

ومن خطبة له (عليه السلام) يذكر فيها فضائل أهل البيت (عليهم السلام)

About the Ahlu'l-bayt (of the Holy Prophet) and their opposers

وَنَظَرَ قَلْبَ اللَّيِّبِ بِهِ يُبْصِرُ أَمَدَهُ، وَيَعْرِفُ غُورَهُ وَنَجْدَهُ. دَاعٍ دَعَا، وَرَاعٍ رَعَى، فَاسْتَجَبُوا لِلدَّاعِي، وَاتَّبَعُوا الرَّاعِي.

He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd.

قَدْ خَاصُوا بِحَارِ الْفِتَنِ، وَأَخَذُوا بِالِدَعِ دُونَ السُّنَنِ، وَأَرَزَّ الْمُؤْمِنُونَ، وَنَطَقَ الضَّالُّونَ الْمَكِيدُونَ. نَحْنُ الشُّعَارُ وَالْأَصْحَابُ، وَالخَزَنَةُ وَالْأَبْوَابُ، وَلَا تَوْتَى الْبُيُوتِ إِلَّا مِنْ أَبْوَابِهَا، فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا.

They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the sunnah (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the sunnah). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.

مِنْهَا: فِيهِمْ كِرَائِمُ الْقُرْآنِ، وَهُمْ كُنُوزُ الرَّحْمَنِ، إِنْ نَطَقُوا صَدَقُوا، وَإِنْ صَمَتُوا لَمْ يُسَبِّحُوا. فَلْيَصِدُقْ رَائِدَ أَهْلِهِ، وَلْيَحْضِرْ عَقْلَهُ، وَلْيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ، فَإِنَّهُ مِنْهَا قَدِمَ، وَإِلَيْهَا يَنْقَلِبُ.

[A part of the same sermon :] The delicacies of the Qur'ān are about them (Ahlu'l-bayt, the descendants of the Prophet) and they are the treasurers of Allāh. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children (a man) of the next world, because he has come from there and would return to it.

وَالنَّاظِرُ بِالْقَلْبِ، الْعَامِلُ بِالْبَصِيرِ، يَكُونُ مَبْتَدَأَ عَمَلِهِ أَنْ يَعْلِمَ: أَعْمَلُهُ عَلَيْهِ أَمْ لَهُ؟! فَإِنْ كَانَ لَهُ مَضِي فِيهِ، وَإِنْ كَانَ عَلَيْهِ وَقَفَ عِنْدَهُ. فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ، فَلَا يَزِيدُهُ بَعْدَهُ عَنِ الطَّرِيقِ الْوَاضِحِ إِلَّا بَعْدًا مِنْ حَاجَتِهِ، وَالْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ، فَلْيَنْظُرْ نَازِرًا: أَسَائِرٌ هُوَ أَمْ رَاجِعٌ؟!

The beginning of the action of one who sees with heart and acts with eyes is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it. For, he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who

treads the clear path. Therefore, he who can see should see whether he should proceed or return.

وَأَعْلَمُ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِنًا عَلَيَّ مِثَالَهُ، فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ، وَمَا خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ، وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): «إِنَّ اللَّهَ يَحِبُّ الْعَبْدَ وَيَبْغِضُ عَمَلَهُ، وَيَحِبُّ الْعَمَلَ وَيَبْغِضُ بَدَنَهُ».

You should also know that the outside (of every thing) has a similar inside. Of whatever the outside is good, its inside too is good, and whatever the outside is bad, its inside too is bad. The truthful Prophet — peace and blessing of Allāh be upon him and his progeny — has said that : “Allāh may love a man but hate his action, and may love the action but hate the man.”

فَاعْلَمُ أَنَّ كُلَّ عَمَلٍ نَبَاتٌ، وَكُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ الْمَاءِ، وَالْمِيَاهُ مُخْتَلِفَةٌ، فَمَا طَابَ سَقِيهِ طَابَ غَرَسُهُ وَحَلَّتْ ثَمَرَتُهُ، وَمَا خَبِثَ سَقِيهِ خَبِثَ غَرَسُهُ وَأَمْرَتْ ثَمَرَتُهُ.

You should also know that every action is like a vegetation, and a vegetation cannot do without water while waters are different. So where the water is good the plant is good and its fruits are sweet, whereas where the water is bad, the plant will also be bad and its fruits will be bitter.