

Sermon of 'Al-Shaqshaqiya'

أَمَا وَاللَّهِ لَقَدْ تَقَمَّصَهَا فُلَانٌ [ابْنُ أَبِي قُحَافَةَ] وَ إِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ مِنَ الرَّحَى يَنْحَدِرُ عَنِّي السَّيْلُ وَ لَا يَرْقَى إِلَيَّ الطَّيْرُ فَسَدَلْتُ دُونَهَا نُوبًا وَ طَوَيْتُ عَنْهَا كَشْحًا

But, by Allah^{-azwj}, so and so (the son of Abu Qohafa) had clothed himself with it, and he knew very well that my^{-asws} position from it is position of the axis is to the hand mill. The torrent rolled down from me^{-asws} and the bird could not ascend to me^{-asws}. So, I^{-asws} dropped a cloth (curtain) between besides it and folded myself^{-asws} inclining away from it.

وَ طَفَيْتُ أَرْتِي بَيْنَ أَنْ أُصُولَ بَيْدِ جَدَاءٍ أَوْ أَصِيرَ عَلَى طَحِيَّةٍ عَمْبَاءَ يَهْرُمُ فِيهَا الْكَبِيرُ وَ يَشِيبُ فِيهَا الصَّغِيرُ وَ يَكْدُخُ فِيهَا مُؤْمِنٌ حَتَّى يَلْمَى رَبَّهُ

And I^{-asws} contemplated between reaching out with a sharp cutting hand or being patient upon the blinding darkness during which the old ones became bewildered and the young ones became grey-haired, and the Momin toiled during it until he met his Lord^{-azwj}.

The outweighing of patience

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحْجَى فَصَبْرْتُ وَ فِي الْعَيْنِ قَدَى وَ فِي الْحَلْقِ شَجَا أَرَى تُرَائِي تَهْبًا حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ فَأَذَلَّ بِهَا إِلَى فُلَانٍ [ابْنِ الْخَطَّابِ] بَعْدَهُ

I^{-asws} viewed that over here the patience was necessary, so I^{-asws} was patient while there was the dirty spot in the eyes, and a lump struck in the throat. I^{-asws} was my^{-asws} inheritance being plundered until the first one (Abu Bakr) went on his way. He pointed with it to so and so (Son of Al-Khattab) after him'.

ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعْمَشِيِّ

وَ يَوْمٌ حَيَّانٌ أُخِي جَابِرٍ

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا

Then he^{-asws} quoted a parable of Al-A'sha, 'My days are various, passing upon a camel's back, and a day of Hayyan, brother of Jabir (ease)'.

فَيَا عَجَبًا بَيْنَا هُوَ يَسْتَتِيبُهَا فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخَرَ بَعْدَ وَقَاتِهِ لَسَدًا مَا تَشَطَّرَا صَرَاعِيهَا

Oh, how strange! While he wanted to be excused from it (caliphate), then he collared it to another one after his own death, due to the intensity of what they had shared of its udders.

فَصَبْرَهَا فِي حَوْزَةِ حَشْنَاءَ يَغْلُظُ كُلُّمَهَا وَ يَحْتَشُّ مَسْهَا وَ يَكْثُرُ الْعِنَاؤُ فِيهَا وَ الْإِعْتِدَاؤُ مِنْهَا فَصَاحِبُهَا كَرَكَابِ الصَّعْبَةِ إِنْ أَشَقَّ لَهَا حَرَمٌ وَ إِنْ أَسْلَسَ لَهَا تَفَحَّمَ فَمَنِي النَّاسُ لَعَمْرُ اللَّهِ يَجْبُطُ وَ يَتَمَاسُ وَ تَلْوُنُ وَ اعْبِرَاضِ

He (Umar) made it to be in a harsh enclosure, harsh were its words and coarse was its touch, and the stumbles were a lot during it and so were the apologies from it. Its owner was like a rider on a difficult camel. If he were to pull its rein, it would tear its nose, and if he were to let

it look, would be overthrown. By Allah^{-azwj}, as a consequence, the people were reckless, wicked, unsteady, deviated.

فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ وَ شِدَّةِ الْمُخْتَةِ حَتَّى إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي [سِنَّةٍ] جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ فَيَا لَلشُّورَى مَتَى اغْتَرَضَ الرَّبُّ فِي مَعَ الْأُولَى مِنْهُمْ حَتَّى صِرْتُ أَقْرَنُ إِلَى هَذِهِ النَّظَائِرِ

I^{-asws} was patient upon the prolonged length of the term and the severity of the test, until when he went on his way, he made it to be among a group of six. He alleged that I^{-asws} was one of them. Oh, what Have I^{-asws} to do with the consultation? Where was the objection of doubt regarding me^{-asws} with the first of them until I^{-asws} had to be paired to these ones as a match?

لَكَيْتِي أَسْفَقْتُ إِذْ أَسْفُوا وَ طَرِثْتُ إِذْ طَارُوا فَصَعَا رَجُلٌ مِنْهُمْ لِيُضَعِّبَهُ وَ مَالَ الْآخِرُ لِيُصْهِرَهُ مَعَ هُنَّ وَ هُنَّ إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِحاً حِصْنِيهِ بَيْنَ نَيْلِهِ وَ مُغْتَلِفِهِ وَ قَامَ مَعَهُ بَنُو أَبِيهِ يُحْضَمُونَ مَالَ اللَّهِ- [حِضْمٌ] حِضْمَةَ الْإِبِلِ يَنْبُتُ الرَّبِيعَ إِلَى أَنْ انْتَكَّتْ عَلَيْهِ فَتَلَهُ وَ أَجْهَزَ عَلَيْهِ عَمَلَهُ وَ كَبَتْ بِهِ بِطُنْتُهُ

But I^{-asws} laid low when they laid low, and I^{-asws} flew high when they flew. A man from them inclined away due to his grudge, and the other one inclined away due to his in-law relationship with this and that (excuse), until the third one of the group stood having his chest between the dung and the fodder, and the sons of his father (clan of Umayya) stood with him swallowing (digesting) the wealth of Allah^{-azwj} like the digesting by the camel the foliage of spring, until his rope snapped and killed him, and his office equipped against him and his belly suppressed him.

Allegiances (pledged to) Ali^{-asws}

فَمَا رَاعِي إِلَّا وَ النَّاسُ [إِلَى] كَعُزْفِ الضَّبْعِ إِلَيَّ يَنْتَالُونَ عَلَيَّ مِنْ كُلِّ جَانِبٍ حَتَّى لَقَدْ وَطِئَ الْحَسَنَانِ وَ شَقَّ عَطْفَائِي مُجْتَمِعِينَ حَوْلِي كَرَبِضَةِ الْعَنَمِ

Nothing alarmed me^{-asws} except and the crowd of people were rushing towards me^{-asws} from every side to the extent that Al-Hassan^{-asws} and Al-Husayn^{-asws} were trampled and two shirts of my^{-asws} shirt was torn. They gathered around me^{-asws} like the herd of sheep.

فَلَمَّا نَحَضْتُ بِالْأَمْرِ نَكَنْتُ طَائِفَةً وَ مَرَقْتُ أُخْرَى وَ [فَسَقَ] فَسَطَ آخَرُونَ كَأَنَّهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ [حَيْثُ] يَقُولُ- بَلِّغْ الدَّارَ الْآخِرَةَ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَاداً وَ الْعَاقِبَةُ لِلْمُتَّقِينَ بَلَى وَ اللَّهُ لَقَدْ سَمِعُوهَا وَ وَعَوْهَا وَ لَكِنَّهُمْ خَلَبَتِ الدُّنْيَا فِي أَعْيُنِهِمْ وَ رَاقَهُمْ زِينَتُهَا

When I^{-asws} got up with the command, a party broke (the allegiance), and another one reneged (and were mischievous), others deviated as if they had not heard Allah^{-azwj} the Glorious Saying: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].*** Yes, by Allah^{-azwj}, they had heard it, and had retained it, but the world was adorned in their eyes, and its adornments seduced them.

أَمَّا وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ لَا حُضُورُ الْحَاضِرِ وَ قِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ وَ مَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ إِلَّا يُفَارِقُوا عَلَى كَيْطَةِ ظَالِمٍ وَ لَا سَعَبٍ مَظْلُومٍ لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا وَ لَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلَهَا وَ لِأَلْقَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَمَدَ عِنْدِي مِنْ عَفْطَةِ عَنُرٍ

But, by the One^{-azwj} Who Split the seed and Formed the person! Had it not been for the presence of the ones who had presented (for the allegiance), and establishing the argument by having found the help and what Allah^{-azwj} has Taken upon the scholars not to yield to the gluttony of the oppressor and the severe hunger of the oppressed, I^{-asws} would have cast its ropes upon its shoulders and would have quenched its last one with the cup of its last one, and you would have seen that his world of yours is more ascetic in my^{-asws} view than the sneezing of a goat’.

قَالُوا وَ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ السَّوَادِ عِنْدَ بُلُوغِهِ إِلَى هَذَا الْمَوْضِعِ مِنْ حُطْبَتِهِ فَتَاوَلَهُ كِتَاباً قِيلَ إِنَّ فِيهِ مَسَائِلَ كَمَا يُرِيدُ الْإِجَابَةَ عَنْهَا فَأَقْبَلَ يَنْظُرُ فِيهِ -
[فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ] [فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ] قَالَ لَهُ ابْنُ عَبَّاسٍ [رَضِيَ اللَّهُ عَنْهُمَا] يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ اطَّرَدْتُ [مَقَالَتِكَ] حُطْبَتِكَ مِنْ حَيْثُ أَفْضَيْتَ

They (reporters) said, ‘And a man from the people of the desert said at his^{-asws} reaching to this place from his^{-asws} sermon and gave him^{-asws} a letter. It is said that in it were questioned he^{-asws} wanted to answer these. He^{-asws} went on to look into it. When he^{-asws} was free from reading it, Ibn Abbas said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! If you^{-asws} could resume your^{-asws} sermon (words) from where you^{-asws} had become silent’.

فَقَالَ هَيْهَاتَ يَا ابْنَ عَبَّاسٍ تِلْكَ شَيْفِشْمَةٌ هَدَرَتْ ثُمَّ قَرَّتْ

He^{-asws} said: ‘Far be it, O Ibn Abbas! That was a foam snorted by a camel, then it subsided’.

قَالَ ابْنُ عَبَّاسٍ فَوَاللَّهِ مَا أَسْفُتُ عَلَى كَلَامٍ قَطُّ كَأَسْفِي عَلَى هَذَا الْكَلَامِ أَلَّا يَكُونَ أَمِيرُ الْمُؤْمِنِينَ ع بَلَغَ مِنْهُ حَيْثُ أَرَادَ

Ibn Abbas said, ‘By Allah^{-azwj}! I have not regretted upon any speech at all like my regret upon this speech when ¹Amir Al-Momineen could not reach from it to where he^{-asws} had intended’.