
"... I have sent you one of God's own servants, who neither sleeps during the days of danger"
 (...فقد بعثت إليك عبداً من عباد الله لا ينام أيام الخوف) p. 602

- 2.39 Warning to ‘Amr ibn al-‘Āṣ before marching on Şiffin
“You have subordinated your faith to the worldly gain promised to you by a man whose deceit is plain”
 (فإنَّكَ جعلت دينك تبعاً لدنيا أمرئٍ ظاهرٍ غيِّه) p. 602
- 2.40 To a governor, possibly ‘Abdallāh ibn al-‘Abbās, who had misappropriated funds
“I am informed that you have done something, which, if you have done it, means you have angered your Lord”
 (فقد بلغني عنك أمرٌ إن كنت فعلته فقد أَسخطت ربَّكَ) p. 604
- 2.41 Sent shortly before ‘Alī’s death, possibly to ‘Abdallāh ibn al-‘Abbās in Mecca, rebuking him for misappropriation of funds
“I had shared my charge with you”
 (فإنِّي كنت أشركتك في أمانتي) p. 604
- 2.42 To ‘Umar ibn Abī Salamah, governor of Bahrain, recalling him to participate in the march on Syria, and replacing him with al-Nu‘mān ibn ‘Ajlān
“I have appointed al-Nu‘mān ibn ‘Ajlān over Bahrain”
 (فإنِّي قد وليت النعمان بن عجلان على البحرين) p. 606
- 2.43 To Maşqalah, governor of Ardashīr, rebuking him for misappropriation of treasury funds
“I am informed that you have done something, which, if you have done it, means that you have angered your Lord”
 (بلغني عنك أمرٌ إن كنت فعلته فقد أَسخطت إلهك) p. 608
- 2.44 To Ziyād, warning against Mu‘āwiyah’s blandishments
“I have learned that Mu‘āwiyah wrote to you in an attempt to befuddle your mind and dull your blade”
 (وقد عرفت أنَّ معاوية كتب إليك يستزلُّ بك ويسفِّل غرْبَكَ) p. 608
- 2.45 To Ibn Ḥunayf, governor of Basra, rebuking him for favoring the wealthy, Fadak, which was taken from his family, his own renunciant ways and compassionate governance, censure of the world, pious counsel
“Ibn Ḥunayf, I am informed that one of Basra’s grandees invited you to a feast and you rushed to go”
 (فقد بلغني أنَّ رجلاً من فتيّة أهل البصرة دعاكَ إلى مأدبة فأسرعت إليها) p. 610

- 2.46 To Ashtar, governor of Naṣībīn, recalling him after the arbitration, sending him to Egypt
"You are one of those whose support I rely on to establish our religion"
 (فإنَّكَ مَنَّ أَسْتَظْهِرُ بِهِ عَلَى إِقَامَةِ الدِّينِ) p. 616
- 2.47 Testament of counsel for Ḥasan and Ḥusayn after the death blow, and for 'Alī's family, urging restraint in blood retaliation
"I counsel you both to remain conscious of God. Do not seek this world even if it seeks you"
 (أَوْصِيْكُمْ بِتَقْوَى اللَّهِ وَأَنْ لَا تَبْغِيَا الدُّنْيَا وَإِنْ بَغَتْكُمْ) p. 616
- 2.48 To Mu'āwiyah at Ṣiffin, reluctantly accepting arbitration, warning him against treachery, and underscoring 'Alī's submission to the ruling of the Qur'an
"Treachery and lies kill a man's faith and ruin his worldly affairs"
 (وَإِنَّ الْبَغْيَ وَالزُّورَ يُوتِغَانِ بِالْمَرْءِ فِي دِينِهِ وَدُنْيَاهِ) p. 618
- 2.49 Warning to 'Amr ibn al-Āṣ, sent from Nukhaylah, just before the march on Syria
"This world distracts you from the next"
 (فَإِنَّ الدُّنْيَا مُشْغَلَةٌ عَنْ غَيْرِهَا) p. 620
- 2.50 To his commanders, declaring his principled policies and offering pious counsel
"It befits those in authority"
 (فَإِنَّ حَقًّا عَلَى الْوَالِي) p. 620
- 2.51 To tax collectors, instructing justice and compassion, and warning against unfair seizure of property from subjects, whether Muslim, Christian, or Jew
"Whoever fails to care about his end, fails to safeguard himself by advancing provisions for his soul"
 (فَإِنَّ مَنْ لَمْ يَحْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يَقْدَمْ لِنَفْسِهِ مَا يُحْرِزُهَا) p. 620
- 2.52 To governors on timings of the ritual prayers
"Pray the noon prayer when the sun casts a shadow equal to a squatting goat"
 (فَصَلُّوا بِالنَّاسِ الظُّهْرَ حِينَ تَقْبِيءُ الشَّمْسُ مِثْلَ مَرَبِضِ الْغَنَزِ) p. 622

- 2.53 The Testament of Ashtar (*Ahd al-Ashtar*) on his appointment as governor of Egypt, lengthy instructions on fair, kind, and astute governance, pious counsel
"This is what God's servant, 'Alī, Commander of the Faithful, commands Mālik ibn al-Ḥārith al-Ashtar, in the epistle he writes appointing him governor of Egypt"
 (هذا ما أمر به عبد الله عليّ أمير المؤمنين مالك بن الحارث الأشتر في عهده إليه حين ولاه مصر)
 p. 624
- 2.54 To Ṭalhah and Zubayr, preceding the Battle of the Camel, urging them to return to the fold
"Although you deny this now, you know that I did not approach the people"
 (فقد علمتما وإن كنتمما أني لم أورد الناس)
 p. 646
- 2.55 To Mu'āwiyah in the lead-up to the Battle of Ṣiffin, urging him to return to the path of truth
"God created this world for the hereafter"
 (فإن الله سبحانه جعل الدنيا لما بعدها)
 p. 648
- 2.56 To Shurayḥ, when appointing him commander of the vanguard to Syria, pious counsel
"Be conscious of God every morning and every night"
 (اتق الله في كل صباح ومساء)
 p. 650
- 2.57 Sent from Dhū Qār to the people of Kufa, urging them to join 'Alī in fighting the associates of the Camel at Basra
"I have marched from my hometown as either oppressor or oppressed"
 (فإني خرجت عن حبي هذا إما ظالماً وإما مظلوماً)
 p. 650
- 2.58 To the garrison towns, describing the Battle of Ṣiffin
"Events began thus: We and the Syrians faced off"
 (وكان بدء أمرنا أننا ألتقينا والقوم من أهل الشام)
 p. 650
- 2.59 To Aswad ibn Quṭbah, commander of Ḥulwān, pious counsel
"A ruler's passions, if they lean in one direction"
 (فإن الوالي إذا اختلف هواه)
 p. 652
- 2.60 To administrators through whose lands 'Alī's army was marching
"I have dispatched troops who, God willing, will pass through your lands"
 (فإني قد سيرت جنوداً هي مارة بكم إن شاء الله)
 p. 652
- 2.61 To Kumayl, governor of Hit, rebuking him for failing to defend against Sufyān ibn 'Awf's attack
"A man's neglect of what he has been charged with"
 (فإن تضييع المرء ما ولي)
 p. 654

- 2.62 To the people of Egypt, sent with the newly appointed governor Ashtar, on events after the Prophet's death, 'Alī's righteousness, the Umayyads, urging the Egyptians to fight for the truth
"God sent Muḥammad as warner for the world"
 (فَإِنَّ اللَّهَ سَبَّحَانَهُ بَعَثَ مُحَمَّدًا نَذِيرًا لِلْعَالَمِينَ) p. 654
- 2.63 To Abū Mūsā, governor of Kufa, when he urged the people not to support 'Alī in the Battle of the Camel, rebuking and dismissing him from his post
"I am told that you have spoken words that go both for you and against you"
 (فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَعَلَيْكَ) p. 658
- 2.64 To Mu'āwiyah, presumably in the lead-up to the Battle of Ṣiffin, who had written accusations and demands
"Yes, my clan and yours were on terms of affection and unity, as you say"
 (فَإِنَّا كُنَّا نَحْنُ وَأَنْتُمْ عَلَى مَا ذَكَرْتُمْ مِنَ الْأَلْفَةِ وَالْجَمَاعَةِ) p. 658
- 2.65 After the Battle of Nahrawān, to Mu'āwiyah, who had demanded that 'Alī appoint him successor
"This is the time for you to understand fully the affairs swiftly unfolding before your eyes"
 (فَقَدْ آتَاكَ أَنْ تَنْتَفِعَ بِاللَّحِقِ الْبَاصِرِ مِنْ عَيَانِ الْأُمُورِ) p. 662
- 2.66 To 'Abdallāh ibn al-'Abbās, likely sent from Kufa to Mecca, shortly before 'Alī's death
"A man is overjoyed by gaining a thing he was not going to lose"
 (فَإِنَّ الْعَبْدَ لَيَفْرَحُ بِالشَّيْءِ الَّذِي لَمْ يَكُنْ لَيَفُوتُهُ) p. 664
- 2.67 To Qutham, governor of Mecca, on leading the hajj, teaching the pilgrims, and disbursing charity
"Lead the hajj among the people and remind them to revere these, God's special days"
 (فَأَقِمِ لِلنَّاسِ الْحَجَّ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ) p. 664
- 2.68 To Salmān, before 'Alī's caliphate, pious counsel
"This world is like a snake"
 (فَإِنَّ الدُّنْيَا مِثْلُ الْحَيَّةِ) p. 664
- 2.69 To Ḥārith, pious counsel
"Hold fast to the Qur'an and embrace its counsel"
 (وَتَمَسَّكْ بِحَبْلِ الْقُرْآنِ وَاتَّصَحَّحْ) p. 666

- 2.70 To Sahl, governor of Medina, telling him not to grieve over defectors
"I have learned that men from your town are stealing out to join Mu'āwiyah"
 (فقد بلغني أَنَّ رجلاً مِّن قَبْلِكَ يَتَسَلَّلُونَ إِلَى معاوية) p. 668
- 2.71 To Mundhir, governor of Iṣṭakhr, chastising him for misappropriation of treasury funds
"I was deceived about you by your father's piety"
 (فإنَّ صلاح أهلك عَرَّني منك) p. 668
- 2.72 To 'Abdallāh ibn al-'Abbās in Mecca, containing pious counsel
"You will not exceed your lifespan or be granted sustenance that is not yours"
 (فإنك لست بسابق أجلك ولا مرزوق ما ليس لك) p. 670
- 2.73 To Mu'āwiyah, possibly after the arbitration, rejecting his demands to make him successor
"I attribute to weak judgment ... the fact that I exchanged letters with you"
 (فإنِّي على التردد في جوابك ... لموهن رأيي) p. 670
- 2.74 Treaty between the tribes of Yemen and Rabī'ah
"This is what the people of Yemen ... have agreed upon"
 (هذا ما أجمع عليه أهل اليمن) p. 672
- 2.75 From Medina early in 'Alī's caliphate to Mu'āwiyah, explaining recent events and instructing him to take the pledge of the caliphate for 'Alī in Syria
"... You know that I was justified both in my efforts for your clan and in turning away from them"
 (...فقد علمت إعذاري فيكم وإعراضي عنكم) p. 672
- 2.76 To 'Abdallāh ibn al-'Abbās, while appointing him governor of Basra after the Battle of the Camel
"Be generous with your attention"
 (سع الناس بوجهك) p. 674
- 2.77 To 'Abdallāh ibn al-'Abbās, sent to debate the Kharijites
"Don't argue with them on the basis of the Qur'an"
 (لا تخاصمهم بالقرآن) p. 674
- 2.78 To Abū Mūsā in the lead-up to the arbitration
"The state of the people is such that many have bartered away most of their allotted share"
 (فإنَّ الناس قد تغير كثير منهم عن كثير من حظهم) p. 674

Additional Letter

p. 676

SECTION 3: SAYINGS: Chapter containing selections from the Commander of the Faithful's wise sayings and words of counsel, including selections from his answers to questions and short texts from all genres of his literary production [Includes aphorisms and short texts not listed here, and the following longer pieces]:

- 3.1 First aphorism in Sayings chapter
"In times of sedition, be like a young camel buck"
 (كُن فِي الْفِتْنَةِ كَأَبْنِ اللَّبُونِ) p. 678
- 3.26 Four pillars of faith, four pillars of unbelief, four branches of doubt
"Faith stands on four pillars: forbearance, conviction, justice, and struggle against evil"
 (الْإِيمَانُ عَلَى أَرْبَعٍ دَعَائِمٍ عَلَى الصَّبْرِ وَالْيَقِينِ وَالْعَدْلِ وَالْجِهَادِ) p. 684
- 3.33 Warning to Ḥasan about whom not to befriend
"My dear son, remember four things from me"
 (يَا بُنَيَّ أَحْفَظْ عَنِّي أَرْبَعًا) p. 688
- 3.69 Addressing this world, Ḍirār's report
"World, O world, get away from me!"
 (يَا دُنْيَا يَا دُنْيَا إِلَيْكَ عَنِّي) p. 696
- 3.70 Destiny and the march on Syria
"Woe! Perhaps you think destiny is final"
 (وَيْحَكَ لَعَلَّكَ ظَنَنْتَ قَضَاءَ لَا رَمَاً) p. 696
- 3.73 Five traits of character
"I counsel you to five traits so precious it is only right that you should whip your camels to reach them"
 (أَوْصِيَكُمْ بِخَمْسٍ لَوْ ضَرَبْتُمْ إِلَيْهَا آبَاتُ الْإِبِلِ لَكَانَتْ لَذَلِكَ أَهْلًا) p. 698
- 3.95 To Nawf al-Bikālī, pious counsel, David and Jesus as exemplars
"Nawf, blessed are those who reject worldliness"
 (يَا نَوْفَ طُوبَى لِلزَّاهِدِينَ فِي الدُّنْيَا) p. 704
- 3.99 Vagaries of the heart
"There is a piece of flesh attached to the jugular vein"
 (لَقَدْ عَلِقَ بِنْيَاطِ هَذَا الْإِنْسَانِ بَضْعَةٌ) p. 706
- 3.110 Clans of Quraysh, Hāshim
"Makhzūm are the sweet blossoms of Quraysh"
 (أَمَّا بَنُو مَخْزُومٍ فَرِيحَانَةُ قُرَيْشٍ) p. 710

- 3.112 When a man laughed while following a funeral procession
"We behave as though death were decreed for everyone other than ourselves"
 (كَأَنَّ الْمَوْتَ فِيهَا عَلَى غَيْرِنَا كُتِبَ) p. 712
- 3.119 Address to residents of graves
"O people of desolate abodes"
 (يَا أَهْلَ الدِّيارِ الْمُوحِشَةِ) p. 714
- 3.120 To a man who criticized this world
"You who reproach this world—do you choose to be deceived by her yet censure her?"
 (أَيُّهَا الذَّامُّ لِلدُّنْيَا أَتُغْتَرِّ بِالدُّنْيَا ثُمَّ تَذُمَّهَا) p. 714
- 3.124 The Qur'an's promise
"Whoever is granted four gifts will not be refused four others"
 (مَنْ أُعْطِيَ أَرْبَعًا لَمْ يُحْرَمَ أَرْبَعًا) p. 718
- 3.133 To Kumayl on the virtues of knowledge, vaunt of his own knowledge, and the continuity of God's proof through one who upholds it in all ages
"Kumayl, these hearts are like vessels, and the best are those that best receive and store"
 (يَا كَيْمِيلُ بَنَ زَيْدًا إِنَّ هَذِهِ الْقُلُوبَ أَوْعِيَةٌ نَفِيرُهَا أَوْعَاها) p. 720
- 3.136 Pious counsel in Kufa after the Battle of Nahrawān
"Do not be one of those who expect the hereafter without work"
 (لَا تَكُنْ مِمَّنْ يَرْجُو الْآخِرَةَ بَغَيْرِ الْعَمَلِ) p. 722
- 3.237 Reasons for the Shari'ah laws
"God has mandated belief to purify you from polytheism"
 (فَرَضَ اللَّهُ الْإِيمَانَ تَطْهِيرًا مِنَ الشُّرْكِ) p. 746
- 3.245–253 Section on Rare Words: A selection from 'Alī's sayings that need lexical explanations
- 3.245 First aphorism in Rare Words Section
"When that happens, religion's queen bee will rest its abdomen on the ground"
 (فَإِذَا كَانَ ذَلِكَ ضَرَبَ يَعْسُوبُ الدِّينِ بَذَنِبِهِ) p. 752

- 3.263 The Ka'bah's ornaments
"At the time when the Qur'an was revealed to the Prophet, there were four kinds of property"
 (إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى النَّبِيِّ وَالْأَمْوَالُ أَرْبَعَةٌ) p. 764
- 3.275 The Prophet
"In a time now past, I had a brother whom I loved in God's name"
 (كَانَ لِي فِيمَا مَضَى أَخٌ فِي اللَّهِ) p. 768
- 3.277 Condolence to Ash'ath on the death of his son
"Ash'ath, it is fitting that you mourn your son"
 (يَا أَشْعَثُ إِنْ تَحْزَنَ عَلَى ابْنِكَ) p. 770
- 3.319 A believer
"A believer shows his joy in his face and hides his sorrow in his heart"
 (الْمُؤْمِنُ يُبْشِرُهُ فِي وَجْهِهِ وَحُزْنُهُ فِي قَلْبِهِ) p. 782
- 3.327 Pious counsel
"Words are remembered, intentions are tested, and «every soul is mortgaged to what it has earned.»"
 (الْأَقْوَالُ مَحْفُوظَةٌ وَالسَّرَائِرُ مَبْلُوءَةٌ وَكُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ) p. 784
- 3.350 Pious counsel
"People! The stuff of this world is like rotten grass"
 (يَا أَيُّهَا النَّاسُ مَتَاعُ الدُّنْيَا حُطَامٌ مُوَبِّقٌ) p. 790
- 3.353 Counsel to Jābir
"The world is sustained by four types of people"
 (قَوَامُ الدُّنْيَا بِأَرْبَعَةٍ) p. 794
- 3.358 On sustenance being decreed and the need for contentment
"Sustenance is of two types"
 (الرِّزْقُ رِزْقَانِ) p. 796
- 3.367 How to apportion time
"The believer divides his time into three parts"
 (لِلْمُؤْمِنِ ثَلَاثُ سَاعَاتٍ) p. 800
- 3.387 Spending wealth for good
"My dear son, do not leave your wealth for others to inherit"
 (يَا بُنَيَّ لَا تُخْلِفَنَّ وَرَاءَكَ شَيْئًا مِنَ الدُّنْيَا) p. 804
- 3.388 How to seek God's forgiveness
"May your mother be bereaved! Do you know what it means to beg God's forgiveness?"
 (وَكَلِّمَنَّكَ مُنْكَ أَتَدْرِي مَا الْاِسْتِغْفَارُ) p. 806

3.403	God's special devotees <i>"God's special devotees are those who perceive the world's reality"</i> (إِنَّ أَوْلِيَاءَ اللَّهِ هُمُ الَّذِينَ نَظَرُوا إِلَى بَاطِنِ الدُّنْيَا)	p. 810
3.429	Last aphorism in Sayings chapter <i>"Many are seduced by praise"</i> (رَبُّ مَفْتُونٍ بِحَسَنِ الْقَوْلِ فِيهِ)	p. 816
	Additional Sayings	p. 818
	Raḍī's Conclusion	p. 824