

ومن خطبة له (عليه السلام) وهي من خطبته التي تشتمل على ذكر الملاحم

About the vicissitudes of time

لِحَمْدِ اللَّهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ، وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ، بِأَوَّلِيَّتِهِ وَجَبَ أَنْ لَا أَوَّلَ لَهُ، وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً يُوَافِقُ فِيهَا السَّرَّ الْإِعْلَانِ، وَالْقَلْبَ اللَّسَانَ.

He (Allāh) is the First before every first and the Last after every last. His Firstness necessitates that there is no (other) first before Him and His Lastness necessitates that there is no other last after Him. I do stand witness that there is no god but Allah both openly as well as secretly, with heart as well as with tongue.

أَيُّهَا النَّاسُ، لَا يَجْرِمَنَّكُمْ شِقَاقِي، وَلَا يَسْتَهْوِينَكُمْ عَصْيَانِي، وَلَا تَتَرَامُوا بِالْإِبْصَارِ عِنْدَ مَا تَسْمَعُونَهُ مِنِّي. فَوَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسْمَةَ، إِنْ الَّذِي أَنْبَأَكُمْ بِهِ عَنِ النَّبِيِّ (صلى الله عليه وآله)، مَا كَذَبَ الْمُبْدِعُ، وَلَا جَهَلَ السَّمِيعُ،

O people, do not commit the crime of opposing me, do not be seduced into disobeying me and do not wing at each other with eyes when you hear me. By Allāh, Who germinates the seed and blows the wind, whatever I convey to you is from the Prophet. Neither the conveyor (of Allāh's message, i.e. the Prophet) lied nor the hearer misunderstood.

لَكَأَنِّي أَنْظُرُ إِلَى ضَلِيلٍ قَدْ نَعَقَ بِالشَّامِ، وَفَحَصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانَ. فَإِذَا فَغَرَّتْ فَاغْرَتَهُ، وَاشْتَدَّتْ شَكِيمَتَهُ، وَثَقَلَتْ فِي الْأَرْضِ وَطَأَتَهُ، عَضَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْيَابِهَا، وَمَاجَتِ الْحَرْبُ بِأَمْوَاجِهَا، وَبَدَأَ مِنَ الْإِيَامِ كَلْوَجِهَا، وَمِنَ اللَّيَالِي كِدْوَجِهَا. فَإِذَا يَنْعُ زَرْعُهُ، وَقَامَ عَلَيَّ يَنْعُهُ، وَهَدَرَتْ شِقَاقِي، وَبَرَقَتْ بَوَارِقُهُ، عَقَدَتْ رَايَاتِ الْفِتَنِ الْمُعْضَلَةَ، وَأَقْبَلْنَ اللَّيْلَ الْمُظْلِمَ، وَالْبَحْرَ الْمَلْتَطِمَ. هَذَا، وَكَمْ يَخْرِقُ الْكُوفَةَ مِنْ قَاصِفٍ، وَيَمْرُ عَلَيْهَا مِنْ عَاصِفٍ! وَعَنْ قَلِيلٍ تَلْتَفَ الْقُرُونُ بِالْقُرُونِ، وَيَحْصِدُ الْقَائِمُ، وَيَحْطَمُ الْمُحْصُودُ.

Well, it is as though I see a misguided man [1] who is shouting in Syria (ash-Shām) and has put his banners in the outskirts of Kūfah. When his mouth would be fully opened, his recalcitrance would become intense and his steps on earth would become heavy (and tyrannic) then the disorder (so created) would cut the people with its teeth and war would rage with (all) its waves, days would become severe and nights full of toil. So when the crop grows and stands on stalks, its foam shoots forth and its lightning shines, the banners of misguiding rebellion would fire up and shoot forth like darkening night and surging sea. This and how many other storms would rend Kūfah and gales would sweep over it, and shortly heads would clash with heads, the standing crop would be harvested and the harvest would be smashed.

Footnote :

[1] Some people have taken this to refer to Mu'āwiyah and others to 'Abd al-Malik ibn Marwān.