

'Battle of Nahrawan'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Battle of Nahrawan’

Summary:

The hypocrites (called Kharji), who fought in the battle of Siffeen, rose against Amir-ul-Momineen^{-asws} at a place called ‘Nahrawan’. Amir-ul-Momineen^{-asws} addressed them:

I^{-asws} am warning you that you will be killed here and that you have no excuse before Allah^{-azwj} nor any authority. You have come out of your houses and now Divine ruling will trap you. I^{-asws} had advised you against this but you rejected my^{-asws} advice. Your heads are devoid of intelligence. Allah^{-azwj} 's woe be to you! I^{-asws} have not put you in any misfortune nor wished you harm.¹

The Kharajis were all killed in the battle except for few- among them was Abu Rehman ibn Muljim^{-la}, who later took part in the assassination of Amir-ul-Momineen^{-asws} in the Masjid of Kufa.

Introduction:

العمدة بإسناده إلى أحمد بن حنبل من مسنده بإسناده إلى علي بن أبي طالب ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ قَوْمًا يَخْرُجُونَ مِنَ الْإِسْلَامِ كَمَا يَخْرُجُ السَّهْمُ مِنَ الرَّمِيَّةِ يَفْرُقُونَ الْقُرْآنَ لَا يَجُوزُ تَرَاثِيهِمْ طَوًى لِمَنْ قَتَلَهُمْ وَ قَتَلُوهُ.

(The book) ‘Al Amdah’ – By his chain to Ahmad Bin Hanbal, from his (book) ‘Musnad’, by his chain to,

‘Ali^{-asws} Ibn Abu Talib^{-asws}: ‘Rasool-Allah^{-saww} said: ‘A group of people would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. They would be reciting the Quran, it would not be exceeding their throats. Beatitude is for the one who kills them and they kill him’.²

¹ Nahjul Balagha, Sermon 36.

² Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 a

Also in another Hadith:

وَبِسَنَادِهِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ ع فَقَالَ إِنِّي دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ لَيْسَ عِنْدَهُ أَحَدٌ إِلَّا عَائِشَةُ فَقَالَ يَا ابْنَ أَبِي طَالِبٍ كَيْفَ أَنْتَ وَ قَوْمُكَ كَذَا وَ كَذَا قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And by his chain from Aasim Bin Kuleyb, from his father who said,

'I was seated in the presence of Ali^{-asws}. He^{-asws} said: 'I^{-asws} entered to see Rasool-Allah^{-saww} and there wasn't anyone with him^{-saww} except Ayesha. He^{-saww} said: 'O Ibn Abu Talib^{-asws}! How will you^{-asws} be and the people would be such and such?' I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ قَوْمٌ يُخْرَجُونَ مِنَ الْمَشْرِقِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْزُقُونَ مِنَ الدِّينِ كَمَا يَمْزُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فِيهِمْ رَجُلٌ مَخْدُوحٌ الْيَدِ كَأَنَّ يَدَيْهِ تَذِي حَبَشِيَّةٍ.

He^{-saww} said: 'A group of people would be emerging from the east. They would be reciting the Quran not exceeding their throats. They would be deviating from the religion like the deviation (Shooting off) of the arrow from the archer. Among them would be a man of a disabled hand, as if his hand is an Ethiopian breast"³.

وَبِسَنَادِهِ عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ: سَارَ عَلِيٌّ ع إِلَى النَّهْرَوَانِ فَقَتَلَ الْخَوَارِجَ فَقَالَ اطْلُبُوا الْمُخْدَجَ فَإِنَّ النَّبِيَّ ص قَالَ سَيَجِيءُ قَوْمٌ يَتَكَلَّمُونَ بِكَلِمَةِ الْحِكْمَةِ لَا يُجَاوِزُ خُلُوقَهُمْ يَمْزُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْزُقُ السَّهْمُ مِنَ الرَّمِيَّةِ سِمَاهُمْ أَوْ فِيهِمْ رَجُلٌ أَسْوَدُ مَخْدُوحٌ الْيَدِ فِي تَذِيهِ شَعْرَاتُ سُودٌ

And by his chain from Tariq Bin Ziyad who said,

'Ali^{-asws} travelled to Al-Nahrawan and killed the Kharijites. He^{-asws} said: 'Seek the one-handed, for the Prophet^{-saww} said: 'There will come a people speaking the words of wisdom not exceeding their throats, deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. Their mark, or among them would be a black man of disabled (cut-off) hand, in his breast would be white hair'.

فَإِنْ كَانَ فِيهِمْ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ وَ إِنْ لَمْ يَكُنْ فِيهِمْ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ قَالَ ثُمَّ إِنَّا وَجَدْنَا الْمُخْدَجَ فَخَرَزْنَا سُجْدًا وَ خَرَّ عَلِيٌّ ع سَاجِدًا مَعَنَا.

If he was among them, so you have killed evilest of the people, and if he does not happen to be among them, then you have killed best of the people'. Then we found the one-handed, so we fell down in Sajdah, and Ali^{-asws} fell down in Sajdah along with us"⁴.

³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 b

⁴ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 c

Ayesha narrated from Prophet^{-saww} a Hadith about Nahrawan:

و فِي كِتَابِ صِفِّينَ أَيْضاً لِلْمَدَائِنِيِّ عَنْ مَسْرُوقٍ أَنَّ عَائِشَةَ قَالَتْ لَهُ لَمَّا عَرَفْتُ أَنَّ عَلِيّاً قَتَلَ ذَا النُّدْبَةِ لَعَنَ اللَّهُ عَمْرَو بْنَ الْعَاصِ فَإِنَّهُ كَتَبَ إِلَيَّ يُخْبِرُنِي أَنَّهُ قَتَلَهُ بِالْإِسْكَندَرِيَّةِ إِلَّا أَنَّهُ لَيْسَ يَمْنَعُنِي مَا فِي نَفْسِي أَنْ أَقُولَ مَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ يَقْتُلُهُ خَيْرُ أُمَّتِي مِنْ بَعْدِي.

And in Kitab Siffee as well of Al Madainy, from Masrouq,

'Ayesha said to him when she realised that Ali^{-asws} had killed 'One with the breasts', 'May Allah^{-azwj} Curse Amro Bin Al-Aas, for he has written to me informing me that he was killed in Alexandria (Egypt), except what is within myself (of the hatred of Ali^{-asws}) isn't preventing me from saying what I heard from Rasool-Allah^{-saww} saying: 'The best of my^{-saww} community) from after me^{-saww}, would be killing him'.⁵

Fighting the Kharijites

قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى ابْنُ دُرَيْلٍ فِي كِتَابِ صِفِّينَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ عَنْ خَالِدِ بْنِ حُمَيْدٍ عَنْ عُمَرَ مَوْلَى عُفْرَةَ قَالَ: لَمَّا رَجَعَ عَلِيٌّ ع مِنْ صِفِّينَ إِلَى الْكُوفَةِ أَقَامَ الْحَوَارِجَ حَتَّى جُمُوا ثُمَّ خَرَجُوا إِلَى صَحْرَاءٍ بِالْكُوفَةِ تُسَمَّى خُرُورَاءَ فَتَنَادَوْا لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ أَلَا إِنَّ مَعَاوِيَةَ وَ عَلِيّاً أَشْرَكَا فِي حُكْمِ اللَّهِ

In Abu Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' – It is reported by Ibn Deyzeel in Kitab Siffee, from Abdul Rahman Bin Ziyad, from Khalid Bin Humejd, from Umar a slave of Gufrah who said,

'When Ali^{-asws} returned from Siffee to Al-Kufa, the Kharijites stayed until they were a crowd, then they went out to the desert at Al-Kufa named as Haroura. They called out, 'There is no Judgment except for Allah^{-azwj}, and even if the Polytheists are averse to it! Indeed, Muawiya and Ali^{-asws} have both associated in the Judgment of Allah^{-azwj}!'

فَأَرْسَلَ عَلِيٌّ ع إِلَيْهِمْ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَتَنَظَّرَ فِي أَمْرِهِمْ وَ كَلَّمَهُمْ ثُمَّ رَجَعَ إِلَى عَلِيٍّ ع فَقَالَ لَهُ مَا رَأَيْتَ فَقَالَ ابْنُ عَبَّاسٍ وَ اللَّهُ مَا أَذْرِي مَا هُمْ فَقَالَ ع أَرَأَيْتَهُمْ مُتَافِقِينَ فَقَالَ وَ اللَّهُ مَا سِمَاهُمْ سِمَاءَ مُتَافِقِينَ إِنَّ بَيْنَ أَغْيُثِهِمْ لَأَنْزَرَ السُّجُودَ وَ هُمْ يَتَأَوَّلُونَ الْقُرْآنَ فَقَالَ ع دَعَوْهُمْ مَا لَمْ يَسْفِكُوا دَمًا أَوْ يَعْصِبُوا مَالًا

Ali^{-asws} sent Abdullah Bin Al-Abbas to them. He looked into their affairs and spoke to them, then he returned to Ali^{-asws}. He^{-asws} said to him: 'What did you see?' Ibn Abbas said, 'By Allah^{-azwj}! I don't know what they are'. He^{-asws} said: 'Did you see them as hypocrites?' He said, 'By Allah^{-azwj}! Their signs are not signs of the hypocrites. In between their eyes are impact of the Sajdahs and they are interpreting the Quran'. He^{-asws} said: 'Leave them for as long as they are not spilling blood or usurping wealth'.

وَ أَرْسَلَ إِلَيْهِمْ مَا هَذَا الَّذِي أَحَدْتُمْ وَمَا تُرِيدُونَ

⁵ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 584 f

And he^{-asws} sent a message to them: 'What is this which you are innovating and what are you intending?'

قَالُوا نُرِيدُ أَنْ نَخْرُجَ نَحْنُ وَ أَنْتَ وَ مَنْ كَانَ مَعَنَا بِصِيفَيْنِ ثَلَاثَ لَيَالٍ وَ نَتُوبَ إِلَى اللَّهِ مِنْ أَمْرِ الْحَكَمَيْنِ ثُمَّ نَسِيرَ إِلَى مُعَاوِيَةَ فَنُقَاتِلُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُ

They said, 'We want us and you^{-asws} and the ones who were with you^{-asws} at Siffeen to go out for three night and repent to Allah^{-azwj} from the affair of the two judges, then we should travel to Muawiya and fight him until Allah^{-azwj} Judges between us and him'.

فَقَالَ عَلِيٌّ ع فَهَلَا قُلْتُمْ هَذَا حِينَ بَعَثْنَا الْحَكَمَيْنِ وَ أَخَذْنَا مِنْهُمْ الْعَهْدَ وَ أَعْطَيْنَاهُمُوهُ أَلَا قُلْتُمْ هَذَا حِينَئِذٍ

Ali^{-asws} said: 'Why did you not say this when we were sending the two judges and taking the pact from them and giving it to them? Why didn't you say this on that day?'

قَالُوا كُنَّا قَدْ طَالَتِ الْحَرْبُ عَلَيْنَا وَ اشْتَدَّ الْبَأْسُ وَ كَثُرَ الْجِرَاحُ وَ كَلَّ الْكِرَاءُ وَ السِّلَاحُ

They said, 'The war had been prolonged upon us, and the difficulties had intensified, and the injuries were a lot, and the animals and the weapons were scarce'.

فَقَالَ لَهُمْ أَ فَحِينَ اشْتَدَّ الْبَأْسُ عَلَيْكُمْ عَاهَدْتُمْ فَلَمَّا وَجَدْتُمْ الْجَمَامَ قُلْتُمْ نَنْقُضُ الْعَهْدَ إِنَّ رَسُولَ اللَّهِ كَانَ يَفِي لِلْمُشْرِكِينَ بِالْعَهْدِ أَ فَتَأْمُرُونِي بِنَقْضِهِ

He^{-asws} said to them: 'Is it so when the difficulties intensified upon you, you made a pact, when you found the relaxation, you said, 'We shall break the pact'? Surely, Rasool-Allah^{-saww} used to be loyal to the Polytheists with the pact (and) you are instructing me^{-asws} with breaking it?'

فَمَكَثُوا مَكَانَهُمْ لَا يَزَالُ الْوَاحِدُ مِنْهُمْ يَرْجِعُ إِلَى عَلِيٍّ ع وَ لَا يَزَالُ الْآخَرُ مِنْهُمْ يَخْرُجُ مِنْ عِنْدِ عَلِيٍّ ع فَدَخَلَ وَاحِدٌ مِنْهُمْ عَلَى عَلِيٍّ ع بِالْمَسْحِدِ وَ النَّاسُ حَوْلَهُ فَصَاحَ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَتَلَفَّتِ النَّاسُ فَنَادَى لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُتَلَفُّونَ

They remained in the places, not one of them moved returning to Ali^{-asws}, nor did the last of them move going out from the presence of Ali^{-asws}. One of them entered to see Ali^{-asws} in the Masjid, and the people were around him^{-asws}, and he shouted, 'There is no judgment except for Allah^{-azwj} and even though the Polytheists are averse to it!' The people turned around and called out, 'There is no judgment except for Allah^{-azwj} and even though the damagers are averse to it!'

فَرَفَعَ عَلِيٌّ ع رَأْسَهُ إِلَيْهِ فَقَالَ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ أَبُو حَسَنِ فَقَالَ ع إِنَّ أَبَا حَسَنِ لَا يَكْرَهُ أَنْ يَكُونَ الْحُكْمُ لِلَّهِ

Ali^{-asws} raised his^{-asws} head and said: 'There is no judgment except for Allah^{-azwj} and even thought the father^{-asws} of Hassan^{-asws} is averse to it. The father^{-asws} of Hassan^{-asws} does not dislike it if the judgment happens to be for Allah^{-azwj}'.

ثُمَّ قَالَ حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ فَقَالَ لَهُ النَّاسُ هَلَا مِلْتَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى هَؤُلَاءِ فَأَفْتَيْنَهُمْ

Then he^{-asws} said: 'A Judgment of Allah^{-azwj} is awaiting regarding you all'. The people said to him^{-asws}: 'O Amir Al-Momineen^{-asws}! Will you^{-asws} not move against them, so we can annihilate them?'

فَقَالَ إِنَّهُمْ لَا يَقْتُلُونَ إِيَّاهُمْ لَأَنِّي أَصْلَابُ الرِّجَالِ وَأَرْحَامُ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: 'They will not be annihilated. They will be in the loins of the men and wombs of the women up to the Day of Qiyamah'.⁶

An historical account:

قَالَ وَ ذَكَرَ الطَّبْرِيُّ فِي التَّارِيخِ أَنَّ عَلِيًّا ع لَمَّا دَخَلَ الْكُوفَةَ دَخَلَهَا مَعَهُ كَثِيرٌ مِنَ الْخَوَارِجِ وَ تَخَلَّفَ مِنْهُمْ بِالنُّحَيْلَةِ وَ غَيْرِهَا خَلْقٌ كَثِيرٌ لَمْ يَدْخُلُوهَا فَدَخَلَ حُرْقُوصُ بْنُ زُهَيْرٍ السَّعْدِيُّ وَ زُرْعَةُ بْنُ بُرْجٍ الطَّائِيُّ وَ هُمَا مِنْ رُءُوسِ الْخَوَارِجِ عَلَى عَلِيٍّ ع

He said, 'And Al-Tabari mentioned in the history, 'When Ali^{-asws} entered Al-Kufa, many from the Kharijites entered with him^{-asws}, and a lot of people from them and others stayed behind at Al-Nukheyla, not entering it. Hurqous Bin Zuheyr Al-Sa'ady and Zur'ah Bin Burj Al-Taie, and they were both from the chiefs of the Kharijites, entered to see Ali^{-asws}.

فَقَالَ لَهُ حُرْقُوصُ ثَبَّ مِنْ خَطِيئَتِكَ وَ اُخْرُجْ بِنَا إِلَى مُعَاوِيَةَ تُجَاهِدُهُ فَقَالَ ع إِنِّي كُنْتُ هَهُنَا عَنْ الْحُكُومَةِ فَأَبَيْتُمْ ثُمَّ الْآنَ تَجْعَلُونَهَا [تَجْعَلُونَهَا] ذَنْبًا أَمَا إِنَّمَا لَيْسَتْ بِمَعْصِيَةٍ وَ لَكِنَّهَا عَجْزٌ مِنَ الرَّأْيِ وَ ضَعْفٌ فِي التَّدْبِيرِ وَ قَدْ هَيْئْتُكُمْ عَنْهُ

Hurqous said to him^{-asws}, 'Repent from your^{-asws} mistake and come out with us to Muawiya, we shall fight him'. He^{-asws} said: 'I had forbidden you from the arbitration but you had refused, then now you are making is a sin? But it isn't an act of disobedience, but it is a frustration (dissatisfaction) from the view, and weakness in the management, and I^{-asws} had forbidden you from it'.

فَقَالَ لَهُ زُرْعَةُ أَمَا وَ اللَّهُ لَئِنْ لَمْ تَتُبْ مِنْ تَحْكِيمِكَ الرِّجَالَ لَأَقْتُلَنَّكَ أَطْلُبُ بِذَلِكَ وَجْهَ اللَّهِ وَ رِضْوَانَهُ فَقَالَ لَهُ عَلِيٌّ ع بُؤْسًا لَكَ مَا أَشَقَّكَ كَأَنِّي بِكَ قَتِيلًا تَسْنِفِي عَلَيْنَا الرِّيَاحَ قَالَ زُرْعَةُ وَدِدْتُ أَنَّهُ كَانَ ذَلِكَ

Zur'ah said to him^{-asws}, 'But, by Allah^{-azwj}! If you^{-asws} do not repent from your arbitration with the men, we will kill you^{-asws}, seeking the Face of Allah^{-azwj} with that and His^{-azwj} Pleasure!' Ali^{-asws} said to him: 'Misery for you how wretched you are! It is as if I^{-asws} am with you being slain and the wind is blowing upon you'. Zur'ah said, 'I would love it if that were to happen'.

وَ خَرَجَ عَلِيٌّ ع يَخْطُبُ النَّاسَ فَصَاحُوا بِهِ مِنْ جَوَانِبِ الْمَسْجِدِ لَا حُكْمَ إِلَّا لِلَّهِ وَ صَاحَ بِهِ رَجُلٌ وَ لَقَدْ أَوْجَى إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ فَقَالَ عَلِيٌّ ع فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحِقُّنَا الَّذِينَ لَا يُوقِنُونَ.

And Ali^{-asws} went out to address the people, and they shouted at him^{-asws} from the side of the Masjid, 'There is no judgment except for Allah^{-azwj}! And a man shouted at him^{-asws}, 'And it has

⁶ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 a

been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]'. Ali^{asws} said: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]''⁷

Kharijites threatened the people to be killed

وَرَوَى ابْنُ دَرَيْزِيلَ فِي كِتَابِ صَيِّبٍ قَالَ: كَانَتْ الْخَوَارِجُ فِي أَوَّلِ مَا انْصَرَفَتْ عَنْ رَايَاتِ عَلِيٍّ عَ تُحَدِّدُ النَّاسَ قَتْلًا

And it is reported by Al Deyzeel in Kitab Siffeen who said,

'The Kharijites in the beginning when they turned away from the flags of Ali^{asws} threatened the people to be killed'.

قَالَ فَأَتَتْ طَائِفَةٌ مِنْهُمْ عَلَى النَّهْرِ إِلَى جَنْبِ قَرْيَةٍ فَخَرَجَ مِنْهَا رَجُلٌ مَدْعُورًا أَخَذًا يَتْبَاهِيهِ فَأَدْرَكُوهُ فَقَالُوا لَهُ أَرَعَيْنَاكَ قَالَ أَجَلٌ فَقَالُوا قَدْ عَرَفْنَاكَ أَنْتَ عَبْدُ اللَّهِ بْنِ خُبَابٍ صَاحِبِ رَسُولِ اللَّهِ ص قَالَ نَعَمْ قَالُوا فَمَا سَمِعْتَ مِنْ أَبِيكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص

He (the narrator) said, 'A part from them came to the river, by the side of the town. A man came out from it terrified, holding his clothes, and they came across him. They said to him, 'Have we terrified you?' He said, 'Yes'. They said, 'We recognise you. You are Abdullah Bin Khabab, companion of Rasool-Allah^{saww}'. He said, 'Yes'. They said, 'What have you heard from your father, from Rasool-Allah^{saww}?'

قَالَ فَحَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ فِتْنَةً جَائِيَةً الْقَاعِدُ مِنْهَا خَيْرٌ مِنَ الْقَائِمِ الْحَدِيثِ وَ قَالَ عَزَبَهُ بَلَن حَدَّثَهُمْ أَنَّ طَائِفَةً تَمُرُّ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرِّمِيَّةِ يَفْرُؤُونَ الْقُرْآنَ صَلَاتُهُمْ أَكْثَرُ مِنْ صَلَاتِكُمْ الْحَدِيثِ

He (the narrator) said, 'He narrated to them that Rasool-Allah^{saww} had said that Fitna would come, the guide would better than Al-Qaim^{asws} (The Imam^{asws}), the Hadeeth. And he said, 'It is altered. But he narrated to them that a group would deviate from the religion just as the arrow deviates (shoots off) from the archer. They will be reciting the Quran, their Salats would be more than your Salats, the Hadeeth.

فَضَرَبُوا رَأْسَهُ فَسَالَ دَمُهُ فِي النَّهْرِ مَا امْتَدَّ أَهْوَى مَا اخْتَلَطَ بِالْمَاءِ كَأَنَّهُ شِرَاكٌ ثُمَّ دَعَوْا بِجَارِيَةٍ لَهُ حُبْلَى فَبَقَرُوا عَمَّا فِي بَطْنِهَا

They struck off his head and his blood flowed into the river. It did not mix, i.e., it did not mingle with the water, as if it was a pathway. Then they called a pregnant slave girl of his, and they slit what was in her belly.

وَقَالَ عَزَمَ عَلَيَّ ع الْخُرُوجُ مِنَ الْكُوفَةِ إِلَى الْحُرُورِيَّةِ وَ كَانَ فِي أَصْحَابِهِ مَنْجَمٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَسِرْ فِي هَذِهِ السَّاعَةِ وَ سِرْ عَلَى ثَلَاثِ سَاعَاتٍ مَضِيَّاتٍ مِنَ النَّهَارِ فَإِنَّكَ إِنْ سِرْتَ فِي هَذِهِ السَّاعَةِ أَصَابَكَ وَ أَصَابَ أَصْحَابَكَ أَدَى وَ ضُرٌّ شَدِيدٌ وَ إِنْ سِرْتَ فِي السَّاعَةِ الَّتِي أَمَرْتُكَ بِهَا ظَهَرْتَ وَ ظَفِرْتَ وَ أَصَبْتَ مَا طَلَبْتَ

⁷ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 c

And he (the narrator) said, 'Ali^{-asws} determined the going out from Al-Kufa to the Kharijites, and among his^{-asws} companions there was an astrologer. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Do not travel at this time, and travel at three hours past from the day, for if you^{-asws} were to travel in this time, harm would afflict you^{-asws} and your companions with severe losses, and if you^{-asws} were to travel in the time which I am instructing you with, you^{-asws} will prevail and win, and you^{-asws} will achieve what you^{-asws} seek'.

فَقَالَ لَهُ عَلِيٌّ عَ أَتَدْرِي مَا فِي بَطْنِ فَرَسِي هَذِهِ أَ ذَكَرْتُ هُوَ أَمْ أَنْتَى قَالَ إِنَّ حَسْبْتُ عَلِمْتُ فَقَالَ عَ مَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ بِالْقُرْآنِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

Ali^{-asws} said to him: 'Do you know what is in the belly of this horse of mine? Is it a male or a female?' He said, 'If I were to calculate, I would know'. He^{-asws} said: 'Who will ratify you with this, for you have belied the Quran?' He^{-asws} said, 'Allah^{-azwj} the Exalted: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; [31:34]**'.

ثُمَّ قَالَ عَ إِنَّ مُحَمَّدًا صَ مَا كَانَ يَدَّعِي عِلْمَ مَا ادَّعَيْتَ عِلْمَهُ أَ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مَنْ سَارَ فِيهَا وَ تَصْرِفُ عَنِ السَّاعَةِ الَّتِي يَحِيقُ الشُّؤْمُ بِمَنْ سَارَ فِيهَا

Then he^{-asws} said: 'Surely, Muhammad^{-saww} had never claimed knowledge of what you are claiming to have its knowledge. Are you claiming that you are guided to the time which is correctly beneficial for the one who travels in it, and turn away from the timing during which the one who travels in it would face the evil.

فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ اسْتَعَانَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ جَلَّ وَ عَزَّ فِي صَرْفِ الْمَكْرُوهِ عَنْهُ وَ يَنْبَغِي لِلْمُوقِنِ بِأَمْرِكَ أَنْ يُؤَلِّيكَ الْحَمْدَ دُونَ اللَّهِ جَلَّ جَلَالُهُ لِأَنَّكَ بِرِغْمِكَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مَنْ سَارَ فِيهَا وَ صَرَفْتَهُ عَنِ السَّاعَةِ الَّتِي يَحِيقُ الشُّؤْمُ بِمَنْ سَارَ فِيهَا

Who would ratify you with this, for you have become needless from seeking the Assistance with Allah^{-azwj} Majestic and Mighty in turning the abhorrence(s) away from him; and it is befitting for the one certain with your matter, that he should give you the praise, rather than Allah^{-azwj}, Majestic is His^{-azwj} Majesty, because you are claiming to guide him to the time which he would achieve the benefit, one who travels during it, and turn him away from the time the ones who travel during it would face evil.

فَمَنْ آمَنَ بِكَ فِي هَذَا لَمْ آمَنْ عَلَيْهِ أَنْ يَكُونَ كَمَنْ اتَّخَذَ مِنْ دُونِ اللَّهِ ضِدًّا وَ يَدَّاءِ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا صَبْرَ إِلَّا صَبْرُكَ وَ لَا إِلَهَ غَيْرُكَ

So, who will believe you regarding this, not relying upon Him^{-azwj}? He would happen to be like the one taking an adversary and a peer. O Allah^{-azwj}! There is no evil omen except Your^{-azwj} Omen, nor any harm except Your^{-azwj}, nor is there any god apart from You^{-azwj}'.

ثُمَّ قَالَ مُخَالِفٌ وَ نَسِيرٌ فِي السَّاعَةِ الَّتِي هَمَّيْنَا عَنْهَا ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّا كُمْ وَ التَّعَلُّمُ لِلنُّجُومِ إِلَّا مَا يُهْتَدَى بِهِ فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ إِنَّمَا الْمُنْتَجِمُ كَالْكَاهِنِ وَ الْكَاهِنُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ

Then he^{-asws} said: 'We shall oppose and travel in the time which we have prepared for it'. Then he^{-asws} faced towards the people and said: 'O you people! Beware of learning of the stars except what you can be guided with in the darkness of the land and the sea. But rather, the

astrologer is like the soothsayer, and the soothsayer is like the Kafir, and the Kafir would be in the Fire.

أَمَّا وَ اللَّهِ إِنْ بَلَغَنِي أَنَّكَ تَعْمَلُ بِالنُّجُومِ لَأُخَلِّدَنَّكَ السِّجْنَ أَبَدًا مَا بَقِيَتْ وَ لَأُخَرِّمَنَّكَ الْعَطَاءَ مَا كَانَ لِي سُلْطَانٌ

But by Allah^{-azwj}! If it reaches me^{-asws} that you are working with the stars (astrology), I^{-asws} will forsake you in the prison forever, for as long as you live, and I^{-asws} will deprive you the awards for as there would be authority for me^{-asws}.

ثُمَّ سَارَ فِي السَّاعَةِ الَّتِي نَهَا عَنْهَا الْمُنْجِمَ فَظَفِرَ بِأَهْلِ النَّهْرِ وَ ظَهَرَ عَلَيْهِمْ

Then he^{-asws} travelled during the time in which he^{-asws} had been forbidden from by the astrologer, and he^{-asws} was victorious with the people of the river (Kharijites), and prevailed over them.

ثُمَّ قَالَ لَوْ لَمْ نَسِرْ فِي السَّاعَةِ الَّتِي نَهَا عَنْهَا الْمُنْجِمَ لَقَالَ النَّاسُ سَارَ فِي السَّاعَةِ الَّتِي أَمَرَ بِهَا الْمُنْجِمَ فَظَفِرَ وَ ظَهَرَ أَمَّا إِنَّهُ مَا كَانَ لِمُحَمَّدٍ ص مُنْجِمٌ وَ لَا لَنَا مِنْ بَعْدِهِ حَتَّى فَتَحَ اللَّهُ عَلَيْنَا بِلَادَ كِسْرَى وَ قَيْصَرَ

Then he^{-asws} said: 'Had we not been victorious during the time which the astrologer had forbidden from, the people would have said, 'He^{-asws} travelled during the time which the astrologer had instructed with, so he^{-asws} was victorious and prevailed. But surely, there was no astrologer for Muhammad^{-saww} nor will there be one from after him^{-saww}, until Allah^{-azwj} Grants victory to us over the countries of Chosroe and Caesar.

أَيُّهَا النَّاسُ تَوَكَّلُوا عَلَى اللَّهِ وَ تَبْثُوا بِهِ فَإِنَّهُ يَكْفِي بَيْنَ سِوَاهُ

O you people! Rely upon Allah^{-azwj} and be trusting with Him^{-azwj}, for He^{-azwj} will Suffice from the ones besides Him^{-azwj}.

قَالَ فَرَوَى مُسْلِمٌ الصَّبِيُّ عَنْ حَبَّةِ الْغُرَبِيِّ قَالَ لَمَّا انْتَهَيْنَا إِلَيْهِمْ رَمَوْنَا فَقُلْنَا لِعَلِيٍّ ع يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَمَوْنَا فَقَالَ كُفُّوا ثُمَّ رَمَوْنَا فَقَالَ لَنَا كُفُّوا ثُمَّ الثَّالِثَةَ فَقَالَ الْآنَ طَابَ الْقِتَالُ احْمِلُوا عَلَيْهِمْ

He (the narrator) said, 'Muslim Al-Zaby reported from Habbat Al-Arny who said, 'When we ended to them, they shot (arrows) at us. We said to Ali^{-asws}, 'O Amir Al-Momineen^{-asws}! We have been shot at!' He said, 'Restrain!' Then we were shot at (again). He^{-asws} said to us: 'Restrain!' Then the third time. He^{-asws} said: 'Now, the fighting is good. Attack upon them!'

وَ رُوِيَ أَيْضًا عَنْ قَيْسِ بْنِ سَعْدٍ بْنِ عُبَادَةَ أَنَّ عَلِيًّا ع لَمَّا انْتَهَى إِلَيْهِمْ قَالَ لَهُمْ أَفِيدُونَا بِدَمِ عَبْدِ اللَّهِ بْنِ حَبَّابٍ فَقَالُوا كُلُّنَا قَتَلَهُ فَقَالَ احْمِلُوا عَلَيْهِمْ.

And it is reported as well from Qays Bin Sa'ad Bin Ubada, 'When Ali^{-asws} ended up to them, he^{-asws} said to them: 'You have tied us by (shedding) the blood of Abdullah Bin Khabab'. They said, 'All of us killed him'. He^{-asws} said: 'Attack upon them!'⁸

⁸ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 d

The debate with Kharijites:

وَذَكَرَ الْمُبَرِّدُ وَغَيْرُهُ أَيْضاً أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا وَجَّهَ إِلَيْهِمْ عَبْدَ اللَّهِ بْنُ الْعَبَّاسِ لِيُناظِرَهُمْ قَالَ لَهُمْ مَا الَّذِي تَقْعُمُونَ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالُوا لَهُ قَدْ كَانَ لِلْمُؤْمِنِينَ أَمِيرٌ فَلَمَّا حَكَمَ فِي دِينِ اللَّهِ خَرَجَ مِنَ الْإِيمَانِ فَلْيُثْبِتْ بَعْدَ إِفْرَارِهِ بِالْكَفْرِ نَعْدُ إِلَيْهِ

And it is mentioned by Al Mubrad and others as well,

'When Amir Al-Momineen^{-asws} sent Abdullah Bin Al-Abbas to them (Kharijites) in order to debate with them, he said to them, 'What is that which you are avenging against Amir Al-Momineen^{-asws}?' They said, 'He^{-asws} used to be a commander of the Momineen. When he^{-asws} judged in the religion of Allah^{-azwj}, he^{-asws} exited from the Eman. So, let him^{-asws} repent after his^{-asws} acceptance with the Kufr, we shall return to him^{-asws}.'

قَالَ ابْنُ عَبَّاسٍ مَا يَنْبَغِي لِمُؤْمِنٍ لَمْ يَشُبْ إِيمَانُهُ بِشَيْءٍ أَنْ يُقَرَّرَ عَلَى نَفْسِهِ بِالْكَفْرِ قَالُوا إِنَّهُ أَمَرَ بِالتَّحْكِيمِ قَالَ إِنَّ اللَّهَ أَمَرَ بِالتَّحْكِيمِ فِي قَتْلِ صَيْدٍ فَقَالَ يَحْكُمُ بِهِ دَوَا عَدْلٍ مِنْكُمْ فَكَيْفَ فِي إِمَامَةٍ قَدْ أَشْكَلَتْ عَلَى الْمُسْلِمِينَ

Ibn Abbas said, 'It is not befitting for a Momin who did not doubt his^{-asws} Eman with any doubt that he^{-asws} should accept with the Kufr upon himself^{-asws}'. They said, 'He^{-asws} ordered with the arbitration'. He said, 'Allah^{-azwj} Commanded with the arbitration in killing a prey. He^{-azwj} Said: **The possessor of justice from you would judge with it, [5:95]**, so how can it be ambiguous regarding the Imamate upon the Muslims?'

فَقَالُوا إِنَّهُ قَدْ حَكَمَ عَلَيْهِ فَلَمْ يَرْضَ قَالَ إِنَّ الْحُكُومَةَ كَالْإِمَامَةِ وَ مَنَى فَسَقَ الْإِمَامُ وَجَبَتْ مَعْصِيَتُهُ وَكَذَلِكَ الْحُكَمَانِ لَمَّا خَالَفَا تُبِدَتْ أَقَاوِيلُهُمَا

They said, 'He^{-asws} had judged upon it and did not agree'. He said, 'The government is like the Imamate, and when the Imam^{-asws} makes mischief, it obligates disobeying him, and like that were the two judges. When they both opposed, their words were discarded'.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ اجْعَلُوا احْتِجَاجَ قُرَيْشٍ حُجَّةً عَلَيْهِمْ فَإِنَّ هَذَا مِنَ الدِّينِ قَالَ اللَّهُ فِيهِمْ بَلْ هُمْ قَوْمٌ خَصِمُونَ وَ قَالَ جَلَّ ثَنَاؤُهُ وَ تُنذِرُ بِهِ قَوْمًا لُدًّا.

They said to each other, 'Make the argument of Quraysh as an argument upon them, for this is from those Allah^{-azwj} Said regarding them: **But, they are a disputing people [43:58]**. And the Majestic is His^{-azwj} Praise Said: **and to warn by it a contentious people [19:97]**'⁹

⁹ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 g

All Kharijites were killed except the eight who fled the battle field:

وَذَكَرَ الْمُبَرِّدُ فِي الْكَامِلِ قَالَ - لَمَّا وَافَقَهُمْ عَلِيٌّ عَ بِالنَّهْرَوَانِ قَالَ لَا تَبْدَءُوهُمْ بِقِتَالٍ حَتَّى يَبْدَءُوكُمْ فَحَمَلَ مِنْهُمْ رَجُلٌ عَلَى صَفِّ عَلِيٍّ عَ فَقَتَلَ مِنْهُمْ ثَلَاثَةً فَخَرَجَ إِلَيْهِ عَ فَضَرَبَهُ فَقَتَلَهُ فَلَمَّا خَالَطَهُ سَيْفُهُ قَالَ يَا حَبَّذَا الرُّوحَةُ إِلَى الْجَنَّةِ

And Al Mubrad mentioned in (the book) ‘Al Kamil’ saying,

‘When Ali^{-asws} paused them at Al-Nahrawan, he^{-asws} said: ‘Do not initiate the fighting (against) them until they initiate (against) you’. A man from them attacked upon a row of Ali^{-asws} and killed three from them. He^{-asws} went out to him and struck him, and killed him. When his^{-asws} sword went inside him, he said, ‘Oh we prefer the going to the Paradise’.

فَقَالَ عَبْدُ اللَّهِ بْنُ وَهَبٍ وَ اللَّهُ مَا أَذْرِي إِلَى الْجَنَّةِ أَمْ إِلَى النَّارِ فَقَالَ رَجُلٌ مِنْهُمْ مِنْ بَنِي سَعْدٍ إِنَّمَا خَضَرْتُ اغْتِرَاراً بِهَذَا الرَّجُلِ يَغْنِي عَبْدَ اللَّهِ وَ أَرَاهُ قَدْ شَكَّ وَ اعْتَرَلَ عَنِ الْحَرْبِ بِجَمَاعَةٍ مِنَ النَّاسِ

Abdullah Bin Wahab said, ‘By Allah^{-azwj}! I don’t know whether to the Paradise or to the Fire’. A man from them, from the clan of Sa’ad, said, ‘But rather, I was presented at the deception of this man, meaning Abdullah, and saw him to have doubted and isolated from the war along with a community from the people.

وَ مَالَ أَلْفٌ مِنْهُمْ إِلَى جِهَةِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَ كَانَ عَلَى مِئْمَنَةِ عَلِيٍّ عَ فَقَالَ لِأَصْحَابِهِ احْمِلُوا عَلَيْهِمْ فَوَ اللَّهُ لَا يُقْتَلُ مِنْكُمْ عَشْرَةٌ وَ لَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ فَحَمَلَ عَلَيْهِمْ فَطَحَنَهُمْ طَحْنًا وَ قُتِلَ مِنْ أَصْحَابِهِ عَ تِسْعَةٌ وَ أَفْلَتَ مِنَ الْخَوَارِجِ ثَمَانِيَةٌ.

And a thousand of them came towards the direction of Abu Ayoub Al-Ansary, and he was upon the right flank of Ali^{-asws}. He said to his companion, ‘Attack upon them, for by Allah^{-azwj}, no ten from you would be killed and no ten from them would be safe’. He attacked upon them and crushed them with a crushing, and nine from his companions were killed, and eight from the Kharijites escaped”.¹⁰

Attack of Amir-ul-Momineen^{-asws} at Nahrawan:

وَ رُوِيَ أَيْضًا فِي الْكَامِلِ أَنَّ عَلِيًّا عَ فِي أَوَّلِ خُرُوجِ الْقَوْمِ عَلَيْهِ دَعَا صَعْصَعَةَ بْنَ صُوحَانَ الْعُبَيْدِيِّ وَ قَدْ كَانَ وَجْهَهُ إِلَيْهِمْ [وَ] زَيَادَ بْنَ النَّضْرِ الْحَارِثِيِّ مَعَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

And it is reported as well in (the book) ‘Al-Kamil’ – ‘Ali^{-asws}, during the first emergence of the group against him^{-asws}, called Sa’sa’a Bin Sowhan Al-Abdy, and he^{-asws} had sent him to them, and Zayd Bin Al-Nasr Al-Harisy with Abdullah Bin Abbas.

¹⁰ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 f

فَقَالَ لِصُغَصَّةَ بْنِ صُوحَانَ بِأَيِّ الْقَوْمِ رَأَيْتَهُمْ أَشَدَّ إِطَاعَةً فَقَالَ يَزِيدُ بْنُ قَيْسٍ الْأَرْحَبِيُّ فَرَكِبَ عَلَيَّ عَ إِلَى الْحُرُورَاءِ فَجَعَلَ يَتَخَلَّلُهُمْ حَتَّى صَارَ إِلَى مِضْرَبِ يَزِيدَ بْنِ قَيْسٍ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ خَرَجَ فَاتَّكَأَ عَلَى قَوْسِهِ وَاقْبَلَ عَلَى النَّاسِ فَقَالَ هَذَا مَقَامٌ مَنْ فَلَحَ فِيهِ فَلَحَ إِلَى يَوْمِ الْقِيَامَةِ

He said to Sa'sa'a Bin Sowhan: 'Which of the group did you see them of most intense obedience?' He said, 'Yazeed Bin Qays Al-Arhaby'. Ali^{-asws} rode to Al-Haroura and went on to be in their midst until he^{-asws} came to a marquee of Yazeed Bin Qays. He^{-asws} prayed two cycles Salat in it, then came out and leaned upon his^{-asws} bow and faced towards the people. He^{-asws} said: 'This is a place, one who wins in it would win up to the Day of Qiyamah'.

ثُمَّ كَلَّمَهُمْ وَ نَاشَدَهُمْ فَقَالُوا إِنَّا أَذْنَبْنَا ذَنْبًا عَظِيمًا بِالتَّحْكِيمِ وَ قَدْ تُبْنَا فُتُبَ إِلَى اللَّهِ كَمَا تُبْنَا نَعْدِلُكَ فَقَالَ عَلِيٌّ عَ أَنَا أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ فَرَجَعُوا وَ هُمْ سِتَّةُ آلَافٍ

Then he^{-asws} spoke to them and adjured them. They said, 'We have sinned a mighty sin with the arbitration, and we have repented, so you^{-asws} repent to Allah^{-azwj} just as we have repented. We are being fair to you^{-asws}'. Ali^{-asws} said: 'I^{-asws} seek Refuge from every sin'. They returned and they were six thousand'.

فَلَمَّا اسْتَقَرُّوا بِالْكُوفَةِ أَشَاعُوا أَنَّ عَلِيًّا عَ رَجَعَ عَنِ التَّحْكِيمِ وَ رَأَاهُ ضَالًّا وَ قَالُوا إِنَّمَا يَنْتَظِرُ أَمِيرُ الْمُؤْمِنِينَ أَنْ يُسَمِّنَ الْكُرَاعَ وَ يُجْنِيَ الْمَالَ ثُمَّ يَنْهَضَ بِنَا إِلَى الشَّامِ

When they settled at Al-Kufa, they desired that Ali^{-asws} should retract from the arbitration and saw him^{-asws} as having strayed, and they said, 'But rather, Amir Al-Momineen^{-asws} is waiting to fatten the animal to be fattened and revive the wealth, then he^{-asws} will get with us to (fight) Syria'.

فَأَتَى الْأَشْعَثُ عَلِيًّا عَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ النَّاسَ قَدْ تَحَدَّثُوا أَنَّكَ رَأَيْتَ الْحُكُومَةَ ضَالًّا وَ الْإِقَامَةَ عَلَيْهَا كُفْرًا فَقَامَ عَلِيٌّ عَ فَخَطَبَ فَقَالَ مَنْ زَعَمَ أَنِّي رَجَعْتُ عَنِ الْحُكُومَةِ فَقَدْ كَذَبَ وَ مَنْ رَأَاهَا ضَالًّا فَقَدْ ضَلَّ فَخَرَجَتْ حِينِيذُ الْخَوَارِجِ مِنَ الْمَسْجِدِ فَحَكَمَتْ

Al Ash'as came to Ali^{-asws} and said, 'O Amir Al-Momineen^{-asws}! The people are discussing that your^{-asws} arbitration as a straying and the staying upon it as Kufr'. Ali^{-asws} stood up and addressed. He^{-asws} said: 'One who claims I^{-asws} am retracting from the arbitration, he has lied, and the one who sees is as a straying, so he has strayed'. On that day the Kharijites went out from the Masjid and held a tribunal'.

ثُمَّ قَالَ ابْنُ أَبِي الْحَدِيدِ كُلُّ فَسَادٍ كَانَ فِي خِلَافَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ كُلُّ اضْطِرَابٍ حَدَثَ فَأَصْلُهُ الْأَشْعَثُ وَ لَوْ لَا مُحَاقَةُ أَمِيرِ الْمُؤْمِنِينَ عَ فِي مَعْنَى الْحُكُومَةِ فِي هَذِهِ الْمَرَّةِ لَمْ يَكُنْ حَزْبُ التَّهْرَوَانِ وَ لَكَانَ عَ يَنْهَضُ بِهِمْ إِلَى مُعَاوِيَةَ وَ يَمْلِكُ الشَّامَ

The Ibn Abi Al-Hadeed said, 'Every mischief happened during the caliphate of Amir Al-Momineen^{-asws}, and every disorder which occurred, so its origin was Al-Ash'as, and if Amir Al-Momineen^{-asws} had not eradicated it in a concern of the government in this time, the war of Al-Nahrawan would not have taken place, but he^{-asws} got up with them to (fight) Muawiya, and he ruled Syria.

فَإِنَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِ حَاوَلَ أَنْ يَسْتَلِكَ مَعَهُمْ مَسَلَكَ التَّغْرِيبِ وَ الْمُوَارَاةِ وَ فِي الْمَثَلِ النَّبَوِيِّ الْحَزْبُ خُدْعَةٌ وَ ذَلِكَ أَنَّهُمْ قَالُوا تَبَّ إِلَى اللَّهِ إِنَّمَا فَعَلْتَ كَمَا تُبْنَا نَنْهَضُ مَعَكَ إِلَى الْحَرْبِ

He^{-asws} attempted to travel with them the travel (facing) exposure and deviousness, and in an example by the Prophet^{-saww}: 'The war is a deception', and that is because they said, 'Repent to Allah^{-azwj} from what you^{-asws} have done just as we repented, we shall get up with you^{-asws} to the war (against Muawiya)'.

فَقَالَ لَهُمْ كَلِمَةً مُرْسَلَةً يَقُولُهَا الْأَنْبِيَاءُ وَالْمَعْصُومُونَ فَرَضُوا بِهَا وَعَدُّوْهَا إِجَابَةً لَهُمْ إِلَى سُؤْلِهِمْ وَ صَفَتْ لَهُ عَ نِيَّاتِهِمْ وَ اسْتَخْلَصَ بِهَا صَمَائِلَهُمْ مِنْ غَيْرِ أَنْ تَنْضَمَّنَ تِلْكَ الْكَلِمَةُ اعْتِرَافًا بِكُفْرٍ أَوْ ذَنْبٍ

He^{-asws} said to them: 'A phrase transmitted, spoken by the Prophet^{-as} and the Infallibles^{-asws}'. They were pleased with it and counted it as an answer for them to their question, and described to him^{-asws} their intention, and their consciences were sincere with it, from without that phrase being an acknowledgment with Kufr or sin.

فَلَمْ يَبْرَحْهُ الْأَشْعَثُ وَ جَاءَ إِلَيْهِ مُسْتَفْسِرًا فَأَفْسَدَ الْأَمْرَ وَ نَقَضَ مَا دَبَّرَهُ ع وَ عَادَتْ الْحَوَارِجُ إِلَى شُبُهَتِهَا الْأَوَّلَى وَ هَكَذَا الدُّوْلُ الَّتِي تَظْهَرُ فِيهَا أَمَارَاتُ الرِّوَالِ يَتَأَخَّرُ لَهَا أَمْتَالُ الْأَشْعَثِ مِنْ أَوَّلِي الْفَسَادِ فِي الْأَرْضِ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

But Al Ash'as did not leave him^{-asws} and came to him^{-asws} for interpretation and spoilt the matter, and broke what he^{-asws} had managed, and the Kharijites returned to their former suspicions, and that is how the state is wherein are portents of the decline are available for it the Al-Ash'as, from the beginning of the mischief in the earth, ***Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].***

ثُمَّ قَالَ قَالَ الْمُبْرَدُ ثُمَّ مَضَى الْقَوْمُ إِلَى النَّهْرَوَانِ وَ قَدْ كَانُوا أَرَادُوا الْمُضِيَّ إِلَى الْمَدَائِنِ فَمِنْ طَرِيفِ أَخْبَارِهِمْ أَنَّهُمْ أَصَابُوا فِي طَرِيقِهِمْ مُسْلِمًا وَ نَصْرَانِيًّا فَقَتَلُوا الْمُسْلِمَ لِأَنَّهُ عِنْدَهُمْ كَافِرٌ وَ اسْتَوْصُوا بِالنَّصْرَانِيِّ وَ قَالُوا احْفَظُوا ذِمَّةَ نَبِيِّكُمْ

Then he (the narrator) said, 'Al-Mubrad said, 'Then the people went to Al-Nahrawan, and they had intended to go to Al-Madain. From the oddities of their reports is that in their road they came across a Muslims and a Christian, so they killed the Muslim because he was a Kafir in their presence, and they were advising the Christians and said, 'Preserve the responsibility of your Prophet^{-as}'.

قَالَ وَ لَقِيَهُمْ عَبْدُ اللَّهِ بْنُ حَبَّابٍ فِي عُتُقِهِ مُصْحَفٌ عَلَى حِمَارٍ وَ مَعَهُ امْرَأَتُهُ وَ هِيَ حَامِلٌ فَقَالُوا لَهُ إِنَّ هَذَا الَّذِي فِي عُتُقِكَ لَيَأْمُرُنَا بِقَتْلِكَ فَقَالَ لَهُمْ مَا أَحْيَاهُ الْقُرْآنُ فَأَحْيَوْهُ وَ مَا أَمَاتَهُ فَأَمَاتُوهُ

He said, 'And Abdullah Bin Khabab met them being upon a donkey, having a Quran in his neck, and with him was his wife, and she was pregnant. They said to him, 'That which is in your neck is Commanding us with killing you'. He said to them, 'Whatever the Quran revives, so revive it and whatever it kills, so kill it'.

فَوَتَّبَ رَجُلٌ مِنْهُمْ عَلَى رُطْبَةٍ سَقَطَتْ مِنْ نَخْلَةٍ فَوَضَعَهَا فِي فِيهِ فَصَاحُوا بِهِ فَلَقَطَهَا تَوْرَعًا وَ عَرَضَ لِرَجُلٍ مِنْهُمْ خِنْزِيرٌ فَضَرَبَهُ فَقَتَلَهُ فَقَالُوا هَذَا فَسَادٌ فِي الْأَرْضِ وَ أَنْكَرُوا قَتْلَ الْخِنْزِيرِ ثُمَّ قَالُوا لِابْنِ حَبَّابٍ حَدِّثْنَا عَنْ أَبِيكَ

A man from them leapt up upon a date which had fallen from a palm tree and placed it in his mouth. They shouted at him. He uttered a scorn; and a pig presented to a man from them, so

he struck it and killed it. They said, 'This is mischief in the earth, and they denied the killing of the pig, then said to Ibn Khabab, 'Narrate to us from your father'.

فَقَالَ سَمِعْتُ أَبِي يَقُولُ قَالَ رَسُولُ اللَّهِ ص سَتَكُونُ بَعْدِي فِتْنَةٌ يَمُوتُ فِيهَا قَلْبُ الرَّجُلِ كَمَا يَمُوتُ بَدَنُهُ يُمْسِي مُؤْمِنًا وَ يُصْبِحُ كَافِرًا فُكِّنَ عَبْدُ اللَّهِ الْمُقْتُولُ
وَلَا تَكُنِ الْقَاتِلَ

He said, 'I heard my father saying, 'Rasool-Allah^{-saww} said: 'Fitna will be happening after me^{-saww}, during it the heart of a man would be dying just as his body dies. He would be a Momin in the evening and wake up in the morning as a Kafir, so be a servant of Allah^{-azwj}, killed, and do not be the killer'.

قَالُوا فَمَا تَقُولُ فِي أَبِي بَكْرٍ وَ عُمَرَ فَأَتَى خَيْرًا قَالُوا فَمَا تَقُولُ فِي عَلِيٍّ بَعْدَ التَّحْكِيمِ وَ فِي عُثْمَانَ فِي السِّنِينَ السَّتِ الْأَخِيرَةِ فَأَتَى خَيْرًا قَالُوا فَمَا تَقُولُ فِي
التَّحْكِيمِ وَ الْحُكُومَةِ

They said, 'So, what are you saying regarding Abu Bakr and Umar'. He praised goodly. They said, 'So, what are you saying regarding Ali^{-asws} after the arbitration, and regarding Usman during the last six years'. He praised goodly. They said, 'So, what are you saying regarding the arbitration and the judgment?'

قَالَ إِنَّ عَلِيًّا أَعْلَمُ بِاللَّهِ مِنْكُمْ وَ أَشَدُّ تَوَقُّيًّا عَلَى دِينِهِ وَ أَنْفَذُ بَصِيرَةً فَقَالُوا إِنَّكَ لَسْتَ بِمَتَّبِعِ الْهَدَى إِنَّمَا تَتَّبِعِ الرَّجَالَ عَلَى إِمَائِهِمْ ثُمَّ قَرَّبُوهُ إِلَى النَّهْرِ فَأَضْجَعُوهُ
وَ دَجَّجُوهُ

He said, 'Surely Ali^{-asws} is more knowing with Allah^{-azwj} than you are, and more guarding upon his^{-asws} religion and of a more accomplishing insight'. They said, 'You aren't a follower of guidance, but rather you are following the men upon their Eman'. Then they took him closer to the river and laid him down and slaughtered him.

قَالَ وَ سَاوَمُوا رَجُلًا نَصْرَانِيًّا بِنَخْلَةٍ لَهُ فَقَالَ هِيَ لَكُمْ فَقَالُوا مَا كُنَّا لِنَأْخُذَهَا إِلَّا بِثَمَنِ فَقَالَ وَاعْبَاهُ أَ تَقْتُلُونَ مِثْلَ عَبْدِ اللَّهِ بْنِ حَبَّابٍ وَ لَا تَقْبَلُونَ جَنَّا
[جَنَى] نَخْلَةٍ

He (the narrator) said, 'And they bartered a Christian man for a palm tree of his. He said, 'This is for you all'. They said, 'We would not take it except with a price'. He said, 'Oh how strange! You are killing the like of Abdullah Bin Khabab and are not accepting dates of a palm tree?'

وَ رَوَى أَبُو عُبَيْدَةَ قَالَ طُعِنَ وَاحِدٌ مِنَ الْخَوَارِجِ يَوْمَ النَّهْرَوَانِ فَمَشَى فِي الرُّمَحِ وَ هُوَ شَاهِرٌ سَيْفَهُ إِلَى أَنْ وَصَلَ إِلَى طَاعِنِهِ فَقَتَلَهُ وَ هُوَ يَقْرَأُ وَ عَجِلَتْ إِلَيْكَ
رَبِّ لِيَرْضَى

And it is reported by Abu Ubeyda. He said, 'One of the Kharijites was stabbed on the day of Al-Nahrawan, and he walked among the spearmen, and he was brandishing his sword, until he arrived to his stabber, and killed him, and he was reciting, **and I hastened on to You, Lord, for You to be Pleased** [20:84]'.

قَالَ اسْتَنْطَفَهُمْ عَلِيٌّ ع يَقْتُلُ ابْنَ حَبَّابٍ فَأَقْرَبُوا بِهِ فَقَالَ انْفَرِدُوا كَتَابِيبَ لِأَسْمَعَ قَوْلَكُمْ كَتِيبَةً فَكَتَبُوا كَتَابِيبَ وَ أَقْرَبَتْ كُلُّ كَتِيبَةٍ بِمَا أَقْرَبَتْ بِهِ الْأُخْرَى مِنْ
قَتْلِ ابْنِ حَبَّابٍ وَ قَالُوا لَنَقْتُلَنَّكَ كَمَا قَتَلْنَاهُ

He (the narrator) said, 'Ali^{-asws} interrogated them for the killing of Khabab, and they acknowledged with it. He^{-asws} said: 'Separate out the battalions, so I^{-asws} can listen to your words, battalion by battalion'. The battalions were listed and every battalion acknowledged with what the other one acknowledged with, from the killing of Ibn Khabab, and they said, 'We shall kill you^{-asws} just as we have killed him'.

فَقَالَ وَ اللَّهُ لَوْ أَقَرَّ أَهْلُ الدُّنْيَا كُلُّهُمْ بِغَتْلِهِ هَكَذَا وَ أَنَا أَقْدِرُ عَلَى قَتْلِهِمْ لَقَتَلْتُهُمْ ثُمَّ التَفَتَ إِلَى أَصْحَابِهِ فَقَالَ شُدُّوا عَلَيْهِمْ فَأَنَا أَوَّلُ مَنْ يَشُدُّ عَلَيْهِمْ وَ حَمَلُ
بِذِي الْقَقَارِ حَمَلَةً مُنْكَرَةً ثَلَاثَ مَرَّاتٍ كُلَّ حَمَلَةٍ يَضْرِبُ بِهِ حَتَّى يَغُوجَ مِنْهُ ثُمَّ يَخْرُجُ فَيُسَوِّيهِ بِرُكْبَتَيْهِ ثُمَّ يَحْمِلُ بِهِ حَتَّى أَفْنَاهُمْ.

He^{-asws} said: 'By Allah^{-azwj}! If (all) the people of the world were to acknowledge with his killing, like this and I^{-asws} was able upon them, I^{-asws} would kill them (all)!'. Then he^{-asws} turned towards his^{-asws} companion. He^{-asws} said: 'Be severe upon them for I^{-asws} will be the first one to be severe upon them', and he^{-asws} attacked with (his^{-asws} sword) Zulfiqar, a severe attack, three times. During each attack, he^{-asws} was striking with it until its blade became crooked. Then he^{-asws} would come out and even it by his^{-asws} knees, then attack with it, until he^{-asws} had annihilated them".¹¹

A sermon of Ali^{-asws} Ibn Abi Talib^{-asws}:

نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ حُطْبَةٍ لَهُ عَ فِي تَخْوِيفِ أَهْلِ النَّهْرَوَانِ فَأَنَا نَذِيرٌ لَكُمْ أَنْ تُصْبِحُوا صَرَغَى بِإِثْنَاءِ هَذَا النَّهْرِ وَ بِأَهْضَامِ هَذَا الْغَائِطِ عَلَى غَيْرِ بَيِّنَةٍ مِنْ
رَبِّكُمْ وَ لَا سُلْطَانٍ مُبِينٍ مَعَكُمْ قَدْ طَوَّحْتُ بِكُمْ الدَّارَ وَ اخْتَبَلْتُكُمْ الْمِقْدَارَ

(The book) 'Nahj Al Balagah' –

And from a sermon of his^{-asws} in frightening the people of Al-Nahrawan: 'I^{-asws} am a warner to you all, that you will become fallen by the bend of this river, and at the bottom of this lowland, upon no proof from your Lord^{-azwj} nor is there any clear authorisation with you. The house would be overturned with you and the Pre-determination trapped you.

وَ قَدْ كُنْتُ هَيِّئْتُكُمْ عَنْ هَذِهِ الْحُكُومَةِ فَأَتَيْتُكُمْ عَلَى إِبَاءِ الْمُخَالِفِينَ الْمُنَابِذِينَ حَتَّى صَرَفْتُ رَأْيِي إِلَى هَوَاكُمْ وَ أَنْتُمْ مَعَاشِرَ أَخِفَاءِ الْهَامِ سُفَهَاءِ الْأَحْلَامِ وَ لَمْ
آتِ لَا أَبَا لَكُمْ بُجْرًا وَ لَا أَرَدْتُ بِكُمْ ضَرًّا.

And I^{-asws} had forbidden you about this arbitration, but you refused upon me^{-asws}, and refusal of the adversaries, the discorders, until I^{-asws} turned around my^{-asws} view to your whims, and you are a community of hidden inspirations, foolish dreams. May there be no father for you! I^{-asws} did not come with trouble for you nor did I^{-asws} want any harm with you".¹²

¹¹ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 q

¹² Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 592

From Battle of Siffeen to Battle of Nahrawan:

كشَفَ الغَمَّةَ قَالَ ابْنُ طَلْحَةَ لَمَّا عَادَ أَمِيرُ الْمُؤْمِنِينَ مِنْ صِفِّينَ إِلَى الْكُوفَةِ بَعْدَ إِقَامَةِ الْحَكَمَيْنِ أَقَامَ يَنْتَظِرُ انْقِضَاءَ الْمُدَّةِ الَّتِي بَيْنَهُ وَبَيْنَ مُعَاوِيَةَ لِيَرْجِعَ إِلَى مُقَاتَلَتِهِ وَ الْمُحَارَبَةِ إِذْ انْخَرَلَتْ طَائِفَةٌ مِنْ خَاصَّةِ أَصْحَابِهِ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ وَ هُمْ الْعُبَادُ وَ النَّسَاكُ فَخَرَجُوا مِنَ الْكُوفَةِ وَ خَالَفُوا عَلِيًّا ع وَ قَالُوا لَا حُكْمَ إِلَّا لِلَّهِ وَ لَا طَاعَةَ لِمَنْ عَصَى اللَّهَ

(The book) ‘Kashf Al Ghumma’ – Ibn Talha said,

‘When Amir Al-Momineen^{-asws} returned from Siffeen to Al-Kufa after establishing the two judges, he^{-asws} awaited the expiry of the term which was between him^{-asws} and Muawiya in order to return to his fighting and the war, when a group of his special companions abandoned among four thousand horsemen, and they were (devout) worshippers, and ritualists. They went out from Al-Kufa and opposed Ali^{-asws}, and they said, ‘There is no judgment except for Allah^{-azwj}, and there is no obedience to the one who disobeys Allah^{-azwj}!’

وَ انْخَارَ إِلَيْهِمْ نَيْفٌ عَنْ ثَمَانِيَةِ آلَافٍ مِمَّنْ رَأَى رَأْيَهُمْ فَصَارُوا اثْنَيْ عَشَرَ أَلْفًا وَ سَارُوا إِلَى أَنْ نَزَلُوا بِحُرُورَاءَ وَ أَمَرُوا عَلَيْهِمُ عَبْدَ اللَّهِ بْنُ الْكَوَاءِ فَدَعَا عَلِيٌّ ع عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَأَرْسَلَهُ إِلَيْهِمْ فَحَادَثَهُمْ فَلَمْ يَزِدْهُمْ قَوْلًا وَ قَالُوا لِيُخْرِجْ إِلَيْنَا عَلِيٌّ بِنَفْسِهِ لِنَسْمَعَ كَلَامَهُ عَسَى أَنْ يَزُولَ مَا بَانَتْ سِنَانُهُ إِذَا سَمِعْنَاهُ

And Nayf sided with them in about eight thousand from the ones who viewed with their views, and they became twelve thousand, and they travelled until they descended at Haroura, and Abdullah Bin Al-Kawa was a commander upon them. Ali^{-asws} called Abdullah Bin Abbas, may Allah^{-azwj} be Pleased with him, and sent him to them. He discussed with them but their did not retract and said, ‘Let Ali^{-asws} come out to us himself^{-asws} for us to hear his^{-asws} speech, maybe he^{-asws} would remove what is with ourselves when we hear him^{-asws}’.

فَرَجَعَ ابْنُ عَبَّاسٍ فَأَخْبَرَهُ فَرَكِبَ فِي جَمَاعَةٍ وَ مَضَى إِلَيْهِمْ فَرَكِبَ ابْنُ الْكَوَاءِ فِي جَمَاعَةٍ مِنْهُمْ فَوَاقَفَهُ فَقَالَ لَهُ عَلِيٌّ ع يَا ابْنَ الْكَوَاءِ إِنَّ الْكَلَامَ كَثِيرٌ فَأَبْرِرْ إِلَيَّ مِنْ أَصْحَابِكَ لِأُكَلِّمَكَ فَقَالَ وَ أَنَا آمِنٌ مِنْ سَيْفِكَ فَقَالَ نَعَمْ

Ibn Abbas returned and informed him^{-asws}. He^{-asws} rode among a group and went to them. Ibn Al-Kawa rode among a group of theirs and they met. Ali^{-asws} said to him: ‘O Ibn Al-Kawa! The speech is a lot, so come out from your companions so I^{-asws} can talk to you’. He said, ‘And I would be safe from your^{-asws} sword?’ He^{-asws} said: ‘Yes’.

فَخَرَجَ إِلَيْهِ فِي عَشْرَةِ مِنْ أَصْحَابِهِ فَقَالَ لَهُ عَلِيٌّ ع عَنِ الْحَرْبِ مَعَ مُعَاوِيَةَ وَ ذَكَرَ لَهُ رَفْعَ الْمَصَاحِفِ عَلَى الرِّمَاحِ وَ أَمَرَ الْحَكَمَيْنِ وَ قَالَ أَمْ أَقُلُّ لَكُمْ إِنَّ أَهْلَ الشَّامِ يَحْدَعُونَكُمْ بِهَا فَإِنَّ الْحَرْبَ قَدْ عَصَتْنَهُمْ فَذَرُونِي أَنَا جُزْءُكُمْ فَأَبَيْتُمْ

He came out to him^{-asws} from his companions. Ali^{-asws} spoke to him about the war with Muawiya, and mentioned to him the raising of the Qurans upon the spears, and the matter of the two judges and said: ‘Did I^{-asws} not say to you all that the people of Syria are deceiving you with it, for the war has bitten them, so leave me^{-asws}, I^{-asws} will defeat them? But you refused.

أَمْ أُرَدُّ أَنْ أَنْصِبَ ابْنُ عَمِّي حَكَمًا وَ قُلْتُ إِنَّهُ لَا يَنْخَدِعُ فَأَبَيْتُمْ إِلَّا أَنَا مُوسَى وَ قُلْتُمْ رَضِينَا بِهِ حَكَمًا فَأَجَبْتُمْ كَارِهًا وَ لَوْ وَجَدْتُ فِي ذَلِكَ الْوَقْتِ أَعْوَانًا غَيْرَكُمْ لَمَّا أَجَبْتُكُمْ

Did I^{-asws} not want to nominate the son of my^{-asws} uncle as a judge and said he would not be deceived? But you refused except for Abu Musa Al-Ashari, and you said, 'We are pleased with him as a judge'. So, I^{-asws} answered you unwillingly, and had I^{-asws} found during that time supporters other than you, I^{-asws} would not have answered you.

و شَرَطْتُ عَلَى الْحَكَمَيْنِ بِحُضُورِكُمْ أَنْ يَحْكُمَا بِمَا أَنْزَلَ اللَّهُ مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ وَ السُّنَّةِ الْجَامِعَةِ وَ إِتْمَا إِنْ لَمْ يَفْعَلَا فَلَا طَاعَةَ لَهُمَا عَلَيَّ كَانَ ذَلِكَ أَوْ لَمْ يَكُنْ

And I^{-asws} had stipulated upon the two judges in your presence that they would both judge with what Allah^{-azwj} had Revealed, from its beginning to its end, and the total Sunnah, and they both did not do so. Thus, there is no obedience to them upon me^{-asws}. Did that happen or not happen?'

قَالَ ابْنُ الْكَوَّاءِ صَدَقْتَ قَدْ كَانَ هَذَا كَلْمُهُ فَلَمْ لَا تَرْجِعِ الْآنَ إِلَى حَرْبِ الْقَوْمِ فَقَالَ حَتَّى تَنْقَضِيَ الْمُدَّةُ الَّتِي بَيْنَنَا وَ بَيْنَهُمْ قَالَ ابْنُ الْكَوَّاءِ وَ أَنْتَ مُجْمِعٌ عَلَى ذَلِكَ قَالَ نَعَمْ لَا يَسْغِي غَيْرُهُ

Ibn Al-Kawa said, 'You^{-asws} speak the truth, all this had happened, so why don't you return now to war against the people (of Syria)?' He^{-asws} said: 'Until after the period expires which is between us and them'. Ibn Al-Kawa said, 'And you^{-asws} are acknowledging upon that?' He^{-asws} said: 'Yes, there is no leeway for me^{-asws} apart from it'.

فَعَادَ ابْنُ الْكَوَّاءِ وَ الْعَشْرَةُ الَّذِينَ مَعَهُ إِلَى أَصْحَابِ عَلِيٍّ ع رَاجِعِينَ عَنْ دِينِ الْخَوَارِجِ وَ تَفَرَّقَ الْبَاقُونَ وَ هُمْ يَقُولُونَ لَا حُكْمَ إِلَّا لِلَّهِ وَ أَمَرُوا عَلَيْهِمُ عَبْدَ اللَّهِ بْنَ وَهَبٍ الرَّاسِيَّ وَ حُرْقُوصَ بْنَ زُهَيْرٍ الْبَجَلِيَّ الْمَعْرُوفَ بِذِي الثَّدْيَةِ وَ عَسْكَرُوا بِالنَّهْرَوَانِ

Ibn Al-Kawa and the ten, those who were with him, returned to the companions of Ali^{-asws}, returning from the religion of the Kharijites, and the rest dispersed and they were saying, 'There is no judgment except Allah^{-azwj}', and Abdullah Bin Wahab Al-Rasy was a commander upon them and Hurqous Bin Zuheyr Al-Bajaly, well-known as 'The one with breasts', and they encamped at Al-Nahrawan.

وَ خَرَجَ إِلَيْهِمْ عَلِيٌّ ع فَسَارَ حَتَّى بَقِيَ عَلَى فَرَسَيْنِ مِنْهُمْ وَ كَاتِبُهُمْ وَ رَاسِلُهُمْ فَلَمْ يَزِدْهُمْ فَأَرْكَبَ إِلَيْهِمْ ابْنُ عَبَّاسٍ وَ قَالَ سَلِّمُوا مَا الَّذِي تَعْمُوهُ وَ أَنَا رَدُّكَ فَلَا تَخَفْ مِنْهُمْ

And Ali^{-asws} went out to them. He^{-asws} travelled until he^{-asws} was two Farsakhs (about 10 km) from them, and wrote letters to them and sent messages to them, but they did not retract, so he^{-asws} sent Ibn Abbas to them and said, 'Ask them, what is that which they are Avenging, and I^{-asws} shall ride behind you, so do not fear from them.

فَلَمَّا جَاءَهُمْ ابْنُ عَبَّاسٍ قَالَ مَا الَّذِي تَعْمُتُمْ مِنْ أَمِيرِ الْمُؤْمِنِينَ قَالُوا نَعْمَنَا أَشْيَاءَ لَوْ كَانَ حَاضِرًا لَكَفَرْنَا بِهِمَا وَ عَلَيٌّ ع وَرَاءَهُ يَسْمَعُ ذَلِكَ فَقَالَ ابْنُ عَبَّاسٍ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ سَمِعْتُ كَلَامَهُمْ وَ أَنْتَ أَحَقُّ بِالْجَوَابِ

When Ibn Abbas came to them, he said, 'What is that which you are avenging from Amir Al-Momineen^{-asws}? They said, 'We are avenging certain things, if he^{-asws} was present, we would declare him^{-asws} a Kafir due to these', and Ali^{-asws} was behind him, listening that. Ibn Abbas

said, 'O Amir Al-Momineen^{-asws}! You^{-asws} have heard their speech, and you^{-asws} are more rightful with the answering'.

فَقَدَّمَ وَ قَالَ أَتَيْهَا النَّاسُ أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ فَتَكَلَّمُوا بِمَا نَقَمْتُمْ عَلَيَّ فَقَالُوا نَقَمْنَا عَلَيْكَ أَوَّلًا أَنَا قَاتِلْنَا بَيْنَ يَدَيْكَ بِالْبَصْرَةِ فَلَمَّا أَطْفَرَكَ اللَّهُ بِحِمِّ أُنْجَتْنَا مَا فِي عَشْكِرِهِمْ وَ مَنَعْتَنَا النِّسَاءَ وَ الذَّرِيَّةَ فَكَيْفَ حَلَّ لَنَا مَا فِي الْعَشْكَرِ وَ لَمْ نَحِلَّ لَنَا النِّسَاءُ

He^{-asws} went ahead and said: 'O you people! I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, so speak! Due to what are you taking revenge upon me^{-asws}? They said, 'We are avenging upon firstly, we fought in front of you^{-asws} at Al-Basra. When Allah^{-azwj} Granted you^{-asws} victory with them, you legalised for us whatever was there in their army and you^{-asws} refused us the women and the offspring, so how can it be permissible for us what is among the army and the women not permissible for us?'

فَقَالَ لَهُمْ عَلِيٌّ يَا هَؤُلَاءِ إِنَّ أَهْلَ الْبَصْرَةِ قَاتَلُونَا وَ بَدَّوْنَا بِالْقِتَالِ فَلَمَّا ظَفَرْتُمْ اقْتَسَمْتُمْ سَلْبَ مَنْ قَاتَلَكُمُ وَ مَنَعْتُمُ مِنَ النِّسَاءِ وَ الذَّرِيَّةِ فَإِنَّ النِّسَاءَ لَمْ يُقَاتِلْنَ وَ الذَّرِيَّةَ وَلِدُوا عَلَى الْفِطْرَةِ وَ لَمْ يَنْكُحُوا وَ لَا ذَنْبَ لَهُمْ وَ لَقَدْ رَأَيْتَ رَسُولَ اللَّهِ صَ عَلَى الْمُشْرِكِينَ فَلَا تَعْجَبُوا إِنْ مَنَنْتَ عَلَى الْمُسْلِمِينَ فَلَمْ أَسْلُبْ نِسَاءَهُمْ وَ لَا ذُرِّيَّتَهُمْ

Ali^{-asws} said to them: 'O you all! The people of Al-Basra fought us, and they initiated us with the fighting. When we were victorious with them, we plundered the ones who fought against you and prevented you from the women and the offspring, for the women did not fight and the offspring are upon the nature and did not violate (anything) nor is there any sin for them, and you had seen Rasool-Allah^{-saww} had conferred upon the Polytheists, so you should not be surprised if I^{-asws} were to confer upon the Muslims, and neither their women nor their offspring had become Muslims (at the conquest of Makkah)'.

وَ قَالُوا نَقَمْنَا عَلَيْكَ يَوْمَ صِفِّينَ كَوْنَكَ مَحْوَتِ اسْمِكَ مِنْ إِمْرَةِ الْمُؤْمِنِينَ فَإِذَا لَمْ تُكُنْ أَمِيرَنَا فَلَا نُطِيعُكَ وَ لَسْتُ أَمِيرًا لَنَا

And they said, 'We are avenging upon you^{-asws} the day of Siffeen, you happening to delete you^{-asws} name from being an Emir of the Momineen. So, when you^{-asws} do not happen to be our Emir, then we cannot obey you^{-asws} and you^{-asws} aren't a commander of ours'.

فَقَالَ يَا هَؤُلَاءِ إِنَّمَا افْتَدَيْتَ بِرَسُولِ اللَّهِ صَ حِينَ صَالَحَ سُهَيْلُ بْنُ عَمْرٍو

He^{-asws} said: 'O you all! But rather I emulated with Rasool-Allah^{-azwj} when he^{-saww} had reconciled with Suheyl Bin Amro (Al-Hudeybiya)'.

قَالُوا فَإِنَّا نَقَمْنَا عَلَيْكَ أَنَّكَ قُلْتَ لِلْحَكَمَيْنِ انْظُرَا كِتَابَ اللَّهِ فَإِنْ كُنْتُ أَفْضَلُ مِنْ مُعَاوِيَةَ فَأَتَيْتَانِي فِي الْخِلَافَةِ فَإِذَا كُنْتُ شَاكًا فِي نَفْسِكَ فَتَحَنُّ فِيكَ أَشَدُّ وَ أَعْظَمُ شَكًّا

They said, 'We are avenging upon you^{-asws} (because) you^{-asws} said to the two judges: 'Look into the Book of Allah^{-azwj}, so if I^{-asws} was superior than Muawiya, then affirm me^{-asws} in the caliphate'. When you^{-asws} were doubtful in yourself, then we are of more intense and greater doubt regarding you^{-asws}'.

فَقَالَ عِ إِذَا أَرَدْتُ بِذَلِكَ النَّصْفَةَ فَإِنِّي لَوْ قُلْتُ احْكُمَا لِي وَ ذَرَا مُعَاوِيَةَ لَمْ يُرَضَّ وَ لَمْ يَقْبَلْ وَ لَوْ قَالَ النَّبِيُّ ص لِنَصَارَى نَجْرَانَ لَمَا قَدِمُوا عَلَيْهِ تَعَالَوْا حَتَّى نَبْتَهَلَ وَ أَجْعَلَ لَعْنَةَ اللَّهِ عَلَيْكُمْ لَمْ يَرْضَوْا وَ لَكِنْ أَنْصَفَهُمْ مِنْ نَفْسِهِ كَمَا أَمَرَهُ اللَّهُ تَعَالَى فَقَالَ فَتَجْعَلُ لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ فَأَنْصَفَهُمْ عَنْ نَفْسِهِ فَكَذَلِكَ فَعَلْتُ أَنَا وَ لَمْ أَعْلَمْ بِمَا أَرَادَ عَمْرُو بْنُ الْعَاصِ مِنْ خُدْعَةِ أَبِي مُوسَى

He^{-asws} said: 'But rather, I^{-asws} intended by that the fairness. If I^{-asws} had said: 'Judge for me^{-asws} and drop Muawiya', he would not have agreed and not accepted, and if the Prophet^{-saww} had said to the Christians of Najran when they had arrive to him^{-saww}: 'Come, until we imprecate and make the Curse of Allah^{-azwj} to be upon you all', they would not have agreed, but he^{-saww} was being fair to them from himself^{-saww} just as Allah^{-azwj} had Commanded him^{-saww}: **and make the Curse of Allah to be upon the liars [3:61]**. So, he^{-saww} was fair to them from himself^{-saww}. Similar to that is what I^{-asws} did, and I^{-asws} did not know what Amro Bin Al-Aas intending of deceiving Abu Musa'.

قَالُوا فَإِنَّا نَقْمُنَا عَلَيْكَ أَنَّكَ حَكَّمْتَ حَكْمًا فِي حَقِّ هُوَ لَكَ

They said, 'We are avenging upon you^{-asws} (because) you gave the judgment to two judges regarding a right which was for you^{-asws}'.

فَقَالَ إِنَّ رَسُولَ اللَّهِ حَكَّمَ سَعْدَ بْنَ مُعَاذٍ فِي بَيْنِي فُرْطُظَةَ وَ لَوْ شَاءَ لَمْ يَفْعَلْ وَ أَنَا أَقْتَدِي بِهِ فَهَلْ بَقِيَ عِنْدَكُمْ شَيْءٌ

He^{-asws} said: 'Rasool-Allah^{-saww} to Sa'ad Bin Muaz to judge regarding the clan of Qureyza, and had he^{-saww} so desired, would not have done so, and I^{-asws} modelled with him^{-saww}. So, does there remain anything (else) with you?'

فَسَكَتُوا وَ صَاحَ جَمَاعَةٌ مِنْهُمْ مِنْ كُلِّ نَاحِيَةِ الثَّوْبَةِ الثَّوْبَةِ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اسْتَأْمَنَ إِلَيْهِ ثَمَانِيَةُ آلَافٍ وَ بَقِيَ عَلَى خَزِيرَةِ أَرْبَعَةِ آلَافٍ فَأَمَرَ عِ الْمُسْتَأْمِنِينَ بِالْأَعْتِزَالِ عَنْهُمْ فِي ذَلِكَ الْوَقْتِ وَ تَقَدَّمَ بِأَصْحَابِهِ حَتَّى دَنَا مِنْهُمْ وَ تَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبٍ وَ دُوُ الثُّدَيْبَةُ خُرُوصٌ وَ قَالَا مَا نُرِيدُ بِقِتَالِنَا إِيَّاكَ إِلَّا وَجْهَ اللَّهِ وَ الدَّارَ الْآخِرَةَ

They were silent, and a group from them shouted from every side, 'The repentance! The repentance, O Amir Al-Momineen^{-asws}!' And eight thousand believed him^{-asws} and there remained four thousand upon warring him^{-asws}, so he^{-asws} instructed the believers with isolating away from them during that time, and he^{-asws} advance with his^{-asws} companions until he^{-asws} was near from them, and Abdullah Bin Wahab and 'the one with a breast) Hurqous advanced and they said, 'We do not want to fight you^{-asws} except the Face of Allah^{-azwj} and the House of the Hereafter!'

فَقَالَ عَلِيٌّ عِ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Ali^{-asws} said: 'Say: 'Shall We Inform you of the greatest losers in deeds [18:103] Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?' [18:104]'.

ثُمَّ التَحَمَّ الْقِتَالُ بَيْنَ الْفَرِيقَيْنِ وَ اسْتَعَرَّ الْحَرْبُ بِلَظَاهَا وَ اسْفَرَّتْ عَنْ رُزْفَةِ صُبْحَهَا وَ حُمْرَةِ صَحَاهَا فَتَجَادَلُوا وَ تَحَالَفُوا بِالْأَسِنَّةِ رِمَاحِهَا وَ حِدَادِ طِبَاحِهَا فَحَمَلَ قَارِسٌ مِنَ الْخَوَارِجِ يَقُولُ لَهُ الْأَخْسَرُ الطَّائِي وَ كَانَ شَهِدَ صِقْقِينَ مَعَ عَلِيٍّ عِ فَحَمَلَ وَ شَقَّ الصُّفُوفَ يَطْلُبُ عَلِيًّا عِ فَبَدَّرَهُ عَلِيٌّ بِضَرْبَةٍ فَقَتَلَهُ

Then the fighting began between the two parties, and the war inflamed with its flames, and the blueness of the morning turned yellow and its day reddened. They argued and whipped with the blades, and the spears, and the edges of the arrows. A horseman from the Kharijites called Al-Akhsan Al-Taie, and he had attended Siffeen with Ali^{-asws}, went on to attack and split the rows seeking Ali^{-asws}. Ali^{-asws} rushed towards him with a strike and killed him.

فَحَمَلَ دُو الثَّدْيَةِ لِيَضْرِبَ عَلِيًّا فَسَبَّهَ عَلِيٌّ ع وَ ضَرَبَهُ فَفَلَقَ النَّيْضَةَ وَ رَأْسَهُ فَحَمَلَهُ فَرَسُهُ وَ هُوَ لَمَّا بِهِ فَأَلْقَاهُ فِي آخِرِ الْمَعْرَكَةِ فِي حَرْبٍ ذَالِيَةٍ عَلَى شَطِّ النَّهْرَوَانِ وَ خَرَجَ مِنْ بَغْدَادِ ابْنُ عَمِّهِ مَالِكُ بْنُ الْوَضَّاحِ وَ حَمَلَ عَلَى عَلِيٍّ ع فَضْرَبَهُ عَلِيٌّ فَقَتَلَهُ

'The one with a breast' attacked to strike Ali^{-asws}, but Ali^{-asws} preceded him^{-asws} and struck him and split his helmet and his head. His horse carried him away and he was (injured) with what was with him. He^{-asws} met him at the end of the battle in the edge of a waterwheel at the bank of the Euphrates. And a son of his uncle, Malik Bin Al-Wazah came out from after him and attacked upon Ali^{-asws}. Ali^{-asws} struck him and killed him.

وَ تَقَدَّمَ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيِّ فَصَاحَ يَا ابْنَ أَبِي طَالِبٍ وَ اللَّهُ لَا نَبِيَّ مِنْ هَذِهِ الْمَعْرَكَةِ أَوْ تَأْتِي عَلَى أَنْفُسِنَا أَوْ تَأْتِي عَلَى نَفْسِكَ فَابْرُزْ إِلَيَّ وَ ابْرُزْ إِلَيْنَا وَ دَرِ النَّاسَ جَانِبًا

And Abdullah Bin Wahab Al-Rasy advanced and shouted, 'O son^{-asws} of Abu Talib^{-asws}! By Allah^{-azwj}, we will not depart from this battle. Either you^{-asws} come upon ourselves or we come upon yourself, so come out for duel to me^{-asws}, and I^{-asws} shall come for duel to you, and leave the people aside!'

فَلَمَّا سَمِعَ عَلِيٌّ ع كَلَامَهُ تَبَسَّمَ وَ قَالَ قَاتَلَهُ اللَّهُ مِنْ رَجُلٍ مَا أَقَلَّ حَيَاءُهُ أَمَا إِنَّهُ لَيَعْلَمُ أَنِّي خَلِيفَةُ السَّيْفِ وَ حَدِيدُ الرُّفْحِ وَ لَكِنَّهُ قَدْ يَخْشَى مِنَ الْحَيَاةِ أَوْ إِنَّهُ لَيَطْمَعُ طَمَعًا كَاذِبًا ثُمَّ حَمَلَ عَلَى عَلِيٍّ ع فَضْرَبَهُ عَلِيٌّ وَ قَتَلَهُ وَ الْحَقُّهُ بِأَصْحَابِهِ الْقَتْلَى

When Ali^{-asws} heard his speech, he^{-asws} smiled and said: 'May Allah^{-azwj} Kill him from a man! How little is his shame. But, he knows that I^{-asws} am an ally of the sword, and friend of the spear, but he has despaired from the life, or he is coveting a false greed'. Then Ali^{-asws} attacked. Ali^{-asws} struck him and killed him and joined him with his slain companions.

وَ اخْتَلَطُوا فَلَمْ يَكُنْ إِلَّا سَاعَةٌ حَتَّى قُتِلُوا بِأَجْمَعِهِمْ وَ كَانُوا أَرْبَعَةَ آلَافٍ فَمَا أَفَلَتَ مِنْهُمْ إِلَّا تِسْعَةُ أَنْفُسٍ رَجَلَانِ هَرَبَا إِلَى خُرَاسَانَ إِلَى أَرْضِ سَجِسْتَانَ وَ بَهَا نَسَلُهُمَا وَ رَجُلَانِ صَارَا إِلَى بِلَادِ عُثْمَانَ وَ بَهَا نَسَلُهُمَا وَ رَجُلَانِ صَارَا إِلَى الْيَمَنِ وَ فِيهَا نَسَلُهُمَا وَ هُمُ الْإِبَاضِيَّةُ وَ رَجُلَانِ صَارَا إِلَى بِلَادِ الْحَزِيرَةِ إِلَى مَوْضِعٍ يُعْرَفُ بِالْبَسَرِ وَ الْبَوَازِيحِ وَ إِلَى شَاطِئِ الْفُرَاتِ وَ صَارَ آخِرُ إِلَى تَلٍّ مُؤَزَّنٍ وَ غَنِمَ

And they mingled, and not even an hour has passed until they were all killed. And they were four thousand, and no one could flee from them except nine persons. Two men fled to Khurasan to the land of Sijistan, and their offspring are at it, and two men came to the country of Oman, and their offspring are at it, and two men came to Al-Yemen and their offspring are therein, and they are Al-Ibaziya (sect), and two men came to the country Algeria to a place known as 'Al-Sinni' and 'Al-Bawazeeh', and to the backs of Euphrates, and the last one came to a hill Mowzan.

أَصْحَابُ عَلِيٍّ ع غَنَائِمٌ كَثِيرَةٌ وَ قُتِلَ مِنْ أَصْحَابِ عَلِيٍّ ع تِسْعَةٌ بَعْدَ مَنْ سَلِمَ مِنَ الْخَوَارِجِ وَ هِيَ مِنْ جُمْلَةِ كَرَامَاتِ عَلِيٍّ ع فَإِنَّهُ قَالَ نَقُتْلُهُمْ وَ لَا يُقْتَلُ مِنَّا عَشْرَةٌ وَ لَا يَسْلَمُ مِنْهُمْ عَشْرَةٌ

The companions of Ali^{-asws} attained a lot of booty, and nine were killed from the companions of Ali^{-asws}, the number of the ones from the Kharijites who were safe, and it is from the summary of miracles of Ali^{-asws}, for he^{-asws} had said: 'We will kill them and not ten from us would be killed, nor would ten of them be safe'.

فَلَمَّا قُتِلُوا قَالَ عَلِيٌّ ع التَّمِسُوا الْمُخَدَجَ فَالْتَمَسُوهُ فَلَمْ يَجِدُوهُ فَقَامَ عَلِيٌّ ع بِنَفْسِهِ حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ فَقَالَ أَخْرُؤُهُمْ فَوَجَدُوهُ بِمَا يَلِي الْأَرْضَ فَكَبَّرَ عَلِيٌّ ع وَ قَالَ صَدَقَ اللَّهُ وَ بَلَغَ رَسُولُهُ

When they had been killed, Ali^{-asws} said: 'Search for the one-armed one!' They sought him but could not find him. Ali^{-asws} stood up himself^{-asws} until he^{-asws} came to see people who had been slain, being on top of each other. He^{-asws} said: 'Extract them!' They found him from what follows the ground. Ali^{-asws} exclaimed Takbeer and said: 'Allah^{-azwj} Spoke the truth and His^{-azwj} Rasool^{-saww} delivered'.

قَالَ أَبُو الْوَضِيِّ ؓ فَكَأَنِّي أَنْظُرُ إِلَيْهِ حَبَشِيٍّ عَلَيْهِ قُرْطُطٌ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَيْهَا شَعْرَاتٌ مِثْلُ ذَنْبِ الْيَرْبُوعِ وَ هَذَا أَبُو الْوَضِيِّ ؓ هُوَ عَبْدُ بَنٍ نَسِيبٍ الْقَيْسِيُّ تَابِعِيٌّ يَرْوِي عَنْهُ هَذَا الْقَوْلُ أَبُو دَاوُدَ فِي سُنَنِهِ كَمَا قَالَ.

Abu Al-Wazy said, 'It is as if I am looking at him, an Ethiopian, upon him was cat skin, one of his hands was like the breast of a woman, upon it were hairs like the tail of a rodent (Jerboa)'. And this Abu Al-Wazy, he is Abbad Bin Naseeb Al-Qaysi. A disciple reported from this word, Abu Dawood, in his Sunnah just as he said"¹³.

Ibn Al-Kawa left Amir-ul-Momineen^{-asws} and was killed:

عن الاصبع بن نباتة قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة فحمد الله وأثنى عليه ثم قال: أيها الناس سلوني قبل أن تفقدوني فإن بين جوانحي علما جما.

From Al Asbagh Bin Nubata who said,

Amir Al-Momineen^{-asws} addressed us upon the pulpit of Al-Kufa. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'He^{-asws} said: 'O you people! Ask me^{-asws} before you lose me^{-asws}, for between my^{-asws} two shoulders there is immense knowledge!'

فقام إليه ابن الكواء فقال: يا أمير المؤمنين ما الذاريات ذروا؟ قال: الرياح. قال: فما الحملات وقرا؟ قال: السحاب. قال: فما الجاريات يسرا؟ قال: السفن قال فما المقسمات أمرا؟ قال: الملائكة

Ibn Al-Kawa stood up to him^{-asws} and he said, 'O Amir Al-Momineen^{-asws}! What is **By the (winds) scattering far [51:1]**, so he^{-asws} said: 'It is the wind'. He said, 'So what is **Then the (clouds) bearing load [51:2]**, he^{-asws} said: 'It is the clouds'. He said, '**Then the (ships) flowing**

¹³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 619

easily [51:3], he^{-asws} said; 'It is the ships'. He said, **Then the (Angels) distributing matters [51:4]**, he^{-asws} said: 'The Angels'

قال: يا أمير المؤمنين وجدت كتاب الله ينقض بعضه بعضا. قال: ثكلتك امك يا ابن الكواء كتاب الله يصدق بعضه بعضا، ولا ينقض بعضه بعضا،
فسل عما بدالك

He said, 'O Amir Al-Momineen^{-asws}! I find the Book of Allah^{-azwj}, part of it breaks a part'. He^{-asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{-azwj}, part of it ratifies a part, and part of it does not break a part. Ask about whatever comes to you'.

قال: يا أمير المؤمنين سمعته يقول: (رب المشرق والمغرب) وقال في آية أخرى: (رب المشرقين ورب المغربين) وقال في آية أخرى: (رب المشرق و المغرب)

He said, 'O Amir-Al-Momineen^{-asws}! I heard Him^{-azwj} Saying: **I swear by the Lord of the Easts and the Wests [70:40]**. And in another Verse: **Lord of the two Easts and Lord of the two Wests [55:17]**. And in another Verse: **'Lord of the east and the west [26:28]'**.

قال: ثكلتك امك يا ابن الكواء هذا المشرق وهذا المغرب. وأما قوله: (رب المشرقين ورب المغربين) فإن مشرق الشتاء على حدة، ومشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس وبعدها ؟

He^{-asws} said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His^{-azwj} Words: **Lord of the two Easts and Lord of the two Wests [55:17]**, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

وأما قوله: (رب المشرق والمغرب) فإن لها ثلاث مائة وستين برجاً تطلع كل يوم من برج وتغيب في آخر ولا تعود إليه إلا من قابل في ذلك اليوم

And as for His^{-azwj} Words: **I swear by the Lord of the Easts and the Wests [70:40]**, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So, it does not return to it except from the following year in that particular day'.

قال: يا أمير المؤمنين كم بين موضع قدمك إلى عرش ربك ؟ قال: ثكلتك امك يا ابن الكواء سل متعلما ولا تسأل متعنتا، من موضع قدمي إلى عرش ربي أن يقول قائل مخلصا: لا إله إلا الله

He said, 'O Amir Al-Momineen^{-asws}! How much is between the place of your^{-asws} feet to the Throne of your^{-asws} Lord^{-azwj}? He^{-asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! Ask to learn and do not ask to exhaust. From the place of my^{-asws} feet to the Throne of my^{-asws} Lord^{-azwj} is that a speaker says sincerely, 'There is no god except Allah^{-azwj}'.

قال: يا أمير المؤمنين فما ثواب من قال: لا إله إلا الله ؟ قال عليه السلام: من قال مخلصا: لا إله إلا الله طمست ذنوبه كما يطمس الحرف الاسود من الرق الابيض، فإذا قال ثانية: لا إله إلا الله مخلصا خرقت أبواب السماوات وصفوف الملائكة حتى يقول الملائكة بعضها لبعض: اخشعوا لعظمة الله،

He said, 'O Amir Al-Momineen^{-asws}! So, what is the Reward of the one who says, 'There is no god except Allah^{-azwj}'?' He^{-asws} said: 'One who sincerely says, 'There is no god except Allah^{-azwj}', his sins would be obliterated just as the black letter gets obliterated from the white paper. When he says it secondly, 'There is no god except Allah^{-azwj}' sincerely, the doors of the skies are pierced and the form rows until the Angels are saying to each other, 'Humble yourselves to the Magnificence of Allah^{-azwj}'.

فإذا قال الثالثة: لا إله إلا الله مخلصاً لم تنهه دون العرش، فيقول الجليل: اسكني فوعزتي وجلالي لا غفرن لقائلك بما كان فيه، ثم تلا هذه الآية (إليه يصعد الكلم الطيب والعمل الصالح يرفعه) يعني إذا كان عمله خالصاً ارتفع قوله وكلامه.

When he says for a third time, 'There is no god except Allah^{-azwj}', sincerely, he is not alone below the Throne, and the Majestic is Saying: "Settle in Me^{-azwj}, By My^{-azwj} Might and My^{-azwj} Majesty, I^{-azwj} will Forgive your speaker with whatever was in him'. Then he^{-asws} recited this Verse: **To Him ascend the good words, and the righteous deeds raise it. [35:10]** – meaning, when his deeds were sincere, his words and his speech would be Raised".

قال: يا أمير المؤمنين أخبرني عن قوس قزح قال: ثكلتك امك يا ابن الكواء لا ثقل: قوس قزح فإن قزح اسم شيطان، ولكن قل: قوس الله، إذا بدت يبدو الخصب والريف.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about the rainbow'. He^{-asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! Do not say, 'Qaws Qaz'h', for 'Qaz'h' is a name of Satan^{-la}, but say, 'Qaws Allah^{-azwj}'. When it appears in the green lands and the countryside'.

قال: أخبرني يا أمير المؤمنين عن المجرة التي تكون في السماء، قال: هي شرج السماء وأمان لأهل الأرض من الغرق، ومنه أغرق الله قوم نوح بماء منهمر.

He said, 'Inform me O Amir Al-Momineen^{-asws} about the galaxy which happens to be in the sky'. He^{-asws} said: 'It is a vent of the sky and a safety for the people of the earth from the drowning, and from it Allah^{-azwj} Drowned the people of Noah^{-as} with torrent of water'.

قال: يا أمير المؤمنين أخبرني عن المحو الذي يكون في القمر. قال (عليه السلام): الله أكبر الله أكبر رجل أعمى يسأل عن مسألة عمياء، أما سمعت الله تعالى يقول: (وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة) ؟

He said, 'O Amir Al-Momineen^{-asws}! Inform me about the effacement which happens regarding the moon'. He^{-asws} said: 'Allah^{-azwj} is the Greatest! The man of greatest blindness is asking about the question of the blind spot! Have you not heard Allah^{-azwj} the Exalted Saying: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]?**'

قال: يا أمير المؤمنين أخبرني عن أصحاب رسول الله (صلى الله عليه وآله). قال: عن أي أصحاب رسول الله تسألني ؟ قال: يا أمير المؤمنين أخبرني عن أبي ذر الغفاري. قال (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: (ما أظلت الخضراء ولا أقلت الغبراء ذاهجة أصدق من أبي ذر.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about the companions of Rasool-Allah^{-saww}'. He^{-asws} said: 'About which companions of Rasool-Allah^{-saww} are you asking me?' He said, 'O Amir Al-Momineen^{-asws}! Inform me about Abu Zarr^{-ra}'. He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Neither has the green (sky) shaded, nor has the soil carried anyone of a tone more truthful than Abu Zarr^{-ra}'.

قال: يا أمير المؤمنين أخبرني عن سلمان الفارسي قال: بخ بخ، سلمان منا أهل البيت، ومن لكم يمثل لقمان الحكيم، علم علم الاول وعلم الآخر.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about Salman Al-Farsy^{-ra}'. He^{-asws} said: 'Congratulations! Congratulations! Salman^{-ra} is from us^{-asws}, the People^{-asws} of the Household, and who was for you like Luqman^{-as} the Wise. He^{-ra} knew the former knowledge and the latter knowledge'.

قال: يا أمير المؤمنين فأخبرني عن حذيفة بن اليمان. قال: ذاك امرؤ علم أسماء المنافقين، إن تسألوه عن حدود الله تجدوه بها عارفا علما.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about Huzayfa Bin Al-Yaman'. He^{-asws} said: 'That is a person who knew the knowledge of the names of the hypocrites. If you were to ask him about the Limits of Allah^{-azwj}, you will find him to be a recogniser of these, a knower'.

قال: يا أمير المؤمنين أخبرني عن عمار بن ياسر. قال: ذاك امرؤ حرم الله لحمه ودمه على النار وأن تمس شيئا منهما.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about Ammar Bin Yasser^{-ra}'. He^{-asws} said: 'That is a person who flesh and his blood Allah^{-azwj} has Prohibited unto the Fire, and that anything from these to be touched'.

قال: يا أمير المؤمنين فأخبرني عن نفسك قال: كنت إذا سألت اعطيت، وإذا سكت ابتديت.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about yourself^{-asws}'. He^{-asws} said: 'I^{-asws} was such, whenever I^{-asws} asked (the Prophet^{-saww}) I^{-asws} was given, and whenever I^{-asws} was silent, I^{-asws} was initiated (by Prophet^{-saww})'.

قال: يا أمير المؤمنين أخبرني عن قول الله عزوجل: (هل ننبئكم بالآخسرين أعمالا) الآية. قال: كفر أهل الكتاب: اليهود والنصارى، وقد كانوا على الحق فابتدعوا في أديانهم وهم يحسبون أنهم يحسنون صنعا.

He said, 'O Amir Al-Momineen^{-asws}! Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'Shall We Inform you of the greatest losers in deeds [18:103] – the Verse.** This is the Kufr of the people of the Book – The Jews and the Christians, and they had been upon the Truth, but they innovated in their religions and they were reckoning they were doing good'.

ثم نزل عن المنبر وضرب بيده على منكب ابن الكواء ثم قال: يا ابن الكواء وما أهل النهروان منهم بعيد. فقال: يا أمير المؤمنين ما أريد غيرك ولا أسأل سواك.

Then he^{-asws} descended from the pulpit and struck his^{-asws} hand upon a shoulder of Ibn Al-Kawa, then said: ‘O Ibn Al-Kawa! And the people of Al-Nahrawan are not far from them’. He said, ‘O Amir Al-Momineen^{-asws}! I do not want apart from you^{-asws} nor will I ask anyone else besides you^{-asws}’.

قال: فرأينا ابن الكواء يوم النهروان فقليل له: ثكلتك امك، بالامس كنت تسأل أمير المؤمنين (عليه السلام) عما سألته وأنت اليوم تقاتله! فرأينا رجلا حمل عليه فطعنه فقتله.

He (the narrator) said, ‘We saw Ibn Al-Kawa on the day of Al-Nahrawan and it was said to him, ‘May your mother be bereft of you! Yesterday you were questioning Amir Al-Momineen^{-asws} about whatever you asked him^{-asws}, and today you are fighting against him^{-asws}?’ We saw a man attack upon him and stab him, and killed him”¹⁴.

¹⁴ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 8 H 2