

ومن خطبة له (عليه السلام) في بعض صفات الرسول الكريم وتهديد بني أمية وعظة الناس

In eulogy of the Holy Prophet

[لرسول الكريم] حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)، شَهِيدًا، وَبَشِيرًا، وَنَذِيرًا، خَيْرَ الْبَرِيَّةِ طِفْلًا، وَأَنْجَبَهَا كَهْلًا، أَطَهَرَ الْمُطَهَّرِينَ شَيْمَةً، وَأَجْوَدَ الْمُسْتَمَطَّرِينَ دِيمَةً.

Then Allāh deputed Muḥammad (S) as a witness, giver of good tidings and warner, the best in the universe as a child and the chastest as a grown up man, the purest of the purified in conduct, the most generous of those who are approached for generosity.

[بنو أمية] فَمَا أَحْلَوْلَتْ الدُّنْيَا لَكُمْ فِي لَذَّتِهَا، وَلَا تَمَكَّنْتُمْ مِنْ رِضَاعِ أَخْلَافِهَا إِلَّا مِنْ بَعْدِ مَا صَادَفْتُمُوهَا جَائِلًا خَطَامِهَا قَلْقًا وَضِيئَهَا، قَدْ صَارَ حَرَامُهَا عِنْدَ أَقْوَامٍ بِمَنْزِلَةِ السِّدْرِ الْمَخْضُودِ وَحَالَهَا بَعِيدًا غَيْرَ مَوْجُودٍ، وَصَادَفْتُمُوهَا، وَاللَّهُ، ظَلَا مَمْدُودًا إِلَى أَجَلٍ مَعْدُودٍ، فَالْأَرْضُ لَكُمْ شَاغِرَةٌ وَأَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ، وَأَيْدِي الْقَادَةِ عَنْكُمْ مَكْفُوفَةٌ، وَسَيُوفُكُمْ عَلَيْهِمْ مَسْلُطَةٌ، وَسَيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ.

[About the Umayyads :] This world did not appear sweet to you in its pleasures and you did not secure milk from its udders except after having met it when its nose-rein was trailing and its leather girth was loose. For certain peoples its unlawful items were like bent branches (laden with fruit) while its lawful items were far away, not available. By Allāh, you would find it like a long shade upto a fixed time. So the earth is with you without let or hindrance and your hands in it are extended while the hands of the leaders are held away from you. Your swords are hanging over them while their swords are held away from you.

أَلَا إِنَّ لِكُلِّ دَمٍ ثَأْنًا، وَلِكُلِّ حَقٍّ طَالِبًا، وَإِنَّ الثَّأْنَ فِي دِمَائِنَا كَالْحَاكِمِ فِي حَقِّ نَفْسِهِ، وَهُوَ اللَّهُ الَّذِي لَا يُعْجِزُهُ مِنْ طَلَبٍ، وَلَا يَفُوتُهُ مِنْ هَرَبٍ. فَأَقْسِمُ بِاللَّهِ، يَا بَنِي أُمِيَّةَ، عَمَّا قَلِيلٍ لَتَعْرِفْنَهَا فِي أَيْدِي غَيْرِكُمْ وَفِي دَارِ عَدُوِّكُمْ! أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ طَرْفَهُ! أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكَيرَ وَقَبْلَهُ!

Beware that for every blood (that is shed) there is an avenger and for every right there is a claimant. The avenger for our blood is like the judge for his own claim, and it is Allāh who is such that if one seeks Him, then He does not disappoint him, and one who runs away from Him cannot escape Him. I swear by Allāh, O Bani Umayyah, shortly you will see it (i.e. your possession) in the hands of others and in the house of your enemy. Know that the best looking eye is that whose sight catches virtue and know that the best hearing ear is that which hears good advice and accept it.

[وعظ الناس] أَيُّهَا النَّاسُ، اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَعَظْ مَتَّعِظًا، وَأَمَّا حُوا مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ مِنَ الْكَدْرِ. بَادَ اللَّهُ، لَا

تَرَكُونَا إِلَىٰ جَهَالَتِكُمْ، وَلَا تَتَّقُوا لِأَهْوَائِكُمْ. فَإِنَّ النَّازِلَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشِفَا جُرْفِ هَارٍ، يَنْقُلُ الرَّدَىٰ عَلَىٰ ظَهْرِهِ مِنْ مَوْضِعٍ إِلَىٰ مَوْضِعٍ، لِرَأْيٍ يَحْدِثُهُ بَعْدَ رَأْيٍ، يَرِيدُ أَنْ يَلْصِقَ مَا لَا يَلْتَصِقُ، وَيَقْرُبَ مَا لَا يَتَقَارَبُ!

[About the functions of the Imams :] O people, secure light from the flame of lamps of the preacher who follows what he preaches and draw water from the spring which has been cleaned of dirt. O creatures of Allāh, do not rely on your ignorance, do not be obedient to your desires because he who stays at this place is like one who stays on the brink of a bank undermined by water carrying ruin on his back from one portion to the other following his opinion which he changes (one after the other). He wants to make adhere what cannot adhere and to bring together what cannot keep together.

فَاللَّهِ اللَّهُ أَنْ تَشْكُوا إِلَىٰ مَنْ لَا يَشْكِي شُجُوكُمْ، وَلَا يَنْقِضُ بِرَأْيِهِ مَا قَدْ أُبْرِمَ لَكُمْ. إِنَّهُ لَيْسَ عَلَىٰ الْإِمَامِ إِلَّا مَا حَمَلَ مِنْ أَمْرِ رَبِّهِ: الْإِبْلَاحُ فِي الْمَوْعِظَةِ، وَالْإِجْتِهَادُ فِي النَّصِيحَةِ، وَالْإِحْيَاءُ لِلسُّنَّةِ، وَإِقَامَةُ الْحُدُودِ عَلَىٰ مَسْتَحَقِّهَا، وَإِصْدَارُ السُّهْمَانِ عَلَىٰ أَهْلِهَا. فَبَادِرُوا الْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ نَبْتِهِ، وَمِنْ قَبْلِ أَنْ تَشْغَلُوا بِأَنْفُسِكُمْ عَنِ مَسْتَارِ الْعِلْمِ مِنْ عِنْدِ أَهْلِهِ، وَإِنْهَوْا عَنِ الْمُنْكَرِ وَتَنَاهَوْا عَنْهُ، فَإِذَا مَا أَمَرْتُمْ بِالذِّهْنِ بَعْدَ التَّنَاهِي!

So fear Allāh and do not place your complaints before him who cannot redress your grievance, nor undo with his opinion what has been made obligatory for you. Certainly, there is no obligation on the Imam except what has been devolved on him from Allāh, namely to convey warnings, to exert in good advice, to revive the Sunnah, to enforce penalties on those liable to them and to issue shares to the deserving. So hasten towards knowledge before its vegetation dries up and before you turn yourselves away from seeking knowledge from those who have it. Desist others from the unlawful and abstain from it yourself, because you have been commanded to abstain (yourself) before abstaining (others).