

وَمِنْ كَلَامٍ لَهُ (عَلَيْهِ السَّلَامُ) وَقَدْ أَرْسَلَ رَجُلًا مِنْ أَصْحَابِهِ يَعْلَمُ لَهُ عِلْمُ أَحْوَالِ قَوْمٍ مِنْ جُنْدِ الْكُوفَةِ قَدْ هَمُّوا بِاللِّحَاقِ بِالْخَوَارِجِ، وَكَانُوا عَلَى خَوْفٍ مِنْهُ (عَلَيْهِ السَّلَامُ)، فَلَمَّا عَادَ إِلَيْهِ الرَّجُلُ قَالَ لَهُ: أَمْنُوا فَقَطَّنُوا أَمْ جَبَنُوا فَظَعَنُوا؟ فَقَالَ الرَّجُلُ بَلْ ظَعَنُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ (عَلَيْهِ السَّلَامُ) :

Amīr al-mu'minīn sent one of his men to bring him news about a group of the army of Kūfah who had decided to join the Khārijites but were afraid of him. [1] When the man came back Amīr al-mu'minīn said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O' Amīr al-mu'minīn." Then Amīr al-mu'minīn said:

بَعْدًا لَهُمْ ﴿كَمَا بَعَدَتْ ثُمُودٌ﴾! أَمَّا لَوْ أَشْرَعَتِ الْأَسِنَّةُ إِلَيْهِمْ وَصَبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ، لَقَدْ نَدِمُوا عَلَى مَا كَانُوا مِنْهُمْ، إِنَّ الشَّيْطَانَ الْيَوْمَ قَدْ اسْتَقْلَهُمْ، وَهُوَ غَدَا مَتَبَرٌّ مِنْهُمْ، وَمَخْلٌ عَنْهُمْ، فَحَسْبُهُمْ بِخُرُوجِهِمْ مِنَ الْهَدْيِ، وَارْتِكَاسِهِمْ فِي الضَّلَالِ وَالْعَمَى، وَصَدَّ هَمَّ عَنْ الْحَقِّ، وَجَمَّاهُمْ فِي التَّبَيُّهِ.

May Allāh's mercy remain away from them as in the case of Thamūd. Know that when the spears are hurled towards them and the swords are struck at their heads they will repent of their doings. Surely today Satan has scattered them and tomorrow he will disclaim any connection with them, and will leave them. Their departing from guidance, returning to misguidance and blindness, turning away from truth and falling into wrong is enough (for their chastisement)

Footnote :

[1] A man of the tribe Banū Nājiyah named al-Khirrit ibn Rāshid an-Nājī was on Amīr al-mu'minīn's side in the battle of Şiffīn, but after Arbitration he became rebellious, and, coming to Amīr al-mu'minīn with thirty persons, said : "By Allāh, I will no more obey your command, nor offer prayers behind you, and shall leave you tomorrow." Whereupon Amīr al-mu'minīn said : "You should first take into account the grounds underlying this Arbitration and discuss it with me. If you are satisfied, you do as you will." He said he would come the next day to discuss the matter. Amīr al-mu'minīn then cautioned him, "Look, on going from here do not get mislead by others and do not adopt any other course. If you have the will to understand, I will get you out of this wrong path and put you on the course of guidance." After this conversation he went away, but his countenance indicated he was bent on revolt, and would not see reason by any means. And so it happened. He stuck to his point and on reaching his place he said to his tribesmen, "When we are determined to abandon Amīr al-mu'minīn there is no use going to him. We should do what we have decided to do." On this occasion 'Abdullāh ibn Qu'ayn al-Azdī also went to them to enquire, but when he came to know the position he asked Mudrik ibn ar-

Rayyān an-Nājī to speak to him and to apprise him of the ruinous consequence of this rebellion, whereupon Mudrik assured him that this man would not be allowed to take any step. Consequently, ‘Abdullāh came back satisfied and related the whole matter before Amīr al-mu’minīn on returning the next day. Amīr al-mu’minīn said, “Let us see what happens when he comes.” But when the appointed hour passed and he did not turn up Amīr al-mu’minīn asked ‘Abdullāh to go and see what the matter was and what was the cause for the delay. On reaching there ‘Abdullāh found that all of them had left. When he returned to Amīr al-mu’minīn he spoke as in this sermon.

The fate that befell al-Khirrīt ibn Rāshid an-Nājī has been stated under Sermon 44.