

ومن كتاب له (عليه السلام) إلى بعض عماله

To one of his officers

أَمَّا بَعْدُ، فَإِذَا كُنْتُ أَشْرَكَتُكَ فِي أَمَانَتِي، وَجَعَلْتُكَ شِعَارِي وَبِطَانَتِي، وَلَمْ يَكُنْ رَجُلٌ مِنْ أَهْلِي أَوْثَقَ مِنْكَ فِي نَفْسِي، لِمَوَاسَاتِي وَمِوَازِرَتِي وَأَدَاءِ الْأَمَانَةِ إِلَيَّ. فَلَمَّا رَأَيْتَ الزَّمَانَ عَلِيَّ ابْنَ عَمِّكَ قَدْ كَلَبَ، وَالْعَدُوَّ قَدْ حَرَبَ، وَأَمَانَةَ النَّاسِ قَدْ خَزَيْتَ، وَهَذِهِ الْأُمَّةُ قَدْ فَتِنَتْ وَشَعَّرَتْ، قَلْبَيْتَ لِابْنِ عَمِّكَ ظَهَرَ الْمَجْنُ، فَفَارَقْتَهُ مَعَ الْمَفَارِقِينَ، وَخَذَلْتَهُ مَعَ الْخَاذِلِينَ، وَخَنْتَهُ مَعَ الْخَائِنِينَ، فَلَا ابْنَ عَمِّكَ آسَيْتَ، وَلَا الْأَمَانَةَ أَدَيْتَ.

Now, I had made you a partner in my trust, and made you my chief man. And for me no other person from my kinsmen was more trustworthy than you in the matter of sympathizing with me, assisting and respecting my trusts. But when you saw that time had attacked your cousin, the enemy had waged war, the trust of the people was being humiliated, and the whole community was trackless and disunited, you turned your back against your cousin and forsook him when others forsook him, you abandoned him when others abandoned him, and you betrayed him when others betrayed him. Thus, you showed no sympathy to your cousin, nor discharged the trust.

وَكَاذِبُكَ لَمْ تَكُنْ تَرِيدُ بِجَهَادِكَ، وَكَاذِبُكَ لَمْ تَكُنْ عَلَيَّ بَيِّنَةً مِنْ رَبِّكَ، وَكَاذِبُكَ إِذَا كُنْتَ تَكِيدُ هَذِهِ الْأُمَّةَ عَنِ دُنْيَاهُمْ، وَتَنْوِي غُرَّتَهُمْ عَنِ فَيْتَهُمْ! فَلَمَّا أَمَكَّنْتُكَ الشَّدَّةَ فِي خِيَانَةِ الْأُمَّةِ، أَسْرَعْتَ الْكُرَّةَ، وَعَاجَلْتَ الْوَثْبَةَ، وَاخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمْ الْمِصُونَةَ لِأَرْوَامِهِمْ وَأَيْتَامِهِمْ، اخْتَطَفَ الذَّنْبُ الْأَزْلَ دَامِيَةَ الْمَعْرَى الْكَسِيرَةَ، فَحَمَلْتَهُ إِلَى الْحِجَازِ رَحِيْبَ الصَّدْرِ بِحَمَلِهِ، غَيْرَ مَتَأْتِمٍ مِنْ أَخَذِهِ، كَاذِبُكَ - لَا أَبَا لَيْغِيرِكَ - حَدَرْتَ إِلَى أَهْلِكَ تَرَاثِكَ مِنْ أَبِيكَ وَأُمِّكَ.

It seems as if you do not want (to please) Allāh by your jihād, and as if you do not stand upon a clear sign from your Lord, and as if you have been playing tricks with this ummah (Muslim community) to earn (the pleasure of) this world and watching for the moment of their neglectfulness to usurp their share of the wealth. As soon as it was possible for you to misappropriate the ummah's trust, you hastened to turn around and attack (them), and made a swift leap to snatch away whatever you could from their property meant for their widows and their orphans as a wolf snatches a wounded and helpless goat. Then, you happily loaded it off to the Hijāz without feeling guilty for having appropriated it. Allāh's woe be to your ill-wishers; it was as though you were sending to your family what you had inherited from your father and mother.

فَسُبْحَانَ اللَّهِ! أَمَا تُؤْمِنُ بِالْمَعَادِ؟ أَوْ مَا تَخَافُ نِقَاشَ الْحِسَابِ؟

Glory be to Allāh! Do you not believe in the Day of judgement, or do you not fear the

exaction of account?

أَيُّهَا الْمَعْدُودُ كَانَ عِنْدَنَا مِنْ ذَوِي [أُولِي] الْأَلْبَابِ، كَيْفَ تَسْبِغُ شَرَابًا وَطَعَامًا، وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَامًا، وَتَشْرِبُ حَرَامًا، وَتَبْتَاعُ الْإِمَاءَ وَتَنْكِحُ النِّسَاءَ مِنْ مَالِ [أَمْوَالِ] الْيَتَامَى وَالْمَسَاكِينِ وَالْمُؤْمِنِينَ وَالْمُجَاهِدِينَ، الَّذِينَ أَفَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْأَمْوَالِ، وَأَحْرَزَ بِهِمْ هَذِهِ الْبِلَادَ.

O' you who were counted by us among the men possessed of mind, how can you enjoy food and drink when you know that you are eating the unlawful and drinking the unlawful. You are purchasing slavemaids and wedding women with the money of the orphans, the poor, the believers and the participants in jihād to whom Allāh had dedicated this money and through whom He had strengthened these cities.

فَاتَّقِ اللَّهَ، وَارِدِدْ إِلَيَّ هَؤُلَاءِ الْقَوْمَ أَمْوَالَهُمْ. فَإِنَّكَ إِنْ لَمْ تَفْعَلْ ثُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لِأَعْذُرَنَّ إِلَى اللَّهِ فِيكَ، وَلَأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَدًا إِلَّا دَخَلَ النَّارَ!

Fear Allāh and return to these people their properties. If you do not do so and Allāh grants me power over you I shall excuse myself before Allāh about you and strike you with my sword with which I did not strike anyone but that he went to Hell.

وَوَاللَّهِ لَوْ أَنَّ الْحُسَيْنَ وَالْحُسَيْنَ فَعَلَا مِثْلَ الَّذِي فَعَلْتَ، مَا كَانَتْ لَهُمَا عِنْدِي هَوَادَةٌ، وَلَا ظَفِيرًا مِنِّْي بِإِرَادَةٍ، حَتَّى آخِذَ الْحَقِّ مِنْهُمَا، وَأَزِيحَ الْبَاطِلَ عَنْ مَظْلَمَتَيْهِمَا.

By Allāh, even if Ḥasan and Ḥusayn had done what you did there would have been no leniency with me for them and they could not have won their way with me till I had recovered from them the right and destroyed the wrong produced by their unjust action.

وَأُقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسْرُنِي أَنْ مَا أَخَذْتُهُ مِنْ أَمْوَالِهِمْ حَلَالًا لِي، أَتْرُكُهُ مِيرَاثًا لِمَنْ بَعْدِي.

I swear by Allāh, the Lord of all beings, that I would not be pleased to regard their money which you have appropriated as lawful for me and to leave it to my successors by way of inheritance.

فَضَحَّ رُوَيْدًا، فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى، وَدَفَنْتَ تَحْتَ الثَّرَى، وَعَرَضْتَ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُنَادِي الظَّالِمُ فِيهِ بِالْحَسْرَةِ، وَيَتَمَنَّى الْمَضِيعَ فِيهِ الرَّجْعَةَ، ﴿وَلَاتِ حِينَ مَنَاصٍ﴾.

Mind yourself and consider for a while as though you had reached the end of life and had been buried under the earth. Then your actions will be presented before you in the place where the oppressor cries “Alas” while he who wasted his life

yearns for return (to the world), but time was none to escape. (Qur'ān, 38:3)