

ومن خطبة له (عليه السلام) يومئذ فيها إلى ذكر الملاحم

## Referring to events in the future

يَعْطِفُ الْهُوَى عَلَى الْهُدَى إِذَا عَطَفُوا الْهُدَى عَلَى الْهُوَى، وَيَعْطِفُ الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ.

He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Qur'ān while the people will have turned the Qur'ān to their views.

[ومنها:] حَتَّى تَقُومَ الْحَرْبُ بَيْنَكُمْ عَلَى سَاقٍ بَادِيَا نَوَاجِذُهَا مَمْلُوءَةٌ أَخْلَافُهَا حُلُوبًا رِضَاعُهَا عَلَقَمًا عَاقِبَتُهَا أَلَا وَفِي غَدٍ وَسَيَّاتِي غَدٍ بِمَا لَا تَعْرِفُونَ بِأَخْذِ الْوَالِي مِنْ غَيْرِهَا عَمَّالَهَا عَلَى مَسَاوِيٍّ أَعْمَالُهَا وَتَخْرُجُ لَهُ الْأَرْضُ أَفَالِيدَ كِبْدِهَا وَتَلْقِي إِلَيْهِ سِلْمًا مَقَالِيدُهَا فَيَرْيَكُم كَيْفَ عَدَلَ السَّيْرَةِ وَيُحْيِي مَيِّتَ الْكِتَابِ وَالسَّنَةِ.

[A part of the same sermon:] (Before this Enjoiner of Good, [1] matters will deteriorate) till war will rage among you with full force, showing forth its teeth, with udders full of sweet milk but with a sour tip. Beware, it will be tomorrow and the morrow will come soon with things which you do not know. The Man in power, not from this crowd, will take to task all those were formerly appointed for their ill deeds and the earth will pour forth its internal treasures and fling before him easily her keys. He will show you the just way of behaviour and revive the Qur'ān and sunnah which have become lifeless (among people).

[منها:] كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ وَفَجَّصَ بِرَايَاتِهِ فِي ضَوَاحِي كُوفَانٍ فَعَطَفَ عَلَيْهَا عَطْفَ الضَّرُوسِ وَفَرَشَ الْأَرْضَ بِالرُّوسِ قَدْ فَعَرَتْ فَاعْرَتَهُ وَثَقَلَتْ فِي الْأَرْضِ وَطَاتَهُ بَعِيدَ الْجَوْلَةِ عَظِيمِ الصَّوْلَةِ.

[A part of the same sermon:] As if I see (him), he (the Enjoiner of Evil) [2] is shouting in Syria (ash-Shām) and is extending his banners to the outskirts of Kūfah. He is bent towards it like the biting of the she-camel. He has covered the ground with heads. His mouth is wide open and (the trampling of) his footsteps on the ground have become heavy. His advance is broad and his attacks are severe.

وَاللَّهِ لَيُشِيرَنَّ دَنَكُمْ فِي أَطْرَافِ الْأَرْضِ حَتَّى لَا يَبْقِيَ مِنْكُمْ إِلَّا قَلِيلٌ كَالْكُحْلِ فِي الْعَيْنِ فَلَا تَزَالُونَ كَذَلِكَ حَتَّى تَتُوبَ إِلَى الْعَرَبِ عَوَازِبَ أَحْلَامِهَا فَالْزَمُوا السَّنَنَ الْقَائِمَةَ وَالْآثَارَ الْبَيِّنَةَ وَالْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي النُّبُوَّةِ وَعَلِّمُوا أَنَّ الشَّيْطَانَ إِذَا مَا يَسْنِي لَكُمْ طَرَقَهُ لَتَتَّبِعُوا عَقْبَهُ.

By Allāh, he will disperse you throughout the earth till only a few of you remain, like kohl in the eye. You will continue like this till the Arabs return to their senses. You should therefore stick to established ways, clear signs and the early period which

has the lasting virtues of the Prophethood. You should know that Satan makes his ways easy so that you may follow him on his heels.

Footnote :

[1] This prophecy of Amīr al-mu'minīn is with regard to the appearance of the Twelfth Imām, Abu'l-Qāsim Muḥammad ibn al-Ḥasan al-Mahdī (a.s.).

[2] This refers to 'Abd al-Mālik ibn Marwān who came to power in Syria (ash-Shām) after his father Marwān ibn al-Ḥakam and then after the killing of al-Mukhtār ibn Abī 'Ubayd ath-Thaqafī in his encounter with Mus'ab ibn az-Zubayr he proceeded towards Iraq. He clashed with Mus'ab's force at Maskin near Uayru'l-jāthalīq in the outskirts of Kūfah. After defeating him he made a victorious entry into Kūfah and took allegiance from its inhabitants. Then he sent al-Ḥajjāj ibn Yusuf ath-Thaqafī to Mecca to fight with 'Abdullāh ibn az-Zubayr. Consequently this man besieged Mecca and stoned it, and shed the blood of thousands of innocent persons like water. He killed Ibn az-Zubayr and hung his body on the gallows. He perpetrated such atrocities on the people that one shudders at the thought of them.