

Sermon 120: By Allah, I have knowledge of....

About the greatness of Ahlul Bayt and the importance of the laws of Islam

(ومن كلام له (عليه السلام

يذكر فضله ويعظ الناس

By Allah, I have knowledge of the conveyance of messages, fulfilment of promises and of entire expressions. We the people of the house (of the Prophet – Ahlul Bayt) possess the doors of wisdom and light of governance. Beware that the paths of religion are one and its highways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stood away from it went astray and incurred repentance.

تَاللّٰهِ لَقَدْ عَلِمْتُ تَبْلِيغَ الرِّسَالَاتِ، وَإِتْمَامَ الْعِدَاتِ، وَتَمَامَ الْكَلِمَاتِ. وَعِنْدَنَا - أَهْلَ الْبَيْتِ - أَبْوَابُ الْحُكْمِ وَضِيَاءُ الْأُمْرِ.
أَلَا وَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةً، وَسُبُلَهُ قَاصِدَةٌ، مَنْ أَخَذَ بِهَا لَحِقَ وَغَنِمَ، وَمَنْ وَقَفَ عَنْهَا ضَلَّ وَنَدِمَ.

Act for the day for which provisions are stored, and when the intentions would be tested. If a person's own intelligence which is present with him does not help him, the wits (of others) which are remote from him are more unhelpful and those which are away from him more useless. Dread the fire whose flame is severe, whose hollow is deep, whose dress is iron and whose drink is bloody pus. Beware! The 1 good name of a man retained by Allah, the Sublime, among the people is better than wealth inherited by those who would not praise him.

اعْمَلُوا لِيَوْمٍ تُذْخَرُ لَهُ الذَّخَائِرُ، وَتُبْلَى فِيهِ السَّرَائِرُ، وَمَنْ لَا يَنْفَعُهُ حَاضِرٌ لَبِّهِ فَعَازِيَةُ عَنْهُ أَعْجَزُ، وَغَائِبُهُ أَعْوَزُ. وَاتَّقُوا
نَارًا حَرُّهَا شَدِيدٌ، وَقَعْرُهَا بَعِيدٌ، وَحَلِيقَتُهَا حَدِيدٌ، وَشَرَابُهَا صَدِيدٌ. أَلَا وَإِنَّ اللِّسَانَ الصَّالِحَ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ،
خَيْرٌ لَهُ مِنَ الْمَالِ يورثُهُ مَنْ لَا يَحْمَدُهُ.

Alternative Sources for Sermon 120

(1) *Kitab Sulaym ibn Qays*. 142;

(2) al-'Amidi, *Ghurar*, 81, 82, 83.

1. If a person gives away something in his life time then the recipient feels obliged to him. But if wealth is extracted by force then the extractor does not feel himself under his obligation, nor does he praise it. The same is the case of one who dies. His successors think that whatever he had left behind was their right and they should have received it. In this there is no obligation of his to be acknowledged. But if he had done some good act with this very wealth his name would have remained behind him and people would have praised him also.

A Persian couplet says: Happy is he who is remembered well after himself, for nothing save the name remains after the man is dead.

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