

A Lecture on Nahjul Balagha

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This book aims to clarify some of the misunderstandings shown by some people about Nahjul Balagha.

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Preface

In The Name Of Allah, The Beneficent, The Merciful

All Praise belongs to Allah, the Lord of the worlds;
The Beneficent, the Merciful:
the Master of the Day of Judgement;
Thee only we worship, and Thee we beseech for help;
Guide us to the straight path;
The path of those upon whom Thou hast bestowed favours,
not of those inflicted by Thy wrath, nor of those gone astray.

* * * * *

O Allah! send your blessings to the head of
Your messengers and the last of
Your prophets Muhammad, and his pure and cleansed progeny.
Also send Your blessings to all the
Prophets and Imams.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين وخاتم النبيين أحمد المجتبي أبي القاسم محمد
المصطفى وآله الطيبين الطاهرين

This is a lecture on Nahjul Balaghah, which also clarifies some misunderstandings which some people had shown about this august book.

In the end I have given two miraculous sermons of Imam Ali (ع) which the Imam (ع) had delivered on two different occasions: the First, without dot and the Second without the letter Alif.

وأخر دعوانا أن الحمد لله ربّ العالمين

15/5/1422

4/8/2001

Sayyid Saeed Akhtar Rizvi

Dar-es-Salaam

A Lecture on Nahjul Balaghah

Nahjul Balaghah is a collection of the sermons, lectures, letters and sayings of Amirul-Mu'minin Ali Ibn Abi Talib (ع). This collection was made by As-Sayyid Abul-Hassan Ali Ibn-al-Hussain Ar-Radi Al-Musawi, who is commonly referred to as Ash-Sharif Ar-Radi. He was born in 359 A.H. in Baghdad in a family which was well-known for its knowledge as well as worldly prestige and distinction. He died at the prime age of 47 years on 25 Jumada I, 406 A.H.

In his teen age he started a book which he named Khasaisal-Aimmah but could only write first chapter about Amirul-Mu'minin Ali (ع). This chapter which contains the lectures, letter and sayings of Amirul-Mu'minin Ali (ع) is divided in three parts: The first chapter contains his sermons and lectures, the second one, his letters and the third one his maxims and short sayings.

When he was compiling it, he had left blank spaces at the end of every section. It was done in order that if any piece of that lecture etc. was not available at that time and came to hand at a later date, it could be inserted therein. This book became a huge success from the day one, because the writings and lectures of Amirul-Mu'minin were held in high esteem from the beginning of the Islamic era; and people used to collect them, learn them and memorize them.

Even in Sayyid Radi's own time, a scholar, Ali Ibn An-Nasir, wrote a short commentary on it which he

called A'lam Nahjul Balaghah. Its manuscript was preserved in the library of Mumtazul-ulama Sayyid Muhammad Taqi in Lucknow. Then a detailed Sharh was written by Sayyid Ibn Hibatullah Ibn Al-Hassan Ar-Rawandi. However the most well-known and popular Sharh was written by Izzuddin Abdu'l-Hamid Ibn Abi'l-Hadid Al-Mu'tazili Al-Madaini.

He started writing it on 1st Rajab, 644 and completed it in the month of Safar 649 A.H. and sent it as present to Mu'ayyiduddin Al-Asadi Al-Alqami, who was the Minister of Al-Mustasim Billah, the last Abbasid caliph. Before Ibn Abi'l-Hadid, many well-known Sunni scholars had written commentaries on Nahjul Balaghah, e.g. Abu'l-Hassan Ali Ibn Abu'l-Qasim Al-Bayhaqi (d. 565), Al-Imam Fakhruddin Ar-Radi (606), Sa'dud-Din Taftazani.

In this way we see that up to 150 years after the compilation of Nahjul Balaghah, no serious doubt was expressed about the authenticity of the material collected in that book. The first man who tried to create some doubt about it was Ibn Khallikan who died in 681 A.H., who was not in Iraq or Egypt nor in the center of Islamic learning, but in Qairawan and Cordova under the Umayyad kingdom of Spain. He wrote while writing about As-Sayyid Murtada, the elder brother of Sayyid Radi: "People are of different views about the book, Nahjul Balaghah which is a collection of the talks of Ali Ibn Abi Talib (ع), whether it was compiled by him, i.e. Sayyid Murtada or his brother, Sayyid Radi. It is said that this is not from the speeches of Ali Ibn Abi Talib, but it was compiled by the man who forged it; and Allah knows better."

This short remark shows that Ibn Khallikan was even unaware of who was the compiler of Nahjul Balaghah, and then he has used the word, "It is said", but does not mention who had said it that it was not the speech of Ali Ibn Abi Talib (ع); and then he ends at the phrase, and Allah knows better. So in this way he for the first time sowed the seed of suspicion and doubt about this book. Also he does not say that the scholars or 'Ulama' have different views; he just says that "people" have different views.

Now one century after Ibn Khallikan came Adh-Dhahabi whose prejudice against the Shias is well-known and he went even further. He writes in the life-history of Sayyid Murtada: "Whoever would see this book, Nahjul Balaghah, will understand surely that it is spurious and forged in the name of Amirul-Mu'minin, because in this book is open denunciation of the two Sheikhs, Abu Bakr and Umar."

Is it not strange that for two hundred and fifty years there was no controversy about Nahjul Balaghah. Ibn Khallikan, sitting in Al-Maghrib, said that the people had different views that whether it was compiled by Sayyid Murtada or Sayyid Radi, and then said that "it is said" that it was not the speeches and writings of Ali Ibn Abi Talib. Then one hundred years after that came Adh-Dhahabi who tried to cast doubt and suspicion on the ground that the book contained open denunciation of Abu Bakr and Umar.

Before commenting on this view, a few things should be mentioned beforehand. First: It is not that Sayyid Radi was the first man to compile the lectures, sermons and letters of Ali Ibn Abi Talib (ع). Al-Mas'udi (who died in 340 A.H. long before the birth of Sayyid Radi, and who was a contemporary of not only Shaikh Mufid, but even of Shaikh Saduq) writes: The people had memorized his (i.e. Ali's) lectures

and sermons and different epistles, and their number reaches more than 480 lectures; they were delivered extempore, but people memorized them and continued to narrate them and teach them."¹

Now if these more than 480 lectures could be found, they would have made a bigger volume than Nahjul Balaghah. There was Abdul-Hamid Al-Katib Ibn Yahya, who died in 132 A.H., and Ibn Abi-Hadid quotes him in his Commentary that he said: I memorized 70 lectures from the lectures of Ali, and its benefits continued to grow and grow. Ibn Al-Muqaffa, who died in 142 A.H., used to say: "I drank from the sermons and lectures of Ali and its pleasing benefits grew and grew." That is why Allama Hassan Al-Nadubi writes in his foot-notes of Al-Bayan Wat-Tabyin of Al-Jabi: Obviously he learned and acquired his rhetoric from the lectures of Imam Ali (ع).

Ibn Nubatah, who died in 374 A.H., said: I memorized 100 pieces of sermons of Ali Ibn Abi Talib (ع), and it was a treasure of rhetoric which the more it is spent the more it increases. Zayd Ibn Ali Ibn Al-Hussain (ع), the grandson of Imam Hussain (ع), known as Zayd Ash-Shaheed, (martyred in 120 A.H.) used to listen to the sermons of Imam Ali Ibn Abi Talib (ع). Abu Salah Al-Kinani has said: Zayd used to hear from the lectures of Imam Ali Ibn Abi Talib ^(ع) ².

Even before him Zayn Ibn Wahb Al-Juhni who died in 90 A.H., who was one of the narrators of Amirul-Mu'minin (ع)'s traditions, had compiled Ali's lectures and sermons. There were other persons who had collected the lectures and sermons of Ali (ع), a short list of which is given here:

1. Hisham Ibn Muhammad Ibn Saib Al-Kalbi (d. 186 A.H.)³
2. Ibrahim Ibn Zahir; He had compiled Kitabu Khutub Ali (ع) i.e. the Book of the Sermons of Ali ^(ع) ⁴
3. Abu Muhammad Mas'adah Ibn Sadaqah had also collected the sermons of Ali ^(ع) ⁵
4. Abu Al-Qasim Abdul Azim Ibn Abdullah Hassani, who was a companion of Imam Ali An-Naqi (ع) had compiled Kitabu Khutub Amirul-Mu'minin ^(ع) ⁶.
5. Abu1-Khayr Sad Ibn Abi Hammad Ar-Radi, a contemporary of the above-mentioned Abdu1-Azim. He had also collected a similar book⁷.
6. Ali Ibn Muhammad Ibn Abdullah Madaini (d. 335 A.H.) He had also compiled lectures and letters of Ali ^(ع) ⁸.
7. Abu Muhammad Abdu1-Aziz Al-Jaludi (d. 330 A.H.). He had compiled several books separately on lectures of Ali, Letters of Ali, Sermons of Ali (ع) etc. ⁹
8. Abu Muhammad Hassan Ibn Ali Ibn Shu'bah Al-Halabi (d. 320 A.H.) He had narrated some sayings, maxims and lectures of Ali (ع) in his well-known book, Tuhaful-Uqal. He writes at the end: If we were to write here all the sermons and sayings of Ali which he spoke on only one subject, Tawheed, (leave aside all other subjects), it would be equal in volume to this book of ours.

Also there are many books written before Ash-Sharif Ar-Radi, in which many speeches and talks of Ali (ع) have been quoted on various occasions. For example, Al-Jabiz; (d. 255 A.H.); Al-Bayan Wat-Tabyin, Ibn Qutaybah Dinawari (d. 276 A.H.). Uyunul-Akhbar Wa Gharibul-Hadith; Ibn Wadih Yaqubi (d.

278): Tarikh Yaqubi, Kitab Al-Mubarrad of Abu1-Abbas Al-Mubarrad (d. 286): Kitabu Al-Kamil; the Historian, Ibn Jarir At-Tabari (d. 310): Tarikh Tabari; Ibn Durayd (d. 321): Kitab Al-Mujtana; Ibn Abd Rabbih, (d. 328): Al-Iqd Al-Farid; Al-Kulayni (d. 329): Al-Kafi ; Al-Masudi (d. 346): Marujudh-Dhahab; Abul-Faraj Isfahani (d. 356): Kitab Al-Aghani, Abu Ali Al-Qari (d. 356): Kitab An-Nawadir; Ash-Shaykh As-Saduq (d. 381) Kitab At-Tawhid and his many other collections of traditions; As-Shaykh Al-Mufid (d. 416): Kitab Al Irshad and Kitab Al-Jamal.

If the lectures and sermons of Ali (ع) quoted in the above-mentioned books are compared with those collected in Nahjul Balaghah, they appear to be the same or almost the same, with minor verbal differences.

Not only those who preceded Ash-Sharif Ar-Radi, but even his contemporaries or those who came soon after him, had collected and committed many sermons and speeches of Ali (ع) to memory, and some of them have mentioned them in their books. For example, Ibn Miskawayh (d. 421): Tajaribul-Umam; Hafiz: Abu Nuaym Isfahani (d. 430): Hilyatul-Awliya; Ash-Shaykh At-Tusi (d. 460) At-Tahdhib and Al-Amali; Abdu1-Wahid Ibn Mubammad Ibn Abdul-Wahid Al-Amidi (who was a contemporary of Ash-Shaykh At-Tusi) collected short maxims and sayings of Ali (ع), in a book which he named Ghurarul-Hikam Wa Durarul-Kilam printed in Egypt, Lebanon and India, and which has also been translated in Urdu; Abu Saeed Mansur Ibn Hussain Al-Abi Al-Wazir, (d. 422): Nuzhatul-Adab Aa Nathrud-Durar; and Qadi Abu Abdullah Muhammad Ibn Salamah Ash-Shafii (d. 453): his well-known book on this very subject, Dasturu Ma'alimil-Hikam, has been printed in Egypt.

All these authors were almost contemporary to Sayyid Radi, and except the book of Abu Saeed, all other books are printed and well-known in the Muslim word. Whatever is collected in those books, is the same or has the same style as found in Nahjul Balaghah.

After that period, we come to those who appeared centuries later, like Ibn Abi1-Hadid (d. 655), Sibte Ibn Jauzi (d. 606) and many others who tried to collect the sayings and sermons of Ali (ع) for completing what was left out by Ash-Sharif Ar-Radi in Nahjul Balaghah. Ash-Sharif Ar-Radi's main emphasis was on rhetorics, and therefore he named the book "The Path of Eloquence". That is why he had not given whole sermons and lectures, but only those pieces which he considered of the top standard in rhetorics and eloquence.

There was another factor which compelled Ash-Sharif Ar-Radi to leave out many sermons and saying: It was either because of unavailability of reference books, or because the copies in his hand were damaged or illegible. That is why he could not write completely even many of those sermons which are included in his book. That is why we see in many places that he gives a part of a sermon and then adds – "Wa Minha" (and the following also is a part of that sermon). This prompted the later scholars to write Al-Mustadrak and Al-Mustadrak Ala Al-Mustadrak of Nahjul Balaghah, to complete what was omitted or left out by Ash-Sharif Ar-Radi. That is why we find in the Sharh of Nahjul Balaghah (by Ibn Abil-Hadid) that wherever possible he writes complete sermons and lectures, and gives also the occasion and

background of that lecture.

These attempts to complete the collection had continued up to the last century, when Allamah Shaykh Hadi Kashifu1-Ghita wrote Mustadraku Nahjul Balaghah, which was printed in Najaf.

We also find that the contemporaries of As-Sayyid Ar-Radi had paid attention to Nahjul Balaghah, and the late-comers, most of them Sunnis like Imam Fakhrud-Din Ar-Radi, Ibn Abi1-Hadid and others, wrote its Commentaries. We know how the scholars usually attempt to attack or belittle the books of their contemporaries; yet none of them ever said that those lectures, sermons or sayings of Ali (ع) were forged by As-Sayyid Ar-Radi which he had wrongly attributed to Ali (ع). Also no one ever said that, because the lectures and writings attributed to Ali (ع) in Nahjul Balaghah were spurious, therefore we are collecting his genuine and authentic lectures, sermons, and letters in order to remove the misunderstandings created by As-Sayyid Ar-Radi.

Also ninety percent of the sermons etc. of Nahjul Balaghah are found in earlier books which are extant. Allamah Shaykh Hadi Kashifu1-Ghita wrote Madariku Nahjul Balaghah, i.e. Sources of Nahjul Balaghah. Then Allamah Sayyid Sibtu1-Hassan Hanswi of India wrote Minhaj Nahjul Balaghah in Urdu. In this book the learned scholar also dealt with all the objections levelled against Nahjul Balaghah by Khalusi.

Then Mr. Imtiaz Ali Arshi, the librarian of the Raza Library, Rampur, (India), a reputed Sunni scholar, wrote Istinadu Nahjul Balaghah, in which he quoted most of the material of Nahjul Balaghah and their references from earlier books. Latest attempt in this field was made by Allamah Abduz-Zahra Al-Ka'bi, who wrote Masadiru Nahjul Balaghah in three volumes. All these books are printed and are easily available. In this way, we find that the objections of some misguided people against this noble book have no leg to stand upon.

The fact remains that the main reason of this attempt to discredit Nahjul Balaghah lies in the third sermon, known as Ash-Shiqshiqiyah in which Ali (ع) has scathingly criticized his three predecessors and showed defects of them and their methods. Just to show what is involved in this lecture, I quote here a few lines from it. He begins: "Well, by Allah! the son of Abu Qahafah (i.e. Abu Bakr) dressed himself with it (i.e. the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill."

Then after commenting on the first caliphate, he turns to the second. He says: "It is strange that during his lifetime he [i.e. Abu Bakr] wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore."

Thus commenting on that era, he comes to the third caliphate. He says: "Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death) he put the matter (of caliphate) in a group and regarded me to be one of them. But good Heavens! What had I to

do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high.

One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, till the third man of these people stood up with heaving breasts between his dung and fodder. With him the children of his grand-father, (Umayyah) also stood up swallowing up Allah's wealth like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate."

So actually this is the reason of all these attacks against the book, as Adh-Dhahabi has let the cat out of the bag. He thinks that Nahjul Balaghah is spurious because there are in it scathing remarks against Abu Bakr and 'Umar.

However, let us see whether this sermon was really forged by Ash-Sharif Ar-Radi. I think I can do no better than to quote here the views of some Sunni scholars of old days:

Shah Waliyullah Dehlawi comments on this tendency of the Sunnis in his famous book, At-Tafhimat Al Ilahiyah: He says: "There are many people who claim that there was no difference among the Sahabah and that all of them were friends to each other. This thinking is against the historical facts and against the reality. Of course, they had quarreled with each other, fought with each other and disparaged each other. But we should not say anything against them, because what they did was not based on bad intentions; it was rather in good faith."

Ibn Abi1-Hadid Al-Mu'tazili has written at length about this sermon in his Sharh. He writes that his Master, Abu1-Khayr Musaddiq Ibn Shabib Al-Wasiti (d. 605) stated that he heard this sermon from his Shaykh Abu Muhammad Abdullah Ibn Ahmad Al Baghdadi (d. 567), known as Ibn Al-Khashshab; and when he reached the place where Ibn Abbas expresses his sorrow on this sermon remaining incomplete, Ibn Al-Khashshab said to him: If I had heard this expression of sorrow from Ibn Abbas, I would have certainly asked him, if there had remained with his cousin any further unsatisfied desire at all, because excepting the Prophet he had spared neither predecessors nor the followers and had uttered all that he wished to utter.

Why should therefore be any sorrow that he could not say what he wished. Musaddiq says that Ibn Al-Khashshab was a man of jolly nature and decent taste. I enquired from him whether he too regarded this sermon to be a fabrication. He replied: "By Allah! I believe it to be Amirul-Mu'minin's words, as I believe you to be Musaddiq Ibn Shabib. I said. Some people regard it as a fabrication of As-Sayyid Ar-Radi. He replied: How can Ar-Radi have such touch and such style of writing? I have seen As-Sayyid Ar-Radi's writing and know his style of composition. Nowhere is his writing like this one; and I have seen it in the books written 200 years before the birth of As-Sayyid Ar-Radi; and I have seen it in familiar hand writings about which I know by which scholar or which man of letter they were compiled; at that time not

only Ar-Radi, but even his father, Abu Ahmad An-Naqib was not born."

Thereafter, Ibn Abi1-Hadid writes: I saw this sermon in the compilation of my Master, Abu1-Qasim Abdullah Ibn Ahmad Al-Balkhi (d. 317); he was the Imam of the Mu'tazilites in the reign of Al-Muqtadir Billah [295-320 A.H.], which was much earlier than the birth of As-Sayyid Ar-Radi.

He further writes: I saw this sermon in Abu Ja'far Muhammad Ibn Abdur-Rahman Ibn Qibah's book, Al-Insaf. He was a student of Abul Qasim Al-Balkhi and a theologian of Imamiah sect¹⁰.

Ibn Maytham Al-Bahrani (d. 679) writes in his Sharh that he had seen one copy of this sermon which bore the handwriting of Al-Muqtadir Billah's minister, Abu1-Hassan Ali Ibn Muhammad Ibn Al-Furat (d. 312)¹¹.

Ash-Shaykh Qutbud-Din Ar-Rawandi (whose Commentary of Nahjul Balaghah, named Minhajul-Bara'ah, is earlier than that of Ibn Abi1-Hadid), gives his chain of narrators of this sermon. He narrates it from Ash-Shaykh Abu Nasr Al-Hassan Ibn Muhammad Ibn Ibrahim, from Al-Hafiz Abu1-Wafa Muhammad Ibn Al-Badi, Al-Hussain Ibn Ahmad Ibn Al-Badi and Al-Hussain Ibn Ahmad Ibn Abdur-Rahman, and also from Al-Haj Abu Bakr Ahmad Ibn Musa Ibn Marduwayh Al-Isfahani (d. 416), from Al-Hafiz Abu1-Qasim Sulayman Ibn Ahmad At-Tabarani (d. 360), from Ahmad Ibn Ali Al-Abbas, from Al-Hafiz Saeed Abu Salamah Ad-Dimashqi, from Junayd Ibn Thalab, from Ata Ibn Abi Rabab, from Ibn Abbas. This chain of narrators has been quoted by Al-Majlisi in Biharul-Anwar vol. 8, pp. 160-161. Allamah Majlisi also writes that this sermon is also found in the compilations of Abu Ali Muhammad Ibn Abdu1-Wahhab Al-Jubbai (d. 303).

Also he says: Al-Qadi Abdu1-Jabbar Ibn Ahmad Asadabadi (d. 415), a staunch Mu'tazilite, has tried to re-interpret some expressions of this sermon in his book, Al-Mughni, but he does not deny its being of Ali's composition (Ibid, p. 161). Ash-Shaykh As-Saduq gives his own chain of narrators of this sermon: Muhammad Ibn Ibrahim Ibn Ishaq At-Taliqani, from Abdu1-Aziz Ibn Yahya Al-Jaludi (d. 332), from Abu Abdullah Ahmad Ibn Ammar Ibn Khalid, from Yahya Ibn Al-Hamid Al-Himmani (d. 228), from Isa Ibn Rashid, from Ali Ibn Hudhayfah, from Ikrimah, from Ibn Abbas¹².

As-Sayyid Nimatullah Al-Jazairi writes: The author of Kitab Al-Gharat, Abu Ishaq Ibrahim Ibn Muhammad Ath-Thaqafi Al-Kuti (d. 283) has related this sermon through his own chain of narrators. The date of completion of writing this book is Tuesday, 13th Shawwal, 255 A.H., and it is the same year when As-Sayyid Murtada Al-Musawi (the elder brother of As-Sayyid Ar-Radi) was born¹³.

Likewise, Abu Uthman Amr Ibn Bahr Al-Jahiz has recorded the following words of Ali (ع) in his book, which are no less witty than the criticism of the sermon of Ash-Shiqshiqiyah. He quotes: "Those two basterdized and the third one rose like a crow whose courage is confined to the bit. It would have been better if his wings had been cut and his head severed."

Leaving aside many other authorities and scholars of the Sunni faith, we come to our own times and

meet Ash-Shaykh Muhammad Abduh, the Grand Mufti of Egypt, recognizing it as Ali's composition and writing its Commentary. Professor Muhammad Muhyid-Din Abdu1-Hamid of Al-Azhar University (Cairo) has added notations on the Explanations of Nahjul Balaghah written by Muhammad Abduh; adding a Foreword in the beginning, where he recognizes all such sermons which contain disparaging remarks against the previous caliphs and companions, as being the composition of Ali (ع).

In the light of all these references, is it not absurd to claim that this Sermon was forged by As-Sayyid Radi, when it is found in the books written centuries before the birth of As-Sayyid Radi?

Now we come to a new objection levelled against Nahjul Balaghah by Al-Khalusi. His main objection is that the Sermons and talks contain Saj, i.e. rhymed prose. He thinks that the ancient Arabs did not speak in hymed prose; it was a style developed in later days. This claim is really astonishing; and one has a right to ask whether Mr. Khalusi had ever read the Qur'an!! Did not he know that all the chapters revealed at Mecca are in rhymed prose? In fact, even the Medinite chapters end on rhymed prose, although they seem less pronounced because the Medinite verses are lengthier.

In fact, in the words of Rodwel, Arabic is a language in which it is difficult not to speak in rhym. And Ali (ع) was brought up in the lap of the Prophet from his early childhood, and he drank from the springhead of the Qur'an from before his teen age; because the Qur'an was revealed in his presence and he went on memorizing it.

Would it be very surprising if his way of speech were so saturated with Saj; and is it really surprising that we find Saj, rhymed prose, in his sermons, when everyone who was in contact with him –whether friend or foe– knew that it was his style of talking. When Ali's daughter, Zaynab (ع), was brought into the court of Ubaydullah Ibn Ziyad in Kufa, and she replied to some disparaging remarks of Ibn Ziyad against Imam Husayn and his family, she refuted his comments in such a forceful way that Ibn Ziyad had to say: “She speaks in rhymed prose and her father too spoke in rhymed prose.”

Then Mr. Khalusi says: There are some words used in the sermons of Nahjul Balaghah which were not used in ancient Arabic; and he has given a list of such words, which according to him prove late origin of these sermon. Sayyid Sibtul Hasan Hanswi has clearly shown in his book, Minhaj Nahjul Balaghah, from the quotations of Islamic literature that those words were in common use in old Arabic language.

Mr. Khalusi's third objection: Some of these sermons contain terminologies of philosophy; while the philosophical terms did not enter Arabia before the Umayyad period. But why should we look at those words as philosophical terms? Why could not we take them in their literal sense? If we find the word 'atom' in a writing of the nineteenth century, can we say that the word, 'atom bomb', was not known before the Second World War, therefore that writing must be a forgery?

If Mr. Khalusi had taken the trouble to treat those words as common Arabic ones, and then he had found himself unable to interpret them in normal way, then his objection could have been sustained. Even if those words are taken to mean what the dictionaries say, the sermons would be as meaningful and as

forceful as before.

This much was necessary to mention about Nahjul Balaghah, because we find nowadays some people laboring under the impression that it was a spurious book. However, the facts speak for themselves.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

- [1.](#) Marujudh-Dhahab, vol. 2 p. 33, Egypt ed.
- [2.](#) Rijal Al-Kashshi.
- [3.](#) Ibn An-Nadim, Al-Fihrist, vol. 7, p. 251.
- [4.](#) At-Tusi, Al-Fihrist ; An-Nijashi, Rijal.
- [5.](#) An-Nijashi, Al-Rijal.
- [6.](#) Ibid.
- [7.](#) Ibid.
- [8.](#) Mu Jamul-Udaba, of Yaqub Al-Hamawi, vol. 5; p. 313.
- [9.](#) At-Tusi, Al-Fihrist; An-Nijashi, Rijal.
- [10.](#) Sharh Nahjul Balaghah of Ibn Abil-Hadid, vol. 1, pp. 205–206.
- [11.](#) Sharh Nahjul Balaghah of Ibn Maytham, vol. 1, pp. 252–253.
- [12.](#) Ilalush-Sharaye, vol. I, ch. 122 p. 144; Ma'anil-Akhbar, ch. 22, pp. 330–361. He also gives another chain of narrators in the same book on p. 146 & 361, respectively.
- [13.](#) Al-Anwar An-Nu 'maniyah, p. 37

Notes on Miraculous Sermons of Imam Ali (as)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Now we propose to adorn this booklet with two miraculous sermons of Ali (ع) not found in Nahjul Balaghah. First is his sermon which is free from diacritical point – the whole sermon does not contain a single letter with dot. It is narrated in Al-Manaqib from Ibn Shahr Ashub, Al-Kalbi and Ibn Babuwayh, through his chains from Imam Ali Ar-Rida (ع) that he narrated this eternal miracle of his forefather, Amirul-Mu'minin (ع), i.e. the blessed sermon, free from dot.

It has been narrated by Abu Hashim Al-Jubbai from his father Abu Ali, from Abu Yaqub Ash-Shahham, from Abu1-Hudhayl Al-Allaf, from Abu Uthman At-Tawil, from Wasil Ibn Ata, from Abu Hashim Abdullah Ibn Muhammad Ibn Ali, from his father, Muhammad Ibn Al-Hanafiyah, from Ali (ع)

It is also given by Ash-Shaykh Muhammad Rida Al-Hakimi in his book, Salooni Qabla An Tafqidooni, vol. 2, pp. 442–443.

The second is his sermon which is free from the letter Alif. Some people had gathered around him, and were discussing writing method. They all agreed that no letter is more prevalent in speech than Alif, and that it is very difficult to speak without using it. At this juncture Ali (ع) delivered this sermon extempore, without any preparation, and it is totally free of Alif.

It is given by Al-Kafami, Ash-Shaykh Taqiyud-Din Ibrahim Al-Amili in his Al-Misbah, vol. 2, p, 849– 852 (which was written in 895 A.H.)

Also it is narrated from other sources by Al-Majlisi (d. 1110 A.H.) in Biharul-Anwar (new ed.) vol. 74 p. 242.

We have copied it from Bihar; there are minor variations in wordings in Al-Misbah which have been given here in brackets.

It should be recorded here that my teacher, Ayatollah Sayyid Zafru1-Hassan Rizvi (Jawadia, Benaras) had translated it in Urdu, in the same style, i.e. without Alif.

A Sermon Without Dots

A sermon by the Commander of the Faithful Imam Ali Ibn Abu Talib (ع) all Arabic letters of which do not contain any dots at all.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the most Gracious, the most Merciful

"هذه خطبة لأمر المؤمنين علي بن أبي طالب (ع) جميع حروف كلماتها خالية من ذكر النقطة

Following is a sermon by the Commander of the Faithful Imam Ali Ibn Abu Talib (ع) all Arabic letters of which do not contain any dots at all:

الحمد لله الملك المحمود، المالك الودود، مصور كل مولود، ومآل كل مطرود، ساطع المهاد وموطد الأطواد،

ومرسل الأمطار ومسهل الأوطار، عالم الأسرار ومدرکها، ومدمر الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها، عم سماحه وكمل ركامه، وهمل، طاول السؤال والأمل، وأوسع الرمل وأرمل، أحمده حمدا ممدودا، وأوحده كما وحد الأواء، وهو الله لا إله للأمم سواه، ولا صاعد لما عدل له وسواه، أرسل محمدا علما للإسلام وإماما للحكام، سدا للرعاع ومعتل أحكام ود وسواع، أعلم وعلم، وحكم وأحكم، وأصل الأصول، ومهد، وأكد الموعود وأوعد، أوصل الله له الإكرام، وأودع روحه الإسلام

Praise to Allah Who is the praiseworthy, the affectionate owner of everything, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source.

His forgiveness covers all, His creation of the clouds is perfected: Rain showers succeed it. He prolongs pursuits and hopes, broadens sands and places them. I praise Him an extended praise, and I recognize His unity just as those who love Him the most recognize: He is Allah, there is no god for the nations besides Him, nor is there anyone to cause a defect to what he straightens and does. He sent Muhammed as a banner for Islam and an Imam for those who rule, a helper to the commoners and one who puts an end to the judgments of Wadd and Siwa' (idols).

He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammed] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it. Allah has made honors to reach him, depositing in his soul Islam,

ورحم آله وأهله الكرام، ما لمع رائل وملع دال، وطلع هلال، وسمع إهلال. إعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا الحرام ودعوه، واسمعوا أمر الله وعوه، و صلوا الأرحام و راعوها، وآعصوا الأهواء وآردعوها، وصاهروا أهل الصلاح والورع، و صارموا رهط اللهو والطمع، ومصاهركم أظهر الأحرار مولدا وأسراهم سؤددا، وأحلامكم موردا، وها هو إمامكم وحل حرمكم مملكا، عروسكم المكرمه، وما مهر لها كما مهر رسول الله أم سلمه، وهو أكرم صهر، و أودع الأولاد، وملك ما أراد، وما سهل مملكه ولا هم ولا وكس ملاحمه ولا وصم، أسأل الله لكم أحمد وصاله، ودوام إسعاده، وألهم كلا إصلاح حاله والأعداد لآ له ومعاده، وله الحمد السرمد، والمدح لرسوله أحمد

blessing his honorable family and offspring so long as there is anything that shines like lightning, anyone who hurries his pace towards his pursuit, whenever a crescent appears and the announcement about it is made.

Do, may Allah look after you, righteous deeds, tread the paths of what is permissible, put what is prohibitive aside and abandon it, listen to the command of Allah and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them, give your daughters by way of marriage to the people of righteousness and piety, and stay away from the folks who sport and who covet, so your marriage ties will produce the most pure of freemen, the most eminent descent, those

who will let you achieve your dreams.

This should be before your eyes, your domain will thus be rightful, your brides honored, and let her [bride] dower be just as the Messenger of Allah (ص) had paid to Umm Salamah, while he is the most honored of all in-laws, the most kind of all sons, and he had whatever he wanted, though having it was not easy, nor did it worry him, nor did his epics ever diminish, nor was he ever stigmatized.

I plead to Allah to grant you the most praiseworthy of connection with Him, the perpetuation of pleasing Him; may He inspire each of you about that which reforms your condition and prepares you for what you shall receive [in the Hereafter]. Eternal praise belongs to Him; lauding belongs to His Messenger Ahmad (ص).

Sources:

[1] نقلناها عن كتاب سلوني قبل ان تفقدوني للشيخ محمد رضا الحكيمي، ج2، ص442-443 [1]

Quoted from the book "Salooni Qabla An Tafqidooni" (Ask me before you lose me), for Shaykh Muhammed Rida Al-Hakeemi

أبي هاشم الجباني عن أبيه أبي علي عن أبي يعقوب الشحام عن أبي الهذيل العلاف عن أبي عثمان الطويل عن [2] (واصل بن عطاء عن أبي هاشم عبدالله بن محمد بن علي عن أبيه محمد بن الحنفية عن علي (عليه السلام

Narrated from Abi Hashim Al-Jabani from his father Abi Ali from Abi Ya'qoob Al-Shahham from Abi Al-Hatheel Al-Allaf from Abi Othman Al-Taweel from Wasil Bin Ataa from Abi Hashim Abdullah bin Muhammed bin Ali from his father Muhammed bin Al-Hanafiyah from Ali.

A Sermon Without Alif

A sermon by the Commander of the Faithful Imam Ali Ibn Abu Talib (ع) that does not contain any Arabic letter Alif.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the most Gracious, the most Merciful

في أحد الأيام دار بين العرب و المسلمين نقاش كبير، فقبل ليس من حرف المعجم حرف أكثر دورانا في الكلام من "الأليف"، فأيد ذلك جميع الجالسين ... تبع ذلك أن نهض نبراس اللغة الأنيق و بحرهما العميق و فيلسوفها الدقيق الامام علي بن أبي طالب (عليه السلام) و خطب خطبة طويلة تشتمل على الثناء على الله تعالى و الصلاة و السلام على نبيه محمد بن عبد الله بن عبد المطلب (صلى الله عليه و على آله و سلم) و هي خالية من بدايتها الى نهايتها - من ذكر حرف "الأليف" (الممدودة) و هي كما يلي

One day, a heated discussion went on among the Arabs and Muslims during which it was said that there is no alphabet that recurs in speech more often than the "Alif" ("A"). All attendants agreed. It was then that the magnificent lantern of language, its deep ocean and precise philosopher, namely Imam Ali Ibn Abu Talib (ع), stood up and delivered a lengthy sermon which included praise of Allah Almighty, prayers and salutations unto His Prophet, Muhammed Ibn Abdullah Ibn Abdul-Muttalib (peace and blessings of Allah be with him and his progeny). The statements of the entire sermon, from beginning to end, did not contain a single word having the "Alif" (Mamdooda, elongated alpha) the humble translation (by Yasin T. al-Jibouri) of it is as follows:

حمدت من عظمت منته، و سبغت نعمته، و سبقت غضبه رحمته، و تمت كلمته، و نفذت مشيته، و بلغت حجته (قضيته)، و عدلت قضيته. حمدته حمد مقر بربوبيته، متخضع لعبوديته، متنصل من خطيئته، معترف بتوحيده، مستعيز من وعيده، مؤمل من ربه رحمة (مغفرة) تنجيته، يوم يشغل كل عن فصيلته و بنيته، و نستعينه و نسترشده و نستهديه، و نؤمن به و نتوكل عليه. و شهدت له تشهد عبد مخلص موقن، و فردته تفريد مؤمن متق و وحدته توحيد عبد مدعن، ليس له شريك في ملكه و لم يكن له ولي في صنعه؛ جل عن مشير و وزير، و تنزه عن مثل و عون و معين و نظير، علم فستر و بطن فخير، و نظر فجبر، و ملك فقهر؛ و عصي فغفر، و عبد فشكر، و حكم فعدل، و تكرم و تفضل.. لن يزول و لم يزل، ليس كمثله شيء، و هو قبل كل شيء و بعد كل شيء رب متفرد بعزته، متمكن بقوته، متقدس بعلوه، متكبر بسموه، ليس يدركه بصر و لم يحط به نظر، قوي منيع، بصير سميع، حليم حكيم، رؤوف رحيم، عجز عن وصفه من وصفه، و ظل نعته من نعته، وصل به من نعمته من يعرفه، قرب فبعد، و بعد فقرب، يجيب دعوة من يدعوه، و يرزق عبده و يحبوه، ذو لطف خفي، و بطش قوي، و رحمة موسعة، و عقوبة موجعة، و رحمته جنة عريضة موقنة، و عقوبته جحيم موصدة موقنة (موقنة).

I praise the One Whose boon is great, whose blessing overwhelms, whose mercy is faster than His anger, the One whose word is perfect, whose will is affected, whose argument (issue) is wise, whose case is just. I praise Him like one recognizing His Godhead, submissive while adoring Him, dissociating himself from his sin, recognizing His Unity, seeking refuge with Him against His warning, hopeful for the mercy (forgiveness) of his Lord that saves him [from the Fire] on a Day when everyone will be distracted even from his offspring and tribe. We seek His help, guidance and directions. We believe in Him and depend on Him. I have testified to Him as a sincere and convinced servant/slave; I recognize His Uniqueness as a pious believer, and I have recognized His Unity like a submissive servant/slave.

He has no partner in His domain; He relies on none in doing whatever He does. He is exalted above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He knows, so He covers; He is acquainted with the innermost, so He is most familiar [with our intentions]. He cast a

look, so He assisted; He owns everything, so He subdues. He is disobeyed, yet He forgives; He is adored, so He thanks. He rules, so He affects justice, and He is generous and grants favors.

He shall never come to an end, and He has always been as He is; there is nothing like Him. He, first and foremost, is a unique Lord in His exaltation, able through His might, holy through His sublimity, proud of His Majesty; no (mental) vision can realize Him, nor can anyone ever see Him. He is strong, invincible, seeing, hearing, clement, wise, affectionate and kind. One who attempts to describe Him can never do so; one who attempts to describe His attributes can never do so [either]. His blessing reaches those who get to know Him: He is near, so He is far [above mental or physical vision]; He is far yet He is near [closer to us than anything else].

He responds to the call of those who call on Him; He sustains His servant and surrounds him with His love; His niceties are hidden [from our comprehension]; His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains.

و شهدت ببعث محمد (ص) عبده و رسوله، و نبيه و صفيه و حبيبه و خليله، صلة تحظيه، و تزلفه و تعليه، و تقربه و تدنيه، بعثه في خير عصر و حين فترة كفر، رحمة لعبيده و منة لمزيدة، ختم به نبوته، و قوى (وضح) به حجة، فوعظ و نصح و بلغ و كدح، رؤوف بكل مؤمن رحيم، رضي ولي سخي زكي، عليه رحمة و تسليم و بركة و تكريم، من رب غفور رؤوف رحيم، قريب مجيب حكيم.

I have testified that He sent Muhammed (ص) as His servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]. He sent him during a good (opportune) period of time, when there was disbelief, as mercy for His servants and a boon for more.

Through him He sealed His prophetic messages, strengthened (explained) His argument. So he admonished, advised, conveyed the message and worked hard [for people. He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation, blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord.

وصيتمكم معشر من حضرنى بتقوى (بوصية) ربكم، و ذكرتمكم بسنة نبيكم، فعليكم برهبة تسكن قلوبكم، و خشية تذرف دموعكم، و تقية تنجيكم يوم يذهلكم و يبليكم، يوم يفوز فيه من ثقل وزن حسنته، و خف وزن سيئته. لكن مسألتكم مسألة (سؤل) ذل و خضوع و شكر و خشوع، و توبة و نزوع، و ندم و رجوع، و ليغتنم كل مغتنم منكم صحته قبل سقمه، و شببته قبل هرمه فكبره و مرضه، و سعته قبل فقره و خلوته (فرغته) قبل شغله، و ثروته قبل فقره، و حضره قبل سفره، و حيته قبل موته، ثم يكبر و يهن و يهرم و يمرض و يسقم و يمل طبيبه و يعرض عنه حبيبه، و ينقطع عمره و يتغير لونه، و يقل عقله، ثم قيل: هو موعوك و جسمه منهوك، قد جد في نزع شديد، و حضره قريب و بعيد، فشخص ببصره و طمح بنظره و رشح جبينه و خطف عرينه و سكن حنينه و جنبته نفسه و

بكته عرسه و حفر رمسه و يتم منه ولده و تفرق عنه عدده (عدوه و صديقه)، و قسم جمعه و ذهب بصره و سمعه،
و لقن و مدد، و وجه و جرد، و غسل و عري و نشف و سجي، و بسط له و هيئ

I have admonished you, O folks who are present here with me, to be pious (as your Lord has admonished) towards your Lord, and I have reminded you of the Sunna of your Prophet; so, take to awe that calms your hearts, fear that draws your tears, piety that saves you on a Day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light. Let your plea be in humility and surrender, appreciation and submission, repentance and dissociation [from sin], regret and return [to righteousness].

Let everyone of you seize the opportunity when he is healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death. He shall grow old, become weak, aged, sick, ailing, so much so that even his doctor is fed-up with him, even those who love him turn away from him. His lifespan will have come to an end. His color of complexion is changed. His mental power is decreased, so it is said that he is ailing and his body is failing. He is having a hard time as he finds himself suffering from the throes of death: He is attended by those who are close and who are distant.

He gazes his looks, yearns as he turns his eyes, his forehead sweating, his [physical] senses being snatched away from him [one by one]. His sighs are now silent, his soul has departed, so he is mourned by his wife. His grave is dug, his children are now orphans, and those who were around him (his friends or foes) are now dispersed from around him. What he had accumulated (legacy) has now been divided [among heirs]. Gone now are his faculty of seeing and hearing; so he receives Talqeen; he is stretched [on the ground] and directed [towards the Qibla]. He is stripped of his clothes, bathed, in the nude, dried then directed [towards the Qibla].

و نشر عليه كفنه، و شدد منه ذقنه، و قبض و ودع، و قمص و عمام و لف و سلم و حمل فوق سرير و صلي عليه بتكبير بغير سجود و تعفير و نقل من دور مزخرفة و قصور مشيدة و حجر منضدة، فجعل في ضريح ملحد، ضيق مرصود، بلبن منضود، مسقف بجلمود، و هيل عليه عفره و حتي عليه مدره، فتحقق حذره، و تخفق صدره، و نسي خبره، و رجع عنه وليه و صفيه و نديمه و نسيبه و حميمه، و تبدل به قرينه و حبيبته، فهو حشو قبر و رهين قفر، يسعى في جسمه دود قبره، و يسيل صديده في منخره على صدره و نحره، تسحق تربته لحمه و ينشف دمه و يرق عظمه و يرقم في قبره حتى يوم حشره و نشره، فينشر من قبره و ينفخ في صورته و يدعى لحشره و نشوره، فثم بعثرت قبور و حصلت سريرة في صدور و جئ بكل نبي و صديق و شهيد و ناطق، و وقف لفصل حكمه عند رب قدير بعبیده خبير بصير، فكم من زفرة تضيفه و حسرة تنضيه (تقصيه)، في موقف مهول و مشهد جليل، بين يدي ملك عظيم،

Something has been spread on the floor for him as his shrouds are being prepared. His chin has been tied, his soul has already departed from his body and he has been bidden farewell by all. He is now

shrouded, his head wrapped, so is his body, and he has been handed over [for burial]. He is carried in a wooden box (coffin); his funeral prayers have been performed with Takbir but without prostration or the rubbing of the forehead. He is taken away from a decorated abode [this life], from well-built mansions and chambers topping each other, so he is now in an enclosure of a grave which is very narrow and separated from others; it is built with baked clay on top of each other and is sealed with a rock.

Dust has been healed on him, so he now is sure about that of which he was warned; his chest is now heavy; he is now a thing of the past. His friends, chosen ones, companions, in-laws and close friends have all left him behind. His company and loved ones are now changed, for he is now nothing but the filling of a grave and the pawn of a waste: Worms crawl all over his body, his pus drips from his nostrils on his neck and chest. Soil crushes his flesh as his blood dries and bone decays. He remains in his grave till the Day when he is herded with others and is given a new life; so, he is taken out of his grave. His trumpet is blown, he is called on to gather with others and stand trial. Graves are scattered around, the innermost in the hearts are recorded and calculated.

Every prophet, Siddiq, martyr, anyone who speaks is brought and made to stand for the final judgment of an Able God Who is fully knowledgeable of His servants, seeing [all what they do]. Countless exhalations engulf him, sighs fade him (distance him), in a horrific position and an awesome scene before a Great King,

بكل صغيرة و كبيرة عليم، يلجمه عرقه و يجفوه قلقه، فعبرته غير مرحومة و صرخته (حجته) غير مقبولة، و برزت صحيفته و تبينت جريرته، و نطق كل عضو منه بسوء عمله، فشهدت عينه بنظره و يده ببطشه و رجله بخطوه و جلده بلمسه و فرجه بمسه، و يهدده منكر و نكير، و كشف له حيث يسير، فسلسل جيده و غلت يده و سيق يسحب وحده، فورد جهنم بكر و شده، فظل يعذب في جحيم، و يسقى من حميم، يشوي وجهه و يسلمح جلده، يضربه زبائنه بمقمع من حديد، و يعود جلده بعد نضجه كجلد جديد، يستغيث فتعرض عنه خزنة جهنم، و يستصرخ، فيلبث حقة بندم، فلم يجده ندمه، و لم ينفعه حينئذ ندمه. نعوذ برب قدير من شر كل مصير

Who knows about everything small and big? He is reined by his sweat, his worry crushing him, yet his tear has none to feel sorry for, his scream (defense) is not accepted. His record of deeds is brought, his innermost becomes visible, and every part of his body now speaks of his wrongdoings:

His eyes testify about what he had seen, his hands about whom he beat, his legs about where he had gone, his skin about what he had contacted, his private parts about with whom he had had intercourse. He is threatened by Munkir and Nakir; and it is unveiled for him where he is heading; so his neck now is tied with chains and his hands are cuffed. He is taken alone, dragged and brought to Hell as he is in a great distress and hardship. He remains in the torment of hell given to drink of very hot pus that grills his face and separates his skin from his body. He is beaten by the torture angels of hell with iron clubs. His skin returns again and again anew after having been baked. He cries for help, yet even the angels in Hell turn away from him. He pleads for mercy, so he stays for a while regretful, yet he finds none to care about his regret. His regret will then be in vain.

We seek refuge with an Able Lord from the evil of any final end such as this,

و نطلب منه عفو من رضى عنه، و مغفرة من قبل منه، فهو ولي سؤلي و منجح طلبتي، فمن زحزح عن تعذيب ربه سكن في جنته بقربه و خلد في قصور مشيده، و ملك حور عين و حفدة، و طيف عليه بكؤوس و سكن حضير فردوس، و تقلب في نعيم، و سقي من تسنيم و شرب من عين سلسبيل ممزوجة بزنجبيل، مختومة بمسك و عبير، مستديم للسرور و مستشعر للحبور، يشرب من خمور، في روضة مغدق ليس يصدع من شربه و ليس ينزف، هذا منقلب من خشى ربه و حذر ذنبه و نفسه، و تلك عقوبة من عصى منشئه و سولت له نفسه معصية مبدئه، ذلك قول فصل، و حكمة حكم عدل، قص قصص، و وعظ نص، تنزيل من حكيم حميد، نزل به روح قدس مبين (متين) من عند رب كريم على نبي مهتد مهدي رشيد رحمة للمؤمنين، مبين من عند رب كريم، و سيد حلت عليه سفرة، مكرمون بررة.

and we plead for forgiveness similar to that of one with whom He is pleased and for an overlooking similar to that of one whose good deeds He has accepted; for He is my Master, ultimate pursuit and the one Who grants success to what I seek. Surely one who is pushed away from the torment of his Lord shall reside in Paradise near to Him and remain forever in well-built mansions, having Huris with large lovely eyes and servants. He is given to drink of fresh cool water mixed with ginger and sealed with musk and fragrance that perpetuates happiness and provides the sense of pleasure.

He drinks of wines in an orchard filled with all types of pleasures, wine that does not cause any headache to one who drinks it, and it never runs out; such is the ultimate end of one who fears his Lord, who is on guard about his sin, about the insinuations of his Nafs (self), and that was the penalty of one who opposes the [sinless] way [in which] he was created, the one whose evil self-decorates for him to do what is against his nature. Such is the final judgment and the ruling of One Who is just: He narrated parables, admonished through texts, revealed revelations from a Praiseworthy Wise One, revelations which He descended with a clear (able) Holy Spirit [arch-angel Gabriel] from a Glorious Lord unto a Prophet who is rightly guided and who guides others, one who shows others the right way, a mercy to the believers, clearly from a Great Lord, a master frequented by messengers (angels) who are honored and obedient [of their Lord].

عذت برب عليم حكيم، قدير رحيم، من شر عدو و لعين رجيم، فليتضرع متضرعكم، و يبتهل مبتهلکم، و يستغفر رب كل مربوب لي و لكم.

I have sought refuge with a Lord Who is knowing, wise, able, merciful, from the evil of an enemy who is cursed and stoned; so, let everyone who pleads plead, and let everyone who seeks [favours of his Lord] seek and ask forgiveness of the Lord of lords for myself and for you all.

ثم قرأ بعدها قوله تعالى: {تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعاقبة للمتقين} ((القصص:83)).

Having finished his miraculous sermon, the Imam (ع) recited this following verse of the Holy Qur'an:

"We shall grant that (eternal) abode of the hereafter to those who intend neither high-handedness nor mischief on earth, and such end is (the best reward) for the righteous" (Qur'an, 28:83).

Sources:

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Bihaarul Anwaar – Allama Majlisi – Ch. 74. Part13, page 342. Hadith 28.

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Misbah al-Kaf'ami – Sheikh Taqi Ad-Deen Ibrahim Al-Aamili Al-Kaf'ami – Ch. 2. Verse 849-842

(اختلاف مصباح الكفعمي بين قوسين- تحقيق شعلان الاستربادي)

(Difference of Misbah Al-Kaf'ami between two brackets- verified by Sha'lan Al-Asterbadi)

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