

ومن كلامه (عليه السلام) كلم به الخوارج حين اعتزلوا الحكومة و تنادوا أن لا حكم إلا لله

Addressing the Khārijites Amīr al-mu'minīn said:

أَصَابِكُمْ حَاصِبٌ، وَلَا بَقِيَّ مِنْكُمْ أَبْرٌ، أَبْعِدْ إِيمَانِي بِاللَّهِ وَجِهَادِي مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَشْهَدُ عَلَيَّ نَفْسِي بِالْكَفْرِ! لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ! ﴿فَأُوبُوا شَرَّ مَا ب. وَارْجِعُوا عَلَى أَثْرِ الْأَعْقَابِ، أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذَلًّا شَامِلًا، وَسَيْفًا قَاطِعًا، وَأَثْرًا يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سَنَةً.﴾

Storm may overtake you while there may be none to prick you (for reforms). Shall I be witness to my becoming heretic after acceptance of Faith and fighting in the company of the Prophet?! “In that case I shall be misguided and I shall not be on the right path.” (Qur’ān, 6:56). So you should return to your evil places, and get back on the traces of your heels. Beware! Certainly you will meet, after me, overwhelming disgrace and sharp sword and tradition that will be adopted by the oppressors as a norm towards you. [1]

قال الشريف: قوله عليه السلام: «ولا بقي منكم أبر» يروى على ثلاثة أوجه: أحدها أن يكون كما ذكرناه، بالراء، من قولهم: رجل أبر: للذي يأبر النخل، أي: يصلحه. ويروى: «أثر»، يراد به: الذي يأثر الحديث، أي: يحكيه ويرويّه، وهو أصح الوجوه عندي، كأنه عليه السلام قال: لا بقي منكم مخبر! ويروى: «أبز» - بالزاي معجمة - وهو: الواثب، والهالك أيضا يقال له: أبز

as-Sayyid ar-Raḍī says: In the words “wala baqiyah minkum abirun” used by Amīr al-mu'minīn the “ābir” has been related with “bā” and “rā” and it has been taken from the Arab saying “rajulun ābirun” which means the man who prunes the date-palm trees and improves them. In one version the word is “āthir” and its meaning is “relator of news.” In my view this is more appropriate, as though Amīr al-mu'minīn intends to say that there should remain none to carry news. In one version the word appears as “ābiz” with “zā” which means one who leaps. One who dies is also called “ābiz”.

Footnote :

[1] History corroborates that after Amīr al-mu'minīn, the Khārijites had to face all sorts of ignominy and disgrace and wherever they raised their heads for creating trouble they were met with swords and spears. Thus Ziyād ibn Abīh, ‘Ubaydullāh ibn Ziyād, al-Ḥajjāj ibn Yusuf, Mus‘ab ibn az-Zubayr and al-Muhallab ibn Abi Sufrah left no stone unturned in annihilating them from the surface of the globe, particularly al-Muhallab chased them for nineteen years, routed them thoroughly and rested only after completing their destruction.

at-Tabari writes that when ten thousand Khārijites collected in Sillā wa sillibrā (the name of a mountain in Ahwāz) then al-Muhallab faced them so steadfastly that he killed seven thousand Khārijites, while the remaining three thousand fled towards Kirman for life. But when the Governor of Persia noticed their rebellious activities he surrounded them in Sābur and killed a good number of them then and there. Those remained again fled to Isfahan and Kirman. From there they again formed a contingent and advanced towards Kūfah via Baṣrah. al-Harith ibn Abi Rabi‘ah al-Makhzumi and 'Abd ar-Raḥmān ibn Mikhnāf al-Azdī stood up with six thousand combatants to stop their advance, and turned them out of Iraq’s boundaries. In this way successive encounters completely trampled their military power and turning them out of cities compelled them to roam about in the deserts. Afterwards also, when they rose in the form of groups they were crushed. (at-Tārīkh, vol. 2, pp. 580—591; Ibn al-Athir, vol.4, pp.196—206).