

Sermon 102: On that day Allah will collect...

On the Day of Judgement

(ومن خطبة له (عليه السلام

تجري هذا المجرى

وفيها ذكر يوم القيامة وأحوال الناس المقبلة

On that day Allah will collect on it the anteriors and the posteriors, to stand in obedience for exaction of accounts and for award of recompense for deeds. Sweat would flow upto their mouths like reins while the earth would be trembling under them. In the best condition among them would be he who has found a resting place for both his feet and an open place for his breath.

وَذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنَقَاشِ الْحِسَابِ وَجَزَاءِ الْأَعْمَالِ، خُضُوعاً، قِيَاماً، قَدْ أَجْمَعَهُمُ الْعَرَقُ وَرَجَفَتْ بِهِمُ الْأَرْضُ فَأَحْسَنُهُمْ حَالاً مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعاً، وَلِنَفْسِهِ مَتْسَعاً.

A part of the same sermon about future troubles (fitan)

منها: في حال مقبلة على الناس

The troubles are like a dark night. Horses would not stand for (facing) them nor would their banners turn back. They would approach in full reins and ready with saddles. Their leader would be driving them and the rider would be exerting (them). The trouble-mongers are a people whose attacks are severe. Those who would fight them for the sake of Allah would be a people who are low in the estimation of the proud,

unknown in the earth but well known on the sky. Woe to you O Basrah, when an army of Allah's infliction would face upon you without (raising) dust of cries. Your inhabitants would then face bloody death and dire hunger.

فَتَنَ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ لَا تَقُومُ لَهَا قَائِمَةٌ، وَلَا تُرَدُّ لَهَا رَايَةٌ، تَأْتِيكُمْ مَزْمُومَةٌ مَرْحُولَةٌ يَحْفِزُهَا قَائِدُهَا وَيَجْهَدُهَا رَاكِبُهَا، أَهْلُهَا قَوْمٌ شَدِيدٌ كُلُّهُمْ، قَلِيلٌ سَلْبُهُمْ يُجَاهِدُهُمْ فِي اللَّهِ قَوْمٌ أَذَلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ، فِي الْأَرْضِ مَجْهُولُونَ، وَفِي السَّمَاءِ مَعْرُوفُونَ. قَوْلُكَ يَا بَصْرَةَ عِنْدَ ذَلِكَ، مِنْ جَيْشٍ مِنْ نَقَمِ اللَّهِ! لَا رَهَجَ لَهُ، وَلَا حَسَّ، وَسَيُبْتَلى أَهْلُكَ بِالْمَوْتِ الْأَحْمَرِ، وَالْجُوعِ الْأَغْبَرِ .

Alternative Sources for Sermon 102

(1) Ibn Qutaybah, *al-ʿImamah*, I, 153;

(2) al-Harrani, *Tuhaf*, 131;

(3) al-Kulayni, *Furuʾ al-Kafi*, IV, 31;

(4) al-Mufid, *al-Majalis*, 95;

(5) al-Tusi, *al-ʿAmali*, I, 197.

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