Two Miraculous sermons by Imam Ali (as)

The original Arabic text and English translation of two miraculous sermons, one containing no "Aleef" (Alpha) and the other containing no dotted letters, delivered by the Commander of the Faithful Imam Ali bin Abu Talib (ع) .Source http://www.scribd.com/yasinaljibouri).

 الخطبة خالية من النقطة:  

Sermon without Dots (nuqta)

The knowledge, wisdom and eloquence of Imam ‘Ali b. Abi Talib (ع) is well known among Muslims of all schools of thought. One such example of his mastery over the Arabic language manifested itself in this extempore sermon which, in its written form, is devoid of any dots!!

This sermon appears to have been delivered by Imam ‘Ali (ع) on the occasion of someone’s marriage (nikah), and may well have been his own marriage. It has been quoted by several scholars such as:

- Sayyid al-Musawi, al-Qatarah min bihar manaqib Aal-Nabi wa al-‘Itrah, vol. 2, p. 179
- Hasun al-Dulafi, Fada’il Aal al-Rasul, p. 6

Those who know Arabic or can at least read the Qur’anic script will appreciate that certain letters of the Arabic alphabet have dots associated with them. These letters are used all the time in Arabic speech and written texts.

To create any written script of any meaningful nature, without using any of these letters, is a difficult task. To deliver such a sermon without prior preparation, as Imam ‘Ali (ع) is known to have done with all his sermons, is truly amazing!

[Note: The letter representing taa marbutah used to be written without dots in early Arabic script]

Following is a sermon by the Commander of the Faithful Imam Ali ibn Abu Talib (ع) all Arabic letters of which do not contain any dots at all:

الحمد لله الملك المحمود، الملك الودود، مصور كل مولود، ومال كل مطرود، ساطع المهاد، وموظف الأفواض، ومرسى الأمطار ومسهل الأوطار، عالم الأسرار ومدركها، ومدمر الأسماء وممثلكا، ومكور الدهور ومكرها، ومورد الأمور ومصدرها، عم سماحة وكمل ركاهه، وهمل، طاول السؤال والأمل، وأوسع الرمل وأرمل، أحده حاحدا محدودا، وأوحده كما وجد الأولوه، هم الله لا إله إلا ألههم فواحة واسمه، ولا صادع لما عدل له وسواه، آرس محمد علما للإسلام وإماما للحكمة، سندل للرعاع ومعطل أحكام ود وسواه، أعلم وعلم، وحكم وأحكم، وأصل الأصول، ومهد وأدر الموعود وأوعده وأودع روحه الإسلام، ورحيم أهله الكرام، ما مع ربل ومثله، وطلع هلال، وسمع إهلال، إعلموا رعاكم الله أصل الأعمال، واسلكوا مسالك الحلال، واطوروا الحرام ودعوه، واسمعوا أمر الله، ووعوده، وصلوا الأرحام وراوها، وأعصوا الأهواء وآردونها، وصاحوها أهل الصلاح والورع، وصاروا ربط الله وطيب.
Praise to Allah Who is the praiseworthy, the affectionate owner of everything, the One who forms everyone born, the ultimate end of everyone who is expelled, the One Who spreads out the earth, Who firms the mountains, Who sends out rain, who facilitates the attainment of goals, Who knows the secrets and realizes them, Who destroys the possessions and annihilates them, who folds out times and repeats them, who causes matters and is their source. His forgiveness covers all, His creation of the clouds is perfected: Rain showers succeed it. He prolongs pursuits and hopes, broadens sands and places them. I praise Him an extended praise, and I recognize His unity just as those who love Him the most recognize: He is Allah, there is no god for the nations besides Him, nor is there anyone to cause a defect to what He straightens and does. He sent Muhammed as a banner for Islam and an Imam for those who rule, a helper to the commoners and one who puts an end to the judgments of Wadd and Siwa' (idols). He knows and He informs, He rules and He perfects: He is the origin of origins. He [Muhammed] paves the path [to the Almighty] and emphasizes the Promised Day, warning about it. Allah has made honors to reach him, depositing in his soul Islam, blessing his honorable family and offspring so long as there is anything that shines like lightning, anyone who hurries his pace towards his pursuit, whenever a crescent appears and the announcement about it is made.

Do, may Allah look after you, righteous deeds, tread the paths of what is permissible, put what is prohibitive aside and abandon it, listen to the command of Allah and realize it, keep in touch with your kinsfolk and look after them, disobey your inclinations and curb them, give your daughters by way of marriage to the people of righteousness and piety, and stay away from the folks who sport and who covet, so your marriage ties will produce the most pure of freemen, the most eminent descent, those who will let you achieve your dreams. This should be before your eyes, your domain will thus be rightful, your brides honored, and let her [bride] dower be just as the Messenger of Allah (ص) had paid to Umm Salamah, while he is the most honored of all in-laws, the most kind of all sons, and he had whatever he wanted, though having it was not easy, nor did it worry him, nor did his epics ever diminish, nor was he ever stigmatized. I plead to Allah to grant you the most praiseworthy of connection with Him, the perpetuation of pleasing Him; may He inspire each of you about that which reforms your condition and prepares you for what you shall receive [in the Hereafter]. Eternal praise belongs to Him; lauding belongs to His Messenger Ahmed (ص).
One day, a heated discussion went on among the Arabs and Muslims during which it was said that there is no alphabet that recurs in speech more often than the "aleef" ("A"). All attendants agreed. It was then that the magnificent lantern of language, its deep ocean and precise philosopher, namely Imam Ali ibn Abu Talib (ع), stood up and delivered a lengthy sermon which included praise of Allah Almighty, prayers and salutations unto His Prophet, Muhammad ibn Abdullah ibn Abdul-Muttalib (peace and blessings of Allah be with him and his progeny).

This letter of the Arabic alphabet is undoubtedly the most commonly occurring character in the language. If composing a few meaningful sentences without dots is hard enough, how about delivering a sermon, one which is full of wisdom and which is many times the size of the one you have just seen, but without ever using a single alif !!

This sermon is usually called al-Khutbah al-Muniqah and is recorded by many Muslim scholars. Amongst the Sunni scholars who quote it can be mentioned: Muhammad b. Muslim al-Shafi`i, Kifayat al-Talib, p. 248


How could Imam ‘Ali (a) accomplish such a feat? Imam ‘Ali (a) derived his vast knowledge and striking eloquence by virtue of his long and close association with the Prophet Muhammad (s). The Prophet (s), with Divine inspiration, was the source of all such knowledge and wisdom and a teacher par excellence for Imam Ali (a).

The statements of the entire sermon, from beginning to end, did not contain a single word having the "aleef" (mamdooda, elongated alpha) is as follows:

في أحد الأيام دار بين العرب و المسلمين نقاش كبير، فقيل ليس من حرف المعجم حرف أكثر دورانا في الكلام من 'اللّيأف'، فأيد ذلك جميع الجالسين ... تبع ذلك أن نهض نبراس اللغة الأنيق و بجرها العريض و فيلسوفها الدقيق الإمام علي بن أبي طالب (ع) للسلام) و خطب خطبة طويلة تشتمل على النواة على الله تعالى و الصلاة و السلام على نبيه محمد بن عبد الله بن عبد المطلب (علي الله عليه و على آله و سلم) و هي خالية من بدايتها إلى نهايتها من ذكر حرف "اللّيأف" (الممدوحة) و هي كما يلي:-

حمدت من عظمت مثنيه، و سبكت نعمته، و سبكت غضبه رحتمه، و تمت كلمته، و نفتذ مشيتته، و بلغت حجمه (فضيته)، و عدلت قضيته. حمدته محمد رضي الله عنه، متخضع لعبوديته، متنصل من خطبيته، معتبر يحيده، مستعبدي من وعده، مؤلم من ربه رحمة (مغفرة) تنجيه، يوم يشغله كل عن فضيلته و بنية، و تستعينه و تسترشده و تستهديه، و نؤمن به و نتوكل عليه. و شهدت له تشهد عبد مخلص موقن، و فردته تفريد مؤمن متق و واجدناه توحنك عبد مذع، ليس له شريك في ملكه و لم يكن له ولي في صنعه؛ جل عن مشير و وزير، و تنزه عن مثل وعون و معين و نظر، علم فستر و بطن فخبر، و نظر فجره، و ملك فقهه؛ و عصي فغفر، و عبد فضكر، و حكم فعل، و تكرم و تصف،. لن يزول و لم يزل، ليس كملته شيء، و هو قيل كل شيء و بعد كل شيء رب متفرد بعزمه، متمكن بقوته، متقدس بعلوه، منكر بسده، ليس بدركه وسف و لم يحظ به نظر، فوي منيع، بصير سميع، حليم حكيم، رؤوف رحيم، عجز عنوصفه من وصفه، و ظل نظمه عن نظمه، وصل به من نعمته من يعرفه، قرب فبعد، و بعد فقرب، يجيب دعوة من يدعوه، و يرزق عده و يحبوه، ذو لطف خفی، و بطش قوي، و رحمة مستوره و عقوبة موجبة، و رحمتة جنة عريضة مونتقة، و عقوبته جحيم موصدة موعقة (مثورة).

و شهدت ببعث محمد (ص) عهد و رسوله، و نبيه و صفيه و حبيبه و خليله، صلى تحظيه، و تزلفه و تعليه، و تزفبه و تدنه، و بعثه في خير عصر و حين فترة كفر، رحمة لعبده و مئة ولزديه، ختم به نبوته، و قوى (وضح) به حجمه، وفوعه و نصبه و بلغ و
وسيتمع ممتع من حضورتي بتعزيز (بخصوصية) ريكم، وذكرتكم بسنة نيبيكم، فعليكم برهكة تسكن قلوبكم، وخشية تذرف دموعكم، وتقنية تيجزي يوم يضحك وليلكم، يوم يفوق فيه من ثقل وزن حسنته، وخف وزن سيئته. لتنكِ مسألتيت مسألة (سول) ذل وخشوع وشكر وشهوع، ونوبة ونزوع، وندم ورحمة، وليفغتم كل مغتنم منكم صحته قبل سقمه، وشبيبته قبل همه فكبره ومرضه، وسعته قبل قفره وخلوةه (フラゲ) قبل شغله، وثرته قبل قفره، وحضره قبل سفره، وحيته قبل موتته، ثم يكبر ويهب ويهزم ويس ymax وينقل طيبه ويعبر عنه حبيبته، وينقلع عمره ويتغير لونه، وينقلع عقله، ثم: قيل: هو موعوب وجمه منهوك، قد جد في نزع شدته، وحضره قريب وبعد، فشحوه خبره، وطعم بنظره ورش جبينه وختف عرثه وسكن حنينه وجنبت نفسه وبنكته عرسه وحفر رسمه و يتم منه ولهد وثقوب عنه عده (عدوة وصديقه)، وقسم جمعه وذبح بصره و سعه، ولقن ومد، ووجه ووجه، وشغول وعري، ونحس وسجي، ونحبته، وله ونحبته، وشبيبته عرفه، ومضى وودع، وقص وعم ولف وسل وحمل فوق سرير وصل عليه بنكير بغير سجود وتعفيف ونقل من دور مخرفة وقصور مشيدة وحجر مناضدة، فجعل في ضريح ملحود، ضيق مرصد، بلبن منصور، مسقف بجلود، وخلع عليه عرفة وحتى عليه مدره، فاتضح حصره وتفخ صدره، ونسي خبره، ورجع عنه عليه وصفيه وندمعه ونسيمه وشبيبته، وتبديل به نزرة وحببة، فهو خشوع فين وروح فين، يسيف في جسمه دود قفره، ويسيل صديقاته في منخرة على صدره ونحوه، تساح تزنيمه لحمه ولبنش دمه وبرق عظمه و يقع في قلبه حتى يوم حشره ونشره، فينبض من قفره وينفخ في صوره ويدعى لحشره ونشوره، فثم بعثرت قبور وحولات سريرة في صدور وجن بكل نبي وصديق وشهيد ونطبق ووقت لفصل حكمه عن رضيق بعيده خبير بصير، فكم من زفرة تضفيه وحسرة تسنيمه (تقنية)، في موقف مهول ومشهد جميل، بين يدي ملك عظيم، بكل صغرية وكبرة عليه، بلله عليه عرفة و يقف على قلبه، فعمره، حري والفضول، وبدور صحفاته وتبين جريته، ونقط كل عضو منه بسوء عمله، فشهدت عنه بنظرة وبي نظرة ورجله بخطوه وجلده بلمسه وفرجة بهله، ويهدهد منكر، ويكشف له بحث يسير، سهل جيده وغلت بهده وسب قبح وحده، فورد عظيم بكرب وشد، فظل يبحث في جحيم، ويسرق من حمزه، يشوه وجهه ويلت جلده، يضربه زيبانيته بمعقم من حدي، ويعود جلده بعد نضجه كجلد جديد، يستغيث فتعرض عنه خزنة جهنم، ويستصدر فيلة حقه بندم، فلم يجد له ندمه، و لم يفعله حينند ندمه. نعود مرتين من شر مصير، ونطلب منه عفو من رضي عنه، ومتغفر من قبل منه، فهو ولي سولى ومنجح طليبي، فمن زحزح عن تعذيبه ربه سكن في جنته بقرية وخلد في قصور مشيدة، والملك حور عين وحافة، وطيب عليه بكونس وسكن حضير فردوس، ونبل في نعم، وسقي من تسنيم وشرب من عين سسلبيب ممزوجة بزنجلين، مختومة بمسك وعبر، مستديم للسرور ومستشر للحبور، يشرب من خمور، في روحة مغدق ليس يصدع من شريه وليس ينزف، هذا مقلب من خشى ريه وحذر ذنبيه ونفسه، ونفس تلك عقوبة من عشي منهه وسولت له نفسه مصية ميدنه، ذلك قول فصل، وحكمة حكم عدل، قص قصص، ووعظ نص، تنزل من حكيم حميد، نزل به روح قدس مبين (متنين) من عند رب كريم على نبي مهدي رشيد رحمة للمؤمنين، مبين من عند رب كريم، وسدى حلت عليه، سفرة، مكرمون بركة، عذب برب عليم حكيم، قدري رحيم، من رضي وعون، نحن جن، فلنتضرعكم، ويبتهل مبتهلكم، واستغفر رب كل مربوب لي
I praise the One Whose boon is great, whose blessing overwhelms, whose mercy is faster than His anger, the One whose word is perfect, whose will is affected, whose argument (issue) is wise, whose case is just. I praise Him like one recognizing His Godhead, submissive while adoring Him, dissociating himself from his sin, recognizing His Unity, seeking refuge with Him against His warning, hopeful for the mercy (forgiveness) of His Lord that saves him [from the Fire] on a Day when everyone will be distracted even from his offspring and tribe. We seek His help, guidance and directions. We believe in Him and depend on Him. I have testified to Him as a sincere and convinced servant/slave; I recognize His Uniqueness as a pious believer, and I have recognized His Unity like a submissive servant/slave. He has no partner in His domain; He relies on none in doing whatever He does. He is exalted above having an adviser or a vizier. He is above using a model or an assistant or a helper or a peer. He knows, so He covers; He is acquainted with the innermost, so He is most familiar [with our intentions]. He cast a look, so He assisted; He owns everything, so He subdues. He is disobeyed, yet He forgives; He is adored, so He thanks. He rules, so He affects justice, and He is generous and grants favors. He shall never come to an end, and He has always been as He is; there is nothing like Him. He, first and foremost, is a unique Lord in His exaltation, able through His might, holy through His sublimity, proud of His Majesty; no (mental) vision can realize Him, nor can anyone ever see Him. He is strong, invincible, seeing, hearing, Clement, wise, affectionate and kind. One who attempts to describe Him can never do so; one who attempts to describe His attributes can never do so [either]. His blessing reaches those who get to know Him: He is near, so He is far [above mental or physical vision]; He is far yet He is near [closer to us than anything else]. He responds to the call of those who call on Him; He sustains His servant and surrounds him with His love; His nticeties are hidden [from our comprehension]; His power is mighty; His mercy is wide; His penalty is painful; His mercy is a broad and a Garden of grandeur (Paradise); His punishment is Hell filled with horrors and chains.

I have testified that He sent Muhammed (ص) as His servant and messenger, prophet, chosen one, loved one, friend, a link [with the Almighty] that grants him [Muhammed] fortune, bringing him closer to Him, elevating him, granting him nearness and closeness [to the Almighty]. He sent him during a good (opportune) period of time, when there was disbelief, as mercy for His servants and a boon for more. Through him He sealed His prophetic messages, strengthened (explained) His argument. So he admonished, advised, conveyed the message and worked hard [for people. He was, affectionate towards every believer, merciful, easy to please, the friend of anyone who is generous and pure: mercy, salutation, blessing and honor be with him from a forgiving, affectionate, kind, near, responsive and wise Lord.

I have admonished you, O folks who are present here with me, to be pious (as your Lord has admonished) towards your Lord, and I have reminded you of the Sunna of your Prophet; so, take to awe that calms your hearts, fear that draws your tears, piety that saves you on a Day which will puzzle your minds and put you to the test, a day in which one shall win if the weight of his good deeds is heavy while that of his sins is light. Let your plea be in humility and surrender, appreciation and submission, repentance and dissociation [from sin], regret and return [to righteousness]. Let everyone of you seize the opportunity when he is healthy before the time when he is sick, when he is young before he is aged, old and sick, [the opportunity] of his ease before he is poor, of having free time before he is busy, of being wealthy before being impoverished, of being present at home before he is away traveling, of being alive before his death. He shall grow old, become weak, aged, sick, ailing, so much so that even his doctor is fed-up with him, even those who love him turn away from him. His lifespan will have come to an end. His color of complexion is changed. His mental power is decreased, so it is said that he is ailing and his body is failing. He is having a hard time as he finds himself suffering from the throes of death: He is attended by those who are close and who are distant. He gazes his looks, yearns as he turns his eyes, his forehead sweating, his [physical] senses being snatched away from him [one by one]. His sighs are now silent, his soul has departed, so he is mourned by his wife. His grave is dug, his children are now orphans, those who were
around him (his friends or foes) are now dispersed from around him. What he had accumulated (legacy) has now been divided [among heirs]. Gone now are his faculty of seeing and hearing; so he receives Talqeen; he is stretched [on the ground] and directed [towards the Qibla]. He is stripped of his clothes, bathed, in the nude, dried then directed [towards the Qibla]. Something has been spread on the floor for him as his shrouds are being prepared. His chin has been tied, his soul has already departed from his body and he has been bidden farewell by all. He is now shrouded, his head wrapped, so is his body, and he has been handed over [for burial]. He is carried in a wooden box (coffin); his funeral prayers have been performed with Takbir but without prostration or the rubbing of the forehead. He is taken away from a decorated abode [this life], from well built mansions and chambers topping each other, so he is now in an enclosure of a grave which is very narrow and separated from others; it is built with baked clay on top of each other and is sealed with a rock.

Dust has been healed on him, so he now is sure about that of which he was warned; his chest is now heavy; he is now a thing of the past. His friends, chosen ones, companions, in-laws and close friends have all left him behind. His company and loved ones are now changed, for he is now nothing but the filling of a grave and the pawn of a waste: Worms crawl all over his body, his pus drips from his nostrils on his neck and chest. Soil crushes his flesh as his blood dries and bone decays. He remains in his grave till the Day when he is herded with others and is given a new life; so, he is taken out of his grave. His trumpet is blown, he is called on to gather with others and stand trial. Graves are scattered around, the innermost in the hearts are recorded and calculated. Every prophet, Siddiq, martyr, anyone who speaks is brought and made to stand for the final judgment of an Able God Who is fully knowledgeable of His servants, seeing [all what they do]. Countless exhalations engulf him, sighs fade him (distance him), in a horrific position and an awesome scene before a Great King Who knows about everything small and big. He is reined by his sweat, his worry crushing him, yet his tear has none to feel sorry for, his scream (defense) is not accepted. His record of deeds is brought, his innermost becomes visible, and every part of his body now speaks of his wrongdoings: His eyes testify about what he had seen, his hands about whom he beat, his legs about where he had gone, his skin about what he had contacted, his private parts about with whom he had had intercourse. He is threatened by Munkir and Nakir; and it is unveiled for him where he is heading; so his neck now is tied with chains and his hands are cuffed. He is taken alone, dragged and brought to Hell as he is in a great distress and hardship. He remains in the torment of hell given to drink of very hot pus that grills his face and separates his skin from his body. He is beaten by the torture angels of hell with iron clubs. His skin returns again and again anew after having been baked. He cries for help, yet even the angels in Hell turn away from him. He pleads for mercy, so he stays for a while regretful, yet he finds none to care about his regret. His regret will then be in vain.

We seek refuge with an Able Lord from the evil of any final end such as this, and we plead for forgiveness similar to that of one with whom He is pleased and for an overlooking similar to that of one whose good deeds He has accepted; for He is my Master, ultimate pursuit and the one Who grants success to what I seek. Surely one who is pushed away from the torment of his Lord shall reside in Paradise near to Him and remain forever in well built mansions, having huris with large lovely eyes and servants. He is given to drink of fresh cool water mixed with ginger and sealed with musk and fragrance that perpetuates happiness and provides the sense of pleasure. He drinks of wines in an orchard filled with all types of pleasures, wine that does not cause any headache to one who drinks it, and it never runs out; such is the ultimate end of one who fears His Lord, who is on guard about his sin, about the insinuations of his nafs (self), and that was the penalty of one who opposes the [sinless] way [in which] he was created, the one whose evil self decorates for him to do what is against his nature. Such is the final judgment and the ruling of One Who is just: He narrated parables, admonished through texts, revealed revelations from a Praiseworthy Wise One, revelations which He descended with a clear (able) Holy Spirit [arch-angel Gabriel] from a Glorious Lord unto a Prophet who is rightly guided and who guides others, one who shows others the right way, a mercy to the believers, clearly from a Great Lord, a master frequented by messengers (angels) who are honored and obedient [of their Lord]. I have sought refuge with a Lord Who is knowing, wise, able, merciful, from the evil of an enemy who is cursed and stoned; so, let everyone who pleads plead, and let everyone who seeks [favors of his Lord] seek and ask forgiveness of the Lord of lords for myself and for you all.

Having finished his miraculous sermon, the Imam (€) recited this following verse of the Holy Qur'an: "We shall grant that (eternal) abode of the hereafter to those who intend neither high-handedness nor mischief on earth, and such end is (the best reward) for the righteous" (Qur'an, 28:83).