

ومن خطبة له (عليه السلام) يومي فيها إلى الملاحم و يصف فئة من أهل الضلال

## About future events and some activities of the hypocrites

وَأَخَذُوا يَمِينًا وَشِمَالًا ظَعْنًا فِي مَسَالِكِ الْغَيِّ، وَتَرَكُوا لِمَذَاهِبِ الرَّشْدِ، فَلَا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مَرَّ صِدْقٍ، وَلَا تَسْتَيْطِئُوا مَا يَجِيءُ بِهِ الْغَدُ، فَكَمْ مِنْ مَسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنْ يَدْرِكَهُ، وَمَا أَقْرَبَ الْيَوْمَ مِنْ تَبَاشِيرِ غَدًا! يَا قَوْمَ، هَذَا إِبَانٌ وَرُودٌ كُلِّ مَوْعُودٍ، وَدُنُوءٌ مِنْ طَلْعَةِ مَا لَا تَعْرِفُونَ، أَلَا وَإِنْ مِنْ أَدْرِكِهَا مَنْهَا يَسْرِي فِيهَا بِسِرَاجٍ مَنِيرٍ، وَيَحْدُو فِيهَا عَلَيَّ مِثَالِ الصَّبْحِ الْحَيْنِ، لِيَحِلَّ فِيهَا رَيْقًا، وَيَعْتَقَ رِقًا، وَيَصْدَعُ شِعْبًا، وَيَشْعَبُ صِدْعًا، فِي سِتْرَةٍ عَنِ النَّاسِ لَا يَبْصُرُ الْقَائِفُ أَثْرَهُ وَلَوْ تَابَعَ نَظْرَهُ، ثُمَّ لِيَشْحَذَنَّ فِيهَا قَوْمَ شَحَذَ الْقَيْنِ النَّصْلَ تَجَلَّى بِالتَّزْيِيلِ أَبْصَارَهُمْ، وَيَرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ، وَيَغْبِقُونَ كَأْسَ الْحِكْمَةِ بَعْدَ الصَّبْحِ.

They took to the right and the left piercing through to the ways of evil and leaving the paths of guidance. Do not make haste for a matter which is to happen and is awaited, and do not wish for delay in what the morrow is to bring for you. For, how many people make haste for a matter, but when they get it they begin to wish they had not got it. How near is today to the dawning of tomorrow. O my people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slates, to divide the united and to unite the divided. He will be in concealment from people. The stalker will not find his footprints even though he pursues with his eye. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening.

[منها في الضلال:] وَطَالَ الْأَمْدُ بِهِمْ لِيَسْتَكْمِلُوا الْخِزْيَ، وَيَسْتَوْجِبُوا الْغَيْرَ؛ حَتَّى إِذَا اخْلَوْلَ الْأَجَلُ، وَاسْتَرَاحَ قَوْمٌ إِلَى الْفِتَنِ، وَأَسْأَلُوا عَنْ لِقَاحِ حَرْبِهِمْ، لَمْ يَمْنُوا عَلَى اللَّهِ بِالصَّبْرِ، وَلَمْ يَسْتَعْظِمُوا بِذَلِّ أَنْفُسِهِمْ فِي الْحَقِّ؛ حَتَّى إِذَا وَاقَى وَارِدَ الْقَضَاءِ انْقِطَاعَ مَدَّةِ الْبَلَاءِ، حَمَلُوا بِصَائِرِهِمْ عَلَى أَسْيَافِهِمْ، وَدَانُوا لِرَبِّهِمْ بِأَمْرِ وَعَظْمِهِ؛

[A part of the same sermon :] Their period became long in order that they might complete (their position of) disgrace and deserve vicissitudes, till the end of the period was reached, and a group of people turned towards mischief and picked up their arms for fighting. The virtuous did not show any obligation to Allāh but calmly endured, and did not feel elated for having engaged themselves in truthfulness. Eventually the period of trial came to an end according to what was ordained. Then they propagated their good views among others and sought nearness to Allāh according to the command of their leader.

حَتَّى إِذَا قَبَضَ اللَّهُ رَسُولَهُ (صلى الله عليه وآله)، رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ، وَغَالَتْهُمُ السُّبُلُ، وَاتَّكَلُوا عَلَى الْوَلَائِحِ، وَوَصَلُوا غَيْرَ

الرَّحِمِ، وَهَجَرُوا السَّبَبَ الَّذِي أَمَرُوا بِمُودَتِهِ، وَنَقَلُوا الْبِنَاءَ عَنِ رِصِّ أُسَاسِهِ، فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ. مَعَادِنُ كُلِّ خَطِيئَةٍ، وَأَبْوَابُ كُلِّ ضَارِبٍ فِي غَمْرَةٍ، قَدْ مَارُوا فِي الْحَيْرَةِ، وَذَهَلُوا فِي السَّكْرَةِ، عَلَى سَنَةِ مِنْ آلِ فِرْعَوْنَ: مَنْ مَنَّقَطَعَ إِلَى الدُّنْيَا رَاكِنًا، أَوْ مَفَارِقًا لِلدِّينِ مَبَايِنًا.

When Allāh took the Prophet (to himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers, showed consideration to other than kinsmen, abandoned the kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the door of gropers in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of the Pharaohs. They were either bent on this world and taking support on it or away from the faith and removed from it.