

ومن كلام له (عليه السلام) قاله للخوارج، وقد خرج إلى معسكرهم وهم مقيمون على إنكار الحكومة، فقال (عليه السلام)

When the Khārijites persisted in their rejecting the Arbitration, Amīr al-mu'minīn went to their camp and addressed them thus:

أَكَلِكُمْ شَهِدَ مَعَنَا صَفِيْنٌ؟ فَقَالُوا: مَنَّا مَن شَهِدَ وَمِنَّا مَن لَمْ يَشْهَدْ. قَالَ: فَامْتَاذُوا فِرْقَتَيْنِ، فَلْيَكُنْ مَن شَهِدَ صَفِيْنٍ فِرْقَةً، وَمَن لَمْ يَشْهَدْهَا فِرْقَةً، حَتَّى أَكَلِمَ كَلَامًا مِنْكُمْ بِكَلَامِهِ. وَنَادَى النَّاسَ، فَقَالَ: أَمْسِكُوا عَنِ الْكَلَامِ، وَأَنْصِتُوا لِقَوْلِي، وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ، فَمَنْ نَشَدْنَاهُ شَهَادَةً فَلْيَقِلْ بَعْلَمِهِ فِيهَا.

Were all of you [1] with us in Şiffīn? They replied that some of them were but some of them were not. Amīr al-mu'minīn said: Then you divide yourselves into two groups. One of those who were in Şiffīn and other of those who were not present there, so that I may address each as I see suitable. Then he shouted to the people: Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomever we ask for evidence, he should give it according to his knowledge about it.

ثُمَّ كَلَّمَهُمْ (عَلَيْهِ السَّلَامُ) بِكَلَامٍ طَوِيلٍ، مِنْ جَمَلَتِهِ أَنْ قَالَ: أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمُصَاحِفَ - حِيلَةَ وَغِيْلَةَ وَمَكْرًا وَخَدِيْعَةً - : إِخْوَانُنَا وَأَهْلُ دَعْوَتِنَا، اسْتَقَالُونَا وَاسْتَرَا حُوا إِلَيَّ كِتَابَ اللَّهِ سُبْحَانَهُ، فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَالتَّنْفِيْسُ عَنْهُمْ؟ فَقُلْتُ لَكُمْ: هَذَا أَمْرٌ ظَاهِرُهُ إِيمَانٌ، وَبَاطِنُهُ عَدَاوَةٌ، وَأَوَّلُهُ رَحْمَةٌ، وَآخِرُهُ نَدَامَةٌ، فَأَقِيمُوا عَلَيَّ شَأْنَكُمْ، وَالزَّمُوا طَرِيقَتَكُمْ، وَعَضُّوا عَلَيَّ الْجِهَادَ بِنَوَاجِذِكُمْ، وَلَا تَلْتَفِتُوا إِلَيَّ نَاعِقَ نَعْقٍ: إِنْ أَجِيبَ أَضِلُّ، وَإِنْ تَرَكَ ذَلَّ. وَقَدْ كَانَتْ هَذِهِ الْفَعْلَةَ، وَقَدْ رَأَيْتُمْ أُعْطِيْتُمْوهَا.

Then he had a long conversation with them during which he said : When they had raised the Qur'ān by way of deceit, craft, artifice and cheat, did you not say "They are our brothers and our comrades in accepting Islam. They want us to cease fighting, and ask for protection through the Book of Allāh, the Glorified. Our opinion is, to agree with them and to end their troubles." Then I said to you, "In this affair the outer side is Faith but the inner side is enmity. Its beginning is pity and the end is repentance. Consequently you should stick to your position, and remain steadfast on your path. You should press your teeth (to put all your might) in jihād and should not pay heed to the shouts of the shouter. [2] If he is answered he would mislead, but if he is left (unanswered) he would be disgraced." But when this thing (Arbitration) was done I found that you agree to it.

وَاللَّهُ لَئِنْ أَيْبَتْهَا مَا وَجِبَتْ عَلَيَّ فَرِيضَتُهَا وَلَا حَمَلَنِي اللَّهُ ذَنْبَهَا، وَاللَّهُ إِنْ جَبَّتْهَا إِلَيَّ لِلْمُحَقِّ الَّذِي يَتَّبِعُ، وَإِنَّ الْكِتَابَ لَمَعِي، مَا فَارَقْتَهُ مَدَّ صَحِيَّتِهِ. فَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، وَإِنَّ الْقِتْلَ لِيَدُورُ بَيْنَ الْإِبَاءِ وَالْأَبْنَاءِ وَالْإِخْوَانِ وَالْقَرَابَاتِ، فَمَا نَزَادَ عَلَيَّ كُلِّ مَصِيبَةٍ وَشِدَّةٍ إِلَّا إِيمَانًا، وَمَضِيًّا عَلَيَّ الْحَقَّ، وَتَسْلِيمًا لِلْأَمْرِ، وَصَبْرًا عَلَيَّ مَضْضِ الْجِرَاحِ.

By Allāh, if I had refused it, it would not have been obligatory on me. Nor would

Allāh have laid its sin on me. And by Allāh, now that I have accepted it, I alone am the rightful person who should be followed, for certainly the Qur'ān is with me. I never forsake it since I adopted its company. We have been with the Prophet in battles wherein those killed were fathers, sons, brothers and relations of one another. Nevertheless, every trouble and hardship just increased us in our belief, in our treading on the right path, in submission to (divine) command and in endurance of the pain of wounds.

وَلَكِنَّا إِنَّمَا أَصْبَحْنَا نَقَاتِلُ إِخْوَانَنَا فِي الْإِسْلَامِ عَلَيَّ مَا دَخَلَ فِيهِ مِنَ الزَّيْغَةِ يَلْمُرُ اللَّهُ بِهَا شَعَثَنَا، وَالْأَعْوَجَاجَ، وَالشُّبُهَةَ وَالْتَّأْوِيلَ، فَإِذَا طَمِعْنَا فِي خَصِّ وَتَدَانِي بِهَا إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا، رَغِبْنَا فِيهَا، وَأَمْسَكْنَا عَمَّا سِوَاهَا.

We now had to fight our brethren in Islam because of entry into Islam of misguidance, crookedness, doubts and (wrong) interpretation. However, if we find any way by which Allāh may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else.

Footnote :

[1] Ibn Ibn Abi'l-Ḥadīd writes that this sermon comprises three parts which do not fit together, because as-Sayyid ar-Raḍī selected some parts of Amīr al-mu'minīn's sermons and did not record other parts as a result of which the continuity of utterance was not maintained. Thus, one part ends at "if he is left unanswered he would be disgraced," the other at "and endurance at the pain of wound" and the third runs till the end of the sermon.

[2] This reference is to Mu'āwiyah or 'Amr ibn al-'Āṣ.