

ومن كلام له (عليه السلام)

From one of his statements

في صفة من يتصدى للحكم بين الأمة وليس لذلك بأهل.

About those who sit for dispensation of justice among people but are not fit for it.

وفيهما: أبغض الخلائق إلى اللّٰه صنفان

إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ [في بعض النسخ: اللَّهُ تَعَالَى] رَجُلَانِ:

Among [1] all the people the most detested before Allāh are two persons.

[الصنف الأول]: رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ، فَهُوَ جَائِرٌ عَنِ قِصْدِ السَّبِيلِ، مَشْغُوفٌ بِكَلَامِ بَدْعَةٍ وَدَعَاءِ ضَلَالَةٍ، فَهُوَ فِتْنَةٌ لِمَنْ افْتَنَ بِهِ، ضَالٌّ عَنْ هَدْيٍ مَنْ كَانَ قَبْلَهُ، مُضِلٌّ لِمَنْ اقْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ، حَمَالٌ خَطَايَا غَيْرِهِ، رَهْنٌ بِخَطِيئَتِهِ.

One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow him in his life or after his death, carries the weight of others' sins and is entangled in his own misdeeds.

[الصنف الثاني]: وَرَجُلٌ قَمَشَ جَهْلًا، مُوَضِعٌ فِي جُوهَالِ الْأُمَّةِ، عَادَ [في بعض النسخ: غَارًا] فِي أَعْبَاشِ الْفِتْنَةِ، عَمَّ بِمَا فِي عَقْدِ الْهُدْنَةِ، قَدْ سَمَاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَلَيْسَ بِهِ، بَكَرٌ فَاسْتَكْتَرَ مِنْ جَمْعٍ، مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ، حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ [في بعض النسخ: مِنْ آجِنٍ]، وَاكْتَنَزَ [في بعض النسخ: وَاكْتَشَرَ، أَوْ: وَأَكْتَرًا] مِنْ غَيْرِ طَائِلٍ، جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ. فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمَهْمَاتِ هَيَأَ لَهَا حَشْوًا رَثًا مِنْ رَأْيِهِ، ثُمَّ قَطَعَ بِهِ، فَهُوَ مِنْ لَيْسِ الشَّيْءَاتِ فِي مِثْلِ نَسْجِ الْعَنْكَبُوتِ: لَا يَدْرِي أَسَابَ أَمْ أَخْطَأَ، فَإِنْ [في بعض النسخ: إِنْ] أَسَابَ خَافَ أَنْ يَكُونَ قَدْ أَخْطَأَ، وَإِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَسَابَ.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things. He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider's web, not knowing

whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right.

جَاهِلٌ خَبَّاطٌ جَهَّالَاتٍ، عَاشٍ رَكَابٍ عَشَوَاتٍ، لَمْ يَعْصِ عَلَى الْعِلْمِ بَضْرُسٍ قَاطِعٍ، يَذْرِي [فِي بَعْضِ النِّسْخِ: يَذْرُو] الرِّوَايَاتِ إِذْرَاءً [فِي بَعْضِ النِّسْخِ: ذَرُو] الرِّيحِ الْهَشِيمِ. لَا مِلِّي وَاللَّهِ! يَا صِدَارَ مَا وَرِدَ عَلَيْهِ، وَلَا [فِي بَعْضِ النِّسْخِ: وَلَا هُوَ ...] أَهْلٍ لِمَا فَوْضَ إِلَيْهِ [فِي بَعْضِ النِّسْخِ: لِمَا قَرِظَ بِهِ]، لَا يَحْسِبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ، وَلَا يَرِي أَنْ مِنْ وِرَاءِ مَا بَلَغَ [فِي بَعْضِ النِّسْخِ: بَلَغَ مِنْهُ] مَذْهَبًا لغيرِهِ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَمَّ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلٍ نَفْسِهِ، تَصْرَخَ مِنْ جَوْرِ قَضَائِهِ الدَّمَاءِ، وَتَعَجَّ مِنْهُ الْمَوَارِيثُ.

He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves. By Allāh, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

إِلٰهِ اللّٰهِ أَشْكُو مِنْ مَعْشَرٍ يَعِيشُونَ جَهَّالًا، وَيَمُوتُونَ ضَلَالًا، لَيْسَ فِيهِمْ سَلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تَلِي حَقَّ تَلَاوَتِهِ، وَلَا سِلْعَةٌ أَنْفَقُ بَيْعًا وَلَا أَغْلَى ثَمَنًا مِنَ الْكِتَابِ إِذَا حُرِفَ عَنْ مَوَاضِعِهِ، وَلَا عِنْدَهُمْ أَنْكَرٌ مِنَ الْمَعْرُوفِ، وَلَا أَعْرَفُ مِنَ الْمُنْكَرِ.

I complain to Allāh about persons who live ignorant and die misguided. For them nothing is more worthless than Qur'ān if it is recited as if should be recited, nor anything more valuable than the Qur'ān if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.

Notes:

[1] Amīr al-Mu'minīn has held two categories of persons as the most detestable to Allāh and the worst of created beings. Firstly, those who are misguided in the very fundamentals of belief and are engaged in spreading misguidance. Secondly, those who abandon the Qur'ān and sunnah and pronounce rulings through their own analogical reasoning and personal opinion. They create a circle of their devotees and popularize the religious code of law concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves but the seed of misguidance sown by them bears fruit and grows into a mighty tree provides asylum to the misguided and this misguidance goes on multiplying. And since these very people are the real originators the weight of other's sins is also on their shoulders as the Qur'ān says: "And certainly they shall

bear their own burdens, and (other) burdens with their own burdens . . .” (29:13)