

ومن خطبة له (عليه السلام) في بيان قدرة الله وانفراده بالعظمة وأمر البعث

About the Might of Allāh

[قدرة الله] كلُّ شَيْءٍ خَاشِعٌ لَهُ، وَكُلُّ شَيْءٍ قَائِمٌ بِهِ: غَنِيٌّ كُلُّ فَقِيرٍ، وَعَزٌّ كُلُّ ذَلِيلٍ، وَقُوَّةٌ كُلُّ ضَعِيفٍ، وَمَفْزَعٌ كُلُّ مَلْهُوفٍ، مَنْ تَكَلَّمَ سَمِعَ نَطْقَهُ، وَمَنْ سَكَتَ عَلِمَ سِرَّهُ، وَمَنْ عَاشَ فَعَلِيهِ رِزْقُهُ، وَمَنْ مَاتَ فَإِلَيْهِ مَنَابِقُهُ.

Everything submits to Him and everything exists by Him. He is the satisfaction of every poor, dignity of the low, energy for the weak and shelter for the oppressed. Whoever speaks, He hears his speaking, and whoever keeps quit, He knows his secret. On Him is the livelihood of everyone who lives, and to Him returns whoever dies.

لَمْ تَرَكَ الْعُيُونُ فَتُخَبِّرَنَّ عَنْكَ، بَلْ كُنْتَ قَبْلَ الْوَاصِفِينَ مِنْ خَلْقِكَ، لَمْ تَخْلُقِ الْخَلْقَ لِرُوحِشَةٍ، وَلَا اسْتَعْمَلْتَهُمْ لِمَنْفَعَةٍ، وَلَا يَسْبِقُكَ مِنْ طَلِبَتٍ، وَلَا يَفْلِتُكَ مِنْ أَخَذَتِ، وَلَا يَنْقُصُ سُلْطَانَكَ مِنْ عَصَاكَ، وَلَا يَزِيدُ فِي مَلِكِكَ مِنْ أَطَاعِكَ، وَلَا يَرُدُّ أَمْرَكَ مِنْ سَخِطِ قَضَائِكَ، وَلَا يَسْتَعْنِي عَنْكَ مَنْ تَوَلَّى عَنْ أَمْرِكَ. كُلُّ سِرِّ عِنْدَكَ عَلَانِيَةٌ، وَكُلُّ غَيْبٍ عِنْدَكَ شَهَادَةٌ.

(O Allāh!) The eyes have not seen Thee so as to be aware of Thee, but Thou wert before the describers of Thy creation. Thou didst not create the creation on account of loneliness, nor didst make them work for gain. He whom Thou catchest cannot go farther than Thee, and he whom Thou holdest cannot escape Thee. He who disobeys Thee does not decrease Thy authority, and he who obeys Thee does not add to Thy Might. He who disagrees with Thy judgement cannot turn it, and he who turns away from Thy command cannot do without Thee. Every secret before Thee is open and for Thee every absent is present.

أَنْتَ الْإِبْدُ فَلَآ أَمَدَ لَكَ، وَأَنْتَ الْمُنْتَهَى فَلَا مَحِيصَ عَنْكَ، وَأَنْتَ الْمَوْعِدُ فَلَا مَنْجِيَّ مِنْكَ إِلَّا إِلَيْكَ، بِيَدِكَ نَاصِيَةُ كُلِّ دَابَّةٍ، وَإِلَيْكَ مَصِيرُ كُلِّ نَسَمَةٍ. سَبِّحَانَكَ مَا أَعْظَمَ شَأْنُكَ! سَبِّحَانَكَ مَا أَعْظَمَ مَا نَرَى مِنْ خَلْقِكَ! وَمَا أَصْغَرَ كُلِّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ! وَمَا أَهْوَلَ مَا نَرَى مِنْ مَلَكُوتِكَ! وَمَا أَحْقَرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ! وَمَا أَصْغَرَ نِعْمَكَ فِي الدُّنْيَا، وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ!

Thou art everlasting; there is no end to Thee. Thou art the highest aim, there is no escape from Thee, Thou art the promised (point of return) from which there is no deliverance except towards Thee. In Thy hand is the forelock of every creature and to Thee is the return of every living being. Glory to Thee! How great is Thy creation that we see, but how small is this greatness by the side of Thy Might. How awe-striking is Thy realm that we notice, but how humble is this against what is hidden from us out of Thy authority. How extensive are Thy bounties in this world, but how small are they against the bounties of the next world.

[ومنها في الملائكة الكرام:] من ملائكة أسكنتهم سماواتك، ورفعتهم عن أرضك؛ هم أعلم خلقك بك، وأخوفهم لك، وأقربهم منك؛ لم يسكنوا إلا صلاب، ولم يضمّنوا الإرحام، ولم يخلقوا من ماء مهين، ولم يتشعبهم ريب المنون؛ وإنهم علي مكانهم منك، ومنزلتهم عندك، واستجماع أهوائهم فيك، وكثرة طاعتهم لك، وقلة غفلتهم عن أمرك، لو عاينوا كنه ما خفي عليهم منك لحقروا أعمالهم، ولزروا على أنفسهم، ولعرفوا أنهم لم يعبدوك حق عبادتك، ولم يطيعوك حق طاعتك.

[A part of the same sermon about the Angels :] Thou (O Allāh) made angels reside in Thy skies and placed them high above from Thy earth. They have the most knowledge about Thee and Thy whole creation, the most fearing from Thee, and the nearest to Thee. They never stayed in loins nor were retained in wombs. They were not created “from man water (semen)” (Qur’ān, 32:8; 77:20). They were not dispersed by “vicissitudes of time” (Qur’ān, 52:30). They are on their places (distinct) from Thee and in their positions near Thee. Their desires are concentrated in Thee. Their worship for Thee is much. Their neglect from Thy command is little. If they witness what remains hidden about Thee they would regard their deeds as very little they would criticise themselves and would realize that they did not worship Thee according to Thy right for being worshipped and did not obey Thee as Thou hast the right for being obeyed.

[عصيان الخلق:] سبحانك خالقاً ومعبوداً! بحسن بلائك عند خلقك، خلقت داراً، وجعلت فيها مأدبة، مشرباً ومطعماً، وأزواجاً وخداماً، وقصوراً، وأنهاراً، وزروعاً، وثماراً. ثم أرسلت داعياً يدعو إليها، فلا الداعي أجابوا، ولا فيما رغبتم رغبوا، ولا إلى ما شوقتم إليه اشتاقوا. أقبلوا علي حيفة قد افتضحوا بأكلها، واصطلحوا علي حبها، ومن عشق شيئاً أعشى بصره، وأمراض قلبه، فهو ينظر بعين غير صحيحة، ويسمع بأذن غير سميعة، قد خرقت الشهوات عقله، وأماتت الدنيا قلبه، وولّيت عليها نفسه،

[About the bounties and guidance of Allāh, and those who are ungrateful :] Glorified art Thou, the Creator, the Worshipped, on account of Thy good trials of Thy creatures. Thou created a house (the Paradise) and provided in it for feasting, drinks, foods, spouses, servants, places, streams, plantations and fruits. Then Thou sent a messenger to invite towards it, but the people did not respond to the caller, and did not feel persuaded to what Thou persuaded them nor showed eagerness towards what Thou desired them to feel eager. They jumped on the carcass (of this world), earned shame by eating it and became united on loving it. When one loves a thing it blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut asunder his wit, and the world has made his heart dead, while his mind is all longing for it.

فهو عبد لها، ولمن في يديه شيء منها، حيثما زالت زال إليها، وحيثما أقبلت أقبل عليها؛ لا ينزجر من الله بزاجر، ولا يتعظ منه بواعظ، وهو يرى المأخوذين على الغرة، حيث لا إقالة ولا رجعة، كيف نزل بهم ما كانوا يجهلون، وجاءهم من فراق الدنيا ما كانوا يأمنون، وقدموا من الآخرة على ما كانوا يوعدون. فغير مو صوف ما نزل بهم.

Consequently, he is a slave of it and of everyone who has any share in it. Wherever it turns, he turns towards it and wherever it proceeds, he proceeds towards it. He is not desisted by any desister from Allāh, nor takes admonition from any preacher. He sees those who have been caught in neglect whence there is neither rescission nor reversion. Whatever they were ignoring has befallen them, separation from this world, from which they took themselves safe, has come to them, and they have reached that in the next world which they had been promised. Whatever has befallen them cannot be described.

اجتمعت عليهم سكرة الموت وحسرة الفوت، ففترت لها أطرافهم، وتغيرت لها ألوانهم. ثم ازداد الموت فيهم ولوجاً، فحيل بين أحدهم وبين منطقته، وإنه لسين أهله ينظر ببصره، ويسمع بأذنه، على صحة من عقله، وبقاء من لبه، يفكر فيم أفني عمره، وفيم أذهب دهره! ويتذكر أموالاً جمعها، أغمض في مطالعها، وأخذها من مصر حاتها ومشتبهاها، قد لزمته تبعات جمعها، وأشرف على فراقها، تبقى لمن وراءه ينعمون فيها، ويتمتعون بها، فيكون المهناً لغيره، والعبء على ظهره. والمرء قد غلقت رهونه بها، فهو يعرض يده ندامة على ما أصح له عند الموت من أمره، ويزهد فيما كان يرغب فيه أيام عمره، ويتمنى أن الذي كان يغبطه بها ويحسده عليها قد حازها دونه!

Pangs of death and grief for losing (this world) have surrounded them. Consequently their limbs become languid and their complexion changes. Then death increases its struggle over them. In some one it stands in between him and his power of speaking although he lies among his people, looking with eyes, hearing with his ears, with full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed his time. He recalls the wealth he collected when he had blinded himself in seeking it, and acquired it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It would remain for those who are behind him. They would enjoy it and benefit by it. It would be an easy acquisition for others but a burden on his back, and the man cannot get rid of it. He would thereupon bite his hands with teeth out of shame for what was disclosed to him about his affairs at the time of his death. He would dislike what he coveted during the days of his life and would wish that he who envied him on account of it and felt jealous over him for it should have amassed it instead of he himself.

فلم يزل الموت يبالغ في جسده حتى خالط لسانه سمعه، فصار بين أهله لا ينطق بلسانه، ولا يسمع بسمعه: يرد د طرفه بالنظر في وجوههم، يرى حركات ألسنتهم، ولا يسمع رجع كلامهم. ثم ازداد الموت التباطؤ به، فقبض بصره كما قبض سمعه، وخرجت الروح من جسده، فصار جيفة بين أهله، قد أو حشوا من جانبه، وتباعدوا من قربه. لا يسعد باكبها، ولا يجيب داعياً. ثم حملوه إلى مخط في الارض، فأسلموه فيه إلى عمله، وانقطعوا عن زورته.

Death would go on affecting his body till his ears too would behave like his tongue (and lose functioning). So he would lie among his people, neither speaking with his

tongue nor hearing with his ears. He would be rotating his glance over their faces, watching the movements of their tongues, but not hearing their speaking. Then death would increase its sway over it, and his sight would be taken by death as the ears had been taken and the spirit would depart from his body. He would then become a carcass among his own people. They would feel loneliness from him and get away from near him. He would not join a mourner or respond to a caller. Then they would carry him to a small place in the ground and deliver him in it to (face) his deeds. They abandoned visiting him.

[القيامة:] حَتَّىٰ إِذَا بَلَغَ الْكِتَابَ أَجَلَهُ، وَالْأَمْرُ مَقَادِيرُهُ، وَالْحَقُّ آخِرُ الْخَلْقِ بِأَوَّلِهِ، وَجَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ، أَمَّا دَ السَّمَاءُ وَفَطَرُهَا، وَأَرْجَ الْأَرْضِ وَأَرْجَفُهَا، وَقَلَعَ جِبَالَهَا وَنَسَفَهَا، وَدَكَ بَعْضُهَا بَعْضًا مِنْ هَيْبَةِ جَلَالَتِهِ وَمَخَوْفِ سَطْوَتِهِ، وَأَخْرَجَ مِنْ فِيهَا، فَجَدَّ دَهُمَ بَعْدَ إِخْلَاقِهِمْ، وَجَمَعَهُمْ بَعْدَ تَفْرِيقِهِمْ، ثُمَّ مَيَّزَهُمْ لِمَا يُرِيدُهُ مِنْ مَسْأَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَخَبَايَا الْأَفْعَالِ، وَجَعَلَهُمْ فَرِيقَيْنِ: أُنْعَمَ عَلَى هَؤُلَاءِ وَانْتَقَمَ مِنْ هَؤُلَاءِ.

[About the Day of Judgement :] Till whatever is written as ordained approaches its end, the affairs complete their destined limits, the posteriors join the anteriors and whatever Allāh wills takes place in the shape of resurrection of His creation. Then He would convulse the sky and split it. He would quake the earth and shake it. He would root out the mountains and scatter them. They would crush each other out of awe of His Glory and fear of His Dignity. He would take out everyone who is in it. He would refresh them after they had been worn out and collect them after they had been separated. Then He would set them apart for questioning about the hidden deeds and secret acts. He would then divide them into two groups, rewarding one and punishing the other.

فَأَمَّا أَهْلَ الطَّاعَةِ فَأَثَابَهُمْ بِجَوَارِهِ، وَخَلَدَهُمْ فِي دَارِهِ، حَيْثُ لَا يَظُنُّ النَّزَالَ، وَلَا تَغْيِيرُ بِهِمُ الْحَالِ، وَلَا تَنْوَبُهُمُ الْإِفْزَاعُ، وَلَا تَنَالُهُمُ الْأَسْقَامُ، وَلَا تَعْرِضُ لَهُمُ الْأَخْطَارُ، وَلَا تَشْخِصُهُمُ الْأَسْفَارُ.

As regards the obedient people He would reward them with His nearness and would keep them for ever in His house from where those who settle therein do not move out. Their position would not undergo change, fear would not overtake them, ailments would not befall them, dangers would not affect them and journey would not force them (from place to place).

وَأَمَّا أَهْلَ الْمَعْصِيَةِ فَنَزَلَهُمْ شَرَّ دَارٍ، وَغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ، وَقَرَنَ النَّوَاصِي بِالْأَقْدَامِ، وَأَلْبَسَهُمْ سَرَائِلَ الْقَطْرَانِ، وَمَقَطَّعَاتِ النَّيِّرَانِ، فِي عَذَابٍ قَدْ اشْتَدَّ حَرُّهُ، وَبَابٌ قَدْ أَطْبَقَ عَلَى أَهْلِهِ، فِي نَارٍ لَهَا كَلْبٌ وَلِجْبٌ، وَلِهَبٌ سَاطِعٌ، وَقَصِيفٌ هَائِلٌ، لَا يَظُنُّ مَقِيمَهَا، وَلَا يَفَادِي أَسِيرَهَا، وَلَا تَفْصَمُ كِبُولُهَا. لَا مَدَّةَ لِلدَّارِ فَتَنِي، وَلَا أَجَلَ لِلْقَوْمِ فَيَقْضَى.

As for people of sins, He would settle them in the worst place, would bind their

hands with the necks, bind the forelocks with feet and would clothe them in shirts of tar and dresses cut out of flames. They would be in punishment whose heat would be severe, door would be closed on the inmates—in fire which is full of shouts and cries and rising flames and fearful voices. Its inmate does not move out of it, its prisoner cannot be released by ransom and its shackles cannot be cut. There is no fixed age for this house so that it might perish, or period for its life that might pass away.

[ومنها في ذكر النبي صلى الله عليه وآله:] قَدْ حَقَّرَ الدُّنْيَا وَصَغَّرَهَا، وَأَهْوَنَ بِهَا وَهَوَّنَهَا، وَعَلِمَ أَنَّ اللَّهَ تَعَالَى زَوَّاهَا عَنْهُ اخْتِيَارًا، وَبَسَطَهَا لِغَيْرِهِ احْتِقَارًا، فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ، وَأَمَاتَ ذِكْرَهَا عَنِ نَفْسِهِ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنِ عَيْنِهِ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا، أَوْ يَرْجُو فِيهَا مَقَامًا. بَلَغَ عَنِ رَبِّهِ مَعْذِرًا، وَنَصَحَ لِأُمَّتِهِ مَنْذِرًا، وَدَعَا إِلَى الْجَنَّةِ مَبْشِرًا، وَخَوْفَ مِنَ النَّارِ مَحْذِرًا.

[A part of the same sermon about the Holy Prophet :] He treated this world disdainfully and regarded it low. He held it contemptible and hated it. He realized that Allāh kept it away from him with intention and spread it out for others by way of contempt. Therefore, he remained away from it by his heart, banished its recollection from his mind and wished that its attraction should remain hidden from his eye so that he should not acquire any clothing from it, or hope for staying in it. He conveyed from Allāh the pleas (against committing sins), counselled his people as a warner (against Divine chastisement), called (people) towards Paradise as conveyor of good tidings.

[أهل البيت (عليه السلام)] نحن شجرة النبوة، ومحط الرسالة، ومختلف الملائكة، ومعادن العلم، وينابيع الحكم، ناصرنا ومحبنا ينتظر الرحمة، وعدونا ومبغضنا ينتظر السطوة.

[About the Descendants of the Holy Prophet :] We are the tree of prophethood, staying place of (Divine) Message, descending place of angels, mines of knowledge and the sources of wisdom. Our supporter and lover awaits mercy while our enemy and he who hates us awaits wrath.