

ومن خطبة له (عليه السلام) يحمد الله فيها ويشني على رسوله ويصف خلقاً من الحيوان

Praise of Allāh and His wonderful creatures

[حمد الله تعالى:] الحمد لله الذي لا تدركه الشواهد، ولا تحويه المشاهد، ولا تراه الذواظر، ولا تحجبه السواتر، الدال على قدمه بحدوث خلقه، وبحدوث خلقه على وجوده، وباشتباههم على أن لا شبه له، الذي صدق في ميعاده، وارتفع عن ظلم عباده، وقام بالقسط في خلقه، وعدل عليهم في حكمه، مستشهد بحدوث الأشياء على أزليته، وبما وسمها به من العجز على قدرته، وبما اضطرها إليه من الفناء على دوامه،

Praise be to Allāh. He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot cover Him. He proves His eternity by the coming into existence of His creation, and (also) by originating His creation (He proves) His existence, and by their (mutual) similarity He proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He stands by equity among His creation and practices justice over them in His commands. He provides evidence through the creation of things of His being from ever, through their marks of incapability of His power, and through their powerlessness against death of His eternity.

واحد لا يعدد، ودائم لا يأمد، وقائم لا يعمد، تتلقاه الأذهان لا بمشاعرة، وتشهد له المرآة لا بمحاضرة، لم تحط به الأوهام، بل تجلي لها بها، وبها امتنع منها، وإليها حاكمها، ليس بذئ كبر امتدت به النهايات فكبرته تجسيماً، ولا بذئ عظم تناهت به الغايات فعظمته تجسيداً بل كبر شأنها، وعظم سلطانها.

He is One, but not by counting. He is everlasting without any limit. He is existent without any support. Minds admit of Him without (any activity of the) senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot encompass Him. He manifests Himself to the imagination with his help for the imagination, and refuses to be imagined by the imagination. He has made imagination the arbiter (in this matter). He is not big in the sense that volume is vast and so His body is also big. Nor is He great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority.

[الرسول الأعظم:] وأشهد أن محمدًا عبده الصفي، وأمينه الرضي (صلى الله عليه وآله وسلم) أرسله بوجوب الحجج، وظهور الفلج، وإيضاح المنهج، فبلغ الرسالة صادعاً بها، وحمل على المحجة دالاً عليها، وأقام أعلام الهدى ومنار الضياء، وجعل أمراً للاسلام متينة، وعراً الايمان وثيقة.

[About the Holy Prophet:] I stand witness that Muḥammad is His slave, His chosen Prophet and His responsible trustee — may Allāh bless him and his descendants.

Allāh sent him with undeniable proofs, a clear success and open paths. So he conveyed the message declaring the truth with it. He led the people on the (correct) highway, established signs of guidance and minarets of light, and made Islam's ropes strong and its knots firm.

[منها في صفة خلق أصناف من الحيوان:] ولو فكروا في عظيم القدرة، وجسيم النعمة، لرجعوا إلى الطريق، وخافوا عذاب الحريق، ولكن القلوب عليلة، والإبصار مدخولة! ألا تنظرون إلى صغير ما خلق الله، كيف أحكم خلقه، وأتقن تركيبه، وقلق له السمع والبصر، وسوى له العظم والبشر!

[A part of the same sermon About the creation of animal species :] Had they pondered over the greatness of His power and the vastness of His bounty they would have returned to the right path and feared the punishment of the Fire; but hearts are sick and eyes are impure. Do they not see the small things He has created, how He strengthened their system and opened for them hearing and sight and made for them bones and skins?

[في خلق النمل:] انظروا إلى النملة في صغير جثتها، ولطافة هيئتها، لا تكاد تنال بلحظ البصر، ولا بمستدرك الفكر، كيف دبَّت علي أرضها، وصبت علي رزقها، تنقل الحبة إلى جحرها، وتعدّها في مستقرها. تجمع في حرها لبردها، وفي ورودها لصدرها، مكفول برزقها، مرزوقة بوقفها، لا يغفلها المذنان، ولا يحرمها الديان، ولو في الصفا اليابس، والحجر الجامس!

Look at the ant with its small body and delicate form. It can hardly be seen in the corner of the eye, nor by the perception of the imagination — how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter, and during strength for the period of its weakness. Its livelihood is guaranteed, and it is fed according to fitness. Allāh, the Kind, does not forget it and (Allāh the Giver) does not deprive it, even though it may be in dry stone or fixed rocks.

ولو فكرت في مجاري أكلها، وفي علوها وسفلها، وما في الجوف من شراسيف بطنها، وما في الرأس من عينها وأذنها، لقضبت من خلقها عجبا، ولقيت من وصفها تعباً! فتعالى الذي أقامها علي قوائمها، وبنّاها علي دعائمها! لم يشركه في فطرتها فاطر، ولم يعنه علي خلقها قادر. ولو ضربت في مذاهب فكرك لتبلغ غاياته، ما دلتك الدلالة إلا علي أن فاطر النملة هو فاطر النخلة، لدقيق تفصيل كل شيء، وغامض اختلاف كل حي، وما الجليل واللاطيف، والثقيل والخفيف، والقوي والضعيف، في خلقه إلا سواء.

If you have thought about its digestive tracts in its high and low parts, the carapace of its belly, and its eyes and its ears in its head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other originator took part with Him in its origination and no one having power assisted Him in its creation. If you tread on the paths of your imagination and reach its extremity it will not lead you anywhere

except that the Originator of the ant is the same as He who is the Originator of the date-palm, because everything has (the same) delicacy and detail, and every living being has little difference. In His creation, the big, the delicate, the heavy, the light, the strong, the weak are all equal. [1]

[خَلْقَةُ السَّمَاءِ وَالْكُونِ:] وَكَذَلِكَ السَّمَاءُ وَالْهَوَاءُ، وَالرِّيَّاحُ وَالْمَاءُ.. فَانظُرْ إِلَى الشَّمْسِ وَالْقَمَرِ، وَالنَّبَاتِ وَالشَّجَرِ، وَالْمَاءِ وَالْحَجَرِ، وَاجْتِلَافِ هَذَا اللَّيْلِ وَالنَّهَارِ، وَتَفَجُّرِ هَذِهِ الْبِحَارِ، وَكَثْرَةِ هَذِهِ الْجِبَالِ، وَطُولِ هَذِهِ الْقُلَالِ، وَتَفَرُّقِ هَذِهِ اللُّغَاتِ، وَالْإِلْسِنِ الْمَخْتَلِفَاتِ. فَالْوَيْلُ لِمَنْ جَعَدَ الْمَقْدَرِ، وَأَنْكَرَ الْمُدَبِّرِ! زَعَمُوا أَنَّهُمْ كَالنَّبَاتِ مَا لَهُمْ زَارِعٌ، وَلَا لِاخْتِلَافِ صُورِهِمْ صَانِعٌ، وَلَمْ يَلْجَأُوا إِلَى حُجَّةٍ فِيمَا ادَّعَوْا، وَلَا تَحْقِيقٍ لِمَا ادَّعَوْا، وَهَلْ يَكُونُ بِنَاءٌ مِنْ غَيْرِ بِنَانٍ، أَوْ جِنَايَةٌ مِنْ غَيْرِ جَانٍ؟!

[The Creation of the Universe :] So is the sky, the air, the winds and the water. Therefore, you look at the sun, moon, vegetation, plants, water, stone, the difference of this night and day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe be to him who disbelieves in the Ordainer and denies the Ruler. They believe that they are like grass for which there is no cultivator nor any maker for their diverse shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offense without an offender.

[خَلْقَةُ الْجَرَادَةِ:] وَإِنْ شِئْتَ قُلْتَ فِي الْجَرَادَةِ، إِذْ خَلَقَ لَهَا عَيْنَيْنِ حَمْرًا أَوْ بَيْنَ، وَأَسْرَجَ لَهَا حَدَقَتَيْنِ قَمْرًا أَوْ بَيْنَ، وَجَعَلَ لَهَا السَّمْعَ الْخَفِيَّ، وَفَتَحَ لَهَا الْفَمَ السُّوِّيَّ، وَجَعَلَ لَهَا الْحَسَّ الْقَوِيَّ، وَنَابَيْنَ بَيْنَهُمَا تَقْرِضَ، وَمَنْجَلَيْنِ بَيْنَهُمَا تَقْبِضَ، يَرْتَهِيهَا الزَّرَّاعُ فِي زَرْعِهِمْ، وَلَا يَسْتَطِيعُونَ ذُبَّهَا، وَلَوْ أَجْلَبُوا بِجَمْعِهِمْ، حَتَّى تَرُدَّ الْحَرْثَ فِي نَزْوَاتِهَا، وَتَقْضِي مِنْهُ شَهْوَاتِهَا، وَخَلَقَهَا كُلَّهُ لَا يَكُونُ إِصْبَعًا مُسْتَدَقَّةً.

[The wonderful creation of the locust :] If you wish you can tell about the locust (as well). Allāh gave it two red eyes, lighted for them two moon — like pupils, made for it small ears, opened for it a suitable mouth and gave it keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid of it in the matter of crops since they cannot drive it away even though they may join together. The locust attacks the fields and satisfies its desires (of hunger) from them although its body is not equal to a thin finger.

فَتَبَارَكَ اللَّهُ الَّذِي يَسْجُدُ لَهُ ﴿مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا﴾، وَيَعْفِرُ لَهُ خُدَا وَوُجْهًا، وَيَلْقِي بِالطَّاعَةِ إِلَيْهِ سَلْمًا وَضَعْفًا، وَيُعْطِي الْقِيَادَ رَهْبَةً وَخَوْفًا! فَالطَّيْرُ مَسْخَرَةٌ لِأَمْرِهِ، أَحْصَى عِدَدَ الرِّيشِ مِنْهَا وَالنَّفْسِ، وَأَرَسَى قَوَائِمَهَا عَلَى النَّدَى وَالْيَيْسِ، قَدَّرَ أَقْوَاتَهَا، وَأَحْصَى أَجْنَاسَهَا، فَهَذَا غَرَابٌ وَهَذَا عِقَابٌ، وَهَذَا جِمَامٌ وَهَذَا نِعَامٌ، دَعَا كُلَّ طَائِرٍ بِاسْمِهِ، وَكَفَلَ لَهُ بَرزَقَهُ. وَأَنْشَأَ السَّحَابَ الثَّقَالَ، فَأَهْطَلَ دِيمَهَا، وَعَدَّ دَقْسِمَهَا، فَبَلَ الْإَرْضَ بَعْدَ جَفْوَتِهَا، وَأَخْرَجَ نَبْتَهَا بَعْدَ جَدْوِيهَا.

[About the Glory of Allāh :] Glorified is Allāh before Whom every one in the skies or

the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension. The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet to stand on water and on land. He has ordained their livelihoods. He knows their species: this is the crow, this is the eagle, this is the pigeon and this is the ostrich. He called out every bird with its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

Footnote :

[1] The meaning is that if the smallest thing in creation is examined it will be found to contain all that which is found in the biggest creatures, and each will exhibit the same reflection of natures, workmanship and performance, and the ratio of each to Allāh's might and power will be the same, whether it be as small as an ant or as big as a date-palm. Is it not that making a small thing is easy for Him while the making of a big thing is difficult for Him, because the diversity of colour, volume and quantity is just based on the dictates of His sagacity and expediency, but as regards creation itself there is no difference among them. Therefore, this uniformity of creation is a proof of the oneness and unity of the Creator.