

ومن خطبة له (عليه السلام) وفيها يبين فضل الاسلام ويذكر الرسول الكريم ثم يلوم أصحابه

About Islam

[دين الإسلام] الحمد لله الذي شرع الإسلام فسهل شرائعه لمن ورده، وأعز أركانه علي من غلبه، فجعله أمناً لمن علقه، وسليماً لمن دخله، وبرهاناً لمن تكلم به، وشاهداً لمن خاصم به، ونوراً لمن استضاء به، وفهماً لمن عقل، ولباً لمن تدبر، وآية لمن توسم، وتبصرة لمن عزم، وعبرة لمن اتعظ، ونجاة لمن صدق، وثقة لمن توكل، وراحة لمن فوض، وجنة لمن صبر.

Praise be to Allāh who established Islam and made it easy for those who approach it and gave strength to its columns against any one who tries to overpower it. So Allāh made it (a source of) peace for him who clings to it, safety for him who enters it, argument for him who speaks about it, witness for him who fights with its help, light for him who seeks light from it, understanding for him who provides it, sagacity for him who exerts, a sign (of guidance) for him who perceives, sight for him who resolves, lesson for him who seeks advice, salvation for him who testifies, confidence for him who trusts, pleasure for him who entrusts, and shield for him who endures.

فهو أبلج المناهج وأوضح الولايج مشرف المنار مشرق الجواد مضئ المصابيح، كريم المضمار رفيع الغاية، جامع الحبلبة متنافس السبق، شريف الفرسان، التصديق منهاجه، والصالحات مناره، والموت غايته، والدنيا مضماره، والقيامة حلبته، والجنة سبقته

It is the most bright of all paths, the clearest of all passages. It has dignified minarets, bright highways, burning lamps, prestigious field of activity, and high objective. It has a collection of race horses. It is approached eagerly. Its riders are honourable. Certification (of Allāh, Prophet etc.) is its way, good deeds are its minarets, death is its extremity, this world is its race-course, the Day of Judgement is its horses and Paradise is its point of approach.

ومنها في ذكر النبي (صلى الله عليه وآله): حتّي أوري قيساً لقابيس، وأنار علماً لحابيس، فهو أمينك المأمون، وشهيدك يوم الدين، وبعيثك نعمة، ورسولك بالحق رحمة. اللهم أقسم له مقسماً من عدلك، واجزه مضجعاً من خير من فضلك. اللهم أعل علي بناء البائين بناءه، وأكرم لديك نزله، وشرّف عندك منزله، وآته الوسيلة، وأعطه السناء والفضيلة، واحشرنا في زمرة غير خزايا، ولا نادمين، ولا ناكبين، ولا ناكثين، ولا ضالين، ولا مفتونين.

[A part of the same sermon about the Holy Prophet :] The Prophet lighted flames for the seeker and put bright signs for the impeded. So he is Thy trustworthy trustee, Thy witness on the Day of Judgement, Thy deputy as a blessing and Thy messenger of truth as mercy. My Allāh distribute to him a share from Thy Justice and award him multiples of good by Thy bounty. My Allāh heighten his construction over the constructions of others, honour him when he comes to Thee, dignify his

position before Thee, give him honourable position, and award him glory and distinction, and bring us out (on Day of Judgement) among his party, neither ashamed, nor repentant, nor deviators, nor pledge-breakers, nor strayers, nor misleads, nor seduced.

قال الشريف: وقد مضى هذا الكلام فيما تقدم، إلا أننا كررناه هاهنا لما في الروایتين من الاختلاف.

as-Sayyid ar-Raḍī says: This sermon had already appeared earlier but we have repeated it here because of the difference between the two versions.

ومنها في خطاب أصحابه: وقد بلغت من كرامة الله لكم منزلة تكريم بها إماءكم، وتوصل بها جيرانكم، ويعظمكم من لا فضل لكم عليه، ولا يدللكم عنده، ويهابكم من لا يخاف لكم سطوة، ولا لكم عليه إمرة، وقد ترون عهد الله منقوضاً فلا تغضبون! وأنتم لنقض ذمم آبائكم تأنفون! وكانت أمور الله عليكم ترد، وعنكم تصدر، وإليكم ترجع، فمكنتم الظلمة من منزلتكم، وألقيتم إليهم أزميتكم، وأسلمتم أمور الله في أيديهم، يعملون بالشبهات، ويسرون في الشهوات، وإيم الله، لو فرقوكم تحت كل كوكب، لجمعكم الله لشر يوم لهم!

[A part of the same sermon addressed to his followers :] By bounty of Allāh over you, you have acquired a position where even your slave maids are honoured, your neighbours are treated well. Even he over whom you enjoy no distinction or obligation honours you. Even those people fear you who had no apprehension of attack from you or any authority over you. You now see pledges of Allāh being broken but do not feel enraged although you fret and frown on the breaking of traditions of your forefathers. Allāh's matters have been coming to you, and going from and again coming back to you; but you have made over your place to wrong-doers and thrown towards them your responsibilities, and have placed Allāh's affairs in their hands. They act in doubts and tread in (fulfilment of) desires. By Allāh, even if they disperse you under every star Allāh would surely collect you on the day that would be worst for them.