

## Sermon 108: Praise belongs to Allah, Who is Manifest ...

*It Is One Of The Sermons About The Vicissitudes Of Time*

(ومن خطبة له (عليه السلام

وهي من خطب الملاحم

Praise belongs to Allah, Who is Manifest before His creation through His creation, Who is apparent to their hearts through His clear proof; Who created without meditating, since meditating does not befit except one who has thinking organs while He has no thinking organ in Himself. His knowledge has split forth the inside of unknown secrets and encompassed abstruse and hidden beliefs.

الْحَمْدُ لِلَّهِ الْمُتَجَلِّي لِخَلْقِهِ بِخَلْقِهِ، وَالظَّاهِرِ لِقُلُوبِهِمْ بِحُجَّتِهِ، خَلَقَ الْخُلُقَ مِنْ غَيْرِ رَوْيَةٍ، إِذْ كَانَتْ الرُّوَيَاتُ لَا تَلِيْقُ إِلَّا بِذَوِي الضَّمَائِرِ وَلَيْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ، خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ السُّتُرَاتِ، وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ

### A part of the same sermon about the Holy Prophet

(منها: في ذكر النبي (صلى الله عليه وآله

Allah chose him from the lineal tree of prophets, from the flame of light, from the forehead of greatness, from the best part of the valley of al-Bat'ha', from the lamps for darkness, and from the sources of wisdom.

اخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ، وَمِشْكَاتِ الضِّيَاءِ، وَذَوَابَةِ الْعُلْيَاءِ، وَسُرَّةِ الْبُطْحَاءِ، وَمَصَابِيحِ الظُّلُمَةِ، وَيَنَابِيعِ الْحِكْمَةِ

## A part of the same sermon

منها:

The Prophet was like a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity.

طَبِيبٌ دَوَّارٌ بِطَبِّهِ، قَدْ أَحْكَمَ مَرَاهِمَهُ، وَأَمْضَى مَوَاسِمَهُ، يَضَعُ مِنْ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ، مِنْ قُلُوبٍ عُمِيٍّ، وَأَذَانٍ صُمٍّ، وَاللِّسَانِ بُكْمٍ؛ مُتَتَّبِعٌ بِدَوَائِهِ مَوَاضِعَ الْعَقْلَةِ، وَمَوَاطِنَ الْحَيْرَةِ

## Blaming Muslims

فتنة بني أمية

They (people) did not take light from the lights of his wisdom nor did they produce flame from the flint of sparkling knowledge. So in this matter they are like grazing cattle and hard stones. Nevertheless, hidden things have appeared for those who perceive, the face of right has become clear for the wanderer, the approaching moment has raised the veil from its face and signs have appeared for those who search for them.

لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ، وَلَمْ يَفْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ؛ فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ، وَالصُّخُورِ الْقَاسِيَةِ

قَدْ انْجَابَتِ السَّرَائِرُ لِأَهْلِ الْبَصَائِرِ، وَوَضَحَتْ مَحَجَّةُ الْحَقِّ لِخَاطِبِهَا، وَأَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا، وَظَهَرَتِ الْعَلَامَةُ لِمَتَوَسِّمِهَا.

What is the matter with me! I see you just bodies without spirits and spirits without bodies, devotees without good, traders without profits, wakeful but sleeping, present but unseen, seeing but blind, hearing but deaf and speaking but dumb.

مَا لِي أَرَاكُمْ أَشْبَاحاً بِلَا أَرْوَاحٍ، وَأَرْوَاحاً بِلَا أَشْبَاحٍ، وَنُسَاكاً بِلَا صَلَاحٍ، وَتُجَاراً بِلَا أَرْيَاحٍ، وَأَيْقَاطاً نُومًا، وَشُهُودًا غُيْبًا، وَنَاطِقَةً عُمِيًّا، وَسَامِعَةً صُمًّا، وَنَاطِقَةً بُكْمًا

I notice that misguidance has stood on its centre and spread (all round) through its off-shoots. It weighs you with its weights and confuses you with its measures. Its leader is an out-cast from the community. He persists on misguidance. So on that day none from among you would remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It would scrape you as leather is scraped, and trample you as harvest is trampled, and pick out the believer as a bird picks out a big grain from the thin grain.

رَايَةُ ضَلَالَةٍ قَدْ قَامَتْ عَلَى قُطْبِهَا ، وَتَفَرَّقَتْ بِشُعْبِهَا ، تَكِيلُكُمْ بِصَاعِهَا ، وَتَخْبِطُكُمْ بِبَاعِهَا . قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ ، قَائِمٌ عَلَى الضَّلَالَةِ ؛ فَلَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا نُفَالَةٌ كُنُفَالَةِ الْقَدْرِ ، أَوْ نُفَاضَةٌ كُنُفَاضَةِ الْعِكْمِ ، تَعْرُكُكُمْ عَرَكَ الْأَدِيِّ ، وَتَدُوسُكُمْ دُوسَ الْحَصِيدِ ، وَتَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمْ اسْتَخْلَاصَ الطَّيْرِ الْحَبَّةَ الْبُطِينَةَ مِنْ بَيْنِ هَزِيلِ الْحَبِّ .

Where are these ways taking you, gloom misleading you, and falsehoods deceiving you? Whence are you brought and where are you driven? For every period there is a written document and everyone who is absent has to return. So listen to your godly leader and keep your hearts present. If he speaks to you be wakeful. The forerunner must speak truth to his people, should keep his wits together and maintain presence of mind. He has clarified to you the matter as the stitch-hole is cleared, and scraped it as the gum is scraped (from the twigs).

أَيْنَ تَذْهَبُ بِكُمْ الْمَذَاهِبُ ، وَتَتَّبِعُهُ بِكُمْ الْغِيَاهِبُ ، وَتَخْدَعُكُمْ الْكَوَاذِبُ ؟ وَمِنْ أَيْنَ تُؤْتُونَ ، وَأَنَّى تُؤْفَكُونَ ؟ فَلِكُلِّ أَجَلٍ كِتَابٌ ، وَلِكُلِّ غَيْبَةٍ إِيَابٌ ، فَاسْتَمِعُوا مِنْ رَبَّانِيكُمْ ، وَأَحْضِرُوا قُلُوبَكُمْ ، وَاسْتَقِظُوا إِنْ هَتَفَ بِكُمْ ، وَلْيَصْنُقْ رَأْيُ أَهْلِهِ ، وَلْيَجْمَعْ شَمْلَهُ ، وَلْيُحْضِرْ ذَهْنَهُ ، فَلَقَدْ فَلَقَ لَكُمْ الْأَمْرَ فَلَقَ الْخَرْزَةَ ، وَقَرَفَهُ قَرْفَ الصَّمْغَةِ .

Nevertheless, now the wrong has set itself on its places and ignorance has ridden on its riding beasts. Unruliness has increased while the call for virtue is suppressed. Time has pounced upon like a devouring carnivore, and wrong is shouting like a camel after remaining silent. People have become brothers over ill-doings, have forsaken religion, are united in speaking lie but bear mutual hatred in the matter of truth.

فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَاخِذَهُ ، وَرَكِبَ الْجَهْلُ مَرَاجِبَهُ ، وَعَظُمَتِ الطَّاغِيَةُ ، وَقَلَّتِ الدَّاعِيَةُ ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعُفُورِ ، وَهَدَرَ فَنِيْقُ الْبَاطِلِ بَعْدَ كُظُومٍ ، وَتَوَاخَى النَّاسُ عَلَى الْفُجُورِ ، وَتَهَاجَرُوا عَلَى الدِّينِ ، وَتَحَابُّوا عَلَى الْكُذْبِ ، وَتَبَاغَضُوا عَلَى الصِّدْقِ .

When such is the case, the son would be a source of anger (instead of coolness of the eye to parents) and rain the cause of heat, the wicked would abound and the virtuous would diminish. The people of this time would be wolves, its rulers beasts, the middle class men gluttons and the poor (almost) dead. Truth would go down, falsehood would overflow, affection would be claimed with tongues but people would be quarrelsome at heart. Adultery would be the key to lineage while chastity would be rare and Islam would

be worn overturned like the skin.

فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلَدُ غَيِظًا، وَالْمَطَرُ قَيْظًا، وَتَفِيضُ اللَّيَامِ فَيِضًا، وَتَغِيضُ الْكَرَامِ غَيْضًا، وَكَانَ أَهْلُ ذَلِكَ الزَّمَانِ  
ذُنَابًا، وَسَلَاطِينُهُ سِبَاعًا، وَأَوْسَاطُهُ أَكَالًا، وَفُقَرَاؤُهُ أَمْوَاتًا، وَغَارَ الصِّدْقُ، وَفَاضَ الْكَذِبُ، وَاسْتُعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ،  
وَتَشَاجَرَ النَّاسُ بِالْقُلُوبِ، وَصَارَ الْفُسُوقُ نَسَبًا، وَالْعَفَافُ عَجَبًا، وَلَبِسَ الْإِسْلَامُ لُبْسَ الْفُرِّ مَقْلُوبًا.

## Alternative Sources for Sermon 108

(1) Al-'Amidi, *Ghurar*, 85, 209;

(2) al-Zamakhshari, *Rabi'*, I, *bab tabaddul al-'ahwal*.

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### Source URL:

<https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-108-praise-belongs-allah-who-mani-fest#comment-0>