

ومن خطبة له (عليه السلام) يعظم الله سبحانه ويذكر القرآن والنبى ويعظ الناس

On the Glory of Allāh

[عظمة الله تعالى:] وَأَنْقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَزْمَتَتِهَا، وَقَذَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرْضُونَ مَقَالِيدَهَا، وَسَجَدَتْ لَهُ بِالْغَدُوِّ وَالْأَصَالِ الْأَشْجَارُ النَّاضِرَةَ، وَقَدَحَتْ لَهُ مِنْ قَضْبَانِهَا النَّبْرَانَ الْمَضِيئَةَ، وَأَتَتْ أَكْلَهَا بِكَلِمَاتِهِ الْأَشْمَارَ الْيَانِعَةَ.

This world and the next have submitted to Him their reins, and the skies and earths have flung their keys towards Him. The thriving trees bow to Him in the morning and evening, and produce for Him — flaming fire from their branches, and at His command, turn their own feed into ripe fruits.

[منها في القرآن:] وَكِتَابُ اللَّهِ بَيْنَ أَيْدِيكُمْ، نَاطِقٌ لَا يَعْيَا لِسَانَهُ، وَبَيْتٌ لَا تُهْدَمُ أَرْكَانُهُ، وَعِزٌّ لَا تُهْزَمُ أَعْوَانُهُ.

[A part of the same sermon about the Holy Qur'ān :] The Book of Allāh is among you. It speaks and its tongue does not falter. It is a house whose pillars do not fall down, and a power whose supporters are never routed.

[منها في رسول الله:] أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ، وَتَنَازَعِ مِنَ الْأَلْسُنِ، فَفَقِيَ بِهِ الرُّسُلُ، وَخَتَمَ بِهِ الْوَحْيَ، فَجَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ، وَالْعَادِلِينَ بِهِ.

[A part of the same sermon about the Holy Prophet :] Allāh deputed the Prophet after a gap from the previous prophets when there was much talk (among the people). With him Allāh exhausted the series of prophets and ended the revelation. He then fought for Him those who were turning away from Him and were equating others with Him.

[منها في الدنيا:] وَإِنَّمَا الدُّنْيَا مَتَهَيَّ بِبَصْرِ الْأَعْمَى، لَا يُبْصِرُ مِمَّا وَّرَاءَهَا شَيْئًا، وَالْبَصِيرُ يَنْفِذُهَا بِبَصَرِهِ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا، فَالْبَصِيرُ مِنْهَا شَاخِصٌ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ، وَالْبَصِيرُ مِنْهَا مَتَزُوٌّ، وَالْأَعْمَى لَهَا مَتَزُوٌّ.

[A part of the same sermon about this world :] Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of a looker (who looks with the eye of his mind) pierces through and realizes that the (real) house is beyond this world. The looker therefore wants to get out of it while the blind wants to get into it. The looker collects provision from it (for the next world) while the blind collects provision for this very world.

[منها في عظة الناس:] وَأَعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمْلَأُهُ، إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ لَهُ فِي الْمَوْتِ رَاحَةً، وَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَيِّتِ، وَبَصْرٌ لِلْعَيْنِ الْعَمِيَاءِ، وَسَمْعٌ لِلْأَذْنِ الصَّمَمَاءِ، وَرِيٌّ لِلظَّمْآنِ، وَفِيهَا الْغِنَى

[A part of the same sermon — A caution :] You should know that a man gets satiated and wearied with everything except life, because he does not find for himself any pleasure in death. It is in the position of life for a dead heart, sight for the blind eye, hearing for the deaf ear, quenching for the thirsty and it contains complete sufficiency and safety.

وأعلموا أنه ليس من شيء إلا ويكاد صاحبه يشبع منه ويملّه، إلا الحياة فإنه لا يجد له في الموت راحة، وإنما ذلك بمنزلة الحكمة التي هي حياة للقلب الميت، وبصر للعين العمياء، وسمع للأذن الصماء، وري للظمان، وفيها الغنى كله والسلامة.

The Book of Allāh is that through which you see, you speak and you hear. Its one part speaks for the other part, and one part testifies to the other. It does not create differences about Allāh nor does it mislead its own follower from (the path of) Allāh. You are joined together in hatred of each other and in the growing of herbage on your filth (i.e., for covering inner dirt by good appearance outside). You are sincere with one another in your love of desires and bear enmity against each other in earning wealth. The evil spirit (Satan) has perplexed you and deceit has misled you. I seek the help of Allāh for myself and you.