

Islam Series of knowing True

By

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ARAB & MUSLIM

ETHICS - 6

Islamic Speeches

خطب اسلامية

I

خطبة الخليفة الأول أبي بكر الصديق (رض)

إن الله بعث محمدا رسولا الى خلقه وشهيدا على أمته ليعبدوا الله ويوحده وهم يعبدون من دونه
آلهة شتى، ويزعمون أنها لهم عند الله شافعة وانما هي من خجر محوت وخشب منجور، (ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله وقالوا: ما نعبدهم الا ليقربونا الى الله زلفى) فعظم على العرب أن يتركوا دين آبائهم فخص الله المهاجرين الأولين من قومه بتصديقه والايان به والمواساة له والصبر معه على شدة أذى قومهم لهم وتكذيبهم اياهم ، وكل الناس لهم مخالف زاد عليهم فلم يستوحشوا لقلة عددهم وشفن الناس لهم واجماع قومهم عليهم، فهم أول من عبد الله في الأرض، وأمن بالله وبالرسول وهم أولياؤه وعشيرته وأحق الناس بهذا الأمر من بعده ولا ينازعهم ذلك الا ظالم، وأنتم معشر الأنصار من لا ينكر فضلكم في الدين ولا سابقتهم العظيمة في الاسلام رضيكم الله أنصارا لدينه ورسوله وجعل اليكم هجرته وفيكم جلة أصحابه، فليس بعد المهاجرين الأولين عندنا بمنزلتكم فنحن الأمراء وأنتم الوزراء ، لا تفتأون بمشورة ولا تقضى بدونكم الأمور.(الطبري، ج 3 ص 208)

Translation:

This is a speech made by the first khalifa, Abu Bakr al-Siddiq:

Indeed, Allah sent Muhammad as His messenger to mankind and as His witness to his people so that they should worship Him and believe in His unity. They had been worshipping a number of gods decides Him and asserting that the latter interceded for them to God and did them good, though in fact they were no better than pieces of carved stones or

wood. (Abu Bakr recited these Qur'anic verses) "And they worship besides Allah idols which can neither benefit nor harm them and they say that idols are our intercessors to God and that we worship them for no other purpose than that they bring us into His favor." It was therefore, difficult for the Arabs to give up the religion of their forefathers. In such circumstances, God singled out the first Muhajireen (immigrants) from among his tribe and gave them the privilege of conforming hid apostle-hood and believing in his mission and sharing with him their resources and enduring with them the ill-treatment of their people and their charges of falsehood; while everyone else opposed and disregard them. But they were neither disheartened by their small number nor the dislike and united opposition of their people. they were thus the first to worship God on this earth and to believe in Him and His messenger. They have also the distinction of being his comrades and relatives and, more than anyone else, have the right to succeed him, and none but an unjust person can challenge this right. However, O community of Ansar, (Followers of the Prophet at Madinah) your meritorious services to religion and your great seniority in Islam cannot be denied. God has chosen you as Ansar of His religion and messenger, made him emigrate to you and some of his foremost companions belong to you. After the first Muhajireen, we place no one on an equal footing with you. So we shall be the rulers and you our ministers; nothing shall be done without consulting you and no decision shall be taken without your consent.

II

خطبة عمر بن الخطاب (رض) ال خليفة الثاني

أبيها الناس، انه قد أتى علي زمان وأنا أرى أن قراءة القرآن تريدون به الله وما عنده ، فخيلى الى أن قوما قرأوه يريدون به الناس والدنيا، ألا فأريدوا الله بأعمالكم، ألا انما كنا نعرفكم اذ ينزل الوحي واذ رسول الله بين أظهرنا ينبئنا من أخباركم، فقد انقطع الوحي وذهب النبي فانما نعرفكم بالقول، ألا من رأينا منه

خيرا ظننا به خيرا وأحببناه عليه ، ومن رأينا منه شرا ظننا به شرا وأبغضناه عليه، سرائركم بينكم وبين ربكم، ألا واني انما أبعث عمالي ليعلموكم دينكم ولا أبعثهم ليضربوا ظهوركم ويأخذوا أموالكم، ألا من نابه شيء من ذلك فليرفعه الي فولذي نفسي بيده لأفصنكم منه. (الأعرابي، جزء 2 ص. 349)

Translation:

This is a speech for Omar bin al-Kattab the second khalifa:

O people, there was a time when I thought that you read the Qur'an to please God, the Mighty and the Great, and get His reward; but now it appears to me that some people do so to impress others and get material gain. Hark! you should seek to please God alone by your action. Hark! we know those good or bad among you through the revelation and the messenger of God who tell us about your conduct; but now that he is no more and the revelation have stopped, we shall judge you by your words. Hark! we shall form a good opinion of those who behave well and like them and shall have a bad opinion of those who misbehave and shall dislike them. Your thoughts and intentions will be judged by God. Hark! I send my governors to teach you religion and the sunnah and not to beat you or take your wealth. Hark! anyone who is maltreated by should report to me, and I swear by the One who controls my life that I shall avenge you.

III

خطبة عثمان بن عفان (رض)

الخليفة الثالث

سنة 644 ميلادية 24 هجرية

الحمد لله الذي لا ينبغي الحمد الا له، الحمد لله الذي هدانا للاسلام وأكرمنا بمحمد عليه الصلاة والسلام- أما بعد أيها الناس فاتقوا الله في سر أمركم وعلانيته، وكونوا أعوانا على الخير والبر والصلة ولا تكونوا اخوانا في العلانية أعداء في السر، فانا قد كنا نحذر أولئك ، من رأى منكم منكرا فليغيره، فان كان لا قوة له به فليرفعه الي وكفوا سفهاءكم وشددوا عليهم فان السفيه اذا قمع انقمع واذا ترك تتابع. (الأنساب للبلاذري- ج 5 ص 24-25)

Translation:

This is a speech for Uthman bin Affan, the third Khalifah in Islam (24H\644):

Praise be to Allah, who alone deserves it and has guided us to Islam and honored us with Muhammad, may he be blessed. O people, fear God in your private as well as public deeds and be cooperative in all acts of beneficence. Do not be friends in open and enemies in secret, for we have been cautioned against such people. He who sees something wrong being done should try to rectify it, but if he cannot do so, he should report it to me. Restrain your insensible men and be harsh to them; for an insensible man kept in check behaves, but if left alone persist in his objectionable activities.

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