

ومن خطبة له (عليه السلام) عند المسير إلى الشام قيل: إنه خطب بها وهو بالنخيلة خارجاً من الكوفة إلى صفين:

Delivered at the time of marching towards Syria.

الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَغَسَقَ، وَالْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَخَفَقَ، وَالْحَمْدُ لِلَّهِ غَيْرَ مَفْقُودِ الْإِنْعَامِ، وَلَا مَكَاثِفِ الْأَفْضَالِ.

Praise is due to Allāh when night spreads and darkens, and praise be to Allāh whenever the star shines and sets. And praise be to Allāh whose bounty never misses and whose favours cannot be repaid.

أَمَّا بَعْدُ، فَقَدْ بَعَثْتُ مِقْدَمِي، وَأَمَرْتُهُمْ بِلِزُومِ هَذَا الْمَلْطَاطِ، حَتَّى يَأْتِيَهُمْ أَمْرِي، وَقَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ النَّطْفَةَ إِلَى شِرْذِمَةِ مِنْكُمْ، مَوْطِنِينَ أَكْنَافَ دَجَلَةَ، فَأَنْهَضَهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ، وَأَجْعَلُهُمْ مِنْ أَمْدَادِ الْقُوَّةِ لَكُمْ.

Well, I have sent forward my vanguard [1] and have ordered them to remain in camp on this bank of the River till my order reaches them. My intention is that I should cross this water over to the small habitation of people residing on the sides of the Tigris and rouse them to march with you towards the enemy and keep them as auxiliary force for you.

قال السيد الشريف: أقول: يعني عليه السلام بالملطاط ها هنا: السَّمْتُ الذي أمرهم بلزومه، وهو شاطئ الفرات، ويقال ذلك أيضاً لشاطئ البحر، وأصله ما استوى من الأرض. ويعني بالنطفة: ماء الفرات، وهو من غريب العبارات وعجيبها.

as-Sayyid ar-Raḍī says: Here by “milṭāṭ” Amīr al-mu’minīn has meant the direction where he had ordered the men to camp and that was the bank of the Euphrates, and “milṭāṭ” is used for the bank of a river although its literal meaning is level ground whereas by “nuṭṭah” he means the water of the Euphrates, and these are amazing expressions.

Footnote :

[1] Amīr al-mu’minīn delivered this sermon when he camped at the Valley of an-Nukhaylah on Wednesday the 5th Shawwal 37 A.H. on his way to Şiffīn. The Vanguard mentioned herein means the twelve thousand persons whom he had sent towards Şiffīn under the command of Ziyād ibn an-Naḍr and Shurayh ibn Hāni, while the small force of al-Madā’in mentioned by him was a contingent of twelve hundred men who had come up in response to Amīr al-mu’minīn’s call.