

## From Nahjul Balagha

### Prophet Sulayman (a) in Nahjul Balagha

I advise you, creatures of Allah, to practise fear of Allah Who gave you good clothing and bestowed an abundance of sustenance on you. If there was anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulayman ibn Dawud (a) who was given control over the domain of the jinn and men along with prophethood and great position but when he finished what was his due in sustenance and exhausted his time, the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly, the by-gone centuries have a lesson for you.

**Khutba #182**

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### Justice in Nahjul Balagha

**Amir al-mu'minin, peace be upon him, was asked:** Which of the two is better; justice or generosity? **Amir al-mu'minin, peace be upon him, replied:** Justice puts things in their places while generosity takes them out from their directions; justice is the general caretaker while generosity is a particular benefit. Consequently, justice is superior and more distinguished of the two.

Hadith #437.

See: <https://www.al-islam.org/glimpses-nahjul-balagha-murtadha-mutahhari/part-four>

When Amir al-mu'minin was spoken ill of for showing equality in the distribution (of shares from Bayt al-mal or the Muslim Public Treasury) he said:

Do you command me that I should seek support by oppressing those over whom I have been placed? By Allah, I won't do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not when the property is that of Allah.

**Khutba #126**

So now, Allah, the Glorified, has, by placing me over your affairs, created my right over you, and you too have a right over me like mine over you. A right is very vast in description but very narrow in equitability of action. It does not go to any person unless it goes against him also, and a right does not go against a person unless it also goes in his favour.

**Khutba #216**

Also see:

<https://www.al-islam.org/message-thaqalayn/vol-15-no-2-summer-2014/emphasis-justice-nahjul-balagha-sayyid-jafar-shahidi>

### **Glorification of Allah in Nahjul Balagha**

Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.

Khutab #1

Praise is due to Allah from Whose mercy no one loses hope, from Whose bounty no one is deprived, from Whose forgiveness no one is disappointed and for Whose worship no one is too high. His mercy never ceases and His bounty is never missed.

Khutba #45

Praise is due to Allah when night spreads and darkens, and praise be to Allah whenever the star shines and sets. And praise be to Allah whose bounty never misses and whose favours cannot be repaid.

Khutba #48

Praise be to Allah Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities.

Khutba #49

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### **Death in Nahjul Balagha**

Surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repentance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial?

Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is a harm to him

Khutba #28

This world is a place for which destruction is ordained and for its inhabitants departure from here is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer. So depart from here with the best of provision available with you and do not ask herein more than what is enough and do not demand from it more than subsistence.

Khutba #45

O creatures of Allah! Fear Allah and anticipate your death by good actions. Purchase everlasting joy by paying transitory things - pleasures of this world. Get ready for the journey, for you are being driven, and prepare yourselves for death, since it is hovering over you. Be a people who wake up when called, and who know that this world is not their abode, and so have it changed (with the next).

Certainly, Allah has not created you aimlessly nor left you as useless. There is nothing between anyone of you and Paradise or Hell except death that must befall him. The life that is being shortened every moment and being dismantled every hour must be regarded very short.

The hidden thing namely death which is being driven by two ever new phenomena, the day and the night, is certainly quick of approach. The traveller which is approaching with success or failure (namely death) deserves the best of provision. So acquire such provision from this world while you are here with which you may shield yourself tomorrow (on the Day of Judgement).

Khutba #64