

## Part 3: The Importance of God's Book, and the Mysteries and Philosophy of Religious Commandments

### Sermon

ثم التفت الى اهل المجلس و قالت:

أَنْتُمْ عِبَادَ اللَّهِ نُصِبُ أَمْرَهُ وَ نَهْيَهُ، وَ حَمَلَهُ دِينَهُ وَ وَحْيَهُ، وَ أَمَنَّا بِاللَّهِ عَلَى أَنْفُسِكُمْ، وَ بُلْغَاؤُهُ إِلَى الْأُمَّمِ، زَعِيمٌ حَقٌّ لَهُ فَيْكُمُ، وَ عَهْدٌ قَدَّمَ إِلَيْكُمْ، وَ بَقِيَّةٌ اسْتَخْلَفَهَا عَلَيْكُمْ: كِتَابُ اللَّهِ النَّاطِقُ وَ الْقُرْآنُ الصَّادِقُ، وَ النُّورُ السَّاطِعُ وَ الضِّيَاءُ اللَّامِعُ، بَيْنَهُ بَصَائِرُهُ، مُنْكَشِفَةٌ سَرَائِرَهُ، مُنْجِلِيَّةٌ ظَوَاهِرَهُ، مُغْتَبِطَةٌ بِهِ أَشْيَاعُهُ، قَائِدَةٌ إِلَى الرِّضْوَانِ إِتْبَاعُهُ، مُؤَدِّةٌ إِلَى النِّجَاةِ اسْتِمَاعُهُ.

بِهِ تُنَالُ حُجُجُ اللَّهِ الْمُتَوَرَّةُ، وَ عَزَائِمُهُ الْمُفْسَّرَةُ، وَ مَحَارِمُهُ الْمُحَدَّرَةُ، وَ بَيِّنَاتُهُ الْجَالِيَّةُ، وَ بَرَاهِينُهُ الْكَافِيَّةُ، وَ فَضَائِلُهُ الْمُنْدُوبَةُ، وَ رُخْصَةُ الْمُؤَهَّوْبَةُ، وَ شَرَائِعُهُ الْمَكْتُوبَةُ.

فَجَعَلَ اللَّهُ الْإِيمَانَ تَطْهِيراً لَكُمْ مِنَ الشِّرْكِ، وَ الصَّلَاةَ تَنْزِيهاً لَكُمْ عَنِ الْكِبْرِ، وَ الزَّكَاةَ تَزْكِيَةً لِلنَّفْسِ وَ نِمَاءً فِي الرِّزْقِ، وَ الصِّيَامَ تَنْبِيهاً لِلْإِخْلَاصِ، وَ الْحَجَّ تَشْيِيداً لِلدِّينِ، وَ الْعُدْلَ تَنْسِيقاً لِلْقُلُوبِ، وَ طَاعَتَنَا نِظَاماً لِلْمِلَّةِ، وَ إِمَانَنَا أَمَاناً لِلْفُرْقَةِ، وَ الْجِهَادَ عِزاً لِلْإِسْلَامِ، وَ الصَّبْرَ مَعُونَةً عَلَى اسْتِجَابِ الْأَجْرِ.

وَ الْأَمْرَ بِالْمَعْرُوفِ مَصْلِحَةً لِلْعَامَّةِ، وَ بَرَّ الْوَالِدَيْنِ وَ قَايَةَ مِنَ السَّخَطِ، وَ صِلَةَ الْأَرْحَامِ مَنْسَاءً فِي الْعُمْرِ وَ مَنَامَةً لِلْعَدَدِ، وَ الْقِصَاصَ حِقْناً لِلدِّمَاءِ، وَ الْوَفَاءَ بِالنَّذْرِ تَعْرِيضاً لِلْمَغْفِرَةِ، وَ تَوْفِيَةَ الْمَكَائِلِ وَ الْمَوَازِينَ تَغْيِيراً لِلْبُخْسِ.

وَالنَّهَى عَنْ شُرْبِ الْخَمْرِ تَنْزِيهاً عَنِ الرَّجْسِ، وَاجْتِنَابِ الْقَذْفِ حِجَاباً عَنِ اللَّعْنَةِ، وَتَرْكَ السَّرِقَةِ اِجْبَاباً لِلْعِصْمَةِ، وَحَرَمَ اللّٰهُ الشِّرْكَ اِخْلَاصاً لَهُ بِالرُّبُوبِيَّةِ.

فَاتَّقُوا اللّٰهَ حَقَّ تَقَاتِهِ، وَ لَا تَمُوتُنَّ اِلَّا وَ اَنْتُمْ مُسْلِمُونَ، وَ اطِيعُوا اللّٰهَ فِيمَا اَمَرَكُمْ بِهِ وَ نَهَاكُمْ عَنْهُ، فَانَّهُ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمَاءُ.

## English Rendering

Then she turned to the members of the audience and enumerated the heavy responsibilities of the 'Mohajereen' and 'Ansar' saying:

Oh you servants of God! You are the trustees of God's command and prohibition, and the bearers of His religion and revelation, and God's representatives of yourselves and you are His missionaries to other nations.

The guardian of Divine truth among you, and the protector of God's covenant that is within all of your reach, and that which the Holy Prophet (S) left for his nation as a memorial, is 'Ketaballah', God's Enlightened Scripture and the truthful Qur'an, His manifest illumination and bright light.

A book of which its guidance are plain, its interior manifest, its appearances radiant and its disciples are honorable.

A book which summons its followers to heaven, and those who seek from it assistance, to the shores of salvation.

By means of it we may arrive at God's clear guidances, and perceive the interpretation of His obligations (required from us), and read in it a description of His prohibitions, and study clear adequate reasons, and find written there moral instructions and that which is allowable and lawful.

Then she added:

God made 'Faith' your means for purification from polytheism;

And 'Prayer' your instrument for purity from haughtiness and vanity;

'Zakat' (Obligatory alms), the cause for purification of the soul and daily growth;

'Fasting' the agent for the stabilization of devotion.

'Pilgrimage' the means for strengthening the Islamic religion

'Justice', the substance for the harmony of hearts.

Our 'obedience' results in order in the Islamic nation.

And 'Imamat', securing us against division and dispersion.

'Jihad' brings about the glory of Islam.

'Patience' and 'tolerance', the means for the procurement of God's reward.

'Directing others to do what is lawful' (Amr be ma'roof), the channel for the improvement of various groups of people.

'Beneficence to one's parents', for prevention of the wrath of God.

'Strengthening the ties of Kinship', the means for an increase in the population and power.

'Avengence for blood', the instrument for safeguarding souls.

'Fidelity in one's solemn vows to God', bringing about forgiveness.

'Prevention of stingy sales', a means for campaigning against shortages.

'Prohibition of the consuming of alcoholic beverages', causing a purification from abomination.

'Abstinence from unjust accusations and charges', a veil before the wrath of the Lord.

'Foresaking Theft', for safeguarding purity of the soul, and

'Prohibition of Polytheism', for sincerity in devotion, and God's divinity.

Now that this is so, follow divine virtue and such that is worthy of his position, abstain from opposing His command, and strive to leave this world a Muslim.

Obey God in that which He commanded and prohibited, and take up the way of knowledge and enlightenment. This is because:

From among God's servants only the informed and learned fear him, and feel a sense of responsibility.

## Interpretation

In this part of the Lady of Islam's sermon there has also been references made to some important points, among them:

1) The Muslims' heavy responsibility in the communication of the prophetic message, and the spread of Islam throughout the world, and also the guarding of Islamic laws, teachings and values. Important responsibilities of which, if these are forgotten by them, they must await divine punishment and

penalties, and isolation from His eternal mercy.

2) She gave an exact report of the greatness of the enlightened Qur'an as an enlightened scripture, manifest light and bright illumination that rises to campaign against the murkiness of ignorance, fanaticism and superstition.

That very book which has a beautiful, radiant appearance, its interior distinct and prolific, its reasoning convincing and redeeming.

That very guide which has guaranteed its followers salvation, and has taken on the responsibility of inviting them to eternal heaven.

That very guardian angel which has clarified the proofs of *Tawhid* with its eloquent speech, and gave firmness to the foundations of faith with its clear logical reasons, and has explained the practical programs that are necessary to man in the course of human development. Making clear the distinction between 'Lawful' and 'unlawful' 'good' and 'bad', and 'right' and 'wrong'.

3) In her speech, in regard to the Philosophy of religious commandments, after a short passage she gave an explanation from 'Faith', to 'Fidelity to one's solemn vows', and from '*Tawhid*' to 'prevention of stingy sales', each being described by a rational statement.

What an interesting interpretation;

"God appointed 'Faith' for your purification from the contamination of polytheism."

This interpretation distinctly shows that the reality of '*Tawhid*' and "intuitive knowledge of God" exists in man's intrinsic self. Islam has come, to wash away the impurities that occur as a result of polytheism, just as a white piece of clothing is washed after being soiled, so that its original Color will manifest itself.

God legislated 'Prayer' for the infusion of the spirit of humility in men, and for the pulling down of the unruly from the mount of vanity, by way of bowing and prostrating.

'Zakat' causes man to find deliverance from the captivity of attachment to worldly possessions and attractions. Also causing a rise in the wealth of the community, by way of strengthening the economic condition of the deprived.

'Fasting' made man gain rule over the soul's desires, giving to him a spirit of devotion, causing blossoms of 'righteousness' – *Taqwa* – to appear on the branches of his being.

The magnificent Islamic congress 'Hajj' has strengthened the foundations of Islam, and has increased the strength and ability of the Muslims in various backgrounds, intellectual, cultural political and military.

Social Justice washes spite from hearts, and gives order to disorderliness. God gives the Muslims a healthy social order by way of the acceptance of the pure Imams' leadership causing them to move in

the direction of *Tawhid*, far from all sorts of discord and dispersion.

She also put her finger on the points of concern and described the true meaning of 'Jihad' 'Patience and perseverance', and the 'Calling of people to goodness' and the matters related to punishment, being bound to one's commitments, campaigning against stingy sales, purity from immodesties, and forsaking wine and liquor drinking.

5) The Lady of Islam (a.s) once again returns to the matter of the Muslims' responsibility regarding the Quran and Islam inviting them to '*Taqwa*' (righteousness), in particular leaning on the matter of the end and consequence of his duty. She also insists on the principle that you be careful you leave the world a Muslim.

Illuminate your heart and soul by the light of knowledge and erudition, because only the informed feels responsible, fears God, and takes steps in the way of "*Taqwa*".

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