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Sermon 190: I praise Him out of gratefulness for His reward....

Importance of fear of Allah, desolateless of the grave, and about the death of the lover of Ahlul Bayt being like that of a martyr

(ومن خطبة له (عليه السلام

يحمد الله ويثني على نبيه ويعظ بالتقوى

Praise of Allah

حمد الله

I praise Him out of gratefulness for His reward, and I seek His assistance in fulfilling His rights. He has a strong army. His dignity is grand.

أَحْمَدُهُ شُكْرًا لِإِنْعَامِهِ، وَأَسْتَعِينُهُ عَلَى وَظَائِفِ حُقُوقِهِ، عَزِيزَ الْجُنْدِ، عَظِيمَ الْمَجْدِ.

The Prophet's Character

الثناء على النبي

I stand witness that Muhammad – peace and blessing of Allah be upon him and his progeny – is His slave and His Prophet. He called (people) to His obedience and overpowered His enemies by fighting for

the sake of His religion. People's joining together to falsify him and their attempt to extinguish His light did not prevent him from it.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، دَعَا إِلَى طَاعَتِهِ، وَقَاهَرَ أَعْدَاءَهُ جِهَادًا عَنْ دِينِهِ، لَا يَتْنِيهِ عَنْ ذَلِكَ اجْتِمَاعٌ عَلَى تَكْذِيبِهِ،
وَالْتِمَاسٌ لِطَفَاءِ نُورِهِ.

Counselling piety

العظة بالتقوى

You should therefore exercise fear of Allah because it has a rope whose twist is strong and its pinnacle is lofty and invulnerable. Hasten toward death in its pangs (by doing good acts) and be prepared for it before its approach, because the ultimate end is the Day of Judgement. This is enough preaching for one who understands and enough of a lesson for one who does not know.

What idea do you have, before reaching that end, of the narrowness of grave, the hardship of loneliness, fear of the passage towards the next world, the pangs of fear, the shifting of ribs here and there (due to narrowing of the grave), the deafness of ears, the darkness of the grave, fear of the promised punishment, the closing of the receptacle of the grave and the laying of stones?

فَاعْتَصِمُوا بِتَقْوَى اللَّهِ، فَإِنَّ لَهَا حَبْلًا وَثِيقًا عُرْوَتَهُ، وَمَعْقِلًا مَنِيعًا ذُرْوَتَهُ، وَبَادِرُوا الْمَوْتَ وَغَمَرَاتِهِ، وَامْهَدُوا لَهُ قَبْلَ
حُلُولِهِ، وَأَعِدُّوا لَهُ قَبْلَ نُزُولِهِ، فَإِنَّ الْغَايَةَ الْقِيَامَةَ، وَكَفَى بِذَلِكَ وَاعِظًا لِمَنْ عَقَلَ، وَمُعْتَبِرًا لِمَنْ جَهَلَ! وَقَبْلَ بُلُوغِ الْغَايَةِ
مَا تَعْلَمُونَ مِنْ ضَيْقِ الْأَرْمَاسِ، وَشِدَّةِ الْأَبْلَاسِ، وَهَوْلِ الْمُطْلَعِ، وَرَوَعَاتِ الْفَزَعِ، وَاخْتِلَافِ الْأَضْلَاعِ، وَاسْتِكَاكِ
الْأَسْمَاعِ، وَظُلْمَةِ اللَّحْدِ، وَخِيفَةِ الْوَعْدِ، وَغَمِّ الضَّرِيحِ، وَرَدَمِ الصَّفِيحِ.

Therefore, (fear) Allah, (fear) Allah, O creatures of Allah, because the world is behaving with you in the usual way and you and the Day of Judgement are in the same rope (close to each other). As though it has come with its signs, has approached with its pleas and has made you stand in its way; and as though it has come forward with all its quakings and has settled down with its chest on the ground while the world has parted from its people and has turned them out of its lap. It was like a day that has passed or a month that has gone by. Its new things have become old and the fat ones have become thin.

قَالَ اللَّهُ عِبَادَ اللَّهِ! فَإِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سَنَنْ، وَأَنْتُمْ وَالسَّاعَةُ فِي قَرْنٍ، وَكَأَنَّهَا قَدْ جَاءَتْ بِأَسْرَاطِهَا، وَأُزِفَتْ
بِأَفْرَاطِهَا، وَوَقَفَتْ بِكُمْ عَلَى سِرَاطِهَا، وَكَأَنَّهَا قَدْ أَشْرَفَتْ بِزَلَالِهَا، وَأَنَاخَتْ بِكَلَاكِلِهَا، وَأَنْصَرَمَتِ الدُّنْيَا بِأَهْلِهَا،
وَأَخْرَجَتْهُمْ مِنْ حِضْنِهَا، فَكَأَنَّكَ كَيَوْمِ مَضَى وَشَهْرٍ انْقَضَى، وَصَارَ جَدِيدُهَا رَثًّا، وَسَمِينُهَا غَنًّا

They are in a narrow place, in very complicated affairs and in a fire whose pain is sharp, cries are loud,

flames are rising, sound is trembling, burning is severe, abatement is remote; its fuel is burning, its threats are fearful, its hollows are hidden, its sides are dark, its vessels are aflame, and everything about it is abominable.

فِي مَوْقِفِ ضَنْكِ الْمَقَامِ، وَأُمُورِ مُشْتَبِهَةِ عِظَامٍ، وَنَارِ شَدِيدِ كَلْبُهَا، عَالِ لَجْبِهَا، سَاطِعِ لَهْبِهَا، مُتَغَيِّظِ زَفِيرِهَا، مُتَأَجِّجِ سَعِيرِهَا، بَعِيدِ خُمُودِهَا، ذَاكَ وَقُودِهَا، مَخُوفِ وَعِيدِهَا، عُمِ قَرَارِهَا، مُظْلِمَةِ أَقْطَارِهَا، حَامِيَةِ قُدُورِهَا، فَظِيْعَةِ أُمُورِهَا.

Those who are wary of their Lord will be led to paradise in throngs. . . (Qur'an. 39:73)

They are safe from chastisement, away from punishment, and kept aloof from fire. Their abode will be peaceful and they will be pleased with their longing and their place of stay. These are the people whose acts in this world were chaste, their eyes were tearful, their nights in this world were like days because of fearing and seeking forgiveness, and their days were like nights because of feeling of loneliness and separation. Therefore, Allah made Paradise the place of their (eventual) return and a reward in recompense.... ***They were most eligible and suitable for it;... (Qur'an, 48:26)*** in the eternal domain and everlasting favours.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا، قَدْ أُمِنَ الْعَذَابُ، وَانْقَطَعَ الْعِتَابُ، وَزُحِرُوا عَنِ النَّارِ، وَاطْمَأَنَّتْ بِهِمُ الدَّارُ، وَرَضُوا الْمُنَى وَالْقَرَارَ، الَّذِينَ كَانَتْ أَعْمَالُهُمْ فِي الدُّنْيَا زَاكِيَّةً، وَأَعْيُنُهُمْ بَاكِئَةً، وَكَانَ لَيْلُهُمْ فِي دُنْيَاهُمْ نَهَارًا، تَخَشُّعًا وَاسْتِغْفَارًا، وَكَانَ نَهَارُهُمْ لَيْلًا، تَوْحُّشًا وَانْقِطَاعًا، فَجَعَلَ اللَّهُ لَهُمُ الْجَنَّةَ مَأْبَأً، وَالْجَزَاءَ ثَوَابًا، (وَكَانُوا أَحَقَّ بِهَا وَأَهْلُهَا) فِي مُلْكٍ دَائِمٍ، وَنَعِيمٍ قَائِمٍ.

Therefore, O creatures of Allah, pay regard to all that by being regardful of which one will succeed and by ignoring which one will incur loss, and hasten towards your death by means of your (good) acts, because you are bound by what you have done in the past and you have to your credit only what (good acts) you have sent forward. (Behave in such a way) as though the feared event (death) has come upon you, so that you cannot return (to do good acts) nor can you be cleared of evil acts. May Allah prompt us and you for His obedience and obedience of His Prophet, and forgive us and you by His great mercy.

فَارْعَوْا عِبَادَ اللَّهِ مَا بَرِعَايَتِهِ يَفُوزُ فَائِزُكُمْ، وَبِإِضَاعَتِهِ يَخْسِرُ مُبْطِلُكُمْ، وَبِإِدْرَاوِ آجَالِكُمْ بِأَعْمَالِكُمْ، فَإِنَّكُمْ مُرْتَهَنُونَ بِمَا أَسْلَفْتُمْ، وَمَدِينُونَ بِمَا قَدَّمْتُمْ، وَكَأَنَّ قَدْ نَزَلَ بِكُمْ الْمَخُوفُ، فَلَا رَجْعَةَ تَنَالُونَ، وَلَا عَثْرَةَ تَقَالُونَ.

اسْتَعْمَلْنَا اللَّهَ وَإِيَّاكُمْ بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ، وَعَفَا عَنَّا وَعَنْكُمْ بِفَضْلِ رَحْمَتِهِ.

Remain firm in your places, keep patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allah has not asked for haste because any one of you who dies in his bed while he had knowledge of the rights of Allah and the rights of His Prophet

and members of the Prophet's house, will die as martyr. His reward is incumbent on Allah. He is also eligible to the recompense of the good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a time and a limit.

الزُّمُّوا الْأَرْضَ، وَاصْبِرُوا عَلَى الْبَلَاءِ، وَلَا تُحَرِّكُوا بِأَيْدِيكُمْ وَسُيُوفِكُمْ [فِي] هَوَى الْأَسْنَتِكُمْ، وَلَا تَسْتَعْجِلُوا بِمَا لَمْ يُعْجَلْهُ
اللَّهُ لَكُمْ، فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَهُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ عَزَّوَجَلَّ وَحَقِّ رَسُولِهِ وَأَهْلِ بَيْتِهِ صَلَّوَاتُ اللَّهِ عَلَيْهِ
وَعَلَيْهِمْ مَاتَ شَهِيداً، وَوَقَعَ أَجْرُهُ عَلَى اللَّهِ، وَاسْتَوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ، وَقَامَتِ النَّيَّةُ مَقَامَ إِصْلَاحِهِ
لِسَيْفِهِ، فَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَأَجَلاً.

Alternative Sources for Sermon 190

(1) Ibn Nubatah (d. 374/984) narrated this *khutbah*, see Ibn Abi al-Hadid, *Sharh*, III, 220;

(2) al-'Amidi, *Ghurar*, 20, 108.

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