

ومن كلام له (عليه السلام) في أصحاب رسول الله (صلى الله عليه وآله وسلم)

Admonishing his own companions [1]

وَلَيْتَ أَمْهَلَ اللَّهُ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذَهُ، وَهُوَ لَهُ بِالْمِرِّ صَادٌّ عَلَى مَجَازِ طَرِيقِهِ، وَيَمُوضِعُ الشَّجَا مِنْ مَسَاغِ رَيْقِهِ. أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ، لِيُظْهِرَنَّ هَؤُلَاءِ الْقَوْمَ عَلَيْكُمْ، لَيْسَ لَانْتَهُمُ أَوْلَى بِالْحَقِّ مِنْكُمْ، وَلَكِنْ لَأَسْرَاعُهُمْ إِلَى بَاطِلٍ صَاحِبِهِمْ، وَإِبْطَائِكُمْ عَنْ حَقِّي. وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رِعَاتِهَا، وَأَصْبَحَتْ أَخَافُ ظُلْمَ رِعِيَّتِي.

Although Allāh gives time to the oppressor His catch would not spare him. Allāh watches him on the passage of his way and the position of that which suffocates the throats. By Allāh in Whose power my life lies, these people (Mu'āwiyah and his men) will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed). People are afraid of the oppression of their rulers while I fear the oppression of my subjects.

وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رِعَاتِهَا، وَأَصْبَحْتُ أَخَافُ ظُلْمَ رِعِيَّتِي. اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفَرُوا، وَأَسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا، وَدَعَوْتُكُمْ سِرًّا وَجَهْرًا فَلَمْ تَسْتَجِيبُوا، وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا. شُهُودٌ كَفَرِيَّابٌ، وَعَبِيدٌ كَارِبَابٌ! أَتَلَوْا عَلَيْكُمْ الْحِكْمَ فَتَنْفَرُونَ مِنْهَا، وَأَعْظَمَكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَتَفَرَّقُونَ عَنْهَا، وَأَحْشَكُمْ عَلَيَّ جِهَادِ أَهْلِ الْبَغْيِ فَمَا أَتَيْ عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِي سَبَا، تَرْجِعُونَ إِلَى مَجَالِسِكُمْ، وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ، أَقَوْمُكُمْ غَدُودَةٌ، وَتَرْجِعُونَ إِلَيَّ عَشِيَّةً، كَظْهِرِ الْحَنِيَّةِ، عَجَزَ الْمَقُومُ، وَأَعْضَلَ الْمَقُومَ.

I called you for war but you did not come. I warned you but you did not listen. I called you secretly as well as openly, but you did not respond. I gave you sincere counsel, but you did not accept it. Are you present like the absent, and slaves like masters? I recite before you points of wisdom but you turn away from them, and I advise you with far reaching advice but you disperse away from it. I rouse you for jihad against the people of revolt but before I come to the end of my speech, I see you disperse like the sons of Saba. [2] You return to your places and deceive one another by your council. I straighten you in the morning but you are back to me in the evening as curved as the back of a bow. The straightener has become weary while those to be straightened have become incorrigible.

أَيُّهَا الشَّاهِدَةُ أَبْدَانُهُمْ، الْغَائِبَةُ عَنْهُمْ عَقُولُهُمْ، الْمَخْتَلِفَةُ أَهْوَاؤُهُمْ، الْمُبْتَلَى بِهِمْ أَمْرَاؤُهُمْ، صَاحِبِكُمْ يَطِيعُ اللَّهَ وَأَنْتُمْ تَعْصُونَهُ، وَصَاحِبِ أَهْلِ الشِّامِ يَعْصِي اللَّهَ وَهُمْ يَطِيعُونَهُ، لَوْ دِدْتُ وَاللَّهِ أَنْ مَعَاوِيَةَ صَارْفَنِي بِكُمْ صَرْفَ الدِّينَارِ بِالدِّهْمِ، فَأَخَذَ مِنِّي عَشْرَةَ مِنْكُمْ وَأَعْطَانِي رَجُلًا مِنْهُمْ!

O those whose bodies are present but wits are absent, and whose wishes are scattered. Their rulers are on trial. Your leader obeys Allāh but you disobeyed him

while the leader of the people of Syria (ash-Shām) disobeys Allāh but they obey him. By Allāh, I wish Mu'āwiyah exchanges with me like Dinars with Dirhams, so that he takes from me ten of you and give me one from them.

يَا أَهْلَ الْكُوفَةِ، مُنِيتُ مِنْكُمْ بِثَلَاثٍ وَائْتَيْنِ: صُمٌّ ذَوُوا سَمَاعٍ، وَبُكْمٌ ذَوُوا كَلَامٍ، وَعُمِيٌّ ذَوُوا أَبْصَارٍ. لَا أَحْرَارٌ صَدَقَ عِنْدَ الدُّقَاءِ، وَلَا إِخْوَانٌ ثَقَّةٌ عِنْدَ الْبَلَاءِ! تَرَبَّيْتُ أَيْدِيَكُمْ! يَا أَشْيَاهُ الْإِبِلِ غَابَ عَنْهَا رِعَابُهَا! كَلِمًا جَمَعْتُ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ آخَرٍ، وَاللَّهِ لَكَأَنِّي بِكُمْ فِيمَا إِخَالَ: لَوْ حَمَسَ الْوُغَى، وَحَمِيَ الضَّرَابُ، قَدْ انْفَرَجْتُمْ عَنْ ابْنِ أَبِي طَالِبٍ انْفِرَاجَ الْمَرَاةِ عَنْ قَبْلِهَا، وَإِنِّي لَعَلَى بَيْنَةٍ مِنْ رَبِّي، وَمِنْهَاجٍ مِنْ نَبِيِّي، وَإِنِّي لَعَلَى الطَّرِيقِ الْوَاضِحِ الْقَطْعِ لِقَطَا.

O people of Kūfah, I have experienced in you three things and two others : you are deaf in spite of having ears, dumb in spite of speaking, and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress. Your hands may be soiled with earth. O examples of those camels whose herdsman has disappeared, if they are collected together from one side they disperse from the other. By Allāh, I see you in my imagination that if war becomes intense and action is in full swing you would run away from the son of Abī Ṭālib like the woman who becomes naked in the front. I am certainly on clear guidance from my Lord (Allāh) and on the path of my Prophet and I am on the right path which I adhere to regularly.

[أَصْحَابِ رَسُولِ اللَّهِ] انْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزَمُوا سَمَتَهُمْ، وَاتَّبِعُوا أَثَرَهُمْ فَلَنْ يُخْرِجُوكُمْ مِنْ هُدًى، وَلَنْ يُعِيدُوكُمْ فِي رَدًى، فَإِنْ لَبَدُوا فَالْبَدُوا، وَإِنْ نَهَضُوا فَانْهَضُوا، وَلَا تَسْبِقُوهُمْ فَتَضِلُّوا، وَلَا تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا.

[About the Companions of the Holy Prophet] Look at the people of the Prophet's family. Adhere to their direction. Follow their footsteps because they would never let you out of guidance, and never throw you into destruction. If they sit down, you sit down, and if they rise up you rise up. Do not go ahead of them, as you would thereby go astray and do not lag behind of them as you would thereby be ruined.

لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، فَمَا أَرَى أَحَدًا يُشَبِّهُهُمْ مِنْكُمْ! لَقَدْ كَانُوا يُصْبِحُونَ شُعْثًا غُبْرًا، قَدْ بَاتُوا سُجَّدًا وَقِيَامًا، يَرَاوِحُونَ بَيْنَ جَبَاهِهِمْ وَخُدُودِهِمْ، وَيَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ! كَأَنَّ بَيْنَ أَعْيُنِهِمْ رُكْبَ الْمِعْزَى مِنْ طَوْلِ سَجُودِهِمْ! إِذَا ذَكَرَ اللَّهُ هَمَلَتْ أَعْيُنُهُمْ حَتَّى تَبْلُ جُيُوبُهُمْ، وَمَادُوا كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ الْعَاصِفِ، خَوْفًا مِنَ الْعِقَابِ، وَرَجَاءَ لِلشَّوَابِ!

I have seen the companions of the Prophet but I do not find anyone resembling them. They began the day with dust on the hair and face (in hardship of life) and passed the night in prostration and standing in prayers. Sometimes they put down their foreheads and sometimes their cheeks. With the recollection of their resurrection it seemed as though they stood on live coal. It seemed that in between

their eyes there were signs like knees of goats, resulting from long prostrations. When Allāh was mentioned their eyes flowed freely till their shirt collars were drenched. They trembled for fear of punishment and hope of reward as the tree trembles on the day of stormy wind.

Footnote :

[1] In the atmosphere that had been created soon after the Prophet the Ahlu'l-bayt (members of his family) had no course except to remain secluded as a which result of world has remained ignorant of their real qualities and unacquainted with their teachings and attainments, and to belittle them and keeping them away from authority has been considered as the greatest service to Islam. If 'Uthmān's open misdeeds had not given a chance to the Muslims to wake up and open their eyes there would have been no question of allegiance to Amīr al-mu'minīn and temporal authority would have retained the same course as it had so far followed. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings while Mu'āwiyah was sitting in his capital away from the centre. In these circumstances there was none except Amīr al-mu'minīn who could be looked at. Consequently people's eyes hovered around him and the same common people who, following the direction of the wind, had been swearing allegiance to others jumped at him for swearing allegiance. Nevertheless, this allegiance was not on the count that they regarded his Caliphate as from Allāh and him as an Imam (Divine Leader) to obey whom was obligatory. It was rather under their own principles which were known as democratic or consultative. However, there was one group who was swearing allegiance to him as a religious obligation regarding his Caliphate as determined by Allāh. Otherwise, the majority regarded him a ruler like the other Caliphs, and as regards precedence, on the fourth position, or at the level of the common men after the three caliphs. Since the people, the army, and the civil servants had been impressed by the beliefs and actions of the previous rulers and immersed in their ways whenever they found anything against their liking they fretted and frowned, evaded war and were ready to rise in disobedience and revolt. Further, just as among those who fought in jihad with the Prophet there were some seekers of this world and others of the next world, in the same way here too there was no dearth of worldly men who were, in appearance, with Amīr al-mu'minīn but actually they had connections with Mu'āwiyah who had promised some of them positions and had extended to others temptation of wealth. To hold them as Shī'ahs of Amīr al-mu'minīn and to blame Shī'ism for this reason is closing the eyes to facts, because the beliefs of these people would be the same as of those who regarded Amīr al-mu'minīn fourth in the

series. Ibn Abi'l-Ḥadīd throws light on the beliefs of these persons in clear words : Whoever observes minutely the events during the period of Caliphate of Amīr al-mu'minīn would know that Amīr al-mu'minīn had been brought to bay because those who knew his real position were very few, and the swarming majority did not bear that belief about him which was obligatory to have. They gave precedence to the previous Caliphs over him and held that the criterion of precedence was Caliphate, and in this matter those coming later followed the predecessors, and argued that if the predecessors had not the knowledge that the previous Caliphs had precedence over Amīr al-mu'minīn they would not have preferred them to him. Rather, these people knew and took Amīr al-mu'minīn as a citizen and subject. Most of those who fought in his company did so on grounds of prestige or Arab partisanship, not on the ground of religion or belief. (Sharḥ Nahj al-balāghah, vol.7, p.72)

[2] The progeny of Sabā' ibn Yashjub ibn Ya'rub ibn Qaḥṭān is known as the tribe of Sabā'. When these people began to falsify prophets then to shake them Allāh sent to them flood of water by which their gardens were submerged and they left their houses and property to settle down in different cities. This proverb arose out of this event and it is now applied wherever people so disperse that there be no hope of their joining together again.