

ومن خطبة له (عليه السلام)

About the condition of the people before the proclamation of prophethood and the Prophet's performance in spreading his message

أَمَّا بَعْدُ، فَإِنَّ اللَّهَ سَبَّحَانَهُ بَعَثَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا، وَلَا يَدْعِي نُبُوَّةً وَلَا وَحْيًا، فَقَاتِلَ بَيْنَ أَطَاعِهِ مِنْ عَصَاهُ، يَسُوقُهُمْ إِلَى مَنَاجِتِهِمْ، وَيَبَادِرُ بِهِمُ السَّاعَةَ أَنْ تَنْزِلَ بِهِمْ، يَجْسِرُ الْحَسِيرَ، وَيَقِفُ الْكَسِيرَ فَيَقِيمُ عَلَيْهِ حَتَّى يُلْحِقَهُ غَايَتُهُ، إِلَّا هَالِكًا لَا خَيْرَ فِيهِ، حَتَّى أَرَاهُمْ مَنَاجِتَهُمْ وَبِوَأْهُمْ مَحَلَّتَهُمْ، فَاسْتَدَارَتْ رَحَاهُمْ، وَاسْتَقَامَتْ قَنَاتُهُمْ.

So now, certainly Allāh deputed Muḥammad (S) as the Prophet while no one among the Arabs read the Book nor claimed prophethood or revelation. He had to fight those who disobeyed him in company with those who followed him, leading them towards their salvation and hastening with them lest death overtook them. When any weary person sighed or a distressed one stopped he stood at him till he got him his aim, except the worst in whom there was not virtue at all. Eventually he showed them their goal and carried them to their places (of deliverance). Consequently their affairs moved on and their hand-mill began to rotate (i.e. position gained strength), their spears got straightened.

وَأَيْمُ اللَّهِ، لَقَدْ كُنْتُ مِنْ سَاقَتِهَا حَتَّى تَوَلَّيْتُ بِحِذَائِهَا، وَاسْتَوْسَقْتُ فِي قِيَادِهَا، مَا ضَعُفْتُ، وَلَا جَبَنْتُ، وَلَا خُنْتُ، وَلَا وَهَنْتُ، وَأَيْمُ اللَّهِ، لَا بَقَرْنَ الْبَاطِلَ حَتَّى أَخْرِجَ الْحَقَّ مِنْ خَاصِرَتِهِ!

By Allāh, I was among their rear-guard till they turned back on their sides and were flocked in their rope. I never showed weakness or lack of courage, nor did I betray or become languid. By Allāh, I shall split the wrong till I extract right from its flanks.

قال السيد الشريف الرضي: وقد تقدم مختار هذه الخطبة، إلا أنني وجدت في هذه الرواية على خلاف ما سبق من زيادة ونقصان، فأوجب الحال إثباتها ثانية.

as-Sayyid ar-Raḍī says: I have quoted a selected part of this sermon before, but since I have found in the narration that this part differs from the previous one, more or less, I deemed it necessary to quote it again here.