

ومن خطبة له (عليه السلام) في مبعث الرسل وفضل أهل البيت وذكر أهل الضلال

Deputation of Prophets

[مَبْعُثُ الرِّسَالِ:] بَعَثَ اللَّهُ رُسُلَهُ بِمَا خَصَّهُمْ بِهِ مِنْ وَحْيِهِ، وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى خَلْقِهِ، لِثَلَا تَجِبَ الْحُجَّةُ لَهُمْ بِتَرْكِ الْأَعْدَارِ إِلَيْهِمْ، فَدَعَاهُمْ بِلِسَانِ الصِّدْقِ إِلَى سَبِيلِ الْحَقِّ، إِلَّا إِنْ كَانَ اللَّهُ قَدْ كَشَفَ الْخَلْقَ كَشْفَةً، لَا أَنَّهُ جَهْلٌ مَا أَخْفَوْهُ مِنْ مَصُونِ أَسْرَارِهِمْ وَمُمْكِنُونَ ضَمَائِرِهِمْ، وَلَكِنْ لِيَلُوهُمْ ﴿أَيُّهُمْ أَحْسَنُ عَمَلًا﴾، فَيَكُونَ الثَّوَابُ جِزَاءً، وَالْعِقَابُ بَوَاءً.

Allāh deputed prophets and distinguished them with His revelation. He made them as pleas for Him among His creation, so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue. You should know that Allāh fully knows creation. Not that He was not aware of what they concealed from among their hidden secrets and inner feelings, but in order to try them as to “..which of them performs the best deeds” (18:7), so that there is reward in respect of good acts and chastisement in respect of evil acts.

[فَضْلُ أَهْلِ الْبَيْتِ:] أَيْنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرِّاسِخُونَ فِي الْعِلْمِ دُونَنَا، كَذِبًا وَبَغْيًا عَلَيْنَا، أَنْ رَفَعَنَا اللَّهُ وَوَضَعَهُمْ، وَأَعْطَانَا وَحَرَمَهُمْ، وَأَدْخَلْنَا وَأَخْرَجَهُمْ. بَنَّا يَسْتَعِطِي الْهَدْيَ، وَبَنَّا يَسْتَجْلِي الْعَمَى. إِنَّ الْأَثَمَةَ مِنْ قَرِيشٍ غَرَسُوا فِي هَذَا الْبَطْنِ مِنْ هَاشِمٍ، لَا تَصْلَحُ عَلَى سِوَاهُمْ، وَلَا تَصْلَحُ الْوَلَاةُ مِنْ غَيْرِهِمْ.

[The position of Ahlu'l-bayt (the Household of the Holy Prophet) :] Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allāh raised us in position and kept them down, bestowed upon us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out. With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Surely Imams (divine leaders) will be from the Quraysh. They have been planted in this line through Hāshim. It would not suit others nor would others be suitable as heads of affairs

[أَهْلُ الضَّلَالِ:] أَتَرَوْا عَاجِلًا، وَأَخَّرُوا آجِلًا، وَتَرَكُوا صَافِيًا، وَشَرِبُوا آجِنًا، كَأَنِّي أَنْظِرُ إِلَى فَاسِقِهِمْ وَقَدْ صَحِبَ الْمُنْكَرَ فَأَلْفَهُ، وَسِبَّاهُ بِهِ وَوَافَقَهُ، حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ، وَصَبِغَتْ بِهِ خَلَاتِقُهُ، ثُمَّ أَقْبَلَ مَزِيدًا كَالْتِيَارِ لَا يَبَالِي مَا غَرِقَ، أَوْ كَوَقَعَ النَّارُ فِي الْهَشِيمِ لَا يَحْفَلُ مَا حَرَقَ!

[A part of the same sermon about those who are against the Ahlu'l-bayt :] They have adopted this world and abandoned the next world; left clean water and drunk stinking water. I can almost see their wicked one [1] who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair grew grey and his nature acquired their tinge. He proceeded onward emitting foam like a torrential stream not caring whom he drowned, or, like fire in straw, without

realizing what he burnt.

أَيْنَ الْعُقُولِ الْمُسْتَضِيحَةِ بِمَصَابِيحِ الْهُدَى، وَالْأَبْصَارِ اللَّامِحَةِ إِلَى مَنَارِ الْقِيَمَةِ؟! أَيْنَ الْقُلُوبِ الَّتِي وَهَبَتْ لِلَّهِ، وَعَوَّدَتْ عَلَى طَاعَةِ اللَّهِ؟! أَزْدَحَمُوا عَلَى الْخَطَا، وَتَشَاجَرُوا عَلَى الْحَرَامِ، وَرَفَعَ لَهُمْ عِلْمُ الْجَنَّةِ وَالنَّارِ، فَصَرَفُوا عَنِ الْجَنَّةِ وَجُوهَهُمْ، وَأَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ، دَعَاهُمْ رَبُّهُمْ فَفَنَفَرُوا وَوَلَّوْا، وَدَعَاهُمُ الشَّيْطَانُ فَاسْتَجَابُوا وَأَقْبَلُوا!

Where are the minds which seek light from the lamps of guidance, and the eyes which look at minarets of piety? Where are the hearts dedicated to Allāh, and devoted to the obedience of Allāh? They are all crowding towards worldly vanities and quarrelling over unlawful issues. The ensigns of Paradise and Hell have been raised for them but they have turned their faces away from Paradise and proceeded to Hell by dint of their performances. Allāh called them but they showed dislike and ran away. When Satan called them they responded and proceeded (towards him).

Footnote :

[1] Here the reference is to ‘Abd al-Mālik ibn Marwān who committed extreme atrocities through his officer al-Ḥ ajjāj ibn Yūsuf ath-Thaqafi.