

ومن خطبة له (عليه السلام) وفيها ينصح أصحاب

About troubles which would arise and the Day of Judgement

أَرْسَلَهُ دَاعِيًا إِلَى الْحَقِّ، وَشَاهِدًا عَلَى الْخَلْقِ، فَبَدَّغَ رَسَالَاتِ رَبِّهِ غَيْرَ وَاَن وَلَا مَقْصُرٍ، وَجَاهَدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاَهِنٍ وَلَا مُعْذِرٍ، إِمَامٍ مِّنْ اتَّقَى، وَبَصَرَ مِّنْ اهْتَدَى.

Allāh deputed him (the Prophet) as a caller towards Truth and a witness over the creatures. The Prophet conveyed the messages of Allāh without being lazy and without any short-coming, and he fought His enemies in the cause of Allāh without being languid and without pleading excuses. He is the foremost of all who practice piety and the power of perception of all those who achieve guidance.

وَلَوْ تَعْلَمُونَ مَا أَعْلَمَ مِمَّا طَوَى عَنْكُمْ غَيْبَهُ، إِذَا لَخَرَجْتُمْ إِلَى الصُّعُدَاتِ، تَبْكُونَ عَلَى أَعْمَالِكُمْ، وَتَلْتَدِمُونَ عَلَيَّ أَنْفُسِكُمْ، وَلِتَرَكْتُمْ أَمْوَالِكُمْ لِأَحَارِسٍ لَهَا وَلَا خَالَفَ عَلَيْهَا، وَلَهَمَّتْ كُلِّ امْرَأَةٍ مِّنْكُمْ نَفْسَهُ، لَا يَلْتَفِتُ إِلَى غَيْرِهَا؛ وَلَكِنَّكُمْ نَسِيتُمْ مَا ذَكَرْتُمْ، وَأَمِنْتُمْ مَا حَذَرْتُمْ، فَتَاهُ عَنْكُمْ رَأْيِكُمْ، وَتَشَتَّتَ عَلَيْكُمْ أَمْرُكُمْ.

[A part of the same sermon, complaining about his men :] If you know what I know of the unknown that is kept wrapped up from you certainly you would have gone out into the open weeping over your deeds and beating yourselves in grief and you would have abandoned your properties without any guard for it on any substitute over it. Everyone would then have cared for his own self without paying attention to anyone else. But you have forgotten what was recalled to you and felt safe from what you had been warned. Consequently, your ideas went astray and your affairs were dispersed.

وَلَوَدِدْتُ أَنَّ اللَّهَ فَرَّقَ بَيْنِي وَبَيْنَكُمْ، وَأَلْحَقَنِي بِمَنْ هُوَ أَحَقُّ بِي مِنْكُمْ، قَوْمٌ وَاللَّهِ مَيَّامِينَ الرَّأْيِ، مَرَّاجِحِ الْحُلْمِ، مَقَاوِيلِ الْحَقِّ، مَتَارِيكِ اللَّبْغِيِّ. مَضُوا قَدَمَا عَلَى الطَّرِيقَةِ، وَأَوْجَفُوا عَلَى الْمَحْجَةِ، فَظَفَرُوا بِالْعَقَبِيِّ الدَّائِمَةِ، وَالْكَرَامَةِ الْبَارِدَةِ.

I do long that Allāh may cause separation between me and you and give me those who have a better right to be with me than you. By Allāh, they are people of blissful ideas, enduring wisdom and true speech. They keep aloof from revolt. They trod forward on the path (of Allāh) and ran on the high-road. Consequently, they achieved the everlasting next life and easeful honours.

أَمَّا وَاللَّهِ، لَيْسَ لَطَنٌ عَلَيْكُمْ غُلَامٌ ثَقِيفٌ الذِّيَالُ الْمِيَالُ، يَأْكُلُ خَضِرَتَكُمْ، وَيَذِيبُ شَحْمَتَكُمْ، إِيَّاهُ أَبَا وَدَحَةَ!

Beware! by Allāh, a tall lad of swinging gait from Banū Thaqīf would be placed over you. He would eat away your vegetation and melt your fat. So, O Aba Wadhāḥah, is

that all?

قال السيد الشريف : الوَذَحَةُ : الخُنْفُسَاءُ . وهذا القول يومئذ به إلى الحجاج، وله مع الوذحة حديث ليس هذا موضع ذكره.

as-Sayyid ar-Raḍī says: “al-Wadhāḥah” means “al-khunfusā' (dung-beetle).” In this sentence Amir al-mu'minin has referred to al-Ḥajjāj ibn Yūsuf ath-Thaqafī and he had an incident with “al-khunfusā'”, which need not be related here. [1]

Footnote :

[1] The detail of this incident is that one day al-Ḥajjāj stood up for saying prayers when a dung-beetle advanced towards him. al-Ḥajjāj held out his hand to stop him but he bit him whereby his hand got swollen and eventually he died of it.

Ibn Abi'l-Ḥadīd has written that “al-Wadhāḥah” means the dung that remains sticking to the tail of an animal, and this surname is intended to disgrace him.