

ومن خطبة له (عليه السلام) يذكر فيها عجب خلقه الطاووس

## Describing the wonderful creation of the peacock

[خَلْقَةُ الطَّيُورِ:] اِبْتَدَعَهُمْ خَلْقًا عَجِيبًا مِنْ حَيَوَانَ وَمَوَاتٍ، وَسَاكِنٍ وَذِي حَرَكَاتٍ، وَأَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صَنَعَتِهِ، وَعَظِيمِ قُدْرَتِهِ، مَا انْقَادَتْ لَهُ الْعُقُولُ مُعْتَرِفَةً بِهِ، وَمُسَلِّمَةً لَهُ، وَنَعَقَتْ فِي أَسْمَاعِنَا دَلَالَتَهُ عَلَى وَحْدَانِيَّتِهِ، وَمَا ذَرَأَ مِنْ مُخْتَلَفِ صُورِ الْأَطْيَارِ الَّتِي أَسْكَنَهَا أَخَادِيدَ الْأَرْضِ، وَخُرُوقَ فِجَاجِهَا، وَرَوَاسِي أَعْلَامِهَا

[About the wonderful creation of birds :] Allāh has provided wonderful creations including the living, the lifeless, the stationary, and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgement thereof and in submission to Him, and arguments about His oneness strike our ears. He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes and on the peaks of mountains.

مِنْ ذَوَاتِ أَجْنِحَةٍ مُخْتَلِفَةٍ، وَهَيْئَاتٍ مُتَبَايِنَةٍ، مُصَرَّفَةٍ فِي زَمَامِ التَّسْخِيرِ، وَمُرْفَرَفَةٍ بِأَجْنِحَتِهَا فِي مَخَارِقِ الْجَوِّ الْمُنْفَسِحِ وَالْفِضَاءِ الْمُنْفَرَجِ. كَوْنِهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُورِ ظَاهِرَةٍ، وَرَكِبِهَا فِي حِقَاقِ مَفَاصِلٍ مُحْتَجِبَةٍ، وَمَنْعِ بَعْضِهَا بِعِبَالَةٍ خَلَقَهُ أَنْ يَسْمُوَ فِي الْهَوَاءِ خُفُوفًا، وَجَعَلَهُ يَدْفِ دَفِيفًا.

They have different kinds of wings, and various characteristics. They are controlled by the rein of (Allāh's) authority. They flutter with their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from nonexistence in strange external shapes, and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies and allowed them to use their wings only close to the ground.

وَنَسَقَهَا عَلَى اخْتِلَافِهَا فِي الْأَصَابِعِ بِالطِّيفِ قُدْرَتِهِ، وَدَقِيقِ صَنَعَتِهِ؛ فَمِنْهَا مَغْمُوسٌ فِي قَالِبِ لَوْنٍ لَا يَشُوبُهُ غَيْرُ لَوْنٍ مَا غَمَسَ فِيهِ، وَمِنْهَا مَغْمُوسٌ فِي لَوْنٍ صَبِغَ قَدْ طُوقَ بِخِلَافٍ مَا صَبِغَ بِهِ.

He has set them in different colours by his delicate might and exquisite creative power. Among them are those which are tinted with one hue and there is no other hue except the one in which they have been dyed. There are others which are tinted with one colour, and they have a neck ring of a different colour than that with which they are tinted.

[الطَّائُوسِ:] وَمِنْ أَعْجَبِهَا خَلْقًا الطَّائُوسِ، الَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ، وَنَضَّدَ أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ، بِجَنَاحِ أَشْرَجِ قَصْبِهِ، وَذَنْبِ أَطَالِ مَسْحَبِهِ. إِذَا دَرَجَ إِلَى الْإِثْنَى نَشَرَهُ مِنْ طِيءِهِ، وَسَمَا بِهِ مَطْلًا عَلَى رَأْسِهِ كَأَنَّهُ قَلْعٌ دَارِي عُنْجِهِ نَوْتِيَهُ. يَخْتَالُ بِأَلْوَانِهِ، وَيَمِيسُ

بِزَيْفَانِهِ يُفْضِي كَأَفْضَاءِ الدِّيَكَةِ، وَيُورُّ بِمَلَاقِحِهِ أَرَّ الْفُحُولِ الْمُغْتَلِمَةِ لِلضَّرَابِ

[About the Peacock :] The most amazing among them in its creation is the peacock, which Allāh has created in the most symmetrical dimensions, and arranged its hues in the best arrangement with wings whose ends are inter-leaved together and whose tail is long. When it moves to its female it spreads out its folded tail and raises it up so as to cast a shade over its head, as if it were the sail of a boat being pulled by the sailor. It feels proud of its colours and swaggers with its movements. It copulates like the cocks. It leaps (on the female) for fecundation like lustful energetic men at the time of fighting.

أَحْيَلِكُ مِنْ ذَلِكَ عَلَيَّ مُعَايِنَةً، لَا كَمَنْ يَحِيلُ عَلَيَّ ضَعِيفَ إِسْنَادِهِ، وَلَوْ كَانَ كَزَعَمٍ مِنْ يَزْعَمُ أَنَّهُ يَلْقَحُ بِدَمْعَةٍ تَسْفَحُهَا مِدَامِعُهُ، فَتَقِفُ فِي ضَنْفَتِي جَفُونِهِ، وَأَنَّ أَثْنَاهُ تَطْعَمُ ذَلِكَ، ثُمَّ تَبِيضُ لَا مِنْ لِقَاحِ فَحْلِ سَوَى الدِّمْعِ الْمُنْبَجِسِ، لِمَا كَانَ ذَلِكَ بِأَعْجَبٍ مِنْ مَطَاعِمَةِ الْغَرَابِ! تَخَالُ قَصْبَهُ مَدَارِي مِنْ فَضَّةٍ، وَمَا أَنْبَتَ عَلَيْهَا مِنْ عَجِيبِ دَارَاتِهِ وَشُمُوسِهِ خَالِصِ الْعِقْيَانِ، وَفَلَذَ الزُّبْرَجِدِ.

I am telling you all this from observation, unlike he who narrates on the basis of weak authority, as for example, the belief of some people that it fecundates the female by a tear which flows from its eyes and when it stops on the edges of the eyelids the female swallows it and lays its eggs thereby and not through fecundation by a male other than by means of this flowing tear. Even if they say this, it would be no amazing than (what they say about) the mutual feeding of the crows (for fecundation). You would imagine its feathers to be sticks made of silvers and the wonderful circles and sun-shaped feathers growing thereon to be of pure gold and pieces of green emerald.

فَإِنْ شَبَّهْتَهُ بِمَا أَنْبَتِ الْأَرْضُ قُلْتُ: جَنِيٌّ جَنِيٌّ مِنْ زَهْرَةٍ كُلِّ رَيْبِعٍ، وَإِنْ ضَاهَيْتَهُ بِالْمَلَابِسِ فَهُوَ كَمَوْشَى الْحَلَلِ أَوْ كَمُونِقِ عَصَبِ الْيَمَنِ، وَإِنْ شَاكَلْتَهُ بِالْحَلِيِّ فَهُوَ كَفُصُوصِ ذَاتِ أَلْوَانٍ، قَدْ نَطَقَتْ بِاللَّجِينِ الْمَكْمَلِ.

If you likened them to anything growing on land, you would say that it is a bouquet of flowers collected during every spring. If you likened them to cloths, they would be like printed apparels or amazing variegated cloths of Yemen. If you likened them to ornaments then they would be like gems of different colours with studded silver.

يَمْشِي مَشْيَ الْمَرْحِ الْمُخْتَالِ، وَيَتَصَفَّحُ ذَنْبَهُ وَجَنَاحَهُ، فَيَقْهَقُهُ ضَاحِكًا لِجَمَالِ سِرْبَالِهِ، وَأَصَابِيغٍ وَشَاحِهٍ؛ فَإِذَا رَمَى بَصْرَهُ إِلَى قَوَائِمِهِ زَقًا مَعُولًا بِصَوْتِ يَكَادُ يَبِينُ عَنْ اسْتِغَاثَتِهِ، وَيَشْهَدُ بِصَادِقِ تَوَجُّعِهِ، لِأَنَّ قَوَائِمَهُ حَمَشٌ كَقَوَائِمِ الدِّيَكَةِ الْخَلَّاسِيَّةِ. وَقَدْ نَجَمَتْ مِنْ ظُنُوبِ سَاقِهِ صَبِيصِيَّةٌ خَفِيَّةٌ، وَهِيَ فِي مَوْضِعِ الْعَرَفِ قَنْزَعَةٌ خَضْرَاءُ مَوْشَاءُ، وَمَخْرَجٌ عُنُقُهُ كَالْإِبْرِيْقِ، وَمَغْرَزُهَا إِلَى حَيْثُ بَطْنُهُ كَصَبِيغِ الْوَسْمَةِ الْيَمَانِيَّةِ، أَوْ كَحَرِيرَةٍ مَلْبَسَةٍ مَرَأَةً ذَاتِ صِقَالٍ، وَكَأَنَّهُ مِتْلَفَعٌ بِمِعْجَرِ أُسْحَمٍ؛ إِلَّا أَنَّهُ يَحْتَلِلُ لِكثْرَةِ مَائِهِ، وَشِدَّةِ بَرِيْقِهِ، أَنَّ الْخَضِرَةَ النَّاصِرَةَ مَمْتَزِجَةً بِهِ، وَمَعَ فَتَقٍ سَمِعَهُ خَطَّ كَمُسْتَدَقِ الْقَلَمِ فِي لَوْنِ الْإِقْحَوَانِ، أَبْيَضُ يَقُقُ، فَهُوَ بَيَاضُهُ فِي سَوَادِ مَا هُنَالِكَ يَأْتَلِقُ.

The peacock walks with vanity and pride, and throws open its tail and wings and laughs admiring the handsomeness of its dress and the hues of its necklace of gems. But when it casts its glance at its legs it cries loudly with a voice which indicates its call for help and displays its true grief, because its legs are thin like the legs of Indo-Persian cross-bred cocks. At the end of its shin there is a thin thorn and on the crown of its head there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch upto its belly is like the hair-dye of Yemen in colour or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil, except that on account of its excessive lustre and extreme brightness it appears that a lush green colour has been mixed with it. Along the openings of its ears there is a line of shining bright daisy colour like the thin end of a pen. Whiteness shines on the black background.

وَقَلَّ صَبِغٌ إِلَّا وَقَدْ أَخَذَ مِنْهُ بِقَسْطٍ، وَعَلَاهُ بَكْتَرَةٌ صَقَالَهُ وَبَرِيقَهُ، وَبِصِصٍ دِيْبَاجِهِ وَرَوْنَقِهِ، فَهُوَ كَالْأَزَاهِيرِ الْمِثْوُثَةِ، لَمْ تَرِبْ بِهَا أَمْطَارُ رَيْعٍ، وَلَا شَمُوسٌ قَيْظٍ. وَقَدْ يَنْحَسِرُ مِنْ رَيْشِهِ، وَيَعْرِى مِنْ لِبَاسِهِ، فَيَسْقُطُ تَتْرَى، وَيَنْبِتُ تَبَاعًا، فَيَنْجِتُ مِنْ قَصْبِهِ انْحِتَاتٍ أَوْرَاقِ الْأَغْصَانِ، ثُمَّ يَتَلَاخَقُ نَامِيًا حَتَّى يَعُودَ كَهَيْئَتِهِ قَبْلَ سَقُوطِهِ، لَا يَخَالِفُ سَالِفَ أَلْوَانِهِ، وَلَا يَقَعُ لَوْنٌ فِي غَيْرِ مَكَانِهِ! وَإِذَا تَصَفَّحَتْ شَعْرَةً مِنْ شَعْرَاتِ قَصْبِهِ أَرْتَكُ حَمْرَةً وَرْدِيَّةً، وَتَارَةً خَضْرَاءَ زَبْرَجْدِيَّةً، وَأَحْيَانًا صَفْرَةَ عَسْجَدِيَّةً

There is hardly a hue from which it has not taken a bit and improved it further by regular polish, lustre, silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of spring or the sun of the summer. It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, and then they begin to join together and grow till they return to the state that existed before their falling away. The new hues do not change from the previous ones, nor does any colour occur in other than its own place. If you carefully look at one hair from the hairs of its feather stems it would look like red rose, then emerald green and then golden yellow.

فَكَيْفَ تَصِلُ إِلَى صِفَةِ هَذَا عِمَاقِ الْفِطْنِ، أَوْ تَبْلُغُهُ قَرَائِحِ الْعُقُولِ، أَوْ تَسْتَنْظِمُ وَصْفَهُ أَقْوَالُ الْوَا صِفِينَ؟! وَأَقَلُّ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامُ أَنْ تَدْرِكَهَ، وَالْأَلْسِنَةُ أَنْ تَصِفَهُ!

How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of describers manage to tell of it. Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe them.

فَسُبْحَانَ الَّذِي بَهَرَ الْعُقُولَ عَنْ وَصْفِ خَلْقِ جَلَاهُ لِلْعَيُونِ، فَأَدْرَكَتْهُ مَحْدُودًا مَكُونًا، وَمَوْلَانَا مَلُونًا، وَأَعْجَزَ الْأَلْسُنُ عَنْ تَلْخِيصِ صِفَتِهِ، وَقَعْدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ!

Glorified is Allāh who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and coloured. He also disabled tongues from briefly describing its qualities and also from expanding in its praise.

[ صغار المخلوقات : ] فَسُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ الذَّرَّةِ وَالْهَمَجَةَ إِلَى مَا فَوْقَهُمَا مِنْ خَلْقِ الْحَيْثَانِ وَالْأَفِيلَةِ! وَوَأَى عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ شَيْءٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ، إِلَّا وَجَعَلَ الْحِمَامَ مَوْعِدَهُ، وَالْفَنَاءَ غَايَتَهُ.

[The magnificence of the Creator in great and small creation :] Glorified is Allāh who has assigned feet to small ants and gnats and also to those above them, the serpents and the elephants. He has made it obligatory upon Himself that no skeleton in which He infuses the spirit would move, but that death is its promised place and destruction its final end.

[ مِنْهَا فِي صِفَةِ الْجَنَّةِ : ] فَلَوْ رَمَيْتَ بِبَصَرِ قَلْبِكَ نَحْوَ مَا يُوصَفُ لَكَ مِنْهَا لَعَزَفْتَ نَفْسَكَ عَنْ بَدَائِعِ مَا أُخْرِجَ إِلَى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَذَاتِهَا، وَزَخَارِفِ مَنَازِرِهَا، وَلَذَهَلْتَ بِالْفِكْرِ فِي إِصْطِفَاقِ أَشْجَارٍ غِيَبَتْ عُرُوقُهَا فِي كَثْبَانِ الْمَسْكِ عَلَيَّ سَوَاحِلِ أَنْهَارِهَا، وَفِي تَعْلِيْقِ كِبَائِسِ الدُّوْلُوِّ الرُّطْبِ فِي عَسَالِيحِهَا وَأَفْنَانِهَا، وَطَلُوعِ تِلْكَ الشُّمَارِ مَخْتَلِفَةٍ فِي غُلْفِ أَكْمَامِهَا، تَجْنِي مِنْ غَيْرِ تَكْلَافٍ فَتَأْتِي عَلَى مَنِيَّةٍ مَجْتَنِيهَا، وَيَطَافُ عَلَى نَزْلِهَا فِي أَفْنِيَّةِ قُصُورِهَا بِالْأَعْسَالِ الْمَصْفُوقَةِ، وَالْخَمُورِ الْمَرُوقَةِ.

[A part of the same sermon Describing Paradise :] If you cast your mind's eye at what is described to you about Paradise, your heart would begin to hate the delicacies of this world that have been displayed here, namely its desires and its pleasures, and the beauties of its scenes, and you would be lost in the rustling of the trees whose roots lie hidden in the mounds of musk on the banks of the rivers in Paradise and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees, and in the appearance of different fruits from under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and fermented wine will be handed round to those who settle down in the courtyards of its palaces.

قَوْمٌ لَمْ تَزَلِ الْكِرَامَةُ تَتَمَادَى بِهِمْ حَتَّى حَلُّوا دَارَ الْقَرَارِ، وَأَمْنُوا نَقْلَةَ الْإِسْفَارِ. فَلَوْ شَغَلَتْ قَلْبَكَ أَيُّهَا الْمُسْتَمِعُ بِالْوُصُولِ إِلَى مَا يَهْجَمُ عَلَيْكَ مِنْ تِلْكَ الْمَنَازِرِ الْمَوْئِقَةِ، لَزَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهَا، وَلْتَحَمَلْتِ مِنْ مَجْلِسِي هَذَا إِلَى مَجَاوِرَةِ أَهْلِ الْقُبُورِ اسْتِعْجَالًا بِهَا.

They are a people whom honour has always followed till they were made to settle in the house of eternal abode, and they obtained rest from the movement of journeying. O listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you, then your heart will certainly die due to eagerness for them, and you will be prepared to seek the company of those in the graves straight away from my audience here and hasten towards them.

جَعَلَنَا اللَّهُ وَإِيَّاكُمْ مِمَّنْ يَسْعَى بِقَلْبِهِ إِلَى مَنَازِلِ الْإِبْرَارِ بِرَحْمَتِهِ.

Allāh may, by His mercy, include us and you too among those who strive with their hearts for the abodes of the virtuous.

[تفسير بعض ما في هذه الخطبة من الغريب:] قال السيد الشريف: قوله (عليه السلام): «ويؤر بملاقحه» الأَرُّ: كناية عن النكاح. يقال: أَرَّ المرأةُ يُوْرُها، إذا نكحها. وقوله (عليه السلام): «كأنه قلع داري عنجه نوتيه» القلع: شراع السفينة، وداري: منسوب إلى دارين، وهي بلدة على البحر يجلب منها الطيب. وعنجه: أي عطفه. يقال: عنجت الناقة أعنجهما عنجا إذا عطفتها. والنوتي: الملاح. وقوله: «ضفتي جفونه» أراد جانبي جفونه. والضفتان: الجانبان. وقوله: «وفلذ الزبرجد» الفلذ: جمع فلذة، وهي القطعة. وقوله: «كبايس اللؤلؤ الرطب» الكبايس: العذق. والعسايج: الغصون، واحدها عسلوج.

[Note explaining some of the wonderful and obscure portions of this sermon:] as Sayyid ar-Raḍī says: In Amīr al-mu'minīn's words "ya'urru bimalāqihī", "al-arr" implies "copulation", e.g. When it is said "arra'r-rajulu al-mar'ata ya'urruhā", it means "he copulated with the woman." In his words "ka'annahu qal'u dāriyyin 'anajahu nūtiyyuhu", "alqal'" means the sail of a boat. "dārī" means belonging to Dārīn which is a small town on the coast from where scents are bought. And "'anajahu" means "turned it". It is said "'anajtun'n-nāqata — like naṣartu — a 'najuhā 'anjan". "When you turn the she-camel." And "an-nūti" means sailor. His words "d[?]affatay jufūnihi" means edges of the eyelids, since "aḍ-ḍaffatān" means the two edges. His words "wa filadhu'z-zabarjadi": "al-filadh" is the plural of "al-fildhah" it means piece. His words "ka bā'isi'llu'lu'i'r-raṭibi". "al-kibāсах" means bunch of dates. "al-'asālīj". means twigs. Its singular is "uslūj".