

Sermon 100: Praise be to Allah Who spreads His bounty...

About the Holy Prophet and his Descendants

(ومن خطبة له (عليه السلام

في رسول الله وأهل بيته

Praise be to Allah Who spreads His bounty throughout the creation, and extends His hand of generosity among them. We praise Him in all His affairs and seek His assistance for fulfilment of His rights. We stand witness that there is no god except He and that Muhammad (p.b.u.h.a.h.p.) is His slave and Prophet. He sent him to manifest His commands and speak about His remembrance. Consequently, he fulfilled it with trustworthiness, and he passed away while on the right path.

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ، نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ،
وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِأَمْرِهِ صَادِعاً، وَيَذْكُرُهُ نَاطِقاً، فَأَدَّى أَمِيناً، وَمَضَى رَشِيداً

He left among us the standard of right. Whoever goes further from it goes out of Faith, whoever lags behind it is ruined. Whoever sticks to it would join (the right). Its guide is short of speech, slow of steps, and quick when he rises. When you have bent your necks before him and pointed towards him with your fingers his death would occur and would take him away.

They would live after him as long as Allah wills, till Allah brings out for you one who would collect you together and fuse you after diffusion. Do not place expectations in one who does not [1](#) come forward and do not lose hope in one who is veiled, because it is possible that one of the two feet of the veiled one may slip while the other may remain sticking, till both return to position and stick.

وَحَلَفَ فِينَا رَايَةَ الْحَقِّ، مَنْ تَقَدَّمَهَا مَرَقَ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقَ، وَمَنْ لَزِمَهَا لَحِقَ، دَلِيلُهَا مَكِثُ الْكَلَامِ، بَطِيءُ الْقِيَامِ سَرِيعُ إِذَا قَامَ، فَإِذَا أَنْتُمْ أَلَنْتُمْ لَهُ رِقَابَكُمْ، وَأَشْرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ، جَاءَهُ الْمَوْتُ فَذَهَبَ بِهِ، فَلَبِثْتُمْ بَعْدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلِعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرَكُمْ، فَلَا تَطْمَعُوا فِي غَيْرِ مُقْبِلٍ، وَلَا تَيْأَسُوا مِنْ مُدْبِرٍ، فَإِنَّ الْمُدْبِرَ عَسَى أَنْ تَزِلَّ بِهِ إِحْدَى قَائِمَتِيهِ، وَتَثْبُتَ الْأُخْرَى، فَتَرْجِعَا حَتَّى تَثْبُتَا جَمِيعاً

Beware! The example of the descendants (Ali) of Muhammad – peace and blessing of Allah be upon him and his descendants – is like that of stars in the sky. When one star sets another one rises. So you are in a position that Allah's blessings on you have been perfected and He has shown you what you used to wish for.

أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ (صلى الله عليه وآله وسلم)، كَمَثَلِ نُجُومِ السَّمَاءِ: إِذَا حَوَى نَجْمٌ طَلَعَ نَجْمٌ، فَكَأَنَّكُمْ قَدْ تَكَامَلَتْ مِنْ اللَّهِ فِيكُمْ الصَّنَائِعُ، وَأَتَاكُمْ مَا كُنْتُمْ تَأْمُلُونَ

Alternative Sources for Sermon 100

See 'Abd al-Zahra', II, 198–199.

1. The implication is that if for the time being your expectations are not being fulfilled, you should not be disappointed. It is possible matters may improve, the impediments in the way of improvement may be removed and matters may be settled as you wish.

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