

ومن خطبة له (عليه السلام) في الاستسقاء

Seeking rain

اللَّهُمَّ قَدْ انْصَحَتْ جِبَالُنَا، وَاغْبَرَّتْ أَرْضُنَا، وَهَامَتِ دَوَابُّنَا، وَتَحَيَّرَتْ فِي مَرَابِضِهَا وَعَجَّتْ عَجِيجَ الثَّكَلِيِّ عَلَى أَوْلَادِهَا، وَمَلَّتِ التَّرْدُ دَفِي مَرَاتِعِهَا، وَالْحَيْنِ إِلَى مَوَارِدِهَا. اللَّهُمَّ فَارْحَمِ الْآتَةَ وَحَيْنِ الْحَاذَةِ اللَّهُمَّ فَارْحَمِ حَيْرَتَهَا فِي مَذَاهِبِهَا، وَأَيْنِهَا فِي مَوَالِجِهَا.

O my Allāh! surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and are bewildered in their enclosures. They are moaning like the moaning of mothers for their (dead) sons. They are tired of going to their meadows and longing for their watering places. O my Allāh! have mercy on the groan of the groaning and yearn of the yearning. O my Allāh! have mercy on their bewilderment and their passages and their groaning in their yards.

اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ السَّنِينِ، وَأَخْلَفْتَنَا مَخَالِبُ الْجُودِ فَكُنْتَ الرَّجَاءَ لِلْمُبْتَئِسِ، وَالْبَلَغَ لِلْمَلْتَمِسِ. نَدْعُوكَ حِينَ قَنَطَ الْإِنَامُ، وَمَنَعَ الْغَمَامُ، وَهَلَكَ السَّوَامُ إِلَّا تَوَّأَخْنَا بِأَعْمَالِنَا، وَلَا تَأْخُذْنَا بِذُنُوبِنَا، وَأَنْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ وَالرَّبِيعِ الْمَغْدِقِ وَالذَّبَاتِ الْمَوْنِقِ سَحَا وَإِبْلًا وَتَحِيِّي بِهِ مَا قَدَمَات، وَتَرْدُ بِهِ مَا قَدَمَات.

O my Allāh! we have come out to Thee when the years of drought have crowded over us like (herd of) thin camels, and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker. We call Thee when the people have lost hopes, cloud has been denied and cattle have died, that do not seize us for our deeds and do not catch us for our sins, and spread Thy mercy over us through raining clouds, rain-fed blossoming, amazing vegetation, and heavy down-pours with which all that was dead regains life and all that was lost returns.

اللَّهُمَّ سَقِيَا مِنْكَ مَحِيَّةً مَرُوبَةً، تَامَةً عَامَةً، طَيِّبَةً مُبَارَكَةً، هَنِئِةً مَرِيعةً زَاكِيًا نَبِيهَا، ثَامِرًا فَرَعَهَا، نَاصِرًا وَرَقَهَا، تُنْعِشُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ، وَتَحْيِي بِهَا الْمَيِّتَ مِنْ بِلَادِكَ.

O my Allāh! give rain from Thee which should be life giving, satisfying, thorough, wide-scattered, purified, blissful, plentiful and invigorating. Its vegetation should be exuberant its branches full of fruits and its leaves green. With it Thou reinvigorates the weak among Thy creatures and bringest back to life the dead among Thy cities.

اللَّهُمَّ سَقِيَا مِنْكَ تُعْشِبُ بِهَا نَجَادُنَا وَتَجْرِي بِهَا وَهَادُنَا وَيُخْصِبُ بِهَا جَنَابُنَا وَتَقْبِلُ بِهَا ثَمَارُنَا، وَتُعِيشُ بِهَا مَوَاشِينَا، وَتَنْدِي بِهَا أَقَا صِينَا وَتَسْتَعِينُ بِهَا ضُؤَا حِينَا مِنْ بَرَكَاتِكَ الْوَاسِعَةِ، وَعَطَايَاكَ الْجَزِيلَةِ، عَلَى بَرِيَّتِكَ الْمَرْمَلَةِ وَوَحْشِكَ الْمَهْمَلَةِ. وَأَنْزِلْ عَلَيْنَا سَمَاءً مَخْضَلَةً مَدْرَارًا هَاطِلَةً، يَدْفَعُ الْوَدْقُ مِنْهَا الْوَدْقَ، وَيَحْفِزُ الْقَطْرَ مِنْهَا الْقَطْرَ، غَيْرَ خَلْبٍ بَرَقِهَا وَلَا جِهَامٍ عَارِضِهَا وَلَا قِرْعَ رَبَابِهَا، وَلَا شَفَانَ ذَهَابِهَا حَتَّى يَخْصِبَ لِأَمْرَاعِهَا الْمَجْدِبُونَ، وَيَحْيَا بِبَرَكَتِهَا الْمَسْتَتُونَ فَإِنَّكَ تَنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا، وَتَنْشُرُ رَحْمَتَكَ، وَأَنْتَ الْوَلِيُّ

O my Allāh! give rain from Thee with which our high lands get covered with green herbage, streams get flowing, our sides grow green, our fruits thrive, our cattle prosper, our far-flung areas get watered and our dry areas get its benefit, with Thy vast blessing and immeasurable grant on Thy distressed universe and Thy untamed beasts. And pour upon us rain which is drenching, continuous and heavy; wherein one cycle of rain clashes with the other and one rain drop pushes another (into a continuous chain), its lightning should not be deceptive, its cheek not rainless, its white clouds not scattered and rain not light, so that the famine-stricken thrive with its abundant herbage and the drought stricken come to life with its bliss. Certainly, Thou pourest down rain after the people lose hopes and spreadest Thy mercy, since Thou art the Guardian, the praiseworthy.

قال السيد الشريف: تفسير ما في هذه الخطبة من الغريب. قوله عليه السلام: «انصاحت جبالنا» أي تشققت من المحول. يقال: «انصاح الثوب» إذا انشق. ويقال أيضا: «انصاح الذب» و «صاح و صوح» إذا جف ويس. كله بمعنى.

as-Sayyid ar-Raḍī says: The wonderful expressions of this sermon: Amīr al-mu'minīn's words "insāḥat jibālunā" means the mountains cracked on account of drought. It is said "insāḥa'ththawbu" when it is torn. It is also said "insāḥa'n-nabtu" or "sāḥa" or "sawwaḥa" when vegetation withers and dries up.

وقوله: «و هامت دوابنا» أي عطشت، والهيام: العطش.

His words "wa hamat dawābbuna" means became thirsty, as "huyam" means thirst.

وقوله: «حدابير السنين» جمع «حدبار» وهي الناقة التي انضابها السير، فشبهه بها السنة التي فشا فيها الجدب. قال ذوالرمة: حدابير ما تنفك إلا مناخة *** على الخسف أو نرمي بها بلدا قفرا

His words "ḥadābiru's-sinin". This is plural of "hidbar" It means the camel whom treading has made thin. So Amīr al-mu'minīn likened with such or camel the year in which drought had occurred. The Arab poet Dhū ar-Rummah has said: These thin camels remain in their places, facing hardships and move only when we take them to some dry area.

وقوله: «ولا قرع ربابها» القرع: القطع الصغار المتفرقة من السحاب.

His words "wa lā qaza`in rababuha". Here "al-qaza`" means small pieces of cloud

scattered all round.

وَقَوْلُهُ: «وَلَا شَفَّانٍ ذِهَابُهَا» فَإِنَّ تَقْدِيرَهُ وَلَا ذَاتِ شَفَّانٍ ذِهَابُهَا. وَالشَّفَّانُ: الرِّيحُ البَارِدَةُ، وَالذَّهَابُ: الأَمْطَارُ اللَّيِّنَةُ. فَحَذَفَ «ذَاتَ» لِعِلْمِ السَّامِعِ بِهِ.

His words “wa lā shaffānin dhihābuhā”. It stands for “wa lā dhāta shaffānin dhihābuha”. “ash-shaffān” means the cold wind and “adh-dhihāb” means light rain. He omitted the word “dhāta” from here because of the listener’s knowledge of it.