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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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TABLE OF CONTENTS

CHAPTER 1 – ALLEGIANCE TO AMIR AL-MOMINEEN ^{asws} AND WHAT FLOWED AFTER IT FROM THE BREAKING BY THE BREAKERS UP TO THE BATTLE OF AL-JAMAL.....	3
CHAPTER 2 – ARGUMENTATION OF UMM SALAMA ^{ra} AGAINST AYESHA AND PREVENTING HER FROM GOING OUT	142
CHAPTER 3 – THE ADVENT TO AL-BASRA AND THE EVENT OF THE CAMEL, AND WHAT ARGUMENTATIONS OCCURRED DURING IT.....	158
CHAPTER 4 – HIS ^{asws} ARGUMENTATION AGAINST THE PEOPLE OF AL-BASRA AND OTHERS AFTER THE TERMINATION OF WAR, AND HIS ^{asws} ADDRESS DURING THAT	211
CHAPTER 5 – SITUATIONS OF AYESHA AFTER (BATTLE OF) THE CAMEL	244
CHAPTER 6 – THE FORBIDDANCE BY ALLAH ^{azwj} AND HIS ^{azwj} RASOOL ^{saww} FROM FIGHTING AGAINST ALI ^{asws} , AND THE PROPHET ^{saww} INFORMING HER OF THAT.....	257
CHAPTER 7 – COMMAND OF ALLAH ^{azwj} AND HIS ^{azwj} RASOOL ^{saww} OF FIGHTING THE ALLEGIANCE-BREAKERS, AND THE DEVIANTS, AND THE RENEGADES, AND ALL THE ONES WHO FIGHT ALI ^{asws} , AND EXPLANATION OF THE ALLEGIANCE-BREAKERS.....	267
CHAPTER 8 – JUDGMENT OF ONE WHO WARRED ALI AMIR AL-MOMINEEN ^{asws}	296
CHAPTER 9 – ARGUMENTATION OF THE IMAMS ^{asws} AND THEIR ^{asws} COMPANIONS AGAINST THOSE WHO DENIED UPON AMIR AL-MOMINEEN ^{asws} , HIS ^{asws} WARS	312
CHAPTER 10 – HIS ^{asws} GOING OUT FROM AL-BASRA, AND HIS ^{asws} ARRIVAL AT AL-KUFA, UP TO HIS ^{asws} GOING OUT TO SYRIA	320
CHAPTER 11 – REBELLION OF MUAWIYA, AND REFUSAL BY AMIR AL-MOMINEEN OF HIS RULE, AND HIS ^{asws} HEADING TO SYRIA TO MEET HIM IN BATTLE, BEGINNING THE BATTLE OF SIFFEEN.....	336
CHAPTER 12 – SUMMARY OF WHAT OCCURRED AT SIFFEEN, FROM THE BATTLES AND THE ARGUMENTATION TO THE ARBITRATION.....	410

باب 1 باب بيعة أمير المؤمنين ع و ما جرى بعدها من نكت الناكثين إلى غزوة الجمل

CHAPTER 1 – ALLEGIANCE TO AMIR AL-MOMINEEN^{asws} AND WHAT FLOWED AFTER IT FROM THE BREAKING BY THE BREAKERS UP TO THE BATTLE OF AL-JAMAL

1- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ التَّهْجِ، قَالَ عَلِيٌّ ع لِلزُّبَيْرِ يَوْمَ بَايَعَهُ إِيَّيَ لِحَاثِفٍ أَنْ تَعْدِرَ بِي فَتَنْكُثَ بَيْعِي قَالَ لَا تَخَافَنَّ فَإِنَّ ذَلِكَ لَا يَكُونُ مِنِّي أَبَدًا

I (Majlisi) am saying, 'Ibn Abi Al-Hadeed said in the commentary of Al-Nahaj (Al-Balagah), 'Ali^{asws} said to Al-Zubeyr on the day of the allegiance: 'I^{asws} am fearful of you being treacherous with me^{asws} and breaking my^{asws} allegiance'. He said, 'Do not fear, for that will not be happening from me, ever!'

فَقَالَ عَلِيٌّ ع فَلْيَ اللَّهُ عَلَيْكَ بِذَلِكَ رَاعٍ وَكَفِيلٌ قَالَ نَعَمْ اللَّهُ لَكَ عَلَيَّ بِذَلِكَ رَاعٍ وَكَفِيلٌ

Ali^{asws} said: 'For me^{asws}, there is Allah^{azwj} upon you with that, a Caretaker and a Guarantor'. He said, 'Yes, Allah^{azwj} is for you^{asws} upon me with that as a Caretaker and a Guarantor'.

وَلَمَّا بُويعَ ع كَتَبَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّ النَّاسَ قَتَلُوا عُثْمَانَ عَنْ غَيْرِ مَشُورَةٍ مِنِّي وَ بَايَعُونِي عَنْ مَشُورَةٍ مِنْهُمْ وَ اجْتَمَعَ فَإِذَا أَتَاكَ كِتَابِي فَبَايِعْ لِي وَ أَوْفِدْ إِلَيَّ [فِي] أَشْرَافِ أَهْلِ الشَّامِ قَبْلَكَ

And when allegiance was pledged, he^{asws} wrote to Muawiya: 'As for after, the people have killed Usman from without any consultation being from me^{asws} and they have pledged allegiance to me^{asws} from a consultation from them and unity. When my^{asws} letter gets to you, then pledge allegiance to me^{asws} and send a delegation to me^{asws} of the nobles of the people of Syria in your presence'.

فَلَمَّا قَدِمَ رَسُولُهُ عَلَى مُعَاوِيَةَ وَ قَرَأَ كِتَابَهُ بَعَثَ رَجُلًا مِنْ بَنِي عَبْسٍ وَ كَتَبَ مَعَهُ كِتَابًا إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ وَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِعَبْدِ اللَّهِ الزُّبَيْرِ أَمِيرِ الْمُؤْمِنِينَ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَلَامٌ عَلَيْكَ أَمَّا بَعْدُ فَإِنِّي قَدْ بَايَعْتُ لَكَ أَهْلَ الشَّامِ فَاجَابُوا وَ اسْتَوْثَقُوا الْحَلْفَ فُدُونَكَ الْكُوفَةَ وَ الْبَصْرَةَ لَا يَسْبِقُكَ لَهَا ابْنُ أَبِي طَالِبٍ فَإِنَّهُ لَا شَيْءَ بَعْدَ هَذَيْنِ الْمَصْرَيْنِ

When his^{asws} messenger arrived to Muawiya and he read his^{asws} letter, he sent a man from the clan of Absi and wrote with him a letter to Al-Zubeyr Bin Al-Awwam, and in it (was written): - 'In the Name of Allah^{azwj} the Beneficent, the Merciful. To Abdullah Al-Zubeyr, commander of the faithful, from Muawiya Bin Abu Sufyan. The greetings be unto you! As for after, I have pledged allegiances of the people of Syria to you, and they have responded and are trusting with the oath, and for you is Al-Kufa and Al-Basra besides for you. Do not let the son^{asws} of Abu Talib^{asws} precede you to these, for there is nothing after these two cities.

وَ قَدْ بَايَعْتُ لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ مِنْ بَعْدِكَ فَأُظْهِرَ الطَّلَبَ بِدَمِ عُثْمَانَ وَ ادْعُوا النَّاسَ إِلَى ذَلِكَ وَ لِيَكُنْ مِنْكُمْ الْجِدُّ وَ التَّشْمِيرُ أَظْهَرُكُمَا اللَّهُ وَ خَدَلَ مُنَاوِئُكُمَا

And I have pledged allegiance to Talha Bin Ubeydullah from after you, so manifest demanding the blood of Usman, and call the people to that, and let there be diligence and the purpose from you both. May Allah^{azwj} Make you victorious, and Abandon your enemies’.

فَلَمَّا وَصَلَ هَذَا الْكِتَابُ إِلَى الزُّبَيْرِ سَرَّ بِهِ وَاعْلَمَ بِهِ طَلْحَةَ وَاقْرَأَهُ إِثْبَاهُ فَلَمْ يَشْكُ فِي النَّصْحِ لهُمَا مِنْ قَبْلِ مُعَاوِيَةَ وَاجْتَمَعَ عِنْدَ ذَلِكَ عَلَى خِلَافٍ عَلَيَّ

When this letter reached Al-Zubeyr, he was cheered by it and let Talha know of it and read it out to him. They did not have any complaints regarding the advice from the direction of Muawiya and they united at that upon opposing Ali^{asws}.

قَالَ وَ جَاءَ الزُّبَيْرُ وَ طَلْحَةُ إِلَى عَلِيٍّ ع بَعْدَ النَّبِيَّةِ لَهُ بِأَيَّامٍ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رَأَيْتَ مَا كُنَّا فِيهِ مِنْ الْجَفْوَةِ فِي وَلَايَةِ عُثْمَانَ كُلِّهَا وَ عَلِمْتَ أَنَّ رَأْيَ عُثْمَانَ كَانَ فِي بَنِي أُمَيَّةَ وَ قَدْ وَلَّاكَ اللَّهُ الْخِلَافَةَ مِنْ بَعْدِهِ قَوْلُنَا بَعْضَ أَعْمَالِكَ

He (Ibn Abi Al-Hadeed) said, ‘And Al-Zubeyr and Talha came to Ali^{asws} after the allegiance to him^{asws}, by a few days, and they said to him^{asws}, ‘O Amir Al-Momineen^{asws}! You^{asws} have seen what we both have been in from the disloyalty regarding the governance of Usman, all of it, and you^{asws} know that the view of Usman was regarding the clan of Umayya, and Allah^{azwj} has Made you^{asws} charge of the caliphate from after it, so make us in charge of part of your^{asws} office bearers’.

فَقَالَ لُهُمَا اَرْضِيَا بِقِسْمِ اللَّهِ لَكُمَا حَتَّى أَرَى رَأْيِي وَ اعْلَمَا أَنِّي لَا أَشْرِكُ فِي أَمَانَتِي إِلَّا مَنْ أَرْضَى بِدِينِهِ وَ أَمَانَتِهِ مِنْ أَصْحَابِي وَ مَنْ قَدْ عَرَفْتُ دَخِيلَهُ

He^{asws} said to them both, ‘Do you both agree with the Apportionment of Allah^{azwj} for you until you view my^{asws} view, and you know that I^{asws} will not participate in my^{asws} entrustment except the one from my^{asws} companions I^{asws} am pleased with his religion, and his trustworthiness, and I^{asws} know his inclusion’.

فَانْصَرَفَا عَنْهُ وَ قَدْ دَخَلَهُمَا النَّاسُ فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ وَ رُويَ أَنَّهُمَا طَلَبَا مِنْهُ أَنْ يُؤَيِّلَهُمَا الْمَصْرَيْنِ الْبَصْرَةَ وَ الْكُوفَةَ فَقَالَ حَتَّى أَنْظُرَ ثُمَّ لَمْ يُؤَيِّلَهُمَا فَأَتَيْتَاهُ فَاسْتَأْذَنَاهُ لِلْعُمْرَةِ

They both left from him^{asws} and the despair had entered into them. They sought permission regarding performing Umrah. And it is reported they both sought him^{asws} that he^{asws} make them governors of the two cities, Al-Basra and Al-Kufa. He^{asws} said: ‘(Wait) until I^{asws} consider’. Then he^{asws} did not place them in-charge. So, they came to him^{asws} and sought his^{asws} permission for the Umrah.

فَقَالَ مَا الْعُمْرَةُ تُرِيدَانِ فَخَلَفَا لَهُ بِاللَّهِ مَا الْخِلَافَ عَلَيْهِ وَ لَا نَكْتُ بَيْعَتِهِ يُرِيدَانِ وَ مَا رَأَيْتُهُمَا عَزَرَ الْعُمْرَةَ قَالَ لُهُمَا فَأَعِيدَا النَّبِيَّةَ لِي ثَانِيًا فَأَعَادَاهَا بِأَشَدِّ مَا يَكُونُ مِنَ الْأَيْمَانِ وَ الْمُوَاتِئِقِ فَأَذِنَ لَهُمَا

He^{asws} said: ‘It is not the Umrah which you two are intending’. They swore on oath to him^{asws} by Allah^{azwj}, they were neither intending to oppose him^{asws}, nor will they be breaking his^{asws} allegiance, and they were not viewing apart from the Umrah. He^{asws} said to them: ‘Then repeat the allegiance to me^{asws} secondly’. They repeated it with the most intense as could be from the oath and the covenant, so he^{asws} permitted to them.

فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ لِمَنْ كَانَ حَاضِرًا وَ اللَّهُ لَا تَرَوْنَهُمَا إِلَّا فِي فِئَةٍ يَفْتَتِلَانِ فِيهَا قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَمُرْ بِرَدِّهِمَا عَلَيْكَ قَالَ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

When they went out from his^{asws} presence, he^{asws} said to the one who were present: 'By Allah^{azwj}! I^{asws} do not see them except among a group fighting against me^{asws}'. They said, 'O Amir Al-Momineen^{asws}! Then order for their return to you^{asws}!' He^{asws} said: '**but for Allah to Accomplish a matter which was to be done, [8:42].**

فَلَمَّا خَرَجَا إِلَى مَكَّةَ لَمْ يَلْقَا أَحَدًا إِلَّا وَ قَالَا لَهُ لَيْسَ لِعَلِيٍّ فِي أَعْنَاقِنَا بَيْعَةٌ وَ إِنَّمَا بَايَعْنَاهُ مُكْرَهَيْنِ

When they both went out to Makkah, they did not meet anyone except and they said to him, 'There is no allegiance in our necks for Ali^{asws}, and rather we have pledged allegiance to him^{asws} being coerced'.

فَبَلَغَ عَلِيًّا قَوْلُهُمَا فَقَالَ أَبْعَدَهُمَا اللَّهُ وَ أَغْرَبَ دَارَهُمَا أَمَا وَ اللَّهُ لَقَدْ عَلِمْتُ أَنَّهُمَا سَيَقْتُلَانِ أَنْفُسَهُمَا أَخْبَثَ مَقْتَلِ وَ يَأْتِيَانِ مَنْ وَرَدَا عَلَيْهِ بِأَشْأَمِ يَوْمٍ وَ اللَّهُ مَا الْعُمَرَةُ يُرِيدَانِ وَ لَقَدْ أَتَيْتَنِي بِوَجْهِي فَاجِرَيْنِ وَ رَجَعَا بِوَجْهِي غَادِرَيْنِ نَاكِثَيْنِ وَ اللَّهُ لَا يَلْقِيَانِي بَعْدَ الْيَوْمِ إِلَّا فِي كَيْبَةٍ خَشَنَاءَ يَغْتُلَانِ فِيهَا أَنْفُسَهُمَا فَبُعِدَا لَهُمَا وَ سُحْقًا.

That word of theirs reached Ali^{asws}. He^{asws} said: 'May Allah^{azwj} Distance them and set their houses in decline! But by Allah^{azwj}, I^{asws} knew they would both be getting themselves killed in the wickedest of killings, and they would be coming to one who responds upon it on an evil day. By Allah^{azwj}! They did not intend Umrah, and they had come to me with immoral faces and they return with treacherous faces, breakers (of the allegiance). By Allah^{azwj}! They will not meet me^{asws} after today except in a rough battalion fighting in it themselves. Remoteness be for them both and annihilation".¹

2- وَ قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ لَمَّا قُتِلَ عُثْمَانُ اجْتَمَعَ أَصْحَابُ رَسُولِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ فِيهِمْ طَلْحَةُ وَ الزُّبَيْرُ فَأَتَوْا عَلِيًّا فَقَالُوا لَهُ لَا بُدَّ لِلنَّاسِ مِنْ إِمَامٍ

And Ibn Al-Aseer said in (the book) 'Al-Kamil, 'When Usman was killed, the companions of Rasool-Allah^{saww}, from the Emigrants and the Helpers, gathered, and among them were Talha and Al-Zubeyr. They came to Ali^{asws} and said to him^{asws}, 'There is no escape for the people from having an imam (leader)'.

قَالَ لَا حَاجَةَ لِي فِي أَمْرِكُمْ فَمَنْ اخْتَرْتُمْ رَضِيْتُ بِهِ فَقَالُوا مَا نَخْتَارُ غَيْرَكَ وَ تَرَدَّدُوا إِلَيْهِ مِرَارًا وَ قَالُوا لَهُ فِي آخِرِ ذَلِكَ إِنَّا لَا نَعْلَمُ أَحَدًا أَحَقَّ بِهِ مِنْكَ لَا أَقْدَمَ سَابِقَةً وَ لَا أَقْرَبَ قَرَابَةً مِنْ رَسُولِ اللَّهِ

He^{asws} said: 'There is no need for me^{asws} regarding your matter, so whoever you choose, I^{asws} shall be pleased with him'. They said, 'We do not choose anyone apart from you^{asws}, and they repeated to him^{asws} repeatedly and said to him^{asws} at the end of that, 'We do not know anyone more rightful with it than you^{asws} are, neither more advanced in precedence nor closer in relationship from Rasool-Allah^{saww}!'

¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 1

فَقَالَ لَا تَفْعَلُوا فَإِنِّي أَكُونُ وَزيراً خَيْرٌ مِنْ أَنْ أَكُونَ أَمِيراً فَقَالُوا وَاللَّهِ مَا نَحْنُ بِفَاعِلِينَ حَتَّى تُبَايَعَكَ قَالَ فَفِي الْمَسْجِدِ فَإِنَّ بَيْعِي لَا يَكُونُ خَفِيّاً وَ لَا تَكُونُ إِلَّا فِي الْمَسْجِدِ وَ كَانَ فِي بَيْتِهِ وَ قِيلَ فِي خَائِطٍ لِنَبِيِّ عَمْرِو بْنِ مَبْدُولٍ

He^{asws} said: 'Do not do so, for I^{asws} will be a better minister than if I^{asws} were to become a ruler'. They said, 'We will not be doing anything until we pledge allegiance to you^{asws}'. He^{asws} said: 'Then it shall be in the Masjid, for my^{asws} (allegiance) will not take place in concealment nor will you two be anywhere except in the Masjid'. And it happened in his^{asws} house, and it is said, in a garden of the clan of Amro Bin Mabzoul.

فَخَرَجَ إِلَى الْمَسْجِدِ وَ عَلَيْهِ إِزَارٌ وَ طَائِقٌ قَمِيصٍ وَ عِمَامَةٌ خَزٌّ وَ نَعْلَاهُ فِي يَدِهِ مُتَوَكِّئاً عَلَى قَوْسِهِ فَبَايَعَهُ النَّاسُ وَ كَانَ أَوَّلَ مَنْ بَايَعَهُ مِنَ النَّاسِ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهِ

He^{asws} went out to the Masjid and upon him^{asws} was a trouser and a layered shirt and a turban of fur, and his^{asws} slippers were in his^{asws} hand, leaning upon his^{asws} bow. The people pledged allegiance to him^{asws}, and the first one from the people to pledge allegiance to him^{asws} was Talha Bin Ubeydullah.

فَنَظَرَ إِلَيْهِ حَبِيبُ بْنُ دُوَيْبٍ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ أَوَّلَ مَنْ بَدَأَ بِالْبَيْعَةِ مِنَ النَّاسِ يَدٌ شَلَالَةٌ لَا يَسِمُ هَذَا الْأَمْرَ فَبَايَعَهُ الزُّبَيْرُ وَ قَالَ لَهِمَا عَلَيَّ إِنَّ أَحَبَّيْتُمَا أَنْ تُبَايَعَا لِي وَ إِنَّ أَحَبَّيْتُمَا بَايَعْتُكُمَا فَقَالَا بَلْ تُبَايَعُكَ

Habeeb Bin Zuweyb looked at him and said, 'We are for Allah^{azwj} and are returning to Him^{azwj}'. The first one from the people to begin with the allegiance is a paralytic hand. This matter with not be complete'. Ali^{asws} said to them both: 'If you like, you can both pledge allegiance to me^{asws}, and if you like I^{asws} can pledge allegiance to you both'. They said, 'But, we shall pledge allegiance to you^{asws}'.

وَ قَالَا بَعْدَ ذَلِكَ إِنَّمَا صَنَعْنَا ذَلِكَ خَشْيَةً عَلَى أَنْفُسِنَا وَ عَرَفْنَا أَنَّهُ لَا يُبَايَعُنَا وَ هَرَبْنَا إِلَى مَكَّةَ بَعْدَ قَتْلِ عُثْمَانَ بِأَرْبَعَةِ أَشْهُرٍ وَ بَايَعَهُ النَّاسُ بَعْدَ مَا بَايَعَهُ طَلْحَةُ وَ الزُّبَيْرُ وَ جَاءُوا بِسَعْدِ بْنِ أَبِي وَقَّاصٍ فَقَالَ عَلَيَّ بَايَعُ قَالَ لَا حَتَّى يُبَايَعَ النَّاسُ وَ اللَّهُ مَا عَلَيْكَ مِنِّي بَأْسٌ فَقَالَ خَلُّوا سَبِيلَهُ

And afterwards they said, 'But rather we did that fearing upon ourselves, and we recognised that he^{asws} will not be pledging allegiance to us'. And they fled to Makkah after the killing of Usman by four months, and the people pledged allegiance to him^{asws} after Talha and Al Zubeyr had pledged allegiance to him^{asws}. And they came with Sa'ad Bin Abi Waqas. Ali^{asws} said: 'Pledge!' He said, 'No, until the people pledge. By Allah^{azwj}! There will be no problems from me upon you^{asws}'. He^{asws} said: 'Free his way'.

وَ جَاءُوا بِابْنِ عُمَرَ فَقَالُوا بَايَعُ فَقَالَ لَا حَتَّى يُبَايَعَ النَّاسُ قَالَ ائْتِنِي بِكَفِيلٍ قَالَ لَا أَرَى كَفِيلًا قَالَ الْأَشْثَرُ دَغْنِي أَضْرِبْ عَنْقَهُ قَالَ دَعُوهُ أَنَا كَفِيلُهُ إِنَّكَ مَا عَلِمْتُ لَسَيِّئِ الْخَلْقِ صَغِيراً وَ كَبِيراً

And they came with Ibn Umar and said, 'Pledge!' He said, 'No, until the people pledge'. He^{asws} said: 'Come with a guarantor'. He said, 'I do not see any guarantor'. Al-Ashtar said, 'Leave me to strike off his neck!' He^{asws} said: 'Leave him, I^{asws} shall be his guarantor. You do not know the evil manners of young and old'.

وَبَايَعَتِ الْأَنْصَارُ إِلَّا نَفَرًا يَسِيرًا مِنْهُمْ حَسَّانُ بْنُ سَابِثٍ وَكَعْبُ بْنُ مَالِكٍ وَسَلَمَةُ بْنُ مَخْلَدٍ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَ النَّعْمَانُ بْنُ بَشِيرٍ وَ زَيْدُ بْنُ ثَابِتٍ وَ كَعْبُ بْنُ مَالِكٍ وَ رَافِعُ بْنُ خَدِيجٍ وَ فَضَالَةُ بْنُ عُبَيْدٍ وَ كَعْبُ بْنُ عُجْرَةَ وَ كَانُوا عُثْمَانِيَّةً

And the Helpers pledged, except a small number, from them being Hassan Bin Sabit, and Ka'ab Bin Malik, and Salama Bin Makhlad, and Abu Saeed Al-Khudry, and Muhammad Bin Maslama, and Al-Numan Bin Bashir, and Zayd Bin Sabit, and Ka'ab Bin Malik, and Rafie Bin Khadeej, and Fazalah Bin Ubeyd, and Ka'ab Bin Ujrah – and they were all Usmaniyya (supporters of Usman).

فَأَمَّا النَّعْمَانُ بْنُ بَشِيرٍ فَإِنَّهُ أَخَذَ أَصَابِعَ نَائِلَةَ امْرَأَةِ عُثْمَانَ الَّتِي قُطِعَتْ وَ قَمِيصَ عُثْمَانَ الَّذِي قُتِلَ فِيهِ وَ هَرَبَ بِهِ فَلَحِقَ بِالشَّامِ فَكَانَ مُعَاوِيَةُ يُعَلِّقُ قَمِيصَ عُثْمَانَ وَ فِيهِ الْأَصَابِعُ فَإِذَا رَأَوْا ذَلِكَ أَهْلُ الشَّامِ اِزْدَادُوا غَيْظًا وَ جَدُّوا فِي أَمْرِهِمْ

As for Al-Numan Bin Bashir, he grabbed the fingers of Nailah a wife of Usman, which he had cut off, and a shirt of Usman which he had been killed in, and fled with it. He joined up with Syria, and Muawiyah used to hang up the shirt of Usman, and in it were the fingers. When the people of Syria saw that, they increased in rage and strived in their matter.

وَرُوي أَنَّهُمْ لَمَّا أَتَوْا عَلِيًّا لِيَبَايَعُوهُ قَالَ دَعُونِي وَ التَّمِسُوا غَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجُوهٌ وَ لَهُ الْوَأَنُ لَا تَقُومُ لَهُ الْقُلُوبُ وَ لَا تَثْبُتُ عَلَيْهِ الْعُقُولُ

And it is reported that when they had come to Ali^{asws} in order to pledge allegiance to him^{asws}, he^{asws} said: 'Leave me^{asws} and seek someone else, for we are facing a matter having a perspective for him, and there are types for it. The hearts will not stand for it nor will the minds be steadfast upon it'.

فَقَالُوا نَنْشُدُكَ اللَّهَ أَلَا تَرَى مَا نَحْنُ فِيهِ أَلَا تَرَى الْإِسْلَامَ أَلَا تَرَى الْفِتْنَةَ أَلَا تَخَافُ اللَّهَ فَقَالَ قَدْ أَجَبْتُكُمْ وَ اعْلَمُوا أَيَّيَّ إِنِّ أَجَبْتُكُمْ أَزَكُّكُمْ بِكُمْ مَا اعْلَمُ فَإِنِ تَرَكْتُمُونِي فَإِنَّمَا أَنَا كَأَحَدِكُمْ إِلَّا أَنِّي مِنْ أَسْمِعِكُمْ وَ أَطُوعَكُمْ لِمَنْ وَلَّيْتُمُوهُ

They said, 'We adjure you^{asws} with Allah^{azwj}! Can you^{asws} not see what we are in? Can you^{asws} not see Al-Islam? Can you^{asws} not see the Fitna? Do you^{asws} not fear Allah^{azwj}?' He^{asws} said: 'I have answered to you all, and know that if I^{asws} answer to you, I^{asws} shall be the most imposing with you of what I^{asws} know. If you were to leave me^{asws}, then rather I^{asws} shall be like one of you, except that I^{asws} would be from the most listening of you and most obedient of you all to the one you put in charge'.

ثُمَّ افْتَرَقُوا عَلَى ذَلِكَ وَ اتَّعَدُوا الْعَدَّ فَلَمَّا أَصْبَحُوا يَوْمَ الْبَيْعَةِ وَ هُوَ يَوْمُ الْجُمُعَةِ حَضَرَ النَّاسُ الْمَسْجِدَ وَ جَاءَ عَلِيٌّ ع فَصَعِدَ الْمِنْبَرَ وَ قَالَ أَيُّهَا النَّاسُ عَنْ مَلَأٍ وَ إِذْنٍ إِنِّ هَذَا أَمْرُكُمْ لَيْسَ لِأَحَدٍ فِيهِ حَقٌّ إِلَّا مَنْ أَمَرْتُمْ وَ قَدْ افْتَرَقْنَا بِالْأَمْسِ عَلَى أَمْرٍ وَ كُنْتُ كَارِهًا لِأَمْرِكُمْ فَأَبَيْتُمْ إِلَّا أَنْ أَكُونَ عَلَيْكُمْ

Then they dispersed upon that and prepared for the next day. When it was the morning of the allegiance, and it was the day of Friday, the people presented at the Masjid, and Ali^{asws} came and ascended the pulpit, and said: 'O you people! About the assembly and the permission, this command of you, there isn't any right for anyone in it except the one you command, and you had separated from us yesterday upon a matter, and I^{asws} had disliked to your command, but you refused, except that I^{asws} should be upon you all (as ruler).

أَلَا وَ إِنَّهُ لَيْسَ لِي دُونُكُمْ إِلَّا مَفَاتِيحُ مَا لَكُمْ مَعِيَ وَ لَيْسَ لِي أَنْ أَخَذَ دِرْهَمًا دُونَكُمْ فَإِنْ شِئْتُمْ قَعَدْتُ لَكُمْ وَ إِلَّا فَلَا أَخْذَ عَلَيَّ أَخَذٍ فَقَالُوا نَحْنُ عَلَى مَا قَارَفْنَاكَ عَلَيْهِ بِالْأَمْسِ فَقَالَ اللَّهُمَّ اشْهَدْ

Indeed! And there isn't anything for me^{asws} except the keys (of the treasury) of what is for you all along with me^{asws}, and there isn't for me^{asws} that I^{asws} should take a single Dirham besides you. So, if you like, I^{asws} shall sit back for you, or else, I^{asws} shall not seize upon anyone'. They said, 'We are what we had separated upon yesterday'. He^{asws} said: 'O Allah^{azwj}! Be Witness!'

وَ بُيْعَ يَوْمِ الْجُمُعَةِ لِحَمْسٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةِ خَمْسٍ وَ ثَلَاثِيْنَ مِنَ الْهِجْرَةِ وَ أَوَّلَ خُطْبَةٍ خَطَبَهَا عَلِيُّ ع حِينَ اسْتُخْلِفَ حَمْدُ اللَّهِ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ أَنْزَلَ كِتَابًا هَادِيًا بَيَّنَّ فِيهِ الْخَيْرَ وَ الشَّرَّ فَخُذُوا بِالْخَيْرِ وَ دَعُوا الشَّرَّ

And he^{asws} was pledged to on the day of Friday of five remaining from Zul Hijjah of the year thirty-five from the Emigration; and the first sermon Ali^{asws} addressed was when he^{asws} became caliph, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Allah^{azwj} Revealed a Guiding Book Explaining in it the good and the evil, so take with the good and leave the evil.

الْفَرَائِضَ أَذُوها إِلَى اللَّهِ تُؤَدُّكُمْ إِلَى الْجَنَّةِ إِنَّ اللَّهَ حَرَّمَ خُرْمَاتٍ غَيْرَ مَجْهُولَةٍ وَ فَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا وَ شَدَّ بِالْإِخْلَاصِ وَ التَّوْحِيدِ خُفُوقَ الْمُسْلِمِينَ فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ إِلَّا بِالْحَقِّ وَ لَا يَحِلُّ أَدَى أَمْرٍ مُسْلِمٍ إِلَّا بِمَا يَجِبُ

The Obligations, fulfil these to Allah^{azwj}, He^{azwj} will Fulfil for you with the Paradise. Allah^{azwj} Prohibited the prohibitions without ambiguity and Merited the sanctity of the Muslim upon the (other) sanctities, all of them, and Tightened it with the sincerity and the Tawheed, rights of the Muslims. The Muslims is one the (other) Muslims are safe from his tongue and his hands, except with the truth, and it is not permissible to hurt a Muslim person except with what is Obligated.

بَادِرُوا أَمْرَ الْعَامَّةِ وَ خَاصَّةِ أَحَدِكُمْ [وَ هُوَ] الْمَوْتُ فَإِنَّ النَّاسَ أَمَامَكُمْ وَ إِنَّمَا خَلَفَكُمْ السَّاعَةُ تَخَذُواكُمْ تَخَفُّوْا تَلَحُّفُوا فَإِنَّمَا يَنْتَظِرُ النَّاسُ بِأَجْرِكُمْ انْقُصُوا اللَّهَ عِبَادَ اللَّهِ فِي عِبَادِهِ وَ بِلَادِهِ إِنَّكُمْ مَسْتَوْفُونَ حَقِّي عَنِ الْبِقَاعِ وَ الْبَهَائِمِ وَ أَطِيعُوا اللَّهَ وَ لَا تَعْصُوهُ فَإِذَا رَأَيْتُمُ الْخَيْرَ فَخُذُوهُ وَ إِذَا رَأَيْتُمُ الشَّرَّ فَدَعُوهُ.

Rushing to the matters of the general Muslims and the special ones is one of you, and it is the death. The people are in front of you and rather behind you is the Hour, limiting you. Lighten (your burdens) and meet it, but rather it is waiting for the people, the last one of you. Fear Allah^{azwj}, servants of Allah^{azwj} among His^{azwj} servants and His^{azwj} city. You will be questioned, even about the lands and the animals, and obey Allah^{azwj} and do not disobey Him^{azwj}. Whenever you see the good, then take it, and whenever you see the evil, so leave it".²

3- شاء، الإرشاد رَوَتْ الْخَاصَّةُ وَ الْعَامَّةُ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ ذَكَرَ ذَلِكَ أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمُثَنَّى وَ غَيْرُهُ مِنْ لَا يَنْتَهُمُهُ خُصُومُ الشَّيْعَةِ فِي رِوَايَتِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ فِي أَوَّلِ خُطْبَةٍ خَطَبَهَا بَعْدَ بَيْعَةِ النَّاسِ لَهُ عَلَى الْأَمْرِ وَ ذَلِكَ بَعْدَ قَتْلِ عُثْمَانَ بْنِ عَفَّانَ أَمَّا بَعْدُ فَلَا يُرْعَيْنَ مُرْعٍ إِلَّا عَلَى نَفْسِهِ شُغْلَ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ مُجْتَهِدٌ وَ طَالِبٌ يَرْجُو وَ مُقَصِّرٌ فِي النَّارِ

² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 2

(The book) 'Al Irshad' – The special (Shias) and the general Muslims have reported from Amir Al Momineen^{asws}, and that is mentioned by Abu Ubeyda Ma'mar Bin Al Musanna and others from the ones who cannot be accused of contending the Shias in his report,

'Amir Al-Momineen^{asws} said in the first sermon he^{asws} addressed after the people had pledged to him^{asws} upon the command, and that is after the killing of Usman Bin Affan: 'As for after, no grazer is pasturing except upon himself, pre-occupied from the Paradise, and the Fire is in front of him, striving, struggling, and seeking, wishing, and the deficient would be in the Fire.

ثَلَاثَةٌ وَ اِثْنَانِ مَلَكٌ طَارَ بِجَنَاحَيْهِ وَ نَبِيٌّ أَخَذَ اللَّهُ بِيَدَيْهِ لَا سَادِسَ هَلَكَ مَنْ ادَّعَى وَ رَدَى مِنْ افْتَحَمَ الْيَمِينُ وَ الشَّمَالُ مَضَلَّةٌ وَ الْوَسْطَى الْجَادَّةُ مِنْهَجٌ عَلَيْهِ بَاقِي الْكِتَابِ وَ السُّنَّةِ وَ آثَارِ النَّبُوَّةِ إِنَّ اللَّهَ تَعَالَى دَاوَى هَذِهِ الْأُمَّةَ بِدَوَاءَيْنِ السَّوْطِ وَ السَّيْفِ لَا هَوَادَةَ عِنْدَ الْإِمَامِ فِيهِمَا

Three and two, an angel flies with his wings and a Prophet^{as} holds him by the hand, there is no sixth. Destroyed is the one who claims, and perished is the one who embarks upon the right and the left, straying, and the middle is the pathway the manifesto is upon, remaining of the Book and the Sunnah, and the traces of the Prophet-hood. Allah^{azwj} the Exalted Called this community with two calls – the whip and the sword, there is no leniency in the presence of the Imam^{asws} regarding these two.

فَاسْتَمْتَرُوا بِبُيُوتِكُمْ وَ أَصْلَحُوا فِيمَا بَيْنَكُمْ وَ التَّوْبَةُ مِنْ وَرَائِكُمْ مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ قَدْ كَانَتْ أُمُورٌ لَمْ تَكُونُوا عِنْدِي فِيهَا مَغْدُورِينَ أَمَا إِلَيَّ لَوْ أَشَاءُ أَنْ أَقُولَ لَفُلْتُ عَمَّا اللَّهُ عَمَّا سَلَفَ

Hide in your houses and reconcile regarding what is between yourselves, and the repentance. From behind you is someone manifesting his forgiveness for the truth. Destroyed in my^{asws} presence are the matters which do not happen to have any excuses regarding these. But, if I^{asws} so desire to say, I^{asws} would say **Allah Pardons from what is past; [5:95].**

سَبَقَ الرَّجُلَانِ وَ قَامَ الثَّالِثُ كَالْغُرَابِ هَمَّتْهُ بَطْنُهُ وَبَلَهُ [وَبَجْهَهُ] لَوْ قُصَّ جَنَاحَاهُ وَ قُطِعَ رَأْسُهُ كَانَ خَيْرًا لَهُ انْظُرُوا فَإِنْ أَنْكَرْتُمْ فَأَنْكِرُوا وَ إِنْ عَرَفْتُمْ فَبَادِرُوا [فَأَزِرُوا] حَقٌّ وَ بَاطِلٌ وَ لِكُلِّ أَهْلٍ وَ لَيْنٍ أَمْرٌ الْبَاطِلُ فَلَقْدِيمًا فَعَلَ وَ لَيْنٍ قَلَّ الْحَقُّ فَلَزَيْمًا وَ لَعَلَّ

The two men (Abu Bakr and Umar) preceded, and the third (Usman) was like the crow. His main concern was his belly. Woe be unto him! If his wings had been clipped and his head cut off, it would have been better for him. Look, so if you are denying, then deny, and if you are recognising, then rush to support. The truth and falsehood, and for each there are people, and if he had instructed with the falsehood, then it has been done from before, and if there was little truth, then sometimes (it is so), and perhaps (obscured).

وَ قَلَّمَا أَذْبَرَ شَيْءٌ فَأَقْبَلَ وَ لَيْنٍ رَجَعْتَ إِلَيْكُمْ أُمُورَكُمْ [نُفُوسَكُمْ] إِنَّكُمْ لَسَعْدَاءُ وَ إِلَيَّ لِأَخْشَى أَنْ تَكُونُوا فِي فِتْرَةٍ وَ مَا عَلَيَّ إِلَّا الْاجْتِهَادُ أَلَا وَ إِنَّ أَبْرَارَ عِزِّي وَ أَطَابِبَ أُمُومَتِي أَحْلَمَ النَّاسِ صِعَارًا وَ أَعْلَمَ النَّاسِ كِبَارًا

When a thing turns around, then accept it, but if I^{asws} were to return your affairs to yourselves, you would be happy, and I^{asws} fear that you would happen to be in a gap, and it is not upon me^{asws} except for the struggle. Indeed! The righteous are in my^{asws} family and

the good are in my^{asws} origin. I^{asws} was the most forbearing of the people when young and most knowledgeable of the people when old.

أَلَا وَ إِنَّا أَهْلُ بَيْتٍ مِنْ عِلْمِ اللَّهِ عَلِمْنَا وَ بِحُكْمِ اللَّهِ حَكَمْنَا وَ يَقُولُ صَادِقٍ أَخَذْنَا مِنْ قَوْلِ صَادِقٍ سَمِعْنَا فَإِنْ تَتَّبِعُوا آثَارَنَا تَهْتَدُوا بِبَصَائِرِنَا وَ إِنْ لَمْ تَتَّبِعُوا يُهْلِكْكُمْ اللَّهُ بِأَيْدِينَا

Indeed, and we^{asws}, People^{asws} of the Household, we^{asws} learned from the Knowledge of Allah^{azwj}, and we^{asws} judge by the Judgments of Allah^{azwj}, and we^{asws} take from the words of a truthful one^{saww} we^{asws} have heard from. Thus, if you were to follow our^{asws} tracks, you will be guided by our^{asws} insights, and if you do not do so, Allah^{azwj} will Destroy you by our^{asws} hands.

مَعَنَا رَايَةُ الْحَقِّ مَنْ تَبِعَهَا حَقٌّ وَ مَنْ تَأَخَّرَ عَنْهَا غَرَقَ أَلَا وَ بِنَا تُدْرِكُ تِرَةٌ كُلِّ مُؤْمِنٍ وَ بِنَا تُخْلَعُ رِنَّةُ الدُّلِّ مِنْ أَعْنَاقِكُمْ وَ بِنَا فَتَحَ اللَّهُ لَا يَكُفُّمْ وَ بِنَا يَحْتُمُّ لَا يَكُفُّمْ.

With us^{asws} is the flag of truth. One who follows it would catch up, and one who stays behind from it would drown. Indeed, and by us^{asws} the beauty of every Momin would be realised, and by us^{asws} the disgrace would be lured away from your necks, and by us^{asws} Allah^{azwj} Began, not by you all, and by us^{asws} Allah^{azwj} will end, not by you all”.³

4- أَقُولُ وَ فِي النَّهْجِ هَكَذَا شُغِلَ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ سَرِيعٍ بَحَا وَ طَالِبٍ بَطِيءٍ رَجَا وَ مُقَصِّرٍ فِي النَّارِ هَوَى الْبِجِينِ وَ الشَّمَالُ مَضَلَّةٌ وَ الطَّرِيقُ الْوَسْطَى هِيَ الْجَادَّةُ عَلَيْهَا بَاقِي الْكِتَابِ وَ آثَارُ النُّبُوَّةِ وَ مِنْهَا مَنَفَذُ السُّنَّةِ وَ إِلَيْهَا مَصِيرُ الْعَاقِبَةِ

I (Majlisi) am saying, ‘And in (the book) ‘Nahj Al-Balagah’ is like this: ‘Pre-occupied from the Paradise, and the Fire is in front of him. The quick striving one would attain salvation, and a slow seeker would hope, and the deficient would be in the Fire, collapsed. The right and the left are straying (paths), and the middle road, it is the pathway upon it remains the Book and the traces of Prophet-hood, and from it’s the Sunnah is implemented, and to it is the final destination.

هَلَكَ مَنْ ادَّعَى وَ خَابَ مَنْ افْتَرَى مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ عِنْدَ جَهْلَةِ النَّاسِ وَ كَفَى بِالْمَرْءِ جَهْلًا أَنْ لَا يَعْرِفَ قَدْرَهُ لَا يَهْلِكُ عَلَى التَّقْوَى سِنْخٌ أَصْلٌ وَ لَا يَظْمَأُ عَلَيْهَا زَرْعٌ [حَرْثٌ] قَوْمٌ

Destroyed is the one who claims (otherwise), and disappointed is the one who fabricates. One who manifests his pages to the truth would be destroyed in the presence of the ignorant people, and it suffices with the person as ignorance if he does not recognise its worth. He will not be destroyed, one strongly rooted in the piety, nor will any plantation of a people be thirsty.

فَاسْتَرَوْا بِبُيُوتِكُمْ وَ أَصْلَحُوا ذَاتَ بَيْنِكُمْ وَ التَّوْبَةُ مِنْ زَوَائِكُمْ فَلَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ وَ لَا يَلْمُ لَائِمٌ إِلَّا نَفْسَهُ.

Hide in your houses and reconcile what is between you, and the repentance is behind you. A praising one should not praise anyone except his Lord^{azwj}, nor should he blame anyone

³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 3

except himself”⁴ (P.s. – Some of the sentences are incorrectly recorded, see reference 6 below for complete version)

5- رَوَى ابْنُ أَبِي الْحَدِيدِ عَنِ الْجَاحِظِ مِنْ كِتَابِ الْبَيَانِ وَ التَّيْبِينَ عَنْ أَبِي عُبَيْدَةَ مَعْمَرِ بْنِ الْمُثَنَّى قَالَ: أَوَّلُ خُطْبَةٍ خُطِبَهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع بِالْمَدِينَةِ فِي خِلَافَتِهِ حَمْدُ اللَّهِ وَ أَثْنٌ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَلَا لَا يُرْعِيَنَّ وَ سَاقِ الْخُطْبَةَ كَمَا مَرَّ إِلَى قَوْلِهِ وَ مَا عَلَيْنَا إِلَّا الْإِجْتِهَادُ.

It is reported by Ibn Abi Al Hadeed, from Al Jahiz, from the book ‘Al Bayan Wa Al Tibyan’, from Abu Ubeyda Ma’mar Bin Al Musanna who said,

‘The first sermon Amir Al-Momineen^{asws} addressed at Al-Medina during his^{asws} caliphate – He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawaat upon the Prophet^{saww}, then said: ‘Indeed! No one grazes’ – and continued the address just as has passed up to his^{asws} words: ‘And there is nothing upon us^{asws} except for the struggling’.

ثُمَّ قَالَ قَالَ الْجَاحِظُ وَ قَالَ أَبُو عُبَيْدَةَ وَ زَادَ فِيهَا فِي رِوَايَةِ حَقِّقٍ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ أَلَا إِنَّ أَتْرَارَ عِزِّي إِلَى قَوْلِهِ وَ بِنَا يَجْتَمِعُ لَا يَكُفُّ.

Then he said, ‘Al Hafiz said, ‘And Abu Ubeyda said, and increased in it in a report,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}: ‘Indeed! The righteous are my^{asws} family’ – up to his^{asws} words: ‘And by us^{asws} He^{azwj} will end, not by you all!’⁵

6- أَقُولُ رَوَى ابْنُ مَيْمُونٍ رَحِمَهُ اللَّهُ تَعَالَى الْخُطْبَةَ هَكَذَا الْحَمْدُ لِلَّهِ أَحَقُّ بِمُحَمَّدٍ بِالْحَمْدِ وَ أَوْلَاهُ بِالْمُجْدِ إِهْمًا وَاحِدًا صَمَدًا أَقَامَ أَزْكَانَ الْعَرْشِ فَأَشْرَقَ بِضَوِيِّهِ شُعَاعُ الشَّمْسِ خَلَقَ فَأَتَمَّنَ وَ أَقَامَ فَذَلَّتْ لَهُ وَطْأَةُ الْمُسْتَمْكِنِ

I (Majlisi) am saying, ‘It is reported by Ibn Maysam, the complete sermon, like this,

‘The Praise is for Allah^{azwj}, the Rightful, Praiseworthy with the Praise, and foremost with the Praise, One God, Mono (Samad). He^{azwj} Established the cornerstones of the Throne, so the rays of the sun shone by its illumination. He^{azwj} Created and it was perfect. And He^{azwj} Established, and it was subservient to Him^{azwj} the mass of the possession.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالنُّورِ السَّاطِعِ وَ الضِّيَاءِ الْمُنِيرِ أَكْرَمَ خَلْقِ اللَّهِ حَسْبًا وَ أَشْرَفُهُمْ نَسَبًا لَمْ يَتَعَلَّقْ عَلَيْهِ مُسْلِمٌ وَ لَا مُعَاهِدٌ يَظْلِمُهُ بَلْ كَانَ يُظْلَمُ

And I^{asws} testify that there is no god except Allah^{azwj}, Alone, there is no associate for Him^{asws}, and I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{saww} Sent him^{saww} with the dazzling light (Noor), and the radiant illumination, the most honourable of the creatures in affiliation, and noblest of them in lineage. Neither any Muslim nor any Unitarian could attach any grievance upon him^{asws}, but he would be unjust (himself).

فَأَمَّا بَعْدُ فَإِنَّ أَوَّلَ مَنْ بَعَى عَلَى الْأَرْضِ عَنَاقُ ابْنَةِ آدَمَ وَ كَانَ يَجْلِسُهَا مِنَ الْأَرْضِ جَرِيئًا وَ كَانَ لَهَا عِشْرُونَ إصْبَعًا وَ كَانَ لَهَا ظُفْرَانِ كَالْمِنْجَلَيْنِ فَسَلَطَ اللَّهُ عَلَيْهَا أَسَدًا كَالْفِيلِ وَ ذُبَابًا كَالْبَعِيرِ وَ نَسْرًا كَالْحِمَارِ وَ كَانَ ذَلِكَ فِي الْخَلْقِ الْأَوَّلِ فَقَتَلَهَا

⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 4

⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 5

As for after, the first one to rebel upon the earth was Anaq daughter of Adam^{as}, and her seat from the ground was a 'Jareeba' (large area), and for her were twenty fingers, and there were nails for her like the claws. Allah^{azwj} Made her to be overcome by a lion like (the size of) an elephant, and a wolf like the camel, and an eagle like the donkey, and that was during the first creation, and she was killed.

وَقَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَحْسَنِ أَوْحَالِهِمْ وَإِنَّ اللَّهَ أَهْلَكَ فِرْعَوْنَ وَهَامَانَ وَ قَتَلَ قَارُونَ بِدُونِهِمْ أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا يَوْمَ بَعَثَ اللَّهُ نَبِيَّكُمْ ص

And Allah^{azwj} has Killed the tyrants upon their good states, and that Allah^{azwj} Destroyed Pharaoh^{la}, and Hamman^{la}, and Killed Qaroun^{la} due to their sins. Indeed! And your afflictions have returned like they were on the day Allah^{azwj} had Sent your Prophet^{saww}.

وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتُبْلَلُنَّ لَبْلَلَةً وَ لَتُعْزِلُنَّ عَزِيلَةً حَتَّى يُعَوِّدَ أَسْفَلَكُمْ أَعْلَاكُمْ وَ أَعْلَاكُمْ أَسْفَلَكُمْ وَ لَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصْرُوا وَ لَيَقْصُرَنَّ سَابِقُونَ كَانُوا سَبِقُوا

By the One^{azwj} Who Sent him^{saww} with the truth! You will be afflicted with afflictions and be sifted with a sifting until your bottom ones return to be your top ones, and your top ones to your bottom ones, and they will precede the preceding ones, the ones who used to be deficient, and the ones who had preceded would be reduced.

وَاللَّهُ مَا كَتَمْتُ وَشَمَّةً وَ لَا كَذَبْتُ كَذِبَةً وَ لَقَدْ بُنِيتُ بِهَذَا الْيَوْمِ وَ هَذَا الْمَقَامِ أَلَا وَإِنَّ الْخَطَايَا خَيْلٌ تُمَسُّ جُلُوعًا عَلَيْهَا أَهْلُهَا وَ خُلِعَتْ لِحْمُهَا فَتَفَحَّمَتْ بِهِمْ فِي النَّارِ فَ هُمْ فِيهَا كَالْجَوْنِ

By Allah^{azwj}! I^{asws} am not concealing any facts nor am I^{asws} lying with a lie, and I^{asws} had been told before of this day and this place. Indeed! And the sins are like unruly horses, its people are carried upon it, and its reins are loosened, and it plummets with them into Hell, and they would be gloomy in it.

أَلَا وَإِنَّ التَّقْوَى مَطَايَا دُلِّلَ جُلُوعًا عَلَيْهَا أَهْلُهَا فَسَارَتْ بِهِمْ تَأْوُدًا حَتَّى إِذَا جَاءُوا ظِلًّا ظَلِيلًا فُتِيحَتْ أَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبُّهُمْ فَأَدْخَلُوهَا خَالِدِينَ

Indeed! And the piety are obedient horses carrying its people upon it and travels with them, bending until when they come **to be in dense shade [4:57] its gates would be opened, and its keepers would say to them: 'Peace be upon you! You are good, therefore enter it to abide eternally [39:73].**

أَلَا وَ قَدْ سَبَقَنِي إِلَى هَذَا الْأَمْرِ مَنْ لَمْ أَشْرِكْهُ فِيهِ وَ مَنْ لَيْسَتْ لَهُ مِنْهُ تَوْبَةٌ إِلَّا بَنِي مَبْعُوثٍ وَ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص أَشَقَى مِنْهُ عَلَى شَفَا جُرُفٍ هَارٍ فَاهْتَارَ بِهِ فِي نَارِ جَهَنَّمَ

Indeed! And he has preceded me^{asws} to this command, one I^{asws} had not participated him in it, and one who hasn't any repentance for him from it except by a Sent Prophet^{saww}, and there will be no Prophet^{as} after Muhammad^{saww} he can be interceded from it, **upon the brink of a cliff so it collapses with him into the Fire of Hell? [9:109].**

أَيُّهَا النَّاسُ كِتَابَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ ص لَا يُرْعِي مُنْعَ إِلَّا عَلَى نَفْسِهِ شُغْلٌ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ نَحَا وَ طَالِبٌ يَرْجُو وَ مُقَصِّرٌ فِي النَّارِ وَ لِكُلِّ أَهْلٍ وَ لَيْنٍ أَمْرٌ الْبَاطِلُ فَقَدِيمًا فَعَلَّ وَ لَيْنٌ قَلَّ الْحَقُّ لَرَيْمًا وَ لَعَلَّ

O you people! Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}. No one grazes a pasture except upon himself, pre-occupied from the Paradise, and the Fire is in front of him. The striving one attains salvation and the (slow) seeker hopes, and the deficient would be in the Fire. And for everything there are people. And if he has instructed with the falsehood, it has been done before, and even if the truth is little at times, and perhaps (obscure).

وَ لَقَلَّمَا أَذْبَرَ شَيْءٌ فَأَقْبَلَ وَ لَيْنٌ رَدَّ أَمْرَكُمْ عَلَيْكُمْ إِنَّكُمْ لَسَعْدَاءُ وَ مَا عَلَيْنَا إِلَّا الْجُهْدُ قَدْ كَانَتْ أُمُورٌ مَضَتْ مِلْتَمٌ فِيهَا مَيْلَةٌ كُنْتُمْ عِنْدِي فِيهَا غَيْرَ تَحْمُودِي الرَّأْيِ وَ لَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ عَفَا اللَّهُ عَمَّا سَلَفَ

And the pen turns a thing, then accept it, and if I^{asws} were to return your affairs upon you, you would be happy, and there is nothing upon us^{asws} except the struggling. The matters have past; you inclined in these with an inclination. You were in my^{asws} presence, non-praise-worthy of the opinion, and if I^{asws} so desire to say, I^{asws} would say: **Allah Pardons from what is past; [5:95].**

سَبَقَ الرَّجُلَانِ وَ قَامَ الثَّالِثُ كَالْعُرَابِ هُمُ بَطْنُهُ وَبَيْلُهُ لَوْ قُصَّ جَنَاحَاهُ وَ قُطِعَ رَأْسُهُ كَانَ خَيْرًا لَهُ شُغْلٌ مِنَ الْجَنَّةِ وَ النَّارِ أَمَامَهُ سَاعٍ مُجْتَهِدٌ وَ طَالِبٌ يَرْجُو وَ مُقَصِّرٌ فِي النَّارِ ثَلَاثَةٌ وَ اثْنَانِ خَمْسَةٌ لَيْسَ فِيهِمْ سَادِسٌ

The two men (Abu Bakr and Umar) preceded, and the third one (Usman) stood like the crow. His main concern was his belly. If his wings had been clipped and his head cut off, it would have been better for him, being too pre-occupied from the Paradise, and the Fire was in front of him. The struggler strives and the seeker hopes, and the deficient one would be in the Fire. Three and two are five, there isn't a sixth among them.

وَ مَلَكٌ طَارَ بِجَنَاحَيْهِ وَ نَبِيٌّ أَخَذَ اللَّهُ بِصَبْعَيْهِ هَلَكَ مَنْ ادَّعَى وَ حَابَ مِنْ افْتَرَى الْيَمِينُ وَ الشَّمَالُ مَضَلَّةٌ وَ وَسَطُ الطَّرِيقِ الْمُنْهَجُ عَلَيْهِ بَاقِي الْكِتَابِ وَ أَثَارُ النَّبُوَّةِ

And an Angel flies with his wings and a Prophet^{as} takes with Allah^{azwj}. Destroyed is the one who claims, and disappointed is the one who fabricates. The right and the left are a straying and the middle road is the manifesto, upon it remain the Book and the traces of the Prophet-hood.

أَلَا وَ إِنَّ اللَّهَ قَدْ جَعَلَ أَدَبَ هَذِهِ الْأُمَّةِ بِالسَّوْطِ وَ السَّيْفِ لَيْسَ عِنْدَ إِمَامٍ فِيهِمَا هَوَادَةٌ فَاسْتَبْرَأُوا بَيْنُوتَكُمْ وَ أَصْلَحُوا ذَاتَ بَيْنِكُمْ وَ التَّوْبَةُ مِنْ زَوَائِكُمْ مَنْ أَبَدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ

Indeed! And Allah^{azwj} has Made the education of this community to be with the ship and the sword. There isn't any leeway with an Imam^{asws}. Hide in your house and reconcile what is between you and the repentance is from behind you. One who exhibits his parchment to the truth would be destroyed (by the people).

أَلَا وَ إِنَّ كُلَّ قِطْعَةٍ أَقْطَعَهَا عُثْمَانُ أَوْ مَالٍ أَخَذَهُ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ فَهُوَ مَرْذُودٌ عَلَيْهِمْ فِي بَيْتِ مَالِهِمْ وَ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِ النِّسَاءُ وَ فُرِّقَ فِي الْبُلْدَانِ فَإِنَّهُ مَنْ لَمْ يَسْعَهُ الْحَقُّ فَالْبَاطِلُ أَضْيَقُ عَلَيْهِ أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

Indeed! And every piece of land Usman had cut out, or wealth he had seized from the public treasury of the Muslims, so it will be returned unto them in their public treasury, and even if I^{asws} find him to have married the women with it and distributed in the cities. One who does not listen to the truth, the falsehood would be more straitening upon him. I^{asws} am saying these words of mine, and I^{asws} seek Forgiveness of Allah^{azwj} for me^{asws} and for you all".⁶

7- وَقَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ نَقْلًا عَنْ أَبِي جَعْفَرٍ الْإِسْكَافِيِّ قَالَ: لَمَّا اجْتَمَعَتِ الصَّحَابَةُ بَعْدَ قَتْلِ عُثْمَانَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فِي أَمْرِ الْإِمَامَةِ أَشَارَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَرِفَاعَةُ بْنُ رَافِعٍ وَمَالِكُ بْنُ الْعَجَلَانِ وَأَبُو أَيُّوبَ الْأَنْصَارِيُّ وَعَمَّارُ بْنُ يَاسِرٍ يَعْطِي ع وَذَكَرُوا فَضْلَهُ وَسَابِقَتَهُ وَجِهَادَهُ وَقَرَابَتَهُ فَأَجَابَهُمُ النَّاسُ إِلَيْهِ

And Ibn Abi Al Hadeed said in commentary of the Nahj (Balagah), copying from Abu Ja'far Al Iskafy who said,

'When the companions gathered in the Masjid of Rasool-Allah^{saww} after the killing of Usman regarding the matter of the imamate, Abu Al-Haysham Bin Al-Tayhan, and Rifa'at Bin Rafie, and Malik Bin Al-Ajlan, and Abu Ayoub Al-Ansari, and Ammar Bin Yasser indicated with Ali^{asws}, and they mentioned his^{asws} merits, and his^{asws} precedence, and his^{asws} Jihad, and his^{asws} relationship (with Rasool-Allah^{saww}), and the people answered them to it.

فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ خَطِيبًا يَذْكُرُ فَضْلَ عَلِيٍّ ع فَمِنْهُمْ مَنْ فَضَّلَهُ عَلَى أَهْلِ عَصْرِهِ خَاصَّةً وَ مِنْهُمْ مَنْ فَضَّلَهُ عَلَى الْمُسْلِمِينَ كُلِّهِمْ كَافَّةً ثُمَّ بُويعَ وَ صَعِدَ الْمُنْبَرُ فِي الْيَوْمِ الثَّانِي مِنْ يَوْمِ الْبَيْعَةِ وَ هُوَ يَوْمُ السَّبْتِ لِإِخْدَى عَشْرَةِ لَيْلَةٍ بَقِيَتْ مِنْ ذِي الْحِجَّةِ

Each one of them stood up to address mentioning merits of Ali^{asws}. From them was one merited him^{asws} over the people of his^{asws} era in particular, and from them was one who merited him^{asws} over the Muslims, all of them together. Then they pledged allegiance and he^{asws} ascended the pulpit during the second day from the day of the allegiance, and it was the day of Saturday of the eleven nights remaining from Zul Hijjah.

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ مُحَمَّدًا فَضَّلَى عَلَيْهِ ثُمَّ ذَكَرَ نِعْمَةَ اللَّهِ عَلَى أَهْلِ الْإِسْلَامِ ثُمَّ ذَكَرَ الدُّنْيَا فَرَمَدَهُمْ فِيهَا وَ ذَكَرَ الْآخِرَةَ فَرَعَّبَهُمْ إِلَيْهَا

He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and mentioned Muhammad^{saww}, and sent Salawaat upon him^{saww}. Then he^{asws} mentioned the Favours of Allah^{azwj} upon the people of Al-Islam. Then he^{asws} mentioned the word and made them abstemious in it, and mentioned the Hereafter and made them desirous to it.

ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ لَمَّا فُيْضَ رَسُولُ اللَّهِ ص اسْتَخْلَفَ النَّاسُ أَبَا بَكْرٍ ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ فَعَمِلَ بِطَرِيقِهِ ثُمَّ جَعَلَهَا شُورَى بَيْنَ سِتَّةٍ فَأَقْضَى الْأَمْرَ مِنْهُمْ إِلَى عُثْمَانَ فَعَمِلَ مَا أَنْكَرْتُمْ وَ عَرَفْتُمْ ثُمَّ حُصِرَ وَ قُتِلَ ثُمَّ جِئْتُمُونِي فَطَلَبْتُمْ إِلَيَّ وَ إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ لِي مَا لَكُمْ وَ عَلَيَّ مَا عَلَيْكُمْ وَ

Then he^{asws} said: 'As for after, when Rasool-Allah^{saww} passed away, the people made Abu Bakr the caliph, then Abu Bakr made Umar the caliph, then he made it a consultation between six, and the command from them got to Usman. He did what you disliked, and you know. Then he was besieged and was killed. Then you came to me and you sought to me^{asws}, and I^{asws} was a man from you, for me^{asws} was whatever was for you, and against me^{asws} was whatever was against you.

⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 6

قَدْ فَتَحَ اللَّهُ الْبَابَ بَيْنَكُمْ وَ بَيْنَ أَهْلِ الْقِبْلَةِ فَأَقْبَلَتْ الْفِتْنُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ وَ لَا يَحْمِلُ هَذَا الْأَمْرَ إِلَّا أَهْلُ الصَّبْرِ وَ الْبَصَرِ وَ الْعِلْمِ بِمَوَاقِعِ الْأَمْرِ وَ إِنِّي حَامِلُكُمْ عَلَى مَنْهَجِ نَبِيِّكُمْ ص وَ مُنْقِذُكُمْ مَا أَمَرْتُ بِهِ إِنْ اسْتَقَمْتُ [اسْتَقَمْتُمْ] لِي وَ اللَّهُ الْمُسْتَعَانُ

Allah^{azwj} had Opened the door between you and the people of Qiblah, and the Fitna arrived like a piece of the dark night, and no one can carry this command except the people of patience, and the insight, and the knowledge with the place of the command, and I^{asws} shall carry you all upon the manifesto of your Prophet^{saww}, and implement among you all what I^{asws} have been Commanded with, if it is straight for me^{asws}, and Allah^{azwj} is the Helper.

أَلَا إِنَّ مَوْضِعِي مِنْ رَسُولِ اللَّهِ ص بَعْدَ وَفَاتِهِ كَمَوْضِعِي مِنْهُ أَيَّامَ حَيَاتِهِ فَأَمُضُوا لِمَا تُؤْمَرُونَ بِهِ وَ قِفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ وَ لَا تَعْجَلُوا فِي أَمْرِ حَتَّى تُبَيِّنَهُ لَكُمْ فَإِنَّ لَنَا عَنْ كُلِّ أَمْرٍ مُنْكَرٍ تُنْكِرُونَهُ عُذْرًا

Indeed! My^{asws} place from Rasool-Allah^{saww} after his^{saww} expiry is like my^{asws} place during the days of his^{saww} lifetime to what you have been ordered with, and you should pause at what you have been prohibited from, and do not be hasty regarding a matter until we^{asws} clarify it for you, for us^{asws} about every matter there is a denier who denies it excusing.

أَلَا وَ إِنَّ اللَّهَ عَالِمٌ مِنْ فَوْقِ سَمَائِهِ وَ عَرْشِهِ أَنِّي كُنْتُ كَارِهًا لِلْوَلَايَةِ عَلَى أُمَّةٍ مُخَيَّرَ ص حَتَّى اجْتَمَعَ زَائِكُكُمْ عَلَى ذَلِكَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّمَا وَ أَلِ الْأَمْرِ مِنْ بَعْدِي أُقِيمَ عَلَى حَدِّ الصِّرَاطِ وَ نَشَرَتْ الْمَلَائِكَةُ صَحِيفَتَهُ فَإِنْ كَانَ عَادِلًا أَجَاهُ اللَّهُ بِعَدْلِهِ وَ إِنْ كَانَ جَائِرًا انْتَقَضَ بِهِ الصِّرَاطُ حَتَّى تَنْزَالُ مَفَاصِلُهُ ثُمَّ يَهْوِي إِلَى النَّارِ فَيَكُونُ أَوَّلَ مَا يَنْقَبِهَا بِهِ أَنْفُهُ وَ حُرَّ وَجْهِهِ

Indeed! And Allah^{azwj} Knows from above His^{azwj} sky and His^{azwj} Throne I was disliking the governance upon the community of Muhammad^{saww} until your view were united upon that because I^{asws} had heard Rasool-Allah^{saww} saying: 'But rather whoever is in charge of the command from after me^{saww}, I^{saww} shall stand upon a limit of the Bridge and the Angels would publicise his book. If he was just, Allah^{azwj} would Rescue him due to his justice, and if he was tyrannous, would break with him until his joints would break, then he would collapse into the Fire. The first of what he would be saved with is his nose and heat of his face'.

وَ لَكِنِّي لَمَّا اجْتَمَعَ زَائِكُكُمْ لَمَّا يَسْعَى تَرْكُكُمْ ثُمَّ التَّمَّتْ عَلَيْهِ السَّلَامُ بَيْنًا وَ شِمَالًا فَقَالَ أَلَا لَا يَقُولَنَّ رِجَالٌ مِنْكُمْ عَدَاً قَدْ عَمَرْتُهُمُ الدُّنْيَا فَاتَّخَذُوا الْعَقَارَ وَ فَحَرُّوا الْأَنْهَارَ وَ رَكِبُوا الْحَيُولَ الْفَارِهِةَ وَ اتَّخَذُوا الْوَصَائِفَ الرُّوفَةَ

But when your views were united to what is leeway for me^{asws} to leave you, the turn the greetings unto it right and left. Indeed! No men from you should say tomorrow the word had overwhelmed them, so they took the properties and flowed the rivers and rode the nimble horses and they took the descriptive hallways.

فَصَارَ ذَلِكَ عَلَيْهِمْ عَارًا وَ شَنَارًا إِذَا مَا مَنَعْتُهُمْ مَا كَانُوا يَخْضَوْنَ فِيهِ وَ أَصْرَتْهُمْ إِلَى حُقُوقِهِمُ الَّتِي يَعْلَمُونَ فَيَنْقِمُونَ ذَلِكَ وَ يَسْتَنْكِرُونَ وَ يَقُولُونَ حَرَمَنَا ابْنُ أَبِي طَالِبٍ حُقُوقَنَا

That came to be a shame upon them and a dishonour when I^{asws} could not prevent them what they were splashing in, and I^{asws} did insist them to their rights which they knew. They took revenge of that and were disliking and they said, 'The son^{asws} of Abu Talib^{asws} is depriving us of our rights'.

أَلَا وَ أَيُّمَا رَجُلٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَرَى أَنَّ الْفَضْلَ لَهُ عَلَى مَنْ سِوَاهُ لِصُحْبَتِهِ فَإِنَّ لَهُ الْفَضْلَ النَّيِّرَ غَدًا عِنْدَ اللَّهِ وَ ثَوَابَهُ وَ أَجْرَهُ عَلَى اللَّهِ

Indeed! And whichever man from the Emigrants and the Helpers, from the companions of Rasool-Allah^{saww} sees that there is a merit for him over the ones besides him due to his accompaniment, so for him is the gleaming merit tomorrow in the Presence of Allah^{azwj}, and His^{azwj} Rewards, and his Recompense is upon Allah^{azwj}.

وَ أَيُّمَا رَجُلٍ اسْتَجَابَ لِلَّهِ وَ لِلرَّسُولِ فَصَدَّقَ بَلَّتْنَا وَ دَخَلَ فِي دِينِنَا وَ اسْتَقْبَلَ قِبَلَتَنَا فَقَدْ اسْتَوْجَبَ حُقُوقَ الْإِسْلَامِ وَ حُدُودَهُ فَأَنْتُمْ عِبَادُ اللَّهِ وَ الْمَالُ مَالُ اللَّهِ يُقَسَّمُ بَيْنَكُمْ بِالسَّوِيَّةِ لَا فَضْلَ فِيهِ لِأَحَدٍ عَلَى أَحَدٍ وَ لِلْمُتَّقِينَ عِنْدَ اللَّهِ غَدًا أَحْسَنُ الْجَزَاءِ وَ أَفْضَلُ الثَّوَابِ لَمْ يَجْعَلِ اللَّهُ الدُّنْيَا لِلْمُتَّقِينَ أَجْرًا [جَزَاءً] وَ لَا ثَوَابًا وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

And whichever man answers to Allah^{azwj} and to the Rasool^{saww}, ratifies our nation and enters to be in our religion, and faces towards out direction, then he is obligated the rights of Al-Islam and its legal punishments. You are servants of Allah^{azwj}, and the wealth is wealth of Allah^{azwj}. It will be distributed between you all with the equality. There is no preference in it for anyone upon anyone, and for the pious there is excellent Recompense in the Presence of Allah^{azwj} tomorrow, and superior Rewards. Allah^{azwj} did not Make the world to be for the pious as a Recompense nor as a Reward **and what is in the Presence of Allah is better for the righteous [3:198]**.

وَ إِذَا كَانَ غَدًا إِنْ شَاءَ اللَّهُ فَأَعْدُوا عَلَيْنَا فَإِنَّ عِنْدَنَا مَالًا نَقْسِمُهُ فِيكُمْ وَ لَا يَخْلُقَنَّ أَحَدٌ مِنْكُمْ عَرِيَّةً وَ لَا عَجْمِي كَانَ مِنْ أَهْلِ الْعَطَاءِ أَوْ لَمْ يَكُنْ إِلَّا حَضَرَ إِذَا كَانَ مُسْلِمًا حُرًّا

And when it is tomorrow morning, if Allah^{azwj} so Desires, then come to us^{asws}, for with us^{asws} there is wealth we^{asws} shall be distributing among you all, and no one from you should stay behind, neither Arab nor non-Arab, whether he was from the people of bestowment or does not happen to be, except he should be present, when he happens to be a free Muslim.

أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَ لَكُمْ ثُمَّ نَزَلَ

I^{asws} am saying these words of mine^{asws} and I^{asws} seek Forgiveness of Allah^{azwj} the Magnificent, for me^{asws} and for you all! Then he^{asws} descended.

قَالَ أَبُو جَعْفَرٍ وَ كَانَ هَذَا أَوَّلَ مَا أَنْكَرُوهُ مِنْ كَلَامِهِ ع وَ أَوْرَثَهُمُ الضُّعْفَ عَلَيْهِ وَ كَرِهُوا عَطَاءَهُ وَ قَسَمَهُ بِالسَّوِيَّةِ

Abu Ja'far^{asws} said: 'And this was the first of what they had disliked from his^{asws} speech, and it inherited them the grudges against him^{asws}, and they disliked his^{asws} awarding and his^{asws} distribution with the equality.

فَلَمَّا كَانَ مِنَ الْغَدِ غَدًا وَ غَدَا النَّاسُ لِقَبْضِ الْمَالِ فَقَالَ لِعُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ كَاتِبِهِ ابْدَأْ بِالْمُهَاجِرِينَ فَتَدَاهِيهِمْ وَ أَعْطِ كُلَّ رَجُلٍ مِمَّنْ حَضَرَ ثَلَاثَةَ دَنَانِيرَ ثُمَّ نَزَّ بِالْأَنْصَارِ فَأَفْعَلَ مَعَهُمْ مِثْلَ ذَلِكَ وَ مَنْ يَحْضُرُ مِنَ النَّاسِ كُلِّهِمُ الْأَخْمَرُ وَ الْأَسْوَدُ فَاصْنَعْ بِهِ مِثْلَ ذَلِكَ

When it was from the next morning and the people came to take possession of the wealth, he^{asws} said to Ubeydullah Bin Abu Rafie, his^{asws} scribe: 'Begin with the Emigrants'. He called

out to them and gave each man from the ones who were present, three Dinars. Then secondly with the Helpers. He did with them similar to that, and the ones from the people who were present, all of them, the red and the black. He did with him similar to that.

فَقَالَ سَهْلُ بْنُ حُنَيْفٍ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا غُلَامِي بِالْأَمْسِ وَ قَدْ أَعْتَقْتُهُ الْيَوْمَ فَقَالَ نُعْطِيهِ كَمَا نُعْطِيكَ فَأَعْطَى كُلَّ وَاحِدٍ مِنْهُمَا ثَلَاثَةَ دَنَانِيرَ وَ لَمْ يُفْضَلْ أَحَدًا عَلَى أَحَدٍ وَ تَخَلَّفَ عَنْ هَذَا الْقِسْمِ يَوْمَئِذٍ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ سَعِيدُ بْنُ الْعَاصِ وَ مَرْوَانُ بْنُ الْحَكَمِ وَ رِجَالٌ مِنْ قُرَيْشٍ وَ غَيْرُهَا

Sahl Bin Huneyf said, 'O Amir Al-Momineen^{asws}! This one was my slave yesterday and I have freed him today'. He^{asws} said: 'We^{asws} shall give him just as we^{asws} have given you'. So, he^{asws} gave each one from the two, three Dinars, and he^{asws} did not give preference to anyone upon anyone. They stayed behind from this distribution on that day, Talha, and Al-Zubeyr, and Abdullah Bin Umar, and Saeed Bin Al-Aas, and Marwan Bin Al-Hakam, and men from Quraysh, and others'.

قَالَ وَ سَمِعَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَقُولُ لِأَبِيهِ وَ طَلْحَةَ وَ مَرْوَانَ وَ سَعِيداً مَا خَفِيَ عَلَيْنَا أَمْسٍ مِنْ كَلَامِ عَلِيٍّ مَا يُرِيدُ فَقَالَ سَعِيدُ بْنُ الْعَاصِ وَ التَّمَّتْ إِلَى زَيْدِ بْنِ ثَابِتٍ إِنَّاكَ أَغْنَى وَ اسْتَمِعِي يَا جَارَةَ

He (Abu Ja'far^{asws}) said: 'And Ubeydullah Bin Abu Rafie and Abdullah Bin Al-Zubeyr were heard saying to his father and Talha, and Marwan and Saeed, 'How hidden it was from us yesterday from the speech of Ali^{asws}, what he^{asws} intended!' Saeed Bin Al-Aas said and turned towards Zayd Bin Sabit, 'He means me and makes the neighbour to hear it'.

فَقَالَ ابْنُ أَبِي رَافِعٍ لِسَعِيدٍ وَ ابْنِ الزُّبَيْرِ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ثُمَّ إِنَّ ابْنَ أَبِي رَافِعٍ أَخْبَرَ عَلِيّاً ع بِذَلِكَ فَقَالَ وَ اللَّهُ إِنْ بَقِيتُ وَ سَلِمْتُ لَهُمْ لِأَقِيمَتِهِمْ عَلَى الْمَحْجَةِ الْبَيْضَاءِ وَ الطَّرِيقِ الْوَاضِحِ قَاتَلَ اللَّهُ ابْنَ الْعَاصِ لَقَدْ عَرَفَ مِنْ كَلَامِي وَ نَظَرِي إِلَيْهِ أَمْسٍ أَنِّي أُرِيدُهُ وَ أَصْحَابَهُ مِنْ هَلْكَ فِيمَنْ هَلَكَ

Ibn Abi Rafie said to Saeed and Ibn Al-Zubeyr, 'Allah^{azwj} is Saying in His^{azwj} Book: **but most of you were averse to the Truth [43:78]**'. Then Ibn Abi Rafie informed Ali^{asws} of that. He^{asws} said: 'By Allah^{azwj}! If I^{asws} were to remain alive I^{asws} would submit to them the clear arguments and the clear path. May Allah^{azwj} Kill Ibn Al-Aas! He has recognised from my^{asws} speech and my^{asws} consideration to him yesterday. I wanted him and his companion, from the ones who died among the ones who died'.

قَالَ فَبَيْنَمَا النَّاسُ فِي الْمَسْجِدِ بَعْدَ الصُّبْحِ إِذْ طَلَعَ الزُّبَيْرُ وَ طَلْحَةُ فَحَلَسَا نَاحِيَةً عَنْ عَلِيٍّ ع ثُمَّ طَلَعَ مَرْوَانُ وَ سَعِيدٌ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَحَلَسُوا إِلَيْهِمَا ثُمَّ جَاءَ قَوْمٌ مِنْ قُرَيْشٍ فَأَنْضَمُوا إِلَيْهِمْ فَتَحَدَّثُوا بَعْضًا سَاعَةً ثُمَّ قَامَ الْوَلِيدُ بْنُ عُقْبَةَ فَجَاءَ إِلَى عَلِيٍّ ع فَقَالَ يَا أَبَا الْحَسَنِ إِنَّكَ قَدْ وَرَّثَنَا جَمِيعاً أَمَا أَنَا فَقَتَلْتَ أَبِي يَوْمَ بَدْرٍ صَبْرًا وَ خَذَلْتَ أَخِي يَوْمَ الدَّارِ بِالْأَمْسِ

He (Abu Ja'far^{asws}) said: 'While the people were in the Masjid after the morning, when Al-Zubeyr and Talha emerged. They sat in a corner from Ali^{asws}. Then Marwan emerged, and Saeed, and Abdullah Bin Al-Zubeyr. They sat to them both. Then a group of Quraysh came and they joined to them. They discussed whispering for a while, then Al-Waleed Bin Uqba stood up to Ali^{asws} and said, 'O Abu Al-Hassan^{asws}! You^{asws} have abandoned us all. As for I, I killed my own father on the day of Badr, intentionally, and I abandoned my own brother on the day of the house yesterday.

وَأَمَّا سَعِيدٌ فَقَتَلَتْ أَبَاهُ يَوْمَ بَدْرٍ فِي الْحَرْبِ وَكَانَ ثَوْرٌ قُرَيْشٍ وَ أَمَّا مَرْوَانُ فَسَخَّطَتْ أَبَاهُ عِنْدَ عُثْمَانَ إِذْ ضَمَّهُ إِلَيْهِ وَ نَحْنُ إِخْوَتُكَ وَ نُظَرَاؤُكَ مِنْ بَنِي عَبْدِ مَنَافٍ وَ نَحْنُ تُبَايَعُكَ الْيَوْمَ عَلَى أَنْ تَضَعَ عَنَّا مَا أَصَبْنَاكَ مِنَ الْمَالِ فِي أَيَّامِ عُثْمَانَ وَ أَنْ تَقْتُلَ قَتْلَتَهُ وَ إِنَّا إِنْ حِفْنَاكَ تَرَكْنَا وَ التَّحَفْنَا بِالشَّامِ

And as for Saeed, he killed his own father on the day of Badr during the war, and he was a bull of Quraysh. And as for Marwan, he was inconsiderate to his own father in the presence of Usman when he had hugged him, and we are your^{asws} brethren and your^{asws} peers from the clan of Abd Manaf, and we pledged allegiance to you today upon that you^{asws} will drop from us (not take back) what we had attained from the wealth during the days of Usman and even if you^{asws} were to kill his (Usman's) killers. And we shall hide (protect), (if) you^{asws} leave us alone, and we shall join up with Syria'.

فَقَالَ عَلَيْهِ السَّلَامُ أَمَّا مَا ذَكَرْتُمْ مِنْ وَثَرِي إِيَّاكُمْ فَالْحَقُّ وَتَرَكْتُمْ وَ أَمَّا وَضْعِي عَنْكُمْ مَا أَصَبْتُمْ فَلَيْسَ لِي أَنْ أَضَعَ حَقَّ اللَّهِ عَنْكُمْ وَ لَا عَنْ غَيْرِكُمْ وَ أَمَّا قَتْلِي قَتْلَةَ عُثْمَانَ فَلَوْ لَمْ يَمَيِّ قَتْلُهُمُ الْيَوْمَ لَقَتَلْتُهُمْ أَمْسٍ وَ لَكِنْ لَكُمْ عَلَيَّ إِنْ حِفْنُمُونِي أَنْ أُؤَمِّنَكُمْ وَ إِنْ حِفْنْتُمْ أَنْ أُسَيِّرَكُمْ

He^{asws} said: 'As for what you have mentioned of my^{asws} abandoning you all, your abandonment is true, and as for my^{asws} dropping from you all what you had attained, it isn't for me^{asws} that I^{asws} should drop a Right of Allah^{azwj} from you, nor from others. And as for my^{asws} killing the killers of Usman, if you are necessitating me^{asws} killing them today, I^{asws} would have killed them yesterday, but for you upon me^{asws} is that you^{asws} fear me^{asws} and I^{asws} shall grant you security, and even if you were fearing that I^{asws} might imprison you all'.

فَقَامَ الْوَلِيدُ إِلَى أَصْحَابِهِ فَحَدَّثَهُمْ وَ افْتَرَقُوا عَلَى إِظْهَارِ الْعَدَاوَةِ وَ إِشَاعَةِ الْخِلَافِ فَلَمَّا ظَهَرَ ذَلِكَ مِنْ أَمْرِهِمْ قَالَ عَمَّارُ بْنُ يَاسِرٍ لِأَصْحَابِهِ قُومُوا بِنَا إِلَى هَؤُلَاءِ النَّفَرِ مِنْ إِخْوَانِكُمْ فَإِنَّهُ قَدْ بَلَعَنَا عَنْهُمْ وَ رَأَيْنَا مِنْهُمْ مَا نَكْرَهُ مِنَ الْخِلَافِ وَ الطَّعْنِ عَلَى إِمَامِهِمْ وَ قَدْ دَخَلَ أَهْلُ الْجَفَاءِ بَيْنَهُمْ وَ بَيْنَ الرَّبِّيرِ وَ الْأَعْسَرِ الْعَاقِ يَغِي طَلْحَةَ

Al-Waleed stood up to his companion and narrated to them, and they dispersed upon manifesting the enmity and there were rumours of opposition. When that appeared from their affairs, Ammar Bin Yasser said to his companion, 'Arise with us to go to these persons from your brethren, for it has reached us from them, and we have seen from them what we dislike from the opposition, and the taunting (stabbing) against their Imam^{asws}, and the people of disloyalty have entered between them and Al-Zubeyr and the 'disloyal bankrupt', meaning Talha'.

فَقَامَ أَبُو الْهَيْثَمِ وَ عَمَّارُ وَ أَبُو أَيُّوبُ وَ سَهْلُ بْنُ حُنَيْفٍ وَ جَمَاعَةٌ مَعَهُمْ فَدَخَلُوا عَلَى عَلِيٍّ ع فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ انْظُرْ فِي أَمْرِكَ وَ عَاتِبْ قَوْمَكَ هَذَا الْحَيَّ مِنْ قُرَيْشٍ فَإِنَّهُمْ قَدْ نَقَضُوا عَهْدَكَ وَ أَخْلَفُوا وَعْدَكَ وَ قَدْ دَعَوْنَا فِي السِّرِّ إِلَى رَفْضِكَ هَذَا اللَّهُ لِرُشْدِكَ وَ ذَاكَ لِأَنَّهُمْ كَرِهُوا الْأُسُوءَةَ وَ فَقَدُوا الْأَنْزَةَ وَ لَمَّا آسَيْتَ بَيْنَهُمْ وَ بَيْنَ الْأَعَاجِمِ أَنْكَرُوا وَ اسْتَشَارُوا عَدُوَّكَ وَ عَظَّمُوهُ وَ أَظْهَرُوا الطَّلَبَ بِدَمِ عُثْمَانَ فُرْقَةً لِلْجَمَاعَةِ وَ تَأْلَمُوا لِأَهْلِ الضَّلَالَةِ فَرَأَيْتَكَ

Abu Al-Haysam, and Ammar, and Abu Ayoub, and Sahl Bin Huneyf, and a group with them. They entered to see Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! Look into your^{asws} matter and reproaching your^{asws} people, this tribe from Quraysh, for they have broken your^{asws} pact and broken your^{asws} promise, and they have called us in the secret to reject you^{asws}. May Allah^{azwj} Guide you^{asws} to your^{asws} rightful guidance, and that is because they dislike the equality and they have lost the preference, and when you^{asws} equalised between them and the non-Arabs, they disliked and consulted your^{asws} enemy (Muawiya) and revered him and

manifested seeking the blood of Usman, a division of the unity and a gathering of the people of straying, so (give) your^{asws} view'.

فَخَرَجَ عَلَيَّ عَ فَدَخَلَ الْمَسْجِدَ وَ صَعِدَ الْمِنْبَرَ مُرْتَدِيًا بِطَاقٍ مُؤْتَرَأً بِرِدِّ قَطْرِي مُتَقَلِّدًا سَيْفًا مُتَوَكِّئًا عَلَى قَوْسٍ فَقَالَ أَمَّا بَعْدُ فَإِنَّا نَحْمَدُ اللَّهَ رَبَّنَا وَ إِلَهَنَا وَ وَلِيَّنَا وَ وَلِيَّ النَّعَمِ عَلَيْنَا الَّذِي أَصْبَحَتْ نِعْمُهُ عَلَيْنَا ظَاهِرَةً وَ بَاطِنَةً اِمْتِنَانًا مِنْهُ بِغَيْرِ حَوْلٍ مِنَّا وَ لَا قُوَّةٍ لِنَبْلُوْنَا أَوْ نَشْكُرُ أَمْ نَكْفُرُ

Ali^{asws} went out and entered the Masjid and ascended the pulpit, cloaking with a cloth and using a country sheet for a trouser, collaring a sword, leaning upon a bow. He^{asws} said: ' (Everything) has to be after (first), we^{asws} praise Allah^{azwj} our Lord^{azwj}, and our^{asws} God, and our^{asws} Guardian, and Guardian of the Favours upon us which have become Favours upon us, apparent and hidden. We are enjoying from it without any might from us nor strength, in order to (Him^{azwj}) Trying us, are we (either) being thankful or we disbelieve?

فَمَنْ شَكَرَ زَادَهُ وَ مَنْ كَفَرَ عَذَّبَهُ فَأَفْضَلُ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً وَ أَفْرُغُهُمْ مِنَ اللَّهِ وَ سَيَلَةً أَطْوَعُهُمْ لِأَمْرِهِ وَ أَغْمَلُهُمْ بِطَاعَتِهِ وَ أَتَّبِعُهُمْ لِسُنَّةِ رَسُولِهِ وَ أَحْيَاهُمْ لِكِتَابِهِ

The one who thanks, He^{azwj} Increases it, and one who disbelieves, He^{azwj} Punishes him. Thus, the most superior of the people in the Presence of Allah^{azwj} in status and the closest from Allah^{azwj} of means, is their most obedient to His^{azwj} Commands, and most working in His^{azwj} obedience, and most following to the Sunnah of His^{azwj} Rasool^{saww}, and the most reviving of them of His^{azwj} Book.

لَيْسَ لِأَحَدٍ عِنْدَنَا فَضْلٌ إِلَّا بِطَاعَةِ اللَّهِ وَ طَاعَةِ الرَّسُولِ هَذَا كِتَابُ اللَّهِ بَيْنَ أَظْهُرِنَا وَ عَهْدُ رَسُولِ اللَّهِ ص وَ سِيرَتُهُ فِينَا لَا يَجْهَلُ ذَلِكَ إِلَّا جَاهِلٌ غَائِبٌ عَنِ الْحَقِّ مُنْكَرٌ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أُنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

There isn't any preference for anyone in our^{asws} presence except by obedience to Allah^{azwj} and obedience to the Rasool^{saww}. This is the Book of Allah^{azwj} in our midst, and pact of Rasool-Allah^{saww} and his^{saww} Seerah (mannerisms) among us. No one will ignore that except an ignorant one, stubborn from the truth, a denier. Allah^{azwj} the Exalted Said: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]***.

ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ* فَإِنْ تَوَلَّيْتُمْ فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Then he^{asws} shouted at the top of his^{asws} voice: ***'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]***.

ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَتَمْتُون عَلَى اللَّهِ وَ رَسُولِهِ بِإِسْلَامِكُمْ بَلِ اللَّهُ يُحِبُّ الَّذِينَ هَدَانَا لِلْإِيمَانِ إِنَّكُمْ صَادِقِينَ

Then he^{asws} said: 'O community of the Emigrants and the Helpers! Are you conferring upon Allah^{azwj} and His^{azwj} Rasool^{saww} with your becoming Muslims? ***but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]***'.

ثُمَّ قَالَ أَنَا أَبُو الْحَسَنِ وَ كَانَ يَقُولُهَا إِذَا غَضِبَ

Then he^{asws} said: 'I^{asws} am Abu Al-Hassan^{asws}!' – and he^{asws} used to say that when he^{asws} was angry.

ثُمَّ قَالَ أَلَا إِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَتَرْغَبُونَ فِيهَا وَ أَصْبَحَتْ تُغْضِبُكُمْ وَ تُرْضِيكُمْ لَيْسَتْ بِدَارِكُمْ وَ لَا مَنْزِلُكُمْ الَّذِي خُلِقْتُمْ لَهُ فَلَا تُغْرِبْكُمْ فَقَدْ خُذْتُموها وَ اسْتَيْمُوا نِعَمَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ لِأَنْفُسِكُمْ عَلَى طَاعَةِ اللَّهِ وَ الدَّلِّ لِحُكْمِهِ حَلَّ تَنَاوُهُ

Then he^{asws} said: 'Indeed! This world which you have become coveting it and desiring regarding it, and your pleasure and your anger has come to be (for it), it isn't your house nor your dwelling which you have been Created for, so do not let it deceive you, for you have been cautioned of it, and complete the Favours of Allah^{azwj} with the patience for yourselves upon the obedience of Allah^{azwj} and the humbleness to His^{azwj} Judgment, Majestic is His^{azwj} Praise!

فَأَمَّا هَذَا الْفَيْءُ فَلَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فِيهِ أَثَرٌ فَقَدْ فَزَعَ اللَّهُ مِنْ قِسْمِيهِ فَهُوَ مَالُ اللَّهِ وَ أَنْتُمْ عِبَادُ اللَّهِ الْمُسْلِمُونَ وَ هَذَا كِتَابُ اللَّهِ بِهِ أَقْرَبْنَا وَ لَهُ أَسْلَمْنَا وَ عَهْدُ نَبِيِّنَا بَيْنَ أَظْهَرِنَا فَمَنْ لَمْ يَرْضَ بِهِ فَلْيَتَوَلَّ كَيْفَ شَاءَ فَإِنَّ الْعَامِلَ بِطَاعَةِ اللَّهِ وَ الْحَاكِمِ بِحُكْمِ اللَّهِ لَا وَخْشَةَ عَلَيْهِ

As for this war booty, there isn't any preference for anyone upon anyone. Allah^{azwj} has already Decided on its apportionment. It is wealth of Allah^{azwj}, and you all are servants of Allah^{azwj}, the submitters, and this is the Book of Allah^{azwj}. We recite it, and we submit to it, and a pact of our Prophet^{saww} is in our midst. The one who is not pleased with it, then let him turn to wherever he so desires to, for the worker with the obedience of Allah^{azwj} and the decider with the Decision of Allah^{azwj}, there is not loneliness upon him'.

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ بَعَثَ بَعْمَارَ بْنَ يَاسِرٍ وَ عَبْدَ الرَّحْمَنِ بْنَ جَسَلٍ الْقُرَشِيَّ إِلَى طَلْحَةَ وَ الزُّبَيْرِ وَ هُمَا فِي نَاحِيَةِ الْمَسْجِدِ فَأَتِيَاهُمَا فَدَعَاوَاهُمَا فَقَامَا حَتَّى جَلَسَا إِلَيْهِ ع فَقَالَ لهما نَشَدْتُكُمَا اللَّهَ هَلْ جِئْتُمَايَ طَائِعِينَ لِلْبَيْعَةِ وَ دَعَوْتُمَايَ إِلَيْهَا وَ أَنَا كَارِهِ لَهَا قَالَا نَعَمْ

Then he^{asws} descended from the pulpit, and prayed two Cycles Salat, then he sent Ammar Bin Yasser and Abdul Rahman Bin Hisli Al-Qurayshi to Talha and Al-Zubeyr, and they were both in a corner of the Masjid. They came with them. He left them standing until they sat to him^{asws}. He^{asws} said to them: 'We adjure you with Allah^{azwj}! Did you two not come to me^{asws} willingly for the allegiance and called me^{asws} to it, and I^{asws} was disliking it?' They said, 'Yes'.

فَقَالَ غَيْرَ مُجْبِرِينَ وَ لَا مَقْسُورِينَ فَأَسْلَمْتُمَا لِي بَيْعَتُكُمَا وَ أَعْطَيْتُمَايَ عَهْدَكُمَا قَالَا نَعَمْ قَالَ فَمَا دَعَاكُمَا بَعْدُ إِلَى مَا أَرَى قَالَا أَعْطَيْنَاكَ بَيْعَتَنَا عَلَى أَنْ لَا تُقْضِي فِي الْأُمُورِ وَ لَا تُقْطَعُا دُونَنَا وَ أَنْ تَسْتَشِيرَنَا فِي كُلِّ أَمْرٍ وَ لَا تَسْبِدَ بِذَلِكَ عَلَيْنَا وَ لَنَا مِنَ الْفَضْلِ عَلَى غَيْرِنَا مَا قَدْ عَلِمْتَ فَأَنْتَ تَقْسِمُ الْقِسْمَ وَ تَقْطَعُ الْأَمْرَ وَ تُمْضِي الْحُكْمَ بَعْدَ مُشَاوَرَتِنَا وَ لَا عَلَيْنَا

He^{asws} said: 'Without compulsion, nor coercion, you both submitted your allegiances to me^{asws} and gave me^{asws} your pact?' They said, 'Yes'. He^{asws} said: 'So what called you two afterwards to what I^{asws} see?' They said, 'We gave you^{asws} our allegiances upon that you^{asws} will neither decide in the matters nor cut these off from us, and that you^{asws} would be consulting us in every matter, and you^{asws} will not be tyrannous with that upon us, and for us there is the merit over others what you^{asws} well know. You^{asws} are distributing the distributions and cutting off the command and accomplishing the judgments without consulting us nor letting us know'.

فَقَالَ لَقَدْ نَعَمْتُمَا يَسِيرًا وَ أَرْجَأْتُمَا كَثِيرًا فَاسْتَغْفِرَا اللَّهَ يَغْفِرَ لَكُمَا أَلَا تُخْبِرَانِي أَدَفَعْتُكُمَا عَنْ حَقٍّ وَجَبَ لَكُمَا فَظَلَمْتُكُمَا إِنِّي أَهْلًا قَالَا مَعَاذَ اللَّهِ

He^{asws} said: 'You have been affected a little and are wishing for a lot, so seek Forgiveness of Allah^{azwj}, He^{azwj} (May) Forgive you both. Indeed! You are informing me^{asws} that I^{asws} pushed you away from a right which had been Obligated for you, and you have been wronged of it?' They said, 'Allah^{azwj} Forbid!'

قَالَ فَهَلِ اسْتَأْذَنْتَ مِنْ هَذَا الْمَالِ لِنَفْسِي بِشَيْءٍ قَالَا مَعَاذَ اللَّهِ قَالَ أَوْفَقَ حُكْمٌ أَوْ حَقٌّ لِأَحَدٍ مِنَ الْمُسْلِمِينَ فَجَهِلْتُهُ أَوْ ضَعُفْتُ عَنْهُ قَالَا مَعَاذَ اللَّهِ

He^{asws} said: 'Have I^{asws} preferred myself^{asws} with anything from this wealth?' They said, 'Allah^{azwj} Forbid!' He^{asws} said: 'Has there occurred any decision or a right from the Muslims I^{asws} have ignored it, or was weak about it?' They said, 'Allah^{azwj} Forbid!'

قَالَ فَمَا الَّذِي كَرِهْتُمَا مِنْ أَمْرِي حَتَّى رَأَيْتُمَا خِلَافِي قَالَا خِلَافَكَ عُمَرُ بْنُ الْخَطَّابِ فِي الْقِسْمِ إِنَّكَ جَعَلْتَ حَقَّنَا فِي الْقِسْمِ كَحَقِّ غَيْرِنَا وَ سَوَّيْتَ بَيْنَنَا وَ بَيْنَ مَنْ لَا يَمَانِلُنَا فِيمَا أَفَاءَ اللَّهُ تَعَالَى بِأَسْيَافِنَا وَ رِمَاحِنَا وَ أَوْجَفْنَا عَلَيْهِ بِحَيْلِنَا وَ رَجَلِنَا وَ ظَهَرَتْ عَلَيْهِ دَعْوَتُنَا وَ أَخَذْنَاهُ قَسْرًا وَ قَهْرًا مِمَّنْ لَا يَبْرَى الْإِسْلَامَ إِلَّا كَرْهًا

He^{asws} said: 'So what is that which you both disliked from my^{asws} affair until I^{asws} see you both opposing me^{asws}?' They said, 'Umar Bin Al-Khattab has opposed you^{asws} in the distribution. You^{asws} made our rights to be in the distribution like a right of others, and you^{asws} equalised between us and the ones who are not like us regarding what Allah^{azwj} has Legalised by our swords, and our spears, and our attacking upon it by our cavalry and our infantry, and our call prevailed upon it, and we took it forcibly and compulsively from the ones who did not see Al-Islam except unwillingly'.

فَقَالَ عَ أَمَّا مَا دَعَوْتُمُوهُ مِنَ الْإِسْتِشَارَةِ بِكُمَا فَوَ اللَّهِ مَا كَانَتْ لِي فِي الْوَلَايَةِ رَغْبَةٌ وَ لَكِنَّكُمْ دَعَوْتُمُونِي إِلَيْهَا وَ جَعَلْتُمُونِي عَلَيْهَا فَخِفْتُ أَنْ أُزِدَّكُمْ فَتَخْتَلِفَ الْأُمَّةُ فَلَمَّا أَقْضَيْتُ إِلَيْكَ نَظَرْتُ فِي كِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ فَأَمَضَيْتُ مَا دَلَّانِي عَلَيْهِ وَ اتَّبَعْتُهُ وَ لَمْ أُخْتِجْ إِلَى رَأْيِكُمَا فِيهِ وَ لَا رَأْيِي غَيْرِكُمَا

He^{asws} said: 'As for what you have mentioned from the preference with you two, by Allah^{azwj}, there is no desire for me^{asws} regarding the governance, but you called me^{asws} to it, and you made me^{asws} to be upon it. I^{asws} feared that if I^{asws} were to reject you, the community would differ. When it came to me^{asws}, I^{asws} looked into the Book of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}, and I^{asws} implemented what I^{asws} was pointed upon, and I^{asws} followed it, and I^{asws} did not unite to your view regarding it, nor the view of others.

وَ لَوْ وَفَّقَ حُكْمٌ لَيْسَ فِي كِتَابِ اللَّهِ بَيَانُهُ وَ لَا فِي السُّنَّةِ بُرْهَانُهُ وَ اخْتِيجَ إِلَى الْمَشَاوَرَةِ فِيهِ لَشَاوَرْتُكُمَا فِيهِ

And if a decision occurred and there wasn't any explanation for it in the Book of Allah^{azwj} nor any proof of it in the Sunnah, and I^{asws} am needy to the consultation regarding it, I^{asws} will consult both of you regarding it.

وَ أَمَّا الْقِسْمُ وَ الْأَسْوَةُ فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَخْكُمُ فِيهِ بِأَدَى قَدْ وَجَدْتُ أَنَا وَ أَنْتُمَا رَسُولَ اللَّهِ ص يَحْكُمُ بِذَلِكَ وَ كِتَابُ اللَّهِ نَاطِقٌ بِهِ وَ هُوَ الْكِتَابُ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

And as for the distribution (of the money) and the equalisation, that is a decision I^{asws} did not decide in it (with) beginning an innovation. I^{asws} and you both have found Rasool-Allah^{saww} to have decided with that (decision), and the Book of Allah^{azwj} Speaks with it, and it is the Book Which ***Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42].***

وَأَمَّا قَوْلُكُمَا جَعَلَتْ فَيْئَنَا وَمَا أَفَاءَتْهُ سُبُوفُنَا وَرِمَاحُنَا سَوَاءً بَيْنَنَا وَبَيْنَ غَيْرِنَا فَقَلِيلًا سَبَقَ إِلَى الْإِسْلَامِ قَوْمٌ وَنَصَرُوهُ بِسُيُوفِهِمْ وَرِمَاحِهِمْ فَلَمْ يُفَضِّلْهُمْ رَسُولُ اللَّهِ ص فِي الْقَسَمِ وَلَا أَتْرَهُمْ بِالسَّبَقِ

And as for your words, ‘You^{asws} have made our war booty and whatever our swords and spears have legalised to be equal between us and others’, it is ancient. A people preceded to Al-Islam and helped it with their swords and their spears, but Rasool-Allah^{saww} did not give preference to them in the distribution, nor give preference to them for the precedence.

وَاللَّهُ سُبْحَانَهُ مُؤْتِ السَّابِقِ وَالْمُجَاهِدِ يَوْمَ الْقِيَامَةِ أَعْمَالَهُمْ وَلَا لَكُمْ عِنْدِي وَلَا لِعَيْرِكُمَا إِلَّا هَذَا أَخَذَ اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ وَالْهَمْنَا وَإِيَّاكُمْ الصَّبْرَ

And Allah^{azwj} the Glorious will Fulfil for the preceding one and the fighter on the Day of Qiyamah for their deeds, and by Allah^{azwj}, there isn’t for you two in my^{asws} presence, nor for others, except this! May Allah^{azwj} Take our hearts and your hearts to the Truth, and Inspire us and you with the patience’.

ثُمَّ قَالَ رَحِمَ اللَّهُ افْرَأْ رَأَى حَقًّا فَأَعَانَ عَلَيْهِ وَرَأَى جَوْرًا فَرَدَّهُ وَكَانَ عَوْنًا لِلْحَقِّ عَلَى مَنْ خَالَفَهُ.

Then he^{asws} said: ‘May Allah^{azwj} have Mercy on a person who sees a truth and he assists upon it, and sees tyranny and he rejects it, and the supporters of the truth would be against the one who opposes it’.⁷

8- وَرَوَى ابْنُ أَبِي الْحَدِيدِ أَيْضًا عَنِ الطَّبْرِيِّ وَغَيْرِهِ أَنَّ النَّاسَ عَشَوْهُ وَتَكَاثَرُوا عَلَيْهِ يَطْلُبُونَ مُبَايَعَتَهُ وَهُوَ يَأْتِي ذَلِكَ وَيَقُولُ دَعُونِي وَالتَّمِسُوا غَيْرِي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجْهٌ وَآلَوَانٌ لَا تَثْبُتُ عَلَيْهِ الْعُقُولُ وَلَا تَقُومُ لَهُ الْقُلُوبُ

And it is reported by Ibn Abi Al-Hadeed as well from Al-Tabari and others, ‘They overwhelmed him^{asws} and crowded to him^{asws} seeking his^{asws} accepting their allegiance, and he^{asws} was refusing that and saying: ‘Leave me^{asws} and seek someone else. We are facing a matter having perspectives and types for it. Neither will the intellects be affirmed upon it nor will the hearts be able to withstand it’.

قَالُوا لَهُ نَنْشُدُكَ اللَّهُ لَا تَرَى الْفِتْنَةَ أَلَا تَرَى إِلَى مَا حَدَّثَ فِي الْإِسْلَامِ أَلَا تَخَافُ اللَّهَ

They said, ‘We adjure you^{asws} with Allah^{azwj}! Do you^{asws} not see the Fitna? Do you^{asws} not see what innovations Al-Islam has come to? Do you^{asws} not fear Allah^{azwj}?’

فَقَالَ قَدْ أَجَبْتُكُمْ لِمَا أَرَى مِنْكُمْ وَاعْلَمُوا أَيُّ إِنْ أَجَبْتُكُمْ رَبِّتُ بِكُمْ مَا أَعْلَمُ وَ إِنْ تَرَكْتُمُونِي فَإِنَّمَا أَنَا كَأَحَدِكُمْ بَلْ أَنَا أَسْمَعُكُمْ وَأَطُوعُكُمْ لِمَنْ وَلَيْتُمُوهُ أَمْرَكُمْ

⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 7

He^{asws} said: 'I^{asws} have answered you to what I^{asws} see from you, and know that I^{asws}, when I^{asws} have answered you, will be riding with you what I^{asws} know, and if you were to leave me^{asws} (not choose me^{asws} as a caliph), then rather I^{asws} shall be like one of you, but I^{asws} shall be the most listening of you all, and most obedience of you all to the one you place in-charge of your affairs'.

فَقَالُوا مَا نَحْنُ بِمُقَارِقِيكَ حَتَّى تُبَايَعَكَ قَالَ إِنْ كَانَ لَا بُدَّ مِنْ ذَلِكَ فَفِي الْمَسْجِدِ إِنْ بَيَّعْتِي لَا تَكُونُ خَفِيًّا وَلَا تَكُونُ إِلَّا عَنْ رِضَا الْمُسْلِمِينَ وَفِي مَالٍ وَجَمَاعَةٍ

They said, 'We will not be separating until we pledge allegiance to you^{asws}'. He^{asws} said: 'If there is no escape from that, then it shall be in the Masjid that you pledge allegiance to me^{asws}. It cannot happen to be hidden, nor can it happen except from the agreement of the Muslims, and among an assembly and a congregation'.

فَقَامَ وَ النَّاسُ حَوْلَهُ فَدَخَلَ الْمَسْجِدَ وَ انْتَالَ عَلَيْهِ الْمُسْلِمُونَ فَبَايَعُوهُ وَ فِيهِمْ طَلْحَةُ وَ الزُّبَيْرُ

He^{asws} and the people around him^{asws} stood up and he^{asws} entered the Masjid, and the Muslims poured forth to him^{asws} and pledge allegiance to him^{asws}, and among them were Talha and Al-Zubeyr'.

قَالَ وَ رَوَى أَبُو عُثْمَانَ الْجَاهِظُ قَالَ أَرْسَلَ طَلْحَةُ وَ الزُّبَيْرُ إِلَى عَلِيٍّ ع قَبْلَ خُرُوجِهِمَا إِلَى مَكَّةَ مَعَ مُحَمَّدِ بْنِ طَلْحَةَ وَ قَالَا لَا تَقُلْ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ قُلْ لَهُ يَا أَبَا الْحَسَنِ لَقَدْ قَالَ فِيكَ رَأْيُنَا وَ حَابَ ظَنُّنَا أَصْلَحْنَا لَكَ الْأَمْرَ وَ وَطَدْنَا لَكَ الْإِمْرَةَ وَ أَجْلَبْنَا عَلَى عُثْمَانَ حَتَّى قُتِلَ

He (the narrator) said, 'And it is narrated by Abu Usman Al-Jahiz who said, 'Talha and Al-Zubeyr sent a message to Ali^{asws} with Muhammad Bin Talha before their going out to Makkah, and they said, 'Do not say, 'Amir Al-Momineen' to him^{asws}, and say to him^{asws}, 'O Abu Al-Hassan^{asws}!' We have said our view regarding you^{asws}, and our thinking is disappointed in correcting the command to be for you^{asws}, and we had pegged (strengthened) the command for you^{asws}, and we had clamoured against Usman until he was killed.

فَلَمَّا طَلَبَكَ النَّاسُ لِأَمْرِهِمْ جَنَّاكَ وَ أَسْرَعْنَا إِلَيْكَ وَ بَايَعْنَاكَ وَ قُدْنَا إِلَيْكَ أَعْتَقَ الْعَرَبُ وَ وَطِئَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ أَعْقَابَنَا فِي بَيْعَتِكَ حَتَّى إِذَا مَلَكَتْ عَيْنَاكَ اسْتَبَدَّدْتَ بِرَأْيِكَ عَنَّا وَ رَفَضْتَنَا رَفْضَ التَّرِيكَةِ وَ مَلَكَتْ أَمْرُكَ الْأَشْتَرُ وَ حَكِيمُ بْنُ جَبَلَةَ وَ غَيْرُهُمَا مِنَ الْأَعْرَابِ وَ نَزَلَ الْأَمْصَارُ

When the people sought you^{asws} for their affairs, we came to you^{asws} and we were quick to you^{asws}, and we pledged allegiance to you^{asws}, and guided the necks of the Arabs towards you^{asws} and the Emigrants and the Helpers had trampled our heels regarding your^{asws} allegiance until when you^{asws} ruled our necks, your^{asws} disavowing from us appeared, and you^{asws} rejected us a rejection of an intestate spinster, and you made Al-Ashtar and Hakeem Bin Jabalah and others from the Arabs as governors of your^{asws} matters and conflicts of the cities.

فَكُنَّا فِيمَا رَحُونَاهُ مِنْكَ كَمَا قَالَ الْأَوَّلُ

لِرَفْرَاقِ آلِ فَوْقِ رَابِعَةٍ صَلَدَ

فَكُنْتُ كَمُهْرِي الَّذِي فِي سَقَائِهِ

So, we were regarding what we had wished from you^{asws} just as the first one said (a couplet), 'I was like a shrivelled one among his quenchers like a shallow (tree) above the solid hill'.

فَلَمَّا جَاءَهُ مُحَمَّدٌ بْنُ طَلْحَةَ وَ أَبْلَغَهُ ذَلِكَ قَالَ عِ أَذْهَبَ إِلَيْهِمَا فُقِلَ هُمَا فَمَا الَّذِي يُرْضِيكُمَا فَذَهَبَ وَ جَاءَ وَ قَالَ إِنَّهُمَا يَقُولَانِ وَلَّ أَحَدَنَا الْبَصْرَةَ وَ الْآخَرَ الْكُوفَةَ

When Muhammad Bin Talha came to him^{asws} and that reached him^{asws}, he^{asws} said: 'Go to them both and say to them, 'What is that which would please you?' He went and came (back) and said, 'They are saying, 'Make one of us to be in charge of Al-Basra and the other of Al-Kufa'.

فَقَالَ وَ اللَّهُ إِنِّي لَا أَمْنُهُمَا وَ هُمَا عِنْدِي بِالْمَدِينَةِ فَكَيْفَ أَمْنُهُمَا وَ قَدْ وَلَّيْتُهُمَا الْعِرَاقَيْنِ أَذْهَبَ إِلَيْهِمَا فُقِلَ أَيُّهَا الشَّيْخَانِ احْذَرَا مِنَ اللَّهِ وَ نَبِيِّهِ عَلَى أَمْرِهِ وَ لَا تَبْعِيَا لِلْمُسْلِمِينَ غَائِلَةً وَ كَيْدًا وَ قَدْ سَمِعْتُمَا قَوْلَ اللَّهِ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ غُلُوبًا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

He^{asws} said: 'By Allah^{azwj}! I^{asws} am not safe from them while they are in Al-Medina, so how would it be when I^{asws} have made them to be in-charge of the two Iraqi cities? Go to them and say, 'O you two sheykhs! Be careful from Allah^{azwj} and His^{azwj} Prophet^{saww} upon his^{saww} community, not follow the Muslims disastrously and plotting, and you have both heard the Words of Allah^{azwj}: ***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]***'.

فَقَامَ مُحَمَّدٌ بْنُ طَلْحَةَ فَأَتَاهُمَا وَ لَمْ يَعُدْ إِلَيْهِ وَ تَأَخَّرَا عَنْهُ أَيَّامًا ثُمَّ جَاءَاهُ فَاسْتَأْذَنَاهُ فِي الْخُرُوجِ إِلَى مَكَّةَ لِلْعُمْرَةِ فَأُذِنَ لَهُمَا بَعْدَ أَنْ أَحْلَفَهُمَا أَنْ لَا يَنْتَفِضَا بَيْعَتَهُ وَ لَا يُعَدِّرَا بِهِ وَ لَا يَشْتَقَا عَصَا الْمُسْلِمِينَ وَ لَا يُوقِعَا الْفُرْقَةَ بَيْنَهُمْ وَ أَنْ يَعُودَا بَعْدَ الْعُمْرَةِ إِلَى بَيْتِهِمَا بِالْمَدِينَةِ فَحَلَفَا عَلَى ذَلِكَ كُلِّهِ ثُمَّ خَرَجَا فَفَعَلَا مَا فَعَلَا

Muhammad Bin Talha stood up and went to them and did not return to him^{asws}, and they were delayed from him^{asws} for days. Then they both came to him^{asws} and sought his^{asws} permission for the going to Makkah to perform Umrah. He^{asws} permitted for them after he^{asws} made them take an oath that they will not be breaking his^{asws} allegiance nor be treacherous against him^{asws} nor break the stick of the Muslims, nor would they cause divisions between them, and that after the Umrah to their houses at Al-Medina'. They swore an oath upon that, all of it, then they went out and did what they did'.

قَالَ وَ لَمَّا خَرَجَا قَالَ عَلِيٌّ عِ لِأَصْحَابِهِ وَ اللَّهُ مَا يُرِيدَانِ الْعُمْرَةَ وَ إِنَّمَا يُرِيدَانِ الْعُدْرَةَ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

He (the narrator) said, 'And when they went out, Ali^{asws} said to his^{asws} companions: 'By Allah^{azwj}! They are not intending the Umrah, and rather they are intending the betrayal. ***So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]***'.⁸

⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 8

9- ما، الأمايلي للشيخ الطوسي أحمد بن محمد بن موسى بن الصلت عن أحمد بن محمد بن عوف قال حدثنا الحسن بن صالح من كتابه في ربيع الأول سنة ثمان و سبعين و أحمد بن يحيى عن محمد بن عمرو عن عبد الكريم عن القاسم بن أحمد عن أبي الصلت الهروي و قال ابن عوف و حدثنا القاسم بن الحسن الحسيني عن أبي الصلت عن علي بن عبد الله بن النعجة عن أبي سهيل بن مالك عن مالك بن أوس بن الحدثان قال:

(The book) 'Amaali' of the sheykh Al-Tusi – Ahmad Bin Muhammad Bin Musa Bin Al Salt, from Ahmad Bin Muhammad Bin Uqdah who said, 'It was narrated to us by Al Hassan Bin Salih, from his book in Rabbi Al Awwal of the year seventy-eight, and Ahmad Bin Yahya, from Muhammad Bin Amro, from Abdul Kareem, from Al Qasim Bin Ahmad, from Abu Al Salt Al Harwy; and Ibn Uqdah said, 'And it is narrated to us by Al Qasim Bin Al Hassan Al Husayni, from Abu Al Salt, from Ali Bin Abdullah Bin Al Na'jah, from Abi Suheyl Bin Malik, from Malik Bin Aws Bin Al Hadasaan who said,

لَمَّا وُيِّ عَلَى بَنِي أَبِي طَالِبٍ عَ أُسْرِعَ النَّاسُ إِلَى بَيْعَتِهِ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَجَمَاعَةُ النَّاسِ لَمْ يَتَخَلَّفَ عَنْهُ مِنْ أَهْلِ الْفَضْلِ إِلَّا تَفَرَّ بِسِرٍّ خَدَلُوا وَبَايَعَ النَّاسُ

'When Ali^{asws} Bin Abu Talib^{asws} became the ruler, the people were quick to pledge allegiance to him^{asws} – the Emigrants, and the Helpers, and a community of the people. None from the meritorious people stayed back from him^{asws} except a small number. They abandoned, and the people pledged.

وَكَانَ عُثْمَانُ قَدْ عَوَّدَ قُرَيْشًا وَ الصَّحَابَةَ كُلَّهُمْ وَ صُبَّتْ عَلَيْهِمُ الدُّنْيَا صَبًّا وَ أَثَرُ بَعْضِهِمْ عَلَى بَعْضٍ وَ خَصَّ أَهْلَ بَيْتِهِ مِنْ بَنِي أُمَيَّةٍ وَ جَعَلَ لَهُمُ الْبِلَادَ وَ خَوَّهُمْ الْعِبَادَ

And it had so happened that Usman had habituated Quraysh and the companions, all of them, and had poured the world upon them with a pouring, and preferred some of them above the others and specialised his own family members from the clan of Umayya and made the city to be for them and made the servants (of Allah^{azwj}) as their slaves.

فَظَهَرُوا فِي الْأَرْضِ فُسَادًا وَ حَمَلَ أَهْلُ الْجَاهِلِيَّةِ وَالْمُؤَلَّفَةُ قُلُوبُهُمْ عَلَى رِقَابِ النَّاسِ حَتَّى غَلَبُوهُ عَلَى أَمْرِهِ فَأَنكَرَ النَّاسُ مَا رَأَوْا مِنْ ذَلِكَ فَعَاتَبُوهُ فَلَمْ يُعْنِبُهُمْ وَ رَاجَعُوهُ فَلَمْ يَسْمَعْ مِنْهُمْ وَ حَمَلَهُمْ عَلَى رِقَابِ النَّاسِ حَتَّى انْتَهَى إِلَى أَنْ ضَرَبَ بَعْضًا وَ نَقَى بَعْضًا وَ حَرَمَ بَعْضًا

They manifested the corruption in the land and carried the people of the pre-Islamic period and those whose hearts were inclined (by the extra gifts), upon the necks of the (general) people, until they overcame him upon his command. The people disliked what they saw from that and they faulted him. He did not fault them and returned them to him. He did not listen to them and carried them upon the necks of the people until it ended up to him striking some of them and exiling others, and depriving some.

فَرَأَى أَصْحَابُ رَسُولِ اللَّهِ صَ أَنْ يَدْفَعُوهُ وَ قَالُوا إِنَّمَا بَايَعْنَاهُ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَ وَ الْعَمَلِ بِمَا فَحِثُ لَمْ يَفْعَلْ ذَلِكَ لَمْ تَكُنْ لَهُ عَلَيْهِمْ طَاعَةٌ فَافْتَرَقَ النَّاسُ فِي أَمْرِهِ عَلَى خَاذِلٍ وَ قَاتِلٍ

The companions of Rasool-Allah^{saww} viewed that they should push him away and said, 'But rather we had pledged allegiance to him upon the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and the working in accordance to these two. Since he had not done that, there did not happen to be for him any obedience upon them. The people were divided regarding his matter upon abandoning and fighting.

فَأَمَّا مَنْ قَاتَلَ فَرَأَى أَنَّهُ خَالَفَ الْكِتَابَ وَالسُّنَّةَ وَاسْتَأْثَرَ بِالْفَيْءِ وَاسْتَعْمَلَ مَنْ لَا يَسْتَأْهِلُ رَأَوْا أَنَّ جِهَادَهُ جِهَادٌ وَأَمَّا مَنْ خَذَلَهُ فَإِنَّهُ رَأَى أَنَّهُ يَسْتَحِقُّ الْخِذْلَانَ وَ لَمْ يَسْتَوْجِبِ النُّصْرَةَ بِتَرْكِ أَمْرِ اللَّهِ حَتَّى قُتِلَ

As for the one who fought, he viewed that when he (Usman) had opposed the Book and the Sunnah, and gave preference with the war booty, and utilised the undeserving ones, Jihad against him was a Jihad. And as for the one who abandoned him, he viewed that he (Usman) deserved being abandoned and the helping was not obligated, due to him neglecting the Commands of Allah^{azwj} until he was killed.

وَ اجْتَمَعُوا عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَبَايَعُوهُ فَقَامَ وَ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي قَدْ كُنْتُ كَارِهَاً لَهُذِهِ الْوِلَايَةِ يَعْلَمُ اللَّهُ فِي سَمَاوَاتِهِ وَ فَوْقَ عَرْشِهِ عَلَى أُمَّةٍ مُحَمَّدٍ ص حَتَّى اجْتَمَعْتُمْ عَلَى ذَلِكَ فَدَخَلْتُ فِيهِ

And they united upon Ali^{asws} Bin Abu Talib^{asws} and pledged allegiance to him^{asws}. He^{asws} stood and praised Allah^{azwj} and extolled upon Him^{asws} with what He^{azwj} is rightful of, and sent Salawaat upon the Prophet^{saww}, then said: 'As for after, Allah^{azwj} Knows in His^{azwj} skies and above His^{azwj} Throne, I^{asws} had been unwilling to this governance upon the community of Muhammad^{saww} until you united upon that. So, I entered into it.

وَ ذَلِكَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا وَالِإِلهِ إِنِّي أُمِرْتُ مِنْ بَعْدِي أُقِيمَ يَوْمَ الْقِيَامَةِ عَلَى حَدِّ الصَّرَاطِ وَ نَشَرَتْ الْمَلَائِكَةُ صَحِيفَتَهُ فَإِنْ بَخَا فَبَعْدَلِهِ وَ إِنْ جَارَ انْتَقَضَ بِهِ الصَّرَاطُ انْتِقَاضَهُ ثُرَيْلٌ مَا بَيْنَ مَفَاصِلِهِ حَتَّى يَكُونَ بَيْنَ كُلِّ عُضْوٍ وَ عُضْوٍ مِنْ أَعْضَائِهِ مَسِيرَةٌ مِائَةِ عَامٍ يَخْرُقُ بِهِ الصَّرَاطُ فَأَوَّلُ مَا يَلْقَى بِهِ النَّارَ أَنْفُهُ وَ خُرٌّ وَجْهِهِ

And that is because I^{asws} have heard Rasool-Allah^{saww} saying: 'But rather, there will be ones in-charge of the affairs of my^{saww} community from after me^{saww}. I^{saww} shall stand on the Day of Qiyamah upon a border of the Bridge, and the Angels shall publicise his book. If he attains salvation, it would be due to his justice, and if he is tyrannous, the Bridge would break with him with a breaking, removing what is between his joints until there happens to be between every part from a part of his limbs, a travel distance of one hundred years. The Bridge would break up with him. The first of what would be thrown with into the Fire, would be his nose and heat of his face.

وَ لَكِنِّي لَمَّا اجْتَمَعْتُمْ عَلَيَّ نَظَرْتُ فَلَمْ يَسْعَنِ رَدُّكُمْ حَيْثُ اجْتَمَعْتُمْ أَقُولُ مَا سَمِعْتُمْ وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ

But, when you are united upon me^{asws}, I^{asws} considered, and there was no leeway for me^{asws} to reject you all when you were united. I^{asws} have said what you have heard, and I^{asws} seek Forgiveness of Allah^{azwj} and for you all!

فَقَامَ إِلَيْهِ النَّاسُ فَبَايَعُوهُ فَأَوَّلُ مَنْ قَامَ فَبَايَعَهُ طَلْحَةُ وَ الزُّبَيْرُ ثُمَّ قَامَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ سَائِرُ النَّاسِ حَتَّى بَايَعَهُ النَّاسُ وَ كَانَ الَّذِي يَأْخُذُ عَلَيْهِمُ الْبَيْعَةَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبُو الْهَيْثَمِ بْنُ التَّيَّهَانِ وَ هُمَا يَقُولَانِ تُبَايِعُكُمْ عَلَى طَاعَةِ اللَّهِ وَ سُنَّةِ رَسُولِهِ ص وَ إِنْ لَمْ تَفِ لَكُمْ فَلَا طَاعَةَ لَنَا عَلَيْكُمْ وَ لَا بَيْعَةَ فِي أَعْنَاقِكُمْ وَ الْقُرْآنُ إِمَامُنَا وَ إِمَامُكُمْ

The people stood up to him^{asws} and pledged allegiance to him^{asws}. The first ones to stand were Talha and Al-Zubeyr. Then the Emigrants and the Helpers stood up, and rest of the people until the people had pledged allegiance to him^{asws}, and the one who was taking the allegiance upon them was Ammar Bin Yasser, and Abu Al-Haysam Bin Al-Tayhan, and they

were both saying, 'We pledge allegiance to you^{asws} upon obedience of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}, and we are not loyal to you all, then there is neither obedience to us upon you all nor any allegiance in your necks, and the Quran is in front of us and in front of you all'.

ثُمَّ انْتَفَت عَلَيَّ ع عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ هُوَ عَلَى الْمِنْبَرِ وَ هُوَ يَقُولُ أَلَا لَا يَقُولُ رِجَالٌ مِنْكُمْ عَدَاً قَدْ عَمَرْتُهُمُ الدُّنْيَا فَاتَّخَذُوا الْعَقَارَ وَ فَحَرُّوا الْأَنْهَارَ وَ رَكَبُوا الْحَيَوَلُ الْفَارِهَةَ وَ اتَّخَذُوا الْوَصَائِفَ الرُّوْقَةَ فَصَارَ ذَلِكَ عَلَيْهِمْ عَاراً وَ شَرَاراً إِنْ لَمْ يَغْفِرْ لَهُمُ الْعَفَّارُ إِذَا مُيَعُوا مَا كَانُوا فِيهِ وَ صَيَّرُوا إِلَى حُقُوقِهِمُ الَّتِي يَعْلَمُونَ يَقُولُونَ حَرَمْنَا ابْنَ أَبِي طَالِبٍ وَ ظَلَمْنَا حُقُوقَنَا

Then Ali^{asws} turned to his^{asws} right and to his^{asws} left while he^{asws} was upon the pulpit, and he^{asws} said: 'Indeed! Men from you should not be saying tomorrow that the world had inundated them, so they took and estates, and burst the rivers, and rode the nimble horses, and took the descriptive hallways, so that became a shame upon them and a dishonour, if the Forgiven does not Forgive them, when they were prevented what they were in, and they came to their rights which they were knowing, saying, 'The son^{asws} of Ibn Abu Talib^{asws} has deprived us and has been unjust without rights'.

وَ نَسْتَعِينُ بِاللَّهِ وَ نَسْتَغْفِرُهُ وَ أَمَّا مَنْ كَانَ لَهُ فَضْلٌ وَ سَابِقَةٌ مِنْكُمْ فَإِنَّمَا أَجْرُهُ فِيهِ عَلَى اللَّهِ فَمَنْ اسْتَجَابَ لِلَّهِ وَ دَخَلَ فِي دِينِنَا وَ اسْتَقْبَلَ قِبَلَنَا وَ أَكَلَ دَيْحِخَتَنَا فَقَدْ اسْتَوْجَبَ حُقُوقَ الْإِسْلَامِ وَ حُدُودَهُ

And we seek Assistance of Allah^{azwj} and seek His^{azwj} Forgiveness. And as for the one from you who had merits and precedence, then rather his Recompense regarding it is upon Allah^{azwj}. The one who answers to Allah^{azwj} and His^{azwj} Rasool^{saww} and enters into our religion, and faces to our Qiblah, and eats our slaughter, so it obligates the rights of Al-Islam and its legal punishments.

فَأَنْتُمْ أَيُّهَا النَّاسُ عِبَادُ اللَّهِ الْمُسْلِمُونَ وَ الْمَالُ مَالُ اللَّهِ يُقَسَّمُ بَيْنَكُمْ بِالسَّوِيَّةِ وَ لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِالتَّقْوَى وَ لِلْمُتَّقِينَ عِنْدَ اللَّهِ خَيْرُ الْجَزَاءِ وَ أَفْضَلُ الثَّوَابِ لَمْ يَجْعَلِ اللَّهُ الدُّنْيَا لِلْمُتَّقِينَ جَزَاءً وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

So, you, O you people, servants of Allah^{azwj}, the Muslims! And the wealth is wealth of Allah^{azwj}. It will be distributed between you all with the equality, and there wouldn't be any preference for anyone upon anyone except with the piety, and for the pious, in the Presence of Allah^{azwj}, is the best Recompense, and the superior Rewards. Allah^{azwj} has not Made the world to be for the pious as a Recompense, **and what is in the Presence of Allah is better for the righteous [3:198]**.

وَ إِذَا كَانَ عَدَاً فَاعْدُوا فَإِنَّ عِنْدَنَا مَالاً اجْتَمَعَ فَلَا يَتَخَلَّفُ أَحَدٌ كَانَ فِي عَطَاءٍ أَوْ لَمْ يَكُنْ إِذَا كَانَ مُسْلِمًا حُرّاً احْضَرُوا رَحِمَكُمُ اللَّهُ

And when it will be tomorrow, then come in the morning, for there is wealth gathered in our possession. No one should stay behind, whether he was in awards or did not happen to be so, when he was a free Muslim, he should be present. May Allah^{azwj} have Mercy on you all!'

فَاجْتَمِعُوا مِنَ الْغَدِ وَ لَمْ يَتَخَلَّفْ عَنْهُ أَحَدٌ فَقَسَمَ بَيْنَهُمْ ثَلَاثَةَ دَنَانِيرَ لِكُلِّ إِنْسَانٍ الشَّرِيفِ وَ الْوَضِيعِ وَ الْأَحْمَرِ وَ الْأَسْوَدِ وَ لَمْ يُفْضَلْ أَحَدٌ وَ لَمْ يَتَخَلَّفْ عَنْهُ أَحَدٌ إِلَّا هَؤُلَاءِ الرِّقَطُ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدُ اللَّهِ بْنُ عَمَرَ وَ سَعِيدُ بْنُ الْعَاصِ وَ مَرْوَانُ بْنُ حَكَمٍ وَ نَاسٌ مَعَهُمْ

They gathered from the early morning, and no one stayed back from him it. He^{asws} distributed between them, three Dinars each, for every person – the noble and the ignoble, and the red and the black, and he^{asws} did not prefer (give more) to anyone, and no one stayed back except that group of Talha, and Al-Zubeyr, and Abdullah Bin Umar, and Saeed Bin Al-Aas, and Marwan Bin Hakam, and some people with them.

فَسَمِعَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَهُوَ كَاتِبٌ عَلَى بَنِي أَبِي طَالِبٍ عَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَهُوَ يَقُولُ لِلزُّبَيْرِ وَطَلْحَةَ وَ سَعِيدَ بْنِ الْعَاصِ لَقَدْ التَّقْتُ إِلَى زَيْدِ بْنِ ثَابِتٍ فَقُلْتُ لَهُ إِنَّكَ أَغْنِي وَ اسْمَعِي يَا جَارَةَ فَقَالَ لَهُ عُيَيْدُ اللَّهِ يَا سَعِيدَ بْنَ الْعَاصِ وَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ أَكْثَرُهُمْ لِلْحَقِّ كَارِهِونَ

Ubeydullah Bin Abu Rafie was heard, and he was a scribe of Ali^{asws} Bin Abu Talib^{asws}, Abdullah Bin Al-Zubeyr, and he was saying to Al-Zubeyr and Talha and Saeed Bin Al-Aas, and he had turned towards Zayd Bin Sabit. So I said to him, 'You mean me and making the neighbour listen'. Ubeydullah said to him, 'O Saeed Bin Al-Aas, and Abdullah Bin Al-Zubeyr! Allah^{azwj} is Saying in His^{azwj} Book: **but most of you were averse to the Truth [43:78]**'.

قَالَ عُيَيْدُ اللَّهِ فَأَخْبَرْتُ عَلِيًّا فَقَالَ لَيْنَ سَلِمْتُ لِأَجْلَتِهِمْ عَلَى الطَّرِيقِ قَاتَلَ اللَّهُ ابْنَ الْعَاصِ لَقَدْ عَلِمَ فِي كَلَامِي أَنِّي أُرِيدُهُ وَ أَصْحَابُهُ بِكَلَامِي وَ اللَّهُ الْمُسْتَعَانُ

Ubeydullah said, 'I informed Ali^{asws}. He^{asws} said; 'If they were to submit, I^{asws} shall carry them upon the path. May Allah^{azwj} Curse Ibn Al-Aas! He has known in my^{asws} speech I^{asws} intended him and his companions with my^{asws} speech. And Allah^{azwj} is the Helper'.

قَالَ مَالِكُ بْنُ أَوْسٍ وَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ أَكْثَرَ مَا يَسْكُنُ الْفَنَاءَ فَبَيْنَا نَحْنُ فِي الْمَسْجِدِ بَعْدَ الصُّبْحِ إِذْ طَلَعَ الزُّبَيْرُ وَ طَلْحَةُ فَجَلَسَا نَاحِيَةَ عَنْ عَلِيٍّ عَ ثُمَّ طَلَعَ مَرْوَانُ وَ سَعِيدُ وَ عَبْدِ اللَّهِ بْنُ الزُّبَيْرِ وَ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَجَلَسُوا وَ كَانَ عَلِيُّ عَ جَعَلَ عَمَّارَ بْنَ يَاسِرٍ عَلَى الْخَيْلِ

Malik Bin Aws said, 'And Ali^{asws} Bin Abu Talib^{asws} used to frequently calm the ones present. While we were in the Masjid after the morning, when Al-Zubeyr and Talha emerged. They sat in a corner away from Ali^{asws}. Then Marwan and Saeed and Abdullah Bin Al-Zubeyr, and Al-Miswar Bin Makhramah emerged, and they sat, and Ali^{asws} had made Ammar Bin Yasser in-charge upon the horses.

فَقَالَ لِأَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ وَ خَالِدِ بْنِ زَيْدِ أَبِي أَيُّوبَ وَ لِأَبِي حَيَّةَ وَ لِرِفَاعَةَ بْنِ رَافِعٍ فِي رِحَالٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص قُومُوا إِلَى هَؤُلَاءِ الْقَوْمِ فَإِنَّهُ بَلَعْنَا عَنْهُمْ مَا نَكْرَهُ مِنْ خِلَافِ أَمِيرِ الْمُؤْمِنِينَ إِمَامِهِمْ وَ الطَّغْيِ عَلَيْهِ وَ قَدْ دَخَلَ مَعَهُمْ قَوْمٌ مِنْ أَهْلِ الْجَفَاءِ وَ الْعَدَاوَةِ فَإِنَّهُمْ سَيَحْمِلُونَهُمْ عَلَى مَا لَيْسَ مِنْ رَأْيِهِمْ

He said to Abu Al-Haysam Bin Al-Tayham and to Khalid Bin Zayd Abu Ayoub and to Abu Hayyah and to Rafa'at Bin Rafie, among men from the companions of Rasool-Allah^{saww}, 'Arise to those people, for it has reached us from that what we dislike, from the opposition to Amir Al-Momineen^{asws}, their Imam^{asws}, and the stabbing (taunting) upon him^{asws}, and there have entered to be with them, and group from the people of disloyalty and the enmity. They have carried them upon what isn't from their views'.

فَقَالَ فَقَامُوا وَ قُمْنَا مَعَهُمْ حَتَّى جَلَسُوا إِلَيْهِمْ فَتَكَلَّمَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ فَقَالَ إِنَّ لَكُمْ لِقَدَمًا فِي الْإِسْلَامِ وَ سَابِقَةً وَ قَرَابَةً مِنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ بَلَّغْنَا عَنْكُمْ طَعْنَ وَ سَخَطَ لِأَمِيرِ الْمُؤْمِنِينَ فَإِنْ يَكُنْ أَمْرٌ لَكُمَا خَاصَّةً فَعَاتِبَا ابْنَ عَمَّتِكُمَا وَ إِمَامَكُمَا وَ إِنْ كَانَ نَصِيحَةً لِلْمُسْلِمِينَ فَلَا تُؤَخِّرَاهُ عَنْهُ وَ نَحْنُ عَوْنٌ لَكُمَا فَقَدْ عَلِمْتُمَا أَنَّ بَنِي أُمَيَّةَ لَنْ تَنْصَحَكُمَا أَبَدًا وَ قَدْ عَرَفْتُمَا

He (the narrator) said, 'They stood up and we stood up with them, until they sat to them. Abu Al-Haysam Bin Al-Tayhan spoke, he said, 'For you is the oldness in Al-Islam and precedence, and relationship from Amir Al-Momineen^{asws}, and it has reached us from you taunts and anger towards Amir Al-Momineen^{asws}. So, if the matter happens to be for you two in particular, then reproach the son^{asws} of your uncle and your Imam^{asws}; and if it was an advice to the Muslims, then do not keep it back from him^{asws}. And we are supporters of you two, and you have known that the clan of Umayya will never advise you two ever, and you have known (that)'.

وَ قَالَ أَحْمَدُ عَرَفْتُمْ عَدَاوَتَهُمْ لَكُمَا وَ قَدْ شَرَكْتُمَا فِي دَمِ عُثْمَانَ وَ مَا لَأَتَمَّا فَسَكَتَ الزُّبَيْرُ وَ تَكَلَّمَ طَلْحَةُ فَقَالَ افْرُغُوا جَمِيعًا مِمَّا تَقُولُونَ فَإِنِّي قَدْ عَرَفْتُ أَنَّ فِي كُلِّ وَاحِدٍ مِنْكُمْ خُطْبَةً

And Ahmad said, 'You know of their enmity towards you two, and they have participated you in the blood of Usman, and (although) you had not'. Al-Zubeyr was silent, and Talha spoke. He said, 'Free yourselves altogether from what you are saying, for I have recognised that in each one of you, there is a sermon'.

فَتَكَلَّمَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ فَحَجَدَ اللَّهُ وَ أَنْتَنِي عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ قَالَ أَنْتُمَا صَاحِبَا رَسُولِ اللَّهِ ص وَ قَدْ أُعْطِيتُمَا إِمَامَكُمَا لِلطَّاعَةِ [الطَّاعَةِ] وَ الْمُنَاصَحَةِ وَ الْعَهْدِ وَ الْمِيثَاقِ عَلَى الْعَمَلِ بِطَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِهِ وَ أَنْ يَجْعَلَ كِتَابَ اللَّهِ

Ammar Bin Yasser, may Allah^{azwj} have Mercy on him, spoke. He praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawaat upon the Prophet^{saww}, and said: 'You are both companions of Rasool-Allah^{saww}, and you have given your Imam^{asws} the obedience, and the advising, and the pact and the covenant upon the working with the obedience to Allah^{azwj} and obedience to His^{azwj} Rasool^{saww}, and to make the Book of Allah^{azwj} (the priority)'.

قَالَ أَحْمَدُ وَ جَعَلَ كِتَابَ اللَّهِ إِمَامًا فَفِيمَ السَّخَطُ وَ الْغَضَبُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَغَضِبَ الرَّجَالُ لِلْحَقِّ انْصُرَا نَصْرَكُمَا اللَّهُ

Ahmad (a reporter) said, '(Ammar said), 'And make the Book of Allah^{azwj} an Imam. From where is the rage and anger against Ali^{asws} Bin Abu Talib^{asws}? The men got angered for the truth. Help him^{asws}, Allah^{azwj} will Help you'.

فَتَكَلَّمَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ لَقَدْ تَهَذَّبْتَ يَا أَبَا الْبَيْظَانَ فَقَالَ لَهُ عَمَّارٌ يَا أَبَا عَبْدِ اللَّهِ أَنْشُدَكَ اللَّهَ أَنْ تَسْمَعَ قَوْلَ مَنْ رَأَيْتَ فَإِنَّكُمْ مَعْشَرَ الْمُهَاجِرِينَ لَمْ يَهْلِكْ مِنْ هَلَكٍ مِنْكُمْ حَتَّى اسْتَدْخَلَ فِي أَمْرِ الْمُؤَلَّفَةِ قُلُوبُهُمْ

Abdullah Bi Al-Zubeyr spoke, he said, 'You are getting scared, O Abu Al-Yaqzan!' Ammar said to him, 'What is the matter with you getting involved like this, O frowning one!' Then he instructed with him, and he had to go out.

فَقَامَ الزُّبَيْرُ فَقَالَ عَجَلْتُ يَا أَبَا الْبَيْظَانَ عَلَى ابْنِ أَخِيكَ رَحِمَكَ اللَّهُ فَقَالَ عَمَّارٌ يَا أَبَا عَبْدِ اللَّهِ أَنْشُدَكَ اللَّهَ أَنْ تَسْمَعَ قَوْلَ مَنْ رَأَيْتَ فَإِنَّكُمْ مَعْشَرَ الْمُهَاجِرِينَ لَمْ يَهْلِكْ مِنْ هَلَكٍ مِنْكُمْ حَتَّى اسْتَدْخَلَ فِي أَمْرِ الْمُؤَلَّفَةِ قُلُوبُهُمْ

Al-Zubeyr stood up and said, 'You were hasty, O Abu Al-Yaqzan, upon the son of your brother, man Allah^{azwj} have Mercy on you!' Ammar said, 'O Abu Abdullah! I adjure you with Allah^{azwj}! Have you heard the words of the one you saw, for you are the community of Emigrants. No dying one from you dies until he includes in his matter, the ones inclined of their hearts'.

فَقَالَ الرَّبِيعُ مَعَاذَ اللَّهِ أَنْ نَسْمَعَ مِنْهُمْ فَقَالَ عَمَّارٌ وَاللَّهِ يَا أَبَا عَبْدِ اللَّهِ لَوْ لَمْ يَبْقَ أَحَدٌ إِلَّا خَالَفَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ لَمَّا خَالَفْتُهُ وَلَا زَالَتْ يَدِي مَعَ يَدِهِ وَ ذَلِكَ لِأَنَّ عَلِيًّا لَمْ يَزَلْ مَعَ الْحَقِّ مُنْذُ بَعَثَ اللَّهُ نَبِيَّهٗ صَ فَإِنِّي أَشْهَدُ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُفْضَلَ عَلَيْهِ أَحَدًا

Al-Zubeyr said, 'Allah^{azwj} Forbid, if we listen from them'. Ammar said, 'By Allah^{azwj}! Even if there does not remain anyone except the opponents of Ali^{asws} Bin Abu Talib^{asws}, I would not oppose him^{asws}, and my hand will not cease to be with his^{asws} hand, and that is because Ali^{asws} has not ceased to the with the truth since Allah^{azwj} Sent His^{azwj} Prophet^{saww}. I testify that it is not befitting for anyone he^{asws} be preferred upon by anyone (else)'.

فَاجْتَمَعَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبُو الْهَيْثَمِ وَ رِفَاعَةُ وَ أَبُو أَيُّوبَ وَ سَهْلُ بْنُ حُنَيْنٍ فَتَشَاوَرُوا أَنْ يَرْكَبُوا إِلَى عَلِيٍّ عَ بِالقَنَاةِ فَيُخْبِرُوهُ بِخَبَرِ الْقَوْمِ فَرَكِبُوا إِلَيْهِ فَأَخْبَرُوهُ بِاجْتِمَاعِ الْقَوْمِ وَ مَا هُمْ فِيهِ مِنْ إِظْهَارِ الشُّكْوَى وَ التَّعْظِيمِ لِقَتْلِ عُثْمَانَ

Ammar Bin Yasser, and Abu Al-Haysam, and Rifa'at, and Abu Ayoub, and Sahl Bin Huneyf gathered and consulted that they ride to Ali^{asws} and inform him^{asws} the news of the group. They rode to him^{asws} and informed him^{asws} of the gathering of the group and what they were in, from the manifesting the complaints and magnifying the killing of Usman.

وَ قَالَ لَهُ أَبُو الْهَيْثَمِ يَا أَمِيرَ الْمُؤْمِنِينَ انْظُرْ فِي هَذَا الْأَمْرِ فَزَكَيْتَ بَعْلَةَ رَسُولِ اللَّهِ صَ وَ دَخَلَ الْمَدِينَةَ وَ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ اجْتَمَعَ أَهْلُ الْخَيْرِ وَ الْفَضْلِ مِنَ الصَّحَابَةِ وَ الْمُهَاجِرِينَ فَقَالُوا لِعَلِيٍّ عَ إِنَّهُمْ قَدْ كَرِهُوا الْأُسُوءَةَ وَ طَلَبُوا الْأَثَرَةَ وَ سَخَطُوا لِدَلِيلِكَ

And Abu Al-Haysam said to him^{asws}, 'O Amir Al-Momineen^{asws}! Look into this matter'. He^{asws} rode the mule of Rasool-Allah^{saww} and entered Al-Medina and ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and the people of goodness, and the merit, from the companions and the Emigrants, gathered. They said to Ali^{asws}, 'They have disliked the equality and are seeking the preference, and they are annoyed due to that'.

فَقَالَ عَلِيٌّ عَ لَيْسَ لِأَحَدٍ فَضْلٌ فِي هَذَا الْمَالِ هَذَا كِتَابُ اللَّهِ بَيْنَنَا وَ بَيْنَكُمْ وَ نَبِيُّكُمْ مُحَمَّدٌ صَ وَ سِيرَتُهُ ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ الْأَنْصَارِ أَ تَمْنُونَ عَلَيَّ بِإِسْلَامِكُمْ بَلْ لِلَّهِ وَ رَسُولِهِ الْمَنْ عَلَيْكُمْ إِنَّ كُنْتُمْ صَادِقِينَ

Ali^{asws} said: 'And there wouldn't be any preference in this wealth. This is the Book of Allah^{azwj} between us and you all, and your Prophet^{saww} and his^{saww} Seerah (mannerisms)'. Then he^{asws} shouted at the top of his^{asws} voice: 'O community of the Helpers! Are you conferring a favour upon me^{asws} by your Islam? But, Allah^{azwj} and His^{azwj} Rasool^{saww} are the ones Conferring upon you all, if you were truthful'.

وَ قَالَ أَحْمَدُ أَمْتُونَ عَلَى اللَّهِ بِإِسْلَامِكُمْ أَنَا أَبُو الْحَسَنِ الْقُرْ وَ نَزَلَ عَنِ الْمُنْبَرِ وَ جَلَسَ نَاحِيَةَ الْمَسْجِدِ وَ بَعَثَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ فَدَعَاهُمَا ثُمَّ قَالَ لَكُمَا أَلَمْ تَأْتِيَانِي وَ تُبَايِعَانِي طَائِعِينَ غَيْرَ مُكْرَهَيْنِ فَمَا أَنْكَرْتُمَا أَ جَوَزَ فِي حُكْمٍ أَوْ اسْتِثْنَا فِي بَعْزٍ قَالَا لَا

Ahmad (a reporter) said, '(He^{asws} said): 'Are you conferring a favour upon Allah^{azwj} with your Islam? I^{asws} am Abu Al-Hassan^{asws} the leader!' And he^{asws} descended from the pulpit and sat in a corner of the Masjid, and sent a message to Talha and Al Zubeyr and called them both, then said to them: 'Did you two not come to me^{asws} and pledged allegiances to me^{asws} willing without being forced? So, what are you disliking? Am I^{asws} being tyrannous in any decision, or preferring myself^{asws} in the war booty?' They said, 'No'.

قَالَ أَوْ فِي أَمْرِ دَعَوْتِنَا إِلَيْهِ مِنْ أَمْرِ الْمُسْلِمِينَ فَقَصَرْتُ عَنْهُ قَالَا مَعَادَ اللَّهِ قَالَ فَمَا الَّذِي كَرِهْتُمَا مِنْ أَمْرِي حَتَّى رَأَيْتُمَا خِلَافِي

He^{asws} said: 'Or have you called me^{asws} regarding a matter from the matters of the Muslims, and I^{asws} have been deficient from it?' They said, 'Allah^{azwj} Forbid, no'. He^{asws} said: 'So, what is that which you two are disliking from my^{asws} matter to the extent that I^{asws} you both opposing me^{asws}?'

قَالَا خِلَافَكَ عُمَرُ بْنُ الْخَطَّابِ فِي الْقَسَمِ وَ انْتِقَاصِنَا حَقَّنَا مِنَ الْفِيءِ جَعَلْتَ حَقَّنَا فِي الْإِسْلَامِ كَحَقِّ غَيْرِنَا فِيمَا أَفَاءَ اللَّهُ عَلَيْنَا بِسُيُوفِنَا مِمَّنْ هُوَ لَنَا فِيءٌ فَسَوَّيْتَ بَيْنَنَا وَ بَيْنَهُمْ

They said, 'Umar Bin Al-Khattab opposed you^{asws} in the distribution and our demand is our right from the war booty. You^{asws} have made our share in Al-Islam to be like a share of others in what Allah^{azwj} has Legalised upon us by our swords, from what He^{azwj} has Conferred to us in the war booty, but you^{asws} equalised between us and them'.

فَقَالَ عَلِيُّ عَ اللَّهُ أَكْبَرُ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأُشْهِدُ مَنْ حَضَرَ عَلَيْهِمَا أَمَّا مَا ذَكَرْتُمَا مِنَ الْإِسْتِثْنَاءِ فَوَ اللَّهُ مَا كَانَتْ لِي فِي الْوَلَايَةِ رَغْبَةٌ وَلَا لِي فِيهَا حُبَّةٌ وَلَكِنَّكُمْ دَعَوْتُمُونِي إِلَيْهَا وَ حَمَلْتُمُونِي عَلَيْهَا فَكَرِهْتُ خِلَافَكُمْ

Ali^{asws} said: 'Allah^{azwj} is the Greatest! I^{asws} keep you as witness and the I^{asws} keep the ones present as witness upon them both! Did you both not mention of the preferring? By Allah^{azwj}! There was no desire for me^{asws} regarding the governance, nor was there any love for me^{asws} regarding it, but you invited me^{asws} to it, and carried me^{asws} upon it. I^{asws} disliked opposing you.

فَلَمَّا أَقْبَضْتُ إِلَيَّ نَظَرْتُ إِلَى كِتَابِ اللَّهِ وَ مَا وَضَعَ وَ أَمَرَ فِيهِ بِالْحُكْمِ وَ قَسَمَ وَ سَمَّ رَسُولُ اللَّهِ ص فَأَمَضْنِيهِ وَ لَمْ أَحْتَجْ فِيهِ إِلَى رَأْيِكُمَا وَ دُخُولِكُمَا مَعِي وَ لَا غَيْرِكُمَا وَ لَمْ يَقَعْ أَمْرٌ جَهْلُهُ فَأَتَقَوَّى فِيهِ بِرَأْيِكُمَا وَ مَشُورَتِكُمَا

But when it came to me^{asws}, I^{asws} looked into the Book of Allah^{azwj} and what had been Placed, and I^{asws} instructed regarding it with the judgment and distributed accordingly, and the Sunnah of Rasool-Allah^{saww}, and I^{asws} implemented it, and I^{asws} was not needy in it to your view and to include you two with me^{asws}, nor others; and there did not occur any matter I^{asws} was ignorant of so I^{asws} could have been strengthened in it with your views and your consultations.

وَلَوْ كَانَ ذَلِكَ لَمْ أَرْغَبْ عَنْكُمْ وَلَا عَنْ غَيْرِكُمْ إِذَا لَمْ يَكُنْ فِي كِتَابِ اللَّهِ وَ لَا فِي سُنَّةِ نَبِيِّنَا ص فَأَمَّا مَا كَانَ فَلَا يُخْتَلَفُ فِيهِ إِلَى أَحَدٍ وَ أَمَّا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأُسُوءَةِ فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكُمُ أَنَا فِيهِ وَ وَجَدْتُ أَنَا وَ أَنْتُمَا قَدْ جَاءَ بِهِ مُحَمَّدٌ ص مِنْ كِتَابِ اللَّهِ فَلَمْ أَحْتَجْ فِيهِ إِلَيْكُمَا

And had that been so, I^{asws} would not have turned away from you both, nor from the others, when there did not happen to be in the Book of Allah^{azwj} nor in the Sunnah of our

Prophet^{saww}. As for whatever has happened, there was no need regarding it to anyone. And as for what you mentioned from the matter of equality, that is a matter I^{asws} did not judge regarding it, and I^{asws} and you both have found that Muhammad^{saww} came with it from the Book of Allah^{azwj}. Therefore, I^{asws} was not needy to you two regarding it.

قَدْ فَرَعَ مِنْ قَسَمِهِ كِتَابُ اللَّهِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

It has already been Decided by the Book of Allah^{azwj} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42].**

وَأَمَّا قَوْلُكُمَا جَعَلْنَا فِيهِ كَمَنْ ضَرَبْنَاهُ بِأَسْيَافِنَا وَأَفَاءَ اللَّهُ عَلَيْنَا وَقَدْ سَبَقَ رِجَالٌ رِجَالًا فَلَمْ يَضْرِبْهُمْ وَلَمْ يَسْتَأْذِنْهُمْ عَلَيْهِمْ مَنْ سَبَقَهُمْ، لَمْ يَضْرِبْهُمْ حِينَ اسْتَجَابُوا لِرَبِّهِمْ وَاللَّهُ مَا لَكُمْ وَلَا لِعِزِّكُمْ إِلَّا ذَلِكَ أَلْهَمَنَا اللَّهُ وَإِيَّاكُمْ الصَّبْرَ عَلَيْهِ

And as for your words, ‘You^{asws} have made us in it to be like the ones we had struck without swords, and Allah^{azwj} has Legalised upon us’, men (and) men have preceded, and they did not strike them, and they were not preferred upon by the ones who had preceded them. It did not harm them when they answered to their Lord^{azwj}. By Allah^{azwj}! There is nothing for you and for others except that. May Allah^{azwj} Inspire us and you all with the patience’.

فَذَهَبَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَتَكَلَّمُ فَأَمَرَ بِهِ فُوجِحَتْ عُنُقُهُ وَأُخْرِجَ مِنَ الْمَسْجِدِ فَخَرَجَ وَهُوَ يَصِيحُ وَيَقُولُ ارْجُدْ إِلَيْهِ بَيْعَتَهُ

Abdullah Bin Al-Zubeyr went on to speak, and he^{asws} instructed with him, and his neck was pained, and he was thrown out from the Masjid. He went out and he was shouting and saying, ‘I return his^{asws} allegiance back to him^{asws}!’

فَقَالَ عَلِيٌّ ع لَسْتُ مُخْرِجُكُمْ مِنْ أَمْرِ دَخَلْتُمْ فِيهِ وَلَا مُدْخِلُكُمْ فِي أَمْرِ خَرَجْتُمْ مِنْهُ فَقَامَا عَنْهُ وَقَالَا أَمَا إِنَّهُ لَيْسَ عِنْدَنَا أَمْرٌ إِلَّا الْوَفَاءُ

Ali^{asws} said: ‘There is no exit for you both from a matter you have entered into, nor an entry for you in a matter you are exiting from it’. They both stood up from him^{asws} and said, ‘There is no matter with us except the loyalty’.

قَالَ فَقَالَ ع رَحِمَ اللَّهُ عَبْدًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ أَوْ رَأَى جَوْرًا فَزَدَهُ وَكَانَ عَوْنًا لِلْحَقِّ عَلَى مَنْ خَالَفَهُ.

He (the narrator) said, ‘He^{asws} said: ‘May Allah^{azwj} have Mercy on a servant who sees the truth and supports upon it, or sees a tyranny and rejects it, and a supporter of the truth would be against the one who opposes it’.⁹

10- الْكَافِيَةُ لِإِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنِ الْحُسَيْنِ بْنِ عِيسَى عَنْ زَيْدٍ عَنْ أَبِيهِ قَالَ حَدَّثَنَا أَبُو مُيْمُونَةَ عَنْ أَبِي بَشِيرٍ الْعَائِذِيِّ قَالَ: كُنْتُ بِالْمَدِينَةِ حِينَ قُتِلَ عُثْمَانُ فَاجْتَمَعَ الْمُهَاجِرُونَ فِيهِمْ طَلْحَةُ وَالزُّبَيْرُ فَأَتَوْا عَلِيًّا ع فَقَالُوا يَا أَبَا الْحَسَنِ هَلُمَّ تُبَايِعْكَ قَالَ لَا حَاجَةَ لِي فِي أَمْرِكُمْ أَنَا بِمَنِ اخْتَرْتُمْ رَاضٍ قَالُوا مَا نَحْتَارُ غَيْرَكَ وَاخْتَلَفُوا إِلَيْهِ بَعْدَ قَتْلِ عُثْمَانَ مَرَارًا.

(The book) ‘Al Kafiya Al Ibtal Al Tawbah Al Khatiya’ of sheykh Al Mufeed – From Al Husayn Bi Isa, from Zayd, from his father who said, ‘It is narrated to us by Aby Maymouna, from Abu Bashir Al Aizy who said,

⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 9

'I was at Al-Medina when Usman was killed. The Emigrants gathered, among them were Talha and Al-Zubeyr. They came to Ali^{asws} and said, 'O Abu Al-Hassan^{asws}! Come, we shall pledge allegiances to you^{asws}'. He^{asws} said: 'There is no need for me^{asws} regarding your command. I^{asws} will be pleased with the one you will choose'. They said, 'We will not choose other than you^{asws}', and they came and went to him^{asws} repeatedly after the killing of Usman".¹⁰

11- وَ عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ عَنْ أَبِي أَرْوَى قَالَ: لَا أَحَدُّكَ إِلَّا بِمَا رَأَيْتُهُ عَيْنَايَ وَ سَمِعْتُهُ أُذُنَايَ لَمَّا بَرَزَ النَّاسُ لِلْبَيْعَةِ عِنْدَ بَيْتِ الْمَالِ قَالَ عَلِيٌّ ع لَطْلَحَةَ ابْنِ سَطْرٍ يَدُكَ لِلْبَيْعَةِ فَقَالَ لَهُ طْلَحَةُ أَنْتَ أَحَقُّ بِذَلِكَ مِنِّي وَ قَدْ اسْتَجَمَعَ لَكَ النَّاسُ وَ لَمْ يَجْتَمِعُوا لِي

And from Is'haq Bin rashid, from Abdul Hameed Bin Abdul Rahman Al qurshy, from Abu Arwah who said,

'I am not narrating to you except with what my eyes have seen and my ears have heard. When the people came for the allegiance at the public treasury, Ali^{asws} said to Talha: 'Extend your hand for the allegiance'. Talha said to him^{asws}, 'You^{asws} are more rightful with that than I am, and the people have gathered for you^{asws}, and they have not gathered for me'.

فَقَالَ عَلِيٌّ ع لَطْلَحَةَ وَ اللَّهُ مَا أَحْشَى غَيْرَكَ فَقَالَ طْلَحَةُ لَا تَخْشَى [تَحْشَى] فَوَ اللَّهُ لَا تُؤْتَى مِنْ قِبَلِي أَبَدًا فَبَايَعَهُ وَ بَايَعَ النَّاسُ.

Ali^{asws} said to Talha: 'By Allah^{azwj}! I^{asws} am not apprehensive to other than you'. Talha said, 'Do not be apprehensive, for by Allah^{azwj}, you^{asws} will not be come to (with any problems) from my direction, ever!' He pledged to him^{asws} and the people pledged".¹¹

12- وَ عَنْ يَحْيَى بْنِ سَلَمَةَ عَنْ أَبِيهِ قَالَ قَالَ ابْنُ عَبَّاسٍ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّ أَوَّلَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ ضَرَبَ عَلَى يَدِ عَلِيٍّ بِالْبَيْعَةِ طْلَحَةُ بْنُ عُبَيْدٍ اللَّهِ.

And from Yahya Bin Salama, from his father who said, 'Ibn Abbas said,

'By the One^{azwj} Who, there is no god except He^{azwj}! The first creature of Allah^{azwj} Mighty and Majestic who hit (his hand) upon the hand of Ali^{asws} with the allegiance, was Talha Bin Ubeydullah".¹²

13- وَ عَنْ مُحَمَّدِ بْنِ عَيْسَى النَّهْدِيِّ عَنْ أَبِيهِ عَنْ الصَّلْتِ بْنِ دِينَارٍ عَنْ الْحَسَنِ قَالَ بَايَعَ طْلَحَةَ وَ الزُّبَيْرُ عَلِيًّا ع عَلَى مَنَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ طَائِعِينَ غَيْرَ مَكْرَهِينَ.

And from Muhammad Bin Isa Al Nahdy, from his father, from Al Salt Bin Dinar, from Al Hassan who said,

'Talha and Al-Zubeyr pledged allegiance to Ali^{asws} upon the pulpit of Rasool-Allah^{azwj}, willingly without being coerced".¹³

14- وَ عَنْ عُبَيْدِ اللَّهِ بْنِ حَكِيمٍ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ طْلَحَةَ وَ الزُّبَيْرَ بَايَعَا عَلِيًّا.

¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 10

¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 11

¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 12

¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 13

And from Ubeydullah Bin Hakeem Bin Jubeyr, from his father,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘Talha and Al-Zubeyr had both pledged allegiances to Ali^{asws}’,¹⁴

15- وَ عَنْ الْحَسَنِ بْنِ مُبَارَكٍ عَنْ بَكْرِ بْنِ عَيْسَى قَالَ: إِنَّ طَلْحَةَ وَ الزُّبَيْرَ أَتَيَا عَلِيًّا عَ بَعْدَ مَا بَابَعَاهُ بِأَيَّامٍ فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ عَزَمْتُ شِدَّةَ مَثْوَانَةِ الْمَدِينَةِ وَ كَثْرَةَ عِيَالِنَا وَ أَنَّ عَطَاءَنَا لَا يَسْعُنَا

And from Al Hassan Bin Mubarak, from Bakr Bin Isa who said,

‘Talha and Al-Zubeyr came to Ali^{asws} after having pledged allegiance to him^{asws}, by some days. They said, ‘O Amir Al-Momineen^{asws}! You^{asws} have recognised the difficult provisions of Al-Medina and the large number of our dependants, and if you^{asws} could give us what would be sufficient for us’.

قَالَ فَمَا تُرِيدَانِ نَفْعًا قَالَا تُعْطِينَا مِنْ هَذِهِ الْأَمْالِ مَا يَسْعُنَا فَقَالَ اطْلُبَا إِلَى النَّاسِ فَإِنْ اجْتَمَعُوا عَلَى أَنْ يُعْطَوْكُمَا شَيْئًا مِنْ حُقُوقِهِمْ فَعَلْتُ

He^{asws} said: ‘So, what are you two wanting, we^{asws} shall do so’. They said, ‘Cut out for us a piece of this wealth what would suffice us’. He^{asws} said: ‘Seek to the people, for if they unite upon giving you two something from their rights, I^{asws} shall do so’.

قَالَا لَمْ نَكُنْ لِنَطْلُبْ ذَلِكَ إِلَى النَّاسِ وَ لَمْ يَكُونُوا يَفْعَلُوا لَوْ طَلَبْنَا إِلَيْهِمْ قَالَ فَأَنَا وَ اللَّهُ آخِرُ أَنْ لَا أَفْعَلَ فَاَنْصَرَفَا عَنْهُ.

They said, ‘We will not happen to seek that to the people, and they will not happen to be doing so, if we were to seek to them’. He^{asws} said: ‘Then, by Allah^{azwj}, it is more appropriate if I^{asws} do not do so’. They both left from him^{asws}’,¹⁵

16- وَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ أَتَيَا عَلِيًّا عَ فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ فَقَالَ لَكُمَا تُرِيدَانِ الشَّامَ وَ الْبَصْرَةَ فَقَالَا اللَّهُمَّ غَفْرًا مَا نَنْوِي إِلَّا الْعُمْرَةَ.

And from Amro Bin Shimr, from Jabir,

‘From Muhammad Bin Ali^{asws}: ‘Talha and Al-Zubeyr both came to Ali^{asws} and they sought his^{asws} permission regarding performing Umrah. He^{asws} said to them: ‘Perhaps you two are intending Syria and Al-Basra’. They said, ‘O Allah^{azwj} is the Forgiver! We do not intend except the Umrah’.¹⁶

17- وَ عَنْ الْحَسَنِ بْنِ مُبَارَكٍ عَنْ بَكْرِ بْنِ عَيْسَى أَنَّ عَلِيًّا أَخَذَ عَلَيْهِمَا عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ أَعْظَمَ مَا أَخَذَ عَلَى أَحَدٍ مِنْ خَلْقِهِ أَنْ لَا يَخَالِفَا وَ لَا يَنْكَثَا وَ لَا يَتَوَجَّهَا وَجْهًا غَيْرَ الْعُمْرَةِ حَتَّى يَرْجِعَا إِلَيْهَا فَأَعْطَاهَا ذَلِكَ مِنْ أَنْفُسِهِمَا ثُمَّ أَذْنَّ لَهَا فَخَرَجَا.

And from Al Husayn Bin Mubarak, from Bakr Bin Isa,

¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 14

¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 15

¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 16

'Ali^{asws} took upon them both (Talha and Al-Zubeyr), a Pact of Allah^{azwj} and His^{azwj} Covenant, and it is Mighty when it is taken upon anyone from His^{azwj} creatures that they do not oppose nor break, nor head towards any direction other than the Umrah, until they return. They gave him^{asws} that from their own selves, then he^{asws} permitted for them, and they went out".¹⁷

18- وَ عَنْ أُمِّ رَاشِدٍ مَوْلَاةٍ أُمِّ هَانِيٍّ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ دَخَلَا عَلَى عَلِيٍّ ع فَاسْتَأْذَنَاهُ فِي الْعُمْرَةِ فَأَذِنَ لَهُمَا فَلَمَّا وَلَّيَا وَ نَزَلَا مِنْ عِنْدِهِ سَمِعْتُهُمَا يَقُولَانِ لَا وَ اللَّهِ مَا بَايَعْنَاهُ بِقُلُوبِنَا إِنَّمَا بَايَعْنَاهُ بِأَيْدِينَا

And from Umm Rashid, a slave girl of Umm Hany,

'Talha and Al-Zubeyr entered to see Ali^{asws} and sought his^{asws} permission regarding the Umrah. He^{asws} permitted for them. When they turned around and went from his^{asws} presence, I heard them both saying, 'By Allah^{azwj}! We did not pledge allegiance to him with our hearts, but we pledged to him^{asws} with our hands'.

قَالَتْ فَأَخْبَرْتُ عَلِيًّا ع بِمَا لَيْسَ بِهِمَا فَقَالَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

She said, 'I informed Ali^{asws} of their talk. He^{asws} said: ***'Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]'***.¹⁸

19- شَأ، الإرشاد وَ مِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ تَخَلَّفَ عَنْ بَيْعَتِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَ حَسَّانُ بْنُ ثَابِتٍ وَ أَسَامَةُ بْنُ زَيْدٍ مَا رَوَاهُ الشَّعْبِيُّ قَالَ: لَمَّا اعْتَزَلَ سَعْدٌ وَ مَنْ سَمَّيْنَاهُ أَمِيرَ الْمُؤْمِنِينَ ع وَ تَوَقَّفُوا عَنْ بَيْعَتِهِ حَمْدُ اللَّهِ وَ أَنْتَنِي عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ إِنَّا بَايَعْتُمُونِي عَلَى مَا بُويعَ عَلَيْهِ مَنْ كَانَ قَبْلِي وَ إِنَّمَا الْخِيَارُ لِلنَّاسِ قَبْلَ أَنْ يُبَايِعُوا فَإِذَا بَايَعُوا فَلَا خِيَارَ لَهُمْ

(The book) 'Al Irshad' – And from his^{asws} speech when they opposed from his^{asws} allegiance – Abdullah Bin Umar, and Sa'ad Bin Abi Waqas, and Muhammad Bin Maslamah, and Hassan Bin Sabit, and Usama Bin Zayd, what is reported by Al Shabi who said,

'When Sa'ad and the ones Amir Al-Momineen^{asws} named, and they stopped from pledging allegiance to him^{asws}, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! You pledged allegiance to me^{asws} what the ones who were before me^{asws} had been pledged upon, and rather the choice was for the people before they pledged allegiance. When they have already pledged allegiance, there is no choice for them.

وَ إِنَّ عَلَى الْإِمَامِ الْإِسْتِثْقَامَةَ وَ عَلَى الرَّعِيَّةِ التَّسْلِيمَ وَ هَذِهِ بَيْعَةٌ عَامَّةٌ مَنْ رَغِبَ عَنْهَا رَغَبٌ عَنْ دِينِ الْإِسْلَامِ وَ اتَّبَعَ غَيْرَ سَبِيلِ أَهْلِهِ وَ لَمْ تَكُنْ بَيْعَتُكُمْ إِنِّي فُلْتُهُ وَ لَيْسَ أَمْرِي وَ أَمْرُكُمْ وَاحِدًا وَ إِنِّي أُرِيدُكُمْ لِلَّهِ وَ أَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ

And it is upon the Imam (leader), the correctness, and upon the citizens is the submitting, and this is the general allegiance. One who turns away from it turns away from the religion of Al-Islam, and follow other the way of its people. And your allegiance to me did not

¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 17

¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 18

happen to be an error, and my^{asws} matter and your matter isn't one. I^{asws} want you all for Allah^{azwj} and you are wanting me for yourselves.

وَأَتَمَّ اللَّهُ لِلْأَنْصَحِ لِلْخَصْمِ وَالْأَنْصَحِ لِلْمَظْلُومِ وَقَدْ بَلَغَنِي عَنْ سَعْدٍ وَابْنِ مَسْلَمَةَ وَأُسَامَةَ وَعَبْدِ اللَّهِ وَحَسَّانَ بْنِ ثَابِتٍ أُمُورٌ كَرِهْتُهَا وَالْحَقُّ بَيْنِي وَبَيْنَهُمْ.

And I^{asws} swear by Allah^{azwj}! I^{asws} shall be advising to the disputer and will be fair to the oppressed, and it has reached me^{asws} from Sa'ad, and Ibn Maslamah, and Usama, and Abdullah, and Hasaan Bin Sabit, (certain) matters I^{asws} disliked, and the truth is between me^{asws} and them".¹⁹

20- قب، المناقب لابن شهر آشوب في جمل أنساب الأشراف أنه قال الشعبي في خبر لما قتل عثمان أقبل الناس علي ع لبايعوه و قالوا إليه فمدوا يده فكفها و بسطوها فقبضها حتى بايعوه

(The book) 'Al-Manaqib' of Ibn Shehr Ashub in the summary of the noble attributes, 'Al-Shaby said in a Hadeeth, 'When Usman was killed, the people came to Ali^{asws} in order to pledge allegiance to him^{asws}, and they said to him^{asws}, and extended his^{asws} hand, but he^{asws} withheld it, and they spread it and grabbed it until they pledged allegiance to him^{asws}.

و في سائر التواريخ أن أول من بايعه طلحة بن عبيد الله و كانت إصبعه أصيبت يوم أحد فشلت فبصرها أعرابي حين بايع فقال ابتداء هذا الأمر يد شلاء لا يتم ثم بايعه الناس في المسجد

And in the rest of the histories is that the first one to pledge was Talha Bin Ubeydullah, and his fingers had been injured on the day of Ohad, so they flopped. A Bedouin saw these when he pledged, and he said, 'This command begins with a paralytic hand, it cannot be complete'. Then the people pledged in the Masjid'.

و يروى أن الرجل كان عبيد بن ذويب فقال يد شلاء و بيعة لا تتم و هذا عن البرقي في بيته

و لقد تيقن من تيقن غدرهم- إذ مد أولهم يدا شلاء

And it is reported that the man was Ubeyd Bin Zuweyb and he said, 'A paralytic hand and an allegiance cannot be complete', and this is what Al-Barqy meant in his couplet, 'And he had been certain, the one who was certain of their treachery, when their first one extended a paralytic hand".²⁰

21- جَبَلَةُ بْنُ سَحْيَمٍ عَنْ أَبِيهِ أَنَّهُ قَالَ: لَمَّا بُويعَ عَلِيٌّ ع جَاءَ إِلَيْهِ الْمُغَيَّرَةُ بْنُ شُعْبَةَ فَقَالَ إِنَّ مُعَاوِيَةَ مَنْ قَدْ عَلِمْتَ قَدْ وَلَّاهُ الشَّامَ مَنْ كَانَ قَبْلَكَ فَوَلَّاهُ أَنْتَ كَيْفَمَا تَتَّقِ عَزَى الْإِسْلَامِ ثُمَّ اغْرَزَهُ إِنْ بَدَا لَكَ

Jabalah Bin Suheym, from his father having said,

'When Ali^{asws} had been pledged allegiance to, Al-Mugheira Bin Shu'ba came to him^{asws}. He said, 'Muawiya is the one you^{asws} have known was made to rule Syria by the ones before

¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 19

²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 20

you. Keep him as ruler so that the handle of Al-Islam is consistent, then isolate him, if there is a change of mind for you^{asws}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَ تَضْمَنُ لِي عُثْرِي يَا مُغَيْرَةُ فِيمَا بَيْنَ تَوَلَّيْتَهُ إِلَيَّ خَلْعِهِ قَالَ لَا قَالَ لَا يَسْأَلُنِي اللَّهُ عَنْ تَوَلَّيْتَهُ عَلَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ لَيْلَةً سَوْدَاءَ أَبَدًا وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصِيدًا الْخَيْرَ.

Amir Al-Momineen^{asws} said: 'Can you guarantee my^{asws} life to him, O Mugheira, in what is between his rule to his death?' He said, 'No'. He^{asws} said: 'Allah^{azwj} will not Question me^{asws} about his being a ruler upon two men from the Muslims on a dark night, ever, **and I would not Take the strays for support [18:51]** – the Hadeeth"²¹.

22- و لما بويع علي ع أنشأ خزيمه بن ثابت يقول.

إذا نحن بايعنا عليا فحسبنا-
وجدناه أولى الناس بالناس إنه.
أبو حسن مما نخاف من الفتن
أطب قريش بالكتاب و بالسنة.

And when Ali^{asws} was pledged allegiance to, Khuzeyma Bin Sabit prosed a poem saying, 'When we pledged allegiance to Ali^{asws}, we reckoned Abu Hassan^{asws} to be from what we had feared from the Fitna. We found him^{asws} to be the foremost of the people with the people. He is the best of Quraysh with the Book and the Sunnah.

و إن قريشا لا تشق غباره.
ففيه الذي فيهم من الخير كله.
إذا ما جرى يوما على ضمير البدن.
و ما فيهم مثل الذي فيه من حسن.

And the Quraysh could not cut through its dust, when was flowed on a day was upon a body wasted away. In him^{asws} is that which is in them, from the good, all of it, and it is not in them the like of that which is in him^{asws}, from the good deeds.

وصي رسول الله من دون أهله.
و أول من صلى من الناس كلهم
و فارسه قد كان في سالف الزمن.
سوى خيرة النسوان و الله ذي المنن.

A successor^{asws} of Rasool-Allah^{saww} from besides his^{saww} family, and his^{saww} horseman who had been in the past time period, and the first one to pray Salaat from the people, all of them, besides the best of the women, and Allah^{azwj} is with the Conferment.

و صاحب كبش القوم في كل وقعة.
فذاك الذي تتنى الخناصر باسمه.
يكون لها نفس الشجاع لدى الذقن.
إمامهم حتى أغيب بي [في] الكفن.

And an owner of the ram of the people during every event, happen to be for it the brave soul along with the intellect, and owner of the fingers which praise his^{asws} name. Their Imam^{asws}, until I disappear in the shroud".

²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 21

و قال أبو العباس أحمد بن عطية.

رأيت عليا خيرا من وطئ الحصا.
وصي رسول المرتضى وابن عمه
تخير الرحمن من خير أسرة-
إذا نحن بايعنا عليا فحسبنا
وأكرم خلق الله من بعد أحمد.
وفارسه المشهور في كل مشهد.
لأظهر مولود وأطيب مولد.
ببيعته بعد النبي محمد.

And Abu Al-Abbas Ahmad Bin Atiya said (in a poem), 'I saw Ali^{asws} as better than the ones treading the pebbles, and the most honourable creatures of Allah^{azwj} from after Ahmad^{saww}. Successor^{asws} of the Chosen Rasool^{saww} and son^{asws} of his^{saww} uncle^{as}, and his^{saww} famous horseman during every event. The Choice of the Beneficent from the best family, clean of birth and of good birth. When we pledged to Ali^{asws}, we reckoned his^{asws} allegiance as being after the Prophet Muhammad^{saww}'.

عن المعلى بن خنيس عن أبي عبد الله ع أن اليوم الذي بوع فيه أمير المؤمنين ثانية كان يوم النروز.

From Al Moalla Bin Khunays,

'From Abu Abdullah^{asws}: 'The day in which Amir Al-Momineen^{asws} was pledged allegiance to secondly, was the day of Al-Neyrouz'.²²

23- نَحْجُ، نَحْجُ الْبَلَاغَةِ وَ مِنْ كَلَامٍ لَهُ ع لَمَّا أُريدُ عَلَى الْبَيْعَةِ بَعْدَ قَتْلِ عُثْمَانَ دَعَوِي وَ التَّمَسُّوا عِزِّي فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجْهُ وَ اللَّوْنُ لَا يَقُومُ لَهُ الْقُلُوبُ وَ لَا تَثْبُتُ عَلَيْهِ الْعُقُولُ وَ إِنَّ الْأَفَاقَ قَدْ أَغَامَتْ وَ الْحُجَّةَ قَدْ تَنَكَّرَتْ

(The book) 'Nahj (Al-Balagaha)' – And from a speech of his^{asws} when he^{asws} was wanted upon the allegiance after the killing of Usman: 'Leave me^{asws} and seek someone else, for we are facing a matter having perspectives for it and the types. Neither with the hearts withstand to it nor will the intellects be affirmed upon it, and the horizons have become clouded and the arguments have been denied.

وَ اغْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ رَكِبْتُ بِكُمْ مَا أَعْلَمُ وَ لَمْ أَصْغِ إِلَى قَوْلِ الْقَائِلِ وَ عَنِبَ الْعَائِبِ وَ إِنْ تَرَكْتُمُونِي فَأَنَا كَأَحَدِكُمْ وَ لَعَلِّي أَسْمَعُكُمْ وَ أَطُوعُكُمْ لِمَنْ وَلَيْتُمُوهُ أَمْرَكُمْ وَ أَنَا لَكُمْ وَزِيرًا خَيْرٌ لَكُمْ مِنِّي أَمِيرًا.

And know if I^{asws} were to answer to you all, I^{asws} would ride with you what I^{asws} known, and I^{asws} will not listen to the words of the speaker and the rebuke of the rebuke, and if you were to leave me^{asws}, then I^{asws} would be like one of you, and perhaps I^{asws} would be the most listening of you and most obedient of you to the one you place in charge of your affairs, and I^{asws} would be a better minister for you all than my^{asws} being a ruler".²³

24- ماء، الأمايلي للشيخ الطوسي الحسين بن عبد الله عن أحمد بن جعفر البرزوقي عن حميد بن زياد عن العباس بن عبيد الله الدهقان عن إبراهيم بن صالح الأنماطي رفعه قال: لَمَّا أَصْبَحَ أَمِيرُ الْمُؤْمِنِينَ ع بَعْدَ الْبَيْعَةِ دَخَلَ بَيْتَ الْمَالِ وَ دَعَى بِمَالٍ كَانَ قَدْ اجْتَمَعَ فَقَسَمَهُ ثَلَاثَةَ دَنَانِيرَ بَيْنَ مَنْ خَضَرَ مِنَ النَّاسِ كُلِّهِمْ

²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 22

²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 23

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Abdullah Bin Ahmad Bin Jafar Al Bazawfari, from Humeyd Bin Ziyad, from Al Abbas Bin Ubeyrullah Al Dihqan, from Ibrahim Bin Salih Al Anamaty, raising it, said,

'When Amir Al-Momineen^{asws} came to the morning after the allegiance, he^{asws} entered the public treasury and called for the wealth which had been gathered, and he^{asws} distributed three Dinars (each) between the ones from the people who were present, all of them.

فَقَامَ سَهْلُ بْنُ حَنِيفٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَعْتَقْتُ هَذَا الْعَلَامَ فَأَعْطَاهُ ثَلَاثَةَ دِينَارٍ مِثْلَ مَا أُعْطِيَ سَهْلُ بْنُ حَنِيفٍ.

Sahl Bin Huneyf stood up and said, 'O Amir Al-Momineen^{asws}! I have freed this slave, so give him three Dinars like what Sahl Bin Huneyf has been given'.²⁴

25- نَحَج، نَحَجُ الْبَلَاغَةِ وَ مِنْ حُطْبَةٍ لَهُ ع قَدْ طَلَعَ طَالِعٌ وَ لَمَعَ لَامِعٌ وَ لَاحَ لَاحِجٌ وَ اعْتَدَلَ مَائِلٌ وَ اسْتَبَدَلَ اللَّهُ بِقَوْمٍ قَوْمًا وَ يَوْمٍ يَوْمًا وَ انْتَضَرْنَا الْغَيْرَ انْظَارَ الْمُجْدِبِ الْمَطَرِ

(The book) Nahj Al-Balagah – And from a sermon of his^{asws}: 'The emerging one has emerged, and the sparkling one has sparkled, and the curved has been straightened, and Allah^{azwj} has Replaced a people with a people, and a day with a day; and we awaited the change like the waiting of the famine-stricken wait for the rain.

وَ إِنَّمَا الْأَيْمَةُ قَوْمٌ اللَّهُ عَلَى خَلْقِهِ وَ عُرْفَاؤُهُ عَلَى عِبَادِهِ وَ لَا يَدْخُلُ الْحَنَّةُ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ

And rather, the Imams^{asws} are custodians of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} recognisers upon His^{azwj} servants; and no one will enter the Paradise except the one who recognises them^{asws} and they recognise him, nor will anyone enter the Fire except one who denies them^{asws} and they deny him.

وَ إِنَّ اللَّهَ تَعَالَى خَصَّكُمْ بِالْإِسْلَامِ وَ اسْتَخْلَصَكُمْ لَهُ وَ ذَلِكَ لِأَنَّهُ اسْمُ سَلَامَةٍ وَ جَمَاعُ كَرَامَةٍ اصْطَلَقَى اللَّهُ تَعَالَى مِنْهُجَهُ وَ بَيَّنَّ حُجَجَهُ مِنْ ظَاهِرِ عِلْمِهِ وَ بَاطِنِ حُكْمِهِ لَا تَقْفَى غَرَائِبُهُ وَ لَا تَنْقُضِي عَجَائِبُهُ

And Allah^{azwj} the Exalted has Specialised you all with Al-Islam and has Purified you for it, and that is because it is a name of safety, and a collection of honours. Allah^{azwj} the Exalted Chose His^{azwj} manifesto (Quran) and Manifested His^{azwj} Divine Authorities from apparent knowledge and hidden wisdom. Its wonders never deplete not do its marvels terminate.

فِيهِ مَرَايِبُ النِّعَمِ وَ مَصَائِبُ الظُّلُمِ لَا تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ وَ لَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ قَدْ أَحْمَى جِهَادَهُ وَ أَرْغَى مَرْعَاهُ فِيهِ شِفَاءُ الْمُشْتَغْفِي وَ كِفَايَةُ الْمُكْتَفِي.

In it are blossoming bounties and the lamps for the darkness. The goodness cannot be opened up except by its keys, not can the darkness be removed except with it lamps. He^{azwj} has Protected its protections and pastures for its grazing. In it is a healing for the ones to be healed and sufficiency for the ones to be sufficed".²⁵

²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 24

²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 25

26- نَهَجُ، نَهَجُ الْبَلَاغَةِ وَ مِنْ خُطْبَةٍ لَهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: أَنْزَلَ اللَّهُ تَعَالَى كِتَابًا هَادِيًا بَيِّنَ فِيهِ الْخَيْرَ وَ الشَّرَّ فَخُذُوا نَهَجَ الْخَيْرِ تَهْتَدُوا وَ اصْدِفُوا عَنْ سَبْتِ الشَّرِّ تَقْصِدُوا الْفَرَائِضَ الْفَرَائِضَ أَذُوها إِلَى اللَّهِ تُؤَدُّكُمْ إِلَى الْجَنَّةِ

(The book) 'Nahj (Al-Balagah)' – Allah^{azwj} the Exalted Sent down a Guiding Book Explaining in it the good and the evil. So, take the peak of goodness, you will be guided, and stay away from the road of evil. Aim for the Obligations, the Obligations! Fulfil these to Allah^{azwj}, He^{azwj} will Fulfil you to the Paradise.

إِنَّ اللَّهَ تَعَالَى حَرَّمَ حَرَامًا غَيْرَ مَجْهُولٍ وَ أَحَلَّ حَلَالًا غَيْرَ مَذْهُولٍ وَ فَضَّلَ حُرْمَةَ الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا وَ شَدَّ بِالْإِخْلَاصِ وَ التَّوْحِيدِ حُقُوقَ الْمُسْلِمِينَ فِي مَعَاقِدِهَا فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ إِلَّا بِالْحَقِّ

Allah^{azwj} the Exalted has Prohibited a prohibition which is not unknown, and a permissible without input, and He^{azwj} Merited the sanctity of the Muslim upon the sanctities, all of them, and with the sincerity and the Tawheed, Tightened the rights of the Muslims in its complexities. So, the Muslims is one from whom the (other) Muslims are safe from his tongue and his hands, except with the truth.

وَ لَا يَحِلُّ أَذَى الْمُسْلِمِ إِلَّا بِمَا يَجِبُ بَادِرُوا أَمْرَ الْعَاقَةِ وَ خَاصَّةً أَحَدِكُمْ وَ هُوَ الْمَوْتُ فَإِنَّ النَّاسَ أَمَامَكُمْ وَ إِنَّ السَّاعَةَ تُحْدِثُكُمْ مِنْ خَلْفِكُمْ تَخَفُّوْا تَلَحُّفُوا فَإِنَّمَا يَنْتَظِرُ بِأَوَّلِكُمْ آخِرُكُمْ

And it is not permissible to hurt the Muslims except with what is Obligatory. Rushing towards the affairs of the general and the special is one of you, and it is the death, for the people are in front of you and the Hour is challenging you from behind you. Lighten (your burdens) to join up, for rather, your first ones are awaiting your last ones.

اتَّقُوا اللَّهَ فِي عِبَادِهِ وَ بِلَادِهِ فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنْ الْبَيْعِ وَ الْبَهَائِمِ أَطِيعُوا اللَّهَ وَ لَا تَعْصُوهُوَ وَ إِذَا رَأَيْتُمُ الْخَيْرَ فَخُذُوا بِهِ وَ إِذَا رَأَيْتُمُ الشَّرَّ فَأَعْرِضُوا عَنْهُ.

Fear Allah^{azwj} among His^{azwj} servants and His^{azwj} cities, for you will be questioned, even out the spots of land and the animals. Obey Allah^{azwj} and do not disobey Him^{azwj}; and whenever you see the good, then take with it, and when you see the evil, so turn away from it".²⁶

27- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل عن أبي عبد الله قال: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعْدَ مَا بُويعَ لَهُ بِخُمْسَةِ أَثْنَامٍ خُطْبَةً فَقَالَ وَ اعْلَمُوا أَنَّ لِكُلِّ حَقٍّ طَالِبًا وَ لِكُلِّ دَمٍ نَائِرًا وَ الطَّالِبُ كَقِيَامِ النَّائِرِ بِدِمَائِنَا وَ الْحَاكِمُ فِي حَقِّ نَفْسِهِ هُوَ الْعَدْلُ الَّذِي لَا يَحِيفُ وَ الْحَاكِمُ الَّذِي لَا يَجُورُ وَ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} preached (a sermon) five days after allegiance having been pledged to him^{asws}, and he^{asws} said in it: 'And Know, that for every right there is a seeker, and for every blood (spilt) there is an avenger, and the seeker of our^{asws} right is like the standing of the avenger of our^{asws} blood, and the Judge in His^{azwj}

²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 26

own Right, He^{azwj} is the Just Who is not unfair, and the Judge Who does not Exceed, and He^{azwj} is Allah^{azwj}, the One, the Vanquisher.

وَاعْلَمُوا أَنَّ عَلَى كُلِّ شَايِعٍ بِدْعَةٍ وَزُرُّ كُلِّ مُقْتَدٍ بِهِ مِنْ بَعْدِهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِ الْعَامِلِينَ شَيْئاً وَ سَيَنْتَقِمُ اللَّهُ مِنَ الظَّالِمَةِ مَا كَانَ [مَأْكَلًا] بِمَأْكَلٍ وَ مَشْرَبٍ [مَشْرَبًا] بِمَشْرَبٍ مِنْ لُقْمِ الْعُلُقَمِ

And know, that upon every initiator of an innovation would be his burden and the burden of all the ones who follow him from after him (believe him), from without there being any reduction from the burdens of the worlds by anything, and Allah^{azwj} would Take Revenge from the unjust one, food with food and drink with drink, from a morsel (with) the morsel.

وَ مَشَارِبِ الصَّبْرِ الْأَذْهَمِ فَلْيَشْرَبُوا الصُّلْبَ مِنَ الرَّاحِ السَّمِّ الْمَذْفِ [الْمَذْفِ] وَ لْيَلْبَسُوا دَثَارَ الْخَوْفِ ذَهْرًا طَوِيلًا وَ هُمْ بِكُلِّ مَا أَتَوْا وَ عَمِلُوا مِنْ أَقَارِبِ الصَّبْرِ الْأَذْهَمِ فَوْقَ مَا أَتَوْا وَ عَمِلُوا أَمَا إِنَّهُ لَمْ يَبْقَ إِلَّا الرِّمَهِيرُ مِنْ شَتَائِهِمْ وَ مَا هُمْ مِنَ الصَّيْفِ إِلَّا رَقْدَةٌ وَ يَحْسِبُهُمْ وَ مَا تَوَارَوْا وَ جَمَعُوا عَلَى ظُهُورِهِمْ مِنَ الْأَثَامِ قِيًّا مَطَايَا الْخَطَايَا

So, let them be drinking with the pouring from the wine of the venomous medication, and let them be wearing the jackets of the fear for a lengthy period, and for them, due to all what they had come to and committed. It would not remain except for the bitter cold from their winters, and there would not be for them from the summer except for (prolonged) sleep. Woe be unto them, what they are providing and amassing upon their backs from the sins and the errors!

وَ يَا زُورَ الزُّورِ وَ أَوْزَارَ الْأَثَامِ مَعَ الَّذِينَ ظَلَمُوا اسْمَعُوا وَ اعْقِلُوا وَ تُوبُوا وَ ابْكُوا عَلَى أَنْفُسِكُمْ فَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

O committer of the sins, and bearer of the burden and the burdens and the sins along with those who are unjust! Listen, and use your intellects, and repent, and weep upon yourselves, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

فَأُقْسِمُ ثُمَّ أُقْسِمُ لَتَحْمِلَنَّاهُ بُنُو أُمَيَّةٍ مِنْ بَعْدِي وَ لَيَعْرِفَنَّاهُ فِي دَارِ غَيْرِهِمْ عَمَّا قَلِيلٍ فَلَا يُبْعَدُ اللَّهُ إِلَّا مَنْ ظَلَمَ وَ عَلَى الْبَادِي يَغْنِي الْأَوَّلُ مَا سَهَّلَ لَهُمْ مِنْ سَبِيلِ الْخَطَايَا مِثْلَ أَوْزَارِهِمْ وَ أَوْزَارُ كُلِّ مَنْ عَمِلَ بِوَزْرِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ.

I^{asws} hereby swear! Then I^{asws} swear (again)! The clan of Umayyaa would be bearing these (burdens) from after me^{asws}, and these would be recognised in the houses of others of what is little. Allah^{azwj} does not Distance anyone except the one who is unjust, and upon the beginning, meaning the first one – what he facilitated for them from the way of the sins, would be the like of their burdens and the burdens of everyone who acted with their burdens, up to the Day of Judgment, **and from the burdens of those whom they are straying without knowledge [16:25]**".²⁷

28- شاء، الإرشاد مسعدة بن صدقة عن أبي عبد الله ع قال: خطب أمير المؤمنين ع الناس بالمدينة فقال بعد حمد الله و الثناء عليه أما بعد فإن الله لم يقصم جباري ذهرا قط إلا من بعد تمهيل و رخاء و لم يجز كسر عظم أحد من الأمم إلا من بعد أزل و بلاء

(The book) 'Al Irshad' – Mas'adah Bin Sadaqah,

²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 27

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} addressed the people at Al-Medina. He^{asws} said after praising Allah^{azwj} and the extolling upon Him^{azwj}: 'As for after, Allah^{azwj} did not Break any tyrant of a time except from after respite and relaxation, and did not Oblige the breaking of the bones of anyone from the community except from after the stumbles and the afflictions.

أَيُّهَا النَّاسُ وَ فِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ خَطْبٍ وَ اسْتَدْبَرْتُمْ مِنْ عَثَبٍ مُعْتَذِرٌ وَ مَا كُنْتُ ذِي قَلْبٍ بَلِيبٍ وَ لَا كُنْتُ ذِي سَمْعٍ بِسَمِيعٍ وَ لَا كُنْتُ ذِي نَظَرٍ عَنِ بَصِيرٍ أَلَا فَأَحْسِنُوا النَّظَرَ عِبَادَ اللَّهِ فِيمَا يَغْنِيكُمْ

O you people! And from besides what you receive from a sermon, and you realised from a significant reproach, and not everyone with a heart is reasonable, nor every one with an ear would listen, nor every one with a looking eye have insight. So, make good the looking, servants of Allah^{azwj}, in what concerns you.

ثُمَّ انظُرُوا إِلَى عَرَصَاتٍ مَنْ قَدْ أَبَادَهُ اللَّهُ بَعْلَهُ [بَعْمَلِهِ] كَانُوا عَلَى سُنَّةٍ مِنْ آلِ فِرْعَوْنَ أَهْلَ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ فَهَا هِيَ عَرَصَةُ الْمُتَوَسِّمِينَ وَ هَا لَيْسَبِيلٌ مُتَمِيمٌ تُنْذِرُ مَنْ يَأْتَاهَا [نَابَهَا] مِنَ الثُّبُورِ بَعْدَ النَّصْرَةِ وَ الشُّرُورِ وَ مُقِيلٌ مِنَ الْأَمْنِ وَ الْخُبُورِ

Then look at the plains. One whom Allah^{azwj} has Exterminated due to his knowledge (deeds), would be upon the way of the people of Pharaoh^{la}, people of **the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26]**. So, there it is, a plain of the distinguishers, **And it is on an enduring way [15:76]**. A warning for the ones coming to its destruction after the bliss and the happiness, and a place from the security and the joy.

وَ لِمَنْ صَبَرَ مِنْكُمْ الْعَاقِبَةُ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ فَوَاهَا لِأَهْلِ الْعُقُولِ كَيْفَ أَقَامُوا بِمَدْرَجَةِ الشُّيُولِ وَ اسْتَضَافُوا غَيْرَ مَأْمُونٍ وَ يَسَاءَ لِهَذِهِ الْأُمَّةِ الْجَائِزَةِ فِي قَصْدِهَا الرَّاعِبَةِ عَنْ رُشْدِهَا لَا يَفْتَنُونَ أَتْرَ نَبِيٍّ وَ لَا يَفْتَنُونَ بِعَمَلٍ وَصِيٍّ وَ لَا يُؤْمِنُونَ بِغَيْبٍ وَ لَا يَرْغَبُونَ مِنْ غَيْبٍ

And from the one from you all who is patient is the end result, and for Allah^{azwj} is the end result of the matters. Alas for the people of intellects! How they are standing in the theatre of the torrents, and being hosted without security, and despair is for this tyrannical community in its desirous aims away from its rightful guidance. They are neither tracking the tracks of the Prophet^{saww}, nor are they being guided by the deeds of a successor^{asws}, nor are they believing in the unseen, nor recognising any faults.

كَيْفَ وَ مَفَرُّهُمْ فِي الْمُبْهَمَاتِ إِلَى قُلُوبِهِمْ وَ كُلُّ امْرِئٍ مِنْهُمْ إِمَامٌ نَفْسِهِ أَخَذَ مِنْهَا يَرَى بِعَرَى ثِقَاتٍ لَا يَأْلَوْنَ قَصْدًا وَ لَنْ يَزْدَادُوا إِلَّا بُعْدًا لِيَشِدَّ أَنْسَ بَعْضُهُمْ بِبَعْضِهِمْ وَ تَصْدِيقَ بَعْضِهِمْ بَعْضًا حَيَادًا كُلُّ ذَلِكَ عَمَّا وَرَثَ الرَّسُولُ وَ نُفُورًا عَمَّا أُدِّيَ إِلَيْهِ مِنْ فَاطِرِ السَّمَاوَاتِ وَ الْأَرْضِينَ الْعَلِيمِ الْحَبِيرِ

How, and their panicking during the ambiguities is to their hearts, and every person from them is an imam himself. He takes from it among what he sees with confusing trust. Neither do they have an intended aim, and it will never increase them except in remoteness, due to the intensity of their love for each other, and their ratifying each other. All that is neutral from what the Rasool^{saww} left as inheritance, and an aversion from what leads to Him^{azwj}, from Origination of the skies and the earths, the Knower, the Informed.

فَهُمْ أَهْلُ عَشَوَاتٍ وَ كُهُوفٍ شُبُهَاتٍ قَادَهُ خَيْرٌ وَ رِيَّةٌ مِّنْ وَكَلٍ إِلَى نَفْسِهِ فَاعْرُوزَقَ فِي الْأَضَالِيلِ هَذَا وَ قَدْ ضَمِنَ اللَّهُ فَصَدَ السَّبِيلَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُخَيِّ مَنْ حَيٍّ عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

So, they are the people of the slums and caves of suspicion. Its guides are confused and in doubt from the one allocated to himself, and they submerged in these delusions, and Allah^{azwj} has Guaranteed the aim of the way: **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].**

فَيَا مَا أَشَبَّهَا مِنْ أُمَّةٍ صَدَرَتْ عَنْ وَلَائِهَا وَ رَغِبَتْ عَنْ رِعَايَتِهَا وَ يَا أَسْفَاً أَسْفَاً يَكْلِمُ الْقَلْبَ وَ يُدْمِنُ الْكَرْبَ مِنْ فَعَلَاتٍ شَبَعَيْنَا بَعْدَ مَهْلِكِي عَلَى قُرْبٍ مَّوَدَّتِهَا وَ تَأَشَّبَ أَلْفَيْهَا كَيْفَ يَقْتُلُ بَعْضُهَا بَعْضاً وَ تَحُولُ أَلْفَتْهَا بَعْضاً

Oh, how resembling it is from a community which implemented about its friends, and desired about its citizens. And O regret! Regret each heart speaks of, and habitual of the worries from the deeds of our^{asws} Shias after being destroyed upon the worries of its cordiality, and mixture of its kindness. How they kill each other, and the transfer their kindness into its hatred.

فَلِلَّهِ الْأَسْرَةُ الْمُنْتَزَعَةُ غَدَاً عَنِ الْأَصْلِ الْمُخَيَّمَةِ بِالْفَرْعِ الْمُؤَمَّلَةِ الْفَتْحِ مِنْ غَيْرِ جِهَتِهِ الْمُتَوَكَّلَةِ الرَّوْحِ مِنْ غَيْرِ مَطْلَعِهِ كُلِّ حِزْبٍ مِنْهُمْ مُعْتَصِمٌ بِغَضَنِ أَحَدٍ بِهِ أَتَيْنَا مَا لَ الْعُصْنُ مَا لَ مَعَهُ

To Allah^{azwj} is the shifting of the families tomorrow from the original tents with the branches dictated by the conquest, from another aspect. The adjustment of the soul from another beginning. Each party from them will be holding fast to a branch taking with it wherever the branch inclines with it.

مَعَ أَنَّ اللَّهَ وَ لَهُ الْحُنْدُ سَيَجْمَعُهُمْ كَفَرِ الْحَرِيفِ وَ يُؤَلِّفُ بَيْنَهُمْ وَ يَجْعَلُهُمْ زَكَاةً كَزَكَاةِ السَّحَابِ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَاباً يَسِيلُونَ مِنْ مُسْتَشَارِهِمْ إِلَيْهَا كَسِيلِ الْعَرِمِ حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ وَ لَمْ تَمْنَعْ مِنْهُ أَكْمَةٌ وَ لَمْ يَرُدُّ رُكْنٌ طَوْدٍ سَنَنَهُ

Along with the, Allah^{azwj}, and for Him^{azwj} is the Praise, will be Gathering them like the clouds of autumn and compile between them and Make them as heaps, like heaps of the clouds. Allah^{azwj} will Open doors for them. They will be flowing away from their advisers to it like the flood of Al-Arim when not even a mouse was safe upon it, and no mourning was prevented from it, and no corner returned to its ways.

يَغْرِسُهُمُ اللَّهُ فِي بُطُونِ أَوْدِيَةٍ يُسْلِكُهُمْ بَنَابِيعَ فِي الْأَرْضِ يَنْفِي بِهِمْ عَنْ حُرْمَاتِ قَوْمٍ وَ يُمَكِّنُ لَهُمْ فِي دِيَارِ قَوْمٍ لَكِنِّي لَا يَغْتَصِبُوا مَا غَصَبُوا يُضَعِّضُ اللَّهُ بِهِمْ رُكْنًا وَ يَنْقُضُ بِهِمْ عَلَى الْجَنْدَلِ مِنْ إِرَمَ وَ يَمَلَأُ مِنْهُمْ بُطْنَانَ الرَّيْثُونَ الْحَيْرَةَ بَلِ لِلَّهِ الْحَيْرَةُ وَ الْأَمْرُ جَمِيعاً.

Allah^{azwj} will Plant them in the bellies of the valleys, flowing them as springs in the earth, negating by them from the prohibitions of a people and enabling for them in the houses of a people, lest they do not usurp what they had usurped. Allah^{azwj} would Unhinge a pillar with them and breaks upon al-Jandal from Iram, and fill from them the interior of the choicest olives. But for Allah^{azwj} is the Choice and the Command altogether".²⁸

²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 28

29- في الغيبة للنعماني الكليني عن أبيه عن ابن محبوب عن يعقوب السراج و علي بن رباب عن أبي عبد الله ع أنه قال: لما بُيع أمير المؤمنين ع بعد مقتل عثمان صعد المنبر و خطب خطبة ذكرها يقول فيها ألا إن بليتكم قد عادت كهيتها يوم بعث الله نبيكم و الذي بعثه بالحق لتبطلن بلبلة و تعزبن غزبة حتى يعود أسفلكم أعلاكم و أعلاكم أسفلكم و ليسيقن سباقون كانوا قصروا و ليقصرن سباقون كانوا سبقوا

In (the book) 'Al Ghayba' of Al Numani – Al Kulayni, from Ali, from his father, from Ibn Mahboub, from Yaqoub Al Sarraj, and Ali Bin Raib,

'From Abu Abdullah^{asws} having said: 'When Amir Al-Momineen^{asws} was pledged allegiance to after the killing of Usman, he^{asws} ascended the pulpit and addressed a sermon saying in it: 'Indeed! Your afflictions have returned to be like they were on the day Allah^{azwj} Sent your Prophet^{saww}. By the One^{azwj} Who Sent him^{saww} with the truth! You will be afflicted with afflictions, and sifted with a sifting until your bottom ones return to be your top ones, and your top ones to be your bottom ones, and the preceding ones who had been deficient would precede, and the deficient ones who had preceded would fall short.

و الله ما كنتم و شمة و لا كذب كذبة و لقد ثبت بهذا المقام و هذا اليوم.

By Allah^{azwj}! I^{asws} am neither concealing a fact nor am I^{asws} lying with a lie, and I^{asws} have been given the news of this place and this day!"²⁹

30- نصح، نصح البلاغة ذمّي بما أقول رهينة و أنا به زعيم إن من صرحت له العبر عما بين يديه من المثالات حكره التقوى عن تفحم الشبهات

(The book) 'Nahj (Al-Balagah)' – (Ali^{asws} said): 'It is my^{asws} guarantee with what I^{asws} am saying, a pledge, and I^{asws} am responsible of it. One to whom the lessons have declared to him about what is in front of him, from the examples, would be prevented by the piety from storming into the suspicions.

ألا و إن بليتكم قد عادت كهيتها يوم بعث الله نبيه له و لتساطرن سوط القدر حتى يعود أسفلكم أعلاكم و أعلاكم أسفلكم و ليسيقن سباقون كانوا قصروا و ليقصرن سباقون كانوا سبقوا

Indeed! And the afflictions have returned like they used to be on the day Allah^{azwj} Sent His^{azwj} Prophet^{saww}. For it, the whips of the pot will turn until your bottom ones return to be your top ones, and your top ones to be your bottom ones, and the preceding ones will precede having been deficient before, and the preceding ones who had preceded would be deficient.

و الله ما كنتم و شمة و لا كذب كذبة و لقد ثبت بهذا المقام و هذا اليوم ألا و إن الخطايا خيل شمس حمل عليها أهلها و خلعت جملها فتفحمت بهم في النار

By Allah^{azwj}! I am neither concealing a fact nor am I^{asws} lying a lie, and I^{asws} had been given the news of this place and this day; and surely the sins are unruly horses carrying its people upon it, and their reins are loose and they plummet with them into the Fire.

²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 29

أَلَا وَ إِنَّ التَّقْوَى مَطَايَا ذُلٍّ جُمِلَ عَلَيْهَا أَهْلُهَا وَ أُعْطُوا أَرْمَتْهَا فَأَوْرَدَتْهُمْ الْجَنَّةَ حَقٌّ وَ بَاطِلٌ وَ لِكُلِّ أَهْلٍ فَلَيْنَ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَّ وَ لَيْنَ قَلَّ الْحَقُّ لَزِيمًا وَ لَعَلَّ وَ لَقَلَّمَا أَذْبَرَ شَيْءٌ فَأَقْبَلَ.

Indeed! And surely the piety is a well-trained horse carrying its people upon it and they are given its reins, and they arrive with them to the Paradise. Truth and falsehood, and for each there are people. So, if the matter is false, then it has been done such since ancient times, and even if the truth was little, sometimes, and perhaps, and scarcely does a thing which has turned around, would return”.³⁰

31- نَحَج، نَحَجِ الْبَلَاغَةِ وَ قَالَ ع وَ قَدْ قَالَ لَهُ طَلْحَةُ وَ الزُّبَيْرُ نُبَايَعُكَ عَلَى أَنَّا شُرَكَاءُكَ فِي هَذَا الْأَمْرِ فَقَالَ ع لَا وَ لَكِنُّمَا شَرِيكَانِ فِي الْقُوَّةِ وَ الْإِسْتِعَانَةِ وَ عَوْنَانِ عَلَى الْعَجْزِ وَ الْأَوْدِ.

(The book) ‘Nahj (Al-Balaghah)’ – And he^{asws} said, and Talha and Al-Zubeyr had said to him, ‘We shall pledge allegiances to you^{asws} upon that we shall be your participants in this command’, so he^{asws} said: ‘No, but you are both participants in the strength and the assisting, and the supporting upon the difficulties and the afflictions’.

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ أَنَّهُ قَالَ فِي جَوَابِهِمَا أَنَّمَا الْمُشَارَكَةُ فِي الْخِلَافَةِ فَكَيْفَ يَكُونُ ذَلِكَ وَ هَلْ يَصِحُّ أَنْ يُدَبَّرَ أَمْرَ الرِّعِيَّةِ إِمَامَانِ وَ هَلْ يَجْمَعُ السَّيْفَانِ وَ يَحْكُمُ فِي غِمْدٍ.

And it has been reported by Ibn Abi Al-Hadeed, ‘He^{asws} said regarding both their needs (of Talha and Al-Zubeyr): ‘As for the participation in the caliphate, how can that happen to be, and is it correct for two leaders to manage the affairs of the citizens, and can two sword be together in one sheath? Woe be unto you!’³¹

32- نَحَج، نَحَجِ الْبَلَاغَةِ وَ مِنْ كَلَامِهِ لَهُ ع لَمَّا عُوتِبَ عَلَى التَّسْوِيَةِ فِي الْعَطَاءِ أَنَّا نَأْمُرُوكَ أَنْ أَطْلُبَ النَّصْرَ بِالْجَوْرِ فِيمَنْ وُلِّيتَ عَلَيْهِ وَ اللَّهُ لَا أَطُورُ بِهِ مَا سَمَرَ سَمِيرٌ وَ مَا أَمَّ بُحْمٌ فِي السَّمَاءِ نَحْمًا لَوْ كَانَ الْمَالُ لِي لَسَوَّيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا الْمَالُ لَهُمْ فَكَيْفَ وَ إِنَّمَا الْمَالُ مَالُ اللَّهِ

(The book) ‘Nahj (Al-Balaghah)’ – And from a speech of his^{asws}, when he^{asws} faulted upon the equalisation regarding the awards: ‘Are you instructing me^{asws} that I^{asws} should seek the help with the tyranny among the ones I^{asws} am ruling upon? By Allah^{azwj}! I^{asws} will not promote upon it for as long as the world is turning and a star leads to a star in the sky. If the wealth was mine^{asws}, I^{asws} would have equalised between them, so how can it be, and rather the wealth is wealth of Allah^{azwj}’.

ثُمَّ قَالَ ع أَلَا وَ إِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَ إِسْرَافٌ وَ هُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَ يَضَعُهُ فِي الْآخِرَةِ وَ يُكْرِمُهُ فِي النَّاسِ وَ يُهِنُّهُ عِنْدَ اللَّهِ وَ لَمْ يَضَعْ أَمْرُؤُا مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَ كَانَ لِعَبْرِهِ وَ دُهُمُ فَإِنْ زَلَّتْ بِهِ النُّعْلُ يَوْمًا فَاحْتَاجَ إِلَى مَعُونَتِهِمْ فَشَرُّ خَدِينٍ وَ أَلَمَّ خَلِيلٍ.

Then he^{asws} said: ‘Indeed! And giving the wealth in other than its right is a wastefulness and extravagance, and it raises its perpetrator in the word and lowers him in the Hereafter, and honours him among the people and disgraces him in the Presence of Allah^{azwj}, and a person

³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 30

³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 31

would not place his wealth in other than its right and with other than its rightful ones, except Allah^{azwj} would Deprive him of their gratefulness, and their love would be for others. So, if one days his slipper slips with him and he is needy to their assistance, they would be the vilest comrades and ignoble friends”.³²

33- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع لَمْ تَكُنْ بِنَعْتِكُمْ إِنِّي قُلْتُ وَ لَيْسَ أَمْرِي وَ أَمْرُكُمْ وَاحِدًا إِنِّي أُرِيدُكُمْ لِلَّهِ وَ أَنْتُمْ تُرِيدُونِي لِأَنْفُسِكُمْ

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his^{asws}: ‘Their (Talha and Al-Zubeyr) allegiance to me^{asws} did not happen to be a slip, and it isn’t so that my^{asws} matter and your matter is one. I^{asws} want you all for the Sake of Allah^{azwj} and you are wanting me^{asws} for yourselves.

أَيُّهَا النَّاسُ أَعِينُونِي عَلَى أَنْفُسِكُمْ وَ أَنْتُمْ اللَّهُ لَا تُصِفَنَّ الْمَظْلُومَ وَ لَا تُؤَدُّنَ الظَّالِمَ بِخِزَامَتِهِ حَتَّى أُورِدَهُ مِنْهُلِ الْحَقِّ وَ إِنْ كَانَ كَارِهًا.

O you people! Assist me^{asws} upon your own selves, and I^{asws} swear by Allah^{azwj}, I^{asws} shall dispense fairness to the oppressed and I^{asws} shall pull the oppressor by his nostrils until I^{asws} drag him to the spring of truth, and even if he was averse (to it)”.³³

34- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع كَلَّمَ بِهِ طَلْحَةَ وَ الزُّبَيْرَ بَعْدَ بَيْعَتِهِ لِلْخِلَافَةِ وَ قَدْ عَتَبَا [عَلَيْهِ] مِنْ تَرْكِ مَشُورَتِهِمَا وَ الْإِسْتِعَانَةَ فِي الْأُمُورِ بِيَمَا لَقَدْ نَقَمْتُمَا سِيرًا وَ أَرْجَأْتُمَا كَثِيرًا

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his^{asws} having spoken to Talha and Al-Zubeyr with it after his^{asws} allegiance for caliphate, and they had faulted upon him^{asws} for having neglecting consulting them both and the assisting in the affairs with them: ‘You are both frowning over a few things and are avoiding the more.

أَلَا تُخَيِّرَانِي أَيْ شَيْءٍ لَكُمْ فِيهِ حَقٌّ دَعَعْتُكُمْ عَنْهُ وَ أَيْ قَسَمٍ اسْتَأْذَنْتُ عَلَيْهِمَا بِهِ أَمْ أَيْ حَقٍّ رَفَعَهُ إِلَيَّ أَحَدٌ مِنَ الْمُسْلِمِينَ ضَعُفْتُ عَنْهُ أَمْ جَهَلْتُهُ أَمْ أَخْطَأْتُ بَابَهُ

Indeed, informing me^{asws}! Which thing of yours was a right in it I^{asws} have pushed you two away from it? And which distribution have I^{asws} preferred myself^{asws} over you two with it? Or which right has anyone from the Muslims raised to me^{asws}, I^{asws} was weak about it, or was ignorant of it, or mistaken its door?

وَ اللَّهُ مَا كَانَتْ لِي فِي الْخِلَافَةِ رَغْبَةٌ وَ لَا فِي الْوَلَايَةِ إِزْنَةٌ وَ لَكِنِّكُمْ دَعَوْتُمُونِي إِلَيْهَا وَ حَمَلْتُمُونِي عَلَيْهَا فَلَمَّا أَفْضَتْ إِلَيَّ نَظَرْتُ إِلَى كِتَابِ اللَّهِ وَ مَا وَضَعَ لَنَا وَ أَمَرَنَا بِالْحُكْمِ بِهِ فَاتَّبَعْتُهُ وَ مَا اسْتَسَنَّ النَّبِيُّ ص فَافْتَتَدَيْتُهُ

By Allah^{azwj}! There was no desire for me^{asws} regarding the caliphate, nor regarding the governance, but you two invited me^{asws} to it and carried me^{asws} upon it. When it came to me^{asws}, I^{asws} looked into the Book of Allah^{azwj} and what has been placed for us, and our matters with the Judgment with it, and I^{asws} followed it, and whatever the Prophet^{saww} had shown the way, I^{asws} followed him^{saww}.

³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 32

³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 33

فَلَمْ أَخْتَجْ فِي ذَلِكَ إِلَى رَأْيِكُمَا وَ لَا رَأْيِ غَيْرِكُمَا وَ لَمْ يَنْعَ حُكْمَ جَهْلَتُهُ فَأَسْتَشِيرَكُمَا وَ إِخْوَانِي مِنَ الْمُسْلِمِينَ وَ لَوْ كَانَ ذَلِكَ لَمْ أَرْعَبْ عَنْكُمَا وَ لَا عَنْ غَيْرِكُمَا

I^{asws} was not needy during that to your views, nor the views of others, and there did not occur any decision I^{asws} was ignorant of, so I^{asws} would consult you both and my^{asws} brethren from the Muslims; and had it been that, I^{asws} would not had turned away from you nor from others.

وَ أَنَا مَا ذَكَرْتُمَا مِنْ أَمْرِ الْأُسُوءَةِ فَإِنَّ ذَلِكَ أَمْرٌ لَمْ أَحْكُمُ أَنَا فِيهِ بِرَأْيِي وَ لَا وَلِيُّهُ هُوَ يَمِّي بَلْ وَجَدْتُ أَنَا وَ أَنْتُمَا مَا جَاءَ بِهِ رَسُولُ اللَّهِ ص قَدْ فُرِعَ مِنْهُ فَلَمْ أَخْتَجْ إِلَيْكُمَا فِيمَا قَدْ فَرَعَ اللَّهُ مِنْ قَسَمِهِ وَ أَمْضَى فِيهِ حُكْمَهُ

And as for what you two mentioned from the matter of equality, that is a matter I^{asws} did not decide regarding it with my^{asws} opinion, nor was it decided by a whim from me^{asws}, but I^{asws} and you both have found what Rasool-Allah^{saww} has come with, having decided from it. So, I^{asws} was not needy to you both regarding what Allah^{azwj} had already Decided from its distribution and I^{asws} accomplished His^{azwj} Judgment regarding it.

فَلَيْسَ لَكُمَا وَ اللَّهُ عِنْدِي وَ لَا لِعَيْرِكُمَا فِي هَذَا غُنَى أَخَذَ اللَّهُ بِقُلُوبِكُمْ وَ قُلُوبَنَا إِلَى الْحَقِّ وَ أَهْمَنَا وَ إِتَاكُمُ الصَّبْرَ رَحِمَ اللَّهُ رَجُلًا رَأَى حَقًّا فَأَعَانَ عَلَيْهِ أَوْ رَأَى جَوْرًا فَرَدَّهُ وَ كَانَ عَوْنًا بِالْحَقِّ عَلَى صَاحِبِهِ.

By Allah^{azwj}! There isn't for you two and share in my^{asws} presence, nor for others in this. May Allah^{azwj} Take your hearts and our hearts to the truth and Inspire us and you all with the patience. May Allah^{azwj} have Mercy on a man who sees a truth and supports upon it, or sees a tyranny and rejects it, and he would be a supporter with the truth against his companion".³⁴

35- هَجَّجَ، هَجَّجَ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع فِي وَصْفِ بَيْعَتِهِ بِالْخِلَافَةِ وَ بَسْطَتُمُ يَدِي فَكَفَفْتُمَهَا وَ مَدَدْتُمُوهَا فَقَبَضْتُهَا ثُمَّ تَدَاكُتُمُ عَلَيَّ تَدَاكَ الْإِبِلِ الْهَيْمَ عَلَى حِيَاضِهَا يَوْمَ وَرُودِهَا حَتَّى انْقَطَعَتِ النَّعْلُ وَ سَقَطَتِ الرِّدَاءُ وَ وُطِئَ الضَّعِيفُ وَ بَلَغَ مِنْ سُورِ النَّاسِ بَيْنَعَتِهِمْ إِتَائِي أَنْ ابْتَهَجَ بِهَا الصَّغِيرُ وَ هَدَجَ إِلَيْهَا الْكَبِيرُ وَ تَحَامَلَ نَحْوَهَا الْغَلِيلُ وَ حَسَرَتْ إِلَيْهَا الْكِعَابُ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} in describing his^{asws} allegiance with the caliphate: 'And they spread out my^{asws} hand, but I^{asws} restrained it, and they extended it, but I^{asws} withheld it. Then you all thronged upon me^{asws} like the thronging of the thirsty camels upon their watering troughs on the day they arrive (from the desert), to the extent that the slipper was broken, and the cloak fell off, and the weak one was trampled, and the cheerfulness of the people due to their pledging allegiances to me^{asws} reached such that the young rejoiced and the elderly hobbled to it, and the sick ones were carried to it, and the adolescent girls ran around without veils".³⁵

36- هَجَّجَ، هَجَّجَ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع يَعْنِي بِهِ الزُّبَيْرَ فِي حَالِ اقْتَضَتْ ذَلِكَ يَزْعُمُ أَنَّهُ قَدْ بَايَعَ يَدِيهِ وَ لَمْ يُبَايِعْ بِقَلْبِهِ فَقَدْ أَقَرَّ بِالْبَيْعَةِ وَ ادَّعَى الْوَلِيَّةَ فَلَيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ وَ إِلَّا فَلْيَدْخُلْ فِيمَا خَرَجَ مِنْهُ.

³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 34

³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 35

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws}, meaning by it Al-Zubeyr in a state of demand: 'That one claims that he had pledged allegiance by his hand and did not pledge by his heart. So, he has acknowledged with the allegiance and he has claimed the inner thoughts. Let him come with a matter (justification) upon it to be recognised, or else he should enter into what (allegiance) he has come out from'.³⁶

37- نَحَج، نَحَجُ الْبَلَاغَةِ وَ مِنْ كَلَامٍ لَهُ ع وَ قَدْ أَرَعَدُوا وَ أَبْرَقُوا وَ مَعَ هَذَيْنِ الْأَمْرَيْنِ الْقَسْلُ وَ لَسْنَا نُزْعِدُ حَتَّى نُوقِعَ وَ لَا نُسِيلُ حَتَّى نُمِطَرَ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws}: 'And they (at the battle of the camel) had thundered and flashed (like lightning), and with these two matters is the cowardice, and we do not thunder until we fall (upon the enemy), nor do we flow until we rain (on them)'.³⁷

38- نَحَج، نَحَجُ الْبَلَاغَةِ وَ مِنْ خُطْبَةٍ لَهُ ع أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ وَ اسْتَحْلَبَ حَيْلَهُ وَ رَجَلَهُ وَ إِنَّ مَعِيَ لَبَصِيرَتِي مَا لَبَسْتُ عَلَى نَفْسِي وَ لَا لَيْسَ عَلَيَّ وَ اتَّمَّ اللَّهُ لِأَفْرَطَنَ هُمْ حَوْضًا أَنَا مَا تَحِيَّ لَا يَصْدُرُونَ عَنْهُ وَ لَا يَعُودُونَ إِلَيْهِ.

(The book) 'Nahj (Al-Balagah)' – And from a sermon of his^{asws}: 'Indeed! And the Satan^{la} has gathered his^{la} party, and lured his^{la} cavalry and his^{la} infantry, and with me^{asws} is my^{asws} insight. Neither have I^{asws} deceived myself^{asws} nor have I^{asws} been deceived against, and I^{asws} swear by Allah^{azwj}, I^{asws} shall overflow such a fountain (of war) for them, I^{asws} would be its drawer (of its direction). They will neither (be able to) turn away from it nor arrive to it'.³⁸

39- نَحَج، نَحَجُ الْبَلَاغَةِ وَ مِنْ خُطْبَةٍ لَهُ ع أَلَا وَ إِنَّ الشَّيْطَانَ قَدْ دَمَّرَ حِزْبَهُ وَ اسْتَحْلَبَ حَلْبَهُ لِيُعَوِدَ الْجُورَ إِلَى أَوْطَانِهِ وَ يَرْجِعَ الْبَاطِلَ فِي نَصَابِهِ

(The book) 'Nahj (Al-Balagah)' – 'Indeed! And the Satan^{la} has instigated his^{la} party, and lured his^{la} attractions in order to return the tyranny to its homelands, and return the falsehood in its spot.

وَ اللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصْفًا وَ إِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكُوهُ وَ دَمًا هُمْ سَفَكُوهُ فَلَيْنَ كُنْتُ شَرِيكُهُمْ فِيهِ فَإِنَّ هُمْ لَنَصِيبُهُمْ مِنْهُ وَ لَيْنَ كَانُوا وَلَوْهُ دُونِي فَمَا التَّبِعَةُ إِلَّا عِنْدَهُمْ وَ إِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ

By Allah^{azwj}! They have not denied upon me a (justifiable) denial, nor have they made fairness to be between me^{asws} and them, and they are seeking a right which they themselves had neglected, and a blood (of Usman) which they themselves have spilt. If I^{asws} was a participant in it, then for them (as well) is their share from it, and if they were in charge of it besides me^{asws}. Thus, there is no responsibility except with them, and that the greatest of their arguments is upon their own selves.

يَرْتَضِعُونَ أُمًّا قَدْ فَطَمَتْ وَ يُحْيُونَ بِدَعَا قَدْ أُمِيتَتْ يَا خَيْبَةَ الدَّاعِي مَنْ دَعَا وَ إِلَى مَا أُجِيبَ وَ إِلَيَّ لِرَاضٍ بِحُجَّةِ اللَّهِ تَعَالَى عَلَيْهِمْ وَ عِلْمِهِ فِيهِمْ

They are breastfeeding from a mother who has to wean (run dry of milk), and innovation which had already died. Oh! The disappointment of the caller and what he calls to and I^{asws}

³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 36

³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 37

³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 38

am pleased with the Argument of Allah^{azwj} the Exalted against them and His^{azwj} Knowledge regarding them.

فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِئاً مِنَ الْبَاطِلِ وَ نَاصِراً لِلْحَقِّ وَ مِنَ الْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَتْبِرَ لِلطَّعَانِ وَ أَنْ أَصْبِرَ لِلْجَلَادِ

If they both refuse, I^{asws} shall give them the edge of the sword and suffice them with it, being a healing from the falsehood and a helper of the truth. And from the strangeness is their sent a message to me^{asws} that I^{asws} should go out for duelling with the stabbing (with the spears), and that I^{asws} should be patient for the executioners.

هَبْلَتْهُمْ الْهَبُولُ لَقَدْ كُنْتُ وَ مَا أَهْدُدُ بِالْحَرْبِ وَ لَا أَزْهَبُ بِالضَّرْبِ وَ إِلَيَّ لَعَلَى يَقِينٍ مِنْ رَبِّي وَ غَيْرِ شُبْهَةٍ مِنْ دِينِي.

May the mourners mourn them as they have, and I^{asws} will not be threatened with the war nor am I^{asws} afraid of the striking (of the swords) and I^{asws} am upon the conviction from my^{asws} Lord^{azwj} and without any doubts from my^{asws} Religion”.³⁹

40 – أَقُولُ: قَالَ ابْنُ مَيْسَمٍ رَحِمَهُ اللَّهُ بَعْدَ إِيرَادِ تِلْكَ الْفِقَرَاتِ أَكْثَرَ هَذَا الْفَصْلِ مِنَ الْخُطْبَةِ الَّتِي ذَكَرْنَا أَنَّ عَ خَطَبَهَا حِينَ بَلَغَهُ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ خَلَعَا بَيْعَتَهُ وَ فِيهِ زِيَادَةٌ وَ نُقْصَانٌ وَ نَحْنُ نُورِدُهَا بِتَمَامِهَا وَ هِيَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِهِ –

I (Majlisi) am saying, ‘Ibn Maysam said after intending those sentences, ‘Most of the sermon which we mentioned that he^{asws} addressed it when it reached him^{asws} than Talha and Al-Zubeyr had broken his^{asws} allegiance, and in it is an increase and a reduction, and we are referring it in its complete form, and if it as he^{asws} had praised Allah^{azwj} and extolled upon Him^{azwj} and the Salawaat upon His^{azwj} Rasool^{saww}:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ افْتَضَلَ الْجِهَادَ فَعَظَّمَهُ وَ جَعَلَهُ نُصْرَتَهُ وَ نَاصِرَهُ وَ اللَّهُ مَا صَلَحَتْ دِينٌ وَ لَا دُنْيَا إِلَّا بِهِ وَ قَدْ جَمَعَ الشَّيْطَانُ جِزْيَةَ وَ اسْتَحْلَبَ خِيْلَهُ وَ مَنْ أَطَاعَهُ لِيَعُودَ لَهُ دِينُهُ وَ سُنَّتُهُ وَ [خُذْهُ]

‘O you people! Allah^{azwj} has Obligated the Jihad, so revere it, and Made it for His^{azwj} help and His^{azwj} helpers. By Allah^{azwj}! Neither can the Religion nor the world be corrected except by it. And the Satan^{la} has gathered his^{la} party and instigated his^{la} cavalry, and one who obeys him^{la}, he^{la} would return his religion for him, and his ways and deceive him.

وَ قَدْ رَأَيْتُ أُمُوراً قَدْ تَمَحَّضَتْ وَ اللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصْفاً وَ إِنَّهُمْ لَيَطْلُبُونَ حَقّاً تَرْكُوهُ وَ دَمًا سَفَكُوهُ

And I^{asws} have seen matters to have churned. By Allah^{azwj}! They are not denying any (justifiable) denial upon me^{asws}, nor are they making fairness to be between me^{asws} and them, and they are seeking a right which they themselves have neglected it, and blood (of Usman) which they themselves have spilt.

فَإِنْ كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لِنَصِيبِهِمْ مِنْهُ وَ إِنْ كَانُوا لَوْلَوْهُ دُونِي فَمَا الطَّلَبَةُ إِلَّا قِبَلَهُمْ وَ إِنْ أَوَّلَ عَدْلِهِمْ لَعَلَى أَنْفُسِهِمْ وَ لَا أَعْتَذِرُ بِمَا فَعَلْتُ وَ لَا أَتْبِرُ بِمَا صَنَعْتُ

³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 39

So, if I^{asws} was their participant in it, then for them is their share in it, and if they have been in charge of it besides me^{asws}, then there is no responsibility except from their direction, and the first justice is against their own selves, and there is no excuse from what they have done, nor do I^{asws} disavow from what has been done.

وَإِنَّ مَعِيَ لَبَصِيرَتِي مَا لُبَسْتُ وَلَا لَيْسَ عَلَيَّ وَ إِنَّهَا لِلْفَقْهَةِ الْبَاغِيَةِ فِيهَا الْحُمُّ وَالْحُمَةُ طَالَتْ جَلْبُتُهَا وَ انْكَفَتْ جُودَتُهَا لِيَعُودَنَّ الْبَاطِلُ إِلَى نَصَابِهِ يَا خَبِيَّةَ الدَّاعِي لَوْ قِيلَ مَا أَنْكَرَ مِنْ ذَلِكَ وَ مَا إِمَامُهُ وَ فِيمَنْ سُنَّتُهُ [وَ فِيمَا سُنَّتُهُ]

And with me^{asws} is my^{asws} insight. Neither have I^{asws} deceived nor have I^{asws} been deceived upon, and it is a rebel group wherein is the heat and the hot geyser. Its cravings are prolonged, and its reservoir has shrunk. They will return the falsehood to its spot. Oh! How disappointing is the caller! If only he had said what he has denied from that and who his Imam^{asws} is, and regarding who is his way.

وَ اللَّهُ إِذَا لَزَّاحَ الْبَاطِلُ عَنْ نَصَابِهِ وَ انْقَطَعَ لِسَانُهُ وَ مَا أَظُنُّ الطَّرِيقَ لَهُ فِيهِ وَاضِحٌ حَيْثُ نَهَجَ وَ اللَّهُ مَا تَابَ مَنْ قَتَلُوهُ قَبْلَ مَوْتِهِ وَ لَا تَنْصَلَّ عَنْ خَطِيئَتِهِ وَ مَا اعْتَدَرَ إِلَيْهِمْ فَعَدُّوهُ وَ لَا دَعَا فَنَصَرُوهُ

By Allah^{azwj}! Then the falsehood will be dislodged from its spot, and its tongue will be cut off, and I^{asws} do not think there is any path for him in it any clearer when it is approached. By Allah^{azwj}! He (Usman) did not repent before they killed him, before his death, nor did he disclaim from his sins, nor did he offer any excuses to them, so they could have excused him, nor did he call so they could have helped him.

وَ أَنتمُ اللَّهُ لَا تُفْرِطَنَّ هُمْ حَوْضاً أَنَا مَاتِحُهُ لَا يَصُدُّوْنَ عَنْهُ بَرِيٌّ وَ لَا يَعْجُونَ حُسْنُوهُ أَبَدًا وَ إِنَّهَا لَطَيِّبَةٌ نَفْسِي بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَ عِلْمِهِ فِيهِمْ

And I^{asws} swear by Allah^{azwj}! I^{asws} shall fill up such a fountain (of war) for them, I^{asws} shall be its drawer (of its direction). They will neither (be able to) turn away from it in the wilderness nor with they be (able to) nibble its sweetness, ever! It has made me^{asws} feel good of myself^{asws} by the Argument of Allah^{azwj} against them and His^{azwj} knowledge regarding them.

وَ إِنِّي دَاعِيَهُمْ فَمَعَدَّرَ إِلَيْهِمْ فَإِنْ تَابُوا وَ قَبِلُوا وَ أَجَابُوا وَ أَنَابُوا فَالْتَوْبَةُ مَبْدُولَةٌ وَ الْحَقُّ مَقْبُولٌ وَ لَيْسَ عَلَيَّ كَفِيلٌ وَ إِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَ كَفَى بِهِ شَافِئاً مِنْ بَاطِلٍ وَ نَاصِراً لِمُؤْمِنٍ

And I^{asws} am calling them, and they can be excuse if they were to repent, and accept, and answer, and be penitent, then the repentance is applicable and the truth is acceptable, and there isn't any guarantor upon me^{asws}. And if they were to refuse, I^{asws} shall give them the edge of the sword and suffice with it as a healer from falsehood, and a helpers for the Momin.

وَ مَعَ كُلِّ صَحِيفَةٍ شَاهِدُهَا وَ كَاتِبُهَا وَ اللَّهُ إِنَّ الزُّبَيْرَ وَ طَلْحَةَ وَ عَائِشَةَ لَيَعْلَمُونَ أَنِّي عَلَى الْحَقِّ وَ هُمْ مُبْطِلُونَ.

And with every Book there are its witnesses and it scribes. By Allah^{azwj}! Al-Zubeyr, and Talha, and Ayesha are knowing that I^{asws} am upon the truth and they are falsified".⁴⁰

⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 40 a

~~روى الطبري في تاريخه أن علياً كان في ماله بخير لما أراد الناس حصر عثمان فقدم المدينة و الناس مجتمعون على طلحة في داره فبحث عثمان إليه يشكو أمر طلحة فقال أنا أكفيكه~~

And it is reported by Al Tabari in his history (not a Hadith), 'Ali^{asws} was in his^{asws} wealth at Khyber when the people intended to besiege Usman. He^{asws} arrived at Al Medina and the people had united upon Talha in his house. Usman sent a message to him^{asws} complaining of the affairs of Talha. He^{asws} said: 'I^{asws} shall suffice him'.

~~فانطلق إلى دار طلحة و هي مملوءة بالناس فقال له يا طلحة ما هذا الأمر الذي صنعت بعثمان فقال طلحة يا أبا الحسن أهد أن مس الحزام الطيبين.~~

He^{asws} went to the house of Talha, and it was filled with people. He^{asws} said to him: 'O Talha! What is this matter which you are doing with Usman?' Talha said, 'O Abu Al Hassan^{asws}! Move away from touching the belt of the physicians'.

~~فانصرف علي ع إلى بيت المال فأمر بفتح فلم يجدوا المفتاح فكسر الباب و فرق ما فيه على الناس فانصرفوا من عند طلحة حتى بقي وحده~~

Ali^{asws} left to go to the public treasury and ordered with its opening, but they could not find the key. He^{asws} broke the door and distributed whatever was in it upon the people, and they dispersed from the presence of Talha until he remained alone.

~~فسر عثمان بذلك و جاء طلحة إلى عثمان فقال له يا أمير المؤمنين إني أردت أمراً فحال الله بيني و بينه و قد جئتك تائباً فقال و الله ما جئت تائباً و لكن جئت مغلوباً الله حسبيك يا طلحة.~~

Usman was cheered by that and Talha came to Usman and said to him, 'O commander of the faithful! I intended a matter but Allah^{azwj} blocked between me and it, and I have come to you repentant'. He said, 'By Allah^{azwj}! You have not come repentant, but you have come after Allah^{azwj} defeated your nobility, O Talha!' (Non Shia source)⁴¹

و روى الطبري أيضاً أنه كان لعثمان على طلحة خمسون ألفاً فقال له طلحة يوماً قد تحباً مالك فاقبضه فقال هو لك معونة على مروتك

And it is reported by Al-Tabari as well, 'There used to be a (debt) for Usman upon Talha of fifty thousand. Talha said to him one day, 'I have kept ready your wealth, so I shall fulfil it'. He said, 'It is for you as an assistance upon you'.

~~فلما حصر عثمان قال علي ع لطلحة أنشدك الله إلا كففت عن عثمان فقال لا و الله حتى تعطي بنو أمية الحق من أنفسهم فكان علي بعد ذلك يقول لحا الله ابن الصعبة أعطاه عثمان مثل ما أعطاه و فعل به ما فعل.~~

When Usman was besieged, Ali^{asws} said to Talha: 'I^{asws} adjure you with Allah^{azwj}, if you could refrain from Usman'. He said, 'No, by Allah^{azwj}, until the clan of Umayya gives the rights from their own selves'. After that, Ali^{asws} was saying: 'May Allah^{azwj} Curse the son of difficult ones! Usman had given him the like what he had given him, and he did what had been done with him'".⁴²

⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 40 b

⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 40 c

و روي أن الزبير لما برز لعلي ع يوم الجمل قال له ما حملك يا أبا عبد الله على ما صنعت قال أطلب بدم عثمان فقال له أنت و طلحة وليتماه و إنما توبتك من ذلك أن تقدم نفسك و تسلمها إلى ورثته.

And it is reported that Al-Zubeyr, when he came out for duel to Ali^{asws} on the day of (battle of) Jamal, he^{asws} said to him: 'O servant of Allah^{azwj}! What carried you upon what you did?' He said, 'I seek the blood of Usman'. He^{asws} said to him: 'You are Talha were in-charge of it, and rather your repentance is that you should forward yourself and submit it to his (Usman's) inheritors'.⁴³ (Non-Shia source)

41- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى أَبُو مُحَمَّدٍ عَنْ مُسَافِرِ بْنِ عَفِيفٍ بْنِ أَبِي الْأَخْنَسِ قَالَ: لَمَّا رَجَعْتُ رُسُلُ عَلِيٍّ ع مِنْ عِنْدِ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ يُؤْذِنُونَهُ بِالْحَرْبِ قَامَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ رَأَيْتُ هَؤُلَاءِ الْقَوْمَ كَيْ يَزْعُمُونَ أَوْ يَرْجِعُونَ وَ وَجَّهْتُمْ بَيْنَهُمْ وَ عَرَفْتُهُمْ بَعْضُهُمْ

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said, 'It is reported by Abu Mikhnaf, from Musafir Bin Afeef Bin Abin Al Ahnas who said,

'When the messenger of Ali^{asws} returned from the presence of Talha and Al-Zubeyr and Ayesha proclaiming to him^{asws} with the war, he^{asws} stood up and praised Allah^{azwj} and extolled upon Him^{asws} and sent Salawaat upon His^{azwj} Rasool^{saww}, then said: 'O you people! I have been watching this group whether they are desisting or returning, and I^{asws} had rebuked them due to their having broken (the allegiance) and you recognised their rebellion.

فَلَمْ يَسْتَجِيبُوا وَ قَدْ بَعَثُوا إِلَيَّ أَنَّ أَتَبَرَّ لِلطَّعَانِ وَ أَصْبِرَ لِلْجَلَادِ إِنَّمَا تَمَنَّيْتُ نَفْسَكَ أَمَانِي الْبَاطِلِ وَ تَعِدُكَ الْغُرُورُ أَلَا هَبَلْتُهُمْ الْهُيُولُ لَقَدْ كُنْتُ وَ مَا أَهْدُدُ بِالْحَرْبِ وَ لَا أَزْمُبُ بِالضَّرْبِ وَ لَقَدْ أَنْصَفَ الْقَارَةَ

But, they did not respond and they have sent a message to me^{asws} that I^{asws} should come out for duel of the stabbings (with the spear) and be patient for the executioners. But rather. But you self has wished for the false wishes and you prepared the deception. Indeed! The mourners shall mourn as they used to, and I^{asws} will not be threatened with the war now am I^{asws} afraid of the striking (of the swords), and I^{asws} have been fair to one and all.

مَنْ زَامَاهَا فَلْيُرْعِدُوا وَ لْيُرْفُوا فَقَدْ رَأَوْنِي قَدِيمًا وَ عَرَفُوا نِكَائِي فَقَدْ رَأَوْنِي أَنَا أَبُو الْحَسَنِ الَّذِي فَلَلْتُ حَدَّ الْمُشْرِكِينَ وَ فَرَّقْتُ جَمَاعَتَهُمْ وَ بِذَلِكَ الْقَلْبِ أَلْقَى عَدُوِّي الْيَوْمَ وَ إِنِّي لَعَلَى مَا وَعَدَنِي رَبِّي مِنَ النَّصْرِ وَ التَّأْيِيدِ وَ عَلَى يَقِينٍ مِنْ أَمْرِي وَ فِي غَيْرِ شُبْهَةٍ مِنْ دِينِي

One who throws it (spear), so let him thunder and flash, so they have seen me^{asws} before, and they do recognise my^{asws} annoyance. They have seen me^{asws}. I^{asws} am Abu Al-Hassan^{asws} who split the forces of the Polytheists and divided their communities, and with that overturning I^{asws} shall throw my^{asws} enemies today, and I^{asws} am upon what my^{asws} Lord^{azwj} has Promised me^{asws} of the Help and the Assistance, and upon a conviction of my^{asws} matter and without any doubts in my^{asws} Religion.

أَيُّهَا النَّاسُ إِنَّ الْمَوْتَ لَا يَفُوتُهُ الْمُقِيمُ وَ لَا يُعْجِزُهُ الْهَارِبُ لَيْسَ عَنِ الْمَوْتِ مُجِدٌّ وَ لَا حَيْصٌ مَنْ لَمْ يُقْتَلْ مَاتَ وَ إِنَّ أَفْضَلَ الْمَوْتِ الْقَتْلُ

⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 40 d

O you people! The death cannot be escaped from, nor can the fleer frustrate it. There is neither anything to limit from the death nor any getting away. One who does not get killed will die, and the superior death is being killed.

وَالَّذِي نَفْسِي بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ مِنْ مَوْتَةٍ وَاحِدَةٍ عَلَى الْفِرَاشِ اللَّهُمَّ إِنَّ طَلْحَةَ نَكَثَ بَيْعَتِي وَآلَبَ عَلَى عُثْمَانَ حَتَّى قَتَلَهُ ثُمَّ عَضَّهَنِي بِهِ وَرَمَانِي اللَّهُمَّ فَلَا تُمְهِلُهُ

By the One^{azwj} is Whose Hand is the soul of Ali^{asws}! A thousand strikes with the sword, is easier than one death upon the bed. O Allah^{azwj}! Talha has broken my^{asws} allegiance and rallied against Usman until he killed him. Then he bit me^{asws} with it and accused me^{asws}. O Allah^{azwj}! Do not respite him!

اللَّهُمَّ إِنَّ الزُّبَيْرَ قَطَعَ رَحِمِي وَنَكَثَ بَيْعَتِي وَظَاهَرَ عَلَيَّ عَدُوِّي فَأَكْفِنِيهِ الْيَوْمَ بِمَا شِئْتَ.

O Allah^{azwj}! Al-Zubeyr cut off my^{asws} relationship and broke my^{asws} allegiance and supported my^{asws} enemies against me^{asws}, so Suffice him today with whatever You^{azwj} so Desire".⁴⁴
(Non-Shia source)

42- قَالَ وَ رَوَى أَبُو الْحَسَنِ الْمَدَائِنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ جُنَادَةَ قَالَ: قَدِمْتُ مِنَ الْحِجَازِ أُرِيدُ الْعِرَاقَ فِي أَوَّلِ إِمَارَةِ عَلِيٍّ فَمَرَرْتُ بِمَكَّةَ فَأَعْتَمَرْتُ ثُمَّ قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ مَسْجِدَ رَسُولِ اللَّهِ ص إِذَا نُودِيَ الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ وَ خَرَجَ عَلَيَّ ع مُتَقَلِّدًا سَيْفَهُ فَشَخَصَتِ الْأَبْصَارُ نَحْوَهُ

He said, 'And it is reported by Abu Al Hassan Al Madaini, from Abdullah Bin Junadah who said,

'I proceeded from Al-Hijaz intending Al-Iraq during the beginning of the rule of Ali^{asws}. I passed by Makkah and performed Umrah. Then I went to Al-Medina and entered the Masjid of Rasool-Allah^{saww}, when the congregational Salat was called for. The people gathered and Ali^{asws} came out collared with his^{asws} sword, and the sights were staring around him^{asws}.

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّهُ لَمَّا قَبِضَ اللَّهُ نَبِيَّهُ قُلْنَا نَحْنُ أَهْلُهُ وَ وَرَثَتُهُ وَ عِثْرَتُهُ وَ أَوْلِيَاؤُهُ دُونَ النَّاسِ لَا بُنَارَ عِنَّا سُلْطَانَهُ أَحَدٌ وَ لَا يَطْمَعُ فِي حَقِّنَا طَامِعٌ

He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawaat upon His^{azwj} Rasool^{saww}, then said: 'As for after, surely when Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away we^{asws} said: 'We^{asws} are his^{saww} people, and his^{saww} inheritors, and his^{asws} family, and his^{asws} guardians besides the (general) people. No one can dispute with us^{asws} about his^{saww} authority nor can any coveter covet regarding our^{asws} rights'.

إِذَا تَنَزَّى لَنَا قَوْمُنَا فَعَصَبُونَا سُلْطَانًا نَبِيَّنَا فَصَارَتْ الْإِمْرَةُ لِعَيْرِنَا وَ صِرْنَا سَوْفَةً يَطْمَعُ فِيْنَا الضَّعِيفُ وَ يَتَعَزَّرُ عَلَيْنَا الدَّلِيلُ فَبَكَتِ الْأَعْيُنُ مِنَّا لِذَلِكَ وَ خَشُنَتِ الصُّدُورُ وَ جَزَعَتِ النَّفُوسُ

(But) when our^{asws} people excluded us^{asws} and usurped us^{asws} of the authority of our^{asws} Prophet^{saww}, the authority went to others and we^{asws} became the common people. The weak coveted regarding us^{asws} disgraceful were honoured upon us^{asws}. The eyes from us^{asws} cried to that, and the chests became coarse, and the souls were alarmed.

⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 41

وَأَمَّ اللَّهُ لَوْ لَا خَافَهُ الْفُرْقَةُ بَيْنَ الْمُسْلِمِينَ وَ أَنْ يَعُودَ الْكُفْرُ وَ يَبُورَ الدِّينُ لَكُنَّا عَلَى غَيْرِ مَا كُنَّا هُمْ عَلَيْهِ فَوَلَّى الْأَمْرَ وَلَاهٌ لَمْ يَأْلُوا النَّاسَ خَيْرًا

And I^{asws} swear by Allah^{azwj}! Had I^{asws} not feared the division between the Muslims, and that the Kufr would be returning, and the Religion would be ruined, we would have been upon other than what we had been upon. Ruler became in charge of the command who did not give any good to the people.

ثُمَّ اسْتَحْرَجْتُمُونِي أَهْلَهَا النَّاسُ مِنْ بَيْتِي فَبَايَعْتُمُونِي عَلَى شَيْءٍ مَنِي لِأَمْرِكُمْ وَ فِرَاسَةٍ تَصُدُّنِي عَمَّا فِي قُلُوبِ كَثِيرٍ مِنْكُمْ وَ بَايَعَنِي هَذَانِ الرَّجُلَانِ فِي أَوَّلِ مَنْ بَايَعَ تَعْلَمُونَ ذَلِكَ وَ قَدْ نَكَّنَا وَ غَدَرَا وَ نَهَضَا إِلَى الْبَصْرَةِ يَعْائِشَةُ لِيُفَرِّقَا جَمَاعَتَكُمْ وَ يُلْقِيَا بِأَسْكُمْ بَيْنَكُمْ

O you people! They brought me^{asws} out from my^{asws} own house and pledged allegiances to me^{asws} upon unwillingness from me^{asws} to your affairs, and a discernment away from what is in the hearts of most of you, and these two men pledged allegiance to me^{asws} among the first one who pledged allegiance. You know that. And they both broke (the allegiance) and betrayed and rushed to Al-Basra with Ayesha in order to separate your community, and they cast your evil between you all.

اللَّهُمَّ فَخْذُهُمَا بِمَا عَمِلَا أَخَذَهُ رَابِيَةً وَ لَا تَنْعَشْ هُمَا صَرَعَةً وَ لَا تُغْلِبْهُمَا عَثْرَةً وَ لَا تُهْلِكْهُمَا فُؤَادًا فَإِنَّهُمَا يَطْلُبَانِ حَقًّا نَزَكَهُ وَ دَمًا سَفَكَهُ

O Allah^{azwj}! Seize them both due to what they have done Seizing them a strong seizure, and do not Revive any struggle for them, nor Save them from any stumble, nor Respite them to any success for they have falsified a truth they had left, and blood (of Usman) they have spilt.

اللَّهُمَّ إِنِّي افْتَضَيْتُكَ وَعْدَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ لِمَنْ بَغَى عَلَيْهِ لِيَنْصُرَهُ اللَّهُ اللَّهُمَّ فَأُنْجِزْ لِي مَوْعِدِي وَ لَا تَكِلْنِي إِلَى نَفْسِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * ثُمَّ نَزَلَ.

O Allah^{azwj}! I^{asws} request Your^{azwj} Promise, for You^{azwj} had Said, and Your^{azwj} Word is the truth, to the ones who had rebelled against him^{saww}: **Allah will Help him. Surely Allah is Pardoning, Forgiving [22:60].** O Allah^{azwj}! Fulfil my Promise for me^{asws} and do not Leave me^{asws} to myself^{asws}, surely You^{azwj} Able upon all things'. Then he^{asws} descended".⁴⁵ (Non-Shia source)

43- وَ رَوَى الْكَلْبِيُّ قَالَ: لَمَّا أَرَادَ عَلِيٌّ ع الْمَسِيرَ إِلَى الْبَصْرَةِ قَامَ فَخَطَبَ النَّاسَ فَقَالَ بَعْدَ أَنْ حَمِدَ اللَّهَ وَ صَلَّى عَلَى رَسُولِهِ إِنَّ اللَّهَ لَمَّا قَبَضَ نَبِيَّهُ اسْتَأْثَرَتْ عَلَيْنَا فُرَيْشٌ بِالْأَمْرِ وَ دَفَعْتَنَا عَنْ حَقِّ نَحْنُ أَحَقُّ بِهِ مِنَ النَّاسِ كَافَّةً

And it is reported by Al Kalby who said,

'When Ali^{asws} intended the journey to Al-Basra, he^{asws} stood to address the people. He^{asws} said after having praised Allah^{azwj} and Salawaat upon His^{azwj} Rasool^{saww}: 'When Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, Quraysh monopolised against us with the command and pushed us^{asws} away from a right we^{asws} were more rightful with it than the people altogether.

⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 42

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى ذَلِكَ أَفْضَلُ مِنْ تَفْرِيقِ كَلِمَةِ الْمُسْلِمِينَ وَ سَفْكَ دِمَائِهِمْ وَ النَّاسُ حَدِيثُوا عَهْدٍ بِالإِسْلَامِ وَ الدِّينُ يُنْخَضُ مُنْخَضَ الْوُطْبِ يُفْسِدُهُ أَذْنَى وَهْنٍ وَ يَعْكِسُهُ أَقْلُ خَلْقٍ قَوْلِي الأَمْرَ قَوْمٌ لَمْ يَأْلُوا فِي أَمْرِهِمْ اجْتِهَاداً ثُمَّ انْتَقَلُوا إِلَى دَارِ الْجَزَاءِ

I^{asws} viewed that the patience upon that is better than divide the word of the Muslims and spilling their blood, and the people had a new pact with Al-Islam and the religion, churning the medicine with a churning, spoiling it by the lowly and the weak, mirrored by the least of the morals. A group became in charge of the command who did not follow the struggle in their affairs. Then they got transferred to the house of the Recompense.

وَ اللَّهُ وَلِيُّ تَمْحِصِ سَيِّئَاتِهِمْ وَ الْعَفْوُ عَنْ هَفَوَاتِهِمْ فَمَا بَالُ طَلْحَةَ وَ الزُّبَيْرِ وَ لَيْسَا مِنْ هَذَا الأَمْرِ بِسَبِيلٍ لَمْ يَصْبِرَا عَلَيَّ حَوْلًا وَ لَا شَهْرًا حَتَّى وَتَبَا وَ مَرَقَا وَ نَارَعَانِي أَمْرًا لَمْ يَجْعَلِ اللَّهُ لَهُمَا إِلَيْهِ سَبِيلًا بَعْدَ أَنْ بَايَعَا طَائِعِينَ غَيْرَ مُكْرَهَيْنِ

And Allah^{azwj} is a Guardian Examining their evil deeds, and the Pardoning from their blunders. What is the matter with Talha and Al-Zubeyr they are not with a way from this command. They were not patient upon me^{asws}, neither for a year nor a month until they pounced and pierced through to snatch away from me^{asws} a matter Allah^{azwj} has not Made a way to it to be for them, after they had both pledged to me^{asws} without coercion.

يَرْتَضِعَانِ أُمًّا قَدْ فَطَمَتْ وَ يُجَيِّيانِ بِدْعَةً قَدْ أُمِيتَتْ أَدَمَ عُثْمَانَ زَعَمَا يُطَالِيَانِ وَ اللَّهُ مَا السَّيِّئَةُ إِلَّا عِنْدَهُمْ وَ فِيهِمْ وَ إِنَّ أَكْثَرَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ وَ أَنَا رَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَ عِلْمِهِ فِيهِمْ

They are breastfeeding from a mother who has dried up, and are reviving an innovation which has died. Is it the blood of Usman they are claiming to seek? By Allah^{azwj}! There is no responsibility (for it) except with them and in them, and the greatest of their arguments is against their own selves, and I^{asws} am pleased with the Argument of Allah^{azwj} against them, and His^{azwj} Knowledge regarding them.

فَإِنْ فَاءَا وَ أَنَابَا فَحَطَّطْهُمَا أَخْرَزَا وَ أَنْفُسُهُمَا غَنَمَا وَ أَكْثَرُ مَا غَنِمْتَ بِهَا غَنِيمَةً وَ إِنَّ أَبْنَاءَ أَكْثَرِيئَهُمَا حَدَّ السَّيْفِ وَ كَفَى بِهِ نَاصِرًا لِحَقِّ وَ شَافِيًا مِنْ بَاطِلٍ ثُمَّ نَزَلَ.

So, if they were to be loyal and are penitent, then their share would be achieved, and they themselves would be a booty, and the war booty would be magnified with it; and if they refuse, I^{asws} shall give them an edge of the sword, and Suffice with it as a helper of a right, and a healer from falsehood'. Then he^{asws} descended".⁴⁶

44- وَ رَوَى أَبُو مُخَنَّفٍ عَنْ زَيْدِ بْنِ صُوحَانَ قَالَ: شَهِدْتُ عَلِيًّا عَ بَدِي قَارٍ وَ هُوَ مُعْتَمٍ بِعِمَامَةٍ سَوْدَاءَ مُلْتَفٍّ بِسَاجٍ يُخْطُبُ فَقَالَ فِي خُطْبَتِهِ الْحَمْدُ لِلَّهِ عَلَى كُلِّ أَمْرٍ وَ حَالٍ فِي الْعُدُوِّ وَ الْأَصَالِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ابْتِغَاءَ رَحْمَةِ لِلْعِبَادِ وَ حَيَاةً لِلْبِلَادِ حِينَ امْتَلَأَتِ الْأَرْضُ فِتْنَةً وَ اضْطَرَبَ حَبْلُهَا وَ عُيِدَ الشَّيْطَانُ فِي أَكْنَافِهَا وَ اشْتَمَلَ عَدُوُّ اللَّهِ إِلَيْسَ عَلَى عَقَائِدِ أَهْلِهَا

And it is reported by Abu Mikhnaf, from Zayd Bin Sowhan who said,

'I witnessed Ali^{asws} at Zi Qaar and he^{asws} was turbaned with a black turban, wrapped in a wrapping, addressing. He^{asws} said in his^{asws} sermon: 'The Praise is for Allah^{azwj} upon every matter and state, in the morning and evening. And I^{asws} testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, having Sent

⁴⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 43

him^{saww} as a Mercy for the servants and a life for the cities, when the earth was filled with discord, and its ropes were shaky, and the Satan^{la} was being worshipped in its toilets, and the enemies of Allah^{azwj} were enveloped by Iblees^{la} upon the beliefs of its people.

فَكَانَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ الَّذِي أُطْفِئَ اللَّهُ بِهِ نِيرَانَهَا وَ أُمِّدَ بِهِ شِرَارُهَا وَ نَزَعَ بِهِ أَوْتَادَهَا وَ أَقَامَ بِهِ مِيزَانَهَا إِمَامَ الْهُدَى وَ النَّجِيِّ الْمُصْطَفَى
ص فَلَقَدْ صَدَعَ بِمَا أَمَرَهُ بِهِ وَ بَلَغَ رِسَالَاتِ رَبِّهِ

So, it was Muhammad^{saww} son of Abdul Muttalib^{asws} the one by whom Allah^{azwj} Extinguished its fires and smothered its flames, and removed its pegs by him^{saww}, and the Imam^{asws} of guidance and the Chosen Prophet^{saww} stood by its inclinations. He^{saww} accomplished whatever He^{azwj} had been Commanded with, and delivered the Messages of his^{saww} Lord^{azwj}.

فَأَصْلَحَ اللَّهُ بِهِ ذَاتَ الْبَيْنِ وَ آمَنَ بِهِ السُّبُلَ وَ حَقَّنَ بِهِ الدَّمَاءَ وَ أَلَفَ بِهِ بَيْنَ دَوَى الصَّغَائِرِ الْوَاغِرَةِ فِي الصُّدُورِ حَتَّى أَتَاهُ الْيَقِينُ ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ حَمِيداً

By him^{saww}, Allah^{azwj} Corrected between the (people) and Secured the paths by him^{saww}, and Saved the bloods by him^{saww}, and Compiled by him^{saww} the ones with coveted grudges in the chests, until the certainty came to it. Then Allah^{azwj} Took him^{saww} to Him^{azwj}, praised.

ثُمَّ اسْتَخْلَفَ النَّاسُ أَبَا بَكْرٍ فَلَمْ يَأَلْ جُهْدَهُ ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ فَلَمْ يَأَلْ جُهْدَهُ ثُمَّ اسْتَخْلَفَ النَّاسُ عُثْمَانَ فَتَالَ مِنْكُمْ وَ نَلْتُمْ مِنْهُ حَتَّى إِذَا كَانَ مِنْ أَمْرِ مَا كَانَ

Then Abu Bakr became caliph of the people, but did not follow his^{saww} efforts. Then Abu Bakr made Umar the caliph, and he did not follow his^{saww} efforts. Then the people made Usman the caliph. He gained from you and you gained from him until when it happened from his affair what happened.

أَتَيْتُمُونِي لِئُبَايَعُونِي فَقُلْتُ لَا حَاجَةَ فِي ذَلِكَ وَ دَخَلْتُ مَنْزِلِي فَاسْتَخْرَجْتُمُونِي فَقَبَضْتُ يَدِي فَبَسَطْتُمُوهَا وَ تَدَاكَلْتُمْ عَلَيَّ حَتَّى طَنَنْتُمْ أَنْفُسَكُمْ قَاتِلِي وَ أَنْ
بَغَضْتُمْ قَاتِلَ بَعْضٍ فَبَايَعْتُمُونِي وَ أَنَا غَيْرُ مَسْرُورٍ بِذَلِكَ وَ لَا حَزِيلٌ

You came to me^{asws} to pledge allegiance to me^{asws}. I^{asws} said: 'There is no need regarding that', and I^{asws} entered into my^{asws} house, but they brought me^{asws} out and grabbed my^{asws} hand and spread it out, and they thronged upon me^{asws} to the extent that I^{asws} thought you all would kill me^{asws}, and that some of you would fight the others. So, you pledged allegiances to me^{asws} and I^{asws} was not happy with that nor joyful.

وَ قَدْ عَلِمَ اللَّهُ سُبْحَانَهُ أَنِّي كُنْتُ كَارِهاً لِلْحُكُومَةِ بَيْنَ أُمَّةٍ مُحَمَّدٍ ص وَ لَقَدْ سَمِعْتُهُ ص يَقُولُ مَا مِنْ وَالٍ يَلِي شَيْئاً مِنْ أَمْرِ أُمَّتِي إِلَّا أَنِّي بِهِ يَوْمَ الْقِيَامَةِ
مَغْلُولَةٌ يَدَاهُ إِلَى عُقْبِهِ عَلَى رُؤُوسِ الْخَلَائِقِ ثُمَّ يُنْشَرُ كِتَابُهُ فَإِنْ كَانَ عَادِلًا نَجَا وَ إِنْ كَانَ جَائِراً هَوَى

And Allah^{azwj} the Glorious has Known that I^{asws} had disliked to govern between the community of Muhammad^{saww}, and I^{asws} had heard him^{saww} saying: 'There is no ruler having ruled anything from the affairs of my^{saww} community except they will come with him^{asws} on the Day of Qiyamah with his hands tied to his neck to the heads of the creatures, then they would publicise his book. If he was just, he would attain salvation, and if he was tyrannous, he would collapse (into Hell)'.

حَتَّى اجْتَمَعَ عَلَيَّ مَالُكُمْ وَ بَايَعَنِي طَلْحَةُ وَ الزُّبَيْرُ وَ أَنَا أَعْرِفُ الْغَدْرَ فِي أَوْجْهِهِمَا وَ النَّكَثَ فِي أَعْيُنِهِمَا ثُمَّ اسْتَأْذَنَانِي فِي الْعُمْرَةِ فَأَعْلَمْتُهُمَا أَنَّ لَيْسَا الْعُمْرَةَ يُرِيدَانِ فَسَارَا إِلَى مَكَّةَ وَ اسْتَخَفَّا عَائِشَةَ وَ خَدَعَاهَا وَ شَخَّصَ مَعَهُمَا أَبْنَاءُ الطَّلَقَاءِ

Until your assemblies united upon me^{asws} and Talha and Al-Zubeyr pledged allegiance to me^{asws}, and I^{asws} well knew the treachery in their faces, and the breaking (of the allegiance) in their eyes. Then they sought my permission regarding the Umrah. I^{asws} let them know that they are not intending the Umrah. They travelled to Makkah and they hid Ayesha and her deception and there was a (another) person with them both from the sons of the freed ones (at the conquest of Makkah).

فَقَدِمُوا الْبَصْرَةَ فَقَتَلُوا بِهَا الْمُسْلِمِينَ وَ فَعَلُوا الْمُنْكَرَ وَ يَا عَجَباً لَاسْتِقَامَتِهِمَا لِأَبِي بَكْرٍ وَ عُمَرَ وَ بَغْيِهِمَا عَلَيَّ وَ هُمَا يَعْلَمَانِ أَنِّي لَسْتُ دُونَ أَحَدِهِمَا وَ لَوْ شِئْتُ أَنْ أَقُولَ لَفُلْتُ وَ لَقَدْ كَانَ مُعَاوِيَةُ كَتَبَ إِلَيْهِمَا مِنَ الشَّامِ كِتَاباً يُخَدِّعُهُمَا فِيهِ فُكَّتَمَاهُ عَنِّي وَ خَرَجَا يُوهِنَانِ الطَّغَامَ وَ الْأَغْرَابَ

They proceeded to Al-Basra and killed the Muslims at it, and they did the evil. And O how strange of their straying straight to Abu Bakr and Umar and their rebellion against me^{asws}, and they both knew that I^{asws} am not below them, and if I^{asws} so desired to say, I^{asws} would say, and Muawiya had written a letter to them both from Syria, deceiving them in it. They concealed it from me^{asws} and went out as deluded common people and Bedouins.

أَنْتُهُمَا يَطْلُبَانِ بِدَمِ عُثْمَانَ وَ اللَّهُ مَا أَنْكَرَا عَلَيَّ مُنْكَرًا وَ لَا جَعَلَا بَيْنِي وَ بَيْنَهُمْ نَصْفاً وَ إِنَّ دَمَ عُثْمَانَ لَمَعْصُوبٌ بِهِمَا وَ مَطْلُوبٌ مِنْهُمَا يَا خَبِيئَةَ الدَّاعِي إِلاَمَ دَعَا وَ بِمَا دَا أُجِيبَ

They were seeking the blood of Usman. By Allah^{azwj}! They have neither denied upon me a (justifiable) denial nor have they made fairness to be between me^{asws} and them, and surely the blood of Usman is to be attained from them both and sought from them. O the disappointment of the claimant, what he has called for and what he has been answered with.

وَ اللَّهُ إِنَّهُمَا لَعَلَى ضَلَالَةٍ صَمَاءَ وَ حَهَالَةٍ عَمِيَاءَ وَ إِنَّ الشَّيْطَانَ قَدْ دَمَّرَ هُمَا حِزْبَهُ وَ اسْتَحْلَبَ مِنْهُمَا خَيْلَهُ وَ رَجَلَهُ لِيُعِيدَ الْجُورَ إِلَى أَوْطَانِهِ وَ يَزِدَّ الْبَاطِلَ إِلَى نِصَابِهِ

By Allah^{azwj}! They are both upon straying, deaf and ignorant, blind, and the Satan^{la} has instigated his^{la} party for them and lured his^{la} allurements from them, his^{la} cavalry and his^{la} infantry, in order to return the tyranny to its homelands and return the falsehood to its spot'.

ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ قَطَعَايَ وَ ظَلَمَانِي وَ أَتَبَا عَلَيَّ وَ نَكَّنَا بَيْعَتِي فَاحْلُلْ مَا عَقَّدَا وَ انْكُثْ مَا أَتَبَرَا وَ لَا تَغْفِرْ لَهُمَا أَبَداً وَ أَرْهَمَا الْمَسَاءَةَ فِيمَا عَمِلَا وَ أَثَلَا

Then he^{asws} raised his^{asws} hand and said: 'O Allah^{azwj}! Surely Talha and Al-Zubeyr have cut off from me^{asws} and have wronged me^{asws}, and rallied against me^{asws}, and broken my^{asws} allegiance, so Loosen whatever they tie, and Break whatever they mend, and do not Forgive (their sins) for them, ever, and Show them both the evil in what they are doing and wishing for'.

قَالَ أَبُو حَنِيفٍ فَقَامَ إِلَيْهِ الْأَشْهُرُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا فَأَفْضَلَ وَأَحْسَنَ إِلَيْنَا فَأَجْمَلَ قَدْ سَمِعْنَا كَلَامَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَقَدْ أَصَبْتَ وَ وُفِّقْتَ وَ أَنْتَ ابْنُ عَمِّ نَبِيِّنَا وَ صِهْرُهُ وَ أَوَّلُ مُصَدِّقٍ بِهِ وَ مُصَلٍّ مَعَهُ شَهِدْتَ مَشَاهِدَهُ كُلَّهَا فَكَانَ لَكَ الْفَضْلُ فِيهَا عَلَى جَمِيعِ الْأُمَّةِ

Abu Mikhnaf said, 'Al-Ashtar stood up to him^{asws} and said, 'The Praise is for Allah^{azwj} Who Conferred upon us, and Preferred and Favoured to us, and most beautiful. We have heard your^{asws} speech, O Amir Al-Momineen^{asws}, and we have got it right, and harmonised, and you^{asws} are a son^{asws} of an uncle^{as} of our Prophet^{saww}, and his^{saww} in-law, and his^{saww} successor^{asws}, and the first one to have ratified him^{saww}, and prayed Salat with him^{saww}. You^{asws} have attended all of his^{saww} events, so there was a merit for you^{asws} in it over the entirety of the community.

فَمَنْ اتَّبَعَكَ أَصَابَ حَظَّهُ وَ اسْتَبَشَرَ بِقُلُوبِهِ وَ مَنْ عَصَاكَ وَ رَغِبَ عَنْكَ فَإِلَى أُمِّهِ الْهَآوِيَةِ لَعْمَرِي يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَمْرُ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ عَلَيْنَا بِمُخِيلٍ وَ لَقَدْ دَخَلَ الرَّجُلَانِ فِيمَا دَخَلَا فِيهِ وَ فَارَقَا عَلَى غَيْرِ حَدَثٍ أَحَدْتُمْ وَ لَا جَوْرٍ صَنَعْتَ

One who follows you^{asws} has attained his share and would be joyful with his victory, and one who disobeys you^{asws} and turns away from you^{asws}, then he will go to Al-Hawiya (Hell) as his mother. By my life, O Amir Al-Momineen^{asws}! The matter of Talha, and Al-Zubeyr and Ayesha is not in the imagination, and the men have entered into what they are entered into, and they separated upon without any innovation you^{asws} have innovated, nor any tyranny you^{asws} having had done.

فَإِنْ زَعَمَا أَنَّهُمَا يَطْلُبَانِ بَدَمَ عُثْمَانَ فَلْيَقْبِدَا مِنْ أَنْفُسِهِمَا فَإِنَّهُمَا أَوَّلُ مَنْ أَلَبَّ عَلَيْهِ وَ أَعْرَى النَّاسَ بِدَمِهِ وَ أَشْهَدُ اللَّهَ لَئِنْ لَمْ يَدْخُلَا فِيمَا خَرَجَا مِنْهُ لَنُلْجِقَهُمَا بِعُثْمَانَ فَإِنَّ سَيُوفَنَا فِي عَوَاتِقِنَا [عَوَاتِقِنَا] وَ قُلُوبَنَا فِي صُدُورِنَا وَ نَحْنُ الْيَوْمَ كَمَا كُنَّا أَمْسٍ ثُمَّ قَعَدَ.

So, if they are both claiming to be seeking the blood of Usman, let them be chained from themselves, for they are the first ones to have rallied against him and are (now) deceiving the people with his blood, and I keep Allah^{azwj} as Witness, if they do not enter (back) into what they have exited from, we shall join them both with Usman, for our swords are in our shoulders and our hearts are in our chests, and today we are just as we were yesterday'. Then he sat down".⁴⁷

45- نهج، نهج البلاغة: وَ مِنْ كِتَابٍ لَهُ ع إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَ هُوَ غَايِلُهُ عَلَى الْكُوفَةِ وَ قَدْ بَلَغَهُ تَنْبِيْطُهُ النَّاسَ عَنِ الْخُرُوجِ إِلَيْهِ لَمَّا نَدَبَهُمْ لِحَرْبِ أَصْحَابِ الْجَمَلِ

(The book) 'Nahj (Al-Balagah)' – And from a letter of his^{asws} to Abu Musa Al-Ashari, and he was a governor upon Al-Kufa, and his discouraging the people from coming out to him^{asws} when he^{asws} called them to battle the companions of the camel: -

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ أَنَا بَعْدُ فَقَدْ بَلَغَنِي عَنْكَ قَوْلٌ هُوَ لَكَ وَ عَلَيْكَ فَإِذَا قَدِمَ عَلَيْكَ رَسُولِي فَارْزُقْ ذَلِكَ وَ اشْدُدْ مِزْرَكَ وَ اخْرِجْ مِنْ جُحْرِكَ وَ انْدَبْ مَنْ مَعَكَ فَإِنْ حَقَّقْتَ فَأَنْفُدْ وَ إِنْ تَفَشَّلْتَ فَأَبْعُدْ

'From servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Abdullah Bin Qays. As for after, a word has reached me^{asws} from you, it is for you and against you, so when my^{asws} messenger

⁴⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 44

arrives to you, then raise your tail and tighten your apron, and come out from your room and call the ones who are with you. If you can achieve, then enforce, and if you fail, then keep away.

وَ اِنَّمِ اللّٰهُ لَتَوَتَّيْنٌ حَيْثُ اَنْتَ وَ لَا تُتْرَكُ حَتّٰى تَخْلُطَ زُنْدَكَ بِخَائِرِكِ وَ ذَائِبِكَ بِجَآمِدِكَ وَ حَتّٰى تُعْجَلَ عَنِ قَعْدَتِكَ وَ تُخَدَّرَ مِنْ اَمَامِكَ كَخَدْرِكَ مِنْ خَلْفِكَ

And I^{asws} swear by Allah^{azwj}! You will be gotten to wherever you may be nor will you be left until your foam is mingled with your coagulant, and your solvent with your insolvent, and until you are hastened away from your seat, and you will be cautious from your front just as you are cautious from your rear.

وَ مَا هِيَ بِالْمُؤْتِنَا الّٰى تَرْجُو وَ لَكِنَّهَا الدَّاهِيَةُ الْكُبْرٰى يُرَكَّبُ جَلْمُهَا وَ يُذَلُّ صَعْبُهَا وَ يُسَهَّلُ جَلْمُهَا فَاعْقِلْ عَقْلَكَ وَ اَمْلِكْ اَمْرَكَ وَ خُذْ نَصِيكَ وَ خَطِّكَ فَإِنْ كَرِهْتَ فَتَنَحَّ إِلَى غَيْرِ رَحْبٍ وَ لَا يَنْجَاةَ فَبِالْحَرْبِ لَتُكْفَيْنَ وَ اَنْتَ نَائِمٌ حَتّٰى لَا يُقَالُ اَيْنَ فُلَانٌ وَ اللّٰهُ اِنَّهُ لَحَقٌّ مَعَ حَقِّهِ وَ مَا يُبَالِي مَا صَنَعَ الْمُلْحِدُونَ وَ السَّلَامُ.

And it is not with easiness, that which you are wishing for, but it is the great calamity. Its camel would be ridden, and its difficulties will be humbled, and its mountains would be its coasts. So, understand with your intellect and take control of your affairs, and take your lot and your share. If you dislike, then isolate to somewhere without a welcome nor in a safety. You will be sufficed with the freed ones while you are sleeping until it will not be said, 'So of so and so'. By Allah^{azwj}! Attach with the rightful one, and it does not matter what the atheists are doing. And the greetings".⁴⁸

46- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى بَعْضِ أَمْرَاءِ حَيْثُهِ فَإِنْ عَادُوا إِلَى ظِلِّ الطَّاعَةِ فَذَلِكَ الَّذِي نُحِبُّ وَ إِنْ تَوَاتَبَ الْأُمُورُ بِالْقَوْمِ إِلَى الشَّقَاقِ وَ الْعَصْبَانِ فَأَنْهَدْ بَيْنَ أَطَاعِكَ إِلَى مَنْ عَصَاكَ وَ اسْتَعْنِ بِمَنْ اتَّقَادَ مَعَكَ عَمَّنْ تَقَاعَسَ عَنْكَ فَإِنَّ الْمُتَكَارَةَ مَغِيْبُهُ خَيْرٌ مِنْ شُهُودِهِ وَ فَعُوْدُهُ أَعْنَى مِنْ نُهُوْضِهِ.

(The book) 'Nahj (Al-Balagah)' – And from a letter of his^{asws} to one of the commanders of his^{asws} army: 'If they return to the shade of obedience, so that is which we like, and if the matters of the people turn to the wretchedness and the disobedience, then bear down with the ones who obey you to the ones who disobey you, and be needless from the ones with you who are criticising you and are balking from you, for the absence of a half-hearted one is better than his attendance, and his sitting back is more availing than his getting up".⁴⁹

47- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى أَهْلِ الْكُوفَةِ عِنْدَ مَسِيرِهِ مِنَ الْمَدِيْنَةِ إِلَى الْبَصْرَةِ أَمَّا بَعْدُ فَلْيَنْيَ خَرَجْتُ مِنْ حَيِّ هَذَا إِمَّا ظَالِمًا وَ إِمَّا مَظْلُومًا وَ إِمَّا بَاغِيًا وَ إِمَّا مَبْعِيًّا عَلَيْهِ وَ أَنَا أَذْكَرُ اللّٰهُ مَنْ بَلَغَهُ كِتَابِي هَذَا لَمَّا نَفَرَ إِلَيَّ فَإِنْ كُنْتُ مُحْسِنًا أَعَانَنِي وَ إِنْ كُنْتُ مُسِيئًا اسْتَعْتَبَنِي.

(The book) 'Nahj (Al-Balagah)' – And from a letter of his^{asws} to the people of Al-Kufa during his journey from Al-Medina to Al-Basra: 'As for after, I^{asws} am coming out from this tribe of mine, either as an oppressor or as an oppressed, and either as a rebel or as one rebelled

⁴⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 45

⁴⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 46

against, and I^{asws} remind of Allah^{azwj} to the one this letter of mine^{asws} reaches to come to me^{asws}, if I^{asws} was a good doer, assist me^{asws}, and if I^{asws} was an evil doer, restore me^{asws}.⁵⁰

48- ما، الأماالي للشيخ الطوسي أحمد بن محمد بن الصلت عن ابن عقدة عن جعفر بن عبد الله العلوي عن عمه القاسم بن جعفر عن عبد الله بن محمد العلوي عن أبيه عن عبد الله بن أبي بكر عن أبي جعفر محمد بن علي عليهما السلام قال حدثني عبد الرحمن بن أبي عمرة الأنصاري قال: سماني رسول الله ص عبد الرحمن

(The book) 'Amaali' of the sheykh Al Tusi – Ahmad Bin Muhammad Bin Al Salt, from Ibn Uqdah, from Ja'far Bin Abdullah Al Alawy, from his uncle Al Qasim Bin Ja'far, from Abdullah Bin Muhammad Al Alawy, from his father, from Abdullah Bin Abu Bakr,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'It was narrated to me^{asws} by Abdul Rahman Bin Abi Umrah Al-Ansari who said, 'Rasool-Allah^{saww} named me as Abdul Rahman'.

قَالَ لَمَّا بَلَغَ عَلِيًّا مَسِيرُ طَلْحَةَ وَ الزُّبَيْرِ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي مَسِيرُ هَذَيْنِ الرَّحْلَيْنِ وَ اسْتِخْفَافُهُمَا حَيْسَ رَسُولُ اللَّهِ ص وَ اسْتِغْزَاؤُهُمَا أَبْنَاءَ الطُّلَقَاءِ وَ تَلْيِيسُهُمَا عَلَى النَّاسِ بِدَمِ عُثْمَانَ وَ هُمَا أَلْبَا عَلَيْهِ وَ فَعَلَا بِهِ الْأَفَاعِيلُ وَ خَرَجَا لِيُضْرِبَا النَّاسَ بَغْضَهُمْ بَعْضُ

He said, 'When it reached Ali^{asws}, the travelling of Talha and Al-Zubeyr (to Basra), he^{asws} addressed the people. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawaat upon the Prophet^{saww}, then said: 'As for after, the journey of these two men has reached me^{asws} and their taking lightly the prisoner of Rasool-Allah^{saww} and their instigating the sons of the freed ones, and they deceiving upon the people with the blood of Usman and they rallied against him and did deeds with him and came out for the people to strike each other.

اللَّهُمَّ فَكُفِّبِ الْمُسْلِمِينَ مَوْتَهُمَا وَ اجْزِهِمَا الْجَوَازِي وَ خَضَّ النَّاسَ عَلَى الْخُرُوجِ فِي طَلَبِهِمَا

O Allah^{azwj}! Suffice the Muslims against both their support (for the enemies), and Recompense them the Recompense, and Urge the people upon the going out in their pursuit'.

فَقَامَ إِلَيْهِ أَبُو مَسْعُودٍ عُقْبَةُ بْنُ عَمْرِو فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الَّذِي يَقُوتُكَ مِنَ الصَّلَاةِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ يَجْلِسُكَ فِيمَا بَيْنَ قَبْرِهِ وَ مِنْبَرِهِ أَكْظَمُ مِمَّا تَرْجُو مِنَ الشَّامِ وَ الْعِرَاقِ

Abu Masoud Uqba Bin Amro stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! That Salat is lost to you^{asws} now, in the Masjid of Rasool-Allah^{saww} in what is between his^{saww} grave and his^{saww} pulpit, is greater than what you^{asws} are wishing for from Syria and Al-Iraq.

فَإِنْ كُنْتُ إِنَّمَا تَسِيرُ لِحَرْبٍ فَقَدْ أَقَامَ عُمَرُ وَ كَفَاهُ سَعْدُ رَخَفَ الْقَادِسيَّةُ وَ كَفَاهُ حَدِيقَةُ بَنِي الْيَمَانِ رَخَفَ نَهَاوَنْدَ وَ كَفَاهُ أَبُو مُوسَى رَخَفَ تُسْتَرُ وَ كَفَاهُ خَالِدُ بْنُ الْوَلِيدِ رَخَفَ الشَّامُ فَإِنْ كُنْتُ سَائِرًا فَخَلَفَ عِنْدَنَا شِقَّةٌ مِنْكَ نَرَعَاهُ فِيكَ وَ نَذْكُرُكَ بِهِ

So, if you^{asws} would rather travel for war, Umar had stayed and was sufficed by Sa'ad in the march to Qadisiyya, and was sufficed by Juzeyfa Bin Al-Yamani in the march to Nahawand, and was sufficed by Abu Musa in the march to Tustar, and was sufficed by Khalid Bin Al-

⁵⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 47

Waleed in the march to Syria. If you^{asws} have to travel, then appoint a caliph with us, being a piece from you^{asws}, we will take care of him and remember you^{asws} by him’.

ثُمَّ قَالَ أَبُو مَسْعُودٍ

بَكَتِ الْأَرْضُ وَالسَّمَاءُ عَلَى الشَّاحِصِ-
يَا وَزِيرَ النَّبِيِّ قَدْ عَظُمَ الْخَطْبُ-
وَ إِذَا الْقَوْمُ خَاصَمُوكَ فَقَوْمُ-
لَا يَقُولُونَ إِذْ تَقُولُ وَ إِن-
فَعْيُونُ الْحَجَارِ [الْحِجَازِ] تَذْرِفُ بِالْذَّمْعِ-
فَعَلَيْكَ السَّلَامُ مَا ذَرَّتْ بِهِ الشَّمْسُ-
مِنَّا يُرِيدُ أَهْلَ الْعِرَاقِ
وَ طَعْمُ الْفِرَاقِ مُرُّ الْمَذَاقِ
نَاكِسُو الطَّرْفِ خَاضِعُوا الْأَعْنَاقِ
قُلْتُ فَقَوْلُ الْمُبَرِّزِ السَّبَاقِ
وَ تِلْكَ الْقُلُوبُ عِنْدَ التَّرَاقِ
وَ لَاحِ السَّرَابِ بِالْفِرَاقِ-

Then Abu Masoud said (a poem), ‘The earth and the sky cried upon the person from us intending the people of Al-Iraq. O Vizier^{asws} of the Prophet^{saww}! The sermons are great, and the taste of the separation is bitter of taste, and when the group disputes you^{asws}, the it is a group who have lowered the eyes and humbled the necks; They are not say when you^{asws}, and I say the word of the preceding protagonist, and the eyes of Al-Hijaz would be shedding tears, and those hearts are with the paralysis, so upon you^{asws} is the greetings, what the sun has scattered with it, and the mirage has flashed with the sparkling’.

فَقَالَ قَيْسُ بْنُ سَعْدٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا عَلَى الْأَرْضِ أَحَدٌ أَحَبُّ إِلَيْنَا أَنْ يُقِيمَ فِيْنَا مِنْكَ لِأَنَّكَ نَحْمُنَا الَّذِي نَهْتَدِي بِهِ وَ مَفْرَعُنَا الَّذِي نَصِيرُ إِلَيْهِ وَ إِنِ
فَقَدْ نَاكَ لَتُظْلِمَنَّ أَرْضُنَا وَ سَمَاؤُنَا وَ لَكِنَّ وَ اللَّهَ لَوْ خَلَّيْتَ مُعَاوِيَةَ لِلْمَكْرِ لَيُزَوِّمَنَّ مِصْرَ وَ لَيُفْسِدَنَّ الْيَمْنَ وَ لَيَطْمَعَنَّ فِي الْعِرَاقِ

Qays Bin Sa’ad said, ‘O Amir Al-Momineen^{asws}! There is no one upon the earth more beloved to us to be staying among us than you^{asws} are, because you^{asws} are our star which we can be guided by, and our shelter which we can come to, and if we were to lose you^{asws}, we will be wronged by our land and our sky. But by Allah^{azwj}! If Muawiya has determined for the plotting, he will be shooting for Egypt, and will be corrupting Al Yemen, and will be greedy regarding Al-Iraq.

وَ مَعَهُ قَوْمٌ يَمَانِيُونَ قَدْ أُشْرِبُوا قَتْلَ عُثْمَانَ وَ قَدْ اكْتَفَوْا بِالظَّنِّ عَنِ الْعِلْمِ وَ بِالشَّكِّ عَنِ الْيَقِينِ وَ بِالْهَوَى عَنِ الْخَيْرِ قَيْسُ بْنُ أَهْلِ الْحِجَازِ وَ أَهْلِ الْعِرَاقِ ثُمَّ أَرَمِهِ
بِأَمْرِ يَضِيقُ فِيهِ خِنَافُهُ وَ يَقْصُرُ لَهُ مِنْ نَفْسِهِ

And with him is a group who are wishing. They have drunk the killing of Usman and have sufficed with the conjecture rather than the knowledge, and with the doubt rather than the certainty, and with the whims rather than the good. So, they are cheering with the people of Al-Hijaz, and the people of Al-Iraq. Then he (Muawiya) will cast a matter, his own neck would suffocate in it and there would be deficiency for him from himself’.

فَقَالَ أَحْسَنْتَ وَ اللَّهُ يَا قَيْسُ وَ أَجْمَلْتَ.

He^{asws} said: ‘You have done well, by Allah^{azwj}, O Qays, and beautiful’.

وَكَتَبْتُ أُمُّ الْفَضْلِ بِنْتُ الْحَارِثِ إِلَى عَلِيٍّ عَ تُخْبِرُهُ بِمَسِيرِ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ فَأَرْزَعُ الْمَسِيرَ فَبَلَغَهُ تَنَاقُلُ سَعْدٍ وَ أُسَامَةَ بْنِ زَيْدٍ وَ مُحَمَّدٍ بْنِ مَسْلَمَةَ فَقَالَ سَعْدٌ لَا أَشْهَرُ سَيْفًا حَتَّى يُعْرِفَ الْمُؤْمِنُ مِنَ الْكَافِرِ وَ قَالَ أُسَامَةُ لَا أَقَاتِلُ رَجُلًا يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ لَوْ كُنْتُ فِي زُبَيْةِ الْأَسَدِ لَدَخَلْتُ فِيهِ مَعَكَ وَ قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَعْطَانِي رَسُولُ اللَّهِ ص سَيْفًا وَ قَالَ إِذَا اخْتَلَفَ الْمُسْلِمُونَ فَاضْرِبْ بِهِ عَرْضَ أَحَدٍ وَ الزَّمْ بَيْتَكَ وَ تَخَلَّفَ عَنْهُ عَبْدُ اللَّهِ بْنُ عُمَرَ

And Umm Fazal Bin Al-Haris wrote to Ali^{asws}, informing him^{asws} of the travelling of Ayesha and Talha and Al-Zubeyr, and the set journey. It reached him, the sluggishness of Sa'ad, and Usama Bin Zayd, and Muhammad Bin Maslama. Sa'ad said, 'I will not brandish a sword until the Momin is recognised from the Kafir'. And Usama said, 'I will not fight against a man who is saying, 'There is no god except Allah^{azwj}', and if I was in a den of the lion, I would have entered into it with you^{asws}'. And Muhammad Bin Maslama said, 'Rasool-Allah^{saww} gave me a sword and said: 'When the Muslims differ, then strike with it in the land of Ohad and stay in your house'. And Abdullah Bin Umar opposed from it.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ دَعْ الْقَوْمَ أَمَّا عَبْدُ اللَّهِ فَضَعِيفٌ وَ أَمَّا سَعْدٌ فَحَسُودٌ وَ أَمَّا مُحَمَّدُ بْنُ مَسْلَمَةَ فَذَنْبُكَ إِلَيْهِ أَنْكَ قَتَلْتَ بِأَخِيهِ مَرْحَبًا

Ammar Bin Yasser said, 'Leave the group! As for Abdullah, he is weak, and as for Sa'ad, he is jealous, and as for Muhammad Bin Maslama, your^{asws} wrong to him is that you^{asws} killed his brother Marhab'.

ثُمَّ قَالَ عَمَّارٌ لِمُحَمَّدِ بْنِ مَسْلَمَةَ أَمَا تُقَاتِلُ الْمُحَارِبِينَ فَوَ اللَّهُ لَوْ مَالَ عَلِيٍّ جَانِيًا لَمِلْتُ مَعَ عَلِيٍّ

Then Ammar said to Muhammad Bin Maslamah, 'Will you not be in the warring party? By Allah^{azwj}! If a side were to incline upon me, I would incline with Ali^{asws}'.

وَ قَالَ كَعْبُ بْنُ مَالِكٍ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ بَلَغَكَ عَنَّا مَعْشَرَ الْأَنْصَارِ مَا لَوْ كَانَ عَيْرًا لَمْ يَقُمْ مَعَكَ وَ اللَّهُ مَا كُلُّ مَا رَأَيْنَا حَلَالًا وَ لَا كُلُّ مَا رَأَيْنَا حَرَامًا

And Ka'ab Bin Malik said, 'O Amir Al-Momineen^{asws}! It has reached you^{asws} about us, community of the Helpers, what if it were others, they would not stand with you^{asws}. By Allah^{azwj}! Not everything we see as permissible is permissible, nor is everything what we see as prohibited is prohibited.

وَ فِي النَّاسِ مَنْ هُوَ أَعْلَمُ بِعُدْرِ عُثْمَانَ مِنْ قَتْلِهِ وَ أَنْتَ أَعْلَمُ بِحَالِنَا مِنْ إِنْ كَانَ قُتِلَ ظَالِمًا قَبْلَنَا قَوْلِكَ وَ إِنْ كَانَ قُتِلَ مَظْلُومًا فَاقْبَلْ قَوْلَنَا فَإِنْ وَكَلْتَنَا فِيهِ إِلَى شُبْهَةٍ فَعَجَبٌ لِيَقِينَنَا وَ شَكَّكَ وَ قَدْ قُلْتَ لَنَا عِنْدِي نَقْضُ مَا اجْتَمَعُوا عَلَيْهِ وَ فَضْلُ مَا اخْتَلَفُوا فِيهِ

And among the people there is one who is more knowing with the treachery of Usman than the ones who actually killed him, and you^{asws} are more knowing with our situation than we are. If he (Usman) was killed being an oppressor, we will accept your^{asws} words, and if he was killed as an oppressed, (even) then accept our words. If we are left in it to our doubts, then our certainty would be strange and we will doubt you^{asws}, and you^{asws} have already said to us: 'With me^{asws} is the breaking of what they have united upon, and a decision of what they are differing in'.

وَ قَالَ

عَلِيٍّ وَ آلِ عَبْدِ مَنَافٍ
و قُرْبِ الْوَلَاءِ بَعْدَ التَّصَانِي-

كَانَ أَوَّلُ أَهْلِ الْمَدِينَةِ بِالنَّصْرِ-
لِلَّذِي فِي يَدَيْهِ مِنْ حَزْمِ اللَّهِ-

He said (a couplet), 'The first of the people of Al-Medina with the help was Ali^{asws} and the family of Abd Manaf to that which is in his^{asws} hand from the Sanctuary of Allah^{azwj} and closer to the loyalty after the clearance'.

وَ كَانَ كَعْبُ بْنُ مَالِكٍ مِنْ شِيعَةِ عُثْمَانَ وَ قَامَ الْأَشْتَرُ إِلَى عَلِيٍّ ع فَكَلَّمَهُ بِكَلَامٍ يَحْضُهُ عَلَى أَهْلِ الْوُفُوفِ فِكْرَهُ ذَلِكَ عَلِيٌّ ع حَتَّى شَكَاهُ وَ كَانَ مِنْ رَأْيِ عَلِيٍّ ع أَنَّ لَا يَذْكُرُهُمْ بِشَيْءٍ

And Ka'ab Bin Malik was from the loyalists of Usman, and Al-Ashtar stood up to Ali^{asws} and spoke to him^{asws} with a speech urging him^{asws} against the staying people (not going to fight). Ali^{asws} disliked that until he^{asws} complained to him, and he was from the views of Ali^{asws}, that he should not mention them with anything.

فَقَالَ الْأَشْتَرُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا وَ إِنَّمَا نَكُنْ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَإِنَّا فِيهِمْ وَ هَذِهِ بَيْعَةٌ عَامَّةٌ وَ الْخَارِجُ مِنْهَا عَاصٍ وَ الْمُبْطِلُ عَنْهَا مُقَصِّرٌ وَ إِنَّا أَدْبَهُمُ الْيَوْمَ بِاللِّسَانِ وَ غَدًا بِالسَّيْفِ وَ مَا مِنْ ثَقُلٍ عَنْكَ كَمَنْ خَفَّ مَعَكَ وَ إِنَّمَا أَرَادَكَ الْقَوْمُ لِأَنْفُسِهِمْ فَأَرَادَهُمْ لِنَفْسِكَ

Al-Ashtar said, 'O Amir Al-Momineen^{asws}! We, and even though we do not happen to be from the Emigrants and the Helpers, but we are among them and this is a general allegiance, and the one exiting from it is an insurgent, and the one delaying from it is a reducer, and if you^{asws} could educate them today with the tongue and tomorrow with the sword, and the one heavy from you^{asws} is not like the one who is light with you, and rather the people want you^{asws} for themselves, so want them for yourself'.

فَقَالَ عَلِيٌّ ع يَا مَالِكُ دَعْنِي وَ أَقْبَلَ عَلِيٌّ ع عَلَيْهِمْ فَقَالَ أَرَأَيْتُمْ لَوْ أَنَّ مَنْ بَايَعَ أَبَا بَكْرٍ أَوْ عُمَرَ أَوْ عُثْمَانَ ثُمَّ نَكَتَ بَيْعَتَهُ أَكُنْتُمْ تَسْتَحِلُّونَ قِتَالَهُمْ قَالُوا نَعَمْ قَالَ وَ كَيْفَ تَحْرَجُونَ مِنَ الْقِتَالِ مَعِيَ وَ قَدْ بَايَعْتُمُونِي

Ali^{asws} said: 'O Malik! Leave me'. And Ali^{asws} came to them and said: 'What is your view if the one who had pledged allegiance to Abu Bakr or Umar or Usman, then broke his allegiance, will you be permitting fighting them?' They said, 'Yes'. He^{asws} said: 'And how come you are having a problem from the fighting alongside me^{asws} and they had pledged allegiance to me?'

قَالُوا إِنَّا لَا نَزْعُمُ أَنَّكَ مُخْطِئٌ وَ أَنَّهُ لَا يَحِلُّ لَكَ قِتَالُ مَنْ بَايَعَكَ ثُمَّ نَكَتَ بَيْعَتَكَ وَ لَكِنْ نَشْكُ فِي قِتَالِ أَهْلِ الصَّلَاةِ

They said, 'We are not alleging that you^{asws} are mistaken, and that it is not permissible for you^{asws} to fight against the ones who pledged allegiance to you^{asws} then broke your^{asws} allegiance, but we are in doubt in fighting the people of the Salat'.

فَقَالَ الْأَشْتَرُ دَعْنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَوْفَعِ بِهَؤُلَاءِ الَّذِينَ يَتَخَلَّفُونَ عَنْكَ فَقَالَ لَهُ كُفَّ عَنِّي فَأَنْصَرَفَ الْأَشْتَرُ وَ هُوَ مُغْضَبٌ ثُمَّ إِنَّ قَيْسَ بْنَ سَعْدٍ لَقِيَ مَالِكاً الْأَشْتَرُ فِي نَفَرٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالَ قَيْسٌ لِلْأَشْتَرِ يَا مَالِكُ كُلَّمَا صَاقَ صَدْرُكَ بِشَيْءٍ أَخْرَجْتَهُ وَ كُلَّمَا اسْتَبْطَأْتَ أَمراً اسْتَعْجَلْتَهُ

Al-Ashtar said, 'Let me, O Amir Al Momineen^{asws}, to deal with the ones who are opposing you^{asws}'. He^{asws} said to him: 'Stop, from me^{asws}'. Al-Ashtar left and he was angry. Then Qays

Bin Sa'ad met Malik Al-Ashtar among a number of the Emigrants and the Helpers. Qays said to Al-Ashtar, 'O Malik! All what has narrowed your chest with anything, expel it, and all what has been delayed of a matter, hasten it.

إِنَّ أَدَبَ الصَّبْرِ التَّسْلِيمُ وَ أَدَبَ الْعَجَلَةِ الْإِنَاءُ وَ إِنَّ شَرَّ الْقَوْلِ مَا ضَاهَى الْعَيْبَ وَ شَرُّ الرَّأْيِ مَا ضَاهَى التُّهْمَةَ فَإِذَا ابْتُلِيَتْ فَاسْأَلْ وَ إِذَا أُمِرْتَ فَأَطِعْ وَ لَا تَسْأَلْ قَبْلَ الْبَلَاءِ وَ لَا تَكْلَفْ قَبْلَ أَنْ يَنْزِلَ الْأَمْرُ فَإِنَّ فِي أَنْفُسِنَا مَا فِي نَفْسِكَ فَلَا تَشُقْ عَلَى صَاحِبِكَ فَغَضِبَ الْأَشْتَرُ

The discipline of the patience is the submission, and discipline of the haste is the selfishness, and the evil word is what is similar to the fault, and the evil opinion is what is similar to the accusation. So, when you are afflicted, then ask, and when you are ordered, then obey, and do not ask before the affliction nor encumber yourself before the order descends, for within ourselves is what is within yourself, therefore do not be aggrieved upon your Master^{asws}. Al-Ashtar was angered.

ثُمَّ إِنَّ الْأَنْصَارَ مَشَوْا إِلَى الْأَشْتَرِ فِي ذَلِكَ فَرَضُوهُ مِنْ غَضَبِهِ فَرَضِي فَلَمَّا هَمَّ عَلَيَّ عَ بِالشُّخُوصِ قَامَ أَبُو أَيُّوبَ خَالِدُ بْنُ زَيْدٍ صَاحِبُ مَنْزِلِ رَسُولِ اللَّهِ ص فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَقَمْتَ بِهَذِهِ الْبَلَدَةِ فَإِنَّهَا مُهَاجَرُ رَسُولِ اللَّهِ ص وَ بِهَا قَبْرُهُ وَ مِنْبَرُهُ فَإِنْ اسْتَقَامَتْ لَكَ الْعَرَبُ كُنْتَ كَمَنْ كَانَ قَبْلَكَ وَ إِنْ وَكَلْتَ إِلَى الْمَسِيرِ فَقَدْ أَعْدَرْتُ

Then the Helpers walked to Al-Ashtar during that and they pleased him from his anger, and he was pleased. When Ali^{asws} thought (of killing) the persons, Abu Ayoub Khalid Bin Zayd, owner of the house of Rasool-Allah^{saww}, stood up and said, 'O Amir Al-Momineen^{asws}! I am staying in this city for it is an emigration of Rasool-Allah^{saww}, and his^{saww} grave and his^{saww} pulpit is at it. If the Arabs were to be straight for you^{asws}, you^{asws} would be like the ones who were before you^{asws}, and if I am allocated with the travelling, so I am excused'.

فَأَجَابَهُ عَ بِغُدْرِهِ فِي الْمَسِيرِ ثُمَّ خَرَجَ لَمَّا سَمِعَ تَوَجُّهُ طَلْحَةَ وَ الزُّبَيْرِ إِلَى الْبَصْرَةِ وَ تَمَكَّثَ حَتَّى عَظُمَ خَيْشُهُ وَ أَعَدَّ السَّيْرَ فِي طَلَبِهِمْ فَحَعَلُوا لَا يَزْجَلُونَ مِنْ مَنْزِلٍ إِلَّا نَزَلَهُ حَتَّى نَزَلَ بِذِي قَارٍ

He^{asws} answered him with his excuse regarding the travelling. Then he^{asws} went out when he^{asws} heard the heading of Talha and Al-Zubeyr to Al-Basra, and he^{asws} remained until his^{asws} army was determined, and the journey was provided for, in pursuing them. They went on not departing from a house except he^{asws} descended, until he^{asws} descended at Zi Qaar.

فَقَالَ وَ اللَّهُ إِنَّهُ لَيَحْزُنُنِي أَنْ أَدْخُلَ عَلَى هَؤُلَاءِ فِي قَلَّةٍ مِنْ مَعِيَ فَأَرْسَلَ إِلَى الْكُوفَةِ الْحَسَنَ بْنَ عَلِيٍّ عَ وَ عَمَّارَ بْنَ يَاسِرٍ وَ قَيْسَ بْنَ سَعْدٍ وَ كَتَبَ إِلَيْهِمْ كِتَابًا

He^{asws} said: 'By Allah^{azwj}! It grieves me^{asws} that I^{asws} should enter upon them among the small number of the ones with me^{asws}. So, he^{asws} sent Al-Hassan^{asws} Bin Ali^{asws} and Ammar Bin Yasser, and Qays Bin Sa'ad to Al-Kufa, and he^{asws} wrote a letter to them.

فَقَدِمُوا الْكُوفَةَ فَخَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِيٍّ عَ فَحَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ عَلَيْهِ وَ سَابِقَتَهُ فِي الْإِسْلَامِ وَ بَيْعَةَ النَّاسِ لَهُ وَ خِلَافَ مَنْ خَالَفَهُ ثُمَّ أَمَرَ بِكِتَابِ عَلِيٍّ عَ فَقُرِئَ عَلَيْهِمْ

They arrived at Al-Kufa and Al-Hassan^{asws} Bin Ali^{asws} addressed the people. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and mentioned Ali^{asws} and his^{asws} precedence in Al-Islam

and allegiances of the people to him^{asws}, and opposition of the ones who were opposing him^{asws}. Then he^{asws} instructed with the letter of Ali^{asws} and it was read out to them: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنِّي أَخْبِرُكُمْ عَنْ أَمْرِ عُثْمَانَ حَتَّى يَكُونَ سَمْعُهُ عَيْنَانَهُ إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ وَكُنْتُ رَجُلًا مِنَ الْمُهَاجِرِينَ أَكْثَرَ اسْتِغْنَابَهُ وَأَقْلَبُ عَيْنَهُ وَكَانَ هَذَانِ الرَّجُلَانِ أَهْوَى سَرِيهَمَا فِيهِ الْوَجِيفُ وَ قَدْ كَانَ مِنْ أَمْرِ عَائِشَةَ فَلْتَةً عَلَى غَضَبٍ فَأَتَيْخَ لَهُ قَوْمٌ فَقَتَلُوهُ

In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, I^{asws} am informing you all about the matter of Usman until listening would be seeing it. The people stabbed him, and he was a man from the Emigrants more faulted and lest of faults, and these two men eased their travel wherein was palpitation, and it was from the matter of Ayesha, a slip upon anger. A group presented and killed him.

ثُمَّ إِنَّ النَّاسَ بَايَعُونِي غَيْرَ مُسْتَكْرَهِينَ وَكَانَ هَذَانِ الرَّجُلَانِ أَوَّلَ مَنْ فَعَلَ عَلَى مَا بُوعَ عَلَيْهِ مَنْ كَانَ قَبْلِي ثُمَّ إِنَّهُمَا اسْتَأْذَنَانِي فِي الْعُمْرَةِ وَ لَيْسَا يُرِيدَانِهَا فَتَقَضَّا الْعَهْدَ وَ آذَنَّا بِحَرْبٍ وَ أَخْرَجْنَا عَائِشَةَ مِنْ بَيْتِهَا لِيَسْجِدَ لَهَا فَتَهُ وَ قَدْ سَارَا إِلَى الْبَصْرَةِ اخْتِيَارًا لَهَا وَ قَدْ سِرْتُ إِلَيْكُمْ اخْتِيَارًا لَكُمْ

Then the people pledged allegiances to me^{asws} without having been forced and these two men were the first ones to do what the ones before he had been pledged upon. Then they sought my^{asws} permission regarding the Umrah, and they were not intending it. They broke the pact and proclaimed a war, and they brought Ayesha out from her house in order for her to take a group for them, and they have travelled to Al-Basra as being her choice, and I^{asws} have come to you all as a choice for you.

وَ لَعَمْرِي مَا إِنِّي بَأُجِيبُونَ مَا يُجِيبُونَ إِلَّا اللَّهَ وَ رَسُولَهُ وَ لَنْ أَقَاتِلَهُمْ وَ فِي نَفْسِي مِنْهُمْ حَاجَةٌ وَ قَدْ بَعَثْتُ إِلَيْكُمْ بِالْحَسَنِ بْنِ عَلِيٍّ وَ عَمَّارِ بْنِ يَاسِرٍ وَ قَيْسِ بْنِ سَعْدٍ مُسْتَنْفِرِينَ فَكُونُوا عِنْدَ ظِلِّي بِكُمْ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And I^{asws} swear by my^{asws} life! It is not to me^{asws} they will be answering what they will be answering, only Allah^{azwj} and His^{azwj} Rasool^{saww}, and I^{asws} will never fight them and within myself^{asws} there is a need from them, and I^{asws} have sent a message to you all with Al-Hassan^{asws} Bin Ali^{asws}, and Ammar Bin Yasser, and Qays Bin Sa'ad for mobilisation. So, be with my^{asws} thoughts with you all, and there is neither any Might nor Strength except with Allah^{azwj}.

فَلَمَّا قُرِئَ الْكِتَابُ عَلَى النَّاسِ قَامَ خُطْبَاءُ الْكُوفَةِ شُرَيْحُ بْنُ هَانِي وَ غَيْرُهُ فَقَالُوا وَ اللَّهُ لَقَدْ أَرَدْنَا أَنْ نَرْكَبَ إِلَى الْمَدِينَةِ حَتَّى نَعْلَمَ عِلْمَ عُثْمَانَ فَقَدْ أَتَيْنَا اللَّهَ بِهِ فِي بُيُوتِنَا

When the letter was read out to the people, the preachers of Al-Kufa, Shurayh Bin Hany and others stood up and they said, 'By Allah^{azwj}! We had intended to ride to Al-Medina until we know the knowledge of Usman, and Allah^{azwj} has not Given us the news of it in our homes'.

ثُمَّ بَدَلُوا السَّمْعَ وَ الطَّاعَةَ وَ قَالُوا رَضِينَا بِأَمِيرِ الْمُؤْمِنِينَ وَ نَطِيعُ أَمْرَهُ وَ لَا نَتَخَلَّفُ عَنْ دَعْوَتِهِ وَ اللَّهُ لَوْ لَمْ يَسْتَنْصِرْنَا لَنَصَرْنَاهُ سَمْعًا وَ طَاعَةً

Then they exerted their listening and the obedience and said, 'We are in agreement with Amir Al-Momineen^{asws}, and we shall obey his^{asws} orders and will not stay back from his^{asws} call. By Allah^{azwj}! Even if he^{asws} is not helped (by others), we will help him^{asws}, listening and obedient'.

فَلَمَّا سَمِعَ الْحَسَنُ بْنُ عَلِيٍّ عَ ذَلِكَ قَامَ خَطِيبًا فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ كَانَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ مَا تَكْفِيكُمْ جُمْلَتُهُ وَ قَدْ أَتَيْنَاكُمْ مُسْتَنْفِرِينَ لَكُمْ لِأَنَّكُمْ جَبْهَةُ الْأَمْصَارِ وَ رُؤَسَاءُ الْعَرَبِ وَ قَدْ كَانَ مِنْ نَقْضِ طَلْحَةَ وَ الزُّبَيْرِ بَيْعَتَهُمَا وَ خُرُوجِهِمَا بِعَاشَةِ مَا قَدْ بَلَغَكُمْ وَ هُوَ ضَعْفُ النِّسَاءِ وَ ضَعْفُ رَأْيِهِنَّ وَ قَدْ قَالَ اللَّهُ تَعَالَى الرَّجَالُ قَوَامُونَ عَلَى النِّسَاءِ

When Al-Hassan^{asws} Bin Ali^{asws} heard that, he^{asws} stood up to address. He^{asws} said: 'O you people! It has happened from Amir Al-Momineen Ali^{asws} what suffices you all summarily, and we have come to you for mobilising you because you are the foreheads of the cities, and chiefs of the Arabs, and it has happened from the breaking by Talha and Al-Zubeyr of their allegiances, and their going out with Ayesha, what has reached you, and it is a weakness of the women and the weakness of their opinions, and Allah^{azwj} the Exalted has Said: **Men are guardians of the women [4:34]**.

وَ أَنْتُمْ اللَّهُ لَوْ لَمْ يَنْصُرْهُ أَحَدٌ لَرَحَوْتُ أَنْ يَكُونَ لَهُ فِيمَنْ أَقْبَلَ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ يَبْعَثُ اللَّهُ لَهُ مِنْ نَجَبَاءِ النَّاسِ كِفَايَةً فَانْصُرُوا اللَّهَ يَنْصُرْكُمْ

And I^{asws} swear by Allah^{azwj}! Even if no one helps him^{asws}, I^{asws} would wish to happen to be for him^{asws} among the ones who come with him^{asws}, from the Emigrants and the Helpers, and the ones Allah^{azwj} Sends for him^{asws}, from the excellent people, as being sufficient. Help Allah^{azwj} by your helping!

ثُمَّ جَلَسَ وَ قَامَ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ يَا أَهْلَ الْكُوفَةِ إِنْ كَانَتْ غَابَتْ عَنْكُمْ أَبْدَانُنَا فَقَدْ انْتَهَتْ إِلَيْكُمْ أُمُورُنَا إِنَّ قَاتِلِي عُثْمَانَ لَا يَغْتَدِرُونَ إِلَى النَّاسِ وَ قَدْ جَعَلُوا كِتَابَ اللَّهِ بَيْنَهُمْ وَ بَيْنَ مُحَاجِيهِمْ أَحْيَا مِنْ أَمَاتٍ وَ قَتَلَ مَنْ قَتَلَ

Then he^{asws} sat down and Ammar Bin Yasser stood up and said, 'O people of Al-Kufa! Even though our bodies are absent from you all, so our instructions have ended up to you. The killers of Usman are not offering excuses to the people and they have made the Book of Allah^{azwj} to be between them and their arguers. One who lives, lives, and one who is killed, is killed.

وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ أَوَّلَ مَنْ طَعَنَ وَ آخِرُ مَنْ بَايَعَ أَوَّلَ مَنْ بَايَعَ فَلَمَّا أَخْطَأَهُمَا مَا أَمَلَا نَكَلْنَا بَيْعَتَهُمَا عَلَى غَيْرِ حَدَثٍ كَانَ وَ هَذَا ابْنُ الرَّسُولِ يَسْتَنْفِرُكُمْ فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَانْصُرُوا يَنْصُرْكُمْ اللَّهُ

And Talha and Al-Zubeyr were the first ones to stab and the last ones to instruct then pledged, and were the first ones to pledge. When they could not get what they had wished for, they broke their allegiance upon without there being any innovations having happened, and here is the son^{asws} of the Rasool^{saww}, mobilising you all among the Emigrants and the Helpers, so help him^{asws}, Allah^{azwj} will Help you!

وَ قَامَ قَيْسُ بْنُ سَعْدٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا الْأَمْرَ لَوْ اسْتَقْبَلْنَا بِهِ الشُّورَى لَكَانَ عَلَيٌّ أَحَقَّ النَّاسِ بِهِ فِي سَابِقَتِهِ وَ هَجْرَتِهِ وَ عِلْمِهِ وَ كَانَ قِتَالُ مَنْ أَبِي ذَلِكَ خِلَالًا وَ كَيْفَ وَ الْحِجَّةُ قَامَتْ عَلَى طَلْحَةَ وَ الزُّبَيْرِ وَ قَدْ بَايَعَاهُ وَ خَلَعَاهُ حَسَدًا

And Qays Bin Sa'ad stood. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! This matter, if we had faced it with the consultation, Ali^{asws} would be the most rightful of the people with it regarding his^{asws} precedence, and his^{asws} Emigration, and his^{asws} knowledge, and fighting against the ones who refuse that is permissible, and why not when

the argument has been established upon Talha and Al-Zubeyr, and they had both pledged allegiance to him^{asws} and they abandoned him^{asws} out of envy’.

فَقَامَ خُطْبَاؤُهُمْ فَأَسْرَعُوا الرَّدَّ بِالْإِجَابَةِ فَقَالَ النَّجَاشِيُّ فِي ذَلِكَ

رَضِينَا بِقِسْمِ اللَّهِ إِذْ كَانَ قَسْمَنَا-
وَقُلْنَا لَهُ أَهْلًا وَسَهْلًا وَمَرْحَبًا-
فَقُمْنَا بِمَا تَرْضَى لِحُبِّكَ إِلَى الرِّضَا-
وَتَسْوِيدٍ مَنْ سَوَّدْتَ غَيْرَ مَدَافِعِ-
فَإِنْ يَلْتَ مَا تَهْوَى فَذَلِكَ نُريدُهُ-
عَلَيَّْ وَابْنَاءَ النَّبِيِّ مُحَمَّدٍ
نُقَبِّلُ يَدَيْهِ مِنْ هَوَى وَتَوَدُّدٍ
بِصَمِّ الْعَوَالِي وَالصَّنِيحِ الْمُهَيَّئِ
وَإِنْ كَانَ مَنْ سَوَّدْتَ غَيْرَ مُسَوَّدٍ
وَإِنْ تَخَطَّ مَا تَهْوَى فَغَيْرُ تَعْمُدٍ-

Their preachers stood up and quickly responded with the answers. Al-Najashy said regarding that (a poem), ‘We are pleased with the Apportioning by Allah^{azwj} when Ali^{asws} is apportioning to us, and the sons^{asws} of the Prophet^{saww} Muhammad^{saww}, and we said him^{asws}, ‘Hello and welcome and congratulations!’ We kiss his^{asws} hand from love and affection, so order us with whatever you^{asws} are pleased with, we shall answer you^{asws} to the pleasure, by the mark of the friends and the plate to ply the swords, and the darkening of the ones darkened is without defence, and even though the one who is darkened is without darkness. So, if you^{asws} were to get what you^{asws} like, then that is what we want, and if you^{asws} are mistaken in what you^{asws} desire, it would not be deliberate’.

وَقَالَ قَيْسُ بْنُ سَعْدٍ حِينَ أَجَابَ أَهْلُ الْكُوفَةِ

حَزَى اللَّهُ أَهْلَ الْكُوفَةِ الْيَوْمَ نُصْرَةً-
وَقَالُوا عَلَيَّ خَيْرٌ خَافٍ وَنَاعِلٍ-
هُمَا أَتَبَرَّا نَوْجَ النَّبِيِّ تَعْمُدًا-
فَمَا هَكَذَا كَانَتْ وَصْنَاهُ نَبِيَّكُمْ-
فَهَلْ بَعْدَ هَذَا مِنْ مَقَالٍ لِقَائِلٍ-
أَجَابُوا وَ لَمْ يَأْتُوا بِخِذْلَانٍ مَنْ خَذَلَ
رَضِينَا بِهِ مِنْ نَاقِضِ الْعَهْدِ مَنْ بَدَلَ
يَسْتَوْقُ بِمَا الْحَادِي الْمُنِيخُ عَلَى جَلِي
وَمَا هَكَذَا الْإِنْصَافُ أَغْظَمَ يَدَا الْمَثَلِ
إِلَّا قَبَّحَ اللَّهُ الْأَمَانِيَّ وَالْعِلَالِ-

And Qays Bin Sa’ad said (a poem) when he answered the people of Al-Kufa, ‘Allah^{azwj} will Recompense the people of Al-Kufa on the day of help. Answer, and do not come with abandonment of the one who abandons. And they said Ali^{asws} is the best of the barefooted and the sandaled, we are pleased with him^{asws} from breakers of the pact instead. They have both brought out the wife of the Prophet^{saww} deliberately, ushering her like a sacrificial animal, a camel in the market. That is not how the successors of the Prophet^{saww} are supposed to be, and the justice is not like this, that is of a greater example. Is there after this any talk for a speaker except Allah^{azwj} would Make ugly the wishes and the reasons’.

فَلَمَّا فَرَعَ الْخُطْبَاءُ وَ أَجَابَ النَّاسُ قَامَ أَبُو مُوسَى فَخَطَبَ النَّاسَ وَ أَمَرَهُمْ بِوَضْعِ السَّلَاحِ وَ الْكَفِّ عَنِ الْقِتَالِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ حَرَّمَ عَلَيْنَا دِمَاءَنَا وَ أَمْوَالَنَا فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ... وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

When the preachers were free and the people answered, Abu Musa stood up and addressed the people and instructed them with placing down the weapons and refraining from the

fighting, then said, 'As for after, Allah^{azwj} has Prohibited our blood upon us and our wealth. He^{azwj} Said: ***'O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you; and do not kill your selves; Allah was always Merciful with you all [4:29].***

وَقَالَ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا يَا أَهْلَ الْكُوفَةِ. هذا تمام الحديث.

And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93], O people of Al-Kufa! – This is the complete Hadeeth".⁵¹

49- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَمِنْ كَلَامِهِ لَهُ ع قَالَ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ لَمَّا أُنْفَذَهُ إِلَى الرَّبِيعِ يَسْتَفِيئُهُ إِلَى طَاعَتِهِ قَبْلَ حَرْبِ الْجَمَلِ لَا تَلْقَيَْنَّ طَلْحَةَ فَإِنَّكَ إِن تَلَقَّاهُ نَجَدُهُ كَالثَّوْرِ عَاقِصًا قَرْنُهُ يَرْكَبُ الصَّعْبَ وَ يَقُولُ هُوَ الدَّلُولُ وَ لَكِنَّ الْقِرْنَ الرَّبِيعَ فَإِنَّهُ أَلْبَنُ عَرِيكَتُهُ فَقُلْ لَهُ يَقُولُ لَكَ ابْنُ خَالِكَ عَرَفْتَنِي بِالْحِجَازِ وَ أَنْكَرْتَنِي بِالْعِرَاقِ فَمَا عَدَا مِمَّا بَدَا.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws}, he^{asws} said to Abdullah Bin Al-Abbas, when he^{asws} sent him to Al-Zubeyr to satisfy him back to obedience, before the battle of the camel: 'Do not meet Talha for you will find him like a bull with inverted horns, difficult to ride, and he will say it is the tamed one, but meet Al-Zubeyr, for he is of lenient character. Tell him, 'The son^{asws} of your maternal aunt is saying to you: 'You knew me^{asws} at Al-Hijaz and are denying me^{asws} at Al-Iraq. So, what has changed your mind?'⁵²

وَرُوي عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ تِلْكَ الرِّسَالَةِ فَقَالَ بَعَثَنِي الرَّبِيعُ فَقُلْتُ لَهُ فَقَالَ إِنِّي أُريدُ مَا تُريدُ كَأَنَّهُ يَقُولُ الْمَلِكُ وَ لَمْ يَزِدْنِي عَلَى ذَلِكَ فَرَحَعْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَأَخْبَرْتُهُ.

And it is reported from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said, 'Ibn Abbas was asked about that message, he said, 'He^{asws} sent me and I came to Al-Zubeyr and told him. He said, 'I want what you want. It is as if the king is saying it', and he did not increase me upon that. So, I returned to Amir Al-Momineen^{asws} and informed him^{asws}.⁵³

50- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَمِنْ خُطْبَتِهِ لَهُ ع عِنْدَ خُرُوجِهِ لِقِتَالِ أَهْلِ الْبَصْرَةِ قَالَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ بِذِي قَارٍ وَ هُوَ يَخْصِفُ نَعْلَهُ فَقَالَ لِي مَا قِيمَةُ هَذِهِ النِّعْلِ فَقُلْتُ لَا قِيمَةَ لَهَا

(The book) 'Nahj (Al-Balagah)' – and from a sermon of his^{asws} during his^{asws} going out to fight the people of Al-Basra. Abdullah Bin Al-Abbas said, 'I entered to see Amir Al-Momineen^{asws} at Zi Qaar and he^{asws} was repairing his^{asws} slipper. He^{asws} said to me: 'What is the value of this slipper?' I said, 'There is no value for it'.

قَالَ وَ اللَّهُ هِيَ أَحَبُّ إِلَيَّ مِنْ إِمْرَتِكُمْ إِلَّا أَنْ أُقِيمَ حَقًّا أَوْ أُدْفَعَ بَاطِلًا

He^{asws} said: 'By Allah^{azwj}! It is more beloved to me that my^{asws} ruling you all, except that I^{asws} am establishing truth and repelling the falsehood'.

⁵¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 48

⁵² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 49 a

⁵³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 49 b

ثُمَّ خَرَجَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَفْقَرُ كِتَابًا وَ لَا يَدْعِي نُبُوَّةَ فَسَاقِ النَّاسِ حَتَّى بَوَّاهُمْ مَحَلَّتَهُمْ وَ بَلَّغَهُمْ مَنَاجَاتَهُمْ فَاسْتَقَامَتْ قَنَاتُهُمْ وَ اطمأنَّتْ صَفَاتُهُمْ

Then he^{asws} went out and addressed the people. He^{asws} said: ‘Allah^{azwj} the Glorious Sent Muhammad^{saww} and there wasn’t anyone from the Arabs who had read a Book nor claimed Prophet-hood. He^{asws} guided the people until took their places and reached their program. He^{saww} straightened their ways and secured their attributes.

أَمَّا وَ اللَّهُ إِنْ كُنْتُ لَفِي سَاقَتِهَا حَتَّى تَوَلَّيْتُ بِحَذَائِيرِهَا مَا عَجَزْتُ وَ لَا جُبْنْتُ وَ إِنْ مَسِيرِي هَذَا لِيُمِثِّلَهَا فَلَا تُنْفَعَنَّ الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنِبِهِ مَا لِي وَ لِقُرَيْشٍ وَ اللَّهُ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَ لَأَقَاتِلَنَّهُمْ مُفْتُونِينَ وَ إِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ كَمَا أَنَا صَاحِبُهُمْ الْيَوْمَ.

But, by Allah^{azwj}! I^{asws} was there during his^{saww} guidance until they turned around in their entirety. Neither was I^{asws} frustrated nor was I^{asws} a coward, and this journey of mine^{asws} is similar to it. I^{asws} will turn over the falsehood until the truth comes out from its side. What is it to me^{asws} and Quraysh? By Allah^{azwj}! I^{asws} had fought them as Kafirs and I^{asws} shall be fighting them as tempted ones, and I^{asws} was their companion yesterday just as I^{asws} am their companion today”.⁵⁴

51- نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع فِي مَعْنَى طَلْحَةَ وَ الزُّبَيْرِ وَ اللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصْفًا وَ إِنَّهُمْ لَيَطْلُبُونَ حَقًّا تَرْكُوهُ وَ دَمًا سَفَكُوهُ فَإِنْ كُنْتُ شَرِيكُهُمْ فِيهِ فَإِنَّهُمْ نَصِيبُهُمْ مِنْهُ وَ إِنْ كَانُوا وَلَوْهُ دُونِي فَمَا الطَّلَبَةُ إِلَّا قِبَلَهُمْ وَ إِنَّ أَوَّلَ عَذِيبٍ لِلْحُكْمِ عَلَى أَنْفُسِهِمْ

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his^{asws} in meaning Talha and Al-Zubeyr: ‘By Allah^{azwj}! They have not denied upon me^{asws} a (justifiable) denial, nor have they made fairness to be between me^{asws} and them, and they are seeking a right they had neglected, and a blood they have spilt. If I^{asws} was their participant in it, then for them is their share from it, and if they have been in-charge of it besides me^{asws}, then there is no responsibility except from their direction, and the first of their justice of the judgment would be against their own selves.

وَ إِنَّ مَعِيَ لَبَصِيرَتِي وَ اللَّهُ مَا لَبَسْتُ وَ لَا لَيْسَ عَلَيَّ وَ إِنَّهَا لَلْفِتْنَةِ الْبَاغِيَةِ فِيهَا الْحَمَاءُ وَ الْحَمَةُ وَ الشُّبُهَةُ الْمُغْدِفَةُ وَ إِنَّ الْأَمْرَ لَوَاضِحٌ وَ قَدْ رَاحَ الْبَاطِلُ عَنْ نَصَائِهِ وَ انْقَطَعَ لِسَانُهُ عَنْ شَعْبِهِ

And with me^{asws} is my^{asws} insight. By Allah^{azwj}! Neither have I^{asws} deceived nor have been deceived against, and it is a rebel group where is the heat and the hot geyser, and the suspicions of a lying woman, and the matter is clear, and the falsehood to be returned from its spot and cut off its tongue from its disturbance.

وَ اِنَّمُ اللَّهُ لَأَفْطَرَنَ لَهُمْ حَوْضًا أَنَا مَاخُذُهُ لَا يَصْدُرُونَ عَنْهُ بَرِيٌّ وَ لَا يَعْبُونَ بَعْدَهُ فِي حَسَنٍ وَ مِنْهَا فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْعُودِ الْمَطْفِيلِ عَلَى أَوْلَادِهَا تَقُولُونَ الْبَيْعَةُ الْبَيْعَةُ قَبَضْتُ كَفِّي فَبَسَطْتُ مَوْهَا وَ نَارَعْتُكُمْ يَدِي فَحَادِثْتُ مَوْهَا

And I^{asws} swear by Allah^{azwj}! I^{asws} shall fill out such a fountain (of war) for them, I^{asws} would be its drawer. Neither will they be able to drink from it nor crossing over after it and drink from it. You came towards me^{asws} with a coming like the children seeking shelter saying, ‘The

⁵⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 50

allegiance! The allegiance!' I^{asws} held back my^{asws} hand, but they spread it out, and you snatched my^{asws} hand and pulled it.

اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي وَنَكَبَا بَيْعِي وَأَلْبَا النَّاسَ عَلَيَّ فَاحْلُلْ مَا عَقَدَا وَ لَا تُحْكِمْ لَهُمَا مَا أُبْرِمَا وَ أَرِهْمَا الْمَسَاءَةَ فِيمَا أُمَلَا وَ عَمَلَا وَ لَقَدْ اسْتَنْبَيْتُهُمَا قَبْلَ الْقِتَالِ وَ اسْتَأْنَيْتُ بِهِمَا أَمَامَ الْوَقَاعِ فَعَمَطَا النِّعْمَةَ وَ رَدَّا الْعَافِيَةَ.

O Allah^{azwj}! These two (Talha and Al-Zubeyr) have cut me^{asws} off and have wronged me^{asws}, and they broke my^{asws} allegiance, and rallied the people against me^{asws}. Loosed what they have tied, and do not Judge for them what they have concluded, and Show them the evil regarding what they have hoped for and done, and I^{asws} have proven it to them before the fighting and have been considerate with them before the event, but they looked down upon the bounty and rejected the well-being".⁵⁵

52- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ خُطْبَةٍ لَهُ ع فِي ذِكْرِ أَهْلِ الْبَصْرَةِ كُلِّ وَاحِدٍ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ وَ يَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ لَا يَمْتَنَانِ بِحَبْلِ وَ لَا يَمُدَّانِ إِلَيْهِ بِسَبَبِ كُلِّ وَاحِدٍ مِنْهُمَا صَاحِبٍ [حَامِلٌ] ضَبَّ لِصَاحِبِهِ وَ عَمَّا قَلِيلٍ يُكْشَفُ قِتَاعُهُ بِهِ

(The book) 'Nahj (Al-Balagah)' – And from a sermon of his^{asws} in mentioning the people of Al-Basra: 'Each one of the two wishes the command to be for him, and is leaning upon it besides his companion. They are neither dying with a rope nor are they extending towards it with a means. Each one of them is an attacking wolf to his companion, and after a little while, its veil will be uncovered by Him^{azwj}.

وَ اللَّهُ لَئِنْ أَصَابُوا الَّذِي يُرِيدُونَ لَيَنْتَزِعَنَّ هَذَا نَفْسَ هَذَا وَ لَيَأْتِيَنَّ هَذَا عَلَى هَذَا قَدْ قَامَتِ الْفَقَةُ الْبَاغِيَةُ فَأَيُّنَ الْمُخْتَصِمِينَ وَ قَدْ سُنْتُ لَهُمُ السُّنْنَ وَ قُدِّمَ لَهُمُ الْحَبْرُ وَ لِكُلِّ ضَلَّةٍ عِلَّةٌ وَ لِكُلِّ نَاقِصٍ شِبْهَةٌ وَ اللَّهُ لَا أَكُونُ كَمُسْتَمِعِ الدَّمِ يَسْمَعُ النَّاعِي وَ يَحْضُرُ الْبَاكِي ثُمَّ لَا يَغْتَبِرُ.

By Allah^{azwj}! If they were to attain that which they want, this soul will snatch from this soul, and this one will come upon this one. The rebel group has stood up, so where are the anticipators and the Sunnah has been established for them, and the news has proceeded to them; and for every straying is a reason, and for every breaking there is a suspicion. By Allah^{azwj}! I^{asws} will not happen to be like the intent listener to the voice of the obituarist and the wailers a present, then he does not take a lesson".⁵⁶

53- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع: عِنْدَ مَسِيرِ أَصْحَابِ الْجَمَلِ إِلَى الْبَصْرَةِ إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِيًا بِكِتَابٍ نَاطِقٍ وَ أَمْرٍ قَائِمٍ لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ وَ إِنَّ الْمُبْتَدَعَاتِ الْمُسْتَبْهَاتِ هُنَّ مِنَ الْمُهْلِكَاتِ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا [كَذًا]

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} at the journey of the companions of the camel to Al-Basra: 'Allah^{azwj} Sent a guiding Rasool^{saww} with a speaking Book, and an established matter. No one will be destroyed from it except a self-destroyer, and the innovations and the suspicious, these are from the destroyers, except what Allah^{azwj} Protects from these.

وَ إِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ وَ لَا مُسْتَكْرَهٍ بَهَا وَ اللَّهُ لَتَفْعَلَنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَدًا حَتَّى يَأْزِلَ الْأَمْرُ إِلَى غَيْرِكُمْ

⁵⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 51

⁵⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 52

And the Authority of Allah^{azwj} is a protection for your affairs, therefore obey Him^{azwj} with your obedience, without blame or abhorrence. By Allah^{azwj}! Either you will end up uprooting it or Allah^{azwj} will Uproot it away from you the authority of Al-Islam, then it will not be transferred to you, ever, until the command goes to others.

إِنَّ هَؤُلَاءِ قَدْ تَمَلَّكُوا عَلَى سَخَطَةِ إِمَارَتِي وَ سَأَصْبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ فَإِنَّهُمْ إِنْ تَمَّمُوا عَلَى فَيْالَةِ هَذَا الرَّأْيِ انْقَطَعَ نِظَامُ الْمُسْلِمِينَ وَ إِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَدًا لِمَنْ أَفَاءَهَا اللَّهُ عَلَيْهِ فَأَزَادُوا رَدَّ الْأُمُورِ عَلَى أَذْبَارِهَا وَ لَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَ سِيرَةِ رَسُولِ اللَّهِ ص وَ الْقِيَامِ بِحَقِّهِ وَ النَّعْشِ لِسُنَّتِهِ.

They are full of annoyance upon my^{asws} governance, and I^{asws} shall be patient for as long as I^{asws} do not fear upon your community, for if they were to be complete upon the failure of this view, the system of the Muslims would be terminated, and rather they are seeking this world out of envy to the one whom Allah^{azwj} has Legalised to be upon it. They are intending to return the affairs upon its back, and for you all, upon us^{asws}, it the acting by the Book of Allah^{azwj} Exalted, and *Seerah* of Rasool-Allah^{azwj}, and the standing by his^{saww} rights and the revival of his^{saww} Sunnah".⁵⁷

54- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ ع: فِي ذِكْرِ السَّائِرِينَ إِلَى الْبَصْرَةِ لِحُزْنِهِ ع فَقَدِمُوا عَلَى عُمَالِي وَ خُزَّانِ بَيْتِ مَالِ الْمُسْلِمِينَ الَّذِي فِي يَدَيَّ وَ عَلَى أَهْلِ مِصْرٍ كُلُّهُمْ فِي طَاعَتِي وَ عَلَى بَيْعَتِي فَشَتَّتُوا كَلِمَتَهُمْ وَ أَفْسَدُوا عَلَى جَمَاعَتِهِمْ وَ وَثَبُوا عَلَى شِيعَتِي فَقَتَلُوا طَائِفَةً مِنْهُمْ غَدْرًا وَ طَائِفَةً غَضُوا عَلَى أَسْيَافِهِمْ فَضَارَبُوا حَتَّى لَقُوا اللَّهَ صَادِقِينَ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} in mentioning the travellers to Al-Basrah to battle him^{asws}: 'They are going ahead to the office bearers and treasurers of the public treasury of the Muslims which is in my^{asws} hands, and upon the people of the cities, all of them in my^{asws} obedience and upon my^{asws} allegiance. They divided their talk and corrupted upon their communities, and they pounced upon my^{asws} Shias, and they killed a party of them by treachery, and a party bit upon their swords and they struck until they met Allah^{azwj} as truthful'.⁵⁸

55- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع كَلَّمَ بِهِ بَعْضَ الْعَرَبِ وَ قَدْ أَرْسَلَهُ قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ لَمَّا قَرَّبَ ع مِنْهَا يَعْلَمُ لَهُمْ مِنْهُ حَقِيقَةُ حَالِهِ مَعَ أَصْحَابِ الْجَمَلِ لِيَتَرَوُلَ الشُّبُهَةُ مِنْ نُفُوسِهِمْ فَبَيَّنَّ لَهُ ع مِنْ أَمْرِ مَعَهُمْ مَا عَلِمَ بِهِ أَنَّهُ عَلَى الْحَقِّ

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} he^{asws} spoke with to one of the Arabs, and a group from the people of Al-Basra had sent him with a message when he^{asws} was near from it, to know for them the reality of his^{asws} situation with the companions of the camel, in order to remove the doubts from themselves. He^{asws} explained to him his^{asws} matter with them and let him know that he^{asws} was upon the truth.

ثُمَّ قَالَ لَهُ بَايِعْ فَقَالَ إِنِّي رَسُولُ قَوْمٍ وَ لَا أُحْدِثُ حَدَثًا حَتَّى أَرْجِعَ إِلَيْهِمْ

Then he^{asws} said to him: 'Pledge allegiance!' He said, 'I am only a messenger of a people, and I cannot do a new thing until I return to them'.

⁵⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 53

⁵⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 54

فَقَالَ عَ أَ رَأَيْتَ لَوْ أَنَّ الَّذِينَ وَرَاءَكَ بَعَثُوا زَائِدًا تَبْتَغِي لَهُمْ مَسَاقِطَ الْغَيْثِ فَرَجَعْتَ إِلَيْهِمْ وَ أَخْبَرْتَهُمْ عَنِ الْكَلَالِ وَالْمَاءِ فَخَالَفُوكَ إِلَى الْمَعَاطِشِ وَالْمَحَادِبِ مَا كُنْتَ صَانِعًا

He^{asws} said: 'What is your view if the ones behind you had sent you as a pioneer to seek out for them a land rained upon, and you return to them and inform them about the greenery and the water, but they oppose you to go to the dry and the barren, what would you do?'

قَالَ كُنْتُ تَارِكُهُمْ وَمُخَالِفُهُمْ إِلَى الْكَلَالِ وَالْمَاءِ فَقَالَ لَهُ عَ فَاْمُدُّ إِذَا يَدَكَ فَقَالَ الرَّجُلُ فَوَ اللَّهُ مَا اسْتَطَعْتُ أَنْ أَمْتِنَعَ عِنْدَ قِيَامِ الْحُجَّةِ عَلَيَّ فَبَايَعْتُهُ ع. و الرجل يعرف بكليب الجرهمي.

He said, 'I would leave them and oppose them and go to the greenery and the water'. He^{asws} said to him: 'Then extend your hand'. The man said, 'By Allah^{azwj}! I am not able to refuse at the establishment of the proof upon me', and he pledged to him^{asws}. And the man was known as Kaleeb Al-Jurmy'.⁵⁹

56- نهج، نهج البلاغة من كتاب له ع: إِلَى أَهْلِ الْكُوفَةِ عِنْدَ مَسِيرِهِ مِنَ الْمَدِينَةِ إِلَى الْبَصْرَةِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ جَبْهَةً الْأَنْصَارِ وَ سَنَامِ الْعَرَبِ

(The book) 'Nahj (Al-Balagah)' – From a letter of his^{asws} to the people of Al-Kufa at his^{asws} travelling from Al-Medina to Al-Basrah: 'From a servant of Allah^{azwj} Amir Al-Momineen^{asws} to the people of Al-Kufa, foreheads of the Helpers and the peak of the Arabs.

أَمَّا بَعْدُ فَإِنِّي أَخْبِرُكُمْ فِي أَمْرِ عُثْمَانَ حَتَّى يَكُونَ سَمْعُهُ كَعَيْنَيْهِ إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ فَكُنْتُ رَجُلًا مِنَ الْمُهَاجِرِينَ أَكْثَرَ اسْتِعَابَهُ وَأَقْلُ عِتَابَهُ وَ كَانَ طَلْحَةُ وَ الزُّبَيْرُ أَهْوَنَ سَيْرِهِمَا فِيهِ الْوَجِيفُ وَ أَزْفَقَ حَدَائِجَهُمَا الْعَنِيفُ وَ كَانَ مِنْ عَائِشَةَ فِيهِ فَلْتَةٌ غَضَبٍ

As for after, I^{asws} am informing you regarding the matter of Usman until listening to it would be like seeing it. The people faulted upon him and I^{asws} was a man from the Emigrants supporting him the most, and least in faulting him while Talha and Al-Zubeyr were such, their weakest manner regarding him was the exciting, and the kindest of their voices was the harsh, and an error of anger happened from Ayesha regarding him.

فَأْتِيحَ لَهُ قَوْمٌ قَتَلُوهُ وَ بَايَعِي النَّاسُ غَيْرَ مُسْتَكْرَهِينَ وَ لَا مُجْبَرِينَ بَلْ طَائِعِينَ مُخَيَّرِينَ وَ اعْلَمُوا أَنَّ دَارَ الْهِجْرَةِ قَدْ قَلَعَتْ بِأَهْلِهَا وَ قَلَعُوا بِهَا وَ حَاشَتْ جَيْشَ الْمَرْجِلِ وَ قَامَتِ الْفِتْنَةُ عَلَى الْقُطْبِ فَأَسْرِعُوا إِلَى أَمِيرِكُمْ وَ بَادِرُوا جِهَادَ عَدُوِّكُمْ إِنْ شَاءَ اللَّهُ.

A group came to him and killed him, and the people pledged allegiance to me^{asws} without being forced nor by compulsion, but willingly, by choice, and they knew that the house of Emigration had been uprooted with its inhabitants, and they were uprooted with it, and the cauldron of the army boiled, and the Fitna (discord) was established upon the pivot. So, hasten to your commanders and rush to fight your enemies, if Allah^{azwj} so Desires".⁶⁰

57- وَ مِنْ كِتَابٍ لَهُ ع: إِلَيْهِمْ بَعْدَ فَتْحِ الْبَصْرَةِ- وَ جَزَاكُمُ اللَّهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ مَا يَجْزِي الْعَامِلِينَ بِطَاعَتِهِ وَ الشَّاكِرِينَ لِعِمَّتِهِ فَقَدْ سَمِعْتُمْ وَ أَطَعْتُمْ وَ دُعِيتُمْ فَأَجِبْتُمْ.

⁵⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 55

⁶⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 56

And from a letter of his^{asws} to then after the conquest of Al-Basra: 'May Allah^{azwj} Recompense you all from the people of the cities on behalf of the People^{asws} of the Household of your Prophet^{saww} as excellently as can be for the workers in His^{azwj} obedience, and the ones grateful for His^{azwj} Bounties, for you heard and obeyed and were called, and you answered'.⁶¹

58- وَقَالَ ابْنُ أَبِي الْحَدِيدِ فِي الشَّرْحِ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَسَارٍ الْفَرَشِيِّ قَالَ: لَمَّا نَزَلَ عَلِيُّ ع الرِّبْدَةَ مُتَوَجِّهًا إِلَى الْبَصْرَةِ بَعَثَ إِلَى الْكُوفَةِ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ مُحَمَّدَ بْنَ أَبِي بَكْرٍ وَ كَتَبَ إِلَيْهِمْ هَذَا الْكِتَابَ يَغْنِي الْكِتَابَ الْأَوَّلَ وَ زَادَ فِي آخِرِهِ فَحَسْبِيَ بِكُمْ إِخْوَانًا وَ لِلدِّينِ أَنْصَارًا فَ انْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ.

And Ibn Abi Al Hadeed said in the commentary – It is reported by Muhammad Bin Is'haq, from his uncle Abdul Rahman Bin Yasaar Al Qurshy who said,

'When Ali^{asws} descended at Al-Rabza heading to Al-Basrah, he sent a messenger to Al-Kufa, Muhammad son of Ja'far^{asws} Bin Abu Talib^{asws} and Muhammad Bin Abu Bakr, and he^{asws} wrote this letter to them, meaning the first letter, and there is an increase in its end: 'It suffices me^{asws} with you all as brethren and the ones who are Helpers: **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; [9:41]**, perhaps you will succeed'.⁶²

59- وَ رَوَى أَبُو حَنِيفٍ قَالَ حَدَّثَنِي الصَّفَّعُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ جُنَادَةَ يُحَدِّثُ أَنَّ عَلِيًّا ع لَمَّا نَزَلَ الرِّبْدَةَ بَعَثَ هَاشِمَ بْنَ عُثْبَةَ بْنَ أَبِي وَقَّاصٍ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَ هُوَ الْأَمِيرُ يُؤْتِيهِ عَلَى الْكُوفَةِ لِيُنْفِرَ إِلَيْهِ النَّاسُ وَ كَتَبَ إِلَيْهِ مَعَهُ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ

And it is reported by Abu Mikhnaf who said, 'It is narrated to me by Al Saq'ab who said, 'I heard Abdullah Bin Junada,

'It is narrated that when Ali^{asws} descended at Al-Rabza, sent Hashim Bin Utba Bin Abin Waqas to Abi Musa Al-Ashary, and on that day he was the governor upon Al-Kufa, in order to hasten the people to him^{asws}, and he^{asws} wrote to him, (sending it) with him: 'From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to Abdullah Bin Qays.

أَمَّا بَعْدُ فَإِنِّي بَعَثْتُ إِلَيْكَ هَاشِمَ بْنَ عُثْبَةَ لِتُشْخِصَ إِلَيَّ مَنْ قَبْلَكَ مِنَ الْمُسْلِمِينَ لِيَتَوَجَّهُوا إِلَى قَوْمٍ نَكُتُوا بَيْنِي وَ قَتَلُوا شِيعَتِي وَ أَخَذُوا فِي الْإِسْلَامِ هَذَا الْخَدَثَ الْعَظِيمَ فَاشْخِصْ بِالنَّاسِ إِلَيَّ مَعَهُ حِينَ يَفْدُمُ عَلَيْكَ فَإِنِّي لَمْ أُولَِّكَ الْمَصْرَ الَّذِي أَنْتَ بِهِ وَ لَمْ أُؤَيِّزْكَ عَلَيْهِ إِلَّا لِتَكُونَ مِنْ أَعْوَانِي عَلَى الْحَقِّ وَ أَنْصَارِي عَلَى هَذَا الْأَمْرِ وَ السَّلَامِ.

As for after, I^{asws} sending Hashim Bin Utbah to you so you (send those) Muslims to me^{asws} from your direction for heading to a group who have broken my^{asws} allegiance and killed my^{asws} Shias, and they have innovated in Al-Islam this big innovation. So, hasten the people to me^{asws} with him when he arrives to you, for I^{asws} did not make you to be in-charge of the city which you are with, and have not accepted you being upon it except for you to be from my^{asws} supporters upon the truth, and my helper upon this command. And the greetings'.⁶³

⁶¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 57

⁶² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 58

⁶³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 59

60- وَ رَوَى مُحَمَّدُ بْنُ إِسْحَاقَ أَنَّهُ لَمَّا قَدِمَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْكُوفَةَ اسْتَنْفَرَا النَّاسَ فَمَنْعَهُمْ أَبُو مُوسَى فَلَحِقًا بِعَلِيِّ ع فَأَخْبَرَاهُ بِالْخَبَرِ.

And it is reported by Muhammad Bin Is'haq, 'When Muhammad son of Ja'far^{asws} and Muhammad Bin Abu Bakr arrived at Al-Kufa, the people rushed, but Abu Musa (Ashari tried to) prevent them but they both joined up with Ali^{asws} and informed him^{asws} with the news'.⁶⁴

61- وَ رَوَى أَبُو مِخْنَفٍ: أَنَّ هَاشِمَ بْنَ عُثْبَةَ لَمَّا قَدِمَ الْكُوفَةَ دَعَا أَبَا مُوسَى فَقَالَ اتَّبِعْ مَا كَتَبَ بِهِ إِلَيْكَ فَأَبَى ذَلِكَ فَبَعَثَ إِلَى هَاشِمٍ يَتَوَعَّدُهُ فَكَتَبَ إِلَى عَلِيٍّ بِإِفْتِنَاعِهِ وَ أَنَّهُ شَاقٌّ بَعِيدُ الْوُدِّ ظَاهِرُ الْغِلِّ وَ الشَّنَانِ وَ أَنَّهُ هَدَّذَ بِالسَّجْنِ وَ الْقَتْلِ

And it is reported by Abu Mikhnaf, 'When Hashim Bin Utba arrived at Al-Kufa, called Abu Musa (Al-Ashari)⁶⁵ and said, 'Follow what has been written with to you'. But he refused that and sent a message to Hashim threatening him. He wrote to Ali^{asws} of his refusal and that he is hard, far from being friendly, manifesting the grudge and the malice, and he had threatened him with the imprisonment and the killing.

فَلَمَّا وَرَدَ كِتَابُهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ أَتَاهُ بِهِ الْمُحِلُّ بْنُ خَلِيفَةَ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَدَّى الْحَقَّ إِلَى أَهْلِهِ وَ وَضَعَهُ مَوْضِعَهُ فَكَرِهَ ذَلِكَ قَوْمٌ وَ قَدْ وَ اللَّهِ كَرِهُوا نُبُوَّةَ مُحَمَّدٍ ص ثُمَّ بَارَزُوهُ وَ جَاهَدُوهُ فَرَدَّ اللَّهُ كَيْدَهُمْ فِي نُحُورِهِمْ وَ جَعَلَ دَائِرَةَ السُّوءِ عَلَيْهِمْ

When his letter arrived to Amir Al-Momineen^{asws}, and Al-Muhill Bin Khaleefa had given it to him^{asws}. He greeted unto him^{asws}, then said, 'The Praise is for Allah^{azwj} Who Gave the truth to its people, and Placed it in its place. A group disliked that, and by Allah^{azwj}, they had disliked the Prophet-hood of Muhammad^{saww}, then they had duelled him^{asws} and fought him^{saww}. But, Allah^{azwj} Repelled their plots into their throats and Made the circle of evil to go against them.

وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَتَجَاهِدَنَّهُمْ مَعَكَ فِي كُلِّ مَوْطِنٍ حِفْظًا لِرَسُولِ اللَّهِ ص فِي أَهْلِ بَيْتِهِ إِذْ صَارُوا أَعْدَاءَ لَهُمْ بَعْدَهُ

By Allah^{azwj}, O Amir Al-Momineen^{asws}! We shall fight them with you^{asws} in every place, a protection for Rasool-Allah^{saww} regarding People^{asws} of his^{saww} Household, when they have become enemies to them^{asws} after him^{saww}.

فَرَحَّبَ بِهِ عَلِيُّ ع وَ قَالَ لَهُ خَيْرٌ لَّيْ أَجْلِسْهُ إِلَى جَانِبِهِ وَ قَرَأَ كِتَابَ هَاشِمٍ وَ سَأَلَهُ عَنِ النَّاسِ وَ عَنْ أَبِي مُوسَى فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَتَيْتُ بِهِ وَ لَا أَمْنُهُ عَلَى خِلَافِكَ إِنْ وَجَدَ مَنْ يُسَاعِدُهُ عَلَى ذَلِكَ

Ali^{asws} was welcoming with him and said good things to him, then made him to be seated to his^{asws} side, and he read the letter of Hashim and asked him about the people and about Abu Musa. He said, 'O Amir Al-Momineen^{asws}! I do not trust him nor do I feel safe upon him opposing you^{asws} if he were to find ones to assist him upon that'.

فَقَالَ عَلِيُّ ع وَ اللَّهُ مَا كَانَ عِنْدِي بِمُؤْتَمِنٍ وَ لَا نَاصِحٍ وَ لَقَدْ أَرَدْتُ عَزْلَهُ فَأَتَانِي الْأَشْثَرُ فَسَأَلَنِي أَنْ أُقِرَّهُ وَ ذَكَرَ أَنَّ أَهْلَ الْكُوفَةِ بِهِ رَاضُونَ فَأَقْرَرْتُهُ.

⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 60

⁶⁵ Note: Abu Musa Al-Ashari is the one who was among those 12 who plotted to assassinate Rasool Allah-saww when returning from last Hajj.

Ali^{asws} said: 'By Allah^{azwj}! He has not been trustworthy in my^{asws} presence nor an adviser, and I^{asws} had intended to remove him, but (Malik e) Al-Ashtar came and asked me to accept him, and he mentioned that the people of Al-Kufa are pleased with him, so I^{asws} accepted him".⁶⁶

وَرَوَى أَبُو حَنْظَلٍ قَالَ وَبَعَثَ عَلِيٌّ ع مِنَ الرِّبْدَةِ بَعْدَ وُصُولِ الْمُجَلِّ بْنِ خَلِيفَةَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ إِلَى أَبِي مُوسَى وَ كَتَبَ مَعَهُمَا مِنْ عَبْدِ اللَّهِ عَلِيٌّ أَمِيرَ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ قَيْسٍ أَمَّا بَعْدُ يَا ابْنَ الْحَائِكِ يَا عَاضٌ أَثَرِ أَبِيهِ

And it is reported by Abu Mikhnaf who said,

'And Ali^{asws} sent messengers from Al-Rabza after the arrival of Al-Muhill Bin Khaleefa, Abdullah Bin Abbas, and Muhammad Bin Ab Bakr to Abu Musa (Al-Ashari), and wrote with them: 'From A servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Abdullah Bin Qays. As for after, O son of the sneaker, O biter of the caravan of his father!

فَوَاللَّهِ إِنْ كُنْتُ لَأَرَى أَنَّ بَعْدَكَ مِنْ هَذَا الْأَمْرِ الَّذِي لَمْ يَجْعَلْكَ اللَّهُ لَهُ أَهْلًا وَ لَا جَعَلَ لَكَ فِيهِ نَصِيبًا سَيَمْنَعُكَ مِنْ رَدِّ أَمْرِي وَ الْإِفْتِرَاءِ عَلَيَّ وَ قَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَبَّاسٍ وَ ابْنَ أَبِي بَكْرٍ فَخَلَّيْهُمَا وَ الْمَضْرَ وَ أَهْلَهُ وَ اعْتَرَلَ عَمَلَنَا مَذْمُومًا مَذْخُورًا

By Allah^{azwj}! I^{asws} was considering that (there should be someone else) from after you, from this command which Allah^{azwj} has neither Made you a rightful for it nor Made any share to be for you in it. It will be preventing you from responding to my^{asws} orders and the slandering against me^{asws}, and I^{asws} have sent to you Ibn Abbas and Ibn Abu Bakr, so leave them two and the city and its people, and isolate from our word **disgraced, expelled! [7:18]**.

فَإِنْ فَعَلْتَ وَ إِلَّا فَإِنِّي قَدْ أَمَرْتُهُمَا أَنْ يُنَابِذَاكَ عَلَى سِوَايَ إِنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ فَإِذَا ظَهَرَ عَلَيْكَ قَطْعَاكَ إِزِيًا إِزِيًا وَ السَّلَامُ عَلَى مَنْ شَكَرَ النِّعْمَةَ وَ وَفَى بِالْبَيْعَةِ وَ عَمِلَ بِرِجَاءِ الْعَافِيَةِ

So, either you do it or else I^{asws} have ordered them both to deal with you upon the sameness. Surely, Allah^{azwj} does not Guide the plans of the treacherous. When it appears upon you, it will cut you into pieces and pieces. And the greetings be upon the one thanking for the Bounties and is loyal with the allegiance, and desires to be with the well-being".

قَالَ أَبُو حَنْظَلٍ فَلَمَّا أَبْطَأَ ابْنُ عَبَّاسٍ وَ ابْنُ أَبِي بَكْرٍ عَنْ عَلِيٍّ ع وَ لَمْ يَدْرِ مَا صَنَعَ رَحَلَ عَنِ الرِّبْدَةِ إِلَى ذِي قَارٍ فَتَرَهَا

Abu Mikhnaf said, 'When Ibn Abbas and Ibn Abu Bakr were delayed from (returning to) Ali^{asws} and he^{asws} did not get the news of what they had done, he^{asws} departed from Al-Raba to Zi-Qaar, and descended at it'.

قَالَ فَلَمَّا نَزَلَ ذَا قَارٍ بَعَثَ إِلَى الْكُوفَةِ الْحَسَنَ ابْنَهُ ع وَ عَمَّارَ بْنَ يَاسِرٍ وَ زَيْدَ بْنَ صُوحَانَ وَ قَيْسَ بْنَ سَعْدٍ بْنَ عُبَادَةَ وَ مَعَهُمْ كِتَابٌ إِلَى أَهْلِ الْكُوفَةِ فَأَقْبَلُوا حَتَّى كَانُوا بِالْقَادِيسِيَّةِ فَتَلَقَّاهُمْ النَّاسُ فَلَمَّا دَخَلُوا الْكُوفَةَ قَرَأُوا كِتَابَ عَلِيٍّ ع وَ هُوَ

He (the narrator) said, 'When he^{asws} had descended at Zi-Qaar, he^{asws} sent Al-Hassan^{asws} to Al-Kufa, and Ammar Bin Yasser, and Zayd Bin Sowhan, and Qays Bin Sa'ad Bin Obada, and with them was a letter to the people of Al-Kufa. They came until they were at Al Qadisiyya,

⁶⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 61 a

and the people welcomed them. When they entered Al-Kufa, they read out the letter of Ali^{asws}, and it is: -

مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ بِالْكُوفَةِ مِنَ الْمُسْلِمِينَ أَمَا بَعْدُ فَإِنِّي خَرَجْتُ مَخْرَجِي هَذَا إِذَا ظَالِمًا وَ إِذَا مَظْلُومًا وَ إِذَا بَاغِيًا وَ إِذَا مَبْعُوثًا عَلَيَّ فَأَنْشُدُ اللَّهَ رَجُلًا بَلَغَهُ كِتَابِي هَذَا إِلَّا نَفَرَ إِلَيَّ فَإِنْ كُنْتُ مَظْلُومًا أَعَانِي وَ إِنْ كُنْتُ ظَالِمًا اسْتَغْفِرْنِي وَ السَّلَامُ

From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to the ones from the Muslims at Al-Kufa. As for after, I^{asws} have come out in this coming out of mine^{asws}, neither as an oppressor nor as an oppressed, and neither as a rebel nor as one rebelled against. I^{asws} adjure with Allah^{azwj} any man to whom this letter of mine^{asws} reaches, except he should hasten to me^{asws}. If I^{asws} was an oppressed, he should support me^{asws}, and if (he considers that) I^{asws} was an oppressor, he should restore me^{asws}. And the greetings”.

قَالَ فَلَمَّا دَخَلَ الْحُسَيْنُ عَ وَ عَمَّارُ الْكُوفَةِ اجْتَمَعَ إِلَيْهِمَا النَّاسُ فَقَامَ الْحُسَيْنُ فَاسْتَقَرَّ فَاسْتَقَرَّ النَّاسُ فَحَمِدَ اللَّهَ وَ صَلَّى عَلَى رَسُولِهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّا جِئْنَاكُمْ نَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى كِتَابِهِ وَ سُنَّةِ رَسُولِهِ وَ إِلَى أَفْقِهِ مَنْ تَفَقَّهَ مِنَ الْمُسْلِمِينَ

He (the narrator) said, ‘When Al-Hassan^{asws} and Ammar entered Al-Kufa, the people gathered to them. Al-Hassan^{asws} stood up and raised the (moral of the) people, and the people got excited. He^{asws} praised Allah^{azwj} and sent Salawaat upon His^{azwj} Rasool^{saww}, then said: ‘O you people! We have come to you to call you to Allah^{azwj} and to His^{azwj} Book and Sunnah of His^{azwj} Rasool^{saww}, and to its pondering by the one from the Muslims who ponders.

وَ أَعْدِلَ مَنْ تُعَدِّلُونَ وَ أَفْضَلَ مَنْ تُفَضِّلُونَ وَ أَوْفَى مَنْ تُبَايِعُونَ مَنْ لَمْ يُعِيبِ الْقُرْآنَ وَ لَمْ يُجْهِلْهُ السُّنَّةُ وَ لَمْ تَقْعُدْ بِهِ السَّابِقَةَ إِلَى مَنْ قَرَّبَهُ اللَّهُ إِلَى رَسُولِهِ قَرَابَتَيْنِ قَرَابَةِ الدِّينِ وَ قَرَابَةِ الرَّحِمِ

And the fairest is the one you consider the fairest, and superior is the one whom you are considering superior, and be loyal to the one you have pledged allegiance to, one who is not unaware of the Quran, and one who is not ignorant of the Sunnah, one the precedence did not sit back with to the one Allah^{azwj} had Drawn near to His^{azwj} Rasool^{saww}. Two types of nearness. A nearness of the Religion and nearness of the relationship.

إِلَى مَنْ سَبَقَ النَّاسَ إِلَى كُلِّ مَأْتَرَةٍ إِلَى مَنْ كَفَى اللَّهَ بِهِ رَسُولُهُ وَ النَّاسُ مُتَخَذِلُونَ فَقَرَّبَتْ مِنْهُ وَ هُمْ مُتَبَاعِدُونَ وَ صَلَّى مَعَهُ وَ هُمْ مُشْرِكُونَ وَ قَاتَلَ مَعَهُ وَ هُمْ مُنْهَرِمُونَ وَ بَارَزَ مَعَهُ وَ هُمْ مَمْحُورُونَ [مُجْجَمُونَ] وَ صَدَّقَهُ وَ هُمْ مُكَذِّبُونَ

(Be loyal) to the one who preceded the people to every preference, to the one whom Allah^{azwj} and His^{azwj} Rasool^{saww} sufficed with while the people were abandoning. He^{asws} went close to him^{saww}, while they (people) were distancing themselves, and he^{asws} prayed Salat with him^{saww} while they were associating (with Allah^{azwj}, and he^{asws} fought alongside him^{saww} while they were being defeated, and he^{asws} duelled alongside him^{asws} while they were avoiding conflict, and he ratified him^{saww} while they were belying.

إِلَى مَنْ لَمْ تُرَدِّ لَهُ رَايَةٌ وَ لَا تُكَافَى لَهُ سَابِقَةٌ وَ هُوَ يَسْأَلُكُمْ النَّصَرَ وَ يَدْعُوكُمْ إِلَى الْحَقِّ وَ يَسْأَلُكُمْ بِالْمَسِيرِ إِلَيْهِ لِيُؤَارِزُوهُ وَ تَنْصُرُوهُ عَلَى قَوْمٍ نَكَلُوا بِبَيْعَتِهِ وَ قَتَلُوا أَهْلَ الصَّلَاحِ مِنْ أَصْحَابِهِ وَ مَتَلُوا بِعَمَالِهِ وَ انْتَهَبُوا بَيْتَ مَالِهِ

(Be loyal) to the one who did not return a flag, nor was any preceding one at parity to him^{asws}, and he^{asws} is (today) asking you for the help, and is calling you to the truth, and is asking you with the travelling to him^{asws} in order to support him^{asws} and help him^{asws} against a group who have broken his^{asws} allegiance, and they killed the people of reconciliation from his^{asws} companions, and they have eradicated his^{asws} office bearers, and they have robbed his^{asws} public treasury.

فَاشْخَصُوا إِلَيْهِ رَحْمَتُ اللَّهِ فَمُرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ وَ اخْضَرُوا بِمَا يَحْضُرُ بِهِ مِنَ الصَّالِحِينَ-

Rush to him^{asws}, may Allah^{azwj} have Mercy on you, and enjoin with the goodness and forbid from the evil, and present with what the righteous tend to present with".⁶⁷

قَالَ أَبُو حَنْظَلَةَ وَ حَدَّثَنِي جَابِرُ بْنُ يَزِيدَ عَنْ تَمِيمِ بْنِ جَلْدَمٍ قَالَ: قَدِمَ عَلَيْنَا الْحَسَنُ بْنُ عَلِيٍّ عَ وَ عَمَّارُ بْنُ يَاسِرٍ يَسْتَنْفِرَانِ النَّاسَ إِلَى عَلِيٍّ عَ وَ مَعَهُمَا كِتَابُهُ فَلَمَّا فَرَعَا مِنْ كِتَابِهِ قَامَ الْحَسَنُ وَ هُوَ قَتَّى حَدَّثَ وَ اللَّهُ إِيَّيْ لَأُثْبِتِي لَهُ مِنْ حَدَاثَةِ سَنَةِ وَ صُعُوبَةِ مَقَامِهِ

Abu Mihknaf said, 'And it is narrated to me by Jabir Bin Yazeed, from Tameem Bin hizeym who said,

'Al-Hassan^{asws} Bin Ali^{asws} and Ammar Bin Yasser arrived to us to mobilise the people to Ali^{asws}, and with them was his^{asws} letter. When they were free from (reading out) his^{asws} letter, Al-Hassan^{asws} stood up, and he^{asws} was an adolescent youth. By Allah^{azwj}, there was a radiance for him^{asws} from the young-ness of his^{asws} age and the profoundness of his^{asws} position.

فَرَمَاهُ النَّاسُ بِأَبْصَارِهِمْ وَ هُمْ يَقُولُونَ اللَّهُمَّ سَدِّدْ مَنْطِقَ ابْنِ بَنِي نَبِيِّنَا فَوْضَعْ يَدَهُ عَلَى عُمُودٍ يَتَسَانَدُ إِلَيْهِ وَ كَانَ عَلِيًّا مِنْ شَكْوَى بِهِ

The people shot at him^{asws} with their eye-sights and they were saying, 'O Allah^{azwj}! Direct the talk of the son^{asws} of the daughter^{asws} of our Prophet^{saww}. He^{asws} placed his^{asws} hand upon a pillar for support to it, and he^{asws} was unwell from a (health) complaint with him^{asws}.

فَقَالَ الْحَمْدُ لِلَّهِ الْعَزِيزِ الْجَبَّارِ الْوَاحِدِ الْقَهَّارِ الْكَبِيرِ الْمُتَعَالِ سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَ مَنْ جَهَرَ بِهِ وَ مَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَ سَارِبٌ بِالنَّهَارِ

He^{asws} said: 'The Praise is for Allah^{azwj}, the Mighty, the Restorer, the One, the Subduer, the Great, the Exalted, **Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10].**

أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ وَ تَظَاهِرِ النِّعَمَاءِ وَ عَلَى مَا أَحْبَبْنَا وَ كَرِهْنَا مِنْ شِدَّةٍ وَ رَخَاءٍ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

I^{asws} praise Him^{azwj} upon the goodness of the affliction and the manifestation of the Bounties, and upon what we love and abhor from the difficulties and the ease; and I^{asws} testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.

⁶⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 61 b

أَمَّا عَلَيْنَا بُنْيُونَهُ وَ اخْتَصَّهُ بِرِسَالَتِهِ وَ أَنْزَلَ عَلَيْهِ وَحْيَهُ وَ اصْطَفَاهُ عَلَى جَمِيعِ خَلْقِهِ وَ أَرْسَلَهُ إِلَى الْإِنْسِ وَ الْجِنِّ حِينَ عُذِّتِ الْأَوْتَانُ وَ أُطِيعَ الشَّيْطَانُ وَ جُحِدَ الرَّحْمَنُ

He^{azwj} Conferred upon us with his^{saww} Prophet-hood and Selected him^{saww} for His^{azwj} Message, and Sent down His^{azwj} Revelation unto him^{saww}, and Chose him^{saww} over the entirety of His^{azwj} creatures, and Sent him^{saww} to the human beings and the jinn, (at a time) when the idols were being worshipped and the Satan^{la} was being followed, and the Beneficent was being rejected.

فَصَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ جَزَاهُ أَفْضَلَ مَا جَزَى الْمُرْسَلِينَ

May Allah^{azwj} Send Salawaat upon him^{saww} and his^{saww} Progeny^{asws}, and Recompense him^{saww} with the most superior of the Recompenses of the Rasools^{as}.

أَمَّا بَعْدُ فَإِنِّي لَا أَقُولُ لَكُمْ إِلَّا مَا تَعْرِفُونَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ أَرْشَدَ اللَّهُ أَمْرَهُ وَ أَعَزَّ نَصْرَهُ بَعَثَنِي إِلَيْكُمْ يَدْعُوَكُمْ إِلَى الصَّوَابِ وَ إِلَى الْعَمَلِ بِالْكِتَابِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ

As for after, I^{asws} am not saying to you all except what you already know, that Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may Allah^{azwj} Guide his^{asws} affairs and Strengthen his^{asws} help, has sent me^{asws} to you, calling you all to the correctness and to the acting by the Book, and the Jihad in the Way of Allah^{azwj}.

وَ إِن كَانَ فِي عَاجِلِ ذَلِكَ مَا تَكْرَهُونَ فَإِنَّ فِي آجِلِهِ مَا تُحِبُّونَ إِنَّ شَاءَ اللَّهُ وَ قَدْ عَلِمْتُمْ أَنَّ عَلِيًّا صَلَّى مَعَ رَسُولِ اللَّهِ ص وَحْدَهُ وَ أَنَّهُ يَوْمَ صَدَّقَ بِهِ لَفِي عَاشِرَةِ مِنْ سَنَةٍ

And even though in the immediate that is what you are disliking, surely in the future is would be what you would be loving it, if Allah^{azwj} so Desires; and you have known that Ali^{asws} prayed Salat with Rasool-Allah^{saww} alone, and it was the day he^{asws} ratified him^{saww} he^{asws} was in his^{asws} tenth year.

ثُمَّ شَهِدَ مَعَ رَسُولِ اللَّهِ جَمِيعَ مَشَاهِدِهِ وَ كَانَ مِنْ اجْتِهَادِهِ فِي مَرْضَاةِ اللَّهِ وَ طَاعَةِ رَسُولِهِ وَ آثَارِهِ الْحَسَنَةِ فِي الْإِسْلَامِ مَا قَدْ بَلَّغْتُمْ وَ لَمْ يَزَلْ رَسُولُ اللَّهِ ص رَاضِيًا عَنْهُ حَتَّى غَمَضَ يَدَيْهِ وَ غَسَلَهُ وَحْدَهُ وَ الْمَلَائِكَةُ أَعْوَانُهُ وَ الْفَضْلُ ابْنُ عَمِّهِ يَنْقُلُ إِلَيْهِ الْمَاءَ

Then he^{asws} attended with Rasool-Allah^{azwj} the entirety of his^{saww} events, and it was from his^{asws} struggles in the Pleasure of Allah^{azwj} and obedience to His^{azwj} Rasool^{saww}, and his^{asws} beautiful impact in Al-Islam, what has already reached you all, and Rasool-Allah^{azwj} did not cease to be pleased from him^{asws}, until he^{asws} closed his^{saww} eyes, and washed him^{saww} alone, and the Angels were assisting him^{asws}, and his^{asws} uncle Al-Fazl was transferring the water to him^{asws}.

ثُمَّ أَدْخَلَهُ حُفْرَتَهُ وَ أَوْصَاهُ بِقَضَاءِ دَيْنِهِ وَ عِدَاتِهِ وَ غَيْرِ ذَلِكَ مِنْ مَنِ اللَّهُ عَلَيْهِ

Then he^{asws} entered him^{saww} into his^{saww} grave, and he^{saww} had bequeathed him^{asws} with paying off his^{saww} debts, and (fulfilling) his^{saww} promises, and other than that from the Conferment of Allah^{azwj} upon him^{asws}.

ثُمَّ وَاللَّهِ مَا دَعَاهُمْ إِلَى نَفْسِهِ وَ لَقَدْ تَذَاكَ النَّاسُ عَلَيْهِ تَذَاكَ الْإِبِلِ الْهَيْمِ عِنْدَ وُجُودِهَا فَبَايَعُوهُ طَائِعِينَ ثُمَّ نَكَثَ مِنْهُمْ نَاكِثُونَ بِلَا حَدَثٍ أَخَذَتْهُ وَ لَا خِلَافٍ أَنَاهُ حَسَدًا لَهُ وَ بَغِيًّا عَلَيْهِ

Then he^{asws} did not call them to himself^{asws}, and the people had thronged to him^{asws} like the thronging of the thirsty camels during their arrival (from the desert), and pledged allegiance to him^{asws} willingly. Then the breakers from them broke (the allegiance) without any innovation having been innovated, nor any opposition he^{asws} had come with, out of envy to him^{asws}, and they rebelled against him^{asws}.

فَعَلَيْكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ الْجِدِّ وَ الصَّبْرِ وَ الْإِسْتِعَانَةِ بِاللَّهِ وَ الْخُفُوفِ إِلَى مَا دَعَاكُمْ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَصَمَنَا اللَّهُ وَ إِثَاكُمْ بِمَا عَصَمَ بِهِ أَوْلِيَاءَهُ وَ أَهْلَ طَاعَتِهِ وَ أَلْهَمْنَا وَ إِثَاكُمْ تَقْوَاهُ وَ أَعَانْنَا وَ إِثَاكُمْ عَلَى جِهَادِ أَعْدَائِهِ وَ اسْتَعْفِرُ اللَّهَ الْعَظِيمَ لِي وَ لَكُمْ

Servants of Allah^{azwj}! Upon you is to be with fear of Allah^{azwj}, and the efforts, and the patience, and be Aided by Allah^{azwj}, and the lightening (hastening) to what Amir Al-Momineen^{asws} is calling you all to. May Allah^{azwj} Protect us and you with what He^{azwj} Protects His^{azwj} friends with and the people in His^{azwj} obedience, and may He^{azwj} Inspire us and you with His^{azwj} fear, and Support us and you upon fighting against His^{azwj} enemies, and I^{asws} seek Forgiveness of Allah^{azwj} the Magnificent for me^{asws} and for you all'.

ثُمَّ مَضَى إِلَى الرَّحْبَةِ فَهَيَّأَ مَنْزِلًا لِأَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع

Then he^{asws} went to Al-Rahbah and prepared an encampment for his^{asws} father^{asws} Amir Al-Momineen^{asws}.

قَالَ جَابِرٌ قُلْتُ لَتَعْلِمَ كَيْفَ أَطَاقَ هَذَا الْعَلَامُ مَا قَدْ قَصَصْتَهُ مِنْ كَلَامِهِ فَقَالَ وَ مَا سَقَطَ عَنِّي مِنْ قَوْلِهِ أَكْثَرَ وَ لَقَدْ حَفِظْتُ بَعْضَ مَا سَمِعْتُ

Jabir said, 'I said to Tameem, 'How did this boy (Al-Hassan^{asws}) endure what you have narrated from his^{asws} speech?' He^{asws} said: 'And what has fallen (missed out) by me from his^{asws} words is more, and I have only managed to memorise part of what I heard'.

قَالَ أَبُو جُحَنَفٍ وَ لَمَّا فَرَعَ الْحَسَنُ ع مِنْ خُطْبَتِهِ قَامَ عَمَّارٌ وَ خَطَبَ النَّاسَ وَ اسْتَنْفَرَهُمْ فَلَمَّا سَمِعَ أَبُو مُوسَى خُطْبَتَهُمَا صَعِدَ الْمِنْبَرَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا مُحَمَّدًا فَجَمَعَنَا بَعْدَ الْفُرْقَةِ وَ جَعَلَنَا إِخْوَانًا مُتَحَابِّينَ بَعْدَ الْعَدَاوَةِ وَ حَرَّمَ عَلَيْنَا دِمَاءَنَا وَ أَمْوَالَنَا

Abu Mikhnaf said, 'And when Al-Hassan^{asws} was free from his^{asws} sermon, Ammar stood up and addressed the people, and he mobilised them. When Abu Musa (Al-Ashari) heard their speeches, he ascended the pulpit and said, 'The Praise is for Allah^{azwj} Who Honoured us with Muhammad^{saww} and United us after the divisions, and Made us as brethren, loving after the enmity, and Prohibited out bloods and our wealth upon us.

قَالَ اللَّهُ سُبْحَانَهُ لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَ قَالَ تَعَالَى وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ صَعُوا أَسْلِحَتَكُمْ وَ كُفُّوا عَن قِتَالِ إِخْوَانِكُمْ إِلَى آخِرِ خُطْبَتِهِ الْمَلْعُونَةَ الَّتِي تَرَكَهَا أَوَّلَى مِنْ ذِكْرِهَا وَ تُنَادِي بِكُفْرِ صَاحِبِهَا وَ نِفَاقِهِ

Allah^{azwj} the Glorious Said: **O you who believe! Do not devour your property among yourselves by the falsehood [4:29].** And the Exalted Said: **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93].** Therefore, fear Allah^{azwj},

servants of Allah^{azwj}, and place down your weapons and refrain from the fighting your own brethren' – up to the end of the accursed sermon which has been left out in the beginning from its mention and calling with the Kufr and hypocrisy by its addressor'.

قَالَ فَلَمَّا أَتَى الْأَخْبَارُ عَلِيًّا بِاخْتِلَافِ النَّاسِ بِالْكَوْفَةِ بَعَثَ الْأَشْثَرَ إِلَيْهَا فَأَخْرَجَهُ مِنْهَا صَاحِرًا

He (the narrator) said, 'When the news came to Ali^{asws} of the differing of the people at Al-Kufa, he^{asws} sent Al-Ashtar to it, but he was expelled from it, belittled'.

قَالَ أَبُو مَخْنَفٍ وَ لَمَّا نَزَلَ عَلِيٌّ عَ دَا قَارٍ كَتَبَتْ عَائِشَةُ إِلَى حَفْصَةَ أَمَّا بَعْدُ فَإِنِّي أَخْبِرُكَ أَنَّ عَلِيًّا قَدْ نَزَلَ دَا قَارٍ وَ أَقَامَ بِهَا مَرْغُوبًا خَائِفًا لِمَا بَلَغَهُ مِنْ عَدُوِّهَا وَ جَمَاعَتِنَا فَهُوَ بِمَنْزِلَةِ الْأَشْفَرِ إِنْ تَقَدَّمَ عُقِرَ وَ إِنْ تَأَخَّرَ نُحِرَ

Abu Mikhnaf said, 'And when Ali^{asws} descended at Zi-Qaar, Ayesha wrote to Hafsa, 'As for after, I am informing you that Ali^{asws} has encamped at Zi-Qaar and is staying at it in dread and fear to what has reached him^{asws} of our (large) numbers and our unity. He^{asws} is at the status of the blonde horse. If it goes ahead it will be hamstrung, and if it stays back it will be slaughtered'.

فَدَعَتْ حَفْصَةُ حَوَارِيَّهَا يَتَعَنَّنَ وَ يَضْرِبْنَ بِالْذُّفُوفِ فَأَمَرْتُهُنَّ أَنْ يَقُلْنَ فِي غَنَائِهِنَّ مَا الْخَبَرُ مَا الْخَبَرُ عَلِيٌّ فِي السَّفَرِ كَالْفَرَسِ الْأَشْفَرِ إِنْ تَقَدَّمَ عُقِرَ وَ إِنْ تَأَخَّرَ نُحِرَ - وَ جَعَلَتْ بَنَاتُ الطُّلَقَاءِ يَدْخُلْنَ عَلَى حَفْصَةَ وَ يَجْتَمِعْنَ لِسَمَاعِ ذَلِكَ الْغِنَاءِ

So Hafsa called over her neighbours, and they were singing and hitting the tambourines, and instructed them that they should cast in their songs what the news was, the news of Ali^{asws} in the journey being like the blonde horse, if it goes ahead it would be hamstrung and if it stays back it would be slaughtered; and the daughters of the freed ones (at the conquest of Makkah) went on to enter to see Hafsa and gather to listen to that singing.

فَبَلَغَ أُمُّ كَلْثُومُ بِنْتُ عَلِيٍّ عَ ذَلِكَ فَلَبِسَتْ جَلَابِيْبَهَا وَ دَخَلَتْ عَلَيْهِنَّ فِي نِسْوَةٍ مُتَنَكِّرَاتٍ ثُمَّ أَسْفَرَتْ عَنْ وَجْهِهَا فَلَمَّا عَرَفَتْهَا حَفْصَةُ حَجَلَتْ وَ اسْتَرْجَعَتْ فَقَالَتْ أُمُّ كَلْثُومُ لَيْنَ تَظَاهَرْتُمَا عَلَيْهِ الْيَوْمَ لَقَدْ تَظَاهَرْتُمَا عَلَى أَحَبِّهِ مِنْ قَبْلِ فَأَنْزَلَ اللَّهُ فِيكُمَا مَا أَنْزَلَ

That reached Umm Kulsoom^{as}, daughter^{as} of Ali^{asws}, and she^{as} wore her full covering veil and entered to them among the womenfolk as a disguised woman. Then she^{as} displayed her^{as} face. When Hafsa recognised her^{as}, she was ashamed and said, 'We are from Allah^{azwj} and are returning to Him^{azwj}'. Umm Kulsoom^{as} said, 'While you two (Hafsa and Ayesha) are backing each other against him^{asws} today, you had both backed each other against his^{asws} brother (Rasool-Allah^{saww}) before, and Allah^{azwj} Revealed regarding you both what He^{azwj} Revealed (Surah Tahreem)'.

فَقَالَتْ حَفْصَةُ كُفِّي رَحِمَكَ اللَّهُ وَ أَمَرْتُ بِالْكِتَابِ فَمَرَّقَ وَ اسْتَعْفَرْتَ اللَّهَ -

Hafsa said, 'Stop, may Allah^{azwj} have Mercy on you^{as}', and she ordered with the letter and tore it and sought Forgiveness of Allah^{azwj}.

فَقَالَ سَهْلُ بْنُ حَنْبَلٍ فِي ذَلِكَ

عَدُّنَا الرِّجَالُ يَحْزِبُ الرِّجَالِ - فَمَا لِلنِّسَاءِ وَ مَا لِلسَّبَابِ
أَ مَا حَسْبُنَا مَا أَتَيْنَا بِهِ - لَكَ الْخَيْرُ مِنْ هَذَا ذَاكَ الْحِجَابِ
وَ مَخْرُجُهَا الْيَوْمَ مِنْ بَيْتِهَا - يُعْرِفُهَا الذَّنْبُ نَبِيحُ الْكِلَابِ
إِلَى أَنْ أَتَاهَا كِتَابٌ لَهَا - مَشُومٌ فَيَا فُبَيْحَ ذَاكَ الْكِتَابِ

Sahl Bin Huneyf said regarding that (a poem), 'The men deceived us with battling the men, so what is for the women and what is for the children? And what do we reckon was have been brought by it? For you is the good in tearing up that covering, and her^{as} coming out from her^{as} house today and to make her (Ayesha) recognise the sin. The dogs barked until a letter came to her as inauspicious. How ugly was that letter (of Ayesha)'.⁶⁸

62 و ذكر المفيد قدس سره في كتاب الكافية قصة حفصة بسندين آخرين نحو مما مر.

And Al-Mufeed has mentioned in the book 'Al-Kafiya' the story of Hafsa by two other chains approximate to what has passed".⁶⁹

63- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، رَوَّاهُ أَنَّهُ عَ لَمَّا بَلَغَهُ وَ هُوَ بِالرَّبَذَةِ خَبِرَ طَلْحَةَ وَ الزُّبَيْرَ وَ قَتَلَهُمَا حَكِيمُ بْنُ جَبَلَةَ وَ رِجَالًا مِنَ الشَّيْعَةِ وَ ضَرَبَهُمَا عُثْمَانُ بْنُ حَنْظَلٍ وَ قَتَلَهُمَا السَّبَاحَةَ قَامَ عَلَى الْغَزَائِرِ فَقَالَ إِنَّهُ أَتَانِي خَبَرٌ مُتَقَطِّعٌ وَ نَبَأٌ جَلِيلٌ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ وَرَدَا الْبَصْرَةَ فَوُتِبَا عَلَى عَامِلِي فَضَرَبَاهُ ضَرْبًا مُبْرَحًا وَ تَرَكَ لَا يُدْرَى أَ حَيٌّ هُوَ أَمْ مَيِّتٌ

(The book) 'Al Kafiya' – In the invalidation of the repentance of the wrong –

'It is reported that when he^{asws} was at Al-Rabza, the news of Talha and Al-Zubeyr reached him^{asws}, and their having killed Hakeem Bin Jabalah and some men from the Shias, and their hitting Usman Bin Huneyf, and their having killed Al-Sababihat, he^{asws} stood at Al-Gharair and said, 'Terrible information has come to me^{asws} and grievous news that Talha and Al-Zubeyr have arrived at Al-Basra and pounce upon my^{asws} office bearers, and hit him with a sharp strike, it is not known whether he is alive or dead.

وَ قَتَلَا الْعَبْدَ الصَّالِحَ حَكِيمَ بْنَ جَبَلَةَ فِي عِدَّةٍ مِنْ رِجَالِ الْمُسْلِمِينَ الصَّالِحِينَ لَقُوا اللَّهَ مُؤْمِنُونَ بِبَيْعَتِهِمْ مَاضِينَ عَلَى حَقِّهِمْ وَ قَتَلَا السَّبَاحَةَ خُزَّانَ بَيْتِ الْمَالِ الَّذِي لِلْمُسْلِمِينَ قَتَلُوهُمْ [طَائِفَةً مِنْهُمْ] صَبْرًا وَ قَتَلُوا طَائِفَةً مِنْهُمْ عَدْرًا

And they have killed the righteous servant Hakeem Bin Jabalah among a number of righteous Muslim me. They met Allah^{azwj} having been loyal with their allegiances, going upon their rights, and they have killed Al-Sababiha, treasurer of the public treasury which is for the Muslims. They killed them a group of them in captivity and they killed a group of them treacherously!

فَبَكَى النَّاسُ بُكَاءً شَدِيدًا وَ رَفَعَ أَمِيرُ الْمُؤْمِنِينَ عَ يَدَيْهِ يَدْعُو وَ يَقُولُ اللَّهُمَّ اجْزِ طَلْحَةَ وَ الزُّبَيْرَ جَزَاءَ الظَّالِمِ الْفَاجِرِ وَ الْخَفُورِ الْعَادِرِ.

⁶⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 61 c

⁶⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 62

The people cried with intense crying, and Amir Al-Momineen^{asws} raised his^{asws} hands supplicating and saying: 'O Allah^{azwj}! Recompense Talha and Al-Zubeyr with the Recompense of the oppressor, the transgressor, and the betraying guard".⁷⁰

64- نَحَجُ، نَحَجُ الْبَالَاغَةَ وَ مِنْ خُطْبَةٍ لَهُ ع فِي ذِكْرِ أَصْحَابِ الْجَمَلِ فَخَرَجُوا يُجْرُونَ حُرْمَةَ رَسُولِ اللَّهِ ص كَمَا نُحِرُ الْأُمَّةَ عِنْدَ شَرَائِهَا مُتَوَجِّهِينَ بِهَا الْبَيْضَةَ فَحَسَبَا نِسَاءَهُمَا فِي بُيُوتِهِمَا وَ أَبْرَزَا حَيْسَ رَسُولِ اللَّهِ ص لَهُمَا وَ لَعَنِيَهُمَا فِي حَيْشٍ مَا مِنْهُمْ رَجُلٌ إِلَّا وَ قَدْ أُعْطِيَ الطَّاعَةَ وَ سَمَحَ لِي بِالْبَيْعَةِ طَائِعاً عَزَرَ مُكْرَهُ

(The book) 'Nahj' 'Al-Balagah' – And from a sermon of his^{asws} regarding the mention of the companions of the camel: 'They came out dragging the sanctity (Ayesha) of Rasool-Allah^{saww} just as the slave girl is dragged during her sale, heading with her to Al-Basra. They withheld their own wives in their houses and they brought our one withheld by Rasool-Allah^{saww} to them both and to others in an army, there was no man from them except and he had given me^{asws} (the pledge of) obedience and had sworn the allegiance willingly, without having been forced.

فَقَدِمُوا عَلَى غَامِلِي بِهَا وَ خُرَّانَ بَيْتِ مَالِ الْمُسْلِمِينَ وَ غَيْرِهِمْ مِنْ أَهْلِهَا فَفَتَلُوا طَائِفَةً صَبْرًا وَ طَائِفَةً غَدْرًا فَوَ اللَّهُ لَوْ لَمْ يُصِيبُوا مِنَ الْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِدًا مُعْتَمِدِينَ لَقَتْلِهِ بِمَا جُرْمُ جُرْمٍ لَحَلَّ لِي قَتْلُ ذَلِكَ الْجَيْشِ كُلِّهِ إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوهُ وَ لَمْ يَدْفَعُوا بِلِسَانٍ وَ لَا يَدٍ دَعَا مَا إِنْهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ مِثْلَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ.

They proceeded to my^{asws} office bearers at it and treasurer of the public treasury of the Muslims, and others from its inhabitants. They killed a group in captivity and a group by treachery. By Allah^{azwj}! Even if they had not killed from the Muslims except for one man deliberating to killing him without any crime, it would have been permissible for me^{asws} to kill that army, all of it, when they were present but did not deny it nor repel it by tongue, nor by hand, leave aside what they had killed from the Muslims like the number they had entered with upon them".⁷¹

65- نَحَجُ، نَحَجُ الْبَالَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع فِي مَعْنَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَدْ كُنْتُ وَ مَا أَهْدَدُ بِالْحَرْبِ وَ لَا أَزْهَبُ بِالضَّرْبِ وَ أَنَا عَلَى مَا وَعَدَنِي رَبِّي مِنَ النَّصْرِ وَ اللَّهُ مَا اسْتَعْجَلَ مُتَحَرِّدًا لِلطَّلَبِ بِدَمِ عُثْمَانَ إِلَّا خَوْفًا مِنْ أَنْ يُطَالَبَ بِدَمِهِ لِأَنَّهُ كَانَ مَطْلَبَةً وَ لَمْ يَكُنْ فِي الْقَوْمِ أَحْرَصُ عَلَيْهِ مِنْهُ

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} in meaning Talhab Bin Ubeydullah: 'I^{asws} have been such that I^{asws} have neither been intimidated by the war not scared of the striking (the swords), and I^{asws} am upon what Help my^{asws} Lord^{azwj} has Promised me^{asws}. By Allah^{azwj}! He (Talha) has hastened in drawing the sword for seeking the blood of Usman, only out fear the he might be sought for his blood, because he in the thoughts (of the people), and there did not happen to be anyone among the people more eager upon it than him.

فَأَرَادَ أَنْ يُعَالِطَ بِمَا أَجْلَبَ فِيهِ لِيَلْتَمِسَ الْأَمْرُ وَ يَقَعَ الشُّكُّ وَ اللَّهُ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةً مِنْ ثَلَاثٍ لَعِنْ كَانَ ابْنُ عَفَّانٍ ظَالِمًا كَمَا كَانَ يَزْعُمُ لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يُؤَاوِرَ قَاتِلِيهِ أَوْ يُنَابِدَ نَاصِرِيهِ

⁷⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 63

⁷¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 64

He is intending to mislead by attracting (forces) regarding it in order to confuse the matter and for the doubts to occur, and by Allah^{azwj}, he has not done regarding the matter of Usman, even one of the three. If the son of Affan was an oppressor just as he is alleging, then it is befitting for him that he supports his killers or stay away from his (Usman's) supporters.

وَلَيْنَ كَانَ مَظْلُومًا لَقَدْ كَانَ يُبْغِي لَهُ أَنْ يَكُونَ مِنَ الْمُتَنَهِّينَ عَنْهُ وَالْمُعَذِّبِينَ فِيهِ وَلَيْنَ كَانَ فِي شَكٍّ مِنَ الْخَصْلَتَيْنِ لَقَدْ كَانَ يُبْغِي لَهُ أَنْ يَعْتَرِكُهُ وَيُرَكِّدَ جَانِبًا وَيَدْعِ النَّاسَ مَعَهُ فَمَا فَعَلَ وَاحِدَةً مِنَ الثَّلَاثِ وَجَاءَ بِأَمْرِ لَمْ يُعْرِفْ بَابَهُ وَ لَمْ يَسْلَمْ مَعَاذِيرُهُ.

And if he (Usman) was an oppressed, then it would have been befitting for him that he happens to be from the ones defending him and offering excuses regarding him; and if he (Talha) is in doubt from the two characteristics, it would have been befitting for him that he isolates himself and stays to the side, and leave the people (to deal) with him. But, he did not do even one from the three, and he has come with a matter whose door is not recognised and its excuses are not acceptable".⁷²

66- **نَحَجُ، نَحَجُ** الْبَلَاغَةَ وَقَالَ ع لَأَنْسَ بْنَ مَالِكٍ وَقَدْ كَانَ بَعَثَهُ إِلَى طَلْحَةَ وَالزُّبَيْرِ لَمَّا جَاءَ إِلَى الْبَصْرَةِ يُذَكِّرُهُمَا شَيْئًا مِمَّا سَمِعَهُ مِنْ رَسُولِ اللَّهِ فِي مَعْنَاهُمَا فَلَوَى عَنْ ذَلِكَ فَرَجَعَ إِلَيْهِ فَقَالَ إِنِّي أَنْسَيْتُ ذَلِكَ الْأَمْرَ

(The book) 'Nahj Al-Balagh' – And he^{asws} said to Anas Bin Malik (well-known fabricator), and he^{asws} had sent him to Talha and Al-Zubeyr, that when he gets to Al-Basra, he should remind them both of something from what he had heard from Rasool-Allah^{saww} regarding them. He turned back from that and returned to him^{asws} and said, 'I forgot that matter'.

فَقَالَ ع لَهُ إِنْ كُنْتُ كَاذِبًا فَضَرَبَكَ اللَّهُ بِمَا بَيَّضَاءَ لَامِعَةٍ لَا تُؤَارِيهَا الْعِمَامَةُ يَعْنِي الْبَرَصَ فَأَصَابَ أَنْسًا هَذَا الدَّاءُ فِيمَا بَعْدَ فِي وَجْهِهِ فَكَانَ لَا يُرَى إِلَّا مُتَرَفِّعًا.

He^{asws} said: 'If you are lying, then may Allah^{azwj} Strike you with white spots even the turban cannot cover up' – meaning the vitiligo. This disease struck Anas afterwards in his face, and he was not seen except as veiled".⁷³

67- **ج، الإحتجاج** اِخْتِجَاجُهُ ع عَلَى النَّاكِثِينَ فِي خُطْبَةٍ خَطَبَهَا حِينَ نَكَلَتْهَا فَقَالَ: إِنَّ اللَّهَ ذُو الْجَلَالِ وَالْإِكْرَامِ لَمَّا خَلَقَ الْخَلْقَ وَ اخْتَارَ خَيْرَهُ مِنْ خَلْقِهِ وَ اصْطَفَى صَفْوَةً مِنْ عِبَادِهِ وَ أَرْسَلَ رَسُولًا مِنْهُمْ وَ أَنْزَلَ عَلَيْهِ كِتَابَهُ وَ شَرَعَ لَهُ دِينَهُ وَ فَرَضَ فَرَائِضَهُ فَكَانَتْ الْجُمْلَةُ قَوْلَ اللَّهِ حَلَّ ذِكْرِهِ حَيْثُ أَمَرَ فَقَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ

(The book) 'Al Ihtijaj' of Al Tabarsy –

His^{asws} argumentation against the breakers (of the allegiance) in a sermon he^{asws} addressed when they broke it. He^{asws} said: 'Surely Allah^{azwj}, with the Majestic and the benevolence, when He^{azwj} Created the creatures and Chose a choice from His^{azwj} creatures, and Selected an elite from His^{azwj} servants, and Sent a Rasool^{saww} from them, and Revealed a Book unto him^{saww}, and Legislated His^{azwj} Religion for him^{saww}, and Obligated His^{azwj} Obligations, the summary of the Words of Allah^{azwj}, Majestic is His^{azwj} Mention, when He^{azwj} Commanded,

⁷² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 65

⁷³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 66

Said: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59].**

فَهُوَ لَنَا أَهْلُ الْبَيْتِ خَاصَّةٌ دُونَ غَيْرِنَا فَأَنْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ ارْتَدَدْتُمْ وَ نَقَضْتُمْ الْأَمْرَ وَ نَكَنْتُمْ الْعَهْدَ وَ لَمْ تَصُورُوا اللَّهَ شَيْئاً وَ قَدْ أَمَرَكُمُ اللَّهُ أَنْ تَرُدُّوا الْأَمْرَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ إِلَى أُولَى الْأَمْرِ مِنْكُمْ الْمُسْتَنْبِطِينَ لِلْعِلْمِ

So, it is for us^{asws} in particular besides others. But you turned back upon your heels, and reneged, and broke the Commands and broke the Pact, and you did not harm Allah^{azwj} of anything, and Allah^{azwj} had Commanded you to return the command to Allah^{azwj} and His^{azwj} Rasool^{saww} and to those of you with (Divine) Authority, the extractors of the knowledge.

فَأَقْرَزْتُمْ ثُمَّ جَحَدْتُمْ وَ قَدْ قَالَ اللَّهُ لَكُمْ أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَارِهُونَ إِنَّ أَهْلَ الْكِتَابِ وَ الْحِكْمَةَ وَ الْإِيمَانَ وَ آلَ إِبْرَاهِيمَ بَيْنَهُ اللَّهُ هُمْ فَحَسَدُوهُ وَ أَنْزَلَ اللَّهُ حَلَّ دُكْرِهِ أَمْ يَحْسَدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكاً عَظِيماً فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِجَهَنَّمَ سَعيراً

You acknowledged, then rejected, and Allah^{azwj} has Said to you all: **and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40].** The People^{asws} of the Book and the Wisdom and the Eman, and Progeny of Ibrahim^{as}, Allah^{azwj} has Explained it to them, but they envied him^{asws}, and Allah^{azwj}, Majestic is His^{azwj} Mention has Revealed: **Or are they envying the people upon what Allah has Given them from His Grace? So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54] From them is one who believes in him, and of them is he who turns away from him and would be sufficed with Hell as a Blazing Fire [4:55].**

فَنَحْنُ آلُ إِبْرَاهِيمَ فَقَدْ حَسَدْنَا كَمَا حَسَدَ آبَاؤُنَا وَ أَوَّلُ مَنْ حَسَدَ آدَمَ الَّذِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِهِ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ أَسْحَدَ لَهُ مَلَائِكَتَهُ وَ عَلَّمَهُ الْأَسْمَاءَ وَ اصْطَفَاهُ عَلَى الْعَالَمِينَ فَحَسَدَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

We^{asws} are the Progeny of Ibrahim^{as}. We^{asws} are being envied just as our^{asws} fathers^{as} had been envied, and the one to envy Adam^{as}, the one whom Allah^{azwj} Mighty and Majestic Created by His^{azwj} Hands **and Blew into him from His Spirit. [32:9]**, and He^{azwj} Made the Angels to do Sajdah to him^{as}, and Taught him^{asws} the names, and Chose him^{as} upon the worlds. But the Satan^{la} envied him^{as}, **so he was from the deviators [7:175].**

ثُمَّ حَسَدَ قَابِيلُ هَابِيلَ فَقَتَلَهُ فَكَانَ مِنَ الْخَاسِرِينَ وَ نُوحٌ عَ حَسَدَهُ قَوْمُهُ فَقَالُوا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَ يَشْرَبُ مِمَّا تَشْرَبُونَ وَ لَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ

Then Qabeel^{la} envied Habeel^{as} and killed him^{as}, so he^{la} was from the losers. And Noah^{as} was envied by his^{as} people. They said, **'This one is not but a person like you. He eats from what you are eating from, and he drinks from what you are drinking [23:33] And if you were to obey a person like yourselves, then you would be the losers [23:34].**

وَ لِلَّهِ الْخَيْرَةُ يَخْتَارُ مَنْ يَشَاءُ وَ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ يُؤْتِي الْحِكْمَةَ وَ الْعِلْمَ مَنْ يَشَاءُ

And for Allah^{azwj} is the Choice. He^{azwj} Chooses one He^{azwj} so Desires to, and **He Particularises with His Mercy the one He so Desires to; [3:74]**, Giving him the Wisdom and the Knowledge to the one He^{azwj} so Desires to.

ثُمَّ حَسَدُوا نَبِيَّنَا صَ أَلَا وَ نَحْنُ أَهْلُ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُ الرِّجْسَ وَ نَحْنُ الْمَحْسُودُونَ كَمَا حَسَدَ آبَاؤُنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ قَالَ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

Then they envied our Prophet^{saww}. Indeed, and we^{asws} People^{asws} of the Household, the ones Allah^{azwj} Removed the uncleanness from us^{asws}, and we^{asws} are the envied ones just as our^{asws} forefathers^{as} had been envied. Allah^{azwj} Mighty and Majestic Said: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet [3:68]**, and Said: **and the possessors of the relationships, some of them are closer than the others in the Book of Allah. [8:75]**.

فَنَحْنُ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ وَ نَحْنُ وَرَثَتُهُ وَ نَحْنُ أُولُو الْأَرْحَامِ الَّذِينَ وَرَثَتْنَا الْكَعْبَةَ وَ نَحْنُ آلُ إِبْرَاهِيمَ أَ فَتَرْتَابُونَ عَنْ مِلَّةِ إِبْرَاهِيمَ وَ قَدْ قَالَ اللَّهُ تَعَالَى فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي

We^{asws} are the foremost of the people with Ibrahim^{as}, and we^{asws} inherited him^{saww}, and we^{asws} are the possessors of the relationships, those having inherited the Kabah, and we^{asws} are Progeny of Ibrahim^{as}. Are you turning away from the nation of Ibrahim^{as}? And Allah^{azwj} the Exalted has Said: **So the one who follows me, then he is from me, [14:36]**.

يَا قَوْمِ ادْعُوا إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ إِلَى كِتَابِهِ وَ إِلَى وَلِيِّ أَمْرِهِ وَ إِلَى وَصِيِّهِ وَ إِلَى وَارِثِهِ مِنْ بَعْدِهِ فَاسْتَجِيبُوا لَنَا وَ اتَّبِعُوا آلَ إِبْرَاهِيمَ وَ اقْتُلُوا بَنِي فِرْعَانَ ذَلِكَ لَنَا آلُ إِبْرَاهِيمَ فَرَضًا وَاجِبًا وَ الْآفِيْدَةُ مِنَ النَّاسِ تَهْوِي إِلَيْنَا

O people! I^{asws} am calling you all to Allah^{azwj}, and to His^{azwj} Rasool^{saww}, and to His^{azwj} Book, and to the Master of His^{azwj} Command (Wali Al-Amr), and to his^{saww} successor^{asws}, and to his^{saww} inheritor from after him^{saww}, so answer to us and follow the Progeny of Ibrahim^{as}, and be guided by us^{asws}, for that is for us^{asws}, Progeny of Ibrahim^{as} as an obligatory imposition, and the hearts of the people should yearn to us^{asws}.

وَ ذَلِكَ دَعْوَةُ إِبْرَاهِيمَ عَ حَيْثُ قَالَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ فَهَلْ نَقَمْتُمْ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَ مَا أَنْزَلَ عَلَيْنَا وَ لَا تَتَفَرَّقُوا فَتَضِلُّوا وَ اللَّهُ شَهِيدٌ عَلَيْكُمْ وَ قَدْ أَنْذَرْتَكُمْ وَ دَعَوْتَكُمْ وَ أَرَشَدْتَكُمْ ثُمَّ أَنْتُمْ وَ مَا تَخْتَارُونَ.

And that is the supplication of Ibrahim^{as} when he^{as} said: **Make the hearts of the people to yearn towards them and Sustain them from the fruits, perhaps they would be grateful [14:37]. Are you resenting from us only because we believe in Allah, [5:59]**, and what Allah^{azwj} has Revealed upon us^{asws}, and do not separate for you will be straying, and Allah^{azwj} is a Witness upon you all, and I^{asws} have warned you, and called you, and guided you, then (it is up to) you and what you choose".⁷⁴

68- ج، الاحتجاج رُوِيَ عَنِ ابْنِ عَبَّاسٍ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّهُ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيِّ عَ حِينَ دَخَلَ عَلَيْهِ طَلْحَةُ وَ الزُّبَيْرُ فَاسْتَأْذَنَاهُ فِي الْمُمْرَةِ فَأَبَى أَنْ يَأْذَنَ لَهَا وَ قَدْ قَالَ قَدْ اعْتَمَرْتُمَا فَأَعَادَا عَلَيْهِ الْكَلَامَ فَأَذِنَ لَهَا

⁷⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 67

(The book) 'Al-Ihtijaj' of Al-Tabarsy – It is reported from Ibn Abbas having said,

'I was seated in the presence of Ali^{asws} when Talha and Al-Zubeyr entered to see him^{asws}. They sought permission regarding the Umrah, but he^{asws} refused to give permission to them, and had said: 'You have already performed Umrah'. They reiterated the speech to him^{asws}, and he^{asws} permitted for them.

ثُمَّ التَفَتَ إِلَى فَقَالَ وَاللَّهِ مَا يُرِيدَانِ الْعُمْرَةَ قُلْتُ فَلَا تَأْذُنُ هُمَا فَرَدَّهُمَا

Then he^{asws} turned towards me and said: 'By Allah^{azwj}! They are not intending the Umrah'. I said, 'Then why did you^{asws} give permission to them?' He^{asws} returned them.

ثُمَّ قَالَ وَاللَّهِ مَا تُرِيدَانِ الْعُمْرَةَ وَ مَا تُرِيدَانِ إِلَّا نَكْتًا لِيَبْعِيَكُمَا وَإِلَّا فُرْقَةً لَأَمْتِكُمَا فَحَلَفَا لَهُ فَأَذِنَ لَهُمَا

Then he^{asws} said: 'By Allah^{azwj}! You are not intending the Umrah, and you are not intending except breaking your allegiances and only to divide your community'. They swore on oath to him^{asws}. He^{asws} permitted for them.

ثُمَّ التَفَتَ إِلَى فَقَالَ وَاللَّهِ مَا يُرِيدَانِ الْعُمْرَةَ قُلْتُ فَلِمَ أَذِنْتَ لَهُمَا قَالَ حَلَفَا لِي بِاللَّهِ

Then he^{asws} turned towards me and said: 'By Allah^{azwj}! They are not intending the Umrah'. I said, 'Then why did you^{asws} give permission to them?' He^{asws} said: 'They swore to me^{asws} by Allah^{azwj}'.

قَالَ فَخَرَجَا إِلَى مَكَّةَ فَدَخَلَا عَلَى عَائِشَةَ فَلَمْ يَزَالَا بِهَا حَتَّى أَخْرَجَاهَا.

He (Ibn Abbas) said, 'They went out to Makkah and entered to see Ayesha and they did not cease to be with her until they brought her out'⁷⁵.

69- شَاح، الإرشاد و الاحتجاج و رُوي عَنْهُ ع أَنَّهُ قَالَ عِنْدَ تَوَجُّهِهِمَا إِلَى مَكَّةَ لِلِاجْتِمَاعِ مَعَ عَائِشَةَ فِي التَّالِيَةِ عَلَيْهِ بَعْدَ أَنْ حَيَّدَ اللَّهُ تَعَالَى وَ أَثْنَى عَلَيْهِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّدًا ص لِلنَّاسِ كَافَّةً وَ جَعَلَهُ رَحْمَةً لِّلْعَالَمِينَ

(The books) 'Al-Irshad' and 'Al-Ihtijaj' – And it is reported from him^{asws} that he^{asws} said during their (Talha and Al-Zubeyr's) going out to Makkah for the gathering with Ayesha in the instigation against him^{asws}, after he^{asws} had praised Allah^{azwj} the Exalted and extolled upon Him^{azwj}: 'As for after, Allah^{azwj} Mighty and Majestic Sent Muhammad to the people, all of them, and Made him^{asws} as a Mercy to the worlds.

فَصَدَعَ بِمَا أُمِرَ بِهِ وَ بَلَغَ رِسَالَةَ رَبِّهِ فَلَمْ يَبْصُرْ بِهِ الصُّدُوعَ وَ رَتَّقَ بِهِ الْفُتُقَ وَ آمَنَ بِهِ السُّبُلَ وَ حَقَّنَ بِهِ الدَّمَاءَ وَ أَلْفَ بِهِ بَيْنَ ذَوِي الْإِخْنِ وَ الْعَدَاوَةِ وَ الْوَعْرِ فِي الصُّدُورِ وَ الصَّغَائِنِ الرَّاسِخَةِ فِي الْقُلُوبِ

He^{saww} proclaimed what he^{saww} had been Commanded with and delivered the Message of his^{saww} Lord^{azwj}. So, when there was the proclamation with him^{asws} he^{saww} healed the rifts with it and secured the ways by it, and saved the blood by it, and compiled the ones with

⁷⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 68

the hardness and the enmity, and the malice in the chests, and the grudges immersed in the hearts.

ثُمَّ قَبِضَهُ اللَّهُ إِلَيْهِ حَيْدًا لَمْ يَقْصُرْ فِي الْغَايَةِ الَّتِي إِلَيْهَا أَدَّى الرِّسَالَةَ وَلَا بَلَغَ شَيْئًا كَانَ فِي التَّقْصِيرِ عَنْهُ الْقَصْدُ وَكَانَ مِنْ بَعْدِهِ مَا كَانَ مِنَ التَّنَاقُحِ فِي الْإِمْرَةِ فَتَوَلَّى أَبُو بَكْرٍ وَبَعْدَهُ عُمَرُ

Then Allah^{azwj} Caused him^{saww} to pass away to Him^{azwj}, praised, not being deficient in the peak to which he^{saww} had fulfilled the Message, nor had he^{saww} delivered anything which was deficient from it in the aim, and it happened from after him^{saww} what happened, from the disputes regarding the command, and the rule of Abu Bakr, and after him, Umar.

ثُمَّ تَوَلَّى عُثْمَانُ فَلَمَّا كَانَ مِنْ أَمْرِ مَا كَانَ أَتَيْتُمُونِي فَقُلْتُمْ بَايَعْنَا فَقُلْتُ لَا أَفْعَلُ قُلْتُمْ بَلَى فَقُلْتُ لَا وَ قَبِضْتُ يَدِي فَبَسَطْتُمُوهَا وَ نَارَعْتُكُمْ فَحَدَّبْتُمُوهَا وَ حَتَّى تَدَاكُتُمْ عَلَيَّ كَنَدَاكُكِ الْإِبِلِ الْهَيْمِ عَلَى حِيَاضِهَا يَوْمَ وَرُودِهَا حَتَّى ظَنَنْتُ أَنَّكُمْ قَاتِلِي وَ أَنَّ بَعْضَكُمْ قَاتِلُ بَعْضٍ وَ بَسَطْتُ يَدِي

Then Usman ruled. When it happened from his matter what happened, you came to me^{asws} and said, 'Take our allegiances'. I^{asws} said: 'I^{asws} will not do it'. You said, 'Yes'. I^{asws} said: 'No', and I^{asws} withheld my^{asws} hand, but you spread it out, and you snatched and pulled it, and until you thronged upon me^{asws} like the thronging of the thirsty camels at their watering trough on the day of their arrival (from the desert), until I^{asws} thought you would be killing me^{asws}, and some of you fought other others and extended my^{asws} hand.

فَبَايَعْتُمُونِي مُخْتَارِينَ وَ بَايَعَنِي فِي أَوَّلِكُمْ طَلْحَةُ وَ الزُّبَيْرُ طَائِعِينَ غَيْرَ مُكْرَهَيْنِ ثُمَّ لَمْ يَلْبَسْنَا أَنْ اسْتَأْذَنَانِي فِي الْعُمْرَةِ وَ اللَّهُ يَعْلَمُ أَنَّهُمَا أَرَادَا الْغَدْرَةَ فَحَدَّدْتُ عَلَيْهِمَا الْعَهْدَ فِي الطَّاعَةِ وَ أَنْ لَا يَبْغِيَا الْأُمَّةَ الْعَوَائِلَ

You pledged allegiance to me out of choice, and the first ones of you to pledge were Talha and Al-Zubeyr, willingly without coercion. Then they did not wait long and sought my^{asws} permission regarding the Umrah, and Allah^{azwj} Knows they rather intended the betrayal. I^{asws} got them to renew the pact regarding the obedience, and that will not seek the rebellion of the community.

فَعَاهَدَانِي ثُمَّ لَمْ يَنْبِئَا لِي وَ نَكُنَّا بَيْعِي وَ نَقَضَا عَهْدِي فَعَجَبًا لُهُمَا مِنْ انْتِفَادِهِمَا لِأَيِّ بَكْرٍ وَ عُمَرَ وَ خِلَافِهِمَا لِي وَ لَسْتُ بِدُونِ أَحَدِ الرَّجُلَيْنِ وَ لَوْ شِئْتُ أَنْ أَقُولَ لَقُلْتُ اللَّهُمَّ اغْضَبْ عَلَيْهِمَا بِمَا صَنَعَا وَ أَظْفِرْنِي بِهِمَا.

They gave me^{asws} a pact, then were not loyal to me^{asws} and broke my^{asws} allegiance and broke my^{asws} pact. How strange of them both, of their docility towards Abu Bakr, and Umar, and their opposition to me^{asws}, and I^{asws} am not below any one of the two men, and if I^{asws} so desired to say, I^{asws} would say: 'O Allah^{azwj}! Be Wrathful upon them both for what they have done, and Make me victorious with them'.⁷⁶

70- ج، الإحتجاج وَ قَالَ ع فِي أَثْنَاءِ كَلَامٍ آخَرَ وَ هَذَا طَلْحَةُ وَ الزُّبَيْرُ لَيْسَا مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ وَ لَا مِنْ دُرِّيَّةِ الرَّسُولِ حِينَ رَأَى أَنَّ اللَّهَ قَدْ رَدَّ عَلَيْنَا حَقَّنَا بَعْدَ أَغْصُرٍ فَلَمْ يَصْبِرَا حَوْلًا كَامِلًا وَ لَا شَهْرًا كَامِلًا حَتَّى وَثَبَا عَلَى دَابِّ الْمَاضِيَيْنِ قَبْلَهُمَا لِيَذْهَبَا بِحَقِّي وَ يُفَرِّقَا جَمَاعَةَ الْمُسْلِمِينَ عَنِّي ثُمَّ دَعَا عَلَيْهِمَا.

⁷⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 69

(The book) 'Al-Ihtijaj' – And he^{asws} said in the course of another speech: 'And this Talha and Al-Zubeyr, they are neither from the people of the Household of the Prophet^{saww}, nor from the offspring of the Rasool^{saww}. When they saw that Allah^{azwj} has Returned our^{asws} rights to us^{asws} after a time, they could not be patient even for a complete year, nor a complete month, until they leapt upon the habits of the past before them in order to go away with my^{asws} rights and separate the Muslim community from me^{asws}. Then he^{asws} supplicated against them both".⁷⁷

71- ما، الأماالي للشيخ الطوسي الموفيد عن الكاتب عن الزعفراني عن الثقفني عن عبيد الله بن إسحاق الصبي عن حمزة بن نصر عن إسماعيل بن رجاؤ الرضيدى قال: لما رجعت رسل أمير المؤمنين علي بن أبي طالب ع من عند طلحة والزبير وعائشة يؤذونه بالحرب قام فحمد الله وأثنى عليه وصلى على محمد ص ثم قال يا أيها الناس إني قد راقبت هؤلاء القوم كيما يزعوا ويرجعوا وقد وثقتهم بنكبتهم وعرفتهم بعيتهم فليستوا يستحيون

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Ubeydullah Bin Is'haq Al Zaby, from Hamza Bin Nasr, from Ismail Bin Raja'a Al Zubeydi who said,

'When the messenger of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} returned from the presence of Talha and Al-Zubeyr and Ayesha proclaiming the war, he^{asws} stood up, praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawaat upon Muhammad^{saww}, then said: 'O you people! I^{asws} have watched these people in what they are nurturing and wishing for, and I^{asws} had reprimanded them for their breaking (the allegiance), and you have known of their rebellion, and they aren't responding.

ألا وقد بعثوا إلي أن أئبرز للطعان وأصبر للجناد فإما متك نفسك من أبناء الأبايل هيلتهم الهول قد كنت وما أهدد بالحرب ولا أرتب بالضرب وأنا على ما وعدني ربّي من النصر والتأييد والظفر وإني لعلّي يقين من ربّي وفي غير شبهة من أمري

Indeed, and they have sent a message to me^{asws} that I^{asws} should duel for the stabbing (with the spears) and wait for the executioners. So, rather, prepare yourselves from the news of the falsehood. The mourners will mourn as they used to, and I^{asws} will not be intimidated with the war nor am I^{asws} scared of the striking (of the swords), and I^{asws} am upon what my^{asws} Lord^{azwj} has Promised me^{asws} of the help and the victory, and I^{asws} am upon a certainty from my^{asws} Lord^{azwj} without any doubts from my^{asws} affair.

أيها الناس إن الموت لا يفوته المقيم ولا يفرج الهارب ليس عن الموت حيض من لم يقتل يموت إن أفضل الموت القتل والذي نفس ابن أبي طالب بيده لألف ضربة بالسيف لأهون علي من موت علي فراش

O you people! The death will not be missed by the ones staying back (from the war), nor with the fighter frustrate it. There is no escape from the death. One who does not fight will die. The superior death is being killed. By the One^{azwj} in Whose Hand is the soul of the son^{asws} of Abu Talib^{asws}! A thousand strikes with the sword are easier upon me^{asws} than death upon a bed!

يا عجباً لطلحة ألب على ابن عفان حتى إذا قيل أعطاني صفقة يمينه طاعاً ثم نكت بيعتي و طفق ينعي ابن عفان ظالماً وجاء يطلبني يزعم بدمي والله ما صنع بي أمر عثمان واحدة من ثلاث

⁷⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 70

O the strangeness of Talha! He rallied against the son of Affan until when he was killed, he gave me the agreement (allegiance) of his right hand willingly. Then he broke my^{asws} allegiance and began mourning the son of Affan unjustly and came to seek me^{asws} claiming his blood. By Allah^{azwj}! He has not done regarding the matter of Usman even one of the three.

لَئِنْ كَانَ ابْنُ عَفَّانَ ظَالِمًا كَمَا كَانَ يَزْعُمُ حِينَ حَصَرَهُ وَ أَلَبَّ عَلَيْهِ إِنَّهُ كَانَ لَيُنْبَغِي أَنْ يُؤَاوِزَ قَاتِلِيهِ وَ أَنْ يُنَايِذَ نَاصِرِيهِ وَ إِنْ كَانَ فِي تِلْكَ الْحَالِ مَظْلُومًا إِنَّهُ لَيُنْبَغِي أَنْ يَكُونَ مَعَهُ وَ إِنْ كَانَ فِي شَكٍّ مِنَ الْخِصْلَتَيْنِ لَقَدْ كَانَ يُنْبَغِي أَنْ يَغْتَرِلَهُ وَ يَلْتَزِمَ بَيْتَهُ وَ يَدْعِ النَّاسَ جَانِبًا

If the son of Affan was an oppressor just as he has been alleging when he had besieged him and rallied against him, it would have been befitting that he should support his killers, and stay away from his helpers; and if he (Usman) was an oppressed in that state, it is befitting that he should have happened to be with him (Usman); and if he was in doubt from the two characteristics, it would have been befitting that he isolates himself and stay in his house and leave the people by the side (to deal with Usman).

فَمَا فَعَلَ مِنْ هَذِهِ الْخِصَالِ وَاحِدَةً وَ هَا هُوَ ذَا قَدْ أَعْطَانِي صَفْقَةً بَيْنِيهِ غَيْرَ مَرَّةٍ ثُمَّ نَكَثَ بَيْعَتَهُ اللَّهُمَّ فَخُذْهُ وَ لَا تُنْهَلْهُ إِلَّا وَ إِنَّ الزُّبَيْرَ قَطَعَ رَحِمِي وَ قَرَابَتِي وَ نَكَثَ بَيْعَتِي وَ نَصَبَ لِي الْحَرْبَ وَ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ لِي اللَّهُمَّ فَكَفِّنِيهِ بِمِ شَيْئٍ.

But he did not do even one from these things, and here he is, having given me^{asws} the allegiance of his right hand without bitterness, then broke his allegiance. O Allah^{azwj}! Seize him and do not Respite him! Indeed, and Al-Zubeyr cut off my^{asws} relationship and my^{asws} nearness, and broke my^{asws} allegiance and established the war to me^{asws}, and he well knows that he is being unjust to me^{asws}. O Allah^{azwj}! Suffice him with whatever You^{azwj} so Desire to".⁷⁸

72- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن الكاتب عن الرّعفراني عن التّقي عن إسماعيل بن أبان عن عمرو بن شمر قال سمعت جابر بن يزيد الجعفي يقول سمعت أبا جعفر محمد بن علي ع يقول حدثني أبي عن حدي قال: لَمَّا تَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع مِنَ الْمَدِينَةِ إِلَى النَّكَبَيْنِ بِالْبَصْرَةِ نَزَلَ الرَّبْدَةُ فَلَمَّا انْزَحَلَ مِنْهَا لَقِيَهِ عَبْدُ اللَّهِ بْنُ خَلِيفَةَ الطَّائِي وَ قَدْ نَزَلَ بِمَنْزِلٍ يُقَالُ لَهُ قَائِدٌ.

(The book) 'Al Majalis' of Al Mufeed (and) 'Al Amaali of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from ismail Bin Aban, from Amro Bin Shimr who said, 'I heard Jabir Bin Yazeed Al Jufy saying,

'I heard Abu Ja'far Muhammad^{asws} Bin Ali^{asws} saying: 'It is narrated to me^{asws} by my^{asws} father^{asws}, from my^{asws} grandfather^{asws} having said: 'When Amir Al-Momineen^{asws} headed from Al-Medina to the breakers (of the allegiance) at Al-Basrah, he^{asws} encamped at Al-Rabza. When he^{asws} departed from it Abdullah Bin Khalifa Al-Taie met him, and had descended in a spot called Qaid.

فَقَرَّبَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ عَبْدُ اللَّهِ الْحُمْدُ لِلَّهِ الَّذِي رَدَّ الْحَقَّ إِلَى أَهْلِهِ وَ وَضَعَهُ فِي مَوْضِعِهِ كَرَّةً ذَلِكَ قَوْمٌ أَمَّ سُرُوا بِهِ فَقَدْ وَ اللَّهُ كَرِهُوا مُحَمَّدًا وَ نَابَذُوهُ وَ قَاتَلُوهُ فَردَّ اللَّهُ كَيْدَهُمْ فِي نُحُورِهِمْ وَ جَعَلَ دَائِرَةَ السُّؤْرِ عَلَيْهِمْ وَ اللَّهُ لَنَجَاهِدَنَّ مَعَكَ فِي كُلِّ مَوْطِنٍ حِفْظًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

⁷⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 71

Amir Al-Momineen^{asws} welcomed him. Abdullah said to him^{asws}, 'The Praise is for Allah^{azwj} Who Returned the right back to its people and Placed it in its place, when that was disliked by a people or they were cheered by it, for by Allah^{azwj}, they had disliked Muhammad^{saww} and they had shunned him^{saww} and fought him^{saww}, but Allah^{azwj} Returned their plots into their throats and Made the circle of evil to be against them. By Allah^{azwj}! We shall fight against them with you^{asws} in every place, as a protection for Rasool-Allah^{saww}'.

فَرَحَّبَ بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ أَجْلَسَهُ إِلَى جَنْبِهِ وَ كَانَ لَهُ حَبِيباً وَ وَلِيّاً وَ أَخَذَ يُسَائِلُهُ عَنِ النَّاسِ إِلَى أَنْ سَأَلَهُ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ فَقَالَ وَ اللَّهُ مَا أَنَا وَائِقٌ بِهِ وَ مَا أَمِنُ عَلَيْكَ خِلَافَهُ إِنْ وَجَدَ مُسَاعِداً عَلَى ذَلِكَ

Amir Al-Momineen^{asws} was welcoming with him and made him to be seated to his^{asws} side, and he was beloved to him^{asws} and a friend, and he^{asws} took to asking him about the people, until he came to ask him about Abu Musa Al-Ashari. He said, 'By Allah^{azwj}! I do not trust him and don't feel safe upon you^{asws} of his opposition, if he were to find help upon that'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ وَ اللَّهُ مَا كَانَ عِنْدِي مُؤْتَمِناً وَ لَا نَاصِحاً وَ لَقَدْ كَانَ الَّذِينَ تَقَدَّمُونِي اسْتَوْلَوْا عَلَى مُودَّتِهِ وَ وَلَّوْهُ وَ سَلَطُوهُ بِالْإِمْرَةِ عَلَى النَّاسِ وَ لَقَدْ أَرَدْتُ عَزْلَهُ فَسَأَلَنِي الْأَشْثَرُ فِيهِ وَ أَنْ أُقِرَّهُ فَأَقْرَرْتُهُ عَلَى كُرْهِ مَنِّي لَهُ وَ عَمِلْتُ عَلَى صَرْفِهِ مِنْ بَعْدِ

Amir Al-Momineen^{asws} said: 'By Allah^{azwj}! He was not reliable in my^{asws} presence nor an adviser, and he had preceded me^{asws} seizing upon his affection, and his friendship, and he (Usman) made him overcome with the command upon the people, and I^{asws} had intended to remove him, but Al-Ashtar had asked me^{asws} regarding him, and that I^{asws} should accept him, so I^{asws} accepted him upon an abhorrence from me^{asws} for it, and I^{asws} worked upon changing him afterwards'.

قَالَ فَهُوَ مَعَ عَبْدِ اللَّهِ فِي هَذَا وَ نَحْوِهِ إِذْ أَقْبَلَ سَوَادٌ كَثِيرٌ مِنْ قِبَلِ جِبَالِ طَيٍّ

He (the narrator) said, 'He^{asws} was with Abdullah in this and approximate to it, when he faced a lot of wilderness from the direction of the mount Tayy'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع انْظُرُوا مَا هَذَا السَّوَادُ وَ قَدْ ذَهَبَتِ الْحَيْلُ تَرَكُضُ فَلَمْ تَلْبَثْ أَنْ رَجَعَتْ فَقِيلَ هَذِهِ طَيٌّ قَدْ جَاءَتْكَ تَسْوِقُ الْغَنَمِ وَ الْإِبِلِ وَ الْحَيْلِ فَمِنْهُمْ مَنْ جَاءَكَ بِهَدَايَاهُ وَ كَرَامِيَةٍ وَ مِنْهُمْ مَنْ يُرِيدُ التُّغَوَّدَ مَعَكَ إِلَى عَدُوِّكَ

Amir Al-Momineen^{asws} said: 'Look, what is this wilderness?' And the cavalry had gone sprinting, and it was not long before they returned and it was said, 'This is 'Tayy'. He has come to you^{asws} ushering the sheep and the camels and the horses. From them is one who has come with his sacrificial animal and his dignity, and from them is one who intends the enforcing with you^{asws} to your^{asws} enemies'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع جَزَى اللَّهُ طَيّاً خَيْراً وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْفَاعِدِينَ أَخْراً عَظِيماً فَلَمَّا انْتَهَوْا إِلَيْهِ سَلَمُوا عَلَيْهِ قَالَ عَبْدُ اللَّهِ بْنُ خَلِيفَةَ فَسَرَّنِي وَ اللَّهُ مَا رَأَيْتُ مِنْ جَمَاعَتِهِمْ وَ حُسْنِ هَيْئَتِهِمْ وَ تَكَلُّمُوا فَأَقْرَرُوا وَ اللَّهُ لِعَيْنِي مَا رَأَيْتُ خَطِيباً أَبْلَغَ مِنْ خَطِيبِهِمْ

Amir Al-Momineen^{asws} said: 'May Allah^{azwj} Recompense Tayy goodly, **and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95]**'. When they ended up to him^{asws}, they greeted unto him^{asws}. Abdullah Bin Khaleefa said, 'By Allah^{azwj}! It has cheered me what I saw from their community, and their excellent personalities, and they

taking. By Allah^{azwj}! They delighted my eyes. I had not seen any preacher more eloquent than their preachers.

وَقَامَ عَدِيُّ بْنُ حَاتِمٍ الطَّائِفِيُّ فَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنِّي كُنْتُ أَسْلَمْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ أَذِيتُ الرِّكَاءَ عَلَى عَهْدِهِ وَ قَاتَلْتُ أَهْلَ الرِّدَّةِ مِنْ بَعْدِهِ أَرَدْتُ بِذَلِكَ مَا عِنْدَ اللَّهِ وَ عَلَى اللَّهِ ثَوَابٌ مَنْ أَحْسَنَ وَ اتَّقَى وَ قَدْ بَلَّغْنَا أَنَّ رِجَالًا مِنْ أَهْلِ مَكَّةَ نَكَلُوا بِبَيْعَتِكَ وَ خَالَفُوا عَلَيْكَ ظَالِمِينَ فَأَتَيْنَاكَ لِنَنْصُرَكَ بِالْحَقِّ فَخَضُّ بَيْنَ يَدَيْكَ فَمَرْنَا بِمَا أَحْبَبْتَ

Adayy Bin Hatim Al-Taie stood up. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, I had become a Muslim in the era of Rasool-Allah^{saww}, and I gave the Zakaat in his^{saww} era, and I fought the people of apostasy from after him^{asws}. I intend by that what is in the Presence of Allah^{azwj}, and upon Allah^{azwj} is the Rewarding the one who does good and is pious, and it has reached me that men from the people of Makkah have broken your^{asws} allegiance and have opposed against you^{asws} unjustly, so I have come to you^{asws} to help you^{asws} with the truth. We are in front of you, so order us with whatever you^{asws} like to'.

ثُمَّ أَنشَأَ يَقُولُ فَخَضُّ نَصَرْنَا اللَّهَ مِنْ قَبْلِ دَاكُمُ وَ أَنْتَ بِحَقِّ جِئْتَنَا فَسَنَنْصُرُ سَنَكْفِيكَ دُونَ النَّاسِ طَرًّا بِنَصْرِنَا وَ أَنْتَ بِهِ مِنْ سَائِرِ النَّاسِ أَجْدَرُ

Then he prosed saying, 'We have helped Allah^{azwj} from before you all, and you^{asws} have come to us with truth, so we will be helping will be sufficing you^{asws} besides the people. Intervene with our help and you^{asws} are more worthy with it than the rest of the people'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَرَأَكُمُ اللَّهُ مِنْ حَيٍّ عَنِ الْإِسْلَامِ وَ أَهْلِهِ خَيْرٌ فَقَدْ أَسْلَمْتُمْ طَائِعِينَ وَ قَاتَلْتُمُ الْمُرْتَدِّينَ وَ نَوَيْتُمْ نَصْرَ الْمُسْلِمِينَ

Amir Al-Momineen^{asws} said: 'May Allah^{azwj} Recompense you goodly on behalf of Al-Islam and its people, for you have become Muslims willingly, and fought the renegades, and you are intending to help the Muslims'.

وَقَامَ سَعِيدُ بْنُ عُبَيْدٍ الْبُخْتَرِيُّ مِنْ بَنِي بَجْتَرٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مِنَ النَّاسِ مَنْ يَقْدِرُ أَنْ يُعَبِّرَ بِلِسَانِهِ عَمَّا فِي قَلْبِهِ وَ مِنْهُمْ مَنْ لَا يَقْدِرُ أَنْ يُبَيِّنَ مَا يَجِدُهُ فِي نَفْسِهِ بِلِسَانِهِ فَإِنْ تَكَلَّفَ ذَلِكَ شَقَّ عَلَيْهِ وَ إِنْ سَكَتَ عَمَّا فِي قَلْبِهِ بَرَّحَ بِهِ أَهْمُهُ وَ الْبَرَمُ

And Saeed Bin Ubeyd Al-Bakhtari, from the clan of Bakhtar stood up. He said, 'O Amir Al-Momineen^{asws}! Surely, from the people there is one able upon expressing with his tongues than what is in his heart, and from them is one who is not able to explain what he is finding within himself, by his tongue, so if he were to be encumber with that, it would be grievous upon him, and if he is silent from what is in his heart, he would be filled with the anxiety and the twitching.

وَ إِنِّي وَ اللَّهُ مَا كُلُّ مَا فِي نَفْسِي أَقْدِرُ أَنْ أُؤَدِّيَهُ إِلَيْكَ بِلِسَانِي وَ لَكِنْ وَ اللَّهُ لَأَجْهَدَنَّ عَلَى أَنْ أُبَيِّنَ لَكَ وَ اللَّهُ وَلِيُّ التَّوْفِيقِ أَمَا أَنَا فَإِنِّي نَاصِحٌ لَكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ مُقَاتِلٌ مَعَكَ الْأَعْدَاءَ فِي كُلِّ مَوْطِنٍ وَ أَرَى لَكَ مِنَ الْحَقِّ مَا لَمْ أَكُنْ أَرَاهُ لِمَنْ كَانَ قَبْلَكَ وَ لَا لِأَحَدٍ الْيَوْمَ مِنْ أَهْلِ زَمَانِكَ لِفَضِيلَتِكَ فِي الْإِسْلَامِ وَ قَرَاتِكَ مِنَ الرَّسُولِ وَ لَنْ أَفَارِقَكَ أَبَدًا حَتَّى تَظْفَرُ أَوْ أَمُوتَ بَيْنَ يَدَيْكَ

And by Allah^{azwj}, I am able upon all what is within myself to deliver it to you^{asws} with my tongue, but by Allah^{azwj}, I am struggling upon explaining to you^{asws}, and Allah^{azwj} is in-charge over the inclinations. I am an adviser to you^{asws} in the secret and the announcement, and will fight alongside you^{asws} against the enemies in every place, and I see for you, from the

truth, what I cannot happen to see for the ones who were before you (Abu Bakr, and Umar, and Usman), and there isn't today for the people of your^{asws} time of your^{asws} merit in Al-Islam, and your^{asws} nearness from the Rasool^{saww}, and I will never be separated from you^{asws}, ever, until either you^{asws} are victorious or I die in front of you^{asws}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَرْحَمُكَ اللَّهُ فَقَدْ أَذَى لِسَانُكَ مَا يَجِدُ ضَمِيرُكَ لَنَا وَ نَسْأَلُ اللَّهَ أَنْ يَرْزُقَكَ الْعَافِيَةَ وَ يُثَبِّتَكَ الْجَنَّةَ

Amir Al-Momineen^{asws} said: 'May Allah^{azwj} have Mercy on you! Your tongue has delivered what you found in your conscience, and we ask Allah^{azwj} to Grace you the well-being and Reward you with the Paradise'.

وَ تَكَلَّمَ نَفَرٌ مِنْهُمْ فَمَا حَفِظْتُ غَيْرَ كَلَامِ هَذَيْنِ الرَّجُلَيْنِ ثُمَّ ارْتَحَلَ أَمِيرُ الْمُؤْمِنِينَ وَ اتَّبَعَهُ مِنْهُمْ سِتُّمِائَةِ رَجُلٍ حَتَّى نَزَلَ ذَا قَارٍ فَتَزَهَّأَ فِي أَلْفٍ وَ ثَلَاثِمِائَةٍ رَجُلٍ.

And a number of them spoke, but I have not memorised other than the speech of the two men. Then Amir Al-Momineen^{asws} departed, and six hundred men followed him^{asws} until he^{asws} descended at Zi-Qaar among one thousand the three hundred men".⁷⁹

73 - ما الأماالي للشيخ الطوسي الغنيد ع الكاتب ع الزعفراني ع القفطي ع الفضل بن دكين ع قيس بن مسلم ع طارق بن شهاب قال: لما نزل علي بالربذة سألت عن فدوميه إليها فتيل خالفت عليه طلحة و الزبير و عائشة و ساروا إلى البصرة فخرج يريدهم

(The book) 'Al Amaali' of the sheykh Al Tusi — Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Al Fazl Bin Dukeyn, from Qays Bin Muslim, from Tariq Bin Shihab who said,

~~'When Ali^{asws} descended at Al Rabza, I asked about his^{asws} proceeding to us. It was said, 'Talha, Al Zubeyr and Ayesha have opposed him^{asws} and they have come to Al Basrah, so he^{asws} has come out intending them'.~~

فَعَبَّرْتُ إِلَيْهِ فَحَلَسْتُ حَتَّى صَلَّيْتُ الظُّهْرَ وَ الْعَصَرَ فَلَمَّا نَزَعَ مِنْ صَلَاتِهِ قَامَ إِلَيْهِ ابْنُهُ الْحَسَنُ بْنُ عَلِيٍّ ع فَحَلَسَ بَيْنَ يَدَيْهِ ثُمَّ بَكَى وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ لَا أَسْتَطِيعُ أَنْ أَكَلِّمَكَ وَ بَكَى فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ لَا تَبْكُ يَا بُنَيَّ وَ تَكَلَّمْ وَ لَا تَحْسَ حَيْرَةَ الْجَارِيَةِ

~~I came to him^{asws} and sat until he^{asws} had prayed Al-Zohr and Al-Asr Salat. When he^{asws} was free from his^{asws} Salat, his^{asws} son^{asws} Al-Hassan^{asws} Bin Ali^{asws} stood in front of him^{asws}, then cried and said: 'O Amir Al-Momineen^{asws}! I^{asws} am not able to speak to you^{asws}', and he^{asws} wept. Amir Al-Momineen^{asws} said to him^{asws}: 'Do not cry, O my^{asws} son^{asws}, and speak, and do not yearn the yearning of the girl'.~~

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْقَوْمَ حَصَرُوا عُثْمَانَ يَطْلُبُونَهُ بِمَا يَطْلُبُونَهُ إِنَّمَا طَالِعُونَ أَوْ مَطْلُومُونَ فَسَأَلْتُكَ أَنْ تَعْتَزَلَ النَّاسَ وَ تُلْحَقَ بِمَكَّةَ حَتَّى تَوْبُ الْعَرَبُ وَ تَعُودَ إِلَيْهَا أَسْلَامُهَا وَ تَأْتِيكَ وَفُودُهَا فَوَ اللَّهُ لَوْ كُنْتُ فِي مَخْرَجٍ شَبَّ لَصَرَفْتُ إِلَيْكَ الْعَرَبَ أَبَاطَ الْإِبِلِ حَتَّى تَسْمَعُوا حَكْمَ مِنِّي

~~He^{asws} said: 'O Amir Al-Momineen^{asws}! The group had besieged Usman seeking him for what they sought him, either they were unjust or oppressed. I^{asws} had asked you^{asws} to isolate from the people and join up with Makkah until the Arabs repent and its dreams return to it,~~

⁷⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 72

and their delegations come to you^{asws}. By Allah^{azwj}! If you^{asws} had been in a lizard hole, the Arabs would have struck to you^{asws} the delayed camels, until they bring you^{asws} out from it.

ثُمَّ خَالَفَكَ طَلْحَةُ وَ الزُّبَيْرُ فَمَالَفَكَ أَنْ لَا تَتَّبِعَهُمَا وَ تَدْعُهُمَا فَإِنْ اجْتَمَعَتِ الْأُمَّةُ فَذَلِكَ وَ إِنْ اخْتَلَفَتْ رَضِيَتْ بِمَا قَسَمَ اللَّهُ وَ أَنَا الْيَوْمَ أَشْأَلُكَ أَنْ لَا تَعُدَّ الْعِرَاقَ وَ أَذْكُرَكَ بِاللَّهِ أَنْ لَا تُغْلِلَ بِحَبِيحَةٍ

Then Talha and Al-Zubeyr opposed you^{asws}, and I^{asws} had asked you not to pursue them and leave them, for it the community unites, so that, and if they differ, then be pleased with what Allah^{azwj} has Apportioned, and today I^{asws} am asking you^{asws} not to proceed to Al Iraq and I^{asws} remind you^{asws} of Allah^{azwj} not kill wastefully.

فَقَالَ أَبُوهُ الْمُؤْمِنِينَ عَ أَتَا قَوْلُكَ إِنَّ عُثْمَانَ مُضَيَّرَ نَعَا ذَلِكَ وَ مَا عَلَيَّ مِنْهُ وَ قَدْ كُنْتُ بِمَعْرِلٍ عَنْ حَصْرِهِ وَ أَتَا قَوْلُكَ إِنَّكَ سَكَنَ قَوْلَ اللَّهِ مَا كُنْتُ لِأَكُونَ الرَّجُلَ الَّذِي يُسْتَعْلَقُ بِهِ سَكَنُهُ وَ أَتَا قَوْلُكَ اعْتَرِلَ الْعِرَاقَ وَ دَعَا طَلْحَةَ وَ الزُّبَيْرَ قَوْلَ اللَّهِ مَا كُنْتُ لِأَكُونَ كَالصَّبِيحِ تَنْظُرُ حَتَّى يَدْخُلَ عَلَيْهَا طَالِبُهَا فَيَضَعُ الْحَبْلَ فِي رِجْلِهَا حَتَّى يَنْطَلِعَ هَرُوبُهَا ثُمَّ يُرْجِعُهَا فَيَمُرُّهَا إِنْ أَرَادَ

Amir Al Momineen^{asws} said: 'As for your^{asws} words that Usman was besieged, so what is that and what is upon me^{asws} from it, and I^{asws} had isolated myself^{asws} from his being besieged; and as for your^{asws} words that I^{asws} should go to Makkah, by Allah^{azwj}, I^{asws} was not going to be the man whom Makkah is impossible with him^{asws}; and as for your^{asws} words to keep away from Al Iraq and leave Talha and Al Zubeyr, by Allah^{azwj}, I^{asws} will not become like the waiting hyena until its seeker comes to it and places the ropes in its legs until its hamstring is cut off, then it is brought out and torn apart pieces by pieces.

وَ لَكِنْ أَبَاكَ يَا بُنَيَّ يَحْتَرِبُ بِالْمُعْزِلِ إِلَى الْحَقِّ الْمُدْبِرِ عَنْهُ وَ بِالسَّامِعِ الْمُطِيعِ الْعَاصِيِ الْمُخَالِفِ أَبَدًا حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي قَوْلَ اللَّهِ مَا زَالَ أَبْرَكَ مَا ذُفِرَ عَنْ سَعَةِ مُسْتَأْثَرًا عَلَيْهِ مُنَادٍ فَبَسَّ اللَّهُ نَبِيَّهُ صَ حَتَّى يَوْمَ النَّاسِ هَذَا

But your^{asws} father^{asws}, O my^{asws} son^{asws}, will strike facing towards the truth against the ones turning away from it, and by the obedient listeners against the disobedient ones, the opposers, for ever, until my^{asws} day comes to me^{asws}. By Allah^{azwj}! You^{asws} father^{asws} has not ceased to be pushed away from his^{asws} right preferred over (by others) upon it, since Allah^{azwj} Caused His^{azwj} Prophet^{sawww} to pass away, until this day of the people'.

كَانَ طَارِقُ بْنُ شِهَابٍ أَيْ وَفَّيَ حَدَّثَ بِهَذَا الْحَدِيثِ بَكَى.

Tariq Bin Shihab (the narrator), whichever time he narrated with this Hadeeth, had cried".⁸⁰

Derogatory!!

74- جاء المجلس للمفيد ما، الأماي للشيخ الطوسي المفيد عن الجعافي عن ابن عوف عن موسى بن عوف عن عبد السلام بن غاصم عن إسحاق بن إسماعيل عن عمرو بن أبي قيس عن ميسرة بن حبيب عن المنهال بن عمرو قال أخبرني رجل من بني تميم قال: كنا مع علي بن أبي طالب ع يدي قارٍ و نحن نرى أننا سنختطف في يومنا فسمعتنه يقول و الله لنظهرن على هذه الفرقة و لنقتلن هذين الرجلين يعني طلحة و الزبير و لنستبيحن عنكرهما

⁸⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 73

(The books) 'Al Majaalis' of Al Mufeed (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abu Awana Musa Bin Yusuf, from Abdul Salam Bin Aasim, from Is'haq, from Amro Bin Abu Qays, from Maysarah Bin Habeeb, from Al Minhal Bin Amro who said, 'A man from the clan of Tameem informed me saying,

'We were with Ali^{asws} Bin Abu Talib^{asws} at Zi-Qaar, and we would be kidnapped during out day, and I heard him^{asws} saying: 'By Allah^{azwj}! We will prevail over this group, and we will kill these two men' – meaning Talha and Al-Zubeyr – 'and eradicate their soldiers'.

قَالَ التَّمِيمِيُّ فَأَتَيْتُ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقُلْتُ أَمَا تَرَى إِلَى ابْنِ عَمِّكَ وَ مَا يَقُولُ فَقَالَ لَا تَعْجَلْ حَتَّى نَنْظُرَ مَا يَكُونُ

Al-Tameemi (the narrator) said, 'I came to Abdullah Bin Al-Abbas and I said, 'Can you not see the son^{asws} of your uncle^{as} and what he^{asws} is saying?' He said, 'Do not be hasty until we look at what is happening'.

قَالَ فَلَمَّا كَانَ مِنْ أَمْرِ الْبَصْرَةِ مَا كَانَ أَتَيْتُهُ فَقُلْتُ لَا أَرَى ابْنَ عَمِّكَ إِلَّا قَدْ صَدَقَ فَقَالَ وَنَحْكَ إِنَّا كُنَّا نَتَحَدَّثُ أَصْحَابَ مُحَمَّدٍ أَنَّ النَّبِيَّ ص عَهْدَ إِلَيْهِ تَمَانِينَ عَهْدًا لَمْ يَعْهَدْ شَيْئًا مِنْهَا إِلَى أَحَدٍ غَيْرِهِ فَلَعَلَّ هَذَا مِمَّا عَهْدَ إِلَيْهِ.

He (the narrator) said, 'When it was from the matter of Al-Basrah what happened, I came to him and said, 'I do not see the son^{asws} of your uncle^{as} except and he^{asws} has been truthful'. He said, 'Woe be unto you! Surely, used to narrate to the companions of Muhammad^{saww} that the Prophet^{saww} had made pacts to him^{asws} with eighty pacts. He^{saww} did not make any pact from it to anyone other than him^{asws}, so perhaps this is from what he^{saww} had pacted to him^{asws},⁸¹

75- ل، الخصال فيما أجاب أمير المؤمنين ع اليهودي السائل عما فيه من خصال الأوصياء قال علي ع و أما الخامسة يا أبا اليهود فإن المتابعين لي لما لم يطمعوا في تلك مي وثبوا بالمرأة علي و أنا ولي أمرها و الوصي عليها

(The book) 'Al-Khisaal' – Among what Amir Al-Momineen^{asws} answered the Jew, the questioner about what is in the characteristics of the successors^{as}. Ali^{asws} said: 'And as for the fifth, O Jewish brother, the two (Talha and Al-Zubeyr) following me^{asws}, when could not covet regarding that (governorships of Al-Basra and Al-Kufa), pounced upon me^{asws} with the woman (Ayesha), and I^{asws} was in-charge of her matter (divorce), and the successor upon her.

فَحَمَلُوهَا عَلَى الْجَمَلِ وَ شَدُّوهَا عَلَى الرَّحَالِ وَ أَقْبَلُوا بِهَا تَحْطِطُ الْفَيَافِي وَ تَقْطَعُ الْبَرَاري وَ تَنْبُحُ عَلَيْهَا كِلَابُ الْحَوَاطِبِ وَ تَنْظَهُرُ هُمْ عَلَامَاتِ النَّدَمِ فِي كُلِّ سَاعَةٍ وَ عِنْدَ كُلِّ حَالٍ فِي غَضَبَةٍ قَدْ بَايَعُونِي ثَانِيَةً بَعْدَ بَيْعَتِهِمُ الْأُولَى فِي حَيَاةِ النَّبِيِّ ص حَتَّى أَتَتْ أَهْلَ بَلَدٍ قَصِيرَةٍ أُنْدِيهِمْ طَوِيلَةً لِحَاهِمُ قَلِيلَةً عُقُومُهُمْ غَارِزَةً أَرَاؤُهُمْ وَ هُمْ جِيرَانُ بَدُوٍ وَ وَرَادُ بَحْرِ

They carried her upon the camel and they tied her upon the riding animal and came with her travelling in the desert and cutting through the wilderness, and the dogs of Al-Hawaab barked at her, and it the signs of regret appeared to them during every time, and at every situation, in a group. They had pledged allegiance to me^{asws} for a second time after their first allegiance during the lifetime of the Prophet^{saww}, until the people of a town came. Short

⁸¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 74

were their hands and long were their beards, little was their intellect, and single was their views, and they were Bedouin neighbours and (people) of the sea coasts.

فَأَخْرَجْتَهُمْ يَخْطُونَ بِسُيُوفِهِمْ مِنْ غَيْرِ عِلْمٍ وَ يَزْمُونَ بِسَهَامِهِمْ بِغَيْرِ فَهْمٍ فَوَقَفْتُ مِنْ أَمْرِهِمْ عَلَى اثْنَتَيْنِ كِلْتَاهُمَا فِي حَلَّةٍ الْمَكْرُوهِ مِمَّنْ إِنْ كَفَفْتُ لَمْ يَرْجِعْ وَ لَمْ يَغْفِلْ [لَمْ يَرْجِعُوا وَ لَمْ يَغْفِلُوا] وَ إِنْ أَقَمْتُ كُنْتُ قَدْ صِرْتُ إِلَى الَّتِي كَرِهْتُ فَقَدَّمْتُ الْحُجَّةَ بِالْإِغْدَارِ وَ الْإِنْدَارِ وَ دَعَوْتُ الْمَرْأَةَ إِلَى الرُّجُوعِ إِلَى بَيْتِهَا

You brought them out banging their swords from without having any knowledge, and they were shooting with their arrows without any understanding. So, I^{asws} paused at their matter upon two, both of them being in the abhorrent place from the ones if I^{asws} were to pause, they would not be able to return nor understand, and if I^{asws} were to stay, I^{asws} would have come to that which I^{asws} dislike. So, I^{asws} sent ahead the argument with the excuses and the warning, and invited the woman (Ayesha) to return to her house.

وَ الْقَوْمَ الَّذِينَ حَمَلُوهَا عَلَى الْوَفَاءِ بِيَعْتِهِمْ لِي وَ التَّوَكُّلِ لِنَقْضِهِمْ عَهْدَ اللَّهِ عَزَّ وَ جَلَّ فِيَّ وَ أَغْطَيْتُهُمْ مِنْ نَفْسِي كُلِّ الَّذِي قَدَرْتُ عَلَيْهِ وَ نَاطَرْتُ بَعْضَهُمْ فَرَجَعَ وَ ذَكَرْتُ فَذَكَرَ

And the group, the ones who had carried her, (I^{asws} invited them) to the loyalty with their allegiances to me^{asws} and leave the breaking of the Pact of Allah^{azwj} Mighty and Majestic regarding me^{asws}, and I^{asws} gave them from myself^{asws}, all that which I^{asws} was able upon, and debated against some of them and I^{asws} mentioned and reminded.

ثُمَّ أَقْبَلْتُ عَلَى النَّاسِ يَمْثِلُ ذَلِكَ فَلَمْ يَزِدَادُوا إِلَّا جَهْلًا وَ تَمَادِيًا وَ غِيًّا فَلَمَّا أَبَوْا إِلَّا هِيَ رَكِبْتُهَا مِنْهُمْ فَكَانَتْ عَلَيْهِمُ الدَّبْرَةُ وَ يَهْمُ الْهَزِيمَةِ وَ هُكْمُ الْحُسْرَةِ وَ فِيهِمُ الْفَنَاءُ وَ الْقَتْلُ

The I^{asws} faced towards the people with similar to that, but they did not increase except in ignorance and impertinence and folly. When they refused, except it (war), I^{asws} went along with it from them, and it was going to be the turning back upon them, and the defeat would be with them, and for them would be the regret, and among them would be the annihilation and the killing.

وَ حَمَلْتُ نَفْسِي عَلَى الَّتِي لَمْ أَجِدْ مِنْهَا بُدًّا وَ لَمْ يَسْعِنِي إِذْ فَعَلْتُ ذَلِكَ وَ أَظْهَرْتُهَ آخِرًا مِثْلَ الَّذِي وَسَّعَنِي مِنْهُ أَوَّلًا مِنَ الْإِعْصَاءِ وَ الْإِمْسَاكِ وَ رَأَيْتُنِي إِنْ أَمْسَكْتُ كُنْتُ مُعِينًا هُمْ عَلَيَّ بِإِمْسَاكِ عَلَى مَا صَارُوا إِلَيْهِ وَ طَمَعُوا فِيهِ مِنْ تَنَاوُلِ الْأَطْرَافِ وَ سَفْكِ الدِّمَاءِ وَ قَتْلِ الرَّعِيَّةِ وَ تَحْكِيمِ النِّسَاءِ التَّوَاقِصِ الْعُقُولِ وَ الْحُطُوطِ عَلَى كُلِّ خَالٍ كَعَادَةِ بَنِي الْأَصْنَفِ وَ مَنْ مَضَى مِنْ مُلُوكِ سَبَأَ وَ الْأُمَمِ الْخَالِيَةِ

And I^{asws} carried myself upon that which I could not find any escape from it, and there was no leeway for me^{asws} when I^{asws} did that, and I^{asws} manifested it again similar to that which there was not leeway for me^{asws} from it at first, from the overlooking, and the withholding. And you have seen me^{asws} that if I^{asws} were to withhold, I^{asws} would be assisting them against myself^{asws} due to my^{asws} withhold upon what they have come to and regarding what they are coveting – devouring the outskirts and spilling the blood, and killing the citizens, and making women with deficient intellects as judges, and the misfortunes upon every situation like the habits of the clan of Al-Asfar and the ones past, from the kings of Saba, and the previous communities.

فَأَصْبِرْ إِلَى مَا كَرِهْتَ أَوَّلًا وَ آخِرًا وَ قَدْ أَهْمَلْتُ الْمَرْأَةَ وَ جُنْدَهَا يَفْعَلُونَ مَا وَصَفْتُ بَيْنَ الْفَرِيقَيْنِ مِنَ النَّاسِ وَ لَمْ أَهْجَمْ عَلَى الْأَمْرِ إِلَّا بَعْدَ مَا قَدَّمْتُ وَ أَخَّرْتُ وَ تَأَنَّنَيْتُ وَ رَاجَعْتُ وَ أَرْسَلْتُ وَ سَافَرْتُ [وَ شَافَهْتُ] وَ أَغْدَرْتُ وَ أَنْذَرْتُ وَ أَعْطَيْتُ الْقَوْمَ كُلَّ شَيْءٍ التَّمَسُّوهُ بَعْدَ أَنْ عَرَضْتُ عَلَيْهِمْ كُلَّ شَيْءٍ لَمْ يَلْتَمِسُوهُ

I^{asws} was patient to what I^{asws} disliked, the beginning and the end (all of it), and they have carried the woman (Ayesha) and her army what I^{asws} have described, between the two parties of the people, and I^{asws} was not attacked upon the command except after what I^{asws} had sent ahead, and delayed, and slowed down, and returned, and sent messages, and ambassadors, and interceded, and excused, and warned, and gave to the group all things they had sought, after having presented to them all things they had not been seeking.

فَلَمَّا أَبَوْا إِلَّا تِلْكَ أَفْدَمْتُ عَلَيْهَا فَلَبَّغَ اللَّهُ بِي وَ بِهَمٍّ مَا أَرَادَ وَ كَانَ لِي عَلَيْهِمْ بِمَا كَانَ مِنِّي إِلَيْهِمْ شَهِيدًا.

When they refused except that (war), I^{asws} went ahead upon it, and Allah^{azwj} shall Reach with me^{asws} and them whatever He^{azwj} Wants, and He^{azwj} is a Witness for me^{asws} upon them with what has happened from me^{asws}, to them".⁸²

76- فس، تفسير القمي أبي عن فضالة عن أبان بن عثمان عن ضرير عن أبي جعفر ع في قوله تعالى وَ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ قَالَ نَزَلَتْ فِي طَلْحَةَ وَ الزُّبَيْرِ وَ الْجَمَلُ جَمَلُهُمْ.

Tafseer Al Qummi – ‘My father, from Fazalat, from Aban Bin Usman, from Zureysh,

‘From Abu Ja’far^{asws} regarding Words of the Exalted **nor would they be entering the Paradise until the camel penetrates the eye of the needle; [7:40]**. He^{asws} said: ‘It was regarding Talha and Al-Zubeyr and the camel (which was) their came (Ayesha)’”.⁸³

77- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ ضَرَبَ اللَّهُ مَثَلًا ثُمَّ ضَرَبَ اللَّهُ فِيهِمَا مَثَلًا فَقَالَ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَ امْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا قَالَ وَ اللَّهُ مَا عَنِ يَقُولِهِ [فَخَانَتَاهُمَا إِلَّا الْفَاحِشَةَ].

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His^{azwj} Words: **Allah Strikes an example**, ‘Then Allah^{azwj} Struck an example regarding them both, so He^{azwj} Said: **Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But, they betrayed them, [66:10]**. He^{asws} said, ‘By Allah^{azwj}! He^{azwj} did not Mean by His^{azwj} Words: **they betrayed them** – except for the immorality’”.⁸⁴

78- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي كِتَابِهِ الَّذِي كَتَبَهُ إِلَى شِيعَتِهِ وَ يَذْكُرُ فِيهِ خُرُوجَ عَائِشَةَ إِلَى الْبَصْرَةِ وَ عَظَمَ خَطِيئَةَ طَلْحَةَ وَ الزُّبَيْرِ فَقَالَ وَ أَيُّ خَطِيئَةٍ أَعْظَمَ بِمَا أَتَيْتَا أَخْرَجَا زَوْجَةَ رَسُولِ اللَّهِ ص مِنْ بَيْتِهَا وَ كَشَفَا عَنْهَا حِجَابًا سَتَرَهُ اللَّهُ عَلَيْهَا وَ صَانَا خَلَاءِلَهُمَا فِي بُيُوتِهِمَا مَا أَنْصَفَا لَا لِلَّهِ وَ لَا لِرَسُولِهِ مِنْ أَنْفُسِهِمَا

Tafseer Al-Qummi – Amir Al-Momineen^{asws} said in his^{asws} letter which he^{asws} wrote to his^{asws} Shias and he^{asws} mentioned in it the coming out of Ayesha to Al-Basra and the great mistake

⁸² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 75

⁸³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 76

⁸⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 77

of Talha and Al-Zubeyr. He^{asws} said: 'Which mistake is greater from what they have both committed? They have brought out a wife of Rasool-Allah^{saww} from her house and uncovered her veil Allah^{azwj} had Covered upon her, and they have kept their own wives in their houses. No, by Allah^{azwj}, they have neither been fair to Allah^{azwj} nor to His^{azwj} Rasool^{saww} from themselves.

ثَلَاثُ حِصَالٍ مَرَجَعُهَا عَلَى النَّاسِ فِي كِتَابِ اللَّهِ الْبَغْيُ وَالْمَكْرُ وَالنَّكَثُ قَالَ اللَّهُ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَى أَنْفُسِكُمْ وَقَالَ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَقَالَ وَلَا يَحِقُّ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ وَقَدْ بَغَيْنَا عَلَيْنَا وَنَكَلْنَا بَيْعِي وَمَكْرًا بِي.

In the Book of Allah^{azwj}, three characteristics are returned upon the people, the rebellion, and the plotting and the breaking. Allah^{azwj} Said: ***'O you people! But rather, your rebellion is against your own selves [10:23], and Said: So the one who breaks, is rather breaking against himself [48:10], and Said: and the evil plot does not affect except its perpetrators [35:43], and they have rebelled against us^{asws}, and broke their allegiance with me^{asws}, and plotted against me^{asws} 85***.

79- فس، تفسير القمي لما أنزل الله النبي أولى بالمؤمنين من أنفسهم وأزواجه أمهاتهم وحرم الله نساء النبي على المسلمين غضب طلحة فقال لحرم محمد عليا ونساءه وبتزوج هو بنسائنا لئن أمات الله محمداً لتركضن بين خلاخيل نساءنا

Tafseer Al-Qummi – When Allah^{azwj} Revealed: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]***. And Allah^{azwj} Prohibited the wives of the Prophet^{saww} unto the Muslims. Talha was angered and he said, 'Muhammad^{saww} is prohibiting his^{saww} women unto us while he^{saww} is marrying our women. If Allah^{azwj} Causes Muhammad^{saww} to die, we shall go around between the anklets of his^{saww} women just as he^{saww} is going around between the anklets of our women'.

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَغْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِلَى قَوْلِهِ إِنَّ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا.

So Allah^{azwj} Revealed: ***and it does not behove you that you should hurt Rasool Allah, nor that you should marry his wives after him ever; surely this is Grievous in the Presence of Allah [33:53] – up to His^{azwj} Words: Whether you reveal a thing or conceal it, the indeed Allah is a Knower of all things [33:54]***.⁸⁶

80- ل، الخصال سمعت شيخنا محمد بن الحسن رضي الله عنه يقول أن الصادق ع قال: ما زال الزبير منا أهل البيت حتى أدرك فرخه فنفاه عن رأيه.

(The book) 'Al Khisaal' – I heard our elder Muhammad Bin Al Hassan reporting,

'Al-Sadiq^{asws} said: 'Al-Zubeyr did not cease to be from us^{asws}, People^{asws} of the Household until his children became adults and expelled him from his view'.⁸⁷

⁸⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 78

⁸⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 79

⁸⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 80

81- ير، بصائر الدرجات أحمد بن محمد و الحسن بن علي بن النعمان عن أبيه عن محمد بن سنان رفعه قال: إن عائشة قالت التمسوا لي رجلاً شديداً عداوة لهذا الرجل حتى أبعثه إليه

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, and Al Hassan Bin Ali Bin Al Numan, from his father, from Muhammad Bin Sinan, raising it, said,

“Ayesha said, ‘Seek out a man for me who is of severe enmity to this man (Ali^{asws}) until I send him to him^{asws}!’

قال فأتيت به فمئل بين يديها فرفعت إليه رأسها فقالت له ما بلغ من عداوتك لهذا الرجل قال فقال لها كثيراً ما أتمنى على ربي أنه و أصحابه في وسطى فضررت ضربة بالسيف يسبق السيف الدم

He (the narrator) said, ‘I came with him and he stood in front of her. She raised her head towards him and said, ‘What is the extend of your enmity to this man^{asws}?’ He said to her, ‘Many times I have wished that he^{asws} and his^{asws} companions in my midst, so I would strike a strike with the sword dyeing the sword with the blood’.

قالت فأنت له فاذهب بكتابي هذا فادفعه إليه طاعناً رأيته أو مقيماً أما إنك إن رأيته طاعناً رأيته راكباً على بعل رسول الله ص متكباً قوسه معلقاً كيناته بقرنوس سرجه و أصحابه خلقه كأنهم طير صواف فتعطيه كيتابي هذا و إن عرض عليك طعامه و شرابه فلا تناول منه شيئاً فإن فيه السحر

She said to him, ‘Go with this letter of mine and hand it over to him^{asws}, whether you see him^{asws} sitting or standing. But if you were to see him^{asws} riding upon a mule of Rasool-Allah^{saww}, his^{asws} bow inverted, handing by his^{asws} saddle, and his^{asws} companions behind him^{asws} like rows of bird, then give him^{asws} this letter of mine, and if he^{asws} presented to you his^{asws} food and his^{asws} drink, do not eat anything from it, for the sorcery would be in it’.

قال فاستقبلته راكباً فناولته الكتاب ففص خاتمه ثم قرأه فقال تبلى إلى منزلنا فتصيب من طعامنا و شرابنا و نكتب جواب كتابك فقال هذا و الله ما لا يكون

He said, ‘I met him^{asws} riding, and gave him^{asws} the letter. He^{asws} fulfilled his^{asws} need then read it. He^{asws} said: ‘Let us reach our^{asws} house and you can partake from our^{asws} food and our^{asws} drink, and we^{asws} shall write an answer to your letter’. He said, (within himself), ‘By Allah^{azwj}! This will not happen’.

قال فسأله فاحدق به أصحابه ثم قال له أسألك قال نعم قال و تجيبي قال نعم

He (the narrator) said, ‘He travelled behind him^{asws}, and his^{asws} companions were (always) surrounding him^{asws}. Then he^{asws} said to him, ‘I^{asws} would like to ask you (something)’. He said: ‘Yes’. He said, ‘And you will answer me^{asws}?’ He said: ‘Yes’.

قال فتشدتلك الله هل قالت التمسوا لي رجلاً شديداً عداوته لهذا الرجل فأثوفا بك فقالت لك ما بلغ من عداوتك هذا الرجل فقلت كثيراً ما أتمنى على ربي أنه و أصحابه في وسطى و ألي ضررت ضربة بالسيف يسبق السيف الدم قال اللهم نعم

He^{asws} said, ‘We adjure you with Allah^{azwj}! Did she say to you, ‘Seek out a man for me who is of severe enmity to this man^{asws}, so they came to her with you, she said to you, ‘What is the extent of your enmity to this man^{asws}?’ You said, ‘Many times I wished to my Lord^{azwj}, and

he^{asws} and his^{asws} companions would be in my midst, and I would strike a strike with the sword, dyeing the sword with the blood'. He said, 'O Allah^{azwj}, yes!'

قَالَ فَتَشَدُّتُكَ اللَّهُ أَ قَالَتْ لَكَ أَذْهَبَ بِكِتَابِي هَذَا فَأَذْفَعُهُ إِلَيْهِ طَاعِعًا كَانَ أَوْ مُقِيمًا أَمَا إِنَّكَ إِنْ رَأَيْتَهُ طَاعِنًا رَأَيْتَهُ رَاكِبًا عَلَى بَغْلَةٍ رَسُولِ اللَّهِ ص مُتَنَكِّبًا قَدْسَهُ مُعَلَّقًا كِنَانَتَهُ بِقُرْبُوسٍ سَرْجِهِ وَ أَصْحَابُهُ خَلْفَهُ كَأَنَّهُمْ طَيْرٌ صَوَافُ فَقَالَ اللَّهُمَّ نَعَمْ

He^{asws} said: 'We adjure you with Allah^{azwj}! Did she say to you, 'Go with this letter of mine and hand it over to him^{asws}, whether he^{asws} is sitting or standing. But if you were to see him riding a mule of Rasool-Allah^{saww}, having inverted his^{asws} bow hanging it with his^{asws} saddle, and his^{asws} companions being behind him^{asws} like rows of birds, (then give him^{asws} this letter of mine)?' He said, 'O Allah^{azwj}, yes!'

قَالَ فَتَشَدُّتُكَ بِاللَّهِ هَلْ قَالَتْ لَكَ إِنْ عَرَضَ عَلَيْكَ طَعَامُهُ وَ شَرَابُهُ فَلَا تَنَاولَنَّ مِنْهُ شَيْئًا فَإِنَّ فِيهِ السَّحَرَ قَالَ اللَّهُمَّ نَعَمْ قَالَ فَمُبْلَغُ أَنْتَ عَنِّي

He^{asws} said: 'We^{asws} adjure you with Allah^{azwj}! Did she say to you, 'If he^{asws} were to present to you his^{asws} food and his^{asws} drink, so do not eat anything from it, for the sorcery would be in it'. He said, 'O Allah^{azwj}, yes!' He^{asws} said: 'Will you deliver a message from me^{asws}?'

قَالَ اللَّهُمَّ نَعَمْ فَإِنِّي قَدْ أَتَيْتُكَ وَ مَا فِي الْأَرْضِ خَلْقٌ أَبْغَضَ إِلَيَّ مِنْكَ وَ أَنَا السَّاعَةَ مَا فِي الْأَرْضِ أَحَبُّ إِلَيَّ مِنْكَ فَمُرْنِي بِمَا شِئْتَ

He said, 'O Allah^{azwj} Yes. I had come to you^{asws} and there was no creature in the earth more hateful to me than you^{asws}, and at this moment, there is no creature more beloved to me than you^{asws} are. Instruct me with whatever you^{asws} like'.

قَالَ ارْجِعْ إِلَيْهَا بِكِتَابِي هَذَا وَ قُلْ لَهَا مَا أَعْطَى اللَّهُ وَ لَا رَسُولُهُ حَيْثُ أَمَرَكَ اللَّهُ بِالْزَّوْمِ بَيْنَكَ فَخَرَجَتْ تُرَدِّدِينَ فِي الْعَسَاكِرِ

He^{asws} said: 'Return to her (with) this letter of mine^{asws} and say to her, 'You neither obeyed Allah^{azwj} nor His^{azwj} Rasool^{saww} when Allah^{azwj} had Commanded you with staying in your house, but you came out twice among the soldiers!'

وَ قُلْ لَهَا مَا أَعْطَا اللَّهُ وَ لَا رَسُولُهُ حَيْثُ خَلَفْتُمْ خِلَافَتَكُمْ فِي بُيُوتِكُمْ وَ أَخْرَجْتُمْ خَلِيلَةَ رَسُولِ اللَّهِ ص

And say to them (Talha and Zubair), 'You are neither being fair to Allah^{azwj} nor to His^{azwj} Rasool^{saww} when you have left behind your wives in your houses and you have brought out a wife of Rasool-Allah^{saww}'.

قَالَ فَجَاءَ بِكِتَابِهِ حَتَّى طَرَحَهُ إِلَيْهَا وَ أَبْلَغَهَا مَقَالَتَهُ ثُمَّ رَجَعَ إِلَيْهِ فَأُصِيبَ بِصَيْغَةٍ فَقَالَتْ عَائِشَةُ مَا نَبَعْتُ إِلَيْهِ بِأَحَدٍ إِلَّا أَفْسَدَهُ عَلَيْنَا.

He (the narrator) said, 'He went with his^{asws} letter until he dropped it to her, and delivered his^{asws} words. Then he returned to him^{asws}, and he was killed at (the battle of) Siffeen. She said, 'We do not send anyone to him^{asws}, except he^{asws} spoils him upon us".⁸⁸

82- يج، الحرائج و الجرائح علي بن النعمان و محمد بن سنان مثله.

⁸⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 81

(The book) 'Al-Kharaij Wa Al-Jaraih' – Ali Bin Al Numan and Muhammad Bin Sinan – similar to it".⁸⁹

83- قب، المناقب لابن شهر آشوب علي بن النعمان و محمد بن يسار مثله.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ali Bin Al-Numan and Muhammad Bin Yasaar – similar to it".⁹⁰

84- بيع، الخرائج و الجرائح روي عن جابر الجعفي عن أبي جعفر ع قال: مر رسول الله يوماً على علي و الزبير قائم معه يكلمه فقال رسول الله ص ما تقول له فوالله لتكونن أول العرب تنكث بيعته.

(The book) 'Al Kharaij Wa Al Jaraih' – It is rep[orted from Jabir Al Jufy,

'From Abu Ja'far^{asws} having said: 'One day Rasool-Allah^{saww} passed by Ali^{asws}, and Al-Zubeyr was standing with him^{asws} speaking to him^{asws}. Rasool-Allah^{saww} said: 'What are you saying to him^{asws}? By Allah^{azwj}! You will happen to be the first Arab to break his^{asws} allegiance!'"⁹¹

85- بيع، الخرائج و الجرائح روي عن عيسى بن عبد الله الهاشمي عن أبيه عن جده عن علي ع قال: لما رجع الأمر إليه أمر أبا الهيثم بن التيهان و عمار بن ياسر و عبيد الله بن أبي رافع فقال اجتمعوا الناس ثم انظروا ما في بيت مالهم و اقسموا بينهم بالسوية فوجدوا نصيب كل واحد منهم ثلاثة دنانير فأمرهم يغلدون للناس و يعطونهم

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather,

'From Ali^{asws}, he (the narrator) said, 'When the command returned to him^{asws}, he^{asws} instructed Abu Al-Haysam Bin Al-Tayhan and Ammar Bin Yasser and Ubeydullah Bin Abu Rafie and said, 'Gather the people, then look at what is in their public treasury and distribute between them with the equality'. They found a share for each one of them as being three Dinars, so he^{asws} instructed them sit for the people and give them.

قال و أخذ مكتله و مسحاته ثم انطلق إلى بيت الملك يعمل فيها فأخذ الناس ذلك القسم حتى بلغوا الزبير و طلحة و عبد الله بن عمر أمسكوا بأيديهم و قالوا هذا منكم أو من صاحبكم قالوا بل هذا أمره لا نعمل إلا بأمره قالوا فاستأذنوا لنا عليه قالوا ما عليه إذن هو ذا بيت الملك يعمل

He (the narrator) said, 'And he^{asws} took his^{asws} basket and his^{asws} coarse shawl, then went to a well of Al-Malik to work in it. The people took that distribution until they reached Al-Zubeyr and Talha and Abdullah Bin Umar. They withheld their hands and said, 'Is this from you (distributors) or is it from your Master^{asws}? They said, 'This is his^{asws} order. We are not working except by his^{asws} orders'. They said, 'Then get permission for us to see him^{asws}'. They said, 'There is no (need for) permission to see him^{asws}, there he^{asws} is working in a well of Al-Malik'.

فركبوا دوابهم حتى جاءوا إليه فوجدوه في الشمس و معه أجير له يعبئه فقالوا له إن الشمس حارة فارتفع معنا إلى الظل فارتفع معهم إليه فقالوا له لنا قرابة من نبي الله و سابقه و جهاد إنك أعطيتنا بالسوية و لم يكن عمر و لا عثمان يعطوننا بالسوية كانوا يفضلوننا على غيرنا

⁸⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 82

⁹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 83

⁹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 84

They rode their animals until they came to him^{asws}, and they found him^{asws} under the sun, and with him^{asws} was an employee of his^{asws} assisting him^{asws}. They said to him^{asws}, 'The sun is hot, so rise with us to the shade'. He^{asws} rose with them to it. They said to him^{asws}, 'There is nearness for us from the Prophet^{saww} of Allah^{azwj}, and a precedence, and Jihad. You^{asws} are giving us with the sameness, and neither did Umar nor Usman give us with the sameness. They used to give us preference over others'.

فَقَالَ عَلِيٌّ أَيُّهُمَا عِنْدَكُمْ أَفْضَلُ عُمَرُ أَوْ أَبُو بَكْرٍ قَالُوا أَبُو بَكْرٍ قَالَ فَهَذَا قَسَمُ أَبِي بَكْرٍ وَإِلَّا فَدَعُوا أَبَا بَكْرٍ وَغَيْرَهُ وَهَذَا كِتَابُ اللَّهِ فَانْظُرُوا مَا لَكُمْ مِنْ حَقٍّ فَخُذُوهُ

Ali^{asws} said: 'Which of the two is superior in your presence, Umar or Abu Bakr?' They said, 'Abu Bakr'. He^{asws} said: 'So, this is an apportionment of Abu Bakr, or else leave Abu Bakr and others, and this here is the Book of Allah^{azwj}. Look at what right there is for you all and take it'.

قَالَا فَسَابِقْتُنَا قَالَ أَنْتُمَا أَسْبَقْتُمْنِي بِسَابِقَتِي قَالُوا لَا

They (Talha and Al-Zubeyr) said, 'So, what about our precedence?' He^{asws} said: 'Are you two more preceding than I^{asws} am with my^{asws} precedence?' They said, 'No'.

قَالَا قَرَابَتُنَا بِالنَّبِيِّ ص قَالَ أَ هِيَ أَقْرَبُ مِنْ قَرَابَتِي قَالُوا لَا قَالُوا فَجِهَادُنَا قَالَ أَعْظَمُ مِنْ جِهَادِي قَالُوا لَا

They (Talha and Al-Zubeyr) said, '(What about) our close relationship with the Prophet^{saww}?' He^{asws} said: 'Is it closer than my^{asws} relationship (with the Prophet^{saww})?' They said, 'No. So, what about our Jihad?' He^{asws} said: 'Is it greater than my^{asws} Jihad?' They said, 'No'.

قَالَ فَوَ اللَّهِ مَا أَنَا فِي هَذَا الْمَالِ وَ أَجِيرِي هَذَا إِلَّا بِمَنْزِلَةِ سَوَاءٍ قَالَا أَ فَتَأْذُنُ لَنَا فِي الْعُمْرَةِ تُرِيدَانِ وَإِنِّي لَأَعْلَمُ أَمْرَكُمْ وَ شَأْنَكُمْ فَادْهَبَا حَيْثُ شِئْتُمَا

He^{asws} said: 'By Allah^{azwj}! Neither I^{asws} nor this employee of mine^{asws} except of the same status'. They said, 'Will you permit us regarding the Umrah?' He^{asws} said: 'You two are not intending the Umrah, and I^{asws} know your matter and your concern, so go wherever you so desire to'.

فَلَمَّا وَلَّيَا قَالَ فَمَنْ نَكْتُ فَإِنَّمَا يَنْكُتُ عَلَى نَفْسِهِ.

When they had both turned around, he^{asws} said: '***So the one who breaks, is rather breaking against himself [48:10]***'.⁹²

86- شاه، الإرشاد من كلام أمير المؤمنين ع قَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ ص قُلْنَا نَحْنُ أَهْلُ بَيْتِهِ وَ عَصَبَتُهُ وَ وَرَثَتُهُ وَ أَوْلِيَاؤُهُ وَ أَحَقُّ الْخَلْقِ بِهِ لَا تُنَازِعُ حَقَّهُ وَ سُلْطَانَهُ

(The book) 'Al-Irshad' – From a speech of Amir Al-Momineen^{asws} having said after praising Allah^{azwj} and extolling upon Him^{azwj}: 'As for after, 'When Allah^{azwj} the Exalted Caused His^{azwj}

⁹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 85

Prophet^{saww} to pass away, we^{asws} said: 'We^{asws} are People^{asws} of his^{saww} Household, and his^{saww} group, and his^{asws} inheritors, and his^{saww} friends, and the most rightful people with it. We^{asws} cannot be disputed of his^{asws} rights and his^{saww} authority'.

فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ نَفَرَ الْمُنَافِقُونَ وَ انْتَرَعُوا سُلْطَانَ نَبِيِّنَا مِنَّا وَ وَلَّوْهُ غَيْرَنَا فَبَكَتْ وَ اللَّهُ لَذَلِكَ الْعُيُونُ وَ الْقُلُوبُ مِنَّا جَمِيعاً مَعاً وَ خَشْنَتْ لَهُ الصُّدُورُ وَ جَرَعَتِ النُّفُوسُ مِنَّا جَزَعاً أَرْعَمَ

While we^{asws} were like that when a number of the hypocrites snatched the authority of our^{asws} Prophet^{saww}, away from us, and made others to be in charge of it. By Allah^{azwj}! The eyes cried to that, and the hearts from us^{asws} all together, and the chests were fearful to it, and the selves from us were alarmed with forceful alarm.

وَ اِنَّمُ اللَّهُ لَوِ لَا خَافَتِي الْفُرْقَةُ بَيْنَ الْمُسْلِمِينَ وَ اَنْ يَّعُودَ أَكْثَرُهُمْ إِلَى الْكُفْرِ وَ يُعَوِّرَ الدِّينَ لَكُنَّا قَدْ غَيَّرْنَا ذَلِكَ مَا اسْتَطَعْنَا وَ قَدْ بَايَعْتُمُونِي الْآنَ وَ بَايَعَنِي هَذَانِ الرَّجُلَانِ طَلْحَةَ وَ الزُّبَيْرَ عَلَى الطُّوْعِ مِنْهُمَا وَ مِنْكُمْ وَ الْإِثَارِ

And I^{asws} swear by Allah^{azwj}! Had it not been for my^{asws} fearing the division between the Muslims, and that most of them would revert to Al-Kufr and the Religion would become difficult, we^{asws} would have changed that as much as we^{asws} could have, and you all have pledged allegiances to me^{asws} now, and these two men, Talha and Al-Zubeyr (also) voluntarily from them, and from you all, and the selfless-ness.

ثُمَّ نَهَضَا يُرِيدَانِ الْبَصْرَةَ لِيُفَرِّقَا جَمَاعَتَكُمْ وَ يُلْقِيَا بِأَسْكُمْ بَيْنَكُمْ اللَّهُمَّ فَخُذْهُمَا لِعِشَّتِهِمَا هَذِهِ الْأُمَّةَ وَ سُوءَ نَظَرِهَا لِلْعَامَّةِ

Then they both got up intending Al-Basra in order to divide your community and to cast the problems between you all. O Allah^{azwj}! Seize them both for their deceiving this community, and their evil considerations of the general public'.

ثُمَّ قَالَ انْفِرُوا رَحِمَكُمُ اللَّهُ فِي طَلَبِ هَذَيْنِ التَّاكِيَتَيْنِ الْقَاسِطَيْنِ الْبَاغِيَتَيْنِ قَبْلَ أَنْ يَفُوتَ تَدَارُكُ مَا حَيَّاهُ.

Then he^{asws} said: 'Go forth, may Allah^{azwj} have Mercy on you, in seeking these two breakers (of the allegiance), the renegades, the rebels, before you lose realisation of what crimes they have committed!'⁹³

87- وَ رَوَاهُ أَيْضاً الْمُفِيدُ فِي كِتَابِ الْكَافِيَةِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ: كَتَبَتْ أُمُّ الْفَضْلِ بِنْتُ الْحَارِثِ مَعَ عَطَاءٍ مَوْلَى ابْنِ عَبَّاسٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع بَنَفِيرِ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ مِنْ مَكَّةَ فِيمَنْ نَفَرَ مَعَهُمْ مِنَ النَّاسِ

And it is reported as well by Al Mufeed in the book 'Al Kafiya' – From Amro Bin Shimr, from Jabir,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: 'Umm Al-Fazl Bint Al-Haris wrote (a letter) with a slave of Ibn Abbas, to Amir Al-Momineen^{asws}, with the advancing of Talha, and Al-Zubeyr and Ayesha from Makkah, among the ones from the people who went forth with them.

⁹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 86

فَلَمَّا وَقَفَ أَمِيرُ الْمُؤْمِنِينَ عَلَى الْكِتَابِ قَالَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ مَا لِلَّذِينَ أَوْرَدُوا عِدَاةَ الْحِسَابِ مِنْ نَجَاحٍ وَلَا عُذْرٍ ثُمَّ نُودِيَ مِنْ مَسْجِدِ رَسُولِ اللَّهِ ص الصَّلَاةَ جَامِعَةً فَخَرَجَ النَّاسُ وَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع

When Amir Al-Momineen^{asws} paused at the letter, Muhammad Bin Abu Bakr said, 'What is the matter with those who will be brought, then they would be issued the Reckoning tomorrow, neither will they be rescued nor will they have any excuse'. Then he^{asws} called from the Masjid of Rasool-Allah^{saww} for the congregational Salat. The people came out and Amir Al-Momineen^{asws} came out.

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ ص إِلَى آخِرِ مَا مَرَّ بِمَا رَوَاهُ فِي كِتَابِ الْإِرْشَادِ.

He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, when Allah^{azwj} Blessed and Exalted Caused His^{azwj} Prophet^{saww} to pass away' – up to the end of what has passed from what is reported in the book 'Al-Irshad'⁹⁴.

88- **شأ، الإرشاد** لَمَّا اتَّصَلَ بِأَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَسِيرُ عَائِشَةَ وَ طَلْحَةَ وَ الزُّبَيْرِ مِنْ مَكَّةَ إِلَى الْبَصْرَةِ حَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ قَدْ سَارَتْ عَائِشَةُ وَ طَلْحَةُ وَ الزُّبَيْرُ كُلُّهُمْ مِنْهُمَا يَدْعِي الْخِلَافَةَ دُونَ صَاحِبِهِ وَ لَا يَدْعِي طَلْحَةُ الْخِلَافَةَ إِلَّا أَنَّهُ ابْنُ عَمِّ عَائِشَةَ وَ لَا يَدْعِيهَا الزُّبَيْرُ إِلَّا أَنَّهُ صِهْرُ أَبِيهَا

(The book) 'Al-Irshad' – 'When it was communicated to Amir Al-Momineen^{asws}, the travelling of Ayesha and Talha and Al-Zubeyr from Makkah to Al-Basra, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Ayesha, and Talha and Al-Zubeyr have travelled. Each of the two (Talha and Al-Zubeyr) is claiming the caliphate besides his companion, and Talha is not claiming the caliphate except that he is a son of an uncle of Ayesha, and Al-Zubeyr is not claiming it except he is a son in law of her father.

وَ اللَّهُ لَئِنْ ظَفَرَ بِمَا يُرِيدَانِ لَيُضْرِبَنَّ الزُّبَيْرُ عَنْقَ طَلْحَةَ وَ لَيَضْرِبَنَّ طَلْحَةُ عَنْقَ الزُّبَيْرِ يُنَارِعُ هَذَا عَلَى الْمُلْكِ هَذَا وَ لَقَدْ عَلِمْتُ وَ اللَّهُ أَنَّ الرَّاكِبَةَ الْجَمَلَ لَا تَخْلُ عَقْدَةً وَ لَا تَسِيرُ عَقْبَةً وَ لَا تَنْزِلُ مَنْزِلَةً إِلَّا إِلَى مَعْصِيَةِ اللَّهِ حَتَّى تُورِدَ نَفْسَهَا وَ مِنْ مَعَهَا مَوْرِدًا يُقْتَلُ ثَلَاثُهُمْ وَ يَهْرَبُ ثَلَاثُهُمْ وَ يَرْجِعُ ثَلَاثُهُمْ

By Allah^{azwj}! If they were to succeed in what they are wanting, Al-Zubeyr would strike off the neck of Talha, and Talha would strike off the neck of Al-Zubeyr, this one contending upon the kingdom of this one, and by Allah^{azwj}, I^{asws} have known that the rider of the camel (Ayesha) has neither loosened a knot, nor travelled over any obstacle, nor descended at an encampment except to the disobedience of Allah^{azwj}, until she and the ones with her arrive to a arrival, a third of them would be killed, and a third of them would flee, and a third of them would return.

وَ اللَّهُ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ لَيَعْلَمَانِ أَنَّهُمَا مُخْطَآنِ وَ مَا يَجْهَلَانِ وَ لَرُبَّ عَالِمٍ قَتَلَهُ جَهْلُهُ وَ عَلِمُهُ مَعَهُ لَا يُنْفَعُهُ وَ اللَّهُ لَتَنْبَحَنَّ كِلَابُ الْحَوَابِ فَهَلْ يَعْتَبِرُ مُعْتَبِرٌ وَ يَتَفَكَّرُ مُتَفَكِّرٌ لَقَدْ قَامَتِ الْفَقَةُ الْبَاغِيَةُ فَأَيُّنَ الْمُحْسِنُونَ.

By Allah^{azwj}! Talha and Al-Zubeyr both know that they are mistaken, and they are not ignorant, and sometimes a scholar is killed by his ignorance while his knowledge is with him, nor benefitting him. By Allah^{azwj}! The dogs of Al-Hawaab will be barking at her, so will the

⁹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 87

one taking a lesson, take a lesson, and will the thinker think? The rebel group has stood up, so where are the good doers?"⁹⁵

89- أَقُولُ وَ رَوَاهُ أَيْضاً مُرْسَلًا فِي الْكَافِيَةِ وَ زَادَ فِي آخِرِهِ مَا لِي وَ قُرَيْشٍ أَمَا وَ اللَّهُ لَا أَقْتُلُهُمْ كَافِرِينَ وَ لَا أَقْتُلُهُمْ مَفْتُونِينَ وَ إِلَيَّ لَصَاحِبُهُمْ بِالْأَمْسِ وَ مَا لَنَا إِلَيْهَا مِنْ ذَنْبٍ غَيْرُ أَنَا خَيْرَنَا عَلَيْهَا فَأَدْخَلْنَاهُمْ فِي خَيْرِنَا

I (Majlisi) am saying, 'And it is reported as well, with an unbroken chain, in (the book) 'Al-Kafiya', and there is an increase in its end: 'What is the matter with me^{asws} and Quraysh? By Allah^{azwj}! I^{asws} have killed them (when they were) Kafirs, and I^{asws} will be killing them as tempted ones, and I^{asws} was their companion yesterday, and there is no sin for us^{asws} to them apart from that we^{asws} were given a choice and we^{asws} included them in our^{asws} good.

أَمَا وَ اللَّهُ لَا يُتْرَكُ الْبَاطِلُ حَتَّى أُخْرِجَ الْحَقُّ مِنْ خَاصِرَتِهِ إِنْ شَاءَ اللَّهُ فَلَنُصْغِحَ مِنِّي قُرَيْشٌ صَحِيحًا.

But by Allah^{azwj}! The falsehood cannot be left until the truth is brought out from its siege, if Allah^{azwj} so Desires, so let Quraysh make noise from me^{asws} with a clamour!"⁹⁶

90- شَأْنُ الْإِرْشَادِ لَمَّا تَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْبَصْرَةِ نَزَلَ الرَّيْدَةُ فَلَقِيَهُ بِهَا آخِرُ الْحَاجِّ فَاجْتَمَعُوا لِيَسْمَعُوا مِنْ كَلَامِهِ وَ هُوَ فِي حَبَائِهِ

(The book) 'Al-Irshad' – When Amir Al-Momineen^{asws} headed towards Al-Basra, he^{asws} encamped at Al-Rabza, and the last of the pilgrims (of Hajj) met him^{asws} at it. They gathered in order to listen from his^{asws} speech, and he^{asws} was in his^{asws} tent.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْتُهُ فَوَجَدْتُهُ يُخَصِّفُ نَعْلًا فَقُلْتُ لَهُ نَحْنُ إِلَى أَنْ تُصْلِحَ أَمْرَنَا أَحْوَجُ مِنَّا إِلَى مَا تَصْنَعُ فَلَمْ يُكَلِّمْنِي حَتَّى فَرَّغَ مِنْ نَعْلِهِ ثُمَّ ضَمَّهَا إِلَى صَاحِبَتِهَا وَ قَالَ لِي قَوْمُهُمَا فَقُلْتُ لَيْسَ لُهُمَا قِيَمَةٌ قَالَ عَلَى ذَلِكَ قُلْتُ كَسَرُ دِرْهَمٍ

Ibn Abbas said, 'I came to him^{asws} and found him^{asws} repairing a slipper. I said to him^{asws}, 'We are more needy to you^{asws} in correcting our affairs than what you^{asws} are doing'. But he^{asws} did not speak to me until he^{asws} was free from (repairing) his^{asws} slipper. Then he^{asws} pressed it to its other slipper and said to me: 'Value them!' I said, 'There isn't any value for them'. He^{asws} said: 'Over that?' I said, 'Part of a Dirham'.

قَالَ وَ اللَّهُ لُهُمَا أَحَبُّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا إِلَّا أَنْ أُقِيمَ حَقًّا أَوْ أُدْفَعَ بَاطِلًا قُلْتُ إِنَّ الْحَاجَّ اجْتَمَعُوا لِيَسْمَعُوا مِنْ كَلَامِكَ فَتَأَذَّنْ لِي أَنْ أَتَكَلَّمَ فَإِنْ كَانَ حَسَنًا كَانَ مِنْكَ وَ إِنْ كَانَ غَيْرَ ذَلِكَ كَانَ مِنِّي قَالَ لَا أَنَا أَتَكَلَّمُ

He^{asws} said: 'By Allah^{azwj}! These two (slippers) are more beloved to me^{asws} that this command of yours, except if I^{asws} were to straighten a right and push away a falsehood'. I said, 'The pilgrims have gathered in order to listen from your^{asws} speech, so allow me to speak. If it was good, it would be from you^{asws}, and if it was other than that, it would be from me'. He^{asws} said: 'No, I^{asws} shall speak'.

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَ كَانَ شَيْئَ الْكَفَمَيْنِ فَلَا مَنِي ثُمَّ قَامَ فَأَخَذْتُ بِثَوْبِهِ وَ قُلْتُ نَشَدْتُكَ اللَّهَ وَ الرَّحِمَ قَالَ لَا تَنْشُدْنِي ثُمَّ خَرَجَ فَاجْتَمَعُوا عَلَيْهِ

⁹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 88

⁹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 89

Then he^{asws} placed his^{asws} hand upon my chest, and he^{asws} was of coarse (hard) palms, and it pained me. Then he^{asws} stood up and grabbed his^{asws} cloth and I said, 'We adjure you^{asws} with Allah^{azwj} and the relationship'. He^{asws} said: 'Do not adjure me^{asws}'. Then he^{asws} went out, and they gathered to him^{asws}.

فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ص وَ لَيْسَ فِي الْعَرَبِ أَحَدٌ يَقْرَأُ كِتَابًا وَ لَا يَدْعِي بُرْهَةً فَسَاقَ النَّاسُ إِلَى مَنْحَاجِهِمْ أَمْ وَ اللَّهُ مَا زِلْتُ فِي سَاقِيهَا مَا غَيَّرْتُ وَ لَا بَدَّلْتُ وَ لَا خُنْتُ حَتَّى تَوَلَّيْتُ بِخَدَائِعِهَا مَا لِي وَ لِفُرَيْشٍ

He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, surely Allah^{azwj} Sent Muhammad^{saww}, and there wasn't anyone among the Arabs who had read a Book nor claimed Prophet-hood. He^{saww} ushered the people to their manifesto, and by Allah^{azwj}! Neither have I^{asws} slipped in ushering them, nor changed, nor replaced, nor betrayed until I^{asws} was in charge of its entirety. What is the matter with me^{asws} and Quraysh?

أَمْ وَ اللَّهُ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَ لَأَقَاتِلَنَّهُمْ مُتَّوْنِينَ وَ إِنَّ مَسِيرِي هَذَا عَنْ عَهْدٍ إِلَيَّ فِيهِ أَمْ وَ اللَّهُ لَا بُرْهَانَ الْبَاطِلِ حَتَّى يَخْرُجَ الْحَقُّ مِنْ خَاصِرَتِهِ مَا نَنْفَعُ مِنَّا فُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ فَأَدْخَلْنَاهُمْ فِي حَيْرِنَا [فِي حَيْرِنَا]

By Allah^{azwj}! I^{asws} had fought them as Kafirs and I^{asws} shall be fighting them as tempted ones, and surely this journey of mine is about what has been pactured to me^{asws} regarding it. By Allah^{azwj}! I^{asws} shall split open the falsehood until the truth emerges from its siege. Quraysh are not taking revenge from us except that Allah^{azwj} has Chosen us^{asws} over them, and we^{asws} have included them in our^{asws} goodness'.

وَ أَنشَدَ-

أَدْمَتُ لَعْمَرِي شُرْبَتَكَ الْمَخْضَ خَالِصًا- وَ أَكَلْتُكَ بِالرُّبْدِ الْمُشْتَرَّةَ التَّمْرًا
وَ نَحَلُ وَهْبَتِكَ الْعَلَاءَ وَ لَمْ تَكُنْ عَلِيًّا وَ حُطْنَا حَوْلَكَ الْجُرْدَ وَ السُّمْرًا

And he^{asws} prosed (a quatrain): 'You^{asws} would have lived for as long as I^{asws} do, drinking the pure drink and you would have eaten the peeled dates with the butter, and we^{asws} would gift you the exalted, and you did not become high, and we would drive away around you the barren and the fruitless'.⁹⁷

91- شَاءَ، الْإِرْشَادُ وَ لَمَّا نَزَلَ عِ بِي قَارٍ أَخَذَ الْبَيْعَةَ عَلَى مَنْ حَضَرَهُ ثُمَّ تَكَلَّمَ فَأَكْثَرَ مِنَ الْحَمْدِ لِلَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

(The book) 'Al-Irshad' – And when he^{asws} encamped at Zi-Qaar, he^{asws} took the pledges of allegiance upon the ones present, then spoke. He^{asws} frequented from the Praise of Allah^{azwj} and the extolling upon Him^{azwj}, and the Salawaat upon Rasool-Allah^{saww}.

ثُمَّ قَالَ قَدْ جَرَتْ أُمُورٌ صَبَرْنَا عَلَيْهَا وَ فِي أَعْيُنِنَا الْقَدَى تَسْلِيمًا لِأَمْرِ اللَّهِ فِيمَا امْتَحَنَنَا بِهِ رِجَاءَ الثَّوَابِ عَلَى ذَلِكَ وَ كَانَ الصَّبْرُ عَلَيْهَا أَمْتَلٌ مِنْ أَنْ يَتَفَرَّقَ الْمُسْلِمُونَ وَ يُسْفَكَ دِمَاؤُهُمْ

⁹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 90

Then he^{asws} said: 'The matters have flowed, we were patient upon the and in our eyes is the speck, in submission to the Command of Allah^{azwj} regarding what He^{azwj} is Testing us by it, hoping for the Rewards upon that. And the patience upon that is better than the divisions of the Muslims and spilling of their blood.

نَحْنُ أَهْلُ الْبَيْتِ وَ عِيَّتُهُ الرُّسُولُ وَ أَحَقُّ الْخَلْقِ بِسُلْطَانِ الرِّسَالَةِ وَ مَعْدِنُ الْكَرَامَةِ الَّتِي ابْتَدَأَ اللَّهُ بِهَا هَذِهِ الْأُمَّةَ وَ هَذَا طَلْحَةُ وَ الزُّبَيْرُ لَيْسَا مِنْ أَهْلِ النَّبُوءَةِ وَ لَا مِنْ ذُرِّيَةِ الرُّسُولِ

We^{asws} are People^{asws} of the Household and family of the Rasool^{saww}, and most rightful of the people with the authority of the Message and the mine of the prestige which Allah^{azwj} Initiated this community with, and this here are Talha and Al-Zubeyr aren't from the People^{asws} of the Prophet-hood nor are they from the offspring of the Rasool^{saww}.

حِينَ رَأَيْنَا أَنَّ اللَّهَ قَدْ رَدَّ عَلَيْنَا حَقَّنَا بَعْدَ أَغْصُرٍ لَمْ يَصْبِرُوا حَوْلًا وَاحِدًا وَ لَا شَهْرًا كَامِلًا حَتَّى وَثَبَا عَلَى ذَائِبِ الْمَاضِينَ قَبْلَهُمَا لِيَذْهَبَا بِحَقِّي وَ يُفَرِّقَا جَمَاعَةَ الْمُسْلِمِينَ عَنِّي ثُمَّ دَعَا عَلَيْهِمَا.

When they both saw that Allah^{azwj} has Returned our^{asws} rights back to us^{asws} after a time, they could not be patient, neither for one year nor for a complete month until they pounced upon the habits of the past before them in order to go away with my^{asws} rights and separate the community of the Muslims away from me^{asws}. Then he^{asws} supplicated against them both".⁹⁸

92- شاء، الإرشاد رَوَى عَبْدُ الْحَمِيدِ بْنُ عِمْرَانَ الْعَجَلِي عَنْ سَلَمَةَ بْنِ كُثَيْلٍ قَالَ: لَمَّا لَقِيَ أَهْلُ الْكُوفَةِ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِذِي قَارٍ حَيُّوا بِهِ ثُمَّ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي خَصَّنَا بِجِوَارِكَ وَ أَكْرَمَنَا بِنُصْرَتِكَ

(The book) 'Al Irshad' – It is reported by Abdul Hameed Bin Imran Al Ijaly, from Salamah Bin Kuheyl who said,

'When the people of Al-Kufa met Amir Al-Momineen^{asws} at Zi-Qaar they were welcoming with him^{asws}. Then they said, 'The Praise is for Allah^{azwj} Who Specialised us with you^{asws} being in our neighbourhood, and Honoured us with our helping you'.

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع فِيهِمْ خَطِيباً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ يَا أَهْلَ الْكُوفَةِ إِنَّكُمْ مِنْ أَكْرَمِ الْمُسْلِمِينَ وَ أَفْضَلِهِمْ تَقْوِيًا وَ أَعْدَلِهِمْ سُنَّةً وَ أَفْضَلِهِمْ سَهْمًا فِي الْإِسْلَامِ وَ أَجْوَدِهِمْ فِي الْعَرَبِ مَرْكَبًا وَ نَصَابًا أَنْتُمْ أَشَدُّ الْعَرَبِ وَدًّا لِلنَّبِيِّ ص وَ أَهْلِ بَيْتِهِ

Amir Al-Momineen^{asws} stood up to address among them. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and said: 'O People of Al-Kufa! You are the most honourable of the Muslims, and their most purposeful in being straight, and their most straightforward in the Sunnah, and their most superior of share in Al-Islam, and their more generous among the Arabs in assembly and quorum. You are the most intense of the Arabs in cordiality for the Prophet^{saww} and People^{asws} of his^{saww} Household.

وَ إِنَّمَا جِئْتُكُمْ ثِقَةً بَعْدَ اللَّهِ بِكُمْ لِلَّذِي بَدَلْتُمْ مِنْ أَنْفُسِكُمْ عِنْدَ نَقْضِ طَلْحَةَ وَ الزُّبَيْرِ وَ خُلْفِهِمَا [خَلْعِهِمَا] طَاعَتِي وَ إِقْبَالِهِمَا بِعَائِشَةَ لِلْفِتْنَةِ وَ إِخْرَاجِهِمَا إِتَابَهَا مِنْ بَيْتِهَا حَتَّى أَفْذَمَاهَا الْبُصْرَةَ

⁹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 91

And rather I^{asws} have come to you all trusting after Allah^{azwj}, to the ones you who have committed from yourselves at the breaking of (allegiance by) Talha and Al-Zubeyr, and their opposition to my^{asws} obedience, and they coming with Ayesha for the Fitna, and their bringing her out from her house until they arrived with her to Al-Basra.

فَاسْتَعَوْزُوا طَعَامَهَا وَغُرْعَاءَهَا مَعَ أَنَّهُ قَدْ بَلَغَنِي أَنَّ أَهْلَ الْفَضْلِ مِنْهُمْ وَخِيَارَهُمْ فِي الدِّينِ قَدْ اعْتَزَلُوا وَكَرِهُوا مَا صَنَعَ طَلْحَةُ وَ الزُّبَيْرُ ثُمَّ سَكَتَ ع

They sought the help of the villains and mixture of the people, along with that it has reached me that the people of the merit from them and their good ones in the Religion have isolated and have disliked what Talha and Al-Zubeyr have done'. Then he^{asws} was silent.

فَقَالَ أَهْلُ الْكُوفَةِ نَحْنُ أَنْصَارُكَ وَاعْوَانُكَ عَلَى عَدُوِّكَ وَ لَوْ دَعَوْتَنَا إِلَى أَضْعَافِهِمْ مِنَ النَّاسِ احْتَسَبْنَا فِي ذَلِكَ الْخَيْرَ وَ رَحْوَنَاهُ فَدَعَا لَهُمْ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَنِي عَلَيْهِمْ

The people of Al-Kufa said, 'We are your^{asws} helpers and your^{asws} supporters, and if you^{asws} were to call us to double of them from the people (in number), we would reckon during that as good, and we would hope for it'. Amir Al-Momineen^{asws} supplicated for them and praised upon them.

ثُمَّ قَالَ لَقَدْ عَلِمْتُمْ مَعَاشِرَ الْمُسْلِمِينَ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ بَايَعَانِي طَائِعِينَ غَيْرَ مُكْرَهَيْنِ رَاضِينَ ثُمَّ اسْتَأْذَنَانِي فِي الْعُمْرَةِ فَأَذْنْتُ لَهُمَا فَسَارَا إِلَى الْبَصْرَةِ فَقَتَلَا الْمُسْلِمِينَ وَ فَعَلَا الْمُنْكَرَ اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَ ظَلَمَانِي وَ جَنَيْنَانِي وَ نَكَلْنَا بَيْعَتِي وَ أَلْبَا النَّاسَ عَلَيَّ فَاخْلُلْ مَا عَقَدَا وَ لَا تُحْكِمْ مَا أَتْرَمَا وَ أَرِهِنَا الْمَسَاءَةَ فِيمَا عَمَلَا.

Then he^{asws} said: 'Community of Muslims! You have known that Talha and Al-Zubeyr had both pledged allegiances to me willingly, without being forced, desiring. Then they should my^{asws} permission regarding the Umrah, so I^{asws} permitted for them. They travelled to Al-Basra and killed the Muslims, and have done evil. O Allah^{azwj}! They have cut me^{asws} off and oppressed me^{asws}, and have betrayed me^{asws} and broke my^{asws} allegiance, and railed the people against me^{asws}, so Loosen what they had tied, and do not Judge what they have concluded, and Show them both the evil of what they have done".⁹⁹

93- شاء، الإرشاد من كلامه ع وَ قَدْ نَفَرَ مِنْ ذِي قَارٍ مُتَوَجِّهًا إِلَى الْبَصْرَةِ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى فَرَضَ الْجِهَادَ وَ عَظَّمَهُ وَ جَعَلَهُ نُصْرَةً لَهُ

(The book) 'Al-Irshad' – From a speech of his^{asws}, and he^{asws} had hastened from Zi-Qaar heading towards Al-Basra. After praising Allah^{azwj} and extolling upon Him^{azwj}, and the Salawaat upon Rasool-Allah^{saww}: 'As for after, surely Allah^{azwj} the Exalted Obligated the Jihad and Magnified it, and Made it to be a help for him^{saww}.

وَ اللَّهُ مَا صَلَحَتْ دُنْيَا قَطُّ وَ لَا دِينٌ إِلَّا بِهِ وَ إِنَّ الشَّيْطَانَ قَدْ جَمَعَ جَزِيئَهُ وَ اسْتَحْلَبَ خِيْلَهُ وَ شَبَّهَ فِي ذَلِكَ وَ خَدَعَ وَ قَدْ بَانَتِ الْأُمُورُ وَ تَمَحَّضَتْ وَ اللَّهُ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا وَ لَا جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصْفًا وَ إِنَّهُمْ لَيَطْلُبُونَ حَقًّا تَرْكُوهُ وَ دَمًا سَفَكُوهُ

By Allah^{azwj}! The world cannot be correct at all, nor can the Religion, except by it, and that the Satan^{la} has gathered his^{la} party and attracted his^{la} cavalry, and created doubts in that

⁹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 92

and deception. And the matters are clear and distinct. By Allah^{azwj}! They have not denied upon me^{asws} a (justifiable) denial, nor have they made fairness to be between me^{asws} and them, and they are seeking a right they had left it and blood they had spilt it.

وَلَيْنَ كُنْتُ شَرِّكُهُمْ فِيهِ إِنَّهُمْ نَصَبْتَهُمْ مِنْهُ وَ لَيْنَ كَانُوا وَلَوْهُ دُونِي فَمَا تَبِعْتَهُ إِلَّا قِبَلَهُمْ وَ إِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ وَ إِنِّي لَعَلَى بَصِيرَتِي مَا التَّبَسَّتْ عَلَيَّ وَ إِنَّهَا لَلْفِتْنَةُ الْبَاغِيَةُ فِيهَا اللَّحْمُ وَ اللَّحْمَةُ قَدْ طَالَتْ هَيْئَتُهَا وَ أَمَكْتُ دِرَّتُهَا

And if I^{asws} was their participant in it, for them there is their share from it, and if they had perpetrated it besides me^{asws}, then its pursuit is only from their direction, and the greatest of their arguments is against their own selves, and I^{asws} am upon my^{asws} insight. I^{asws} have not be deceived and it is the rebel group wherein is the heat and the hot geyser. Its temper is prolonged and I^{asws} am able to turn it around.

يَرْضَعُونَ أُمَّاً فَطَمَتْ وَ يُجَيِّونَ بَيْعَةً تُرْكُ لِيَعُودَ الصَّلَالُ إِلَى نَصَابِهِ مَا أَغْتَدِرُ مِمَّا فَعَلْتُ وَ لَا أَتَبَرَّأُ مِمَّا صَنَعْتُ فَيَا حَبِيبَةَ لِلدَّاعِي وَ مَنْ دَعَا لَوْ قِيلَ لَهُ إِلَى مَنْ دَعَاكَ وَ إِلَى مَنْ أَجَبْتَ وَ مَنْ إِمَامُكَ وَ مَا سُنَّتُهُ إِذَا لَزَّاحَ الْبَاطِلُ عَنْ مَقَامِهِ وَ لَصَمْتَ لِسَانَهُ فَمَا نَطَقَ

They are breast-feeding from a month who has run dry, and they are reviving an allegiance which had been left, in order to return the straying to its spot. I^{asws} am not apologising from what I^{asws} am doing nor am I^{asws} disavowing from what I^{asws} have done. How disappointing it is for the claimant and the ones called, if it is said to him, ‘To whom is your call? And who whom are you answering? And Who is your imam? And what is his Sunnah?’, when the falsehood shrank from its position and its tongue was quiet, it did not speak.

وَ أَنْتُمْ اللَّهُ لَا تُقِرُّنَّ لَهُمْ حَوْضاً أَنَا مَا حُجُّهُ وَ لَا يَصُدُّونَ عَنْهُ وَ لَا يَلْقَوْنَ بَعْدَهُ رِبّاً أَبَداً وَ إِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَ عُذْرِهِ فِيهِمْ إِذْ أَنَا دَاعِيهِمْ فَمُعَذِّرٌ إِلَيْهِمْ

And I^{asws} swear by Allah^{azwj}! I^{asws} shall fill upon such a fountain (of war) for them, I^{asws} will be its drawer, nor will they be (able to) turn away from it nor meeting are saturation after it, ever, and I^{asws} am pleased with the Argument of Allah^{azwj} against them, and His^{azwj} Excuse regarding them, when I^{asws} am calling them and the excuser to them.

فَإِنْ تَابُوا وَ أَقْبَلُوا فَالْتَوْبَةُ مَبْدُولَةٌ وَ الْحَقُّ مَقْبُولٌ وَ لَيْسَ عَلَى اللَّهِ كُفْرَانٌ وَ إِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ فَكَفَى بِهِ شَافِئاً مِنْ بَاطِلٍ وَ نَاصِراً لِمُؤْمِنٍ.

If they were to repent and accept, then the repentance is applied and the truth is acceptable, and there wouldn't be any apostasy upon Allah^{azwj}, and if they refuse, I^{asws} will give them an edge of the sword and suffice with it as a healer from falsehood and a helper for a Momin”¹⁰⁰.

94- قَب، المناقب لابن شهر آشوب بَلَغَ عَائِشَةَ قَتْلُ عُثْمَانَ وَ بَيْعَةُ عَلِيٍّ بِسَرَفٍ فَأَنْصَرَفَتْ إِلَى مَكَّةَ تَنْتَظِرُ الْأَمْرَ فَتَوَجَّهَ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدُ اللَّهِ بْنُ عَامِرٍ بَنِ كَرْبِزٍ فَعَزَمُوا عَلَى قِتَالِ عَلِيٍّ وَ اخْتَارُوا عَبْدَ اللَّهِ بْنَ عُمَرَ لِلْإِمَامَةِ فَقَالَ أَتُلْقُونَنِي بَيْنَ خَالِبٍ عَلِيٍّ وَ أَنْيَابِهِ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘The (news of) killing of Usman reached Ayesha and the allegiance to Ali^{asws} at Sarf. She let to go to Makkah awaiting the matter, while Talha and Al-Zubeyr and Abdullah Bin Amir Bin Kareez determined upon fighting

¹⁰⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 93

against Ali^{asws}, and they chose Abdullah Bin Umar for the imamate. He said, 'Are you throwing me in between the claws of Ali^{asws} and his^{asws} tusks (teeth)?'

ثُمَّ أَذْرَكُهُمْ يَغْلَى بِنُ مُنَبِّهِ قَادِمًا مِنَ الْيَمَنِ وَ أَفْرَضَهُمْ سِتِينَ أَلْفَ دِينَارٍ وَ التَّمَسَّتْ عَائِشَةُ مِنْ أُمِّ سَلَمَةَ الْخُرُوجِ فَأَبَتْ وَ سَأَلَتْ حَفْصَةَ فَأَجَابَتْ ثُمَّ
خَرَجَتْ عَائِشَةُ فِي أَوَّلِ نَفَرٍ فَكَتَبَ الْوَلِيدُ بِنُ عُثْبَةَ

بَنِي هَاشِمٍ زُذُّوا سِلَاحَ ابْنِ أَخِيكُمْ- وَ لَا تَهَيُّوهُ لَا تَحِلُّ مَوَاهِبُهُ-

Then Ya'ala Bin Munabbah came across them, walking from Al-Yemen, and he had loaned them sixty thousand Dinars, and Ayesha sought the going from Umm Salama^{ra}, but she^{ra} refused, and she asked Hafsa, and she answered. Then Ayesha went out among the first persons, and Al-Waleed Bin Utba wrote (a couplet), 'The clan of Hashim have returned the weapons of the son of your sister, and you should not gift it, nor is the gifting permissible'.

وَ أَيْضًا أَنْشَأَ الْوَلِيدُ لَمَّا ظَفَرَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع

أَلَا أَيُّهَا النَّاسُ عِنْدِي الْحَبْرُ- بِأَنَّ الزُّبَيْرَ أَخَاكُمْ عَدَرَ
وَ طَلْحَةَ أَيْضًا خَدَا فِعْلُهُ- وَ يَغْلَى بِنُ مُنَبِّهِ فِيمَنْ نَفَرَ-

And Al-Waleed prosed as well when Ali Amir Al-Momineen^{asws} was victorious, 'Indeed! O you people, with me is the news of Ibn Al-Zubeyr, your treacherous brother, and of Talha as well, this deed of his, and Ya'la Bin Munabbih among the persons'.

فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ ع أَثْبَاتًا مِنْهَا

فَقَدْ تَحَلَّى بِحِمِّ وَ هُنَّ شَوَارِعُ- تُسْقَى أَوْاجِرُهَا بِكَأْسِ الْأَوَّلِ
فَقَدْ إِذَا نَزَلَتْ بِسَاحَةِ أُمَةٍ- أَذِنَتْ بِعَدْلِ بَيْنَهُمْ مُتَنَقِّلِ-

Amir Al-Momineen^{asws} prosed two couplets from it: 'Fitna was released by them and they were its initiators. Their last one drank with the cup of the first one. Fitna, when it befalls in the courtyard of a community, you should allow justice between them to pass through'.

فَقَدِمَتْ عَائِشَةُ إِلَى الْحَوَّابِ وَ هُوَ مَاءٌ تُسَبَّ إِلَى الْحَوَّابِ بِنْتُ كُلَيْبِ بِنِ وَبَرَةَ فَصَاحَتْ كِلَابُهَا فَقَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ زُذُونِي

Ayesha arrived at Al-Hawaab, and it is a river attributed to Al-Hawaab Bint Kuleyb Bin Wabrah. Its dogs barked. She said, 'We are for Allah^{azwj} and are returning to Him^{azwj}', return me!'

وَ ذَكَرَ الْأَعَنَمُ فِي الْفُتُوْحِ وَ الْمَاوَزِدِيِّ فِي أَعْلَامِ التَّبَوَّةِ وَ شَيْرُوَيْهِ فِي الْفِرْدَوْسِ وَ أَبُو يَغْلَى فِي الْمُسْتَنْدِ وَ ابْنُ مَرْذُوقِهِ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ وَ الْمُؤَفَّقُ فِي الْأَرْبَعِينَ وَ شُعْبَةُ وَ الشَّعْبِيُّ وَ سَالِمُ بِنُ أَبِي الْجَعْدِ فِي أَخَادِيثِهِمْ وَ الْبَلَاذِرِيُّ وَ الطَّبْرِيُّ فِي تَارِيخِيهِمَا أَنَّ

And it is mentioned by Al Asam in (the book) 'Al Futooh', and Al Mawardy in (the book) 'Alaam Al Nubuwwah', and Sheyrawiyah in (the book) 'Al Firdows', and Abu Ya'la in (the book) 'Al Musnad', and Ibn Mardawiya in (the book) 'Fazael Amir Al Momineen^{asws}', and Al

Muwaffaq in (the book) 'Al Arbadeen', and Shu'ba and Al-Shabi and Salim Bin Abu Al-Ja'ad in their Ahadeeth, and Al-Balazuri and Al-Tabari in their histories that: -

عَائِشَةُ لَمَّا سَمِعَتْ نُبَاحَ الْكِلَابِ قَالَتْ أَيُّ مَاءٍ هَذَا فَقَالُوا الْحَوَابُّ قَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِنِّي لَهَيْئَةً قَدْ سَمِعْتُ رَسُولَ اللَّهِ وَ عِنْدَهُ نِسَاؤُهُ يَقُولُ لَيْتَ شِعْرِي أَتَيْتُكُمْ تَنْبَحُهَا كِلَابُ الْحَوَابِّ

'When Ayesha heard the barking dogs, she said, 'Which river is this?' They said, 'Al-Hawaab'. She said, 'We are for Allah^{azwj} and are returning to Him^{azwj}! I have heard Rasool-Allah^{saww} saying, and his^{saww} wives were in his^{saww} presence: 'I^{saww} am not aware which one of you the dogs of Al-Hawaab would be barking at'.

وَ فِي رِوَايَةِ الْمَوُزْدِيِّ أُتِيَتْكَ صَاحِبَةُ الْجَمَلِ الْأَذْبَبِ تَخْرُجُ تَنْبَحُهَا كِلَابُ الْحَوَابِّ يُقْتَلُ مِنْ يَمِينِهَا وَ يَسَارِهَا قَتْلَى كَثِيرَةٌ تَنْجُو بَعْدَ مَا كَادَتْ تُقْتَلُ

And in a report of Al-Balazuri: 'Which of you is the owner of the wild camel, going out and the dogs of Al-Hawaab would bark at her. There would be killing on her right and her left, a lot of killing. She would be rescued after almost being killed'.

فَلَمَّا نَزَلَتْ الْحَرْبُ قَصَدَهُمْ عُثْمَانُ بْنُ حُنَيْفٍ وَ حَارِثُهُمْ فَتَدَاعَوْا إِلَى الصُّلْحِ فَكَتَبُوا بَيْنَهُمْ كِتَابًا أَنَّ لِعُثْمَانَ دَارَ الْإِمَارَةِ وَ بَيْتَ الْمَالِ وَ الْمَسْجِدَ إِلَى أَنْ يَصِلَ إِلَيْهِمْ عَلِيٌّ فَقَالَ طَلْحَةُ لِأَصْحَابِهِ فِي السَّرِّ وَ اللَّهُ لَئِنْ قَدِمَ عَلِيٌّ الْبَصْرَةَ لَتُؤَخِّدَنَّ بِأَعْنَاقِنَا

When she encamped at Al-Khareeba, Usman Bin Huneyf aimed for them and battled them. They called to the reconciliation and they wrote an agreement between them, that for Usman (Bin Huneyf) would be the capital house and the public treasury, and the Masjid, until Ali^{asws} arrives to them. Talha said to his companion in the secret, 'By Allah^{azwj}! If Ali^{asws} arrives at Al-Basra, he^{asws} will seize us by our necks'.

فَأَتَوْا عَلَى عُثْمَانَ بَيَاتًا فِي لَيْلَةٍ ظُلُمَاءٍ وَ هُوَ يُصَلِّيُ بِالنَّاسِ الْعِشَاءَ الْآخِرَةَ وَ قَتَلُوا مِنْهُمْ خَمْسِينَ رَجُلًا وَ اسْتَأْصَرُوهُ وَ نَتَفَوْا شَعْرَهُ وَ حَلَقُوا رَأْسَهُ وَ حَبَسُوهُ فَبَلَغَ ذَلِكَ سَهْلَ بْنَ حُنَيْفٍ فَكَتَبَ إِلَيْهِمَا أَعْطِيَ اللَّهُ عَهْدًا لَنْ لَمْ يُحْلُوا سَبِيلَهُ لِأَنْ يُلْعَنَ مِنْ أَقْرَبِ النَّاسِ إِلَيْكُمَا فَأُطْلِقُوهُ

They came upon Usman staying awake, during a dark night while he was praying the last Al-Isha Salat with the people, and they kill fifty men from them, and they captured him and plucked out his hair, and they shaved off his head, and they imprisoned him. That reached Sahl Bin Huneyf and he wrote to them (Talha and Al-Zubeyr), 'Give a pact of Allah^{azwj}. If you do not free his way, I shall reach to you both from the people nearest to you'. They freed him.

ثُمَّ بَعَثَ عَبْدَ اللَّهِ بْنُ الزُّبَيْرِ فِي جَمَاعَةٍ إِلَى بَيْتِ الْمَالِ فَقَتَلَ أَبَا سَالِمَةَ الرُّطَبِيِّ فِي خَمْسِينَ رَجُلًا وَ بَعَثَتْ عَائِشَةُ إِلَى أَحْنَفَ تَدْعُوهُ فَأَتَى وَ اعْتَرَلَ بِالْجُلُحَاءِ مِنَ الْبَصْرَةِ فِي فَرَسَيْنِ وَ هُوَ فِي سِتَّةِ آلَافٍ

Then they sent Abdullah Bin Al-Zubeyr among a group, to the public treasury, and he killed Abu Salimah Al-Zutty among fifty men. And Ayesha sent a message to Akhnaf calling him, but he refused and isolated at Al-Jalha'a from Al-Basra among horsemen, and he was among six thousand.

فَأَمَرَ عَلِيٌّ سَهْلَ بْنَ خُنَيْفٍ عَلَى الْمَدِينَةِ وَ قُثَمَ بْنَ الْعَبَّاسِ عَلَى مَكَّةَ وَ خَرَجَ فِي سِتَّةِ آلَافٍ إِلَى الرَّيْدَةِ وَ مِنْهَا إِلَى ذِي قَارٍ وَ أَرْسَلَ الْحَسَنَ وَ عَمَّاراً إِلَى الْكُوفَةِ وَ كَتَبَ إِلَيْهِمْ

Ali^{asws} made Sahl Bin Huneyf governor upon Al-Medina and Qusam Bin Al-Abbas upon Makkah, and he^{asws} went out among six thousand to Al-Rabza, and from it to Zi-Qaar, and he^{asws} sent Al-Hassan^{asws} and Ammar to Al-Kufa, and he^{asws} wrote to them: -

مِنْ عَبْدِ اللَّهِ وَ وَلِيِّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ جَبْهَةَ الْأَنْصَارِ وَ سَنَامِ الْعَرَبِ ثُمَّ ذَكَرَ فِيهِ قَتْلَ عُثْمَانَ وَ فِعْلَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ ثُمَّ قَالَ إِنَّ دَارَ الْهِجْرَةِ قَدْ قُلِعَتْ بِأَهْلِهَا وَ قُلِعُوا بِهَا وَ جَاشَتْ خَيْشَ الْمَرْجَلِ وَ قَامَتِ الْفِتْنَةُ عَلَى الْقُطْبِ فَأَسْرِعُوا إِلَى أَمِيرِكُمْ وَ بَادِرُوا عَدُوَّكُمْ فَلَمَّا بَلَغَا الْكُوفَةَ

‘From a servant of Allah^{azwj} and His^{azwj} Guardian, Ali^{asws} Amir Al-Momineen, to the people of Al-Kufa, foreheads of the Helpers and the peak of the Arabs’. Then he^{asws} mentioned in it the killing of Usman and the deeds of Talha and Al-Zubeyr and Ayesha. Then he^{asws} said: ‘The house of emigration has been uprooted along with its inhabitants, and they have been uprooted at it, and the cauldron of the army boiled, and the Fitna (discord) was established upon the pivot. So, hasten to your commanders and rush to fight your enemies, when we reach Al-Kufa’.

قَالَ أَبُو مُوسَى الْأَشْعَرِيُّ يَا أَهْلَ الْكُوفَةِ اتَّقُوا اللَّهَ وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا الْآيَةُ فَسَكَنَهُ عَمَّارٌ فَقَالَ أَبُو مُوسَى هَذَا كِتَابُ عَائِشَةَ تَأْمُرُنِي أَنْ تَكُفَّ أَهْلَ الْكُوفَةِ فَلَا تَكُونَنَّ لَنَا وَ لَا عَلَيْنَا لِيَصِلَ إِلَيْهِمْ صَلَاحُهُمْ

Abu Musa Al-Ashari said, ‘O people of Al-Kufa! Fear Allah^{azwj}, **and do not kill your selves; Allah was always Merciful with you all [4:29] And whoever kills a Momin intentionally, [4:93]** – the Verse. Ammar calmed him down. Abu Musa said, ‘This here is a letter of Ayesha instructing me to restrain the people of Al-Kufa. They will be for us nor against us, let their weapons arrive to them’.

فَقَالَ عَمَّارٌ إِنَّ اللَّهَ تَعَالَى أَمَرَهَا بِالْجُلُوسِ فَقَامَتْ وَ أَمَرَنَا بِالْقِيَامِ لِنُدْفِعَ الْفِتْنَةَ فَتَحَلَّسَ

Ammar said, ‘Allah^{azwj} the Exalted has Commanded her with the sitting (at home), but she stood up (for war), and Commanded us with the standing in order to push away the Fitna, but we are sitting’.

فَقَامَ زَيْدُ بْنُ صُوحَانَ وَ مَالِكُ الْأَشْجَرِيِّ أَصْحَابَهُمَا وَ تَهَدَّدُوهُ فَلَمَّا أَصْبَحُوا قَامَ زَيْدُ بْنُ صُوحَانَ وَ قَرَأَ أَلَمْ أَحْسِبَ النَّاسَ أَنْ يُرْثَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْقَهُونَ الْآيَاتِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ سِيرُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ انْفِرُوا إِلَيْهِ أَجْمَعِينَ تَصْبِيحُوا [تُصَيِّبُوا] الْحَقُّ رَاشِدِينَ

Zyd Bin Sowhan and Malik Al-Ashtar stood up among their companions and threatened him. When it was morning, Zayd Bin Sowhan stood up and recited: **Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]** – the Verses. Then he said, ‘O you people! Travel to Amir Al-Momineen^{asws} and rush to him^{asws} altogether, you will attain the truth, being rightly guided!’

ثُمَّ قَالَ عَمَّارٌ هَذَا ابْنُ عَمِّ رَسُولِ اللَّهِ يَسْتَنْفِرُكُمْ فَأَطِيعُوهُ فِي كَلَامِ لَهُ

Then Ammar said, 'This is a son^{asws} of an uncle^{as} of Rasool-Allah^{azwj} mobilising you all, so obey him^{asws} in a speech of his^{asws}.'

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ صَ أَجِيبُوا دَعْوَتَنَا وَاعِينُونَا عَلَى مَا بُلِينَا بِهِ فِي كَلَامِهِ لَهُ فَخَرَجَ قَعْقَاعُ بْنُ عَمْرٍو وَهِنْدُ بْنُ عَمْرٍو وَهَيْثَمُ بْنُ شِهَابٍ وَزَيْدُ بْنُ صُوحَانَ وَالمُسَيَّبُ بْنُ نَجَبَةَ وَزَيْدُ بْنُ قَيْسٍ وَحُجْرُ بْنُ عَدِيٍّ وَابْنُ مَخْدُوجٍ وَالأَشْثَرُ يَوْمَ النَّالِثِ فِي تِسْعَةِ آلَافٍ

And Al-Hassan Bin Ali^{asws} said: 'Answer our call and assist us against what we are afflicted with' – in a speech of his^{asws}. Qa'qa Bin Amro, and Hind Bin Amro, and Haysam Bin Shihab, and Zayd Bin Sowhan, and Al-Musayyab Bin Najaba, and Yazeed Bin Qays, and Hujr Bin Aday, and Ibn Makhdoum, and Al-Ashtar went out on the third day among nine thousand.

فَاسْتَقْبَلَهُمْ عَلِيٌّ عَلَى فَرَسٍ وَ قَالَ مَرْحَبًا بِكُمْ أَهْلَ الْكُوفَةِ وَ فِتْنَةَ الْإِسْلَامِ وَ مَرَكَزَ الدِّينِ فِي كَلَامِهِ لَهُ وَ خَرَجَ إِلَى عَلِيٍّ مِنْ شِيعَتِهِ مِنْ أَهْلِ الْبَصْرَةِ مِنْ رِبْعَةٍ [رَبِيعَةٍ] ثَلَاثَةُ آلَافٍ رَجُلٍ وَ بَعَثَ الْأَخْنَفُ إِلَيْهِ إِنْ شِئْتَ أَتَيْتُكَ فِي مَائَتِي فَارِسٍ فَكُنْتُ مَعَكَ وَ إِنْ شِئْتَ اعْتَزَلْتُ بَيْنِي سَعْدٍ فَكَفَعْتُ عَنْكَ سِتَّةَ آلَافٍ سَيْفٍ فَاخْتَارَ عَ اعْتَزَلَهُ..

Ali^{asws} met them upon a Farsakh (distance) and said: 'Welcome to you all, people of Al-Kufa, a category of Al-Islam, and centre of the Religion' – in a speech of his^{asws}. And there came out to Ali^{asws}, from his^{asws} Shias from the people of Al-Basrah, from Rabie, three thousand men, and Al-Ahnaf sent a message to him^{asws}, 'If you^{asws} like I can come to you^{asws} among two hundred horsemen and be with you^{asws}, and if you^{asws} like, I can isolate Sa'ad between me, so he would refrain from you^{asws} six thousand swords'. He^{asws} chose his isolating".¹⁰¹

الْأَعْتَمَ فِي الْفَتْوحِ أَنَّهُ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ إِلَيْهِمَا أَمَّا بَعْدُ فَإِنِّي لَمْ أُرِدِ النَّاسَ حَتَّى أَرَادُونِي وَ لَمْ أَبَايَعُهُمْ حَتَّى أَكْرَهُونِي وَ أَنْتُمَا مِمَّنْ أَرَادَ بَيْعِي

Al-Asam in (the book) 'Al-Futooh' – 'Amir Al-Momineen^{asws} wrote to both of them (Talha and Al-Zubeyr): 'As for after, I did not want the people until they wanted me^{asws}, and I^{asws} did not take their allegiances until they forced me^{asws}, and you two are from the one who wanted my^{asws} allegiance'.

ثُمَّ قَالَ عَ بَعْدَ كَلَامٍ وَ دَفَعُكُمَا هَذَا الْأَمْرَ قَبْلَ أَنْ تَدْخُلَا فِيهِ كَانَ أَوْسَعَ لَكُمَا مِنْ خُرُوجِكُمَا مِنْهُ بَعْدَ إِفْرَاقِكُمَا.

Then he^{asws} said, after a speech: 'And you pushed this matter away before you had even entered into it. It was capacious for you both than your exit from it after your acknowledgment".¹⁰²

الْبَلَادُورِي لَمَّا بَلَغَ عَلَيْهِمْ قَوْلُهُمَا مَا بَايَعْنَاهُ إِلَّا مُكْرَهَيْنِ تَحْتَ السَّيْفِ قَالَ أَبْعَدَهُمَا اللَّهُ أَقْصَى دَارٍ وَ أَحَرَّ نَارٍ.

Al-Balazuri – 'When their (Talha and Al-Zubeyr) words reached Ali^{asws} that they had only pledged to him^{asws} unwillingly under (the treat) of the sword, he^{asws} said: 'May Allah^{azwj} Distance them both to the furthest house and the hottest Fire".¹⁰³

¹⁰¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 a

¹⁰² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 b

¹⁰³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 c

الْأَعْتَمُ وَ كَتَبَ إِلَى عَائِشَةَ أَمَا بَعْدُ فَإِنَّكَ خَرَجْتَ مِنْ بَيْتِكَ عَاصِيَةً لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ مُحَمَّدٍ تَطْلُبِينَ أَمْرًا كَانَ عَنْكَ مَوْضُوعًا ثُمَّ تَزْعُمِينَ أَنَّكَ تُرِيدِينَ
الإصلاحَ بَيْنَ الْمُسْلِمِينَ فَخَرِّبِي مَا لِلنِّسَاءِ وَ قَوْدِ الْعَسَاكِرِ وَ الإِصْلَاحَ بَيْنَ النَّاسِ

Al-Asam – ‘And he^{asws} wrote to Ayesha: ‘As for after, you have come out from your house being disobedient to Allah^{azwj} Mighty and Majestic and to His^{azwj} Rasool^{saww} Muhammad^{saww} seeking a matter (killing of Usman) that happened away from you, then you are claiming that you are wanting the reconciliation between the Muslims. Inform me^{asws}, what is for the women and guiding the soldiers and the reconciliation between the people?’

وَ طَلَبْتَ كَمَا زَعَمْتَ بِدَمِ عُثْمَانَ وَ عُثْمَانُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَ أَنْتِ امْرَأَةٌ مِنْ بَنِي تَيْمٍ بِنِ مُرَّةَ وَ لَعَمْرِي إِنَّ الَّذِي عَرَضَكَ لِلْبَلَاءِ وَ حَمَلَكَ عَلَى الْعَصِيَّةِ
لَأَعْظَمُ إِلَيْكَ ذَنْبًا مِنْ قَتْلِ عُثْمَانَ وَ مَا غَضِبْتَ حَتَّى أَغْضَبْتَ وَ لَا هَجْتَ حَتَّى هَيَّجْتَ فَاتَّقِي اللَّهَ يَا عَائِشَةُ وَ ارْجِعِي إِلَى مَنْزِلِكَ وَ أَسْبِلي عَلَيْكَ سِتْرَكَ

And you are seeking, just as you are claiming, the blood of Usman, and Usman was a man from the clan of Umayya while you are a woman from the clan of Taym Bin Murrah. And by my^{asws} life! The one who has exposed you to the affliction and carried you upon the great prejudice is a greater sin to you than killing Usman was, and you did not get angry until you were made angry, nor did you rage until you were agitated. Fear Allah^{azwj}, O Ayesha, and return to your house, and put on your veil upon you’.

وَ قَالَتْ عَائِشَةُ قَدْ جَلَّ الْأَمْرُ عَنِي الْحِطَابِ اخْكُمُ كَمَا تُرِيدُ فَلَنْ نَدْخُلَ فِي طَاعَتِكَ

And Ayesha said, ‘The matter is cleared from the address. Decide as you^{asws} want, for we will never enter into your^{asws} obedience’.

فَأَنْشَأَ حَبِيب [حُبَيْبٌ] بَنُ يَسَافٍ الْأَنْصَارِيُّ-

أَبَا حَسَنٍ أُنْفِظْتَ مَنْ كَانَ نَائِمًا-	وَ مَا كَانَ مَنْ يُدْعَى إِلَى الْحَقِّ يَتَّبِعُ
وَ إِنَّ رَجُلًا بَاتِعُوكَ وَ خَالَفُوا-	هَوَاكَ وَ أَجْرُوا فِي الضَّلَالِ وَ ضَيَّعُوا
وَ طَلَحَهُ فِيهَا وَ الرُّبَيْرُ قَرِينُهُ-	وَ لَيْسَ لِمَا لَا يُدْفَعُ اللَّهُ مَدْفَعٌ
وَ ذَكَّرَهُمْ قَتْلَ ابْنِ عَفَّانٍ خُدَعَةٌ-	هُمْ قَتَلُوهُ وَ الْمُخَادِعُ يُخْدَعُ-

Habeeb Bin Yasaaf Al-Ansari prosed (a poem), ‘Abu Hassan^{asws} woke up the one who was sleeping, and it has not happened that the one who called to the truth was followed; and men pledged allegiance to you^{asws} and they opposed over here and they flowed into the straying and got lost; and Talha was in it and Al-Zubeyr being his pair, and it isn’t due to that Allah^{azwj} did not Push away the one pushed away; and their mentioning the killing of the son of Affan is a deception. They killed him and the deceiver deceived”.

وَ سَأَلَ ابْنُ الْكَوَّاءِ وَ قَيْسُ بْنُ عَبَّادٍ أَمِيرَ الْمُؤْمِنِينَ عَنْ قِتَالِ طَلْحَةَ وَ الرُّبَيْرِ فَقَالَ إِنَّهُمَا بَاتِعَانِي بِالْحِجَازِ وَ خَلَعَانِي بِالْعِرَاقِ فَاسْتَخَلَلْتُ قِتَالَهُمَا لِنَكْتَنِيهِمَا
بِئَعِي.

And Ibn Al-Kawa and Qays Bin Abbad asked Amir Al-Momineen^{asws} about fighting against Talha and Al-Zubeyr. He^{asws} said: ‘They both pledged allegiance to me at Al-Hijaz and they

abandoned me at Al-Iraq. Thus, fighting them is permissible due to their having broken my^{asws} allegiance”.¹⁰⁴

تَارِيخِي الطَّبْرِي وَ الْبَلَاذُرِي أَنَّهُ ذَكَرَ بَحِيَّةَ طَلْحَةَ وَ الزُّبَيْرِ إِلَى الْبَصْرَةِ قَبْلَ الْحَسَنِ فَقَالَ يَا سُبْحَانَ اللَّهِ أَمَا كَانَ لِلْقَوْمِ عُقُولٌ أَنْ يَقُولُوا وَ اللَّهُ مَا قَتَلَهُ غَيْرُهُمْ.

The history of Al-Tabair and Al-Balazuri, he mentioned the coming of Talha and Al-Zubeyr to Al-Basra before Al-Hassan (Al-Basry). He said, ‘Oh Glory be to Allah^{azwj}! Is there not any intellect for the people that they should be speaking? By Allah^{azwj}! No one killed him (Usman) apart for you all’.¹⁰⁵

وَ فِي كِتَابِ رَامِشِ افزَايِ أَنَّهَا قَالَتْ لَا طَاقَةَ لِي بِمُحَاجَّةِ عَلِيٍّ فَقَالَ ابْنُ عَبَّاسٍ لَا طَاقَةَ لَكَ بِمُحَاجَّةِ الْمَخْلُوقِ فَكَيْفَ طَاقَتُكَ بِمُحَاجَّةِ الْخَالِقِ.

And in the book of Ramash Afzaie, she (Ayesha) said, ‘There is no strength for me to argue against Ali^{asws}’. Ibn Abbas said, ‘There is no strength for you to argue against the created being, how will you have the strength to argue against the Creator?’¹⁰⁶

95- شي، تفسير العياشي عَنْ جَعْفَرِ بْنِ مَرْوَانَ قَالَ: إِنَّ الزُّبَيْرَ اخْتَرَطَ سَيْفَهُ يَوْمَ فُبُضِ النَّبِيِّ ص وَ قَالَ لَا أَعْمِدُهُ حَتَّى أَتَابِعَ لِعَلِّيٍّ ثُمَّ اخْتَرَطَ سَيْفَهُ فَضَارَبَ عَلِيًّا ع وَ كَانَ مِنْ أَعْيَرِ الْإِيمَانِ فَمَشَى فِي ضَوْءِ نُورِهِ ثُمَّ سَلَبَهُ اللَّهُ إِثْمَهُ.

Tafseer Al Ayyashi, from Ja'far Bin Marwan who said,

‘Al-Zubeyr has unsheathed his sword on the day the Prophet^{saww} passed away and said, ‘I will not sheath it until I get allegiances pledged for Ali^{asws}!’ Then he unsheathed his sword and struck Ali^{asws}, and he was from the ones of temporary Eman. He had walked in the illumination of his^{asws} light, then Allah^{azwj} Confiscated it from him’.¹⁰⁷

96- شي، تفسير العياشي عَنْ سَعِيدِ بْنِ أَبِي الْأَصْبَغِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَسْأَلُ عَنْ مُسْتَقَرٍّ وَ مُسْتَوْدَعٍ قَالَ مُسْتَقَرٌّ فِي الرَّحِمِ وَ مُسْتَوْدَعٌ فِي الصُّلْبِ وَ قَدْ يَكُونُ مُسْتَوْدَعُ الْإِيمَانِ ثُمَّ يُنَزَعُ مِنْهُ وَ لَقَدْ مَشَى الزُّبَيْرُ فِي ضَوْءِ الْإِيمَانِ وَ نُورِهِ حَتَّى فُبُضَ رَسُولُ اللَّهِ ص حَتَّى مَشَى بِالسَّيْفِ وَ هُوَ يَقُولُ لَا نُبَايِعُ إِلَّا عَلِيًّا.

Tafseer Al Ayyashi – From Saeed Bin Abu Al Asbagh who said,

‘I heard Abu Abdullah^{asws} and he^{asws} was asked about the stable (permanent Eman) and the deposited (temporary Eman). He^{asws} said: ‘The stable (permanent Eman) is in the womb, and the deposited (temporary Eman) is in the loins. The deposited Eman happened, then it is snatched from him. And Al-Zubeyr had walked in the illumination of the Eman and its noor (light), until Rasool-Allah^{saww} passed away, to the extent that he walked with the sword and he was saying, ‘We will not pledge allegiance except to Ali^{asws}!’¹⁰⁸

¹⁰⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 d

¹⁰⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 e

¹⁰⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 f

¹⁰⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 95

¹⁰⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 96

97- قب، المناقب لابن شهر آشوب عَمَّارٌ وَ ابْنُ عَبَّاسٍ أَنَّهُ لَمَّا صَعِدَ عَلِيٌّ ع الْمِنْبَرِ قَالَ لَنَا قُومُوا فَتَخَلَّلُوا الصُّفُوفَ وَ نَادُوا هَلْ مِنْ كَارِهِ فَتَصَارَحَ النَّاسُ مِنْ كُلِّ جَانِبٍ اللَّهُمَّ قَدْ رَضِينَا وَ سَلَّمْنَا وَ أَطَعْنَا رَسُولَكَ وَ ابْنَ عَمِّهِ

(The book) ‘Manaqib of Ibn Shehr Ashub – Ammar and Ibn Abbas, ‘When Ali^{asws} ascended the pulpit, he^{asws} said to us: ‘Arise and enter into the rows and call out, ‘Is there anyone who dislikes?’ The people shouted from every side, ‘O Allah^{azwj}! We are pleased, and we submit and we obey Your^{azwj} Rasool^{saww} and son^{asws} of his^{saww} uncle^{as}!’

فَقَالَ يَا عَمَّارُ قُمْ إِلَى بَيْتِ الْمَالِ فَأَعْطِ النَّاسَ ثَلَاثَةَ دِينَارٍ لِكُلِّ إِنْسَانٍ وَ ارْزُقْ لِي ثَلَاثَةَ دِينَارٍ فَمَضَى عَمَّارٌ وَ أَبُو الْهَيْثَمِ مَعَ جَمَاعَةٍ مِنَ الْمُسْلِمِينَ إِلَى بَيْتِ الْمَالِ وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ إِلَى مَسْجِدِ قُبَاءَ يُصَلِّي فِيهِ

He^{asws} said: ‘O Ammar! Stand to the public treasury and give the people three Dinars for each human being, and raise three Dinars for me^{asws} (as well)’. Ammar and Abu Al-Haysam went with a group of the Muslims to the public treasury, and Amir Al-Momineen^{asws} went to the Masjid Quba to pray Salat in it.

فَوَجَدُوا فِيهِ ثَلَاثَ مِائَةِ أَلْفٍ دِينَارٍ وَ وَجَدُوا النَّاسَ مِائَةَ أَلْفٍ فَقَالَ عَمَّارُ جَاءَ وَ اللَّهُ الْحَقُّ مِنْ رَبِّكُمْ وَ اللَّهُ مَا عَلِمَ بِالْمَالِ وَ لَا بِالنَّاسِ وَ إِنَّ هَذِهِ لَأَيَّةٌ وَحَبَّتْ عَلَيْكُمْ بِهَا طَاعَةُ هَذَا الرَّجُلِ فَأَبَى طَلْحَةُ وَ الزُّبَيْرُ وَ عَقِيلٌ أَنْ يَقْبَلُوهَا الْقِصَّةَ.

They found in it three hundred thousand Dinars, and they found the people to be one hundred thousand. Ammar said, ‘By Allah^{azwj}! The truth has come from your Lord^{azwj}. By Allah^{azwj}! He^{asws} neither knew of the wealth nor of the (number of) people, and this is the sign which obligates the obedience of this man upon you all’. But, Talha and Al-Zubeyr and Aqeel refused to accept it – the story”¹⁰⁹

98- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ الزُّبَيْرُ شَهِدَ بَدْرًا قَالَ نَعَمْ وَ لَكِنَّهُ قَرَّ يَوْمَ الْجَمَلِ فَإِنْ كَانَ قَاتِلَ الْمُؤْمِنِينَ فَقَدْ هَلَكَ بِقِتَالِهِ إِيَّاهُمْ وَ إِنْ كَانَ قَاتِلَ كُفَّارًا فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ حِينَ وَلَّاهُمْ دُبُرَهُ.

Tafseer Al Ayyashi – From Zurara,

‘From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, ‘I said, ‘Al-Zubeyr attended (the battle) Badr’. He^{asws} said: ‘Yes, but he fled on the day of the camel. So, if he fought against the Momineen, then he is destroyed due to his having fought them, and if he fought the Kafirs, **so he has incurred Wrath from Allah, [8:16]**, when he turned his back on them”¹¹⁰

99- شي، تفسير العياشي عَنْ إِسْمَاعِيلَ بْنِ السَّرِيِّ عَنْ قَوْلِهِ وَ اتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً قَالَ أُخْبِرْتُ أَنَّهُمْ أَصْحَابُ الْجَمَلِ.

Tafseer Al Ayyashi – From Ismail Bin Al Sary –

¹⁰⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 97

¹¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 98

About His^{azwj} Words: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular; [8:25]**. He said: 'I am informed that they are the companions of the camel'.¹¹¹

100- جاء المجلس للمفيد علي بن خالد المراكبي عن الحسن بن علي الكوفي عن جعفر بن محمد بن مزوان عن إسحاق بن يزيد عن سليمان بن قيس عن أبي الجحاف عن عمارة الدهني عن أبي عثمان مؤدب بني أفضى قال سمعت علي بن أبي طالب ع حين خرج طلحة و الزبير لقتاله يقول عذيري من طلحة و الزبير يايعاني طابعين غير مكرهين ثم نكثا بيعتي من غير حدث ثم تلا هذه الآية و إن نكثوا أيمانهم من بعد عهدهم و طعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا أيمان لهم لعلهم ينتهون.

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Khalif al Maraghy, from Al Hassan Bin Ali Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from Is'haq Bin Yazeed, from Suleyman Bin Qowm, from Abu Al Jahhaf, from Ammar Al Duhny, from Abu Usman Muezzin of the clan of Aqsa who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} saying, when Talha and Al-Zubeyr came out to fight him^{asws}: 'Talha and Al-Zubeyr betrayed me^{asws}. They pledged allegiance willingly without having been forced, then they broke my^{asws} allegiance from without there having been any innovation'. Then he^{asws} recited this Verse: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**'.¹¹²

101- جاء المجلس للمفيد محمد بن داود الحنفي عن عبد الله بن سليمان بن الأشعث عن أحمد بن محمد بن عبد الله [عبدان] عن إبراهيم الحنفي عن سعيد بن داود بن الزبير عن مالك بن أنس عن أبي سهل بن مالك عن أبيه قال: إني لواقفت مع المغيرة بن شعبه عند نهوض علي بن أبي طالب ع من المدينة إلى البصرة إذ أقبل عمارة بن ياسر رضي الله عنه فقال له هل لك في الله عز و حل يا مغيرة فقال و أين هو يا عمارة

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Dawood Al Hatmy, from Abdullah Bin Suleyman Bin Al Ashas, from Ahmad Bin Muhammad Bin Abdullah Abdaan, from Ibrahim Al Khowli, from Saeed Bin Dawood Bin Al Zubeur, from Malik Bin Anas, from Abu Sahl Bin Malik, from his father who said,

'I was standing with Al-Mugheira Bin Shu'ba during the rise of Ali^{asws} Bin Abu Talib^{asws} from Al-Medina to Al-Basra, when Ammar Bin Yasser came. He said to him, 'Is there for you (to fight) for the Sake of Allah^{azwj}, O Mugheira?' He said, 'And where is it (the Sake of Allah^{azwj}), O Ammar?'

قال تدخل في هذه الدعوة فتلحق بمن سبقك و تسود من خلفك فقال له المغيرة أو خير من ذلك يا أبا اليظان قال عمارة و ما هو قال تدخل بيوتنا و نعلق علينا أبوابنا حتى يضيء لنا الأمر فنخرج و نحن مبصرون و لا نكون كقاطع السلسلة فر من الضحل فوقع في الغمر

He said, 'You should enter into this call and joined up with the ones who preceded you, and you shall prevail over the ones behind you'. Al-Mugheira said to him, 'Or better than that, O Abu Yaqzan!' Ammar said, 'And what is it?' He said, 'We should enter into our house and lock the doors upon us until the matter is clear to us, and we become insightful, and we should not become breakers of the chains, so we flee from the shallow (waters) and fall into the deep'.

فقال له عمارة هيئات هيئات أ جهل بعد علم و عسى بعد استبصار و لكن اسمع لقولي فوالله لن تراني إلا في الرعيل الأول

¹¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 99

¹¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 100

Ammar said to him, 'Far be it! Far be it! Are you ignorant after knowledge, and blind after insight? But listen to my words. By Allah^{azwj}! You will not see me except in the first pioneers'.

قَالَ فَطَلَعَ عَلَيْهِمَا أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا أَبَا الْيَقْظَانِ مَا يَقُولُ لَكَ الْأَعْوَرُ فَإِنَّهُ وَاللَّهِ دَائِمًا يَلْبِسُ الْحَقَّ بِالْبَاطِلِ وَ يُؤَمِّرُهُ فِيهِ وَ لَنْ يَتَعَلَّقَ مِنَ الدِّينِ إِلَّا بِمَا يُؤَافِقُ الدُّنْيَا وَيُحْكَمُ يَا مُغَيْرَةُ إِنَّهَا دَعْوَةٌ تَسُوْقُ مَنْ يَدْخُلُ فِيهَا إِلَى الْجَنَّةِ

He (the narrator) said, 'Amir Al-Momineen^{asws} emerged to them. He^{asws} said: 'O Abu Yaqzan! What is the one-eye saying to you, for by Allah^{azwj}, he is constantly clothing the truth with the falsehood and camouflaging in it, and he will have no concern from the Religion except with what is in accordance with the world. Woe be unto you, O Mugheira! Surely, the call will usher the ones who enter into it, to the Paradise'.

فَقَالَ لَهُ الْمُغَيْرَةُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ لَمْ أَكُنْ مَعَكَ فَلَنْ أَكُونَ عَلَيْكَ.

Al-Mugheira said to him, 'You^{asws} speak the truth, O Amir Al-Momineen^{asws}! If I do not happen to be with you^{asws}, I will never happen to be against you^{asws}'.¹¹³

102- كَش، رجال الكشي رَوَى أَنَّ عَائِشَةَ كَتَبَتْ مِنَ الْبَصْرَةِ إِلَى زَيْدِ بْنِ صُوحَانَ إِلَى الْكُوفَةِ مِنْ عَائِشَةَ زَوْجَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى ابْنِهَا زَيْدِ بْنِ صُوحَانَ الْحَالِصِ أَمَّا بَعْدُ إِذَا أَتَاكَ كِتَابِي هَذَا فَاجْلِسْ فِي بَيْتِكَ وَ خَذِلِ النَّاسَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَتَّى يَأْتِيَكَ أَمْرِي

(The book) 'Rijaal' of Al-Kashy – It is reported that Ayesha wrote from Al-Basra to Zayd Bin Sowhan to Al-Kufa, 'From Ayesha, wife of the Prophet^{saww}, to her son Zayd Bin Sowhan the sincere. As for after, When this letter of mine comes to you, then sit in your house and get the people to forsake (abandon) Ali^{asws} Bin Abu Talib^{asws} until my instructions come to you'.

فَلَمَّا قَرَأَ زَيْدٌ كِتَابَهَا قَالَ أُمِرْتُ بِأَمْرٍ وَ أُمِرْنَا بِغَيْرِهِ فَزَكَيْتُ مَا أُمِرْنَا بِهِ وَ أَمَرْنَا أَنْ نَرْكَبَ مَا أُمِرْتُ بِهِ بِهْ أُمِرْتُ أَنْ تَقَرَّ فِي بَيْتِهَا وَ أَمَرْنَا أَنْ نُقَاتِلَ حَتَّى لَا نَكُونَ فِتْنَةً وَ السَّلَامُ.

When Zayd read her letter, he said, 'She has been Commanded with a matter and we have been Commanded with something else. She is doing what we have been Commanded with, and she is instructing that we should do what she has been Commanded with. She has been Commanded with sitting in her house, and we are Commanded to fight until Fitna does not take place. And the greetings'.¹¹⁴

103- كَشَف، كشف الغمة من غزواته صلوات الله عليه وقعة الجمل والمجتمعون لها لما رفضوا علياً ونقضوا بيعته ونكثوا عهده وغدروا به وخرجوا عليه وجمعوا الناس لقتاله مستخفين بعقد بيعته التي لزمهم فرفض حكمها مسعين إلى إثارة فتنة عامة بأهلها

(The book) 'Kashf Al-Ghumma' – From his^{asws} battles, the event (battle of) the camel and the gathering to it. When they rejected Ali^{asws} and broke his^{asws} allegiance, and broke his^{asws} pact and were treacherous with him^{asws}, and came out against him^{asws}, and gathered the people to fight him^{asws}, taking the knot of his^{asws} allegiance lightly, an obligation of its decision which had necessitated them, to prefer general fitna, they had incurred its sins.

¹¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 101

¹¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 102

لَمْ يَرَ إِلَّا مُفَاتَلَتَهُمْ عَلَى مُسَارَعَتِهِمْ إِلَى نَكْثِ بَيْعَتِهِ وَ مُفَاتَلَتَهُمْ عَنِ الْخُرُوجِ عَنْ حُكْمِ اللَّهِ وَ لُزُومِ طَاعَتِهِ

He^{asws} did not see any other (way) except to fight them upon their hastening to breaking his^{asws} allegiance, and fighting them of their exiting from a Judgment of Allah^{azwj} and the obligation of being obedient to him.

وَ كَانَ مِنَ الدَّاحِلِينَ فِي الْبَيْعَةِ أَوَّلًا وَ الْمُتَنَزِّمِينَ لَهَا ثُمَّ مِنَ الْمُحَرِّضِينَ ثَانِيًا عَلَى نَكْثِهَا وَ نَقْضِهَا طَلْحَةُ وَ الزُّبَيْرُ فَأَخْرَجَا عَائِشَةَ وَ جَمْعًا مِنْ اسْتَحَابَ لَهَا وَ خَرَجُوا إِلَى الْبَصْرَةِ وَ نَصَبُوا لِعَلِيٍّ عِ حَبَائِلَ الْعَوَائِلِ وَ أَلْبُوا عَلَيْهِ مُطِيعَهُمْ مِنَ الرِّامِحِ وَ النَّابِلِ مُطْهِرِينَ الْمُطَابَّةَ بِدَمِ عُثْمَانَ مَعَ عَلَيْهِمْ فِي الْبَاطِنِ أَنَّ عَلِيًّا عَ لَيْسَ بِالْأَمِيرِ وَ لَا الْقَاتِلِ

And they, Talha and Al-Zubeyr were from the first ones to enter into the allegiance, and the ones necessitating (others) for it, then from the inciters upon breaking it secondly and repealing it. They brought out Ayesha and a group of the ones who had responded to them, and they went out to Al-Basra and they established to Ali^{asws} the ropes of assassinations, and they rallied their obedient ones against him^{asws}, from the spearmen and the archers, manifesting the demand for the blood of Usman, along with their knowledge in the hidden that Ali^{asws} wasn't with the matter, nor the killer.

وَ مِنَ الْعَجَبِ أَنَّ عَائِشَةَ حَرَضَتْ النَّاسَ عَلَى قَتْلِ عُثْمَانَ بِالْمَدِينَةِ وَ قَالَتْ اقْتُلُوا نَعْتَلًا قَتَلَ اللَّهُ نَعْتَلًا فَلَقَدْ أُبْلِيَ سُنَّةَ رَسُولِ اللَّهِ وَ هَذِهِ ثِيَابُهُ لَمْ تَبَلْ

And from the strangeness is that Ayesha had instigated the people upon killing Usman at Al-Medina, and she had said, 'Kill No'sal! May Allah^{azwj} Kill No'sal, for he has decayed the Sunnah of Rasool-Allah^{azwj} and here is his^{saww} cloth (shirt), not having decayed yet!'

وَ خَرَجَتْ إِلَى مَكَّةَ وَ قُبِلَ عُثْمَانُ وَ عَادَتْ إِلَى بَعْضِ الطَّرِيقِ فَسَمِعَتْ بِقَتْلِهِ وَ أَنَّهُمْ بَايَعُوا عَلِيًّا قَوْمَ أَنْفُهَا وَ عَادَتْ وَ قَالَتْ لِأَطْلَائِي بِدَمِهِ فَقِيلَ لَهَا يَا أُمَّ الْمُؤْمِنِينَ أَنْتِ أَمَرْتِ بِقَتْلِهِ وَ تَقُولِينَ هَذَا قَالَتْ لَمْ يَقْتُلُوهُ حَيْثُ قُتِلْتُ وَ تَرَكُوهُ حَتَّى تَابَ وَ عَادَ كَالسَّبِيكِ مِنَ الْفِضَّةِ وَ قَتَلُوهُ

And she went out to Makkah, and Usman was killed, and she returned to one of the roads and heard of his being killed, and that they had pledged allegiance to Ali^{asws}. Her nose was rubbed, and she returned and said, 'I will seek his blood'. It was said to her, 'O mother of the believers! You had instructed with his killing (before) and you are saying this (now)?' She said, 'They did not kill him when I said so, and they left him until he had repented, and returned to be like the ingot of silver (pure of sins), and (then) they killed him'.

وَ خَرَجَ طَلْحَةُ وَ الزُّبَيْرُ مِنَ الْمَدِينَةِ عَلَى خُفْيَةٍ وَ وَصَلَا إِلَيْهَا بِمَكَّةَ وَ أَخْرَجَاهَا إِلَى الْبَصْرَةِ وَ رَحَلَ عَلِيٌّ عَ مِنَ الْمَدِينَةِ يَطْلُبُهُمْ فَلَمَّا قَرُبَ مِنَ الْبَصْرَةِ كَتَبَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ أَمَّا بَعْدُ فَقَدْ عَلِمْتُمَا أَنِّي لَمْ أُرِدِ النَّاسَ حَتَّى أَرَادُونِي وَ لَمْ أَبَايِعْهُمْ حَتَّى أَكْرَهُونِي وَ أَنْتُمَا بَمَنْ أَرَادُوا بَيْعَتِي وَ بَايَعُوا

And Talha and Al-Zubeyr went out from Al-Medina covertly and connected with her at Makkah, and they brought her out to Al-Basra, and Ali^{asws} departed from Al-Medina seeking them. When he^{asws} was near from Al-Basra, he^{asws} wrote to Talha and Al-Zubeyr: 'As for after, You have both known that I^{asws} did not want the people until they wanted me^{asws}, and I^{asws} did not take their allegiances until they forced me^{asws}, and you two are from the ones who wanted to pledge allegiance to me, and they (people) pledged.

وَلَمْ تُبَايِعَا لِسُلْطَانٍ غَالِبٍ وَ لَا لِعَرَضٍ [عَرَضٍ] خَاضِرٍ فَإِنْ كُنْتُمَا بَايَعْتُمَا طَائِعِينَ فَتَوْبَا إِلَى اللَّهِ عَزَّ وَ جَلَّ عَمَّا أَنْتُمَا عَلَيْهِ وَ إِنْ كُنْتُمَا بَايَعْتُمَا مُكَرَّهَيْنِ فَقَدْ جَعَلْتُمَا السَّبِيلَ عَلَيْكُمَا بِإِظْهَارِكُمَا الطَّاعَةَ وَ إِسْرَارِكُمَا الْمَعْصِيَةَ

And you two did not pledge to an overcoming ruler nor for a current purpose. So, if you two had pledged to be willingly, then repent to Allah^{azwj} Mighty and Majestic from what you are upon, and if you had pledged to be unwillingly, then you have made the way to be against you both by your manifest the obedience and your persistence to the disobedience.

وَ أَنْتَ يَا زُبَيْرُ فَارِسٌ قُرَيْشِي وَ أَنْتَ يَا طَلْحَةُ شَيْخُ الْمُهَاجِرِينَ وَ دَفَعْتُمَا هَذَا الْأَمْرَ قَبْلَ أَنْ تَدْخُلَا فِيهِ كَانَ أَوْسَعَ لَكُمَا مِنْ خُرُوجِكُمَا مِنْهُ بَعْدَ إِفْرَاقِكُمَا بِهِ وَ أَمَّا قَوْلُكُمَا إِنِّي قَتَلْتُ عُثْمَانَ بْنِ عَفَّانَ فَبَيْنِي وَ بَيْنَكُمَا مَنْ تَخَلَّفَ عَنِّي وَ عَنْكُمَا مِنْ أَهْلِ الْمَدِينَةِ ثُمَّ يُلْزَمُ كُلُّ امْرِئٍ بِقَدْرِ مَا اخْتَمَلَ

And you, O Zubeyr, are a horseman of Quraysh, and you Talha, are an elder of the Emigrants, and your pushing away this matter before you entered into it would have been more capacious for you than your exiting from it after having acknowledged with it. And as for your word (alleging) that I^{asws} killed Usman Bin Affan, so between me^{asws} and you two are the ones from the people of Al-Medina who stayed behind from me^{asws} and you, then each person should be reckoned with what he has borne (involved with).

وَ هَؤُلَاءِ بَنُو عُثْمَانَ إِنْ قِيلَ مَظْلُومًا كَمَا تَقُولَانِ أَوْلِيَاؤُهُ وَ أَنْتُمَا رَجُلَانِ مِنَ الْمُهَاجِرِينَ وَ قَدْ بَايَعْتُمَانِي وَ نَعَضْتُمَا بَيْعِي وَ أَخْرَجْتُمَا أُمَّكُمَا مِنْ بَيْتِهَا الَّذِي أَمَرَ اللَّهُ أَنْ تَقَرَّ فِيهِ وَ اللَّهُ حَسِيبُكُمَا وَ السَّلَامُ

And these here are the sons of Usman. If he was killed unjustly just as you two are saying, they are his guardians and you are men from the Emigrants, and you have pledged allegiance to me^{asws} and you broke my^{asws} allegiance, and you brought out your mother (Ayesha) from her house which Allah^{azwj} had Commanded that she dwells in, and Allah^{azwj} will be your Reckoner. And the greetings’.

وَ كَتَبَ إِلَى عَائِشَةَ أَمَّا بَعْدُ فَإِنَّكَ خَرَجْتَ مِنْ بَيْتِكَ عَاصِيَةً لِلَّهِ تَعَالَى وَ لِرَسُولِهِ تَطْلِبِينَ أَمْرًا كَانَ عَنْكَ مَوْضُوعًا ثُمَّ تَزْعُمِينَ أَنَّكَ تُرِيدِينَ الْإِصْلَاحَ بَيْنَ النَّاسِ فَخَبِّرِينِي مَا لِلنِّسَاءِ وَ قَوْدِ الْعَسَاكِرِ وَ زَعَمْتَ أَنَّكَ طَالِبَةٌ بِدَمِ عُثْمَانَ وَ عُثْمَانُ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَ أَنْتَ امْرَأَةٌ مِنْ بَنِي تَيْمٍ بِنِ مُرَّةَ

And he^{asws} wrote to Ayesha: ‘As for after (Praising to Allah^{azwj}), you have come out from your house is disobedience to Allah^{azwj} and to His^{azwj} Rasool^{saww}, seeking a matter (killing of Usman) which happened in a place away from you, then you are claiming that you want the reconciliation between the people. Inform me^{asws}, what is for the women and guiding the soldiers? And you are claiming that you are seeking the blood of Usman, and Usman is a man from the clan of Umayya, and you are a woman from the clan of Taym Bin Murrah.

وَ لَعَمْرِي إِنَّ الَّذِي عَرَضَكَ لِلْبَلَاءِ وَ حَمَلَكَ عَلَى الْمَعْصِيَةِ لِأَعْظَمَ إِلَيْكَ ذَنْبًا مِنْ قَتْلَةِ عُثْمَانَ وَ مَا غَضِبْتَ حَتَّى أَغْضَبْتَ وَ لَا هَجَعْتَ حَتَّى هَيَّجْتَ فَاتَّقِي اللَّهَ يَا عَائِشَةُ وَ ارْجِعِي إِلَى مَنْزِلِكَ وَ أَسْبِلِي عَلَيْكَ سِتْرَكَ وَ السَّلَامُ

And by my^{asws} life! The one who exposed you to the affliction and carried you upon the disobedience is of a greater sins to you than killing of Usman, and you did not get angry until you were made to be angry, nor did you rage until you were instigated. Therefore, fear Allah^{azwj}, O Ayesha, and return to your house, and cover your veil upon you. And the greetings’.

فَجَاءَ الْجَوَابُ إِلَيْهِ يَا ابْنَ أَبِي طَالِبٍ حَلَّ الْأَمْرِ عَنِ الْعِتَابِ وَ لَنْ نَدْخُلَ فِي طَاعَتِكَ أَبَدًا فَأَفْضَى مَا أَنْتَ قَاضٍ وَ السَّلَامُ.

The answer came to him^{asws}, 'O son^{asws} of Abu Talib^{asws}! The matter is clear from the reproach, and we will never enter into your^{asws} obedience, ever, so decide whatever you want to decide. And the greetings".¹¹⁵

104- فر، تفسير فرات بن إبراهيم الحسن بن محمد مَعْنَعْنَا عَنْ أَبِي الطُّفَيْلِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ عَلِمَ الْمُخْفُوظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ ص وَ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الْجَمَلِ وَ أَصْحَابَ النَّهْرَوَانَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ ص وَ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْحِيَاظِ.

Tafseer Furat Bin Ibrahim – Al Hassan Bin Muhammad, transmitting from Abu Al Tufayl who said,

'I heard Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} saying: 'The memorisers (of the Quran) from the companions of Muhammad^{saww}, and Ayesha Bint Abu Bakr know that the companions of the camel and the companions of Al-Naharwan are accursed upon the tongue of the Prophet^{saww}: **nor would they be entering the Paradise until the camel penetrates the eye of the needle; [7:40]"**.¹¹⁶

105- كا، الكافي عليّ عن أبيه عن ابن محبوب عن سلام بن عبد الله و محمد بن الحسن و عليّ بن محمد عن سهل بن زياد و أبو عليّ الأشعري عن محمد بن حسان جميعاً عن محمد بن عليّ عن عليّ بن أسباط عن سلام بن عبد الله الهاشمي قال محمد بن عليّ و قد سمعته عنه عن أبي عبد الله ع قال: بَعَثَ طَلْحَةُ وَ الزُّبَيْرُ رَجُلًا مِنْ عَبْدِ الْقَيْسِ يُقَالُ لَهُ حَدَاشٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَالَا لَهُ إِنَّا نَبْعَثُكَ إِلَى رَجُلٍ طَالَمَا كُنَّا نَعْرِفُهُ وَ أَهْلَ بَيْتِهِ بِالسِّحْرِ وَ الْكِهَانَةِ وَ أَنْتَ أَوْثَقُ مِنْ مُحَضَّرَتِنَا مِنْ أَنْفُسِنَا مِنْ أَنْ تَمْتَنِعَ مِنْ ذَلِكَ مِنْهُ وَ أَنْ تُحَاجَّهُ لَنَا حَتَّى تَفْقَهُ [تَفْقَهُ] عَلَى أَمْرٍ مَعْلُومٍ

(The book) 'Al-Kafi' - Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Mahboub, from Salam Bin Abdullah and Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl bin Ziyad and Abu Ali Al Ashary, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Ali Bin Asbat, from Salam Bin Abdullah Al Hashimy who said, 'Muhammad Bin Ali Said, and he had heard it from him,

'From Abu Abdullah^{asws} having said: 'Talha and Al-Zubeyr sent a man from (the Clan of) Abdul Qays, called Khidash, to Amir Al-Momineen^{asws}, and they both said to him, 'We are sending you to a tall (Amir Al-Momineen^{asws} was as tall as Rasool-Allah^{saww}) man whom we recognise him^{asws} and his^{asws} family with the sorcery and the soothsaying, and you are the most reliable of the ones in our presence from ourselves to refrain from that, and that you should argue (against) him^{asws} from us until you pause upon a known matter.

وَ اعْلَمْ أَنَّهُ أَعْظَمُ النَّاسِ دَعْوَى فَلَا يَكْبِرَنَّكَ ذَلِكَ عَنْهُ وَ مِنَ الْأَبْوَابِ الَّتِي يَخْدَعُ النَّاسَ بِهَا الطَّعَامُ وَ الشَّرَابُ وَ الْعَسَلُ وَ الدُّهْنُ وَ أَنَّ يُخَالِي الرَّجُلَ فَلَا تَأْكُلْ لَهُ طَعَامًا وَ لَا تَشْرَبْ لَهُ شَرَابًا وَ لَا تَمَسَّ لَهُ عَسَلًا وَ لَا دُهْنًا وَ لَا تَخْلُ مَعَهُ وَ اخْذَرْ هَذَا كُلَّهُ مِنْهُ وَ انْطَلِقْ عَلَى بَرَكََةِ اللَّهِ

And know, he^{asws} is the greatest of the people in claims, therefore that should not break you from him^{asws}; and from the doors (ways) with which he^{asws} deceives the people with, are the food and the drinks, and the honey, and the oils, and that he^{asws} isolates with the man. Therefore you should neither eat any food of his^{asws} nor drink any drink of his^{asws}, and do not

¹¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 103

¹¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 104

touch any honey of his^{asws}, nor oil, nor be alone with him^{asws}, and be cautious of all of this from him^{asws}, and go upon the Blessings of Allah^{azwj}.

فَإِذَا رَأَيْتَهُ فَاقْرَأْ آيَةَ السُّخْرَةِ وَتَعَوَّذْ بِاللَّهِ مِنْ كَيْدِهِ وَكَيْدِ الشَّيْطَانِ فَإِذَا جَلَسْتَ إِلَيْهِ فَلَا تُمَكِّنْهُ مِنْ بَصَرِكَ كُلِّهِ وَلَا تَسْتَأْنِسْ بِهِ ثُمَّ قُلْ لَهُ إِنَّ أَخَوَيْكَ فِي الدِّينِ وَابْنِي عَمَّتِكَ يُنَاشِدَانِكَ الْقَطِيعَةَ وَيَقُولَانِ لَكَ أَمَا تَعْلَمُ أَنَّ تَرْكَنَا النَّاسَ لَكَ وَخَالَفَنَا عَشَائِرَنَا فِيكَ مُنْذُ قَبَضَ اللَّهُ عَزَّ وَجَلَّ مُحَمَّدًا ص فَلَمَّا نَلْتِ أَدْنَى مَنَالٍ ضَيَّعْتَ حُرْمَتَنَا وَقَطَعْتَ رَجَاءَنَا

Therefore when you see him^{asws}, so recite *Ayat Al-Sakhra* (7:54) and you should seek Refuge with Allah^{azwj} from his^{asws} plots and the plots of the Satan^{la}. So when you sit with him^{asws}, so do not enable him^{asws} from your vision, all of it, (do not make as eye contact), nor be comfortable with him^{asws}, then say to him^{asws} that your brothers in the Religion and the two sons of your uncle among the relatives are both adjuring you^{asws} of the cutting-off and are both saying to you^{asws}, 'Do you^{asws} not know that we have both left the people for you^{asws} and we opposed our clans regarding you^{asws} since Allah^{azwj} Mighty and Majestic Captured (the soul of) Muhammad^{saww}? When you^{asws} attained the lowest of the achievements you^{asws} wasted our sanctities and cut off our hopes.

ثُمَّ قَدْ رَأَيْتِ أَفْعَالَنَا فِيكَ وَفُذَرْتَنَا عَلَى النَّاسِ عَنكَ وَ سَعَةِ الْبِلَادِ دُونَكَ وَأَنْ مَنْ كَانَ يَصْرِفُكَ عَنَّا وَعَنْ صَلَاتِنَا كَانَ أَقَلَّ لَكَ نَفْعًا وَأَضْعَفَ عَنكَ دُعَاؤَنَا وَ قَدْ وَضَحَ الصُّبْحُ لِيَذِي عَيْنَيْنِ وَ قَدْ بَلَّغْنَا عَنكَ انْتِهَاكَ لَنَا وَ دُعَاءَ عَلَيْنَا فَمَا الَّذِي يَحْمِلُكَ عَلَى ذَلِكَ فَقَدْ كُنَّا نَرَى أَنَّكَ أَشْجَعُ فُرْسَانِ الْعَرَبِ أَ تَتَّخِذُ اللَّعْنَ لَنَا دِينًا وَ تَرَى أَنَّ ذَلِكَ يَكْسِرُنَا عَنكَ

Then you^{asws} have seen our deeds regarding you^{asws}, and our abilities upon the distancing from you^{asws} and capacity of the land (acquiring vast land) without you^{asws}, and that the one who has taken you^{asws} away from us and from our help is less for you^{asws} in benefit and weaker in defending you^{asws} than we are, and the morning has clarified to the two eyes. And there has reached us from you^{asws}, your^{asws} violations to us and your^{asws} supplicating against us. What is that which carried you^{asws} upon that, for we have seen that you^{asws} are the bravest of the horsemen of the Arabs. Are you taking cursing us as a Religion, and are you^{asws} viewing that, that would break us from you^{asws}?

فَلَمَّا أَتَى خِدَاشَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ صَنَعَ مَا أَمَرَهُ فَلَمَّا نَظَرَ إِلَيْهِ عَلِيٌّ ع وَ هُوَ يُنَاجِي نَفْسَهُ ضَجَّكَ وَ قَالَ هَاهُنَا يَا أَبَا عَبْدِ قَيْسٍ وَ أَشَارَ لَهُ إِلَى مَجْلِسٍ قَرِيبٍ مِنْهُ فَقَالَ مَا أَوْسَعَ الْمَكَانَ أُرِيدُ أَنْ أُؤَدِّيَ إِلَيْكَ رَسُولًا قَالَ بَلْ تَطْعَمُ وَ تَشْرَبُ وَ تُحَلِّي ثِيَابَكَ وَ تَذْهَبُ ثُمَّ تُؤَدِّي رَسُولَتَكَ ثُمَّ يَا قَنْبَرُ فَأَنْزِلْهُ قَالَ مَا بِي إِلَى شَيْءٍ بِمَا دَكَّرْتُ حَاجَةً قَالَ فَأَخْلُو بِكَ قَالَ كُلُّ سِرٍّ لِي عَلَانِيَةٌ

When Khidash came over to Amir Al-Momineen^{asws}, he did what the two had instructed him with. When Ali^{asws} looked at him, and he was whispering to himself, he^{asws} laughed and said: 'Over here, O brother (of the Clan of) Abd Qays!', and he^{asws} gestured to him to a seat near to him^{asws}. He said, 'The place is wide enough, I want to deliver a message to you^{asws}'. He^{asws} said: But, eat and drink and loosen your clothes and apply oil, then deliver your message. Stand, O Qanbar, and lodge him!' He said, 'And there is no need with me to anything from what you^{asws} mentioned'. He^{asws} said: 'I^{asws} shall be alone with you'. He said, 'Every secret is public to me'.

قَالَ فَأَنْشُدُكَ اللَّهَ الَّذِي هُوَ أَقْرَبُ إِلَيْكَ مِنْ نَفْسِكَ الْخَائِلِ بَيْنَكَ وَ بَيْنَ قَلْبِكَ الَّذِي يَعْلَمُ حَائِثَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ أَ تَقَدَّمَ لَكَ الزُّبَيْرُ بِمَا عَرَضْتُ عَلَيْكَ قَالَ اللَّهُمَّ نَعَمْ

He^{asws} said: 'I adjure you with Allah^{azwj} Who is closer to you than yourself as a barrier between you and your heart. The One^{azwj} Who Knows the deception of the eyes and what the chests conceal. Did Al-Zubeyr come to you with what you I^{asws} presented to you?' He said, 'O Allah^{azwj}, yes'.

قَالَ لَوْ كُنْتُمْ بَعْدَ مَا سَأَلْتُكُمْ مَا ارْتَدَّ إِلَيْكَ طَرَفُكَ فَأَنْشُدْكَ اللَّهُ هَلْ عَلِمَكَ كَلَاماً تَقُولُهُ إِذَا أَتَيْتَنِي قَالَ اللَّهُمَّ نَعَمْ قَالَ عَلِيُّ ع آيَةُ السُّحْرَةِ قَالَ نَعَمْ

He^{asws} said: 'If you had concealed after my^{asws} asking you, your eyesight would not have returned to you. I^{asws} adjure you with Allah^{azwj}! Did he teach you 'word' you should be saying when you end up to me^{asws}?' He said, 'O Allah^{azwj}, yes'. Ali^{asws} said: 'Ayat Al-Sakhra (7:54)?' He said, 'Yes'.

قَالَ فَأَقْرَأَهَا فَقَرَأَهَا وَ جَعَلَ عَلِيُّ ع يُكْرِزُهَا عَلَيْهِ وَ يُرَدُّهَا وَ يَفْتَحُ عَلَيْهِ إِذَا أَخْطَأَ حَتَّى إِذَا قَرَأَهَا سَبْعِينَ مَرَّةً قَالَ الرَّجُلُ مَا بَرَى أَمِيرُ الْمُؤْمِنِينَ ع أَمْرُهُ بِتَرَدُّدِهَا سَبْعِينَ مَرَّةً

He^{asws} said: 'Recite it'. He recited it and Ali^{asws} went on repeating it, and making him repeating it, and correcting upon him when he erred, until when he had recited it seventy times, the man said, 'What is the reason of Amir Al-Momineen^{asws} instructing him with repeating it seventy times?'

قَالَ لَهُ أَ جِدَّ قَلْبَكَ أَطْمَآنَ قَالَ إِي وَ الَّذِي نَفْسِي بِيَدِهِ قَالَ فَمَا قَالَا لَكَ فَأَخْبَرَهُ

Then he^{asws} said to him: 'Does your heart find the comfort?' He said, 'Yes, by the One^{azwj} in Whose Hand is my soul'. He^{asws} said: 'So what did they both say to you?' He informed him^{asws}.

فَقَالَ قُلْ لِمَا كَفَى بِمَنْطِقِكُمَا حُجَّةً عَلَيْكُمَا وَ لَكِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ * زَعَمْتُمَا أَنَّكُمَا أَخَوَايَ فِي الدِّينِ وَ ابْنَا عَمِّي فِي النَّسَبِ أَمَّا النَّسَبُ فَلَا أَنْكِهَهُ وَ إِنْ كَانَ النَّسَبُ مَقْطُوعاً إِلَّا مَا وَصَلَهُ اللَّهُ بِالْإِسْلَامِ

He^{asws} said to him: 'Say to both of them, 'Both your speeches suffice as a proof against you, but Allah^{azwj} does not Guide the unjust people. You are both claiming that you are my^{asws} brethren in the Religion and sons of my^{asws} uncle regarding the lineage. As for the lineage, so I^{asws} cannot deny it and even though the lineage was cut-off, except what Allah^{azwj} has Linked it with Al-Islam.

وَ أَمَّا قَوْلُكُمَا إِنَّكُمَا أَخَوَايَ فَإِنْ كُنْتُمَا صَادِقَيْنِ فَقَدْ فَارَقْتُمَا كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ عَصَيْتُمَا أَمْرَهُ بِأَفْعَالِكُمَا فِي أَخِيكُمَا فِي الدِّينِ وَ إِلَّا فَقَدْ كَذَبْتُمَا وَ افْتَرَيْتُمَا بِادِّعَائِكُمَا أَنَّكُمَا أَخَوَايَ فِي الدِّينِ

And as for your words that you are my^{asws} brothers in Religion, so if you are truthful, it was the Book of Allah^{azwj} Mighty and Majestic which the two of you separated from and you disobeyed His^{azwj} Command by your deeds regarding your brother^{asws} in the Religion or else so you have both lied and forged by your claims that you are my^{asws} brothers in the Religion.

وَأَمَّا مُفَارِقَتُكُمَا النَّاسَ مِنْذُ قَبَضَ اللَّهُ مُحَمَّدًا فَإِنْ كُنْتُمَا فَارِقْتُمَاهُمْ بِحَقِّ فَقَدْ نَقَضْتُمَا ذَلِكَ الْحَقَّ بِفِرَاقِكُمَا إِنِّي أَخِيرٌ وَإِنْ فَارِقْتُمَاهُمْ بِبَاطِلٍ فَقَدْ وَقَعَ
إِنَّمَا ذَلِكَ الْبَاطِلُ عَلَيْكُمَا مَعَ الْخُدْثِ الَّذِي أَحَدْتُمَا مَعَ أَنَّ صَفَقَتُكُمَا بِمُفَارِقَتِكُمَا النَّاسَ لَمْ يَكُنْ إِلَّا لَطَمِ الدُّنْيَا زَعَمْتُمَا وَ ذَلِكَ قَوْلُكُمَا قَطَعْتَ رَجَاءَنَا
لَا تَعْيَانِ بِحَمْدِ اللَّهِ عَلَيَّ مِنْ دِينِي شَيْئاً

And as for your separating from the people since Allah^{azwj} Captured (the soul of) Muhammad^{saww}, so if your separation was with Truth, so you have both broken that Truth by separating from me^{asws} later one, and if your separation from them was with falsehood, so the sin of that falsehood has occurred upon you both, along with the new events which you two invented, along with that your dealing with your separation from the people did not happen except due to the greed of the world which you both desired, and these are your words, 'You^{asws} cut-off our hopes', not faulting me of anything from my^{asws} Religion, by the Praise of Allah^{azwj}.

وَأَمَّا الَّذِي صَرَفَنِي عَنْ صَلَاتِكُمَا فَالَّذِي صَرَفَكُمَا عَنِ الْحَقِّ وَ حَمَلَكُمَا عَلَى خُلْعِهِ مِنْ رِقَابِكُمَا كَمَا يَخْلَعُ الْخُرُونُ لِحَامَهُ وَ هُوَ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً
فَلَا تَقُولَا هُوَ أَقَلُّ نَفْعاً وَ أَضْعَفُ دَفْعاً فَتَسْتَحِجَّاسِمَ الشُّرْكَ مَعَ النَّفَاقِ

And as for that which turned me^{asws} from maintaining relationships with you two, so it is that which turned you from the Truth and carried you upon loosening from your reins just as the stubborn animal loosens its reins. And He^{azwj} is my^{asws} Lord^{azwj}. I^{asws} do not associate anything with Him^{asws}, therefore do not be saying, 'He^{asws} is of less benefits and weaker in defence', for you would be deserving of the label of *Shirk* (Association with Allah^{azwj}) and along with the (label of) hypocrisy.

وَأَمَّا قَوْلُكُمَا إِنِّي أَشْجَعُ فُرْسَانَ الْعَرَبِ وَ هَرَبُكُمَا مِنْ لَعْنِي وَ دُعَائِي فَإِنَّ لِكُلِّ مَوْقِفٍ عَمَلًا إِذَا اخْتَلَفَتِ الْأَيْسَنَةُ وَ مَا بَحَثَ لُبُّوهُ الْحَيْلِ وَ مَلَأَ سَخِرَاكُمَا
أَجْوَابُكُمَا فَمَنْ يَكْفِينِي اللَّهُ بِكَمَالِ الْقَلْبِ

And as for your words that I^{asws} am the bravest of the horsemen of the Arabs and your fleeing from my^{asws} curse and my^{asws} supplication, so for every stance there is a deed. When the spears clash and the manes of the cavalry horses toss about and your chests fill up with your fears, so that is when Allah^{azwj} Suffices me^{asws} with the perfection of the heart.

وَأَمَّا إِذَا أَبَيْتُمَا بَأَنِّي أَدْعُو اللَّهَ فَلَا تَجْزَعَا مِنْ أَنْ يَدْعُوَ عَلَيْكُمَا رَجُلٌ سَاجِرٌ مِنْ قَوْمِ سَحَرَةٍ زَعَمْتُمَا ثُمَّ قَالَ اللَّهُمَّ أَقْصِ الزُّبَيْرَ شَرَّ قِتْلَةٍ وَ اسْفِكْ دَمَهُ
عَلَى ضَالَةٍ وَ عَرَّفْ طَلْحَةَ الْمَدَلَّةَ وَ ادْخِرْ لُهُمَا فِي الْآخِرَةِ شَرًّا مِنْ ذَلِكَ إِنْ كَانَا ظَلَمَانِي وَ افْتَرَيَا عَلَيَّ وَ كَتَمَا شَهَادَتَهُمَا وَ عَصَيَانِي وَ عَصَيَا رَسُولَكَ فِي
قُلْ آمِينَ قَالَ خِدَاشٌ آمِينَ

And as for when you two disdained me^{asws} from supplicating to Allah^{azwj}, so you should not be panicking if a sorcerer man were to supplicate against you from the people of the sorcery which you two are claiming as. O Allah^{azwj}! Chastise Al-Zubeyr with the most evil of killings and Shed his blood upon straying, and Make Talha to know the disgrace, and Hoard for the two of them in the Hereafter more evil than that, if they have both oppressed me^{asws} and forged upon me^{asws}, and concealed their testimonies, and disobeyed You^{azwj} and disobeyed Your^{azwj} Rasool^{saww} regarding me^{asws}!. Say Ameen!' Khidash said, 'Ameen!'.

ثُمَّ قَالَ خِدَاشٌ لِنَفْسِهِ وَ اللَّهُ مَا رَأَيْتُ لِحَيَّةٍ قَطُّ أَبْرَنَ خَطَأً مِنْكَ حَامِلٍ حُجَّةٍ يَنْقُضُ بَعْضُهَا بَعْضاً لَمْ يَجْعَلِ اللَّهُ لَهَا سَمَآكاً أَنَا أَبْرَأُ إِلَى اللَّهِ مِنْهُمَا

Then Khidash said to himself, 'By Allah^{azwj}! I have not seen a beard (bearded man) at all with clearer censures than you^{asws}, bearing arguments, parts of which break the other parts. Allah^{azwj} has not Made greed to be in it. By Allah^{azwj}, I hereby disavow from both of them'.

ثُمَّ قَالَ عَلِيٌّ ع اِنْجِعْ إِلَيْهِمَا وَاعْلِمُهُمَا مَا قُلْتُ قَالَ لَا وَاللَّهِ حَتَّى تَسْأَلَ اللَّهَ أَنْ يَرْدِّيَ إِلَيْكَ عَاجِلًا وَأَنْ يُوقِعَنِي لِرِضَاهُ فِيكَ فَفَعَلَ فَلَمْ يَلْبَثْ أَنْ انْصَرَفَ وَ قُبِلَ مَعَهُ يَوْمَ الْجَمَلِ رَحِمَهُ اللَّهُ.

Ali^{asws} said: 'Return to them and let them know of what you said'. He said, 'No, by Allah^{azwj}, not until you^{asws} ask Allah^{azwj} that he return me back to you^{asws} quickly and that He^{azwj} should Incline me to His^{azwj} Pleasure regarding you^{asws}. He^{asws} did, and it was not long before he left and was killed with him^{asws} (fighting against his^{asws} enemies) on the Day of the Camel (the battle of Al-Basra). May Allah^{azwj} have Mercy on him''¹¹⁷

106- كا، الكافي عليّ عن أبيه عن بعض أصحابه عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: لما خرج أمير المؤمنين ع يُريد البصرة نزل بالربذة فأتاه رجل من محارب فقال يا أمير المؤمنين إني تحملت في قومي حالة و إني سألت في طوائف منهم الموساة و المعونة فسبقت إليّ ألسنتهم بالكيد فمزمهم يا أمير المؤمنين بمعونتي و حنتهم على مؤاساتي فقال أين هم فقال هؤلاء فريق منهم حيث ترى

(The book) 'Al Kafi' – Ali, from his father, from one of his companions, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far^{asws} having said: 'When Amir Al-Momineen^{asws} went out intending Basra (the battle of the Camel), he^{asws} encamped at Al-Rabza. A man from the fighters came over to him^{asws}, and he said, 'O Amir Al-Momineen^{asws}! I bore the burdens (responsibilities) of my people and I asked among their groups for the sympathy and the assistance but their tongues preceded to me with the temper. Order them, O Amir Al-Momineen^{asws} for assisting me and urge them upon sympathising with me'. He^{asws} said: 'Where are they?' He said, 'There, a group of them is where you^{asws} see'.

قَالَ فَتَسَّرَ رَاحِلَتُهُ فَأَذْنَعَتْ كَأَنَّهَا ظَلِيمٌ فَأَذْلَفَ بَعْضُ أَصْحَابِهِ فِي طَلِبِهَا فَلَأْيًا بِلَايٍ مَا لَحِقَتْ فَأَنْتَهَى إِلَى الْقَوْمِ فَسَلَّمَ عَلَيْهِمْ وَ سَأَلَهُمْ مَا يَمْنَعُهُمْ مِنْ مُوَاساةِ صَاحِبِهِمْ فَشَكَّوْهُ وَ شَكَاهُمْ

He spurred on his riding animal and galloped it as if it was a male ostrich, and some of his^{asws} companions galloped (their animals) in seeking it (his^{asws} ride) in hot pursuit but could not catch up. He^{asws} ended up to the group of people and greeted them and asked them what prevent them from sympathising with their companion. They complained about him, and he complained about them.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَصَلَ امْرُؤٌ عَشِيرَتَهُ فَأَيْتَهُمْ أَوَّلَ يَوْمٍ وَ دَاثَ يَدِي وَ وَصَلَتِ الْعَشِيرَةُ أَخَاهَا إِنْ عَثَرَ بِهِ دَهْرٌ وَ أَذْبَرَتْ عَنْهُ دُنْيَا فَإِنَّ الْمُتَوَاصِلِينَ الْمُتَبَادِلِينَ مَأْجُورُونَ وَ إِنَّ الْمُتَقَاطِعِينَ الْمُتَدَابِرِينَ مُؤْزَرُونَ قَالَ ثُمَّ بَعَثَ رَاحِلَتَهُ وَ قَالَ خَلْ [خل].

Amir Al-Momineen^{asws} said: 'A person should help his clan, for they are closest with the righteousness, and that is in his hands, and the clan should help its brother if the time is hard with him and the world turns away from him. The maintainers of the relationships, the helpers would be Recompensed, and that the cutters-off of relationships, the ones who turn

¹¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 105

around would be burdened (with sins)'. Then he^{asws} went away with his^{asws} riding animal and said: 'Resolved'¹¹⁸.

107- كَا، الكافي العِدَّة عَنْ سَهْلٍ عَنْ ابْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَقْبِيِّ رَفَعَهُ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ آدَمَ لَمْ يَلِدْ عَبْدًا وَ لَا أَمَةً وَ إِنَّ النَّاسَ كُلَّهُمْ أَحْرَارٌ وَ لَكِنَّ اللَّهَ خَوَّلَ بَعْضُكُمْ بَعْضًا فَمَنْ كَانَ لَهُ بَلَاءٌ فَصَبَرَ فِي الْحَتِّ فَلَا يَمُنْ بِهِ عَلَى اللَّهِ جَلَّ وَ عَزَّ

(The book) 'Al Kafi' – A number from our companions, from Sahl Bin Zyad, from Yaquub Bin Yazeed, from Muhammad Bin Ja'far Al-Aqabaiyy with an unbroken chain said:

'Amir Al-Momineen^{asws} gave a sermon, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! Surely, Adam^{as} did not give birth to a slave or a bondmaid, and that all of the people are free, but Allah^{azwj} Made some to be in authority over the others. The one who had an affliction and he bore it patiently in goodness so he should not consider by it as a favour to Allah^{azwj} Majestic and Mighty.

أَلَا وَ قَدْ حَضَرَ شَيْءٌ وَ نَحْنُ مُسَوُّونَ فِيهِ بَيْنَ الْأَسْوَدِ وَ الْأَحْمَرِ فَقَالَ مَرْوَانُ لِبَطْلِحَةَ وَ الزُّبَيْرِ مَا أَرَادَ بِهَذَا غَيْرُكُمْ

Indeed! There are things present and we have equality regarding it between the black and the red'. Marwaan said to Talha and Al-Zubeyr, 'He^{asws} has not intended any by this other than the two of you'.

قَالَ فَأَعْطَى كُلَّ وَاحِدٍ ثَلَاثَةَ دَنَانِيرَ وَ أُعْطِيَ رَجُلًا مِنَ الْأَنْصَارِ ثَلَاثَةَ دَنَانِيرَ وَ جَاءَ بَعْدَهُ غُلَامٌ أَسْوَدُ فَأَعْطَاهُ ثَلَاثَةَ دَنَانِيرَ فَقَالَ الْأَنْصَارِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا غُلَامٌ أَعْتَقْتَهُ بِالْأَمْسِ يُجْعَلُنِي وَ إِنِّي سَوَاءٌ فَقَالَ إِنِّي نَظَرْتُ فِي كِتَابِ اللَّهِ فَلَمْ أَجِدْ لَوْلِدِ إِسْمَاعِيلَ عَلَى وَلَدِ إِسْحَاقَ فَضْلًا.

He (the narrator) said, 'He^{asws} gave each one of them three Dinars, and gave a man from the Helpers three Dinars, and afterwards a black boy came over so he^{asws} gave him three Dinars'. The Helper said, 'O Amir Al-Momineen^{asws}, this is a slave whom I freed yesterday. You^{asws} have made me and him to be equals'. He^{asws} said: 'I^{asws} looked in the Book of Allah^{azwj}, I^{asws} could not find any preference for the sons of Ismail^{as} over the sons of Is'haaq^{as}'.¹¹⁹

108- مد، العمدة بإسناده إِلَى مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْهُ عَنْ أَبِيهِ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: أُرْسِلَنِي عَلِيٌّ إِلَى طَلْحَةَ وَ الزُّبَيْرِ يَوْمَ الْجَمَلِ قَالَ فَقُلْتُ لَهُمَا إِنَّ أَحَاكُمَا يُفَرِّقُكُمَا السَّلَامُ وَ يَقُولُ لَكُمَا هَلْ وَخَدْتُمَا عَلِيَّ حَقًّا فِي حُكْمٍ أَوْ فِي اسْتِنَارٍ فِي فِتْنَةٍ أَوْ فِي كَذَا

(The book) 'Al Amdah', by his chain to (the book) 'Musnad' of Abdullah Bin Ahmad Bin Ahmad Bin Hanbal, from his father, from Wakie, from Sufyan,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} who said: 'It was narrated to me^{asws} by Ibn Abbas who said, 'Ali^{asws} sent a message to Talha and Al-Zubeyr on the day of the camel. He^{asws} said: 'I^{asws} said to them both: 'Your brother conveys the greetings to you both and is saying to you: 'Have you two (ever) found any injustice in a decision of mine^{asws} or in preferring myself^{asws} regarding war booty, or regarding such (anything else)?'

¹¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 106

¹¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 107

قَالَ فَقَالَ الرَّبُّ لَا وَ لَا فِي وَاحِدَةٍ مِنْهُمَا وَ لَكِنْ مَعَ الْخَوْفِ شِدَّةُ الْمَطَامِعِ.

He^{asws} said: 'Al-Zubeyr said, 'No, and not in one of the two, but with the fear, is the intense greed'.¹²⁰ (Non-Shia source)

109- مد، العمدة من الجمع بين الصحاح الستة ليزين العبدري من موطأ مالك بإسناده عن أبي وائل قال: دخل أبو وائل و ابن مسعود على عمارة حين بعثه علي مع الحسن ابنه إلى الكوفة يستنفرهم فقالا له ما رأيك أتييت أمراً أكره عندنا من إسراعك في هذا الأمر منذ أسلمت

(The book) 'Al Amdah' – From the collection between the six correct books – Al Razeyn Al Abdary, from Mowta Malik, by his chain from Abu Wail who said,

'Abu Wail and Ibn Masoud entered to see Ammar when Ali^{asws} had sent him along with his^{asws} son^{asws} Al-Hassan^{asws}, to Al-Kufa to mobilise them. They said to him, 'We do not see you coming to any matter more abhorrent in our presence than your hastening regarding this matter, since you became a Muslim'.

فَقَالَ لَمَّا عَمَّارٌ مَا رَأَيْتُ مِنْكُمْ مُنْذُ أَسْلَمْتُمْ أَمْرًا أَكْرَهَ عِنْدِي مِنْ إِبْطَائِكُمْ عَنْ هَذَا الْأَمْرِ وَ كَسَاهُمَا ابْنُ مَسْعُودٍ خُلَّةً خُلَّةً.

Ammar said to them, 'I have not seen from you since you two became Muslims, any matter more abhorrent in my presence than your delaying from this matter'. And Ibn Masoud clothed them with a garment each".¹²¹

110- نهج، نهج البلاغة و من كلام له ع لَمَّا أُشِيرُ عَلَيْهِ بِأَنْ لَا يَتَّبِعَ طَلْحَةَ وَ الرَّبُّيْرَ وَ لَا يَرْصُدَ [بِضَدِّ] لَهَا الْقِتَالَ وَ اللَّهُ لَا أَكُونُ كَالضَّبْعِ تَنَامَ عَلَى طَوْلِ اللَّدْمِ حَتَّى يَصِلَ إِلَيْهَا طَالِيهَا وَ يَخْتَلِفَهَا رَاصِدُهَا

(The book) 'Nahj (Al Balagah)' –

And from a speech of his^{asws} when it was indicated to him^{asws} that he^{asws} should not pursue Talha and Al-Zubeyr nor should he^{asws} issue (an order for) the fighting to them: 'By Allah^{azwj}! I^{asws} will not become like a hyena sleeping upon the prolonged strikes until its seeker arrives to it and disrupts its watchfulness.

وَ لَكِنْ أَضْرِبُ بِالْمُقْبِلِ إِلَى الْحَقِّ الْمُدْبِرِ عَنْهُ وَ بِالسَّمْعِ الْمُطِيعِ الْعَاصِي الْمُرِيبِ أَبَدًا حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي فَوَ اللَّهُ مَا زِلْتُ مَذْفُوعًا عَنْ حَقِّي مُسْتَأْتَرًا عَلَيَّ مُنْذُ قَبَضَ اللَّهُ نَبِيَّهُ ص حَتَّى يَوْمِ النَّاسِ هَذَا.

But I^{asws} shall strike along with the ones facing the truth against the ones turning around from it, and along with the listener, the obedient one, against the disobedient, the suspicious, forever until my^{asws} day (of death) comes upon me^{asws}. By Allah^{azwj}! I^{asws} have not ceased to be pushed away from my^{asws} rights, (others being) preferred over me^{asws}, since Allah^{azwj} Caused His^{azwj} Prophet^{saww} to pass away, until this day of the people".¹²²

¹²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 108

¹²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 109

¹²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 110

111- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى طَلْحَةَ وَ الزُّبَيْرِ مَعَ عِمْرَانَ بْنِ الْحُصَيْنِ الْخُزَاعِيِّ ذَكَرَهُ أَبُو جَعْفَرٍ الْإِسْكَافِيُّ فِي كِتَابِ الْمَقَامَاتِ أَمَّا بَعْدُ فَقَدْ عَلِمْتُمَا أَنَّي لَمْ أُرِدِ النَّاسَ حَتَّى أَرَادُونِي وَ لَمْ أَبَايَعُهُمْ حَتَّى بَايَعُونِي وَ إِنَّكُمَا يَمُنُّ أَرَادَنِي وَ بَايَعَنِي وَ إِنَّ الْعَامَّةَ لَمْ تُبَايَعَنِي لِسُلْطَانٍ غَاصِبٍ وَ لَا لِحِرْصٍ حَاضِرٍ

(The book) 'Nahj (Al Balagah)' – And from a letter of his^{asws} to Talha and Al-Zubeyr, (sent) with Imran Bin Al Haseyn Al Khuzaie. It is mentioned by Abu Ja'far Al Iskafy in the book 'Al Maqamaat':

'As for after, you have both know and even though you are concealing it, I^{asws} did not want the people until they wanted me^{asws}, and I^{asws} did not take their allegiances until they pledged their allegiances to me^{asws}, and you two are from the ones who wanted me^{asws} and pledged allegiance to me, and the general public did not pledge allegiance to me^{asws} for usurping an authority nor for any present greed.

فَإِنْ كُنْتُمَا بَايَعْتُمَانِي طَائِعَيْنِ فَارْجِعَا وَ تَوْبَا إِلَى اللَّهِ مِنْ قَرِيبٍ وَ إِنْ كُنْتُمَا بَايَعْتُمَانِي كَارِهَيْنِ فَقَدْ جَعَلْتُمَا لِي عَلَيْكُمَا السَّبِيلَ بِإِظْهَارِكُمَا الطَّاعَةَ وَ إِسْرَارِكُمَا الْمَعْصِيَةَ

So, if you two had pledged allegiance to me^{asws} willingly, then return and repent to Allah^{azwj} soon, and if you pledged allegiance to me^{asws} unwillingly, so you have made the way to be for me^{asws} against you both, by your manifest the obedience and your persistence on the disobedience.

وَ لَعَمْرِي مَا كُنْتُمَا بِأَحَقَّ الْمُهَاجِرِينَ بِالتَّيَّةِ وَ الْكِتْمَانِ وَ إِنَّ دَفْعَكُمَا هَذَا الْأَمْرَ قَبْلَ أَنْ تَدْخُلَا فِيهِ كَانَ أَوْسَعَ عَلَيْكُمَا مِنْ خُرُوجِكُمَا مِنْهُ بَعْدَ إِفْرَاقِكُمَا بِهِ

And by my^{asws} life! You two are not more rightful than the Emigrants are with the dissimulation and the concealment, and if you had pushed away this matter before having entered into it, it would have been more capacious upon you than your exiting from it after having acknowledged with it.

وَ قَدْ رَعِمْتُمَا أَنِّي قَتَلْتُ عُثْمَانَ فَبَيَّنِّي وَ بَيَّنَّكُمَا مَنْ تَخَلَّفَ عَنِّي وَ عَنْكُمَا مِنْ أَهْلِ الْمَدِينَةِ ثُمَّ يَلُزِمُ كُلُّ امْرِئٍ بِقَدْرِ مَا اخْتَمَلَ فَارْجِعَا أَيُّهَا الشَّيْخَانِ عَنْ رَأْيِكُمَا فَإِنَّ الْأَنْ أَعْظَمَ أَمْرِكُمَا الْعَارُ مِنْ قَبْلِ أَنْ يَجْتَمِعَ الْعَارُ وَ النَّارُ وَ السَّلَامُ.

And you have claimed that I^{asws} killed Usman, then between me and you two are the ones from the people of Al-Medina who stayed back, from me^{asws} and from you, then each person to be necessitated in accordance to what he has borne (involved with). So, return from your doubts, O you two sheykhs, for now your affair is of great shame, before the sham the Fire are gathered (on the Day of Qiyamah). And the greetings".¹²³

112- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ قَالَ كُلُّ مَنْ صَنَّفَ مِنْ أَهْلِ السَّيْرِ وَ الْأَخْبَارِ إِنَّ عَائِشَةَ كَانَتْ مِنْ أَشَدِّ النَّاسِ عَلَى عُثْمَانَ حَتَّى إِنَّهَا أَخْرَجَتْ تَوْبًا مِنْ ثِيَابِ رَسُولِ اللَّهِ ص فَتَصَبَّهَتْ فِي مَنْزِلِهَا وَ كَانَتْ تَقُولُ لِلدَّاخِلِينَ إِلَيْهَا هَذَا تَوْبُ رَسُولِ اللَّهِ ص لَمْ يَبْلُغْ عُثْمَانَ قَدْ أَبْلَى سُنَّتَهُ

I (Majlisi) am saying, 'And Ibn Abi Al Hadeed has said in the commentary of Nahj (Al-Balagah), 'Everyone from the types of the people of Seerah and the Ahadeeth has said that Ayesha was from the severest of the people against Usman to the extent that she brought

¹²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 111

out a cloth (shirt) of Rasool-Allah^{saww} and installed it in her house, and she was saying to the ones entering it to see her, 'This is a cloth of Rasool-Allah^{azwj} not having decayed yet, and Usman has already decayed his^{saww} Sunnah'.

وَقَالُوا أَوَّلُ مَنْ سَمِيَ عُثْمَانُ نَعْتَلًا عَائِشَةُ وَ النعل الكثير شعر اللحية و الجسد وَ كَانَتْ تَقُولُ افْتُلُوا نَعْتَلًا قَتَلَ اللَّهُ نَعْتَلًا

And they said, 'The first one to name Usman as 'No'sal' was Ayesha. And Al No'sa is one of a lot of hair of the beard and the body, and she used to say, 'Kill No'sal! May Allah^{azwj} Kill No'sal'.

وَرَوَى الْمَدَائِنِيُّ فِي كِتَابِ الْجَمَلِ قَالَ لَمَّا قُتِلَ عُثْمَانُ كَانَتْ عَائِشَةُ بِمَكَّةَ وَ بَلَغَ قَتْلُهُ إِلَيْهَا وَ هِيَ بِشَرَفٍ فَلَمْ تَشْكُ فِي أَنَّ طَلْحَةَ صَاحِبُ الْأَمْرِ وَ قَالَتْ بَعْدًا لِنَعْتَلٍ وَ سُحْقًا لَهُ ذَا الْإِصْبَعِ إِلَيْهِ أَبَا شَيْبَلٍ إِلَيْهِ يَا ابْنَ عَمِّ لَكَائِي أَنْظُرْ إِلَى إِصْبَعِهِ وَ هُوَ يُبَايِعُ لَهُ حَتُّوهُ لَا بَلَّ وَ دَعَدَعُوهُمَا-

And it is reported by Al-Madainy in the book 'Al-Jamal'. He said, 'When Usman was killed, Ayesha was at Makkah, and (news of) his killing reached her, and she was with nobles, and she was in no doubt that Talha was the master of the command (caliph), and she said, 'Remoteness be for No'sal (Usman) and destruction. Where is that finger, O Abu Shibl, O cousin? It is as if I am looking at his fingers and he is being pledged to, and urging it'.

قَالَ وَ قَدْ كَانَ طَلْحَةُ حِينَ قُتِلَ عُثْمَانُ أَخَذَ مَفَاتِيحَ بَيْتِ الْمَالِ وَ أَخَذَ نَجَائِبَ كَانَتْ لِعُثْمَانَ فِي دَارِهِ ثُمَّ فَسَدَ أَمْرُهُ فَدَفَعَهَا إِلَى عَلِيٍّ ع

He said, 'And Talha, when Usman was killed, had taken the keys of the public treasury, and he had seized the captains of Usman who were in his house, and handed these to Ali^{asws}.

وَقَالَ أَبُو مُخَنَّفٍ فِي كِتَابِهِ إِنَّ عَائِشَةَ لَمَّا بَلَغَهَا قَتْلُ عُثْمَانَ وَ هِيَ بِمَكَّةَ أَقْبَلَتْ مُسْرِعَةً وَ هِيَ تَقُولُ إِلَيْهِ ذَا الْإِصْبَعِ لِلَّهِ أَبُوكَ أَمَا إِنَّهُمْ وَحَدُّوا طَلْحَةَ وَ الرُّبَيْرَ لَهَا كُفُومًا فَلَمَّا انْتَهَتْ إِلَى شَرَفٍ اسْتَقْبَلَهَا عُبَيْدُ بْنُ أَبِي سَلَمَةَ فَقَالَتْ لَهُ مَا عِنْدَكَ قَالَ قُتِلَ عُثْمَانُ

And Abu Mikhnaf said in his book, 'Ayesha, when (news of) the killing of Usman reached her, and she was at Makkah, she returned quickly and she was saying, 'Oh the one with the fingers for Allah^{azwj}, is your father'. But, they had found Talha and Al-Zubeyr as matches for her. Then she ended up to the nobles, Ubeydullah Bin Abu Salama welcomed her. She said to him, 'What (news) is with you?' He said Usman is killed'.

قَالَتْ ثُمَّ مَاذَا قَالَ ثُمَّ جَارَتْ بِهِمُ الْأُمُورُ إِلَى خَيْرٍ بَحَارٍ بَايَعُوا عَلِيًّا فَقَالَتْ لَوَدِدْتُ أَنَّ السَّمَاءَ انْطَبَقَتْ عَلَى الْأَرْضِ إِنَّ تَمَّ هَذَا أَنْظُرْ مَا تَقُولُ قَالَ هُوَ مَا قُلْتُ لَكَ يَا أُمَّ الْمُؤْمِنِينَ فَوَلَّوْكَ

She said, 'Then what?' He said, 'Then the matters flowed with them to goodly flow. They pledged allegiance to Ali^{asws}. She said, 'I would love it if the sky were to fall upon the earth if this is done. Look at what you are saying!' He said, 'It is what I said to you, O mother of the believers'. She squealed (lamented).

فَقَالَ لَهَا مَا شَأْنُكَ يَا أُمَّ الْمُؤْمِنِينَ وَ اللَّهُ مَا أَعْرِفُ بَيْنَ لَابِتَيْهَا أَحَدًا أَوْلَى بِهَا مِنْهُ وَ لَا أَحَقُّ وَ لَا أَرَى لَهُ نَظِيرًا فِي جَمِيعِ خَالَاتِهِ فَلَمَّا دَا تَكْرِهِينَ وَ لَا يَتَهُ قَالَ فَمَا رَدَّتْ جَوَابًا

He said to her, 'What is your concern, O mother of the believers? By Allah! I do not know between the two sides anyone who is foremost with it than him^{asws}, nor more rightful, nor do I see any match for him^{asws} in the entirety of his situations, then what is that you are disliking of his^{asws} governance?' She did not respond any answer'.

و في رواية قيس بن أبي حازم ثم ردت ركائبها إلى مكة فرأيتها في مسيرها تخاطب نفسها قتلوا ابن عفان مظلوما فقلت لها يا أم المؤمنين أ لم أسمعك آنفا تقولين أبعد الله و قد رأيتك قبل أشد الناس عليه و أقبحهم فيه قولا

And in a report of Qays Bin Abu Hazim, 'Then she returned her rides to Makkah. I saw her in her journey addressing herself, 'The son of Affan has been killed unjustly!' I said to her, 'O mother of the believers! Did I not hear you just now saying, 'May Allah^{azwj} Distance him', and I have seen you before to be the severest of the people against him, and saying ugly words regarding him?'

فقلت لقد كان ذلك و لكنني نظرت في أمره فرأيتهم استتابوه حتى إذا تركوه كالفضة البيضاء أتوه صائما محرما في شهر حرام فقتلوه

She said, 'That has happened, but I looked into his affairs and they saw him to have repented until when then had left him like the white silver (pure of sins), they came to him when he was Fasting, in Ihraam in a sacred month, and they killed him'.

قال و كتب طلحة و الزبير إلى عائشة و هي بمكة كتابا أن خذلي الناس عن بيعة علي و أظهري الطلب بدم عثمان و حملا الكتاب مع ابن أختها عبد الله بن الزبير فلما قرأت الكتاب كاشفت و أظهرت الطلب بدم عثمان

He (the narrator) said, 'And Talha and Al-Zubeyr wrote a letter to Ayesha, and she was at Makkah, 'Get the people to forsake from the allegiance of Ali^{asws} and manifest seeking the blood of Usman', and they sent the letter with a son of her sister Abdullah Bin Al-Zubeyr. When she read the letter, she exhibited seeking the blood of Usman'.

قال و لما عزم عائشة على الخروج إلى البصرة طلبوا لها بعيرا أيدا يحمل هودجها فجاءهم يعلى بن أمية [منية] ببعير يسمى عسكرا و كان عظيم الخلق شديدا فلما رآته أعجبها و أنشأ الجمال يحدثها بقوته و شدته و يقول في أثناء كلامه عسكر

He (the narrator) said, 'And when Ayesha determined upon the going out to Al-Basra, they sought a camel for her able to carry her carriage. Ya'la Bin Amiya came to them with a camel named as 'Askara', and it was of a large body, strong. When she saw it she was astonished, and the cameleer prosed poems narrating its strength and its largeness, and he said in his praising speech, 'Askar'.

فلما سمعت هذه اللفظة استرجعت و قالت ردوه لا حاجة لي فيه و ذكرت حيث سئلت أن رسول الله ص ذكر لها هذا الاسم و نهاها عن ركوبه و أمرت أن يطلب لها غيره فلم يوجد لها ما يشبهه فغير لها بجلال غير جلاله و قيل لها قد أصبنا لك أعظم منه خلقا و أشد منه قوة و أتيت به فرضيت:

When she heard this word, she said, 'We are for Allah^{azwj} and are returning to Him^{azwj}', and she said, 'Return it, there is no need for me regarding it', and she remembered when she has asked Rasool-Allah^{saww}, he^{saww} had mentioned this name to her and had forbidden her from riding it, and she instructed that another one be searched for her. But they could not find it for her what would resemble it. They changed the appearance of the camel with

another appearance and said to her, 'We have found for you larger than it in physique and stronger than it in strength', and it was brought, and she was pleased'.

قال أبو مخنف: و أرسلت إلى حفصة تسألها الخروج و المسير معها فبلغ ذلك عبد الله بن عمر فأتى أخته فعزم عليها فأقامت و حطت الرجال بعد ما همت

Abu Mikhnaf said, 'And she sent a message to Hafsa asking her for the going out and the travelling with her. That reached Abdullah Bin Umar and he came to his sister and was determined upon her, and she stayed, and unloaded the riding camel after it had been prepared.

و كتب الأشتر من المدينة إلى عائشة و هي بمكة أما بعد فإنك طعينة رسول الله ص و قد أمرك أن تقري في بيتك فإن فعلت فهو خير لك و إن أبيت إلا أن تأخذي منسأتك و تلقي جلبابك و تبدي للناس شعيراتك قاتلتك حتى أردك إلى بيتك و الموضع الذي يرضاه لك ربك

And (Malik e) Al-Ashtar wrote to Ayesha from Al-Medina, and she was at Makkah, 'As for after, you are a wife of Rasool-Allah^{saww} and you have been Commanded that you dwell in your house. If you were to do so, it would be better for you, and if you refuse except that you will take off your scarf, and throw away your outer robe, and manifest your hair to the people, I will fight you until I return you to your house, and (to) the place which your Lord^{azwj} is Pleased to be for you'.

فكتبت إليه في الجواب أما بعد فإنك أول العرب شب الفتنة و دعا إلى الفرقة و خالف الأئمة و سعى في قتل الخليفة و قد علمت أنك لن تعجز الله حتى يصيبك منه بنقمة ينتصر بها منك للخليفة المظلوم و قد جاءني كتابك و فهمت ما فيه و سنكفيك و كل من أصبح مماثلاً لك في غيبك و ضلالك إن شاء الله:

She wrote to him in answer, 'As for after, you are the first Arab to start the Fitna and call to the sectarianism, and oppose the leaders, and strive in the killing of the caliph, and you have known that you will never (be able to) frustrate Allah^{azwj} until He^{azwj} Afflicts you from Him^{azwj} with a scourge, there can be helped from you for the oppressed caliph. And your letter has come to me, and I have understood what is in it, we shall suffice you and everyone who becomes an example for you in your error and straying, if Allah^{azwj} so Desires''.

قال أبو مخنف: لما انتهت عائشة في مسيرها إلى الحوآب و هو ماء لبني عامر بن صعصعة نبحتها الكلاب حتى نفرت صعبا إبلها فقال قائل من أصحابها أ لا ترون ما أكثر كلاب الحوآب و ما أشد نباها

Abu Mikhnaf said, 'When Ayesha in her journey ended up to Al-Hawaab, and it is a river of the clan of Aamir Bin Sa'sah, the dogs barked at her until her difficult camel fled. A speaker from her companions said, 'Are you not seeing how many are the dogs of Al-Hawaab, and how intense is their barking?'

فأمسكت زمام بعيرها و قالت و إنما لكلاب الحوآب ردوني ردوني فأني سمعت رسول الله يقول و ذكرت الخبر

She withheld the reins of her camel and she said, 'And these are the dogs of Al-Hawaab? Return me! Return me, for I have heard Rasool-Allah^{saww} saying' – and she mentioned the Hadeeth.

فقال لها قاتل مهلا يرحمك الله فقد جزنا ماء الحوآب فقالت فهل من شاهد فلفقوا لها خمسين أعرابيا جعلوا لهم جعلاً فحلفوا لها أن هذا ليس بماء الحوآب فسارت لوجهها

A speaker said to her, 'Shh, no, may Allah^{azwj} have Mercy on you! We have already crossed over the river of Al-Hawaab'. She said, 'Is there anyone to testify?' They fabricated for her, fifty Bedouins, making something to be for them, and they swore that this isn't the river of Al-Hawaab. She travelled on to her direction.

و لما انتهوا إلى حفر أبي موسى قريبا من البصرة أرسل عثمان بن حنيف و هو يومئذ عامل علي ع على البصرة إلى القوم أبا الأسود الدؤلي يعلم له علمهم فجاء حتى دخل على عائشة فسألها عن مسيرها فقالت أطلب بدم عثمان

And when they ended to a pit of Abu Musa near from Al-Basra, Usman Bin Huneyf sent a message to the people, and on that day he was an office bearer of Ali^{asws} upon Al-Basra, sending Abu Al-Aswad Al-Daoul to know their information. He came until he entered to see Ayesha, and he asked her about her journey. She said, 'I seek the blood of Usman'.

قال إنه ليس بالبصرة من قتلة عثمان أحد قالت صدقت و لكنهم مع علي بن أبي طالب بالمدينة و جئت أستنهض أهل البصرة لقتاله أ غضب لكم من سوط عثمان و لا غضب لعثمان من سيوفكم

He said, 'Surely there isn't anyone in Al-Basra who had killed Usman'. She said, 'You speak the truth, but they were with Ali^{asws} Bin Abu Talib^{asws} at Al-Medina, and I have come revive the people of Al-Basra to fight against him^{asws}. Did we not angered for you all from the whip of Usman, and we should not get angered for Usman from your swords?'

فقال لها ما أنت من السوط و السيف إنما أنت حبيس رسول الله أمرك أن تقرري في بيتك و تتلي كتاب ربك ليس على النساء قتال و لا هن الطلب بالدماء و إن عليا لأولى بعثمان منك و أمس رحما فإنهما ابنا عبد مناف

He said to her, 'You are not from the whip and the sword, but rather you are a wife of Rasool-Allah^{saww}. He^{saww} had ordered you to dwell in your house and recite the Book of your Lord^{azwj}. Fighting isn't upon the women nor is it for them to seek the bloods, and Ali^{asws} is foremost with Usman than you are and of closer relationship, for they are both sons of Abd Manaf'.

فقلت لست بمنصرف حتى أمضي لما قدمت له أ فتظن يا أبا الأسود أن أحدا يقدم على قتالي فقال أما و الله لتقاتلن قتالا أهونه الشديد

She said, 'I will not be leaving until I accomplish what I have proceeded for. Are you thinking, O Abu Al-Aswad, that anyone would come forward to fight against me?' He said, 'But, by Allah^{azwj}! Fighting against you, the least is the severe'.

ثم قام فأتى الزبير فقال يا أبا عبد الله عهد الناس بك و أنت يوم بويح أبو بكر آخذ بقائم سيفك تقول لا أحد أولى بهذا الأمر من ابن أبي طالب و أين هذا المقام من ذاك

Then he stood up and came to Al-Zubeyr and said, 'O Abu Abdullah! There is a pact of the people with you, and you, on the day Abu Bakr was pledged allegiance to, had grabbed the

hilt of the sword saying, 'There is no one foremost with the command and the son^{asws} of Abu Talib^{asws}, and where is this stance from that?'

فذكر له دم عثمان قال أنت و صاحبك وليتماه فيما بلغناه قال فانطلق إلى طلحة فاسمع ما يقول فذهب إلى طلحة فوجده مضرا على الحرب و الفتنة فرجع إلى عثمان بن حنيف فقال إنما الحرب فتأهب لها

He mentioned to him the blood of Usman. He said, 'You and your companion (Talha) had perpetrated it'. He said, 'Then go to Talha and listen to what he is saying'. He went to Talha and found him insisting upon the war and the Fitna so he returned to Usman Bin Huneyf and said, 'It is the war, so prepare for it'.

قال و لما نزل علي ع البصرة كتبت عائشة إلى زيد بن صوحان العبد من عائشة بنت أبي بكر الصديق زوج النبي إلى ابنها الخالص زيد بن صوحان أما بعد فأقم في بيتك و خذل عن علي و ليبلغني عنك ما أحب فإنك أوثق أهلي عندي و السلام

He (the narrator) said, 'And when Ali^{asws} encamped at Al-Basra, Ayesha wrote to Zayd Bin Sowhan Al-Abdy, 'From Ayesha Bint Abu Bakr the truthful, wife of the Prophet^{saww}, to her son, the sincere, Zayd Bin Sowhan. As for after, 'Stay in your house and forsake Ali^{asws} and let it reach me from you what I would love, for you are the most trustworthy of my family in my presence. And the greetings'.

فكتب إليها من زيد بن صوحان إلى عائشة بنت أبي بكر أما بعد فإن الله أمرك بأمر و أمرنا بأمر أمرك أن تقر في بيتك و أمرنا أن نجاهد و قد أتاني كتابك فأمرتني أن أصنع خلاف ما أمرني الله فأكون قد صنعت ما أمرك الله به و صنعت ما أمرني الله به فأمرك عندي غير مطاع و كتابك غير مجاب و السلام.

He wrote to her, 'From Zayd Bin Sowhan to Ayesha Bint Abu Bakr. As for after, surely Allah^{azwj} has Commanded you with a Command and has Commanded us with a Command. He^{azwj} Commanded you to dwell in your house, and Commanded us that we fight. And your letter has come to me instructing me to do opposite to what Allah^{azwj} has Commanded me, that I should happen to be doing what Allah^{azwj} has Commanded you with it. Therefore, your instructions in my presence are not to be obeyed, and your letter is not to be answered to. And the greetings".¹²⁴

113- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ عَنْ نُوحِ بْنِ دَرَّاجٍ عَنْ إِسْحَاقَ قَالَ: دَعَا عُثْمَانُ بْنُ حُنَيْفٍ عِمْرَانَ بْنَ الْحُصَيْنِ الْخُزَاعِيَّ وَ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ بَعَثَ مَعَهُ أَبَا الْأَسْوَدِ الدَّؤَلِيَّ إِلَى طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ فَقَالَ انْطَلِقَا فَاغْلَمَا مَا أَقْدَمَ عَلَيْنَا هَؤُلَاءِ الْقَوْمَ وَ مَا يُرِيدُونَ

(The book) 'Al Kafiya Fi Ibtal Tawbah Al Khatiya' – From Nuh Bin Darraj, from Is'haq who said,

'Usman Bin Huneyr called Imran Bin Al-Huseyn Al-Khuzae, and he was from the companions of Rasool-Allah^{saww} and sent him, and sent Abu Al-Aswad Al-Dowly with him, to Talha and Al-Zubeyr and Ayesha. He said, 'Go and find out what this group has come to us for and what are they intending'.

¹²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 112

قَالَ أَبُو الْأَسْوَدِ فَدَخَلْنَا عَلَى عَائِشَةَ فَقَالَ لَهَا عِمْرَانُ بْنُ الْحُصَيْنِ يَا أُمُّ الْمُؤْمِنِينَ مَا أَقْدَمَكَ بَلَدَنَا وَ لَمْ تَرْكَبِي بَيْتَ رَسُولِ اللَّهِ الَّذِي فَارَقَكَ فِيهِ وَ قَدْ أَمَرَكَ أَنْ تَقْرِي فِي بَيْتِكَ وَ قَدْ عَلِمْتَ أَنَّكَ إِنَّمَا أَصَبْتَ الْفَضِيلَةَ وَ الْكَرَامَةَ وَ الشَّرَفَ وَ سُمِّيتِ أُمُّ الْمُؤْمِنِينَ وَ ضُرِبَ عَلَيْكَ الْحِجَابُ بَيْنِي هَاشِمٍ

Abu Al-Aswad said, 'We entered to see Ayesha. Imran Bin Al-Husayn said to her, 'O mother of the believers! What made you arrive to our city, and why did you leave the house of Rasool-Allah^{saww} in which he^{saww} had separated from you, and he^{saww} had ordered you to dwell in your house, and you have known that rather you have attained the merit, and the honour, and the nobility, and have been named as 'mother of the believers', the veil has been struck upon you with the clan of Hashim.

فَهُمْ أَعْظَمُ النَّاسِ عَلَيْكَ مَنَّةً وَ أَحْسَنُهُمْ عِنْدَكَ يَدًا وَ لَسْتُ مِنْ اخْتِلَافِ النَّاسِ فِي شَيْءٍ لَوْ لَا لَكَ مِنَ الْأَمْرِ شَيْءٌ وَ عَلَيَّ أَوَّلُ بَدَمِ عُثْمَانَ فَاتَّقِي اللَّهَ وَ اخْفِظِي قَرَابَتَهُ وَ سَابِقَتَهُ

Thus, they are the greatest of the people with the conferment upon you, and excellent of hand (generosity) with you, and there is nothing in the differing of the people. If there was something for you from the matter then Ali^{asws} is foremost with the blood of Usman. Fear Allah^{azwj} and preserve his^{asws} relationship and his^{asws} precedence.

فَقَدْ عَلِمْتَ أَنَّ النَّاسَ بَايَعُوا أَبَاكَ فَمَا أَظْهَرَ عَلَيْهِ خِلَافًا وَ بَايَعَ أَبُوكَ عُمَرَ وَ جَعَلَ الْأَمْرَ لَهُ دُونَهُ فَصَبَرَ وَ سَلَّمَ وَ لَمْ يَزَلْ يَهْمًا بَرًّا

And you have known that the people had pledged allegiance to your father, and he^{asws} did not manifest the opposition against him, and Umar pledged allegiance to your father and made the command to be for him beside him (Ali^{asws}). He^{asws} was patient and submitted, and did not cease to be righteous with them both.

ثُمَّ كَانَ مِنْ أَمْرِكَ وَ أَمْرِ النَّاسِ وَ عُثْمَانَ مَا قَدْ عَلِمْتَ ثُمَّ بَايَعْتُمْ عَلِيًّا ع فَعَبْنَا عَنْكُمْ فَأَتَيْنَا رُسُلَكُمْ بِالْبَيْعَةِ فَبَايَعْنَا وَ سَلَّمْنَا

Then (now) it has happened from your matter and the matter of the people and Usman what you know. Then you all pledged allegiance to Ali^{asws} and we were absent from you, but your messenger came with the allegiance, so we pledged and submitted'.

فَلَمَّا قَضَى كَلَامَهُ قَالَتْ عَائِشَةُ يَا أَبَا عَبْدِ اللَّهِ أَلَقِيتَ أَخَاكَ أَبَا مُحَمَّدٍ يَعْنِي طَلْحَةَ فَقَالَ لَهَا مَا لَقِيتُهُ بَعْدَ وَ مَا كُنْتُ لِإِنِّي أَحَدًا وَ لَا أَبْدَأُ بِهِ قَبْلَكَ قَالَتْ فَأَيُّهُ فَانْظُرْ مَاذَا يَقُولُ

When he had completed his speech, Ayesha said, 'O Abu Abdullah! Have you met your brother Abu Muhammad?' – meaning Talha. He said to her, 'I have yet to meet him, and it was not for me to come to anyone nor begin with, before you'. She said, 'Go to him and look at what he is saying'.

قَالَ فَأَتَيْنَاهُ فَكَلَّمَهُ عِمْرَانُ فَلَمْ يَجِدْ عِنْدَهُ شَيْئًا مِمَّا يُحِبُّ فَخَرَجْنَا مِنْ عِنْدِهِ فَأَتَيْنَا الزُّبَيْرَ وَ هُوَ مُتَّكِئٌ وَ قَدْ بَلَغَهُ كَلَامُ عِمْرَانَ وَ مَا قَالَ لِعَائِشَةَ فَلَمَّا رَأَيْنَا قَعْدَهُ وَ قَالَ أَيْ جَسَسَ ابْنُ أَبِي طَالِبٍ أَنَّهُ حِينَ مَلَكَ لَيْسَ لِأَحَدٍ مَعَهُ أَمْرٌ

He (the narrator) said, 'I came to him and spoke to him, but did not find anything with him from what is liked. So, we went out from his present and came to Al-Zubeyr, and he was reclining (on a pillow), and the talk of Imran had reached him and what he had said to

Ayesha. When he saw us, he sat up and said, ‘Does the son^{asws} of Abu Talib^{asws} reckon that when he^{asws} is a king, there isn’t any command for anyone along with him^{asws}?’

فَلَمَّا رَأَى ذَلِكَ عِمْرَانُ لَمْ يَكَلِّمْهُ فَأَتَى عِمْرَانُ عُثْمَانَ فَأَخْبَرَهُ.

When Imran saw that, he did not speak to him. Imran came to Usman (Bin Huneyf) and informed him¹²⁵.

114- وَ عَنْ أُسُوسٍ [أَشْرَسَ] الْعَبْدِيِّ عَنْ عَبْدِ الْجَلِيلِ بْنِ إِبْرَاهِيمَ إِنَّ الْأَخْنَفَ بْنَ قَيْسٍ أَقْبَلَ حِينَ نَزَلَتْ عَائِشَةُ أَوَّلَ مَرْحَلَةٍ مِنَ الْبَصْرَةِ فَدَخَلَ عَلَيْهَا فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ وَ مَا الَّذِي أَقْدَمَكَ وَ مَا أَشْخَصَكَ وَ مَا تُرِيدِينَ

And from Asous Al Abdy, from Abdul Jaleed Bin Ibrahim,

‘Al-Ahnaf Bin Qays came, when Ayesha had encamped at the first stage from Al-Basra, and he entered to see her. He said, ‘O mother of the believers! And what is that which had made you arrive, and what made you personally involved, and what are you intending?’

قَالَتْ يَا أَخْنَفُ قَتَلُوا عُثْمَانَ فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ مَرَرْتُ بِكَ عَامَ أَوَّلِ بِالْمَدِينَةِ وَ أَنَا أُرِيدُ مَكَّةَ وَ قَدْ أَجْمَعَ النَّاسُ عَلَى قَتْلِ عُثْمَانَ وَ رُمِيَ بِالْحِجَازَةِ وَ حِيلَ بَيْنَهُ وَ بَيْنَ الْمَاءِ فَقُلْتُ لَكَ يَا أُمَّ الْمُؤْمِنِينَ اعْلَمِي أَنَّ هَذَا الرَّجُلَ مَقْتُولٌ وَ لَوْ شِئْتَ لَتَرَدِّينَ عَنْهُ وَ قُلْتُ فَإِنْ قُتِلَ فَإِلَى مَنْ فَقُلْتُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ

She said, ‘O Ahnaf! They killed Usman!’ He said, ‘O mother of the believers! I had passed by you at the beginning of the year at Al-Medina and I was intending Makkah, and the people had gathered upon the killing of Usman and pelting with the stone, and formed a barrier between him and the water, and I had said to you, ‘O mother of the believers! Let me know of this man (Usman) to be killed, and if you so desire, let me return from him’. And I said, ‘If he is killed, then to whom?’ You had said, ‘To Ali^{asws} Bin Abu Talib^{asws}’.

قَالَتْ يَا أَخْنَفُ صَفُّوهُ حَتَّى إِذَا جَعَلُوهُ مِثْلَ الرُّجَاجَةِ قَتَلُوهُ فَقَالَ لَهَا أَقْبَلِ قَوْلَكَ فِي الرِّضَا وَ لَا أَقْبَلِ قَوْلَكَ فِي الْعُصْبِ

She said, ‘O Ahnaf! You have cleaned him^{asws} to the extent that you have made him^{asws} like the glass. They killed him (Usman)!’ He said to her, ‘I shall accept your words during the pleasure and I will not accept your words during the anger’.

ثُمَّ أَتَى طَلْحَةَ فَقَالَ يَا أَبَا مُحَمَّدٍ مَا الَّذِي أَقْدَمَكَ وَ مَا الَّذِي أَشْخَصَكَ وَ مَا تُرِيدُ فَقَالَ قَتَلُوا عُثْمَانَ

Then he went to Talha. He said, ‘O Abu Muhammad! What is that which made you arrive, and what is that which involved your personally, and what are you intending?’ He said, ‘They killed Usman!’

قَالَ مَرَرْتُ بِكَ عَاماً أَوَّلَ بِالْمَدِينَةِ وَ أَنَا أُرِيدُ الْعُمْرَةَ وَ قَدْ أَجْمَعَ النَّاسُ عَلَى قَتْلِ عُثْمَانَ وَ رُمِيَ بِالْحِجَازَةِ وَ حِيلَ بَيْنَهُ وَ بَيْنَ الْمَاءِ فَقُلْتُ لَكُمْ إِنَّكُمْ أَصْحَابُ مُحَمَّدٍ ص لَوْ تَشَاءُونَ أَنْ تَرُدُّوا عَنْهُ فَعَلْتُمْ فَقُلْتُ دَبَّرَ فَأَدْبَرَ فَقُلْتُ لَكَ فَإِنْ قُتِلَ فَإِلَى مَنْ فَقُلْتُ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

¹²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 113

He said, 'I had passed by you in the beginning of the year at Al-Medina and I intended the Umrah, and the people had gathered upon killing Usman, and pelting with the stones, and had formed a barrier between him and the water. I had said to you all, 'You are companions of Muhammad^{saww}. If you so desire, you can return your actions from him'. You had said, 'Go back!' So, I went back. I had said, 'Then, to whom?' You had said, 'To Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ مَا كُنَّا نَرَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَرَى أَنْ يَأْكُلَ الْأَمْرَ وَحْدَهُ.

He said, 'We were not viewing that Amir Al-Momineen^{asws} would view devouring the command alone'.¹²⁶

115- وَ عَنْ حَزِيمِ بْنِ حَازِمٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي نَضْرَةَ عَنْ رَجُلٍ مِنْ ضَبِيعَةَ قَالَ: لَمَّا قَدِمَ طَلْحَةُ وَ الزُّبَيْرُ وَ نَزَلَا طَاحِيَةَ رَكِبْتُ فَرَسِي فَأَتَيْتُهُمَا فَقُلْتُ لَهُمَا إِنَّكُمَا رَجُلَانِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ أَنَا أَصَدُّكُمَا وَ أَثِقُ بِكُمَا خَبَرَانِي عَنْ مَسِيرِكُمَا هَذَا شَيْءٌ عَهْدَهُ إِلَيْكُمَا رَسُولُ اللَّهِ ص

And from Hareyz Bin Hazim, from Abu Salama, from Abu Nasrah, from a man from Zubiya who said,

'When Talha and Al-Zubeyr proceeded and encamped at Tahiya, I rode my horse and came to them. I said to them, 'You two are men from companions of Rasool-Allah^{saww}, and I am your friend and trust you both. Inform me about this journey of yours, is it a thing which Rasool-Allah^{saww} had made a pact with you two?'

أَمَّا طَلْحَةُ فَتَكَسَّ رَأْسَهُ وَ أَمَّا الزُّبَيْرُ فَقَالَ حَدَّثْنَا أَنَّ هَاهُنَا دَرَاهِمٌ كَثِيرَةٌ فَجِئْنَا لِنَأْخُذَ مِنْهَا.

As for Talha, he lowered his head, and as for Al-Zubeyr, he said, 'It has been narrated to us that there are a lot of Dirhams (money) over here, so we came in order to take from it'.¹²⁷

وَ عَنْ أَشْعَثَ بْنِ سِيرِينَ عَنْ أَبِي الْجَلِيلِ وَ كَانَ مِنْ خِيَارِ الْمُسْلِمِينَ قَالَ: دَخَلْنَا عَلَى طَلْحَةَ وَ الزُّبَيْرِ حِينَ قَدِمَا الْبَصْرَةَ فَقُلْنَا أَرَأَيْتُمَا مَقْدَمُكُمَا هَذَا شَيْءٌ عَهْدَ إِلَيْكُمَا رَسُولُ اللَّهِ أَمْ رَأْيِي رَأْيُهُمَا فَقَالَا لَا وَ لَكِنَّا أَرَدْنَا أَنْ نُصِيبَ مِنْ دُنْيَاكُم.

And from Ash'as, from Ibn Sirreen, from Abu Al-Jaleel, and he was from the best Muslims, said,

'We entered to see Talha and Al-Zubeyr when they arrived at Al-Basra. We said, 'What are both your views of this arrival of yours, is it a thing Rasool-Allah^{saww} had made a pact to you, or it is an opinion you have opined?' They said, 'No, but we wanted a share from your world'.¹²⁸

116- أَقُولُ وَ رَوَى أَحْمَدُ بْنُ أَعْنَمٍ الْكُوفِيُّ أَنَّهُ لَمَّا قَضَتْ عَائِشَةُ حَجَّهَا وَ تَوَجَّهَتْ إِلَى الْمَدِينَةِ اسْتَقْبَلَهَا عُبَيْدُ بْنُ سَلَمَةَ اللَّيْثِيُّ وَ كَانَ يُسَمَّى ابْنَ أُمِّ كِلَابٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْمَدِينَةِ وَ أَهْلِهَا فَقَالَ قُتِلَ عُثْمَانُ قَالَتْ فَمَا فَعَلُوا قَالَ بَايَعُوا عَلِيَّ بْنَ أَبِي طَالِبٍ ع

I (Majlisi) am saying, 'And it is reported by Ahmad Bin A'asam Al-Kufy,

¹²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 114

¹²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 115 a

¹²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 115 b

‘When Ayesha had accomplished her Hajj and headed towards Al-Medina, Ubeydullah Bin Salama Al-Laysi met her, and he was named as Ibn Um Kilaab. Ayesha asked him about Al-Medina and its people. He said, ‘Usman has been killed’. She said, ‘So, what have they done?’ He said, ‘They have pledged allegiance to Ali^{asws} Bin Abu Talib^{asws}’.

فَقَالَتْ لَيْتَ السَّمَاءَ سَقَطَتْ عَلَى الْأَرْضِ وَ لَمْ أَسْمَعْ ذَلِكَ مِنْكَ وَ اللَّهُ لَقَدْ قَتَلَ عُثْمَانَ مَظْلُومًا وَ لَأَطْلُبَنَّ بَنَاءَهُ وَ وَ اللَّهُ إِنَّ يَوْمًا مِنْ عُمْرِ عُثْمَانَ أَفْضَلُ مِنْ حَيَاةِ عَلِيٍّ

She said, ‘If only the sky had fallen upon the earth and I had not heard that from you. By Allah^{azwj}! Usman has been killed as an oppressed, and I shall be seeking his retaliation. And, by Allah^{azwj}, a day from the life of Usman is superior than (whole) life of Ali^{asws}!’

فَقَالَ عُبَيْدُ أَمَا كُنْتَ تَتَنَبَّأَنِي عَلَى عَلِيٍّ ع وَ تَقُولِينَ مَا عَلَى وَجْهِ الْأَرْضِ أَحَدٌ أَكْرَمَ عَلَى اللَّهِ مِنْ عَلِيٍّ بَنِ أَبِي طَالِبٍ ع فَمَا بَدَا لَكَ إِذْ لَمْ تَرْضَيْ بِإِمَامَتِهِ وَ أَمَا كُنْتَ تُحَرِّضِينَ النَّاسَ عَلَى قَتْلِ عُثْمَانَ وَ تَقُولِينَ افْتُلُوا نَعْتَلًا فَقَدْ كَفَرَ

Ubeyd said, ‘Did you not used to praise upon Ali^{asws} and saying, ‘There is no one upon the surface of the earth more honourable to Allah^{azwj} than Ali^{asws} Bin Abu Talib^{asws}? So, what has changed for you when you are not pleased with his^{asws} Imamate? And were you not the most eager of the people upon killing Usman and saying, ‘Kill No’sal, for he has committed Kufr!’?’

فَقَالَتْ عَائِشَةُ قَدْ كُنْتُ قُلْتُهِ وَ لَكِنِّي عَلِمْتُهُ خَيْرًا فَرَجَعْتُ عَنْ قَوْلِي وَ قَدْ اسْتَأْذَنُوهُ فَتَابَ وَ عُفِرَ لَهُ فَرَجَعْتُ عَائِشَةُ إِلَى مَكَّةَ وَ كَانَ مِنْ أَمْرِهَا مَا سَيَرُ.

Ayesha said, ‘I had said it, but I had known him^{asws} as good, but I am retracting from my words; and they had told him (Usman) to repent, so he repented, and was forgiven for’. Ayesha returned to Makkah, and it happened from her matter what is not hidden”¹²⁹.

117- وَ رَوَى ابْنُ الْأَثِيرِ فِي الْكَامِلِ أَنَّهُ لَمَّا أَخْبَرَهَا عُبَيْدُ بْنُ سَلَمَةَ بِقَتْلِ عُثْمَانَ وَ اجْتِمَاعِ النَّاسِ عَلَى بَيْعَةِ أَمِيرِ الْمُؤْمِنِينَ قَالَتْ أَيْتِمُّ الْأَمْرَ لِصَاحِبِكَ زُذُونِي زُذُونِي فَأَنْصَرَفَتْ إِلَى مَكَّةَ وَ هِيَ تَقُولُ قَتَلَ اللَّهُ عُثْمَانَ مَظْلُومًا وَ اللَّهُ لَأَطْلُبَنَّ بِدَمِهِ

And it is reported by Ibn Al Aseer in (the book) Al Kaamil’ –

‘When Ubeyd Bi Salama informed her (Ayesha) with the killing of Usman and the uniting by the people upon pledging allegiance to Amir Al-Momineen^{asws}, she said, ‘Is the command complete for your Master^{asws}? Return me! Return me!’ She left to go to Makkah and she was saying, ‘By Allah^{azwj}, Usman has been killed as an oppressed! By Allah^{azwj}, I shall be seeking his blood!’

فَقَالَ لَهَا لَقَدْ كُنْتَ تَقُولِينَ افْتُلُوا نَعْتَلًا فَقَدْ كَفَرَ فَقَالَتْ إِنَّهُمْ اسْتَأْذَنُوهُ ثُمَّ قَتَلُوهُ وَ قَدْ قُلْتُ وَ قَالُوا وَ قَوْلِي الْأَخِيرُ خَيْرٌ مِنْ قَوْلِي الْأَوَّلِ

He said to her, ‘You had been saying, ‘Kill No’sal (Usman)! He has committed Kufr!’ She said, ‘They had made him repent, then they killed him, and I had said (that)’. And they (she) said, ‘And my last words are better than my first’.

¹²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 116

فَقَالَ لَهَا ابْنُ أُمِّ الْكِلَابِ

فَمِنْكَ الْبَدَأُ وَمِنْكَ الْغَيَرُ
وَأَنْتِ أَمَرْتِ بِقَتْلِ الْإِمَامِ-
فَهَبْنَا أَطْعَاكَ فِي قَتْلِهِ-
وَلَمْ يَسْقُطِ السَّقْفُ مِنْ فَوْقِنَا-
وَقَدْ بَايَعَ النَّاسُ ذَا بَدْرٍ-
وَتَلَبَّسَ لِلْحَرْبِ أَثْوَابُهَا-
وَمِنْكَ الرِّيحُ وَمِنْكَ الْمَطَرُ
وَقُلْتُ لَنَا إِنَّهُ قَدْ كَفَرَ
وَقَاتِلُهُ عِنْدَنَا مَنْ أَمَرَ
وَلَمْ يَنْكَسِفِ شَمْسُنَا وَالْقَمَرُ-
يُرِيْلُ الشُّبَا وَيُغَيِّمُ الصَّغَرُ
وَمَا مِنْ وَفَى مِثْلَ مَنْ قَدْ عَدَرَ-

Umm Al-Kilaab said to her (in a poem), 'From you was the beginning and from you is the change, and from you are the winds and from you is the rain; and you ordered with killing the leader and you said to us, 'He has become a Kafir'. So, we went to kill him in your obedience, and his killer is in our presence, one who ordered. And why didn't the roof fall from above us? And why weren't our sun and moon eclipsed? And the people had pledged for a while, removing the youth (Ali^{asws}) and establishing the lowly, and you clothed for the war, its garment, and there is not loyalty with the one who has betrayed'.

فَانصَرَفَتْ عَائِشَةُ إِلَى مَكَّةَ فَقَصَصَتْ الْحِجَرَ فَاجْتَمَعَ النَّاسُ إِلَيْهَا فَقَالَتْ أَيُّهَا النَّاسُ إِنَّ الْعَوَجَاءَ مِنْ أَهْلِ الْأَمْصَارِ وَأَهْلِ الْمِيَاهِ وَعَبِيدَ أَهْلِ الْمَدِينَةِ اجْتَمَعُوا عَلَى هَذَا الرَّجُلِ الْمَقْتُولِ ظُلْمًا بِالْأَمْسِ وَنَقَمُوا عَلَيْهِ اسْتِعْمَالَ مَنْ حَدَثَ سِنُهُ وَقَدْ اسْتَعْمِلَ أَمْثَالُهُمْ مِنْ قَبْلِهِ وَمَوَاضِعَ مِنَ الْحَيَى حَمَاهَا هُمْ

Ayesha left to go to Makkah and she aimed for the journey. The people gathered to her. She said, 'O you people! The mixture from the people of the cities and the people of the water springs, and slaves of the people of Al-Medina had gathered against this man (Usman) killed unjustly yesterday, and they took revenge against him, using one of young age, and his like have been used before, and places of the protection and protectors of theirs.

فَتَابَعَهُمْ وَنَزَعَ لَهُمْ عَنْهَا فَلَمَّا لَمْ يَجِدُوا حُجَّةً وَلَا غُدْرًا بَادَرُوا بِالْغَدْوَانِ فَسَفَكُوا الدَّمَ الْحَرَامَ وَاسْتَحْلَوْا الْبَلَدَ الْحَرَامَ وَالشَّهْرَ الْحَرَامَ وَأَخَذُوا الْمَالَ الْحَرَامَ وَاللَّهَ لِاصْبِغْ مِنْ عُثْمَانَ خَيْرٌ مِنْ طَبَاقِ الْأَرْضِ أَمْثَالَهُمْ وَوَاللَّهِ لَوْ أَنَّ الَّذِي اعْتَدُوا بِهِ عَلَيْهِ كَانَ ذَنْبًا لَحَلَّصَ مِنْهُ كَمَا يَحْلُصُ الذَّهَبُ مِنْ خَبَثِهِ وَالتَّوْبُ مِنْ دَرَنِهِ إِذْ مَاصُوهُ كَمَا يُمَاصُ التَّوْبُ بِالْمَاءِ

They followed them and snatched for them from it. When they could not find any argument nor any excuse, they rushed with the aggression and they spilt the forbidden blood, and they permission the sacred city and the sacred month, and they seized the forbidden blood. By Allah^{azwj}! The fingers of Usman are better than the layers of the earth and their like. And, by Allah^{azwj} if the ones who had exceeded against him have sins to be purified from just as the gold is purified from the impurities, and the clothes from dirt when they are soaked in it just as the clothes are soaked in the water'.

فَقَالَ عَبْدُ اللَّهِ بْنُ عَامِرٍ الْخَضْرَمِيُّ وَكَانَ عَامِلَ عُثْمَانَ عَلَى مَكَّةَ هَا أَنَا أَوَّلُ طَالِبٍ بِدَمِهِ فَكَانَ أَوَّلَ مُجِيبٍ وَتَبِعَهُ بَنُو أُمَيَّةَ وَكَانُوا هَرَبُوا مِنَ الْمَدِينَةِ بَعْدَ قَتْلِ عُثْمَانَ إِلَى مَكَّةَ فَرَفَعُوا رُءُوسَهُمْ وَكَانَ أَوَّلَ مَا تَكَلَّمُوا بِالْحِجَازِ وَتَبِعَهُمْ سَعِيدُ بْنُ الْعَاصِ وَالْوَلِيدُ بْنُ عُثْبَةَ وَسَائِرُ بَنِي أُمَيَّةَ

Abdullah Bin Aamir Al-Hazramy said, and he was an office bearer of Usman upon Makkah, 'I will be the first one to seek his blood'. He was the first one to answer, and the clan of Umayya followed him, and they had fled from Al-Medina to Makkah after the killing of

Usman. They raised their heads, and the first one to speak at Al-Hijaz and follow them was Saeed Bin Al-Aas, and Al-Waleed Bin Utbah, and rest of the clan of Umayya.

وَقَدِمَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ عَامِرٍ مِنَ الْبَصْرَةِ بِمَالٍ كَثِيرٍ وَ يَغْلَى بْنُ مُنِيَّةٍ مِنَ الْيَمَنِ وَمَعَهُ سِتُّ مِائَةِ بَعِيرٍ وَ سِتُّهُ أَلْفٌ دِينَارٍ فَأَنَاحَ بِالْأَبْطَحِ وَ قَدِمَ طَلْحَةُ وَ الزُّبَيْرُ مِنَ الْمَدِينَةِ وَ لَقِيَا عَائِشَةَ فَقَالَتْ مَا وَرَاءُكُمَا قَالَا إِنَّا تَحَمَّلْنَا هُرَاباً مِنَ الْمَدِينَةِ مِنْ غَوَّاءٍ وَ أَغْرَابٍ وَ فَارَقْنَا قَوْمًا حَيَارَى لَا يَعْرِفُونَ حَقًّا وَ لَا يَنْكِرُونَ بَاطِلًا وَ لَا يَمْنَعُونَ أَنْفُسَهُمْ

And Abdullah Bin Aamir arrived to them from Al-Basra with a lot of wealth, and Ya'la Bin Muniya (came) from Al-Yemen and with him were six hundred camels and six thousand Dinars. He knelt (his camels) at Al-Abtah, and Talha And Al-Zubeyr arrived from Al-Medina and they met Ayesha. She said, 'What is behind you?' They said, 'We endured being fugitives from Al-Medina, from the villains, and the Bedouins, and we separated from a confused people, neither recognising any truth nor denying any falsehood, nor preventing themselves'.

فَقَالَتْ انْهَضُوا إِلَى هَذِهِ الْأَعْوَاءِ فَقَالُوا نَأْيُ الشَّامِ فَقَالَ ابْنُ عَامِرٍ كَفَاكُمْ الشَّامُ مُعَاوِيَةُ فَأَتُوا الْبَصْرَةَ فَاسْتَقَامَ الرَّأْيُ عَلَى الْبَصْرَةِ وَ كَانَتْ أَزْوَاجُ النَّبِيِّ ص مَعَهَا عَلَى قَصْدِ الْمَدِينَةِ فَلَمَّا تَغَيَّرَ رَأْيُهَا إِلَى الْبَصْرَةِ تَرَكَنَ ذَلِكَ وَ أَحَابَتْهُمْ حَفْصَةُ إِلَى الْمَسِيرِ مَعَهُمْ فَمَنَعَهَا أَخُوها عَبْدُ اللَّهِ

She said, 'Arise to these villains!' They said, 'We shall go to Syria'. Ibn Aamir said, 'Muawiyah suffices you at Syria, so go to Al-Basra'. The opinion stood upon Al-Basra, and the wives of the Prophet^{saww} were with her upon going to Al-Medina. When her (Ayesha's) view changed to go to Al-Basra, they left that, and Hafsa answered them to the travelling with them. But, her brother Abdullah refused her.

وَ جَهَّزَهُمْ يَغْلَى بْنُ مُنِيَّةٍ بِسِتِّمِائَةِ بَعِيرٍ وَ سِتِّمِائَةِ أَلْفٍ دِرْهَمٍ وَ جَهَّزَهُمْ ابْنُ عَامِرٍ بِمَالٍ كَثِيرٍ وَ نَادَى مُنَادِيهَا إِنَّ أُمَّ الْمُؤْمِنِينَ وَ طَلْحَةَ وَ الزُّبَيْرَ شَاحِصُونَ إِلَى الْبَصْرَةِ فَمَنْ أَرَادَ إِغْرَازَ الْإِسْلَامِ وَ قِتَالَ الْمُسْتَحِلِّينَ وَ الطَّلَبَ بِثَأْرِ عُثْمَانَ وَ لَيْسَ لَهُ مَرْكَبٌ فَلْيَأْتِ

And Ya'la Bin Muniya equipped them with six hundred camels and six hundred thousand Dirhams, and Ibn Aamir equipped them with a lot of wealth, and her caller called out, 'The mother of the believers, and Talha and Al-Zubeyr are going to Al-Basra, so the one who wants to strengthen Al-Islam and fight against the squatters, and seek retaliation for Usman, and there isn't a ride for him, let him come!'

فَحْمِلُوا عَلَى سِتِّمِائَةِ بَعِيرٍ وَ سَارُوا فِي أَلْفٍ وَ قِيلَ فِي تِسْعِمِائَةٍ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ وَ لَحِقَهُمُ النَّاسُ فَكَانُوا فِي ثَلَاثَةِ أَلْفٍ رَجُلٍ فَلَمَّا بَلَغُوا ذَاتَ عَرِيقٍ بَكَوْا عَلَى الْإِسْلَامِ فَلَمْ يَرِ يَوْمٌ كَانَ أَكْثَرَ بَاكِياً مِنْ ذَلِكَ الْيَوْمِ وَ كَانَ يُسَمَّى يَوْمَ الْحَجِيبِ

They were carried upon six hundred camels, and they travelled among a thousand. And it is said, among nine hundred from the people of Al-Medina and Makkah. And the people met them, and they were among three thousand men. When they reached Zaat Irq, they cried upon Al-Islam. There was no day seen which had more crying than that day, and it was named as the day of lamentation.

فَمَضَوْا وَ مَعَهُمْ أَبَانٌ وَ الْوَلِيدُ ابْنُ عُثْمَانَ وَ أُعْطِيَ يَغْلَى بْنُ مُنِيَّةٍ عَائِشَةُ جَهْلًا اسْمُهُ عَشْكَرٌ اشْتَرَاهُ بِمِائَتَيْ دِينَارٍ وَ يُقَالُ اشْتَرَاهُ بِمِائَتَيْنِ دِينَاراً فَزَكَيْتُهُ وَ قِيلَ كَانَ جَهْلُهَا لِرَجُلٍ مِنْ عُرَيْنَةٍ

They continued, and with them were Aban and Al-Waleed, two sons of Usman, and Ya'la Bin Muniya gave Ayesha a camel called 'Askar'. He had bought it for two hundred Dinars, and it is said he had bought it for eighty Dinars. She rode it, and it is said that her camel was of a man from Ureyna.

قَالَ الْوُرَيْنِيُّ بَيْنَمَا أَنَا أَسِيرُ عَلَى جَمَلٍ إِذْ عَرَضَ لِي رَاكِبٌ فَقَالَ أَتَبِيعُ جَمَلَكَ قُلْتُ نَعَمْ قَالَ بِكُمْ قُلْتُ بِأَلْفٍ دِرْهَمٍ قَالَ أَتَبِيعُونَ أَنْتَ قُلْتُ وَمَا لِي وَاللَّهِ مَا طَلَبْتُ عَلَيْهِ أَحَدًا إِلَّا أَذْرَكْتُهُ وَلَا طَلَبَنِي وَأَنَا عَلَيْهِ أَحَدٌ إِلَّا فَتَنَهُ قَالَ لَوْ تَعْلَمُ لِمَنْ نُرِيدُهُ إِنَّمَا نُرِيدُهُ لِأُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَقُلْتُ خُذْهُ بِغَيْرِ ثَمَنِ قَالَ بَلَى ارْجِعْ مَعَنَا إِلَى الرَّحْلِ فَنُعْطِيكَ نَاقَةً وَدَرَاهِمَ

The Ureyni said, 'While I was travelling upon a camel, when a rider present to me. He said, 'Will you sell your camel?' I said, 'Yes'. He said, 'For how much?' I said, 'For a thousand Dirhams'. He said, 'Are you insane?' I said, 'And why? By Allah^{azwj}, I have not sought anyone to it except I came across him, nor has anyone sought me to it except I refused it'. He said, 'If only you knew whom we want it for. But rather, we want it for mother of believers Ayesha'. I said, 'Take with without a price'. He said, 'But, return with us to the luggage, we shall give you a camel and some Dirhams'.

قَالَ فَرَجَعْتُ وَأَعْطَوْنِي نَاقَةً مَهْرِيَّةً وَأَنْتَعِمَائَةً دِرْهَمٍ أَوْ سِتِّمَائَةً وَقَالُوا لِي يَا أَخَا عُرَيْنَةَ هَلْ لَكَ دَلَالَةٌ بِالطَّرِيقِ قُلْتُ أَنَا مِنْ أَدَلِّ النَّاسِ قَالُوا فَسِرْ مَعَنَا فَسِرْتُ مَعَهُمْ فَلَا أَمْرَ عَلَيَّ وَإِلَّا سَأَلُونِي عَنْهُ حَتَّى طَرَفْنَا الْحَوَابَّ وَهُوَ مَاءٌ

He (the narrator) said, 'I returned and they gave me an agile camel and four hundred Dirhams, or six hundred Dirhams, and they said to me, 'O brother of Ureyna! Is there a guide for you with the roads?' I said, 'I am from the most guiding of the people'. They said, 'Travel with us'. I travelled with them. I did not pass by any valley except they asked me about it, until we were on the road to Al-Hawaab, and it is a river.

فَنَبَحَتْهَا كِلَابُهُ فَقَالُوا أَيُّ مَاءٍ هَذَا قُلْتُ هَذَا مَاءُ الْحَوَابِّ فَصَرَخَتْ عَائِشَةُ بِأَعْلَى صَوْتِهَا فَقَالَتْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ إِنِّي لَهِيَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ وَعِنْدَهُ نِسَاؤُهُ لَيْتَ شِعْرِي أَتُبْكُنَّ تُنْبَحُهَا كِلَابُ الْحَوَابِّ

Its dogs barked, and they said, 'Which place is this?' I said, 'This is the river of Al-Hawaab'. Ayesha shrieked at the top of her voice and she said, '**Surely we are for Allah and to Him we are returning [2:156]**. Surely, I have heard Rasool-Allah^{saww} saying, and his^{saww} wives were in his^{saww} presence: 'I^{saww} am not away which one of you the dogs of Al-Hawaab would be barking at'.

ثُمَّ ضَرَبَتْ عَضْدَ بَعِيرِهَا وَأَنَاحَتْهُ وَقَالَتْ رُدُّونِي أَنَا وَاللَّهِ صَاحِبَةُ مَاءِ الْحَوَابِّ فَأَنَاحُوا حَوْلَهَا يَوْمًا وَلَيْلَةً فَقَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ إِنَّهُ كَذَبَ وَمَا يَزَلُ بِهَا وَهِيَ تَمْتَنِعُ فَقَالَ لَهَا النَّجَّاحُ قَدْ أَذْرَكَكُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ فَارْتَحَلُوا نَحْوَ الْبَصْرَةِ انْتَهَى كَلَامُ ابْنِ الْأَثِيرِ.

Then she struck the fore-leg of her camel and stopped it, and she said, 'Return me! By Allah^{azwj}, I am the one with the waters of Al-Hawaab. She stopped around it for a day and a night. Abdullah Bin Al-Zubeyr said, 'He is lying'. And he did not cease to be with her she kept refusing. He said to her, 'The rescue! The rescue! Ali^{asws} Bin Abu Talib^{asws} has already come

across you all!’ They departed to around Al-Basra’. End of the speech of Ibn Al-Aseer (the historian)”.¹³⁰

118- وَ قَالَ الدِّمَيْرِيُّ فِي حَيَاةِ الْحَيَوَانِ رَوَى الْحَاكِمُ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ وَ ابْنِ أَبِي شَيْبَةَ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ قَالَ لِسَيِّدَتِهِ أَتَيْتُكِ صَاحِبَةُ الْجَمَلِ الْأَذْبَبِ تَسِيرُ أَوْ تَخْرُجُ حَتَّى تَنْبَحَهَا كِلَابُ الْحَوَابِ.

And Al Dimeyri said in (the book) ‘Hayaat Al Haywaan’ – It is reported by Al Hakim, from Qays, from Qays Bin Abu Hazim, and Ibn Abu Shayba, from a Hadeeth of Ibn Abbas,

‘The Prophet^{saww} to his^{saww} wives: ‘Which one of you would be the rider of the wild camel, travelling or going out until the dogs of Al-Hawaab bark at her’”.¹³¹

و رُوِيَ أَنَّ عَائِشَةَ لَمَّا خَرَجَتْ مَرَّتْ بِمَاءٍ يُقَالُ لَهُ الْحَوَابُ فَنَبَحَتْهَا الْكِلَابُ فَقَالَتْ رُدُّونِي رُدُّونِي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَقُولُ كَيْفَ يَأْخُذُكِ إِذَا نَبَحَتْهَا كِلَابُ الْحَوَابِ انْتَهَى كَلَامُ الدِّمَيْرِيِّ.

And it is reported that when Ayesha went out, she passed by a river called Al-Hawaab, and the dogs of Al-Hawaab barked at her. She said, ‘Return me! Return me, for I heard Rasool-Allah^{saww} saying: ‘How would it be with one of you when the dogs of Al-Hawaab bark at her?’” End of the speech of Al-Dimeyri (author of the book)”.¹³²

119- وَ قَالَ السَّيِّدُ عَلَمٌ الْهَدَى فِي شَرْحِ قَصِيدَةِ السَّيِّدِ الْحَمِيرِيِّ رَضِيَ اللَّهُ عَنْهُمَا رُوِيَ أَنَّ عَائِشَةَ لَمَّا نَبَحَتْهَا كِلَابُ الْحَوَابِ وَ أَرَادَتْ الرُّجُوعَ قَالُوا لَهَا لَيْسَ هَذَا مَاءَ الْحَوَابِ فَأَبَتْ أَنْ تُصَدِّقَهُمْ فَجَاءُوا بِخَمْسِينَ شَاهِدًا مِنَ الْعَرَبِ فَشَهِدُوا أَنَّهُ لَيْسَ بِمَاءِ الْحَوَابِ وَ حَلَفُوا لَهَا فَكَسَوْهُمْ أَكْسِيَّةً وَ أَعْطَوْهُمْ دَرَاهِمَ

And the Seyyid ‘Flag of guidance’ (Murtaza) said in commentary of a poem of Seyyid Al Himeyri, reporting,

‘Ayesha, when the dogs of Al-Hawaab barked at her and she wanted to return, they said to her, ‘This isn’t the river of Al-Hawaab’. She refused to ratify them. They came with fifty witness from the Arabs (Bedouins) and they testified that it isn’t the river of Al-Hawaab, and they swore to her. They were clothed with garments and were given Dirhams.

قَالَ السَّيِّدُ وَ قِيلَ كَانَتْ هَذِهِ أَوَّلَ شَهَادَةِ رُورٍ فِي الْإِسْلَامِ.

And the Seyyid (Murtaza) said, ‘And it is said, this is the first false testimony in Al-Islam’”.¹³³

120- وَ رَوَى الصَّدُوقُ قَدَّسَ اللَّهُ رُوحَهُ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: أَوَّلَ شَهَادَةِ شَهِدَ بِهَا بِالزُّورِ فِي الْإِسْلَامِ شَهَادَةُ سَبْعِينَ رَجُلًا حِينَ انْتَهَوْا إِلَى مَاءِ الْحَوَابِ فَنَبَحَتْهُمْ كِلَابُهَا فَأَرَادَتْ صَاحِبَتُهُمُ الرُّجُوعَ وَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِأَزْوَاجِهِ إِنَّ إِخْدَاكُنَّ تَنْبَحُهَا كِلَابُ الْحَوَابِ فِي التَّوَجُّهِ إِلَى قِتَالِ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ

And it is reported by Al Sadouq in (the book) ‘Al Faqeeh’ –

¹³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 117

¹³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 118 a

¹³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 118 b

¹³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 119

'From Al-Sadiq^{asws} having said: 'The first testimony falsely testified with in Al-Islam was the testimony of seventy men when they ended up to the right of Al-Hawaab and its dogs barked. Their female companion (Ayesha) wanted the return, and she said, 'I heard Rasool-Allah^{saww} said to his^{saww} wives: 'One of you, the dogs of Al-Hawwab would be barking at her during her heading towards fighting my^{saww} successor Ali^{asws} Bin Abu Talib^{asws}'.

فَشَهِدَ عِنْدَهَا سَبْعُونَ رَجُلًا أَنَّ ذَلِكَ لَيْسَ بِمَاءِ الْحَوَّابِ فَكَانَتْ أَوَّلَ شَهَادَةٍ شُهِدَ بِهَا فِي الْإِسْلَامِ بِالزُّورِ.

Seventy men testified in her presence that, that wasn't the river of Al-Hawaab. It happened to be the first testimony in Al-Islam to be testified falsely".¹³⁴

121- كَش، رجال الكشي جَبْرِيلُ بْنُ أَحْمَدَ عَنِ الْحَسَنِ بْنِ خُرَّزَادٍ عَنِ ابْنِ مِهْرَانَ عَنْ أَبَانَ بْنِ جَنَاحٍ عَنِ الْحَسَنِ بْنِ حَمَّادٍ بَلَغَ بِهِ قَالَ: كَانَ سَلْمَانُ إِذَا رَأَى الْجَمَلَ الَّذِي يُقَالُ لَهُ عَشْكُرٌ يَضْرِبُهُ فَيَقُولُ يَا أَبَا عَبْدِ اللَّهِ مَا تُرِيدُ مِنْ هَذِهِ الْبَهِيمَةِ فَيَقُولُ مَا هَذَا بِبَهِيمَةٍ وَلَكِنْ هَذَا عَشْكُرٌ بْنُ كَنْعَانَ الْجَحِّيُّ يَا أَغْرَابِي لَا يُنْفِقُ جَمْلَكَ هَاهُنَا وَلَكِنْ اذْهَبْ بِهِ إِلَى الْحَوَّابِ فَإِنَّكَ تُعْطَى بِهِ مَا تُرِيدُ.

(The book) 'Rijaal' of Al Kashy – Jibraeel Bin Ahmad, from Al Hassan Bin Kurrazaad, from Ibn Mihran, from Aban Bin Janah, from Al Hassan Bin Hammad delivering it, said,

'Salman^{ra}, when he^{ra} saw the camel which was called Al-Asker, struck it. It was said (by the owner), 'O servant of Allah^{azwj}! What do you intend from this animal?' He^{ra} said, 'This is not an animal, but this is Asker Bin Kanaan the Jinn, O Bedouin! Your camel will not be exhausted over here, but it will be taken with to Al-Hawaab and you will be given for it whatever you want".¹³⁵

122- وَ بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ مِهْرَانَ عَنِ الْبُطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: اشْتَرَوْا عَشْكُرًا بِسَبْعِمِائَةِ دِرْهَمٍ [دِرْهَمٍ] وَ كَانَ شَيْطَانًا.

And by this chain, from Ibn Mihran, from Al Batainy, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'They bought 'Asker' (the camel) for six hundred Dirhams, and it was a satan^{la}".¹³⁶

123- نَحَج، نَحَجُ الْبَلَاغَةِ وَ مِنْ خُطْبَةٍ لَهُ عَ خُطْبَتِهَا بِدِي قَارٍ وَ هُوَ مُتَوَجِّهٌ إِلَى الْبَصْرَةِ ذَكَرَهَا الْوَاقِدِيُّ فِي كِتَابِ الْجَمَلِ فَصَدَعَ بِمَا أُمِرَ بِهِ وَ بَلَغَ رِسَالَةً رَبَّهُ فَلَمَّ اللَّهُ بِهِ الصَّدْعَ وَ رَفَقَ بِهِ الْفَتْقَ وَ أَلْفَ بِهِ بَيْنَ دَوِي الْأَرْحَامِ بَعْدَ الْعَدَاوَةِ الْوَغِيرَةِ فِي الصُّدُورِ وَ الضَّغَائِنِ الْفَادِحَةِ فِي الْقُلُوبِ.

(The book) 'Nahj Al-Balagah' – And from a sermon of his^{asws} having addressed it at Zi-Qaar, and he^{asws} was heading to Al-Basra. Al-Waqidi has mentioned it in the book 'Al-Jamal': 'He^{saww} proclaimed whatever He^{azwj} had been Commanded with, and delivered the Message of his^{saww} Lord^{azwj}. When Allah^{azwj} Did the proclamation by him^{saww}, He^{azwj} Filled up the cracks (divisions) by him^{saww}, and Caused affection between the ones with relationships by him^{saww} after the enmity and the malice in the chests, and the deep-rooted grudges in the hearts".¹³⁷

¹³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 120

¹³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 121

¹³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 122

¹³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 123

باب 2 احتجاج أم سلمة رضي الله عنها على عائشة و منعها عن الخروج

CHAPTER 2 – ARGUMENTATION OF UMM SALAMA^{ra} AGAINST AYESHA AND PREVENTING HER FROM GOING OUT

124- ج، الإحتجاج رَوَى الشَّعْبِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ الْعَبْدِيِّ قَالَ: كُنْتُ بِمَكَّةَ مَعَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ وَ طَلْحَةَ وَ الزُّبَيْرِ فَأَرْسَلَا إِلَى عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فَأَتَاهُمَا وَ أَنَا مَعَهُ فَقَالَا لَهُ إِنَّ عُثْمَانَ قُتِلَ مَظْلُومًا وَ إِنَّا نَخَافُ أَنْ يُنْقَضَ أَمْرُ أُمِّةِ مُحَمَّدٍ ص فَإِنْ رَأَتْ عَائِشَةَ أَنْ تَخْرُجَ مَعَنَا لَعَلَّ اللَّهَ أَنْ يَرْتُقَ بِهَا فَتَقْأَ وَ يَشْعَبَ بِهَا صَدْعًا

(The book) 'Al Ihtijaj' – It is reported by Al Shaby, from Abdul Rahman Bin Masoud Al Abdy who said,

'I was at Makkah with Abdullah Bin Al-Zubeyr. Talha and Al-Zubeyr sent a message to Abdullah Bin Al-Zubeyr. He came to them and I was with him. They said to him, 'Usman has been killed oppressed, and we fear that the matters of the community of Muhammad^{saww} would break up. If you see Ayesha, then come out with us, perhaps Allah^{azwj} would Fill up the cracks and the divisions by it with a filling'.

قَالَ فَخَرَجْنَا تَمْشِي حَتَّى انْتَهَيْنَا إِلَيْهَا فَدَخَلَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَعَهَا فِي سِتْرٍهَا فَجَلَسْتُ عَلَى الْبَابِ فَأَبْلَغَهَا مَا أُرْسَلَهُ بِهِ فَقَالَتْ سُبْحَانَ اللَّهِ وَ اللَّهُ مَا أُمِرْتُ بِالْخُرُوجِ وَ مَا يَخْضُرُنِي مِنْ أَقْهَاتِ الْمُؤْمِنِينَ إِلَّا أُمُّ سَلَمَةَ فَإِنْ خَرَجْتُ خَرَجْتُ مَعَهَا

He (the narrator) said, 'We went out walking until we ended up to her. Abdullah Bin Al-Zubeyr entered to be with her in her veil, and I sat at the door, and he delivered to her whatever message they had both had given to him. She said, 'Glory be to Allah^{azwj}! By Allah^{azwj}, I have not been Commanded with the going out, and no one from the mothers of the believers is present with me except Umm Salama^{ra}. So, if she^{ra} were to go out, I shall go out with her^{ra}'.

فَرَجَعَ إِلَيْهِمَا فَبَلَّغَهُمَا ذَلِكَ فَقَالَا ارْجِعْ إِلَيْهَا فَلْتَأْتِهَا فِيهِ أَثْقَلُ عَلَيْهَا مِنَّا فَرَجَعَ إِلَيْهَا فَبَلَّغَهَا فَأَقْبَلَتْ حَتَّى دَخَلَتْ عَلَى أُمِّ سَلَمَةَ فَقَالَتْ لَهَا أُمُّ سَلَمَةَ مَرْحَبًا بِعَائِشَةَ وَ اللَّهُ مَا كُنْتُ لِي بِزَوَارَةٍ فَمَا بَدَا لَكَ قَالَتْ قَدِيمَ طَلْحَةَ وَ الزُّبَيْرِ فَخَبَّرَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ قُتِلَ مَظْلُومًا

He returned to them and delivered that to them. They said, 'Return and go to her^{ra}, for she^{ra} is heavy upon her than we are'. He returned to her (Ayesha) and delivered it to her. She accepted until she entered to see Umm Salama. Umm Salama^{ra} said to her, 'Welcome to Ayesha! By Allah^{azwj}, you have never been a visitor to me^{ra}. What changed for you?' She said, 'Talha and Al-Zubeyr have arrived and informed that the commander of the faithful has been killed as an oppressed'.

قَالَ فَصَرَخَتْ أُمُّ سَلَمَةَ صَرْخَةً أَسْمَعَتْ مَنْ فِي الدَّارِ فَقَالَتْ يَا عَائِشَةُ أَنْتِ بِالْأَمْسِ تَشْهَدِينَ عَلَيْهِ بِالْكَفْرِ وَ هُوَ الْيَوْمَ أَمِيرُ الْمُؤْمِنِينَ قُتِلَ مَظْلُومًا فَمَا تُرِيدِينَ قَالَتْ تَخْرُجِينَ مَعَنَا فَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِخُرُوجِنَا أَمْرَ أُمِّةِ مُحَمَّدٍ ص

He (the narrator) said, 'Umm Salama^{ra} shrieked, the ones in the house heard it. She^{as} said, 'O Ayesha! Yesterday you were testifying against him with the Kufr and today he is commander of the faithful having been killed as an oppressed! What do you want?' She said, 'Come out

with us, perhaps Allah^{azwj} will Correct the affairs of the community of Muhammad^{saww} by our going out’.

قَالَتْ يَا عَائِشَةُ أَتَخْرُجِينَ وَ قَدْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص مَا سَمِعْنَا نَشْدُكَ بِاللَّهِ يَا عَائِشَةُ الَّذِي يَعْلَمُ صِدْقَكَ إِنْ صَدَقْتَ أَ تَذْكُرِينَ يَوْمًا يَوْمًا مِنْ رَسُولِ اللَّهِ فَصَنَعْتُ خَبِيرَةً فِي بَيْتِي فَأَتَيْتُهُ بِهَا وَ هُوَ عَلَيْهِ وَ آلِهِ السَّلَامُ يَقُولُ وَ اللَّهُ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى تَتَنَابَحَ كِلَابُ مَاءٍ بِالْعِرَاقِ يُقَالُ لَهُ الْحُزَابُ امْرَأَةً مِنْ نِسَائِي فِي فِتْنَةٍ بَاغِيَةٍ

She^{ra} said, ‘O Ayesha! You are going out although you have heard from Rasool-Allah^{azwj} what we (other wives) have heard? We adjure you with Allah^{azwj}, O Ayesha, the One^{azwj} Who Knows your truthfulness if you are being truthful. Do you remember a day, your day from Rasool-Allah^{saww}, and I^{ra} had prepared a meal in my^{ra} house and came to him^{saww} with it, and he^{saww} said, ‘By Allah^{azwj}! Neither my^{saww} nights nor my^{saww} days will go away until the dogs bark by a spring at Al-Iraq called Al-Hawaab at a woman from my^{saww} wives among a rebel group’.

فَسَقَطَ الْإِنَاءُ مِنْ يَدَيَّ فَرَفَعَ رَأْسَهُ إِلَيَّ وَ قَالَ مَا لَكَ يَا أُمَّ سَلَمَةَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَا يَسْقُطُ الْإِنَاءُ مِنْ يَدَيَّ وَ أَنْتَ تَقُولُ مَا تَقُولُ مَا يُؤْمِنِي أَنْ يَكُونَ أَنَا هِيَ فَصَحَّكَ أَنْتِ فَالْتَمَسْتَ إِلَيْكَ فَقَالَ بِمَا تَضْحَكِينَ يَا حَمْرَاءَ السَّاقِينَ إِلَيَّ أَحْسَبُكِ هِيَ

The bowl fell from my^{ra} hands, so he^{saww} raised his^{saww} head towards me^{ra} and said: ‘What is the matter with you^{ra}, O Umm Salama^{ra}?’ I^{ra} said, ‘O Rasool-Allah^{saww}! Why shouldn’t the bowl drop from my^{ra} hands and you^{saww} said what you^{saww} said: ‘There is no safety for me^{ra} than I^{ra} might happen to be her’. You laughed, and he^{saww} turned towards you and said: ‘Due to what are you laughing, O with the red-legs? I^{saww} reckon you would be her’.

وَ نَشْدُكَ بِاللَّهِ يَا عَائِشَةُ أَ تَذْكُرِينَ لَيْلَةَ أُسْرِي بِنَا مَعَ رَسُولِ اللَّهِ ص مِنْ مَكَانٍ كَذَا وَ كَذَا وَ هُوَ بَيْنِي وَ بَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يُحْدِثُنَا فَأَذْخَلْتَ جَمْلَكَ فَحَالَ بَيْنَهُ وَ بَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَرَفَعَ مِرْعَةً كَانَتْ عِنْدَهُ يَضْرِبُ بِهَا وَجْهَ جَمْلِكَ وَ قَالَ أَمَا وَ اللَّهُ مَا يَوْمُهُ مِنْكَ بِوَاحِدٍ وَ لَا بَلِيَّتُهُ مِنْكَ بِوَاحِدَةٍ أَمَا إِنَّهُ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ كَذَّابٌ

And we adjure you by Allah^{azwj}, O Ayesha! Do you remember the night of the ascension with us being with Rasool-Allah^{azwj} from such and such place, and he^{saww} was between me^{saww} and Ali^{asws} Bin Abu Talib^{asws} narrating to us. Your camel entered, and it formed a barrier between him^{saww} and Ali^{asws} Bin Abu Talib^{asws}. So, he^{saww} raised a whip which was with him^{saww} and struck the face of your camel with it and said: ‘By Allah^{azwj}! It is not its day by one, nor its affliction from you by one. But by Allah^{azwj}! No one will hate him^{asws} except a hypocrite, a liar!’

وَ أَنْشُدُكَ بِاللَّهِ أَ تَذْكُرِينَ مَرَضَ رَسُولِ اللَّهِ الَّذِي قُبِضَ فِيهِ فَأَتَاهُ أَبُوكَ يَعُودُهُ وَ مَعَهُ عُمَرُ وَ قَدْ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَتَعَاهَدُ ثُوبَ رَسُولِ اللَّهِ ص وَ نَعْلَهُ وَ خُفَّهُ وَ يُصْلِحُ مَا وَهَى مِنْهَا فَدَخَلَ قَبْلَ ذَلِكَ فَأَخَذَ نَعْلَ رَسُولِ اللَّهِ وَ هِيَ حَضْرَمِيَّةٌ وَ هُوَ يَخْصِفُهَا خَلْفَ الْبَيْتِ

And I adjure you with Allah^{azwj}! Do you remember Rasool-Allah^{saww} fell ill during which he^{saww} passed away, your father came to him^{asws} to console him^{saww} and Umar was with him, and Ali^{asws} Bin Abu Talib^{asws} was wearing a garment of Rasool-Allah^{saww} and his slippers, and his^{asws} socks, and was correcting (repairing) whatever was needed from it. He^{asws} had entered before them and taken the slippers, and these were from Hazramaut (Yemen), and he^{asws} was repairing these behind the house.

فَاسْتَأْذَنَّا عَلَيْهِ فَأَذِنَ لَهُمَا فَقَالَا يَا رَسُولَ اللَّهِ كَيْفَ أَصْبَحْتَ فَقَالَ أَصْبَحْتُ أَحْمَدُ اللَّهُ فَلَا مَا بُدِّ مِنَ الْمَوْتِ قَالَ أَجَلٌ لَا بُدَّ مِنْهُ

They sought our permission to see him^{saww}, and he^{saww} permitted for them. They said, 'O Rasool-Allah^{saww}! How are you this morning?' He^{saww} said: 'I^{saww} have come to the morning praising Allah^{azwj}'. They said, 'There is no escape from the death'. He^{saww} said: 'Yes, there is no escape from it'.

قَالَا يَا رَسُولَ اللَّهِ فَهَلِ اسْتَخْلَفْتَ أَحَدًا قَالَ مَا خَلِيفَتِي فِيكُمْ إِلَّا خَاصِيفُ النَّعْلِ فَخَرَجَا فَمَرَّ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَهُوَ يَخْصِيفُ نَعْلَ رَسُولِ اللَّهِ ص وَكُلُّ ذَلِكَ تَغْرِيفُهُ يَا عَائِشَةُ وَتَشْهَدِينَ عَلَيْهِ

They said, 'O Rasool-Allah^{saww}! Have you^{saww} chosen anyone as a replacement (caliph)?' He^{saww} said: 'No one will replace me^{saww} among you all except the repairer of the slipper'. They went out and passed by Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was repairing the slippers of Rasool-Allah^{saww}. And all that, you know it, O Ayesha, and you were witnessing it'.

ثُمَّ قَالَتْ أُمُّ سَلَمَةَ يَا عَائِشَةُ أَنَا أَخْرُجُ عَلَى عَلِيٍّ ع بَعْدَ الَّذِي سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَرَجَعْتُ عَائِشَةُ إِلَى مَنْزِلِهَا وَ قَالَتْ يَا ابْنَ الزُّبَيْرِ أَبْلِغْهُمَا أَنِّي لَسْتُ بِخَارِجَةٍ بَعْدَ الَّذِي سَمِعْتُهُ مِنْ أُمِّ سَلَمَةَ فَرَجَعَ قَبْلَهُمَا

Then Umm Salama^{ra} said, 'O Ayesha! Should I^{ra} go out against Ali^{asws} after that which you have heard from Rasool-Allah^{saww}?'. Ayesha returned to her house and said, 'O Ibn Al-Zubeyr! Deliver it to them that I won't be going out after what I have heard from Umm Salama^{ra}'. He returned and delivered it to them.

قَالَ فَمَا انْتَصَفَ اللَّيْلُ حَتَّى سَمِعْنَا رُغَاءَ إِبِلِهَا تَرْتَجِلُ فَانْخَلْتُ مَعَهُمَا.

He (the narrator) said, 'Half the night had not gone by until we heard the growling of her camel departing, and she departed with them (Talha and Al-Zubeyr) both'.¹³⁸

125 أقول:- روى السيد المرتضى رضي الله عنه هذه الرواية في شرح قصيدة السيد الحميري رحمه الله عن أبي عبد الرحمن المسعودي عن السري بن إسماعيل عن الشعبي إلى آخرها

I (Majlisi) – It is reported by the Seyyid Al Murtaza, this report in commentary of the poem, of the Seyyid Al Himeyri, from Abdul Rahman al Masoudi, from Al Sary Bin Ismail, from Al Shabi – up to its end".¹³⁹

126- ج، الإحتجاج زُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: دَخَلَتْ أُمُّ سَلَمَةَ بِنْتُ أُمِّةٍ عَلَى عَائِشَةَ لَمَّا أُرْمِعَتْ الْخُرُوجَ إِلَى الْبَصْرَةِ فَحَمِدَتْ اللَّهَ وَ صَلَّتْ عَلَى نَبِيِّهِ ص ثُمَّ قَالَتْ يَا هَذِهِ أَنْتِ سُدَّةُ بَيْنِ رَسُولِ اللَّهِ وَ بَيْنِ أُمِّتِهِ وَ حِجَابُهُ عَلَيْكَ مَضْرُوبٌ وَ عَلَى حُرْمَتِهِ وَ قَدْ جَمَعَ الْقُرْآنُ ذَلِكَ فَلَا تَنْدَجِيهِ وَ ضُمْ ضَفْرُكَ فَلَا تَنْشُرِيهِ وَ اسْكُنِي عُقْبَتَكَ فَلَا تُصْجِرِيهَا

(The book) 'Al Ihtijaj' –

It is reported from Al-Sadiq^{asws} having said: 'Umm Salama^{ra} daughter of Umayya entered to see Ayesha when she had determined for the going out to Al-Basra. She^{ra} praised Allah^{azwj} and sent Salawaat upon His^{azwj} Prophet^{saww}, the said, 'O you! You are a threshold (doorstep)

¹³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 124

¹³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 125

between Rasool-Allah^{saww} and his^{saww} community, and his^{saww} veil has been struck upon you and upon his^{saww} sanctity, and the Quran has been collected under you, so do not go out and hold your nerves, and do not publicise (make a public spectacle), and dwell in your space, and do not desert it.

إِنَّ اللَّهَ مِنْ وَرَاءِ هَذِهِ الْأُمَّةِ قَدْ عَلِمَ رَسُولُ اللَّهِ مَكَانَكَ لَوْ أَرَادَ أَنْ يَعْهَدَ إِلَيْكَ فَعَلَّ بِكَ فَقَدْ نَهَاكَ عَنِ الْفُرْطَةِ فِي الْبِلَادِ إِنَّ عُمُودَ الدِّينِ لَنْ يُثَابَ بِالنِّسَاءِ إِنْ مَالَ وَ لَا يُزَابُ بِهِنَّ إِنْ انْصَدَعَ حُمَاذَى النِّسَاءِ غَضُّ الْأَطْرَافِ وَ ضَمُّ الدُّيُولِ وَ الْأَعْطَافِ

Allah^{azwj} is behind this community. Rasool-Allah^{saww} had known your place, if he^{saww} had wanted to make a pact with you, he^{saww} would have done so with you. He^{saww} had forbidden you from the activity in the city. The pillars of Religion will never be affirmed by the women if they lean, nor can they be fixed by them if they crack. The praise-worthiness of the women is to lower the eyes and press the tails (be humble), and the kindness.

وَ مَا كُنْتَ قَائِلَةً لَوْ أَنَّ رَسُولَ اللَّهِ ص عَارَضَكَ فِي بَعْضِ هَذِهِ الْفُلُواتِ وَ أَنْتِ نَاصَةٌ قَعُوداً مِنْ مَنْهَلٍ إِلَى مَنْهَلٍ وَ مَنْزِلٌ إِلَى مَنْزِلٍ وَ لَعَبَّرَ اللَّهُ مَهْوَكَ وَ عَلَى رَسُولِ اللَّهِ ص تَرِيدِينَ وَ قَدْ هَتَكَتِ عَنْكَ سِجَاغُهُ وَ نَكُتَتْ عَهْدُهُ

And I^{ra} would not be saying, if Rasool-Allah^{saww} had exposed you in one of these deserts, and you should avoid being guided from a watering place to a watering place, and encampment to an encampment, and your difficulties would be for other than Allah^{azwj}, and you would be returning against Rasool-Allah^{saww}, and his^{saww} (sanctity) would be violated away from you, and his^{saww} pact broken.

وَ بِاللَّهِ أَخْلِفْتُ لَوْ أَنَّ سِرَّتَ مَسِيرِكَ ثُمَّ قِيلَ لِي ادْخُلِي الْفِرْدَوْسَ لَا سَتَحْيِيَنَّ مِنْ رَسُولِ اللَّهِ أَنَّ أَلْفَاهُ هَاتِكَةً حِجَاباً ضَرَبَهُ عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأَتَقِيَ اللَّهَ وَ اجْعَلِيهِ حِصْنًا وَقَاعَةَ السِّرِّ مَنْزِلًا حَتَّى تَلْقِيَنِي أَطْوَعَ مَا تَكُونِينَ لِرَبِّكَ مَا قَصُرَتْ عَنْهُ وَ أَنْصَحَ مَا تَكُونِينَ لِلَّهِ مَا لَزِمْتِيهِ وَ أَنْصَرَ مَا تَكُونِينَ لِلدِّينِ مَا قَعَدْتَ عَنْهُ

And I^{ra} swear by Allah^{azwj}! If I^{ra} were to travel in your journey, then it is said to me^{ra}, 'Enter Al Firdows!' I^{ra} would be embarrassed from Rasool-Allah^{azwj} if I^{ra} meet him^{saww} with a violated veil which he^{saww} had struck upon me^{ra}. Fear Allah^{azwj} and make it a fortress. A bed for the veil, is a house, until you break it voluntarily. Do not become to your Lord^{azwj} (and you) would be deficient from it, and be as fair as you can be to Allah^{azwj} what is necessary, and help as much as you can for the Religion, as much as you can by sitting back from it.

وَ بِاللَّهِ أَخْلِفْتُ لَوْ حَدَّثْتُكَ بِحَدِيثٍ سَمِعْتِهِ مِنْ رَسُولِ اللَّهِ ص لَنَهَشْتَنِي نَهَشَ الرَّثْشَاءِ الْمُطْرِقَةِ

And I^{ra} swear by Allah^{azwj}! If I were to narrate to you a Hadeeth I^{ra} have heard from Rasool-Allah^{saww}, you would snap at me^{ra} with a snapping of a thirsty serpent'.

فَقَالَتْ لَهَا عَائِشَةُ مَا أَعْرَفَنِي بِمَوْعِظَتِكَ وَ أَقْبَلَنِي لِتَصِيحَتِكَ لَيْسَ مَسِيرِي عَلَى مَا تَقُلِّينَ مَا أَنَا بِالْمُعْتَرَةِ وَ لَيْعَمَ الْمُطَّلَعِ تَطَلَّعْتُ فِيهِ فَرَقْتُ بَيْنَ فِتْنَتَيْنِ مُشَاجَرَتَيْنِ فَإِنْ أَقْعُدْتُ فَنِي غَيْرَ حَرَجٍ وَ إِنْ أَخْرَجْتُ فَنِي مَا لَا غِنَاءَ عَنْهُ مِنَ الْإِزْدِيَادِ بِهِ فِي الْأَجْرِ

Ayesha said to her^{ra}, 'What would make me understand your preaching, and my acceptance of your advice. My journey isn't upon what you^{ra} are thinking. I am not inexperienced, and for good is the emerging you^{ra} would be emerging in, differentiating between the two

quarrelling groups. If I were to sit back, it would be in a non-critical way, and if I were to go out, it would not be for the riches from it, from the increase by it in the recompense’.

قَالَ الصَّادِقُ ع فَلَمَّا كَانَ مِنْ نَدَمِهَا أَخَذَتْ أُمُّ سَلَمَةَ تَقُولُ

لَوْ كَانَ مُعْتَصِمًا مِنْ زَلَّةٍ أَحَدٌ - كَانَتْ لِعَائِشَةَ الرُّبِّيَّ عَلَى النَّاسِ
مِنْ رُوحَةٍ لِرَسُولِ اللَّهِ فَاضِلَةٍ - وَ ذَكَرَ آيٍ مِنَ الْقُرْآنِ مِدْرَاسٍ
وَ حِكْمَةٍ لَمْ تُكُنْ إِلَّا هَلَاكِسَهَا - فِي الصَّدْرِ يَذْهَبُ عَنْهَا كُلُّ وَسْوَاسٍ
يَسْتَنْزِعُ اللَّهُ مِنْ قَوْمٍ غُفُوكَهُمْ - حَتَّى يَمُرَّ الَّذِي يَقْضِي عَلَى الرَّأْسِ
وَ يَرْحَمُ اللَّهُ أُمَّ الْمُؤْمِنِينَ لَقَدْ - تَبَدَّلَتْ لِي إِحْشَاءُ بِإِنْسَانٍ -

Al-Sadiq^{asws} said: ‘When it was from her regret, Umm Salama^{ra} took to saying (a poem), ‘If ever there was a bond with the error for anyone, it was for Ayesha a rank over the people, from being a wife of Rasool-Allah^{saww}, a merit, and a mention of whichever from the schools of the Quran, and wisdom which cannot happen to be except her obsession in the chest, removing for her every uncertainty. Allah^{azwj} has Snatched away from a people, their intellects, until he passes by the one who judges upon the head, and may Allah^{azwj} have Mercy on the mother of the believers, there is a change for me^{ra} to inspire the people’.

فَقَالَتْ لَهَا عَائِشَةُ شَتَمْتَنِي يَا أُخْتِ فَقَالَتْ لَهَا أُمُّ سَلَمَةَ لَا وَ لَكِنَّ الْفِتْنَةَ إِذَا أَقْبَلَتْ غَطَّتْ عَيْنَ الْبَصِيرِ وَ إِذَا أَذْبَرَتْ أَبْصَرَهَا الْعَاقِلُ وَ الْجَاهِلُ.

Ayesha said to her^{ra}, ‘You are insulting me, O sister!’ Umm Salama^{ra} said to her: ‘No, but the Fitna, when it comes, it would cover the sights of the eyes, and when it turns around (goes away), the intellectual as well as the ignorant one would see it’.¹⁴⁰

127- مع، معاني الأخبار ماجيلويه عن عمه عن محمد بن علي الكوفي عن نصر بن مزاحم عن عمر بن سعد عن أبي مخنف لوط بن يحيى عن عتبة الأزدي عن أبي الأحنس الأرجي قال: لما أَرَادَتْ عَائِشَةُ الْخُرُوجَ إِلَى الْبَصْرَةِ كَتَبَتْ إِلَيْهَا أُمُّ سَلَمَةَ رَحِمَهُ اللَّهُ عَلَيْهَا رُوحَةَ النَّبِيِّ ص أَمَّا بَعْدُ فَإِنَّكَ سُدَّةٌ بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ أُمَّتِهِ وَ حِجَابُهُ الْمَضْرُوبُ عَلَى حُرْمَتِهِ وَ قَدْ جَمَعَ الْقُرْآنُ ذَيْلَكَ فَلَا تَنْدَحِيهِ وَ سَكَنَ عَقْرَاكَ فَلَا تُصْجِرْهَا

(The book) ‘Ma’any Al Akhbar’ – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufi, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Abu Mikhnaf Lut Bin Yahya, from Uqba Al Azdy, from Abu Al Ahnas Al Arja who said,

‘When Ayesha intended the going out to Al-Basra, Umm Salama^{ra}, wife of the Prophet^{saww} wrote to her, ‘As for after, You are threshold between Rasool-Allah^{saww} and his^{saww} community, and his^{saww} veil struck upon his^{saww} sanctity, and the Quran has been collected under you, so do not do so (and do) not head out and hold your nerve, do not desert it.

اللَّهُ مِنْ وَرَاءِ هَذِهِ الْأُمَّةِ وَ قَدْ عَلِمَ رَسُولُ اللَّهِ مَكَانَكَ لَوْ أَرَادَ أَنْ يَعْهَدَ إِلَيْكَ لَعَمَلٌ وَ قَدْ عَهَدَ فَاحْفَظِي مَا عَهَدَ وَ لَا تُخَالِفِي فَيُخَالَفَ بِكَ وَ ادْكُرِي قَوْلَهُ فِي بُنَاجِ كِلَابِ الْخَوَارِبِ وَ قَوْلَهُ مَا لِلنِّسَاءِ وَ الْعُزْرِ وَ قَوْلَهُ انْظُرِي يَا حُمَيْرَاءُ أَنْ لَا تَكُونِي أَنْتِ غُلَّتِ

Allah^{azwj} is Supporting this community, and Rasool-Allah^{saww} knew of your place. If he^{saww} had wanted to make with you, he^{asws} would have done so, and he^{saww} has made a pact.

¹⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 126

Preserve what he^{saww} had pacted and do not oppose me^{ra}, for there would be an opposition with you, and remember his^{saww} words regarding the barking dogs of Al-Hawaab, and his^{saww} words: What is to do with the women and the battles', and his^{saww} words: 'You should not happen to be the surmounting one'.

بَلْ قَدْ نَهَاكَ عَنِ الْفُرْطَةِ فِي الْبِلَادِ إِنَّ عُمُودَ الْإِسْلَامِ لَنْ يَثْبُتَ بِالنِّسَاءِ إِنْ مَالَ وَ لَنْ يُرَابَّ بَيْنَ إِنْ صَدَعَ حُمَاذِيَاتِ النَّسَاءِ غَضُّ الْأَبْصَارِ وَ خَفَرُ الْأَعْرَاضِ وَ قِصْرُ الْوَهَاظَةِ مَا كُنْتَ قَائِلَهُ لَوْ أَنَّ رَسُولَ اللَّهِ عَارِضَكَ يَبْغِضُ الْفُلُواتِ نَاصَةً قُلُوصاً مِنْ مَنْهَلٍ إِلَى آخَرِ

But, he^{saww} had forbidden you from the activity in the city. The pillars of Al-Islam will never be affirmed by the women, if they lean, and the cracks will never be filled by them. The praise-worthiness of the women is to lower the eyes, and guarding from the vanities, and be of less joking. I^{ra} would not be saying it if Rasool-Allah^{saww} had not exposed you to one of the deserts. Avoid going to one watering place to another.

إِنَّ بَعْثَ اللَّهِ مَهْوَكَ وَ عَلَى رَسُولِهِ تَرْدِينَ وَ قَدْ وَجَّهْتَ سِدَاقَتَهُ وَ تَرَكْتَ عُهْدَاهُ لَوْ سِرْتُ مَسِيرَكَ هَذَا ثُمَّ قِيلَ لِي ادْخُلِي الْفِرْدَوْسَ لَا سَحَابَ أَنْ أَلْقَى رَسُولَ اللَّهِ هَاتِكَةً حِجَاباً قَدْ صَرَبَهُ عَلَيَّ

Your difficulties are in the eyes of Allah^{azwj} and you will be returning to His^{azwj} Rasool^{saww}, and you are steering its course and neglecting his^{saww} pacts. If I^{ra} were to travel this journey of yours, then it is said to me^{ra}, 'Enter Al-Firdows', I^{ra} would be embarrassed to meet Rasool-Allah^{saww} and his^{saww} veil had been violated which he^{saww} had struck upon me^{ra}.

فَأَتَقَى اللَّهَ وَ اجْعَلِي حِصْنَكَ بَيْتَكَ وَ رِبَاعَةَ السِّتْرِ قَبْرَكَ حَتَّى تَلْقَيْهِ وَ أَنْتِ عَلَى تِلْكَ الْحَالِ أَطْوَعُ مَا تُكُونِينَ لِلَّهِ مَا لَوْفَتِهِ وَ أَنْصَرَ مَا تُكُونِينَ لِلَّذِينَ مَا جَلَسَتْ عَنْهُ لَوْ دَكَّرْتُكَ يَقُولُ تَعْرِفِينَهُ لَنَهَشَتْ نَهَشَ الرَّقْشَاءِ الْمُطْرِقِ

Fear Allah^{azwj} and make your house as being your fortress, and the four veils as your grave until you meet him^{saww}, and you, upon that state, should be as obedient as you came for the Sake of Allah^{azwj}, whatever He^{azwj} has Necessitated, and help the Religion as much as you can by sitting back from it. If I^{ra} were to remind you with words you know, you will snap the snapping of a thirsty serpent'.

فَقَالَتْ عَائِشَةُ مَا أَقْبَلَنِي لَوْعَظِكَ وَ مَا أَعْرَفَنِي بِنُصْحِكَ وَ لَيْسَ الْأَمْرُ عَلَى مَا تَظُنِّينَ وَ لَيْعَمَ الْمَسِيرُ مَسِيرًا فَرَعَتْ إِلَيَّ فِيهِ فِتْنَانِ مُتَشَاكِرَتَانِ إِنْ أَقْعُدُ فِيهِ غَيْرَ حَرَجٍ وَ إِنْ أَنْهَضُ فَإِلَى مَا لَا بُدَّ مِنَ الْإِزْدِيَادِ مِنْهُ

Ayesha said, 'What would make me understand your^{ra} preaching and understand your^{ra} advice, and the matter isn't as you are thinking, and the best journey would be a journey the two groups brandishing the swords would panic to me. If I were to sit back, there would be no blame, and if I get up, then it would be to what there is no escape from it'.

فَقَالَتْ أُمُّ سَلَمَةَ

كَانَتْ لِعَائِشَةَ الْغُنْبَى عَلَى النَّاسِ
وَ تَلَوِ آيٍ مِنَ الْقُرْآنِ مِدْرَاسٍ
حَتَّى يَكُونَ الَّذِي يَقْضِي عَلَى الرَّأْسِ

لَوْ كَانَ مُعْتَصِماً مِنْ زَلَّةٍ أَخَذَ
كَمْ سُنَّةٍ لِرَسُولِ اللَّهِ دَارِسَةً-
قَدْ يَنْزِعُ اللَّهُ مِنْ قَدِيمِ عُقُولِهِمْ

Umm Salama^{ra} said (a poem), “If ever there was a bond with the error for anyone, it was for Ayesha a threshold over the people, how many Sunnahs of Rasool-Allah^{saww} have been learnt, which of the learnt Quran have you recited. Allah^{azwj} has Snatched away from a people, their intellects, until he passes by the one who judges upon the head”.¹⁴¹

وَرَوَاهُ أَحْمَدُ بْنُ أَبِي طَاهِرٍ فِي كِتَابِ بَلَاغَاتِ النِّسَاءِ بِأَدْنَى تَغْيِيرٍ وَ قَالَ بَعْدَ حِكَايَةِ كَلَامِ أُمِّ سَلَمَةَ قَالَتْ عَائِشَةُ يَا أُمَّ سَلَمَةَ مَا أَقْبَلَنِي لِمَوْعِظَتِكَ وَ أَعْرِفَنِي بِنُصْحِكَ لَيْسَ الْأَمْرُ كَمَا تَقُولِينَ مَا أَنَا بِمُعْتَمِرَةٍ بَعْدَ التَّغْرِيدِ وَ لِنِعْمِ الْمُطْلَعُ مُطْلَعٌ أَصْلَحْتُ فِيهِ بَيْنَ فِتْنَتَيْنِ مُتَنَاجِرَتَيْنِ وَ اللَّهُ الْمُسْتَعَانُ.

And it is reported by Ahmad Bin Abu Tahir, in the book ‘Balagaat Al-Nisaa’, with little changes, - And he said after telling the speech of Umm Salama^{ra}, ‘Ayesha said, ‘O Umm Salama^{ra}! What would make me accept your preaching and understand your^{ra} advice. The matter isn’t as you^{ra} are saying. I will not be hummed at after the humming, and the emergence is the goodly emergence. During it, I shall reconcile between two groups brandishing swords, and Allah^{azwj} is the Helper’.¹⁴²

128- حَتَّى، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ بْنِ شَاذَانَ عَنْ أَحْمَدَ بْنِ يَحْيَى التَّخَوِيُّ أَبِي الْعَبَّاسِ ثَعْلَبٍ عَنْ أَحْمَدَ بْنِ سَهْلٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ قُتَيْبَةَ عَنْ عَبْدِ الْحَكَمِ الْقُتَيْبِيِّ عَنْ أَبِي كَبَسَةَ [كَيْسَةَ] وَ يَزِيدَ بْنِ زُوْمَانَ قَالَا لَمَّا اجْتَمَعَتْ عَائِشَةُ عَلَى الْخُرُوجِ إِلَى الْبَصْرَةِ أَتَتْ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ كَانَتْ بِمَكَّةَ فَقَالَتْ يَا ابْنَةَ أَبِي أُمَيَّةَ كُنْتَ كَبِيرَةَ أَهْمَاتِ الْمُؤْمِنِينَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُومُ فِي بَيْتِكَ وَ كَانَ يَقْسِمُ لَنَا فِي بَيْتِكَ وَ كَانَ يَنْزِلُ الْوُحْيُ فِي بَيْتِكَ

(The book) ‘Al Ikhtisas’ – Muhammad Bin Ali Bin Shazan, from Ahmad Bin Yahya Al Nahwy Abu Al Abbas sa’alab, from Ahmad Bin Sahl, from Yahya Bin Muhammad Bin Is’haq Bin Musa, from Ahmad Bin Quteyba, from Abdul Hakam Al Quteybi, from Abu Kabasah and Yazeed Bin Rowman who both said,

‘When Ayesha determined upon the going out to Al-Basra, she came to Umm Salama^{ra}, and she^{ra} was at Makkah. She said, ‘O daughter of Abu Umayya! You^{ra} were the eldest of the mothers of the believers, and Rasool-Allah^{saww} used to stay in your^{ra} house, and he^{saww} apportion for us in your^{ra} house, and the Revelation used to come in your^{ra} house’.

قَالَتْ لَهَا يَا بِنْتُ أَبِي بَكْرٍ لَقَدْ زُرْتَنِي وَ مَا كُنْتُ زَوَّارَةً وَ لِأَمْرِ مَا تَقُولِينَ هَذِهِ الْمَقَالَةُ قَالَتْ إِنَّ ابْنِي وَ ابْنَتِي أَخْبَرَانِي أَنَّ الرَّجُلَ قُتِلَ مَظْلُومًا وَ أَنَّ بِالْبَصْرَةِ مِائَةَ أَلْفٍ سَيْفٍ يُطَاعُونَ فَهَلْ لَكَ أَنْ أَخْرُجَ أَنَا وَ أَنْتِ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بَيْنَ فِتْنَتَيْنِ مُتَشَاجِرَتَيْنِ

She^{ra} said, ‘O daughter of Abu Bakr! You have visited me, and you never used to visit me, and you are saying these words for a matter’. She said, ‘My son and a son of my brother have informed me that the man (Usman) was killed as an oppressed, and that there are one hundred thousand obedient swords at Al-Basra. Is it for you^{ra} that I and you^{ra} should go out, perhaps Allah^{azwj} would Reconcile between the two quarrelling groups?’

فَقَالَتْ يَا بِنْتُ أَبِي بَكْرٍ أَيْدِمَ عُثْمَانَ تَطْلِبِينَ فَلَقَدْ كُنْتُ أَشَدَّ النَّاسِ عَلَيْهِ وَ إِنْ كُنْتُ لَتَدْعِينَهُ بِالتَّبَرِّيِّ أَمْ أَمَرَ ابْنُ أَبِي طَالِبٍ تَنْقُضِينَ فَقَدْ بَايَعَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ

She^{ra} said, ‘O daughter of Abu Bakr! Is it the blood of Usman you are seeking? You used to be the severest of the people against him, and you were calling for the disavowing (from

¹⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 127 a

¹⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 127 b

Usman), or is it the command of the son^{asws} of Abu Talib^{asws} you are (trying to) break? The Emigrants and the Helpers have pledged allegiance to him^{asws}.

إِنَّكَ سُدَّةٌ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ أُمَّتِهِ وَ حِجَابُهُ مَضْرُوبَةٌ عَلَى حَرَمِهِ وَ قَدْ جَمَعَ الْقُرْآنُ ذَلِكَ فَلَا تُبَدِّحِيهِ وَ سَكَّنِي عُقْبَارِكَ فَلَا تَضْحَكِي [فَلَا تَفْضَحِي] بِمَا اللَّهُ مِنْ وَرَاءِ هَذِهِ الْأُمَّةِ قَدْ عَلِمَ رَسُولُ اللَّهِ ص مَكَانَكَ وَ لَوْ أَرَادَ أَنْ يَعْهَدَ إِلَيْكَ فَعَلَّ

You are a threshold between Rasool-Allah^{saww} and his^{saww} community, and his^{saww} veil struck upon his^{saww} sanctity, and the Quran has been collected under you, so do not go out and hold your nerve and do not make a public spectacle of it. Allah^{azwj} is behind this community. Rasool-Allah^{saww} had known your place, and if he^{saww} had wanted to pact to you, would have done so.

قَدْ نَهَاكَ رَسُولُ اللَّهِ ص عَنِ الْفَرَاطَةِ فِي الْبِلَادِ إِنَّ عُمُودَ الْإِسْلَامِ لَا تَرَأَاهُ النِّسَاءُ إِنْ انْتَلَمَ وَ لَا يُشْعَبُ بِهِنَّ إِنْ انْصَدَعَ حُمَايَاتِ النِّسَاءِ غَضُّ بِالْأَطْرَافِ وَ قَصْرُ الْوَهَادَةِ وَ مَا كُنْتَ قَائِلَةً لَوْ أَنَّ رَسُولُ اللَّهِ ص عَرَضَ لَكَ بِنَعِضِ الْفُلُواتِ وَ أَنْتِ نَاصَةٌ قُلُوصاً مِنْ مَنَهْلِ إِلَى آخَرِ

Rasool-Allah^{saww} had forbidden you from the activity in the city. The pillars of Al-Islam cannot be straightened by the women if they are leaning, nor can these be filled if they crack. Praise-worthiness of the women is to lower the eyes, and be of less joking, and I^{ra} would not be saying, if Rasool-Allah^{saww} had exposed you in one of the deserts, and you should avoid being taken from one watering place to another.

إِنَّ بَعَيْنَ اللَّهِ مَهْوَاكِ وَ عَلَى رَسُولِ اللَّهِ تَرْدِينَ وَ قَدْ وَجَّهَتْ سِدْقَتَهُ وَ تَرَكْتَ عَهْدَهُ أَقْسِمُ بِاللَّهِ لَوْ سِرْتُ مَسِيرَكَ هَذَا ثُمَّ قِيلَ لِي ادْخُلِي الْفِرْدَوْسَ لَا سَتَحْيِيْتُ أَنْ أَلْقَى مُحَمَّدًا ص هَاتِكَةً حِجَاباً قَدْ ضَرَبَهُ عَلَيَّ

Your difficulties are in the Eyes of Allah^{azwj} and you will be returning to Rasool-Allah^{saww}, and you are steering its course and neglecting his^{saww} pacts. I^{ra} swear by Allah^{azwj}! If I^{ra} were to travel this journey of yours, then it is said to me^{ra}, 'Enter Al-Firdows', I^{asws} would be embarrassed to meet Muhammad^{saww} having violated a veil he^{saww} had struck upon me^{ra}.

اجْعَلِي حِصْنَكَ بَيْتَكَ وَ قَاعَةَ السِّتْرِ قَبْرَكَ حَتَّى تَلْقَيْهِ وَ أَنْتِ عَلَى ذَلِكَ أَطْوَعُ مَا تَكُونِينَ لِلَّهِ مَا لَزِمْتِهِ وَ أَنْصُرُ مَا تَكُونِينَ لِلدِّينِ مَا جَلَسْتَ عَنْهُ

Make your house to be your fortress, and the room of the veil as your grave, until you meet him^{saww} while you are obedient upon that as much as you can for the Sake of Allah^{azwj}, whatever necessitates it, and help the Religion as much as you can by sitting back from it'.

ثُمَّ قَالَتْ لَوْ دَكَّرْتُكَ مِنْ رَسُولِ اللَّهِ ص خَمْساً فِي عَلَيٍّ ص لَنَهَشْتَنِي نَهَشَ الْحَيَّةِ الرَّقْشَاءِ الْمُطْرِقَةِ ذَاتِ الْحُبِّ

Then she^{ra} said, 'If I were to remind you from Rasool-Allah^{azwj}, five (things) regarding Ali^{asws}, you will snap at me with the snapping of the battered thirsty serpent with the sound.

أَتَذَكِّرِينَ إِذْ كَانَ رَسُولُ اللَّهِ ص يُقْرِئُ بَيْنَ نِسَائِهِ إِذَا أَرَادَ سَقَرًا فَأَقْرِعَ بَيْنَهُنَّ فَخَرَجَ سَهْجِي وَ سَهْمُكَ فَبَيْنَا نَحْنُ مَعَهُ وَ هُوَ هَابِطٌ مِنْ قُدَيْدٍ وَ مَعَهُ عَلَيٌّ ص وَ يُجَدِّدُهُ فَذَهَبَتْ لِنَهْجِي عَلَيْهِ فَقُلْتُ لَكَ رَسُولُ اللَّهِ ص مَعَهُ ابْنُ عَمِّهِ وَ لَعَلَّ لَهُ إِلَهِي حَاجَةٌ فَعَصَبْتَنِي وَ رَجَعْتُ بَاكِئَةً

Do you remember, when Rasool-Allah^{saww} used to draw lots between his^{saww} wives, when he^{saww} wanted a journey, so he^{saww} cast a lot and mine^{ra} and your draws came out. While we

were with him^{saww} and he^{saww} was descending from Qudeyd and Ali^{asws} was with him^{saww}, and he^{saww} was discussing with him^{asws}, so you went to converge upon him^{saww}. I^{ra} said to you, 'Rasool-Allah^{saww} has the son^{asws} of his^{saww} uncle^{as} with him^{saww} and perhaps there was a need for him^{saww} to him^{asws}', but you disobeyed me and returned crying.

فَسَأَلْتُكَ فَقُلْتَ بِأَنَّكَ هَجَمْتَ عَلَيْهِمَا فَقُلْتُ يَا عَلِيُّ إِنَّمَا لِي مِنْ رَسُولِ اللَّهِ ص يَوْمٌ مِنْ تِسْعَةِ أَيَّامٍ وَ قَدْ شَغَلْتُهُ عَنِّي فَأَخْبَرْتَنِي أَنَّهُ قَالَ لَكَ أَ تُبْغِضِينَهُ فَمَا يُبْغِضُهُ أَحَدٌ مِنْ أَهْلِي وَ لَا مِنْ أُمَّتِي إِلَّا خَرَجَ مِنَ الْإِيمَانِ أَ تَذْكُرِينَ هَذَا يَا عَائِشَةُ قَالَتْ نَعَمْ

I^{ra} asked you and said, 'You^{ra} converge upon them^{asws}'. I^{ra} did, and said, 'O Ali^{asws}! But rather for me there is one day from nine from Rasool-Allah^{saww}, and you^{asws} have pre-occupied him^{saww} away from me^{ra}'. He^{asws} informed me^{ra} and he^{saww} had said to you: 'Are you hating him^{asws}? No one from my^{saww} family, nor from the community hate him^{asws} except he would exit from the Eman'. Do you remember this, O Ayesha?'

وَ يَوْمَ أَرَادَ رَسُولُ اللَّهِ ص سَفَرًا وَ أَنَا أَحْشُ لَهُ جَنَاشَةً فَقَالَ لَيْتَ شِعْرِي أَتَيْتُكَ صَاحِبَةَ الْجَمَلِ الْأَذْبَبِ تَنْبُحُهَا كِلَابُ الْحَوَابِ فَرَفَعْتُ يَدَيَّ مِنَ الْجَنَاشَةِ وَ قُلْتُ أَغُوذُ بِاللَّهِ أَنْ أَكُونَهُ فَقَالَ وَ اللَّهِ لَا بُدَّ لِإِحْدَاكُمَا أَنْ تَكُونَهُ أَتَقِي اللَّهَ يَا حُمَيْرَاءُ أَنْ تَكُونِيهِ أَ تَذْكُرِينَ هَذَا يَا عَائِشَةُ قَالَتْ نَعَمْ

(She^{ra} said), 'And on the day Rasool-Allah^{saww} wanted to travel and I^{asws} prepared a meal for him^{saww}. He^{saww} said: 'I^{saww} am not away which one of you is the rider of the wild camel the dogs of Al-Hawaab would be barking at her'. I raised my hands from the meal (and the bowl fell down), and I^{ra} said, 'I^{ra} seek Refuge with Allah^{azwj} from I^{ra} becoming her'. He^{saww} said: 'By Allah^{azwj}! There is no escape from one of you becoming it. Fear Allah^{azwj}, O Humeyra, from you becoming it'. Do you remember this, O Ayesha?' She said, 'Yes'.

وَ يَوْمَ تَبَدَّلْنَا لِرَسُولِ اللَّهِ ص فَلَبِسْتُ ثِيَابِي وَ لَبِسْتُ ثِيَابَكَ فَجَاءَ رَسُولُ اللَّهِ ص فَحَلَسَ إِلَى جَنْبِكَ فَقَالَ أَ تَطْلُئِينَ يَا حُمَيْرَاءُ أَنِّي لَا أَعْرِفُكَ أَمَا إِنَّ لِي لَأُمَّتِي مِنْكَ يَوْمًا مَرًّا أَوْ يَوْمًا أَحْمَرَ أَ تَذْكُرِينَ هَذَا يَا عَائِشَةُ قَالَتْ نَعَمْ

(She^{ra} said), 'And on the day we exchanged for Rasool-Allah^{saww}, so you wore my^{ra} clothes and I^{ra} wore your clothes. Rasool-Allah^{saww} came and sat to your side and said: 'Do you, O Humeyra, think that I^{asws} will not recognise you? But, for my^{saww} community from you, there would be a bitter day, or a red day'. Do you remember this, O Ayesha?' She said, 'Yes'.

وَ يَوْمَ كُنْتُ أَنَا وَ أَنْتَ مَعَ رَسُولِ اللَّهِ ص فَجَاءَ أَبُوكَ وَ صَاحِبُهُ يَسْتَأْذِنَانِ فَدَخَلْنَا الْحِذْرَ فَقَالَا يَا رَسُولَ اللَّهِ إِنَّا لَا نَذَرِي قَدْرَ مُقَامِكَ فِينَا فَلَوْ جَعَلْتَ لَنَا إِنْسَانًا نَأْتِيهِ بِعَدْلِكَ

(She^{ra} said), 'And on the day I^{ra} and you were with Rasool-Allah^{saww} and your father and his companion came, and they sought our permission (to see Rasool-Allah^{saww}). We entered through the curtain, and they said, 'O Rasool-Allah^{saww}! We do not know the measurement of your^{saww} stay (life) among us, if you^{saww} make a person to be for us we can go to him after you^{saww}.'

قَالَ أَمَا إِنِّي أَعْرِفُ مَكَانَهُ وَ أَعْلَمُ مَوْضِعَهُ وَ لَوْ أَخْبَرْتُكُمْ بِهِ لَتَفَرَّقْتُمْ عَنْهُ كَمَا تَفَرَّقَتْ بَنُو إِسْرَائِيلَ عَنْ عِيسَى ابْنِ مَرْيَمَ

He^{saww} said: 'As for I^{saww}, I^{saww} know his position and know his place, and if I^{saww} were to inform you with it, you will separate from him just as the children of Israel have separated from Isa^{as} Bin Maryam^{as}'.

فَلَمَّا خَرَجَا خَرَجْتُ إِلَيْهِ أَنَا وَ أَنْتِ وَ كُنْتُ حَرِيئَةً عَلَيْهِ فَقُلْتُ مَنْ كُنْتُ جَاعِلًا لَهُمْ فَقَالَ خَاصِيفَ النَّعْلِ وَ كَانَ عَلَيَّ بُنْ أَبِي طَالِبٍ ص يُصْلِحُ نَعْلَ رَسُولِ اللَّهِ ص إِذَا تَخَرَّقَتْ وَ يَغْسِلُ ثَوْبَهُ إِذَا اتَّسَخَ فَقُلْتُ مَا أَرَى إِلَّا عَلَيًّا فَقَالَ هُوَ ذَلِكَ أَ تَذْكُرِينَ هَذَا يَا عَائِشَةُ قَالَتْ نَعَمْ

When they both went out, I^{ra} and you came out to him^{saww}, and you were audacious upon him^{saww} and said, 'Whom have you^{saww} made to be for them?' He^{saww} said: 'Repairer of the slipper', and it was Ali^{asws} Bin Abu Talib^{asws} correcting the slipper of Rasool-Allah^{saww}. Then you went and washed his^{saww} clothes when it was dirty. I^{ra} said, 'I^{ra} do not see except Ali^{asws}'. He^{saww} said: 'He^{asws} is that'. Do you remember this, O Ayesha?' She said, 'Yes'.

قَالَتْ وَ يَوْمَ جَمَعَنَا رَسُولُ اللَّهِ فِي بَيْتِ مَيْمُونَةَ فَقَالَ يَا نِسَائِي اتَّقِينَ اللَّهَ وَ لَا يَسْفُرْ بِكُنْ أَحَدًا تَذْكُرِينَ هَذَا يَا عَائِشَةُ

She^{ra} said: 'And the day Rasool-Allah^{saww} gathered us in the house of Maymouna. He^{saww} said: 'O my^{saww} wives! Fear Allah^{azwj} and do not travel with anyone'. Do you remember this, O Ayesha?'

قَالَتْ نَعَمْ مَا أَقْبَلَنِي لَوْعْظِكَ وَ أَسْمَعَنِي لِقَوْلِكَ فَإِنْ أَخْرَجَ فَنِي غَيْرَ حَرَجٍ وَ إِنْ أَقْعَدَ فَنِي غَيْرَ بَأْسٍ

She said, 'Yes. You^{ra} have accepted me for your^{ra} preaching and made me listen to your^{ra} words. If I were to go out, it would be without blame, and if I were to sit back, it would be without problems'.

فَخَرَجْتُ مِنْ عِنْدِهَا فَخَرَجَ رَسُولُهَا فَتَنَادَى فِي النَّاسِ مَنْ أَرَادَ أَنْ يَخْرُجَ فَلْيَخْرُجْ فَإِنَّ أُمَّ الْمُؤْمِنِينَ غَيْرُ خَارِجَةٍ

She went out from her presence, and her messenger came out and called out among the people, 'One who wants to go out, let him go out, for the mother of the believers is not going out!'

فَدَخَلَ عَلَيْهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَتَنَقَّصَ فِي أُذُنِهَا وَ قَلْبِهَا فِي الدَّرَوَةِ فَخَرَجَ رَسُولُهَا تُنَادِي مَنْ أَرَادَ أَنْ يَسِيرَ فَلْيَسِرْ فَإِنَّ أُمَّ الْمُؤْمِنِينَ خَارِجَةٌ

Abdullah Bin Al-Zubeyr entered to see her (Ayesha), and breathed (whispered) into her ears and her heart was in the peak. Her messenger came out and called out, 'One who wants to travel, let him travel, for the mother of the believers will be going out!'

فَلَمَّا كَانَ مِنْ نَدَمِهَا بَعْدَ انْقِضَاءِ حَرْبِ الْجَمَلِ مَا كَانَ أَنْشَأَتْ أُمُّ سَلَمَةَ تَقُولُ

كَانَتْ لِعَائِشَةَ الرُّبِّيَّ عَلَى النَّاسِ	لَوْ أَنَّ مُعْتَصِمًا مِنْ زَلَّةٍ أَخَذَ-
وَ تَلَوَّ آيَ مِنَ الْقُرْآنِ مَدْرَأَسَ	كَمْ سُنَّةٍ مِنْ رَسُولِ اللَّهِ تَارَكَتْ-
حَتَّى يَكُونَ الَّذِي يَقْضِي عَلَى النَّاسِ	قَدْ يَنْزِعُ اللَّهُ مِنْ نَاسٍ عُقُوبَهُمْ-
كَانَتْ تُبَدِّلُ إِحْشَاءً بِإِيْنَاسِ	فَيَرْحَمُ اللَّهُ أُمَّ الْمُؤْمِنِينَ لَقَدْ-

When it was from her regret after the completion of the war of the camel, Umm Salama^{ra} had prosed (a poem) saying, 'If ever there was a bond with the error for anyone, it was for Ayesha a rank over the people, how many Sunnahs of Rasool-Allah^{saww} she neglected, and recitation of Verses from the learnt Quran. Allah^{azwj} has Snatched away from a people, their

intellects, until he happens to be the one to judge upon the people, and may Allah^{azwj} have Mercy on the mother of the believers, there is a change for me^{ra} to inspire the people".¹⁴³

129- أَقُولُ وَ رَوَى أَحْمَدُ بْنُ عَائِشَةَ أَنَّ عَائِشَةَ أَتَتْ أُمَّ سَلَمَةَ فَقَالَتْ لَهَا أَنْتِ أَقْرَبُ مَنْزِلَةً مِنْ رَسُولِ اللَّهِ ص فِي نِسَائِهِ وَ أَوَّلُ مَنْ هَاجَرَ مَعَهُ وَ كَانَ رَسُولُ اللَّهِ يَبْعَثُ إِلَى بَيْتِكَ مَا يُنْخَفُ لَهُ ثُمَّ يَقْسِمُهُ بَيْنَنَا

I (Majlisi) am saying, 'And it is reported by Ahmad Bin A'sam Al Kufy in his history,

'Ayesha came to Umm Salama^{ra} and said to her^{ra}, 'You^{ra} of the closest status from Rasool-Allah^{saww} among his^{saww} wives, and the first one to emigrate with him^{saww}, and Rasool-Allah^{saww} used to send to your^{ra} house whatever was gifted to him^{saww}, then he^{saww} would distribute between us.

وَ أَنْتِ تَعْلَمِينَ مَا نَالَ عُثْمَانُ مِنْ هَذِهِ الْأُمَّةِ مِنَ الظُّلْمِ وَ الْغَدْوَانِ وَ لَا أَنْكُرُ عَلَيْهِمْ إِلَّا أَنَّهُمْ اسْتَنَابُوهُ فَلَمَّا تَابَ وَ رَجَعَ قَتَلُوهُ

And you^{ra} know what you know, what Usman has received from this community, from the injustice and the aggression, and I am not denying upon them except they had told him to repent, so when he had repented and retracted, they killed him.

وَ قَدْ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ وَ كَانَ عَامِلَ عُثْمَانَ عَلَى الْبَصْرَةِ أَنَّهُ قَدْ اجْتَمَعَ بِالْبَصْرَةِ مِائَةُ أَلْفٍ مِنَ الرِّجَالِ يَطْلُبُونَ بِئَارَهُ وَ أَخَافُ الْحَزْبَ بَيْنَ الْمُسْلِمِينَ وَ سَفَكَ الدَّمَاءَ بِغَيْرِ حِلٍّ فَعَزَمْتُ عَلَى الْخُرُوجِ لِأُصْلِحَ بَيْنَهُمْ فَلَوْ خَرَجْتُ مَعًا لَرَجَوْنَا أَنْ يُصْلِحَ اللَّهُ بَيْنَا أَمْرَ هَذِهِ الْأُمَّةِ

And Abdullah Bin Aamir has informed me, and he was an office bearer of Usman upon Al-Basra that there have gathered one hundred thousand from the men, seeking his retaliation, and I fear the war between the Muslims and spilling of the blood without permissibility. So, I have determined upon the going out to reconcile between them. If you^{ra} were to go out with us, we would hope that Allah^{azwj} would Reconcile through us the affairs of this community'.

فَقَالَتْ أُمُّ سَلَمَةَ يَا بِنْتُ أَبِي بَكْرٍ أَمَا كُنْتِ تُحَرِّضِينَ النَّاسَ عَلَى قَتْلِهِ وَ تَقُولِينَ اقْتُلُوا نَعْتَلًا فَقَدْ كَفَرَ وَ مَا أَنْتِ وَ الطَّلَبُ بِئَارِهِ وَ هُوَ رَجُلٌ مِنْ بَنِي عَبْدِ مَنَافٍ وَ أَنْتِ امْرَأَةٌ مِنْ تَيْمِ بْنِ مُرَّةٍ مَا بَيْنَكَ وَ بَيْنَهُ قَرَابَةٌ

Umm Salama^{ra} said, 'O daughter of Abu Bakr! Were you not the most eager of the people upon killing him (Usman) and you were saying, 'Kill No'sal for he has committed Kufr'? And what have you to do with seeking his retaliation and he is a man from the clan of Abd Manaf and you are a woman from the (clan of) Taym Bin Murra. There is no relationship between you and him!

وَ مَا أَنْتِ وَ الْخُرُوجُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي رَسُولِهِ ص وَ قَدْ اتَّفَقَ الْمُهِاجِرُونَ وَ الْأَنْصَارُ عَلَى إِمَامَتِهِ ثُمَّ ذَكَرْتُ طَرْفًا مِنْ مَنَاقِبِهِ وَ عَدَّتْ نُبْدَةً مِنْ فَضَائِلِهِ

And what have you to do with the going out against Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of His^{azwj} Rasool^{saww}, and the Emigrants and the Helpers are in concordance upon his^{asws}

¹⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 128

Imamate?’ Then she^{ra} mentioned some of his^{asws} virtues and counted segments of his^{asws} merits.

وَقَدْ كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَاقِفًا عَلَى الْبَابِ يَسْمَعُ كَلَامَهَا فَنَادَاهَا يَا أُمُّ سَلَمَةَ قَدْ عَلِمْنَا بُغْضَكَ لِآلِ الزُّبَيْرِ وَ مَا كُنْتَ مُحِبَّةً لَنَا وَ لَا مُحِبَّةً أَبَدًا

And Abdullah Bin Al-Zubeyr had been standing at the door listening to their speech. He called out at her^{ra}, ‘O Umm Salama^{ra}! We have known of your^{ra} hatred to the family of Al-Zubeyr and you^{ra} have not been loving towards us, nor will you^{ra} love us, ever!’

فَقَالَتْ أُمُّ سَلَمَةَ أَ تُرِيدُ أَنْ تَخْرُجَ عَلَى خَلِيفَةِ رَسُولِ اللَّهِ وَ مَنْ عَلِمَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ أَنَّ رَسُولَ اللَّهِ صَ وَلَاهُ أَمْرَ هَذِهِ الْأُمَّةِ فَقَالَ مَا سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ

Umm Salama^{ra} said, ‘Are you wanting to go out against a caliph of Rasool-Allah^{saww}, and the one whom the Emigrants and the Helpers made him^{asws} in-charge of the affairs of this community?’ He said, ‘We have not heard that from Rasool-Allah^{saww}’.

فَقَالَتْ إِنْ كُنْتُ لَمْ تَسْمَعْ فَقَدْ سَمِعْتَهُ خَالَتُكَ هَذِهِ فَاسْأَلِيهَا تُحَدِّثُكَ وَ قَدْ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَنْتَ خَلِيفَتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي مَنْ عَصَاكَ فَقَدْ عَصَانِي أ هَكَذَا يَا عَائِشَةُ فَقَالَتْ نَعَمْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَ وَ أَشْهَدُ بِهَا

She^{ra} said, ‘If you have not heard, your maternal auntie does know this. Ask her, she will narrate to you, and I^{ra} have heard Rasool-Allah^{azwj} saying for Ali^{asws} Bin Abu Talib^{asws}: ‘You^{asws} are my^{saww} caliph during my^{saww} lifetime and after my^{saww} passing away. One who disobeys you^{asws}, so he has disobeyed me^{saww}’. Is it like that, O Ayesha?’ She said, ‘Yes, I have heard it from Rasool-Allah^{saww}, and I testify with it’.

فَقَالَتْ أُمُّ سَلَمَةَ فَأَتَيْتُ اللَّهَ يَا عَائِشَةُ وَ اخَذَرِي مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ وَ قَدْ قَالَ لَكَ لَا تُكُونِي صَاحِبَةَ كِلَابٍ الْخَوَّابِ وَ لَا يُعَزِّتُكَ الزُّبَيْرُ وَ طَلْحَةُ فَإِنَّهُمَا لَا يُغْنِيَانِ عَنْكَ مِنَ اللَّهِ شَيْئًا فَقَامَتْ عَائِشَةُ مُعْصَبَةً فَخَرَجَتْ مِنْ بَيْتِهَا.

Umm Salama^{ra} said, ‘Fear Allah^{azwj}, O Ayesha, and be cautious of what you have heard from Rasool-Allah^{saww}! And he^{saww} had said to you: ‘Do not become the one (barked at by) the dogs of Al-Hawaab, and do not let Al-Zubeyr and Talha deceive you, for these two will not avail you anything from Allah^{azwj}’. Ayesha stood up angrily and went out from her^{ra} house”.¹⁴⁴

130- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى هِشَامُ بْنُ مُحَمَّدٍ الْكَلْبِيُّ فِي كِتَابِ الْجَمَلِ أَنَّ أُمَّ سَلَمَةَ كَتَبَتْ إِلَى عَلِيٍّ عَ مِنْ مَكَّةَ أَمَّا بَعْدُ فَإِنَّ طَلْحَةَ وَ الزُّبَيْرَ وَ أَشْيَاعَهُمْ أَشْيَاعُ الضَّلَالَةِ يُرِيدُونَ أَنْ يَخْرُجُوا بِعَائِشَةَ إِلَى الْبَصْرَةِ وَ مَعَهُمْ عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ كَرِيزٍ وَ يَدْعُونَ أَنَّ عُثْمَانَ قَتِيلٌ مَظْلُومٌ وَ أَنَّهُمْ يَطْلُبُونَ بِدَمِهِ

And Ibn Abu Al Hadeed said in the commentary of Al Nahj (Al Balagah) – It is reported by Hisham Bin Muhammad Al Kalbi in the book ‘Al Jamal’,

‘Umm Salama^{ra} wrote to Ali^{asws} from Makkah, ‘As for After, Talha and Al-Zubeyr and their loyalists, adherents of the straying, are intending to go out with Ayesha to Al-Basra, and

¹⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 129

with them is Abdullah Bin Aamir Bin Kareyz, and they are mentioning that Usman was killed as an oppressed, and they are seeking his blood.

وَاللَّهُ كَافِيهِمْ بِحَوْلِهِ وَفُؤَرِهِ وَ لَوْ لَا مَا نَهَانَا اللَّهُ عَنْهُ مِنَ الْخُرُوجِ وَأَمَرَنَا بِهِ مِنْ ثَرَمِ الْبَيْتِ لَمْ أَدْعِ الْخُرُوجَ إِلَيْكَ وَ النَّصْرَةَ لَكَ وَ لَكِنِّي بَاعِثُهُ خَوْكَ ابْنِي عَدْلَ نَفْسِي عُمَرُ بْنُ أَبِي سَلَمَةَ فَاسْتَوْصِي بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ خَيْرًا

And Allah^{azwj} will Suffice them by His^{azwj} Mighty and His^{azwj} Strength, and had it not been for Allah^{azwj} having Forbidden us from the going out and Commanded us from staying in the house, I^{ra} would not have left the going out to you and the helping to you^{asws}. But I^{ra} am sending to you^{asws} my^{ra} son, being equal to myself, Umar Bin Abu Salama, so receive my^{ra} good wishes by him, O Amir Al-Momineen’.

قَالَ فَلَمَّا قَدِمَ عُمَرُ عَلَى عَلِيٍّ عَ أَكْرَمَهُ وَ لَمْ يَزَلْ مُقِيمًا مَعَهُ حَتَّى شَهِدَ مَشَاهِدَهُ كُلَّهَا وَ وَجَّهَهُ عَلِيٌّ عَ أَمِيرًا عَلَى الْبَحْرَيْنِ وَ قَالَ لِابْنِ عَمِّ لَهُ بَلِّغْنِي أَنَّ عُمَرَ يَقُولُ الشَّعْرَ فَأَبْعَثْ إِلَيَّ شَيْئًا مِنْ شَعْرِهِ

He (the narrator) said, ‘When Umar (Bin Abu Salama) came to Ali^{asws}, and he^{asws} honoured him and did not cease to be with him until he attended the events, all of them, and Ali^{asws} sent him as a governor upon Al-Bahrain, and he^{asws} said to a cousin of his: ‘It has reached me that Umar (Bin Abu Salama) was saying poems, so send something from his poetry to me^{asws}’.

فَبَعَثَ إِلَيْهِ بِأَبْيَاتٍ لَهُ أَوَّلُهَا

رَفَعْتَ بِهَا ذِكْرِي جَزَاءً مُؤَفَّرًا

جَزَتْكَ أَمِيرَ الْمُؤْمِنِينَ قَرَابَةً-

He sent couplets to him^{asws}, its first was, ‘Amir Al-Momineen^{asws} has Rewarded you with nearness, rising my mention by it, being a Reward of full measure’.

فَعَجِبَ عَلَيٌّ عَ مِنْ شَعْرِهِ وَ اسْتَحْسَنَهُ

Ali^{asws} marvelled from his poetry and considered it excellent.

قَالَ وَ قَالَ أَبُو مَخْنَفٍ جَاءَتْ عَائِشَةُ إِلَى أُمِّ سَلَمَةَ تُخَادِعُهَا عَلَى الْخُرُوجِ لِلطَّلَبِ بِدَمِ عُثْمَانَ فَقَالَتْ لَهَا يَا بِنْتُ أَبِي أُمَيَّةَ أَنْتِ أَوَّلُ مُهَاجِرَةٍ مِنْ أَزْوَاجِ رَسُولِ اللَّهِ صَ وَ أَنْتِ كَبِيرَةُ أُمّهَاتِ الْمُؤْمِنِينَ وَ كَانَ رَسُولُ اللَّهِ صَ يَقْسِمُ لَنَا مِنْ بَيْتِكَ وَ كَانَ خَبْرُئِيلُ أَكْثَرَ مَا يَكُونُ فِي مَنْزِلِكَ

He (the narrator) said, ‘And Abu Mikhnaf said, ‘Ayesha came to Umm Salama^{ra} to deceive her upon the going out to seek the blood of Usman. She said to her^{ra}, ‘O daughter of Abu Umayya! You^{ra} are the first emigrant, from the wives of Rasool-Allah^{saww}, and you^{ra} are the eldest of mothers of the believers, and Rasool-Allah^{saww} used to distribute to us from your^{ra} house, and Jibraeel^{as} tended to be in your^{ra} house as frequently as can be’.

فَقَالَتْ أُمُّ سَلَمَةَ لِأَمْرِ مَا قُلْتُ هَذِهِ الْمَقَالَةُ فَقَالَتْ عَائِشَةُ إِنَّ عَبْدَ اللَّهِ أَخْبَرَنِي أَنَّ الْقَوْمَ اسْتَأْذَنُوا عُثْمَانَ فَلَمَّا تَابَ قَتَلُوهُ صَائِمًا فِي شَهْرِ حَرَامٍ وَ قَدْ عَزَمْتُ الْخُرُوجَ إِلَى الْبَصْرَةِ وَ مَعِيَ الزُّبَيْرُ وَ طَلَحَةُ فَاخْرُجِي مَعَنَا لَعَلَّ اللَّهَ أَنْ يُصْلِحَ هَذَا الْأَمْرَ عَلَيَّ أَيْدِينَا وَ بَنَا

Umm Salama^{ra} said 'You have said these words for a matter'. Ayesha said, 'Abdullah has informed me that the people had asked Usman to repent, and when he had repented, they killed him as one Fasting in the Sacred month, and I have determined upon the going out to Al-Basra, and with me would be Al-Zubeyr and Talha. So, come out with us, perhaps Allah^{azwj} will Reconcile this matter upon our hands and through us'.

قَالَتْ أُمُّ سَلَمَةَ إِنَّكَ كُنْتَ بِالْأَمْسِ مُحْرَضِينَ عَلَى عُثْمَانَ وَ تَقُولِينَ فِيهِ أَحْبَبْتَ الْقَوْلَ وَ مَا كَانَ اسْمُهُ عِنْدَكَ إِلَّا نَعْتًا وَ إِنَّكَ لَتَعْرِفِينَ مَنْزِلَةَ عَلِيٍّ بْنِ أَبِي طَالِبٍ مِنْ رَسُولِ اللَّهِ ص أ فَأَذْكُرُكَ قَالَتْ نَعَمْ

Umm Salama^{ra} said, 'Yesterday you were eager against Usman and were saying wicked words regarding him, and his name wasn't with you except for 'No'sal', and you do recognise the status of Ali^{asws} Bin Abu Talib^{asws} from Rasool-Allah^{saww}. Shall I^{ra} remind you?' She said, 'Yes'.

قَالَتْ أ تَذْكُرِينَ يَوْمَ أَقْبَلَ النَّبِيُّ ع وَ نَحْنُ مَعَهُ حَتَّى إِذَا هَبَطَ مِنْ قُدَيْدٍ ذَاتَ الشَّمَالِ خَلَا بِعَلِيٍّ يُتَاجِيهِ فَأَطَالَ فَأَزْدَتْ أَنْ تَهْجُمِي عَلَيْهِمَا فَتَهَيْتُكَ فَعَصَيْتَنِي فَهَجَمْتَ عَلَيْهِمَا فَمَا لَبِثْتَ أَنْ رَجَعْتَ بَاكِئَةً

She^{ra} said, 'Do you remember one day the Prophet^{saww} came and we were with him^{saww} until when he^{saww} descended from Qudeyd from the left, he^{saww} was alone with Ali^{asws} whispering to him^{asws}, and it got prolonged, so you wanted to converge upon them^{asws}, but I^{ra} had forbidden you, but you disobeyed me and converged upon them, and it was not long before you returned crying?'

فَقُلْتُ مَا شَأْنُكَ فَقُلْتَ إِنِّي هَجَمْتُ عَلَيْهِمَا وَ هُمَا تَتَنَاجَيَانِ فَقُلْتُ لِعَلِّي لَيْسَ لِي مِنْ رَسُولِ اللَّهِ إِلَّا يَوْمٌ مِنْ تِسْعَةِ أَيَّامٍ فَمَا تَدْعُنِي يَا ابْنَ أَبِي طَالِبٍ وَ يَوْمِي

I^{ra} said, 'What is the matter with you?' You said, 'I converged upon them^{asws} and they were whispering to each other. I said to Ali^{asws}, 'There isn't for me from Rasool-Allah^{azwj} except for one day from nine day, so will you^{asws} not leave me my day, O son^{asws} of Abu Talib^{asws}?'

فَأَقْبَلَ رَسُولُ اللَّهِ ص عَلَيَّ وَ هُوَ غَضْبَانٌ مُحْمَرُّ الْوَجْهِ فَقَالَ ارْجِعِي وَرَاءَكَ وَ اللَّهُ لَا يُبْعِضُهُ أَحَدٌ مِنْ أَهْلِ بَيْتِي وَ لَا مِنْ غَيْرِهِمْ مِنَ النَّاسِ إِلَّا وَ هُوَ خَارِجٌ مِنَ الْإِيمَانِ فَرَجَعْتُ نَادِمَةً سَاقِطَةً فَقَالَتْ عَائِشَةُ نَعَمْ أَذْكُرُ ذَلِكَ

Rasool-Allah^{saww} faced towards me, and he^{saww} was angry, red-faced, and he^{saww} said: 'Return to behind you! By Allah^{azwj}, no one will hate him^{asws}, neither from my^{saww} family nor from others from the people, except and he would exit from the Eman!' So, you returned regretful, silent?' Ayesha said, 'Yes, I do remember that'.

قَالَتْ وَ أَذْكُرُكَ أَيضًا كُنْتُ أَنَا وَ أَنْتِ مَعَ رَسُولِ اللَّهِ ص وَ أَنْتِ تَغْسِلِينَ رَأْسَهُ وَ أَنَا أَحْيَسُ لَهُ حَيْسًا وَ كَانَ الْحَيْسُ يُعْجِبُهُ فَرَفَعَ رَأْسَهُ وَ قَالَ لَيْتَ شِعْرِي أَتَيْتُكَ صَاحِبَةَ الْجَمَلِ الْأَذْبَبِ تَنْبَحُهَا كِلَابُ الْحَوَارِ فَتَكُونُ نَاكِئَةً عَنِ الصِّرَاطِ

She^{ra} said, 'And I^{ra} shall remind you as well. I^{asws} and you were with Rasool-Allah^{saww}, and you were washing his^{saww} head and I^{ra} was preparing a meal 'Heys' for him^{asws}, and he^{saww} used to like the 'Heys', and he^{saww} raised his^{saww} head and said: 'I^{saww} am not away which one

of you would be the rider of the wild camel the dogs of Al-Hawaab would be barking at, and she would move away from the road’.

فَرَفَعْتُ يَدَيَّ مِنَ الْحَيْسِ فَقُلْتُ أَعُوذُ بِاللَّهِ وَرَسُولِهِ مِنْ ذَلِكَ ثُمَّ ضَرَبَ عَلَى ظَهْرِي وَ قَالَ إِنَّكَ أَنْ تَكُونِيهَا ثُمَّ قَالَ يَا بِنْتُ أَبِي أُمَيَّةَ إِنَّكَ أَنْ تَكُونِيهَا ثُمَّ قَالَ يَا حُمَيْرَاءُ أَمَا إِنِّي فَقَدْ أَنْذَرْتُكَ قَالَتْ عَائِشَةُ نَعَمْ أَذْكُرُ هَذَا

I^{ra} raised my hands from the ‘Heys’ and I said, ‘I^{ra} seek Refuge with Allah^{azwj} and His^{azwj} Rasool^{saww} from that’. Then he^{saww} struck upon your back and said, ‘Beware from you becoming it’. Then he^{saww} said: ‘O daughter of Abu Umayya! Beware of you^{ra} becoming it!’ Then said: ‘O Humeyra!’ As for I^{ra}, so have I^{ra} reminded you?’ Ayesha said, ‘Yes, I do remember this’.

قَالَتْ وَ أَذْكُرُكَ أَيْضاً كُنْتُ أَنَا وَ أَنْتِ مَعَ رَسُولِ اللَّهِ ص فِي سَفَرٍ لَهُ وَ كَانَ عَلَيَّ يَتَعَاهَدُ نَعْلِي رَسُولُ اللَّهِ فَيَخْصِفُهَا وَ يَتَعَاهَدُ أَثْوَابَهُ فَيَغْسِلُهَا فَنَقِيبَتْ لَهُ نَعْلٌ فَأَخَذَهَا يَوْمَئِذٍ يَخْصِفُهَا فِي ظِلِّ شَجَرَةٍ

She^{ra} said, ‘And I^{ra} shall remind you as well. I^{ra} and you were with Rasool-Allah^{azwj} in a journey of his^{saww}, and Ali^{asws} had taken the slippers of Rasool-Allah^{saww} to repair them, and you had taken his^{saww} clothes to wash them. You punctured a hole in the slipper of his^{saww}, so he^{asws} had taken it on that day to repair it in the shade of a tree.

وَ جَاءَ أَبُوكَ وَ مَعَهُ عُمرُ فَأَسْتَأْذَنَّا عَلَيْهِ فَنُتِمْنَا إِلَى الْحِجَابِ وَ دَخَلَا فَحَادَّثَاهُ فِيمَا أَرَادَا ثُمَّ قَالَا يَا رَسُولَ اللَّهِ إِنَّا لَا نَذَرِي قَدَرٌ مَا تَصْحُبُنَا فَلَوْ أَعْلَمْنَا مَنْ تَسْتَخْلِفُ عَلَيْنَا لَيَكُونَ لَنَا بَعْدَكَ مَفْرَعاً

And your father came, and with him was Umar. They sought permission to see him^{saww}, so we arose to the veil and they entered and discussed with him^{saww} regarding what they wanted. Then they said, ‘O Rasool-Allah^{saww}! We do not know the measurement (for how long) you^{saww} will be accompanying us. If you^{saww} could let us know who you^{saww} are appointing as a caliph upon us, he would become a shelter for us after you^{saww}’.

فَقَالَ لَهُمَا أَمَا إِنِّي قَدْ أَرَى مَكَانَهُ وَ لَوْ فَعَلْتُ لَتَفَرَّقْتُمْ عَنْهُ كَمَا تَفَرَّقَتْ بَنُو إِسْرَائِيلَ عَنْ هَارُونَ بْنِ عِمْرَانَ فَسَكَنَّا ثُمَّ خَرَجَا

He^{saww} said to them: ‘As for I^{saww}, I^{saww} have seen his place, and if I^{saww} were to do so, you would flee away from him just as the children of Israel had fled from Haroun Bin Imran^{as}’. They were both silent. Then they went out.

فَلَمَّا خَرَجْنَا إِلَى رَسُولِ اللَّهِ ص قُلْتُ لَهُ وَ كُنْتُ أَجْزَأَ عَلَيْهِ مِنَّا مَنْ كُنْتُ يَا رَسُولَ اللَّهِ مُسْتَخْلِفاً عَلَيْهِمْ فَقَالَ خَاصِصَ النَّعْلِ فَنَظَرْنَا فَلَمْ نَرِ أَحَداً إِلَّا عَلِيّاً فَقُلْتُ [فَقُلْتُ] يَا رَسُولَ اللَّهِ مَا أَرَى إِلَّا عَلِيّاً فَقَالَ هُوَ ذَاكَ فَقَالَتْ عَائِشَةُ نَعَمْ أَذْكُرُ ذَلِكَ

When we came out to Rasool-Allah^{saww}, you said to him^{saww}, and you were the most audacious of us upon him^{saww}, ‘O Rasool-Allah^{saww}! Who were you^{saww} going to appoint as caliph upon them?’ He^{saww} said: ‘Repairer of the slipper’. We looked around but did not see anyone except Ali^{asws}. I^{ra} said, ‘O Rasool-Allah^{saww}! I cannot see except Ali^{asws}’. He^{saww} said: ‘He^{asws} is that’. Ayesha said, ‘Yes, I do remember that’.

فَقَالَتْ فَأَيَّ خُرُوجٍ تَخْرُجِينَ بَعْدَ هَذَا فَقَالَتْ إِنَّمَا أَخْرُجُ لِلْإِصْلَاحِ بَيْنَ النَّاسِ وَأَرْجُو فِيهِ الْأَجْرَ إِنْ شَاءَ اللَّهُ تَعَالَى فَقَالَتْ أَنْتِ وَرَأْيُكَ فَانْصَرَفَتْ عَائِشَةُ عَنْهَا وَكَتَبَتْ أُمُّ سَلَمَةَ بِمَا قَالَتْ وَقِيلَ لَهَا إِلَى عَلِيٍّ ع.

She^{ra} said, 'So which going out are you going out to, after this?' She said, 'But rather, I am going out in order to reconcile between the people, and I hope in it for the Recompense, if Allah^{azwj} the Exalted so Desires'. She^{ra} said, 'You and your opinion'. Ayesha left from her^{ra} and Umm Salama^{ra} wrote to Ali^{asws} with what she^{ra} had said and what had been said to her^{ra}”.¹⁴⁵

¹⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 130

باب 3 باب ورود البصرة و وقعة الجمل و ما وقع فيها من الاحتجاج

CHAPTER 3 – THE ADVENT TO AL-BASRA AND THE EVENT OF THE CAMEL, AND WHAT ARGUMENTATIONS OCCURRED DURING IT

131- شأ، الإرشاد من كلام أمير المؤمنين صلوات الله عليه: حين دخل البصرة و جمع أصحابه فحرضهم على الجهاد و كان مما قال - عباد الله انهذوا إلى هؤلاء القوم منشرحه صدوركم يقتالهم فإنهم نكثوا بيعتي و أخرجوا ابن حنيفة عاملي بعد الضرب المبرح و العقوبة الشديدة و قتلوا السبابة و قتلوا بحكيم بن جبلة العبدي و قتلوا رجالاً صالحين

(The book) 'Al-Irshad' – From a speech of Amir Al-Momineen^{asws} when he^{asws} entered Al-Basra and gathered his^{asws} companions. He^{asws} incited them upon the Jihad, and it was from what he^{asws} said: 'Servants of Allah^{azwj}! Rush towards these people, expanding your chests for fighting them, for they have broken my^{asws} allegiance, and they expelled my^{asws} office bearer Ibn Huneyf after extreme hitting, and the severe punishment, and they killed Al-Sabbahaja, and they trampled Hakeen Bin Jabala Al-Abdy, and they have killed righteous men.

ثُمَّ تَبَعُوا مِنْهُمْ مَنْ جَاءَ يَأْخُذُونَهُمْ فِي كُلِّ حَائِطٍ وَ تَحْتَ كُلِّ رَايَةٍ ثُمَّ يَأْتُونَ بِهِمْ فَيَضْرِبُونَ رِقَابَهُمْ صَبْرًا مَا لَهُمْ فَاتْلَهُمُ اللَّهُ أَنِّي يُؤْفِكُونَ*

Then they pursued the ones who had escaped, seizing them in every wall and under every flag. Then they came with them and struck off their necks in captivity. What is the matter with them? **May Allah Fight them! How deluded they are [9:30].**

انهذوا إليهم و كونوا أشداء عليهم و القوهم صابرين محتسبين تعلمون أنكم منازلوهم و مقاتلوهم و لقد وطنتم أنفسكم على الطعن الدغسي و الضرب الطلخفي و مبارزة الأقران و أي امرئ أحسن من نفسه رباطة جأش عند اللقاء و رأى من أحد من إخوانه فشلاً فليذب عن أخيه الذي فضل عليه كما يذب عن نفسه فلو شاء الله لجعله مثله.

Rush towards them, and be severe upon them, and meet them being patient, anticipating, knowing that you will be declining them and killing them. Establish yourselves upon the hard-stepped stabbing, and the severe strikes, and paired duels! And whichever person is good from himself of standing, composed, and sees defeat from one of his brothers, let him pull (the enemy) away from his brother, which is preferred upon him just as he would pull him away from himself, and if Allah^{azwj} Desired, He^{azwj} would Make an example to be for him".¹⁴⁶

132- قب، المناقب لابن شهر آشوب جمل أنساب الأشراف أنه رُحِفَ عليّ ع بالناس عداة يوم الجمعة لعشر ليالٍ خلون من جمادى الآخرة سنة سب و ثلاثين على ميمنته الأشر و سعيد بن قيس و على ميسرته عمّار و شريح بن هانئ و على القلب محمد بن أبي بكر و عدي بن حاتم و على الجناح زياد بن كعب و حُجْرُ بن عدي و على الكمين عمرو بن الحقيق و حنذب بن زهير و على الرجال أبو قتادة الأنصاري و أعطى رايته محمد بن الحنفية

(The book) 'Manaqib' of Ibn Shehr Ashub – In a summary of (the book) 'Ansaab Al Ashraaf',

¹⁴⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 131

'Ali^{asws} marched with the people going out on the day of Friday of the tenth night vacant from Jumadi Al-Akher of the year thirty-six. Upon the right flank were Al-Ashtar and Saeed Bin Qays, and upon the left flank were Ammar and Shureyh Bin Hany, and upon the heart (centre) were Muhammad Bin Abu Bakr and Udayy Bin Hatim, and upon the wings were Ziyad Bin Ka'ab and Hujr Bin Adayy, and upon the ambush (division) were Amro Bin Al-Hamiq and Jundab Bin Zuheyr, and upon the infantry was Abu Qatada Al-Ansari, and he^{asws} gave the flag to Muhammad Bin Al-Haneefa.

ثُمَّ أَوْفَقَهُمْ مِنْ صَلَاةِ الْعَدَاةِ إِلَى صَلَاةِ الظُّهْرِ يَدْعُوهُمْ وَ يُنَادِيهِمْ وَ يَقُولُ لِعَائِشَةَ إِنَّ اللَّهَ أَمَرَكَ أَنْ تَقَرِّي فِي بَيْتِكَ فَاتَّقِي اللَّهَ وَ ارْجِعِي وَ يَقُولُ لِبَلْحَةَ وَ الزُّبَيْرِ خَبَأْتُمَا نِسَاءَكُمْ وَ أَبْرَأْتُمَا زَوْجَةَ رَسُولِ اللَّهِ ص وَ اسْتَفْزَزْتُمَاهَا فَيَقُولَانِ إِنَّمَا جِئْنَا لِلطَّلَبِ بِدَمِ عُثْمَانَ وَ أَنْ يُرَدَّ الْأَمْرُ شُورَى

Then he^{asws} paused them for the morning Salat to Al-Zohr Salat, calling them and adjuring them. And he^{asws} said to Ayesha: 'Allah^{azwj} Commanded you to dwell in your house, so fear Allah^{azwj} and return. And He^{asws} said to Talha and Al-Zubeyr: 'You have hidden your wives (in your homes) and have brought forward the wife of Rasool-Allah^{saww}, and you provoked her saying, 'But rather, we have come to seek the blood of Usman and to return the command to the consultation council (Shura)'.

وَ أُبِسَتْ عَائِشَةُ دِرْعاً وَ ضَرَبَتْ عَلَى هَوْدَجِهَا صَفَائِحَ الْحَدِيدِ وَ أَلْبَسَ الْهُودَجَ دِرْعاً وَ كَانَ الْهُودَجُ لِرِوَاءِ أَهْلِ الْبَصْرَةِ وَ هُوَ عَلَى جَمَلٍ يُدْعَى عَسْكَراً

And Ayesha wore a coat of armour and struck an iron sheet upon her carriage, and the carriage was covered with a coat of armour, and the carriage was a flag for people of Al-Basra, and it was upon a camel called 'Asker'.

رَوَى ابْنُ مَرْدَوَيْهِ فِي كِتَابِ الْفَضَائِلِ مِنْ ثَمَانِيَةِ طُرُقٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لِلزُّبَيْرِ أَمَا تَذْكُرُ يَوْمًا كُنْتُ مُقْبِلاً بِالْمَدِينَةِ تُخَذِّلُنِي إِذْ خَرَجَ رَسُولُ اللَّهِ فَرَكَأَ مَعِيَ وَ أَنْتَ تَنْتَبِسُّمَ إِلَيَّ فَقَالَ لَكَ يَا زُبَيْرُ أَ تُحِبُّ عَلِيًّا فَقُلْتُ وَ كَيْفَ لَا أُحِبُّهُ وَ بَيْنِي وَ بَيْنَهُ مِنَ النَّسَبِ وَ الْمَوَدَّةِ فِي اللَّهِ مَا لَيْسَ لِعَبْرَةٍ

It is reported by Ibn Mardawayh in the book 'Al-Fazail Min Samaniya Turq' – 'Amir Al-Momineen^{asws} said to Al-Zubeyr, 'Don't you remember a day you had come to Al-Medina narrating to me^{asws} when Rasool-Allah^{saww} came out and saw you being with me^{asws}, and you were smiling at me^{asws}, so he^{saww} said to you: 'O Zubeyr! Do you love Ali^{asws}? You said, 'And how can I not love him^{asws}, and there is between me and him^{saww}, the lineage and the cordiality for the Sake of Allah^{azwj} what isn't for others?'

فَقَالَ إِنَّكَ سَتُقَاتِلُهُ وَ أَنْتَ ظَالِمٌ لَهُ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

He^{saww} said: 'You will be fighting against him^{asws} and you would be unjust to him^{asws}. You said, 'I seek Refuge with Allah^{azwj} from that'.

وَ قَدْ تَظَاهَرَتِ الرِّوَايَاتُ أَنَّهُ قَالَ ع إِنَّ النَّبِيَّ ص قَالَ لَكَ يَا زُبَيْرُ تُقَاتِلُهُ ظُلْماً وَ ضَرَبَ كَيْفَكَ قَالَ اللَّهُمَّ نَعَمْ قَالَ أ فَجِئْتُ تُقَاتِلُنِي فَقَالَ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ

And the reports have backed each other that he^{asws} said: 'The Prophet^{saww} said to you: 'O Zubeyr! You fill fight against him^{asws} unjustly, and he^{asws} will strike your shoulder'. He (Al-Zubeyr) said, 'O Allah^{azwj}, yes!' He^{asws} said: 'So, have you come to fight me^{asws}? He said, 'I seek refuge with Allah^{azwj} from that'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَعَا هَذَا بَايَعَنِي طَائِعاً ثُمَّ جُنْتُ مُحَارِباً فَمَا عَدَا مِمَّا بَدَا فَقَالَ لَا جَرَمَ وَاللَّهِ لَا قَاتِلُكَ حَلِيَّةُ الْأَوْلِيَاءِ

Then Amir Al-Momineen^{asws} said, 'Leave this! You have pledged allegiance to me^{asws} willingly, then you have come for war, so what is wrong from what had appeared?' He said, 'No offence! By Allah^{azwj} I will not fight you^{asws} in the garb of friends'.

قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى فَلَقِيَهُ عَبْدُ اللَّهِ ابْنُهُ فَقَالَ جُبْنًا جُبْنًا فَقَالَ يَا بُنَيَّ قَدْ عَلِمَ النَّاسُ أَنِّي لَسْتُ بِجَبَانٍ وَلَكِنْ دَكَّرَنِي عَلَيٌّ شَيْئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَحَلَفْتُ أَنْ لَا أَقَاتِلَهُ فَقَالَ دُونَكَ غَلَامَكَ فَلَا أَعْتَقُهُ كَفَارَةً لِيَمِينِكَ -

Abdul Rahman Bin Abu Layli said, 'His son Abdullah (Bin Al-Zubeyr) met him and said, 'Coward! Coward!' He (Al-Zubeyr) said, 'O my son! I am not with cowardice, but Ali^{asws} reminded me of something I had heard it from Rasool-Allah^{saww}, so I have sworn an oath that I will not fight him^{asws}!' He said, 'Besides you is your so and so slave. Free him as an expiation for your oath (and then fight)'.

نُزْهَةُ الْأَبْصَارِ عَنِ ابْنِ مَهْدِيٍّ أَنَّهُ قَالَ هَمَّامُ التَّقْفِي

لَقَدْ تَاةَ عَنْ قَصْدِ الْهَدَى ثُمَّ عَوَّقَ
وَشَتَّانَ مَنْ يَعْصِي الْإِلَهَ وَ يُعَقِّقُ:

أُيَعْنَقُ مَكْحُولًا وَ يَعْصِي نَبِيَّهُ -
لَشَتَّانَ مَا بَيْنَ الضَّلَالَةِ وَ الْهَدَى -

(The book) 'Nuzhat Al-Absaar' – From Ibn Mahdi, 'Hammam Al-Saqafi said (a poem), 'Will he free a black slave and disobey his Prophet^{saww}? He was strayed from his intent of guidance, then impeded to hover between the straying and the guidance, and he is not alike, one who disobeys his God and one who frees'.

وَ فِي رِوَايَةٍ قَالَتْ عَائِشَةُ: لَا وَاللَّهِ بَلْ خِفْتُ سُيُوفَ ابْنِ أَبِي طَالِبٍ أَمَّا إِنَّهَا طَوَّلَ حَدَادَ تَحْمِلُهَا سَوَاعِدُ أَجْدَادٍ وَ لَعِنَ خِفَتَهَا فَلَقَدْ خَافَهَا الرِّجَالُ مِنْ قَبْلِكَ فَرَجَعَ إِلَى الْقِتَالِ

And in a report – Ayesha said (during the battle), 'No, by Allah^{azwj}! But you are fearing the swords of the son^{asws} of Abu Talib^{asws}. But, these are of long edges. The well-developed forearms tolerate it, and if you are fearing these, so the men from before you had feared. Return to the fighting!'

فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع إِنَّهُ قَدْ رَجَعَ فَقَالَ دَعُوهُ فَإِنَّ الشَّيْخَ تَحْمُولٌ عَلَيْهِ ثُمَّ قَالَ أَتَيْهَا النَّاسُ غَضُّوا أَبْصَارَهُمْ وَ غَضُّوا عَلَى نَوَاجِدِكُمْ وَ أَكْثَرُوا مِنْ ذِكْرِ رَبِّكُمْ وَ إِيَّاكُمْ وَ كَثَرَهُ الْكَلَامَ فَإِنَّهُ فَشَلَّ

It was said to Amir Al-Momineen^{asws}, 'He (Al-Zubeyr) has returned'. He^{asws} said: 'Leave him, for old man has a load upon him!' Then he^{asws} said: 'O you people! Bit upon your front teeth (be determined) and frequent from the remembrance of your Lord^{azwj}, and beware of too much talk for it would lead to failure!'

وَ نَظَرَتْ عَائِشَةُ إِلَيْهِ وَ هُوَ يَجُولُ بَيْنَ الصَّفَّيْنِ فَقَالَتْ انْظُرُوا إِلَيْهِ كَأَنَّ فِعْلَهُ فِعْلُ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ أَمَا وَاللَّهِ لَا يَنْتَظِرُ بِكَ إِلَّا زَوَالَ الشَّمْسِ

And Ayesha looked towards him^{asws} and he^{asws} was roaming between the rows. She said, 'Look at him^{asws}! It is as if his^{asws} deed is a deed of Rasool-Allah^{azwj} on the day of (battle of)

Badr. But, by Allah^{azwj}! He^{asws} will not wait for you except for the decline of the sun (midday)'.

فَقَالَ عَلِيٌّ يَا عَائِشَةُ عَمَّا قَلِيلٍ لَتَصْبِحُنَّ نَادِمِينَ فَجَدَّ النَّاسُ فِي الْقِتَالِ فَتَنَاهُمْ أَمِيرُ الْمُؤْمِنِينَ وَ قَالَ اللَّهُمَّ إِنِّي أَعْدَزْتُ وَأَنْدَرْتُ فُكُنْ لِي عَلَيْهِمْ مِنَ الشَّاهِدِينَ ثُمَّ أَخَذَ الْمُصْحَفَ وَ طَلَبَ مَنْ يَقْرَأُ عَلَيْهِمْ وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ افْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا الْآيَةَ

Ali^{asws} said: 'O Ayesha! After a little while you will become regretful!' The people exerted for the fighting, but Amir Al-Momineen^{asws} forbade them and said: 'O Allah^{azwj}! I^{asws} excuse and I^{asws} warned, so Be a Witness for me^{asws} against them!' Then he^{asws} took the parchment (Quran) and sought one who could recite to them the Verse: **And if two parties from the Momineen fight, then reconcile between them. [49:9].**

فَقَالَ مُسْلِمُ الْمُجَاشِعِيُّ هَا أَنَا ذَا فَخَوْفَهُ يَقْطَعُ بَيْنَهُ وَ شِمَالِهِ وَ قَتْلَهُ فَقَالَ لَا عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَهَذَا قَلِيلٌ فِي ذَاتِ اللَّهِ فَأَخَذَهُ وَ دَعَاهُمْ إِلَى اللَّهِ فَقُطِعَتْ يَدُهُ الْيُمْنَى فَأَخَذَهُ بِيَدِهِ الْيُسْرَى فَقُطِعَتْ فَأَخَذَهُ بِأَسْنَانِهِ فَقُتِلَ

Muslim Al-Mujashie said, 'Here I am for that!' But he^{asws} scared him they would be cutting off his right hand, and his left hand and kill him. He said, '(This is) not upon you^{asws}, O Amir Al-Momineen^{asws}! This is little for the Sake of Allah^{azwj}'. He^{asws} took him and he called them to Allah^{azwj}'. They cut off his right hand. He took it (the Quran) in his left hand, and it was (also) cut. He grabbed it with his tongue, and he was killed.

فَقَالَتْ أُمُّهُ

يُحْكِمُ التَّنْزِيلَ إِذْ دَعَاهُمْ
فَرْتَلَوْهُ رَمَلَتْ لِحَاهُمْ-

يَا رَبِّ إِنَّ مُسْلِمًا أَنَاهُمْ-
يَتْلُو كِتَابَ اللَّهِ لَا يَخْشَاهُمْ

His mother said (a poem), 'Muslim had gone to them with the Revealed Judgment when he called them, reciting the Book of Allah^{azwj}, not fearing them, and they sanded him with the sand of their beards'.

فَقَالَ عَ الْآنَ طَابَ الضَّرْبُ [أَي حَلَّ الْقِتَالِ] وَ قَالَ لِمُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ الرَّائِيَّةِ فِي يَدِهِ يَا بُنَيَّ تَزُولُ الْجِبَالُ وَ لَا تَزُلُ عَضٌّ عَلَى نَاجِيكَ أَعْرِ اللَّهَ جُمُحَمَّتَكَ تَدُ فِي الْأَرْضِ قَدَمَيْكَ ائِمَّ بَصْرِكَ أَفْصَى الْقَوْمِ وَ عُضٌّ بَصْرِكَ وَ اَعْلَمْ أَنَّ النَّصْرَ مِنَ اللَّهِ

He^{asws} said: 'Now the striking is good!' (i.e. the fighting is permissible). And he^{asws} said to Muhammad Bin Al-Hanafiyya and the flag was in his hands: 'O my^{asws} son! Descend the mountain and do not cease to bite upon your front teeth (be determined). Lend your skull to Allah^{azwj} affirming your feet in the ground, shoot your eyes at the ends of the people and close your eyes, and know that the help is from Allah^{azwj}'.

ثُمَّ صَبَرَ سُوَيْعَةً فَصَاحَ النَّاسُ مِنْ كُلِّ جَانِبٍ مِنْ وَفَعِ النَّبَالِ فَقَالَ ع تَقَدَّمَ يَا بُنَيَّ فَتَقَدَّمَ وَ طَعَنَ طَعْنًا مُنْكَرًا وَ قَالَ

لَا خَيْرَ فِي حَرْبٍ إِذَا لَمْ تُوقَدْ-
وَ الضَّرْبُ بِالْخَطِيئِ وَ الْمُهَنْدِ-

اطْعَنُ بِمَا طَعَنَ أَبِيكَ تُحْمَدُ
بِالْمَشْرِقِ وَ الْقَنَا الْمُسَدَّدِ-

Then he^{asws} was patient for a little while, and the people shouted from every side of the occurrence of the shooting arrows. He^{asws} said: 'Go ahead, O my^{asws} son!' He went ahead and stabbed evil stabblings and said (a couplet), '*I am stabbing a stab your father would praise, there is no good in a war when it is not ignited by the nobles, and we meet the aim, and the strike with the line and the sharp sword*'.

فَأَمَرَ الْأَشْتَرَ أَنْ يَحْمِلَ فَحَمَلَ وَ قَتَلَ هِلَالَ بْنَ وَكَيْعٍ صَاحِبَ مَيْمَنَةِ الْحَمَلِ وَ كَانَ زَيْدٌ يَرْجُو وَ يَقُولُ

دِينِي دِينِي وَ بَيْعِي وَ بَيْعِي

He^{asws} ordered Al-Ashtar to attack. He attacked and killed Hilal Bin Wakie on the right of the camel, and Zayd was reciting a war couplet and said, '*My Religion! My Religion! And My sale! My sale!*'

وَ جَعَلَ مَحْنَفُ بْنُ سُلَيْمٍ يَقُولُ

دَهْرًا وَ قَبْلَ الْيَوْمِ مَا عَيْبَتْ
أَ مَا مَلَيْتَ طَوْلَ مَا حَيَّيْتَ-

قَدْ عَشَيْتَ يَا نَفْسِ وَ قَدْ عَتَيْتَ
وَ بَعْدَ ذَا لَا شَكَّ قَدْ فَنَيْتَ-

And Mikhnaf Bin Suleym went on to say (a couplet), '*You have lived, O soul, and you were enriched for a time, and before today, you have not been shamed, and after that, there is no doubt you will perish. Are you not bored for living a prolonged life?*'

فَخَرَجَ عَبْدُ اللَّهِ بْنُ الْيَثْرِيبِيِّ قَائِلًا

ذَاكَ الَّذِي يُعْرِفُ حَقًّا بِالْفِتَنِ-

يَا رَبِّ إِنِّي طَالِبٌ أَبَا الْحَسَنِ-

Abdullah Bin Al-Yasrabi came out saying (a poem), '*O Lord^{azwj}! I seek Abu Al-Hassan^{asws}, that is the one^{asws} who recognises a truth from the Fitna*'.

فَبَرَزَ إِلَيْهِ عَلِيٌّ ع قَائِلًا

فَالْيَوْمَ تَلْقَاهُ مَلِيًّا فَأَعْلَمَنَّ-

إِنْ كُنْتُ تَبْعِي أَنْ تَرَى أَبَا الْحَسَنِ-

Ali^{asws} duelled to him^{asws} saying: '*If you were seeking to see Abu Al-Hassan^{asws}, so today you have met him^{asws} for a while, so know!*'

وَ ضَرْبُهُ ضَرْبَةً مُجْزَمَةً [مُجْرَفَةً] فَخَرَجَ بَنُو صَبَّةَ وَ جَعَلَ يَقُولُ بَعْضُهُمْ

وَ الْمَوْتُ أَخْلَى عَيْنَنَا مِنَ الْعَسَلِ-
إِنَّ عَلِيًّا بَعْدُ مِنْ شَرِّ النَّدَلِ-

نَحْنُ بَنُو صَبَّةَ أَصْحَابُ الْجَمَلِ-
رُدُّوا عَلَيْنَا شَيْخَنَا بِمُرْتَحَلِ-

And he^{asws} struck him with a final blow. So, the clan of Zabbah came out and one of them went on to say, '*We are the clan of Zabbah, owners of the camel, and the death is sweeter*

with us than the honey. Our elders responded to us with a process upon us far from the evil of sorcery'.

وَقَالَ آخَرُ

نَحْنُ بَنُو ضَبَّةَ أَعْدَاءِ عَلِيٍّ - ذَاكَ الَّذِي يُعْرِفُ فِيهِمْ بِالْوَصِيِّ

And another one said, 'We are the clan of Zabbah, enemies of Ali^{asws}! That is the one who is known among them as the successor^{asws}!'

وَكَانَ عَمْرُو بْنُ الْيَثْرَبِيِّ يَقُولُ

إِنْ تُنْكِرُونِي فَأَنَا ابْنُ الْيَثْرَبِيِّ - قَاتِلُ عِلْبَاءٍ وَ هِنْدِ الْجَمَلِ -
ثُمَّ ابْنُ صَوْحَانَ عَلَى دِينِ عَلِيٍّ

And Amro Bin Al-Yasrabi was saying, 'If you are denying me, so I am a son of Al-Yasrabi, fighter of a tired group of camels. Then the son of Sowhan is upon the Religion of Ali^{asws}.'

فَبَرَزَ إِلَيْهِ عَمَّارٌ قَائِلًا

لَا تَبْرَحِ الْعُرْصَةَ يَا ابْنَ الْيَثْرَبِيِّ - أَتَيْتُ أَقَاتِلُكَ عَلَى دِينِ عَلِيٍّ -

Ammar went duelling to him saying, 'Do not come out to the plains, O son of Al-Yasrabi! I am come to fight you upon the Religion of Ali^{asws}!'

فَطَعَنَهُ وَ أَرَادَهُ عَنْ فَرَسِهِ وَ حَزَّ بِرِجْلِهِ إِلَى عَلِيٍّ فَقَتَلَهُ بِيَدِهِ فَخَرَجَ أَخُوهُ قَائِلًا

أَضْرِبُكُمْ وَ لَوْ أَرَى عَلِيًّا - عَمَمْتُهُ أَبْيَضَ مَشْرِفِيًّا -
وَ أَسْمَرًا عَنُطْنَطًا خَطْبِيًّا - أَبْكِي عَلَيْهِ الْوَلَدَ وَ الْوَلِيًّا -

He stabbed him and threw him off his horse, and dragged him by his legs to Ali^{asws}, and he^{asws} killed him with his^{asws} hands. His brother came out saying, 'I will strike you all, and if I were to see Ali^{asws}, I would generalise him^{asws}, white, honourable, and a brown linear line, the children and the friends would cry upon him^{asws}!'

فَخَرَجَ إِلَيْهِ عَلِيٌّ عَ مُتَنَكِّرًا وَ هُوَ يَقُولُ

يَا طَالِيًّا فِي حَرْبِهِ عَلِيًّا - يَمْتَنِعُهُ أَبْيَضَ مَشْرِفِيًّا -
أَتَيْتُ سَتْلَفَاهُ بِمَا مَلِيًّا - مُهَذَّبًا سَمِيدَعًا كَمِيًّا -

Ali^{asws} came out to him in a veil and he^{asws} was saying: 'O seeker of Ali^{asws} in his battle, granting him^{asws} white honour. Stay firm, you will meet him for a while, polite, listening, courageous'.

فَضَرَبَهُ فَرَمَى نِصْفَ رَأْسِهِ فَنَادَاهُ عَبْدُ اللَّهِ بْنُ خَلْفِ الْخُزَاعِيِّ صَاحِبُ مَنْزِلِ عَائِشَةَ بِالْبَصْرَةِ أَ تُبَارِزُنِي فَقَالَ عَلِيٌّ ع مَا أَكْرَهُ ذَلِكَ وَ لَكِنْ وَجْهَكَ يَا ابْنَ خَلْفٍ مَا رَاخَتْكَ فِي الْقَتْلِ وَ قَدْ عَلِمْتُ مَنْ أَنَا فَقَالَ دُرَيْسٌ مِنْ بَدْحِكَ يَا ابْنَ أَبِي طَالِبٍ

He^{asws} struck him and threw away half his head. Abdullah Bin Khalaf Al-Khuzai, owner of the house of Ayesha at Al-Basra, called out to him^{asws}, 'Will you^{asws} duel me?' Ali^{asws} said: 'I^{asws} do not dislike that, but woe be unto you, O Ibn Khalaf! There is no rest for you in the killing, and you have known who I^{asws} am'. He said, 'Leave me from your^{asws} lavishness, O son^{asws} of Abu Talib^{asws}'.

ثُمَّ قَالَ

إِنْ تَدُنُّ مِنِّي يَا عَلِيُّ فِتْرًا- فَإِنِّي دَانٍ إِلَيْكَ شِبْرًا
بِصَارِمٍ يَسْقِيكَ كَأْسًا مُرًّا- هَا إِنَّ فِي صَدْرِي عَلَيْكَ وَتْرًا-

Then he said, 'If you^{asws} come near me for a period, I will come near you a palm's width with sharpness, quenching you a bitter cup. Here in my chest there is a chord against you^{asws}'.

فَبَرَزَ عَلِيٌّ ع قَائِلًا

يَا ذَا الَّذِي يَطْلُبُ مِنِّي الْوَتْرًا- إِنْ كُنْتَ تَبْغِي أَنْ تَرُورَ الْقَبْرًا
حَقًّا وَ تَصْلَى بَعْدَ ذَلِكَ جَمْرًا- قَادُنٌ يَجِدُنِي أَسَدًا هَزِيرًا
أُضْعِطُّكَ الْيَوْمَ رُغَاقًا صَبْرًا-

Ali^{asws} duelled saying: 'O one who is seeking the chord from me^{asws}. If you are seeking, then visit the graves for reality, and you will arrive after that to the embers. Come near, you will find me^{asws} a ferocious lion. Today I^{asws} shall give you a taste of combat'.

فَضَرَبَهُ فَطَيَّرَ جُمُحُمَتَهُ فَخَرَجَ مَارِنَ الصَّبِيِّ قَائِلًا

لَا تَطْمَعُوا فِي جَمْعِنَا الْمَكَلَّلِ- الْمَوْتُ دُونَ الْجَمَلِ الْمُجَلَّلِ-

He^{asws} struck him and his skull flew away. Mazin Al-Zaby came out saying, 'Do not covet the fatigue in our forces. The death under the camel, is majestic'.

فَبَرَزَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ نَهْشَلٍ قَائِلًا

إِنْ تُنْكِرُونِي فَأَنَا ابْنُ نَهْشَلٍ- فَارِسٌ هَيِّجًا وَ خَطِيبٌ قَبِصَلٍ-

Abdullah Bin Nahshal duelled to him^{asws} saying, 'If you^{asws} are denying me, so I am a son of Nahshal, an agitating horseman and a decisive speaker'.

فَقَتَلَهُ وَ كَانَ طَلْحَةُ يَحْتُ النَّاسَ وَ يَقُولُ عِبَادَ اللَّهِ الصَّبِيرُ الصَّبِيرُ:

He^{asws} killed him, and Talha was urging the people and saying, ‘Servants of Allah^{azwj}, the combat! The combat!’

فِي كَلَامٍ لَهُ الْبَلَاذُرِيُّ قَالَ: إِنَّ مَرْوَانَ بْنَ الْحَكَمِ قَالَ وَاللَّهِ مَا أَطْلُبُ نَارِي بَعْثَمَانَ بَعْدَ الْيَوْمِ أَبَدًا فَرَمَى طَلْحَةَ بِسَهْمٍ فَأَصَابَ رُكْبَتَهُ وَالتَفَتَ إِلَى أَبَانَ بْنِ عُمَانَ وَ قَالَ لَقَدْ كَفَيْتُكَ أَحَدَ قَتَلَةِ أَبِيكَ: مَعَارِفُ الْقَتِيلِيِّ: إِنَّ مَرْوَانَ قَتَلَ طَلْحَةَ يَوْمَ الْجَمَلِ بِسَهْمٍ فَأَصَابَ سَاقَهُ:

In a speech of his, Al-Balazuri said, ‘Marwan Bin Al-Hakam said, ‘By Allah^{azwj}! I will not seek my retaliation with Usman after today, ever!’ Talha shot (an arrow) at him and injured his shoulder, and he turned towards Aban Bin Usman and said, ‘I have sufficed you today with one of the killers of your father’. Marouf Al-Quteybi (said), ‘Marwan killed Talha on the day of the camel by an arrow and injured his leg’.

وَقَالَ السَّيِّدُ الْحِمَيْرِيُّ

وَاخْتَلَّ مِنْ طَلْحَةَ الْمَرْهُمُ جُنَّتُهُ-
فِي كَفِّ مَرْوَانَ مَرْوَانَ اللَّعِينِ أَرَى-
سَهْمٌ بِكَفِّ قَلِيمِ الْكُفْرِ عَدَارٍ
رَهْطُ الْمُلُوكِ مُلُوكٍ غَيْرِ اخْتِيَارٍ-

And the Seyyid Al-Himeyri said, ‘And there was a disturbance from Talha, the greed of his shield, and arrow by an old hand of Kufr, treachery in a palm of Marwan, Marwan the accursed, I see the group of kings, kings other than good’.

وَلَهُ

وَاغْتَرَّ طَلْحَةَ عِنْدَ مُخْتَلَفِ الْقَتَا-
فَاخْتَلَّ حَبَّةً قَلْبُهُ بِمُدْلَقِ-
عَبْلُ الدَّرَاعِ شَدِيدُ أَصْلِ الْمَنْكَبِ
رَيَّانٌ مِنْ دَمِ جُزْفِهِ الْمُتَصَبِّ
بَابُ الْهَدَى وَحَيَا الرِّبْعِ الْمُخْصَبِ-
فِي مَارِقِينَ مِنَ الْجَمَاعَةِ فَارَقُوا-

And for him, ‘And Talha was deceived at different channels, by the forearm of strong origin. The seed of his heart was broken by a puddle of blood in the interior of his sore cavity, among renegades from a group which had separated from the door of guidance, the fertile spring’.

وَحَلَّ أَمِيرُ الْمُؤْمِنِينَ عَلَى بَنِي صَبَّةٍ فَمَا رَأَيْتُهُمْ إِلَّا كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ فَانصَرَفَ الزُّبَيْرُ الزُّبَيْرُ فَتَبِعَهُ عَمْرُو بْنُ جُرْمُوزٍ وَحَزَّ رَأْسَهُ وَ أَتَى بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع الْقِصَّة:

And Amir Al-Momineen^{asws} attacked upon the son of Zabiya, and they were not seen except as **like ashes the wind blows hard upon during a stormy day. [14:18]**. Al-Zubeyr left, and Amro Bin Jurmuz pursued him, cut off his head and came with it to Amir Al-Momineen^{asws} – the story.

قَالَ السَّيِّدُ إِسْمَاعِيلُ الْحِمَيْرِيُّ

أَمَّا الزُّبَيْرُ فَخَاصَ حِينَ بَدَتْ لَهُ-
حَتَّى إِذَا أَمِنَ الْخُتُوفَ وَ تَحْتَهُ-
خَاءُوا يَبْرُقُ فِي الْحَدِيدِ الْأَشْهَبِ
عَارِي النَّوَاهِقِ دُوَ نَحَاءِ صَهْلَبِ

أَتَوَى ابْنُ جُرْمُوزٍ عُمَيْرٍ شَلُوهُ-
بِالْفَاعِ مُنْعِفِرًا كَشَلُّوا التَّوَلَبِ:

The Seyyid Ismail Al-Himeyri said, 'As for Al-Zubeyr, he fled when it appeared to him that they had come with lightning in the iron meteors, until when he felt safe from death, and under him was shame of the fleeing like a juvenile, the youngest being Ibn Jurmuz Umeyra. He turned away fleeing like the shooting arrows'.

وَقَالَ غَيْرُهُ

طَارَ الزُّبَيْرُ عَلَى إِخْصَارِ ذِي خَضَلٍ-
عَبْلُ الشَّوَى لَاحِقُ الْمَتِينِ مُحْصَا
حَتَّى أَتَى وَادِيًا لَأَقَى الْحَمَامَ بِهِ-
مِنْ كَفِّ مُحْتَبِسٍ كَالصَّيْدِ مَغَوَّارٍ-

And someone else said, 'Zubeyr flew over the siege of the ones with wetness of the plump, to join up with the dead surrounding him, until he came to a valley he met the doves at it, from a palm of the hunter's trap, like fishing'.

فَقَالُوا يَا عَائِشَةُ قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ وَ جُرْحُ عَبْدِ اللَّهِ بْنِ عَامِرٍ كَذَا مِنْ يَدَيَّ عَلِيِّ فَصَالِحِي عَلِيًّا

They said, 'O Ayesha! Talha and Al-Zubeyr have been killed, and Abdullah Bin Aamir has been injured like that from the hands of Ali^{asws}, so reconcile with Ali^{asws}.'

فَقَالَتْ كَبُرَ عَمْرُو عَنِ الطَّوْقِ وَ جَلَّ أَمْرُ عَنِ الْعِتَابِ ثُمَّ تَقَدَّمَتْ فَخَرِنَ عَلِيٌّ ع وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَخَعَلَ يَخْرُجُ وَاحِدٌ بَعْدَ وَاحِدٍ وَ يَأْخُذُ الرِّمَامَ حَتَّى قُبِلَ [قُطِعَ] ثَمَانٌ وَ تَسْعُونَ رَجُلًا

She said, 'Amro has become larger than the collar, and the matter is clearer than the reproach'. Then she went ahead and Ali^{asws} was said and said: 'We are for Allah^{azwj} are returning to Him^{azwj}'. He^{asws} went one taking out one after one, and he^{asws} grabbed the rein until he^{asws} had killed seventy-eight men.

ثُمَّ تَقَدَّمَهُمْ كَعَبْتُ بْنُ سُورٍ الْأَزْدِيُّ وَ هُوَ يَقُولُ

يَا مَعْشَرَ النَّاسِ عَلَيْكُمْ أَمُّكُمْ
وَالْحَزْمَةُ الْعُظْمَى الَّتِي تَغْمُكُمْ-
فَإِنَّهَا صَلَاتُكُمْ وَ صَوْمُكُمْ
لَا تَقْضَحُوا الْيَوْمَ فِدَاكُمْ قَوْمُكُمْ-

Then Ka'ab Bin Sowr Al-Azdy preceded them and he was saying, 'O community of people! Upon you all is your mother, for she is your Salat and your Fast, and the great sanctity which has blinded you. Do not be ashamed today, your people will ransom you'.

فَقَتَلَهُ الْأَشْتَرُ فَخَرَجَ ابْنُ جُفَيْرٍ الْأَزْدِيُّ يَقُولُ

قَدْ وَقَعَ الْأَمْرُ بِمَا لَمْ يُحْذَرُ-
وَأُتْمَنَا فِي خِدْرِهَا الْمُسَمَّرِ-
وَ النَّبْلُ يَأْخُذُنْ وَزَاءَ الْعَسْكَرِ

Al-Ashtar killed him. Ibn Jufeyr Al-Azdy came out saying, *'The matter has occurred with what had not been cautioned, and the archers were taken behind the soldiers, and our mother is tucked up in her veil'*.

فَبَرَزَ إِلَيْهِ الْأَشْثَرُ قَائِلًا

وَ اقْرُبْ تُلَاقِي كَأْسَ مَوْتٍ أَحْمَرِ

اسْمَعْ وَ لَا تَعْجَلْ حَوَابِ الْأَشْثَرِ -

يُنْسِيكَ ذِكْرَ الْجَمَلِ الْمُشَمَّرِ -

Al-Ashtar duelled to him saying, *'Listen and do not be hasty to the answer of Al-Ashtar, and very soon you will meet the cup of red death. You are forgetting the mention of the reddish camel'*.

فَقَتَلَهُ ثُمَّ قَتَلَ عُمَرَ الْعَنْوِيَّ وَ عَبْدَ اللَّهِ بْنَ عَتَّابٍ بْنِ أَسَيْدٍ ثُمَّ جَالَ فِي الْمَيْدَانِ حَوْلًا وَ هُوَ يَقُولُ

نَحْنُ بَنُو الْمَوْتِ بِهِ عُذَيْنَا

He killed him, then killed Umar Al-Ghanawy and Abdullah Bin Attb Bin Aseyd, then he roamed in the battlefield with a roaming and he was saying, *'We are the sons of death, by it we get provided (nourished)'*.

فَخَرَجَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ فَطَعَنَهُ الْأَشْثَرُ وَ أَزْدَاهُ وَ جَلَسَ عَلَى صَدْرِهِ لِيَقْتُلَهُ فَصَاحَ عَبْدُ اللَّهِ ااقْتُلُونِي وَ مَالِكًا وَ ااقْتُلُوا مَالِكًا مَعِيَ فَقَصَدَ إِلَيْهِ مِنْ كُلِّ جَانِبٍ فَخَلَّاهُ وَ رَكِبَ فَرَسَهُ فَلَمَّا رَأَوْهُ رَاكِبًا تَفَرَّقُوا عَنْهُ وَ شَدَّ رَجُلٌ مِنَ الْأَزْدِ عَلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ وَ هُوَ يَقُولُ يَا مَعْشَرَ الْأَزْدِ كُفُّوا فُضْرَتَهُ ابْنُ الْحَنْفِيَّةِ فَقَطَعَ يَدَهُ فَقَالَ يَا مَعْشَرَ الْأَزْدِ فُتُّوا

Abdullah Bin Al-Zubeyr came out to him and Al-Ashtar stabbed him and repelled him, and sat upon his chest in order to kill him. Abdullah shouted, *'Kill me and Malik, and kill Malik with me!'* They aimed for him from every side, so he let him go and rode his horse. When they saw him riding, they dispersed from him, and a man from Al-Azd was severe upon Muhammad Bin Al-Hanafiyya and he was saying, *'O community of Al-Azd! Repeat!'* Ibn Al-Hanafiyya struck him and cut off his hand. He said, *'O community of Al-Azd! Flee!'*

فَخَرَجَ الْأَسْوَدُ بْنُ الْبَخْتَرِيِّ السُّلَمِيُّ قَائِلًا

وَ انْظُرْ إِلَيْهِ نَظْرَةَ الرَّحِيمِ -

ارْحَمْ إِلَهِي الْكَلَّ مِنْ سُلَيْمٍ -

Al-Aswad Bin Al-Bakhtari Al-Sulamy came out saying, *'Have Mercy my God, the fatigue of Suleym, and Look at him with a Merciful Look (Consideration)'*.

فَقَتَلَهُ عَمْرُو بْنُ الْحَمِقِ فَخَرَجَ جَابِرُ الْأَزْدِيُّ قَائِلًا

مِنْ سَادَةِ الْأَزْدِ وَ كَانُوا نَاصِرِي -

يَا لَيْتَ أَهْلِي مِنْ عَمَارٍ حَاضِرِي -

Amro Bin Al-Hamiq killed him. Jabir Al-Azdy came out saying, *'Alas! If only my family from Ammar would have been present from the chiefs of Al-Azd, and they were my helpers'*.

فَقَتَلَهُ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ خَرَجَ عَوْفُ الْقَيْنِيِّ قَائِلًا

يَا أُمُّ يَا أُمُّ خَلَا مِنِّي الْوَطَنُ- لَا أَبْتَغِي الْقَبْرَ وَ لَا أَبْتَغِي الْكَفْنَ-

Muhammad Bin Abu Bakr killed him. And Awf Al-Qayni came out saying, 'O mother! O mother! The homeland is vacated from me. Neither do I seek the grave nor do I seek the shroud'.

فَقَتَلَهُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ فَخَرَجَ بِشْرُ الضَّبِّيِّ قَائِلًا

ضَبَّةُ أَيْدِي لِلْعِرَاقِ عَمَمَةٌ وَ أَضْرِمِي الْحَرْبَ الْعَوَانَ الْمُضْرِمَةَ-

Muhammad Bin Al-Hanafiyya killed him. Bishr Al-Zaby came out saying, 'Zaby Abdy the Iraqi is a pillar, and the war is ablaze, and the supporters are ablaze!'

فَقَتَلَهُ عَمَّارٌ وَ كَانَتْ عَائِشَةُ تُنَادِي بِأَرْفَعِ صَوْتِ أَبْنَيْهَا النَّاسُ عَلَيْكُمْ بِالصَّبْرِ فَإِنَّمَا يَصِيرُ الْأَخْرَارُ فَأَجَابَهَا كُوفِي

يَا أُمُّ يَا أُمُّ عَقِيقَتِ فَأَعْلَمُوا- وَ الْأُمُّ تَغْدُو وَلَدَهَا وَ تَرْحُمُ-
أَمَا تَرَى كَمْ مِنْ شَجَاعٍ يُكَلِّمُ- وَ يَجْتَلِي هَامَتُهُ وَ الْمَغْصَمُ-

Ammar killed him, and Ayesha was calling out at the top of her voice, 'O you people! Upon you is the combat. Rather the free ones will combat'. Kowfy answered her, 'O mother! O mother! You disobeyed, so know. And the mother should feed her children and have mercy. Do you not see how many braves have spoken and his wrists and hands are clear?'

وَ قَالَ آخَرُ

قُلْتُ لَهَا وَ هِيَ عَلَى مَهَوَاتٍ- إِنَّ لَنَا سِوَاكَ أُمَّهَاتٍ
فِي مَسْجِدِ الرَّسُولِ ثَاوِيَاتٍ

And another one said, 'I said to her and she was upon her jokes, 'For us there are mothers besides you in Masjid of the Rasool^{saww}'.

فَقَالَ الْحَجَّاجُ بْنُ عُمَرَ الْأَنْصَارِيِّ

يَا مَعْشَرَ الْأَنْصَارِ قَدْ جَاءَ الْأَجَلُ- إِنِّي أَرَى الْمَوْتَ عَيْنَانَا قَدْ نَزَلَ-
فَبَادِرُوهُ نَحْوَ أَصْحَابِ الْجَمَلِ- مَا كَانَ فِي الْأَنْصَارِ جُبْنٌ وَ قَسَلٌ-
فَكُلُّ شَيْءٍ مَا خَلَا اللَّهَ خَلَلٌ-

Al-Hajjaj Bin Umar Al-Ansari said, 'O community of Helpers! The term has come. I see the death with my eyes to have befallen, so turn around the owner of the camel. There wasn't among the Helpers any cowardice and sluggishness, so all things what Allah^{azwj} has Created is important'.

وَقَالَ خُزَيْمَةُ بْنُ ثَابِتٍ

لَمْ يَغْضَبُوا لِلَّهِ إِلَّا لِلْجَمَلِ - وَالْمَوْتُ خَيْرٌ مِنْ مَقَامٍ فِي حَمَلٍ
وَالْمَوْتُ أُخْرَى مِنْ فِرَارٍ وَ فَشَلٍ - وَالْقَوْلُ لَا يَنْفَعُ إِلَّا بِالْعَمَلِ

And Khuzeyman Bin Sabit said, 'They did not get angry for Allah^{azwj}, only for the camel, and the death is better standing in laziness, and the death is freer than fleeing and sluggishness, and the word will not benefit except with the action'.

وَقَالَ شُرَيْحُ بْنُ هَانِيٍّ -

لَا عَيْشَ إِلَّا ضَرْبُ أَصْحَابِ الْجَمَلِ - مَا إِنَّ لَنَا بَعْدَ عَلِيٍّ مِنْ بَدَلٍ -

And Shurayh Bin Hany said, 'There is no life except striking the companions of the camel. There is nothing for us after Ali^{asws}, any replacement'.

وَقَالَ هَانِيٌّ بْنُ عُرْوَةَ الْمَذْحِجِيِّ

يَا لَكَ حَرْبًا جَنَّتْهَا جَمَالُهَا - قَائِدَةٌ يَنْقُصُهَا ضَالَّتُهَا
هَذَا عَلِيٌّ حَوْلَهُ أَقْبَالُهَا

And Hany Bin Urwah Al-Mazhaji said, 'Oh for you is a war whose corpses are its camels, a female guide being deficient in straying it. This is Ali^{asws} surrounding her words'.

وَقَالَ سَعِيدُ بْنُ قَيْسٍ الْهُمْدَانِيُّ

قُلْ لِلْوَصِيِّ اجْتَمَعَتْ قَحَطَاتُهَا - إِنَّ بِكَ حَرْبَ أَضْرَمَتْ نِيرَانُهَا -

And Saeed Bin Qays Al-Hamdany said, 'Say to the successor^{asws}, their sterile ones have gathered, if a war occurs, inflame its flames'.

وَقَالَ عَمَّارٌ

إِنِّي لَعَمَّارٌ وَ شَيْخِي يَاسِرٌ - صَاحِبَ كِلَانَا مُؤْمِنٌ مُهَاجِرٌ
طَلَحَهُ فِيهَا وَ الزُّبَيْرُ غَادِرٌ - وَ الْحَقُّ فِي كَفِّ عَلِيٍّ ظَاهِرٌ -

And Ammar said, 'I am Ammar and my old man is Yasser. Each one of us is a Momin, and Emigrant. Talha was in it and Al-Zubeyr betrayed, and the truth in the wrist of Ali^{asws} is apparent'.

وَقَالَ الْأَشْجَرُ

هَذَا عَلِيٌّ فِي الدُّجَى مُصْبَحٌ - نَحْنُ بَدَا فِي فَضْلِهِ فِصَاحٌ -

And Al-Ashtar said, 'This is Ali^{asws}, a lamp in the darkness. We are with that eloquence regarding his^{asws} merits'.

وَقَالَ عَدِيُّ بْنُ حَاتِمٍ

هَذَا عَلِيٌّ بِالْكِتَابِ عَالِمٌ

أَنَا عَدِيُّ وَتَمَانِي حَاتِمٌ-

لَمْ يَعْصِهِ فِي النَّاسِ إِلَّا ظَالِمٌ-

And Aday Bin Hatim said, 'I am Aday and my surname is Hatim. This is Ali^{asws}, with the Book he^{asws} is knowledgeable. No one among the people would disobey him^{asws} except an unjust one'.

وَقَالَ عَمْرُو بْنُ الْحَقِيقِ

أَخُو رَسُولِ اللَّهِ فِي أَصْحَابِهِ

هَذَا عَلِيٌّ قَائِدٌ يُرْضَى بِهِ-

مِنْ عَوْدِهِ النَّامِي وَمِنْ نِصَابِهِ-

And Amro Bin Al-Hamiq said, 'This is Ali^{asws}, guide being pleased with, brother^{asws} of Rasool-Allah^{saww} among his^{saww} companions. From his^{asws} return is the development, and from his^{asws} share'.

وَقَالَ رِفَاعَةُ بْنُ شَدَّادِ الْبَجَلِيِّ

وَنَارَعُوا عَلَى عَلِيٍّ الْفَضِيلَةَ

إِنَّ الَّذِينَ قَطَعُوا الْوَسِيلَةَ-

فِي حَرْبِهِ كَالْتَّعْجَةِ الْأَكِيلَةِ-

And Rifa'at Bin Shaddad Al-Bajali said, 'Surely the ones who cut off the means, and they snatched away they disputed upon Ali^{asws} the merits in his^{asws} war like the fattened sheep'.

وَشَكَّتِ السَّهَامُ الْهُودَجَ حَتَّى كَانَتْ حَنَاحَ نَسْرٍ أَوْ شَوْكُ فُنْفُنٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَرَاهُ يُقَاتِلُكُمْ غَيْرُ هَذَا الْهُودَجِ اعْفُرُوا الْجَمَلَ

And the arrows had ripped the carriage (of Ayesha) to the extent that it was like the wing of an eagle or thorns of a hedgehog. Amir Al-Momineen^{asws} said: 'I^{asws} do not see your fighting apart from this carriage. Slay the camel!'

وَفِي رِوَايَةٍ أُخْرَى عَرَفِيَهُ فَإِنَّهُ شَيْطَانٌ وَقَالَ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ انْظُرْ إِذَا عَزَقْتَ الْجَمَلَ فَأَدْرِكَ أُخْتَكَ فَوَارِهَا فَعَزَقَ رَجُلٌ مِنْهُ فَدَخَلَ تَحْتَهُ رَجُلٌ ضَبَّى ثُمَّ عَزَقَ [رَجُلٌ] أُخْرَى [مِنْهُ] عَبْدُ الرَّحْمَنِ فَوَقَعَ عَلَى جَنْبِهِ فَقَطَعَ عَمَارًا نِسْعُهُ

And in another report, 'Hamstring it, for it is a satan^{la}!' And he^{asws} said to Muhammad Bin Abu Bakr: 'Look when they hamstring the camel, and go to your sister and cover her'. A man from it hamstrung it, and a man of Zaby entered under it, then the other leg from it was hamstrung by Abdul Rahman, and it fell upon its side. Ammar cut off its pulse.

فَأَنَاءَهُ عَلِيٌّ وَدَقَّ رُغْمُهُ عَلَى الْهُودَجِ وَقَالَ يَا عَائِشَةُ أَهَكَذَا أَمَرَكَ رَسُولُ اللَّهِ ع أَنْ تَفْعَلِي فَقَالَتْ يَا أَبَا الْحَسَنِ ظَلِمْتَ فَأُحْسِنُ وَ مَلَكْتُ فَأُسَجِّعُ

Ali^{asws} came to it and knocked his^{asws} spear upon the carriage and said: 'O Ayesha! Is this how Rasool-Allah^{saww} had instructed you to do?' She said, 'O Abu Al-Hassan^{asws}! You^{asws} have won, so be good, and you^{asws} have possessed so rejoice!'

فَقَالَ عَلِيٌّ لِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ شَأْنُكَ وَ أَخْتِكَ فَلَا يَذْنُو أَحَدٌ مِنْهَا سِوَاكَ

Ali^{asws} said to Muhammad Bin Abu Bakr: 'Your concern and your sister, so no one should go near her besides you'.

فَقَالَ مُحَمَّدٌ قُلْتُ لَهَا مَا فَعَلْتَ بِنَفْسِكَ عَصَيْتِ رَبَّكَ وَ هَنَكْتَ سِرِّكَ ثُمَّ أَتَيْتِ حُرْمَتَكَ وَ تَعَرَّضْتَ لِلْقَتْلِ فَذَهَبَ بِهَا إِلَى دَارِ عَبْدِ اللَّهِ بْنِ خَلْفٍ الْخُزَاعِيِّ فَقَالَتْ أَفْسَمْتُ عَلَيْكَ أَنْ تَطْلُبَ عَبْدَ اللَّهِ بْنُ الرَّبِيعِ جَرِيحاً كَانَ أَوْ قَتِيلًا فَقَالَ إِنَّهُ كَانَ هَدَفًا لِلْأَشْتَرِ

Muhammad said, 'I said to her, 'What have you done with yourself? You have disobeyed your Lord^{azwj} and violated your veil, then you have revealed your sanctity and exposed (yourself) to be killed'. So, I went with her to a house of Abdullah Bin Khalaf Al-Khuzaie. She said, 'I vow upon you that you seek Abdullah Bin Al-Zubeyr, whether he was injured or killed'. He said, 'He was a target of Al-Ashtar'.

فَانْصَرَفَ مُحَمَّدٌ إِلَى الْعَسْكَرِ فَوَجَدَهُ فَقَالَ اجْلِسْ يَا مَيْشُومَ [مَشْتُومَ] أَهْلِي بَيْنَهُ فَأَتَاهَا بِهِ فَصَاحَتْ وَ بَكَتْ ثُمَّ قَالَتْ يَا أَخِي اسْتَأْمِنْ لَهُ مِنْ عَلِيٍّ فَأَتَى مُحَمَّدٌ أَمِيرَ الْمُؤْمِنِينَ ع فَاسْتَأْمِنَ لَهُ مِنْهُ فَقَالَ ع أَمِنْتُهُ وَ أَمِنْتُ جَمِيعَ النَّاسِ

Muhammad left to go to the soldiers and found him. He said, 'Sit up, O inauspicious one of his family!' I came to her with him. She shrieked and cried, then said, 'O my brother! Get him the amnesty from Ali^{asws}'. Muhammad came to Amir Al-Momineen^{asws} and sought amnesty for him from him^{asws}. He^{asws} said: 'I^{asws} grant him amnesty and amnesty for the entirety of the people'.

وَ كَانَتْ وَقْعَةُ الْجَمَلِ بِالْخُرَيْبَةِ وَ وَقَعَ الْقِتَالُ بَعْدَ الظُّهْرِ وَ انْقَضَى عِنْدَ الْمَسَاءِ فَكَانَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع عَشْرُونَ أَلْفَ رَجُلٍ مِنْهُمْ الْبَدْرِيُّونَ ثَمَانُونَ رَجُلًا وَ ثَمَنٌ بَايَعَ تَحْتَ الشَّجَرَةِ مِائَتَانِ وَ خَمْسُونَ وَ مِنَ الصَّحَابَةِ أَلْفٌ وَ خَمْسُمِائَةِ رَجُلٍ وَ كَانَتْ عَائِشَةُ فِي ثَلَاثِينَ أَلْفَ [أَلْفًا] أَوْ يَرِيدُونَ مِنْهَا الْمَكِّيُونَ سِتُّ مِائَةِ رَجُلٍ

And the event of the camel was at Al-Khureyba, and the fighting occurred after Al-Zohr (midday), and expired in the evening. There were with Amir Al-Momineen^{asws}, twenty thousand men. From them, eighty men were participants of the battle of Badr, and two hundred and fifty from the ones who had pledged allegiance (to Rasool-Allah^{saww}) beneath the tree, and one thousand and five hundred men from the companions. And Ayesha was among thirty thousand or more than it. From these there were six hundred men from Makkah.

قَالَ قَتَادَةُ قُتِلَ يَوْمَ الْجَمَلِ عَشْرُونَ أَلْفًا

Qatadah said, 'On the day of the camel, twenty thousand were killed'.

وَ قَالَ الْكَلْبِيُّ قُتِلَ مِنْ أَصْحَابِ عَلِيٍّ ع أَلْفٌ رَاجِلٍ وَ سَبْعُونَ فَارِسًا مِنْهُمْ زَيْدُ بْنُ صُوحَانَ وَ هُنْدُ الْجَمَلِيُّ وَ أَبُو عَبْدِ اللَّهِ الْعُبَيْدِيُّ وَ عَبْدُ اللَّهِ بْنُ رُقَيْيَةَ

And Al-Kaby said, 'From the companions of Ali^{asws} a thousand men were killed, and seventy horsemen, from them being Zayd Bin Sowhan, and Hind Al-Jamali, and Abu Abdullah Al-Abdy, and Abdullah Bin Ruqayya'.

وَقَالَ أَبُو مِحْنَفٍ وَالكَلْبِيُّ قُتِلَ مِنْ أَصْحَابِ الْجَمَلِ مِنَ الْأَزْدِ خَاصَّةً أَرْبَعَةُ آلَافٍ رَجُلٍ وَمِنْ بَنِي عَدِيٍّ وَمَوَالِيهِمْ تِسْعُونَ رَجُلًا وَمِنْ بَنِي بَكْرِ بْنِ وَائِلٍ ثَمَانِيَّةٌ رَجُلٍ وَمِنْ بَنِي حَنْظَلَةَ تِسْعُمِائَةٌ رَجُلٍ وَمِنْ بَنِي نَاجِيَةَ أَرْبَعُمِائَةٌ رَجُلٍ

And Abu Mikhnaf and Al-Kalby said, 'There were killed from the companions of the camel, from Al-Azd in particular, four thousand men, and from the clan of Adayy and their slaves, ninety men, and from Bakr Bin Wail, eighty men, and from the clan of Hanzala, nine hundred men, and from the clan of Najiya, four hundred men.

وَالْبَاقِي مِنْ أَخْلَاطِ النَّاسِ إِلَى تَمَامِ تِسْعَةِ آلَافٍ إِلَّا تِسْعِينَ رَجُلًا الْقُرَشِيُّونَ مِنْهُمْ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدُ اللَّهِ بْنُ عَتَّابٍ وَ أُسَيْدٌ وَ عَبْدُ اللَّهِ بْنُ حَكِيمٍ وَ بَنُو حِزَامٍ وَ عَبْدُ اللَّهِ بْنُ شَافِعٍ وَ بَنُو طَلْحَةَ وَ مُحَمَّدُ بْنُ طَلْحَةَ وَ عَبْدُ اللَّهِ بْنُ أَبِي بَنِي خَلْفٍ الْجُمَحِيُّ وَ عَبْدُ الرَّحْمَنِ بْنُ مَعَدٍّ وَ عَبْدُ اللَّهِ بْنُ مَعَدٍّ

And the rest were from a mixture of the people up to the complete nine thousands, except ninety men of Quraysh, from them being Talha, and Al-Zubeyr, and Abdullah Bin Attab Bin Aseyd, and Abdullah Bin Hakeem Bin Hizam, and Abdullah Bin Shafie Bin Talha, and Muhammad Bin Talha, and Abdullah Bin Ubay Bin Khalaf Al Jumhy, and Abdul Rahman Bin Ma'ady, and Abdullah Bin Ma'ady.

وَعَزَبَ الْجَمَلَ أَوَّلًا أَمِيرُ الْمُؤْمِنِينَ وَ يُقَالُ الْمُسْلِمُ بْنُ عَدْنَانَ وَ يُقَالُ رَجُلٌ مِنَ الْأَنْصَارِ وَ يُقَالُ رَجُلٌ ذُهْلِيٌّ وَ قِيلَ لِعَبْدِ الرَّحْمَنِ بْنِ صُرْدٍ التَّنُوحِيِّ لَمْ عَزَبْتَ الْجَمَلَ

And the camel was first hamstrung by Amir Al Momineen^{asws}, and it is said, Al Muslim Bin Adnan, and it is said, a man from the Helpers, and it is said, a man from Zuhly, and it is said of Abdul Rahman Bin Surad Al Tanoukhy gathered the hamstrung camel.

فَقَالَ

عَقَرْتُ وَ لَمْ أَغَيِّرْ بِهَا لَهَايَهَا - عَلَيَّ وَ لِكَيْ رَأَيْتُ الْمَهَالِكَا

He said (a couplet), 'I hamstrung and did not hamstrung it for its sake upon me, but I had seen its destruction'.

إِلَى قَوْلِهِ

فَيَا لَيْتَنِي عَزَبْتُهُ قَبْلَ ذَلِكََا

Up to his words, 'Alas! If only I had hamstrung it before that'.

وَ قَالَ عُثْمَانُ بْنُ حُنَيْنٍ

شَهِدْتُ الْحُرُوبَ فَشَبَّيْنِي - فَلَمْ أَرْ يَوْمًا كَيَوْمِ الْجَمَلِ

أَشَدَّ عَلَى مُؤْمِنٍ فِتْنَةً-
وَأَقْتَلَ مِنْهُمْ لِحْزًا بَطْلًا
فَلَايَتِ الطَّعْنَةِ فِي بَيْتِهَا-
وَيَا لَيْتَ عَسْكَرٌ لَمْ يَرْجَحَنَّ

Usman Bin Huneyf said, 'I have attended the wars and they have shown me, but I never saw a day like the day of the camel. Fitna was intense upon the Momin, and there were killed from them to burn the heroes. Alas! If only the woman (Ayesha) had stayed in her house, and alas, if only (the camel) 'Asker' had not departed".¹⁴⁷

133- شي، تفسير العياشي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ دَخَلَ عَلَيَّ أَنَاسٌ مِنْ أَهْلِ الْبَصْرَةِ فَسَأَلُونِي عَنْ طَلْحَةَ وَ الزُّبَيْرِ فَقُلْتُ هُمَ كَانَا إِمَامَيْنِ مِنْ أَيْمَةِ الْكُفْرِ إِنَّ عَلِيًّا يَوْمَ الْبَصْرَةِ لَمَّا صَفَّ الْحَيُولَ قَالَ لِأَصْحَابِهِ لَا تَعْجَلُوا عَلَى الْقَوْمِ حَتَّى أُعَذِّرَ فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ وَ بَيْنَهُمْ

Tafseer Al Ayyashi –

From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Some people from the people of Al-Basra entered to see me^{asws} and they asked me^{asws} about Talha and Al-Zubeyr. I^{asws} said to them: 'They were two imams from the imams of Al Kufr. On the day of Al-Basra, when Ali^{asws} formed rows of the cavalry, said to his^{asws} companions: 'Do not be hasty upon the people until I^{asws} give them excuse in what is between me^{asws} and Allah^{azwj} and them'.

فَقَامَ إِلَيْهِمْ فَقَالَ يَا أَهْلَ الْبَصْرَةِ هَلْ تَجِدُونَ عَلَيَّ حُزْرًا فِي حُكْمٍ قَالُوا لَا قَالَ فَحِينًا فِي قَسَمٍ قَالُوا لَا قَالَ فَرَعْبَةً فِي دُنْيَا أَصْبَتْهَا لِي وَ لِأَهْلِ بَيْتِي دُونَكُمْ فَنَقَمْتُمْ عَلَيَّ فَنَكَمْتُمْ عَلَيَّ بَيْعِي قَالُوا لَا

He^{asws} stood among them and said: 'O people of Al-Basra! Are you finding Ali^{asws} as a tyrant in the decisions?' They said, 'No'. He^{asws} said: 'Unfair in the distribution?' They said, 'No'. He^{asws} said: 'Is it a desire regarding the world I^{asws} have attained for me^{asws} and for my^{asws} family besides you all, so you are taking revenge upon me^{asws} and breaking my^{asws} allegiance upon me^{asws}?' They said, 'No'.

قَالَ فَأَقَمْتُ فِيكُمْ الْحُدُودَ وَ عَطَلْتُهَا عَنْ غَيْرِكُمْ قَالُوا لَا قَالَ فَمَا بَالُ بَيْعِي تُنْكُثُ وَ بَيْعُهُ غَيْرِي لَا تُنْكُثُ إِنِّي صَرَيْتُ الْأَمْرَ أَنْفَهُ وَ عَيْنِيهِ وَ لَمْ أَجِدْ إِلَّا الْكُفْرَ أَوْ السَّيْفَ

He^{asws} said: 'Have I^{asws} established the legal penalties among you all and have suspended these from others?' They said, 'No'. He^{asws} said: 'So what is the matter you are breaking my^{asws} allegiance and did not break the allegiances of others? I^{asws} struck the matter, its nose and its eyes, and did not find except the Kufr or the sword!'

ثُمَّ نَتَى إِلَى أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ إِنْ نَكَلْتُمْ أَيمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

Then he^{asws} praised his^{asws} companions. He^{asws} said: 'Allah^{azwj} is Saying in His^{azwj} Book: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**'.

¹⁴⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 132

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ اصْطَفَى مُحَمَّدًا بِالنَّبُوءَةِ إِنَّهُمْ لِأَصْحَابِ هَذِهِ الْآيَةِ وَ مَا قُوتِلُوا مِنْذُ نَزَلَتْ.

Amir Al-Momineen^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person, and Chose Muhammad^{saww} with the Prophet-hood! They are the companions of this Verse, and they (imams of Kufr) have not been fought against since it was Revealed".¹⁴⁸

134- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ وَ عَبْدِ الصَّمَدِ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Abdul Samad Bin Muhammad, altogether from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah^{asws} – and he mentioned similar to it".¹⁴⁹

135- شي، تفسير العياشي عَنْ أَبِي الطُّفَيْلِ قَالَ: سَمِعْتُ عَلِيًّا ع يَوْمَ الْجَمَلِ وَ هُوَ يُحَرِّضُ النَّاسَ عَلَى قِتَالِهِمْ وَ يَقُولُ وَ اللَّهُ مَا يُرْمِي أَهْلُ هَذِهِ الْآيَةِ بِكِنَانَةٍ قَبْلَ الْيَوْمِ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا إِيمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

Tafseer Al Ayyashi – From Abu Al Tufeyl who said,

'I heard Ali^{asws} on the day of the camel and he^{asws} was inciting the people upon their battle and he^{asws} was saying: 'By Allah^{azwj}! The people of this Verse have not been shot at by a 'Kinana' arrow before today: **then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**'.

فَقُلْتُ لِأَبِي الطُّفَيْلِ مَا الْكِنَانَةُ قَالَ السَّهْمُ مَوْضِعَ الْحَدِيدِ فِيهِ عَظْمٌ يُسَمِّيهِ بَعْضُ الْعَرَبِ الْكِنَانَةَ.

I said to Abu Al-Tufeyl, 'What is the 'Kinana' arrow?' He said, 'The arrow at the place of the iron is a bone. Some of the Arabs named it as 'Al-Kinana".¹⁵⁰

136- جاء، المجالس للمفيد الْمَرَاغِي عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مُخْتَارٍ عَنْ الْأَعْمَشِ عَنْ حَبَّةِ الْعُرَيْنِيِّ قَالَ: سَمِعْتُ حَدِيثَ الْيَمَانِيِّ قَبْلَ أَنْ يُقْتَلَ عُثْمَانُ بْنُ عَفَّانَ بِسَنَةٍ وَ هُوَ يَقُولُ كَأَنِّي بِأَمْكُمُ الْحَمِيرَاءِ قَدْ سَارَتْ يُسَاقُ بِهَا عَلَى جَمَلٍ وَ أَنْتُمْ آخِذُونَ بِالشَّوَى وَ الذَّنْبِ مَعَهَا الْأَزْدُ أَذْخَلَهُمُ اللَّهُ النَّارَ وَ أَنْصَارُهَا بَنِي ضَبَّةَ جَدَّ اللَّهِ أَقْدَامَهُمْ

(The book) 'Al Majalis' of Al Mufeed – Al Maraghy, from Al Hassan Bin Ali, from Ja'far Bin Muhammad Bin Marwan, from his father, from Is'haq Bin Yazeed, from Khalid Bin Mukhtar, from Al Amsh, from Habbat Al Urny who said,

'I hear Huzeyfa Al-Yamani before the killing of Usman Bin Affan by a year, and he was saying, 'It is as if I am with your mother Al-Humeyra (Ayesha) who has travelled, being ushered with her upon a camel, and you are taking with the sides, and the rear along with her are (clan of) Al-Azd. Allah^{azwj} will Enter them into the Fire, and their helpers are the clan of Zabya. May Allah^{azwj} Make their feet difficult'.

قَالَ فَلَمَّا كَانَ يَوْمَ الْجَمَلِ وَ بَرَزَ النَّاسُ بَعْضُهُمْ لِبَعْضٍ نَادَى مُنَادِي أَمِيرِ الْمُؤْمِنِينَ ع لَا يَبْدَأَنَّ أَحَدٌ مِنْكُمْ بِقِتَالٍ حَتَّى أَمُرْكُمْ

¹⁴⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 133

¹⁴⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 134

¹⁵⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 135

He (the narrator) said, 'When was the day of the camel and the people duelled with each other, a caller of Amir Al-Momineen^{asws} called out: 'Not one of you should begin the fighting until I^{asws} order you all!'

قَالَ فَرَمَوْا فِينَا قَتَلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ رُمِينَا فَقَالَ كُفُّوا ثُمَّ رَمَوْا فَعَتَلُوا مِنَّا قَتَلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ قَتَلُونَا فَقَالَ اجْمَلُوا عَلَى بَرَكََةِ اللَّهِ

He (the narrator) said, 'There were arrows shot among us. We said, 'O Amir Al-Momineen^{asws}! We have been shot at!' He^{asws} said: 'Refrain!' Then we were shot at and they killed (some) from us'. We said, 'O Amir Al-Momineen^{asws}! They have killed us'. He^{asws} said: 'Attack upon the Blessings of Allah^{azwj}'.

قَالَ فَحَمَلْنَا عَلَيْهِمْ فَأَنْشَبَ بَعْضُنَا فِي بَعْضِ الرِّمَاحِ حَتَّى لَوْ مَشَى مَاشٍ لَمَشَى عَلَيْهَا ثُمَّ نَادَى مُنَادِي عَلَيَّ عَ عَلَيْكُمْ بِالسُّيُوفِ فَجَعَلْنَا نَضْرِبُ بِهَا الْبَيْضَ فَتَنَّبُو لَنَا

He (the narrator) said, 'We attacked upon them and some of us broke out among others with the spears until if a walker wanted to walk, he could have walked to it. Then a caller of Ali^{asws} called out: 'Upon you is with the swords!' So, we went on to strike with these and it grew for us.

قَالَ فَنَادَى مُنَادِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْكُمْ بِالْأَفْدَامِ قَالَ فَمَا رَأَيْنَا يَوْمًا كَانَ أَكْثَرَ قَطْعِ أَفْدَامٍ مِنْهُ قَالَ فَذَكَرْتُ حَدِيثَ حَدِيثَةٍ أَنْصَارِهَا بَنِي ضَبَّةَ جَدِّ اللَّهِ أَفْدَامُهُمْ فَعِلِمْتُ أَنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ

He (the narrator) said, 'A caller of Amir Al-Momineen^{asws} called out: 'Upon you is with the marching ahead!' So, we had not seen any day which cut more feet than it. Then I remembered of Huzeifa, 'Their helpers are the clan of Zabya. May Allah^{azwj} Make their feet difficult'. So, I knew that it was a supplication answered.

ثُمَّ نَادَى مُنَادِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْكُمْ بِالْبُعِيرِ فَإِنَّهُ شَيْطَانٌ قَالَ فَعَقَرَهُ رَجُلٌ بِرُغْجِهِ وَ قَطَعَ إِحْدَى يَدَيْهِ رَجُلٌ آخَرُ فَبَرَكَ وَ رَعَا وَ صَاحَتْ عَائِشَةُ صَبِيحَةً شَدِيدَةً قَوْلَى النَّاسِ مُنْهَرِمِينَ

Then a caller of Amir Al-Momineen^{asws} called out: 'Upon you is with the camel, for it is a Satan^{la}!' It was hamstrung by a man by his spear, and another man cut off one of its (hands) forelegs, and it knelt and growled, and Ayesha shrieked a severe shriek. The people turned around defeated.

فَنَادَى مُنَادِي أَمِيرَ الْمُؤْمِنِينَ عَ لَا تُجِئُوا عَلَى جَرِيحٍ وَلَا تَبْتَغُوا مُدْبِرًا وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ.

A caller of Amir Al-Momineen^{asws} called out: 'You are not allowed (to attack) upon the injured, nor to pursue a fleer, and the one who closes his door, he is safe, and one who throws down his weapon, he is safe'.¹⁵¹

137- قب، المناقب لابن شهر آشوب دعا أمير المؤمنين محمد بن الحنفية يوم الجمل فأعطاه رُجْحَهُ وَ قَالَ لَهُ اقْصِدْ بِهَذَا الرُّمْحِ قَصْدَ الْجَمَلِ

¹⁵¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 136

(The book) of Ibn Shehr Ashub – Amir Al-Momineen^{asws} called Muhammad Bin Al-Hanafiyya on the day of the camel and gave him his^{asws} spear and said to him: ‘Aim this spear at the camel’.

فَدَهَبَ فَمَنْعُوهُ بُنُو ضَبَّةَ فَلَمَّا رَجَعَ إِلَى وَالِدِهِ انْتَرَعَ الْحَسَنُ رُحْمَهُ مِنْ يَدِهِ وَ قَصَدَ قَصْدَ الْجَمَلِ وَ طَعَنَهُ بِرُفْجِهِ وَ رَجَعَ إِلَى وَالِدِهِ وَ عَلَى رُفْجِهِ أَثَرُ الدَّمِ فَتَمَعَّرَ وَجْهُ مُحَمَّدٍ مِنْ ذَلِكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَا تَأْنَفْ فَإِنَّهُ ابْنُ النَّبِيِّ وَ أَنْتَ ابْنُ عَلِيٍّ.

He went, and the clan of Zabya prevented him. When he returned to his father^{asws}, Al-Hassan^{asws} snatched his spear from his hand and went aiming for the camel and stabbed with his^{asws} spear and returned to his^{asws} father^{asws}, and upon his^{asws} spear were traces of blood. The face of Muhammad reddened from that. Amir Al-Momineen^{asws} said: ‘Do not regret for he^{asws} is a son^{asws} of the Prophet^{saww} and you are a son of Ali^{asws}’.¹⁵²

138- كش، رجال الكشي جبرئيل بن أحمد عن موسى بن معاوية بن وهب عن علي بن معبد عن عبيد الله بن عبد الله الواسطي عن واصل بن سليمان عن عبد الله بن سينان عن أبي عبد الله قال: لما صرع زيد بن صوحان رحمه الله عليه يوم الجمل جاء أمير المؤمنين ع حتى جلس عند رأسه فقال رحمك الله يا زيد قد كنت خفيف المؤونة عظيم المؤونة

(The book) ‘Rijaal’ of Al Kashy’ – Jibraeel Bin Ahmad, from Musa Bin Musawiya Bin Wahab, from Ali Bin Ma’bad, from Ubeyduslsh Bin Abdullah Al Wasity, from Wasil Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘When Zayd Bin Sowhan, may Allah^{azwj} have Mercy on him, was knocked down on the day of the camel, Amir Al-Momineen^{asws} came until he^{asws} say by his head. He^{asws} said: ‘May Allah^{azwj} have Mercy on you, O Zayd! You were light of provisions (consumption) and great of assistance’.

قَالَ فَرَفَعَ زَيْدُ رَأْسَهُ إِلَيْهِ ثُمَّ قَالَ وَ أَنْتَ فَجَزَاكَ اللَّهُ خَيْرًا يَا أَمِيرَ الْمُؤْمِنِينَ فَوَ اللَّهُ مَا عَلِمْتُكَ إِلَّا بِاللَّهِ عَلِيمًا وَ فِي أَمِّ الْكِتَابِ عَلِيًّا حَكِيمًا وَ إِنَّ اللَّهَ فِي صَدْرِكَ لَعَظِيمٌ

Zayd raised his head towards him^{asws}, then said, ‘And you^{asws}, so may Allah^{azwj} Recompense you^{asws} goodly, O Amir Al-Momineen^{asws}. By Allah^{azwj}! I have not known you^{asws} except a knower (Aleeman) with Allah^{azwj}, and in the Mother of the Book as Exalted, Wise (Aliyyan Hakeeman), and that Allah^{azwj} is Magnificent in your^{asws} chest’.

وَ اللَّهُ مَا قَتَلْتُ مَعَكَ عَلَى جَهَالَةٍ وَ لَكِنِّي سَمِعْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ تَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كُنْتُ مَوْلَا فَعَلِيٍّ مَوْلَاةُ اللَّهِ وَإِلَى مَنْ وَالَاهُ وَ غَادٍ مِنْ غَاذَاهُ وَ انْصُرْ مَنْ نَصَرَهُ وَ اخْذُلْ مَنْ خَذَلَهُ فَكَرِهْتُ وَ اللَّهُ أَنْ أَخْذَلَكَ فَيَخْذُلَنِي اللَّهُ.

By Allah^{azwj}! I am not saying with you^{asws} out of ignorance, by I heard Umm Salama^{ra}, wife of the Prophet^{saww} saying, ‘I^{ra} heard Rasool-Allah^{saww} saying: ‘One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one inimical to him^{asws}, and Help the one who helps him, and Forsake the one who forsakes him^{asws}. By Allah^{azwj}! I disliked to forsake (abandon) you^{asws}, so Allah^{azwj} would Forsake me’.¹⁵³

¹⁵² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 137

¹⁵³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 138

139- حَتَّى، الإِخْتِصَاصِ جَعَفَرُ بْنُ الْحُسَيْنِ وَ جَمَاعَةٌ مِنْ مَشَاجِئَنَا عَنْ مُحَمَّدٍ الْحِمَيْرِيِّ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الدَّهْقَانِ عَنْ وَاصِلٍ مِثْلَهُ.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Hassan and a group of our elders, from Muhammad Al Himeyri, from his father, from Musa Bin Ja'far Al Baghdadi, from Ali Bin Ma'bad, from Ubeydullah Bin Al Dahqaq, from Waasil – similar to it".¹⁵⁴

140- كَشَفَ، كَشَفَ الْغَمَّةَ لَمَّا تَرَاى الْجُمُعَانِ وَ تَقَارَبَا وَ رَأَى عَلِيٌّ تَصَمِيمَ عَزْمِهِمْ عَلَى قِتَالِهِ فَجَمَعَ أَصْحَابَهُ وَ خَطَبَهُمْ خُطْبَةً بَلِيغَةً قَالَ فِيهَا وَ اعْلَمُوا أَيُّهَا النَّاسُ أَيُّ قَدْ تَأْتَيْتُ هَؤُلَاءِ الْقَوْمَ وَ رَاقِبْتُهُمْ وَ نَاشَدْتُهُمْ كَيْمَا يَرْجِعُوا وَ يَرْتَدُّعُوا فَلَمْ يُفْعَلُوا وَ لَمْ يَسْتَجِيبُوا

(The book) 'Kashf Al-Ghumma' – When the two parties saw and came closer to each other, and Ali^{asws} saw their intention, the determination upon fighting him^{asws}, he^{asws} gathered his^{asws} companions and addressed them an eloquent sermon. He^{asws} said in it: 'Know, O you people! I^{asws} have been patient with these people, and observed them, and adjured them perhaps they would retract and return. But they did not do so and did not respond.

وَ قَدْ بَعَثُوا إِلَيَّ أَنْ أَتِيَهُ إِلَى الطَّعَانِ وَ أَتَيْتُ لِلْجَلَادِ وَ قَدْ كُنْتُ وَ مَا أَهْدَدُ بِالْحَرْبِ وَ لَا أَذْعَى إِلَيْهَا وَ قَدْ أَنْصَفَ الْقَارَةُ مِنْ زَامَاهَا مِنْهَا فَأَنَا أَبُو الْحَسَنِ الَّذِي فَلَّكُ حَذْمُهُمْ وَ فَرَّقْتُ جَمَاعَتَهُمْ فَبَذَلْتُ الْقَلْبَ أَلْقَى عَدُوِّي

They have sent a message to me^{asws} than I^{asws} come out for duel to the stabbing and affirm to the strikes, and I^{asws} have always been such that I^{asws} am not intimidated by the war nor do I^{asws} call to it, and Al-Qarah (a tribe famous for archery) had been fair from its shooting, from them. I^{asws} am Abu Al-Hassan^{asws} who split their ranks and separated their community, so due to that the heart cast out my^{asws} enemy!

وَ أَنَا عَلَى بَيِّنَةٍ مِنْ رَبِّي لِمَا وَعَدَنِي مِنَ النَّصْرِ وَ الظَّفَرِ وَ إِنِّي لَعَلَى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي أَلَا وَ إِنَّ الْمَوْتَ لَا يَفُوتُهُ الْمُقِيمُ وَ لَا يُعْجِزُهُ الْهَارِبُ وَ مَنْ لَمْ يُفْتَلْ بِمُتٍّ فَإِنَّ أَفْضَلَ الْمَوْتِ الْقَتْلُ وَ الَّذِي نَفْسُ عَلِيٍّ يَدِيهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ

And I^{asws} am upon a clear proof from my^{asws} Lord^{azwj} to what He^{azwj} has Promised me^{asws}, of the Help and the victory, and I^{asws} am upon no doubts from my^{asws} affair. Indeed! And the death will not be missed by the one staying, nor will the flee (be able to) frustrate it. The one not getting killed would be dying. Surely, the superior death is being killed. By the One^{asws} is Whose Hand is the soul of Ali^{asws}! One strike with the sword is easier upon me^{asws} than death upon the bed'.

ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ أَعْطَانِي صَفْقَةً بَيْنَهُ طَائِعاً ثُمَّ نَكَثَ بَيْعَتِي اللَّهُمَّ فَعَاجِلْهُ وَ لَا تُؤَمِّلْهُ

Then he^{asws} raised his^{asws} hands towards the sky and said: 'O Allah^{azwj}! Talha Bin Ubeydullah had given me^{asws} the agreement (allegiance) with his right hand willingly. Then he broke my^{asws} allegiance. O Allah^{azwj}! Deal with him now and do not Respite him.

وَ إِنَّ الرُّبِيْرَ بْنَ الْعَوَّامِ قَطَعَ قَرَابَتِي وَ نَكَثَ عَهْدِي وَ ظَاهَرَ عَدُوِّي وَ نَصَبَ الْحَزْبَ لِي وَ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ لِي اللَّهُمَّ فَكَفِّنِيهِ كَيْفَ شِئْتَ وَ أَتَى شِئْتَ

¹⁵⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 139

And Al-Zubeyr Bin Al-Awwam cut off my^{asws} relationship and broke my^{asws} pact, and manifest enmity to me^{asws}, and established the war to me^{asws}, and he knows that he is being unjust towards me^{asws}. O Allah^{azwj}! Suffice him howsoever You^{azwj} Desire and I^{asws} desire’.

ثُمَّ تَقَارَبُوا وَتَعَبُوا لِأَسْبِي سِلَاحِهِمْ وَ دُرُوعِهِمْ مُتَأَهِّبِينَ لِلْحَرْبِ كُلُّ ذَلِكَ وَ عَلِيٌّ ع بَيْنَ الصَّفَيْنِ عَلَيْهِ قَمِيصٌ وَ رِدَاءٌ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءُ وَ هُوَ رَاكِبٌ عَلَى بَعْلَةٍ فَلَمَّا رَأَى أَنَّهُ لَمْ يَبْقَ إِلَّا مُصَافِحَةُ الصَّفَاحِ وَ الْمُطَاعَنَةُ بِالرِّمَاحِ صَاحَ بِأَعْلَى صَوْتِهِ أَيْنَ الزُّبَيْرُ أَيْنَ الْعَوَامُ فَلْيُخْرِجْ إِلَيَّ

Then they came near and overworked for wearing their weapons and their shields, ready for the war. All that, and Ali^{asws} was between the rows having a shirt upon him^{asws}, and a cloak, and a black turban upon his^{asws} head, and he^{asws} was riding upon his^{asws} mule. When he^{asws} saw that there did not remain except hand to hand combat and the stabbing with the spears, he^{asws} shouted at the top of his^{asws} voice: ‘Where is Al-Zubeyr Bin Al-Awwam? Let him come out to me^{asws}!’

فَقَالَ النَّاسُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْرِجْ إِلَى الزُّبَيْرِ وَ أَنْتَ حَاسِرٌ وَ هُوَ مُدَجَّجٌ فِي الْحَدِيدِ فَقَالَ ع لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ

The people said: ‘O Amir Al-Momineen^{asws}! Are you^{asws} going out to Al-Zubeyr while you^{asws} are unprotected (by armour) and he is clad in the iron?’ He^{asws} said: ‘There will be no problem for me^{asws}, from him’.

ثُمَّ نَادَى ثَانِيَةً فَخَرَجَ إِلَيْهِ الزُّبَيْرُ وَ دَنَا مِنْهُ حَتَّى وَاقَفَهُ فَقَالَ لَهُ عَلِيٌّ يَا أَبَا عَبْدِ اللَّهِ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ الطَّلَبُ بِدَمِ عُثْمَانَ فَقَالَ أَنْتَ وَ أَصْحَابُكَ قَتَلْتُمُوهُ فَيَجِبُ عَلَيْكَ أَنْ تُقِيدَ مِنْ نَفْسِكَ

Then he^{asws} called out for a second time, and Al-Zubeyr came out to him^{asws} and went near him^{asws} until he recognised him^{asws}. Ali^{asws} said to him: ‘O Abu Abdullah! What carried you upon what you have done?’ He said, ‘Seeking the blood of Usman’. He^{asws} said: ‘You and your companions have killed him, so it obligates upon you that you sit (in judgment) from yourself.

وَ لَكِنْ أَتَشُدُّكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي أَنْزَلَ الْفُرْقَانَ عَلَى نَبِيِّهِ مُحَمَّدٍ ص أ مَا تَذْكُرُ يَوْمًا قَالَ لَكَ رَسُولُ اللَّهِ ص يَا زُبَيْرُ أَ تُحِبُّ عَلِيًّا فَقُلْتَ وَ مَا يَمْنَعُنِي مِنْ حَبِّهِ وَ هُوَ ابْنُ خَالِي فَقَالَ لَكَ أَمَا أَنْتَ فَسَتَخْرُجُ عَلَيْهِ يَوْمًا وَ أَنْتَ لَهُ ظَالِمٌ

But I^{asws} adjure you with Allah^{azwj} Who, there is no god except He^{azwj}, the One^{azwj} Who Revealed the Criterion (Quran) unto His^{azwj} Prophet^{saww} Muhammad^{saww}! Do you not remember one day Rasool-Allah^{saww} had said to you: ‘Do you love Ali^{asws}?’ You had said, ‘And what would prevent me from loving him^{asws} and he^{asws} is a son^{asws} of my maternal uncle^{asws}?’ He^{saww} said to you: ‘But, you will be going out against him^{asws} one day and be an oppressor to him^{asws}?’

فَقَالَ الزُّبَيْرُ اللَّهُمَّ بَلَى فَقَدْ كَانَ ذَلِكَ فَقَالَ عَلِيٌّ ع فَأَتَشُدُّكَ اللَّهُ الَّذِي أَنْزَلَ الْفُرْقَانَ عَلَى نَبِيِّهِ مُحَمَّدٍ ص أ مَا تَذْكُرُ يَوْمًا جَاءَ رَسُولُ اللَّهِ ص مِنْ عِنْدِ ابْنِ عَوْفٍ وَ أَنْتَ مَعَهُ وَ هُوَ آخِذٌ بِدِكِّكَ فَاسْتَقْبَلْتُهُ أَنَا فَسَلَّمْتُ عَلَيْهِ فَصَحَّكَ فِي وَجْهِهِ فَصَحَّكَتُ أَنَا إِلَيْهِ

Al-Zubeyr said, ‘O Allah^{azwj}, yes! That has happened’. Ali^{asws} said: ‘I^{asws} adjure you with Allah^{azwj} Who Sent the Criterion (Quran) upon His^{azwj} Prophet^{saww} Muhammad^{saww}! Do you not remember one day Rasool-Allah^{saww} came from the presence of Awf and you were with

him holding his hand, and I^{asws} met him^{saww} and greeted unto him^{saww}. He^{saww} smiled in my^{asws} face, and I^{asws} smiled at him^{saww}.

فَقُلْتُ أَنْتَ لَا يَدْعُ ابْنُ أَبِي طَالِبٍ زَهْوَهُ أَبَدًا فَقَالَ لَكَ النَّبِيُّ صَ مَهْلًا يَا زُبَيْرُ فَلَيْسَ بِهِ زَهْوٌ وَ لَتَخْرُجَنَّ عَلَيْهِ يَوْمًا وَ أَنْتَ ظَالِمٌ لَهُ فَقَالَ الزُّبَيْرُ اللَّهُمَّ بَلِّغْهُ
وَ لَكِنْ أَنْبِئْهُ فَإِنَّمَا إِذَا دَكَّرْتَنِي ذَلِكَ فَلَأَنْصَرِفَنَّ عَنْكَ وَ لَوْ دَكَّرْتُ هَذَا لَمَا خَرَجْتُ عَلَيْكَ

You said, 'You^{saww} do not leave priding with the son^{asws} of Abu Talib^{asws}, ever!' The Prophet^{saww} said to you: 'Shh, no, O Zubeyr! There is no pride with him^{asws}, and you will be coming out against him^{asws} one day and you will be unjust to him^{asws}'. Al-Zubeyr said, 'O Allah^{azwj}, yes, but I forgot. So, as you^{asws} have reminded me of that, I shall leave going away from you^{asws}, and had I remembered this, I would not have come out against you^{asws}'.

ثُمَّ رَجَعَ إِلَى عَائِشَةَ فَقَالَتْ مَا وَرَاءَكَ يَا أَبَا عَبْدِ اللَّهِ فَقَالَ الزُّبَيْرُ وَاللَّهِ وَرَأَيْتُنِي إِنِّي مَا وَقَفْتُ مُوقِفًا فِي شِرْكِ وَلَا إِسْلَامٍ إِلَّا وَ لِي فِيهِ بَصِيرَةٌ وَ أَنَا الْيَوْمَ عَلَى شَكٍّ مِنْ أَمْرِي وَ مَا أَكَادُ أَنْبَصِرَ مُوضِعَ قَدَمِي

Then he returned to Ayesha. She said, 'What is behind you, O Abdullah?' Al-Zubeyr said, 'By Allah^{azwj}! Behind me, I had not paused a pausing, neither in Shirk nor in Al-Islam except and for me was an insight into it, and today I am upon doubt from my affair, and I cannot see the place of my own feet'.

ثُمَّ شَقَّ الصُّفُوفَ وَ خَرَجَ مِنْ بَيْنِهِمْ وَ نَزَلَ عَلَى قَوْمٍ مِنْ بَنِي تَمِيمٍ فَقَامَ إِلَيْهِ عَمْرُو بْنُ جُرْمُوزٍ الْمُجَاشِعِيُّ فَقَتَلَهُ حِينَ نَامَ وَ كَانَ فِي ضِيَافَتِهِ فَتَقَدَّثَ دَعْوُهُ
أَمِيرِ الْمُؤْمِنِينَ ع فِيهِ

Then he split through the rows and went out from between them and descended to a group from the clan of Tameem. Amro Bin Jurmuz Al-Mujashie stood up to him and killed him while he slept, and he was among his guests. Thus, the supplication of Amir Al-Momineen^{asws} was implemented regarding him.

وَ أَمَّا طَلْحَةُ فَجَاءَهُ سَهْمٌ وَ هُوَ قَائِمٌ لِلْقِتَالِ فَقَتَلَهُ ثُمَّ التَحَمَّ الْقِتَالُ وَ قَالَ عَلِيٌّ ع يَوْمَ الْحَمَلِ وَ إِنَّ نَكَلْتُمْ أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعُنُوا فِي دِينِكُمْ
فَقَاتِلُوا أَيْمَةً الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ هُمْ لَعَلَّهُمْ يَنْتَهُونَ

And as for Talha, an arrow came while he was standing for the fighting, and killed him. Then the fighting took hold. And Ali^{asws} said on the day of the camel: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]'**.

ثُمَّ خَلَفَ حِينَ قَرَأَهَا أَنَّهُ مَا قُوتِلَ عَلَيْهَا مِنْذُ نَزَلَتْ حَتَّى الْيَوْمِ وَ اتَّصَلَ الْحَرْبُ وَ كَثُرَ الْقَتْلُ وَ الْجُرُوحُ ثُمَّ تَقَدَّمَ رَجُلٌ مِنْ أَصْحَابِ الْحَمَلِ يُقَالُ لَهُ عَبْدُ اللَّهِ
فَقَالَ بَيْنَ الصُّفُوفِ وَ قَالَ أَيْنَ أَبُو الْحَسَنِ فَخَرَجَ إِلَيْهِ عَلِيٌّ وَ شَدَّ عَلَيْهِ وَ ضَرَبَهُ بِالسَّيْفِ فَأَسْقَطَ عَاتِقَهُ وَ وَقَعَ قَتِيلًا فَوَقَفَ عَلَيْهِ وَ قَالَ لَقَدْ رَأَيْتُ أَبَا الْحَسَنِ فَكَيْفَ وَجَدْتُهُ

Then he^{asws} vowed when he^{asws} recited it that they (imams of Kufr) had not been fought against since it was Revealed. And the war intensified and there was a lot of killing and the injuries. Then a man from the companions of the camel called Abdullah came forward and formed a barrier between the rows, and said, 'Where is Abu Al-Hassan^{asws}?' Ali^{asws} came out to him and was severed upon him and struck him with the sword, and his shoulder fell off

and he fell down killed. He^{asws} paused at him and said: 'You have seen Abu Al-Hassan^{asws}, so how did you find him?'

وَلَمْ يَزَلِ الْقَتْلُ يُوجِّجُ نَارَهُ وَالْجَمَلُ يُغْنِي أَنْصَارَهُ حَتَّى خَرَجَ رَجُلٌ مُدَجِّجٌ يُظْهِرُ بَأْسًا وَ يُعَرِّضُ بِعَلِيٍّ [يَذْكُرُ عَلِيًّا] حَتَّى قَالَ

عَمَّمْتُهُ أَبْيَضَ مَشْرِفِيًّا

أَضْرِبُكُمْ وَلَوْ أَرَى عَلِيًّا

And the killing did not stop fanning its flames, and the helpers of the camel perished until a man from Mudajij came out manifesting evil and mentioning Ali^{asws}, until he said (a couplet), 'I will strike you all, and if I were to see Ali^{asws}, I would generalise him^{asws} as white, honourable'.

فَخَرَجَ إِلَيْهِ عَلِيٌّ مُتَنَكِّرًا وَ ضَرَبَهُ عَلَى وَجْهِهِ فَرَمَى بِبَصْفٍ قِخْفٍ رَأْسَهُ ثُمَّ انْصَرَفَ

Ali^{asws} came out to him disguised and struck him upon his face and threw away half the skull of his head, then left.

فَسَمِعَ صَائِحًا مِنْ وَرَائِهِ فَالْتَفَتَ فَرَأَى ابْنَ أَبِي خَلْفٍ الْخُزَاعِيَّ مِنْ أَصْحَابِ الْجَمَلِ فَقَالَ هَلْ لَكَ يَا عَلِيُّ فِي الْمُبَارَزَةِ فَقَالَ عَلِيٌّ مَا أَكْرَهُ ذَلِكَ وَ لَكِنْ وَحْدَكَ يَا ابْنَ أَبِي خَلْفٍ مَا رَاخْتُكَ فِي الْقَتْلِ وَ قَدْ عَلِمْتُ مَنْ أَنَا فَقَالَ ذَرْنِي يَا ابْنَ أَبِي طَالِبٍ مِنْ بَدْحِكَ بِنَفْسِكَ وَ اذْنُ مِيٍّ لَرَى أَتَيْنَا يَقْتُلُ صَاحِبَهُ

He^{asws} heard a shouter from behind him^{asws}, so he^{asws} turned around and saw Ibn Abu Khalaf Al-Khuzae from the companions of the camel. He said, 'Is it for you^{asws}, O Ali^{asws}, regarding the duel?' Ali^{asws} said: 'I^{asws} would not dislike that, but woe be unto you, O Ibn Abu Khalaf! There is no rest for you during the killing, and you well-know who I^{asws} am!' He said, 'Leave me, O son^{asws} of Abu Talib^{asws}, from your^{asws} lavishness with yourself^{asws}, and come near me to see which one of us kills his companion'.

فَقَتَّى عَلِيٌّ عِنَانَ فَرَسِهِ إِلَيْهِ فَبَدَرَهُ ابْنُ خَلْفٍ بِضَرْبَةٍ فَأَخَذَهَا عَلِيٌّ فِي خُفَّتَيْهِ ثُمَّ عَطَفَ عَلَيْهِ بِضَرْبَةٍ أَطَارَ بِهَا يَمِينَهُ ثُمَّ نَتَّى بِأُخْرَى أَطَارَ بِهَا قِخْفَ رَأْسِهِ وَ اسْتَعَرَّ [أَي فَنَشَا] الْحُزْبَ حَتَّى غَمَرَ الْجَمَلُ فَسَقَطَ وَ قَدْ احْمَرَّتِ الْبَيْدَاءُ بِالدِّمَاءِ وَ خُذِلَ الْجَمَلُ وَ حَزِنُهُ

Ali^{asws} pulled the reins of his^{asws} horse towards him. Ibn Khalaf rushed towards him with a strike. Ali^{asws} took it in its middle. Then he^{asws} turned to him with a strike, his right hand flew away with it, then secondly with another and a part of his head flew away with it. And the war spread until the camel was hamstrung and fell, and the battleground had turned red with the blood, and the camel and its party were abandoned.

وَ قَامَتِ النَّوَادِبُ بِالْبَصْرَةِ عَلَى الْقَتْلَى وَ كَانَ عِدَّهُ مِنْ قُتِلَ مِنْ جُنْدِ الْجَمَلِ سِتَّةَ عَشَرَ أَلْفًا وَ سَبْعِينَ أَلْفًا وَ كَانُوا ثَلَاثِينَ أَلْفًا فَاتَى الْقَتْلُ عَلَى أَكْثَرِ مَنْ يَصْنِفُهُمْ

And the counters stood at Al-Basra upon the ones killed, and the number of the ones killed from the army of the camel were sixteen thousand and seven hundred and ninety people, and they were thirty thousand, so the killing came upon more than half of them.

وَ قُتِلَ مِنْ أَصْحَابِ عَلِيٍّ عَ أَلْفٌ وَ سَبْعُونَ رَجُلًا وَ كَانُوا عِشْرِينَ أَلْفًا

And there were killed, from the companions of Ali^{asws}, one thousand and seventy men, and they were ten thousand.

And Muhammad Bin Talha was well known as Al-Sajjad. He had come out along with his father, and had bequeathed to Ali^{asws} that he should not be killed by whoever it may be, if he^{asws} is victorious with him.

وَكَانَ مُحَمَّدُ بْنُ طَلْحَةَ الْمَعْرُوفُ بِالسَّجَّادِ قَدْ خَرَجَ مَعَ أَبِيهِ وَ أَوْصَى عَلِيٌّ ع أَنَّ لَا يَقْتُلُهُ مَنْ عَسَاهُ أَنْ يَظْفَرَ بِهِ وَ كَانَ شِعَارُ أَصْحَابِ عَلِيٍّ ع حَم* فَلَقِيَهُ شُرَيْحُ بْنُ أَوْفَى الْعُبَيْسِيُّ مِنْ أَصْحَابِ عَلِيٍّ ع فَطَعَنَهُ فَقَالَ حَم* وَ قَدْ سَبَقَ كَمَا قِيلَ السَّيْفُ الْعَدْلُ فَأَتَى عَلَى نَفْسِهِ

And the slogan of the companions of Ali^{asws} was '**Ha Meem [40:1]**'. Shureyh Bin Awfi Al-Ubeysi, from the companions of Ali^{asws}, met him, and stabbed him. He said, '**Ha Meem [40:1]**', and it preceded just as is said, 'The humiliating sword', and it came upon himself'.

وَ قَالَ شُرَيْحُ هَذَا

وَأَشْعَثُ قَوَامٍ بِآيَاتِ رَبِّهِ-
شَكَّكَتْ بِصَدْرِ الرُّمَحِ حَبِيبَ قَوْمِهِ-
عَلَى غَيْرِ شَيْءٍ غَيْرَ أَنْ لَيْسَ تَابِعاً-
يُنْكَرُنِي حَم* وَ الرُّمَحُ شَاجِرٌ-
قَلِيلُ الْأَذَى فِيمَا تَرَى الْعَيْنُ مُسْلِمٌ
فَخَرَّ صَرِيعاً لِلْيَدَيْنِ وَ لِلْقَمِ
عَلِيّاً وَ مَنْ لَمْ يَتَّبِعِ الْحَقَّ يَنْدَمُ-
فَهَلَّا تَلَا حَم* قَبْلَ التَّقَدُّمِ-

And Shureyh said this (poem), '*And the shaggy one stood with the Verses of his Lord^{azwj}, little of harm in what the eyes saw a Muslim. His shirt was split by the middle of the spear and he fell immediately to the hands and the mouth, upon another thing, apart from that he hadn't followed Ali^{asws}, and one who does not follow the truth, regrets. He mentioned **Ha Meem [40:1]** to me, and the spear was in combat. Did he not recite **Ha Meem [40:1]** before going ahead?*

وَ جَاءَ عَلِيٌّ حَتَّى وَقَفَ عَلَيْهِ وَ قَالَ هَذَا رَجُلٌ قَتَلَهُ أَبُو بَيْبِهِ وَ كَانَ مَالِكُ الْأَشْثَرِ قَدْ لَقِيَ عَبْدَ اللَّهِ بْنَ الرُّبَيْرِ فِي الْمَعْرَكَةِ وَ وَقَعَ عَبْدُ اللَّهِ إِلَى الْأَرْضِ وَ الْأَشْثَرُ فَوْقَهُ فَكَانَ يُنَادِي أَقْتُلُونِي وَ مَالِكاً فَلَمْ يَنْتَبِهْ أَحَدٌ مِنْ أَصْحَابِ الْجَمَلِ لِذَلِكَ وَ لَوْ عَلِمُوا أَنَّهُ الْأَشْثَرُ لَقَتَلُوهُ ثُمَّ أَفَلَّتْ عَبْدُ اللَّهِ مِنْ يَدِهِ وَ هَرَبَ

And Ali^{asws} came until he^{asws} paused to him and said: 'This is a man killed by one who was righteous to his father'. And Malik Al-Ashtar had met Abdullah Bin Al-Zubeyr in the battle, and Abdullah had fallen to the ground, and Al-Ashtar was above him. He had called out, 'Kill me and Malik!' But, no one from the companions of the camel had followed him to that, and had they known it was Al-Ashar, they would have killed him. Then Abdullah evaded his hands and fled.

فَلَمَّا وَضَعَتِ الْحَرْبُ أَوْزَارَهَا وَ دَخَلَتْ عَائِشَةُ إِلَى الْبَصْرَةِ دَخَلَ عَلَيْهَا عَمَّارُ بْنُ يَاسِرٍ وَ مَعَهُ الْأَشْثَرُ فَقَالَتْ مَنْ مَعَكَ يَا أَبَا الْبَيْضَانَ فَقَالَ مَالِكُ الْأَشْثَرِ فَقَالَتْ أَنْتَ فَعَلْتَ بِعَبْدِ اللَّهِ مَا فَعَلْتَ فَقَالَ نَعَمْ وَ لَوْ لَا كُنْتُ شَيْخاً كَبِيراً وَ طَاوِياً لَقَتَلْتُهُ وَ أَرَحْتُ الْمُسْلِمِينَ مِنْهُ

When the war had placed down its burdens and Ayesha entered Al-Basra, Ammar Bin Yasser entered to see her and with him was Malik Al-Ashtar. She said, 'Who is with you, O Abu Al-Yaqzan?' He said, 'Malik Al-Ashtar'. She said, 'You did with Abdullah what you did?' He said,

‘Yes, and had he not been an old man and bent, I would have killed him, and the Muslims would have rested from him’.

قَالَتْ أَوْ مَا سَمِعْتَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُقْتَلُ إِلَّا عَنْ كُفْرٍ بَعْدَ إِيمَانٍ أَوْ زِنَى بَعْدَ إِحْصَانٍ أَوْ قَتْلِ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ فَتَلَهَا فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ عَلَى أَحَدِ الثَّلَاثَةِ قَاتِلُنَاهُ

She said, ‘Or have you not heard words of the Prophet^{saww} that the Muslim should not be killed except either from kufr after Eman, or adultery after the chastity, or if he had killed a soul which Allah^{azwj} has Prohibited to kill?’ He said, ‘O mother of the believers! We had fought him upon one of the three’.¹⁵⁵

141- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْقَزَارِيُّ مَعْنَعًا عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَ حَبْرَيْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أُمَّتَكَ سَيَحْتَلِفُونَ مِنْ بَعْدِكَ فَأَوْحَى اللَّهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُوعِدُونَ رَبَّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ قَالَ أَصْحَابُ الْجَمَلِ

Tafseer Furaat Bin Ibrahim – Ja’far Bin Muhammad Al Fazari, transmitting from Jabir Bin Abdullah Al Ansari having said,

‘Jibraeel^{as} informed the Prophet^{saww}: ‘Your^{saww} community will be differing from after you^{saww}. Allah^{azwj} Revealed to the Prophet^{saww}: **Say: ‘Lord! If You Show me what they are being threatened with [23:93] Lord! So do not Make me to be among the unjust people’ [23:94].** He said, ‘Companions of the camel’.

قَالَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا عَلَى أَنْ تُرَبِّكَ مَا نَعُدُّهُمْ لِقَادِرُونَ قَالَ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْكُ أَنْهُ سَيَرَى ذَلِكَ

He said, ‘The Prophet^{saww} said: ‘Allah^{azwj} Revealed unto him^{saww}: **And We are well Able to Show you what We are Threatening them with [23:93].** When this Verse was Revealed, the Prophet^{saww} went on to have no doubts the he^{saww} would be seeing that’.

قَالَ جَابِرٌ بَيْنَمَا أَنَا جَالِسٌ إِلَى جَنْبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَمْنَى يَخْطُبُ النَّاسَ فَحَمِدَ اللَّهُ تَعَالَى وَاتَّقَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَيْسَ قَدْ بَلَّغْتُكُمْ قَالُوا بَلَى فَقَالَ أَلَا لَا أَلْفَيْتُكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ بَعْضًا أَمَا لَيْنَ فَعَلْتُمْ ذَلِكَ لَتَغْرِبَنِي فِي كَتِيبَةٍ أَضْرِبُ وَجُوهَكُمْ فِيهَا بِالسَّيْفِ

Jabir said, ‘While I was seated to the side of the Prophet^{saww} and he^{saww} was at Mina addressing the people, he^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! Have I^{saww} not delivered to you all?’ They said, ‘Yes’. He^{saww} said: ‘Indeed! I^{saww} am expecting you all to return to be Kafirs after me^{saww}, striking each other’s necks. But, if you were to do that, you will be recognising me^{saww} to be among a battalion striking your faces in it with the sword’.

فَكَأَنَّهُ عُمَرَ مِنْ خَلْفِهِ فَالْتَفَتَ ثُمَّ أَقْبَلَ عَلَيْنَا مُحَمَّدٌ فَقَالَ أَوْ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَأَنْزَلَ اللَّهُ تَعَالَى فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ أَوْ تُرَبِّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ وَ هِيَ وَاقِعَةُ الْجَمَلِ.

It was as if he^{saww} was leered at from behind. He^{saww} turned around. Then Muhammad^{saww} turned to face us and said: ‘Or it would be Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} the Exalted Revealed: **So if We were to Take you away, We would still Take Revenge from them**

¹⁵⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 140

[43:41] Or We will show you that which We Promised them, for We are Powerful upon them [43:42] – and it is the event of the camel”.¹⁵⁶

142- كا، الكافي علي عن أبيه عن ابن محبوب رفعه أن أمير المؤمنين ع خطب يوم الجمل فحمد الله وأثنى عليه ثم قال أيها الناس إني أتيت هؤلاء القوم ودعوتهم واحتججت عليهم فدعوني إلى أن أصير للجناد وأبرز للطعان فلأتهم الهبل وقد كنت وما أهدد بالحرب ولا أذهب بالصرب أنصف القارة من رامها

(The book) 'Al Kafi' – Ali, from his father, from Ibn Mahboub, raising it,

'Amir Al-Momineen^{asws} addressed on the Day of (the battle of) the Camel, so he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! I^{asws} went over to these people and invited them, an argued against them, so they invited me^{asws} that I^{asws} should wait for the executioner and duelling of the spears. For their mothers is the bereavement (mourning), and I^{asws} have never been, and am not, threatened by the war, nor am I^{asws} scared by the beating with the strikes of the one who throws it.

فليعزني فليبرقوا وليزعدوا فأننا أبو الحسن الذي فلتت حدهم وفرقت جماعتهم وبذلك القلب ألقى عدوي وأنا على ما وعدني ربي من النصر والتأييد والظفر وإني لعلى يقين من ربي وغير شبهة من أمري

So, it is for others that they should be (scaring like) lightning and thundering, for I^{asws} am Abu Al-Hassan^{asws} who blunted their sharp ends and dispersed their groups, and with that I^{asws} face my^{asws} enemy. And I^{asws} am upon what my^{asws} Lord^{azwj} Promised me^{asws}, from the victory, and the support and the triumph. And I^{asws} am upon conviction from my^{asws} Lord^{azwj} and without any doubt from my^{asws} affairs.

أيها الناس إن الموت لا يفوته المقيم ولا يعجزه الهارب ليس عن الموت حيص ومن لم يقتل بموت وإن أفضل الموت القتل والذي نفسي بيده لألف ضربة بالسيف أهون علي من ميتة على فراشي

O you people! The death does not miss the ones staying at home, nor does it frustrate the warrior. There is nothing unavoidable about the death, and the one who does not get killed would (die), and that the most superior of the deaths is being killed. By the One^{azwj} in Whose Hand is my^{asws} soul, a thousand strikes by the sword is easier upon me^{asws} than death upon a bed.

وآعجا لطلحة ألب الناس على ابن عفا حتى إذا قيل أعطاني صفته يمينه طاعاً ثم نكت بيغني اللهم خذه ولا تمهله

And how strange of Talha, being the closest of the people to the son of Affan (Usman), until when he was killed, he came to me clasping with his right hand willingly (pledging allegiance). Then he broke his allegiance to me^{asws}. O Allah^{azwj}! Seize him and give him no respite!

وإن الزبير نكت بيغني وقطع رجلي وظاهر علي عدوي فأخفنيه اليوم بما شئت.

¹⁵⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 141

And Al-Zubayr broke his allegiance with me^{asws}, and cut off relationship with me^{asws}, and backed my^{asws} enemies against me, therefore Enshroud him today with whatever You^{azwj} so Desire to!”¹⁵⁷

143- مد، العمدة صحيح البخاري بإسناده إلى الحسن بن أبي بكره قال: لقد نفعني الله بكلمة أيام الحمل لما بلغ النبي ص أن فارسا [فارس] ملكوا ابنة كسرى فقال لن يفلح قوم ولوا أمرهم امرأة.

(The book) 'Al Amdah' – Saheeh Al Bukhari, by his chain to Al Hassan in Abu Bakrah who said,

'Allah^{azwj} benefited me with a phrase in the days of the camel. When it reached the Prophet^{saww} that Persians have made the daughter of Chosroe a queen, he^{saww} said: 'The people will never succeed if make a woman to be in charge of their affairs’".¹⁵⁸ (Non-Shia source)

و بإسناده أيضا عن عبد الله بن زياد الأسدي قال: لما سار طلحة و الزبير و عائشة بعث علي ع إلى عمارة بن ياسر و حسن بن علي فقدموا علينا الكوفة فصعدا المنبر فكان الحسن فوق المنبر في أغلاه و قام عمارة أسفل من الحسن فاجتمعنا إليه

And by his chain as well, from Abdullah Bin Ziyad Al Asady who said,

'When Talha, and Al-Zubeyr, and Ayesha travelled, Ali^{asws} sent Ammar Bin Yasser and Hassan Bin Ali^{asws}. They arrive to us as Al Kufa and ascended the pulpit. Al Hassan^{asws} was above the pulpit at its top (step), and Ammar stood lower than Al Hassan^{asws}, and we gathered to him^{asws}.

فسمعت عمارة يقول إن عائشة سارت إلى البصرة و الله إنها لزوجته نبيكم ص في الدنيا و الآخرة و لكن الله عز و حل ابتلاكهم بما يعلم إياه تطيعون أم هي.

I heard Ammar saying, 'Ayesha has travelled to Al-Basra. By Allah^{azwj} she is a wife of your Prophet^{saww} in the world and the Hereafter, but Allah^{azwj} Mighty and Majestic is Trying you all by her in order to Know whether you are obeying Him^{azwj} or her!”¹⁵⁹ (Non-Shia source)

و بإسناده عن حديثه أيمان رضي الله عنه قال: إن المنافقين اليوم شر منهم على عهد رسول الله ص و كانوا يؤمنون يسرون و اليوم يجهرون.

And by his chain from Huzeyfa Al Yamani who said,

'The hypocrites are eviler today than they were in the era of Rasool-Allah^{saww}. In those days they were covert, and today they are overt’".¹⁶⁰

144- فخرج، فخرج البلاغة من كلامه ع لابنه محمد بن الحنفية لما أعطاه الزانية يوم الحمل تزول الجبال و لا تزل عصى على ناصيتك أعير الله جحمتك يد في الأرض قدمك ازم ببصرك أقصى القوم و عصى بصرك و اعلم أن النصر من عند الله سبحانه.

¹⁵⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 142

¹⁵⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 143 a

¹⁵⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 143 b

¹⁶⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 143 c

(The book) 'Nahj (Al-Balagah)' – From a speech of his^{asws} to his^{asws} son Muhammad Al-Hanafiyya, when he^{asws} gave him the flag on the day of the camel: 'The mountains may move and you should not move. Bite your front teeth (in determination), lending your mind to Allah^{azwj}. Affirm your feet in the ground, shoot your sight at the outskirts of the people and close your eyes, and know that the victory is from the Presence of Allah^{azwj} the Glorious'.¹⁶¹

145- ما، الأمايلي للشيخ الطوسي ابن الصلت عن ابن عقدة عن محمد بن جبارة عن سعاد بن سلمان عن يزيد بن أبي زياد عن عبد الرحمن بن أبي ليلى قال شهد مع علي ع يوم الجمل ثمانون من أهل بدر و ألف و خمسمائة من أصحاب رسول الله ص.

(The book) 'Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Aqadah, from Muhammad Bin jabarah, from Sa'ad Bin Salman, from Yazeed Bin Abu Ziyad, from Abdul Rahman Bin Abu Layli who said,

'There attend with Ali^{asws} the day of the camel, eighty from the participants of Badr, and one thousand five hundred from the companions of Rasool-Allah^{saww}'.¹⁶²

146- الكافي لإبّطال توبة الخاطئة عن عمرو بن بثر عن جابر عن أبي جعفر محمد بن علي ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ وَاقَفَ طَلْحَةَ وَ الزُّبَيْرَ فِي يَوْمِ الْجَمَلِ وَ خَاطَبَهُمَا فَقَالَ فِي كَلَامِهِ هُمَا لَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ آلِ مُحَمَّدٍ وَ فِي حَدِيثٍ آخَرَ مِنْ أَصْحَابِ عَائِشَةَ ابْنَةِ أَبِي بَكْرٍ وَ هَا هِيَ ذِهِ فَاسْأَلُوها أَنَّ أَصْحَابَ الْجَمَلِ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ ص وَ قَدْ خَابَ مَنْ افْتَرَى

(The book) 'Al Kafiya Al Ibtal Tawbah Al Khatiya' – From Amro Bin Shimr, from Jabir,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws}: 'Amir Al-Momineen^{asws} paused Talha and Al-Zubeyr during the day of the camel and addressed them both. He^{asws} said in his^{asws} speech to them: 'The memorisers from the Progeny^{asws} of Muhammad^{saww} have known' – and in another Hadeeth: 'From the companions of Ayesha daughter of Abu Bakr. And here she is, so ask her, 'Are the companions of the camel accursed upon the tongue of the Prophet^{saww}: **and the one who fabricates would be disappointed**' [20:61]'.
فَقَالَ لَهُ طَلْحَةُ سُبْحَانَ اللَّهِ تَزْعُمُ أَنَّا مَلْعُونُونَ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص عَشْرَةً مِنْ أَصْحَابِي فِي الْجَنَّةِ

Talha said to him^{asws}, 'Glory be to Allah^{azwj}! You^{asws} are claiming I am accursed, and Rasool-Allah^{saww} had said: 'Ten from my^{saww} companions would be in the Paradise?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا حَدِيثُ سَعِيدِ بْنِ زَيْدٍ بْنِ نُفَيْلٍ فِي وَلايَةِ عُثْمَانَ سَمُوا إِلَى الْعَشْرَةِ قَالَ فَسَمَوْا تِسْعَةً وَ أَمْسَكُوا عَنْ وَاحِدٍ فَقَالَ هُمْ فَمِنْ الْعَاشِرِ قَالُوا أَأَنْتَ

Amir Al-Momineen^{asws} said: 'This is a Hadeeth (from) Saeed Bin Zayd Bin Nufeyl during the governance of Usman naming to the ten'. He said, 'They named nine and withheld from one'. He^{asws} said to them: 'So, who is the tenth?' They said, 'You^{asws} are'.

قَالَ اللَّهُ أَكْبَرُ أَمَا أَنْتُمْ فَقَدْ شَهِدْتُمْ لِي أَنِّي مِنْ أَهْلِ الْجَنَّةِ وَ أَنَا بِمَا قُلْتُمَا مِنَ الْكَافِرِينَ

¹⁶¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 144

¹⁶² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 145

He^{asws} said: 'Allah^{azwj} is the Greatest! As for you, you have testified to me^{asws} that I^{asws} am from the people of the Paradise, and I^{asws}, according to what you two are saying, am from the Kafirs.

وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ صَ إِلَيَّ أَنَّ فِي جَهَنَّمَ جُبًّا فِيهِ سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ عَلَى رَأْسِ ذَلِكَ الْجُبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ تَعَالَى أَنْ يُسْعِرَ جَهَنَّمَ عَلَى أَهْلِهَا أَمَرَ بِتِلْكَ الصَّخْرَةِ فَرُفِعَتْ إِنَّ فِيهِمْ أَوْ مَعَهُمْ لَنَفَرًا مِمَّنْ ذَكَرْتُمْ

By the One^{azwj} Who Split the seed and Formed the person! The Ummi Prophet^{saww} made a pact to me^{asws} that there is a pit in Hell wherein would be six from the former ones and six from the latter ones. On top of the pit is a rock. Whenever Allah^{azwj} the Exalted Wants to Inflame Hell upon its inhabitants, would Command that rock, it would be raised among them, or with them would be the (nine) persons from the ones you mentioned.

وَ إِلَّا فَأُظْفِرْتُمْ اللَّهُ بِي وَ إِلَّا فَأُظْفِرِي اللَّهُ بِكُمْ وَ قَتَلْتُكُمَا مِمَّنْ قَتَلْتُمَا مِنْ شِيعَتِي.

And either Allah^{azwj} would Make you to be victorious with me^{asws}, or else Allah^{azwj} would Make me^{asws} to be victorious with you two, and Kill you both due to your having killed from my^{asws} Shias".¹⁶³

147- ج، الإحتجاج عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ: لَمَّا لَقِيَ أَمِيرُ الْمُؤْمِنِينَ أَهْلُ الْبَصْرَةِ يَوْمَ الْجَمَلِ نَادَى الزُّبَيْرُ يَا أَبَا عَبْدِ اللَّهِ أَخْرِجْ إِلَيَّ فَخَرَجَ الزُّبَيْرُ وَمَعَهُ طَلْحَةُ فَقَالَ وَ اللَّهُ إِنَّكُمْ لَتَعْلَمَانِ وَأُولُو الْعِلْمِ مِنْ آلِ مُحَمَّدٍ وَ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الْجَمَلِ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ص وَ قَدْ حَابَ مَنْ أَفْتَرَى

(The book) 'Al Ihtijaj' of Al Tabarsee – From Suleym Bin Qays Al Hilali who said,

'When Amir Al-Momineen^{asws} met the people of Al-Basra (in battle) on the day of the camel, he^{asws} called out to Al-Zubeyr: 'O Abu Abdullah! Come out to me^{asws}!' Al-Zubeyr came out and Talha was with him. He^{asws} said: 'By Allah^{azwj}! You two know, and so do the people of knowledge from the Progeny^{asws} of Muhammad^{asws}, and Ayesha daughter of Abu Bakr, that the companions of camel are accursed upon the tongue of Muhammad^{saww}: **and the one who fabricates would be disappointed**' [20:61].

قَالَ الزُّبَيْرُ كَيْفَ نَكُونُ مَلْعُونِينَ وَ نَحْنُ أَهْلُ الْجَنَّةِ فَقَالَ عَلِيٌّ ع لَوْ عَلِمْتُ أَنَّكُمْ مِنْ أَهْلِ الْجَنَّةِ لَمَا اسْتَحَلَلْتُ قِتَالَكُمْ

Al-Zubeyr said, 'How can we be accursed and we are the people of Paradise?' Ali^{asws} said: 'If I^{asws} had known you all to be from the people of Paradise, I^{asws} would not have permitted fight against you'.

فَقَالَ لَهُ الزُّبَيْرُ أَمَا سَمِعْتَ حَدِيثَ سَعِيدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ وَ هُوَ يَزُورِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ عَشْرَةٌ مِنْ فُرَيْشٍ فِي الْجَنَّةِ قَالَ عَلِيٌّ ع سَمِعْتُهُ يُحَدِّثُ بِذَلِكَ عُثْمَانُ فِي خِلَافَتِهِ

Al-Zubeyr said to him^{asws}, 'Have you^{asws} not heard the Hadeeth of Saeed Bin Amro Bin Nufeyl, and he reported that he heard Rasool-Allah^{saww} saying: 'Ten from Quraysh would be

¹⁶³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 146

in the Paradise?’ Ali^{asws} said: ‘I^{asws} have heard him narrating that to Usman during his caliphate’.

فَقَالَ الرَّبِيعُ أَفْتَرَاهُ يَكْذِبُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ عَلِيٌّ ع لَسْتُ أَخْبِرَكَ بِشَيْءٍ حَتَّى تُسَمِّيَهُمْ قَالَ الرَّبِيعُ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَعِيدُ بْنُ عَمْرِو بْنِ نُفَيْلٍ

Al-Zubeyr said, ‘Do you see him lying upon Rasool-Allah^{saww}?’ Ali^{asws} said: ‘I^{asws} cannot inform you with anything until you name them’. Al-Zubeyr said, ‘Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Abdul Rahman Bin Awf, and Sa’ad Bin Abu Waqas, and Abu Ubeyda Bin Al-Jarrah, and Saeed Bin Amro Bin Nufeyl’.

فَقَالَ لَهُ عَلِيٌّ ع عَدَدْتُ تِسْعَةً فَمَنْ الْعَاشِرُ قَالَ أَنْتَ قَالَ لَهُ عَلِيٌّ ع قَدْ أَفَرَزْتُ لِي بِالْحَقِّ وَ أَمَا مَا ادَّعَيْتَ لِنَفْسِكَ وَ أَصْحَابِكَ فَأَنَا بِهِ مِنَ الْجَاهِلِينَ الْكَافِرِينَ

Ali^{asws} said: ‘You only counted nine, so who is the tenth?’ He said, ‘You^{asws} are’. Ali^{asws} said to him: ‘You have acknowledged for me^{asws} with the Paradise, and you have not counted yourself and your companion, for according to him I^{asws} am from the rejectors, the Kafirs’.

قَالَ الزُّبَيْرُ أَفْتَرَاهُ كَذَبَ عَلَى رَسُولِ اللَّهِ ص قَالَ مَا أَرَاهُ كَذَبَ وَ لَكِنَّهُ وَ اللَّهُ الْيَقِينُ وَ وَ اللَّهُ إِنَّ بَعْضَ مَنْ ذَكَرْتَ لَفِي تَابُوتٍ فِي شَعْبٍ فِي جُبٍّ فِي أَسْفَلِ دَرْكِ مِنْ جَهَنَّمَ عَلَى ذَلِكَ الْجَبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسْعِرَ جَهَنَّمَ رَفَعَ تِلْكَ الصَّخْرَةَ سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص

Al-Zubeyr said, ‘Do you see him to have fabricated upon Rasool-Allah^{saww}?’ He^{asws} said: ‘I^{asws} do not view him to have lied, but by Allah^{azwj} I^{asws} am upon the certainty (that he has), and by Allah^{azwj}, some of the ones you mentioned would be in a coffin in a cave in a pit in the lowest level of Hell. Upon that pit is a rock. Whenever Allah^{azwj} Wants to Inflame Hell, He^{azwj} would Raise that rock. That is what I^{asws} have heard from Rasool-Allah^{saww}’.

وَ إِلَّا أَظْفَرَكُمُ اللَّهُ بِِي وَ سَفَكَ دَمِي عَلَى يَدَيْكَ وَ إِلَّا أَظْفَرَنِي اللَّهُ عَلَيْكَ وَ عَلَى أَصْحَابِكَ وَ عَجَّلَ أَنْوَاحَكُمْ إِلَى النَّارِ

And either Allah^{azwj} would Make you victorious with me^{asws} and my^{asws} blood would be spilt upon your hands, or else Allah^{azwj} would Make me^{asws} to be victorious upon you and your companion and Hasten your souls to the Fire’.

فَرَجَعَ الزُّبَيْرُ إِلَى أَصْحَابِهِ وَ هُوَ يَبْكِي.

Al-Zubeyr returned to his companion and he was crying”¹⁶⁴.

148- ج، الإحتجاج رَوَى نَصْرُ بْنُ مُزَاهِمٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ وَقَعَ الْقِتَالُ وَ قُتِلَ طَلْحَةُ تَقَدَّمَ عَلَى بَغْلَةَ رَسُولِ اللَّهِ ص الشَّهْبَاءِ بَيْنَ الصَّفَّيْنِ فَدَعَا الزُّبَيْرُ فَدَنَا إِلَيْهِ حَتَّى اخْتَلَفَ أَغْنَاؤُ دَابَّتَيْهِمَا فَقَالَ يَا زُبَيْرُ أَنْشُدْكَ بِاللَّهِ أَسَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ إِنَّكَ سَتُقَاتِلُ عَلِيًّا وَ أَنْتَ لَهُ ظَالِمٌ قَالَ اللَّهُمَّ نَعَمْ قَالَ فَلِمَ جِئْتُ قَالَ جِئْتُ لِأَصْلِحَ بَيْنَ النَّاسِ

(The book) ‘Al Ihtijaj’ – It is reported by Nasr Bin Muzahim,

¹⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 147

'When the fighting occurred and Talha was killed, Amir Al-Momineen^{asws} went ahead upon the mule of Rasool-Allah^{saww} (called) Al-Shahba'a between the rows. He^{asws} called Al-Zubeyr. He went near him^{asws} until the necks of their animals rubbed. He^{asws} said: 'O Zubeyr! I^{asws} adjure you with Allah^{azwj}! Did you hear Rasool-Allah^{saww} saying to you: 'You will be fighting against Ali^{asws} and you would be an oppressor to him^{asws}?' He said, 'O Allah^{azwj}, yes!' He^{asws} said, 'So why have you come?' He said, 'I have come for reconciliation between the people'.

فَأَذْبَرَ الزُّبَيْرُ وَهُوَ يَقُولُ

لِلَّهِ أَجْمَلُ فِي الدُّنْيَا وَ فِي الدِّينِ	تَرَكُ الْأُمُورَ الَّتِي تُخْشَى عَوَائِدُهَا
إِذْ كَانَ عَمْرُ أَبِيكَ الْخَيْرِ مُذْ جِئَ	نَادَى عَلَيَّ بِأَمْرِ لَسْتُ أَذْكُرُهُ-
فَبَعْضُ مَا قُلْتُهُ ذَا الْيَوْمِ يَكْفِينِي	فَقُلْتُ حَسْبُكَ مِنْ عَذْلِ أَبَا حَسَنِ-
مَا إِنْ يَقُومُ لَهَا خَلْقٌ مِنَ الطِّينِ	فَأَخْتَرْتُ عَارًا عَلَى نَارٍ مُؤَحَّجَةٍ-
رُكْنُ الضَّعِيفِ وَ مَأْوَى كُلِّ مِسْكِينٍ	أَخَاكَ طَلْحَةَ وَسَطَ الْقَوْمِ مُنْجِدًا-
فِي النَّائِبَاتِ وَ يَرْمِي مَنْ يُرَامِينِي	قَدْ كُنْتُ أَنْصُرُ أَهْبَانًا وَ يُنْصُرُنِي
فَأَصْبَحَ الْيَوْمَ مَا يَعْنِيهِ يَعْنِينِي-	حَتَّى اثْتِلِينَا بِأَمْرِ ضَاقَ مَصْدَرُهُ-

Al-Zubeyr turned back and he was saying (a poem), 'Leaving the matter whose consequences you fear, for the Sake of Allah^{azwj}, is more beautiful in the world and the Religion. Ali^{asws} called out with a matter I hadn't remembered. When it was the life of your father was good, since then I have said, 'You reckon from the blame of Abu Al-Hassan^{asws}, part of what I had said that day is sufficient, so I chose shame over the kindled Fire, he will not be able to stand to it, one created from clay.

Your brother Talha is in the midst of the people, sloping a corner of the weak and shelter of every poor. I have been helping and sometimes they would help me among the female representatives, and he would accuse me, the one who accuses me, until we have been afflicted with such a matter, its implementation is narrow. I have woken up this morning and whatever it means, it concerns me'.

قَالَ فَأَقْبَلَ الزُّبَيْرُ عَلَى عَائِشَةَ فَقَالَ يَا أُمُّهُ وَاللَّهِ مَا لِي فِي هَذَا بِصِيرَةٍ وَ أَنَا مُنْصَرِفٌ قَالَتْ عَائِشَةُ أَبَا عَبْدِ اللَّهِ أَفَرَزْتَ مِنْ سُيُوفِ ابْنِ أَبِي طَالِبٍ فَقَالَ إِنَّهَا وَاللَّهِ طَوَالٌ جِدَادٌ تَحْمِلُهَا فِتْنَةُ أَجْدَادٍ

He (the narrator) said, 'Al-Zubeyr came to Ayesha and said, 'O mother! By Allah^{azwj}! There is not insight for me in this, and I am leaving'. She said, 'Abu Abdullah! Are you fleeing from swords of the son^{asws} of Abu Talib^{asws}?' By Allah^{azwj}! These are of long blades, only the strong forearms would endure that'.

ثُمَّ خَرَجَ الزُّبَيْرُ رَاجِعًا فَمَرَّ بِوَادِي السَّبَاعِ وَ فِيهِ الْأَخْنَفُ بُنُ قَيْسٍ قَدْ اعْتَزَلَ فِي بَنِي تَمِيمٍ فَأَخْبَرَ الْأَخْنَفَ بِانْصِرَافِهِ فَقَالَ مَا أَصْنَعُ بِهِ إِنْ كَانَ الزُّبَيْرُ لَفَتْ بَيْنَ غَارَيْنِ مِنَ الْمُسْلِمِينَ وَ قُتِلَ أَحَدُهُمَا بِالْآخَرِ

Then Al-Zubeyr went out returning, and he passed by the valley of Al-Siba'a and in was al-Ahnaf Bin Qays who had isolated among the clan of Tameem. He informed Ahnaf with his

leaving (the battle). He said, 'What can I do with it if Al-Zubeyr was wrapped up between the two armies from the Muslims and one of them is killed by the other'.

ثُمَّ هُوَ يُرِيدُ اللَّحَاقَ بِأَهْلِهِ فَمَسَمَعَهُ ابْنُ جُرْمُوزٍ فَخَرَجَ هُوَ وَرَجُلَانِ مَعَهُ وَ قَدْ كَانَ لِحَقِّ الرَّبِيعِ رَجُلٌ مِنْ كَلْبٍ وَ مَعَهُ غُلَامُهُ فَلَمَّا أَشْرَفَ ابْنُ جُرْمُوزٍ وَ صَاحِبَاهُ عَلَى الرَّبِيعِ حَزَّكَ الرَّجُلَانِ رَوَاجِلَهُمَا وَ خَلَفَا الرَّبِيعَ وَخَذَهُ فَقَالَ لهُمَا الرَّبِيعُ مَا لَكُمَا هُمَا ثَلَاثَةٌ وَ نَحْنُ ثَلَاثَةٌ

Then he intended to join up with his family, Ibn Jurmuz hard it, and he came out with two men, and a man from Kalb had joined Al-Zubeyr and his slave was with him. When Ibn Jurmuz and his companion overlooked upon Al-Zubeyr, the two men moved their rides to leave Al-Zubeyr behind alone. Al-Zubeyr said to them both, 'What is the matter with you two? They are three and we are three'.

فَلَمَّا أَقْبَلَ ابْنُ جُرْمُوزٍ قَالَ لَهُ الرَّبِيعُ إِنَّكَ عَنِّي فَقَالَ ابْنُ جُرْمُوزٍ يَا أَبَا عَبْدِ اللَّهِ إِنِّي جِئْتُكَ أَسْأَلُكَ عَنْ أُمُورِ النَّاسِ قَالَ تَزَكُّتُ النَّاسَ عَلَى الرَّكْبِ يَضْرِبُ بَعْضُهُمْ وَجْهَهُ وَبَعْضُ السَّيْفِ قَالَ ابْنُ جُرْمُوزٍ يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنْ أَشْيَاءَ أَسْأَلُكَ عَنْهَا قَالَ هَاتِ

When Ibn Jurmuz came, Al-Zubeyr said to him, 'To you, about me'. Ibn Jurmuz said, 'O Abu Abdullah! I have come to you to ask you about affairs of the people'. He said, 'I left the people upon the rides striking each other's faces with the sword'. Ibn Jurmuz said, 'O Abdullah! Inform me about things I am asking you about'. He said, 'Give'.

قَالَ أَخْبِرْنِي عَنْ خَذْلِكَ عُثْمَانَ وَ عَنْ بَيْعَتِكَ عَلِيًّا وَ عَنْ نَقْضِكَ بَيْعَتَهُ وَ عَنْ إِخْرَاجِكَ أُمَّ الْمُؤْمِنِينَ وَ عَنْ صَلَاتِكَ خَلْفَ ابْنِكَ وَ عَنْ هَذِهِ الْحَرْبِ الَّذِي جَنَيْتَهَا وَ عَنْ لُحُوفِكَ بِأَهْلِكَ

He said, 'Inform me about your abandoning Usman and from your allegiance to Ali^{asws}, and about your breaking his^{asws} allegiance (afterwards), and about your bringing out mother of the believers, and about your Salat behind your son, and about this war which you instigated, and about your joining with your family'.

قَالَ أَمَّا خَذْلِي عُثْمَانَ فَأَمْرٌ قَدَّمَ اللَّهُ فِيهِ الْخَطِيئَةَ وَ أَخَّرَ فِيهِ التَّوْبَةَ وَ أَمَّا بَيْعَتِي عَلِيًّا فَلَمْ أَجِدْ مِنْهَا بُدًّا إِذْ بَايَعَهُ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ أَمَّا نَقْضِي بَيْعَتَهُ فَإِنَّمَا بَايَعْتُهُ بِيَدِي دُونَ قَلْبِي وَ أَمَّا إِخْرَاجِي أُمَّ الْمُؤْمِنِينَ فَأَرَدْنَا أَمْرًا وَ أَرَادَ اللَّهُ غَيْرَهُ وَ أَمَّا صَلَاتِي خَلْفَ ابْنِي فَإِنَّ خَالَتَهُ قَدَّمَتْهُ

He said, 'As for my abandoning Usman, it is a matter Allah^{azwj} Brought forwards the mistake in it and Delayed the repentance in it; and as for my allegiance of Ali^{asws}, I could not find any escape from it when the Emigrants and the Helpers had pledged to him^{asws}; and as for my breaking his^{asws} allegiance, so rather his^{asws} allegiance was with my hands besides by heart; and as for my bringing out mother of the believers, we intended a matter and Allah^{azwj} Wanted something else'; and as for my Salat behind my son, his mater uncle had preceded him'.

فَتَنَسَّحَى ابْنُ جُرْمُوزٍ وَ قَالَ قَتَلَنِي اللَّهُ إِنْ لَمْ أَقْتُلْكَ.

Ibn Jamhour left him alone and said, 'May Allah^{azwj} Kill me if I do not kill you!'¹⁶⁵

¹⁶⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 148

149- ج، الإحتجاج رُوِيَ أَنَّهُ جِيءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِرَأْسِ الزُّبَيْرِ وَ سَيْفِهِ فَنَاقَلَ سَيْفَهُ وَ قَالَ طَالَمَا جَلَا بِهِ الْكَرْبُ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ لَكِنَّ الْحَيْنَ وَ مَصَارِعَ السُّوءِ.

(The book) 'Al-Ihtijaj' – It is reported that they came to Amir Al-Momineen^{asws} with the head of Al-Zubeyr and his sword. He^{asws} took his sword and said: 'The anguish had been prolonged by it from the face of Rasool-Allah^{saww}, but immediate death and the times are evil'.¹⁶⁶

150- ج، الإحتجاج رُوِيَ أَنَّهُ عَ لَمَّا مَرَّ عَلَى طَلْحَةَ بْنِ الْقُتَيْبِ قَالَ أَفْعِدُوهُ فَأَقْعِدَ فَقَالَ إِنَّهُ كَانَتْ لَكَ سَابِقَةٌ لَكِنَّ الشَّيْطَانَ دَخَلَ مَنْجَرِيكَ فَأَوْرَدَكَ النَّارَ.

(The book) 'Al-Ihtijaj' – It is reported that when he^{asws} passed by Talha between the killed ones, he^{asws} said: 'Sit him up!' He was sat up. He^{asws} said: 'Even though there was a precedence for you, but the Satan^{la} entered your nostrils, so your arrival is at the Fire'.¹⁶⁷

151- ج، الإحتجاج رُوِيَ أَنَّهُ مَرَّ عَلَيْهِ فَقَالَ هَذَا النَّاكِثُ بَيْعَتِي وَ الْمُنْشِئُ لِلْفِتْنَةِ فِي الْأُمَّةِ وَ الْمُجْلِبُ عَلَيَّ وَ الدَّاعِي إِلَى قَتْلِي وَ قَتَلَ عِزَّتِي أَجْلِسُوا طَلْحَةَ فَأَجْلَسَ.

(The book) 'Al-Ihtijaj' – It is reported that he^{asws} passed by him (Talha, among the killed ones). He^{asws} said: 'This is a breaker of my^{asws} allegiance and the creator of the Fitna in the community, and fetcher (of fighters) against me^{asws}, and the caller to my^{asws} killing, and killing of my^{asws} family. Sit Talha up!' He was seated.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ لَقَدْ وَحَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا فَهَلْ وَحَدْتُ مَا وَعَدَكَ رَبُّكَ حَقًّا ثُمَّ قَالَ أَضْجِعُوا طَلْحَةَ وَ سَارَ

Amir Al-Momineen^{asws} said: 'O Talha Bin Ubeydullah! I^{asws} have found what my^{asws} Lord^{azwj} had Promised me^{asws} as being true, so have you found what your Lord^{azwj} had Promised you, as being true?' Then he^{asws} said: 'Lay down Talha', and he^{asws} went away.

فَقَالَ بَعْضُ مَنْ كَانَ مَعَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَ تُكَلِّمُ طَلْحَةَ بَعْدَ قَتْلِهِ فَقَالَ أَمَا وَ اللَّهُ لَقَدْ سَمِعَ كَلَامِي كَمَا سَمِعَ أَهْلُ الْقَلْبِ كَلَامَ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ

One of the ones who were with him^{asws} said, 'O Amir Al-Momineen^{asws}! You^{asws} are speaking to Talha after his death?' He^{asws} said: 'But, by Allah^{azwj}! He has heard my^{asws} speech just as the people of the well had heard the speech of Rasool-Allah^{azwj} on the day of Badr'.

وَ هَكَذَا فَعَلَ ع بِكَعْبِ بْنِ سُورٍ لَمَّا مَرَّ بِهِ قَبِيلًا وَ قَالَ هَذَا الَّذِي خَرَجَ عَلَيْنَا فِي عُنُقِهِ الْمُصْحَفُ يَزْعُمُ أَنَّهُ نَاصِرٌ أُمِّهِ يَدْعُو النَّاسَ إِلَى مَا فِيهِ وَ هُوَ لَا يَعْلَمُ مَا فِيهِ

And that is how he^{asws} dealt with Ka'ab Bin Sowr when he^{asws} passed by the killed ones, and he^{asws} said: 'This is the one who came out against us with the Quran in his neck, calling that he is a helper of his mother (Ayesha), calling the people to what is in it, and he does not know what he is in'.

¹⁶⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 149

¹⁶⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 150

ثُمَّ اسْتَفْتَحَ وَ حَابَ كُلُّ جَبَّارٍ عَنِيْدٍ أَمَا إِنَّهُ دَعَا اللَّهَ أَنْ يُقْتَلَ اللَّهُ.

Then he^{asws} initiated: **and every stubborn tyrant was disappointed [14:15]**. But he had supplicated to Allah^{azwj} that He^{azwj} Kills me^{asws}, so Allah^{azwj} Killed him”.¹⁶⁸

152- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ رَوَى خَالِدُ بْنُ مَخْلَدٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَى طَلْحَةَ وَ هُوَ صَرِيْعٌ فَقَالَ أَجْلِسُوهُ فَأَجْلَسَ فَقَالَ أَمْ وَاللَّهِ لَقَدْ كَانَتْ لَكَ صُحْبَةٌ وَ لَقَدْ شَهِدْتَ وَ سَمِعْتَ وَ رَأَيْتَ وَ لَكِنَّ الشَّيْطَانَ أَزَاعَكَ وَ أَمَالَكَ فَأَوْرَدَكَ جَهَنَّمَ.

(The book) ‘Al Kafiya Fi Ibtal Tawbah Al Khatiya’ – It is reported by Khalid Bin makhlad, from Ziyad Bin Al Munzir,

‘From Abu Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Amir Al-Momineen^{asws} passed by Talha (among the killed ones), and he was lying down. He^{asws} said: ‘Sit him up!’ He was sat up. He^{asws} said: ‘But by Allah^{azwj}! There has been accompaniment (with Rasool-Allah^{saww} for you, and you had attended (battles), and heard, and seen, but the Satan^{la} annihilated you and your hopes and driven you to Hell’”.¹⁶⁹

153- ج، الإحتجاج رُوِيَ: أَنَّ مَرْوَانَ بْنَ الْحَكَمِ هُوَ الَّذِي قَتَلَ طَلْحَةَ بِسَهْمٍ رَمَاهُ بِهِ: وَ رُوِيَ أَيْضًا: أَنَّ مَرْوَانَ يَوْمَ الْجَمَلِ كَانَ يَرْمِي بِسَهْمِهِ فِي الْعَسْكَرِينَ مَعَ وَ يَقُولُ مَنْ أَصَبْتُ مِنْهُمَا فَهُوَ فَتَحَ لِقَلَّةٍ دِينِهِ وَ تُهَمِّمِهِ لِلْجَمِيعِ

(The book) ‘Al-Ihtijaj’ – It is reported that Marwan Bin Al-Hakam, he is the one who killed Talha by an arrow he had shot at him. And it is reported that on the day of the camel, Marwan was shooting his arrows into the soldiers altogether and he was saying, ‘Whoever from the two I hit, it would be a conquest, due to the scarcity of his religion, and his accusations to one and all’.

وَ قِيلَ إِنَّ اسْمَ الْجَمَلِ الَّذِي رَكِبَتْهُ يَوْمَ الْجَمَلِ عَائِشَةُ عَسْكَرٌ وَ رُئِيَ مِنْهُ ذَلِكَ الْيَوْمَ كُلُّ عَجَبٍ لِأَنَّهُ كَلَّمَا أُبِينَ مِنْهُ قَائِمَةٌ مِنْ قَوَائِمِهِ ثَبَتَ عَلَى أُخْرَى حَتَّى نَادَى أَمِيرُ الْمُؤْمِنِينَ أَقْتُلُوا الْجَمَلَ فَإِنَّهُ شَيْطَانٌ وَ تَوَلَّى مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ عَلَيْهِمَا عَقْرُهُ بَعْدَ طَوْلٍ دُعَايِهِ.

And it is said that the name of the camel which was ridden by Ayesha on the day of the camel was ‘Asker’; and on that day all (kinds of) wonders were seen from it, because every time a leg from its legs appeared, it affirmed upon the other, until Amir Al-Momineen^{asws} called out: ‘Kill the camel, for it is a Satan^{la}!’ And Muhammad Bin Abu Bakr and Ammar Bin Yasser, may Allah^{azwj} have Mercy on them both, took charge of hamstringing it after his^{asws} prolonged supplication”.¹⁷⁰

154- ج، الإحتجاج رُوِيَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: لَمَّا كَانَ يَوْمُ الْجَمَلِ وَ قَدْ رُشِقَ هَوْدَجُ عَائِشَةَ بِالنَّبْلِ قَالَ عَلِيٌّ ع وَ اللَّهُ مَا أَرَانِي إِلَّا مُطْلَقَهَا فَأَنْشَدُ اللَّهَ رَجُلًا سَمِعَ مِنْ رَسُولِ اللَّهِ ص يَقُولُ يَا عَلِيُّ أَمْرٌ نَسَائِي بِيَدِكَ مِنْ بَعْدِي لَمَّا قَامَ فَشَهِدَ

(The book) ‘Al-Ihtijaj’ – It is reported from Al-Baqir^{asws} having said: ‘When it was the day of the camel and the carriage of Ayesha had been darted with the arrows, Ali^{asws} said: ‘By Allah^{azwj}! I^{asws} do not see her (Ayesha) except as a divorcee. I^{asws} adjure with Allah^{azwj} any

¹⁶⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 151

¹⁶⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 152

¹⁷⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 153

man who has heard from Rasool-Allah^{saww} saying: ‘O Ali^{asws}! The affairs of my^{saww} wives is in your^{asws} hands after me^{saww}, he should stand up and testify’.

فَقَامَ ثَلَاثَةَ عَشَرَ رَجُلًا فِيهِمْ بَدْرِيَانِ فَشَهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ أَمْرُ نِسَائِي بِيَدِكَ مِنْ بَعْدِي

Thirteen men stood up, among them were two participants of Badr. They testified that they had heard Rasool-Allah^{saww} saying: ‘O Ali^{asws}! The affairs of my^{saww} wives are in your^{asws} hands after me^{saww}’.

قَالَ فَبَكَتْ عَائِشَةُ عِنْدَ ذَلِكَ حَتَّى سَمِعُوا بُكَاءَهَا فَقَالَ عَلِيُّ ع لَقَدْ أَتَبَانِي رَسُولُ اللَّهِ ص بَنِيًا وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ يَمُدُّكَ بِخُمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ.

He (Al-Baqir^{asws} said): ‘Ayesha cried at that until they heard her crying. Ali^{asws} said: ‘Rasool-Allah^{saww} had informed me^{asws} of news and said: ‘O Ali^{asws}! Allah^{azwj} will Assist you^{asws} **with five thousand of the havoc-causing Angels [3:125]**’.¹⁷¹

5- ج، الإحتجاج عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كُنْتُ وَاقِفًا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْجَمَلِ فَجَاءَ رَجُلٌ حَتَّى وَقَفَ بَيْنَ يَدَيْهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ كَبَّرَ الْقَوْمُ وَ كَبَّرْنَا وَ هَلَّلَ الْقَوْمُ وَ هَلَّلْنَا وَ صَلَّى الْقَوْمُ وَ صَلَّيْنَا فَعَلَى مَا نَقَاتِلُهُمْ

(The book) ‘Al Ihtijaj’ – From Al Asbagh Bin Nubata who said,

‘I was standing with Amir Al-Momineen^{asws} on the day of the camel and a man came until he paused in front of him^{asws}. He said, ‘O Amir Al-Momineen^{asws}! The (rebel) group exclaim Takbeer and we exclaim Takbeer, and the group extols Oneness and we extol Oneness, and group prays Salat and we pray Salat. So, upon what are we fighting them?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَى مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَ كُلُّ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ أَعْلَمُهُ فَعَلَّمَنِيهِ

Amir Al-Momineen^{asws} said: ‘Upon What Allah^{azwj} Mighty and Majestic Revealed in His^{azwj} Book’. He said, ‘O Amir Al-Momineen^{asws}! It isn’t so that all what is Revealed in His^{azwj} book I would know it, so teach it’.

فَقَالَ ع مَا أَنْزَلَ اللَّهُ فِي سُورَةِ الْبَقَرَةِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَيْسَ كُلُّ مَا أَنْزَلَ اللَّهُ فِي سُورَةِ الْبَقَرَةِ أَعْلَمُهُ فَعَلَّمَنِيهِ

He^{asws} said: ‘What Allah^{azwj} has Revealed in Surah Al-Baqarah’. He said, ‘O Amir Al-Momineen^{asws}! It isn’t so that all what is Revealed in Surah Al-Bqarah I would know it, so teach it’.

فَقَالَ ع هَذِهِ الْآيَةُ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

He^{asws} said: ‘This Verse: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And**

¹⁷¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 154

We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253].

فَنَحْنُ الَّذِي آمَنَّا وَهُمْ الَّذِينَ كَفَرُوا فَقَالَ الرَّجُلُ كَفَرَ الْقَوْمُ وَ رَبِّ الْكَعْبَةِ ثُمَّ حَمَلَ فَقَاتَلَ حَتَّى قُتِلَ رَحِمَهُ اللَّهُ.

So, we^{asws} the ones who believed, and they are the ones who committed Kufr, by the Lord^{azwj} of Kabah!' Then he attacked and fought until he was killed, may Allah^{azwj} have Mercy on him".¹⁷²

156- ما، الأماالي للشيخ الطوسي المفيض عن علي بن خالد عن الحسن بن علي الكوفي عن القاسم بن محمد الدلال عن يحيى بن إسماعيل المزني عن جعفر بن علي بن هاشم عن بكير بن عبيد الله الطويل و عمارة بن أبي معاوية قالاً حدثنا أبو عثمان البجلي مؤذن بني فصي قال بكير أدن لنا أربعين سنة قال: سمعت علياً ع يقول يوم الحمل و إن نكثوا أيمانهم من بعد عهدهم و طعنوا في دينكم فقاتلوا أئمة الكفر إنهم لا أيمان لهم لعلهم ينتهون

(The book) 'Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid, from Al Ahaasan Bin Ali Al Kufi, from Al Qasim Bin Muhammad Al Dallal, from Yahya Bin Ismail Al Muzany, from Ja'far Bin Ali, from Ali Bin Hashim, from Bukeyr Bin Ubeydullah Al Taweel, and Ammar Bin Abu Muawiya who both said, 'It was narrated to us by Abu Usman Al Bajali Muazab Bi Qusay who said,

'Bukeyr had proclaimed Azaan for us for forty years. He said, 'I heard Ali^{asws} saying on the day of the camel: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]'**.

ثُمَّ خَلَفَ حِينَ قَرَأَهَا أَنَّهُ مَا قُوِنَ أَهْلُهَا مُنْذُ نَزَلَتْ حَتَّى الْيَوْمِ

Then he^{asws} vowed when he^{asws} had recited it: 'Surely its people (imams of Kufr) have not been fought against since it was Revealed until today'.

قَالَ بُكَيْرٌ فَسَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ ع فَقَالَ صَدَقَ الشَّيْخُ هَكَذَا قَالَ عَلِيٌّ ع هَكَذَا كَانَ.

Bukeyr said, 'I asked Abu Ja'far^{asws} about it. He^{asws} said: 'The sheykh spoke the truth. That is how Ali^{asws} said. That is how it happened".¹⁷³

157- ما، الأماالي للشيخ الطوسي المفيض عن الحسن بن عبد الله المرزباني عن أبي دُرَيْدٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ الطَّلْحِيِّ قَالَ قَالَ الْأَصْمَعِيُّ وَلِيُّ عُمَرَ بْنِ الْخَطَّابِ كَغَبَّ بَنُ سُورٍ قَضَاءَ الْبَصْرَةِ وَ كَانَ سَبَبَ ذَلِكَ أَنَّهُ حَضَرَ بِمَجْلِسِ عُمَرَ فَجَاءَتْ امْرَأَةٌ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ زَوْجِي صَوَّامٌ قَوَّامٌ

(The book) 'Amaali' of the sheykh al Tusi – Al Mufeed, from Al Hassan Bin Abdullah Al Marzubany, from Abu Dureyd, from Is'haq Bin Abdullah Al Talajy who said,

¹⁷² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 155

¹⁷³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 156

'Al-Asmaie said, 'Umar Bin Al-Khattab made Ka'ab Bin Sowr to be in-charge to be a judge of Al-Basra, and the reason for what was that he had attended a gathering of Umar, a woman came and said, 'O commander of the faithful! My husband is abstinent, strong'.

فَقَالَ عُمَرُ إِنَّ هَذَا الرَّجُلَ صَالِحٌ لَبِيتِي كُنْتُ كَذَا فَرَدَّتْ عَلَيْهِ الْقَوْلَ فَقَالَ عُمَرُ كَمَا قَالَ فَقَالَ كَعْبُ بْنُ سُوْرٍ الْأَزْدِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهَا تَشْكُو رَوْحَهَا بِخَيْرٍ وَ لَكِنْ تَقُولُ إِنَّهَا لَا حَظَّ لَهَا مِنْهُ فَقَالَ عَلِيٌّ بِرَوْحِهَا فَأُتِيَ بِهِ

Umar said, 'This is a righteous person. I wish I was like that'. She repeated to him. Umar said just as he had said (before)'. Ka'ab Bin Sowr Al-Azdy, 'O commander of the faithful! She is complaining good things about her husband, but she is saying there is no share for her from him'. He said, 'To me with her husband!' They came with him.

فَقَالَ مَا بَالُهَا تَشْكُوكَ وَ مَا رَأَيْتُ أَكْرَمَ شَكْوَى مِنْهَا قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَمْرُؤُ أَفْرَعَنِي مَا قَدْ نَزَلَ فِي الْحَجْرِ وَ النَّحْلِ وَ فِي السَّبْعِ الطَّوَالِ فَقَالَ لَهُ كَعْبُ بْنُ لَهَا عَلَيْكَ حَقًّا يَا بَعْلُ فَأَوْفِهَا الْحَقَّ وَ صُمْ وَ صَلِّ

He said, 'What is the matter for her complaining, and I have not seen any complaint more honourable than hers?' He said to him, 'O commander of the faithful! I am such a person, it has alarmed me what has been Revealed in (Surahs) Al-Hijr and Al-Nahl and in the seven long ones'. Ka'ab said to him, 'There is a right for her upon you, O husband, for fulfil the right, and Fast and pray Salat'.

فَقَالَ عُمَرُ لِكَعْبٍ اقْضِ بَيْنَهُمَا قَالَ نَعَمْ أَحَلَّ اللَّهُ لِلرِّجَالِ أَرْبَعًا فَأَوْحَبَ لِكُلِّ وَاحِدَةٍ لَيْلَةً فَلَهَا مِنْ كُلِّ أَرْبَعٍ لَيْلٌ لَيْلَةً وَ يَصْنَعُ بِنَفْسِهِ فِي الثَّلَاثِ مَا شَاءَ فَأَلْزَمَهُ ذَلِكَ وَ قَالَ عُمَرُ لِكَعْبٍ اخْرُجْ قَاضِيًّا عَلَى الْبَصْرَةِ

Umar said to Ka'ab, 'Judge between the two'. He said, 'Yes. Allah^{azwj} has Permitted four (wives) for the men, and it obligates a night for each one. For her is one night from four night, and (then) he can do in the tree whatever he so desires to'. He necessitated that to him, and Umar said to Ka'ab, 'Go out as a judge upon Al-Basra!'

فَلَمْ يَزَلْ عَلَيْهَا حَتَّى قُتِلَ عُثْمَانُ فَلَمَّا كَانَ يَوْمُ الْحَمَلِ خَرَجَ مَعَ أَهْلِ الْبَصْرَةِ وَ فِي عُنُقِهِ مُصْحَفٌ فَقُتِلَ هُوَ يَوْمَئِذٍ وَ ثَلَاثَةُ إِخْوَةٍ لَهُ أَوْ أَرْبَعَةٌ فَجَاءَتْ أُمَّهُمْ فَوَجَدَتْهُمْ فِي الْقَتْلِ فَحَمَلَتْهُمْ وَ جَعَلَتْ تَقُولُ

عَلَى فِتْنَةٍ مِنْ خِيَارِ الْعَرَبِ -
وَ أَيُّ امْرِئٍ لِعُرَيْشٍ غَلَبَ.

أَيَا عَيْنُ أَبْكِي بِدَمْعِ سَرَبٍ -
فَمَا ضَرْهُمْ غَيْرَ حَبْنِ الثُّفُوسِ -

He did not cease to be upon it until Usman was killed. When it was the day of the camel, he went out with the people of Al-Basra and there was a Quran in his neck. He was killed along with three brothers of his, or four. Their mother came and found them in the battleground and carried them, and went on saying (a couplet), 'Whichever eyes leaks with tears upon youths from best of the Arabs, so the shame would not harm them when they are souls, and which whichever person of Quraysh had overcome (them)'.¹⁷⁴

¹⁷⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 157

158- ما، الأماالي للشيخ الطوسي المفيّد عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرَانِيِّ عَنِ الثَّقَفِيِّ عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ قَالَ حَدَّثَنِي أَبِي عَنْ أَخِيهِ عَنْ بَكْرِ بْنِ عَيْسَى قَالَ: لَمَّا اصْطَلَقَتِ النَّاسُ لِلْحَزْبِ بِالْبَصْرَةِ خَرَجَ طَلْحَةُ وَ الزُّبَيْرُ فِي صَفٍّ أَصْحَابُهُمَا فَنَادَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ الزُّبَيْرُ بْنُ الْعَوَّامِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ اذْنُ مِنِّي لِأُفْضِيَ إِلَيْكَ بِسِرِّ عِنْدِي فَدَنَا مِنْهُ حَتَّى اخْتَلَفَتْ أَعْنَاقُ فَرَسَيْهِمَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrani, from Al Saqafi, from Ibrahim Bin Umar who said, 'It is narrated to me, from his brother, from Bakr Bin Isa who said,

'When the people chose the war at Al-Basra, Talha and Al-Zubeyr came out among a rod of their companions. Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} called out Al-Zubeyr Bin Al-Awaam. He^{asws} said to him: 'O Abu Abdullah! Come nearer to me^{asws} so I^{asws} divulge a secret to you which is with me^{asws}'. He went near to him^{asws} until the necks of their horses rubbed.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ نَشَدْتُكَ اللَّهُ إِنْ دَكَّرْتُكَ شَيْئاً فَذَكَّرْتَهُ أَمَا تَعْرِفُ بِهِ فَقَالَ لَهُ نَعَمْ فَقَالَ أَمَا تَذْكُرُ يَوْمًا كُنْتُ مُقْبِلًا عَلَيَّ بِالْمَدِينَةِ تُحَدِّثُنِي إِذْ خَرَجَ رَسُولُ اللَّهِ ص فَرَأَاكَ مَعِيَ وَأَنْتَ تَبَسُّمُ إِلَيَّ

Amir Al-Momineen^{asws} said: 'We^{asws} adjure you with Allah^{azwj}, if I^{asws} remind you of anything, so you remember it, will you not acknowledge with it?' He said to him^{asws}, 'Yes'. He^{asws} said: 'Do you not remember one day you were facing towards me^{asws} at Al-Medina discussing with me^{asws}, when Rasool-Allah^{saww} came out and saw you with me^{asws}, and you were smiling at me^{asws}.

فَقَالَ لَكَ يَا زُبَيْرُ أَ تُحِبُّ عَلِيًّا فَقُلْتُ وَ كَيْفَ لَا أُحِبُّهُ وَ بَيْنِي وَ بَيْنَهُ مِنَ النَّسَبِ وَ الْمَوَدَّةِ فِي اللَّهِ مَا لَيْسَ لِعَبْدِهِ فَقَالَ إِنَّكَ سَتَقَاتِلُهُ وَ أَنْتَ لَهُ ظَالِمٌ فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ فَتَكَسَّ الزُّبَيْرُ رَأْسَهُ ثُمَّ قَالَ إِنِّي أَنْسَيْتُ هَذَا الْمَقَامَ

He^{saww} said to you: 'O Zubeyr! Do you love Ali^{asws}? You said, 'And how can I not love him^{asws}, and between me and him^{asws} there is the lineage (connection) and the cordiality for the Sake of Allah^{azwj} what isn't for others?' He^{saww} said: 'You will be fighting against him^{asws} and you would be an oppressor to him^{asws}'. You said, 'I seek Refuge with Allah^{azwj} from that'. Al-Zubeyr lowered his head, then said, 'I had forgotten this occasion'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ دَعْ هَذَا أَ فَلَسْتَ بَايَعْتَنِي طَائِعاً قَالَ بَلَى قَالَ أَ فَوَجَدْتَ مِنِّي حَدَثًا يُوجِبُ مُفَارَقَتِي فَسَكَتَ ثُمَّ قَالَ لَا جَرَمَ وَ اللَّهُ لَا قَاتِلُكَ وَ رَجَعَ مُتَوَجِّهاً نَحْوَ الْبَصْرَةِ

Amir Al-Momineen^{asws} said: 'Leave this! Didn't you pledge allegiance to me^{asws} willingly?' He said, 'Yes'. He^{asws} said: 'Did you find from me^{asws} any innovation obligating separating from me^{asws}? He was silent, then said, 'No doubt. By Allah^{azwj}! I will not fight against you'. And he returned heading towards Al-Basra.

فَقَالَ لَهُ طَلْحَةُ مَا لَكَ يَا زُبَيْرُ مَا لَكَ تَنْصَرِفُ عَنَّا سَحَرَكُ ابْنُ أَبِي طَالِبٍ فَقَالَ لَا وَ لَكِنْ دَكَّرَنِي مَا كَانَ أَنْسَانِيهِ الدَّهْرُ وَ اخْتَجَّ عَلَيَّ بَيْعَتِي لَهُ فَقَالَ لَهُ طَلْحَةُ لَا وَ لَكِنْ جُنْتُ وَ انْتَفَخَ سَحَرُكَ فَقَالَ الزُّبَيْرُ لَمْ أَجِبْ وَ لَكِنْ أَذْكَرْتُ فَذَكَّرْتُ

Talha said to him, 'What is the matter with you, O Zubeyr! What is the matter with you leaving away from us? Did the son^{asws} of Abu Talib^{asws} cast a spell on you?' He said, 'No, but whatever the times had made me forget, and he^{asws} argued against me with my allegiance

to him^{asws}. Talha said, 'No, but you are a coward and he^{asws} blew a spell on you'. Al-Zubeyr said, 'I am not a coward, but I was reminded, so I remembered'.

فَقَالَ لَهُ عَبْدُ اللَّهِ يَا أَبَتُ جِئْتَ بِهَذَيْنِ الْعَشْكَرَيْنِ الْعَظِيمَيْنِ حَتَّى إِذَا اضْطَافَا لِلْحَرْبِ قُلْتَ أَتُرَكُّهُمَا وَ أَنْصَرِفَ فَمَا تَقُولُ فَرَيْشَ غَدًا بِالْمَدِينَةِ اللَّهُ اللَّهُ يَا أَبَتِ لَا تُشْمِتِ الْأَعْدَاءَ وَلَا تَشِينِ نَفْسَكَ بِالْهَيْمَةِ قَبْلَ الْقِتَالِ

Abdullah said to him, 'O father! You came with these two large armies until when they have chosen the war you are saying 'I should leave them and go away'. What will the Quraysh say tomorrow at Al-Medina? Allah^{azwj}! Allah^{azwj}, O father! Do not let the enemies gloat nor shame yourself with the defeat before the fighting'.

قَالَ يَا بُنَيَّ مَا أَصْنَعُ وَ قَدْ حَلَفْتُ لَهُ بِاللَّهِ أَنْ لَا أَقَاتِلَهُ قَالَ لَهُ فَكْفَرُ عَنْ يَمِينِكَ وَ لَا تُفْسِدَ أَمْرَنَا فَقَالَ الزُّبَيْرُ عَبْدِي مَكْحُولٌ حُرٌّ لَوَجْهِ اللَّهِ كَفَّارَةٌ لِيَمِينِي ثُمَّ عَادَ مَعَهُمْ لِلْقِتَالِ

He said, 'O my son! What can I do and I have already sworn an oath with Allah^{azwj} that I will not fight against him^{asws}? He said to him, 'Expiate from your oath and do not spoil our matter'. Al-Zubeyr said, 'My black slave is free for the Face of Allah^{azwj} as an expiation for my oath'. Then he returned with them for the fighting.

فَقَالَ هَمَّامُ الثَّقَفِيُّ فِي فِعْلِ الزُّبَيْرِ وَ مَا فَعَلَ وَ عَتَفَهُ عَبْدُهُ فِي قِتَالِ عَلِيٍّ ع

أُغْنِيكَ مَكْحُولًا وَ يَعْصِي نَبِيَّهُ-	لَقَدْ نَاةَ عَنْ قَصْدِ الْهَدَى ثُمَّ غَوَى
أُيْنَوِي بِهَذَا الصَّدَقِ وَالْبِرِّ وَ التَّقَى-	سَيَعْلَمُ يَوْمًا مَنْ بَيَّرَ وَ يَصْدُقُ
لَشَتَانِ مَا بَيْنَ الضَّالِّ وَ الْهَدَى-	وَ شَتَانِ مَنْ يَعْصِي النَّبِيَّ وَ يُعْنَى
وَ مَنْ هُوَ فِي ذَاتِ الْإِلَهِ مُشَعَّرٌ	يُكَبِّرُ بِرَأْيِهِ وَ يَصْدُقُ
أُفِي الْحَقِّ أَنْ يَعْصِيَ النَّبِيَّ سَفَاهَةٌ-	وَ يُعْنَى مِنْ عَصْيَانِهِ وَ يُطْلَقُ
كَدَافِقِ مَاءٍ لِلْسَّرَابِ يَوْمُهُ-	أَلَا فِي ضَلَالٍ مَا يَصُبُّ وَ يَدْفُقُ

Hammam Al-Saqafi said (a poem) regarding the deed of Al-Zubeyr and what he had done and his freeing his slave, in fighting against Ali^{asws}, 'Will he free a black slave and disobey his Prophet^{saww}? He was strayed from his intent of guidance, then impeded. Is he meaning by this the sincerity, and the righteousness and the piety? He will soon know one day who is righteous and sincere. He hovers between the straying and the guidance, and he hovers, one who disobeys the Prophet^{saww} and frees (a slave), and one who is with shame. He exclaims greatness righteously of his Lord^{azwj} and ratifies. Is it regarding the truth that he disobeyed the Prophet^{saww} with impertinence? And he freed himself from the disobedience and freed a slave, like the flush of water of the mirage leading him. Indeed! In the straying is whatever he pours and scoops out'.¹⁷⁵

159- ما، الأماي للشيخ الطوسي المفيّد عن عُمَرَ بْنِ مُحَمَّدٍ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ عَنِ الْمَسْعُودِيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنْ أَبِي مُحَمَّدٍ الْعَنْزِيِّ قَالَ حَدَّثَنِي ابْنُ عَمِّي أَبُو عَبْدِ اللَّهِ الْعَنْزِيُّ قَالَ: إِنَّا لَجُلُوسٌ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الْحَمَلِ إِذْ جَاءَهُ النَّاسُ يَهْتَفُونَ بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ نَالْنَا النَّبْلَ وَ النَّشَابَ فَسَكَتَ ثُمَّ جَاءَ آخِرُونَ فَذَكَرُوا مِثْلَ ذَلِكَ فَقَالُوا قَدْ جُرْحْنَا

¹⁷⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 158

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Al Qasim, from Ja'far Bin Abdullah Al Muhammadi, from Yahya Bin Al Hassan Bin Furat, from Al Masoudy, from Al haris Bin Haseyra, from Abu Muhammad Al Anzy who said, 'It is narrated to me by my cousin Abdullah Al Anzy who said,

'I was sitting with Ali^{asws} Bin Abu Talib^{asws} on the day of the camel when the people came yelling at him^{asws}, 'O Amir Al-Momineen^{asws}! We are being shot at by the arrows and the cross-bows!' He^{asws} was silent. Then others came and they mentioned similar to that'. They said, 'We are being injured'.

فَقَالَ عَلِيٌّ يَا قَوْمَ مَنْ يَغْزِيَنِي بِالْقِتَالِ وَ لَمْ يَنْزِلْ بَعْدَ الْمَلَائِكَةِ فَقَالَ الْعَنْزِيُّ إِنَّا لَجُلُوسٌ وَ مَا نَرَى رِيحًا وَ لَا نُحِسُّهَا إِذْ هَبَّتْ رِيحٌ طَيِّبَةً مِنْ خَلْفِنَا وَ اللَّهُ لَوْجَدْتُ بَرْذَهَا بَيْنَ كَتِفَيَّ مِنْ تَحْتِ الدَّرْعِ وَ الثِّيَابِ

Ali^{asws} said: 'O people! Who can excuse me^{asws} from a people instructing me^{asws} with the fighting and the Angels have yet to descend?' Al-Anzy said, 'We are sitting, and we have not seen any wind nor felt any goodness. When the wind descends from behind us, by Allah^{azwj}, a coolness would be found between the shoulders, from under the clothes'.

قَالَ فَلَمَّا هَبَّتْ صَبَّ أَمِيرُ الْمُؤْمِنِينَ دَرْعَهُ ثُمَّ قَامَ إِلَى الْقَوْمِ فَمَا رَأَيْتُ فَتْحًا كَانَ أَسْرَعَ مِنْهُ.

He (the narrator) said, 'When there was a gust (of wind), Amir Al-Momineen^{asws} put on his^{asws} armour then stood to the people. No victory was seen to be quicker than it'.¹⁷⁶

160- يج، الخرائج و الجرائع عن أبي عبد الله العنوي مثله.

(The book) 'Al-Kharaij Wa Al Jaraif' – From Abu Abdullah Al-Ghanawiy – similar to it".¹⁷⁷

161- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن محمد بن محمد بن عباد بن سعيد الجعفي عن محمد بن عثمان بن أبي البهلؤل عن صالح بن أبي الأسود عن هاشم بن البريد عن أبي سعيد التيمي عن ثابت مولى أبي ذر رحمه الله قال: شهدت مع علي يوم الجمل فلما رأيت عائشة واقفة دخلني من الشك بعض ما يدخل الناس فلما زالت الشمس كشف الله ذلك عني فقالت مع أمير المؤمنين

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Makhlad, from Abbad Bin Saeed al Jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih Bin Abu Al Aswad, from Hashim Bin Al Bareyd, from Abu Saeed Al Taymi, from Sabit a slave of Abu Zarr^{ra} who said,

'I attended the day of the camel with Ali^{asws}. When I saw Ayesha standing, the doubt entered into me, part of what had entered into the people. When the sun declined (midday), Allah^{azwj} Removed that from me and I fought alongside Amir Al-Momineen^{asws}.

ثُمَّ أَتَيْتُ بَعْدَ ذَلِكَ أُمَّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَحِمَهَا اللَّهُ فَفَصَصْتُ عَلَيْهَا قِصَّتِي فَقَالَتْ كَيْفَ صَنَعْتَ حِينَ طَارَتْ الْقُلُوبُ مَطَارِبَهَا قَالَ قُلْتُ إِلَى أَحْسَنِ ذَلِكَ وَ الْحَمْدُ لِلَّهِ كَشَفَ اللَّهُ عَنِّي وَ حَلَّ عَنِّي ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ فَقَالَتْ مَعَ أَمِيرِ الْمُؤْمِنِينَ قِتَالًا شَدِيدًا

Then, after that, I came to Umm Salama^{ra}, wife^{ra} of the Prophet^{saww}, and narrated my story to her^{ra}. She^{ra} said, 'What did you do when the hearts flew with a flight?' I said, 'I was good

¹⁷⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 159

¹⁷⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 160

at that, and the praise is for Allah^{azwj} Mighty and Majestic Who Removed that from me at midday, and I fought alongside Amir Al-Momineen^{asws}, a severe fighting’.

فَقَالَتْ أَحْسَنْتَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ مَعَ الْقُرْآنِ وَالْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

She^{ra} said, ‘You done excellent. I^{ra} heard Rasool-Allah^{saww} saying: ‘Ali^{asws} is with the Quran and the Quran is with him^{asws}. They will not separate until they return to me^{saww} at the Fountain’.¹⁷⁸

162- ماء، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن خريز الطبري عن محمد بن عمار الأسدي عن عمرو بن حاد بن طلحة عن علي بن هاشم بن البريد عن أبيه عن أبي سعيد عن ثابت مثله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Umarah Al Asady, from Amro Bin Hammad Bin Talha, from Ali Bin Hashim Bin Al Bareed, from his father, from Abu Saeed, from Sabit – similar to it’.¹⁷⁹

163- شاء، الإرشاد من كلام أمير المؤمنين ع عند تطوافه على القتلى هذه فرش جده أنفي و شقيت نفسي فقد تقدمت إليكم أهدركم عض السيف و كنتم أهدأ لا علم لكم بما ترون و لكنه الحين و سوء المصراع و أعود بالله من سوء المصراع

(The book) ‘Al-Irshad’ – From a speech of his^{asws} during his^{asws} circling around the battleground (after the battle): ‘These are Quraysh of mutilated noses, and my^{asws} soul is healed. I^{asws} gone ahead to them to warn them of the biting sword, and you were new, there was no knowledge for you with what you are seeing, but sometimes it is the evil misfortune, and I^{asws} seek Refuge with Allah^{azwj} from the evil misfortune’.

ثم مر على معبد بن المقداد فقال رحمه الله أبا هذا أما إنه لو كان حياً لكان رأيته أحسن من رأيي هذا

Then he^{asws} passed by Ma’bad Bin Al-Miqdad and said: ‘May Allah^{azwj} have Mercy on the father of this one! If he had been alive, his view would have been better than the view of this one’.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ الْحَمْدُ لِلَّهِ الَّذِي أَوْقَعَهُ وَ جَعَلَ خَدَّهُ الْأَسْفَلَ إِنَّا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا بُدَّ لِي مِنْ عِنْدَ الْحَقِّ مِنَ الْوَالِدِ وَ وَلَدِهِ

Ammar Bin Yasser said, ‘The praise is for Allah^{azwj} Who Caught him and Lowered his cheeks. We, by Allah^{azwj} O Amir Al-Momineen^{asws}, do not care who turns away from the truth, from the father and the son’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَحِمَكَ اللَّهُ وَ جَزَاكَ عَنِ الْحَقِّ خَيْرًا

Amir Al-Momineen^{asws} said: ‘May Allah^{azwj} have Mercy on you and Recompense you goodly about the truth’.

¹⁷⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 161

¹⁷⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 162

قَالَ وَ مَرَّ بِعَبْدِ اللَّهِ بْنِ رَبِيعَةَ بْنِ دَرَّاجٍ وَ هُوَ فِي الْقَتْلِ وَ قَالَ هَذَا الْبَائِسُ مَا كَانَ أَخْرَجَهُ أَدِينٌ أَخْرَجَهُ أَمْ نَصَرَ لِعُثْمَانَ وَ اللَّهُ مَا كَانَ رَأْيِي عُثْمَانَ فِيهِ وَ لَا فِي أَبِيهِ بِحَسَنٍ

He (the narrator) said, 'And he^{asws} passed by Abdullah Bin Rabie Bin Darrah, and he was among the slain, and he^{asws} said: 'This is the evil as can be. What was his coming out? Did he come out for religion or did he come out for helping Usman? By Allah^{azwj}! The view of Usman was not good, regarding him nor regarding his father'.

ثُمَّ مَرَّ بِعَبْدِ بْنِ زُهَيْرٍ بْنِ أَبِي أُمَيَّةٍ فَقَالَ لَوْ كَانَتْ الْفِتْنَةُ بِرَأْسِ الثُّرَيَّا لَتَنَاوَلَهَا هَذَا الْغُلَامُ وَ اللَّهُ مَا كَانَ فِيهَا بِذِي نَجَرَةٍ وَ لَقَدْ أَخْبَرَنِي مَنْ أَدْرَكَهُ وَ إِنَّهُ لَيُؤْلَلُ فَرَقًا مِنَ السَّيْفِ

Then he^{asws} passed by Ma'abad Bin Zuheyr Bin Abu Umayya. He^{asws} said: 'If the head of Fitna was on top of the sun, this boy would have got it. By Allah^{azwj}! What had happened at Zi Nukheyra, and one who had come across him informed me^{asws} that he was squealing scared from the sword'.

ثُمَّ مَرَّ بِمُسْلِمِ بْنِ قِرْظَةَ فَقَالَ الْبِرُّ أَخْرَجَ هَذَا وَ اللَّهُ لَقَدْ كَلَّمَنِي أَنْ أُكَلِّمَ لَهُ عُثْمَانَ فِي شَيْءٍ كَانَ يَدْعِيهِ قَبْلَهُ بِمَكَّةَ فَأَعْطَاهُ عُثْمَانُ وَ قَالَ لَوْ لَا أَنْتَ مَا أَعْطَيْتُهُ إِنَّ هَذَا مَا عَلِمْتُ بِشَيْءٍ أَخُو الْعَشِيرَةِ ثُمَّ جَاءَ الْمَشُومُ لِلْحَيْنِ يَنْصُرُ عُثْمَانَ

Then he^{asws} passed by Muslim Bin Fizah. He^{asws} said: 'This one came out righteously. By Allah^{azwj}! He had spoken to me^{asws} that I^{asws} should speak to Usman regarding something he had claimed before him at Makkah, and Usman gave it to him, and said, 'Had it not been for you^{asws}, I would not have given it. This one does not know the brotherhood of the clan'. Then the inauspicious came when Usman had triumphed'.

ثُمَّ مَرَّ بِعَبْدِ اللَّهِ بْنِ حُمَيْدٍ بْنِ زُهَيْرٍ فَقَالَ هَذَا أَيْضًا يَمُنُّ أَوْضَعَ فِي قِتَالِنَا زَعَمَ يَطْلُبُ اللَّهُ بِذَلِكَ وَ لَقَدْ كَتَبَ إِلَيَّ كُتْبًا يُؤْذِي عُثْمَانَ فِيهَا فَأَعْطَاهُ شَيْئًا فَرَضِي عَنْهُ

Then he passed by Abdullah Bin Humejd Bin Zuheyr. He^{asws} said: 'This one as well, is from the one placed in fighting us, and he had written a letter to me^{asws} hurting Usman in it. He gave him something, and he became pleased from him'.

ثُمَّ مَرَّ بِعَبْدِ اللَّهِ بْنِ حَكِيمٍ بْنِ جِرْلَمٍ فَقَالَ هَذَا خَالَفَ أَبَاهُ فِي الْخُرُوجِ وَ أَبُوهُ حِينَ لَمْ يَنْصُرْنَا قَدْ أَحْسَنَ فِي بَيْعَتِهِ لَنَا وَ إِنْ كَانَ قَدْ كَفَّ وَ جَلَسَ حِينَ شَكَّ فِي الْقِتَالِ مَا أَلُومُ الْيَوْمَ مَنْ كَفَّ عَنَّا وَ عَنْ غَيْرِنَا وَ لَكِنَّ الْمَلِيمَ الَّذِي يُقَاتِلُنَا

Then he^{asws} passed by Abdullah Bin Hakeem Bin Hizam. He^{asws} said: 'This one opposed his father when he did not help us. He has been good in his allegiance to us, and even though he had refrained and sat back when he doubted regarding the fighting. I^{asws} will not blame today one who refrained from us as well as from others, but the blame-worthy is the one who fought against us'.

ثُمَّ مَرَّ بِعَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ بْنِ الْأَخْنَسِ بْنِ شَرِيْقٍ فَقَالَ أَمَّا هَذَا فَقُتِلَ أَبُوهُ يَوْمَ قُتِلَ عُثْمَانُ فِي الدَّارِ فَخَرَجَ مُغَضَّبًا لِقَتْلِ أَبِيهِ وَ هُوَ غُلَامٌ حَدَّثَ جِبْنَ لِقَتْلِهِ

Then he^{asws} passed by Abdullah Bin Al-Mugheira Bin Al Ahnas Bin Shareeq. He^{asws} said: 'As for this one, his father was killed on the day Usman was killed in the house. He came out angered to the killer of his father, and he was a boy, adolescent, cowardly to killing him'.

ثُمَّ مَرَّ بِعَبْدِ اللَّهِ بْنِ أَبِي عُثْمَانَ بْنِ الْأَخْنَسِ بْنِ شَرِيقٍ فَقَالَ أَمَّا هَذَا فَكَأَنِّي أَنْظُرُ إِلَيْهِ وَ قَدْ أَخَذَتِ الْقَوْمُ السُّيُوفَ هَارِبًا يَدْعُو مِنَ الصَّفِّ فَتَهَنَّتْ عَنْهُ فَلَمْ يَسْمَعْ مَنْ تَهَنَّتْ حَتَّى قَتَلَهُ وَ كَانَ هَذَا بِمَا خَفِيَ عَلَى فِتْيَانِ قُرَيْشٍ أَعْمَارٌ لَا عِلْمَ لَهُمْ بِالْحَرْبِ خُدَعُوا وَ اسْتَنْزَلُوا فَلَمَّا وَقَفُوا لِحُجْوِ قَتَلُوا

Then he^{asws} passed by Abdullah Bin Abu Usman Bin Al-Ahnas Bin Shareeq. He^{asws} said: 'As for this one, it is as if I^{asws} am looking at him and the people have taken the swords fleeing, returning from the row. He forbade from it, but no one listened to his forbiddance until he was killed. And this one was from what is hidden unto the youths of Quraysh indoors, there being no knowledge for them with the war. They were deceived and came out. When they fell into the battle, they were killed'.

ثُمَّ مَشَى قَلِيلًا فَمَرَّ بِكَعْبِ بْنِ سُورٍ فَقَالَ هَذَا الَّذِي خَرَجَ عَلَيْنَا فِي عُتْبِهِ الْمُصْحَفُ يَزْعُمُ أَنَّهُ نَاصِرٌ أَمٍّ يَدْعُو النَّاسَ إِلَى مَا فِيهِ وَ هُوَ لَا يَعْلَمُ مَا فِيهِ

Then he^{asws} walked a little and passed by Ka'ab Bin Sowr. He^{asws} said: 'This is the one who came out against us having the Quran in his neck, claiming that he is a helper of his mother (Ayesha), calling the people to what is in it, and he did not know what is in it'.

ثُمَّ اسْتَفْتَحَ فَ حَابَ كُلُّ جَبَّارٍ عَبِيدٍ أَمَّا إِنَّهُ دَعَا اللَّهَ أَنْ يَقْتُلَنِي فَقَتَلَهُ اللَّهُ أَجْلَسُوا كَعْبَ بْنَ سُورٍ فَأَجْلَسَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع يَا كَعْبُ لَقَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا فَهَلْ وَجَدْتُ مَا وَعَدَكَ رَبُّكَ حَقًّا ثُمَّ قَالَ أَضْجِعُوا كَغِبًا

Then he^{asws} initiated: **and every stubborn tyrant was disappointed [14:15]**. But he had supplicated to Allah^{azwj} that He^{azwj} Kills me^{asws}, so Allah^{azwj} Killed him. Sit up Ka'ab Bin Sowr! He was seated. Amir Al-Momineen^{asws} said to him: 'O Ka'ab! I^{asws} have found what my^{asws} Lord^{azwj} had Promised me^{asws}, so have you found what your Lord^{azwj} had Promised you?' Then he^{asws} said: 'Lay down Ka'ab!'

وَ مَرَّ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ هَذَا التَّائِكُ بَيْعَتِي وَ الْمُنْشِئُ الْفِتْنَةَ فِي الْأُمَّةِ وَ الْمُجْلِبُ عَلَيَّ وَ الدَّاعِي إِلَى قَتْلِي وَ قَتَلَ عِزَّتِي أَجْلَسُوا طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ فَأَجْلَسَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا طَلْحَةُ قَدْ وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا فَهَلْ وَجَدْتُ مَا وَعَدَكَ رَبُّكَ حَقًّا ثُمَّ قَالَ أَضْجِعُوا طَلْحَةَ وَ سَارَ

And he^{asws} passed by Talha Bin Ubeydullah. He^{asws} said: 'This is the breaker of my^{asws} allegiance and creator of the Fitna among the community, and the one rallying against me^{asws}, and the caller to my^{asws} killing and killing of my^{asws} family. Make Talha Bin Ubeydullah to sit up!' He was seated. Amir Al-Momineen^{asws} said to him: 'O Talha! I^{asws} have found what my^{asws} Lord^{azwj} had Promised me^{asws} as being true, so have you found what your Lord^{azwj} had Promised you as being true?' Then he^{asws} said: 'Lay down Talha!' And he^{asws} went away.

فَقَالَ لَهُ بَعْضُ مَنْ كَانَ مَعَهُ يَا أَمِيرُ الْمُؤْمِنِينَ أَ تَكَلَّمُ كَغِبًا وَ طَلْحَةَ بَعْدَ قَتْلِهِمَا فَقَالَ أَمْ وَ اللَّهُ لَقَدْ سَمِعَا كَلَامِي كَمَا سَمِعَ أَهْلُ الْقَلْبِ كَلَامَ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ.

Someone from the ones who were with him^{asws} said, 'O Amir Al-Momineen^{asws}! You^{asws} are speaking to Ka'ab and Talha after they have been killed?' He^{asws} said: 'Or, by Allah^{azwj}, they

have both heard my^{asws} talk just as the people of the well heard the talk of Rasool-Allah^{saww} on the day of Badr”¹⁸⁰.

164- كا، الكافي الحسين بن محمد الأشعري عن مَعْلَى بن مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي خَزَّةٍ التُّمَالِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع إِنَّ عَلِيًّا ع سَارَ فِي أَهْلِ الْقِبْلَةِ بِخِلَافِ سِيرَةِ رَسُولِ اللَّهِ ص فِي أَهْلِ الشَّرْكَ

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abu Hamza Al Sumali who said,

‘I said to Ali^{asws} Bin Al-Husayn^{asws}, ‘Ali^{asws} dealt with among the people of the Qiblah (Muslims) opposite to the manner of Rasool-Allah^{saww} among the people of Shirk (Polytheists)’.

قَالَ فَغَضِبَ ثُمَّ جَلَسَ ثُمَّ قَالَ سَارَ فِيهِمْ وَاللَّهِ بِسِيرَةِ رَسُولِ اللَّهِ ص يَوْمَ الْفَتْحِ إِنَّ عَلِيًّا كَتَبَ إِلَى مَالِكٍ وَهُوَ عَلَى مُقَدِّمَتِهِ يَوْمَ الْبَصْرَةِ بِأَنْ لَا يَطْعَنَ فِي غَيْرِ مُقْبِلٍ وَلَا يُقْتَلُ مُدْبِرًا وَلَا يُجْهَرُ عَلَى جَرِيحٍ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

He (the narrator) said, ‘He^{asws} was angered, then sat up, then said: ‘By Allah^{azwj} he^{asws} had dealt with them in the very manner of Rasool-Allah^{azwj} on the day of the conquest (of Makkah). Ali^{asws} wrote to Malik, and he was (a commander) upon his^{asws} front-men on the day of Al-Basra with that he should neither stab other than the one facing, nor kill one turning around, nor attack upon the injured, and the one who locks his door, so he is safe’.

فَأَخَذَ الْكِتَابَ فَوَضَعَهُ بَيْنَ يَدَيْهِ عَلَى الْقُرْبُوسِ مِنْ قَبْلِ أَنْ يَقْرَأَهُ ثُمَّ قَالَ اقْتُلُوا فَفَعَلُوا حَتَّى أَذْخَلَهُمْ سِكَكَ الْبَصْرَةِ ثُمَّ فَتَحَ الْكِتَابَ فَقَرَأَهُ ثُمَّ أَمَرَ مُنَادِيًّا فَنَادَى بِمَا فِي الْكِتَابِ.

He took the letter and placed it in front of him upon the saddlebow from before he read it, then said, ‘Kill!’ They killed them until he entered the markets of Al-Basra. Then he opened the letter and read it, then he instructed a caller to call out with what was in the letter”¹⁸¹.

165- بي، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ أَحْمَدَ بْنِ مَاهُذَانَ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا التَّقَى أَمِيرُ الْمُؤْمِنِينَ ع وَ أَهْلُ الْبَصْرَةِ نَشَرَ الرَّايَةَ رَايَةَ رَسُولِ اللَّهِ ص فَتَرَزَّلَتْ أَقْدَامُهُمْ فَمَا اصْفَرَّتِ الشَّمْسُ حَتَّى قَالُوا آمِنًا يَا ابْنَ أَبِي طَالِبٍ

(The book) ‘Ghayba’ of Al Numani – Muhammad Bin Hammam, from Ahmad Bin Mabundar, from Ahmad Bin Huleyl, from Ibn Abu Umeyr, from Abu Magra, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘When Amir Al-Momineen^{asws} and the people of Basra met (in battle), he^{asws} raised the flag, flag of Rasool-Allah^{azwj}. They ground trembled their feet and the sun turned yellow until they said, ‘Safety, O son^{asws} of Abu Talib^{asws}!’

فَعِنْدَ ذَلِكَ قَالَ لَا تَقْتُلُوا الْأَسْرَاءَ وَلَا تُجْهَرُوا عَلَى جَرِيحٍ وَلَا تُتْبَعُوا مُؤَلِّيًا وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ

At that, he^{asws} said: ‘Neither kill the prisoner nor attack upon the injured, nor pursue a fleer! And one who throws down his weapon, so he is safe, and one who closes his door, so he is safe!’

¹⁸⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 163

¹⁸¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 164

وَلَمَّا كَانَ يَوْمُ صِفِّينَ سَأَلُوهُ نَشْرَ الرَّايَةِ فَأَبَى عَلَيْهِمْ فَتَحَمَّلُوا عَلَيْهِ بِالْحُسَيْنِ وَ الْحُسَيْنِ وَ عَمَّارِ بْنِ يَاسِرٍ فَقَالَ لِلْحُسَيْنِ يَا بُنَيَّ إِنَّ لِقَوْمٍ مُدَّةً يَنْلُغُونَهَا وَ إِنَّ هَذِهِ رَايَةٌ لَا يَنْشُرُهَا بَعْدِي إِلَّا الْقَائِمُ ع.

And when it was the day of Siffeen, they asked him^{asws} to raise the flag, but he^{asws} refused to them, and attacked upon them with Al-Hassan^{asws}, and Al-Husayn^{asws} and Ammar Bin Yasser. He^{asws} said to Al-Hassan^{asws}: 'O my^{asws} son^{asws}! There is a term for the people they would be reaching it, and this flag, no one will raise it after me^{asws} except Al-Qaim^{asws}'.¹⁸²

166 د، العدد القوية في تاريخ المفيد: في النصف من جمادى الأول سنة ست و ثلاثين من الهجرة كان فتح البصرة و نزول النصر من الله تعالى على أمير المؤمنين ع:

(The book) 'Al-Adad Al-Qawiya' – 'In the history of Al-Mufeed: 'In the middle of Jumady Al-Awwal of the year thirty-six from the Emigration was the conquest of Al-Basra, and the Help descended from Allah^{azwj} the Exalted unto Amir Al-Momineen^{asws}.

و في كتاب التذكرة: في هذه السنة أظهر معاوية الخلافة و فيها بايع جارية بن قدامة السعدي لعلي بالبصرة و هرب منها عبد الله بن عامر و فيها لحق الزبير بمكة و كانت عائشة معتمرة فأشار عليهم ابن عامر بقصد البصرة و جهزهم بألف ألف درهم و مائة بعير و قدم يعلى بن منية من البصرة فأعانهم بمائة ألف درهم و بعث إلى عائشة بالجمال الذي اشتراه بمائتي دينار

And in the book 'Al-Tazkira' – 'In this Muawiyah manifested the caliphate, and during it Jaryah Bin Qudamah Al-Sadi pledged allegiance to Ali^{asws} at Al-Basra, and Abdullah Bin Aamir fled from it, and during it Al-Zubeyr joined up with Makkah, and Ayesha had performed Umrah. Ibn Aamir had indicated to them to aim for Al-Basra and equipped them with a thousand thousand Dirhams, and one hundred camels, and Ya'la Bin Muniya arrived from Al-Basra and supported them with one hundred thousand Dirhams, and sent to Ayesha the camel which he had bought for two hundred Dinars.

و سار علي ع إليهم و كان معه سبعمائة من الصحابة و فيهم أربعمائة من المهاجرين و الأنصار منهم سبعون بدرية

And Ali^{asws} travelled to them, and with him^{asws} were seven hundred from the companions (of Rasool-Allah^{saww}), and among them were four hundred from the Emigrants and the Helpers, from them being seventy participants of (battle of) Badr.

و كانت وقعة الجمل بالخرية يوم الخميس لخمس خلون من جمادى الآخرة قتل فيها طلحة و قتل فيها محمد بن طلحة و كعب بن سور و أوقف على الزبير ما سمعه من النبي ص و هو أنك تحاربه و أنت ظالم فقال أذكرني ما أنسانيه الدهر و انصرف راجعا فلحقه عمرو بن جرموز بوادي السباع و هو قائم يصلي فطعنه فقتله و هو ابن خمس و سبعين سنة:

And the event of the camel was at the end of the day of Thursday of five vacant from Jumady Al-Akhar. During it Talha was killed, and during it were killed Muhammad Bin Talha, and Ka'ab Bin Sowr; and Al-Zubeyr was paused by what he had heard from the Prophet^{saww} and it was: 'You will be battling him^{asws} and you would be an oppressor'. He had said, 'You^{asws} are reminding me of that which time had made me forget', and he left returning.

¹⁸² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 165

Amro Bin Jurmuz caught up with him in the valley of Al-Saba'a, and he was standing praying Salat, and he stabbed him and killed him, and he was seventy-five years of age.

و قيل: إن عدة من قتل من أصحاب الجمل ثلاثة عشر ألفاً و من أصحاب علي أربعة آلاف أو خمسة آلاف و سار أمير المؤمنين ع إلى الكوفة و استخلف على البصرة عبد الله بن عباس و سير عائشة إلى المدينة و في هذه السنة صالح معاوية الروم على مال حمله إليهم لشغله بحرب علي ع.

And it is said, 'The number of the ones killed from the companions of the camel, were thirteen thousand, and from the companions of Ali^{asws} were four thousand or five thousand. And Amir Al-Momineen^{asws} travelled to Al-Kufa to place Abdullah Bin Abbas as governor upon Al-Basra; and Ayesha travelled to Al-Medina. And in this year, Muawiya reconciled with Rome upon wealth to be given to them to his occupation of battling against Ali^{asws}'.¹⁸³

167-- نهج، نهج البلاغة و من كلام له ع لَمَّا مَرَّ بِطَلْحَةَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَتَّابِ بْنِ أُسَيْدٍ وَ هُمَا قَتِيلَانِ يَوْمَ الْجَمَلِ لَقَدْ أَصْبَحَ أَبُو مُحَمَّدٍ بِهَذَا الْمَكَانِ غَرِيْباً أَمَّا وَ اللَّهِ لَقَدْ كُنْتُ أَكْرَهُ أَنْ تَكُونَ قُرَيْشٌ قَتَلَى تَحْتَ بُطُونِ الْكَوَاكِبِ أَذْرَكْتُ وَتَرِي مِنْ بَنِي عَبْدِ مَنَافٍ وَ أَفْلَسْتَنِي أَعْيَانُ بَنِي جُهْمٍ لَقَدْ أَتَلَعُوا أَعْنَاقَهُمْ إِلَى أَمْرِ لَمْ يَكُونُوا أَهْلَهُ فَوُقِصُوا دُونَهُ.

(The book) 'Nahj (Al-Balagah)' – And from a speech of his^{asws} when he^{asws} passed by Talha and Abdul Rahman Bin Attab Bin Aseyd, and they had both been slain on the day of the camel: 'Abu Muhammad has come to this strange place. But, by Allah^{azwj}! I^{asws} had disliked for Quraysh to be killed beneath the belly of the stars. I^{asws} have come across my^{asws} retaliation from the clan of Abd Manaf, and notables of the clan of Jumh have escaped me^{asws}. They had brought out their necks to a matter they did not happen to be its rightful ones, and they were cut down below it'.¹⁸⁴

168 و قال ابن أبي الحديد: ركب عائشة يوم الحرب الجمل المسمى عسكرا في هودج قد ألبس الرفوف ثم ألبس جلود النمر ثم ألبس فوق ذلك دروع الحديد:

And Ibn Abi Al-Hadeed said, 'Ayesha rode on the day of the battle, the camel named as 'Asker' in a carriage clad with panels, then clothed with tiger skins, then above that it was clad with iron shields'.

و روى الشعبي عن مسلم بن أبي بكر عن أبيه قال: لما قدم طلحة و الزبير البصرة تقلدت سيفي و أنا أريد نصرهما فدخلت على عائشة و إذا هي تأمر و تنهى و إذا الأمر أمرها فذكرت حديثاً كنت سمعته من رسول الله ص لن يفلح قوم يدبر أمرهم. امرأة فانصرفت و اعتزلتهم:

And it is reported by al Shaby, from Muslim Bin Abu Bakrah, from his father who said, 'When Talha and Al-Zubeyr arrived at Al-Basrah, I collared my sword, and I intended to enter to see Ayesha, and there she was instructing and forbidding, and there, the command was her command. So, I remembered a Hadeeth I had heard it from Rasool-Allah^{saww}: 'The people will never succeed, their affairs are managed by a woman'. So, I left and abandoned them'.

و قد روي هذا الخبر على صورة أخرى: إن قوما يخرجون بعدي في فئة رأسها امرأة لا يفلحون أبداً و كان الجمل لواء عسكر البصرة لم يكن لواء غيره

¹⁸³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 166

¹⁸⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 167

And this Hadeeth has been reported upon another image – ‘A people would be emerging after me^{asws} in a group, its head would be a woman. They will not succeed, ever!’ And the camel was the (rallying) flag of the army of Al-Basra, there did not happen to be any flag other than it.

فلما توافق الجمعان قال علي ع لا تقاتلوا القوم حتى يبدءوكم فإنكم بمحمد الله على حجة و كفكم عنهم حتى يبدءوكم حجة أخرى و إذا قاتلتموهم فلا تجهزوا على جريح فإذا هزمتهم فلا تتبعوا مدبرا و لا تكشفوا عورة و لا تقتلوا بقتيل و إذا وصلتكم إلى رجال القوم فلا تهتكوا سترها و لا تدخلوا دارا و لا تأخذوا من أموالهم شيئا

When the two armies paused, Ali^{asws} said: ‘Do not fight the people until they initiate you, for you all, by the Praise of Allah^{azwj}, are upon an argument, and refrain from them until they initiate you another argument. And when you fight them, so do not attack upon the injured, and when you defeat them, then do not pursue the fleer, nor uncover any nakedness, nor trample the slain, and when you arrive to the people, neither violate a veil nor enter any house, nor seize anything from their wealth.

و لا تهيجوا امرأة بأذى و إن شتمت أعراضكم و سببن أمراءكم و صلحاءكم فإنهن ضعفاء القوى و الأنفس و العقول و لقد كنا نؤمر بالكف عنهن و إنهن لمشركات و إن كان الرجل ليتناول المرأة بالهراوة و الجريدة فيعير بها و عقبه من بعده

And do not tease any woman with harm and even if they insult your honour, and revile your person, and your righteousness, for they are weak of strength, and the self, and the intellect, and we had been instructed with the refraining from them and they were Polytheists; and if the man were to take the woman with the bludgeon and the stick (by force), he and his posterity would be shamed by it from after him’.

قال و قتل بنو ضبة حول الجمل فلم يبق فيهم إلا من لا نفع عنده و أخذت الأزد بخطامه فقالت عائشة من أنتم قالوا الأزد قالت صبرا فإنما يصبر الأحرار و رمي الجمل بالنبل حتى صارت القبة عليه كهيفة القنفذ

He (the narrator) said, ‘And the sons of Zabah were killed around the camel, and there did not remain among them anyone except one not benefit with him, and Al-Azd seized its reins, and Ayesha said, ‘Who are you all?’ They said, ‘(Clan of) Al-Azd’. She said, ‘Combat, for rather the free ones (engage in) combat’, and the camel was shot at with the arrows to the extent that the dome upon it became like it was the hedgehog.

فقال علي ع لما فني الناس على خطام الجمل و قطعت الأيدي و سالت النفوس ادعوا لي الأشر و عمارا فجاء فقال اذهبا فاعقرا هذا الجمل فإنهم قد اتخذوه قبلة فذهبا و معهما فتیان من مراد يعرف أحدهما بعمر بن عبد الله

Ali^{asws} said when the people had ended up to the reins of the camel and cut off its forelegs, and the breathing flowed: ‘Call Al-Ashtar for me^{asws} and Ammar!’ They came. He^{asws} said: ‘Go and slay this camel, for they have taken it as a Qiblah (direction)’. They went and there were youths from (clan of) Murad with them, one of them known as Amr Bin Abdullah.

فما زالا يضربان الناس حتى خلصا إليه فضربه المرادي على عرقوبيه فأقعى و له رغاء ثم وقع لجنبه و فر الناس من حوله فنادى علي اقطعوا أنساع الهودج ثم قال محمد بن أبي بكر اكفني أختك فحملها محمد حتى أنزلها دار عبد الله بن خلف الخزاعي.

They did not stop hitting the people until they ended up to it. Al-Murady struck it upon its heel and it stumbled and it was growling. Then it fell to its side, and the people fled from around it. Ali^{asws} called out: 'Cut off the connection of the carriage!' Then he^{asws} said to Muhammad Bin Abu Bakr: 'Suffice me^{asws} with your sister'. So, Muhammad carried her until he descended her at the house of Abdullah Bin Khalaf Al-Khuzai'".¹⁸⁵

169- كاء، الكافي علي عن أبيه و القاساني جميعاً عن الأصبهاني عن المنقري عن فضيل بن عياض عن أبي عبد الله قال: قال أمير المؤمنين يوم البصرة نادى فيهم لا تسبوا هُكم دُرَيْهَةً وَ لَا تُجْهِزُوا عَلَى جَرِيحٍ وَ لَا تُتْبِعُوا مُذْبِرًا وَ مَنْ أَغْلَقَ بَابَهُ وَ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ.

(The book) 'Al Kafi' – Ali, from his father and Al Qasany, altogether from Al Asbahany, from Al Minqary, from Fuzeyl Bin Iyaz,

'From Abu Abdullah^{asws} having said: 'On the day of Al-Basra, Amir Al-Momineen^{asws} called out among them: 'Do not capture any offspring of theirs, nor attack upon the injured, nor pursue the fleer, and the one who closes his door and throws down his weapon, so he is safe!'"¹⁸⁶

170- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُوسٍ فِي كِتَابِ سَعْدِ السُّعُودِ نَقْلًا مِنْ كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي عَلِيِّ بْنِ رِوَايَةِ أَبِي بَكْرٍ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الشَّافِعِيِّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَاسِينَ عَنْ مُحَمَّدٍ بْنِ الْكَدَدِ [كِندة] عَنْ عُبيدِ اللَّهِ بْنِ مُوسَى عَنْ أَسْبَاطِ بْنِ عُزُوَةَ عَنْ سَعِيدِ بْنِ كُرْزٍ قَالَ: كُنْتُ مَعَ مَوْلَايَ يَوْمَ الْجَمَلِ مَعَ اللَّوَاءِ فَأَقْبَلَ فَارِسٌ فَقَالَ يَا أُمَّ الْمُؤْمِنِينَ قَالَتْ عَائِشَةُ سَلُّوهُ مَنْ هُوَ قِيلَ لَهُ مَنْ أَنْتَ قَالَ أَنَا عَمَّارٌ بْنُ يَاسِرٍ قَالَتْ قُولُوا لَهُ مَا تَرِيدُ قَالَ أَنْشُدْكَ بِاللَّهِ الَّذِي أَخْرَجَ الْكِتَابَ عَلَى نَبِيِّهِ ص فِي بَيْتِكَ أَ تَعْلَمِينَ أَنَّ رَسُولَ اللَّهِ جَعَلَ عَلِيًّا وَصِيَّهُ عَلَى أَهْلِهِ قَالَتْ اللَّهُمَّ نَعَمْ.

I (Majlisi) am saying, 'Al Seyyid Bin Tawoos said in the book 'Sa'ad Al Soud', copying from the book, 'Ma Nazal Min Al Quran Fi Ali^{asws}', by a report of Abu Bakr Muhammad Bin Abdullah Al Shafie who said, 'It is narrated to us by Abdullah Bin Muhammad Bin Yaseen, from Muhammad Bin Al Kind, from Ubeydullah Bin Musa, from Asbat Bin Urwah, from Saeed Bin Kurz who said,

'I was with my master on the day of the camel with the flag, and a horse-rider came and said, 'O mother of the believers!' Ayesha said, 'Ask him, who he is'. It was said to him, 'Who are you?' He said, 'I am Ammar Bin Yasser'. She said, 'Say to him, 'What do you want''. He said, 'I adjure you with Allah^{azwj} Who Brought out the Book unto His^{azwj} Prophet^{saww} in your house! Do you know that Rasool-Allah^{saww} had made Ali^{asws} his^{saww} successor^{asws} upon his^{saww} family?' She said, 'O Allah^{azwj}, yes!'"¹⁸⁷

171- كاء، الكافي العبد عن سهل و محمد بن يحيى عن أحمد بن محمد و علي عن أبيه جميعاً عن ابن محبوب عن حماد بن عيسى عن سوار عن الحسن قال: إِنَّ عَلِيًّا ع لَمَّا هَزَمَ طَلْحَةَ وَ الزُّبَيْرَ أَقْبَلَ النَّاسُ مِنْهُمْ مِمَّنْ قَامُوا بِأَمْرِهِ حَامِلٌ عَلَى ظَهْرِ الطَّرِيقِ فَزَعَتْ مِنْهُمْ فَطَرَحَتْ مَا فِي بَطْنِهَا حَتَّى قَاضَطَرَبَ حَتَّى مَاتَ ثُمَّ مَاتَتْ أُمُّهُ مِنْ بَعْدِهِ

(The book) 'Al Kafi' – The number, from Sahl and Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali, from his father, altogether from Ibn Mahboub, from Hammad Bin Isa, from Sawwar, from Al Hassan who said,

¹⁸⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 168

¹⁸⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 169

¹⁸⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 170

‘When Ali^{asws} defeated Talha and Al-Zubeyr, the people came back defeated, so they passed by a pregnant woman upon the road. She panicked from them, and aborted what was in her belly, alive. It was restless until it died. Then its mother died from after it’.

فَمَرَّ بِهَا عَلِيٌّ عَ وَ أَصْحَابُهُ وَ هِيَ مَطْرُوحَةٌ وَ وَلَدَهَا عَلَى الطَّرِيقِ فَسَأَلَهُمْ عَنْ أَمْرِهَا فَقَالُوا لَهُ إِنَّهَا كَانَتْ حُبْلَى فَفَرَعَتْ حِينَ رَأَتْ الْقِتَالَ وَ الْهَرَبَةَ قَالَ فَسَأَلَهُمْ أَتُتَمُّ مَاتَ قَبْلَ صَاحِبِهِ فَقِيلَ إِنَّ ابْنَهَا مَاتَ قَبْلَهَا

Ali^{asws} and his companions passed by her and she and her child were lying upon the road. He^{asws} asked them about her matter, and they said to him^{asws}, ‘She was pregnant, so she panicked when she saw the fighting and the defeat’. He^{asws} asked them: ‘Which of the two died before its companion?’ They said, ‘Her son dies before her’.

قَالَ فَدَعَا بِرُوحِهَا أَبِي الْعَلَامِ الْمَيِّتِ فَوَرَّثَهُ مِنْ ابْنِهِ ثُلُثِي الدِّيَّةِ وَ وَرَّثَ أُمُّهُ ثُلُثَ الدِّيَّةِ ثُمَّ وَرَّثَ الزَّوْجَ أَيْضاً مِنَ الْمَرْأَةِ نِصْفَ ثُلُثِ الدِّيَّةِ الَّتِي وَرَّثَتْهُ مِنْ ابْنِهَا وَ وَرَّثَ قَرَابَةَ الْمَرْأَةِ الْمَيِّتَةِ الْبَاقِي

He^{asws} called for her husband, father of the deceased boy, and he^{asws} made him inherit two-thirds wergild from his son, and her mother to inherit one-third of his wergild. Then the husband inherited from his dead wife, half of the wergild which she had inherited from her dead son, and the relatives of the deceased inherited the remainder’.

ثُمَّ وَرَّثَ الزَّوْجَ أَيْضاً مِنْ دِيَّةِ امْرَأَتِهِ الْمَيِّتَةِ نِصْفَ الدِّيَّةِ وَ هُوَ أَلْفَانِ وَ خَمْسِمِائَةٍ دِرْهَمٍ وَ وَرَّثَ قَرَابَةَ الْمَرْأَةِ الْمَيِّتَةِ نِصْفَ الدِّيَّةِ وَ هُوَ أَلْفَانِ وَ خَمْسِمِائَةٍ دِرْهَمٍ وَ ذَلِكَ أَنَّهُ لَمْ يَكُنْ لَهَا وَلَدٌ غَيْرُ الَّذِي رَمَتْ بِهِ حِينَ فَرَعَتْ

He (the narrator) said, ‘Then the husband inherited as well from the wergild of the deceased wife, half the wergild, and it was two thousand and five hundred Dirhams. And the relatives of the dead woman inherited half the wergild, and it was two thousand and five hundred Dirhams, and that is because there did not happen to be any child for her other than the one she had been thrown with when she panicked’.

قَالَ وَ أَدَّى ذَلِكَ كُلَّهُ مِنْ بَيْتِ مَالِ الْبَصْرَةِ.

He (the narrator) said, ‘And all of that was paid from the public treasury of Al-Basra’¹⁸⁸.

172- وَحَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ قَالَ أَبَانٌ سَمِعْتُ سُلَيْمًا يَقُولُ شَهِدْتُ يَوْمَ الْجَمَلِ عَلِيًّا عَ وَ كُنَّا اثْنَيْ عَشَرَ أَلْفًا وَ كَانَ أَصْحَابُ الْجَمَلِ زِيَادَةً عَلَى عِشْرِينَ وَ مِائَةِ أَلْفٍ وَ كَانَ مَعَ عَلِيٍّ عَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ نَحْوُ مِنْ أَرْبَعَةِ آلَافٍ مِمَّنْ شَهِدَ مَعَ رَسُولِ اللَّهِ صَ بَدْرًا وَ الْحُدَيْبِيَّةَ وَ مَشَاهِدَهُ وَ سَائِرِ النَّاسِ مِنَ أَهْلِ الْكُوفَةِ إِلَّا مَنْ تَبِعَهُ مِنَ أَهْلِ الْبَصْرَةِ وَ الْحِجَازِ لَيْسَتْ لَهُ هِجْرَةٌ مِمَّنْ أَسْلَمَ بَعْدَ الْفَتْحِ وَ جُلُ الْأَرْبَعَةِ آلَافِ مِنَ الْأَنْصَارِ

It is found in ‘Kitab Suleym Bin Qays’ – Aban said, ‘I heard Suleym saying,

‘I battled alongside Ali^{asws} on the Day of the Camel (Al-Jamal), and we were twelve thousand men, and the companions of the Camel were more than one hundred and twenty thousand men. And with Ali^{asws} were approximately four thousand from the Emigrants and the Helpers from the ones who had battled alongside with the Rasool-Allah^{saww} at Badr, and Al-Hudaybiyya, and his^{saww} other battles, and the rest of the men were the inhabitants of Al-

¹⁸⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 171

Kufa except for the ones who followed him^{asws} from the inhabitants of Al-Basra, and Al-Hijaz, for whom there was no emigration after having embraced Islam after the victory (of Mecca). Most of those four thousand were from the Helpers.

وَلَمْ يُكْرِهْ أَحَدًا عَلَى الْبَيْعَةِ وَلَا عَلَى الْقِتَالِ إِنَّمَا نَدَبَهُمْ فَاتَّبَعُوا مِنْ أَهْلِ بَدْرٍ سَبْعُونَ وَمِائَةُ رَجُلٍ وَجُلُوهُمْ مِنَ الْأَنْصَارِ يَمِّنُ شَاهِدٌ أَحَدًا وَالْحَدِيثِيَّةَ وَلَمْ يَتَخَلَّفْ عَنْهُ أَحَدٌ وَ لَيْسَ أَحَدٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِلَّا وَ هَوَاهُ مَعَهُ يَتَوَلَّوْنَهُ وَ يَدْعُونَ لَهُ بِالظَّفَرِ وَ النَّصْرِ وَ يُجِبُونَ ظُهُورَهُ عَلَى مَنْ نَاوَاهُ وَ لَمْ يُخْرِجُهُمْ وَ لَا يُضَيِّقُ عَلَيْهِمْ وَ قَدْ بَايَعُوهُ وَ لَيْسَ كُلُّ أَنْاسٍ يُفَاتِلُ فِي سَبِيلِ اللَّهِ

No one from the people had been unwilling in pledging allegiance or unwilling to fight, but rather, they had been called, so one hundred and seventy men from the people of Badr responded, and most of them were from the Helpers from the ones who had battled at Ohad and Al-Hudaybiyya, and no one had opposed him^{asws}. And there was no one from the Emigrants and the Helpers except that he was with him^{asws}, befriending him^{asws} and supplicating for him^{asws} for the winning and the victory, and they loved for him^{asws} to be successful against the ones who were against him. And neither did he^{asws} request them nor did he^{asws} try to convince them, and they had paid the allegiance, and it is not for every human being that he should fight in the Way of Allah^{azwj}.

وَ الطَّاعِينَ عَلَيْهِ وَ الْمُتَبَرِّئِينَ مِنْهُ قَلِيلٌ مُسْتَبَرِّزٌ عَنْهُ مُظْهِرٌ لَهُ الطَّاعَةَ غَيْرَ ثَلَاثَةِ زَهْطٍ بَايَعُوهُ ثُمَّ شَكُّوا فِي الْقِتَالِ مَعَهُ وَ قَعَدُوا فِي بُيُوتِهِمْ وَ هُمْ مُحَمَّدٌ بْنُ مَسْلَمَةَ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ ابْنُ عُزَيْرٍ وَ أَمَّا أُسَاتِرُ [أُسَامَةُ] بْنُ زَيْدٍ فَقَدْ سَلَّمَ بَعْدَ ذَلِكَ وَ رَضِيَ وَ دَعَا لِعَلِيِّ ع وَ اسْتَعْفَرَ لَهُ وَ بَرَّئَ مِنْ عَدُوِّهِ وَ شَهِدَ أَنَّهُ عَلَى الْحَقِّ وَ مَنْ خَالَفَهُ مَلْعُونٌ خِلَالِ الدَّمِ.

And only a few contested with him^{asws} and kept away from him^{asws} hiding themselves and displaying to him^{asws} the obedience, apart from a group of three. They paid allegiance to him^{asws}, then doubted with regards to fighting alongside him^{asws}, and they sat in their houses – Muhammad Bin Muslama, and Sa'd Bin Abu Waqqas, and Ibn Umar. And Usama Bin Zayd submitted after that and was happy, and supplicated for Ali^{asws}, and repented to him^{asws}, and renounced his^{asws} enemies, and testified that he^{asws} was on the truth, and the ones opposed to him^{asws} were accursed and those whose blood is permissible to be shed”.

قَالَ أَبَانٌ قَالَ سُلَيْمٌ لَمَّا التَقَى أَمِيرُ الْمُؤْمِنِينَ ع وَ أَهْلُ الْبَصْرَةِ يَوْمَ الْجَمَلِ نَادَى عَلِيٌّ ع الزُّبَيْرُ يَا أَبَا عَبْدِ اللَّهِ اخْرُجْ إِلَيَّ فَقَالَ لَهُ أَصْحَابُهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَخْرُجُ إِلَى الزُّبَيْرِ النَّكَاثِ بَيْعَتُهُ وَ هُوَ عَلَى فَرَسٍ شَاكٍ فِي السَّلَاحِ وَ أَنْتَ عَلَى بَعْلَةٍ بِلا سِلَاحٍ

Aban said, ‘Suleym said, ‘When Amir Al-Momineen^{asws} met the people of Al-Basra (Battle of the Camel), Ali^{asws} called out to Al-Zubayr: ‘O Abu Abdullah, come out to me^{asws}’. His companions said to him^{asws}, ‘O Amir Al-Momineen^{asws}, you^{asws} are going out to Al-Zubayr, the breaker of the allegiance, and he is on the horse and clad in armour, and you^{asws} are upon a mule without weapons?’

فَقَالَ عَلِيٌّ ع إِنَّ عَلَيَّ جُنَّةٌ وَاقِيَةٌ لَنْ يَسْتَطِيعَ أَحَدٌ فِرَارًا مِنْ أَجْلِهِ وَ إِلَيَّ لَا أَمُوتُ وَ لَا أَقْتُلُ إِلَّا عَلَى يَدَيَّ أَشَقَّاهَا كَمَا عَقَرَ نَاقَةَ اللَّهِ أَشَقَّى ثُمَّ دَفَنَ فَخَرَجَ إِلَيْهِ الزُّبَيْرُ فَقَالَ أَيْنَ طَلْحَةُ لِيُخْرِجَ فَخَرَجَ طَلْحَةُ

Ali^{asws} said: ‘A protective shield from Allah^{azwj} is covering me^{asws}. There is no leeway for anyone to flee from his time (death). And I^{asws} will not pass away, nor killed except by the hands of the most miserable one just like the slaying of the she-camel of Allah^{azwj} by the

miserable one of Samud. Al-Zubayr came out to him^{asws}. He^{asws} said: 'Where is Talha? Let him come out'. So Talha came out.

فَقَالَ نَشَدْتُكُمْ اللَّهَ أَ تَعْلَمَانِ وَأُولُو الْعِلْمِ مِنْ آلِ مُحَمَّدٍ وَ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ أَنَّ أَصْحَابَ الْجَمَلِ وَ أَهْلَ التَّهْرِ مُلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ وَ قَدْ حَابَ مِنْ أَفْتَرَى

He^{asws} said: 'I^{asws} adjure you both to Allah^{azwj}. Do you two not know (differentiate between) the one possessing the knowledge from the Progeny^{asws} of Muhammad^{saww}, and Ayesha the daughter of Abu Bakr, and that the companions of the Camel and that the people of Al-Nahrwaan are accursed ones by the tongue of Muhammad^{saww}, and that the one who fabricates will be disappointed?'

فَقَالَ الرَّبِيُّ كَيْفَ نَكُونُ مُلْعُونِينَ وَ نَحْنُ مِنْ أَهْلِ الْجَنَّةِ قَالَ عَلِيٌّ ع لَوْ عَلِمْتُ أَنَّكُمْ مِنْ أَهْلِ الْجَنَّةِ لَمَا اسْتَخَلَلْتُ قِتَالَكُمْ فَقَالَ الرَّبِيُّ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ أُحُدٍ أُوجِبَ طَلْحَةُ الْجَنَّةَ وَ مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى الْأَرْضِ حَيًّا فَلْيَنْظُرْ إِلَى طَلْحَةَ أَوْ مَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ عَشْرَةٌ مِنْ قُرَيْشٍ فِي الْجَنَّةِ

Al-Zubayr said, 'How can we be the accursed ones whilst we are from the people of the Paradise?' Ali^{asws} said: 'Had I^{asws} known that you are all from the people of the Paradise, would I^{asws} considered it permissible to fight against you?' Al-Zubayr said, 'But have you^{asws} not heard the Rasool-Allah^{saww} saying on the Day of Ohad: 'The Paradise has been obligated upon Talha, and the one who intends to look at a live martyr walking upon the earth, he should look at Talha? Or, have you^{asws} not heard the Rasool-Allah^{saww} say: 'Ten from the Quraysh would be in the Paradise?'

فَقَالَ عَلِيٌّ ع فَسَمَّيْهُمْ فَقَالَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ حَتَّى عَدَّ تِسْعَةً فِيهِمْ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ سَعِيدُ بْنُ زَيْدٍ وَ عَمْرُو بْنُ نُفَيْلٍ فَقَالَ عَلِيٌّ ع عَدَدْتُ تِسْعَةً فَمَنْ الْعَاشِرُ قَالَ الرَّبِيُّ أَنْتَ

Ali^{asws} said: 'So name them for me^{asws}'. He (Al-Zubayr) said, 'So and so, and so and so, and so and so', until he had counted nine of them. Among them were Abu Ubeyda Bin Al-Jarra, and Saeed Bin Zayd Bin Amro Bin Nufayl. Ali^{asws} said: 'You have counted nine, so who is the tenth one?' Al-Zubayr said: 'You^{asws} are'.

فَقَالَ أَمَا أَنْتَ فَقَدْ أَفْرَزْتَ أَنِّي مِنْ أَهْلِ الْجَنَّةِ وَ أَمَا مَا ادَّعَيْتَ لِنَفْسِكَ وَ أَصْحَابِكَ فَإِنِّي بِهِ لَمِنَ الْجَاهِلِينَ وَ اللَّهُ إِنْ بَعْضَ مَنْ سَمَّيْتَ لَنِي تَابُوتٍ فِي جُبِّ فِي أَسْفَلِ ذَلِكَ مِنْ جَهَنَّمَ عَلَى ذَلِكَ الْجُبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ رَفَعَ تِلْكَ الصَّخْرَةَ فَاسْعَرَ جَهَنَّمَ

Ali^{asws} said: 'But if you are accepting that I^{asws} of the people of the Paradise, but as for what you have claimed to yourself and your companions, so I^{asws} am of the ones who are denying it (that you are not among those ones). By Allah^{azwj}, some of the ones you have named will be in a coffin in a well at the very bottom of the levels of Hell, upon that well is a rock. Whenever Allah^{azwj} Intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed.

سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص وَ إِلَّا أَظْفَرَكُمُ اللَّهُ فِي وَ سَفَكَ دَمِي بِيَدِكَ وَ إِلَّا فَأُظْفَرَنِي اللَّهُ بِكَ وَ أَصْحَابِكَ فَرَجَعَ الرَّبِيُّ إِلَى أَصْحَابِهِ وَ هُوَ يَبْكِي

I^{asws} heard that from the Rasool-Allah^{saww}, and either Allah^{azwj} will Make you to be victorious over me^{asws} and shed my^{asws} blood by your hands, or else Allah^{azwj} will Make me^{asws} to be victorious over you and your companion'. Al-Zubayr returned to his companion, and he was weeping'.

ثُمَّ أَقْبَلَ عَلَى طَلْحَةَ فَقَالَ يَا طَلْحَةُ مَعَكُمْ نِسَاؤُكُمْ قَالَ لَا قَالَ عَمَدْتُمَا إِلَى امْرَأَةٍ مَوْضِعَهَا فِي كِتَابِ اللَّهِ الْفُغُودُ فِي بَيْتِهَا فَأَبْرَزْتُمَاهَا وَ صُنْتُمَا خِلَافَتِكُمَا فِي الْحَيَامِ وَ الْحِجَالِ مَا أَنْصَفْتُمَا رَسُولَ اللَّهِ ص قَدْ أَمَرَ اللَّهُ أَنْ لَا يُكَلَّفَنَّ إِلَّا مِنْ وَرَاءِ حِجَابٍ

Then he^{asws} turn towards Talha, and he^{asws} said: 'Have you both brought your wives with you?' He said, 'No'. He^{asws} said: 'You have deliberately brought one woman to me^{asws} whose place, in the Book of Allah^{azwj}, is to stay at her home. You two have brought her and kept your own wives in the tents and the houses? You two have not done justice to the Rasool-Allah^{saww} from yourselves when you have made both your wives to sit in the houses, and brought out the wife of the Rasool-Allah^{saww}, and Allah^{azwj} has Ordered that you will not talk to them except from behind a veil?

أَخْبَرَنِي مِنْ صَلَاةِ ابْنِ الزُّبَيْرِ بِكُمَا أَمَا مَا يَرْضَى أَحَدُكُمْ بِصَاحِبِهِ أَخْبَرَنِي عَنْ دُعَائِكُمَا الْأَعْرَابَ إِلَى قِتَالِي مَا يَحْمِلُكُمْ عَلَى ذَلِكَ فَقَالَ طَلْحَةُ يَا هَذَا كُنَّا فِي الشُّوْرَى سِتَّةَ مَاتَ مِنَّا وَاحِدٌ وَ قُتِلَ آخَرُ فَتَحْنُ الْيَوْمَ أَرْبَعَةً كُنَّا لَكَ كَارَةً

(And) Inform me^{asws} about the Salat led by Abdullah Bin Al-Zubayr which two of you, did not agree on? Inform me about the two of you calling the Bedouins to fight against me^{asws}, what made you to do that?' Talha said, 'O this, there were six of us in the consultative council (Al-Shura), one of us died and the other one got killed, so today we are four, and all of us abhor you^{asws}'.

فَقَالَ لَهُ عَلِيٌّ ع لَيْسَ ذَاكَ عَلَيَّ قَدْ كُنَّا فِي الشُّوْرَى وَ الْأَمْرُ فِي يَدِ عَبْرَتَا وَ هُوَ الْيَوْمَ فِي يَدِي أَرَأَيْتَ لَوْ أَرَدْتُ بَعْدَ مَا بَايَعْتُ عُثْمَانَ أَنْ أُرَدَّ هَذَا الْأَمْرَ شُوْرَى أَتَحْتَمَنَ ذَلِكَ لِي قَالَ لَا قَالَ وَ لَمْ

Ali^{asws} said to him: 'That is not up to me^{asws} as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my^{asws} hands. Do you see that if I^{asws} intended – after the killing of Usman – to have this matter go into 'Shura' (consultation), which people have given to me^{asws} (after pledging allegiance to me^{asws})?' He said, 'No'. He^{asws} said: 'And why not?'

قَالَ لِأَنَّكَ بَايَعْتَ طَائِعًا فَقَالَ عَلِيٌّ ع وَ كَيْفَ ذَلِكَ وَ الْأَنْصَارُ مَعَهُمُ السُّيُوفُ مُحَرَّطَةً يَقُولُونَ لَنْ فَرَعْتُمْ وَ بَايَعْتُمْ وَاحِدًا مِنْكُمْ وَ إِلَّا ضَرَبْنَا أَعْنَاقَكُمْ أَجْمَعِينَ

He said, 'Because your^{asws} allegiance was carried out without any opposition'. Ali^{asws} said: 'And how can that be, and the Helpers had their swords drawn and they were saying, 'If you are free (from the consultation) and have not paid allegiance to one from among you, we will strike all of your necks'.

فَهَلْ قَالَ لَكَ وَ لِأَصْحَابِكَ أَحَدٌ شَيْئًا مِنْ هَذَا وَفَتَ مَا بَايَعْتُمَانِي وَ حُجَّتِي فِي الْإِسْتِخْرَاءِ فِي الْبَيْعَةِ أَوْضَحَ مِنْ حُجَّتِكَ وَ قَدْ بَايَعْتَنِي أَنْتَ وَ أَصْحَابُكَ طَائِعِينَ غَيْرَ مُكْرَهِينَ وَ كُنْتُمَا أَوَّلَ مَنْ فَعَلَ ذَلِكَ وَ لَمْ يَقُلْ أَحَدٌ لَتَبَايَعَانِ أَوْ لَتَقْتُلَاكُمَا

Did I^{asws} say anything to you and to your companion anything like this when the two of you paid allegiance to me^{asws}? And my^{asws} argument in the abhorrence in the allegiance is clearer than your argument, and you and your companion had paid allegiance to me^{asws} willingly, not with abhorrence, and the two of you were the first ones to do that, and no one said that the two of you should pay allegiance or else he will kill both of you’.

فَانْصَرَفَ طَلْحَةُ وَ نَشِبَ الْقِتَالُ فَقُتِلَ طَلْحَةُ وَ انْهَزَمَ الزُّبَيْرُ.

Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubayr was defeated”.¹⁸⁹

¹⁸⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 172

باب 4 احتجاجه ع على أهل البصرة و غيرهم بعد انقضاء الحرب و خطبه ع عند ذلك

CHAPTER 4 – HIS^{asws} ARGUMENTATION AGAINST THE PEOPLE OF AL-BASRA AND OTHERS AFTER THE TERMINATION OF WAR, AND HIS^{asws} ADDRESS DURING THAT

173- ج، الإحتجاج روى يحيى بن عبد الله بن الحسن عن أبيه عبد الله بن الحسن قال: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ بِالْبَصْرَةِ بَعْدَ دُخُولِهَا بِأَيَّامِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي مَنْ أَهْلُ الْجَمَاعَةِ وَ مَنْ أَهْلُ الْفُرْقَةِ وَ مَنْ أَهْلُ الْبِدْعَةِ وَ مَنْ أَهْلُ السُّنَّةِ

(The book) 'Al Ihtijaj' – It is reported by Yahya Bin Abdullah Bin Al Hassan, from his father Abdullah Bin Al Hassan who said,

'Amir Al-Momineen^{asws} was addressing at Al-Basra after having entered it, by (some) days. A man stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Inform me, who are the people of the community, and who are the people of the sects, and who are the people of the innovations, and who are the people of the Sunnah?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَجَّكَ أَمَّا إِذَا سَأَلْتَنِي فَأَقِمْ عَنِّي وَ لَا عَلَيْكَ أَنْ لَا تَسْأَلَ عَنْهَا أَحَدًا بَعْدِي أَمَّا أَهْلُ الْجَمَاعَةِ فَأَنَا وَ مَنْ اتَّبَعَنِي وَ إِنْ قَلُوا وَ ذَلِكَ الْحَقُّ عَنْ أَمْرِ اللَّهِ وَ عَنْ أَمْرِ رَسُولِهِ

Amir Al-Momineen^{asws} said: 'Woe be unto you! But, when you have asked me^{asws}, so understand from me^{asws}, and it is not upon you to ask anyone else about it after me^{asws}. As for the people of the community, so it is I^{asws} and the ones who follow me^{asws}, and even though they may be few, and that is the truth from the Command of Allah^{azwj} and from orders of His^{azwj} Rasool^{saww}.

وَ أَمَّا أَهْلُ الْفُرْقَةِ فَالْمُخَالِفُونَ لِي وَ لِمَنْ اتَّبَعَنِي وَ إِنْ كَثُرُوا وَ أَمَّا أَهْلُ السُّنَّةِ فَالْمُتَمَسِّكُونَ بِمَا سَنَّهَ اللَّهُ لَهُمْ وَ رَسُولُهُ وَ إِنْ قَلُوا

And as for the people of the sects (sectarianism), they are the ones who are in opposition to me^{asws} and the ones who follow me^{asws}, and even though they (those who oppose) may be more. And as for the people of the Sunnah, they are the ones adhering with what has been made a Sunnah for them by Allah^{azwj} and His^{azwj} Rasool^{saww}, and even though they may be few.

وَ أَمَّا أَهْلُ الْبِدْعَةِ فَالْمُخَالِفُونَ لِأَمْرِ اللَّهِ تَعَالَى وَ كِتَابِهِ وَ لِرَسُولِهِ وَ الْعَامِلُونَ بِرَأْيِهِمْ وَ أَهْوَائِهِمْ وَ إِنْ كَثُرُوا وَ قَدْ مَضَى مِنْهُمْ الْقَوَجُ الْأَوَّلُ وَ بَقِيَ أَفْوَاجُ وَ عَلَى اللَّهِ فَضْلُهَا وَ اسْتِصْلَاحُهَا عَنْ جَدِّ الْأَرْضِ

And as for the people of the innovation, they are the adversaries to the Commands of Allah^{azwj} the Exalted and His^{azwj} Book, and to His^{azwj} Rasool^{saww}, and they are acting by their opinions, and their whims, and even though they may be more, and the first multitude has from them has passed and there remains the multitudes, and it is upon Allah^{azwj} to Disperse them and their connection from rejuvenating in the earth'.

فَقَامَ إِلَيْهِ عَمَّارٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ النَّاسَ يَذْكُرُونَ الْفَيْءَ وَ يَزْعُمُونَ أَنَّ مَنْ قَاتَلَنَا فَهُوَ وَ مَالُهُ وَ وَلَدُهُ فَيْءٌ لَنَا

Ammar stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! The people are mentioning the war booty and are claiming that the one who fought against us, so he, and his wealth, and his children are war booty for us'.

فَقَامَ رَجُلٌ مِنْ بَكْرِ بْنِ وَائِلٍ يُدْعَى عَبَّادُ بْنُ قَيْسٍ وَ كَانَ ذَا عَارِضَةٍ وَ لِسَانٍ شَدِيدٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ مَا قَسَمْتَ بِالسَّوِيَّةِ وَ لَا عَدَلْتَ بِالرَّعِيَّةِ فَقَالَ وَ لَمْ وَجْهَكَ قَالَ لِأَنَّكَ قَسَمْتَ مَا فِي الْعُسْكَرِ وَ تَرَكْتَ النِّسَاءَ وَ الْأَمْوَالَ وَ الذَّرِيَّةَ

A man from Bakr Bin Wail stood up claiming to be Abbad Bin Qays, and he was with firmness and a severe tongue, and he said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}! You^{asws} have not apportioned with the equality, nor have you^{asws} been just with the citizens'. He^{asws} said: 'And why not? Woe be unto you!' He said, 'Because you^{asws} distributed what was among the soldiers and neglected the women and the wealth and the offspring'.

فَقَالَ عَ أَيُّهَا النَّاسُ مَنْ كَانَتْ بِهِ جِرَاحَةٌ فَلْيَدَاوِهَا بِالسَّمَنِ فَقَالَ عَبَّادٌ جِئْنَا نَطْلُبُ غَنَائِمَنَا فَجَاءَنَا بِالرُّهَاتِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ كُنْتَ كَاذِبًا فَلَا أَمَانَتَكَ اللَّهُ حَتَّى يُدْرِكَكَ غُلَامٌ نَعِيفٌ فَقِيلَ وَ مَنْ غُلَامٌ نَعِيفٌ فَقَالَ رَجُلٌ لَا يَدْعُ لِلَّهِ حُرْمَةً إِلَّا انْتَهَكَهَا

He^{asws} said: 'O you people! One who had an injury with him, so let him cure it with the fat (oil)'. Abbad said, 'We came seeking our war booty, and we are being brought nonsense'. Amir Al-Momineen^{asws} said to him: 'If you were a liar, then may Allah^{azwj} not Cause you to die until there comes across you a boy from Saaqeef'. It was said, 'And who is a boy of Saaqeef?' He^{asws} said: 'A man who would not leave any Sanctity of Allah^{azwj}, except he would violate it'.

فَقِيلَ أَ فَيَمُوتُ أَوْ يُقْتَلُ فَقَالَ يَقْصِمُهُ قَاصِمُ الْجُبَّارِينَ بِمَوْتٍ فَاحِشٍ يَخْرُقُ مِنْهُ دُبُرُهُ لِكَثْرَةِ مَا يَجْرِي مِنْ بَطْنِهِ

It was said, 'Will he be dying or be killed?' He^{asws} said: 'He would be broken by the breaking of the tyrants. He will die immorally. His backside would emit flames due to a lot of what would flow from his belly.

يَا أَخَا بَكْرٍ أَنْتَ امْرُؤٌ ضَعِيفُ الرَّأْيِ أَوْ مَا عَلِمْتَ أَنَّا لَا نَأْخُذُ الصَّغِيرَ بِذَنْبِ الْكَبِيرِ وَ أَنَّ الْأَمْوَالَ كَانَتْ هُمْ قَبْلَ الْفُرْقَةِ وَ تَزَوَّجُوا عَلَى رِشْدَةٍ وَ وُلِدُوا عَلَى فِطْرَةٍ وَ إِنَّمَا لَكُمْ مَا حَوَى عَسْكَرُهُمْ وَ أَمَّا مَا كَانَ فِي دُورِهِمْ فَهُوَ مِيرَاثٌ لِذُرِّيَّتِهِمْ فَإِنْ عَدَا عَلَيْنَا أَحَدٌ مِنْهُمْ أَخَذْنَاهُ بِذَنْبِهِ وَ إِنْ كَفَّ عَنَّا لَمْ نَحْمِلْ عَلَيْهِ ذَنْبَ عَمِيرِهِ

O brother of Bakr! You are person of weak opinion. Or, and do you not know that we do not seize the young for the sin of the elder? And the wealth was for them before the sect (was formed), and they got married upon guidance, and they begot in the gap period. And rather, for you it was their soldiers had possessed, and as for what their houses, it is an inheritance for their offspring. So, if anyone of them were to be inimical to us, we would seize him due to his sin, and if he were to restrain from us, we will not load upon him the sins of others.

يَا أَخَا بَكْرٍ لَقَدْ حَكَمْتُ فِيهِمْ بِحُكْمِ رَسُولِ اللَّهِ ص فِي أَهْلِ مَكَّةَ فَقَسَمَ مَا حَوَى الْعُسْكَرُ وَ لَمْ يَتَعَرَّضْ لِمَا سِوَى ذَلِكَ وَ إِنَّمَا اتَّبَعْتُ أَثَرَهُ خَلَدُوا النَّعْلِ بِالنَّعْلِ

O brother of Bakr! I^{asws} have judged among them with a judgment of Rasool-Allah^{saww} among the people of Makkah. He^{saww} had distributed whatever the soldiers had possessed and did not intrude upon what was besides that. And rather, I^{asws} followed his^{saww} tracks, step of the slipper with the slipper’.

يَا أَخَا بَكْرٍ أَمَا عَلِمْتَ أَنَّ دَارَ الْحَرْبِ يَحِلُّ مَا فِيهَا وَ أَنَّ دَارَ الْهَجْرَةِ يَحْرُمُ مَا فِيهَا إِلَّا بِحَقِّ فَمَهْلًا مَهْلًا رَحِمَكُمُ اللَّهُ فَإِنْ لَمْ تُصَدِّقُونِي وَ أَكْثَرْتُمْ عَلَيَّ وَ ذَلِكَ أَنَّهُ تَكَلَّمَ بِي هَذَا غَيْرُ وَاحِدٍ فَأَيُّكُمْ يَأْخُذُ عَائِشَةَ بِسَهْمِهِ

O brother of Bakr! Don't you know that the house of war, it is permissible what is in it, and the house of the emigration, it is prohibited what is in it except by right. No! No! May Allah^{azwj} have Mercy on you all! If you do not ratify me^{asws}, and most of you are against me^{asws}, because more than one has spoken regarding this, then which one of you would take Ayesha as his share?

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَصَبْتَ وَ أَخْطَأْنَا وَ عَلِمْتَ وَ جَهِلْنَا فَتَحْنُ نَسْتَغْفِرُ اللَّهَ تَعَالَى وَ نَادَى النَّاسُ مِنْ كُلِّ جَانِبٍ أَصَبْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصَابَ اللَّهُ بِكَ الرَّشَادَ وَ السَّادَ

They said, 'O Amir Al-Momineen^{asws}! You are correct and we have erred, and you^{asws} are learned and we are ignorant, so we seek Forgiveness of Allah^{azwj} the Exalted'. And the people called out from every side, 'You^{asws} are right, O Amir Al-Momineen^{asws}! Allah^{azwj} has Granted you^{asws} the Guidance and the Direction!'

فَقَامَ عَمَّارٌ فَقَالَ أَيُّهَا النَّاسُ وَ اللَّهُ إِنْ اتَّبَعْتُمُوهُ وَ أَطَعْتُمُوهُ لَنْ يَضِلَّ عَنْ مَنْهَلِ نَبِيِّكُمْ ع حَتَّى قِيسِ شَعْرَةٍ وَ كَيْفَ لَا يَكُونُ ذَلِكَ وَ قَدِ اسْتَوْدَعَهُ رَسُولُ اللَّهِ ص عِلْمَ الْمَنَائَا وَ الْوَصَايَا وَ فَضْلَ الْخُطَابِ عَلَى مَنْهَجِ هَارُونَ ع

Ammar stood up and said, 'O you people! By Allah^{azwj}! if you were to follow him^{asws} and obey him^{asws}, you will never stray from the spring of your Prophet^{saww}, not even the measurement of a hair. And how can that not happen to be and Rasool-Allah^{saww} has entrusted him^{asws} with knowledge of the deaths, and the inheritances, and the decisive address upon the manifesto of Haroun^{as}.

وَ قَالَ لَهُ أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي فَضْلًا خَصَّهُ اللَّهُ بِهِ وَ إِكْرَامًا مِنْهُ لِنَبِيِّهِ ص حَيْثُ أَعْطَاهُ مَا لَمْ يُعْطِهِ أَحَدًا مِنْ خَلْقِهِ

And he^{saww} had said to him^{asws}: 'You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} except there would be no Prophet^{saww} after me^{saww}, as a merit Allah^{azwj} has Specialised him^{asws} with it, and an Honour from Him^{azwj} to His^{azwj} Prophet^{saww} when He^{azwj} Gave him^{asws} what He^{azwj} did not Give anyone from His^{azwj} creatures’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ انظُرُوا رَحِمَكُمُ اللَّهُ مَا تُؤْمَرُونَ بِهِ فَاْمُضُوا لَهُ فَإِنَّ الْعَالَمَ أَعْلَمَ بِمَا يَأْتِي بِهِ مِنَ الْجَاهِلِ الْحَسِيسِ الْأَخْسَ فَإِنِّي حَامِلُكُمْ إِنْ شَاءَ اللَّهُ إِنْ أَطَعْتُمُونِي عَلَى سَبِيلِ التَّحَاةِ وَ إِنْ كَانَتْ فِيهِ مَشَقَّةٌ شَدِيدَةٌ وَ مَرَارَةٌ عَنِيدَةٌ وَ الدُّنْيَا حُلُوهُ الْحَلَاوَةِ لِمَنْ اغْتَرَّ بِهَا مِنَ الشَّقَوَةِ وَ النَّدَامَةِ عَمَّا قَلِيلٍ

Then Amir Al-Momineen^{asws} said: 'Look at what you have been Commanded with, may Allah^{azwj} have Mercy on you, and accomplish it, for the scholar knows what he comes with more than the ignorant one does, the villain, the evil one. If you were to obey me^{asws}, if Allah^{azwj} so Desires, I^{asws} shall carry you all upon the way of salvation, and even though you may find it difficult (due to) hardships in it and the (short) spell of bitterness, but the world

is only sweet (for the one) who is deceived by its sweetness – (that is) from the wretchedness but the regret after a little while.

ثُمَّ إِنِّي أَخْبَرْتُكُمْ أَنَّ جَيْلًا مِنْ بَنِي إِسْرَائِيلَ أَمَرَهُمْ نَبِيُّهُمْ أَنْ لَا يَشْرَبُوا مِنَ النَّهْرِ فَلَجُّوا فِي تَرْكِ أَمْرِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَكَوْنُوا رَحِمَكُمُ اللَّهُ مِنْ أَوْلَئِكَ الَّذِينَ أَطَاعُوا نَبِيَّهُمْ وَ لَمْ يَعْصُوا رَبَّهُمْ

Then I^{asws} am informing you all that a generation from the children of Israel, their Prophet^{as} ordered them that they should not drink from the river, but they fell (over each other) in neglecting his^{as} orders, **but they drank from it except for a few of them [2:249]**. May Allah^{azwj} have Mercy on you all! Be like those who obeyed their Prophet^{as} and do not disobey their Lord^{azwj}.

وَأَمَّا عَائِشَةُ فَأَذْرَكَهَا رَأْيُ السَّاءِ وَ لَهَا بَعْدَ ذَلِكَ خُرْمَتُهَا الْأُولَى وَ الْحِسَابُ عَلَى اللَّهِ يَعْصُو عَمَّنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ.

And as for Ayesha, so the opinions of the women came across her, and for her, after that, is her former sanctity, and the Reckoning is upon Allah^{azwj}. He^{azwj} Forgives the one He^{azwj} so Desires to and Punishes the one He^{azwj} so Desires to”.¹⁹⁰

174- ج، الإحتجاج عَنِ الْمُبَارَكِ بْنِ فَضَالَةَ عَنْ رَجُلٍ ذَكَرَهُ قَالَ: أَتَى رَجُلًا أَمِيرَ الْمُؤْمِنِينَ ع بَعْدَ الْجَمَلِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ فِي هَذِهِ الْوَاقِعَةِ أَمْرًا هَالِكًا مِنْ رُوحٍ قَدْ بَانَتْ وَ جُثَّةٍ قَدْ زَالَتْ وَ نَفْسٍ قَدْ فَاتَتْ لَا أَعْرِفُ فِيهِمْ مُشْرِكًا بِاللَّهِ تَعَالَى قَالَهُ اللَّهُ فَمَا يُجَلِّلُنِي مِنْ هَذَا فَإِنْ يَكُ شَرًّا فَهَذَا يَتَلَقَّى بِالتَّوْبَةِ وَ إِنْ يَكُ خَيْرًا أَرَدْنَا

(The book) ‘Al Ihtijaj’ – From Al Mubarak Bin Fazalah, from a man who mentioned it, said,

‘A man came to Amir Al-Momineen^{asws} after (battle of) the camel and said to him^{asws}, ‘O Amir Al-Momineen^{asws}! I saw during this event a matter which has terrified me, from a soul which has departed, and a body which has decayed, and a breath which is lost. I have not recognised among them any one associating with Allah^{azwj} the Exalted. Allah^{azwj}, Allah^{azwj}! What can I analyse from this? If it was evil, then this is related with the repentance, and if it was good, then may we be increased.

أَخْبَرَنِي عَنْ أَمْرِكَ هَذَا الَّذِي أَنْتَ عَلَيْهِ أَيْ فِتْنَةُ عُرِضَتْ لَكَ فَأَنْتَ تَنْفَعُ النَّاسَ بِسَيِّفِكَ أَمْ شَيْءٌ خَصَّكَ بِهِ رَسُولُ اللَّهِ ص

Inform about this command of yours^{asws} which you^{asws} are upon. Is it a Fitna presented to you^{asws}, then you^{asws} are the defender of the people with your^{asws} sword, or is it a thing Rasool-Allah^{saww} has particularised you^{asws} with it?’

فَقَالَ لَهُ عَلِيُّ ع إِذَا أَخْبَرْتُكَ إِذَا أَنْبَيْتُكَ إِذَا أَحَدْتُكَ إِنَّ نَاسًا مِنَ الْمُشْرِكِينَ أَتَوْا رَسُولَ اللَّهِ ص وَ أَسْلَمُوا ثُمَّ قَالُوا لِأَبِي بَكْرٍ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ ص حَتَّى نَأْتِيَ قَوْمَنَا فَنَأْخُذَ أَمْوَالَنَا ثُمَّ نَرْجِعَ

Ali^{asws} said to him: ‘Then I^{asws} shall inform you, then give you news, then narrate to you. Some people from the Polytheists came to Rasool-Allah^{saww} and became Muslims, then they said to Abu Bakr, ‘Seek permission for us to see Rasool-Allah^{azwj} until we go to our people and seize their wealth, then we shall return’.

¹⁹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 173

فَدَخَلَ أَبُو بَكْرٍ عَلَى رَسُولِ اللَّهِ ص فَاسْتَأْذَنَ لَهُمْ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَيْرُجِعُ مِنَ الْإِسْلَامِ إِلَى الْكُفْرِ قَالَ وَ مَا عَلِمَكَ يَا عُمَرُ أَنْ يَنْطَلِقُوا فَيَأْتُوا بِمِثْلِهِمْ مَعَهُمْ مِنْ قَوْمِهِمْ

Abu Bakr entered to see Rasool-Allah^{saww}. He^{saww} permitted for them. Umar said, 'O Rasool-Allah^{azwj}! Are they returning from Al-Islam to the Kufr?' He^{saww} said: 'And what is your knowledge, O Umar? They would be going and the like of them from their people could come with them'.

ثُمَّ إِنَّهُمْ أَتَوْا أَبَا بَكْرٍ فِي الْعَامِ الْمُتَعَلِّقِ فَسَأَلُوهُ أَنْ يَسْتَأْذِنَ لَهُمْ عَلَى النَّبِيِّ ص فَاسْتَأْذَنَ لَهُمْ وَ عِنْدَهُ عُمَرُ فَقَالَ مِثْلَ قَوْلِهِ فَغَضِبَ النَّبِيُّ ص ثُمَّ قَالَ وَ اللَّهُ مَا أَرَاكُمْ تَنْتَهُونَ حَتَّى يَبْعَثَ اللَّهُ عَلَيْكُمْ رَجُلًا مِنْ قُرَيْشٍ يَدْعُوكُمْ إِلَى اللَّهِ فَتَخْتَلِفُونَ عَنْهُ اخْتِلَافَ الْغَنَمِ الشَّرِيدِ

Then they came to Abu Bakr during the year after and asked him to seek permission for them to see the Prophet^{saww}. He^{saww} permitted for them, and Umar was with him^{saww}. He said similar to his words (before). The Prophet^{saww} got angry, then said: 'By Allah^{azwj}! I^{saww} do not see you desisting until Allah^{azwj} Send upon you all a man^{asws} from Quraysh calling you to Allah^{azwj}, and you will be differing about him, the differing of the stray sheep!'

فَقَالَ لَهُ أَبُو بَكْرٍ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ أَنَا هُوَ فَقَالَ لَا فَقَالَ عُمَرُ فَأَنَا هُوَ يَا رَسُولَ اللَّهِ ص فَقَالَ لَا قَالَ عُمَرُ فَمَنْ هُوَ يَا رَسُولَ اللَّهِ

Abu Bakr said to him^{saww}, 'May my father and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Am I he?' He^{saww} said: 'No'. Umar said, 'So, am I he, O Rasool-Allah^{saww}? He^{saww} said: 'No'. Umar said, 'So who is he, O Rasool-Allah^{saww}?'

فَأَوْمَى إِلَيَّ وَ أَنَا أَخْصِيفُ نَعْلَ رَسُولِ اللَّهِ ص فَقَالَ هُوَ خَاصِيفُ النَّعْلِ عِنْدَكُمْ ابْنُ عَمِّي وَ أَخِي وَ صَاحِبِي وَ مُبَرِّئِي دِمَّتِي وَ الْمُؤَدِّي عَنِّي دِينِي وَ عُذَّتِي وَ الْمُبَلِّغُ عَنِّي رِسَالَتِي وَ مُعَلِّمُ النَّاسِ مِنْ بَعْدِي وَ يُبَيِّنُ لَهُمْ مِنْ تَأْوِيلِ الْقُرْآنِ مَا لَا يَعْلَمُونَ

He^{saww} gestured towards me^{asws}, and I^{asws} was repairing a slipper of Rasool-Allah^{saww}, and he^{saww} said: 'Repairer of the slipper in your presence, son^{asws} of my^{saww} uncle^{as}, and my^{saww} brother^{asws}, and my^{saww} companion, and concluder of my^{saww} responsibilities, and the fulfiller of my^{saww} debts and my^{saww} promises on my^{saww} behalf, and deliverer of my^{saww} message on my^{saww} behalf, and teacher of the people from after me^{saww}, and clarifier to them from the interpretations of the Quran what they are not knowing''.

فَقَالَ الرَّجُلُ أَكْتَفِي مِنْكَ بِهَذَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا بَقِيَتْ فَكَانَ ذَلِكَ الرَّجُلُ أَشَدَّ أَصْحَابِ عَلِيِّ ع فِيمَا بَعُدَ عَلَى مَنْ خَالَفَهُ.

The man said, 'It suffices me from you^{asws} with this, O Amir Al-Momineen^{asws}, for as long as I remain'. That man was the strongest of the companions of Ali^{asws} in what was afterwards, against the ones who opposed him^{asws}, 191

175- ج، الإحتجاج عن ابن عباس رضي الله عنه قال: لَمَّا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ قِتَالِ أَهْلِ الْبَصْرَةِ وَضَعَ قَتَبًا عَلَى قَتَبٍ ثُمَّ صَعِدَ عَلَيْهِ فَخَطَبَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ فَقَالَ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَةِ يَا أَهْلَ الدَّاءِ الْغَضَالِ يَا أَتْبَاعَ الْبَهِيمَةِ يَا جُنْدَ الْمَرْأَةِ رَغَا فَأَجَبْتُمْ وَ غَوَّرَ فَهَرْتُمْ مَاؤَكُمْ زُعَاقٌ وَ دِينَكُمْ نِفَاقٌ وَ أَخْلَامُكُمْ دِقَاقٌ

¹⁹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 174

(The book) 'Al Ihtijaj' – From Ibn Abbas who said,

'When Amir Al-Momineen^{asws} was free from fighting the people of Al-Basra, he^{asws} placed a saddle upon a saddle, then climbed upon it and addressed. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and said: 'O People of Al-Basra! O people of the overthrown city! O people of the incurable disease! O followers of the beast! O army of the woman who foamed and you answered, and it was slayed and you fled. Your water is salty, and your religion is hypocrisy, and your dreams are (now) dust!'

ثُمَّ نَزَلَ بِمَشْيٍ بَعْدَ فَرَاغِهِ مِنْ حُطْبَتِهِ فَمَشَى مَعَهُ فَمَرَّ بِالْحَسَنِ الْبَصْرِيِّ وَهُوَ يَتَوَضَّأُ فَقَالَ يَا حَسَنُ أَسْبِغِ الْوُضُوءَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ قَتَلْتُ بِالْأَمْسِ أَنْاسًا يَشْهَدُونَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يُصَلُّونَ الْحَمْدَ وَ يُسَبِّحُونَ الْوُضُوءَ

Then he^{asws} descended walking after his^{asws} being free from his^{asws} address, and we walked along with him^{asws}. He^{asws} passed by Al-Hassan Al-Basry and he was performing Wud'u. He^{asws} said: 'O Hassan! Perfect the Wud'u'. He said, 'O Amir Al-Momineen^{asws}! Yesterday I had killed some people testifying that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, praying the five (daily Salats), and perfecting the Wud'u'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع قَدْ كَانَ مَا رَأَيْتَ فَمَا مَنَعَكَ أَنْ تُعِينَ عَلَيْنَا عَدُوَّنَا

Amir Al-Momineen^{asws} said to him: 'It has happened, what you saw. So, what prevented you from supporting our enemies against us?'

فَقَالَ وَاللَّهِ لأَصْدُقَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ خَرَجْتُ فِي أَوَّلِ يَوْمٍ فَأَغْتَسَلْتُ وَ تَحَنَّنْتُ وَ صَبَبْتُ عَلَيَّ سِلَاحِي وَ أَنَا لَا أَشْكُ فِي أَنَّ التَّخَلُّفَ عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ هُوَ الْكُفْرُ فَلَمَّا انْتَهَيْتُ إِلَى مَوْضِعٍ مِنَ الْحَرْبَةِ نَادَى مُنَادٍ يَا حَسَنُ ارْجِعْ فَإِنَّ الْقَاتِلَ وَ الْمَقْتُولَ فِي النَّارِ فَرَجَعْتُ دَعِرًا وَ جَلَسْتُ فِي بَيْتِي

He said, 'By Allah^{azwj}! I do ratify you^{asws}, O Amir Al-Momineen^{asws}! I had gone out on the first day. I washed, and embalmed, and cast my weapon on me, and I was in no doubt that staying behind from mother of the believers Ayesha, it is the Kufr. When I ended up to a place from Al-Khureybah, a caller called out, 'O Hassan! Return, for the killer and the killed would both be in the Fire!' I returned scared and sat in my house.

فَلَمَّا كَانَ الْيَوْمُ الثَّانِي لَمْ أَشْكُ أَنَّ التَّخَلُّفَ عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ هُوَ الْكُفْرُ فَتَحَنَّنْتُ وَ صَبَبْتُ عَلَيَّ سِلَاحِي وَ خَرَجْتُ أُرِيدُ الْقِتَالَ حَتَّى انْتَهَيْتُ إِلَى مَوْضِعٍ مِنَ الْحَرْبَةِ فَنَادَانِي مُنَادٍ مِنْ خَلْفِي يَا حَسَنُ إِلَى أَيْنَ مَرَّةً بَعْدَ أُخْرَى فَإِنَّ الْقَاتِلَ وَ الْمَقْتُولَ فِي النَّارِ

When it was the second day, I had no doubt that the staying behind from mother of the believers Ayesha, it is the Kufr. So, I embalmed, and cast my weapon on me and went out intending the fighting, until I ended up to a place from Al-Khureybah, and a caller called out from behind me: 'O Hassan! To where are you going time and again, for the killer and the killed would be in the Fire'.

قَالَ عَلَيَّ صَدَقْتَ أَ فَتَدْرِي مَنْ ذَلِكَ الْمُنَادِي قَالَ لَا قَالَ ذَلِكَ أَحْوَكُ إِبْلِيسَ وَ صَدَقَكَ أَنَّ الْقَاتِلَ وَ الْمَقْتُولَ مِنْهُمْ فِي النَّارِ فَقَالَ الْحَسَنُ الْبَصْرِيُّ الْآنَ عَرَفْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْقَوْمَ هَلَكُوا.

Ali^{asws} said: 'You speak the truth. Do you know who that caller is?' He said, 'No'. He^{asws} said: 'That is your brother Iblees^{la} and he^{la} ratified you that the killer and the killed from them would be in the Fire'. Al-Hassan Al-Basry said, 'Now I understand, O Amir Al-Momineen^{asws}! The people are destroyed'.¹⁹²

176- فس، تفسير القمي وَ الْمُؤْتَفِكَاتُ أَهْوَى قَالَ الْمُؤْتَفِكَاتُ الْبَصْرَةَ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَاتِ يَا جُنْدَ الْمَرْأَةِ وَ أَتْبَاعَ الْبَهِيمَةِ رَعَا فَأَجَبْتُمْ وَ عَقِرَ فَهَرَبْتُمْ مَاؤُكُمْ زُعَاقٌ وَ أَخْلَامُكُمْ دِقَاقٌ وَ فِيكُمْ خَتْمُ النِّفَاقِ وَ لُعِنْتُمْ عَلَى لِسَانِ سَبْعِينَ نَبِيًّا

Tafseer Al-Qummi - **And the overthrown cities He Overthrew [53:53]**, said, 'The Overthrown city – Al-Basra, and the evidence upon that is the speech of Amir-al-Momineen^{asws}: 'O People of Al-Basra! O people of the overthrown city! O people of the incurable disease! O followers of the beast! O army of the woman who foamed and you answered, and it was slayed and you fled. Your water is salty, and your religion is hypocrisy, and your dreams are (now) dust, and among you is the seal of hypocrisy, and you have been Cursed upon the tongues of seventy Prophets^{as}'.

إِنَّ رَسُولَ اللَّهِ أَخْبَرَنِي أَنَّ جَبْرِئِيلَ أَخْبَرَهُ أَنَّهُ طَوَى لَهُ الْأَرْضَ فَرَأَى الْبَصْرَةَ أَقْرَبَ الْأَرْضِينَ مِنَ الْمَاءِ وَ أَبْعَدَهَا مِنَ السَّمَاءِ وَ فِيهَا تِسْعَةُ أَعْشَارِ الشَّرِّ وَ الدَّاءُ الْغَضَالُ الْمُقِيمُ فِيهَا مُذِيبٌ وَ الْحَارِجُ مِنْهَا بِرَحْمَةٍ وَ قَدْ انْتَفَكْتَ بِأَهْلِهَا مَرَّتَيْنِ وَ عَلَى اللَّهِ تَمَامُ الثَّالِثَةِ وَ تَمَامُ الثَّالِثَةِ فِي الرَّجْعَةِ.

Rasool-Allah^{saww} informed me^{asws} that Jibraeel^{as} informed him^{saww} that the earth was rolled up for him^{as}, and he^{as} saw Al-Basra to be nearest of the lands from the water, and furthest from the sky, and in it were nine-tenths of the evil and incurable diseases. The resident of it is a sinner, and the one outside from it is with Mercy, and it has been overthrown twice along with its inhabitants, and it is upon Allah^{azwj} to complete the third, and the third overthrowing would be during the Return (Raj'at)''.¹⁹³

177- فس، تفسير القمي وَ الْمُؤْتَفِكَاتُ بِالْخَاطِطَةِ الْمُؤْتَفِكَاتُ الْبَصْرَةُ وَ الْخَاطِطَةُ فَلَانَهُ.

Tafseer Al-Qummi - **and the overturned (towns) with the persistence sinners [69:9]** – The overthrown city is Al-Basra, and the persistent sinner is so and so (Ayesha)''.¹⁹⁴

فَقَدْ رَوَاهُ مُؤَلِّفُ تَأْوِيلِ الْآيَاتِ الْبَاهِرَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَنَفِ بْنِ عَمِيرَةَ عَنْ أَخِيهِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ حُمْرَانَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ: جَاءَ فِرْعَوْنُ يَغْنِي الثَّالِثَ وَ مَنْ قَبْلَهُ يَغْنِي الْأَوَّلَيْنِ وَ الْمُؤْتَفِكَاتُ أَهْلُ الْبَصْرَةِ بِالْخَاطِطَةِ الْحُمَيْرَاءِ.

It has been reported by the compiler of (the book) 'Taweel Al Ayaal Al Bashira' – From Muhammad Al Barqy, from Sayf Bin Ameyra, from his brother, from Mansour Bin HAZim, from Humran who said,

'I heard Abu Ja'far^{asws} reciting: '**And there came Pharaoh** - Meaning the third one (Usman), **and ones before him** - the first two (Abu Bakr and Umar), **the overturned (towns)** - the people of Al-Basra, **with the persistence sinners [69:9]** - 'Al-Humeyra' (Ayesha)''.¹⁹⁵

¹⁹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 175

¹⁹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 176

¹⁹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 177 a

¹⁹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 177 b

178- ما، الأماالي للشيخ الطوسي المفيد عني الكاتب عني الزعفراني عني الثقفني عني أبي الوليد الضبي عني أبي بكر الهذلي قال: دخل الحارث بن حوط اللثبي على أمير المؤمنين علي بن أبي طالب ع فقال يا أمير المؤمنين ما أرى طلحة و الزبير و عائشة أضحو إلا على حق

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Abu Al Waleed Al Zaby, from Abu Bakr Al Huzly who said,

'Al-Haris Bon Howt Al-Laysi entered to see Amir Al-Momineen^{asws} Ali Bin Abu Talib^{asws}. He said, 'O Amir Al-Momineen^{asws}! I do not see Talha, and Al-Zubeyr, and Ayesha to have sacrificed except upon truth'.

فقال له أمير المؤمنين ع يا حارث إنك نظرت تحتك و لم تنظر فوقك جزت عن الحق إن الحق و الباطل لا يعرفان بالناس و لكن اعرف الحق باتباع من اتبعه و الباطل باجتنا ب من اجتنبه

Amir Al-Momineen^{asws} said to him: 'O Har (Haris)! You looked under you and did not look above you, you panicked from the truth. The truth and the falsehood cannot be recognised by the people, but the truth is recognised by following the one who follows it, and the falsehood, by shunning the one who shuns him'.

قال فهلاً أكون تبعاً لعبد الله بن عمر و سعد بن مالك فقال أمير المؤمنين إن عبد الله بن عمر و سعداً خذلا الحق و لم ينصرا الباطل متى كانا إمامين في الخير فيبتعان.

He said, 'So why shouldn't I become a follower of Abdullah Bin Umar, and Sa'ad Bin Malik'. Amir Al-Momineen^{asws} said: 'Abdullah Bin Umar and Sa'ad both forsook the truth and did not help the falsehood; when they were both leaders in the good, so they were followed'.¹⁹⁶

179- ما، الأماالي للشيخ الطوسي بالإسناد المتقدم عني الهذلي عني محمد بن سيرين قال سمعت غير واحد من مشيخة أهل البصرة يقولون لما فرغ علي بن أبي طالب ع من حروب الجمل عرض له مرض و حضرت الجمعة فتأخر عنها و قال لآئيه الحسن انطلق يا بني فاجمع بالناس

(The book) 'Al Amaali' of the sheykh Al Tusi – By the preceding chain from Al Huzaly, from Muhammad Bin Sireen wo said, 'I heard someone else from the elders of the people of Al-Basra saying,

'When Ali^{asws} Bin Abu Talib^{asws} was free from the war of the camel, an illness presented to him^{asws} and the Friday (Salat) presented, and he^{asws} was delayed from it, and he^{asws} said to his^{asws} son^{asws} Al-Hassan^{asws}: 'Go, O my^{asws} son^{asws}, and gather with the people'.

فأقبل الحسن إلى المسجد فلما استقل على المنبر حمد الله و أتى عليه و تشهد و صلى على رسول الله ص ثم قال أيها الناس إن الله اختارنا لنبيته و اصطفانا على خلقه و أنزل علينا كتابه و وحيه

Al-Hassan^{asws} came to the Masjid. When he^{asws} mounted upon the pulpit, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and testified and sent Salawaat upon Rasool-Allah^{saww}, then said: 'O you people! Allah^{azwj} had Chosen us^{asws} for His^{azwj} Prophet-hood and Selected us^{asws} upon His^{azwj} creatures, and Revealed His^{azwj} Book unto us^{asws}, and His^{azwj} Revelation.

¹⁹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 178

وَأَنْتُمْ اللَّهُ لَا يَنْتَقِصُنَا أَحَدٌ مِنْ حَقِّنَا شَيْئاً إِلَّا يَنْقُصُهُ اللَّهُ فِي عَاجِلِ دُنْيَاهُ وَ آجِلِ آخِرَتِهِ وَ لَا يَكُونُ عَلَيْنَا دَوْلَةٌ إِلَّا كَانَتْ لَنَا الْعَاقِبَةُ وَ لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ

And I^{asws} swear by Allah^{azwj}! No one can reduce us^{asws} of anything from our^{asws} rights, except he would be reducing Allah^{azwj} in the immediate of his world, and future of his Hereafter; and there cannot happen to be any government upon us^{asws} except the end-result would happen to be for us^{asws}, **And you will come to know his News after a while [38:88]**.

ثُمَّ جَمَعَ بِالنَّاسِ وَ بَلَغَ أَبَاهُ كَلَامَهُ فَلَمَّا انْصَرَفَ إِلَى أَبِيهِ عَ نَظَرَ إِلَيْهِ فَمَا مَلَكَ عَيْنُهُ أَنْ سَالَتْ عَلَى خَدَّيْهِ ثُمَّ اسْتَدْنَاهُ إِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ يَا بَنِيَّ أَنْتَ وَ أُمِّي دُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Then he^{asws} gathered the people, and his^{asws} speech reached his^{asws} father^{asws}. When he^{asws} left to go to his^{asws} father^{asws}, he^{asws} looked at him^{asws} and could not control his^{asws} tears from flowing upon his^{asws} cheeks. Then he^{asws} drew him^{asws} closer to him^{asws} and kissed between his^{asws} eyes and said: 'By my^{asws} father^{asws} and my^{asws} mother^{asws}! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**'.¹⁹⁷

180- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن شفيان الحريري عن علي بن الحزور عن ابن نبتة قال: لما أقبل أمير المؤمنين ع من البصرة تلقاه أشراف الناس فهنؤوه و قالوا إنا نرجو أن يكون هذا الأمر فيكم و لا ينازعكم فيه أحد أبداً فقال هيئات

(The book) 'Ma'ani Al Akhbaar' – Majaylawiya, from his uncle, from Al Kufi, from Sufyan Al Hareeri, from Ali Bin Al Hazawar, from Ibn Nubata who said,

'When Amir Al-Momineen^{asws} came back from Al-Basra, the nobles of the people received him^{asws}. They welcomed him^{asws} and said, 'We are hoping that this command would be among you (clan of Hashim^{as}) and no one would contend you^{asws} regarding it, ever!' He^{asws} said: 'Far be it!'

فِي كَلَامٍ لَهُ أَنِّي ذَلِكَ وَ لِمَا تَرْمُونَ بِالصَّلْغَاءِ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الصَّلْغَاءُ قَالَ يُؤْخَذُ أَمْوَالُكُمْ قَهْرًا فَلَا تَمْنَعُونَ [فَلَا تَمْنَعُونَ].

In a speech of his^{asws}: 'That is for the time being, and when you would be blaming 'Al-Sal'a!' They said, 'O Amir Al-Momineen^{asws}! And what is 'Al-Sal'a'?' He^{asws} said: 'Your wealth would be seized forcefully, so you will not be preventing'.¹⁹⁸

181- يج، الخرائج و الجرائح روي عن أبي الصبري عن رجل من مراد قال: كنت واقفاً على رأس أمير المؤمنين ع يوم البصرة إذ أتاه ابن عباس بعد القتال فقال إن لي إليك حاجة فقال ع ما أعرفني بالحاجة التي جئت فيها تطلب الأمان لابن الحكم قال نعم أريد أن تؤمنه

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Al Sayrafi, from a man from Murad who said,

'I was standing by the head of Amir Al-Momineen^{asws} on the day of Al-Basra when Ibn Abbas came to him^{asws} after the fighting. He said, 'There is a need for me to you^{asws}'. He^{asws} said: 'What I^{asws} recognise with the need regarding which you have come, is to seek the amnesty for Ibn Al-Hakam'. He said, 'I want you^{asws} to grant him amnesty'.

¹⁹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 179

¹⁹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 180

قَالَ آمَنْتُهُ وَلَكِنْ أَذْهَبَ إِلَيْهِ وَ جُنِّي بِهِ وَ لَا تَجُنِّي بِهِ إِلَّا زِدَيْتُكَ فَإِنَّهُ أَذَلُّ لَهُ فَجَاءَ بِهِ ابْنُ عَبَّاسٍ رِدْفًا خَلْفَهُ فَكَأَنَّهُ قَرَدٌ

He^{asws} said: 'I^{asws} grant him amnesty, but go to him and come to me^{asws} with him, but do not come to me^{asws} with him as one riding behind the other, for it is a humiliation for him'. Ibn Abbas came with him as riding behind him, as if he was his servant.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ أَ تَبَايَعُ قَالَ نَعَمْ وَ فِي النَّفْسِ مَا فِيهَا قَالَ اللَّهُ أَعْلَمُ بِمَا فِي الْقُلُوبِ فَلَمَّا بَسَطَ يَدَهُ لِيُبَايِعَهُ أَخَذَ كَفَّهُ عَنْ كَفِّ مَرْوَانَ فَزَعَا فَقَالَ لَا حَاجَةَ لِي فِيهَا إِنَّهَا كَفَّتْ يَهُودِيَّةٌ لَوْ بَايَعَنِي بِيَدِهِ عَشْرِينَ مَرَّةً لَنَكَّتْ بِاسْتِهِ

Amir Al-Momineen^{asws} said to him: 'Will you pledge allegiance?' He said, 'Yes, and in the self what is therein'. He^{asws} said: 'Allah^{azwj} is more Knowing with what is in the hearts'. When he extended his hand for him to pledge to him^{asws}, grabbed back his^{asws} wrist away from the wrist of Marwan and drooped it. He^{asws} said: 'There is no need for me^{asws} regarding it. It is a palm of a Jew. Even if he were to pledge to me^{asws} twenty times, he would break it by the evening'.

ثُمَّ قَالَ هِيَ يَا ابْنَ الْحَكَمِ خِفْتُ عَلَى رَأْسِكَ أَنْ تَفْعَ فِي هَذِهِ الْمَغْمَعَةِ كَلًّا وَ اللَّهُ حَتَّى يَخْرُجَ مِنْ صُلْبِكَ فُلَانٌ وَ فُلَانٌ يَشُومُونَ هَذِهِ الْأُمَّةَ خَشْفًا وَ يَسْتَقُونَهُ كَأَسَاءَ مُصْبِرَةً.

Then he^{asws} said: 'O Ibn Al-Hakam! You are fearing upon your head that it might fall in this turmoil. Never, by Allah^{azwj}! Until there emerge from your loins, so and so, and so and so, misleading this community to submergence and quenching them from a cup of combat"¹⁹⁹.

182- شاء، الإرشاد وَ مِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْبَصْرَةِ حِينَ ظَهَرَ عَلَى الْقَوْمِ بَعْدَ حُدِّ اللَّهِ تَعَالَى وَ الشَّأْنِ عَلَيْهِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ دُو رَحْمَةٍ وَاسِعَةٍ وَ مَغْفِرَةٍ دَائِمَةٍ وَ عَفْوٍ جَمٍّ وَ عِقَابٍ أَلِيمٍ قَضَى أَنْ رَحْمَتَهُ وَ مَغْفِرَتَهُ وَ عَفْوُهُ لِأَهْلِ طَاعَتِهِ مِنْ خَلْقِهِ وَ بِرَحْمَتِهِ اهْتَدَى الْمُهْتَدُونَ

(The book) 'Al-Irshad' – And from a speech of Amir Al-Momineen^{asws} at Al-Basra when he^{asws} had been victorious upon the people. After he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}: 'As for after, surely Allah^{azwj} is with Capacious Mercy and constant Forgiveness, and plenty Pardons, and painful Punishment. He^{azwj} Ordained that His^{azwj} Mercy, and His^{azwj} Forgiveness and His^{azwj} Pardon would be for the people in His^{azwj} obedience, from His^{azwj} creatures, and by His^{azwj} Mercy He^{azwj} would Guide the guided.

وَ قَضَى أَنْ تَقَمَّتْهُ وَ سَطَوَاتِهِ وَ عِقَابُهُ عَلَى أَهْلِ مَعْصِيَتِهِ مِنْ خَلْقِهِ وَ بَعْدَ الْهَدَى وَ الْبَيِّنَاتِ مَا ضَلَّ الضَّالُّونَ

And Ordained that His^{azwj} Punishment and His^{azwj} Assault and His^{azwj} Retribution would be upon the people in His^{azwj} disobedience, from His^{azwj} creatures, and after the guidance and the proofs who strayed the straying ones.

فَمَا ظَنُّكُمْ يَا أَهْلَ الْبَصْرَةِ وَ قَدْ نَكَّشْتُمْ بَيْعَتِي وَ ظَاهَرْتُمْ عَلَيَّ عَدُوِّي

So, what are your thoughts, O people of Al-Basra, and you have broken my^{asws} allegiance and backed my^{asws} enemies against me^{asws}?

¹⁹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 181

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ نَظُنُّ خَيْرًا وَ نَرَاكَ قَدْ ظَهَرْتَ وَ قَدَرْتَ فَإِنْ عَاقَبْتَ فَقَدْ اجْتَرَمْنَا ذَلِكَ وَ إِنْ عَفَوْتَ فَأَلْعَفُو أَحَبُّ إِلَى اللَّهِ تَعَالَى

A man stood up to him^{asws} and said, 'We think good and we see you to have been victorious, and you^{asws} are able, so if you^{asws} were to punish, so we have committed that crime, but if you^{asws} were to pardon, then the pardoning is more beloved to Allah^{azwj} the Exalted'.

فَقَالَ قَدْ عَفَوْتُ عَنْكُمْ فَإِيَّاكُمْ وَ الْفِتْنَةَ فَإِنَّكُمْ أَوَّلُ الرِّعِيَةِ نَكَثَ الْبَيْعَةَ وَ شَقَّ عَصَا هَذِهِ الْأُمَّةِ

He^{asws} said: 'I^{asws} have pardoned you all, so beware of the Fitna, for you are the first citizens to break the allegiance, and split the stick of this community'.

قَالَ ثُمَّ جَلَسَ لِلنَّاسِ بَايَعُوهُ ثُمَّ كَتَبَ عِ بِالْفَتْحِ إِلَى أَهْلِ الْكُوفَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

He (the narrator) said, 'Then he^{asws} sat for the people to pledge (their) allegiances to him^{asws}. Then he^{asws} wrote with the conquest to the people of Al-Kufa: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Bin Abu Talib^{asws} Amir Al-Momineen, to the people of Kufa. Greeting be upon you all. I^{asws} praise Allah^{azwj} to you, Who, there is no god except He^{azwj}.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ حَكَمٌ عَدْلٌ لَا يُغَيِّرُ مَا يَقُومُ حَتَّى يُغَيِّرُوا مَا بَأْنَفْسِهِمْ وَ إِذَا أَرَادَ اللَّهُ يَقُومُ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ أَخْبَرْتُكُمْ عَنَّا وَ عَمَّنْ سِوَنَا إِلَيْهِ مِنْ جُمُوعِ أَهْلِ الْبَصْرَةِ وَ مَنْ تَأَشَّبَ إِلَيْهِمْ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ مَعَ طَلْحَةَ وَ الزُّبَيْرِ وَ نَكَيْهِمْ صَفَقَةً أَيْمَانِهِمْ

As for after, surely Allah^{azwj} is Wise, Just, ***Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11]***, Informing you all about us and the ones we have travelled to, from the multitude of the people of Al-Basra, and the ones combined to them, from Quraysh and others, along with Talha and Al-Zubeyr and their breaking the agreement of their oaths.

فَنَهَضْتُ مِنَ الْمَدِينَةِ حِينَ انْتَهَى إِلَيَّ خَبَرٌ مِنْ سَارٍ إِلَيْهَا وَ جَمَاعَتِهِمْ وَ مَا فَعَلُوا بِعَامِلِي عُثْمَانَ بْنِ حُنَيْفٍ حَتَّى قَدِمْتُ ذَا قَارٍ فَبَعَثْتُ الْحَسَنَ بْنَ عَلِيٍّ وَ عَمَّارَ بْنَ يَاسِرٍ وَ قَيْسَ بْنَ سَعْدٍ فَاسْتَنْفَرْتُكُمْ بِحَقِّ اللَّهِ وَ حَقِّ رَسُولِهِ وَ حَقِّي

So, I^{asws} got up from Al-Medina when the news ended up to me^{asws} of the ones who had travelled to it and what they had done with my^{asws} office bearer Usman Bin Huneyf, until I arrived at Zi Qaar. I^{asws} send Al-Hassan^{asws} Bin Ali^{asws} and Ammar Bin Yasser, and Qays Bin Sa'ad, and I^{asws} implored you all by the Right of Allah^{azwj} and right of His^{azwj} Rasool^{saww}, and of my^{asws} right.

فَأَقْبَلَ إِلَيَّ إِخْوَانُكُمْ سِرَاعًا حَتَّى قَدِمُوا عَلَيَّ فِسَرْتُ بِهِمْ حَتَّى نَزَلْتُ ظَهَرَ الْبَصْرَةِ فَأَعْدَرْتُ بِالْدُعَاءِ وَ قُتِمْتُ بِالْحُجَّةِ وَ أَقْلْتُ الْعُتْرَةَ وَ الزَّلَّةَ مِنْ أَهْلِ الرَّدَّةِ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ وَ اسْتَبْتُهُمْ مِنْ نَكَيْهِمْ بَيْعِي وَ عَهْدِ اللَّهِ عَلَيْهِمْ فَأَبَوْا إِلَّا قِتَالِي وَ قِتَالَ مَنْ مَعِيَ وَ التَّمَادِي فِي الْعَيِّ فَنَاهَضْتُهُمْ بِالْجِهَادِ

Your brethren came to me^{asws} quickly until they arrive to me^{asws}, and I travelled with them until I^{asws} encamped at the back of Al-Basra. I^{asws} excused with the calling, and stood with

the arguments, and I^{asws} uprooted the stumbles and the error from the people of apostasy from Quraysh and others, and I^{asws} told them to repent from their having broken my^{asws} allegiance and Pact of Allah^{azwj} upon them, but they refused except to fight me^{asws} and fight the ones with me^{asws}, and persevering in the error, so I^{asws} fought them with the Jihad.

فَقَتَلَ اللَّهُ مَنْ قُتِلَ مِنْهُمْ نَاصِبًا وَ وَلَّى مَنْ وَلَّى إِلَىٰ مَضَرَّتِهِمْ وَ قُتِلَ طَلْحَةُ وَ الزُّبَيْرُ عَلَىٰ نَكْبَتَيْهِمَا وَ شَقَاقِيهِمَا وَ كَانَتِ الْمَرْأَةُ عَلَيْهِمْ أَشْأَمَ مِنْ نَاقَةِ الْحِجْرِ فَخُذِلُوا وَ أَذْبَرُوا وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

Allah^{azwj} Killed the ones He^{azwj} Killed from them as allegiance-breakers, and there turned the ones who turned back to their cities, and Talha and Al-Zubeyr were killed upon their having broken the allegiance, and their wretchedness, and the woman (Ayesha) was upon them, inauspicious from the camel of emigration. They abandoned and turned back, **and the reasons are cut off with them [2:166].**

فَلَمَّا رَأَوْا مَا خَلَّ بِهِمْ سَأَلُوا بِنِ الْعَفْوِ عَنْهُمْ فَقَبِلْتُ مِنْهُمْ وَ عَمَدْتُ السَّيْفَ عَنْهُمْ وَ أَجَرْتُ الْحَقَّ وَ السُّنَّةَ فِيهِمْ وَ اسْتَعْمَلْتُ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ عَلَى الْبَصْرَةِ وَ أَنَا سَائِرٌ إِلَى الْكُوفَةِ إِنْ شَاءَ اللَّهُ تَعَالَى وَ قَدْ بَعَثْتُ إِلَيْكُمْ زَحْرَ بْنَ قَيْسٍ الْجَعْفِيِّ لِتَسْأَلُوهُ فَيُخْبِرَكُمْ عَنَّا وَ عَنْهُمْ وَ زَدَهُمُ الْحَقُّ عَلَيْنَا وَ رَدَّ اللَّهُ لَهُمْ وَ هُمْ كَارِهُونَ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

When they saw what had been released with them, they asked for the pardoning for them. I^{asws} accepted from them and sheathed the sword from them, and I^{asws} flowed the truth and the Sunnah among them, and I^{asws} utilised Abdullah Bin Al-Abbas (as governor) upon Al-Basra, and I^{asws} am travelling to Al-Kufa, if Allah^{azwj} the Exalted so Desires, and I^{asws} have sent to you Zakhr Bin Qays Al-Jufy, and you can ask him and he will inform you about us and them, and their returning the truth upon us, and Allah^{azwj} Repelled them and they were Kafirs. And the greetings be upon you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings".²⁰⁰

183- شي، تفسير العياشي عن الحسن البصري قال: خطبنا علي بن أبي طالب ع على هذا المنبر و ذلك بعد ما فرغ من أمر طلحة و الزبير و عائشة صعد المنبر فحمد الله و أثنى عليه و صلى على رسوله ص ثم قال أيها الناس و الله ما قاتلت هؤلاء إلا بآية تركتها في كتاب الله

Tafseer Al Ayyashi – From Al Hassan Al Basri who said,

'Ali^{asws} Bin Abu Talib^{asws} addressed us upon this pulpit, and that was after he^{asws} had been free from the matter of Talha and Al-Zubeyr and Ayesha. He^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawaat upon His^{azwj} Rasool^{saww}, then said: 'O you people! By Allah^{azwj}! They were not killed yesterday except due to a Verse in the Book of Allah^{azwj} they had neglected.

إِنَّ اللَّهَ يَقُولُ وَ إِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ أَمَا وَ اللَّهُ لَقَدْ عَاهَدَ إِلَىٰ رَسُولِ اللَّهِ ص وَ قَالَ لِي يَا عَلِيُّ لَتَقَاتِلَنَّ الْفِتَّةَ الْبَاغِيَةَ وَ الْفِتَّةَ النَّاصِيَةَ وَ الْفِتَّةَ الْمَارِقَةَ.

Allah^{azwj} is Saying: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12].** But, by Allah^{azwj}! Rasool-Allah^{saww} had given me^{asws} a pact

²⁰⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 182

and said to me^{asws}: ‘O Ali^{asws}! You^{asws} will be fighting the rebel group, and the allegiance-breaking group, and the renegade group”.²⁰¹

184- شي، تفسير العياشي عن الشَّعْبِيِّ قَالَ: قَرَأَ عَبْدُ اللَّهِ وَ إِنْ نَكَلُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ إِلَى آخِرِ الْآيَةِ ثُمَّ قَالَ مَا قُوتِلَ أَهْلُهَا بَعْدَ فُلَمَّا كَانَ يَوْمَ الْجَمَلِ قَرَأَهَا عَلِيٌّ عَ ثُمَّ قَالَ مَا قُوتِلَ أَهْلُهَا مِنْذُ يَوْمِ نَزَلَتْ حَتَّى كَانَ الْيَوْمُ.

Tafseer Al Ayyashi – From Al Shaby who said,

‘Abdullah recited: **And if they break their oaths after their agreement [9:12]** – up to the end of the Verse, then said, ‘Its people had not been killed afterwards. When it was the day of the camel, Ali^{asws} recited it, then said: ‘Its people (imams of Kufr) had not been killed since it was Revealed until it was today”.²⁰²

185- شي، تفسير العياشي عن أَبِي عُثْمَانَ مَوْلَى بَنِي أَفْصَى قَالَ سَمِعْتُ عَلِيًّا عَ يَقُولُ عَذَرَنِي اللَّهُ مِنْ طَلْحَةَ وَ الزُّبَيْرِ بَايَعَانِي طَائِعِينَ غَيْرَ مُكْرَهَيْنِ ثُمَّ نَكَلْنَا بَيْعَتِي مِنْ غَيْرِ حَدَثٍ أَحَدْتُهُ

Tafseer Al Ayyashi – From Abu Usman, a slave of the clan of Aqsa who said,

‘I heard Ali^{asws} saying: ‘Allah^{azwj} Excused me^{asws} from Talha and Al-Zubeyr. They had both pledged allegiance to me^{asws} willingly without having been forced. Then they broke my allegiance from without there having been any innovations I^{asws} had innovated.

وَاللَّهُ مَا قُوتِلَ أَهْلُ هَذِهِ الْآيَةِ مِنْذُ نَزَلَتْ حَتَّى قَاتَلْتُهُمْ وَ إِنْ نَكَلُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمُ الْآيَةَ.

By Allah^{azwj}! The people of this Verse had not been fought against since it was Revealed until I^{asws} fought them: **And if they break their oaths after their agreement and are taunting regarding your Religion, [9:12]** – the Verse”.²⁰³

186- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ نُعْمَانَ أَبُو [أَبِي] جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ لَمَّا انْقَضَتِ الْقِصَّةُ فِيمَا بَيْنَهُ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ بِالبَصْرَةِ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ صَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا حُلُوءَةٌ خَضِرَةٌ تَفْتِنُ النَّاسَ بِالشَّهَوَاتِ وَ تُزَيِّدُ لَهُمْ بِعَاجِلِهَا

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muhammad Bin Numan Abu Ja’far Al Ahawl, from Salam Bin Al Mustaneer,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws}, when the story terminated regarding what was between him^{asws} and Talha and Al-Zubeyr and Al-Ayesha at Al-Basra, ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled Him^{azwj}, and sent Salawaat upon the Rasool-Allah^{saww}, then said: ‘O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

وَ اِنَّمُ اللَّهُ إِنَّهَا لَتَعْتُرُ مَنْ أَمَلَهَا وَ تُخْلِفُ مَنْ رَجَاهَا وَ سَتُورُ غَدًا أَقْوَامًا الدَّامَةَ وَ الْحَسْرَةَ بِإِقْبَالِهِمْ عَلَيْهَا وَ تَنَافُسِهِمْ فِيهَا وَ حَسَدِهِمْ وَ بَغْيِهِمْ عَلَى أَهْلِ الدِّينِ وَ الْفَضْلِ فِيهَا ظُلْمًا وَ غَدَوَانًا وَ بَغْيًا وَ أَشْرًا وَ بَطْرًا

²⁰¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 183

²⁰² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 184

²⁰³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 185

And I^{asws} swear by Allah^{azwj} that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of religion, and they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness.

وَاللّٰهُ إِنَّهُ مَا عَاشَ قَوْمٌ قَطُّ فِي غَضَارَةٍ مِنْ كَرَامَةِ نِعَمِ اللّٰهِ فِي مَعَاشِ دُنْيَا وَلَا دَائِمِ تَقْوَىٰ فِي طَاعَةِ اللّٰهِ وَ الشُّكْرِ لِنِعْمِهِ فَأَزَالَ ذَلِكَ عَنْهُمْ إِلَّا مِنْ بَعْدِ تَغْيِيرٍ مِنْ أَنْفُسِهِمْ وَ تَحْوِيلٍ عَنْ طَاعَةِ اللّٰهِ وَ الْحَادِثِ مِنْ دُنُوهِمْ وَ قِلَّةِ مُحَافَظَةٍ وَ تَرْكِ مُرَاقَبَةِ اللّٰهِ عَزَّ وَ جَلَّ وَ تَهَاوُنٍ بِشُكْرِ نِعَمِ اللّٰهِ لِأَنَّ اللّٰهُ عَزَّ وَ جَلَّ يَقُولُ إِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللّٰهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا هُمْ مِنْ دُونِهِ مِنْ وَاِلَ

By Allah^{azwj}! No people lived in the honour and dignity of the Bounties of Allah^{azwj} in the life of the world, nor everlasting piety in obedience to Allah^{azwj} and the appreciation for His^{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah^{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah^{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His^{azwj} Book: ***Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11].***

وَلَوْ أَنَّ أَهْلَ الْمَعَاصِي وَ كَسَبَةِ الذُّنُوبِ إِذَا هُمْ حَذَرُوا زَوَالَ نِعَمِ اللّٰهِ وَ حُلُولَ نِقْمَتِهِ وَ تَحْوِيلَ عَافِيَتِهِ أَيْقَنُوا أَنَّ ذَلِكَ مِنَ اللّٰهِ جَلَّ ذِكْرُهُ بِمَا كَسَبَتْ أَيْدِيهِمْ فَأَقْلَعُوا وَ تَابُوا وَ فَرَعُوا إِلَى اللّٰهِ جَلَّ ذِكْرُهُ بِصِدْقِ مِنْ نِّيَّاتِهِمْ وَ إِفْرَارٍ مِنْهُمْ بِدُنُوهِمْ وَ إِسَاءَتِهِمْ لَصَفَحَ لَهُمْ عَنْ كُلِّ ذَنْبٍ وَ إِذَا لَاغَاهُمْ كُلُّ عَثْرَةٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ كَرَامَةٍ نِعْمِهِ ثُمَّ أَعَادَ لَهُمْ مِنْ صَالِحِ أَمْرِهِمْ وَ بِمَا كَانَ أَنْعَمَ بِهِ عَلَيْهِمْ كُلَّ مَا زَالَ عَنْهُمْ وَ أَفْسَدَ عَلَيْهِمْ

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah^{azwj} (for them) and their replacement by His^{azwj} Anger and the changing of their health, been convinced that it is from Allah^{azwj} for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah^{azwj} by the sincerity of their intentions, and acknowledgement of their sins and their offences, He^{azwj} would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He^{azwj} would Correct their affairs, and from all that He^{azwj} had Favoured them by which had declined from them and had been spoilt.

فَ اتَّقُوا اللّٰهَ أَيُّهَا النَّاسُ حَقَّ تَقَاتِهِ وَ اسْتَشْعِرُوا خَوْفَ اللّٰهِ عَزَّ ذِكْرُهُ وَ أَخْلِصُوا النَّفْسَ وَ تُوبُوا إِلَيْهِ مِنْ قَبِيحِ مَا اسْتَنْفَرَكُمْ الشَّيْطَانُ مِنْ قِتَالِ وَلِيِّ الْأَمْرِ وَ أَهْلِ الْعِلْمِ بَعْدَ رَسُولِ اللّٰهِ ص وَ مَا تَعَاوَنْتُمْ عَلَيْهِ مِنْ تَفْرِيقِ الْجَمَاعَةِ وَ تَشْتِثِ الْأُمْرِ وَ فَسَادِ صِلَاحِ ذَاتِ الْبَيْنِ إِنَّ اللّٰهَ عَزَّ وَ جَلَّ يَقْبَلُ التَّوْبَةَ ... وَ يَغْفِرْ عَنْ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُونَ.

So fear Allah^{azwj}, O you people, with the rightful fear, and feel the fear of Allah^{azwj} and be convinced with sincerity, and repent to Him^{azwj} from the ugliness of what the Satan^{la} has enticed you with of the fighting against the Master^{asws} of the Command (Wali Al-Amr) and the People^{asws} of the Knowledge after Rasool-Allah^{saww} and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships.

Allah^{azwj} Accepts the repentance and Excuses the sins, and He^{azwj} Knows what you are doing”.²⁰⁴

187- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ عَ قَالَهُ لِمَرْوَانَ بْنِ حَكَمٍ بِالْبَصْرَةِ قَالُوا أَحَدَ مَرْوَانَ بْنِ حَكَمٍ أَسِيرًا يَوْمَ الْجَمَلِ فَاسْتَشْفَعَ بِالْحَسَنِ وَ الْحُسَيْنِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَكَلَّمَاهُ فِيهِ فَخَلَّى سَبِيلَهُ فَقَالَا لَهُ يُبَايِعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Nahj Al-Balagah’ – And from a speech of his^{asws} having said it to Marwan Bin Hakam at Al-Basra. They said, ‘Marwan Bin Hakam was taken a prisoner on the day of the camel, and he was interceded for by Al-Hassan^{asws} and Al-Husayn^{asws} to Amir Al Momineen^{asws}. They^{asws} spoke to him^{asws} and he^{asws} freed his way. They^{asws} said to him^{asws}: ‘He will pledge allegiance to you^{asws}, O Amir Al-Momineen^{asws}!’

فَقَالَ عَ أَوْ لَمْ يُبَايِعِي بَعْدَ قَتْلِ عُثْمَانَ لَا حَاجَةَ لِي فِي بَيْعِهِ إِنَّهَا كَفَتْ يَهُودِيَّةً لَوْ بَايَعَنِي بِيَدِهِ لَعَدَرَ سَبَبِيهِ أَمَا إِنَّ لَهُ إِمْرَةً كَلَعَقَةَ الْكَلْبِ أَنْفَهُ وَ هُوَ أَبُو الْأَكْبَشِ الْأَزْبَعَةِ وَ سَتَلَقَى الْأُمَّةَ مِنْهُ وَ مِنْ وَلَدِهِ يَوْمًا أَحْمَرُ.

He^{asws} said: ‘Or, did he not pledge allegiance to me^{asws} after the killing of Usman? There is no need for me regarding his allegiance. It is a palm of a Jew, if he were to pledge allegiance to me^{asws}, he would betray by his reasons. But, for him is a governance like dog licking its nose, and he is a father of four rams (sons), and the community will be facing from him and from his sons, a red day”.²⁰⁵

188- مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ بِإِسْنَادِهِ قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَ بِالْبَصْرَةِ فَقَالَ: يَا جُنْدَ الْمَرْأَةِ وَ يَا أَصْحَابَ الْبَهِيمَةِ رَحًا فَأَجَبْتُمْ وَ غَضِبَ فَأَنْهَزْتُمْ اللَّهُ أَمْرَكُمْ بِجِهَادِي أَمْ عَلَى اللَّهِ تَفْتَرُونَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain, said,

‘Amir Al-Momineen^{asws} addressed at Al-Basra. He^{asws} said: ‘O army of the woman (Ayesha)! And O companions of the beast (camel)! It growled so you answered, and it was slain, so Allah^{azwj} Defeated your affairs through my^{asws} Jihad **or are you fabricating upon Allah?’ [10:59]**’.

ثُمَّ قَالَ يَا بَصْرَةُ أَيُّ يَوْمٍ لَكَ لَوْ تَعْلَمِينَ وَ أَيُّ قَوْمٍ لَكَ لَوْ تَعْلَمِينَ أَنَّ لَكَ مِنَ الْمَاءِ يَوْمًا عَظِيمًا بَلَاؤُهُ وَ ذَكَرَ كَلَامًا كَثِيرًا.

Then he^{asws} said: ‘O Basra! Which day is for you, of you only knew? And which people are for you, if you only knew? Surely, for you from the water is a great unwarranted day!’ And he (the narrator) mentioned a lot of speech”.²⁰⁶

189- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ عَ أَنْتُمْ الْأَنْصَارُ عَلَى الْحَقِّ وَ الْإِخْوَانُ فِي الدِّينِ وَ الْجُنُودُ يَوْمَ الْبَاسِ وَ الْبَطَانَةُ دُونَ النَّاسِ بِكُمْ أَضْرِبُ الْمُدْبِرَ وَ أَرْجُو طَاعَةَ الْمُقْبِلِ فَأَعْيُنُونِي بِمَنَاصِحَةِ خَلِيفَةٍ مِنَ الْعَشْرِ سَلِيمَةٍ مِنَ الرَّبِّ فَوَ اللَّهُ إِلَيَّ لِأَوَّلَى النَّاسِ بِالنَّاسِ.

(The book) ‘Nahj Al-Balagah – And from a speech of his^{asws}: ‘You (my^{asws} companions) are the helpers upon the truth, and the brethren in the religion, and the shields on the day of

²⁰⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 186

²⁰⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 187

²⁰⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 188

problems and tribulations besides the (other) people. By you I^{asws} shall strike the one turning back and wish for obedience by the one facing me^{asws}. Assist me^{asws} with advice devoid of the deception, sound from the suspicious, for by Allah^{azwj}, I^{asws} am foremost of the people with the people”.²⁰⁷

190- شاء، الإرشاد من كلامه ع حين قُتل طلحة و انفضَّ جمع أهل البصرة بنا تسنمتم الشرف و بنا انفجرتم عن السرار و بنا اهتديتم في الظلماء

(The book) ‘Al-Irshad’ – From a speech of his^{asws} when Talha was killed, and the crowds of the people of Al-Basra were knocked out: ‘By us^{asws} you enjoyed the nobility, and by us^{asws} you burst forth from the bottom, and by us^{asws} you were guided in the darkness!

و فر سنع لم يفقه الواعية و كيف يراعي النبأ من أصمته الصيحة رطب جنان لم يفارقه الحفان و ما زلت أنتظر بكم عواقب العذر و أتوسمكم بحلية المعترين سترني عنكم جلباب الدين و بصرتكم صدق النية

The listening occurred, the sub-conscious did not understand, and how can he take care of the sound one whose shout is silently tied to the heart, the palpitations have not separated (from him)? And I^{asws} have not ceased waiting for you the consequences of betrayal; and I^{asws} am branding you with the ornaments of the raiders veiling me^{asws} from you all, as a robe of the religion, as an insight into the sincerity of the intentions.

أفمئت لكم الحق حيث تعرفون و لا دليل و تحفرون و لا تمبهون اليوم أنطق لكم العجماء ذات البيان عزب فهم امرئ تخلف عني ما شككت في الحق منذ رأيته

I^{asws} straightened the rights for you all were you could recognise it, and there is no evidence and you were digging, and there will be no obscurity today. I^{asws} shall speak to you all dumb people with the far explanation. Understand the affairs of the person staying back from me^{asws}. I^{asws} have not doubted regarding the truth since I^{asws} saw it.

كان بنو يعقوب على المحجة العظمى حتى عفو أباهم و باعوا أخاهم و بعد الإقرار كان توبتهم و باستغفار أبيهم و أخيهام غيرهم.

The sons of Yaqoub^{as} were upon a great target until they were disloyal to their father^{as} and sold their brother^{as}, and after the acknowledgment was their repentance, and by their father^{asws} and their brother^{as} seeking Forgiveness of them, there was Forgiveness for them”.²⁰⁸

191- نوح، نوح البلاغة و من كلام له ع خاطب به أهل البصرة على جهة اقتصاص الملاحم فمن استطاع عند ذلك أن يعتقل نفسه على الله فليفعل فإن أعطتموني فإني حاملكم إن شاء الله على سبيل الجنة و إن كان ذا مشقة شديدة عظيمة و مذاقة مريرة

(The book) ‘Nahj Al-Balagah’ – And from a speech of his^{asws} he^{asws} addressed the people of Basra upon an aspect of some future events: ‘So, the one who is able during that to pick up himself to Allah^{azwj}, let him do so, and if you were to obey me, then I^{asws} shall carry you all, if Allah^{azwj} so Desires, upon the way of Paradise, and even though that may be with severe, mighty hardships, and bitter tastes.

²⁰⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 189

²⁰⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 190

وَأَمَّا فَلَانَةُ فَأَذْرَكَهَا رَأْيَ النَّسَاءِ وَضِعْنَ عَلَا فِي صَدْرِهَا كَمِرْجَلِ الْقَيْنِ وَ لَوْ دُعِيَتْ لِنَتَالَ مِنْ غَيْرِي مَا أَتَتْ إِلَيَّ لَمْ تَفْعَلْ وَ لَهَا بَعْدُ حُرْمَتُهَا الْأُولَى وَ الْحِسَابُ عَلَى اللَّهِ.

And as for so and so woman (Ayesha), the views of the women came across her, and grudges in her chests were like the boiler of the blacksmith, and if she had been called to attain from other than me^{asws} what she came to me^{asws} with, she would not have done it, and for her afterwards, is her former sanctity, and the Reckoning is upon Allah^{azwj}.

وَمِنْهُ: سَبِيلُ أَيْلَاجِ الْمَنْهَاجِ أَنْوَرُ السَّرَاحِ فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى الصَّالِحَاتِ وَ بِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ وَ بِالْإِيمَانِ يُعْمَرُ الْعِلْمُ وَ بِالْعِلْمِ يُرْجَبُ الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدُّنْيَا وَ بِالدُّنْيَا تُحْزَرُ الْآخِرَةُ وَ إِنَّ الْخَلْقَ لَا مَقْصَرَ لَهُمْ عَنِ الْقِيَامَةِ مُرْقِلِينَ فِي مِضْمَارِهَا إِلَى الْغَايَةِ الْفُصْوَى:

And from it: 'Way of the lightest manifesto is the most radiant lamp. By the Eman one is guided to the righteous deeds, and by the righteous deeds one is guided upon the Eman, and by the Eman is the life of knowledge, and by the knowledge the death is dreaded, and by the death the world ends, and by the world the Hereafter is preserved; and the creatures, there is no escape for them from the Qiyamah, going in their direction to the furthest peak'.

وَمِنْهُ: قَدْ شَخَّصُوا مِنْ مُسْتَقَرِّ الْأَحْدَاثِ وَ صَارُوا إِلَى مَصَائِرِ الْغَايَاتِ لِكُلِّ دَارٍ أَهْلُهَا لَا يَسْتَبْدِلُونَ بِهَا وَ لَا يُنْقَلُونَ عَنْهَا

And from it: 'They will be getting up from the dwelling and come to the peak of destinations. For each house there are its inhabitants, neither will they be replaced in these, nor would they be transferred away from these.

وَ إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ التَّهْيِي عَنِ الْمُنْكَرِ لَخُلُقَانِ مِنْ خُلُقِ اللَّهِ سُبْحَانَهُ وَ إِنَّهُمَا لَا يُقَرَّبَانِ مِنْ أَجْلِ وَ لَا يَنْتَقِصَانِ مِنْ رِزْقِ

And surely, enjoining with the good and forbidding from the evil are two creations from the creations of Allah^{azwj} the Glorious, and these two can neither draw the death any closer nor can they reduce from the sustenance.

وَ عَلَيْكُمْ بِكِتَابِ اللَّهِ فَإِنَّهُ الْحَبْلُ الْمَتِينُ وَ التُّورُ الْمُبِينُ وَ الشَّقَاءُ النَّافِعُ وَ الرَّيُّ النَّافِعُ وَ الْعِصْمَةُ لِلْمَتَمَسِّكِ وَ النَّجَاهُ لِلْمُتَعَلِّقِ

And upon you is to be with the Book of Allah^{azwj}, for it is the strong rope, and the clear light, and the beneficial healing, and a soaking saturation, and the protection of the adherents and the salvation for the ones attaching (to it).

لَا يَعْوجُّ فَيَقَامُ وَ لَا يَرِيحُ فَيُسْتَعْتَبُ وَ لَا تُخْلِفُهُ كَثْرَةُ الرَّدِّ وَ وُلُوجُ السَّمْعِ مَنْ قَالَ بِهِ صَدَقَ وَ مَنْ عَمِلَ بِهِ سَبَقَ

It is not curved so it could be straightened, nor is it deviating so it could be corrected. It does not age by frequency of repetition and penetration into the ears. One who speaks by it would be truthful, and one who acts in accordance with it would move ahead'.

وَ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْفِتْنَةِ وَ هَلْ سَأَلْتَ عَنْهَا رَسُولَ اللَّهِ ص

And a man stood up to him and said, 'O Amir Al-Momineen^{asws}! Inform us about the Fitna, and did you^{asws} ask Rasool-Allah^{saww} about it?'

فَقَالَ عَ لَمَّا أَنْزَلَ اللَّهُ سُبْحَانَهُ قَوْلَهُ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتَزَكَّوْا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَ رَسُولُ اللَّهِ ص بَيْنَ أَظْهَرِنَا

He^{asws} said: 'When Allah^{azwj} the Glorious Revealed His^{azwj} Words: ***Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2],*** I^{asws} knew that the Fitna will not be befalling with us while Rasool-Allah^{saww} is in our midst.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ بِهَا فَقَالَ يَا عَلِيُّ إِنَّ أُمَّتِي سَيُفْتَنُونَ مِنْ بَعْدِي

I^{asws} said: 'O Rasool-Allah^{saww}! What is this Fitna which Allah^{azwj} has Informed you^{saww} with it?' He^{saww} said: 'O Ali^{asws}! My^{saww} community would be Tried from after me^{saww}.'

فَقُلْتُ يَا رَسُولَ اللَّهِ أَوَ لَيْسَ قَدْ قُلْتُ لِي يَوْمَ أُحُدٍ حَيْثُ اسْتُشْهِدَ مَنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ وَ حِيزَتْ عَنِّي الشَّهَادَةُ فَسَقَّ ذَلِكَ عَلَيَّ فَقُلْتُ لِي أَتُبْشِرُ فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ

I^{asws} said: 'O Rasool-Allah^{saww}! Or, and haven't you^{saww} said to me^{asws} on the day of Ohad when they were martyred, the ones from the Muslims who were martyred, and the martyrdom was diverted from me^{asws}. That was grievous upon me^{asws} so you^{saww} said to me^{asws}: 'Receive glad tidings, for the martyrdom is (coming) behind you^{asws}.'

فَقَالَ لِي إِنَّ ذَلِكَ لَكَذَلِكَ فَكَيْفَ صَبْرَكَ إِذَنْ فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ وَ لَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى وَ الشُّكْرِ

He^{saww} said to me^{asws}: 'That would be like that, so how would be your^{asws} patience then?' I^{asws} said: 'O Rasool-Allah^{saww}! This isn't from the places of observing patience, but it is from the places of the glad tidings and the thanking'.

وَ قَالَ يَا عَلِيُّ إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ وَ يَمْنُونَ بِدِينِهِمْ عَلَى رَحْمَةٍ وَ يَتَمَنُونَ رَحْمَتَهُ وَ يَأْمَنُونَ سَطَوْتَهُ وَ يَسْتَحِلُّونَ حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ وَ الْأَهْوَاءِ السَّاهِيَةِ فَيَسْتَحِلُّونَ الْحُمْرَ بِالْبَيْضِ وَ السُّحْتَ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ

And he^{saww} said: 'O Ali^{asws}! The people would be tempted by their wealth and they would (think they are) conferring upon their Lord^{azwj} by their being religious and wish for His^{azwj} Mercy, and feel safe from His^{azwj} Retribution, and they would be permitting His^{azwj} Prohibitions due to the false suspicions, and the mistaken whims. So, they would be permitting the wine by (calling it) Al-Nabeez, and the ill-gotten gains by (calling it) the gifting, and the usury by (calling it) the selling'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أَنْزَلَهُمْ عِنْدَ ذَلِكَ أَمْ بِمَنْزِلَةِ رَدِّ أَمْ بِمَنْزِلَةِ فِتْنَةٍ فَقَالَ بِمَنْزِلَةِ فِتْنَةٍ.

I^{asws} said: 'O Rasool-Allah^{saww}! So, by which of the statuses should I^{asws} be attributing them to during that, a status of heresy or status of Fitna?' He^{saww} said, 'Status of Fitna'.²⁰⁹

أَقُولُ قَالَ ابْنُ مَيْمَنٍ وَ ابْنُ أَبِي الْحَدِيدِ هَذَا الْحَبَرُ رَوَاهُ كَثِيرٌ مِنَ الْمُحَدِّثِينَ عَنْ عَلِيٍّ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي إِنَّ اللَّهَ كَتَبَ عَلَيْكَ جِهَادَ الْمُتَنَبِّئِينَ كَمَا كَتَبَ عَلَيَّ جِهَادَ الْمُشْرِكِينَ

²⁰⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 191 a

I (Majlisi) am saying, 'Ibn Maysam and Ibn Abu Al Hadeed said, 'This Hadeeth is reported a lot from the narrators,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} said to me^{asws}: 'Allah^{azwj} has Decreed upon you^{asws} to fight the tempted ones just as He^{azwj} has Decreed upon me^{saww} to fight the Polytheists'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي كُتِبَ عَلَيَّ فِيهَا الْجِهَادُ قَالَ قَوْمٌ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ هُمْ مُخَالِفُونَ لِلسُّنَّةِ

He^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! What is this Fitna which Allah^{azwj} has Decreed the Jihad upon me^{asws} during it?' He^{saww} said: 'There would be a people testifying that there is no god except Allah^{azwj}, and I^{saww} am Rasool-Allah^{saww}, but they would be opposing the Sunnah'.

قُلْتُ يَا رَسُولَ اللَّهِ فَعَلَامَ أَقَاتِلُهُمْ وَ هُمْ يَشْهَدُونَ كَمَا أَشْهَدُ قَالَ عَلَى الْإِحْدَاثِ فِي الدِّينِ وَ مُخَالَفَةِ الْأَمْرِ

I^{asws} said: 'O Rasool-Allah^{saww}! So, upon what should I^{asws} fight them, and they would be testifying just as I^{asws} am testifying?' He^{saww} said: 'Upon the innovations in the Religion, and opposition to the command'.

قُلْتُ يَا رَسُولَ اللَّهِ أَنْتَ كُنْتَ وَعَدْتَنِي الشَّهَادَةَ فَاسْأَلِ اللَّهَ أَنْ يُعَجِّلَهَا لِي بَيْنَ يَدَيْكَ قَالَ فَمَنْ يُفَاتِلُ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ أَمَا إِنِّي قَدْ وَعَدْتُكَ الشَّهَادَةَ وَ سَتُسْتَشْهَدُ تُضْرَبُ عَلَى هَذِهِ فَتُخَضَّبُ هَذِهِ فَكَيْفَ صَبْرُكَ إِذَا

I^{asws} said: 'O Rasool-Allah^{saww}! You^{asws} had promised me^{asws} the martyrdom, so ask Allah^{azwj} to Hasten it to me^{asws} (to happen) in front of you^{saww}'. He^{saww} said: 'Then who will fight against the allegiance-breakers, and the deviants, and the renegades? But, I^{saww} had promised you^{asws} the martyrdom, and you^{asws} will be martyred. You^{asws} will be struck upon this (head) and this (beard) would be dyed. How would be your^{asws} patience then?'

قُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هَذَا بِمَوْطِنٍ صَبْرٍ هَذَا مَوْطِنُ شُكْرِ قَالَ أَجَلٌ أَصَبْتَ فَأَعِدْ لِلْخُصُومَةِ فَإِنَّكَ تُخَاصِمُ

I^{asws} said: 'O Rasool-Allah^{saww}! This isn't a place of observing patience! This is a place of thanking (Allah^{azwj})'. He^{saww} said: 'Yes, you^{asws} are correct, so be prepared for the disputes, for you^{asws} will be disputed against'.

قُلْتُ يَا رَسُولَ اللَّهِ لَوْ بَيَّنْتَ لِي قَلِيلًا فَقَالَ إِنَّ أُمَّتِي سَتُعَفَى مِنْ بَعْضِ قِتَائِلِ الْقُرْآنِ وَ تَعْمَلُ بِالرَّأْيِ وَ تَسْتَحِلُّ الْحُمْرَ بِالنَّبِيدِ وَ السُّحْتَ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ وَ تُحَرِّفُ الْكِتَابَ عَنْ مَوَاضِعِهِ وَ تَغْلِبُ كَلِمَةُ الضَّلَالِ

I^{asws} said: 'O Rasool-Allah^{saww}! If you^{asws} could clarify it for me a little'. He^{saww} said: 'My^{saww} community would be Tried from after me^{saww}. They would be interpreting the Quran and acting by the opinions, and permit the wine by (calling it) Al-Nabeez, and the ill-gotten gains by (calling it) the gift, and the usury by (calling it) the selling, and they will alter the Book from its place, and the word of straying would prevail.

فَكُنْ جُلَسَ بَيْنِكَ حَتَّى تُقْلَدَهَا فَإِذَا قُلِدَتْهَا جَاسَتْ عَلَيْكَ الصُّدُورُ وَ قُلِبَتْ لَكَ الْأُمُورُ فَقَاتِلْ حِينَئِذٍ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ فَلَيْسَتْ خَالَهُمُ الثَّانِيَةُ بِدُونِ خَالِهِمُ الْأُولَى

So, become seated in your^{asws} house until you^{asws} are collared it. When you^{asws} are collared it, the chests (of the people) would be composed against you^{asws}, and the affairs would be overturned for you^{asws}. At that time, you^{asws} will be fought upon the interpretation of the Quran just as I^{saww} am being fought upon its Revelation. Thus, there wouldn't be a second state for them without their former state'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَإِنَّ الْمَنَازِلَ أُنْزِلَ هَؤُلَاءِ الْمُتَوَنِّينَ أَمْ يَنْزِلُ فِتْنَةً أَمْ يَنْزِلُ رَدًّا فَقَالَ أَنْزَلُهُمْ يَنْزِلُ فِتْنَةً يَعْصِمُونَ فِيهَا إِلَى أَنْ يُدْرِكَهُمُ الْعَدْلُ

I^{asws} said: 'O Rasool-Allah^{saww}! So, which of the statuses should I^{asws} attribute to those hypocrites, a status of Fitna or status of heresy?' He^{saww} said: 'Attribute to them the status of Fitna. They would be blinded in it until the justice comes across them'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَيْدُرِكُهُمُ الْعَدْلُ مِنَّا أَمْ مِنْ غَيْرِنَا قَالَ بَلْ مِنَّا فَبِنَا فَتَحَ اللَّهُ وَبِنَا يَحْتَمِ وَبِنَا أَلْفَ بَيْنِ الْقُلُوبِ بَعْدَ الْفِتْنَةِ

I^{asws} said: 'O Rasool-Allah^{saww}! Will the justice come across them from us^{asws} or from others?' He^{saww} said: 'By us^{asws} Allah^{azwj} had Begun, and by us^{asws} He^{azwj} will be ending, and by us^{asws} He^{azwj} will Compile the hearts after the Fitna'.

فَقُلْتُ الْحَمْدُ لِلَّهِ عَلَى مَا وَهَبَ لَنَا مِنْ فَضْلِهِ.

I^{asws} said: 'The Praise is for Allah^{azwj} upon what He^{azwj} has Gifted to us^{asws} from His^{azwj} grace".²¹⁰

192- نَحَج، نَحَجِ الْبَلَاغَةِ قِيلَ إِنَّ الْحَارِثَ بْنَ حَوْطٍ أَتَاهُ ع فَقَالَ أَ تَرَانِي أَظُنُّ أَصْحَابَ الْجَمَلِ كَانُوا عَلَى ضَلَالَةٍ

(The book) 'Nahj Al-Balagah' – It was said, 'Al-Haris Bin Hawt came to him^{asws} and said, 'What is your^{asws} view? I think the companions of the camel were upon a straying'.

فَقَالَ يَا حَارِثُ إِنَّكَ نَظَرْتَ تَحْتَكَ وَ لَمْ تَنْظُرْ فَوْقَكَ فَجَرَتْ إِنَّكَ لَمْ تَعْرِفِ الْحَقَّ فَتَعْرِفِ أَهْلَهُ وَ لَمْ تَعْرِفِ الْبَاطِلَ فَتَعْرِفِ مَنْ أَتَاهُ

He^{asws} said: 'O Har (Haris)! You are looking below and are not looking above you (to your Imam^{asws}) so you are confused. You did not recognise the truth so how you could have recognised its people, and you did not recognise the falsehood so how you could have recognised who has come with'.

فَقَالَ الْحَارِثُ فَإِنِّي أَعْتَرِلُ مَعَ سَعْدِ بْنِ مَالِكٍ وَ عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَ إِنَّ سَعْدًا وَ عَبْدَ اللَّهِ بْنَ عُمَرَ لَمْ يَنْصُرَا الْحَقَّ وَ لَمْ يَخْذُلَا الْبَاطِلَ.

Al-Haris said, 'Then I shall isolate myself along with Sa'ad Bin Malik and Abdullah Bin Umar'. He^{asws} said: 'Sa'ad and Abdullah Bin Umar did not help the truth and did not forsake the falsehood".²¹¹

193- نَحَج، نَحَجِ الْبَلَاغَةِ وَ مِنْ كَلَامِهِ لَهُ ع لَمَّا أَظْفَرَهُ اللَّهُ بِأَصْحَابِ الْجَمَلِ وَ قَدْ قَالَ لَهُ بَعْضُ أَصْحَابِهِ وَدِدْتُ أَنَّ أَحِي فُلَانًا كَانَ شَاهِدَنَا لِيَرَى مَا نَصَرَكَ اللَّهُ بِهِ عَلَى أَعْدَائِكَ

²¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 191 b

²¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 192

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} when Allah^{azwj} Made him^{asws} victorious with companions of the camel, and one of his^{asws} companions had said to him^{asws}, 'I would love it if my so and so brother had attended with us, he would have seen what Allah^{azwj} has Helped with against your^{asws} enemies'.

فَقَالَ ع أَهْوَىٰ أَحَبِّكَ مَعَنَا قَالَ نَعَمْ قَالَ فَقَدْ شَهِدْنَا وَ لَقَدْ شَهِدْنَا فِي عَسْكَرِنَا هَذَا قَوْمٌ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ سَيَرَعَفُ بِهِمُ الزَّمَانُ وَ يَفُوقُوا بِهِمُ الْإِيمَانُ.

He^{asws} said: 'Does your brother incline to be with us?' He said, 'Yes'. He^{asws} said: 'So he has attended with us among our soldiers. This is a group in the loins of the men and wombs of the women. The times would come up with them, and the Eman would be strengthened by them'.²¹²

194- نَحَج، نَحَجِ الْبَلَاغَةِ وَ مِنْ كَلَامٍ لَهُ ع فِي دَمِ الْبَصْرَةِ وَ أَهْلِهَا كُنْتُمْ جُنْدَ الْمَرْأَةِ وَ أَتْبَاعَ الْبَيْمَةِ رَغَا فَأَجَبْتُمْ وَ عُقِرَ فَهَزَمْتُمْ

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} in condemnation of Al-Basra and its inhabitants: 'You were an army of the woman (Ayesha), and followers of the beast (camel). It growled and you answered, and it was hamstrung so you fled.

أَخْلَافُكُمْ رِقَاقٌ وَ عَهْدُكُمْ شِقَاقٌ وَ دِينُكُمْ نِفَاقٌ وَ مَاؤُكُمْ رُعَاقٌ الْمُقِيمُ بَيْنَ أَظْهُرِكُمْ مُرْتَهَنٌ بِذَنْبِهِ وَ الشَّاحِصُ عَنْكُمْ مُتَدَارِكٌ بِرَحْمَةٍ مِنْ رَبِّهِ

Your manners are lowly, and your pacts are wretched, and your religion is hypocrisy, and your waters are salty. The resident in your midst is pledged with his sins, and the one outside from you comes across Mercy from his Lord^{azwj}.

كَأَنِّي بِمَسْجِدِكُمْ كَجُجُوخٍ سَفِينَةٍ قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَ مِنْ تَحْتِهَا وَ غَرِقَ مَنْ فِي ضِمْنِهَا

It is as if I^{asws} am at your Masjid like a stern of a ship, Allah^{azwj} having Sent the Punishment upon it, from above it and from under it, and the one within its enclosure is downed'.

وَ فِي رِوَايَةٍ أُخْرَى وَ أَنْتُمْ اللَّهُ لَتَعْرِقَنَّ بِلَدُّكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا كَجُجُوخٍ سَفِينَةٍ أَوْ نَعَامَةٍ جَائِمَةٍ

And in another report: 'And I^{asws} swear by Allah^{azwj}! Your city will drown to the extent as if I^{asws} am looking at its Masjid being like a stern of a ship, or a sitting ostrich'.

وَ فِي رِوَايَةٍ أُخْرَى كَجُجُوخٍ طَائِرٍ فِي لُجَّةٍ بَحْرِ أَرْضِكُمْ قَرِيبَةً مِنَ الْمَاءِ بَعِيدَةً مِنَ السَّمَاءِ خُفِّقَتْ عُقُولُكُمْ وَ سَفِهَتْ خُلُوفُكُمْ [أَخْلَافُكُمْ] فَأَنْتُمْ غَرَضٌ لَنَا بَلٌّ وَ أَكْلَةٌ لِأَكِلٍ وَ فَرِيسَةٌ لِصَائِدٍ [لِصَائِلٍ].

And in another report: 'Like crown of a bird in the waves of a sea. Your land is nearby from the water, far from the sky. Your intellects are relaxed and your dreams have been stultified. You are a purpose for us, but a meal for the eater and a prey for the hunter'.²¹³

195- نَحَج، نَحَجِ الْبَلَاغَةِ وَ مِنْ كَلَامٍ لَهُ ع فِي بَيَانِ بَعْضِ شُؤْنِ النِّسَاءِ مَعَاشِرَ النَّاسِ إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ نَوَاقِصُ الْحُظُوطِ نَوَاقِصُ الْعُقُولِ

²¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 193

²¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 194

(The book) 'Nahj Al-Balagh' – And from a speech of his^{asws} in explaining some of the inauspiciousness of the women: 'Community of the people! Woman are deficient of the Eman, deficient of the shares, and deficient of the intellects!

فَأَمَّا نُقْصَانُ إِيْمَانِهِنَّ فَمُعْذِرُهُنَّ عَنِ الصَّلَاةِ وَ الصَّيَّامِ فِي أَيَّامِ حَيْضِهِنَّ وَ أَمَّا نُقْصَانُ عَقُولِهِنَّ فَشَهَادَةُ امْرَأَتَيْنِ مِنْهُنَّ كَشَهَادَةِ الرَّجُلِ الْوَاحِدِ وَ أَمَّا نُقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ الرِّجَالِ

As for deficient of the Eman, it is their sitting back from the Salat and the Fasting during the days of menstruation; and as for deficient of their intellects, the testimony of two women from them is like the one testimony of a man; and as for deficiency of their shares, their inheritances are upon the half from the inheritances of the men.

فَاتَّقُوا شَرَّ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى خَذَرٍ وَ لَا تُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعْنَ فِي الْمُنْكَرِ.

Fear evil of the women and be cautious from their choices, and do not obey them in the good so that would not make you covet the evil".²¹⁴

196- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ خُطْبَةٍ لَهُ عِ فِيْ كِتَابِ اللَّيْلِ الْمُظْلِمِ لَا تَقُومُ لَهَا قَائِمَةٌ وَ لَا تَرُدُّ لَهَا رَائِيَّةٌ تَأْتِيكُمْ مَرْثُومَةٌ مَرْثُولَةٌ يَخْفِزُهَا قَائِدُهَا وَ يَجْهَلُهَا رَاكِبُهَا أَهْلُهَا قَوْمٌ شَدِيدٌ كَلْبُهُمْ قَلِيلٌ سَلْبُهُمْ

(The book) 'Nahj Al-Balagh' – And from a sermon of his^{asws}: 'Fitna like a piece of the dark night. Neither will a standing one stand up to it nor will any flag return it. It would come to you reined, saddled. Its guides would be stirring these and its riders exerting them. Its people would be of hard hearts, little of pity.

يُجَاهِدُهُمُ فِي اللَّهِ قَوْمٌ أَذَلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ فِي الْأَرْضِ يَجْهَلُونَ وَ فِي السَّمَاءِ مَعْرُوفُونَ قَوْلٌ لَكَ يَا بَصْرَةُ عِنْدَ ذَلِكَ مِنْ خَيْشٍ مِنْ نَعَمِ اللَّهِ لَا رَهَجَ لَهُ وَ لَا حَسَّ وَ سَيَبْتَلِي أَهْلُكَ بِالْمَوْتِ الْأَحْمَرِ وَ الْجُوعِ الْأَعْيَرِ.

They would be fighting against by a people considered humble in the presence of the arrogant. They would be unknown in the earth and well known in the sky. Woe be unto you, O Basra, during that from an army being a Revenge of Allah^{azwj}. Neither will there be any dust for it nor sound, and your inhabitants would be afflicted with the red death and the severe hunger".²¹⁵

197- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ عِ فِيْمَا يُخْبِرُ بِهِ عَنِ الْمَلَاحِمِ بِالْبَصْرَةِ يَا أَحْنَفُ كَأَنِّي بِهِ وَ قَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غُبَارٌ وَ لَا لَجَبٌ وَ لَا قَعْقَعَةٌ لُجْمٌ وَ لَا حَمَحَمَةٌ خَبِلَ يُبْرُونَ الْأَرْضَ بِأَقْدَامِهِمْ كَأَنَّهُمْ أَقْدَامُ النَّعَامِ

(The book) 'Nahj Al-Balagh' – And from his^{asws} speech among what he^{asws} informed without the future events of Al-Basra: 'O Ahnaf! It is as if I^{asws} am with it and the army has come which neither happens to have any dust for it nor noise, nor rustling of the reins, nor neighing of horses. They will be trampling the ground with their feet as if they have the feet of the ostrich'.

²¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 195

²¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 196

قال الرضي رحمه الله يومي بذلك إلى صاحب الزنج

(Seyyid) Al-Razy (the compiler) said, 'He^{asws} is indicating at the king of Al-Zanj'.

ثُمَّ قَالَ ع وَتِلْكَ لِسِكِّكُمْ الْعَامِرَةِ وَ الدُّورِ الْمُزَخْرَفَةِ الَّتِي لَهَا أَجْنِحَةٌ كَأَجْنِحَةِ النُّشُورِ وَ خَرَاطِيمٌ كَخَرَاطِيمِ الْفَيْلَةِ مِنْ أُولَئِكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ وَ لَا يُفْقَدُ غَائِبُهُمْ أَنَا كَاتِبُ الدُّنْيَا لَوَجْهِهَا وَ قَادِرُهَا بِقُدْرَتِهَا وَ نَاطِقُهَا بِعَيْنِهَا.

Then he^{asws} said: 'Woe be unto your markets, the buildings and the decorated houses which have wings for it like the wings of an eagle and trunks like the trunk of an elephant, from they, the ones whose killed ones are not mourned nor are their absentees searched for. I^{asws} overturn the world to its face, and value it with its worth, and look at it with its eyes'.

وَ مِنْهُ: يُومِي ع بِهِ إِلَى وَصْفِ الْأَتْرَاكِ كَأَنِّي أَرَاهُمْ قَوْمًا كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ يَلْبَسُونَ السَّرَقَ وَ الدِّينَاجَ وَ يُعْتَقِبُونَ الْحَيْلَ الْعِتَاقَ وَ يَكُونُ هُنَاكَ اسْتِخْرَارُ قَتْلٍ حَتَّى يَمُتِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ وَ يَكُونُ الْمُفْلِتُ أَقْلًا مِنَ الْمَأْسُورِ

And from it He^{asws} indicated to describing the Turks: 'It is as if I^{asws} am seeing them as a people, as if their faces are scraped. They are wearing the silt and the brocade, and they are valuing the ageing horses. The killing would happen over there freely to the extent that the injured would walk upon the slain, and the fleers would happen to be less than the captives'.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ لَقَدْ أُعْطِيتَ يَا أَمِيرَ الْمُؤْمِنِينَ عِلْمَ الْغَيْبِ

One of his^{asws} companions said to him^{asws}, 'O Amir Al-Momineen^{asws}! You^{asws} have been Given knowledge of the unseen'.

فَضَحِكَ ع وَ قَالَ لِلرَّجُلِ وَ كَانَ كَلْبِيًّا يَا أَخَا كُلِّبٍ لَيْسَ هُوَ بِعِلْمٍ غَيْبٍ وَ إِنَّمَا هُوَ تَعْلَمُ مِنْ ذِي عِلْمٍ وَ إِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ وَ مَا عَدَدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةُ

He^{asws} chuckled and said to the man, and he was from (clan of) Kalb: 'O brother of Kalb! It isn't knowledge of the unseen, and rather it is a teaching from the One^{saww} with Knowledge, and rather knowledge of the unseen is knowledge of the Hour, and what Allah^{azwj} has Threatened of by His^{azwj} Words: **Surely, Allah, with Him is the Knowledge of the Hour, [31:34]** – the Verse.

فَعَلِمَ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَ قَبِيحٍ أَوْ جَمِيلٍ وَ سَخِيٍّ أَوْ بَخِيلٍ وَ شَقِيٍّ أَوْ سَعِيدٍ وَ مَنْ يَكُونُ فِي النَّارِ حَطْبًا أَوْ فِي الْجَنَّةِ لَبَنِيْنٍ مُرَافِقًا فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا اللَّهُ وَ مَا سِوَى ذَلِكَ فَعَلِمَ اللَّهُ نَبِيَّهُ فَعَلِمْنِيهِ وَ دَعَا لِي بِأَنْ يَعِيَنِي صَدْرِي وَ تَضُمَّمْ عَلَيَّ جَوَانِحِي.

He^{azwj} the Glorious Knows what is in the wombs, male or a female, and ugly or beautiful, and generous or stingy, and wretched or fortunate, and one who would be in the Fire as fuel or in the Gardens a friend to the Prophets^{as}. So, this is knowledge of the unseen which no one knows it except Allah^{azwj}, and whatever is besides that, it is knowledge Allah^{azwj} has Taught

His^{azwj} Prophet^{saww}. He^{saww} learnt it and supplicated to me^{asws} that my^{asws} chest would retain it, and my^{asws} ribs would hold upon it”²¹⁶

198- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنْ أَبِي جَعْفَرٍ لُوطِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ الْهَمْدَانِيِّ قَالَ: وَرَدَ كِتَابُ أَمِيرِ الْمُؤْمِنِينَ مَعَ عُمَرَ بْنِ سَلَمَةَ الْأَرْجِيِّ [الْأَرْحِيِّ] إِلَى أَهْلِ الْكُوفَةِ فَكَثَرَ النَّاسُ تَكْبِيرَهُ سَمِعَهَا عَامَّةُ النَّاسِ وَاجْتَمَعُوا لَهَا فِي الْمَسْجِدِ وَنُودِيَ الصَّلَاةُ جَمْعًا فَلَمْ يَتَخَلَّفْ أَحَدٌ وَ قَرَأَ الْكِتَابَ

(The book) ‘Al Kafiya Fi Ibtal Tawbah Al Khatiya’ – From Abu Mikhnaf Lut Bin Yahya, from Abdullah Bin Aasim, from Muhammad Bin Bashir Al Hamdani who said,

‘A letter of Amir Al-Momineen^{asws} arrive with Umar Bin Salama Al-Arjy to the people of Al-Kufa. The people exclaimed such (loud) Takbeers the general public heard, and they gathered for it in the Masjid, and the congregational Salat was called for. No one stayed behind, and the letter was read out.

فَكَانَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ إِلَى قَرْظَةَ بْنِ كَعْبٍ وَ مَنْ قَبِلَهُ مِنَ الْمُسْلِمِينَ سَلَامٌ عَلَيْهِمْ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

It was in it: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Amir Al-Momineen^{asws}, to Farzah Bin Ka’ab and the ones from the Muslims before him. Greetings be unto you all! I^{asws} praise Allah^{azwj} to you all Who, there is no god except He^{azwj}.

أَمَّا بَعْدُ فَإِنَّا لَقَيْنَا الْقَوْمَ النَّاكِثِينَ لِبَيْعَتِنَا وَ الْمُفَارِقِينَ لِحِمَاةِنَا الْبَاغِينَ عَلَيْنَا فِي أَمْتِنَا فَحَجَّجْنَاهُمْ فَحَاكَمْنَاهُمْ إِلَى اللَّهِ فَأَدَالَنَا عَلَيْهِمْ فَقُتِلَ طَلْحَةُ وَ الزُّبَيْرُ وَ قَدْ تَقَدَّمْتُ إِلَيْهِمَا بِالْمَعْذِرَةِ وَ أَقْبَلْتُ إِلَيْهِمَا بِالنَّصِيحَةِ وَ اسْتَشْهَدْتُ عَلَيْهِمَا صَلَحَاءَ الْأُمَّةِ

As for after, We met (in battle) the group of the allegiance-breakers, and the separators of our community, the rebels against us in our community, and we argued with them and left their Judgments to Allah^{azwj}, and we were just to them. Talha and Al-Zubeyr were killed, and I^{asws} gone ahead to them with (a view to) excusing them, and I^{asws} faced towards them with the advice, and testified to them both for reconciliation of the community.

فَمَا أَطَاعَا الْمُرْشِدِينَ وَ لَا أَجَابَا النَّاصِحِينَ وَ لَادَ أَهْلُ الْبَغْيِ بَعَائِشَةً فَقُتِلَ حَوْلَهَا مِنْ أَهْلِ الْبَصْرَةِ عَامٌ حَسِيسٌ وَ ضَرَبَ اللَّهُ وَجْهَ بَقِيَّتِهِمْ فَأَذْبَرُوا

They did not obey to be guided nor did they answer to be advised, and the people of rebellion sheltered to Ayesha and were killed around her, from the people of Al-Basra, a grave domain, and Allah^{azwj} Struck the face of their remainder and they turned back.

فَمَا كَانَتْ نَافَةُ الْحِجْرِ بِأَشْأَمَ عَلَيْهِمْ مِنْهَا عَلَى أَهْلِ ذَلِكَ الْمَصْرِ مَعَ مَا جَاءَتْ بِهِ مِنَ الْحُوبِ الْكَبِيرِ فِي مَعْصِيَتِهَا رَبَّنَا وَ نَبِيِّهَا وَ اغْتَرَاهَا فِي تَفْرِيقِ الْمُسْلِمِينَ وَ سَفْكَ دِمَاءِ الْمُؤْمِنِينَ بِلَا بَيِّنَةٍ وَ لَا مَعْذِرَةٍ وَ لَا حُجَّةٍ ظَاهِرَةٍ

So, there was not camel most inauspicious upon them than it, upon the people of that city, along with what she had come with from the major sin in her disobedience to her Lord^{azwj} and her Prophet^{saww}, and her deception is dividing the Muslims, and her shedding the blood of the Momineen without any proof, nor excuse, nor apparent argument.

²¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 197

فَلَمَّا هَزَمَهُمُ اللَّهُ أَمَرْتُ أَنْ لَا يُتَّبَعَ مُدْبِرٌ وَلَا يُجَازَ [وَلَا يُجْهَزَ] عَلَى حَرِيحٍ وَلَا يُكْشَفَ عَوْرَةٌ وَلَا يُهْتَكَ سِتْرٌ وَلَا يُدْخَلَ دَارٌ إِلَّا بِإِذْنٍ وَ أَمَنْتُ النَّاسَ

When Allah^{azwj} had Defeated them, I^{asws} ordered that neither should a fleer be pursued, nor should there be any attack upon the one injured, nor any nakedness be uncovered, nor any veil be violated, nor any house be entered except by permission, and the people are safe.

وَقَدْ اسْتَشْهَدَ مِنَّا رِجَالٌ صَالِحُونَ ضَاعَفَ اللَّهُ حَسَنَاتِهِمْ وَ رَفَعَ دَرَجَاتِهِمْ وَأَنَابَهُمْ ثَوَابَ الصَّادِقِينَ الصَّابِرِينَ وَ حَزَاكُمُ اللَّهُ مِنْ أَهْلِ مِصْرٍ عَنْ أَهْلِ بَيْتِ نَبِيِّكُمْ أَحْسَنَ جَزَاءٍ الْعَامِلِينَ بِطَاعَتِهِ وَ الشَّاكِرِينَ لِنِعْمَتِهِ

And righteous men from us had attended (the battle), may Allah^{azwj} Multiply their good deeds and Raise their ranks, and Reward them the Rewards of the truthful, the patient, and may Allah^{azwj} Recompense you all from the people Egypt, and one behalf of the People^{asws} of the Household of your Prophet^{saww}, the excelled Recompense of the workers in His^{azwj} obedience, and the ones grateful for His^{azwj} Bounties.

فَقَدْ سَمِعْتُمْ وَأَطَعْتُمْ وَأَجَبْتُمْ إِذَا دُعِيتُمْ فَنِعْمَ الْإِخْوَانُ وَالْأَعْوَانُ عَلَى الْحَقِّ أَنْتُمْ وَالسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كَتَبَ عُبيدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي رَجَبِ سَنَةِ سِتٍّ وَ ثَلَاثِينَ.

You have heard, and obeyed and answered then you were called, so the best brothers and supporters upon the truth are you. And the greetings be upon you all and Mercy of Allah^{azwj} and His^{azwj} Blessings'. Written by Ubeydullah Bin Abu Rafie during Rajab of the year thirty-six'.²¹⁷

199- أَقُولُ رَوَى كَمَالُ الدِّينِ بْنُ مَيْثَمٍ الْبُخْرَائِيُّ مُرْسَلًا أَنَّهُ لَمَّا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ مِنْ أَمْرِ الْحَرْبِ لِأَهْلِ الْجَمَلِ أَمَرَ مُنَادِيًا يُنَادِي فِي أَهْلِ الْبَصْرَةِ أَنَّ الصَّلَاةَ الْجَامِعَةَ لِثَلَاثَةِ أَيَّامٍ مِنْ غَدٍ إِنْ شَاءَ اللَّهُ وَ لَا عُذْرَ لِمَنْ تَخَلَّفَ إِلَّا مِنْ حُجَّةٍ أَوْ عِلَّةٍ فَلَا تَجْعَلُوا عَلَى أَنْفُسِكُمْ سَبِيلًا

I (majlisi) am saying, 'It is reported in (the book) 'Kamal Al Deen' by Ibn Maysam Al Bahrany, with an unbroken chain,

'When Amir Al-Momineen^{asws} was free from the affair of the war against people of the camel, he^{asws} instructed a caller to call out among the people of Al-Basra: 'The congregational Salat for three days from the morning, if Allah^{azwj} so Desire, and there is no excuse for anyone to stay behind except from an argument or a reason, therefore do not make a way to be against yourselves!'

فَلَمَّا كَانَ الْيَوْمُ الَّذِي اجْتَمَعُوا فِيهِ خَرَجَ عَ فَصَّلَى بِالنَّاسِ الْعِدَاةَ فِي الْمَسْجِدِ الْجَامِعِ فَلَمَّا قَضَى صَلَاتَهُ قَامَ فَأَسْنَدَ ظَهْرَهُ إِلَى حَائِطِ الْقُبْلَةِ عَنْ يَمِينِ الْمُصَلَّى فَخَطَبَ النَّاسَ

When it was the day in which they gathered, he^{asws} came out and prayed the morning Salat (leading) the people in the central Masjid. When he^{asws} had fulfilled his^{asws} Salat, he^{asws} stood up and rested his^{asws} back to a wall of the Qiblah, on the right of the prayer niche and addressed the people.

²¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 198

فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ صَلَّى عَلَى النَّبِيِّ ص وَ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ ثُمَّ قَالَ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَةِ وَ اتَّفَكْتُ بِأَهْلِهَا ثَلَاثًا وَ عَلَى اللَّهِ تَمَامُ الرَّابِعَةِ

He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} with what He^{azwj} is rightful of, and sent Salawaat upon the Prophet^{saww}, and sought Forgiveness for the believing men and the believing women, and the Muslim men and the Muslim women, then said: 'O people of Al-Basra! O people of the overthrown city and the one overthrown with its inhabitants three times, and upon Allah^{azwj} is to complete the fourth!

يَا جُنْدَ الْمَرَادِ وَ أَعْوَانَ الْبَهِيمَةِ رَغَا فَأَجَبْتُمْ وَ عُقِرَ فَاثْمَرْتُمْ أَخْلَافُكُمْ دِفَاقٌ وَ دِينُكُمْ نِفَاقٌ وَ مَاؤُكُمْ زُعَاقٌ بِلَادُكُمْ أَنْتُمْ بِلَادِ اللَّهِ تُرْبَةٌ وَ أَبْعَدُهَا مِنَ السَّمَاءِ

O army of the woman (Ayesha) and supporters of the beast (camel). It growled and you answered, and it was hamstrung and you fled. Your manners are lowly, and your religion is hypocrisy, and your waters are salty. Your city is the smelliest of the cities of Allah^{azwj} of soil, and the furthest of it from the sky.

بِمَا تَسْنَعُهُ أَغْشَارُ الشَّرِّ الْمُحْتَبَسِ فِيهَا بِدَنِيهِ وَ الْحَارِجِ مِنْهَا يَعْغُو اللَّهَ كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ وَ قَدْ طَبَقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شَرْفُ الْمَسْجِدِ كَأَنَّهُ جَوْجُؤُ طَيْرٍ فِي جُثَّةٍ بَحْرٍ

There are nineteen evils at it. The one withheld in it is with his sin and the one outside from it is with Pardon of Allah^{azwj}. It is as if I^{asws} am looking at this town of yours, and the water has layered it to the extent that nothing is seen from it except the top of the Masjid, as it is a head of a bird in the waves of a sea!

فَقَامَ إِلَيْهِ الْأَخْنَفُ بْنُ قَيْسٍ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَتَى يَكُونُ ذَلِكَ

Al-Ahnaf Bin Qays stood up to him^{asws} and said to him^{asws}, 'O Amir Al-Momineen^{asws}! And when will that happen?'

قَالَ يَا أَبَا بَحْرٍ إِنَّكَ لَنْ تُدْرِكَ ذَلِكَ الزَّمَانَ وَ إِنَّ بَيْنَكَ وَ بَيْنَهُ لَفُرُونًا وَ لَكِنْ لَيَبْلُغُ الشَّاهِدُ مِنْكُمْ الْعَائِبَ عَنْكُمْ لَكِي يَتَلْعُوا إِخْوَانَهُمْ إِذَا هُمْ رَأَوْا الْبَصْرَةَ قَدْ تَحَوَّلَتْ أَخْصَاصُهَا دُورًا وَ آجَائِهَا قُصُورًا فَاهْرَبَ الْهَرَبَ فَإِنَّهُ لَا بَصِيرَةَ لَكُمْ يَوْمَئِذٍ

He^{asws} said: 'O Abu Bahr! You will never come across that time period, and between you and it are centuries, but the ones present from you should deliver it to ones from you who are absent, so they can deliver it to their brothers when they think of seeing Al-Basra. Its characteristics would have been transformed, and its sins would be shortened. The war is the war. There will be not insight for you all on that day'.

ثُمَّ اتَّفَعَتْ عَنْ يَمِينِهِ فَقَالَ كَمْ بَيْنَكُمْ وَ بَيْنَ الْأُبْلَةِ فَقَالَ لَهُ الْمُنْذِرُ بْنُ الْجَارُودِ فِدَاكَ أَبِي وَ أُمِّي أَرْبَعَةُ فَرَاسِخٍ

Then he^{asws} turned towards his^{asws} right and said: 'How much (distance) is there between you and Al-Ubulah?' Al-Munzir Bin Al-Jaroud said to him^{asws}, 'May my father and my mother be sacrificed for you^{asws}! Four Farsakhs'.

قَالَ لَهُ صَدَقْتَ فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص وَ أَكْرَمَهُ بِالنَّبُوَّةِ وَ خَصَّهُ بِالرَّسَالَةِ وَ عَجَّلَ بِرُوحِهِ إِلَى الْجَنَّةِ لَقَدْ سَمِعْتُ مِنْهُ كَمَا تَسْمَعُونَ مِنِّي أَنْ قَالَ لِي يَا عَلِيُّ هَلْ عَلِمْتَ أَنَّ بَيْنَ الَّذِي تُسَمَّى الْبَصْرَةَ وَ الَّذِي تُسَمَّى الْأُبْلَةَ أَرْبَعَةُ فَرَاسِخَ وَ سَيَكُونُ الَّذِي تُسَمَّى الْأُبْلَةَ مَوْضِعَ أَصْحَابِ الْعُشُورِ وَ يُقْتَلُ فِي ذَلِكَ الْمَوْضِعِ مِنْ أُمَّي سَبْعُونَ أَلْفًا شَهِيدُهُمْ يَوْمَئِذٍ بِمَنْزِلَةِ شُهَدَاءِ بَدْرٍ

He^{asws} said to him: 'You speak the truth. By the One^{azwj} Who Sent Muhammad^{saww} and Honoured him^{saww} with the Prophet-hood and Specialised them with the Message, and Hastened his^{saww} soul to the Paradise! I^{asws} have heard from him^{saww} just as you are hearing from me^{asws}! He^{saww} said to me^{asws}: 'O Ali^{asws}! Do you^{asws} known that between that which is named as Al-Basra and what which is named as Al-Ubulah there are four Farsakhs, and that which is named as Al-Ubulah will happen to the place of the companions of the taxes, and there would be killed in that place from my^{saww} community, seventy thousand. Their martyrs on that day would be at the status of the martyrs of Badr''.

فَقَالَ لَهُ الْمُنْذِرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَنْ يَقْتُلُهُمْ فِدَاكَ أَبِي وَ أُمِّي

Al-Munzir said to him^{asws}, 'O Amir Al-Momineen^{asws}! And who would kill them? May my father and my mother be sacrificed for you^{asws}'.

قَالَ يَقْتُلُهُمْ إِخْوَانُ الْجِنِّ وَ هُمْ جِيلٌ كَانَتْهُمْ الشَّيَاطِينُ سُودَ أَلْوَانِهِمْ مُنْتَنَةً أَرْوَاحُهُمْ شَدِيدٌ كَلْبُهُمْ قَلِيلٌ سَلْبُهُمْ طَوِيٌّ لِمَنْ قَتَلَهُمْ وَ طَوِيٌّ لِمَنْ قَتَلُوهُ يُنْفِرُ لِحِبَاهِهِمْ فِي ذَلِكَ الزَّمَانِ قَوْمٌ هُمْ أَذَلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ مِنْ أَهْلِ الزَّمَانِ يَجْهَلُونَ فِي الْأَرْضِ مَعْرُوفُونَ فِي السَّمَاءِ تَبْكِي السَّمَاءُ عَلَيْهِمْ وَ سُكَّانُهَا وَ الْأَرْضُ وَ سُكَّانُهَا

He^{asws} said: 'The brother of the Jinn would kill them, and they would of a descent, as if they were the Satans^{la}. Black would be their colour, stinky would be their smell, harsh would be their hearts, little would be their pity. Beatitude is for the one who kills them, and beatitude for the one they kill. A people would alienate during that time to fight them. They would be humble in the presence of the arrogant ones from the people of the time, unknown in the earth well known in the sky. There will cry upon them the sky and its dwellers, and the earth and its dwellers'.

ثُمَّ هَمَلَتْ عَيْنَاهُ بِالْبُكَاءِ ثُمَّ قَالَ وَجَحِكُ يَا بَصْرَةُ وَنِلَكُ يَا بَصْرَةُ مِنْ جَيْشٍ لَا رَهَجَ لَهُ وَ لَا حَسَ

Then his^{asws} eyes bore tears, then he^{asws} said: 'Wayhak, O Basra! Waylak, O Basra, from an army having neither any dust for it nor sound!'

فَقَالَ لَهُ الْمُنْذِرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الَّذِي يُصِيبُهُمْ مِنْ قَبْلِ الْغَرَقِ بِمَا ذَكَرْتَ وَ مَا الْوَيْحُ وَ مَا الْوَيْلُ

Al-Munzir said to him^{asws} 'O Amir Al-Momineen^{asws}! And what is that which would afflict them from before the drowning, from what you^{asws} mentioned, and what is Al-Wayh, and what is Al-Wayl?'

فَقَالَ هُمَا بَابَانِ فَالْوَيْحُ بَابُ الرَّحْمَةِ وَ الْوَيْلُ بَابُ الْعَذَابِ يَا ابْنَ الْجَاهِلِودِ نَعَمْ تَارَاتْ عَظِيمَةٌ مِنْهَا عُصْبَةٌ تَقْتُلُ بَعْضُهَا بَعْضًا وَ مِنْهَا فِتْنَةٌ تَكُونُ بِهَا إِخْرَابُ مَنَازِلٍ وَ خَرَابُ دِيَارٍ وَ انْتِهَاكُ أَمْوَالٍ وَ قَتْلُ رِجَالٍ وَ سِبَاءُ نِسَاءٍ يُدْبِحْنَ دُجَاءً

He^{asws} said: 'These are two doors. The Al-Wayh is a door of the Mercy and Al-Wayl is a door of Punishment, O Ibn Al-Jaroud! Yes, mighty scourges. From it, a group would be killing each other, and from it a Fitna would occur at it, ruining the buildings and ruining the houses, and infringement of the wealth, and killing the men and capturing the women. They would be slaughtered a slaughtering.

يَا وَيْلَ أَمْرُهُنَّ حَدِيثٌ عَجِيبٌ مِنْهَا أَنْ يَسْتَجِلَّ بِهَا الدَّجَالُ الْأَكْبَرُ الْأَعْوَرُ الْمَمْسُوحُ الْعَيْنُ الْيُمْنَى وَ الْأُخْرَى كَأَنَّهَا مُزَوَّجَةٌ بِالِدَمِّ لَكَأَنَّهَا فِي الْحُمْرَةِ عَلَقَةٌ نَاقِيَةُ الْحَدَقَةِ كَهَيْئَةِ حَبَّةِ الْعِنَبِ الطَّافِيَةِ عَلَى الْمَاءِ

O woe be unto their affairs. A strange event. From it is that there would be released at it Al-Dajjal^{la} the great, the one-eyed, the morphed of the right eye, and the other being as if it is mixed with the blood, as if in the redness there is a clot of pupil, as if it is like a seed of grape floating upon the water.

فَيَنْبَغِيهِ مِنْ أَهْلِهَا عِدَّةٌ مَنْ قُتِلَ بِالْأُتْلَةِ مِنَ الشُّهَدَاءِ أَنَا جِيلُهُمْ فِي صُدُورِهِمْ يُقْتَلُ مَنْ يُقْتَلُ وَ يَهْرَبُ مَنْ يَهْرَبُ ثُمَّ رَحَفَ ثُمَّ قَذَفَ ثُمَّ خَسِفَ ثُمَّ مَسَحَ ثُمَّ الْجَوْعُ الْأَعْبَرُ ثُمَّ الْمَوْتُ الْأَحْمَرُ وَ هُوَ الْعَرَقُ

There would follow him from its inhabitants, a number (equal to) the ones slain at Ubulah from the martyrs, their Evangels being in their chests. One who is killed, is killed, one who flees, would flee. Then there would be a tremor, then convulsions, then submergence, then the dire hunger, then the red death, and it is the drowning.

يَا مُنْذِرُ إِنَّ لِلْبَصْرَةِ ثَلَاثَةَ أَسْمَاءٍ سِوَى الْبَصْرَةِ فِي الزُّبُرِ الْأَوَّلِ لَا يَعْلَمُهَا إِلَّا الْعُلَمَاءُ مِنْهَا الْحَرْبَةُ وَ مِنْهَا تَدْمُرُ وَ مِنْهَا الْمُؤْتَفِكَةُ

O Munzir! For Al-Basra, there are three names besides 'Al-Basra'. In the Psalms it is the first. None know it except the scholars. From it is Al-Khureybah, and from it is Tadmur, and from it is Al-Mowtafikah (overthrown city).

يَا مُنْذِرُ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ أَشَاءَ لَأَخْبَرْتُكُمْ بِحُرَابِ الْعَرَصَاتِ عَرَصَةً عَرَصَةً مَتَى تَخْرُبُ وَ مَتَى تُعْمَرُ بَعْدَ خَرَابِهَا إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّ عِنْدِي مِنْ ذَلِكَ عِلْماً جَمًّا وَ إِنَّ تَسْأَلُونِي بِحُدُودِي بِهِ عَالِماً لَا أُخْطِئُ مِنْهُ عِلْماً وَ لَا دَافِعاً وَ لَقَدْ اسْتَوْدَعْتُ عِلْمَ الْقُرُونِ الْأُولَى وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

O Munzir! By the One^{azwj} Who Split the seed and Formed the person! If I^{asws} so desire, I^{asws} can inform you all with the ruination of the plains, plain by plain, when it would be ruined, and when it would be built after its ruination, up to the Day of Qiyamah, and with me^{asws}, there is immense knowledge of what, and if you were to ask me^{asws} you would find me^{asws} to be a knower. I^{asws} will not be mistaken from it, neither by any scholar nor any repeller. And I^{asws} have been entrusted with knowledge of the Quran foremost, and what will be transpiring up to the Day of Qiyamah'.

ثُمَّ قَالَ يَا أَهْلَ الْبَصْرَةِ إِنَّ اللَّهَ لَمْ يَجْعَلْ لِأَحَدٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ خُطَّةَ شَرَفٍ وَ لَا كَرَمٍ إِلَّا وَ قَدْ جَعَلَ فِيكُمْ أَفْضَلَ ذَلِكَ وَ زَادَكُمْ مِنْ فَضْلِهِ بِمَنْهَ مَا لَيْسَ هُمْ

Then he^{asws} said: 'O people of Al-Basra! Allah^{azwj} did not Make for anyone from the Muslim cities, neither any noble plan nor honourable, except and He^{azwj} has Made among you all

superior to that, and Increased for you from His^{azwj} Grace by His^{azwj} Conferment what isn't for them.

أَنْتُمْ أَقْوَمُ النَّاسِ قِبْلَةً قِبَلْتُمْ عَلَى الْمَقَامِ حَيْثُ يَقُومُ الْإِمَامُ بِمَكَّةَ وَ قَارِئُكُمْ أَفْرَأُ النَّاسِ وَ زَاهِدُكُمْ أَزْهَدُ النَّاسِ وَ عَابِدُكُمْ أَغْبَدُ النَّاسِ وَ تَاجِرُكُمْ أَجْمَرُ النَّاسِ وَ أَصْدَقُهُمْ فِي بَحَارَتِهِ وَ مُتَصَدِّقُكُمْ أَكْرَمُ النَّاسِ صَدَقَةٌ وَ غَنِيَّتُكُمْ أَشَدُّ النَّاسِ بَذَلًا وَ تَوَاضَعُكُمْ أَشْرَفُكُمْ أَحْسَنُ النَّاسِ خُلُقًا

You are the straightest of the people of a direction. Your Qiblah (direction) is upon the place where the prayer leader of Makkah stand, and your readers are the most well-read of the people, and your ascetics are the most ascetic of the people, and your worshippers are the most worshipping of the people, and your traders and the most trading of the people, and most truthful of them in his trading, and your donors and the most honour of the people of charity, and your rich ones are the most intense of the people of spending, and reverence, and your nobles are the best of the people in manners.

وَ أَنْتُمْ أَكْرَمُ النَّاسِ جَوَارًا وَ أَفْلَهُمْ تَكْلَفًا لِمَا لَا يَغْنِيهِ وَ أَخْرَصُهُمْ عَلَى الصَّلَاةِ فِي جَمَاعَةٍ تَمَرُّنُكُمْ أَكْثَرُ النَّمَارِ وَ أَمْوَالُكُمْ أَكْثَرُ الْأَمْوَالِ وَ صِعَارُكُمْ أَكْبَسُ الْأَوْلَادِ وَ نِسَاؤُكُمْ أَفْنَعُ النِّسَاءِ وَ أَحْسَنُهُنَّ تَبْعًا سَخَّرَ لَكُمْ الْمَاءَ يَغْدُو عَلَيْكُمْ وَ يَرْوَحُ صَلاَحًا لِمَعَاشِكُمْ وَ الْبَحْرُ سَبَبًا لِكثْرَةِ أَمْوَالِكُمْ

And you are the most honourable of the people as neighbours, and the least of them in encumbering others to what does not concern him, and the most eager of them upon the Salat in a congregation. Your fruits are most abundant of the fruits, and your wealth is the most wealth, and your young ones are the cleverest of the children, and your womenfolk and the most veiling and beautiful as spouses. The water has been made to be subservient to you, coming to you and going as beneficial to your livelihoods, and the sea is a cause for the abundance of your wealth.

فَلَوْ صَبَرْتُمْ وَ اسْتَقَمْتُمْ لَكَانَتْ شَجَرَةُ طُوبَى لَكُمْ مَقِيلًا وَ ظِلًّا ظَلِيلًا وَ غَيْرَ أَنَّ حُكْمَ اللَّهِ فِيكُمْ مَاضٍ وَ قَضَاءُهُ نَافِذٌ لَا مُعَقَّبَ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسَابِ يَقُولُ اللَّهُ وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

If you were to be patient and be straight, the tree of Tooba would be for you as a resting place, and **dense shade [4:57]**, and another is that the Judgment of Allah^{azwj} regarding you all has passed, and His^{azwj} Decree would implemented: **there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]**. Allah^{azwj} is Saying: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]**.

وَ أَفْسِمُ لَكُمْ يَا أَهْلَ الْبَصْرَةِ مَا الَّذِي ابْتَدَأْتُكُمْ بِهِ مِنَ التَّوْبِيخِ إِلَّا تَذَكُّرٌ وَ مَوْعِظَةٌ لِمَا بَعْدَ لَيْلِكُمْ لَا تَسْرِعُوا إِلَى الْوُثُوبِ فِي مِثْلِ الَّذِي وَثَبْتُمْ وَ قَدْ قَالَ اللَّهُ لِنَبِيِّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ دُكِّرَ فَإِنَّ الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

And I^{asws} am swearing to you all, O people of Al-Basra! That rebuke which I^{asws} had begun you with is not except a reminder and a preaching to what is after, lest you do not hasten to the leaping into similar to what which you have leapt, and Allah^{azwj} has Said to His^{azwj} Prophet^{saww}: **And continue to remind, for surely the Zikr benefits the Momineen [51:55]**.

وَلَا الَّذِي ذَكَرْتُ فِيكُمْ مِنَ الْمَدْحِ وَ التَّطْرِيعِ بَعْدَ التَّذْكِيرِ وَ الْمُوعِظَةِ رَهْبَةً مِنِّي لَكُمْ وَ لَا رَغْبَةً فِي شَيْءٍ بِمَا قَبْلَكُمْ فَإِنِّي لَا أُرِيدُ الْمَقَامَ بَيْنَ أَظْهُرِكُمْ إِن شَاءَ اللَّهُ لِأُمُورٍ تَحْضُرُنِي قَدْ يَلْزُمُنِي الْقِيَامُ بِهَا فِيمَا بَيْنِي وَ بَيْنَ اللَّهِ لَا عُذْرَ لِي فِي تَرْكِهَا وَ لَا عِلْمَ لَكُمْ بِشَيْءٍ مِنْهَا حَتَّى يَقَعَ بِمَا أُرِيدُ أَنْ أُخَوِّصَهَا مُقْبِلًا وَ مُدْبِرًا فَمَنْ أَرَادَ أَنْ يَأْخُذَ بِنَصِيحِهِ مِنْهَا فَلْيَفْعَلْ فَلَعَمْرِي إِنَّهُ لِلْجِهَادِ الصَّائِبِ صَفَاءٌ لَنَا كِتَابُ اللَّهِ

Nor was that which I^{asws} have mentioned to you of the praise and the laudation, and the reminder, and the preaching, being as a desire from me^{asws} to you all regarding something from what is before you, and I^{asws} do not want to stay in your midst, if Allah^{azwj} so Desires. The present matters have necessitated me^{asws} with the staying at it. Among what is between me^{asws} and Allah^{azwj}, there is no excuse for me^{asws} in neglecting these, nor is there any knowledge for you with anything from it until it occurs from what I^{asws} want to get up to face it, and turn it around. So, the one who wants to take his share from it, let him do so. By my^{asws} life! It is a clear Jihad which the Book of Allah^{azwj} has Described to us.

وَلَا الَّذِي أَرَدْتُ بِهِ مِنْ ذِكْرِ بِلَادِكُمْ مُوجِدَةً مِنِّي عَلَيْكُمْ لِمَا شَاقَقْتُمُونِي غَيْرَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْمًا وَ لَيْسَ مَعَهُ غَيْرِي إِنَّ جَبْرِئِيلَ الرُّوحَ الْأَمِينَ حَمَلَنِي عَلَى مَنْكِبِهِ الْأَيْمَنِ حَتَّى أَرَانِي الْأَرْضَ وَ مَنْ عَلَيْهَا وَ أَعْطَانِي أَقَالِيدَهَا وَ عَلَّمَنِي مَا فِيهَا وَ مَا قَدْ كَانَ عَلَى ظَهْرِهَا وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

And nor is that which I^{asws} wanted with, from mentioning your existent city, from me^{asws} upon you, due to what you have aggrieved me^{asws}, apart from that Rasool-Allah^{saww} had said to me^{asws} one day, and there wasn't anyone with him^{saww} apart from me^{asws}: 'Jibrael^{as} is the Trustworthy Spirit. He^{as} carried me^{saww} upon his^{as} right shoulder until he^{as} showed me^{saww} the earth and the ones upon it, and gave me^{saww} its reins, and taught me^{saww} what was therein, and what had happened upon its back, and what would be happening up to the Day of Qiyamah.

وَلَمْ يَكُنْ ذَلِكَ عَلَيَّ كَمَا لَمْ يَكُنْ عَلَى أَبِي آدَمَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا وَ لَمْ يَعْلَمْهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ إِنِّي رَأَيْتُ بُثْعَةً عَلَى شَاطِئِ الْبَحْرِ تُسَمَّى الْبَصْرَةَ فَإِذَا هِيَ أَبْعَدُ الْأَرْضِ مِنَ السَّمَاءِ وَ أَقْرَبُهَا مِنَ الْمَاءِ وَ إِنَّهَا لَأَسْرَعُ الْأَرْضِ خَرَابًا وَ أَحْسَنُهَا ثُرَابًا وَ أَشَدَّهَا عَذَابًا

And that was not too much upon me^{saww} just as it was not too much upon my^{saww} father^{as} Adam^{as}. He^{azwj} Taught him^{as} the names, all of them, and did not Teach them to the Angels of Proximity, and I^{saww} saw a spot upon the coast of the sea called Al-Basra. There is was the remotest land from the sky, and the closes from the water, and it would be the quickest of the lands to be ruined, and coarsest of it in soil, and the severest of it in Punishment.

وَلَقَدْ خُسِفَ بِهَا فِي الْقُرُونِ الْخَالِيَةِ مَرَارًا وَ لَيَأْتِيَنَّ عَلَيْهَا زَمَانٌ وَ إِنَّ لَكُمْ بِأَهْلِ الْبَصْرَةِ وَ مَا حَوْلَكُمْ مِنَ الْفَرَى مِنَ الْمَاءِ لَيَوْمًا عَظِيمًا بَلَاءُ وَ إِنِّي لَأَعْرِفُ مَوْضِعَ مُنْفَجِرِهِ مِنْ قَرَّتِكُمْ هَذِهِ

And previous generation have been submerged at it repeatedly, and there would be coming upon it a time. And for you all, O people of Al-Basra, and what is round you from the towns from the water, for a day of mighty calamity, and I^{asws} do know of a place of its bursting forth from this town of yours.

ثُمَّ أُمُورٌ قَبْلَ ذَلِكَ تَذْهَبُكُمْ أَخْفِيَتْ عَنْكُمْ وَ عَلِمْنَاهُ فَمَنْ خَرَجَ مِنْهَا عِنْدَ دُخَانِ عَرْفَهَا فِرْحَمَةٍ مِنَ اللَّهِ سَبَقَتْ لَهُ وَ مَنْ بَقِيَ فِيهَا غَيْرَ مُرَابِطٍ بِهَا فَيَدْنِهِ وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ*

Then there would be matters before that, they would raid you, and I^{asws} have hidden it from you and we know it. So, the one who goes out from it at the approach of its drowning, would be with the Mercy from Allah^{azwj} preceding for him. And one who remains in it, not connect with it, it would be due to his sons, and Allah^{azwj} is not the least unjust to its servants’.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي مَنْ أَهْلُ الْجَمَاعَةِ وَمَنْ أَهْلُ الْفُرْقَةِ وَمَنْ أَهْلُ الْبِدْعَةِ وَمَنْ أَهْلُ السُّنَّةِ

A man stood up to him and said, ‘O Amir Al-Momineen^{asws}! Inform me, who are the people of the community, and who are the people of the sectarianism, and who are the people of the innovation, and who are the people of the Sunnah?’

فَقَالَ إِذَا سَأَلْتَنِي فَأَفْهَمْ عَنِّي وَلَا عَلَيْكَ أَنْ لَا تَسْأَلَ أَحَدًا بَعْدِي أَمَّا أَهْلُ الْجَمَاعَةِ فَأَنَا وَمَنِ اتَّبَعَنِي وَإِنْ قُلُوا وَ ذَلِكَ الْحَقُّ عَنْ أَمْرِ اللَّهِ وَأَمْرٍ رَسُولِهِ
ص

He^{asws} said: ‘When you have asked me^{asws}, then understand from me^{asws}, and it is not upon you that you ask anyone after me^{asws}. As for the people of the community, it is I^{asws} and the ones who follow me^{asws}, and even though they may be few, and that is the truth from a Command of Allah^{azwj} and order of His^{azwj} Rasool^{saww}.

وَأَمَّا أَهْلُ الْفُرْقَةِ فَالْمُخَالِفُونَ لِي وَلِمَنِ اتَّبَعَنِي وَإِنْ كَثُرُوا

And as for the people of the sectarianism, they are the adversaries to me^{asws}, and to the one who follows me^{asws}, and even though they may be any.

وَأَمَّا أَهْلُ السُّنَّةِ فَالْمُسْتَمْسِكُونَ بِمَا سَنَّهُ اللَّهُ هُمْ وَ رَسُولُهُ وَإِنْ قُلُوا

And as for the people of the Sunnah, they are the adherent with what Allah^{azwj} has Made to be a Sunnah and His^{azwj} Rasool^{saww}, and even though they may be few.

وَأَمَّا أَهْلُ الْبِدْعَةِ فَالْمُخَالِفُونَ لِأَمْرِ اللَّهِ وَ لِكِتَابِهِ وَ رَسُولِهِ الْعَامِلُونَ بِرَأْيِهِمْ وَ أَهْوَائِهِمْ وَإِنْ كَثُرُوا وَ قَدْ مَضَى الْفَوْجُ الْأَوَّلُ وَ بَقِيَتْ أَفْوَاجٌ وَ عَلَى اللَّهِ قَضَائُهَا وَ اسْتِيفَاتُهَا عَنْ حَدِّ الْأَرْضِ وَ بِاللَّهِ التَّوْفِيقُ.

And as for the people of the innovation, they are the adversaries to the Commands of Allah^{azwj} and to His^{azwj} Book and His^{azwj} Rasool^{saww}, the workers with their opinions, and their whims, and even though they may be a lot, and the first army has passed, and there remains the armies, and upon Allah^{azwj} is its division, and its connection from the limits of the earth. And by Allah^{azwj}, is the inclination!”²¹⁸

200- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن عباد بن يعقوب عن علي بن هاشم بن البريد عن أبيه عن عبد الله بن مخارق عن هاشم بن مساجق عن أبيه أنه شهد يوم الجمل و أن الناس لما انهزموا اجتمع هو و نفر من فرقيش فيهم مرون فقال بعضهم لبعض و الله لقد ظلمنا هذا الرجل و نكثنا بيعته على غير حدث كان منه ثم لقد ظهر علينا فما رأينا رجلاً قط كان أكرم سيرة و لا أحسن عفواً بعد رسول الله ص منه فتعالوا فلندخل عليه و نعتذر بما صنعنا

²¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 199

(The book) 'Al-Amaali' of Al-Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs, from Abbad Bin Yaqoub, from Ali Bin Hashim Bin Al Bareed, from his father, from Abdullah Bin Mukhariq, from Hashim Bin Musahiq, from his father,

'He attended the day of the camel, and when the people had been defeated, he and a number of Quraysh gathered, among them being Marwan. One of them said to the other, 'By Allah^{azwj}! We have been unjust to this man (Ali^{asws}), and we broke his^{asws} allegiance without there being any innovation having happened from him^{asws}. Then he^{asws} has prevailed upon us, so we have not seen any man at all who was of a more honourable matter nor of better pardoning after Rasool-Allah^{saww} than him^{asws}. Come, let us go to him^{asws} and let us offer excuses from what we have done'.

قَالَ فَدَخَلْنَا عَلَيْهِ فَلَمَّا ذَهَبَ مُتَكَلِّمًا يَتَكَلَّمُ قَالَ أَنْصِتُوا أَكْفَيْكُمْ إِنَّمَا أَنَا رَجُلٌ مِنْكُمْ فَإِنْ قُلْتُ حَقًّا فَصَدَّقُونِي وَإِنْ قُلْتُ غَيْرَ ذَلِكَ فَرُدُّوهُ عَلَيَّ

He said, 'We entered to see him^{asws}. When we went on to speak, he^{asws} spoke saying: 'Listen, I^{asws} shall suffice you. But rather, I^{asws} am a man from you all, so if I^{asws} were to say truth, then ratify me^{asws}, and if I^{asws} were to say other than that, they return it unto me^{asws}'.

ثُمَّ قَالَ أَنْشِدُكُمْ بِاللَّهِ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صُفِيضٌ وَأَنَا أَوَّلَى النَّاسِ بِرَسُولِ اللَّهِ وَبِالنَّاسِ قَالُوا اللَّهُمَّ نَعَمْ

Then he^{asws} said: 'I^{asws} adjure you all with Allah^{azwj}! Do you know that Rasool-Allah^{saww} passed away and I^{asws} was the foremost of the people with Rasool-Allah^{saww} and with the people?' They said, 'O Allah^{azwj}, yes!'

قَالَ فَبَايَعْتُمْ أَبَا بَكْرٍ وَعَدَلْتُمْ عَنِّي فَبَايَعْتُ أَبَا بَكْرٍ كَمَا بَايَعْتُمُوهُ وَكَرِهْتُ أَنْ أَشُقَّ عَصَا الْمُسْلِمِينَ وَأَنْ أَفَرِّقَ بَيْنَ جَمَاعَتِهِمْ ثُمَّ إِنَّ أَبَا بَكْرٍ جَعَلَهَا لِعُمَرَ مِنْ بَعْدِهِ وَأَنْتُمْ تَعْلَمُونَ أَنِّي أَوَّلَى النَّاسِ بِرَسُولِ اللَّهِ صُ وَبِالنَّاسِ مِنْ بَعْدِهِ فَبَايَعْتُ عُمَرَ كَمَا بَايَعْتُمُوهُ فَوَقَّيْتُ لَهُ بَيْعَتِهِ وَارْدَنَّهُ عَلَى الْمَاءِ

He^{asws} said: 'You pledged allegiance to Abu Bakr and turned away from me^{asws}, so I^{asws} pledged to Abu Bakr just as you had pledge to him, and I^{asws} dislike to crack the stick of the Muslims and to cause divisions between your communities. Then Abu Bakr made it to Umar from after him, and you know I^{asws} was foremost of the people with Rasool-Allah^{saww} and with the people from after him^{saww}, but I^{asws} pledged to Umar just as you had pledged to him, and I^{asws} shall return him upon the water.

حَتَّى لَمَّا قُتِلَ جَعَلَنِي سَادِسَ سِتَّةٍ فَدَخَلْتُ فِيهَا أَذْخُلَنِي وَكَرِهْتُ أَنْ أَفَرِّقَ جَمَاعَةَ الْمُسْلِمِينَ وَأَشُقَّ عَصَاهُمْ فَبَايَعْتُمْ عُثْمَانَ فَبَايَعْتُهُ ثُمَّ طَعَنْتُمْ عَلَى عُثْمَانَ فَقَتَلْتُمُوهُ وَأَنَا جَالِسٌ فِي بَيْتِي

Until when he was killed, he made me to be sixth of six. I^{asws} entered into what he had made me^{asws} to enter, and I^{asws} disliked to cause division in the community of Muslims and crack their stick. You pledged to Usman, so I^{asws} pledged to him. Then you accused upon Usman and killed him, and I^{asws} was seated in my^{asws} house.

ثُمَّ أَنْتَضَمُونِي غَيْرَ دَاعٍ لَكُمْ وَلَا مُسْتَكْرِهٍ لِأَحَدٍ مِنْكُمْ فَبَايَعْتُمُونِي كَمَا بَايَعْتُمْ أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَمَا جَعَلَكُمْ أَحَقَّ أَنْ تَقُولُوا لِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ بَيْعَتِهِمْ مِنْكُمْ بَيْعَتِي

Then you pledged allegiances to me^{asws} without there being a call to you, nor anyone of you having been forced. You pledged to me just as you had pledged to Abu Bakr, and Umar, and Usman. So, what made you all more rightful to be loyal to Abu Bakr, and Umar, and Usman of their allegiances than you were with my^{asws} allegiance?’

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ كُنْ كَمَا قَالَ الْعَبْدُ الصَّالِحُ لَا تُثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

They said, ‘O Amir Al-Momineen^{asws}! Be, as the righteous servant had said: ***‘(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92]’***.

فَقَالَ عَلِيٌّ ع كَذَلِكَ أَقُولُ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ مَعَ أَنَّ فِيكُمْ رَجُلًا لَوْ بَايَعَنِي يَدِهِ لَنَكُتَ بِأَسْتِهِ يَغْنِي مَرْوَانَ.

Ali^{asws} said: ‘Like that I^{asws} am saying: ***May Allah Forgive you your sins; and Allah is Forgiving, Merciful’ [3:31]***, along with that, among you there is a man, even if he were to pledge to me by his hand, he would break by his evening’ – meaning Marwan”.²¹⁹

²¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 200

CHAPTER 5 – SITUATIONS OF AYESHA AFTER (BATTLE OF) THE CAMEL

201- مع، معاني الأخبار أحمد بن الحسين بن علي عن أبي عبد الله البخاري عن سهل بن الملوكة عن سليمان بن أبي شيح عن محمد بن الحكم عن عوانة قال: قال علي بن أبي طالب صلوات الله عليه يوم الجمل لعائشة كيف رأيت صنع الله بك يا حميراء فقالت له ملكت فأسجح تعني تكرم.

(The book) 'Ma'ani Al Akhbaar' – Ahmad Bin Al Husayn Bin Ali, from Abu Abdullah Al Bukhari, from Sahl Bi Al Mutawakkal, from Suleyman Bin Avu Sheykh, from Muhammad Bin Al Hakam, from Awanah who said,

'Ali^{asws} Bin Abu Talib^{asws} said on the day of the camel, to Ayesha: 'How do you view what Allah^{azwj} has done with you, O Humeyra?' She said to him^{asws}, 'You^{asws} are in control, so forgive' – meaning, honour''²²⁰.

202- ما، الأماالي للشيخ الطوسي المفيد عن الكاتب عن الرعفراني عن الثقفني عن محمد بن عثمان عن أبي عبد الله الأسلمي عن موسى بن عبد الله الأسدي قال: لما انهزم أهل البصرة أمر علي بن أبي طالب أمير المؤمنين ع أن تنزل عائشة قصر ابن أبي خلف فلما نزلت جاءها عمار بن ياسر رضي الله عنه فقال يا أمة كيف رأيت ضربت ببيك دون دينهم بالسيف

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrany, from Al Saqafi, from Muhammad Bin Usman, from Abu Abdullah Al Aslami, from Musa Bin Abdullah Al Asadi who said,

'When the people of Al-Basra were defeated, Ali^{asws} Bin Abu Talib^{asws} Amir Al-Momineen^{asws} ordered for Ayesha to be lodged in the house of Ibn Abu Khalaf. When she lodged, Ammar Bin Yasser came to her. He said, 'O mother! How do you view the striking of your son in defence of their religion, with the sword?'

فَقَالَتْ اسْتَبَصَّرْتُ يَا عَمَّارُ مِنْ أَنَّكَ غَلَبْتَ فَقَالَ أَنَا أَشَدُّ اسْتَبْصَارًا مِنْ ذَلِكَ أَمْ وَاللَّهِ لَوْ ضَرَبْتُمُونَا حَتَّى تَبْلُغُونَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى الْحَقِّ وَ أَنْتُمْ عَلَى الْبَاطِلِ

She said, 'You are insightful, O Ammar, you prevailed'. He said, 'I am of more insight than that. By Allah^{azwj}! Even if you had struck us until you reached us at the branches of the palm tree, we would still have known we are upon the truth, and you are upon the falsehood'.

فَقَالَتْ لَهُ عَائِشَةُ هَكَذَا يُحِيلُ إِلَيْكَ اتَّقِ اللَّهَ يَا عَمَّارُ فَإِنَّ سِنَّكَ قَدْ كَبُرَتْ وَ دَقَّ عَظْمُكَ وَ فَنِيَ أَجْلُكَ وَ أَذْهَبَتْ دِينُكَ لِابْنِ أَبِي طَالِبٍ

Ayesha said to him, 'Like is your imagination to you. Fear Allah^{azwj}, O Ammar! You have aged and have become old, and your bones are brittle, and your term is ending, and your religion has gone to the son^{asws} of Abu Talib^{asws}.

فَقَالَ عَمَّارُ رَحِمَهُ اللَّهُ إِنِّي وَ اللَّهُ اخْتَرْتُ لِنَفْسِي فِي أَصْحَابِ رَسُولِ اللَّهِ قَرَأْتُ عَلَيْهَا أَقْرَأَهُمْ لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعْلَمَهُمْ بِتَأْوِيلِهِ وَ أَشَدَّهُمْ تَعْظِيمًا لِحُزْمَتِهِ وَ أَعْرِفَهُمْ بِالسُّنَّةِ مَعَ قَرَاتِهِ مِنْ رَسُولِ اللَّهِ ص وَ عَظَّمَ عَنَائِهِ وَ بَلَّغَنِي فِي الْإِسْلَامِ فَسَكَتَتْ.

²²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 201

Ammar, may Allah^{azwj} have mercy on him, said, 'By Allah^{azwj}! I have chosen for myself among the companions of Rasool-Allah^{saww}, and I saw Ali^{asws} to be their most well-read of the Book of Allah^{azwj} Mighty and Majestic, and their most learned of its interpretation, and their most intense in reverence of its sanctity, and their most understanding with the Sunnah, along with his^{asws} relationship from Rasool-Allah^{saww}, and his^{asws} magnificent efforts, and his^{asws} (suffering) afflictions in Al-Islam'. She was silent".²²¹

203- ج، الإحتجاج روى الواقدي أَنَّ عَمَّارَ بْنَ يَاسِرٍ لَمَّا دَخَلَ عَلَى عَائِشَةَ قَالَ كَيْفَ رَأَيْتِ وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهَا يَا عَمَّارُ اتَّقِ اللَّهَ أَذْهَبَتْ دِينَكَ لِابْنِ أَبِي طَالِبٍ ع.

(The book) 'Al-Ihtijaj' – It is reported by Al-Waqidi (wahabi imam), 'Ammar Bin Yasser, when he entered to see Ayesha, said, 'How do you view' – and continued the Hadeeth up to her words, 'O Ammar! Fear Allah^{azwj}! Your religion has gone to the son^{asws} of Abu Talib^{asws}'.²²²

204- ج، الإحتجاج روى أَنَّ ابْنَ عَبَّاسٍ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع حِينَ أَبَتْ عَائِشَةُ مِنَ الرُّجُوعِ دَعَا فِي الْبَصْرَةِ وَ لَا تُرْخَلُهَا فَقَالَ عَلِيُّ ع إِنَّهَا لَا تَأْلُو شَرًّا وَ لَكِنَّ أَرْضَهَا إِلَى بَيْتِهَا.

(The book) 'Al-Ihtijaj' – It is reported that Ibn Abbas said to Amir Al-Momineen^{asws} when Ayesha refused to return: 'Leave her in Al-Basra and do not depart her (to Al-Medina)'. Ali^{asws} said: 'She is not short of evil. But I^{asws} will return her to her house'.²²³

205- ج، الإحتجاج روى محمد بن إسحاق أَنَّ عَائِشَةَ لَمَّا وَصَلَتْ إِلَى الْمَدِينَةِ رَاحِعَةً مِنَ الْبَصْرَةِ لَمْ تَزَلْ تَحْرُضُ النَّاسَ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ كَتَبَتْ إِلَى مُعَاوِيَةَ وَ أَهْلِ الشَّامِ مَعَ الْأَسْوَدِ بْنِ الْبَخْتَرِيِّ تَحْرِضُهُمْ عَلَيْهِ ع.

(The book) 'Al Ihtijaj' – It is reported by Muhammad Bin Is'haq,

'When Ayesha arrived to Al-Medina returning from Al-Basra, she did not stop inciting the people against Amir Al-Momineen^{asws}, and she wrote to Muawiya and the people of Syrian with Al-Aswad Bin Al-Bakhtari, inciting them against him^{asws}'.²²⁴

206- ج، الإحتجاج روى أَنَّ عَمْرُو بْنَ الْعَاصِ قَالَ لِعَائِشَةَ لَوِ دِدْتُ أَنَّكَ قُتِلْتِ يَوْمَ الْحَمَلِ فَقَالَتْ وَ لَمْ لَا أَبَا لَكَ قَالَ كُنْتِ تَمْوِينِ بِأَخْلِكَ وَ تَدْخُلِينَ الْجَنَّةَ وَ تَجْعَلِينَ أَكْبَرَ التَّشْنِيعِ عَلَى عَلِيٍّ.

(The book) 'Al-Ihtijaj' – It is reported that Amro Bin Al-Aas said to Ayesha, 'I would love it if you would have been killed on the day of the camel'. She said, 'And why? May there be no father for you!' He said, 'You would have died by your term, and you would have entered the Paradise, and we would have made you to be a great defamation upon Ali^{asws}'.²²⁵

207- ج، الإحتجاج في رواية سَعْدِ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنِ الْقَائِمِ ع قَالَ: قُلْتُ لَهُ يَا مَوْلَانَا وَ ابْنُ مَوْلَانَا رُويَ لَنَا أَنَّ رَسُولَ اللَّهِ ص جَعَلَ طَلَّاقَ نِسَائِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ حَتَّى أَنَّهُ بَعَثَ يَوْمَ الْحَمَلِ رَسُولًا إِلَى عَائِشَةَ وَ قَالَ إِنَّكَ أَذْخَلْتِ الْهَلَكَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ بِالْغِيْثِ الَّذِي حَصَلَ مِنْكَ وَ

²²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 202

²²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 203

²²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 204

²²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 205

²²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 206

أُورِدَنِي أَوْلَادَكَ فِي مَوْضِعِ الْهَلَاكِ لِلْجَهَالَةِ فَإِنْ امْتَنَعْتَ وَ إِلَّا طَلَّقْتُكَ فَأَخْبَرْنَا يَا مَوْلَايَ عَنْ مَعْنَى الطَّلَاقِ الَّذِي فَوَّضَ حُكْمَهُ رَسُولُ اللَّهِ ص إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Al Ihtijaj' – In a report of Sa'ad Bin Abdullah Al Ashary,

'From Al-Qaim^{asws}, he (the narrator) said, 'O our Master^{asws} and son^{asws} of our Master^{asws}! It is reported to us that Rasool-Allah^{saww} made the divorce of his^{saww} wives to (be up to) Amir Al-Momineen Ali^{asws} to the extent that on the day of the camel, he^{asws} sent a messenger to Ayesha and said: 'You entered the destruction upon Al-Islam and its people by the cheating attained from you and you brought your children in the place of destruction for the ignorance. Either you abstain or else I^{asws} will divorce you'. Inform us, O my Master^{asws}, out the meaning of the divorce which, the decision of which Rasool-Allah^{saww} had delegated to Amir Al-Momineen^{asws}.

فَقَالَ ع إِنَّ اللَّهَ تَقَدَّسَ اسْمُهُ عَظَّمَ شَأْنُ نِسَاءِ النَّبِيِّ فَخَصَّهُنَّ بِشَرَفِ الْأُمَمَاتِ فَقَالَ رَسُولُ اللَّهِ يَا أَبَا الْحَسَنِ إِنَّ هَذَا شَرَفٌ بَاقٍ مَا دُمْنُ لِلَّهِ عَلَى طَاعَةٍ فَأَتَيْتُهُنَّ عَصَبَ اللَّهِ بَعْدِي فِي الْأَزْوَاجِ بِالْخُرُوجِ عَلَيْكَ فَطَلَّقَهَا وَ اسْقَطَهَا مِنْ شَرَفِ أُمَمَاتِ الْمُؤْمِنِينَ.

He^{asws} said: 'Allah^{azwj}, Holy is His^{azwj} Name, Magnified the matter of the wives of the Prophet^{saww} and Specialised them with the nobility of the mothers. Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! This nobility is to remain for as long as they remain upon obedience of Allah^{azwj}. So, whichever of them disobeys Allah^{azwj} after me^{asws}, among the wives, with the coming out against you^{asws}, then divorce her and terminate her from the nobility of being mothers of the believers".²²⁶

208- ماء الأمالي للشيخ الطوسي ابن الصلت عن ابن عقدة عن يعقوب بن يوسف عن عبيد الله بن موسى عن جعفر الأحمر عن الشيباني عن جميع بن عمير قال قالت عمتي لعائشة و أنا أسمع أنت مسيرك إلى علي ع ما كان قالت دعينا منك إنه ما كان من الرجال أحب إلى رسول الله من علي و لا من النساء أحب إليه من فاطمة ع.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Al Salt, from Ibn Aqadah, from Yaquoub Bin Yusuf, from Ubeydullah Bin Musa, from Ja'far Al Ahmar, from Al Shaybani, from Jamie Bin Umeyr who said,

'My maternal aunt said to Ayesha and I was listening, 'You travelled to Ali^{asws}. What happened?' She said, 'Leave us from you. There was no one from the men more beloved to Rasool-Allah^{saww} than Ali^{asws}, nor anyone from the women more beloved to him^{saww} than Fatima^{asws}'.²²⁷

209- جاء المجالس للمفيد الجعافي عن ابني عقدة عن عبد الله بن أحمد بن مستوريد عن محمد بن ميمر عن إسحاق بن وزير عن محمد بن الفضل بن عطاء مولى مزينة عن جعفر بن محمد عن أبيه ع عن محمد بن علي ابن الحنفية قال: كان اللواء معي يوم الجمل وكان أكثر القتلى في بني ضبة فلما انهزم الناس أقبل أمير المؤمنين ع و معه عمار بن ياسر و محمد بن أبي بكر رضي الله عنهما فانتها إلى المودج و كأنه شوك القنذل مما فيه من النبل

(The book) 'Al Majaalis' of Al Mufeed – A Ilany, from Ibn Uqdah, from Abdullah Bin Ahmad Bin Mustawrid, from Muhammad Bin Muneer, from Is'haq Bin Wzaer, from Muhammad Bin Al Fuzeyl Bin Ata'a a slave of Muzeyna,

²²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 207

²²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 208

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Muhammad son of Ali^{asws}, Al-Hanafiyya who said, 'The flag was with me on the day of the camel, and most of the ones slain were among the clan of Zabbah. When the people were defeated, Amir Al-Momineen^{asws} came, and with him^{asws} was Ammar Bin Yasser and Muhammad Bin Abu Bakr. He^{asws} ended up to the carriage, and it was like the thorns of a hedgehog, due to what was in it from the arrows.

فَضَرَبَهُ بِعَصَا ثُمَّ قَالَ هِيَ يَا هُمَيْرَاءُ أَرَدْتِ أَنْ تَقْتُلِيَنِي كَمَا قَتَلْتَ ابْنَ عَفَّانَ أَ يَهْدَا أَمَرَكَ اللَّهُ أَوْ عَهْدَ إِلَيْكَ بِهِ رَسُولُ اللَّهِ ص

He^{asws} struck with his^{asws} staff, then said, 'O Humeyra! You wanted to kill me just as you killed the son of Affan (Usman)! Is it with this Allah^{azwj} has Commanded you, or Rasool-Allah^{saww} had pacted to you with it?'

قَالَتْ مَلَكْتُ فَأَسْجَعُ فَقَالَ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ انْظُرْ هَلْ نَالَهَا شَيْءٌ مِنَ السَّلَاحِ فَوَجَدَهَا قَدْ سَلِمَتْ لَمْ يَصِلْ إِلَيْهَا إِلَّا سَهْمٌ خَرَقَ فِي ثَوْبِهَا خَرْقًا وَ خَدَشَهَا خَدَشًا لَيْسَ بِشَيْءٍ

She said, 'You are in control, so forgive'. He^{asws} said to Muhammad Bin Abu Bakr: 'Look, did anything from the weapons get to her?' He found her to be safe, nothing had arrived to her except an arrow which tore her clothes with a hole, and scratched her with a scratch, which wasn't of any significance.

فَقَالَ ابْنُ أَبِي بَكْرٍ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ سَلِمَتْ مِنَ السَّلَاحِ إِلَّا سَهْمًا خَلَصَ إِلَى ثَوْبِهَا فَخَدَشَ مِنْهُ شَيْئًا

The son of Abu Bakr said, 'O Amir Al-Momineen^{asws}! She has been safe from the weapons, except for an arrow which ended to her clothes and she was scratched from it with something'.

فَقَالَ عَلِيُّ عِ احْتَمِلْهَا فَأَنْزِلْهَا دَارَ ابْنِ أَبِي خَلْفٍ الْخُزَاعِيِّ ثُمَّ أَمَرَ مُنَادِيَهُ يُنَادِي لَا يُدْفَعُ عَلَى خَرِيحٍ وَ لَا يُتْبَعُ مُذَبِّرٌ وَ مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ.

Ali^{asws} said: 'Carry her and lodge her in the house of Ibn Abu Khalaf Al-Khuzai'. Then he^{asws} instructed his^{asws} caller to call out: 'There will be no attacks upon the injured, nor any pursuit of the fleers, and the one who closes his door, so he is safe!'"²²⁸

210- كش، رجال الكشي جعفر بن مرقوف عن الحسن بن علي بن النعمان عن أبيه عن معاذ بن مطر عن إسماعيل بن الفضل الهاشمي قال حدثني بعض أشياخي قال: لما هزم علي بن أبي طالب ع أصحاب الجمل بعث أمير المؤمنين ع عبد الله بن عباس رحمه الله عليهما إلى عائشة يأمرهما بتعجيل الرجيل و قلة العرجة

(The book) 'Rijaal' of Al Kashy – Ja'far Bin Marouf, from Al Hassan Bin Ali Bin Al Numan, from his father, from Muaz Bin Matar, from Ismail Bin Al Fazl Al Hashimy who said, 'It is narrated to me by one of the persons who said,

'When Ali^{asws} Bin Abu Talib^{asws} defeated the companions of the camel, Amir Al-Momineen^{asws} sent Abdullah Bin Abbas to Ayesha for her matter, with hastening the departure and little delay.

²²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 209

قَالَ ابْنُ عَبَّاسٍ فَأَتَيْتُهَا وَ هِيَ فِي قَصْرِ بَنِي خَلَفٍ فِي جَانِبِ الْبَصْرَةِ قَالَ فَطَلَبْتُ الْإِذْنَ عَلَيْهَا فَلَمْ تَأْذَنْ فَدَخَلْتُ عَلَيْهَا مِنْ غَيْرِ إِذْهَا فَإِذَا بَيْتٌ قِفَارٌ لَمْ يُعَدَّلِ فِيهِ مَجْلِسٌ فَإِذَا هِيَ مِنْ وَرَاءِ سِتْرَيْنِ

Ibn Abbas said, 'I went to her and she was in the house of the clan of Khalaf in a side of Al-Basra. I sought the permission to see her, but she did not permit, so I entered to see her without her permission, and there it was a bare house, there was no seat prepared for me in it, and there she was from behind two veils'.

قَالَ فَصَرَرْتُ بِبَصَرِي فَإِذَا فِي جَانِبِ الْبَيْتِ رَحْلٌ عَلَيْهِ طَنْفُوسَةٌ قَالَ فَمَدَدْتُ الطَنْفُوسَةَ فَجَلَسْتُ عَلَيْهَا فَقَالَتْ مِنْ وَرَاءِ السِّتْرِ يَا ابْنَ عَبَّاسٍ أَخْطَأْتَ السُّنَّةَ دَخَلْتَ بَيْتَنَا بِغَيْرِ إِذْنِنَا وَ جَلَسْتَ عَلَى مَتَاعِنَا بِغَيْرِ إِذْنِنَا

He said, 'I looked around and there in the side of the house there was some luggage having a rug upon it. I spread out the rug and sat upon it. She said from behind the veil, 'O Ibn Abbas! You have erred in the Sunnah and entered our house without our permission and sat upon our chattel without our permission'.

فَقَالَ لَهَا ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ عَلَيْهِ نَحْنُ أَوْلَى بِالسُّنَّةِ مِنْكَ وَ نَحْنُ عَلَّمْنَاكَ السُّنَّةَ وَ إِنَّمَا بَيْتُكَ الَّذِي خَلَقَكَ فِيهِ رَسُولُ اللَّهِ فَخَرَجْتَ مِنْهُ ظَالِمَةً لِنَفْسِكَ غَاشَّةً لِدِينِكَ غَاشَّةً عَلَى رَبِّكَ غَاشَّةً لِرَسُولِ اللَّهِ فَإِذَا رَجَعْتَ إِلَى بَيْتِكَ لَمْ تَدْخُلْهُ إِلَّا بِإِذْنِكَ وَ لَمْ تَجْلِسْ عَلَى مَتَاعِكَ إِلَّا بِأَمْرِكَ

Ibn Abbas said to her, 'We are foremost with the Sunnah than you are, and we taught you the Sunnah, and rather your house is the one Rasool-Allah^{saww} had left you behind in it, but you came out from it being unjust to yourself, cheating to your religion, transgressing against your Lord^{azwj}, disobedient to Rasool-Allah^{saww}. When you return to your house, we will not enter it except by your permission, and we will not sit upon your chattels except by your instructions.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع بَعَثَ إِلَيْكَ يَأْمُرُكَ بِالرَّحِيلِ إِلَى الْمَدِينَةِ وَ قِلَّةِ الْعُرْجَةِ فَقَالَتْ رَحِمَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ

Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} has sent a message to you instructing you with the departure to Al-Medina and with little delay'. She said, 'May Allah^{azwj} have Mercy on the commander of the faithful, that is Umar Bin Al-Khattab'.

فَقَالَ ابْنُ عَبَّاسٍ هَذَا وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ إِنَّ تَرَبَّدَتْ فِيهِ وَجُوهٌ وَ رَغِمَتْ فِيهِ مِعَاطِسُ أَمَا وَ اللَّهُ هُوَ أَمِيرُ الْمُؤْمِنِينَ وَ أَمْسُ بِرَسُولِ اللَّهِ رَحِمًا وَ أَقْرَبُ قَرَابَةً وَ أَقْدَمُ سَبْقًا وَ أَكْثَرُ عِلْمًا وَ أَعْلَى مَنَارًا وَ أَكْثَرُ أَثَارًا مِنْ أَبِيكَ وَ مِنْ عُمَرَ

Ibn Abbas said, 'By Allah^{azwj}, this one is Amir Al-Momineen^{asws}, and even if the faces glower regarding him^{asws}, and the noses snort regarding him^{asws}. But, by Allah^{azwj}, he^{asws} is Amir Al-Momineen^{asws}, and nearest of kinship to Rasool-Allah^{saww}, and nearest of relationship, and most advanced of precedence, and with most knowledge, and highest radiance, and most impact than your father and more than Umar'.

فَقَالَتْ أَبَيْتُ ذَلِكَ فَقَالَ أَمَا وَ اللَّهُ إِنْ كَانَ إِبْأُوكَ فِيهِ لَقَصِيرُ الْمُدَّةِ عَظِيمِ التَّبَعَةِ ظَاهِرِ الشُّومِ بَيْنَ التَّكْدَرِ وَ مَا كَانَ إِبْأُوكَ فِيهِ إِلَّا حَلَبٌ شَاةٍ حَتَّى صِرَتْ مَا تَأْمُرِينَ وَ لَا تَنْهَيْنَ وَ لَا تَرْفَعِينَ وَ لَا تَضَعِينَ وَ مَا كَانَ مِثْلُكَ إِلَّا كَمِثْلِ الْخَضْرَمِيِّ بْنِ جَحْمَانَ أَحْيَى بَنِي أَسَدٍ حَيْثُ يَقُولُ

شَتَمَ الصَّدِيقِ وَ كَثَّرَهُ الْأَلْقَابِ-

مَا زَالَ إِيْهَادُ الْقَصَائِدِ بَيْنَنَا-

فِي كُلِّ جُمُعَةٍ طَائِفٌ ذُبَابٌ-

حَتَّى تَرَكْتَهُمْ كَأَنَّ فُلُوبَهُمْ-

She said, 'I refuse that'. He said, 'But, by Allah^{azwj}! Even though your father (Abu Bakr) was for a short time, he was of great follower of apparent inauspiciousness between the annoyances, and your father was not in it (caliphate) except milking of a sheep until you became what you were ordering, and not desisting, nor rising nor descending, and your example isn't except like an example of Al-Hazramy Bin Najmaan, brother of the clan of Asad when he said (a poem), 'Has gifting of the poems between us declined? Insulting the friend and frequent nicknaming, until you leave them, it is as if their hearts in every group is a buzz of flies'.

قَالَ فَأَرَأَيْتَ دَمْعَهَا وَابْدَتْ عَوِيلَهَا وَتَبَدَّأَ نَشِيجُهَا ثُمَّ قَالَتْ أَخْرُجْ وَاللَّهِ عَنْكُمْ فَمَا فِي الْأَرْضِ بَلَدٌ أَبْغَضَ إِلَيَّ مِنْ بَلَدٍ تَكُونُونَ فِيهِ

He (the narrator) said, 'I saw her tears and her lamentation manifested, and her whimpering. Then she said, 'By Allah^{azwj}! I shall go out away from you all, for there isn't any city in the earth more hateful to me than a city you happen to be in it'.

فَقَالَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ فَلِمَ وَاللَّهِ مَاذَا بَلَائُنَا عِنْدَكَ وَلَا بِصَنِيعِنَا إِلَيْكَ إِنَّا جَعَلْنَاكَ لِلْمُؤْمِنِينَ أُمًّا وَأَنْتَ بِنْتُ أُمِّ رُومَانَ وَجَعَلْنَا أَبَاكَ صَدِيقًا وَهُوَ ابْنُ أَبِي قُحَافَةَ حَامِلِ قِصَاعِ الْوَدَّكَ لِابْنِ جُدْعَانَ إِلَى أَضْيَافِهِ

Ibn Abbas said, 'But why? By Allah^{azwj}! That is not due to our afflictions with you nor due to our dealings with you. We have made you a mother to the Momineen, and you are a daughter of Umm Rowman, and we made your father as a truthful, and he is a son of Abu Qohafa, carrying a bowl of fat to Ibn Juz'an to hosting him'.

فَقَالَتْ يَا ابْنَ عَبَّاسٍ تَمْنُونَ عَلَيَّ بِرَسُولِ اللَّهِ فَقَالَ وَلَمْ لَا يُحِبُّ عَلَيْكَ بَعْدَ لَوْ كَانَ مِنْكَ قُلَامَةٌ مِنْهُ مَسْنِيَةً بِهِ وَتَحَنُّ حَمَمُهُ وَدُمُهُ وَمِنْهُ وَإِلَيْهِ وَمَا أَنْتَ إِلَّا حَشِيئَةٌ مِنْ تِسْعِ حَشَايَا خَلَفَهُنَّ بَعْدَهُ

She said, 'O Ibn Abbas! Are you conferring upon me with Rasool-Allah^{saww}? He said, 'And why should I not confer upon you with a conferment? If there was a clipping from you from it (restraint), we would be grateful with it, and we are his^{saww} flesh and his^{saww} blood, and from him^{saww} and to him^{saww}, and you are nothing except his^{saww} one mattress from nine mattresses he^{saww} left behind after him^{saww}.

لَسْتُ بِأَبْيَضِيهِنَّ لَوْنًا وَلَا بِأَحْسَنِهِنَّ وَجْهًا وَلَا بِأَرْشَحِهِنَّ عَرَفًا وَلَا بِأَنْضَرِهِنَّ رَوْحًا وَلَا بِأَطْرَاهُنَّ أَصْلًا فَصُرْتُ تَأْمُرِينَ فُتُطَاعِينَ وَتَدْعِينَ فُتُحَابِينَ وَمَا مَثَلُكَ إِلَّا كَمَا قَالَ أَخُو بَنِي فَهْرِ

فَقُلْتُ لَهُمْ كُفُّوا الْعِدَاوَةَ وَالشُّكْرًا-
وَ أَخْجُ بِكُمْ أَنْ تَجْمَعُوا الْبَغْيَ وَالْكَفْرًا

مَنْنْتُ عَلَى قَوْمِي فَأَبْدَوْا عِدَاوَةً-
فَفِيهِ رِضًا مِنْ مِثْلِكُمْ لِصَدِيقِهِ-

You are neither fairest of them in colour, nor most beautiful of them in face, nor more aromatic of sweat, nor freshest of them as leaves, nor praise-worthy of them of origin. You became ordering and calling (people), and you were answered, and there is not example for you except as the brother of clan of Fihr had said (in a poem), 'You conferred upon my people and they manifest the enmity, so I said to them, 'Restraining the enmity and be grateful',

and in it is satisfaction from the likes of you to a friend, and argue with you if you unite the rebels and the Kafirs'.

قَالَ ابْنُ عَبَّاسٍ ثُمَّ نَهَضْتُ وَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ فَأَخْبَرْتُهُ بِمَا قَالَهَا وَمَا رَدَّدْتُ عَلَيْهَا فَقَالَ أَنَا كُنْتُ أَكْبَرُ بِكَ حَيْثُ بَعَثْتُكَ.

Ibn Abbas said, 'Then I got up and came to Amir Al-Momineen^{asws} and informed him^{asws} of her words, and what she had responded with. He^{asws} said: 'I^{asws} was more knowing with you when I^{asws} sent you'.²²⁹

211- كشف، كشف الغمة من ربيع الأبرار للرحماني قال قال جميع بن عُمَيْرٍ دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ مَنْ كَانَ أَحَبَّ النَّاسِ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ فَاطِمَةُ ع قُلْتُ إِنَّمَا أَسْأَلُكَ عَنِ الرَّجَالِ قَالَتْ زَوْجُهَا وَ مَا يَمْنَعُهُ قَوْلُ اللَّهِ إِنْ كَانَ لَصَوَّامًا قَوَّامًا وَ لَقَدْ سَأَلْتُ نَفْسَ رَسُولِ اللَّهِ ص فِي يَدِهِ فَرَدَّهَا إِلَى فِيهِ

(The book) 'Kashf Al Ghumma', from (the book) 'Rabie Al Abrar' of Al Zamakhshari who said, 'Jamie Bin Umeyr said,

'I entered to see Ayesha and I said, 'Who was the most beloved of the people to Rasool-Allah^{saww}?' She said, '(Syeda) Fatima^{asws}'. I said, 'But rather, I asked you about the men'. She said, 'His^{saww} pair, and what could prevent him^{saww}, and he^{asws} was a Fasting, praying person? And the soul of Rasool-Allah^{saww} had flowed in his^{asws} hands, and it has returned to be in him^{asws}'.

فَقُلْتُ فَمَا حَمَلَكِ عَلَى مَا كَانَ فَأَرْسَلَتْ جَارَهَا عَلَى وَجْهِهَا وَ بَكَتْ وَ قَالَتْ أُمِرْتُ فُضِّيَ عَلَيَّ.

I said, 'So what carried you upon what happened?' She lowered her scarf upon her face and cried and said, 'A matter Ali^{asws} had judged'.

و رُوِيَ أَنَّهُ قِيلَ لَهَا قَبْلَ مَوْتِهَا أَ نَدَفْتُكَ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَتْ لَا إِنِّي أَخَذْتُ بَعْدَهُ.

And it is reported that it was said to her before her death, 'Shall we bury you by Rasool-Allah^{saww}?' She said, 'No, I innovated after him^{saww}',²³⁰

212- فر، تفسير فرات بن إبراهيم غُبَيْدُ بْنُ كَثِيرٍ مُعْتَمِنًا عَنْ أَصْبَغَ بْنِ نُبَاتَةَ قَالَ: لَمَّا هَرَمْنَا أَهْلَ الْبَصْرَةِ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع حَتَّى اسْتَدَّ إِلَى حَائِطٍ مِنَ حِيطَانِ الْبَصْرَةِ فَاجْتَمَعْنَا حَوْلَهُ وَ أَمِيرُ الْمُؤْمِنِينَ رَاكِبٌ وَ النَّاسُ تُزْوِلُ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Asbagh Bin Nubata who said,

'When we had defeated the people of Al-Basra, Ali^{asws} Bin Abu Talib^{asws} came until he leaned to a wall from the wall of Al-Basra and we gathered around him^{asws}, and Amir Al-Momineen^{asws} was riding and the people had descended.

فَيَدْعُو الرَّجُلَ بِاسْمِهِ فَيَأْتِيهِ ثُمَّ يَدْعُو الرَّجُلَ بِاسْمِهِ فَيَأْتِيهِ حَتَّى وَاقَاهُ مِنَّا سِتُونَ شَيْخًا كُلُّهُمْ قَدْ صَعَرُوا اللَّحْيَ وَ عَقَصُوهَا وَ أَكْثَرُهُمْ يَوْمَئِذٍ مِنْ هَمْدَانَ

²²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 210

²³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 211

He^{asws} called a man by his name, and he came to him^{asws}. Then he^{asws} called a man by his name, and he came to him^{asws}. Then he^{asws} called a man by his name, and he came to him^{asws}, until seventy persons from us came to him, all of them had short beards and had clipped these, and most of them on that day were from Hamdan.

فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَ طَرِيقاً مِنْ طَرِيقِ الْبَصْرَةِ وَ نَحْنُ مَعَهُ وَ عَلَيْنَا الدَّرْعُ وَ الْمَغَارِثُ مُتَقَلِّدِي السُّيُوفِ مُتَنَكِّبِي الْأُتْرُسَةِ حَتَّى انْتَهَى إِلَى دَارٍ قَوْرَاءَ فَدَخَلْنَا فَإِذَا فِيهَا نِسْوَةٌ يَبْكِينَ فَلَمَّا رَأَيْنَهُ صَحْنٌ صَيِّحَةٌ وَاحِدَةٌ وَ قُلْنُ هَذَا قَاتِلُ الْأَجَبَةِ

Amir Al-Momineen^{asws} took to a road from the roads of Al-Basra and we were with him, and upon us were shield and the helmets, collared with the swords on the shoulders until he^{asws} ended up to a capacious house. We entered and therein were women crying. When they saw him^{asws}, they shouted one shout and said: 'This is the killer of the loved ones!'

فَأَمْسَكَ عَنْهُمْ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ قَالَ أَيْنَ مَنْزِلُ عَائِشَةَ فَأَوْمَأْنَ إِلَى حُجْرَةٍ فِي الدَّارِ فَحَمَلْنَا عَلَيَّ عَنْ دَائِبِهِ فَأَنْزَلْنَاهُ فَدَخَلَ عَلَيْهَا فَلَمْ أَسْمَعْ مِنْ قَوْلِ عَلِيٍّ شَيْئاً إِلَّا أَنَّ عَائِشَةَ كَانَتْ امْرَأَةً عَالِيَةَ الصَّوْتِ فَسَمِعْنَا قَوْلَهَا كَهَيْئَةِ الْمَعَاذِيرِ إِلَيَّ لَمْ أَفْعَلْ

Amir Al-Momineen^{asws} withheld from them, then said: 'Where is the house of Ayesha?' They gestured towards a room in the house. We carried Ali^{asws} away from his^{asws} animal and descended him. He^{asws} entered to see her. I did not hear anything from the words of Ali^{asws}, except that Ayesha was a woman of loud voice, so we heard her voice as if it were the excuses being offered, 'I did not do it!'

ثُمَّ خَرَجَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ فَحَمَلْنَاهُ عَلَى دَائِبِهِ فَعَارَضْنَاهُ امْرَأَةً مِنْ قِبَلِ الدَّارِ فَقَالَ أَيْنَ صَفِيَّةُ قَالَتْ لَبَيْكَ يَا أَمِيرُ الْمُؤْمِنِينَ قَالَ أَلَا تَكْفَيْنَ عَنِّي هَؤُلَاءِ الْكَلْبَاتِ الَّتِي يُرْغَمُنَ أَنِّي قَاتِلُ الْأَجَبَةِ لَوْ قَتَلْتُ الْأَجَبَةَ لَقَتَلْتُ مَنْ فِي بَلَدِكَ الدَّارِ وَ أَوْمَى يَدَيْهِ إِلَى ثَلَاثِ حُجُرٍ فِي الدَّارِ

Then Amir Al-Momineen^{asws} came out to us, and we carried him^{asws} upon his^{asws} animal. A woman from the direction of the house presented to him^{asws}. He^{asws} said; 'Where is Safiyya?' She said, 'Here I am, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Will you not refrain these bitches from me^{asws} who are claiming that I^{asws} am a killer of the loved ones? And if I^{asws} was a killer of the loved ones, I^{asws} would have killed the ones in that house' – and he^{asws} gestured towards three rooms in the house.

قَالَ فَضَرَبْنَا بِأَيْدِينَا عَلَى قَوَائِمِ السُّيُوفِ وَ ضَرَبْنَا بِأَبْصَارِنَا إِلَى الْحُجُرِ الَّتِي أَوْمَى إِلَيْهَا فَوَ اللَّهُ مَا بَقِيَتْ فِي الدَّارِ بَاقِيَةٌ إِلَّا سَكْنَتْ وَ لَا قَائِمَةٌ إِلَّا جَلَسَتْ

He (the narrator) said, 'We struck (our hands) upon the sheaths of the swords and we struck our sights to the rooms which he^{asws} had gestured towards. By Allah^{azwj}! There did not remain any crier in the house except she was silent, nor anyone standing except she sat down.

قُلْتُ يَا أَبَا الْقَاسِمِ فَمَنْ كَانَ فِي تِلْكَ الثَّلَاثِ حُجُرٍ قَالَ أُمَّا وَاحِدَةٌ فَكَانَ فِيهَا مَرْوَانُ بْنُ الْحَكَمِ جَرِيحاً وَ مَعَهُ شَبَابٌ قُرَيْشٍ جَرَحَى وَ أُمَّا الثَّانِيَةُ فَكَانَ فِيهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ مَعَهُ آلُ الزُّبَيْرِ جَرَحَى وَ أُمَّا الثَّالِثَةُ فَكَانَ فِيهَا رَيْسُ أَهْلِ الْبَصْرَةِ يَدُورُ مَعَ عَائِشَةَ أَيْنَ مَا دَارَتْ

I said, 'O Abu Al-Qasim! So, who were in those three rooms?' He said, 'As for one, therein was Marwan Bin Al-Hakam, injured, and with him were injured youths of Quraysh; and as for the second, therein was Abdullah Bin Al-Zubeyr, injured, and with him were the family of

Al-Zubeyr; and as for the third, therein were the heads of the people of Al-Basrah wherever she went around’.

قُلْتُ يَا أَبَا الْقَاسِمِ هَؤُلَاءِ أَصْحَابُ الْقَرْحَةِ فَهَلَّا مَلْتُمَ عَلَيْهِمْ بِحِذِّ السُّيُوفِ قَالَ يَا ابْنَ أَخِي أَمِيرُ الْمُؤْمِنِينَ كَانَ أَعْلَمَ مِنْكَ وَسِعَهُمْ أَمَانُهُ إِنَّا لَمَّا هَزَمْنَا الْقَوْمَ نَادَى مُنَادِيَهُ لَا يُدْفَقُ عَلَى جَرِيحٍ وَلَا يُتْبَعُ مُدِيرٌ وَمَنْ أَلْقَى سِلَاحَهُ فَهُوَ آمِنٌ سُنَّةٌ يُسَنَّ بِهَا بَعْدَ يَوْمِكُمْ هَذَا

I said, ‘O Abu Al-Qasim! There people are the ulcers. Why didn’t you go down upon them with these swords?’ He said, ‘O son of my brother! Amir Al-Momineen^{asws} was more knowing that you are, and his^{asws} amnesty had covered them. When we defeated the people, his^{asws} caller had called out, ‘There will be no attack upon the injured, nor will a fleer be pursued, and one who throws down his weapon, he is safe, being a Sunnah made to be a Sunnah after this day of yours!’

ثُمَّ مَضَى وَ مَضَيْنَا مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْمُعَسْكَرِ فَقَامَ إِلَيْهِ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ص مِنْهُمْ أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَ قَيْسُ بْنُ سَعْدٍ وَ عَمَّارُ بْنُ يَاسِرٍ وَ زَيْدُ بْنُ حَارِثَةَ وَ أَبُو لَيْلَى فَقَالَ أَلَا أَخْبَرْتُكُمْ بِسَبْعَةٍ هُمْ مِنْ أَفْضَلِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ تَعَالَى

Then he^{asws} continued, and we continued with him^{asws} until we ended up to the army camp. He^{asws} made some people from the companions of the Prophet^{saww} stand there, from them were Abu Ayoub Al-Ansari, and Qays Bin Sa’ad, and Ammar Bin Yasser, and Zayd Bin Harisa, and Abu Layli. He^{asws} said: ‘Shall I^{asws} inform you of seven (people), who would be from the superior people on the day Allah^{azwj} the Exalted gathers them?’

قَالَ أَبُو أَيُّوبَ بَلَى وَ اللَّهُ فَأَخْبَرْتَنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّكَ كُنْتَ تَشْهَدُ وَ نَعِيبُ

Abu Ayoub said, ‘Yes, by Allah^{azwj}, inform us, O Amir Al-Momineen^{asws}, for you^{asws} were present and we were absent’.

قَالَ فَإِنَّ أَفْضَلَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ تَعَالَى سَبْعَةٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَضْلَهُمْ إِلَّا كَافِرٌ وَ لَا يَجْحَدُ إِلَّا جَاحِدٌ قَالَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ مَا اسْمُهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِنَعْرِفَنَّهُمْ

He^{asws} said: ‘The superior people on the day Allah^{azwj} the Exalted Gathers them are seven from the sons of Abdul Muttalib^{asws}! No one will deny their merits except a Kafir, nor rejects except a rejector’. Ammar Bin Yasser said, ‘What are their names, O Amir Al-Momineen^{asws}, so we can recognise them?’

قَالَ إِنَّ أَفْضَلَ النَّاسِ يَوْمَ يَجْمَعُ اللَّهُ الْخَلْقَ وَ الرُّسُلَ مُحَمَّدٌ وَ إِنَّ مِنْ أَفْضَلِ الرُّسُلِ مُحَمَّدًا عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ

He^{asws} said: ‘The most superior of the people on the day Allah^{azwj} Gathers the creatures and the Rasools^{as}, is Muhammad^{saww}, and that from the most superior of the Rasools^{as} is Muhammad^{saww}, upon them^{as} be the Salawaat and the greetings.

ثُمَّ إِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيِّ نَبِيِّهَا حَتَّى يُدْرِكُهُ نَبِيٌّ وَ إِنَّ أَفْضَلَ الْأَوْصِيَاءِ وَصِيِّ مُحَمَّدٍ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ

Then the most superior of every community after its Prophet^{as} is a successor^{as} of its Prophet^{as}, until he^{as} comes across a (another) Prophet^{as}, and that the most superior of the

successors^{as} is the successor of Muhammad^{saww}, upon them^{as} be the Salawaat and the greetings.

ثُمَّ إِنَّ أَفْضَلَ النَّاسِ بَعْدَ الْأَوْصِيَاءِ الشُّهَدَاءِ وَ إِنَّ أَفْضَلَ الشُّهَدَاءِ حَمَزُهُ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ لَمْ يَحُلْ بِحِلْيَتِهِ أَحَدٌ مِنَ الْأَدَمِيِّينَ فِي الْجَنَّةِ شَيْءٌ شَرَفَهُ اللَّهُ بِهِ وَ السَّبْطَانِ الْحُسَيْنَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ الْمَهْدِيِّ يَجْعَلُهُ اللَّهُ مِنْ أَحَبِّ مِنَّا أَهْلَ الْبَيْتِ

Then the most superior people after the successors^{as}, are the martyrs, and that the most superior of the martyrs are Hamza^{asws} and Ja'far^{asws} Bin Abu Talib^{asws}, one with the two wings flying with these along with the Angels, being an ornament no one from the human beings has been ornamented with in the Paradise of anything Allah^{azwj} had Ennobled him with. Then the two grandsons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, two chiefs of the people of the Paradise, and Al-Mahdi^{asws}. Allah^{azwj} has Made him^{asws} to be from the most beloved of us^{asws}, People^{asws} of the Household'.

ثُمَّ قَالَ أَبَشِّرُوا ثَلَاثًا مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أُولَئِكَ رَافِقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَليماً.

Then he^{asws} said: 'Give glad tidings to three - **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69] That is the Grace from Allah, and Suffice with Allah as a Knower [4:70]**'²³¹

213- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنْ إِبْرَاهِيمَ بْنِ عُزْوَةَ عَنْ ثَابِتٍ عَنْ أَبِيهِ عَنْ حَبَّةِ الْعُرَيْبِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعَثَ إِلَى عَائِشَةَ مُحَمَّدًا أَخَاهَا رَحِمَهُ اللَّهُ عَلَيْهِ وَ عَمَّارَ بْنَ يَاسِرٍ رَضَوْنَ اللَّهُ عَلَيْهِ وَ أَنْ اِنْجَلِي وَ الْحَقِّي بَيْتَكَ الَّذِي تَرَكْتَ فِيهِ رَسُولُ اللَّهِ

(The book) 'Al Kafiya Fi Ibtal Tawbah Al Khatiya' – From Ibrahim Bin Urwah, from Sabit, from his father, from Habbat Al Urny,

'Amir Al-Momineen^{asws} sent a message to Ayesha by her brother Muhammad and Ammar Bin Yasser: 'Depart and join up with your house which Rasool-Allah^{saww} had left you behind in it'.

فَقَالَتْ وَ اللَّهُ لَا أَرِيكُمْ عَنْ هَذَا الْبَلَدِ أَبَدًا فَرَجَعَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ أَخْبَرَاهُ بِقَوْلِهَا فَعَضِبَ ثُمَّ رَدَّهَا إِلَيْهَا وَ بَعَثَ مَعَهُمَا الْأَشْتَرَ فَقَالَ وَ اللَّهُ لَتُخْرِجَنَّ أَوْ لَتَحْمِلَنَّ اخْتِمَالًا

She said, 'By Allah^{azwj}! I will not transfer from this city, ever'. They returned to Amir Al-Momineen^{asws} and informed him^{asws} of her words. He^{asws} got angered, then returned them to her and sent Al-Ashtar along with them. He^{asws} said: 'By Allah^{azwj}! Either you go out or you will be carried out with a carrying!'

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا مَعْشَرَ عَبْدِ الْقَيْسِ انْذَبُوا إِلَى الْحِزَةِ الْخَيْرَةِ مِنْ نِسَائِكُمْ فَإِنَّ هَذِهِ الْمَرْأَةَ مِنْ نِسَائِكُمْ فَإِنَّهَا قَدْ أَبَتْ أَنْ تَخْرُجَ لَتَحْمِلُوهَا اخْتِمَالًا

²³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 212

Then Amir Al-Momineen^{asws} said: 'O community of Abdul Qays! Call your free and good women, for this (Ayesha) is a woman from your womenfolk, and she has refused to go out, so she has to be carried out with a carrying!'

فَلَمَّا عَلِمَتْ بِذَلِكَ قَالَتْ هُمْ قُولُوا فَلْيَحْزَنْنِي فَأَتَوْا أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَذَكَرُوا لَهُ ذَلِكَ فَحَزَنَهَا وَبَعَثَ مَعَهَا بِالنِّسَاءِ.

When she came to know of that, she said to them, 'Tell him^{asws} to equip me (for the journey)'. They came to Amir Al-Momineen^{asws} and mentioned that to him^{asws}. He^{asws} equipped her and sent it with the women".²³²

214- وَ عَنْ الْحَسَنِ بْنِ رَبِيعٍ قَالَ حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاسٍ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الضَّبِّيِّ قَالَ سَمِعْتُ الْأَخْنَفَ بْنَ قَيْسٍ يَقُولُ بَعَثَ عَلِيٌّ إِلَى عَائِشَةَ أَنْ ارْجِعِي إِلَى الْحِجَازِ فَقَالَتْ لَا أَفْعَلُ فَقَالَ لَهَا لَنْ لَمْ تَفْعَلِي لِأَرْسَلَنَّ إِلَيْكَ نِسْوَةً مِنْ بَكْرِ بْنِ وَائِلٍ بِسِقَاكِ جَدَادٍ يَأْخُذُكَ بِهَا قَالَ فَخَرَجَتْ حِينَئِذٍ.

And from Al Hassan Bin Rabie who said, 'It is narrated to us by Abu Bakr Bin Abbas, from Mihsan Bin Ziyad Al Zaby who said, 'I heard Al Ahnaf Bin Qays saying,

'Ali^{asws} sent a message to Ayesha: 'Return to Al-Hijaz!' She said, 'I will not do so'. He^{asws} said to her: 'If you do not do it, I^{asws} will sent to you women from Bakr Bin Wail as mourning ambassadors to be taking you with it'. So, she went out then".²³³

215- وَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ أَشْرَسَ الْعُبَيْدِيِّ عَنْ عَبْدِ الْجَلِيلِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ بَعَثَ عَمَّارَ بْنَ يَاسِرٍ رَحِمَهُ اللَّهُ إِلَى عَائِشَةَ أَنْ ارْجِعِي فَأَبَتْ عَلَيْهِ فَبَعَثَ إِلَيْهَا بِامْرَأَتَيْنِ وَ امْرَأَةٍ مِنْ رِبِيعَةٍ مَعَهُنَّ الْإِبِلُ فَلَمَّا رَأَتْهُنَّ ارْتَحَلَتْ.

And from Is'haq Bin Ibrahim, from Ashras Al Abdy, from Abdul Jaleel,

'Amir Al-Momineen^{asws} sent Amman Bin Yasser to Ayesha that she should depart. She refused to him^{asws}. He^{asws} sent two women to her and a woman from Rabie having a camel with them. When she saw them she departed".²³⁴

216- وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ نَصْرِ عَنْ عُمَرَ بْنِ سَعْدٍ الْأَسَدِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ دَخَلَ عَلَى عَائِشَةَ لَمَّا أَبَتْ الْخُرُوجَ فَقَالَ لَهَا يَا شُعْبَاءُ ارْجِعِي وَ إِلَّا تَكَلَّمْتُ بِمَا تَعْلَمِينَهُ فَقَالَتْ نَعَمْ ارْجِعِي

And from Muhammad Bin Ali Bin Nasr, from Umar Bin Sa'ad Al Asady,

'Amir Al-Momineen^{asws} entered to see Ayesha when she had refused to go out (back to Al-Medina). He^{asws} said to her: 'O brandisher (of sword)! Either you depart or else I^{asws} speak with what you know (pronouncement of divorce)'. She said, 'Yes, I will depart'.

فَحَزَنَهَا وَ أَرْسَلَهَا وَ مَعَهَا اَرْبَعِينَ امْرَأَةً مِنْ عَبْدِ الْقَيْسِ الْحَدِيثِ بِطَوْلِهِ.

He^{asws} equipped her and sent her, and with her were forty women from Abdul Qays – the Hadeeth in its length".²³⁵

²³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 213

²³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 214

²³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 215

217- وَ عَنْ الْحُسَيْنِ بْنِ حَمَّادٍ قَالَ حَدَّثَنَا أَبُو الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ قَالَ لِعَائِشَةَ ارْجِعِي إِلَى بَيْتِكَ الَّذِي تَرَكَ رَسُولُ اللَّهِ ص وَأَبُوكَ فِيهِ فَأَبَتْ فَقَالَ لَهَا ارْجِعِي وَإِلَّا تَكَلَّمْتُ بِكَلِمَةٍ تَبْرِيئِينَ إِلَى اللَّهِ تَعَالَى وَرَسُولِهِ فَارْتَحَلَتْ.

And from Al Husyn Bin Hammad who said, 'It is narrated to us by Abu Al Jaroud, from Al Asbagh Bin Nubata,

'Amir Al-Momineen^{asws} said to Ayesha: 'Return to your house which Rasool-Allah^{saww} had left you and your father behind in!' She refused. He^{asws} said to her: 'Return or else I^{asws} shall speak with a phrase (pronouncement of divorce), you will disavow to Allah^{azwj} the Exalted and to His^{azwj} Rasool^{saww}'. She departed"²³⁶.

218- وَ عَنْ مُطَّلِبِ بْنِ زِيَادٍ عَنْ كَثِيرِ النَّوَّاءِ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ لِعَائِشَةَ السَّلَامِ عَلَيْكِ يَا أُمُّهُ أَلَسْنَا وُلَاةَ بَيْتِكَ أَوْ لَيْسَ قَدْ ضَرَبَ اللَّهُ الْحِجَابَ عَلَيْكِ أَوْ لَيْسَ قَدْ أُوتِيتِ أَجْرَكَ مَرَّتَيْنِ

And from Muttalib Bin Ziyad, from Kaseer Al Nawa who said,

'Ibn Abbas said to Ayesha, 'Greetings be unto you, O mother! Aren't we the rulers of your husband^{saww}? Or hasn't Allah^{azwj} Struck the veil upon you? Or haven't you been given your recompense twice?'

قَالَتْ بَلَى قَالَ فَمَا أَخْرَجَكَ عَلَيْنَا مَعَ مُنَافِقِي قُرَيْشٍ قَالَتْ كَانَ قَدَرًا يَا ابْنَ عَبَّاسٍ قَالَ وَكَانَتْ أُمُّنَا تُؤْمِنُ بِالْقَدَرِ.

She said, 'Yes'. He said, 'So what made you come out against us with the hypocrites of Quraysh?' She said, 'It was destiny, O Ibn Abbas!' He said, 'And you were our mother believing in the destiny?'²³⁷

219- وَ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنْ زَيْدِ بْنِ أَبِي زِيَادٍ قَالَ: قَالَ رَجُلٌ لِعَائِشَةَ يَا أُمُّ الْمُؤْمِنِينَ لِمَ خَرَجْتَ عَلَى عَلِيٍّ قَالَتْ لَهُ أَبُوكَ لَمْ تَزَوَّجْ بِأَمْرِكَ قَدَرًا لِلَّهِ عَزَّ وَ جَلَّ.

And from Ahmad Bin Yunus, from Abu Bakr Bin Abbas, from Yazeed Bin Abu Ziyad who said,

'A man said to Ayesha, 'O mother of the believers! Why did you come out against Ali^{asws}? She said to him, 'Did your father nor marry your mother? It was Destiny of Allah^{azwj} Mighty and Majestic"²³⁸.

220- وَ عَنْ فَضِيلِ بْنِ مَرْزُوقٍ عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَتْ عَائِشَةُ إِذَا سُئِلَتْ عَنْ خُرُوجِهَا عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالَتْ كَانَ شَيْءٌ قَدَرَهُ اللَّهُ عَلَيَّ.

And from Fuzeyl Bin Marzouq, from Abu Is'haq who said,

'Whenever Ayesha was asked about her going out against Amir Al-Momineen^{asws}, she said, 'It was a thing Allah^{azwj} had Pre-determined upon me"²³⁹.

²³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 216

²³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 217

²³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 218

²³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 219

²³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 220

221- البرسِّي في كتاب مشارق الأنوار قال: لما قدم الحسن بن علي ع من الكوفة جاءت النسوة يعزّنه بأمير المؤمنين ع ودخلت عليه أزواج النبي ص فقالت عائشة يا أبا محمد ما فقد جدك إلا يوم فقد أبوك

Al Bursy, in the book 'Mashariq Al Anwaar', said,

'When Al-Hassan^{asws} Bin Ali^{asws} arrived from Al-Kufa, the women came to console him^{asws} of Amir Al-Momineen^{asws}, and the wives of the Prophet^{saww} entered to see him^{asws}. Ayesha said, 'O Abu Muhammad^{asws}! Your^{asws} grandfather^{saww} was not lost except on the day your^{asws} father^{asws} was lost'.

فقال لها الحسن ع نسيت نبشك في بيتك ليلاً بعير فبس بحديد حتى ضربت الحديد كفك فصارت جرحاً إلى الآن تبغين جزاراً خضراً فيها ما جمعت من خيانة حتى أخذت منها أربعين ديناراً عدداً لا تعلمين لها وزناً تفرقيها [تفرقنها] في مبغضي علي من تيم وعدي قد تشقيت بقتله فقالت قد كان ذلك.

Al-Hassan^{asws} said to her: 'Are you forgetting your snooping around in your house at night without any light with an iron rod, until the iron hit your palm and it became an injury. Until now you are seeking a green bag therein, what you had gathered from the treachery, taking forty Dinars from it, counting, not knowing the weight of it, you distributed it among the haters of Ali^{asws}, from (the clans of) Taym and Adayy, to be healed by his^{asws} being killed'. She said, 'That had happened'.

باب 6 نهي الله تعالى ورسوله ص عائشة عن مقاتلة علي ع و إخبار النبي ص إياها بذلك

CHAPTER 6 – THE FORBIDDANCE BY ALLAH^{azwj} AND HIS^{azwj} RASOOL^{saww} FROM FIGHTING AGAINST ALI^{asws}, AND THE PROPHET^{saww} INFORMING HER OF THAT

222- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ قَالَ الْفَاحِشَةُ الْخُرُوجُ بِالسَّيْفِ.

Tafseer Al-Qummi – Muhammad Bin Ahmad, from Muhammad in Abdullah Bin Ghalib, from Ibn Abu Najran, from Hammad, from Hareyz and who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: ***O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30].*** He^{asws} said: ‘The immorality – going out with the sword’.²⁴⁰

223- ج، الإحتجاج عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع فِي خَيْرِ الطَّيْرِ أَنَّهُ جَاءَ عَلِيٌّ ع مَرَّتَيْنِ فَرَدَّتْهُ عَائِشَةُ فَلَمَّا دَخَلَ فِي الثَّالِثَةِ وَ أُخِيرَ النَّبِيُّ ص بِهِ قَالَ النَّبِيُّ ص أُبَيَّتْ إِلَّا أَنْ يَكُونَ الْأَمْرُ هَكَذَا يَا حُمَيْرَاءُ مَا حَمَلَكَ عَلَى هَذَا

(The book) ‘Al-Ihtijaj’ – From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, in a Hadeeth of the bird: ‘Ali^{asws} came twice and Ayesha returned him^{asws} twice. When he^{asws} entered during the third time and informed the Prophet^{saww} with it, the Prophet^{saww} said: ‘Did you refuse except for the matter to become like this, O Humeyra? What carried you upon this?’

قَالَتْ يَا رَسُولَ اللَّهِ اسْتَهَيْتُ أَنْ يَكُونَ أَبِي أَنْ يَأْكُلَ مِنَ الطَّيْرِ فَقَالَ لَهَا مَا هُوَ أَوَّلَ ضِعْفَيْنِ بَيْنَكَ وَ بَيْنَ عَلِيٍّ وَ قَدْ وَقَفْتُ عَلَى مَا فِي قَلْبِكَ لِعَلِّي إِنْ شَاءَ اللَّهُ تَعَالَى لَتُقَاتِلِينَهُ

She said, ‘O Rasool-Allah^{saww}! I desired that my father would happen to be the one to eat from the bird (from the Paradise)’. He^{saww} said to her: ‘This is not the first grudge between you and Ali^{asws}, and you have paused upon what is in your heart towards Ali^{asws}, if Allah^{azwj} the Exalted so Desires, so you will be fighting against him^{asws}’.

فَقَالَتْ يَا رَسُولَ اللَّهِ وَ تَكُونُ النِّسَاءُ يُقَاتِلْنَ الرِّجَالَ فَقَالَ لَهَا يَا عَائِشَةُ إِنَّكَ لَتُقَاتِلِينَ عَلِيًّا وَ يَصْحَبُكَ وَ يَدْعُوكَ إِلَى هَذَا نَفَرٌ مِنْ أَهْلِ بَيْتِي وَ أَصْحَابِي فَيَحْمِلُونَكَ عَلَيْهِ

She said, ‘O Rasool-Allah^{saww}! And can the women happen to be fighting against the men?’ He^{saww} said to her: ‘O Ayesha! You will be fighting against Ali^{asws}, and they will be accompanying you and calling you to this, a number of my^{saww} family members, and my^{saww} companions. They will carry you upon it.

وَ لَيَكُونَنَّ فِي قِتَالِكَ أَمْرٌ يَنْحَدِثُ بِهِ الْأُولُونَ وَ الْآخِرُونَ وَ عَلَامَةُ ذَلِكَ أَنَّكَ تَرَكِبِينَ شَيْطَانًا تُبْتَلَى بِهِ قَبْلَ أَنْ تَبْلُغِي إِلَى الْمَوْضِعِ الَّذِي يُفْصَدُ بِكَ إِلَيْهِ

²⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 222

And such a matter shall happen in your fighting, the former ones and the latter ones would be narrating with it. and a sign of that is that you will be going near two satans^{la} you will be afflicted with, before you reach to the place which you are aiming to.

فَتَنْبُحُ عَلَيْكَ كِلَابُ الْحَوَابِّ فَتَسْأَلِينَ الرَّجُوعَ فَيَشْهَدُ عِنْدَكَ قَسَامَةً أَرْبَعِينَ رَجُلًا مَا هِيَ كِلَابُ الْحَوَابِّ فَتَصِيرِينَ إِلَى بَلَدٍ أَهْلُهُ أَنْصَارُكَ وَهُوَ أَبْعَدُ بِلَادٍ فِي الْأَرْضِ مِنَ السَّمَاءِ وَأَقْرَبُهَا إِلَى الْمَاءِ

The dogs of Al-Hawaab would bark at you, so you will ask for the return, and they would testify in your presence, oaths of forty men that these are not the dogs of Al-Hawaab. Then you will come to a city, its people would help you, and it is the furthest city in the earth from the sky and nearest of it to the water.

وَلَتَرْجِعَنَّ وَأَنْتِ صَاغِرَةٌ غَيْرُ بِالْعَةِ مَا تُرِيدِينَ وَ يَكُونُ هَذَا الَّذِي يَرُدُّكَ مَعَ مَنْ يَتَّقِي بِهِ مِنْ أَصْحَابِهِ وَ إِنَّهُ لَكَ خَيْرٌ مِنْكَ لَهُ وَ لَيُنْذِرَنَّكَ مَا يَكُونُ بِهِ الْفِرَاقُ بَيْنِي وَ بَيْنَكَ فِي الْآخِرَةِ وَ كُلُّ مَنْ فَرَّقَ عَلَيَّ بَيْنِي وَ بَيْنَهُ بَعْدَ وَفَائِي فَفِرَاقُهُ جَائِزٌ

And you will be returning and you would have been belittled, without having achieved what you wanted, and this is the one^{asws} who would happen to return you along with the ones he^{asws} trusts with from his^{asws} companions; and it is better for you for it, and let it be a warning for you what would be happening with it, the separation between me^{saww} and you in the Hereafter, and everyone who differentiates between me^{saww} and him^{asws} after my^{saww} passing away, so his separation from me^{saww} is allowed”.

فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ لَيْتَنِي مِتُّ قَبْلَ أَنْ يَكُونَ مَا تَعِدُنِي قَالَ فَقَالَ لَهَا هَيْهَاتَ هَيْهَاتَ وَ الَّذِي نَفْسِي بِيَدِهِ لَيَكُونَنَّ مَا قُلْتُ حَتَّى كَأَنِّي أَرَاهُ.

She said to him^{saww}, ‘O Rasool-Allah^{saww}! I wish I could die before it happens, what you^{saww} are threatening me with’. He^{saww} said to her: ‘Far be it! Far be it! By the One^{azwj} in Whose Hand is my^{saww} soul! It will happen what I^{saww} have said, to the extent, as if I^{saww} am seeing it”²⁴¹.

224- مع، معاني الأخبار أحمد بن الحسين بن علي عن محمد بن العباس عن إبراهيم بن إسحاق عن إبراهيم بن سعيد عن أبي نعيم عن عصام بن قدامة عن عكرمة عن ابن عباس عن النبي ص أنه قال لئن سائيه لبت شعري أئتنك صاحبة الحمل الأذيب التي تنبأها كلاب الحوَاب فيقتل عن يمينها و عن يسارها فتلى كثير ثم تنجو بعد ما كادت.

(The book) ‘Ma’any Al Akhbaar’ – Ahmad Bin Al Husayn Bin Ali, from Muhammad Bin Al Abbas, from Ibrahim Bin Is’haq, from Ibrahim Bin Saeed, from Abu Nueym, from Isam Bin Qudamah, from Ikrimah (Bin Abu Jahl), from Ibn Abbas,

‘From the Prophet^{saww}, he^{saww} said to his^{saww} wives: ‘I^{saww} am not aware which one of you would be the rider of the wild camel which the dogs of Al-Hawaab would bark at, and there would be killed on her right and on her left, a lot of killing, the she would be rescued after almost not being rescued”²⁴².

²⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 223

²⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 224

225- الْكَافِيَّةُ، عَنْ عَصَامٍ مِثْلَهُ ثُمَّ قَالَ وَ رَوَاهُ أَبُو بَكْرٍ بْنُ عَيَّاشٍ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى الْمَسْعُودِيُّ فِي حَدِيثِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا أَذْرَكْتَهَا فَاضْرِبْهَا وَ اضْرِبْ أَصْحَابَهَا.

(The book) 'Al Kaafiya' – From Isaam, similar to it, then he said, 'And it is reported by Abu Bakr Bin Ayyash, from Al Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Al Masoudi in his Hadeeth, said,

'Rasool-Allah^{saww} said: 'O Ali^{asws}! When you come across her, then strike her and strike her companions!'”²⁴³

226 سر، السَّرَائِرُ قَالَ مُحَمَّدُ بْنُ إِدْرِيسَ وَحَدَّثَ فِي الْعَرَبِيِّينَ لِلْهَرَوِيِّ هَذَا الْحَدِيثَ: قَالَ أَبُو عُبَيْدٍ وَ فِي الْحَدِيثِ: لَيْتَ شِعْرِي أَتَشْكُرُ صَاحِبَةَ الْجَمَلِ الْأَذْبَبِ تَنْبَحُهَا كِلَابُ الْخَوَاطِبِ.

(The book) 'Al Saraair' – Muhammad Bin Idrees said,

'I found in (the book) 'Al-Ghariyeyn' of Al-Harawy, this Hadeeth. Abu Ubays said in the Hadeeth, (He^{saww}) said: 'I^{saww} am not away which one of you is the rider of the camel the dogs of al Hawaab would be barking at'”²⁴⁴

227 ل، الخصال عليُّ بْنُ أَحْمَدَ الدَّقَائِقُ عَنْ حَمْزَةَ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ مِينَاءَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قُلْتُ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ مَنْ يُغَسِّلُكَ إِذَا مِتَّ فَقَالَ يُغَسِّلُ كُلَّ نَبِيٍّ وَصِيُّهُ

(The book) 'Al Khisaal' – Ali Bin Ahmad Al Daqqaq, from Hamza Bin Al Qasim, from Ali Bin Al Juneyd Al Razy, from Awanah, from Al Husayn Bin Ali, from Abdul Razzaq, from his father, from Meyna a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

'I said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Who would be washing you^{saww} when you^{saww} pass away?' He^{saww} said: 'Every Prophet^{saww} is washed by his^{saww} successor^{as}'.

قُلْتُ فَمَنْ وَصِيُّكَ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قُلْتُ كَمْ يَعْيشُ بَعْدَكَ يَا رَسُولَ اللَّهِ

I said, 'So who is your^{saww} successor^{asws}, O Rasool-Allah^{saww}?' He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}'. I said, 'How much will he^{asws} live after you^{saww}, O Rasool-Allah^{saww}?'

قَالَ ثَلَاثِينَ سَنَةً فَإِنَّ يُوْشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى عَاشَ مِنْ بَعْدِهِ ثَلَاثِينَ سَنَةً وَ خَرَجَتْ عَلَيْهِ صَفْرَاءُ بِنْتُ شُعَيْبٍ زَوْجَ مُوسَى فَقَالَتْ أَنَا أَحَقُّ بِالْأَمْرِ مِنْكَ فَقَاتَلَهَا فَقَتَلَ مُقَاتِلَهَا وَ أَسْرَهَا فَأَحْسَنَ أَسْرَهَا

He^{saww} said: 'Thirty years, for Yoshua Bin Noon^{as}, successor^{as} of Musa^{as} lived for thirty years from after him^{as}, and Safra'a Bint Shuayb^{as}, wife of Musa^{as}, came out against him^{as}. I am more rightful that you^{as} are'. He^{as} fought against her and killed her fighters and captured her, and excellent was her captivity.

وَ إِنَّ ابْنَةَ أَبِي بَكْرٍ سَخَّرَ عَلَى عَلِيٍّ فِي كَذَا وَ كَذَا أَلْفًا مِنْ أُمَّيِّ فَيَقَاتِلُهَا فَيَقْتُلُ مُقَاتِلَهَا وَ يَأْسِرُهَا فَيُحْسِنُ أَسْرَهَا وَ فِيهَا أَنْزَلَ اللَّهُ وَ قَرَنَ فِي بُيُوتِكُنَّ وَ لَا تَبْرَحَنَّ نَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى يَعْنِي صَفْرَاءَ بِنْتُ شُعَيْبٍ.

²⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 225

²⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 226

And the daughter of Abu Bakr will be going out against Ali^{asws} among such and such thousands from my^{saww} community. He^{asws} would fight her and kill her fighters and capture her, and excellent would be her captivity, and regarding her was Revealed: **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before;** [33:33] – meaning Safra’a daughter of Shuayb^{as}.²⁴⁵

228- يج، الخرائج و الجرائع رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: لَيْتَ شِعْرِي أُتِيْتُكَ صَاحِبَةُ الْجَمَلِ الْأَدْبَبِ فَتَنْبُحُهَا كِلَابُ الْحَوَابِ.

(The book) ‘Al-kharaij Wa Al-Jaraih’ – It is reported that the Prophet^{saww} said: ‘I^{saww} am not aware which one of you is the rider of the wild camel the dogs of Al-Hawaab would be barking at’.

و رُوِيَ أَنَّهُ لَمَّا أَقْبَلَتْ عَائِشَةُ مِيَاةَ بَنِي عَامِرٍ لَيْلًا نَبَحَتْهَا كِلَابُ الْحَوَابِ فَقَالَتْ مَا هَذَا الْمَاءُ قَالُوا الْحَوَابُ قَالَتْ مَا أَظُنُّنِي إِلَّا رَاجِعَةً رُدُونِي إِنَّ رَسُولَ اللَّهِ ص قَالَ لَنَا ذَاتَ يَوْمٍ كَيْفَ يَخْدَأُكَ إِذَا نَبَحَ عَلَيْهَا كِلَابُ الْحَوَابِ.

And it is reported that when Ayesha arrived at the water (spring) of the clan of Aamir at night, the dogs of Al-Hawaab barked at her. She said, ‘What is this water (spring)?’ They said, ‘Al-Hawaab’. She said, ‘I do not think except that I should return. Return me!’ Rasool-Allah^{saww} had said to us one day: ‘How would it be with one of you when the dogs of Al-Hawaab bark at her?’²⁴⁶

229- شف، كشف اليقين من كتاب المغيرة لإبراهيم بن محمد الثقفي عن عثمان بن سعيد عن محمد بن كثير عن إسماعيل بن زياد عن أبي إدريس عن نافع مولى عائشة قال: كنتُ خادماً لعائشة و أنا غلامٌ أعطيهم إذا كان رسولُ الله ص عندها فبينما رسولُ الله ص عند عائشة إذ جاء جاء فدق الباب فخرجتُ إليه فإذا جارية معها إناءٌ مغطى فرجعتُ إلى عائشة فأخبرتها فقالت أدخلها فدخلت فوضعتُ بين يدي عائشة فوضعتُ عائشة بين يدي رسول الله ص

(The book) ‘Kashf Al Yaqeen’, from the book ‘Al Ma’rifa’ of Ibrahim Bin Muhammad Al Saqafi, from usman Bin Sa’ad, from Muhammad Bin Kaseer, from Ismail Bin Ziyad, from Abu Idrees, from Nafie a slave of Ayesha who said,

‘I was a servant of Ayesha and I was a boy obeying them whenever Rasool-Allah^{saww} was with her. While Rasool-Allah^{saww} was with Ayesha, when a comer came and knocked on the door. I went out to it, and there was a girl having a covered utensil with her. I returned and informed her. She said, ‘Let her enter’. She entered and placed it in front of Ayesha, and Ayesha placed it in front of Rasool-Allah^{saww}.

فَمَدَّ يَدَهُ يَأْكُلُ ثُمَّ قَالَ لَيْتَ أَمِيرَ الْمُؤْمِنِينَ وَ سَيِّدَ الْمُسْلِمِينَ كَانَ حَاضِرًا كَيْ يَأْكُلَ مَعِيَ قَالَتْ عَائِشَةُ وَ مَنْ أَمِيرُ الْمُؤْمِنِينَ فَسَكَتَ ثُمَّ أَعَادَتْ فَسَأَلَتْ فَسَكَتَ

He^{saww} extended his^{saww} hand to eat, then said, ‘If only Amir Al-Momineen and chief of the Muslims had been present, he would have eaten with me’. Ayesha said, ‘And who is Amir Al-Momineen?’ He^{saww} was silent. She repeated to ask, but he^{saww} was silent.

²⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 227

²⁴⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 228

ثُمَّ جَاءَ جَاءَ فَدَقَّ الْبَابَ فَخَرَجْتُ إِلَيْهِ فَإِذَا عَلَيَّ بَنُ أَبِي طَالِبٍ فَرَجَعْتُ إِلَى النَّبِيِّ ص فَأَخْبَرْتُهُ فَقَالَ أَدْخِلْهُ فَفَتَحْتُ لَهُ الْبَابَ فَدَخَلَ

Then a comer came and knocked on the door I went out to it, and there was Ali^{asws} Bin Abu Talib^{asws}. I returned to the Prophet^{saww} and informed him^{saww}. He^{saww} said: 'Let him^{asws} enter'. I opened the door for him and he^{asws} entered.

فَقَالَ مَرْحَبًا وَ أَهْلًا لَقَدْ تَمَنَيْتُكَ حَتَّى لَوْ أُبْطِئْتُ عَلَيْ لَسَأَلْتُ اللَّهَ أَنْ يَجِيءَ بِكَ اجْلِسْ فُكُلْ فَحَلَسَ فَأَكَلَ

He^{saww} said: 'Welcome and hello! I^{saww} had been wishing to the extent that if you^{asws} had been delayed unto me^{saww}, I^{saww} would have asked Allah^{azwj} to Bring you^{asws}. Be seated, and eat!' He^{asws} sat down and ate.

فَقَالَ رَسُولُ اللَّهِ ص قَاتِلِ اللَّهَ مِنْ يُقَاتِلُكَ وَ مَنْ يُعَادِيكَ فَسَكَّتْ ثُمَّ أَعَادَهَا فَقَالَتْ عَائِشَةُ مَنْ يُقَاتِلُهُ وَ مَنْ يُعَادِيهِ قَالَ أَنْتِ وَ مَنْ مَعَكَ مَعَكَ.

Rasool-Allah^{saww} said: 'May Allah^{azwj} Fight against the one who fights you^{asws}, and one who is inimical to you^{asws}. Then he^{saww} was silent, then repeated it. Ayesha said, 'Who will fight against him^{asws}, and who will be inimical to him^{asws}? He^{saww} said: 'You and the ones with you! You and the ones with you!'”²⁴⁷

230- شف، كشف اليقين مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ عِيسَى الْعَلَوِيِّ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ الْمُكْتَبِ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ مُحَمَّدٍ بْنِ كَثِيرٍ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنْ أَبِي إِدْرِيسَ عَنْ نَافِعٍ مِثْلَهُ.

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ahmad Bin Al Hassan Bin Shazan, from Muhammad Bin Ahmad Bin Isa Al Alawy, from Muhammad Bin Ahmad Al Mukattib, from Humeyd Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanny, from Muhammad Bin Ali, from Muhammad Bin Kaseer, from Ismail Bin Ziyad, from Abu Idrees, from Nafie – similar to it’²⁴⁸

231- كَافِيَّةٌ، الْمُفِيدُ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُحَمَّدٍ بْنِ كَثِيرٍ عَنْ إِسْمَاعِيلَ بْنِ الزُّبَايْرِ عَنْ أَبِي إِدْرِيسَ عَنْ نَافِعٍ مَوْلَى عَائِشَةَ مِثْلَهُ.

(The book) 'Kafiyah' – Al Mufeed, from Muhammad Bin Ali Bin Mihran, from Muhammad Bin Ali Bin Khalaf, from Muhammad Bin Kaseer, from Ismail Bin Al Ziyad Al Bazzaz, from Abu Idrees, from Nafie a slave of Ayesha – similar to it’²⁴⁹

232- قَب، المناقب لابن شهر آشوب قَالَ السُّدِّيُّ نَزَلَ قَوْلُهُ تَعَالَى وَ اتَّقُوا فِتْنَةً فِي أَهْلِ بَدْرِ خَاصَّةً فَأَصَابَتْهُمْ يَوْمَ الْحَمَلِ فَأَقْتُلُوا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Al Sady said,

'The Words of the Exalted: **And fear a Fitna (strife) [8:25]** were Revealed regarding the people of Badr in particular. They were afflicted on the day of the camel, and they were killed”²⁵⁰

²⁴⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 229

²⁴⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 230

²⁴⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 231

وَعَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ قَالَ مَا قُوتِلَ أَهْلُ هَذِهِ يَغْنِي الْبَصْرَةَ إِلَّا هَذِهِ الْأَيَّةُ

And from Al-Sadiq^{asws} regarding Words of the Exalted: **And when it is said to them, Do not make mischief in the land, they say: But rather, we are reconcilers [2:11] Indeed! They themselves are the mischief makers, but they are not realising [2:12]**, he^{asws} said: ‘The people of this Verse, meaning the people of Al-Basra, were not fought against except due to this Verse.

وَقَرَأَ أَمِيرُ الْمُؤْمِنِينَ يَوْمَ الْبَصْرَةِ وَ إِنْ نَكَلْتُمْ أَتَمَّانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعْنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

And Amir Al-Momineen^{asws} recited on the day of Al-Basra: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**.

ثُمَّ قَالَ لَقَدْ عَاهَدَ إِلَيَّ رَسُولُ اللَّهِ ص وَ قَالَ يَا عَلِيُّ لَتَقَاتِلَنَّ الْفِتَّةَ النَّاكِثَةَ وَ الْفِتَّةَ الْبَاغِيَّةَ وَ الْفِرْقَةَ الْمَارِئَةَ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ.

Then he^{asws} said: ‘Rasool-Allah^{saww} had made a pact to me^{asws} and said: ‘O Ali^{asws}! You^{asws} will fight the group of allegiance-breakers, and the rebel group, and the sect of renegades. They, **surely their oaths (mean) nothing, perhaps they would desist [9:12]**’.²⁵¹

الْأَعْمَشُ عَنْ شَقِيقٍ وَ زُرِّ بْنِ حُبَيْشٍ عَنْ حُذَيْفَةَ وَ ذَكَرَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ الدَّيْلَمِيُّ فِي الْفَرْدُوسِ عَنْ جَابِرِ الْأَنْصَارِيِّ وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع وَ اللَّفْظُ لهُمَا فِي قَوْلِهِ فَإِنَّمَا نَذْهَبُ بِكَ يَا مُحَمَّدٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَإِنَّا رَادُّوكَ مِنْهَا وَ مُنْتَقِمُونَ مِنْهُمْ بِعَلِيٍّ.

Al Amsh, from Shaqeeq, and Zarr Bin Hubeish, from Huzeyfa, and it is mentioned by Al Sum’any in (the book) ‘Al Fazaail’, and Al Daylami in (the book) ‘Al Firdows’, from Jabir Al Ansari.

And it is reported from Abu Ja’far^{asws}, and Abu Abdullah^{asws}, and the words of theirs^{asws} regarding His^{azwj} Words: **So if We were to Take you away, [43:41]**, O Muhammad^{saww}, from Makkah to Al-Medina, We^{azwj} shall Return you from it, and Take their revenge through Ali^{asws},²⁵²

وَ عَنْ عَمَّارٍ وَ حُذَيْفَةَ وَ ابْنِ عَبَّاسٍ وَ الْبَاقِرِ وَ الصَّادِقِ ع أَنَّهُ نَزَلَتْ فِي عَلِيٍّ ع يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

And from Ammar, and Huzeyfa, and Ibn Abbas, and Al-Baqir^{asws} and Al-Sadiq^{asws}: ‘It was Revealed regarding Ali^{asws}: **O you who believe! The one from you who reneges from his Religion, [5:54]** – The Verse.

الْآيَةِ وَ رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ يَوْمَ الْبَصْرَةِ وَ اللَّهُ مَا قُوتِلَ أَهْلُ هَذِهِ الْأَيَّةِ حَتَّى الْيَوْمِ وَ تَلَا هَذِهِ الْأَيَّةَ.

²⁵⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 a

²⁵¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 b

²⁵² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 c

And it is reported about Ali^{asws} that he^{asws} said one the day of Al-Basra: ‘By Allah^{azwj}! The people of this Verse had not been fought against until today’, and he^{asws} recited this Verse”.²⁵³

ابن عباس قال: لما علم الله أنه سيجري حرب الجمل قال لأزواج النبي ص و قرن في بيوتكن و لا تبرجن الجاهلية الأولى و قال تعالى يا نساء النبي من يأت منكن بفاحشة مبينة يضاعف لها العذاب ضعفين في حرها مع علي ع.

Ibn Abbas said, ‘When Allah^{azwj} Knew that the war of the camel would be flowing, He^{azwj} Said to the wives of the Prophet^{saww}: **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33].** And the Exalted Said: **O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30]** – regarding her (Ayesha) battle with Ali^{asws}.²⁵⁴

شعبه و الشعبي و الأعثم و ابن مذكويه و خطيب خوارزم في كتبهم بالأسانيد عن ابن عباس و ابن مسعود و حذيفة و قتادة و قيس بن أبي حازم و أم سلمة و ميمونة و سالم بن أبي الجعد و اللفظ له أنه ذكر النبي ص خروج بعض نسائه فصاحت عائشة فقال انظري يا حميراء لا تكونين هي ثم التفت إلى علي فقال يا أبا الحسن إن وليت من أمرها شيئاً فارتقت بها.

Shu’ba, and Al Shaby, and A’asham, and Ibn Mardawayh, and Khateeb Khuwarizm in tier books, by the chains from Ibn Abbas, and Ibn Masoud, and Huzeyfa, and Qatada, and Qays Bin Abu Hazim, and Umm Salama^{ra}, and Maymouna, and Salim Bin Abu Al Ja’ad, and the words of his,

‘The Prophet^{saww} mentioned the going out of one of his^{saww} wives, and Ayesha laughed. He^{saww} said: ‘Look (be careful) O Humeyra, that you do not happen to be her’. Then he^{saww} turned towards Ali^{asws} and said: ‘O Abu Al-Hassan^{asws}! If you are in charge of anything from her affairs, then be kind with her’”.²⁵⁵

233- قب، المناقب لابن شهر آشوب حذيفة قال: لو أحدثكم بما سمعت من رسول الله ص لوجهتموني قالوا سبحان الله نحن نفعل

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Huzeyfa said,

‘If I were to narrate to you all with what I have heard from Rasool-Allah^{saww}, you would blame me’. They said, ‘Glory be to Allah^{azwj}! We will do so?’

قال لو أحدثكم أن بعض أمهاتكم تأتيكم في كتيبة كثير عددها شديد بأسها ثقاتكم صدقتم قالوا سبحان الله و من يصدق بهذا

He said, ‘If I were to narrate to you all that one of your mothers would be coming to you in a battalion, large would be its numbers, severe would be its evil, for fight you, will you ratify me?’ They said, ‘Glory be to Allah^{azwj}! And who can ratify this?’

قال تأتيكم أمكم الحميراء في كتيبة يسوق بها أغلاجها من حيث يسوونكم و جوهمكم.

²⁵³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 d

²⁵⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 e

²⁵⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 232 f

He said, 'Your mother, Al-Humeyra (Ayesha), would be coming in a battalion. Its renegades would be ushering with her from where they would be harming your faces'.²⁵⁶

ابن عباس قال قال النبي ص أتتكم صاحبة الجمل الأذنب يقتل حولها قتلى كثير بعد أن كادت.

Ibn Abbas said, 'The Prophet^{saww} said: 'Which one of you (wives) would be the rider of the wild camel, a lot of fighters would be killed around her after she is almost (killed as well)'.²⁵⁷

234- الكافي، عن الحسن بن حماد عن زياد بن المنذر عن الأصمعي بن نبتة قال: لما عقر الجمل وقف علي ع على عائشة فقال ما حملك على ما صنعت قالت ديت و ديت فقال أما والذي فلق الحبة و برأ السمعة لقد ملأت أذنيك من رسول الله ص و هو يلعن أصحاب الجمل و أصحاب النهروان أما أحيائهم فيقتلون في الفتنة و أما أمواتهم ففي النار على مله اليهود.

(The book) 'Al Kafiya' – From Al Hassan Bin Hammad, from Ziyad Bin Al Munzir, from Al Asbagh Bin Nubata who said,

'When the camel had been hamstrung, Ali^{asws} paused at Ayesha and said: 'What carried you upon what you did?' She said, 'This and that'. He^{asws} said: 'But, by the One^{azwj} Who Split the seed and Formed the person! You had filled your ears from Rasool-Allah^{saww} and he^{saww} had cursed the companions of the camel and companions of Al-Naharwan: 'As for their living ones, they would be killed during the Fitna, and as for their deceased, they are in the Fire upon the religion of the Jews''.²⁵⁸

235- و عن أبي داود الطهوي عن عبد الله بن شريك العامري عن عبد الله بن عامر أن عبد الله بن محمد بن بكير الحزاعي قال لعائشة أنشدك بالله أ لم نسمعك تقولين سمعت رسول الله ص يقول علي الحق و الحق معه لن يزيلا حتى يردا علي الحوض

And from Abu Dawood Al Tuhwy, from Abdullah Bin Shareek al Aamiry, from Abdullah Bin Aamir,

'Abdullah Bin Muhammad Bin Budeyl Al-Khuzai said to Ayesha, 'I adjure you with Allah^{azwj}! Did we not hear you saying, 'I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is upon the truth, and the truth is with him^{asws}. They will never decline (to be so) until they return to me^{saww} at the Fountain'?'

قالت بلى قال فما بدا لك قالت دعوني و الله لوددت أنهم نعانوا.

She said, 'Yes'. He said, 'So what changed for you?' She said, Leave me! By Allah^{azwj}, I would have loved it if they would have perished'.²⁵⁹

236- و عن يحيى بن مساور عن إسماعيل بن أبي زياد عن أبي سعيد المهنري قال: كان عبد الملك بن أبي رافع نازلاً في بيعة كدي يتحدث إليه فقال أبو رافع سأحدثكم بحديث سمعته أذناي لا أحدثكم عن عتري سمعت رسول الله ص يقول لعلي ع قاتل الله من قاتلك و عادى الله من عاداك فقالت عائشة يا رسول الله من يقابل و يعاديه قال أنت و من معك أنت و من معك.

And from Yahya Bin Musawir, from Ismail Bin Abu Ziyad, from Abu Saeed Al Muhry who said,

²⁵⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 233 a

²⁵⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 233 b

²⁵⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 234

²⁵⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 235

'Abdul Malik Bin Abu Rafie had descended in a pledge of Judayy, narrating to him. Abu Rafie said, 'I shall narrate to you a Hadeeth I had heard by my ears, not narrating from others. I heard Rasool-Allah^{saww} said to Ali^{asws}: 'May Allah^{azwj} Fight the one who fights you^{asws}, and may Allah^{azwj} be inimical to the one inimical to you^{asws}'. Ayesha said, 'O Rasool-Allah^{saww}! Who would fight him^{asws} and be inimical to him^{asws}? He^{saww} said: 'You and the ones with you! You and the ones with you!'²⁶⁰

237- وَ عَنْ عَلِيٍّ بْنِ مُسْنَهَرٍ مِنْ رِجَالِ الصَّخَّاحِ السَّتِّ عَنْ هِشَامِ بْنِ عُزْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص إِنِّي رَأَيْتُكَ فِي الْمَنَامِ مَرَّتَيْنِ أَرَى جَمَلًا يَحْمِلُكَ فِي سِدَاقَةٍ مِنْ خَرِيرٍ فَقَالَ هَذِهِ امْرَأَتُكَ فَاكْشِفْهَا فَإِذَا هِيَ أَنْتِ.

And from Ali^{asws} Bin Mus'har, from men of 'Al Sihah Al Sitta', from Hisham Bin Owra, from his father, from Ayesha who said,

'Rasool-Allah^{saww} said: 'I^{saww} saw you in the dream twice. I^{saww} saw a camel carrying you in a curtain of silk. He said, 'This is your^{saww} wife!' I^{saww} uncovered it, and there it was you".²⁶¹

238- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ الْأَشَلِّ عَنِ الصَّادِقِ ع قَالَ: كَانَتِي نَقَضْتُ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَائًا عَائِشَةُ هِيَ نَكَّتْ أَيْمَانَهَا.

Tafseer Al Ayyashi, from Abdul Rahman Bin Salim Al Ashalle,

'From Al-Sadiq^{asws} having said: '**And do not become like the one who breaks her yarn from after spinning it tightly, [16:92].** Ayesha, she broke her oath".²⁶²

239- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ الرَّبِّيُّ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَوْلِهِ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا قَالَتْ هِيَ الْحُمُرَاءُ.

(The books) 'Kunz Jamie A Fawaid', and 'Taweel Al Ayaat Al Zaahira' – Muhammad Al Barqy, from Al Husayn Bin Sayf, from his brother, from his father, from Salim Bin Mukrim, from his father who said,

'I heard Abu Ja'far^{asws} saying regarding His^{azwj} Words: **An example of those who are taking guardians from besides Allah is like an example of the spider taking a house (for itself). [29:41].** He^{asws} said: 'It is Al-Humeyra (Ayesha)".²⁶³

240- وَ رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ كَرَّامٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: أَ تَدْرِي مَا الْفَاحِشَةُ الْمُبِينَةُ قُلْتُ لَا قَالَ قَتَلَ أَمِيرَ الْمُؤْمِنِينَ ع يَعْنِي أَهْلَ الْجَمَلِ.

It is reported by Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Karram, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'Do you know what is the clear immorality?' I said, 'No'. He^{asws} said: 'Fighting against Amir Al-Momineen^{asws}, meaning the people of the camel".²⁶⁴

²⁶⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 236

²⁶¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 237

²⁶² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 238

²⁶³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 239

²⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 240

241- مد، العمدۃ من صحيح البخاري بإسناده عن نافع عن عبد الله قال: قام النبي ص خطيباً و أشار نحو مسكن عائشة فقال هنا الفتنة ثلاثاً من حيث يطلع قرن الشيطان.

(The book) 'Al Amdah', from Saheeh Al Bukhari, by his chain from Nafie, from Abdullah who said,

'The Prophet^{saww} stood addressing and gestured towards the dwelling of Ayesha and said, 'Over there is the Fitna!' – 'From where would emerge the horns of Satan'^{la'''}.²⁶⁵

²⁶⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 241

باب 7 باب أمر الله و رسوله بقتال الناكثين و القاسطين و المارقين و كل من قاتل عليا صلوات الله عليه و في بيان عقاب الناكثين

CHAPTER 7 – COMMAND OF ALLAH^{azwj} AND HIS^{azwj} RASOOL^{saww} OF FIGHTING THE ALLEGIANCE-BREAKERS, AND THE DEVIANTS, AND THE RENEGADES, AND ALL THE ONES WHO FIGHT ALI^{asws}, AND EXPLANATION OF THE ALLEGIANCE-BREAKERS

الآيات البقرة وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

The Verses – (Surah) Al Baqarah: **and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. And had Allah so Desired, they would not have fought, but Allah Does whatever He Wants to [2:253]**

الزخرف فِيمَا نَذَبْتَ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ أَوْ تُرِينَا الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ

(Surah Al Zukhruf): **So if We were to Take you away, We would still Take Revenge from them [43:41] Or We will show you that which We Promised them, for We are Powerful upon them [43:42]**

الحجرات وَ إِنِ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَجَاءُوا إِلَيْنَا تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَ أَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(Surah Al Hujuraat): **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9].**

242- رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: إِنِّي لَأُذَنَّاهُمْ مِنْ رَسُولِ اللَّهِ فِي حَجَّةِ الْوَدَاعِ بِمِثْلِ فَسَمِعْتُهُ قَالَ فِي خُطْبَتِهِ لَا الْفَيْئَتُكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَ لَمْ يَلَمْ اللَّهُ لَعْنُ فَعَلْتُمُوهَا لَتَعْرِفَنِي فِي الْكِتَابَةِ الَّتِي تُضَارِبُكُمْ

It is reported by Jabir Bin Abdullah Al Ansari who said,

‘I was the nearest of from Rasool-Allah^{saww} at Mina during the farewell Hajj, and I heard him^{saww} saying in his^{saww} address: ‘Indeed! I^{saww} am expecting you all to be returning to be Kafirs after me^{saww}, someone of you striking the necks of other, and I^{saww} swear by Allah^{azwj}! If you were to do so, you will see me^{saww} in the battalion which strikes you!’

قَالَ ثُمَّ التَّمَتَ إِلَى خَلْفِهِ ثُمَّ قَالَ أَوْ عَلَيَّ أَوْ عَلَيَّ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'Then he^{saww} turned to behind him^{saww}, then said: 'O Ali^{asws}! Or Ali^{asws}, – Three times.

قَالَ جَابِرٌ فَرَأَيْنَا أَنَّ جِبْرِيلَ عَمَرَهُ فَأَنْزَلَ اللَّهُ عَلَى أَثَرِ ذَلِكَ فَإِمَّا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ

Jabir said, 'We saw that Jibraeel^{as} had gestured at him^{saww}, and Allah^{azwj} Revealed upon the tracks of that: **'So if We were to Take you away, We would still Take Revenge from them [43:41] – by Ali^{asws} Bin Abu Talib^{asws}.**

وَقِيلَ إِنَّ النَّبِيَّ صَ أَرَى الْإِنْتِقَامَ مِنْهُمْ وَهُوَ مَا كَانَ مِنْ نِعْمَةِ اللَّهِ يَوْمَ بَدْرٍ.

And it is said that the Prophet^{saww} was shown the revenge from them, and it is what happened from the Nemesis of Allah^{azwj} on the day of Badr".²⁶⁶

243- ما، الأمايلي للشيخ الطوسي بإسناد أحجى دَعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأُمِّ سَلَمَةَ اشْهَدِي عَلَيَّ أَنَّ عَلِيًّا يُقَاتِلُ الْكَافِرِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by a chain of the brother of Deobel,

'From Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said to Umm Salama^{ra}: 'Be my^{saww} witness upon that Ali^{asws} will fight against the allegiance-breakers, and the deviants, and the renegades".²⁶⁷

244- ما، الأمايلي للشيخ الطوسي بِهَذَا الْإِسْنَادِ عَنِ الْبَاقِرِ ع عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: إِنِّي لَأَدْنَاهُمْ مِنْ رَسُولِ اللَّهِ ص فِي حِجَّةِ الْوَدَاعِ بَعَثَ فَقَالَ لَا عَزْفَتُكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَائْتِمِ اللَّهُ لَنْ فَعَلْتُمُوهَا تَعْرِفُنِي فِي الْكَيْبَةِ الَّتِي تُضَارِبُكُمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain,

'From Al-Baqir^{asws}, from Jabir Al-Ansari who said, 'I^{saww} was the nearest of them from Rasool-Allah^{saww} during the farewell Hajj, at Mina. He^{saww} said: 'I^{saww} didn't know you would be returning to be Kafirs after me^{saww}, some of your striking the necks of others, and I^{saww} swear by Allah^{azwj}! if you were to do it, you will recognise me^{saww} in the battalion which will be striking your!'

تُمْ التَّفَتَ إِلَى خَلْفِهِ ثُمَّ قَالَ أَوْ عَلِيٍّ أَوْ عَلِيٍّ أَوْ عَلِيٍّ

Then he^{saww} turned to behind him^{saww}, then said: 'Or Ali^{asws}! Or Ali^{asws}!'

قَالَ جَابِرٌ فَرَأَيْنَا أَنَّ جِبْرِيلَ عَمَرَهُ وَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فَإِمَّا نَذْهَبُ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ بِعَلِيِّ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ

Jabir said, 'We saw that Jibraeel^{as} had indicated to him^{saww}, and Allah^{azwj} Mighty and Majestic Revealed: **So if We were to Take you away, We would still Take Revenge from them [43:41] Or We will show you that which We Promised them, for We are Powerful upon them [43:42].**

²⁶⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 242

²⁶⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 243

ثُمَّ نَزَلَتْ قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ وَ إِنَّا عَلَىٰ أَنْ تُرِيدَكَ مَا نَعُدُّهُمْ لِقَادِرُونَ اذْفَعْ بِأَلْفِي هِيَ أَحْسَنُ

Then it was Revealed: **Say: 'Lord! If You Show me what they are being threatened with [23:93] Lord! Then do not Make me to be among the unjust people' [23:94] And We are well Able to Show you what We are Threatening them with [23:95] Repel the evil by that which is best. [23:96].**

ثُمَّ نَزَلَتْ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ مِنْ أَمْرِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ وَ إِنَّا عَلَيْنَا لَعَلِّمٌ لِلسَّاعَةِ لَكَ وَ لِقَوْمِكَ وَ لَسَوْفَ تُسْأَلُونَ عَنْ حُجَّةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ.

Then it was Revealed: **Therefore adhere with that which is Revealed unto you**, - from the matter of Ali^{asws} Bin Abu Talib^{asws} - **surely you are upon a Straight Path [43:43]**, and that Ali^{asws} has knowledge of the Hour **for you and for your people, and soon you shall be Questioned [43:44]** – about the love of Ali^{asws} Bin Abu Talib^{asws},²⁶⁸

245- مد، العمدة بإسناده إلى مناقب أبي الحسن علي بن محمد المعروف بابن المعازي قال أخبرنا الحسن بن أحمد بن موسى عن هلال بن محمد عن إسماعيل بن علي عن أبيه عن علي بن موسى الرضا عن أبيه عن محمد بن علي الباقر صلوات الله عليهم عن جابر رضي الله عنه مثله.

(The book) 'Al Amdah' – By his chain to Manaqib Abu Al Hassan Ali Bin Muhammad well known as Ibn Al Magazily said, 'We are informed by Al Hassan Bin Ahmad Bin Musa, from Hilal Bin Muhammad, from Ismail Bin Ali, from his father,

'From Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} forefathers, from Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from Jabir – similar to it'²⁶⁹.

246- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن العباس عن الحسن بن محمد عن العباس بن إسماعيل بن أبي بصير عن جابر بن عبد الله مثله.

(The books) 'Kunz Jamie Al Fawaid' and 'Tawee Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Al Hassan Bin Muhammad, from Al Abbas Bin Aban Al Aamiry, from Abdul Gaffar, by a chain raising it to Abdullah Bin Al Abbas, and from Jabir Bin Abdullah – similar to it'.²⁷⁰

247- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن إسماعيل بن إسحاق عن حسين بن أنس عن يحيى بن سلمة بن كهيل عن أبيه عن محمد بن أبيه عن أبيه عن ابن عباس قال: لما نزلت يا أيها النبي جاهد الكفار والمنافقين قال النبي ص لأجاهدن العمالة يعني الكفار والمنافقين فأتاه جبريل و قال أنت أو علي.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs, from Ismail Bin Is'haq, from Husayn Bin Anas, from Yahya Bin Salama Bin Kufeyl, from his father, from Mujahid, from Ibn Abbas who said,

'When it was Revealed: **O you Prophet! Fight the Kafirs and the hypocrites [9:73]**, the Prophet^{saww} said: 'I^{saww} shall fight the Amalikites, meaning the Kafirs and the hypocrites', so Jibraeel^{as} came to him and said: 'Either you^{saww} or Ali^{asws}'²⁷¹.

²⁶⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 244

²⁶⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 245

²⁷⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 246

248- ك، الكافي عليّ عن أبيه و القاساني جميعاً عن الأصفهانى عن المنقري عن الفضيل بن عياض عن أبي عبد الله عن أبيه ع قَالَ قَالَ: بَعَثَ اللَّهُ مُحَمَّدًا ص بِخَمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ وَ سَيْفٌ مِنْهَا مَكْفُوفٌ وَ سَيْفٌ مِنْهَا مَعْمُودٌ سَلُهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

(The book) 'Al Kafi' – Ali, from his father, and Al Qasani, altogether from Al Asfahani, from Al Minqari, from Al Fuzeil Bin Iyaz,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Allah^{azwj} Sent Muhammad^{saww} with five swords. Three of these are brandished (waved), and a sword from these is restrained, and a sword from these is sheathed, baring it is up to others and its decision is to us^{asws}.'

ثُمَّ قَالَ وَ أَمَّا السَّيْفُ الْمَكْفُوفُ فَسَيْفٌ عَلَى أَهْلِ الْبَغْيِ وَ التَّأْوِيلُ قَالَ اللَّهُ تَعَالَى وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

Then he^{asws} said: 'And as for the restrained sword, it is a sword upon the people rebellion and (false) interpretation. Allah the Exalted Said: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ بَعْدِي عَلَى التَّأْوِيلِ كَمَا قَاتَلْتُ عَلَى التَّنْزِيلِ فَسُئِلَ النَّبِيُّ ص مَنْ هُوَ فَقَالَ خَاصِمُ النَّعْلِ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع

When this Verse was Revealed, Rasool-Allah^{saww} said: 'From you there is one who will be fought against after me^{saww} upon the interpretation just as I^{saww} am being fought upon the Revelation'. The Prophet^{saww} was asked, 'Who is he?' He^{saww} said: 'Repairer of the slipper', meaning Amir Al-Momineen^{asws}.'

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ قَاتَلْتُ بِهَذِهِ الرَّايَةِ مَعَ النَّبِيِّ ص ثَلَاثًا وَ هَذِهِ الرَّايَةُ وَ اللَّهُ لَوْ ضَرَبُونَا حَتَّى بَلَعُوا بَنَى السَّعَفَاتِ مِنْ هَجَرَ لَعَلِمْنَا أَنَّ عَلَى الْحَقِّ وَ أَنَّهُمْ عَلَى الْبَاطِلِ الْحَقِيرِ.

Ammar Bin Yasser said, 'I fought with this flag along with the Prophet^{saww}, three (times), and this is the fourth (battle of the camel). By Allah^{azwj}! If we are struck until they reach with us the leaves from the palm trees, we would know that we are upon the truth, and they are upon the falsehood' – the Hadeeth".²⁷²

249- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه ع قَالَ قَالَ عَلِيٌّ ع أُمِرْتُ بِقِتَالِ النَّاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by a chain of Al-Tameemi, from Al-Reza^{asws}, from his^{asws} forefathers^{asws} who said, 'Ali^{asws} said: 'I^{asws} am commanded with fighting against the allegiance-breakers, and the deviants, and the renegades".²⁷³

²⁷¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 247

²⁷² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 248

²⁷³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 249

250- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن عبد بن يعقوب عن نوح بن دراج عن محمد بن السائب عن أبي صالح عن جابر بن عبد الله قال: قام رسول الله ص يوم الفتح خطيباً فقال أيها الناس لا أعرفنكم ترجعون بعدي كفاراً يضرب بعضكم رقاب بعض ولئن فعلتم ذلك لتعرفنني في كتيبة أضربكم بالسيف ثم التفت عن يمينه فقال الناس لقنه جبرئيل شيئاً فقال النبي ص هذا جبرئيل يقول أو علي.

(The book) 'Al Amaali' of the Sheykh Al-Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Qasim Bin Zakariyya, from Abbad Bin Yaquub, from Nuh Bin Darraj, from Muhammad Bin Al Saib, from Abu Salih, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} stood on the day of the conquest (of Makkah) to address. He^{saww} said: 'O you people! I didn't know you would be returning after me^{saww} to be Kafirs, some of you striking the necks of others, and if you were to do it you will find me^{saww} in a battalion. I would be striking you with the sword!' Then he^{saww} turned on his^{saww} right. The people said, 'Jibraeel^{as} indoctrinating him^{saww} something'. The Prophet^{saww} said: 'This is Jibraeel^{as} saying: 'Or (it would be) Ali^{asws}!'²⁷⁴

251- ختص، الإختصاص سعد بن ابن عيسى عن ابن معروف عن عبد الرحمن بن سالم عن نوح بن دراج مثله.

(The book) 'Al Ikhtisas' – Sa'ad, from Ibn Isa, from Ibn Marouf, from Abdul Rahman Bin Salim, from Buh Bin Darraj – similar to it'.²⁷⁵

252- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جابر الطبري و محمد بن علي بن الحسين معاً عن أحمد بن يحيى بن زكريا عن حسن بن حسن عن يحيى بن يعلى عن عبيد الله بن موسى عن أبي الزبير عن جابر الأنصاري قال: سمعت رسول الله ص في حجة الوداع و زكيتي تمس زكيتي يقول لا ترجعوا بعدي كفاراً يضرب بعضكم رقاب بعض أما إن فعلتم ذلك لتعرفنني في ناحية الصف

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Jareer Al tabari, and Muhammad Bin Ali Bin Al Husayn, both together from Ahmad Bin Yahya Bin Zakariya, from hassan Bin Hassan, from Yahya Bin Ya'la, from Ubeydullah Bin Musa, from Abu Al-Zubeyr, from Jabir Al Ansari,

'I heard Rasool-Allah^{saww} during the farewell Hajj, and my knee was touching his^{saww} knee, saying: 'You will be returning after me^{saww} to be Kafirs, some of you striking the necks of others! But, if you were to do that, you will recognise me^{saww} in a corner of the row (of an army)'.

قَالَ وَ أَشَارَ إِلَيْهِ جَبْرِئِيلُ ع فَالْتَفَتَ إِلَيْهِ فَقَالَ قُلْ إِنْ شَاءَ اللَّهُ أَوْ عَلَيَّ قُلْ إِنْ شَاءَ اللَّهُ أَوْ عَلَيَّ.

And Jibraeel^{as} indicated to him^{saww}, so he^{saww} turned towards him^{as} and said: 'Say, 'If Allah^{azwj} so Desires, or it would be Ali^{asws}'. He^{saww} said: 'If Allah^{azwj} so Desires, or it would be Ali^{asws}.'²⁷⁶

253- ما، الأماي للشيخ الطوسي بالإسناد عن الطبري عن محمد بن العلاء عن عبد الرحمن بن أبي حاتم عن عبد الله بن عبد الكريم عن عمرو بن حماد بن طلحة عن أسباط بن نصر عن سفيان بن حرب عن عكرمة عن ابن عباس رحمه الله قال إن علياً كان يقول في حياة رسول الله ص إن الله عز وجل يقول و ما محمد إلا رسول قد خلت من قبله الرسل أ فإن مات أو قتل انقلبتم على أعقابكم

²⁷⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 250

²⁷⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 251

²⁷⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 252

(The book) 'Al-Amaali' of the sheykh Al-Tusi, by the chain from Al-Tabari, from Muhammad Bin Al A'ala, from Abdu Rahman Bin Abu Hatim, from Abdullah Bin Abdul Kareem, from Amro Bin Hammad Bin Talha, from Asbaat Bin Nasr, from Simak Bin Harb, from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

'Ali^{asws} was saying during the lifetime of Rasool-Allah^{saww}: 'Allah^{azwj} Mighty and Majestic is Saying: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels?** [3:144].

وَاللَّهُ لَا تَنْقَلِبُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ وَاللَّهُ لَئِنْ مَاتَ أَوْ قُتِلَ لَأَقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ حَتَّى أَمُوتَ وَاللَّهُ إِنِّي لِأَخُوهُ وَابْنُ عَمِّهِ وَوَارِثُهُ فَمَنْ أَحَقُّ بِهِ مِنِّي.

By Allah^{azwj}! We will not turn back upon our heels after when Allah^{azwj} has already Guided us By Allah^{azwj}! If he^{saww} were to die or is killed, I^{asws} fight upon what he^{saww} had fought until I^{asws} die. By Allah^{azwj}! I^{asws} am his^{saww} brother^{asws}, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} inheritor. So, who is more rightful with him^{saww} than me^{asws}?²⁷⁷

254- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد الحمداي عن محمد بن أحمد القطواني عن مثير العبادي عن علي بن أبي فاطمة قال كنت عند أبي بريدة بن أبي موسى وعنده العيزار بن جزيول التميمي قال أبو بريدة إن أهل الكوفة كانوا يدعون الله عز وجل أن ينصر المظلوم فنصر الله علياً على أهل الجمل فقال له العيزار بن جزيول أ لا أحدثك بخبر سيعته من ابن عباس قال أبو بريدة بلى

(The book) 'Al Amaali' of the sheykh Al-Tusi – A group, from Abu Al Mufazzal, from Ahmad Al Hamdani, from Muhammad Bin Ahmad Al Qatwani, from Munzir Al Abdy, from Ali Bin Abu Fatima who said, 'I was with Abu Bardah Bin Abu Musa and with him was Al Ayzar Bin Jarwal Al Tameemi.

Abu Burdah said, 'The people of Al-Kufa were supplicating to Allah^{azwj} Mighty and Majestic to Help the oppressed, so Allah^{azwj} Helped Ali^{asws} over the people of the camel'. Al Ayzar Bin Jarwal said to him, 'Shall I narrate to you with a Hadeeth I have heard from Ibn Abbas?' Abu Burdah said, 'Yes'.

قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كَيْفَ أَنْتُمْ يَا مَعْشَرَ قُرَيْشٍ إِذَا كَفَرْتُمْ وَضَرَبَ بَعْضُكُمْ وَجْهَ بَعْضٍ بِالسَّيْفِ ثُمَّ تَعْرِفُونِي أَضْرِبُكُمْ فِي كَتِيبَةٍ مِنَ الْمَلَائِكَةِ وَأَتَاهُ جَبْرِئِيلُ فَقَالَ أَنْتَ إِنْ شَاءَ اللَّهُ أَوْ عَلِيٌّ

He said, 'I heard Ibn Abbas saying, 'I heard Rasool-Allah^{saww} saying: 'How will you be, O community of Quraysh, when you commit Kufr and some of you strikes the faces of others with the sword? Then you will recognise me^{saww} striking you in a battalion of the Angels'. And Jibraeel^{as} came to him^{saww} and said: 'Either you^{saww}, if Allah^{azwj} so Desires, or Ali^{asws}'.

فَقَالَ أَبُو بُرَيْدَةَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص قَالَ نَعَمْ.

Abu Burdah said, 'You heard Ibn Abbas saying he heard Rasool-Allah^{saww}?' He said, 'Yes'.²⁷⁸

²⁷⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 253

²⁷⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 254

255- فر، تفسير فرات بن إبراهيم الحسين بن الحكم مضعناً عن أبي ذر الغفاري رضي الله عنه قال: كنت مع رسول الله ص و هو في بقيع الغرقد فقال و الذي نفسي بيده إن فيكم رجلاً يُقاتل الناس على تأويل القرآن كما قاتلت المشركين على تنزيله و هم في ذلك يشهدون أن لا إله إلا الله و ما يؤمن أكثرهم بالله إلا و هم مشركون

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Al Hakam, transmitting,

‘From Abu Zarr Al-Ghifari^{ra} having said, ‘I^{ra} was with Rasool-Allah^{saww} and he^{saww} was in Baqie Al-Gharqad (cemetery). He^{saww} said: ‘By the One^{azwj} in Whose Had in my^{saww} soul! Among you all there is a man who will fight the people upon interpretation of the Quran just as I^{saww} fought against the Polytheists upon its Revelation, and they, during that, would be testifying that there is no god except Allah^{azwj}, **And most of them do not believe in Allah except and they are associating [12:106].**

فَيَكْبُرُ قَتْلُهُمْ عَلَى النَّاسِ حَتَّى يَطْعُنُوا عَلَى وَلِيِّ اللَّهِ وَ يَسْخَطُوا عَمَلَهُ كَمَا سَخِطَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ خَرْقَ السَّفِينَةِ وَ قَتْلَ الْغُلَامِ وَ إِقَامَةَ الْجِدَارِ وَ كَانَ خَرْقُ السَّفِينَةِ وَ قَتْلُ الْغُلَامِ وَ إِقَامَةُ الْجِدَارِ لِلَّهِ رِضًا وَ سَخِطَ ذَلِكَ مُوسَى ع.

Thus, their killing would be grievous upon the people until they stab upon a Guardian^{asws} of Allah^{azwj}, and they would fault his^{asws} deeds just as Musa^{as} Bin Imran^{as}, upon him^{as} be the Salawaat and the greetings, faulted the puncturing of the ship, and killing of the boy, straightening of the wall, and (although) in puncturing of the ship, and killing of the boy, and straightening of the wall was a Pleasure for Allah^{azwj}, and Musa^{as} had faulted that”²⁷⁹.

256- ما، الأماالي للشيخ الطوسي أبو عمر عن ابن عثمة عن يعقوب بن يوسف عن أحمد بن حماد عن فطر بن خليفة و بُرَيْدِ بْنِ مُعَاوِيَةَ الْعَجَلِي عَنْ إِسْمَاعِيلِ بْنِ رَجَاءٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ص وَ قَدْ انْقَطَعَ شِسْعٌ نَعْلِهِ فَدَفَعَهَا إِلَى عَلِيٍّ ع يُصْلِحُهَا ثُمَّ جَلَسَ وَ جَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُءُوسِنَا الطُّيُورُ فَقَالَ إِنَّ مِنْكُمْ لَمَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ النَّاسَ عَلَى تَنْزِيلِهِ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Abu Umar, from Ibn Uqda, from Yaqoub Bin Yusuf, from Ahmad Bin Hammad, from Fitr Bin Khalifa, and Bureyd Bin Muawiya Al Ijaly, from Ismail Bin Raja’a, from his father, from Abu Saeed Al Khudri who said,

‘Rasool-Allah^{saww} came out to us and a strap of his^{saww} slipper had been cut. He^{saww} handed it to Ali^{asws} to repair it. Then he^{saww} sat down and we sat around him^{saww}, as if the birds were upon our heads (silent). He^{saww} said: ‘From you all there is one who will be fighting upon the interpretation of the just as I^{saww} have fought the people upon its Revelation’.

فَقَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا فَقَالَ عُمَرُ أَنَا يَا رَسُولَ اللَّهِ فَقَالَ لَا وَ لَكِنَّهُ خَاصِصُ النَّعْلِ

Abu Bakr said, ‘Am I he, O Rasool-Allah^{saww}?’ He^{saww} said: ‘No’. Umar said, ‘Am I he, O Rasool-Allah^{saww}?’ He^{saww} said: ‘No, but he is repairer of the slipper’.

قَالَ أَبُو سَعِيدٍ فَأَتَيْنَا عَلِيًّا ع نُبَشِّرُهُ بِذَلِكَ فَكَأَنَّهُ لَمْ يَرْفَعْ بِهِ رَأْسًا فَكَأَنَّهُ قَدْ سَمِعْتَهُ [سَمِعَهُ] قَبْلَ-

²⁷⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 255

Abu Saeed said, 'We came to Ali^{asws} to give him^{asws} glad tidings of that, and it was as if he^{asws} did not even (bother to) raise his^{asws} head, as if he^{asws} had heard it before".²⁸⁰

قَالَ إِسْمَاعِيلُ بْنُ رَجَاءٍ فَخَدَّنِي أَبِي عَنْ جَدِّي أَبِي أُمِّي جِزَامِ بْنِ زُهَيْرٍ أَنَّهُ كَانَ عِنْدَ عَلِيٍّ فِي الرَّحْبَةِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ كَانَ فِي النَّعْلِ حَدِيثٌ فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ كَانَ مِمَّا كَانَ يُسْرُهُ إِلَيَّ رَسُولُ اللَّهِ ص وَ أَشَارَ يَدَيْهِ وَ رَفَعَهُمَا.

Ismail Bin Raja'a said, 'My father narrated to me from my grandfather Abu Ummi Jizam Bin Zuheyr,

'He was in the presence of Ali^{asws} in Al-Rahba, and a man stood up to him^{asws} and said to him^{asws}, 'O Amir Al-Momineen^{asws}! Is there any Hadeeth regarding the slippers?' He^{asws} said: 'O Allah^{azwj}! You^{azwj} Know it had happened from what had happened. Rasool-Allah^{saww} had delighted me^{asws}, and he^{asws} indicated by his^{asws} hand and raised them (two slippers)".²⁸¹

257- جاء، المجلس للمفيد ما، الأمايلي للشيخ الطوسي المفيض عن علي بن بلال عن أحمد بن الحسن البغدادي عن الحسين بن عمر عن علي بن الأزهري عن علي بن صالح المكي عن محمد بن عمر بن علي عن أبيه عن جدو قال: لما نزلت على النبي ص إذا جاء نصر الله و الفتح قال لي يا علي لقد جاء نصر الله و الفتح فإذا رأيت الناس يدخلون في دين الله أفواجا فسبح بحمد ربك و استغفره إنه كان تواباً

(The books) 'Al Majaalis' of Al Mufeed (and) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ahmad Bin Al Hassan Al Baghdadi, from Al Husayn Bin Umar, from Ali Bin Al Azhar, from Ali Bin Salih Al Makky, from Muhammad Bin Umar Bin Ali, from his father, from his grandfather who said,

'From his grandfather^{asws} (Ali^{asws}), having said: **When Help of Allah comes and the victory [110:1]** (Surah Al-Nasr), was Revealed unto the Rasool-Allah^{saww}, he^{saww} said to me^{asws}: 'O Ali^{asws}! There has come the Help of Allah^{azwj} and the victory, so when **you see the people entering into the Religion of Allah in droves [110:2] Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]**'.

يَا عَلِيُّ إِنَّ اللَّهَ قَدْ كَتَبَ عَلَى الْمُؤْمِنِينَ الْجِهَادَ فِي الْفِتْنَةِ مِنْ بَعْدِي كَمَا كَتَبَ عَلَيْهِمْ جِهَادَ الْمُشْرِكِينَ مَعِيَ

O Ali^{asws}! Surely, Allah^{azwj} has Decreed Al-Jihad upon the Momineen during the strife (Al-Fitna) from after me^{saww} just as He^{azwj} Had Decreed Jihad for me^{saww} against the Polytheists'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الْفِتْنَةُ الَّتِي كُتِبَ عَلَيْنَا فِيهَا الْجِهَادُ

I^{asws} said: 'O Rasool-Allah^{saww}, and what is the Fitna during which He^{azwj} has Decreed Jihad upon us?'

قَالَ فِتْنَةُ قَوْمٍ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ هُمْ مُخَالِفُونَ لِشَيْئِي وَ طَاعَتُونَ فِي دِينِي

He^{saww} said; 'Fitna of a people who would be testifying that there is no god except for Allah^{azwj}, and that I^{saww} am a Rasool^{saww} of Allah^{azwj}, and they would be opposing my^{saww} Sunnah and would be disputing in my^{saww} Religion'.

فَقُلْتُ فَعَلَامَ تُقَاتِلُهُمْ يَا رَسُولَ اللَّهِ وَ هُمْ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

²⁸⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 256 a

²⁸¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 256 b

I^{asws} said: 'So why should we fight against them O Rasool-Allah^{saww}, and they would be testifying that there is no god except Allah^{azwj} and that you^{saww} are a Rasool^{saww} of Allah^{azwj}?'

فَقَالَ عَلَىٰ إِحْدَانِهِمْ فِي دِينِهِمْ وَفِرَاقِهِمْ لِأَمْرِي وَاسْتِخْلَافِهِمْ دِمَاءَ عِزَّتِي

He^{saww} said: 'Due to their innovations in their religion, and their separating from my^{saww} orders, and their considering the (shedding of the) blood of my^{saww} Family to be permissible'.

قَالَ فَمُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ كُنْتَ وَعَدْتَنِي الشَّهَادَةَ فَاسْأَلِ اللَّهَ تَعَجِّلْهَا إِلَيَّ

I^{asws} said: 'O Rasool-Allah^{saww}! You^{saww} had promised the martyrdom to me^{asws}, so ask Allah^{azwj} to Hasten it for me^{asws}'.

فَقَالَ أَجَلٌ قَدْ كُنْتُ وَعَدْتُكَ الشَّهَادَةَ فَكَيْفَ صَبْرُكَ إِذَا خُضِبَتْ هَذِهِ مِنْ هَذَا وَأُومِيَ إِلَى رَأْسِي وَخِيتِي

He^{saww} said: 'Yes, I^{saww} had promised the martyrdom for you^{asws}, but how would be your^{asws} patience when this here colours this?' – and he^{saww} pointed to my^{asws} head and my^{asws} beard.

فَمُلْتُ يَا رَسُولَ اللَّهِ أَمَا إِذَا تُبِتَ لِي مَا تُبِتَ فَلَيْسَ ذَلِكَ بِمَوْطِنٍ صَبْرٍ لِكَيْتُهُ مَوْطِنٌ بُشْرَى وَشُكْرِ

I^{asws} said: 'O Rasool-Allah^{saww}, but when it transpires for me^{asws} what you^{saww} have shown, then there is no place for patience, but it is a place of glad tidings and appreciation'.

فَقَالَ أَجَلٌ فَقَالَ فَأَعِدَّ لِلْخُصُومَةِ فَإِنَّكَ مُخَاصِمٌ أُمِّي فَمُلْتُ يَا رَسُولَ اللَّهِ أُرْشِدُنِي إِلَى الْفُلْجِ

He^{saww} said: 'Yes, so be prepared for the disputes, for you^{asws} will be disputed against by my^{saww} community'. I^{asws} said: 'O Rasool-Allah^{saww}, will you^{saww} direct me^{asws} to the success?'

قَالَ إِذَا رَأَيْتَ قَوْمَكَ قَدْ عَدَلُوا عَنِ الْهُدَى إِلَى الضَّلَالِ فَخَاصِمُهُمْ فَإِنَّ الْهُدَى مِنَ اللَّهِ وَ الضَّلَالُ مِنَ الشَّيْطَانِ

He^{saww} said: 'When you see your^{asws} people to have turned away from the guidance to the misguidance, then dispute with them, for the guidance is from Allah^{azwj}, and the misguidance is from the Satan^{la}'.

يَا عَلِيُّ إِنَّ الْهُدَى هُوَ اتِّبَاعُ أَمْرِ اللَّهِ دُونَ الْهَوَىٰ وَ الرَّأْيِ وَ كَأَنَّكَ بِقَوْمٍ قَدْ تَأَوَّلُوا الْقُرْآنَ وَ أَخَذُوا بِالشُّبُهَاتِ وَ اسْتَحْلَلُوا الْحُمْرَ بِالنَّبِيدِ وَ الْبَحْسَ بِالزُّكَاةِ وَ السُّخْتِ بِالْهَدْيَةِ

O Ali^{asws}! The guidance is to follow the Commands of Allah^{azwj} instead of the desires and the opinions. It would be as if you are among a people who recite the Quran, and take to the doubtful, and permit the wine (by calling it) *Al-Nabeez* (drink), and underestimate the Zakat, and ill-gotten gains (by calling it) the gift'.

فُلْتُ يَا رَسُولَ اللَّهِ فَمَا هُمْ إِذَا فَعَلُوا ذَلِكَ أ هُمْ أَهْلُ فِتْنَةٍ أَمْ أَهْلُ رَدَّةٍ

I^{asws} said: 'O Rasool-Allah^{saww}, so what would they be if they were to do that, would they be people of Fitna or apostates?'

فَقَالَ هُمْ أَهْلُ فِتْنَةٍ يَغْمَهُونَ فِيهَا إِلَى أَنْ يُدْرِكَهُمُ الْعَذَلُ

He^{saww} said: 'They would be people of Fitna wandering during it until they perceive the justice'.

فَقُلْتُ يَا رَسُولَ اللَّهِ الْعَذَلُ مِنَّا أَمْ مِنْ غَيْرِنَا

I said: 'O Rasool-Allah^{saww}, the justice is from us^{asws} or from others?'

فَقَالَ بَلَى مِنَّا بِنَا فَتَحَ اللَّهُ وَ بِنَا يُخَيِّمُ اللَّهُ وَ بِنَا أَلْفَ اللَّهُ بَيْنَ الْقُلُوبِ بَعْدَ الشَّرِّكَ وَ بِنَا يُؤَلِّفُ اللَّهُ بَيْنَ الْقُلُوبِ بَعْدَ الْفِتْنَةِ

He^{saww} said: 'From us^{asws}. It is with us^{asws} that Allah^{azwj} begins, and it is with us^{asws} that Allah^{azwj} Ends, and it is with us^{asws} that Allah^{azwj} Planted loved in their hearts after their Polytheism, and it is with us^{asws} that He^{azwj} will Plant love between the hearts after the (end of the) strife'.

فَقُلْتُ الْحَمْدُ لِلَّهِ عَلَى مَا وَهَبَ لَنَا مِنْ فَضْلِهِ.

I^{asws} said: 'The Praise is for Allah^{azwj} upon what He^{azwj} Endowed to us^{asws} from His^{azwj} Grace".²⁸²

258- مع، معاني الأخبار ابن الوليد عن مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِأُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ أَجِي فِي الدُّنْيَا وَ أَجِي فِي الْآخِرَةِ

(The book) 'Ma'any Al-Akhbaar' – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said in a lengthy Hadeeth, saying at the end of it: 'Rasool-Allah^{saww} said to Umm Salama^{ra}: 'O Umm Salama^{ra}! Listen to me^{saww} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is my^{saww} brother^{asws} in the world and the Hereafter.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ وَ زِيرِي فِي الدُّنْيَا وَ وَ زِيرِي فِي الْآخِرَةِ

O Umm Salama^{ra} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is my^{saww} Vizier in the world and my^{saww} Vizier in the Hereafter.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ حَامِلٍ لَوَائِي فِي الدُّنْيَا وَ حَامِلٍ لَوَاءِ الْحَمْدِ غَدًا فِي الْقِيَامَةِ

²⁸² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 257

O Umm Salama^{ra}! Listen to me^{saww} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is a carrier of my^{saww} flag in the world and carrier of my flag of the Praise tomorrow during the Day of Qiyamah.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَاشْهَدِي هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ وَصِيِّ وَخَلِيفَتِي مِنْ بَعْدِي وَ قَاضِي عِدَاتِي وَ الدَّائِدُ عَنْ حَوْضِي

O Umm Salama^{ra}! Listen to me^{saww} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is my^{saww} successor^{asws} and my^{saww} caliph from after me^{saww}, and fulfiller of my^{saww} commitments, and the impeder (of his^{asws} enemies) from my^{saww} Fountain.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحْجَلِينَ وَ قَاتِلُ التَّائِبِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

O Umm Salama^{ra}! Listen to me^{saww} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is chief of the Messengers^{as}, and Imam^{asws} of the pious, and guide of the resplendent, and killer of the allegiance-breakers, and the deviants and the renegades.

قُلْتُ يَا رَسُولَ اللَّهِ مِنَ التَّائِبُونَ قَالَ الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَ يَنْكُثُونَهُ بِالْبَصْرَةِ

I^{ra} said, 'O Rasool-Allah^{saww}! Who are the allegiance-breakers?' He^{saww} said: 'The one who will be pledging to him^{asws} at Al-Medina and breaking at Al-Basra'.

قُلْتُ مِنَ الْقَاسِطُونَ قَالَ مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلِ الشَّامِ ثُمَّ قُلْتُ مِنَ الْمَارِقُونَ قَالَ أَصْحَابُ النَّهْرَوَانِ.

I^{ra} said, 'Who are the deviants?' He^{saww} said: 'Muawiya and his companions from the people of Syria'. Then I^{ra} said, 'Who are the renegades?' He^{saww} said: 'Companions of Al-Naharwan'.²⁸³

259- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ زَيْدٍ الْقَلَابِيسِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَاءَ رَجُلٍ إِلَى عَلِيٍّ ع وَ هُوَ عَلَى مِنْبَرِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ائْذَنْ لِي أَتُكَلِّمَ بِمَا سَمِعْتُ مِنْ عَمَّارِ بْنِ يَاسِرٍ يَرْوِيهِ عَنْ رَسُولِ اللَّهِ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al Husayn, from Al Nazr Bin Shuayb, from Khalid Bin Madd Al Qalanisi, from Jabir,

'From Abu Ja'far^{asws} having said: 'A man came to Ali^{asws} and he^{asws} was upon his^{asws} pulpit, and he said, 'O Amir Al-Momineen^{asws}! Allow me to speak with what I heard from Ammar Bin Yasser reporting it from Rasool-Allah^{saww},'

قَالَ اتَّقُوا اللَّهَ وَ لَا تَكْذِبُوا عَلَى عَمَّارٍ فَلَمَّا قَالَ الرَّجُلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ قَالَ لَهُ عَلِيٌّ ع تَكَلَّمْ قَالَ سَمِعْتُ عَمَّاراً يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا أَقَاتِلُ عَلَى التَّنْزِيلِ وَ عَلِيٌّ يُقَاتِلُ عَلَى التَّأْوِيلِ

He^{asws} said: 'Fear Allah^{azwj} and do not belie upon Ammar'. When the man said that three times, Ali^{asws} said to him: 'Speak!' He said, 'I heard Ammar saying, 'I heard Rasool-Allah^{saww} saying: 'I^{saww} have fought upon the Revelation and Ali^{asws} would be fighting upon the interpretation'.

²⁸³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 258

قَالَ صَدَقَ وَ رَبُّ الْكَعْبَةِ إِنَّ هَذِهِ عِنْدِي فِي الْأَلْفِ الْكَلِمَةِ الَّتِي تَتَّبِعُ كُلَّ كَلِمَةٍ أَلْفَ كَلِمَةٍ.

He^{asws} said: 'He spoke the truth, by the Lord^{azwj} of Kabah! This is with me^{asws} among a thousand phrases, each phrase followed by a thousand other phrases".²⁸⁴

260- شَأْنُ الْإِرْشَادِ رَوَى إِسْمَاعِيلُ بْنُ عَلِيٍّ الْعَمِّيُّ عَنْ نَائِلِ بْنِ نَجِيحٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ: انْقَطَعَ شَيْءٌ نَعْلِ النَّبِيِّ ص فَدَفَعَهَا إِلَى عَلِيٍّ ع يُصْلِحُهَا ثُمَّ مَشَى فِي نَعْلٍ وَاحِدَةٍ غُلُوَّةً أَوْ خَوْفًا وَ أَقْبَلَ عَلَى أَصْحَابِهِ وَ قَالَ إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى التَّأْوِيلِ كَمَا قَاتَلَ مَعِيَ عَلَى التَّنْزِيلِ

(The book) 'Al Irshad' – It is reported by Ismail Bin Ali Al Ammy, from Na'il Bin Najeeh, from Amro Bin Shimir, from Jabir Bin Yazeed,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: 'A trap of a slipper of the Prophet^{saww} broke, so he^{saww} handed it to Ali^{asws} to correct it, then he^{saww} walked around lively or around it, and his^{saww} companions came, and he^{saww} said: 'From you all there is one who will fight upon the interpretation just as he^{asws} fights alongside me^{asws} upon the Revelation'.

فَقَالَ أَبُو بَكْرٍ أَنَا ذَاكَ يَا رَسُولَ اللَّهِ فَقَالَ لَا فَقَالَ عُمَرُ أَنَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ لَا

Abu Bakr said, 'Am I that, O Rasool-Allah^{saww}?' He^{saww} said: 'No'. Umar said, 'Am I that, O Rasool-Allah^{saww}?' He^{saww} said: 'No'.

فَأَمْسَكَ الْقَوْمُ وَ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ رَسُولُ اللَّهِ ص وَ لَكِنَّهُ خَاصِصُ النَّعْلِ وَ أَوْمَأَ يَدَهُ إِلَى عَلِيٍّ ع وَ إِنَّهُ يُقَاتِلُ عَلَى التَّأْوِيلِ إِذَا تَرَكْتَ سُنَّتِي وَ بُدِثَ وَ حُرِفَ كِتَابُ اللَّهِ وَ تَكَلَّمَ فِي الدِّينِ مَنْ لَيْسَ لَهُ فِي ذَلِكَ فَيْقَاتِلُهُمْ عَلِيٌّ عَلَى إِحْيَاءِ دِينِ اللَّهِ تَعَالَى.

The people were silent and some of them looked at others. Rasool-Allah^{saww} said: 'But he^{asws} is repairer of the slipper', and gestured towards Ali^{asws}, and he^{asws} will fight upon the interpretation, when my^{saww} Sunnah would be neglected, and discarded, and the Book of Allah^{azwj} would be alerted, and he will speak regarding the religion, one who that isn't for him (to do so). So, Ali^{asws} will fight upon reviving religion of Allah^{azwj} the Exalted".²⁸⁵

261- قَب، المناقب لابن شهر آشوب أَخْبَدُ فِي مُسْنَدِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ مِثْلَهُ إِلَى قَوْلِهِ خَاصِصُ النَّعْلِ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ahmad (Bin Hanbal) in his (book) 'Musnad', from Abu Saeed Al-Khudry – similar to his^{saww} words: 'Repairer of the slipper".²⁸⁶

262- قَب، المناقب لابن شهر آشوب صَحِيحُ التِّرْمِذِيِّ أَنَّ النَّبِيَّ قَالَ يَوْمَ الْحُدَيْبِيَّةِ لِسُهَيْلِ بْنِ عَمْرِو وَ قَدْ سَأَلَهُ رَدَّ جَمَاعَةٍ فُرُوزِي أَنَّ النَّبِيَّ ص قَالَ يَا مَعْشَرَ قُرَيْشٍ لَسْتُمْ تَهْتَكُونَ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ ائْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and the book) 'Saheeh' of Al Tirmizi –

²⁸⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 259

²⁸⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 260

²⁸⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 261

‘The Prophet^{saww} said on the day of Al-Hudeybiyya to Suheyl Bin Amro, and he had asked him^{saww} to return the people, and it is reported that the Prophet^{saww} said: ‘O community of Quraysh! Either you desist or else I^{saww} shall send unto you one^{asws} who will strike your necks upon the religion, Allah^{azwj} would have Tested his^{asws} heart for the Eman’.

قَالُوا مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِيفُ النَّعْلِ وَكَانَ أُعْطِيَ عَلِيًّا ع نَعْلَهُ يَخْصِفُهَا.

They said, ‘Who is he, O Rasool-Allah^{saww}?’ He^{saww} said: ‘He^{asws} is repairer of the slipper, and he^{saww} had given Ali^{asws} his^{saww} slipper to repair it’.²⁸⁷

263 يف، الطرائف من مُسْنَدِ أَحْمَدَ لِنَتْنَهْنَ مَعَشَرَ قُرَيْشٍ أَوْ لِيَبْعَثَ اللَّهُ عَلَيْكُمْ.

(The book) ‘Al-Taraaif’ from (the book) ‘Musnad’ of Ahmad (Bin Hanbal): ‘(He^{saww} said): ‘Either you desist, community of Quraysh, or Allah^{azwj} will Send upon you all’ – and mentioned similar to it’.²⁸⁸

قَب، المناقب لابن شهر آشوب الخطيب في التاريخ و السمعاني في الفضائل أن النبي ص قال: لَا تَنْتَهَنَ يَا مَعَشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللَّهُ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ بِالْإِيمَانِ. الْحَدِيثُ سَوَاءً.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub (and) Al Khateeb in the history, and Al Sama’any in (the book) ‘Al Fazaail’,

‘The Prophet^{saww} having said: ‘Either you desist (give up), O community of Quraysh, until (or else) Allah^{azwj} Sends a man whose heart Allah^{azwj} would have Tested for the Eman’. The same Hadeeth’.²⁸⁹

و رَوَى ابْنُ بَطَّةٍ فِي الْإِبَانَةِ حَدِيثَ خَاصِيفِ النَّعْلِ بِسَبْعَةِ طُرُقٍ مِنْهَا مَا رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْكُمْ مَنْ يُفَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

And it is reported by Ibn Battah in (the book) ‘Al Ibaana’ the Hadeeth of ‘Repairer of the slipper’ by seven ways, from these is what is reported by Abu Saeed Al Khudry who said,

‘Rasool-Allah^{saww} said: ‘From you all there is one who will fight upon the interpretation of the Quran just as I^{saww} fought upon its Revelation’.

فَقَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا قَالَ عُمَرُ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنَّهُ خَاصِيفُ النَّعْلِ

Abu Bakr said, ‘Am I he, O Rasool-Allah^{saww}?’ He^{saww} said: ‘No’. Umar said, ‘Am I he, O Rasool-Allah^{saww}?’ He^{saww} said: ‘No, but he is repairer of the slipper’.

قَالَ أَبُو سَعِيدٍ فَأَبْتَدَرْنَا نَنْظُرُ فَإِذَا هُوَ عَلِيٌّ ع يَخْصِفُ نَعْلَ رَسُولِ اللَّهِ.

²⁸⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 262

²⁸⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 263

²⁸⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 264

Abu Saeed said, 'We turned to look, and there it was Ali^{asws} repairing a slipper of Rasool-Allah^{saww}'.²⁹⁰

265- كشف، كشف الغمة عن البغوي في شرح السنة عن أبي سعيد مثله.

(The book) 'Kashf Al-Ghumam' – From Al-Baghaw in commentary of the Sunnah, from Abu Saeed – similar to it".²⁹¹

266- قب، المناقب لابن شهر آشوب و كاتب الخطيب في الأربعين بإسناده عن الخدري ما روينا بأسانيد عن جابر بن يزيد عن الباقر ع أن النبي ص انقطع شئ من نعله فدفعها إلى علي ع ليصلحها فقال إن منكم من يقابل على تأويل القرآن كما قاتلت على تنزيله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and the scribe wrote to me in (the book) 'Al Arbaeen', by his chain, from Al Khudry, what is being reported by chains from Jabir Bin Yazeed,

'From Al-Baqir^{asws}, 'The Prophet^{saww}, a strap of his^{saww} slipper was cut, so he^{saww} handed it to Ali^{asws} to repair it. He^{saww} said: 'From you all there is one who will fight upon interpretation of the Quran just as I^{asws} fought upon its Revelation'.

فاستشرف لها القوم فقال أبو بكر أنا هو قال لا قال عمر أنا هو قال لا و لكن هو خاصف النعل يعني علياً

The people desired to be ennobled to it, so Abu Bakr said, 'I am he'. He^{saww} said: 'No'. Umar said, 'I am he'. He^{saww} said: 'No, but he is repairer of the slipper' – meaning Ali^{asws}.

قال أبو سعيد فخرت فبشرته بما قال رسول الله ص فلم يكثر به فرحاً كأنه سمعه.

Abu Saeed said, 'I went out to give him glad tidings of what Rasool-Allah^{saww} said, but he^{asws} did not even care with its happiness, as if he^{asws} had already heard it (before)".²⁹²

ذكره أحمد في الفضائل و البخاري و مسلم و لفظه لمسلم عن الخدري قال قال رسول الله ص [تفرق أمتي] فثقتان فيخرج من بينهما فرقة نالته يلي قتلهم أولاهم بالحق.

Ahmad has mentioned it in (the book) 'Al Fazaail', and Al Bukhari, and Muslim, and its wording is of Muslim, from Al Khudri who said,

'Rasool-Allah^{saww} said: 'My^{saww} community will separate into two sects, and a third sect would emerge from between the two, being in-charge of their killing, their foremost of being with the truth".²⁹³

267- قب، المناقب لابن شهر آشوب أبو يعلى الموصلي و الخطيب التارخي و أبو بكر بن مردويه بطريق كثير عن علي ع أنه قال: أمرت بقتال الناكثين و القاسطين و المارقين.

²⁹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 263 c

²⁹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 265

²⁹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 266 a

²⁹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 266 b

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Ya'la Al Mowsily, and Al Khateeb Al Tareekhi, and Abu Bakr Bin Mardawayh by a lot of ways,

'From Ali^{asws} having said: 'I^{asws} am commanded with fighting the allegiance-breakers, and the deviants, and the renegades''²⁹⁴

عُبْدُوسُ بْنُ عَبْدِ اللَّهِ الْهَمْدَانِيُّ وَ أَبُو بَكْرُ بْنُ فُوزَكَةَ الْأَصْغَهَانِيُّ وَ شَيْرَوَيْهِ الدَّبْلَجِيُّ وَ الْمُؤَفِّقُ الْخَوَارِزْمِيُّ وَ أَبُو بَكْرُ بْنُ مَرْذُوقٍ فِي كُتُبِهِمْ عَنِ الْخُدْرِيِّ فِي خَبَرٍ قَالَ: فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ عَلَى مَا أَقَاتِلُ الْقَوْمَ قَالَ عَلَى الْإِحْدَاثِ فِي الدِّينِ

Uboudous Bin Abdullah Al Hamdany, and Abu Bakr Bin Fowrak Al Asbahani, and Sheyrawiya Al Daylami, and Al Muwaffiq Al Khawarizmi, and Abu Bakr Bin Mardawayh, in their books from Al Khudri in a Hadeeth, said,

'Ali^{asws} said: 'O Rasool-Allah^{saww}! Upon what should I^{asws} fight the people?' He^{saww} said: 'Upon the innovations in the religion'.

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ فَأَيُّ الْحَقِّ يُؤَمِّدُ قَالَ يَا عَلِيُّ الْحَقُّ مَعَكَ وَ أَنْتَ مَعَهُ قَالَ إِذَا لَا أَبَالِي مَا أَصَابَنِي.

And in a report, he^{asws} said, 'So where would be the truth on that day?' He^{saww} said: 'O Ali^{asws}! The truth is with you^{asws}, and you^{asws} are with it'. He^{asws} said: 'Then I^{asws} don't care what afflicts me^{asws}'²⁹⁵

شَيْرَوَيْهِ فِي الْفَرْدُوسِ عَنْ وَهْبِ بْنِ صَيْفِيٍّ وَ رَوَى غَيْرُهُ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ النَّبِيُّ ص أَنَا أَقَاتِلُ عَلَى التَّنْزِيلِ وَ عَلِيٌّ يُقَاتِلُ عَلَى التَّأْوِيلِ.

Sheyrawiya in (the book) 'Al Firdows', from Wahab Bin Sayfi, and it is reported by others from Zayd Bin Arqam who said,

'The Prophet^{saww} said: 'I^{asws} am being fought upon the Revelation, and Ali^{asws} would be fought upon the interpretation''²⁹⁶

268- جاء، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصَّغَارِ عن ابنِ عيسى عن ابنِ محبوبٍ عن أبي جميلة عن ابنِ تغلبٍ عن أبي عبد الله ع قال: بَلَغَ رَسُولَ اللَّهِ عَنِ قَوْمٍ مِنْ قُرَيْشٍ أَنَّهُمْ قَالُوا يَرَى مُحَمَّدٌ أَنَّهُ قَدْ أَحْكَمَ الْأَمْرَ فِي أَهْلِ بَيْتِهِ وَ لَيْسَ مَاتَ لَتَعْرِثَهَا عَنْهُمْ وَ لَتَجْعَلَنَّهَا فِي سِوَاهُمْ

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Jameela, from Ibn Taghlib,

'From Abu Abdullah^{asws} having said: 'It reached Rasool-Allah^{saww} about a group of Quraysh that they said, 'Muhammad^{saww} is now free. He^{saww} has decided the command to be in People^{asws} of his^{saww} Household, and if he^{saww} were to die, we will snatch it away from them and make it to be in others'.

فَخَرَجَ رَسُولُ اللَّهِ ص حَتَّى قَامَ فِي بَعْضِهِمْ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشٍ كَيْفَ بِكُمْ وَ قَدْ كَفَرْتُمْ بِعَدِي ثُمَّ رَأَيْتُمُونِي فِي كَتِيبَةٍ مِنْ أَصْحَابِي أَضْرَبُ وَخُوهَكُمْ وَ رِقَابَكُمْ بِالسَّيْفِ

²⁹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 267 a

²⁹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 267 b

²⁹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 267 c

Rasool-Allah^{saww} came out until he^{saww} stood in their gathering, then said: 'O community of Quraysh! How would it be with you when you would have committed Kufr after me^{saww}, then you will be seeing me^{saww} in a battalion of my^{saww} companions striking your faces and your necks with the sword?'

فَنَزَلَ عَلَيْهِ جِبْرِيلُ ع فِي الْحَالِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُغْرِيكَ السَّلَامَ وَ يَقُولُ لَكَ قُلْ إِنْ شَاءَ اللَّهُ أَوْ عَلَيَّ بُنْ أَبِي طَالِبٍ

Jibraeel^{as} descended unto him^{saww} immediately and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and is Saying to you^{asws}: 'Say, 'If Allah^{azwj} so Desires, or it would be Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ رَسُولُ اللَّهِ إِنْ شَاءَ اللَّهُ أَوْ عَلَيَّ بُنْ أَبِي طَالِبٍ يَتَوَلَّى ذَلِكَ مِنْكُمْ.

Rasool-Allah^{saww} said: 'If Allah^{azwj} so Desires, or it would be Ali^{asws} Bin Abu Talib^{asws} from you being in-charge of that'.²⁹⁷

269- كشف، كشف الغمة قَالَ ابْنُ طَلْحَةَ قَالَ الْبُغَوِيُّ فِي شَرْحِ السُّنَّةِ عَنِ ابْنِ مَسْعُودٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص فَأَتَى مَنْزِلَ أُمِّ سَلَمَةَ فَجَاءَهُ عَلِيُّ ع فَقَالَ رَسُولُ اللَّهِ ص يَا أُمُّ سَلَمَةَ هَذَا وَاللَّهِ قَاتِلُ الْكَافِرِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ مِنْ بَغْدِي.

(The book) 'Kashf Al Ghumma' – Ibn Talha said, 'A; Ghanawy said, in commentary of the Sunnah, from Ibn Masoud who said,

'Rasool-Allah^{saww} came out and came to the house of Umm Salama^{ra}. Ali^{asws} came to him^{saww}. Rasool-Allah^{saww} said: 'O Umm Salama^{ra}! This, by Allah^{azwj}, will fight the allegiance-breakers, and the deviants, and the renegades from after me^{saww}'.²⁹⁸

و عَنْ زَيْدٍ أَنَّهُ سَمِعَ عَلِيًّا ع يَقُولُ: أَنَا فَقَاتُ عَيْنَ الْفِتْنَةِ وَ لَوْ لَا أَنَا مَا قُتِلَ أَهْلُ النَّهْرَوَانِ وَ أَهْلُ الْجَمَلِ وَ لَوْ لَا أَنِّي أَخَشَى أَنْ تَتْرَكُوا الْعَمَلَ لِأَنْبَاءِكُمْ بِالَّذِي قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ ص لِمَنْ قَاتَلَهُمْ مُسْتَبْصِرًا ضَالَهُمْ عَارِفًا لِلْهُدَى الَّذِي نَحْنُ عَلَيْهِ.

And from Zarr, he heard Ali^{asws} saying: 'I^{saww} blinded the eye of Fitna, and had I^{asws} not fought the people of Al-Naharwan, and people of the camel, and had I^{asws} not feared that the deeds might be neglected, I^{asws} would inform you with that which Allah^{azwj} had Ordained upon the tongue of your Prophet^{saww} for the one to fight them, being insightful of their straying, recogniser of the guidance which we are upon'.²⁹⁹

270- جش، الفهرست للنجاشي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ إِسْمَاعِيلَ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ أَبِي رَافِعٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ نَائِمٌ أَوْ يُوحَى إِلَيْهِ وَ إِذَا حَيَّةٌ فِي جَانِبِ الْبَيْتِ فَكَرِهْتُ أَنْ أَقْتُلَهَا فَأَوْقَطُهُ فَاضْطَجَعْتُ بَيْنَهُ وَ بَيْنَ الْحَيَّةِ حَتَّى إِذَا كَانَ مِنْهَا سُوءٌ يَكُونُ لِي دُونَهُ

(The book) 'Al Fihrist' of Al Najashy – Muhammad Bin Ja'far, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Yusuf, from Ali Bin Al Husayn Bin Al Husayn Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib, from Ismail

²⁹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 268

²⁹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 269 a

²⁹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 269 b

Bin Muhammad Bin Abdullah Bin Ali Bin Al Husay, from Ismail Bin Al Hakam, from Abdullah Bin Ubeydullah Bin Abu Rafie from his father, from Rafie who said,

'I entered to see Rasool-Allah^{saww} and he^{saww} was either asleep or it was being Revealed unto him^{saww}, and there was a snake in a side of the house. I disliked to kill it and awaken him^{saww}, so I lied down between him^{saww} and the snake so that if there would be any evil from it, it would happen to be for me, rather than him^{saww}.

فَأَسْتَقِظَ وَهُوَ يَتْلُو هَذِهِ الْآيَةَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

He^{saww} woke up and he^{saww} was reciting this Verse: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ لِعَلِّي مَنَّتَهُ وَ هَنِيئاً لِعَلِّي بِتَقْضِيلِ اللَّهِ إِثَاءَهُ

Then he^{saww} said: 'The Praise is for Allah^{azwj} Who Perfected for Ali^{asws} His^{azwj} Conferment, and congratulations to Ali^{asws} with the Preferencing by Allah^{azwj} of him^{asws}.

ثُمَّ انْتَفَتَ فَرَأَانِي إِلَى جَانِبِهِ فَقَالَ مَا أَضْجَعَكَ هَاهُنَا يَا أَبَا رَافِعٍ فَأَخْبَرْتُهُ خَبَرَ الْحَيَّةِ فَقَالَ قُمْ إِلَيْهَا فَاقْتُلْهَا فَفَعَلْتُهَا

Then he^{saww} turned around and saw me to his^{saww} side. He^{saww} said: 'What made you lie down over here, O Abu Rafie?' I informed him the news of the snake. He^{saww} said: 'Arise to it and kill it!' I killed it.

ثُمَّ أَخَذَ رَسُولُ اللَّهِ ص يَدَيَّ فَقَالَ يَا أَبَا رَافِعٍ كَيْفَ أَنتَ وَ قَوْمٌ يُقَاتِلُونَ عَلِيّاً وَ هُوَ عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ يَكُونُ فِي حَقِّ اللَّهِ جِهَادُهُمْ فَمَنْ لَمْ يَسْتَطِعْ جِهَادَهُمْ فِقْلِبِهِ فَمَنْ لَمْ يَسْتَطِعْ فَلَيْسَ وَرَاءَ ذَلِكَ شَيْءٌ

Then Rasool-Allah^{saww} grabbed my^{asws} hand and said: 'O Abu Rafie! How would it be with you and the group fighting against Ali^{asws}, and he^{asws} would be upon the truth, and they upon the falsehood. Their Jihad would happen to be regarding a Right of Allah^{azwj}. So, the one who has not capacity to fight them, then (dislike) it in his heart. The one who is not able, then there isn't anything beyond that'.

فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ لِي إِنْ أَدْرَكْتَهُمْ أَنْ يُعِينَنِي اللَّهُ وَ يُقَوِّنِي عَلَى قِتَالِهِمْ فَقَالَ اللَّهُمَّ إِنْ أَدْرَكْتَهُمْ فَقَوِّهِ وَ أَعِنِّهِ

I said, 'O Rasool-Allah^{azwj}! Supplicate for me that I come across them, that Allah^{azwj} should Assist me and Strengthen me upon fighting against them'. He^{saww} said: 'O Allah^{azwj}! If he comes across them, then Strengthen him and Assist him!'

ثُمَّ خَرَجَ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أُمِّيِّ عَلَى نَفْسِي وَ أَهْلِي فَهَذَا أَبُو رَافِعٍ أُمِّيِّ عَلَى نَفْسِي

Then he^{saww} went out to the people and said: 'O you people! One who loves to look at my^{saww} guardian upon myself^{saww} and my^{saww} family, so this Abu Rafie is my^{saww} guardian upon myself^{saww}.

قَالَ عَوْْنُ بْنُ عُبَيْدٍ اللَّهِ بْنِ أَبِي رَافِعٍ فَلَمَّا بُوعِيَ عَلِيٌّ ع وَ خَالَفَهُ مُعَاوِيَةُ بِالشَّامِ وَ سَارَ طَلْحَةُ وَ الزُّبَيْرُ إِلَى الْبَصْرَةِ قَالَ أَبُو رَافِعٍ هَذَا قَوْلُ رَسُولِ اللَّهِ ص سَيَقَاتِلُ عَلِيًّا قَوْمٌ يَكُونُ حَقًّا فِي اللَّهِ جِهَادُهُمْ

Awn Bin Ubeydullah Bin Abu Rafie said, 'When Ali^{asws} was pledged allegiance to and Muawiya opposed him^{asws} at Syria, and Talha and Al-Zubeyr travelled to Al-Basra, Abu Rafie said, 'This is the word of Rasool-Allah^{saww}. Ali^{asws} will be fighting a group, happening to be a Right for the Sake of Allah^{azwj}, their Jihad'.

فَبَاعَ أَرْضَهُ بِحَيِّزٍ وَ دَارَهُ ثُمَّ خَرَجَ مَعَ عَلِيٍّ ع وَ هُوَ شَيْخٌ كَبِيرٌ لَهُ خَمْسٌ وَ ثَمَانُونَ سَنَةً وَ قَالَ الْحَمْدُ لِلَّهِ لَقَدْ أَصْبَحْتُ وَ لَا أَحَدٌ يَمْنُلِي لَقَدْ بَايَعْتُ الْبَيْعَتَيْنِ بَيْعَةَ الْعَقَبَةِ وَ بَيْعَةَ الرُّضْوَانِ وَ صَلَّيْتُ الْقِبْلَتَيْنِ وَ هَاجَرْتُ الْهَجْرَ الثَّلَاثَ

So, he sold his land at Khyber, and his house, then he went out with Ali^{asws}, and he was an old aged man, having eighty-five years for him, and he said, 'The Praise is for Allah^{azwj}! I woke up in the morning and there is no one in my house. I have pledged two allegiances – an allegiance of Al-Aqaba and an Allegiance of the Pleasure (under the tree), and I have prayed Salat to two Qiblahs, and have emigrated three emigrations'.

فُلْتُ وَ مَا الْهَجْرُ الثَّلَاثَ قَالَ هَاجَرْتُ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ رَحِمَهُ اللَّهُ عَلَيْهِ إِلَى أَرْضِ الْحَبَشَةِ وَ هَاجَرْتُ مَعَ رَسُولِ اللَّهِ ص إِلَى الْمَدِينَةِ وَ هَذِهِ الْهَجْرَةُ مَعَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع إِلَى الْكُوفَةِ

I said, 'And what are the three emigrations?' He said, 'I emigrated with Ja'far^{asws} Bin Abu Talib^{asws}, may Allah^{azwj} have Mercy on him^{as}, to the land of Ethiopia, and I emigrated with Rasool-Allah^{azwj} to Al-Medina, and this emigration with Ali^{asws} Bin Abu Talib^{asws} to Al-Kufa'.

فَلَمْ يَزَلْ مَعَ عَلِيٍّ حَتَّى اسْتَشْهَدَ عَلِيٌّ فَرَجَعَ أَبُو رَافِعٍ إِلَى الْمَدِينَةِ مَعَ الْحُسَيْنِ ع وَ لَا دَارَ لَهُ بِهَا وَ لَا أَرْضَ فَقَسَمَ لَهُ الْحُسَيْنُ دَارَ عَلِيٍّ بِنِصْفَيْنِ وَ أُعْطَاهُ سِنْحَ أَرْضٍ أَقْطَعَهُ إِتَاهَا فَبَاعَهَا عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ مِنْ مُعَاوِيَةَ بِمِائَةِ أَلْفٍ وَ سَبْعِينَ أَلْفًا.

He did not cease to be with Ali^{asws} until was martyred, so Abu Rafie returned to Al-Medina with Al-Hassan^{asws}, and there was no house for him at it, nor any land. So, Al-Hassan^{asws} divided a house of Ali^{asws} in two halves, to be for him, and gave him a piece of land he^{asws} had cut it out. Ubeydullah Bin Abu Rafie sold it to Muawiya for one hundred and seventy thousand³⁰⁰.

271- ك، إكمال الدين أبي عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ إِنَّ فِي النَّارِ لَمَدِينَةً يُقَالُ لَهَا الْحَصِينَةُ أَوْ قَالَ تَسْأَلُونِي مَا فِيهَا فَقِيلَ وَ مَا فِيهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ فِيهَا أَيْدِي النَّكَائِثِ.

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Haroun, from Ibn Ziyad,

'From Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'In the Fire (Hell) there is a city called Al-Haseyna. Will you not ask me what is therein?' It was said, 'And what is in it, O Amir Al-Momineen^{asws}!' He^{asws} said: 'In it are hands of the allegiance-breakers''³⁰¹.

³⁰⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 270

³⁰¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 271

272- كَافِيَةُ، الْمُفِيدُ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِيهِ عَنِ الْأَجَلَجِ عَنْ عِمْرَانَ قَالَ قَالَ خَدِيفَةُ مَنْ أَرَادَ مِنْكُمْ أَنْ يُقَاتِلَ شِيعَةَ الدَّجَالِ فَلْيُقَاتِلْ أَهْلَ النَّكِيثِ وَأَهْلَ النَّهْرَوَانِ.

(The book) 'Kafiya' of Al Mufeed, from Ibrahim Bin Umar, from his father, from Al Ajla'a, from Imran who said, 'Huzeyfa said,

'One from you who wants to fight the loyalists of Al-Dajjal^{la}, then let him fight the people of the allegiance-breakers, and the people of Al-Naharwan"³⁰².

273- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى إِبْرَاهِيمُ بْنُ دَيْرِزِيلٍ الْهَمْدَانِيُّ فِي كِتَابِ صِفَتَيْنِ عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ يَحْيَى بْنِ عَبْدِ الْمَلِكِ بْنِ حُمَيْدٍ عَنْ أَبِي عُثَيْبَةَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ الْمُضَيْلِ عَنِ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَحِمَهُ اللَّهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص فَانْقَطَعَ شَيْءٌ نَعْلِهِ فَأَلْقَاهَا إِلَى عَلِيٍّ ع يُصْلِحُهَا ثُمَّ قَالَ إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' – It is reported by Ibrahim Bin Deyzil Al Hamdani, in the book 'Sifeen', from Yahya Bin Suleyman, from Yahya Bin Abdul Malik Bin Humeyd Bin Abu Uniya, from his father, from Ismail Bin Raja'a, from his father, and Muhammad Bin Al Fuzeyl, from Al Amsh, from Ismail Bin Raja'a, from Abu Saeed Al Khudri who said,

'We were with Rasool-Allah^{saww}, and a strap of his^{saww} slipper was cut, so he^{saww} forwarded it towards Ali^{asws} to correct it. Then he^{saww} said: 'From you there is one who will fight upon interpretation of the Quran just as I^{saww} fought upon its Revelation'.

فَقَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا فَقَالَ عُمَرُ بْنُ الْخَطَّابِ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنَّهُ دَاكُمُ خَاصِفُ النَّعْلِ

Abu Bakr said, 'Am I he, O Rasool-Allah^{saww}? He^{saww} said: 'No'. Umar Bin Al-Khattab said, 'Am I he, O Rasool-Allah^{saww}? He^{saww} said: 'No, but he is that one repairing the slipper'.

قَالَ وَ كَانَ يُدْ عَلِيٍّ ع عَلَى نَعْلِ النَّبِيِّ ص يُصْلِحُهَا قَالَ أَبُو سَعِيدٍ فَأَتَيْتُ عَلِيًّا فَبَشَّرْتُهُ بِذَلِكَ فَلَمْ يُخْفِلْ بِهِ كَأَنَّهُ شَيْءٌ قَدْ كَانَ عِلْمُهُ مِنْ قَبْلُ.

He (the narrator) said, 'And a hand of Ali^{asws} was upon a slipper of the Prophet^{saww}, correcting (repairing) it'. Abu Saeed said, 'I came to Ali^{asws} to give him^{asws} glad tidings of that but he^{asws} did not pay any attention to it, as if it was a thing which he^{asws} had known from before"³⁰³.

و رَوَى ابْنُ دَيْرِزِيلَ فِي هَذَا الْكِتَابِ أَيْضاً عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ ابْنِ فَضَيْلٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَجَرِيِّ عَنْ أَبِي صَادِقٍ قَالَ: قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ الْأَنْصَارِيُّ الْعِرَاقَ فَأَهْدَتْ لَهُ الْأَزْدُ جُزْأً فَبَعَثُوهَا مَعِيَ فَدَخَلْتُ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا أَبَا أَيُّوبَ قَدْ كَرَّمَكَ اللَّهُ بِصُحْبَةِ نَبِيِّهِ ص وَ نَزُولِهِ عَلَيْكَ فَمَا لِي أَرَاكَ تَسْتَقْبِلُ النَّاسَ بِسَيْفِكَ تُقَاتِلُهُمْ هَؤُلَاءِ مَرَّةً وَ هَؤُلَاءِ مَرَّةً

And it is reported by Ibn Deyzil in this book as well, from Yahya Bin Suleyman, from Ibn Fuzeyl, from Ibrahim Bin Al Hajary, from Abu Sadiq who said,

'Abu Ayoub Al-Ansary arrived to us at Al-Iraq and Al-Azd gifted a camel to him and he sent it with me. I entered to see him and greeted unto him and said to him, 'O Abu Ayoub! Allah^{azwj} has Honoured you with accompaniment of His^{azwj} Prophet^{saww}, and his^{asws} lodging upon you.

³⁰² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 272

³⁰³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 273

So, what is the matter I see you are facing the people with your sword to sometimes fight these ones, and sometimes those ones’.

قَالَ إِنَّ رَسُولَ اللَّهِ ص عَهْدَ إِلَيْنَا أَنْ نُقَاتِلَ مَعَ عَلِيِّ النَّكِيثِينَ فَقَدْ قَاتَلْنَاهُمْ وَ عَهْدَ إِلَيْنَا أَنْ نُقَاتِلَ مَعَهُ الْقَاسِطِينَ فَهَذَا وَجْهُنَا إِلَيْهِمْ يَعْنِي مُعَاوِيَةَ وَ أَصْحَابَهُ وَ عَهْدَ إِلَيْنَا أَنْ نُقَاتِلَ مَعَ عَلِيِّ الْمَارِقِينَ وَ لَمْ أَرِهِمْ بَعْدُ.

He said, ‘Rasool-Allah^{saww} had made a pact to us that we should fight alongside Ali^{asws} against the allegiance-breakers, so we have fought them, and he^{saww} made a pact to us that we should fight the deviants with him^{asws}, so this is we are heading to them, meaning Muawiya and his companions, and he^{saww} had made a pact to us that we should fight the renegades with Ali^{asws}, and I have not seen them yet’.³⁰⁴

274- وَ أَيْضاً قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى كَثِيرٌ مِنَ الْمُحَدِّثِينَ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لَهُ إِنَّ اللَّهَ قَدْ كَتَبَ عَلَيْكَ جِهَادَ الْمُفْتُونِينَ كَمَا كَتَبَ عَلَيَّ جِهَادَ الْمُشْرِكِينَ

And as well, Ibn Abi Al-Hadeed said, ‘A lot of narrators have reported from Ali^{asws} that Rasool-Allah^{saww} said to him^{asws}: ‘Allah^{azwj} has Decreed the Jihad upon you^{asws} against the tempted ones, just as He^{azwj} has Decreed upon me the Jihad against the Polytheists’.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ الَّتِي كُتِبَ عَلَيَّ فِيهَا الْجِهَادُ قَالَ قَوْمٌ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ هُمْ مُخَالِفُونَ لِلْسُنَّةِ

He^{asws} said: ‘I^{asws} said; ‘O Rasool-Allah^{saww}! What is this Fitna which Allah^{azwj} has Decreed the Jihad upon me^{asws} during it?’ He^{saww} said: ‘A group testifying that there is no god except Allah^{azwj} and that I^{saww} am a Rasool^{saww} of Allah^{azwj}, and they would be opposed to the Sunnah’.

قُلْتُ يَا رَسُولَ اللَّهِ فَعَلَامَ أَقَاتِلُهُمْ وَ هُمْ يَشْهَدُونَ كَمَا أَشْهَدُ قَالَ عَلَى الْإِحْدَاثِ فِي الدِّينِ وَ مُخَالَفَةِ الْأَمْرِ

I^{asws} said: ‘O Rasool-Allah^{saww}! Then upon what should I^{asws} be fighting them and they would be testifying just as I^{asws} am testifying?’ He^{saww} said: ‘Upon the innovations in the religion, and opposition to the command’.

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ كُنْتَ وَعَدْتَنِي الشَّهَادَةَ فَاسْأَلِ اللَّهَ أَنْ يُعَجِّلَهَا لِي بَيْنَ يَدَيْكَ قَالَ فَمَنْ يُقَاتِلُ النَّكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ أَمَا إِنِّي وَعَدْتُكَ بِالشَّهَادَةِ وَ تُسْتَشْهَدُ يُضْرَبُ عَلَى هَذِهِ فَتُخْصَصُ هَذِهِ فَكَيْفَ صَبْرُكَ إِذَا

I^{asws} said: ‘O Rasool-Allah^{saww}! You^{asws} have promised me^{asws} the martyrdom, so ask Allah^{azwj} to Hasten it for me^{asws} for it to be in front of you^{saww}. He^{saww} said: ‘Then who will fight against the allegiance-breakers, and the deviants, and the renegades? And I^{saww} have promised you^{asws} with the martyrdom, and you^{asws} will be martyred by being struck upon this (head) so this (beard) would be dyed (with blood). How will your^{asws} patience be then?’

قُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ دَا مَوْطِنٍ صَبْرٌ هَذَا مَوْطِنُ شُكْرِ قَالَ أَحَلَّ أَصَبْتَ فَأَعِدَّ لِلْخُصُومَةِ فَإِنَّكَ مُحَاصِمٌ

³⁰⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 274 a

I^{asws} said: 'O Rasool-Allah^{saww}! That is not a situation of being patient. This is a situation of being thankful'. He^{saww} said: 'Yes, you^{asws} are correct, so be prepared for the disputes, for you^{asws} will be contended'.

فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ بَيَّنْتَ لِي قَلِيلًا فَقَالَ إِنَّ أُمَّتِي سَتُفَعِّلُنَّ مِنْ بَعْدِي فَتَتَأَوَّلُ الْقُرْآنَ وَتَعْمَلُ بِالرَّأْيِ وَتَسْتَحِلُّ الْحُمْرَ بِالسَّيِّدِ وَ السُّحْتَ بِالْهَدْيَةِ وَ الرِّبَا بِالْبَيْعِ وَ تَحْرِفُ الْكِتَابَ عَنْ مَوَاضِعِهِ وَ تَغْلِبُ كَلِمَةَ الضَّلَالِ

I^{asws} said, 'O Rasool-Allah^{saww}! If you^{saww} could clarify it a little to me^{asws}, He^{saww} said: 'My^{saww} community will be Tried from after me^{saww}. They will interpret the Quran (wrongly), and act by their opinions, and permit the wine (by calling it) Al-Nabeez, and the ill-gotten gains by (calling it) the gift, and the usury by (calling it) then selling, and they will alter the Book from its place, and the word of straying would prevail.

فَكُنْ جُلَسَ بَيْتِكَ حَتَّى تُقْلَدَهَا فَإِذَا قُلِدَتْهَا جَاشَتْ عَلَيْكَ الصُّدُورُ وَ قُلِبَتْ لَكَ الْأُمُورُ تُقَاتِلُ حِينُودٍ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ فَكَيْسَتْ حَالُهُمُ الثَّانِيَةُ بِدُونِ حَالِهِمُ الْأُولَى

So, become seated in your^{asws} house until you^{asws} are collared it (caliphate). When you^{asws} are collared it, the chests (of the people) will boil up against you^{asws}, and the affairs would be overturned to you^{asws}. During that, you^{asws} will fight upon interpretation of the Quran just as I^{asws} am fighting upon its Revelation. There isn't the third state for them without their former state'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَبِأَيِّ الْمَنَازِلِ أَنْزَلَ هَؤُلَاءِ الْمُفْسُودِينَ مِنْ بَعْدِكَ أَمْ بِمَنْزِلَةِ فَتْنَةٍ أَمْ بِمَنْزِلَةِ رِدَّةٍ فَقَالَ بِمَنْزِلَةِ فَتْنَةٍ يَغْمَهُونَ فِيهَا إِلَى أَنْ يُدْرِكَهُمُ الْعَدْلُ

I^{asws} said: 'O Rasool-Allah^{saww}! So, with which status should I^{asws} attribute them with, these Tried ones from after you^{saww}, status of Fitna or status reneging?' He^{saww} said: 'Status of Fitna. They would be blinded in it until the justice comes across them'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَمْ يُدْرِكُهُمُ الْعَدْلُ مِنَّا أَمْ مِنْ غَيْرِنَا فَقَالَ بَلْ مِنَّا بِنَا فَتَحَ اللَّهُ وَ بِنَا يَحْتِمُ وَ بِنَا أَلَفَ اللَّهُ بَيْنَ الْقُلُوبِ بَعْدَ الشِّرْكِ وَ بِنَا يُؤَلِّفُ بَيْنَ الْقُلُوبِ بَعْدَ الْفِتْنَةِ

I^{asws} said: 'O Rasool-Allah^{saww}! Would the justice come to them from us^{asws} or from others?' He^{saww} said: 'But, from us^{asws}. Allah^{azwj} Began with us^{asws} and will End with us^{asws}, and through us^{asws} Allah^{azwj} will Harmonise between the hearts after the Shirk, and through us^{asws} He^{azwj} will Harmonise between the hearts after the Fitna'.

فَقُلْتُ الْحَمْدُ لِلَّهِ عَلَى مَا وَهَبَ لَنَا مِنْ فَضْلِهِ.

I^{asws} said: 'The Praise is for Allah^{azwj} upon what He^{azwj} has Bestowed to us^{asws} from His^{azwj} Grace'.

و قال عند قوله ع في الخطبة الشقشقية: فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكُثْتُ طَائِفَةً وَ مَرَقْتُ أُخْرَى وَ فَسَقْتُ آخَرُونَ.

And he^{asws} said during his^{asws} words in the sermon of 'Al-Shaqshaqiya': 'When I^{asws} got up with the command, a group broke (the allegiance), and another reneged, and others transgressed''³⁰⁵.

275- كُنْزُ الْكَرَاجِكِيِّ، عَنِ الْقَاضِي أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ وَكَانَ مِنَ الْمُخَالِفِينَ الْمُعَانِدِينَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْخَنْطَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ أَحْمَدَ بْنِ مِصْبَاءٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ وَ مُعَاذِ بْنِ حَكِيمٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَوْفِ بْنِ مَالِكٍ الْمَارِئِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ الْغِفَارِيَّ مُتَعَلِّقًا بِحُلَقَةِ بَيْتِ اللَّهِ الْحَرَامِ وَهُوَ يَقُولُ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَمَنْ لَمْ يَعْرِفَنِي أَنْبَأْتُهُ بِاسْمِي أَنَا جُنْدَبُ الرَّبَذِيِّ أَبُو ذَرٍّ الْغِفَارِيُّ

(The book) 'Kunz' of Karajaky, from the judge Asad Bin Ibrahim Al Sulamy, and he as from the obstinate adversaries, from Muhammad Bin Ahmad Al Hanzalil, from Abdullah Bin Ahmad Bin Aamir, from Muhammad Bin Yunus, from Ahmad Bin Maza'a, from Muhammad Bin Yaqoub, and Muaz Bin Hakeem, from Abdul Al Razzaq, from Ma'mar, from Al Zuhri, from Awf Bin Malik Al Mazini, from Ibn Abbas who said,

'I saw Abu Zarr Al-Ghifari^{ra} attaching with a ring of the Sacred House of Allah^{azwj}, and he^{ra} was saying, 'O you people! One who knows me^{asws}, so he has known me^{ra}, and one who does not know me^{asws}, I^{ra} inform him with my^{ra} name. I^{ra} am Jundab Al-Rabzi Abu Zarr Al-Ghifari^{ra}!

إِنِّي رَأَيْتُ رَسُولَ اللَّهِ فِي الْعَامِ الْمَاضِي وَهُوَ آخِذٌ بِهَذِهِ الْحُلَقَةِ وَهُوَ يَقُولُ أَيُّهَا النَّاسُ لَوْ صُمْتُمْ حَتَّى تَكُونُوا كَالْأَوْتَارِ وَ صَلَّيْتُمْ حَتَّى تَكُونُوا كَالْحَنَائِيَا وَ دَعَوْتُكُمْ حَتَّى تَقَطَّعُوا إِرْبًا إِرْبًا ثُمَّ أَبْعَضْتُكُمْ عَلَى بَنِ أَبِي طَالِبٍ أَكْبَكُكُمْ اللَّهُ فِي النَّارِ

I^{ra} saw Rasool-Allah^{saww} during the past season (of Hajj) and he^{saww} had grabbed this ring and he^{saww} was saying: 'O you people! Even if you were to Fast until you become like the strings, and pray Salat until you become (curved) like the bows, and supplicate until you are cut into pieces (and) pieces, the you hate Ali^{asws} Bin Abu Talib^{asws}, Allah^{azwj} would Decree you to be in the Fire'.

ثُمَّ قَالَ قُمْ يَا أَبَا الْحَسَنِ فَضَعْ خُمُسَكَ فِي خُمُسِي يَغْنِي كَفْلَكَ فِي كَفِّي فَإِنَّ اللَّهَ اخْتَارَنِي وَإِيَّاكَ مِنْ شَجَرَةٍ أَنَا أَصْلُهَا وَأَنْتَ فَرْعُهَا فَمَنْ قَطَعَ فَرْعَهَا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ

Then he^{saww} said: 'Stand, O Abu Al-Hassan^{asws}, and place your^{asws} five (fingers) in my^{saww} five (fingers), meaning your^{asws} palm in my^{saww} palm, for Allah^{azwj} has Chosen me^{saww} and you^{asws} from a tree, I^{saww} am its root and you^{asws} are its branch. The one who cuts is roots, Allah^{azwj} would Fling him upon his face into the Fire'.

ثُمَّ قَالَ عَلِيُّ سَيِّدُ الْمُرْسَلِينَ وَ إِمَامُ الْمُتَّقِينَ يَقْتُلُ النَّاكِثِينَ وَ الْمَارِقِينَ وَ الْجَاهِلِينَ عَلَيَّ مِثْلَ مِثْرَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Then he^{saww} said: 'Ali^{asws} is (I^{saww} am) chief of the Messengers^{as} and (Ali^{asws} is) Imam^{asws} of the pious. He^{asws} will kill the allegiance-breakers, and the deviants, and the rejectors. Ali^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there would be no Prophet^{saww} after me^{saww}''³⁰⁶.

³⁰⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 274 b

³⁰⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 275

276- يف، الطرائف رَوَى مُحَمَّدُ الْخَوَارِزْمِيُّ فِي كِتَابِ الْفَائِقِ فِي الْأُصُولِ فِي بَابِ قَالَ وَ قَالَ يَغْنِي النَّبِيُّ ص فِي ذِكْرِ بَيَانِ مُعْجَزَاتِهِ يَغْنِي مُعْجَزَاتِ النَّبِيِّ ص قَالَ: وَ قَالَ يَغْنِي النَّبِيُّ ص لِعَلِّي ع سَتُقَاتِلُ النَّكَثِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ.

(The book) 'Al-Taraif' – It is reported by Mahmoud Al-Khawarizmi in the book 'Al-Fawaiq Fi Al-Usool' in a chapter, said, 'And he^{saww} said, meaning the Prophet^{saww}, in a mention of his^{saww} miracles, meaning miracles of the Prophet^{saww}, said, 'And he^{saww} said, meaning the Prophet^{saww}, to Ali^{asws}: 'You^{asws} will be killing the allegiance-breakers, and the deviants and the renegades'.³⁰⁷

و من ذلك ما رواه الخوارزمي محمود في كتاب الفائق المذكور في باب ذكر سائر معجزاته ع من قصة ذي الندية الذي قتل مع الخوارج وَ قَدْ رَوَاهُ الْحُمَيْدِيُّ فِي الْحَدِيثِ الرَّابِعِ مِنَ الْمُتَّفَقِ عَلَيْهِ مِنْ مُسْنَدِ أَبِي سَعِيدٍ الْخُدْرِيِّ: فِي حَدِيثِ ذِي النُّدَيَّةِ وَ أَصْحَابِهِ الَّذِينَ قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ بِالنَّهْرَوَانِ: قَالَ قَالَ رَسُولُ اللَّهِ ص تَمُوتُ مَارِقَةٌ عِنْدَ فِرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوَّلَى الطَّائِفَتَيْنِ بِالْحَقِّ.

And from that is what is reported by Al-Khawarizmi – Mahmoud, in the book 'Al-Faiq', mention in a chapter mentioning rest of his^{saww} miracles from the story of Zi Sudayya being killed with the Khawirijites, and it has been reported by Al-Humeydi in the Hadeeth of Al-Rabie, from the agreed upon, from 'Musnad' of Abu Saeed Al-Khudry, in a Hadeeth of Zi Al-Sudayya and his companions, those whom Ali^{asws} Bin Abu Talib^{asws} killed them at Al-Naharwan, said, 'Rasool-Allah^{saww} said: 'There will be a renegade reneging in a sect from the Muslims, the first of the two groups would kill him with the right'.³⁰⁸

و في رواية الأوزاعي في صفة ذي الندية: أن إحدى ثدييه مثل البيضة تدورت يخرجون على خير فرقة من المسلمين.

And in a report of Al-Awzaie, in a description of Zi Al-Sudayya, 'One of his breasts is like the round egg. They would be coming out against the best sect of the Muslims'.³⁰⁹

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ وَ أَمَرَ بِذَلِكَ الرَّجُلِ فَاتَّخَمَسَ فَوُجِدَ فَأُتِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ ص الَّذِي نَعَتَ.

Abu Saeed Al-Khudri said, 'I testify that I heard this from Rasool-Allah^{saww}, and I testify that Ali^{asws} Bin Abu Talib^{asws} killed them and I was with him^{asws}, and he^{asws} ordered with that man. He was sought and found, and they came with him until I looked at him upon a description of Rasool-Allah^{saww} which he^{saww} had described'.³¹⁰

قَالَ صَاحِبُ الطَّرَائِفِ هَذَا لَفْظُ مَا رَوَاهُ الْحُمَيْدِيُّ فِي حَدِيثِهِ وَ مِنْ ذَلِكَ مَا رَوَاهُ الْخَوَارِزْمِيُّ فِي كِتَابِ الْفَائِقِ أَيْضاً فِي بَابِ ذِكْرِ سَائِرِ مُعْجَزَاتِهِ ع قَالَ: وَ قَالَ يَغْنِي النَّبِيُّ ص لِعَلِّي ع أ لَا أَخْبِرُكَ بِأَشَقَى النَّاسِ رَجُلَانِ أَحْيَرُ ثَمُودَ وَ مَنْ يَضْرِبُكَ يَا عَلِيُّ عَلَى هَذَا وَ وَضَعَ يَدَهُ عَلَى قَرْزِهِ فَيَبْتُلُ مِنْهُ هَذِهِ وَ أَخَذَ بِلَحْيَتِهِ فَكَانَ كَمَا أَخْبَرَ.

The author of 'Al-Taraif' said, 'These words are reported by Al-Humeydi in his Hadeeth, and from that is what is reported by Khuwarizmi in the book 'Al-Faiq' as well in a book mentioning rest of his^{saww} miracles, said, 'And he^{saww} said, meaning the Prophet^{saww} to

³⁰⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 a

³⁰⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 b

³⁰⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 c

³¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 d

Ali^{asws}: 'Shall I^{saww} inform you with the most wretched of the people? Two men – Aheymar of Samood, and one who will strike you^{asws} O Ali^{asws}, upon this', and he^{saww} his^{saww} hand upon his^{asws} head, so this would be dyed from it', and he^{saww} grabbed his^{asws} beard. It happened just as he^{saww} had informed".³¹¹

277- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ يَحْيَى بْنِ حَسَنِ بْنِ فُرَاتٍ عَنْ مُصَبِّحِ بْنِ الْهَلْقَامِ الْعِجْلِيِّ عَنْ أَبِي مَرْثَمٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زُرِّ بْنِ حُبَيْشٍ عَنْ خَدِيفَةَ قَالَ: فِي قَوْلِهِ تَعَالَى فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يَعْنِي بَعْلِيَّ بْنَ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Usman in Abu Shayba, from Yahya Bin Hassan Bin Furaat, from Musabbih Bin Al Hilqam Al Ijaly, from Abu Maryam, from Al Minhal Bin Amro, from Zirr Bin Hubeish, from Huzeyfa who said,

'Regarding Words of the Exalted: ***So if We were to Take you away, We would still Take Revenge from them [43:41]*** – meaning Ali^{asws} Bin Abu Talib^{asws},³¹²

278- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ مُوسَى النَّوْفَلِيِّ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ يَحْيَى بْنِ حَسَنِ بْنِ فُرَاتٍ بِإِسْنَادِهِ إِلَى حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدُّؤَلِيِّ عَنْ عَمِّهِ أَنَّهُ قَالَ: إِنَّ النَّبِيَّ ص لَمَّا نَزَلَ عَلَيْهِ قَوْلُهُ تَعَالَى فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ قَالَ أَيُّ بَعْلِيٍّ كَذَلِكَ خَدَّيْ جَبْرِئِيلُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Musa Al Nowfali, from Isa Bin Mihran, from Yahya Bin Hasan Bin Furaat, by his chain to Harb Bin Abu Al Aswad Al Dowly, from his uncle having said,

'The Prophet^{saww}, when the Words of the Exalted were Revealed unto him^{saww}: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***, he^{saww} said: 'I.e. with Ali^{asws} Talib^{asws}. Like that Jibraeel^{as} had narrated to me^{saww},³¹³

279- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنِ الْمُغِيرَةِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْغَفَّارِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ عَدِيٍّ بْنِ ثَابِتٍ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ مَا حَدَّثْتُ قُرَيْشٍ عَلِيًّا ع بِشَيْءٍ بِمَا سَبَقَ لَهُ أَشَدَّ بِمَا وَحَدَّثَ عَلَيْهِ يَوْمًا وَ نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ كَيْفَ أَنْتُمْ مَعَشَرَ قُرَيْشٍ لَوْ قَدْ كَفَرْتُمْ مِنْ بَعْدِي فَرَأَيْتُمْوِي فِي كَتِيبَةٍ أَضْرِبُ وَجُوهَكُمْ بِالسَّيْفِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Mansour Bin Abu Al Aswad, from Ziyad Bin Al Munzir, from Adayy Bin Sabit wo said,

'I heard Ibn Abbas saying, 'Quraysh have not envied Ali^{asws} with anything from what had preceded for him^{asws}, more severely than what I found upon him^{asws} one day, and we were in the presence of Rasool-Allah^{saww} and he^{saww} said: 'How will you be, community of Quraysh, and you would have committed Kufr from after me^{saww}, and you will see me^{saww} in a battalion striking your faces with the sword'.

فَهَبَطَ عَلَيْهِ جَبْرِئِيلُ فَقَالَ لَنْ إِنَّ شَاءَ اللَّهُ أَوْ عَلَيَّ فَقَالَ إِنَّ شَاءَ اللَّهُ أَوْ عَلَيَّ.

³¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 e

³¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 277

³¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 278

Jibraeel^{as} descended unto him^{saww} and said: 'Say, 'If Allah^{azwj} so Desires, or it would be Ali^{asws}'. He^{saww} said: 'If Allah^{azwj} so Desires, or it would be Ali^{asws}'.³¹⁴

280- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ وَ قَالَ اللَّهُ انْتَقِمْ بَعْلِي ع يَوْمَ الْبَصَرَةِ وَ هُوَ الَّذِي وَعَدَ اللَّهُ رَسُولَهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Huseyn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Abdul Rahman Bin Salim,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***: 'And Allah^{azwj} Said He^{azwj} would Take Revenge by Ali^{asws} on the day of Al-Basra, and it is which Allah^{azwj} had Promised His^{azwj} Rasool^{saww}'.³¹⁵

281- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ قَالَ: قَرَأْتُ عَلَى يُونُسَ الْأَزْرَقِ حَتَّى انْتَهَيْتُ فِي الرُّخْفِ إِلَى قَوْلِهِ فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ فَقَالَ يَا مُحَمَّدُ أَمْسِكْ فَأَمْسَكَتُ فَقَالَ يُونُسُ قَرَأْتُ عَلَى الْأَعْمَشِ فَلَمَّا انْتَهَيْتُ إِلَى هَذِهِ الْآيَةِ قَالَ يَا يُونُسُ أَ تَدْرِي فِيمَنْ نَزَلَتْ فُلْتُ اللَّهُ أَعْلَمُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Muhammad Bin Al Rabie who said,

'I recited to Yusuf Al-Arzaq until I ended in (Surah) Al-Zukhruf up to His^{azwj} Words: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***. He said, 'O Muhammad, Withhold!' I withheld. Yusuf said, 'I had read it out to Al-Amsh, and when I ended up to this Verse, he said, 'O Yusuf! Do you know regarding who it was Revealed?' I said, 'Allah^{azwj} is more Knowing'.

قَالَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنَّمَا نَذْهَبُ بِكَ فَإِنَّمَا مِنْهُمْ بَعْلِي مُتَّقِمُونَ حَيْثُ وَ اللَّهُ مِنَ الْقُرْآنِ وَ اخْتَلَسَتْ وَ اللَّهُ مِنَ الْقُرْآنِ.

He said, 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}. ***So if We were to Take you away, We would still Take Revenge from them [43:41]***, by Ali^{asws}. By Allah^{azwj} (the Words: 'By Ali^{asws}') were erased from the Quran, and misappropriated from the Quran".³¹⁶

282- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْمُنْذِرِ بْنِ جَعْفَرٍ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ رِيعِيِّ بْنِ حَرَّاشٍ [حَرَّاشٍ] قَالَ: خَطَبَنَا عَلِيُّ فِي الرَّجَبِ ثُمَّ قَالَ إِنَّهُ لَمَّا كَانَ فِي زَمَانِ الْحَدِيثِ خَرَجَ إِلَى رَسُولِ اللَّهِ ص أَنَا مِنْ فُرَيْشٍ مِنْ أَشْرَافِ أَهْلِ مَكَّةَ فِيهِمْ سَهْلُ بْنُ عَمْرٍو

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Muhammad Bin Ahmad, from Al Munzir Bin Ja'far Bin Al Hakam, from his father, from Mansour Bin Al Mo'tamar, from Rabie Bin Harash who said,

³¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 279

³¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 280

³¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 281

'Ali^{asws} addressed us at Al-Rahba, then said: 'When it was the time of Al-Hudeybiya, some people from Quraysh from the nobles of the people of Makkah, came out to Rasool-Allah^{saww}, among them was Suheyl Bin Amro.

فَقَالُوا يَا مُحَمَّدُ أَنْتَ جَارُنَا وَ خَلِيفَتُنَا وَ ابْنُ عَمَّتِنَا وَ لَقَدْ حَقَّ بِكَ أَنْاسٌ مِنْ آبَائِنَا وَ إِخْوَانِنَا وَ أَقَارِبِنَا لَيْسَ بِيَمِّ التَّقَعُّهِ فِي الدِّينِ وَ لَا رَعْبَةٍ فِيمَا عِنْدَكَ وَ لَكِنْ إِنَّمَا خَرَجُوا فِرَاراً مِنْ ضِيَاعِنَا وَ أَعْمَالِنَا وَ أَمْوَالِنَا فَارْزُدْهُمْ عَلَيْنَا

They said, 'O Muhammad^{saww}! You^{saww} are our neighbour, and our ally, and son^{saww} of our uncle^{asws}, and some people from our forefathers and our brethren and our relatives have joined up with you^{saww}. There isn't the understanding for them regarding the Religion, nor desired regarding what is with you^{saww}, but rather they came out fleeing from our forfeitures, and our works, and our wealth. So, return them to us'.

فَدَعَا رَسُولُ اللَّهِ ص أَبَا بَكْرٍ فَقَالَ لَهُ انْظُرْ فِيمَا يَقُولُونَ فَقَالَ صَدَقُوا يَا رَسُولَ اللَّهِ وَ أَنْتَ جَارُهُمْ فَارْزُدْهُمْ عَلَيْهِمْ

Rasool-Allah^{saww} called Abu Bakr and said to him: 'Look into what they are saying'. He said, 'They are speaking the truth, O Rasool-Allah^{saww}, and you^{saww} are their neighbour, so return them unto them'.

قَالَ ثُمَّ دَعَا عُمَرَ فَقَالَ مِثْلَ قَوْلِ أَبِي بَكْرٍ فَقَالَ رَسُولُ اللَّهِ عِنْدَ ذَلِكَ لَا تَنْتَهُوْنَ يَا مَعْشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللَّهُ عَلَيْكُمْ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلتَّقْوَى يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ

He^{asws} said, 'Then he^{saww} called Umar and he said words similar to Abu Bakr. At that, Rasool-Allah^{saww} said: 'You will not desist, O community of Quraysh, until Allah^{azwj} Sends a man unto you all, whose heart Allah^{azwj} has Tested for the piety. He^{asws} will strike your necks upon the religion'.

فَقَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا فَاقَامَ عُمَرُ فَقَالَ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنَّهُ خَاصِصُ النَّعْلِ وَ أَنَا كُنْتُ أَخْصِصُ نَعْلَ رَسُولِ اللَّهِ ص

Abu Bakr said, 'I am he, O Rasool-Allah^{saww}!' He^{saww} said: 'No'. So Umar stood up and said, 'I am he, O Rasool-Allah^{saww}!' He^{saww} said: 'No, but he is repairer of the slipper', and I^{asws} was repairing a slipper of Rasool-Allah^{saww}.

قَالَ ثُمَّ التَفَتَ إِلَيْنَا عَلِيٌّ ع فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

He (the narrator) said, 'Then Ali^{asws} turned towards us and said, 'I^{asws} heard Rasool-Allah^{saww} saying: 'One who belies Ali^{asws} deliberately, so let him assume his seat from the Fire''.³¹⁷

283- أَقُولُ رَوَى فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلِسَّمْعَانِيِّ بِإِسْنَادِهِ إِلَى رُبْعِي مِثْلَهُ.

I (Majlisi) am saying, 'It is reported in (the book) 'Al-Mustadrak', from the book 'Fazaail' of the companions of Al-Sam'any, by his chain to Rabie – similar to it''.³¹⁸

³¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 282

³¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 283

284- مد، العمدۃ بإسنادہ إلی أحمد بن حنبل من مسندہ بإسنادہ إلی ابن عباس أن علیاً كان يقول في حياة رسول الله ص إن الله عز وجل قال أ فإن مات أو قتل انقلبتم على أعقابكم و الله لا يقلب على أعقابنا بعد إذ هدانا الله ولين مات أو قتل لأقاتلن على ما قاتل عليه حتى أموت و الله إني لأخوه و وليه و ابن عمه و وارثه و من أحق به مني.

(The book) 'Al Amdah' – By his chain to Ahmad Bin Hanbal, from his (book) 'Musnad', by his chain to Ibn Abbas,

'Ali^{asws} was saying during the lifetime of Rasool-Allah^{saww}, 'Allah^{azwj} Mighty and Majestic Said: **so if he dies or is killed will you turn back upon your heels? [3:144]**. By Allah^{azwj}! We will not turn back upon our heels after when Allah^{azwj} has already Guided us, and if he^{asws} were to die or is killed, I^{asws} will fight upon what he^{saww} had fought upon, until either I^{asws} die. By Allah^{azwj}! I^{asws} am his^{asws} brother^{saww}, and his^{saww} guardian^{asws}, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} inheritor; and who is more rightful with him^{saww} than me^{asws}?³¹⁹

285- مد، العمدۃ من الجزء الثاني من كتاب الشريعة تصنيف الشيخ أبي بكر محمد بن الحسين تلميذ أبي بكر ولد أبي داود السجستاني عن عبد الله بن محمد بن ناجية عن أحمد بن يحيى الصوفي عن حسين بن حسن الأشقر عن سايح عن علي بن الحكم العبدي عن الأعمش عن إبراهيم عن علقمة بن قيس و الأسود بن يزيد قالاً أتينا أبا أيوب الأنصاري فقلنا له إن الله تبارك و تعالى أكرمك بمحمد إذ أوحى إلى راجله فرك على بابك فكان رسول الله ص صيفك فضلك الله عز وجل بما تم خرخت ثقاتك مع علي بن أبي طالب ع

(The book) 'Al Amdah', from the second volume from the book of Law compiled by the Sheyskh Abu Bakr Muhammad Bin Al Husayn Tilmeez Abu Bakr, son of Abu Dawood al Sijistany, from Abdullah Bin Muhammad Bin Nahiya, from Ahmad Bin Yahya Al Sowfy, from Hurayn Bin Hassan Al Ashqar, from Sabih, from Ali Bin Al Hakam Al Abdy, from Al Amsh, from Ibrahim, from Alqamah Bin Qays and Al Aswad Bin Yazeed who said,

'We came to Abu Ayoub Al-Ansari and we said to him, 'Allah^{azwj} Blessed and Exalted Honoured you with Muhammad^{saww} when it was Revealed to his^{saww} ride (camel) and it knelt at your door, so Rasool-Allah^{saww} was your guest. Allah^{azwj} Mighty and Majestic Graced you with it, then you came out fighting alongside Ali^{asws} Bin Abu Talib^{asws}.

فقال أبو أيوب مرحباً بكما و أهلاً إنني أقسم لكم بالله لقد كان رسول الله ص و علي ع جلس عن يمينه و أنا قائم بين يديه إذ حرك الباب فقال رسول الله ص يا أنس انظر من بالباب فخرج و نظر و رجع و قال هذا عمار بن ياسر

Abu Ayoub said, 'Welcome to both of you and hello! I swear to you by Allah^{azwj} that Rasool-Allah^{saww}, Ali^{asws} was seated on his^{saww} right and I was standing in front of him^{saww} when the door was moved (knocked upon). Rasool-Allah^{saww} said: 'O Anas! Look, who is at the door!' He went and looked, and returned and said, 'This is Ammar Bin Yasser'.

قال قال أبو أيوب فسمعت رسول الله ص يقول يا أنس افتح لعمار الطيب المطيب ففتح أنس الباب فدخل عمار فسلم على رسول الله ص فرد عليه و رحب به و قال يا عمار إنه سيكون في أمي بعد هات و اختلاف حتى يختلِف السيف بينهم حتى يقتل بعضهم بعضاً و تنبراً بعضهم من بعض

He (the narrator) said, 'Abu Ayoub said, 'I heard Rasool-Allah^{saww} saying: 'O Anas! Open for Ammar the good, the perfumed!' Anas opened the door, and Ammar entered. He greeted unto Rasool-Allah^{saww} and he^{saww} returned unto him and was welcoming with him and said:

³¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 284

'O Ammar! There will be happening in my^{saww} community after me^{saww}, tribalism and differing until the swords are interchanged between them, until some of them kill the others, and some of them disavow from others.

فَإِذَا رَأَيْتَ ذَلِكَ فَعَلَيْكَ بِهَذَا الَّذِي عَنْ يَمِينِي يَعْنِي عَلِيًّا فَإِنْ سَلَكَ النَّاسُ كُلُّهُمْ وَادِيًّا وَ عَلِيٌّ وَادِيًّا فَاسْلُكْ وَادِيَّ عَلِيٍّ وَ خَلِّ النَّاسَ طُرًّا يَا عَمَّارُ إِنَّهُ لَا يُرِيدُكَ عَنْ هُدًى يَا عَمَّارُ إِنَّ طَاعَةَ عَلِيٍّ لِمَنْ طَاعَتِي وَ طَاعَتِي مِنْ طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ.

When you see that, then upon you is to be with this one on my^{saww} right, meaning Ali^{asws}. If the people, all of them were to travel into a valley, and Ali^{asws} (in another) valley, then travel the valley of Ali^{asws}, and leave the people immediately'. O Ammar! He^{asws} will not err you from a guidance. O Ammar! Obedience to Ali^{asws} is from obeying me^{saww}, and obedience to me^{saww} is obedience of Allah^{azwj} Mighty and Majestic".³²⁰

286 - أَقُولُ وَ رَوَى فِي الْمُسْتَدْرَكِ، مِنْ كِتَابِ حِلْيَةِ الْأَوْلِيَاءِ بِإِسْنَادِهِ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زَيْدٍ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ أَنَا فَقَّاتُ عَيْنِ الْفِتْنَةِ وَ لَوْ لَا أَنَا مَا قُتِلَ أَهْلُ النَّهْرَوَانَ وَ أَهْلُ الْجَمَلِ وَ لَوْ لَا أَنِّي أَخَشَى أَنْ تَتْرَكُوا الْعَمَلَ لَأَنْبَأْتُكُمْ بِالَّذِي قَضَى اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ ص لِمَنْ قَاتَلْتُمْ مُبْصِرًا بِضَلَالَتِهِمْ عَارِفًا بِالْهُدَى الَّذِي نَحْنُ عَلَيْهِ.

I (Majlisi) am saying, 'And it is reported in (the book) 'Al Mustadrak', from the book 'Hulyat Al Awliya', by his chain from Al Minhal Bin Amro, from Zirr,

'He heard Ali^{asws} saying: 'I^{asws} blinded the eye of Fitna, and had it not been for my^{asws} fighting the people of Al-Naharwan, and people of the camel, and had it not been for me^{asws} fearing that the deeds might be neglected, I^{asws} would inform you all with that which Allah^{azwj} had Narrated upon the tongue of your Prophet^{saww} for the ones to fight them, being insightful with their straying, recognising the guidance which we are upon".³²¹

287 - وَ بِإِسْنَادِهِ عَنْ رَبِيعِ بْنِ حَرَّاشٍ [حَرَّاشٍ] قَالَ: خَطَبَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع بِالْمَدَائِنِ فَقَالَ جَاءَ سُهَيْلُ بْنُ عَمْرٍو إِلَى رَسُولِ اللَّهِ ص فَقَالَ ارْجُؤْ عَلَيْنَا أَبْنَاءَنَا وَ أَرْقَاءَنَا فَإِنَّمَا خَرَجُوا تَعَوُّذًا بِالْإِسْلَامِ

And by his chain, from Rabie Bin Harash who said, 'Ali^{asws} Bin Abu Talib^{asws} addressed us at Al-Medina. He^{asws} said: 'Suheyl Bin Amro came to Rasool-Allah^{saww} and said, 'Return to us our sons, and our slaves, for rather they went out seeking refuge with Al-Islam'.

فَقَالَ النَّبِيُّ ص لَا تَنْتَهُوْنَ يَا مَعْشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللَّهُ رَجُلًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ يَضْرِبُ رِقَابَكُمْ عَلَى الدِّينِ.

The Prophet^{saww} said: 'You will not achieve guidance, O community of Quraysh, until Allah^{azwj} Sends a man whose heart Allah^{azwj} has Tested for the Eman, striking your necks upon the religion".³²²

288 - وَ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلْسَّمْعَائِيِّ بِإِسْنَادِهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: لَمَّا أَنْزِلَتْ عَلَى النَّبِيِّ ص فَإِنَّمَا نَزَّهَبَ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ قَالَ بِعَلِيٍّ بْنُ أَبِي طَالِبٍ.

³²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 285

³²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 286

³²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 287

And from the book 'Fazaail Al Sahaaba' of Al Sam'any, by his chain from Abu Al-Zubeyr, from Jabir who said,

'When it was Revealed unto the Prophet^{saww}: ***So if We were to Take you away, We would still Take Revenge from them [43:41]***, he^{saww} said: 'By Ali^{asws} Bin Abu Talib^{asws},³²³

³²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 288

CHAPTER 8 – JUDGMENT OF ONE WHO WARRED ALI AMIR AL-MOMINEEN^{asws}

289- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن عون بن محمد عن سهل بن القاسم قال: سَمِعَ الرُّضَا عَ بَعْضَ أَصْحَابِهِ يَقُولُ لَعَنَ اللَّهُ مَنْ حَارَبَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ قُلْ إِلَّا مَنْ تَابَ وَ أَصْلَحَ

(The book) 'Uyoon Akhbar Al Reza^{asws} – Al Huseyn Bin Ahmad al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Awn Bin Muhammad, from Sahl Bin Al Qasim who said,

'Al-Reza^{asws} heard by one of his^{asws} companions saying: 'May Allah^{azwj} Curse the one who warred Amir Al-Momineen^{asws}!' He^{asws} said to him: 'Say, 'Except the one who repented and corrected'.

ثُمَّ قَالَ لَهُ ذَنْبٌ مَنْ تَخَلَّفَ عَنْهُ وَ لَمْ يَتُوبْ أَكْثَرُ مِنْ ذَنْبِ مَنْ قَاتَلَهُ ثُمَّ تَابَ.

Then he^{asws} said to him: 'A sin of the one who stayed behind from him^{asws} and did not repent is greater than the sin is one who fought against him^{asws}, then repented".³²⁴

290- ما، الأماالي للشيخ الطوسي المفيدي عن علي بن بلال عن محمد بن الحسين بن حميد اللحمي عن سليمان بن الربيع عن نصر بن مزاحم قال علي بن بلال و حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَسَدٍ الْأَصْفَهَائِيُّ عَنِ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ يَحْيَى بْنِ يَعْلَى الْأَسْلَمِيِّ عَنْ عَلِيِّ بْنِ الْحَزْرَوِيِّ عَنِ الْأَصْبَغِيِّ بْنِ ثُبَّانَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَؤُلَاءِ الْقَوْمُ الَّذِينَ نَقَاتِلُهُمُ الدَّعْوَةَ وَاجِدَةً وَ الرَّسُولَ وَاحِدًا وَ الصَّلَاةَ وَاحِدَةً وَ الْحَجَّ وَاحِدًا فِيمَ نُسَمِّيهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Muhammad Bin Al Husayn Bin Humeyd Al Lahmy, from Suleyman Bin Al Rabie, from Nasr Bin Muzahim. Ali Bin Bilal said and it is narrating Ali Bin Abdullah Bin Asad Al Asbahany, from Al Saqafi, from Muhammad Bin Ali, from Nasr Bin Muazhim, from Yahya Bin Ya'la Al Aslamy, from Ali Bin Al Hazawwar, from Al Asbagh Bin Nubata who said,

'A man came to Ali^{asws} Bin Abu Talib^{asws} and said, 'O Amir Al-Momineen^{asws}! Those people, the ones we are fighting against, the call is one, and the Rasool^{saww} is one, and the Salat is one, and the Hajj is one, so by what should we name them?'

قَالَ بِمَا سَمَّاهُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ مَا كُلُّ مَا فِي كِتَابِ اللَّهِ أَعْلَمُهُ

He^{asws} said: 'By what Allah^{azwj} the Exalted has Named them in His^{azwj} Book'. He said, 'All what is in the Book of Allah^{azwj}, I do not know it'.

فَقَالَ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَ آتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بُرُوحَ الْقُدْسِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فِيمَنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ

³²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 289

He^{asws} said: Have you not heard Allah^{azwj} the Exalted Saying in His^{azwj} Book: ***Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them He Raised their ranks. And We Gave Isa Ibn Maryam the Clear Proofs and Assisted him with the Holy Spirit; and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. [2:253].***

فَلَمَّا وَقَعَ الْإِخْتِلَافُ كُنَّا نَحْنُ أَوَّلَى بِاللَّهِ عَزَّ وَجَلَّ وَبِدِينِهِ وَبِالْكِتَابِ وَبِالْحَقِّ فَتَحَنُّ الَّذِينَ آمَنُوا وَهُمْ الَّذِينَ كَفَرُوا وَ شَاءَ اللَّهُ مِنَّا فِتْنَاهُمْ فَقَاتَلْنَاهُمْ بِمَشِيئَتِهِ وَ إِرَادَتِهِ.

When the differing occurred, it was us^{asws}, we^{asws} were foremost with Allah^{azwj} Mighty and Majestic and with His^{azwj} Religion, and with the Prophet^{saww}, and with the Book, and with the Truth. We^{asws} are the ones who believe, and they are the ones who committed Kufr, and Allah^{azwj} Desired from us^{asws} to fight them, so we^{asws} fought them due to His^{azwj} Desire and His^{azwj} Want³²⁵.

291- جاء المجالس للمفيد علي بن بكالٍ مثله.

(The book) 'Al Majaalis' of Al Mufeed, Ali Bin Bilal – similar to it'.³²⁶

292 قب، المناقب لابن شهر آشوب: اختلفوا في محاربة علي ع فقالت الزيدية و من المعتزلة النظام و بشر بن المعتمر و من المرجئة أبو حنيفة و أبو يوسف و بشر المريسي و من قال بقولهم إنه كان مصيبا في حروبه بعد النبي ص و إن من قاتله ع كان على خطأ:

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'The differed regarding the wars f Ali^{asws}. The Zaydiites and the ones from the Mu'tazila, Al Nazam, and Bashr Bin Al-Ma'tamar, and from the Murjittes, Abu Haneefa, and Abu Yusuf, and Bishr Al-Mureysi, and the ones who spear with their words, 'It was a calamity in his^{asws} wars after the Prophet^{saww}, and that the ones who fought him^{asws} was upon an error.

و قال أبو بكر الباقلاني و ابن إدريس: من نازع عليا ع في خلافته فهو باغ و في تلخيص الشافعي أنه قالت الإمامية: من حارب أمير المؤمنين كان كافرا يدل عليه إجماع الفرق و إن من حاربه كان منكرا لإمامته و دافعا لها و دفع الإمامة كفر كما أن دفع النبوة كفر لأن الجهل بهما على حد واحد

And Bu Bakr Al-Baqlany and Ibn Idrees said, 'One who contended Ali^{asws} regarding his^{asws} caliphate, so he is a rebel'. And in summarisation of Al-Shafi, it is said of the Imamate, 'One who warred Amir Al-Momineen^{asws} was a Kafir. The consensus of the sects points upon it, and that the one who warred him^{asws} was a denier of his^{asws} Imamate and a repeller of it, and a repelling the Imamate is Kufr, just as repelling the Prophet-hood is Kufr, because the ignorance with these two is upon one limit'.

و قَوْلُهُ ع مَنْ مَاتَ وَ لَمْ يَعْرِفْ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً. و ميتة الجاهلية لا تكون إلا على كفر.

³²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 290

³²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 291

And his^{asws} words: 'One who dies and did not recognise the Imam^{asws} of his time, died a death of the Pre-Islamic period'. And a death of the Pre-Islamic period cannot happen except upon Kufr.

و قوله اللهم وال من والاه و عاد من عاداه. و لا تحب عداوة أحد بالإطلاق دون الفساق.

And his^{saww} words: 'O Allah^{azwj}! Befriend the one befriends him^{asws} and be inimical to the one inimical to him^{asws}'. And enmity is not obligated to anyone absolutely besides the transgression.

و من حاربه كان يستحل دمه و يتقرب إلى الله بذلك و استحلال دم المؤمن كفر بالإجماع و هو أعظم من استحلال جرعة من الخمر الذي هو كفر بالاتفاق فكيف استحلال دم الإمام

And the one who warred against him^{asws} had permitting (shedding of) his^{asws} blood, and (tried) to draw closer to Allah^{azwj} by that, and permitting (shedding) the blood of a Momin is Kufr, by the consensus, and it is more grievous that permitting a mouthful of wine which, it is Kufr absolutely, so how is permissibility of the blood of an Imam^{asws}?

و روى عنه المُخَالِفُ وَ الْمُؤَلِّفُ يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلَامُكَ سَلَامِي. إذا كان حرب النبي كفرا وجب مثل ذلك في حربه

And it is reported from him^{saww} 'Al-Mukhalif Wa Al-Muwalif': 'O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{asws} peace'. When warring the Prophet^{saww} is Kufr, similar to that is obligated regarding warring him^{asws}.³²⁷

و روى أبو عيسى في جامعِهِ وَ السَّمْعَانِيُّ فِي كِتَابِهِ وَ ابْنُ مَاجَهَ فِي سُنَنِهِ وَ أَحْمَدُ فِي الْمُسْنَدِ وَ الْفَضَائِلُ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ شَيْخُ رِوَايَةِ فِي الْفَرْدَوْسِ وَ السُّدِّيُّ فِي التَّفْسِيرِ وَ الْقَاضِي الْمَخَامِلِيُّ كُلُّهُمْ عَنْ زَيْدِ بْنِ أَرْقَمَ وَ رَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ عَنْ أَبِي هُرَيْرَةَ وَ أَبُو الْحَخَّافِ عَنْ مُسْلِمِ بْنِ صَبِيحٍ كُلُّهُمْ عَنِ النَّبِيِّ ص أَنَّهُ نَظَرَ إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَ سَلَامٌ لِمَنْ سَلَمَكُمْ.

And it is reported by Abu Isa in his (book) 'Jamie', and Al Sam'any in his book, and Ibn Majah in his Sunan, and Ahmad In Al Munad, and al Fazaail and Ibn Battah in Al Ibana, and Sheyrawiya in Al Firdows, and Al Sudy in the Tafseer, and Al Qazy Al Mahamily, all of them from Zayd Bin Arqam, and it is reported by Al Sa'alby in his Tafseer, from Abu Hureyra, and Abu Al Jahhaf, from Muslim Bin Sabeeh, all of them,

'From the Prophet^{saww}, he^{saww} looked at Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, so he^{saww} said: 'I^{saww} am at war to the one who is at war to them^{asws}, and at peace to the one who is at peace with them^{asws}'.³²⁸

تَارِيخُ الطَّبَرِيِّ وَ أَزْبَعِيُّ ابْنِ الْمُؤَدِّدِ قَالَا رَوَى أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ أَنَا حَرْبٌ لِمَنْ حَارَبَكُمْ وَ سَلَامٌ لِمَنْ سَلَمَكُمْ.

Tareekh Al Tabari, and Arbaeen of Ibn Al Muwazzin who both said, 'It is reported by Abu Hureyra (well-known fabricator),

³²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 292

³²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 292 a

'From the Prophet^{saww} having said to Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}: 'I^{saww} am at war to the one who wars against them^{asws}, and at peace to the one at peace with them^{asws}'.³²⁹

ابن مسعود قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَادَاكَ وَ سَلَمْتُ مِنْ سَأَلَمَكَ.

Ibn Masoud who said, 'The Prophet^{saww} said to him (Ali^{asws}): 'I^{saww} am inimical to the one inimical to you^{asws}, and at peace to the one at peace with you^{asws}'.³³⁰

الْحَرْكُوشِيُّ فِي اللَّوَامِعِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَاتَلَ أَهْلَ بَيْتِي فِي الثَّانِيَةِ فَأُولَئِكَ شِيعَةُ الدَّجَالِ.

Al Khorkowshy in (the book) 'Al Lawamie', said,

'The Prophet^{saww} said: 'One who fought me in the first, and fights People^{asws} of my^{saww} Household during the second, so they are loyalists of Al-Dajjal^{la}'.³³¹

293- قب، المناقب لابن شهر آشوب عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ ذَكَرَ الَّذِينَ حَارَبْتَهُمْ عَلِيُّ ع فَقَالَ أَمَا إِنَّهُمْ أَكْثَرُ جُرْماً مِمَّنْ حَارَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ أُولَئِكَ كَانُوا أَهْلَ جَاهِلِيَّةٍ وَ هَؤُلَاءِ قَرَأُوا الْقُرْآنَ وَ عَرَفُوا أَهْلَ الْفَضْلِ فَأَتَوْا مَا أَتَوْا بَعْدَ الْبَصِيرَةِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Abu Ja'far^{asws}: 'There was a mention of the ones who warred Ali^{asws}. He^{asws} said: 'But, they are of a mighty crime than the ones who warred Rasool-Allah^{saww}'. It was said to him^{asws}, 'And how can that be so, O son^{asws} of Rasool-Allah^{saww}?'. He^{asws} said: 'Those were people of ignorance, and they are readers of the Quran and they recognise the people of merit, so they came what they came up with after Al-Basra'.³³²

294- فر، تفسير فرات بن إبراهيم الحسن بن علي بن بزيح مَعْنَى عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا مَعْشَرَ الْمُسْلِمِينَ قَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا إِيمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

Tafseer Furaat Bin Ibrahim – Al Hassan Bin Ali Bin Bazie, transmitting,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said: 'O community of the Muslims! **then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**'.³³³

ثُمَّ قَالَ هَؤُلَاءِ الْقَوْمُ هُمْ وَ رَبِّ الْكَعْبَةِ يَعْنِي أَهْلَ صِفِّينَ وَ الْبَصْرَةَ وَ الْخَوَارِجَ.

Then he^{asws} said: 'These people, by Lord^{azwj} of the Kabah, are meant the people of Siffeen, and Al-Basra, and the Khawarijites'.³³³

³²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 292 b

³³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 292 c

³³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 292 d

³³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 293

³³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 294

295- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مضعاً عن أبي سعيد الخدري رضي الله عنه قال: تلا رسول الله ص هذه الآية لا يستوي أصحاب النار وأصحاب الجنة أصحاب الجنة هم الفائزون ثم قال أصحاب الجنة من أطاعني و سلم لعلي الولاية بعدي

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed, transmitting, from Abu Saeed Al Khudri who said,

‘Rasool-Allah^{saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***, then said: ‘Dwellers of the Paradise are the ones who obey me^{saww} and submit to Ali^{asws} the Wilayah after me^{saww}.

و أصحاب النار من نقض البيعة والعهد و قاتل علياً بعدي ألا إن علياً بضعة مني فمن حاربه فقد حارني

And dwellers of the Fire are the ones who break the allegiance and the pact, and fight Ali^{asws} after me^{saww}. Indeed! Ali^{asws} is a part from me^{asws}, so the one who battles him^{asws} so he has battled me^{saww}!

ثم دعا علياً فقال يا علي حزنك حزبي و سلمك سلبي و أنت العلم فيما بيني و بين أمتي.

Then he^{saww} called Ali^{asws} and said: ‘O Ali^{asws}! Your^{asws} war is my^{saww} war, and your^{asws} peace is my^{saww} peace, and you^{asws} flag in what is between me^{saww} and my^{saww} community’³³⁴.

296 - كا، الكافي محمد بن يحيى عن ابن عيسى عن محمد بن خالد و الحسين بن سعيد معاً عن النضر عن يحيى الحلبي عن ابن مسكان عن زريش قال: تمارى الناس عند أبي جعفر ع فقال بعضهم حرب علي شر من حرب رسول الله ص و قال بعضهم حرب رسول الله ص شر من حرب علي ع

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, both together from Al Nazr, from Yahya al Halby, from Ibn Muskan, from Zureys who said,

‘The people disputed in the presence of Abu Ja’far^{asws}. Some of them said, ‘Warring Ali^{asws} is eviler than warring Rasool-Allah^{saww}’. And some of them said, ‘Warring Rasool-Allah^{saww} is eviler than warring Ali^{asws}’.

قال فسمعهم أبو جعفر ع فقال ما تقولون فقالوا أصلحك الله تمارينا في حرب رسول الله ص و في حرب علي ع فقال بعضهم حرب علي شر من حرب رسول الله ص و قال بعضهم حرب رسول الله ص شر من حرب علي ع

He (the narrator) said, ‘Abu Ja’far^{asws} heard them. He^{asws} said: ‘What are you saying?’ They said, ‘May Allah^{azwj} Keep you well! We are disputing regarding the war against Rasool-Allah^{saww} and regarding war against Ali^{asws}’. Some of us say that warring against Ali^{asws} is eviler than warring against Rasool-Allah^{saww}, and some of us say war against Rasool-Allah^{saww} is eviler than warring against Ali^{asws}’.

فقال أبو جعفر ع لا بل حرب علي أشد من حرب رسول الله ص فقلت جعلت فداك أ حرب علي شر من حرب رسول الله

³³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 295

Abu Ja'far^{asws} said: 'No, but war against Ali^{asws} is eviler than war against Rasool-Allah^{saww}'. I said, 'May I be sacrificed for you^{asws}! Is war against Ali^{asws} eviler than war against Rasool-Allah^{saww}?'

قَالَ نَعَمْ وَ سَأُخْبِرُكَ عَنْ ذَلِكَ إِنَّ حَرْبَ رَسُولِ اللَّهِ ص لَمْ يُقْرَأْ بِالْإِسْلَامِ وَإِنَّ حَرْبَ عَلِيٍّ ع أَقْرَأُ بِالْإِسْلَامِ ثُمَّ جَحَدُوهُ.

He^{asws} said: 'Yes, and I^{asws} shall inform you about that. The combatants warring Rasool-Allah^{saww} had not acknowledged with Al-Islam, and the combatants warring Ali^{asws} have acknowledged with Al-Islam, then they fought him^{asws}'.³³⁵

297- ب، قرب الإسناد ابن طريف عن ابن علقوان عن جعفر عن أبيه أن علياً ع كان يقول لأهل حربه إننا لم نقاتلهم على التكفير لهم و لم نقاتلهم على التكفير لنا و لكننا رأينا أننا على حق و رأوا أنهم على حق.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far^{asws} from his^{asws} father^{asws}: 'Ali^{asws} was saying to his^{asws} soldiers: 'We^{asws} are not fighting them upon the 'Takfeer' (Them becoming Kafirs) and we^{asws} are not being fought against upon the 'Takfeer' to us, but we view us being upon a right, and they are viewing they are upon a right''.³³⁶

298- ب، قرب الإسناد بالإسناد قال: إِنَّ عَلِيّاً لَمْ يَكُنْ يَنْسُبُ أَحَدًا مِنْ أَهْلِ حَرْبِهِ إِلَى الشِّرْكِ وَ لَا إِلَى النِّفَاقِ وَ لَكِنَّهُ كَانَ يَقُولُ هُمْ إِخْوَانُنَا بَعَوَا عَلَيْنَا.

(The book) 'Qurb Al-Asnaad' – By the chain, said, 'Ali^{asws} did not happen to attribute anyone from the people who battled him^{asws}, to the Shirk, nor to the hypocrisy, but he^{asws} was saying: 'They are our brethren who have rebelled against us''.³³⁷

299- ما، الأماالي للشيخ الطوسي المفيد عن أبي عبد الله المرزباني قال وجدت بخط محمد بن القاسم بن مهويه قال حدثني الحمودني الشاعر قال سمعت الرياشي ينشد للسيد بن محمد الحميري

لعازب الرأي داحض الحجج-

و لا يلقنه حجة الفلج.

أن امراً خصمه أبو حسن-

لا يقبل الله منه معذرة-

(The book) 'Al-Amaali' of the Sheykh Al-Tusi – Al-Mufeed, from Abu Abdullah Al-Marzanany who said, 'It is found in the handwriting of Muhammad Bin Al-Qasim Bin Mahrawiya who said, 'It is narrated to me by Al-Hamdouny the poet who said, 'I heard Al-Rayash prosing for the Seyyid Bin Muhammad Al-Himeyri, 'A person contended Abu Hassan^{asws}, to a single opinion, refuting the arguments. Allah^{azwj} will not Accept any excuse from him, nor Indoctrinate him the cleft argument''.³³⁸

³³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 296

³³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 297

³³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 298

³³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 299

300- كاه، الكافي بإسنادِهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَصَبَ عَلِيًّا عَ عَلَمًا بَيْنَهُ وَ بَيْنَ خَلْفِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَهُ كَانَ كَافِرًا وَ مَنْ جَهِلَهُ كَانَ ضَالًّا وَ مَنْ نَصَبَ مَعَهُ شَيْئًا كَانَ مُشْرِكًا وَ مَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ.

(The book) 'Al Kafi' – By his chain from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic nominated Ali^{asws} as a flag between Him^{azwj} and His^{azwj} creatures. So, the one who recognise him^{asws} would be a Momin, and one who denies him^{asws} would be a Kafir, and one who ignores him^{asws} would be a strayer, and one who install anything (anyone) with him^{asws} would be an associator (Mushrik), and one comes with his^{asws} Wilayah would enter the Paradise".³³⁹

301- وَ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيًّا ع بَابٌ فَتَحَهُ اللَّهُ فَمَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِي فِيهِمْ الْمَشِيئَةُ.

And from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'Ali^{asws} is a door Allah^{azwj} has Opened. So, the one who enters it would be a Momin, and one who exits from it would be a Kafir, and one who does not enter it and does not exit from it would be in the category of those Allah^{azwj} Blessed and Exalted Said: 'For Me^{azwj} regarding them is the Desire".³⁴⁰

302- وَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَحْنُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَنَا لَا يَسْعُ النَّاسُ إِلَّا مَعْرِفَتَنَا وَ لَا يُغْذَرُ النَّاسُ بِجَهَالَتِنَا

And from Abu Salama,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'We^{asws} are the ones Allah^{azwj} has Obligated obedience to us^{asws}. The people have no leeway except recognising us^{asws}, and the people have no excuse to be ignorant of us^{asws}.

مَنْ عَرَفَنَا كَانَ مُؤْمِنًا وَ مَنْ أَنْكَرَنَا كَانَ كَافِرًا وَ مَنْ لَمْ يَعْرِفْنَا وَ لَمْ يُنْكِرْنَا كَانَ ضَالًّا حَتَّى يَرْجِعَ إِلَى الْهُدَى الَّذِي افْتَرَضَ اللَّهُ عَلَيْهِ مِنْ طَاعَتِنَا الْوَاجِبَةِ فَإِنْ يَمُتْ عَلَى ضَلَالَتِهِ يَفْعَلِ اللَّهُ بِهِ مَا يَشَاءُ.

One who recognises us^{asws} would be a Momin, and one who denies us would be a Kafir, and one who does not recognise and does not deny us would be a strayer until he returns to the guidance which Allah^{azwj} has Necessitated upon him of our^{asws} Obligatory obedience. So, if he were to die upon his straying, Allah^{azwj} would Do with him whatever He^{azwj} so Desires to".³⁴¹

303- وَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حُبُّنَا إِيْمَانٌ وَ بُغْضُنَا كُفْرٌ.

And from Muhammad Bin Al Fuzeyl,

³³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 300

³⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 301

³⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 302

‘From Abu Ja’far^{asws} having said: ‘Loving us^{asws} is Eman and hating us^{asws} is Kufr’³⁴².

304- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ رَوَى نَصْرُ بْنُ مُزَاهِمٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُسْعُودِيِّ عَنْ يُوسُفَ بْنِ الْأَرْقَمِ عَنْ عَوْفِ بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ هَنْدٍ عَنْ أَبِيهِ قَالَ: لَمَّا نَظَرَ عَلِيٌّ ع إِلَى أَصْحَابِ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَسْلَمُوا وَ لَكِنْ اسْتَسْلَمُوا وَ أَسْرُوا الْكُفْرَ فَلَمَّا وَجَدُوا عَلَيْهِ أَعْوَانًا رَجَعُوا إِلَى عَدَاوَتِهِمْ لَنَا إِلَّا أَنَّهُمْ لَمْ يَتْرَكُوا الصَّلَاةَ.

And Ibn Abi Al Hadeed said in commentary of (the book) ‘Nahj (Al Balagh) – Nasr Bin Muzahim, from Abu Abdul Rahman Al Msoudy, from Yusuf Bin Al Arqa,, from Awf Bin Abdullah, from Amro Bin Hind, from his father who said,

‘When Ali^{asws} looked at companions of Muawiya and the people of Syria, he^{asws} said: ‘By the One^{azwj} Whop Split the seed and Formed the person! They did not become Muslims, but they had submitted and kept the Kufr a secret. When they found supporters upon it, they returned to their enmity towards us^{asws}, except that they did not leave the Salat’³⁴³.

305- وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاحٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: لَمَّا كَانَ قِتَالُ صَيْغَرَ قَالَ رَجُلٌ لِعِمَارٍ يَا أَبَا الْيَقْظَانَ أَمْ لَمْ يَقُلْ رَسُولُ اللَّهِ ص قَاتِلُوا النَّاسَ حَتَّى يُسَلِّمُوا فَإِذَا أَسْلَمُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَ أَمْوَالَهُمْ قَالَ بَلَى وَ لَكِنْ وَ اللَّهُ مَا أَسْلَمُوا وَ لَكِنْ اسْتَسْلَمُوا وَ أَسْرُوا الْكُفْرَ حَتَّى وَجَدُوا عَلَيْهِ أَعْوَانًا.

And from Abdul Aziz Bin Siyah, from Habeeb Bin Abu Sabit who said,

‘When it was the battle of Siffeen, a man said to Ammar, ‘O Abu Al-Yaqzan! Didn’t Rasool-Allah^{saww} say to you: ‘Fight the people until they become Muslims. So, when they do become Muslims, their bloods and their wealth are fortified from me^{saww}?’ He said, ‘Yes, but by Allah^{azwj}! They had not become Muslims, but they had submitted and they kept the Kufr as secret until they find supporters upon it’³⁴⁴.

306- وَ عَنْ حَبِيبٍ عَنْ مُنْذِرِ الثَّوْرِيِّ قَالَ قَالَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ لَمَّا أَتَاهُمْ رَسُولُ اللَّهِ ص مِنْ أَعْلَى الْوَادِي وَ مِنْ أَسْفَلِهِ وَ مَلَأَ الْأَوْدِيَةَ كِتَابِي يَغْنِي يَوْمَ فَتَحَ مَكَّةَ اسْتَسْلَمُوا حَتَّى وَجَدُوا أَعْوَانًا.

And from Habeeb, from Munzir Al Sowry who said, ‘Muhammad Bin Al Hanafiyya said,

‘When Rasool-Allah^{saww} came to them from the top of the valley and from its bottom, and the valley filled up with the battalions, meaning the day of conquest of Makkah. They submitted until they found supporters’³⁴⁵.

307- كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ بِإِسْنَادِهِ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ فَارَقَنِي فَقَدْ فَارَقَ اللَّهَ وَ مَنْ فَارَقَ اللَّهَ فَقَدْ فَارَقَنِي.

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafi by his chain,

³⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 303

³⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 304

³⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 305

³⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 306

'From Abu Zarr^{ra} having said: 'Rasool-Allah^{saww} said: 'One who separates from me^{saww}, so he has separated from Allah^{azwj}, and one who separates from Ali^{asws}, so he has separated from me^{saww}.' 346

308- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ كَثِيرِ النَّوَّاءِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنْ مُحَارِبِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَ قَتَلَهُمْ وَ هُمْ مُؤْمِنُونَ قَالَ إِذَا كَانَ يَكُونُ وَ اللَّهُ أَضَلَّ مِنْ بَعْلِي هَذَا.

(The book) 'Al Kafiya Fi Ibtal Tawbah Al Khatiya' – From Salih Bin Abu Al Aswad, from Kaseer Al Nawa who said,

'I asked Abu Ja'far^{asws} about combatants against Amir Al-Momineen^{asws}, 'Can they be killed and they are Momineen?' He^{asws} said: 'When that happens, by Allah^{azwj}, my^{asws} mule is better than this one'. 347

309- وَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي الْجَارُودِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: الشَّاكُّ فِي حَزْبِ عَلِيٍّ ع كَالشَّاكِّ فِي حَزْبِ رَسُولِ اللَّهِ ص.

And from Muhammad Bin Yahya, from Abu Al Jaroud,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The doubter regarding in a war of Ali^{asws} is like the doubter regarding a war of Rasool-Allah^{saww}'. 348

310- وَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَخِيهِ أَسِيدِ بْنِ أَبِي الْأَسْوَدِ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ الْحَسَنِ عَنْ مُحَارِبِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ ضَالٌّ فَقُلْتُ ضَالٌّ مُؤْمِنُونَ قَالَ لَا وَ لَا كَرَامَةٌ إِنَّمَا هَذَا قَوْلُ الْمَرْجُوءَةِ الْخَبِيثَةِ.

And from Salih Bin Abu Al Aswad, from his brother Aseyd Bin Abu Al Aswad who said,

'I asked Abdullah Bin Al-Hassan about the combatants against Amir Al-Momineen^{asws}. He said, 'A strayer'. I said, 'A straying Momin?' He^{asws} said: 'No, and there is no prestige, but rather this word is for the combatant, the wicked'. 349

311- وَ عَنْ يُوسُفَ بْنِ كَلَيْبٍ الْمَسْعُودِيِّ قَالَ حَدَّثَنَا أَبُو مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ لِعَنِ أَهْلِ الْجَمَلِ فَقَالَ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَّا مَنْ كَانَ مِنْهُمْ مُؤْمِنًا فَقَالَ ع وَتِلْكَ مَا كَانَ فِيهِمْ مُؤْمِنٌ

And from Yusuf Bin Kuleyb Al Masoudy who said, 'It is narrated to us by Abu Malik, from Abdullah Bin Ata'a,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Ali^{asws} cursed the people of the camel'. A man said, 'O Amir Al-Momineen^{asws}! Except the one from them who was a Momin'. He^{asws} said: 'Woe be unto you! There was no Momin among them'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ لَوْ أَنَّ عَلِيًّا قَتَلَ مُؤْمِنًا وَاحِدًا لَكَانَ شَرًّا عِنْدِي مِنْ حِمَارِي هَذَا وَ أَوْمَى يَبْدُو إِلَى حِمَارٍ بَيْنَ يَدَيْهِ.

346 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 307

347 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 308

348 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 309

349 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 310

Then Abu Ja'far^{asws} said: 'If Ali^{asws} had even killed one Momin, it would be eviler in my^{asws} presence that this donkey of mine^{asws}, and he^{asws} gestured by his^{asws} hand towards a donkey in front of him^{asws}.³⁵⁰

312- وَ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ عَطِيَّةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: السَّائِكُ فِي حَرْبٍ عَلَيَّ كَالسَّائِكِ فِي حَرْبِ رَسُولِ اللَّهِ ص.

And from Ziyad Bin Al Munzir, from Atiyya, from Jabir Bin Abdullah Al Ansari who said,

'The doubter in a war of Ali^{asws} is like the doubter in a war of Rasool-Allah^{saww}.³⁵¹

313- وَ عَنْ يُونُسَ بْنِ أَرْقَمَ عَنِ الْحُسَيْنِ بْنِ دِينَارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ طَلْحَةَ يَوْمَ الْجَمَلِ حَيْثُ أَصَابَهُ السَّهْمُ وَ رَأَى النَّاسَ قَدْ انْهَزَمُوا أَقْبَلَ عَلَى رَجُلٍ فَقَالَ مَا أَرَانَا بَقِيَّةَ يَوْمِنَا إِلَّا كُفَّارًا.

And from Yunus Bin Arqam, from Al Husayn Bin Dinar, from Al Hassan Al Basry who said,

'It is narrated to me by one who heard Talha on the day of the camel when the arrow had hit him, and he saw the people to have been defeated, he turned towards a man and said, 'We are not seeing in remainder of our day except Kafirs'.³⁵²

314- وَ عَنْ إِبْرَاهِيمَ بْنِ غَمَرٍ قَالَ حَدَّثَنِي أَبِي عَنْ بَكْرِ بْنِ عَيْسَى قَالَ: قَالَ الزُّبَيْرُ يَوْمَ الْجَمَلِ لِمَوْلَى لَهُ مَا أَرَانَا بَقِيَّةَ يَوْمِنَا إِلَّا كُفَّارًا.

And from Ibrahim Bin Umar who said, 'It is narrated to me by my father, from Bakr Bin Isa who said, 'Al-Zubeyr said on the day of the camel to a slave of his, 'We are not seeing in remainder of our day except Kafirs'.³⁵³

315- وَ عَنْ مُصْعَبِ بْنِ سَلَامٍ عَنْ مُوسَى بْنِ مُطَيْرٍ عَنْ أَبِيهِ عَنْ أُمِّ حَكِيمٍ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: لَمَّا نَزَلَ بِعَائِشَةَ الْمَوْتُ قُلْتُ لَهَا يَا أُمَّتَاهُ نَذْفُوكِ فِي الْبَيْتِ مَعَ رَسُولِ اللَّهِ ص وَ قَدْ كَانَ فِيهِ مَوْضِعٌ قَبْرٍ تَدْخُرُهُ لِنَفْسِهَا قَالَتْ لَا أَلَا تَعْلَمُونَ حَيْثُ سِرْتُ ادْفُنُونِي مَعَ صَوَاحِبِي فَلَسْتُ خَيْرُهُنَّ.

And from Mus'ab Bin Sallam, from Musa Bin Muteyr, from his father, from Umm Hakeem Bint Abdul Rahman Bin Abu Bakr who said,

'When the death befell with Ayesha, I said to her, 'O mother! Shall we bury you in the house with Rasool-Allah^{saww}? And there was space in it for a grave she had kept it for herself. She said, 'No. Don't you know where I had travelled to? Bury me with my companions (the other wives). I am not best of them'.³⁵⁴

316- وَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ ادْفُنُونِي مَعَ أَزْوَاجِ النَّبِيِّ ص فَإِنِّي قَدْ أَحْدَثْتُ بَعْدَهُ حَدَثًا.

And from Ismail Bin Abu Khalid Bin Qays Bin Abu Hazim, from Ayesha having said,

³⁵⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 311

³⁵¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 312

³⁵² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 313

³⁵³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 314

³⁵⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 315

'Bury me with the (other) wives of the Prophet^{saww}, for I have innovated innovations after him^{saww}.'³⁵⁵

317- وَ يَدُلُّ عَلَيْهِ مَا رَوَاهُ الْكُلَيْنِيُّ بِإِسْنَادِهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَسِيرَةُ عَلِيِّ ع يَوْمَ الْبَصْرَةِ كَانَتْ خَيْرًا لِشَيْعَتِهِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّهُ عَلِمَ أَنَّ لِلْقَوْمِ دَوْلَةً فَلَوْ سَبَّاهُمْ لَسَبَيْتُ شَيْعَتَهُ

And it supports upon it, what is reported by Al Kulayni, by his chain from Abu Bakr Al Hazramy who said,

'I heard Abu Abdullah^{asws} saying: 'The Seerah (mode) of Ali^{asws} on the day of Al-Basra was better for Ayesha than what the sun had emerged upon. He^{asws} knew that there would be a government for the (defeated) people (in the future), so if he^{asws} were to make them captives, they would make his^{asws} Shias as captives'.

قُلْتُ فَأَخْبِرْنِي عَنِ الْقَائِمِ عَ أَ يَسِيرُ بِسِيرَتِهِ قَالَ لَا إِنَّ عَلِيًّا ع سَارَ فِيهِمْ بِالْمَنْ لِّلْعِلْمِ مِنْ دَوْلَتِهِمْ وَ إِنَّ الْقَائِمَ ع يَسِيرُ فِيهِمْ بِخِلَافِ تِلْكَ السَّيْرِ لِأَنَّهُ لَا دَوْلَةَ لَهُمْ.

I said, 'Inform me about Al-Qaim^{asws}, would he^{asws} operated by his^{asws} mode?' He^{asws} said: 'No. Ali^{asws} had dealt regarding them with the conferment due to the knowledge of their government (in the future), and that Al-Qaim^{asws} would deal among them with different to that may because there will be no government for them (afterwards)'.³⁵⁶

318- وَ قَدْ رَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا فَتَحَ الْبَصْرَةَ كَتَبَ إِلَى أَهْلِ الْكُوفَةِ بِالْفَتْحِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَهْلِ الْكُوفَةِ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

And it is reported by Al Waqidi (wahabi imam), by his chain,

'When Amir Al-Momineen^{asws} was victorious at Al-Basra, he^{asws} wrote to the people of Al-Kufa: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Ali^{asws}, Amir Al-Momineen, to the people of Al-Kufa. Greetings be unto you all! I praise Allah^{azwj} to you Who, there is no god except He^{azwj}.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ حَكَمَ عَذْلًا لَا يُعَيِّرُ مَا يَقُومُ حَتَّى يُعَيَّرُوا مَا يَأْتُنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

As for after, Allah^{azwj} is a just Judge, He^{azwj} **does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11].**

وَ إِنِّي أَخْبِرُكُمْ عَنَّا وَ عَمَّنْ سَرْنَا إِلَيْهِ مِنْ جُمُوعِ أَهْلِ الْبَصْرَةِ وَ مَنْ تَأَشَّبَ إِلَيْهِمْ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ مَعَ طَلْحَةَ وَ الزُّبَيْرِ وَ نَكْتُهُمْ صَفْقَةً أَيْمَانِهِمْ وَ نَكْتُهُمْ عَنِ الْحَقِّ

And I^{asws} shall inform you all about us and about the ones whom we have travelled to, from the crowds of the people of Al-Basra, and the ones combined to them from Quraysh and

³⁵⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 316

³⁵⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 317

others, along with Talha and Al-Zubeyr, and their breaking an agreement of their oaths, and their deviating from the truth.

فَنَهَضْتُ مِنَ الْمَدِينَةِ حِينَ انْتَهَى إِلَيَّ خَبَرُهُمْ حِينَ سَارُوا إِلَيْهَا فِي جَمَاعَتِهِمْ وَمَا صَنَعُوا بِعَامِلِي عُثْمَانَ بْنِ حُنَيْفٍ حَتَّى قَدِمْتُ ذَا قَارٍ فَبَعَثْتُ الْحَسَنَ بْنَ عَلِيٍّ وَعَمَّارَ بْنَ يَاسِرٍ وَقَيْسَ بْنَ سَعْدٍ

I^{asws} got up from Al-Medina when their news ended up to me^{asws} when they travelled to it among their group and what they had done with my^{asws} office bearer Usman Bin Humeyf, until I^{asws} arrived at Za Qaar. I^{asws} sent Al-Hassan Bin Ali^{asws} and Ammar Bin Yasser, and Qays Bin Sa'ad.

فَاسْتَفَرُّوكُم بِحَقِّ اللَّهِ وَحَقِّ رَسُولِهِ فَأَقْبَلَ إِلَيَّ إِخْوَانُكُمْ سِرَاعًا حَتَّى قَدِمُوا عَلَيَّ فَسِرْتُ بِهِمْ حَتَّى نَزَلْتُ ظَهَرَ الْبَصْرَةِ فَأَعْدَرْتُ بِالِدَّعَاءِ وَ قَدِمْتُ بِالْحِجَّةِ وَ أَقْلْتُ الْعُتْرَةَ وَ الزَّلَّةَ وَ اسْتَنْبَتُهُمْ مِنْ نَكْبَتِهِمْ بَيْعَتِي وَ عَهْدَ اللَّهِ عَلَيْهِمْ

So, I^{asws} remind you all by the Right of Allah^{azwj} and right of His^{azwj} Rasool^{saww}. Your brethren turned to me^{asws} quickly until they arrive to me^{asws}, and I^{asws} travelled with them until we encamped at the back of Al-Basra. I^{asws} excused with the supplication and went ahead with the argument, and dismissed the stumbles and the slips and told them to repent from their breaking my^{asws} allegiance in particular and the Pact of Allah^{azwj} upon them.

فَأَبْأُوا إِلَّا قِتَالِي وَ قِتَالَ مَنْ مَعِيَ وَ التَّمَادِي فِي الْعَيِّ فَنَاهَضْتُهُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ فَقَتَلَ اللَّهُ مِنْ قُتِلَ مِنْهُمْ نَكْبَةً وَ وَلَّى مَنْ وَلَّى إِلَى مَصْرِهِمْ

They refused except fighting me^{asws} and fighting the ones with me^{asws}, and the continuance in the error, so I^{asws} got up to them with the Jihad in the Way of Allah^{azwj}. (And) Allah^{azwj} Killed the ones killed from them as allegiance-breakers, and Turned around the ones who turned around to their cities.

فَسَأَلُونِي مَا دَعَوْتُهُمْ إِلَيْهِ قَبْلَ الْقِتَالِ فَقَبِلْتُ مِنْهُمْ وَ أَعْمَدْتُ السَّيْفَ عَنْهُمْ وَ أَخَذْتُ بِالْعَمْرِ عَنْهُمْ وَ أَجَزْتُ الْحَقَّ وَ السُّنَّةَ بَيْنَهُمْ وَ اسْتَعْمَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَلَى الْبَصْرَةِ وَ أَنَا سَائِرٌ إِلَى الْكُوفَةِ إِنْ شَاءَ اللَّهُ تَعَالَى

They asked me^{asws} what I^{asws} had called them to before the fighting, so I^{asws} accepted from them and sheathed the sword from them, and I^{asws} took with the pardoning them, and I^{asws} flowed the truth and the Sunnah between them, and I^{asws} have utilised Abdullah Bin Abbas upon Al-Basra, and I^{asws} shall be travelling to Al-Kufa, if Allah^{azwj} the Exalted so Desires.

وَ قَدْ بَعَثْتُ إِلَيْكُمْ زَحْرَ بْنَ قَيْسٍ الْجُعْفِيَّ لِيَسْأَلُوهُ وَ لِيُخْبِرَكُمْ عَنِّي وَ عَنْهُمْ وَ رَدَّهِمُ الْحَقَّ عَلَيْنَا فَرَدَّهُمُ اللَّهُ وَ هُمْ كَارِهِوْنَ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ كَتَبَ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي جُمَادَى سَنَةِ سِتٍّ وَ ثَلَاثِينَ.

And I^{asws} have sent Zakhr Bin Qays Al-Jufy to you all for you to ask him and let him inform you about me^{asws} and them, and their repelling the truth upon us, so Allah^{azwj} Repelled them and they were averse. And the greetings be unto you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings'. And it is written by Ubeydullah Bin Abu Rafie in Jumadi (Awwal) of the year thirty-six".³⁵⁷

³⁵⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 318

319- و قد روى أبو مخنف لوط بن يحيى هذا الكتاب بخلاف هذه الألفاظ و روي في جملته بعد حمد الله و الثناء عليه و ذكر بغي القوم و نكبتهم و حاكمناهم إلى الله فأدالنا عليهم فقتل طلحة و الزبير و قد تقدمت إليهما بالمعذرة و أبلغت إليهما في النصيحة و استشهدت عليهما صلحاء الأمة فما أطاعا المرشدين و لا أحابا الناصحين

And it is reported by Abu Mikhnaf Lit Bin Yahya, this letter with different to these words, and he reported in its summary,

‘After praising Allah^{azwj} and the extolling upon Him^{azwj}, and mentioning rebellion of the people and they breaking (the allegiance): ‘And we leave their Judgment to Allah^{azwj} and have been just to them. Talha and Al-Zubeyr were killed, and I^{asws} had gone ahead to them both with the excusing and delivered to them in the advice and I^{asws} had made them witness upon reconciling the community. But they were neither obedient to rightful guidance nor did they answer as being advised.

و لاذ أهل البغي بعائشة فقتل حولها عالم حرم و ضرب الله وجه بقيةهم فأدبروا فما كانت ناقة الحمر بأشأم عليهم منها على أهل ذلك المضر مع ما جاءت من الحوب الكبير في معصية ربها و نبيا و اغترارها في تغريق المسلمين و سفك دماء المسلمين بلا بيعة و لا معذرة و لا حجة ظاهرة

And the people of rebellion anchored with Ayesha, and a great multitude were killed around her, and Allah^{azwj} Struck the face of their remainder and they turned back. So, how inauspicious was the taboo camel upon them, upon the people of that city, along with what she had come with from the grievous sin in disobedience to her Lord^{azwj} and her Prophet^{saww}, and her deception in separating the Muslims and spilling the blood of the Muslims without any proof, nor excuse, nor an apparent argument.

فلما هزمهم الله أمرت أن لا يتبع مدبر و لا يجهر على جريح و لا تكشف عورة و لا يهتك ستر و لا يدخل دار إلا بإذن و أمنت الناس و قد استشهد منا رجال صالحون ضاعف الله حسناتهم و رفع درجاتهم و أنابهم ثواب الصادقين الصالحين الصابرين.

When Allah^{azwj} Defeated them, I^{asws} ordered that neither should a flee be pursued, nor any attack be upon an injured, nor any nakedness be uncovered, nor a veil be violated, nor a house be entered except by permission, and the people are safe; and righteous men from us were martyred. May Allah^{azwj} Multiply their good deeds and Raise their ranks, and Reward them with Reward of the truthful, the righteous, the patient”³⁵⁸.

320- و أيضاً روى الواقدي أن ابن جرموز لما قتل الزبير نزل فاجتر رأسه و أخذ سيفه ثم أقبل حتى وقف على باب أمير المؤمنين ع و قال أنا رسول الأحنف قتلا عليه هذه الآية الذين يترضون بكم فقال هذا رأس الزبير و سيفه و أنا قاتله

And as well it is reported by Al Waqidi (Wahabi imam),

‘Ibn Jurmuz, when he had killed Al-Zubeyr, descended and cut off his head and seized his sword, then he came until he stood at the door of Amir Al-Momineen^{asws} and said: ‘I am a messenger of Al-Ahnaf’, and recited this Verse unto him^{asws}: **Those who are awaiting with you, [4:141]**. He said, ‘This is the head of Al-Zubeyr and his sword, and I am his killer’.

فقتل أمير المؤمنين ع سيفه و قال طالما جلا به الكرب عن وجه رسول الله ص و لكن الحزن و مصارع السوء.

³⁵⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 319

Amir Al-Momineen^{asws} took his sword, and said: 'So long as the worries are cleared by it away from the face of Rasool-Allah^{azwj}, but at the moment, their dying place is evil".³⁵⁹

321- وَ قَدْ رَوَى الشَّعْبِيُّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَلَا إِنَّ أَيْمَةَ الْكُفْرِ فِي الْإِسْلَامِ خَمْسَةٌ طَلْحَةُ وَ الزُّبَيْرُ وَ مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ وَ أَبُو مُوسَى الْأَشْعَرِيُّ.

And it has been reported by al Shaby,

'From Amir Al-Momineen^{asws} having said: (at this time) 'The imams of Kufr in Al-Islam are five – Talha, and Al-Zubeyr, and Muawiya, and Amro Bin Al-Aas, and Abu Musa Al-Ashari".³⁶⁰

322- وَ قَدْ رَوَى نُوحُ بْنُ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ حَبَّةِ الْغُرَيْبِيِّ قَالَ: سَمِعْتُ عَلِيًّا ع حِينَ بَرَزَ أَهْلُ الْجَمَلِ وَ هُوَ يَقُولُ وَ اللَّهُ لَقَدْ عَلِمْتُ صَاحِبَهُ الْهُودَجِ أَنَّ أَهْلَ الْجَمَلِ مُلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ ص وَ قَدْ خَابَ مَنْ افْتَرَى.

And it has been reported by Nuh Bin Darraj, from Muhammad Bin Muslim, from Habbat al Arny who said,

'I heard Ali^{asws} when he^{asws} duelled people of the camel and he^{asws} was saying:' By Allah^{azwj}! The one in the carriage (Ayesha) has known that the people of the camel are accursed upon the Ummay Prophet^{saww}: **and the one who fabricates would be disappointed' [20:61]**".³⁶¹

323- وَ قَدْ رَوَى الْبَلَاذُرِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنْ جُوَيْرِيَةَ بِنِ اسْمَاءَ أَنَّهُ قَالَ: بَلَغَنِي أَنَّ الزُّبَيْرَ حِينَ وَلَّى وَ لَمْ يَكُنْ بَسْطَ يَدَهُ بِسَيْفٍ اغْتَرَضَهُ عَمَّارُ بْنُ يَاسِرٍ بِالرُّفْحِ وَ قَالَ أَيْنَ يَا أَبَا عَبْدِ اللَّهِ وَ اللَّهُ مَا كُنْتُ بِجَبَانٍ وَ لَكِنِّي أَحْسَبُكَ شَكَّكَتَ قَالَ هُوَ ذَاكَ وَ مَضَى حَتَّى نَزَلَ بِوَادِي السَّبَاعِ فَقَتَلَهُ ابْنُ جُرْمُوزٍ.

And it has been reported by al Balazuri in his history, by his chain from Juweyria Bin Asma'a having said,

'It has reached me that when Al-Zubeyr turned around did not happen to extend his hand with a sword, Ammar Bin Yasser intercepted him with the spear and said, 'Where (are you going), O Abu Abdullah? By Allah^{azwj}! You were not a coward, but I did reckon you as a doubter'. He said, 'It is that'. And he went until he descended in a valley of Al-Siba'a and Ibn Jurmuz killed him".³⁶²

324- وَ رَوَى حُسَيْنُ الْأَشْجَرِيُّ عَنْ يُوسُفَ الْبَزَّازِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ بِطَلْحَةَ وَ هُوَ صَرِيحٌ فَقَالَ أَفْعَدُوهُ فَأَقْعَدُوهُ فَقَالَ لَقَدْ كَانَتْ لَكَ سَابِقَةٌ لَكِنْ دَخَلَ الشَّيْطَانُ فِي مَنْجَرِكَ فَأَذْخَلَكَ النَّارَ.

And it is reported by Huseyn Al Ashqar, from Yusuf Al Bazaz, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} passed by Talha and he was lying dead. He^{asws} said: 'Sit him up!' They sat him up. He^{asws} said: 'There had been a precedence for you, but the Satan^{la} entered into your nostrils and entered you into the Fire".³⁶³

³⁵⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 320

³⁶⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 321

³⁶¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 322

³⁶² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 323

³⁶³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 324 a

وَرَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ أَنَّ عَمَّاراً رَحِمَهُ اللَّهُ عَلَيْهِ اسْتَأْذَنَ عَلَى عَائِشَةَ بِالْبَصْرَةِ بَعْدَ الْفَتْحِ فَأَذِنَتْ لَهُ فَدَخَلَ فَقَالَ يَا أُمُّهُ كَيْفَ رَأَيْتِ صُنْعَ اللَّهِ حِينَ جَمَعَ بَيْنَ الْحَقِّ وَالْبَاطِلِ أَمْ يُظْهِرُ اللَّهُ الْحَقَّ عَلَى الْبَاطِلِ وَ يُزْهِقُ الْبَاطِلَ

And it is reported by Al Waqidi (wahabi imam),

‘Ammar, may Allah^{azwj} have Mercy on him, sought permission to see Ayesha at Al-Basra after the victory. She permitted for him. He entered and said, ‘O mother! How did you see the Work of Allah^{azwj} there was a gathering between the truth and the falsehood, didn’t Allah^{azwj} Cause the truth to prevail over the falsehood and Obliterated the falsehood?’

فَقَالَتْ إِنَّ الْخُرُوبَ دُوْلٌ وَ سِحَالٌ وَ قَدْ أُدِيلَ عَلَى رَسُولِ اللَّهِ ص وَ لَكِنْ انْظُرْ يَا عَمَّارُ كَيْفَ تُكُونُ فِي عَاقِبَةِ أَمْرِكَ.

She said, ‘The wars circulate (in victory and losses), and are rivalries, and it has turned to Rasool-Allah^{saww}, but look O Ammar, how you will become in the consequence of your matter’³⁶⁴.

وَرَوَى الطَّبْرِيُّ فِي تَارِيخِهِ أَنَّهُ لَمَّا انْتَهَى إِلَى عَائِشَةَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَتْ

فَأَلْقَتْ عَصَاهَا وَ اسْتَقَرَّتْ بِهَا النَّوَى كَمَا قَرَّ عَيْنًا بِالْإِيَابِ الْمُسَافِرِ-

And it is reported by Al Tabari in his history,

‘When it ended up to Ayesha (news of) killing of Amir Al-Momineen^{asws}, she said (a couplet), ‘She cast her rod and the seed settled it just as the eyes are delighted with the coming back of the traveller’.

فَمَنْ قَتَلَهُ فَقِيلَ رَجُلٌ مِنْ مُرَادٍ فَقَالَتْ

إِنْ يَكْ نَائِيًا فَلَقَدْ نَعَاهُ نَعِي لَيْسَ فِي فِيهِ التُّرَابُ

(She said), ‘So, who killed him^{asws}?’ It was said, ‘A man from (clan of) Murad’. She said (a couplet), ‘So if you are giving news of death, then give the news of his death, an obituary not having any dust for me in it’.

فَقَالَتْ زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ أَلَيْسَ لِي قَوْلِينَ هَذَا فَقَالَتْ إِنِّي أَنْسَى فَإِذَا نَسِيتُ فَذَكِّرُونِي.

Zainab Bint Abu Salama said, ‘Is it for Ali^{asws} you are saying this?’ She said, ‘I am comforted, so when I forget, then remind me’³⁶⁵.

325- وَ رَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع لَمَّا أَبَتْ عَائِشَةُ الرُّجُوعَ إِلَى الْمَدِينَةِ أَرَى أَنْ تَدْعَهَا يَا أَمِيرَ الْمُؤْمِنِينَ بِالْبَصْرَةِ وَ لَا تُرْخَلْهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّهَا لَا تَأْلُو شَرًّا وَ لَكِنِّي أُرِيدُهَا إِلَى بَيْتِهَا الَّذِي تَرَكَهَا فِيهِ رَسُولُ اللَّهِ ص فَإِنَّ اللَّهَ بِالْعِزِّ أَمَرَهُ.

And it is reported from Ibn Abbas,

³⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 324 b

³⁶⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 324 c

'He said to Amir Al-Momineen^{asws} when Ayesha refused to return to Al-Medina, 'I view that you^{asws} should leave her at Al-Basra, O Amir Al-Momineen^{asws}, and do not depart her'. Amir Al-Momineen^{asws} said to him: 'She is not short of evil, but I^{asws} will return her to her house which Rasool-Allah^{saww} had left her behind in it, **Surely, Allah would Accomplish His Command. [65:3]**'³⁶⁶.

326- و روى محمد بن إسحاق عن جنادة أن عائشة لما وصلت إلى المدينة راجعة من البصرة لم تزل تحرض الناس على أمير المؤمنين ع و كتبت إلى معاوية و أهل الشام مع الأسود بن أبي البخترى تحرضهم عليه صلوات الله عليه.

And it is reported by Muhammad Bin Is'haq, from Junada,

'When Ayesha arrived at Al-Medina returning from Al-Basra, she did not cease instigating the people against Amir Al-Momineen^{asws}, and she wrote to Muawiya and the people of Syria with Al-Aswas in Abu Al-Bakhtari, instigating against him^{asws}'.

و روي عن مسروق أنه قال: دخلت على عائشة فجلست إليها فحدثتني و استدعت غلاماً لها أسود يُقال له عبد الرحمن فجاء حتى وقف فقالت يا مسروق أ تدري لم سميت عبد الرحمن فقلت لا فقالت حباً مني لعبد الرحمن بن ملجم.

And it is reported from Masrouq having said,

'I entered to see Ayesha and sat to her. She narrated to me and called a black slave of her called Abdul Rahman. He came until she stood. She said, 'O Masrouq! Do you know why I have named him as 'Abdul Rahman'? I said, 'No'. She said, 'In love from me for Abdul Rahman Bin Muljim^{la}'³⁶⁷.

³⁶⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 325

³⁶⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 326

باب 9 احتجاجات الأئمة ع و أصحابهم على الذين أنكروا على أمير المؤمنين صلوات الله عليه حروبه

CHAPTER 9 – ARGUMENTATION OF THE IMAMS^{asws} AND THEIR^{asws} COMPANIONS AGAINST THOSE WHO DENIED UPON AMIR AL-MOMINEEN^{asws}, HIS^{asws} WARS

327- ج، الإحتجاج جاء رجل من أهل البصرة إلى علي بن الحسين ع فقال يا علي بن الحسين إن جدك علي بن أبي طالب قتل المؤمنين

(The book) 'Al-Ihtijaj' – A man from the people of Al-Basra came to Ali^{asws} Bin Al-Husayn^{asws} and said, 'O Ali^{asws} Bin Al-Husayn^{asws}! Your^{asws} grandfather^{asws} Ali^{asws} Bin Abu Talib^{asws} killed the Momineen'!

فَهَمَلْتُ عَيْنَ عَلِيٍّ بْنِ الْحُسَيْنِ دُمُوعاً حَتَّى افْتَالَتْ كَفَّهُ مِنْهَا ثُمَّ ضَرَبَ بِهَا عَلَى الْخَصِي ثُمَّ قَالَ يَا أَخَا أَهْلِ الْبَصْرَةِ لَا وَاللَّهِ مَا قَتَلَ عَلِيٌّ مُؤْمِناً وَلَا قَتَلَ مُسْلِماً وَمَا أَسْلَمَ الْقَوْمُ وَلَكِنْ اسْتَسْلَمُوا وَكَتَمُوا الْكُفْرَ وَأَظْهَرُوا الْإِسْلَامَ فَلَمَّا وَجَدُوا عَلَى الْكُفْرِ أَعْوَاناً أَظْهَرُوهُ

The eyes of Ali^{asws} Bin Al-Husayn^{asws} bore tears until his^{asws} palm was filled from it. Then he^{asws} threw it upon the pebbles and said: 'O brother of people of Basra! By Allah^{azwj}, Ali^{asws} did not kill any Momin nor did he^{asws} kill any Muslim, and the people had not become Muslims, but they had submitted and they had concealed the Kufr and manifested Al-Islam. When they found supporters upon the Kufr, they manifested it.

وَقَدْ عَلِمْتُ صَاحِبَةَ الْجَمَلِ وَالْمُسْتَحْفَظُونَ مِنْ آلِ مُحَمَّدٍ أَنَّ أَصْحَابَ الْجَمَلِ وَأَصْحَابَ صِفِّينَ وَأَصْحَابَ التَّهْرَوَانِ لُعِنُوا عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ ص وَقَدْ خَابَ مَنْ افْتَرَى

And the rider of the camel (Ayesha) and the memorisers from the Progeny^{asws} of Muhammad^{saww} knew that the companions of the camel, and companions of Siffeen, and companions of Al-Naharwan had been cursed upon the tongue of the Ummy Prophet^{saww}, **and the one who fabricates would be disappointed' [20:61]**.

فَقَالَ شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ يَا عَلِيُّ بْنُ الْحُسَيْنِ إِنَّ جَدَّكَ كَانَ يَقُولُ إِخْوَانُنَا بَعَوْا عَلَيْنَا

The old man from the people of Al-Kufa said, 'O Ali^{asws} Bin Al-Husayn^{asws}! Your^{asws} grandfather^{asws} was saying: 'Our brethren have rebelled against us'.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ أَمَا تَقْرَأُ كِتَابَ اللَّهِ وَإِلَى عَادٍ أَهْلَهُمْ هُوداً فَهُمْ مِثْلُهُمْ أَنْجَى اللَّهُ عَزَّ وَجَلَّ هُوداً وَالَّذِينَ مَعَهُ وَأَهْلَكَ عَاداً بِالرَّيْحِ الْعَقِيمِ.

Ali^{asws} Bin Al-Husayn^{asws}! Have you not read the Book of Allah^{azwj}. **And to Aad (We Sent) their brother Hud. [7:65]**. They are this like. Allah^{azwj} Mighty and Majestic Rescued Hud^{as} and the ones with him^{as}, and Destroyed (people of) Aad with 'Al-Aqeeem' wind".³⁶⁸

328- ج، الإحتجاج روي أن سائماً دخل على أبي جعفر ع فقال جئت أكلّمك في أمر هذا الرجل قال إنما رجل قال علي بن أبي طالب قال في أيّ أموره قال في أحدائه

³⁶⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 327

(The book) 'Al-Ihtijaj' – It is reported that Saalim entered to see Abu Ja'far^{asws} and said, 'I have come to speak to you^{asws} regarding a matter of this man^{asws}'. He^{asws} said: 'Which man?' He said, 'Ali^{asws} Bin Abu Talib^{asws}'. He^{asws} said, 'And (about) which of his^{asws} matters?' He said, 'Regarding his^{asws} innovations'.

قَالَ أَبُو جَعْفَرٍ ع انْظُرْ مَا اسْتَقَرَّ عِنْدَكَ مِمَّا حَاءَتْ بِهِ الرُّوَاهُ عَنْ آبَائِهِمْ قَالَ ثُمَّ نَسَبَهُمْ

Then Abu Ja'far^{asws} said: 'Look (consider) what has settled with you from what the reporters have come with from their forefathers'. He said, 'Then attribute them'.

ثُمَّ قَالَ يَا سَالِمُ أَلَمْ يَلْعَكَ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ سَعْدَ بْنَ مُعَاذٍ بِرَايَةِ الْأَنْصَارِ إِلَى خَيْبَرَ فَرَجَعَ مِنْهُمْ ثُمَّ بَعَثَ عُمَرَ بْنَ الْخَطَّابِ بِرَايَةِ الْمُهَاجِرِينَ فَأَيُّ بِسْعَدٍ جَرِيحاً وَجَاءَ عُمَرُ يُجِبُّ أَصْحَابَهُ وَ يُجَبُّونَهُ فَقَالَ رَسُولُ اللَّهِ ص هَكَذَا تَفْعَلُ الْمُهَاجِرُونَ وَالْأَنْصَارُ حَتَّى قَالُوا ثَلَاثاً

Then he^{asws} said: 'O Saalim! Has it reached you that Rasool-Allah^{saww} had sent Sa'ad Bin Muaz with a flag of the Helpers, but he returned defeated? Then he^{saww} sent Umar Bin Al-Khattab with a flag of the Emigrants. They came with Sa'ad having been injured, and Umar came accusing his companions of cowardice and they were accusing him of cowardice. Rasool-Allah^{saww} said: 'This is how the Emigrants and the Helpers are doing' – until he^{saww} said it thrice.

ثُمَّ قَالَ لِأَعْظَمِ الرَّايَةِ رَجُلًا لَيْسَ بِفَرَارٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ قَالَ نَعَمْ وَ قَالَ الْقَوْمُ جَمِيعاً أَيْضاً

Then he^{saww} said: 'I^{saww} shall give the flag to a man who isn't a fleer. Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}, and he^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}?' He said, 'Yes, and the group said altogether was well.

فَقَالَ أَبُو جَعْفَرٍ يَا سَالِمُ إِنْ قُلْتَ إِنَّ اللَّهَ أَحَبُّهُ وَ هُوَ لَا يَعْلَمُ مَا هُوَ صَانِعٌ فَقَدْ كَفَرْتَ وَ إِنْ قُلْتَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبُّهُ وَ هُوَ يَعْلَمُ مَا هُوَ صَانِعٌ فَأَيُّ حَدِّ تَرَى

Abu Ja'far^{asws} said: 'O Saalim! If you say that Allah^{azwj} Loves him^{asws} and He^{azwj} does not Know what he^{asws} is doing, then you have committed Kufr, and if you say that Allah^{azwj} Mighty and Majestic Loves him^{asws} and does Know what he^{asws} is doing, then which innovation do you see?'

فَقَالَ فَأَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ فَقَالَ يَا سَالِمُ عَبْدَتِ اللَّهُ عَلَى ضَلَالَةٍ سَبْعِينَ سَنَةً.

He said, 'Repeat unto me'. He^{asws} repeated to him. He^{saww} said: 'O Saalim! You worshipped Allah^{azwj} upon a straying for seventy years''³⁶⁹

329- شي، تفسير العياشي عَنْ يَحْيَى بْنِ الْمُسَاوِرِ الْهَمْدَانِيِّ عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ الشَّامِ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ فَقَالَ أَنْتَ عَلِيُّ بْنُ الْحُسَيْنِ قَالَ نَعَمْ قَالَ أَبُوكَ الَّذِي قَتَلَ الْمُؤْمِنِينَ

Tafseer Al Ayyashi – From Yahya Bin Al Musawir Al Hamdani, from his father who said,

³⁶⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 328

'A man from the people of Syria came to Ali^{asws} Bin Al-Husayn^{asws} and he said, 'Are you^{asws} Ali^{asws} Bin Al-Husayn^{asws}? He^{asws} said: 'Yes'. He said, 'Your^{asws} father^{asws} was the one who killed the Momineen?'

فَبَكَى عَلَيَّ بْنُ الْحُسَيْنِ ثُمَّ مَسَحَ عَيْنَيْهِ فَقَالَ وَبَلَّكَ كَيْفَ قَطَعْتَ عَلَيَّ أَبِي أَنَّهُ قَتَلَ الْمُؤْمِنِينَ قَالَ لِقَوْلِهِ إِخْوَانُنَا قَدْ بَعَوْا عَلَيْنَا فَقَاتَلْنَاهُمْ عَلَى بَعْضِهِمْ

Ali^{asws} Bin Al-Husayn^{asws} wept, then wiped his^{asws} eyes and he^{asws} said: 'Woe be unto you! How come you are insinuating upon my^{asws} father^{asws} that he^{asws} killed the Momineen?' He said, 'His^{asws} own words: 'Our brethren have rebelled against us, so we shall fight them upon their rebellion''.

فَقَالَ وَبَلَّكَ أَمَا تُقْرَأُ الْقُرْآنَ قَالَ بَلَى قَالَ فَقَدْ قَالَ اللَّهُ تَعَالَى وَ إِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا وَ إِلَى مُوَدَّ أَخَاهُمْ صَالِحًا أَ فَكَانُوا إِخْوَانَهُمْ فِي دِينِهِمْ أَوْ فِي عَشِيرَتِهِمْ قَالَ لَهُ الرَّجُلُ لَا بَلْ فِي عَشِيرَتِهِمْ

He^{asws} said: 'Woe be unto you! Have you not read the Quran?' He said, 'Yes (I have)'. He^{asws} said: 'Allah^{azwj} has Said: **And to Madyan (We Sent) their brother Shuayb; And to Samood (We Sent) their brother Salih [11:61]**. Were they their^{as} brothers in their^{as} Religion or in their tribes?' The man said to him^{asws}, 'But, in their tribes'.

قَالَ ع فَهَؤُلَاءِ إِخْوَانُهُمْ فِي عَشِيرَتِهِمْ وَ لَيْسُوا إِخْوَانَهُمْ فِي دِينِهِمْ قَالَ فَرِحْتَ عَنِّي فَرَحَ اللَّهُ عَنْكَ.

He^{asws} said: 'They were (also) their brothers in their tribes, and they weren't their brothers in their Religion'. He said, 'You^{asws} have relieved me, may Allah^{azwj} Relieve you^{asws}, 370

330- ع، علل الشرائع ابن الوليد عن الصفار عن ابن عيسى عن الحسين بن سعيد عن الحسن بن علوان عن الأعمش عن عتبة الأسدي قال: كَانَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ جَالِسًا عَلَى شَفِيرٍ زَمَزَمَ يُحَدِّثُ النَّاسَ فَلَمَّا فَرَغَ مِنْ حَدِيثِهِ أَتَاهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا عَبْدَ اللَّهِ إِنِّي رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ أَعُوذُ كُلَّ ظَالِمٍ إِلَّا مَنْ عَصَمَ اللَّهُ مِنْكُمْ سَلْ عَمَّا بَدَا لَكَ

(The book) 'Illal Al-Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Al Amsh, from Abaya Al Asady who said,

'Abdullah Bin Al-Abbas was seated upon an edge of (well of) Zamzam narrating to the people. When he was free from his Hadeeth, a man came and greeted unto him, then said, 'O Abdullah! I a man from the people of Syria'. He said, 'Supporters of every oppressor except one Allah^{azwj} Protect from you! Ask about whatever comes to you'.

فَقَالَ يَا عَبْدَ اللَّهِ بْنُ عَبَّاسٍ إِنِّي جِئْتُكَ أَسْأَلُكَ عَمَّنْ قَتَلَهُ عَلَيُّ بْنُ أَبِي طَالِبٍ مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ لَمْ يَكْفُرُوا بِصَلَاةٍ وَ لَا بِحَجٍّ وَ لَا بِصَوْمِ شَهْرِ رَمَضَانَ وَ لَا بِزَكَاةٍ

He said, 'O Abdullah Bin Abbas! I have come to you to ask you about the ones killed by Ali^{asws} Bin Abu Talib^{asws}, from the people of (testimony), there is no god except Allah^{azwj}, not having disbelieved with Salat, nor Hajj, nor Fasting a month of Ramazan, nor Zakaat'.

³⁷⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 329

فَقَالَ لَهُ عَبْدُ اللَّهِ يُكَفِّرُكَ اللَّهُ مَا لَا يَغْنِيكَ فَقَالَ مَا جِئْتُكَ أَضْرِبُ إِلَيْكَ مِنْ حِمَصٍ لِلْحَجِّ وَ لَا لِلْعُمْرَةِ وَ لَكِنِّي أَتَيْتُكَ لِتُشْرِحَ لِي أَمْرَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فِعَالَهُ

Abdullah said to him, 'May your mother be bereft of you! As about what concerns you and leave what does not concern you'. He said, 'I have not come striking to you from the points of the Hajj nor the Umrah, but I came to you for you to explain to me a matter of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} deed'.

فَقَالَ لَهُ وَبِئْسَ مَا جِئْتُكَ بِهِ قُلُوبُ الصَّادِقَةِ أَخْبَرُكَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع كَانَ مَثَلَهُ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ مُوسَى وَ الْعَالَمِ ع وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ فِي كِتَابِهِ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَ بِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مُوعِظَةً وَ تَفْصِيلًا لِكُلِّ شَيْءٍ

He said to him, 'Woe be unto you! Knowledge of the scholar is difficult. It can neither be tolerated nor acknowledged with by rusted hearts. I inform you that Ali^{asws} Bin Abu Talib^{asws}, his^{asws} example in this community was like an example of Musa^{as} and the scholar, and that is because Allah^{azwj} Blessed and Exalted Said in His^{azwj} Book: **'O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!'** [7:144] **And We Prescribed to him in the Tablets, Advice from all things and detail of everything:** [7:145].

وَ كَانَ مُوسَى يَرَى أَنَّ جَمِيعَ الْأَشْيَاءِ قَدْ أُبَيِّنَتْ لَهُ كَمَا تَرَوْنَ أَنْتُمْ أَنَّ عُلَمَاءَكُمْ قَدْ أَتَبُوا جَمِيعَ الْأَشْيَاءِ فَلَمَّا انْتَهَى مُوسَى إِلَى سَاحِلِ الْبَحْرِ فَلَقِيَ الْعَالِمَ فَاسْتَنْطَقَ بِمُوسَى لِيَصِلَ عِلْمُهُ وَ لَمْ يَحْسُدْهُ كَمَا حَسَدْتُمْ أَنْتُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَنْكَرْتُمْ فَضْلَهُ

And Musa^{as} used to view that the entirety of things had been proven for him^{as} just as you are viewing that your scholars have proved entirety of the things. When Musa^{as} ended up to coast of the sea, he^{as} met the scholar. He spoke with Musa^{as} for his^{as} knowledge to be established and did not envy him^{asws}, just as you are all envying Ali^{asws} Bin Abu Talib^{asws} and denying his^{asws} merit.

فَقَالَ لَهُ مُوسَى هَلْ أَتَيْتُكَ عَلَى أَنْ تُعَلِّمَنِي بِمَا عُلِّمْتَ رُشْدًا فَعَلِمَ الْعَالِمُ أَنَّ مُوسَى لَا يُطِيقُ بِصُحْبَتِهِ وَ لَا يَصْبِرُ عَلَى عِلْمِهِ فَقَالَ لَهُ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا وَ كَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا

Musa said to him: 'Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?' [18:66]. The scholar knew that Musa^{as} would not tolerate his company, nor would he^{as} be patient upon his knowledge. **He said: 'You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?' [18:68].**

فَقَالَ لَهُ مُوسَى سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا فَعَلِمَ الْعَالِمُ أَنَّ مُوسَى لَا يَصْبِرُ عَلَى عِلْمِهِ فَقَالَ فَإِنْ أَتَيْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُخْبِرَكَ لَكَ مِنْهُ ذِكْرًا

Musa^{as} said to him: **'If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter'** [18:69]. The scholar knew that Musa^{as} would not be patient upon his knowledge. **He said: 'So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70].**

قَالَ فَرَكِبَا فِي السَّفِينَةِ فَخَرَقَهَا الْعَالِمُ فَكَانَ خَرَقُهَا لِلَّهِ عَزَّ وَ جَلَّ رِضًا وَ سَخَطًا لِمُوسَى وَ أَقَامَ الْجِدَارَ فَكَانَ إِقَامَتُهُ لِلَّهِ عَزَّ وَ جَلَّ رِضًا وَ سَخَطًا مُوسَى ذَلِكَ

He (Ibn Abbas) said, 'He^{as} sailed in the ship, and the scholar punctured it, and his puncturing it was a Pleasure for Allah^{azwj} Mighty and Majestic, and an anger to Musa^{as}. And he met the boy and he killed him, and his killing was a Pleasure for Allah^{azwj} and that angered Musa^{as}, and he straightened the wall, and his straightening was a Pleasure for Allah^{azwj} and that angered Musa^{as}.

كَذَلِكَ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمْ يَقْتُلْ إِلَّا مَنْ كَانَ قَتْلُهُ لِلَّهِ عَزَّ وَ جَلَّ رِضًا وَ لِأَهْلِ الْجَهَالَةِ مِنَ النَّاسِ سَخَطًا اجْلِسَ حَتَّى أَخْبَرَكَ أَنَّ رَسُولَ اللَّهِ ص تَزَوَّجَ زَيْنَبَ بِنْتَ جَحْشٍ فَأُولُومُ فَكَانَتْ وَلِيَمْنَهُ الْحَيْسَ وَ كَانَ يَدْعُو عَشْرَةَ فَكَانُوا إِذَا أَصَابُوا طَعَامَ رَسُولِ اللَّهِ ص اسْتَأْنَسُوا إِلَى حَدِيثِهِ وَ اسْتَعْنَمُوا النَّظَرَ إِلَى وَجْهِهِ

Similar to that was Ali^{asws} Bin Abu Talib^{asws}. He^{asws} did not kill except the one killing him was a Pleasure for Allah^{azwj} Mighty and Majestic, and anger to the ignoramuses from the people. Be seated, until I inform you that Rasool-Allah^{saww} married Zainab Bint Jahash and his^{saww} feast was Al-Heys (a meal), and he^{saww} invited ten, and they, whenever they partook the meal of Rasool-Allah^{saww}, they were comforting to his^{saww} narrating, and took advantage of looking at his^{saww} face.

وَ كَانَ رَسُولُ اللَّهِ ص يَشْتَهِي أَنْ يَجْعَلُوا عَنْهُ فَيَخْلُوا لَهُ الْمَنْزِلَ لِأَنَّهُ حَدِيثٌ عَهْدٍ بِعُورٍ وَ كَانَ يَكْرَهُ أَدَى الْمُؤْمِنِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ قُرْآنًا أَدَبًا لِلْمُؤْمِنِينَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءً وَ لَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَ لَا مُسْتَأْسِرِينَ لِحَدِيثِ إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَ اللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

And Rasool-Allah^{saww} was desiring that they lighten away from him^{saww} and vacate the house for him^{saww} because he^{saww} a new pact of marriage and he^{saww} disliked to hurt the Momineen. So, Allah^{azwj} Mighty and Majestic Revealed Quran regarding it as an education for the Momineen, and that is His^{azwj} Word: ***O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. [33:53].***

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ كَانَ النَّاسُ إِذَا أَصَابُوا طَعَامَ نَبِيِّهِمْ ص لَمْ يَلْبَثُوا أَنْ يَخْرُجُوا

When this Verse was Revealed, the people, when they had partaken a meal of their Prophet^{saww}, did not hang around and went out.

قَالَ فَلَبِثَ رَسُولُ اللَّهِ ص سَبْعَةَ أَيَّامٍ وَ لَيَالِيَهُنَّ عِنْدَ زَيْنَبَ بِنْتَ جَحْشٍ ثُمَّ تَحَوَّلَ إِلَى بَيْتِ أُمِّ سَلَمَةَ بِنْتِ أَبِي أُمَيَّةَ وَ كَانَ لَبِثَهَا وَ صَبِيحَتُهُ يَوْمَهَا مِنْ رَسُولِ اللَّهِ ص

He (Ibn Abbas) said, 'Rasool-Allah^{saww} stayed for seven days and its nights with Zainab Bint Jahash, then he^{as} transferred to the house of Umm Salama^{ra} Bint Abu Umayya, and it was her^{ra} night she^{ra} accompanied him^{saww} during her^{ra} day from Rasool-Allah^{saww}.

قَالَ فَلَمَّا تَعَالَى النَّهَارُ انْتَهَى عَلَيَّ عِ إِلَى الْبَابِ فَدَقَّهُ دَقًّا خَفِيفًا لَهُ عَرَفَ رَسُولُ اللَّهِ دَقَّهُ وَ انْتَكَرْتُهُ ثُمَّ سَلَمَةً فَقَالَ يَا أُمُّ سَلَمَةَ قُومِي فَافْتَحِي لَهُ الْبَابَ

He (Ibn Abbas) said, 'When the day rose, Ali^{asws} ended up to the door and knocked with a light knock. Rasool-Allah^{saww} recognised his^{asws} knock, and Umm Salama^{ra} disliked it. He^{saww} said: 'O Umm Salama^{ra}! Arise and open the door for him^{asws}'.

فَقَالَتْ يَا رَسُولَ اللَّهِ مِنْ هَذَا الَّذِي يُبْلَغُ مِنْ خَطَرِهِ أَنْ أَقُومَ لَهُ فَأُفْتَحَ لَهُ الْبَابَ وَ قَدْ نَزَلَ فِينَا بِالْأَمْسِ مَا قَدْ نَزَلَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ فَمَنْ هَذَا الَّذِي بَلَغَ مِنْ خَطَرِهِ أَنْ أَسْتَقْبِلَهُ بِمَحَاسِنِي وَ مَعَاصِمِي

She^{ra} said, 'O Rasool-Allah^{saww}! Who is this, it has reached from his importance that I^{ra} should stand to open the door for him, and it has been Revealed regarding us (wives) yesterday what has been Revealed from Words of Allah^{azwj} Mighty and Majestic: **And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, [33:53]**. So, who is this whose importance has reached such that I^{ra} should be welcoming him with my^{ra} favour and my^{ra} wrist?"

قَالَ فَقَالَ لَهَا رَسُولُ اللَّهِ ص كَهَيْئَةِ الْمُغْضَبِ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ قُومِي فَافْتَحِي لَهُ الْبَابَ فَإِنَّ بِالْبَابِ رَجُلًا لَيْسَ بِالْحَرِيقِ وَ لَا بِالنَّارِقِ وَ لَا بِالْعُجُولِ فِي أَمْرِ يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ لَيْسَ بِفَاتِحِ الْبَابِ حَتَّى يَتَوَارَى عَنْهُ الْوُطْءُ

He (Ibn Abbas) said, 'Rasool-Allah^{saww} said to her^{ra} as if it was angrily: **one who obeys the Rasool, so he has obeyed Allah, [4:80]**. Arise and open the door for him^{asws}, for at the door is a man, who is neither with clumsiness, nor with bad temper, nor with haste in his^{asws} affairs. He^{asws} loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him^{asws}, and he^{asws} will not open the door until the intimacy is covered from him^{asws}'.

فَقَامَتْ أُمُّ سَلَمَةَ وَ هِيَ لَا تَدْرِي مَنْ بِالْبَابِ غَيْرَ أَنَّهَا قَدْ خَفِظَتِ النَّعْتِ وَ الْمَدْحَ فَمَشَتْ نَحْوَ الْبَابِ وَ هِيَ تَقُولُ بَخْ بَخْ لِرَجُلٍ يُحِبُّ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ فَفَتَحَتْ لَهُ

Umm Salama^{ra} stood up, and she^{ra} did not know who was at the door, apart from that she^{ra} had preserved the qualities and the praise (just described). She^{ra} walked to around the door and she^{ra} was saying: 'Congratulations! Congratulations to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} love him'. She^{ra} opened for him^{asws}'.

قَالَ فَأَمْسَكَ عَلَيَّ بَعْضَادَتِي الْبَابَ وَ لَمْ يَزَلْ قَائِمًا حَتَّى خَفِيَ عَنْهُ الْوُطْءُ وَ دَخَلَتْ أُمُّ سَلَمَةَ حِذْرَهَا فَفَتَحَ الْبَابَ وَ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ يَا أُمُّ سَلَمَةَ أَ تَعْرِفِينِي قَالَتْ نَعَمْ وَ هَنِيئًا لَهُ هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ

He (Ibn Abbas) said, 'Ali^{asws} withheld at the threshold of the door and did not cease to be standing until the intimacy had been hidden from him^{asws}, and Umm Salama^{ra} had entered her^{ra} room. He^{asws} opened the door and entered. He^{asws} greeted unto Rasool-Allah^{saww}. Rasool-Allah^{saww} said: 'O Umm Salama^{ra}! Do you^{ra} recognise him^{asws}? She^{ra} said, 'Yes, and congratulations to him^{asws}'. This is Ali^{asws} Bin Abu Talib^{asws}'.

فَقَالَ صَدَقْتَ يَا أُمُّ سَلَمَةَ هَذَا عَلَيَّ بِنُ أَبِي طَالِبٍ لَحْمُهُ مِنْ لَحْمِي وَ دَمُهُ مِنْ دَمِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He^{saww} said: ‘You^{ra} speak the truth, O Umm Salama^{ra}! This is Ali^{asws} Bin Abu Talib^{asws}! His^{asws} flesh is from my^{saww} flesh, and his^{asws} blood from my^{saww} blood, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as} except there will be no Prophet^{as} after me^{saww}.

يَا أُمَّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيَّ بِنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ هُوَ عَيْنُهُ عَلَيَّ وَ بَابِي الَّذِي أُوتِيَ مِنْهُ وَ هُوَ الْوَصِيُّ بَعْدِي عَلَى الْأُمُوتِ مِنْ أَهْلِ بَيْتِي وَ الْخَلِيفَةُ عَلَى الْأَحْيَاءِ مِنْ أُمَّتِي وَ أَجِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُوَ مَعِيَ فِي السَّنَامِ الْأَعْلَى

O Umm Salama^{ra}, listen to me^{saww} and be my^{saww} witness! This Ali^{asws} Bin Abu Talib^{asws} is Amir Al-Momineen, and chief of the successors^{as}, and he^{asws} is receptacle of my^{saww} knowledge, and my^{saww} door which I^{saww} can be accessed from, and he^{asws} is the successor^{asws} after me^{saww}, upon the deceased from my^{saww} family, and Caliph upon the living ones from my^{saww} community, and my^{saww} brother in the world and the Hereafter, and he^{asws} will be with me^{saww} in the highest peak.

اشْهَدِي يَا أُمَّ سَلَمَةَ وَ احْفَظِي أَنَّهُ يُقَاتِلُ النَّكَائِينَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ

Be my^{saww} witness, O Umm Salama^{ra} and memorise! He^{asws} will be fighting the allegiance-breakers, and the deviants, and the renegades”.

فَقَالَ الشَّامِيُّ فَجِئْتُ عَنِّي يَا عَبْدَ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مُؤَلَّيٌّ وَ مُؤَلَّى كُلِّ مُسْلِمٍ.

The Syrian said, ‘You have relieved from me, O Abdullah, and I testify that Ali^{asws} Bin Abu Talib^{asws} is my Master^{asws} and Master^{asws} of every Muslim”.³⁷¹

331- شف، كشف اليقين مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدٍ الطَّبْرِيِّ عَنْ أَحْمَدَ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ نَسِيمٍ الْقُرَشِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ بَحْجِيِّ بْنِ يَعْلَى عَنِ الْأَعْمَشِ قَالَ وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْكُوَيْطِيُّ عَنْ عَبْدِ اللَّهِ بْنِ دَاهِرٍ الرَّازِيِّ عَنْ أَبِيهِ دَاهِرِ بْنِ بَحْجِيِّ عَنِ الْأَعْمَشِ عَنْ عُبَايَةَ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

(The book) ‘Kashf al Yaqeen, from the book of Ahmad Bin Muhammad al Tabari, from Ahmad Bin Hisham, from Muhammad Bin Naseem Al Qurshy, from Al Hassan Bin al Husayn, from Yahya Bin Ya’la, from Al Amsh who said, ‘And it is narrated to me by Ja’far Bin Muhammad Al Kufi, from Abdullah Bin Dahir Al Razy, from his father Dahir Bin Yahya, from al Amsh, from Abaya, from Ibn Abbas – similar to it’.³⁷²

332- شف، كشف اليقين الْمُطَفَّرُ بِنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ حَرِيرٍ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ الرَّازِيِّ عَنْ دَاهِرِ بْنِ الْأَعْمَشِ عَنْ عُبَايَةَ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

(The book) ‘Kashf Al Yaqeen’ – Al Muzaffar Bin Ja’far, from Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Humeyd Al Razy, from Dahir, from Al Amsh, from Ibn Abbas – similar to it’.³⁷³

333- جاء، المجلس للمفيد ما، الأماي للشيخ الطوسي المُفِيدُ عَنِ الْمَزَاغِيِّ عَنْ زَيْدِ بْنِ الْحُسَيْنِ الْكُوَيْطِيِّ عَنْ جَعْفَرِ بْنِ بَحْجِيِّ عَنْ جَنْدَلِ بْنِ وَائِلٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عُمَرَ عَنْ زَيْدِ الْأَنْصَارِيِّ عَنْ سَعِيدِ بْنِ بَشِيرٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ رَجُلًا يَسْأَلُ ابْنَ عَبَّاسٍ عَنْ عَلِيٍّ بْنِ أَبِي

³⁷¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 330

³⁷² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 331

³⁷³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 332

طَالِبٍ ع فَقَالَ لَهُ ابْنُ عَبَّاسٍ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَّى الْقِبْلَتَيْنِ وَبَاتَعَ الْبَيْعَتَيْنِ وَ لَمْ يَعْبُدْ صَنَمًا وَ لَا وَثَنًا وَ لَمْ يُضْرَبْ عَلَى رَأْسِهِ بِرِيْمٍ وَ لَا قِدْحٍ وَلِدَ عَلَى الْفِطْرَةِ وَ لَمْ يُشْرِكْ بِاللَّهِ طَرَفَةَ عَيْنٍ

(The books) 'Al Majaalis' of Al Mufeed (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Zayd Bin Al Hassan Al Kufy, from Ja'far Bin Najeeh, from Jandal Bin Lalaq, from Muhammad bin Muhammad Bin Umar, from Zayd Al Asnari, from Saeed Bin Bashir, from Qatada, from Saeed Bin Al Musayyib who said,

'I heard a man asking Ibn Abbas about Ali^{asws} Bin Abu Talib^{asws}. Ibn Abbas said to him, 'Ali^{asws} Bin Abu Talib^{asws} prayed Salat to two Qiblahs, and pledge the two allegiances, and did not worship any idol, nor any image, and did not strike upon his^{asws} head by a divining arrow nor any accusation, being born upon the nature, and did not associate with Allah^{azwj} even for the blink of an eye'.

فَقَالَ الرَّجُلُ إِنِّي لَمْ أَسْأَلْكَ عَنْ هَذَا إِنَّمَا أَسْأَلُكَ عَنْ حِمْلِهِ سَيْفَهُ عَلَى عَاتِقِهِ يَحْتَالُ بِهِ حَتَّى آتِيَ الْبَصْرَةَ فَقَتَلَ بِهَا أَرْبَعِينَ أَلْفًا ثُمَّ سَارَ إِلَى الشَّامِ فَلَقِيَ حَوَاجِبَ الْعَرَبِ فَضْرَبَ بَعْضَهُمْ بِبَعْضٍ حَتَّى قَتَلَهُمْ ثُمَّ آتَى النَّهْرَوَانَ وَ هُمْ مُسْلِمُونَ فَقَتَلَهُمْ عَنْ آخِرِهِمْ

The man said, 'I did not ask you about this, but rather I asked you about his^{asws} carrying his^{asws} sword upon his^{asws} shoulder to deceive by it until he^{asws} came to Al-Basra and killed forty thousand at it. Then he^{asws} travelled to Syria and met the guards of the Arabs and he^{asws} struck some of them with others until he^{asws} killed them. Then he^{asws} came to Al-Naharwan, and they were Muslims. He^{asws} killed them to their last one'.

فَقَالَ لَهُ ابْنُ عَبَّاسٍ أَعَلَيْكَ أَعْلَمُ عِنْدَكَ أَمْ أَنَا فَقَالَ لَوْ كَانَ عَلِيٌّ أَعْلَمَ عِنْدِي مِنْكَ مَا سَأَلْتُكَ

Ibn Abbas said to him, 'Is Ali^{asws} more knowledgeable in your presence or I am?' He said, 'If Ali^{asws} had been more knowledgeable in my presence than you, I would not have asked you'.

قَالَ فَغَضِبَ ابْنُ عَبَّاسٍ حَتَّى اشْتَدَّ غَضَبُهُ ثُمَّ قَالَ تَكِلْنَاكَ أُمُّكَ عَلِيٌّ عَلَّمَنِي وَ كَانَ عَلَّمُهُ مِنْ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ عَلَّمَهُ اللَّهُ مِنْ فَوْقِ عَرْشِهِ فَعَلِمَ النَّبِيُّ ص مِنْ عِلْمِ اللَّهِ وَ عَلِمَ عَلِيٌّ مِنْ عِلْمِ النَّبِيِّ وَ عَلِمِي مِنْ عِلْمِ عَلِيٍّ وَ عَلِمَ أَصْحَابُ مُحَمَّدٍ كُلُّهُمْ فِي عِلْمِ عَلِيٍّ كَالْفِطْرَةِ الْوَاحِدَةِ فِي سَبْعَةِ أَمْخُرٍ.

He (the narrator) said, 'Ibn Abbas was angered until his anger intensified, then he said, 'May your mother be bereft of you! Ali^{asws} has taught me and his^{asws} knowledge is from Rasool-Allah^{saww}, and Rasool-Allah^{saww} was Taught by Allah^{azwj} from above His^{azwj} Throne. Thus, knowledge of the Prophet^{saww} is from Knowledge of Allah^{azwj}, and knowledge of Ali^{asws} is from the Prophet^{saww}, and my knowledge is from knowledge of Ali^{asws}, and knowledge of companions of Muhammad, all of them, compared to knowledge of Ali^{asws} is like the one drop among the seven oceans''³⁷⁴.

³⁷⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 333

باب 10 خروج صلوات الله عليه من البصرة و قدومه الكوفة إلى خروجه إلى الشام

CHAPTER 10 – HIS^{asws} GOING OUT FROM AL-BASRA, AND HIS^{asws} ARRIVAL AT AL-KUFA, UP TO HIS^{asws} GOING OUT TO SYRIA

334- شاء، الإرشاد من كلام أمير المؤمنين ع حين قدم الكوفة من البصرة بعد حمد الله تعالى و الثناء عليه أما بعد فالحمد لله الذي نصر وليه و خذل عدوه و أعز الصادق المحق و أذل الكاذب المبطل

(The book) 'Al-Irshad' – From a speech of Amir Al-Momineen^{asws} when he^{asws} arrived at Al-Kufa from Al-Basra. After praising Allah^{azwj} and extolling upon Him^{azwj}: 'As for after, the Praise is for Allah^{azwj} Who Helped His^{azwj} friend and Forsook His^{azwj} enemy, and Endeared the truthful, the rightful, and Disgraced the liar, the false.

عَلَيْكُمْ يَا أَهْلَ هَذَا الْمِصْرِ يَتَّقُوا اللَّهَ وَ طَاعَةَ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ الَّذِينَ هُمْ أَوْلَى بِطَاعَتِكُمْ مِنَ الْمُتَحَلِّلِينَ الْمُدَّعِينَ الْقَائِلِينَ إِنَّا يَنْفَعُكُمْ بِفَضْلِنَا وَ يُجَارِدُونَا أَمْرًا وَ يُنَازِعُونَا حَقًّا وَ يَدْفَعُونَا عَنْهُ

Upon you all, O people of this city, is to be with fear of Allah^{azwj} and obedience! One who obeys Allah^{azwj}, from the People^{asws} of the Household of your Prophet^{saww}, those who are foremost with your obedience than the imposters, the claimant, the speakers of 'Come to us!', meriting themselves with our^{asws} merits, and rejecting our^{asws} instructions, and disputing us^{asws} of our^{asws} rights, and pushing us^{asws} away from it.

وَ قَدْ ذَاقُوا وَبَالَ مَا اجْتَرَحُوا فَسَوْفَ يَلْقَوْنَ غَيًّا قَدْ قَعَدَ عَنْ نُصْرَتِي مِنْكُمْ رِجَالٌ وَ أَنَا عَلَيْهِمْ عَاتِبٌ زَارٍ فَاهْجُرُوهُمْ وَ أَسْمِعُوهُمْ مَا يَكْرَهُونَ حَتَّى يُعَيِّنُونَا وَ نَرَى مِنْهُمْ مَا نُحِبُّ.

And they had tasted the evil results of what they had perpetrated, **so they will soon be facing Ghayya [19:59]**. Men from you had sat back from helping me^{asws} and I^{asws} am gently reproaching you. Stay away from them and make them listen to what they are disliking until they admit to us and we've seen from them what we like".³⁷⁵

335- جاء المجالس للمفيد المَرْزُبَانِي عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ سَهْلِ عَنْ هِشَامِ بْنِ مُحَمَّدٍ بْنِ السَّائِبِ عَنْ أَبِي حَنْظَلٍ لُوطِ بْنِ يَحْيَى عَنْ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ أَبِي الْكَنُودِ قَالَ: قَدِمَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْبَصْرَةِ إِلَى الْكُوفَةِ لِاثْنَتَيْ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَحْبٍ فَأَقْبَلَ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَالْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَلِيَّهُ وَ خَذَلَ عَدُوَّهُ وَ أَعَزَّ الصَّادِقَ الْمُحَقَّقَ وَ أَذَلَّ الْكَاذِبَ الْمُبْطِلَ

(The book) 'Al Majaalis' of Al Mufeed – Al Marzubani, from Muhammad Bin Musa, from Muhammad Bin Sahl, from Hisham Bin Muhammad Bin Al Saib, from Abu Mikhnaf Lut Bin Yahya, from Al Haris Bin Haseyra, from Abdul Rahman Bin Ubeyd Abu Al Kanoud who said,

'Amir Al-Momineen^{asws} arrived from Al-Basra to Al-Kufa on the twelfth night vacant from Rajab. He^{asws} came until he^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}. Then he^{asws} said: 'As for after, the Praise is for Allah^{azwj} Who Helped His^{azwj}

³⁷⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 334

friend and Forsook His^{azwj} enemy, and Endearred the truthful, the rightful, and Disgraced the liar, the false.

عَلَيْكُمْ يَا أَهْلَ هَذَا الْمَضَرِّ بِتَقْوَى اللَّهِ وَ طَاعَةِ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ ص الَّذِينَ هُمْ أَوَّلُ بِطَاعَتِكُمْ فِيمَا أَطَاعُوا اللَّهَ فِيهِ مِنَ الْمُتَجَلِينَ
الْمُدَّعِينَ الْغَالِينَ الَّذِينَ يَتَفَضَّلُونَ بِفَضْلِنَا وَ يُجَادِدُونَاهُ وَ يُنَازِعُونَا حَقًّا وَ يَدْفَعُونَا عَنْهُ

Upon you all, O people of this city, is to be with fear of Allah^{azwj} and obedience of the ones who obey Allah^{azwj}, from People^{asws} of the Household of your Prophet^{saww}, those who are foremost with your obedience in what they^{asws} are obeying Allah^{azwj} in, that the imposters, the claimants, the exaggerators, those who are meriting themselves with our^{asws} merits, and they are rejecting us^{asws} of it, and disputing us^{asws} of our^{asws} rights, and pushing us^{asws} away from it.

وَ قَدْ ذَاقُوا وَبَالَ مَا اجْتَرَمُوا فَسَوْفَ يَلْقَوْنَ غَيًّا إِنَّهُ قَدْ قَعَدَ عَنْ نَصْرِي رِجَالٌ مِنْكُمْ فَأَنَا عَلَيْهِمْ غَائِبٌ زَارٍ فَاهْجُرُوهُمْ وَ اسْمِعُوهُمْ مَا يَكْرَهُونَ حَتَّى يُغَيَّبُوا
أَوْ نَرَى مِنْهُمْ مَا نَرْضَى

And they have tasted the evil results of what they have perpetrated, **so they will soon be facing Ghayya [19:59]**. Men from you had sat back from helping me^{asws}, so I^{asws} gently reproaching upon them. Stay away from them and make them listen to what they are disliking until they admit or we see from them what we are pleased with.

قَالَ فَقَامَ إِلَيْهِ مَالِكُ بْنُ حَبِيبٍ التَّمِيمِيُّ ثُمَّ الْيَرْبُوعِيُّ وَ كَانَ صَاحِبَ شُرْطَتِهِ فَقَالَ وَ اللَّهُ إِنِّي لَأَرَى الْهَجْرَ وَ إِسْمَاعَ الْمَكْرُوهِ هُمْ قَلِيلًا وَ اللَّهُ لَيَنْ أَمَرَتَنَا
لَنَقْتُلَنَّهُمْ

He (the narrator) said, ‘Malik Bin Habeeb Al-Tameemi stood up to him^{asws}, then Al-Yarbouie, and he was in charge of his^{asws} police, he said, ‘By Allah^{azwj}! I see the forsaking and abhorrent names for them after a little while. By Allah^{azwj}! If you^{asws} were to order us, we would kill them’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا مَالِ حِزْتِ الْمَدَى وَ عَدَوْتِ الْحَقِّ وَ أَعْرِفْتِ فِي النَّعْرِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَبَعْضُ الْعَشْمِ أَبْلَغُ فِي أُمُورِ تَنُوبِكَ مِنْ مُهَادَنَةِ
الْأَعَادِي

Amir Al-Momineen^{asws} said to him: ‘O Maal (Malik)! You are exceeding the limit, and being inimical to the rights, and are submerged in the disputes’. He said, ‘O Amir Al-Momineen^{asws}! Some tyranny is more reaching in the affairs of repentance than reconciliating with the enemies’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ هَكَذَا قَضَاءُ اللَّهِ يَا مَالِ قَالَ اللَّهُ تَعَالَى النَّفْسَ بِالنَّفْسِ فَمَا بَالُ بَعْضِ الْعَشْمِ وَ قَالَ سُبْحَانَهُ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا
لَوْلِيِّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

Amir Al-Momineen^{asws} said: ‘The Decree of Allah^{azwj} isn’t like that, O Maal (Malik)! Allah^{azwj} the Exalted Said: **the soul is for the soul [5:45]**, so what is the status of some tyranny? And the Glorious Said: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**’.

فَقَامَ إِلَيْهِ أَبُو بُرْدَةَ بْنُ عَوْفٍ الْأَزْدِيُّ وَكَانَ عُثْمَانِيًّا تَخَلَّفَ عَنْهُ يَوْمَ الْجَمَلِ وَحَضَرَ مَعَهُ صَفِيْنٌ عَلَى ضَعْفٍ نِيَّةٍ فِي نُصْرَتِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَأَيْتَ الْقَتْلَى حَوْلَ عَائِشَةَ وَطَلْحَةَ وَ الزُّبَيْرِ بِمَ قُتِلُوا

Abu Burdah Bin Awf Al-Azdy stood up to him^{asws}, and he was an Usmanite (supporter of Usman), having stayed back from him^{asws} on the day of the camel, and he was present with him^{asws} at Siffeen upon weakness of his intention in helping him^{asws}. He said, 'O Amir Al-Momineen^{asws}! What is your^{asws} view of the ones killed around Ayesha, and Talha and Al-Zubeyr, for what were they killed?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ قُتِلُوا بِمَا قَتَلُوا شِيعَتِي وَ عُمَايِي وَ يَقْتُلُهُمْ أَخَا رِبْعَةَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ فِي عِصَابَةٍ مِنَ الْمُسْلِمِينَ قَالُوا لَا نَنْكُثُ الْبَيْعَةَ كَمَا نَكُثْتُمْ وَ لَا نَعْدِرُ كَمَا عَدَرْتُمْ فَوُتِبُوا عَلَيْهِمْ فَقَتَلُوهُمْ ظُلْمًا وَ عُذْوَانًا

Amir Al-Momineen^{asws} said: 'They were killed due to their having killed my^{asws} Shias, and for their having killed a brother of Rabie Al-Abdy, may Allah^{azwj} have Mercy on him, among a group of the Muslims who had said, 'We will not break the allegiance just as you have broken, nor will we betray just as you have betrayed'. So, they had leapt upon them and killed them unjustly and aggressively.

فَسَأَلْتُهُمْ أَنْ يَدْفَعُوا إِلَيَّ قَتْلَةَ إِخْوَانِي مِنْهُمْ لِنَقْتُلَهُمْ بِهِمْ ثُمَّ كَتَبَ اللَّهُ حَكْمَ بَيْنِي وَ بَيْنَهُمْ فَأَبَوْا عَلَيَّ وَ قَاتَلُونِي وَ فِي أَعْنَاقِهِمْ بَيْعَتِي وَ دِمَاءُ نَحْوِ أَلْفٍ مِنْ شِيعَتِي فَقَتَلْتُهُمْ بِذَلِكَ أَفِي شَكٍّ أَنْتَ مِنْ ذَلِكَ

I^{asws} had asked them to hand over the killers of my^{asws} brethren from them to me^{asws} for us to kill them due to them. Then the Book of Allah^{azwj} is a Judge between me^{asws} and them. But, they refused to me^{asws} and they fought me^{asws} while in their necks was my^{asws} allegiance, and the blood of about a thousand of my^{asws} Shias. So, you killed them due to that. Or are you in doubt from that?'

فَقَالَ قَدْ كُنْتُ فِي شَكٍّ فَأَمَّا الْآنَ فَقَدْ عَرَفْتُ وَ اسْتَبَانَ لِي خَطَأُ الْقَوْمِ وَ أَنْتَ أَنْتَ الْمُهْتَدِي الْمُسَيَّبُ

He said, 'I was in doubt, but as for now, so I have understood and it is clear to me the mistake of the people, and you^{asws} are the Guided, the correct'.

ثُمَّ إِنَّ عَلِيًّا تَهَيَّأَ لِنَزْلِ فَقَامَ رِجَالٌ لِيَتَكَلَّمُوا فَلَمَّا رَأَوْهُ قَدْ نَزَلَ جَلَسُوا وَ لَمْ يَتَكَلَّمُوا قَالَ أَبُو الْكَنُودِ وَ كَانَ أَبُو بُرْدَةَ مَعَ حُضُورِهِ صَفِيْنٌ يُنَافِقُ أَمِيرَ الْمُؤْمِنِينَ ع وَ يُكَاتِبُ مُعَاوِيَةَ سِرًّا فَلَمَّا ظَهَرَ مُعَاوِيَةُ أَقْطَعَهُ قَطِيعَةً بِالْفُلُوحَةِ وَ كَانَ عَلَيْهِ كَرِيهًا.

Then Ali^{asws} prepared to descend. Men stood up to speak, but when they saw him^{asws} to have descended, they sat down and did not speak. Abu Al-Kanoud said, 'And Abu Burdah was with his^{asws} presence at Siffeen being hypocritical to Amir Al-Momineen^{asws}, and he wrote to Muawiya secretly. When Muawiya appeared, he cut him into pieces at Fallujah, and he used to be benevolent upon him'.³⁷⁶

336 - الْكَافِيَّةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنْ عَمْرِو بْنِ شُعْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ لَمَّا دَنَا إِلَى الْكُوفَةِ مُقْبِلًا مِنَ الْبَصْرَةِ خَرَجَ النَّاسُ مَعَ قَرْطَلَةَ بْنِ كَعْبٍ يَتَلَقَّوْنَهُ فَلَقُوهُ دُونَ نَهْرِ النَّضْرِ بْنِ زِيَادٍ فَدَنُوا مِنْهُ يُهَيِّئُونَ بِالْفَتْحِ وَ إِنَّهُ لَيَمْسُحُ الْعَرَقَ عَنْ جَبْهَتِهِ

³⁷⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 335

(The book) 'Al Kafiya Fi Ibtal Tawbah al Khatiya' – From Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws}: 'Amir Al-Momineen^{asws}, when he^{asws} was near to Al-Kufa returning from Al-Basra, the people came out with Qaraza Bin Ka'ab to receive him. They met him besides a river of Al-Nazar Bin Ziyad. They came near him congratulating him^{asws} for the victory, and he^{asws} wiped the sweat from his^{asws} forehead.

فَقَالَ لَهُ قَرِظَةُ بْنُ كَعْبٍ الْحَمْدُ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ الَّذِي أَعَزَّ وَلِيَّكَ وَ أَذَلَّ عَدُوَّكَ وَ نَصَرَكَ عَلَى الْقَوْمِ الْبَاغِينَ الظَّالِمِينَ

Qaraza Bin Ka'ab said to him^{asws}, 'The Praise is for Allah^{azwj}, O Amir Al-Momineen^{asws}, the One^{azwj} Who Endearred your^{asws} friend and Disgraced your^{asws} enemy, and Helped you^{asws} against group of the rebels, tyrants, oppressors'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِيُّ إِي وَ اللَّهُ إِنَّهُمْ الْبَاغُونَ الظَّالِمُونَ الْكَافِرُونَ الْمُشْرِكُونَ

Abdullah Bin Wahab Al-Rasy said to him^{asws}, 'Yes, by Allah^{azwj}! They are the rebels, the oppressors, the Kafirs, the associators (Mushriks)'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ثَكِلَتْكَ أُمُّكَ مَا أَقْوَاكَ بِالْبَاطِلِ وَ أَجْرَاكَ عَلَى أَنْ تَقُولَ مَا لَمْ تَعْلَمْ أَبْطَلْتَ يَا ابْنَ السَّوْدَاءِ لَيْسَ الْقَوْمُ كَمَا تَقُولُ لَوْ كَانُوا مُشْرِكِينَ سَبِينَا وَ غَنِمْنَا أَمْوَالَهُمْ وَ مَا نَاكَحْنَاهُمْ وَ لَا وَارِثْنَاهُمْ.

Amir Al-Momineen^{asws} said to him: 'May your mother be bereft of you! How strong you are with the falsehood, and audacious upon saying what you do not know. You have nullified, O Ibn Al-Sowdah. The group isn't as you are saying. If they were associators (Mushrik), we would have made them captives, and taken their wealth as war booty, and would not marry them, nor inherit them'.³⁷⁷

337 - قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ قَالَ نَصَرَ بْنُ مُزَاهِمٍ فِي كِتَابِ صِفَتَيْنِ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عِ الْكُوفَةَ بَعْدَ رُجُوعِهِ مِنَ الْبَصْرَةِ وَ مَعَهُ أَشْرَافُ مِنْ أَهْلِ الْبَصْرَةِ وَ غَيْرُهُمْ فَاسْتَقْبَلَهُمْ أَهْلُ الْكُوفَةِ فِيهِمْ قُرَآؤُهُمْ وَ أَشْرَافُهُمْ

Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj' (Al Balagah)', 'Nasr Bin Muzahim said in the book 'Sifteen',

'Amir Al-Momineen^{asws} entered Al-Kufa after his^{asws} return from Al-Basra, and with him were noblemen from the people of Al-Basra and others. The people of Al-Kufa received them, among them were their readers and their noblemen.

فَدَعَوْا لَهُ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَيْنَ تَنْزِلُ أَ تَنْزِلُ الْقَصْرَ قَالَ لَا وَ لَكِنْ أَنْزِلُ الرَّحْبَةَ

They called out to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Where will you^{asws} descend (lodge)? Will you^{asws} descend at the castle (government building)?' He^{asws} said: 'No, but I^{asws} shall descend at Al-Rahba'.

فَنَزَلَهَا وَ أَقْبَلَ حَتَّى دَخَلَ الْمَسْجِدَ الْأَعْظَمَ فَصَلَّى فِيهِ رُكْعَتَيْنِ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِهِ

³⁷⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 336

He^{asws} descended at it and came until he^{asws} entered the great Masjid and prayed Salat in it, two Cycle. Then he^{asws} ascended the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and he^{asws} sent Salawaat upon His^{azwj} Rasool^{saww}.

ثُمَّ قَالَ أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ فَإِنَّ لَكُمْ فِي الْإِسْلَامِ فَضْلًا مَا لَمْ تَبَدِّلُوا أَوْ تَغَيِّرُوا دَعْوَتَكُمْ إِلَى الْحَقِّ فَأَجَبْتُمْ وَ بَدَأْتُمْ بِالْمُنْكَرِ فَغَيَّرْتُمْ أَلَا إِنَّ فَضْلَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ فَأَمَّا فِي الْأَحْكَامِ وَالْقَسَمِ فَأَنْتُمْ أَسْوَهُ عَمَلِكُمْ مِنْ أَجَابِكُمْ وَ دَخَلْتُمْ فِيمَا دَخَلْتُمْ فِيهِ

Then he^{asws} said: 'As for after, O people of Al-Kufa! There is a merit for you in Al-Islam for as long as you do not replace, or change. You were called to the truth, so you answered, and you had begun with the denial, and you changed. Indeed! Your merit is in what is between you and Allah^{azwj}. As for regarding the Rulings and the oaths, so you are more of an example for others than the others who answered you and entered into what you had entered into.

أَلَا إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ اتِّبَاعَ الْهَوَى وَ طُولَ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

Indeed! The most fearful of what I^{asws} fear upon you is pursuance of the whims and long hopes. As for following the whims, it hinders from the truth, and as for long hopes, it makes one forget the Hereafter.

أَلَا إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُذِيرَةً وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُثْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أُنْبَاءِ الْآخِرَةِ الْيَوْمَ عَمَلٌ وَ لَا حِسَابٌ وَ غَدًا حِسَابٌ وَ لَا عَمَلٌ

Indeed! The world is travelling backwards (away from you), and the Hereafter is travelling forward (towards you), and for each one of these are sons. So, become from the sons of the Hereafter today there is working conducting (deeds) and there is no reckoning, and tomorrow there is reckoning and there is no conducting (deeds/worshipping).

الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَلِيَّهُ وَ خَذَلَ عَدُوَّهُ وَ أَعَزَّ الصَّادِقَ الْمُحِقِّ وَ أَدَلَّ النَّاكِثَ الْمُبْطِلَ

The Praise for Allah^{azwj} Who Helped His^{azwj} friend and Forsook His^{azwj} enemies, and Endearred the truthful, the rightful, and Disgraced the allegiance-breakers, the false.

عَلَيْكُمْ بِتَقْوَى اللَّهِ وَ طَاعَةِ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ الَّذِينَ هُمْ أَوَّلَى بِطَاعَتِكُمْ فِيمَا أَطَاعُوا اللَّهَ فِيهِ مِنَ الْمُسْتَحْلِلِينَ الْمُدَّعِينَ الْغَالِبِينَ لَنَا يَتَفَضَّلُونَ بِفَضْلِنَا وَ يُجَاحِدُونَ أَمْرَنَا وَ يُنَازِعُونَ حَقَّنَا وَ يُبَاعِدُونَ عَنْهُ فَقَدْ ذَاقُوا وَبَالَ مَا اجْتَرَحُوا فَسَوْفَ يَلْقَوْنَ غِيًّا

Upon you all is to be with the fear of Allah^{azwj} and obey the one who obeys Allah^{azwj}, from the People^{asws} of the Household of your Prophet^{saww}, those who are foremost with your obedience in what they are obeying Allah^{azwj} in, that the imposters, the claimants, the speakers, '(Come) to us!' They are meriting themselves with our^{asws} merits and are rejecting our^{asws} matter and disputing us^{asws} of our^{asws} rights, and distancing us^{asws} from it. They have tasted the evil results of what they have perpetrated, **so they will soon be facing Ghayya [19:59].**

أَلَا إِنَّهُ قَدْ قَعَدَ عَنْ نُصْرَتِي رِجَالٌ مِنْكُمْ وَ أَنَا عَلَيْهِمْ غَائِبٌ زَارٍ فَاهْجُرُوهُمْ وَ اسْمِعُوهُمْ مَا يَكْرَهُونَ لِيُعرفَ بِذَلِكَ حِزْبُ اللَّهِ عِنْدَ الْفُرْقَةِ

Indeed! Men from you had sat back from helping me^{asws} and I^{asws} am gently reproaching upon them. Keep away from them and make them listen to what they are disliking so they would recognise by that the party of Allah^{azwj} during the sectarianism’.

فَقَامَ إِلَيْهِ مَالِكُ بْنُ حَبِيبٍ الْيُزُوعِيُّ وَكَانَ صَاحِبَ شُرْطَتِهِ فَقَالَ وَاللَّهِ إِنِّي لَأَرَى الْهَجَرَ وَاسْتِمَاعَ الْمَكْرُوهِ لَهُمْ قَلِيلًا إِلَى آخِرِ مَا مَرَّ بِرَوَايَةِ الْمَفِيدِ رَحِمَهُ اللَّهُ

Makin Bin Habeeb Al-Barbuwiya stood up to him, and he was in charge of his^{asws} police. He said, ‘By Allah^{azwj}! I see the fleeing and hearing the abhorrent. For them is a little’ – up to the end of what has passed by the report of Al-Mufeed.

ثُمَّ قَالَ قَالَ نَصْرٌ وَ لَمَّا قَدِمَ عَلَيَّ عِ الْكُوفَةِ نَزَلَ عَلَى بَابِ الْمَسْجِدِ فَدَخَلَ فَصَلَّى ثُمَّ تَحَوَّلَ فَجَلَسَ إِلَيْهِ النَّاسُ فَسَأَلَ عَنْ رَجُلٍ مِنَ الصَّحَابَةِ كَانَ نَزَلَ الْكُوفَةَ فَقَالَ قَائِلٌ اسْتَأْذَنَ اللَّهُ بِهِ

Then he said, ‘Nasr said, ‘And when Ali^{asws} arrived at Al-Kufa, he^{asws} descended at the door of the Masjid. He^{asws} entered and prayed Salat, then turned around. The people sat to him^{asws}. He^{asws} asked about a man from the companions who had descended at Al-Kufa. A speaker said, ‘Allah^{azwj} has Taken him’.

فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يَسْتَأْذِنُ بِأَحَدٍ مِنْ خَلْقِهِ إِنَّمَا أَرَادَ اللَّهُ حَلَّ دِكْرِهِ بِالْمَوْتِ إِعْزَازَ نَفْسِهِ وَ إِذْلالَ خَلْقِهِ وَ قَرَأَ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ مَيِّتَكُمْ ثُمَّ يُحْيِيكُمْ

He^{asws} said: ‘Allah^{azwj} the Exalted does not Take anyone from His^{azwj} creatures. But rather Allah^{azwj}, Majestic is His^{azwj} Mention, Wants with the death Endearment with Himself^{azwj} and Humbleness of His^{azwj} creatures’. And he^{asws} recited: **and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, [2:28]**’.

قَالَ نَصْرٌ فَلَمَّا حَقَّقَهُ ثَقُلَهُ عَ قَالُوا لَهُ أَ تَنْزِلُ الْقَصْرَ قَالَ قَصْرُ الْحَبَالِ لَا تَنْزِلُونِيهِ

Nasr said, ‘When he^{asws} met him, he^{asws} felt heavy. They said to him^{asws}, ‘Will you descend at the castle?’ He^{asws} said: ‘A castle is a ruin, we shall not lodge in it’.

قَالَ وَ أَنْتَ عِ جَمَاعَةٍ مِمَّنْ أَبْطَلُوا عَنْهُ وَ لَمْ يَخْضُرُوا الْقِتَالَ وَ قَالَ مَا بَطَأَ بِكُمْ عَنِّي وَ أَنْتُمْ أَشْرَافُ قَوْمِكُمْ وَ اللَّهُ إِنْ كَانَ مِنْ ضَعْفِ النَّبِيِّ وَ تَقْصِيرِ الْبَصِيرَةِ فَإِنَّكُمْ لَبُورٌ وَ إِنْ كَانَ مِنْ شَكِّ فِي فَضْلِي وَ مَظَاهِرَةِ عَلَيٍّ إِنَّكُمْ لَعَدُوٌّ

He (the narrator) said, ‘And he^{asws} reprimanded a group, from the ones who had stayed back from him^{asws} and did not attend the fighting, and said: ‘What made you sit back from me^{asws} and you are the nobles of your people? By Allah^{azwj}! If it was from the weakness of the intentions, and deficient insights, then you are clear, and if it was from doubt regarding my^{asws} merit and a demonstration against me^{asws}, (then) you are enemies’.

فَقَالُوا حَاشَ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ سِلْمُكَ وَ حَرْبُ عَدُوِّكَ ثُمَّ اعْتَدَرَ الْقَوْمُ

They said, ‘Allah^{azwj} Forbid, O Amir Al-Momineen^{asws}! We are at peace with you^{asws} and at war with your^{asws} enemy’. Then he^{asws} excused the people.

قَالَ نَصَرْتُ وَ أَمَّمْتُ عَلَيَّ ع صَلَاتَهُ يَوْمَ دَخَلَ الْكُوفَةَ فَلَمَّا كَانَتِ الْجُمُعَةُ خَطَبَ النَّاسَ فَقَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أَسْتَهْدِيهِ وَ أَعُوذُ بِاللَّهِ مِنَ الضَّلَالَةِ مَنْ يَهْدِي [يَهْدِي] اللَّهُ فَلَا مُضِلَّ لَهُ مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ

Nasr said, 'And Ali^{asws} completed his^{asws} Salat on the day he^{asws} entered Al-Kufa. When it was the Friday, he^{asws} addressed the people. He^{asws} said: 'The Praise is for Allah^{azwj}! I^{asws} praise Him^{azwj} and seek His^{azwj} Assistance, and His^{azwj} Guidance, and I^{asws} seek Refuge with Allah^{azwj} from the straying. One who is Guided by Allah^{azwj}, there is no strayer for him, and one whom Allah^{azwj} Lets to stray, there is no guide for him.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اتَّخَذَهُ لِأَمْرِهِ وَ اخْتَصَّهُ بِنُبُوَّتِهِ أَكْرَمَ خَلْقِهِ عَلَيْهِ وَ أَحَبَّهُمْ إِلَيْهِ

And I^{asws} testify there is no god except Allah^{azwj} Alone, there being no associates for Him^{asws}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Selected him^{saww} for His^{azwj} Command and Specialised him^{saww} with His^{azwj} Prophet-hood, Causing His^{azwj} creatures to honour him^{saww} and be loving to them.

فَبَلَغَ رَسُولَهُ رَبِّهِ وَ نَصَحَ لِأُمَمِهِ وَ أَدَّى الَّذِي عَلَيْهِ أُوصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّ تَقْوَى اللَّهِ خَيْرٌ مَا تَوَاصَى بِهِ عِبَادُ اللَّهِ وَ أَقْرَبُهُ إِلَى رِضْوَانِ اللَّهِ وَ خَيْرُهُ فِي عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ

He^{saww} delivered His^{azwj} Message of his^{saww} Lord^{azwj} and advised his^{saww} community, and fulfilled that which was upon him^{saww}. I^{asws} advise you all to be with fear of Allah^{azwj}, for the fear of Allah^{azwj} is the best of what can be advised with, servants of Allah^{azwj}, and it draws closer to the Pleasure of Allah^{azwj}, and the best in the consequences of the matters in the Presence of Allah^{azwj}.

وَ بِتَقْوَى اللَّهِ أُمِرْتُمْ وَ لِلْإِحْسَانِ وَ الطَّاعَةِ خُلِقْتُمْ فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَرَكُمْ مِنْ نَفْسِهِ فَإِنَّهُ حَذَرَ بَأْسًا شَدِيدًا وَ اخْشَوْا اللَّهَ خَشْيَةً لَيْسَتْ بِتَعْدِيرٍ وَ اعْمَلُوا فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مِنْ عَمَلٍ لَغَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ وَ مَنْ عَمِلَ لِلَّهِ مُخْلِصًا تَوَلَّى اللَّهُ تَوَابَهُ

And by the fear of Allah^{azwj} I^{asws} have been Commanded and for the good deeds and you have been Created for the obedience. Therefore, be cautious from Allah^{azwj} what He^{azwj} has Cautioned you all from Himself^{azwj}, for He^{azwj} has Warned of severe problems, and fear Allah^{azwj} with a fear not being with excuses, and work without showing off nor to be heard, for the one who works for other than Allah^{azwj}, (and) Allah^{azwj} would Allocate him to the one he had worked for, and one who works for Allah^{azwj} sincerely, Allah^{azwj} would Take charge of his Rewards.

وَ أَشْفِقُوا مِنْ عَذَابِ اللَّهِ فَإِنَّهُ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يَتْرُكْ شَيْئًا مِنْ أَمْرِكُمْ سُدًى قَدْ سَمَى آثَارَكُمْ وَ عَلِمَ أَعْمَالَكُمْ وَ كَتَبَ آحَالَكُمْ

And have pity (on yourselves) from Punishment of Allah^{azwj}, for He^{azwj} has not Created you in vain, and did not leave out anything from your matters in vain. He^{azwj} Hears your impacts and Knows your deeds, and Writes your terms.

فَلَا تَعْتَرُوا بِالدُّنْيَا فَإِنَّهَا غَرَارَةٌ لِأَهْلِهَا مَعْرُورٌ مِنْ اغْتَرَّ بِهَا وَ إِلَى فَنَاءٍ مَا هِيَ وَ إِنَّ الْآخِرَةَ هِيَ دَارُ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ أَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ وَ مَعِيشَةَ السُّعَدَاءِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ

So, do not be deceived by the world, for it is a deception for its people, deceiving by the ones who have been deceived by it, and to annihilation of what it is. And the Hereafter, it is a house of the life, if only you knew. I^{asws} ask Allah^{azwj} for status of the martyrs, and friendship of the Prophets^{as}, and a life of the fortunate ones, for rather we are with it and for it’.

قَالَ نَصْرٌ ثُمَّ اسْتَعْمَلَ عَلِيٌّ عَ الْعُمَالِ وَ فَرَّقَهُمْ فِي الْبِلَادِ وَ كَتَبَ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ كِتَاباً إِلَى مُعَاوِيَةَ يَدْعُوهُ إِلَى الْبَيْعَةِ.

Nazr said, ‘Then Ali^{asws} employed the office-bearers and dispersed them in the city, and he^{asws} wrote a letter with Jareer Bin Abdullah Al-Bajali to Muawiya calling him to the allegiance’.³⁷⁸

أَقُولُ أَوْزَدَهُ نَصْرٌ فِي كِتَابِهِ عَلَى وَجْهِ الْبَسْطِ ثُمَّ قَالَ: وَ بَعَثَ يَزِيدَ بْنَ قَيْسِ الْأَرْحَبِيِّ عَلَى الْمَدَائِنِ وَ حُفَّتْ بِنِ سُلَيْمٍ عَلَى أَصْبَهَانَ وَ هَمْدَانَ وَ قَرْظَةَ بْنَ كَعْبٍ عَلَى الْبَهْثُودَاتِ وَ قُدَامَةَ بْنَ مَطْعُونٍ عَلَى كَسْكَرٍ وَ عَدِيَّ بْنَ حَاتِمٍ عَلَى مَدِينَةِ بُهْرَسِيرَ وَ أَسْتَاخَا وَ أَبَا حَسَّانَ الْبَكْرِيِّ عَلَى أَسْتَانَ الْعَالِي وَ سَعْدَ بْنَ مَسْعُودٍ التَّقْفِيِّ عَلَى أَسْتَانَ الرُّوَاجِي وَ رُبْعِيَّ بْنَ كَاسٍ عَلَى سَجِسْتَانَ وَ كَاسَ أُمِّهِ يُعْرَفُ بِهَا وَ خَلِيدَ [خُلَيْدًا] إِلَى خُرَاسَانَ

I (Majlisi) am saying, ‘Nasr has reported in his book upon an aspect of the extension, then said,

‘And he^{asws} sent Yazeed Bin Qas Al-Arhaby (governor) upon Al-Madain, and Mikhaf Bin Suleym upon Asbahan and Hamdan, and Qarza Bin Ka’an upon Al-Bihqubazat, and Qudamah Bin Mazun upon Kaskar, and Adayy Bin Hatim upon the city of Bahrusir and its surroundings, and Abu Hassan Al-Bakry upon the highlands of Astaan, and Sa’ad Bin Masoud Al-Saqafi upon Astaan Al-Zuwaby, and Rabie Bin Kaas upon Sijistan, and Kaas is well known by his mother, and Khulayda to Khurasa.

فَسَارَ خُلَيْدٌ حَتَّى إِذَا دَنَا مِنْ نَيْسَابُورَ بَلَغَهُ أَنَّ أَهْلَ خُرَاسَانَ قَدْ كَفَرُوا وَ نَزَعُوا يَدَهُمْ مِنَ الطَّاعَةِ وَ قَدِمَ عَلَيْهِمْ عُمَالُ كِسْرَى مِنْ كَابِلٍ فَقَاتَلَ أَهْلَ نَيْسَابُورَ فَهَزَمَهُمْ وَ حَصَرَ أَهْلَهَا وَ بَعَثَ إِلَى عَلِيٍّ عَ بِالْفَتْحِ وَ السَّيِّ

Khuleyd travelled until when he was near from Neysabour, it reached him that the people of Khurasa had become Kafirs, and they had snatched away their hands from the obedience, and office bearers of Chosroe had arrived to them from Kabul. So, he fought the people of Neysabour and defeated them and besieged its inhabitants, and sent a message to Ali^{asws} with the conquest and the captives.

ثُمَّ صَمَدَ لِبَنَاتِ كِسْرَى فَنَزَلْنَ عَلَى أَمَانٍ فَبَعَثَ بِهِنَّ إِلَى عَلِيٍّ عَ فَلَمَّا قَدِمْنَ عَلَيْهِ قَالَ أَرْوُجُكُنَّ قُلْنَ لَا إِلَّا أَنْ تُزَوِّجَنَا ابْنَيْكَ فَإِنَّا لَا نَرَى لَنَا كُفُوءاً غَيْرَهُمَا

Then he held up the two daughters of Chosroe, and lodged them upon safety. He sent them to Ali^{asws}. When they arrived to him^{asws}, he^{asws} said, ‘Would you like to be married?’ They said, ‘No, except if you^{asws} to get us married to your^{asws} sons, for we do not see any match for us other than them’.

فَقَالَ عَلِيٌّ عَ ادْهَبَا حَيْثُ شِئْتُمَا فَقَامَ نَرْسَا فَقَالَ مُرِّي بَيْنَ فَإِنَّهَا مِنْكَ كَرَامَةٌ وَ بَيْنِي وَ بَيْنَهُنَّ قَرَابَةٌ فَفَعَلَ

³⁷⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 337 a

Ali^{asws} said: 'Go wherever you so like to'. Narsa stood up and said, 'Order for them to be with them, for it would be an honour from you^{asws}, and there is a relationship between me and them'. He^{asws} did so.

فَأَنْزَلَهُمْ نَرَسًا مَعَهُ وَجَعَلَ يُطْعِمُهُمْ وَيَسْقِيهِمْ فِي الدَّهَبِ وَ الْفِضَّةِ وَ يَكْسُوهُمْ كِسْوَةَ الْمُلُوكِ وَ يَبْسُطُ لَهُمُ الدِّيَنَاجَ

Narsa lodged them with him and made their food and drink to be in gold and silver (utensils) and clothed them with kingly clothing, and spread out for them the brocade (carpets).

وَ بَعَثَ الْأَشْتَرَ عَلَى الْمُؤَصِّلِ وَ نَصِيبِينَ وَ دَارَا وَ سِنْجَارٍ وَ آمِدَ وَ هَيْتَ وَ عَانَاتٍ وَ مَا غَلَبَ عَلَيْهِ مِنْ تِلْكَ الْأَرْضِينَ مِنْ أَرْضِ الْجَزِيرَةِ

And he^{asws} sent Al-Ashtar upon Al-Mosul and Nasibeyn, and Darar, and Sinjar, and Aamid, and Hiyat, and Anaat, and whatever he^{asws} had overcome upon from those lands, from the land of Al-Jazeera.

وَ بَعَثَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الصَّحَّاکَ بْنَ قَيْسٍ عَلَى مَا فِي سُلْطَانِهِ مِنْ أَرْضِ الْجَزِيرَةِ وَ كَانَ فِي يَدَيْهِ حَرَّانُ وَ الرِّقَّةُ وَ الرُّهَا وَ قَرْقِيسَا وَ كَانَ مِنْ كَانَ بِالْكُوفَةِ وَ بِالْبَصْرَةِ مِنَ الْعُمَايَّةِ قَدْ هَرَبُوا فَتَنَزَّلُوا الْجَزِيرَةَ فِي سُلْطَانٍ مُعَاوِيَةَ

And Muawiya Bin Abu Sufyan sent Al-Zahaak Bin Qays upon what was in his authority from the land of Al-Jazeera, and it was in his hands – and Harran, and Al-Raqqqa, and Al-Ruha, and Qirqyesa. And the ones who were at Al-Kufa and at Al-Basra from the Usmanites (supporters of Usman), had fled and descended at Al-Jazeera in the authority of Muawiya.

فَخَرَجَ الْأَشْتَرُ وَ هُوَ يُرِيدُ الصَّحَّاکَ بِحَرَّانَ فَلَمَّا بَلَغَ ذَلِكَ الصَّحَّاکَ بَعَثَ إِلَى أَهْلِ الرِّقَّةِ فَأَمَدُوهُ وَ كَانَ جُلُ أَهْلِهَا عُثْمَانِيَّةً فَجَاءُوا وَ عَلَيْهِمُ سِمَاكَ بْنُ حُزْمَةَ وَ أَقْبَلَ الصَّحَّاکَ يَسْتَقْبِلُ الْأَشْتَرَ فَالْتَقَى الصَّحَّاکُ وَ سِمَاكَ بْنُ حَرَّانَ وَ الرِّقَّةُ وَ رَحَلَ الْأَشْتَرُ حَتَّى نَزَلَ عَلَيْهِمْ

Al-Ashtar went out and he intended Al-Zahaak at Harran. When that reached Al-Zahaak, he sent a message to the people of Raqqqa and they assisted him, and most of its inhabitants were Usmanites (supporters of Usman). They came and upon them was Simak Bin Makhramah, and Al-Zahaak came to receive Al-Ashtar. So, Al-Zahaak and Simak met between Harran and Al-Raqqqa, and Al-Ashtar departed until he descended to them.

فَأَقْتَتَلُوا قِتَالًا شَدِيدًا حَتَّى كَانَ عِنْدَ الْمَسَاءِ فَرَجَعَ الصَّحَّاکُ بِمَنْ مَعَهُ فَسَارَ لَيْلَتَهُ كُلَّهَا حَتَّى أَصْبَحَ بِحَرَّانَ فَدَخَلَهَا وَ أَصْبَحَ الْأَشْتَرُ فَرَأَى مَا صَنَعُوا فَتَبِعَهُمْ حَتَّى نَزَلَ عَلَيْهِمْ بِحَرَّانَ فَحَصَرَهُمْ وَ أَتَى الْحَبَرُ مُعَاوِيَةَ فَبَعَثَ إِلَيْهِمْ عَبْدَ الرَّحْمَنِ بْنُ خَالِدٍ فِي خَيْلٍ يُعِيثُهُمْ

They fought a severe fight until it came to the evening. Al-Zahaak returned with the ones with him and travelled all of his night until morning he was at Harran, he entered it. And Al-Ashtar came to the morning and saw what they had done, so he pursued them until he descended upon them at Harran. He besieged them, and the news came to Muawiya, so he sent Abdul Rahman Bin Khalid to them among a cavalry to help them.

فَلَمَّا بَلَغَ ذَلِكَ الْأَشْتَرَ كَتَبَ كِتَابَتَهُ وَ عَبَأَ حُنُودَهُ وَ خَيَلَهُ ثُمَّ نَادَاهُمْ الْأَشْتَرُ أَلَا إِنَّ الْحَيَّ عَزِيزٌ أَلَا إِنَّ الدَّمَارَ مَنِيعٌ أَلَا تَنْزِلُونَ أَيُّهَا النَّعَالِبُ الرِّوَاعَةُ اخْتَجَرْتُمْ اخْتِجَارَ الصُّبَابِ فَنَادَوْا يَا عِبَادَ اللَّهِ أَفِيْمُوا قَلِيلًا عَلِمْتُمْ وَ اللَّهُ أَنْ قَدْ أَتَيْتُمْ

When that reached Al-Ashtar, he sent formed his battalion and mobilised his army and his cavalry, then Al-Ashtar called out to them, 'Indeed, the life is dear! Indeed, the honour is immune! Indeed, you are going down, O you shackling foxes! You are bordering a border of the fogs'. They called out, 'O servants of Allah^{azwj}! You will be staying for a little while, you know, by Allah^{azwj}, you have just come'.

فَمَضَى الْأَشْتُرُ حَتَّى مَرَّ عَلَى أَهْلِ الرَّقَّةِ فَتَحَرَّزُوا مِنْهُ ثُمَّ مَضَى حَتَّى مَرَّ عَلَى أَهْلِ قَرْيَسَا فَتَحَرَّزُوا مِنْهُ وَ بَلَغَ عَبْدَ الرَّحْمَنِ بْنَ خَالِدٍ أَنْصَرَافُ الْأَشْتُرِ فَأَنْصَرَفَ.

Al-Ashtar continued until he passed by the people of Al-Raqqa but they were careful from him. Then he continued until he passed by the people of Qirqyesa, and they were careful from him. And it reached Abdul Rahman Bin Khalid, the leaving of Al-Ashtar, so he left (as well)".³⁷⁹

338- وَ رَوَى نَصْرٌ أَيْضاً عَنْ عَبْدِ اللَّهِ بْنِ كَرْدَمٍ بْنِ مَرْثَدٍ قَالَ: لَمَّا قَدِمَ عَلَيَّ عَ حَشَرَ إِلَيْهِ أَهْلُ السَّوَادِ فَلَمَّا اجْتَمَعُوا أَذِنَ لَهُمْ فَلَمَّا رَأَى كَثَرَتَهُمْ قَالَ إِنِّي لَا أَطِيقُ كَلَامَكُمْ وَلَا أَفْقَهُ عَنْكُمْ فَأَسْنِدُوا أَمْرَكُمْ إِلَى أَرْضَائِكُمْ فِي أَنْفُسِكُمْ وَأَعْمَهُ نَصِيحَةً لَكُمْ

And it is reported by Nasr as well, from Abdllah Bin Kardam Bin Marsad who said,

'When Ali^{asws} arrived (at Al-Kufa), the majority of the people gathered to him^{asws}. When they had gathered, he^{asws} permitted for them. When he^{asws} saw their large number, he^{asws} said: 'I^{asws} am not able to speak to them, nor can I^{asws} make you all understand, so attribute your affairs to one you are pleased with among yourselves, and make him your leader as an adviser for you'.

قَالُوا نَرَسَا مَا رَضِيَ فَقَدْ رَضِينَاهُ وَ مَا سَخَطَ سَخِطْنَاهُ فَتَقَدَّمَ نَرَسَا فَجَلَسَ إِلَيْهِ فَقَالَ يَا نَرَسَا أَخْبِرْنِي عَنْ مُلُوكِ فَارِسَ كَمْ كَانُوا قَالَ كَانَتْ مُلُوكُهُمْ فِي هَذِهِ الْمَمْلَكَةِ الْأَجْرَةِ اثْنَيْنِ وَ ثَلَاثِينَ مَلِكاً

They said, 'Narsa is who we are pleased with, and what he is angered with we are angered with it'. Narsa came ahead and sat to him^{asws}. He^{asws} said: 'O Narsa! Inform me^{asws} about the kings of Persian, how many were they?' He said, 'Their kingdoms existed in these last kingships of thirty-two kings'.

قَالَ فَكَيْفَ كَانَتْ سِيرَتُهُمْ قَالَ مَا زَالَتْ سِيرَتُهُمْ فِي عِظَمِ أَمْرِهِمْ وَاحِدَةً حَتَّى مَلَكَنَا كِسْرَى بْنَ هُرْمُزٍ فَاسْتَأْثَرَ بِالْمَالِ وَ الْأَعْمَالِ وَ خَالَفَ أَوْلِيَانَا وَ أَخْرَبَ الْأَذَى لِلنَّاسِ وَ عَمَرَ الْأَذَى لَهُ وَ اسْتَحَفَّ بِالنَّاسِ وَ أَوْعَرَ نَفُوسَ فَارِسَ حَتَّى ثَارُوا إِلَيْهِ فَقَتَلُوهُ فَأَرْمَلَتْ نِسَاؤُهُ وَ يَتَمَ أَوْلَادُهُ

He said, 'What was their methods?' He said, 'Their methods have not ceased to in greatness of their affairs as being one, until Chosroe Bin Hurmuz became our king, and he preferred with the wealth, and the office bearers, and opposed out first ones, and ruined that which is for the people, and built that which was for him, and took lightly with the people, and aroused the anger of the souls of Persia until they retaliated to him. They killed him and widowed his wives, and orphaned his children'.

³⁷⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 337 b

فَقَالَ يَا نَرَسَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ بِالْحَقِّ وَ لَا يَرْضَى مِنْ أَحَدٍ إِلَّا بِالْحَقِّ وَ فِي سُلْطَانِ اللَّهِ تَذَكُّرٌ مِمَّا خَوَّلَ اللَّهُ وَ إِنَّهَا لَا تَقُومُ مَمْلَكَةٌ إِلَّا بِتَدْبِيرٍ وَ لَا بُدَّ مِنْ إِمْرَةٍ وَ لَا يَزَالُ أَمْرُنَا مُتَمَاسِكًا مَا لَمْ يَشْتَمِمْ آخِرُنَا أَوَّلُنَا فَإِذَا خَالَفَ آخِرُنَا أَوَّلُنَا وَ أَفْسَدُوا هَلَكُوا وَ أَهْلَكُوا

He^{asws} said: ‘O Narsa! Allah^{azwj} Mighty and Majestic Created the creatures with the Truth, and He^{azwj} is not Pleased from anyone except with the truth. And in Authority of Allah^{azwj} is a reminder from what Allah^{azwj} has Authorised, and no kingship will stand except by a plan, and there is no escape from a government, and our affairs will not cease to be attached for as long as our last ones do not accuse our first ones. When our last ones oppose our first ones and spoil, they will be destroyed and destroy (others)’.

ثُمَّ أَمَرَ عَلَيْهِمْ أَمْرَاءَهُمْ ثُمَّ إِنَّ عَلِيًّا بَعَثَ إِلَى الْعُمَالِ فِي الْأَفَاقِ وَ كَانَ أَهْلُ الْوُجُودِ إِلَيْهِ الشَّامَ.

Then he^{asws} placed commanders upon them. Then Ali^{asws} messages to the office bearers in the distant horizons, and the most important of the directions was to Syria”.³⁸⁰

339- وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ الْقُرَشِيِّ عَنِ الْحُرَجَائِيِّ قَالَ: لَمَّا بُيِعَ عَلِيٌّ ع وَ كَتَبَ إِلَى الْعُمَالِ فِي الْأَفَاقِ كَتَبَ إِلَى جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَ كَانَ غَامِلًا لِعُثْمَانَ عَلَى ثَعْرِ هَمْدَانَ مَعَ زُحَيْرِ بْنِ قَيْسٍ الْجَعْفِيِّ

And it is reported from Muhammad Bin Ubeydullah Al Qurshy, form Al Jurjany who said,

‘When Ali^{asws} was pledged allegiance to and wrote to the office bearers in the distant horizons, he^{asws} wrote to Jareer Bin Abdullah Al-Bajaly, and he was an office bearer for Usman upon border city of Hamdan with Zahr bin Qays Al-Jufy: -

أَمَّا بَعْدُ فَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَاِل

As for after, ***Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11].***

وَ إِنِّي أَخْبَرُكَ عَنْ سِرِّنا إِلَيْهِ مِنْ جَمُوعِ طَلْحَةَ وَ الزُّبَيْرِ عِنْدَ نَكْتِهِمْ يَبْتَغِيهِمْ وَ مَا صَنَعُوا بِعَامِلِي عُثْمَانَ بْنِ حُنَيْفٍ أَنِّي هَبَطْتُ مِنَ الْمَدِينَةِ بِالْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى إِذَا كُنْتُ بِالْعُدَيْبِ بَعَثْتُ إِلَى أَهْلِ الْكُوفَةِ بِالْحَسَنِ بْنِ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ عَمَّارِ بْنِ يَاسِرٍ وَ قَيْسِ بْنِ سَعْدٍ بْنِ عُبَادَةَ

And I^{asws} am informing you about the ones we had travelled to, from the crowds of Talha and Al-Zubeyr during the breaking of their allegiance, and what they had done with my^{asws} office bearer Usman Bin Huneyf. I^{asws} came down from Al-Medina with the Emigrants and the Helpers until when I^{asws} was at Al-Uzayb, I^{asws} sent a message to the people of Al-Kufa with Al-Hassan^{asws} Bin Ali^{asws}, and Abdullah Bin Al-Abbas, and Ammar Bin Yasser, and Qays Bin Sa’ad Bin Ubada.

فَاسْتَنْفَرُوهُمْ فَأَجَابُوا فَبَسَرْتُ بِهِمْ حَتَّى نَزَلْتُ بِظَهْرِ الْبَصْرَةِ فَأَعْدَزْتُ فِي الدُّعَاءِ وَ أَقْلْتُ الْعُرَّةَ وَ نَاشَدْتُهُمْ عَقْدَ بَيْعَتِهِمْ فَأَبَوْا إِلَّا قِتَالِي فَاسْتَعَنْتُ بِاللَّهِ عَلَيْهِمْ فَفُتِلَ مَنْ قُتِلَ وَ وَلَّوْا مُدْبِرِينَ إِلَى مِصْرِهِمْ

³⁸⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 338

They mobilised them and they responded and I^{asws} travelled with them until I^{asws} descended at the back of Al-Basra. I^{asws} excuse in the calling, and belittled the stumbles and adjured them with the pact of their allegiance, but they refused except fighting me^{asws}. So, I^{asws} sought Assistance with Allah^{azwj} against them and He^{azwj} Killed the ones who were killed, and they turned back to their cities.

فَسَأَلُونِي مَا كُنْتُ دَعَوْتُهُمْ إِلَيْهِ قَبْلَ الْقَاءِ فَقَبِلْتُ الْعَاقِبَةَ وَ رَفَعْتُ عَنْهُمْ السَّيْفَ وَ اسْتَعْمَلْتُ عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَ سِرْتُ إِلَى الْكُوفَةِ وَ قَدْ بَعَثْتُ إِلَيْكُمْ زَحْرَ بْنَ قَيْسٍ فَاسْأَلْ عَمَّا بَدَا لَكَ

They asked me^{asws} what I^{asws} had been calling them to before the battle. I^{asws} accepted the excuse and raised the sword away from them, and I^{asws} employed Abdullah Bin Abbas upon them and travelled to Al-Kufa. And I^{asws} have sent to you all Zahr Bin Qays, so ask him about whatever comes to you’.

فَلَمَّا قَرَأَ حَرِيرُ الْكِتَابِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ هَذَا كِتَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ الْمَأْمُونُ عَلَى الدِّينِ وَ الدُّنْيَا وَ قَدْ كَانَ مِنْ أَمْرِهِ وَ أَمْرٍ عَدُوَّهُ مَا تَحْمَدُ اللَّهُ عَلَيْهِ وَ قَدْ بَايَعَهُ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ التَّابِعِينَ بِإِحْسَانٍ وَ لَوْ جُعِلَ هَذَا الْأَمْرُ شُورَى بَيْنَ الْمُسْلِمِينَ كَانَ أَحَقَّهُمْ بِهَا

When Jareer read the letter, he stood up and said, ‘O you people! This is a letter of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the trustworthy upon the religion and the world, and it has happened from his^{asws} matter and matter of his^{asws} enemies what we praise Allah^{azwj} upon it, and they had pledged allegiance to him^{asws}, **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**, and the penitents, with the good deeds, and if this command were to be made to a consultation between the Muslims, I^{asws} would be the most rightful of them with it.

أَلَا وَ إِنَّ الْبَقَاءَ فِي الْجَمَاعَةِ وَ الْفَنَاءَ فِي الْفِرْقَةِ وَ عَلَيَّ حَامِلُكُمْ عَلَى الْحَقِّ مَا اسْتَقَمْتُمْ فَإِنْ مِلْتُمْ أَقَامَ مِنْكُمْ

Indeed! And surely the survival is in the community and the annihilation is in the sectarianism, and it is upon me^{asws} to carry you all upon the truth for as long as you are straight. If you incline, I^{asws} shall straighten your alignment’.

فَقَالَ النَّاسُ سَمْعًا وَ طَاعَةً رَضِينَا رَضِينَا فَأَجَابَ حَرِيرٌ وَ كَتَبَ جَوَابَ كِتَابِهِ بِالطَّاعَةِ ثُمَّ قَامَ زَحْرُ بْنُ قَيْسٍ خَطِيبًا فَكَانَ بِمَا حَفِظَ مِنْ كَلَامِهِ أَنْ قَالَ الْحَمْدُ لِلَّهِ الَّذِي اخْتَارَ الْحَمْدَ لِنَفْسِهِ وَ تَوَلَّاهُ دُونَ خَلْقِهِ لَا شَرِيكَ لَهُ فِي الْخَلْقِ وَ لَا تَطْيِيرَ لَهُ فِي الْمَحْدِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْقَائِمُ الدَّائِمُ إِلَهُ السَّمَاءِ وَ الْأَرْضِ

The people said, ‘We hear and obey! We agree! We agree!’ Jareer answered and wrote an answer to his^{asws} letter with the obedience (of the people). Then Zahr Bin Qas stood up to address, and he was from the ones I had memorised from his speech. He said, ‘The Praise is for Allah^{azwj} Who Chose the Praise for Himself^{azwj} and His^{azwj} Governance besides His^{azwj} creatures. There is no associate for Him^{azwj} in the Praise, nor any peer for Him^{azwj} in the Glory, and there is no god except Allah^{azwj}, there is no associate for Him^{azwj}, the Living, the Permanent, God of the sky and the earth.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ الْوَاضِحِ وَ الْكِتَابِ النَّاطِقِ دَاعِيًا إِلَى الْخَيْرِ وَ قَائِدًا إِلَى الْهُدَى

And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{saww} with the clear truth, and the speaking Book, calling to the good and a guide to the guidance’.

ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ عَلِيًّا كَتَبَ إِلَيْكُمْ كِتَابًا لَا يُقَالُ بَعْدَهُ إِلَّا رَجِيعٌ مِنَ الْقَوْلِ وَ لَكِنْ لَا بُدَّ مِنْ رَدِّ الْكَلَامِ إِنَّ النَّاسَ بَايَعُوا عَلِيًّا بِالْمَدِينَةِ غَيْرَ مُحَابَاةٍ
بِيعْتِهِ لِعِلْمِهِ بِكِتَابِ اللَّهِ وَ سُنَنِ الْحَقِّ

Then he said, ‘O you people! Ali^{asws} has written a letter to you all. It cannot be said after it except a retraction from the word, but there is no escape from responding to the speech. They people pledged allegiance to Ali^{asws} at Al-Medina, without a favour with his^{asws} allegiance, due to his^{asws} knowledge with the Book of Allah^{azwj} and Sunnah of the truth.

وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ نَقَضَا بَيْعَتَهُ عَلَى غَيْرِ حَدَثٍ وَ أَلْبَا عَلَيْهِ النَّاسُ ثُمَّ لَمْ يَرْضَا حَتَّى نَصَبَا لَهُ الْحَرْبَ وَ أَخْرَجَا أُمَّ الْمُؤْمِنِينَ فَلَقِيَهُمَا فَأَعْدَرَ فِي الدُّعَاءِ وَ أَحْسَنَ فِي الْبَيِّنَةِ وَ حَمَلَ النَّاسَ عَلَى مَا يَعْرِفُونَ هَذَا عَيَانٌ مَا غَابَ عَنْكُمْ وَ إِنْ سَأَلْتُمْ الزِّيَادَةَ فَرَدْنَاكُمْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And that Talha and Al-Zubeyr broke his^{asws} allegiance upon without there having been any innovation and rallied the people against him^{asws}. Then they were not pleased until they installed the war to him^{asws} and brought out a mother of the believers. He^{asws} met them both and excuse in the calling, and was good in the remainder, and carried the people upon what they were recognising. This witnessing is what was hidden from you, and if you were to ask for the increase, he would increase for you all, and there is no strength except with Allah^{azwj}.

ثُمَّ ذَكَرَ آيَاتًا مِنْ جَرِيرٍ وَ غَيْرِهِ تَرَكْنَاهَا رُؤْمًا لِلاِخْتِصَارِ

Then he mentioned couplets (poems) from Jareer and others, we have left these aiming for the brevity.

قَالَ ثُمَّ أَقْبَلَ جَرِيرٌ سَائِرًا مِنْ نَعْرِ هَمْدَانَ حَتَّى وَرَدَ عَلَى عَلِيٍّ عَ بِالْكُوفَةِ فَبَايَعَهُ وَ دَخَلَ فِيمَا دَخَلَ فِيهِ النَّاسُ مِنْ طَاعَةِ عَلِيٍّ وَ الزُّوْمَ لِأَمْرِهِ.

He said, ‘Then Jareer came travelling from the border town of Hamdan until he arrived to Ali^{asws} at Al-Kufa and pledged allegiance to him^{asws} and entered into what the people had entered into, from obeying Ali^{asws} and necessitating his^{asws} orders’³⁸¹.

وَ قَالَ نَصْرٌ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ عَنِ الْجَرَجَانِيِّ قَالَ لَمَّا بُويعَ عَلِيٌّ عَ وَ كَتَبَ إِلَى الْعُمَالِ كَتَبَ إِلَى الْأَشْعَثِ بْنِ قَيْسٍ مَعَ زِيَادِ بْنِ مَرْحَبٍ الْهَمْدَانِيِّ
وَ الْأَشْعَثِ عَلَى أَذْرَبِيجَانَ عَامِلٍ لِعُثْمَانَ وَ قَدْ كَانَ عَمَرُو بْنُ عُثْمَانَ تَزَوَّجَ ابْنَةَ الْأَشْعَثِ بْنِ قَيْسٍ قَبْلَ ذَلِكَ

And Nasr said, ‘We are informed by Muhammad Bin Ubeydullah, from Al Jarjany who said,

‘When Ali^{asws} had been pledged allegiance to and he^{asws} wrote to the office bearers, he^{asws} wrote to Al-Ash’as Bin Qays along with Ziyad Bin Marhab Al-Hamdani, and Al-Ashas upon Azarbayjan, an office bearer of Usman, and Amro Bin Usman was married to the daughter of Al-Ash’as Bin Qays before that.

³⁸¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 339 a

فَكَتَبَ إِلَيْهِ عَلِيٌّ عَ أَمَّا بَعْدُ فَلَوْ لَا هَئَاتُ كُنْتُ الْمُقَدَّمُ فِي هَذَا الْأَمْرِ قَبْلَ النَّاسِ وَ لَعَلَّ أَمْرَكَ يَجْعَلُ بَعْضُهُ بَعْضًا إِنْ اتَّقَيْتَ اللَّهَ ثُمَّ إِنَّهُ كَانَ مِنْ بَيْعَةِ النَّاسِ إِيَّايَ مَا قَدْ بَلَغَكَ وَ كَانَ طَلْحَةُ وَ الزُّبَيْرُ مِنْ بَايَعَانِي ثُمَّ نَقَضَا بَيْعَتِي عَلَى غَيْرِ حَدِّثٍ وَ أَخْرَجَا أُمَّ الْمُؤْمِنِينَ وَ صَارَا إِلَى الْبَصْرَةِ

Ali^{asws} wrote to him: 'As for after, had it not been for the lies happening among you, I^{asws} would have moved ahead this matter before the people, and perhaps I^{asws} would have instructed you to carry each other to fear Allah^{azwj}. Then it happened from allegiances of the people to me^{asws} what has reached you, and Talha and Al-Zubeyr are from the ones who had pledged allegiance to me. Then they broke my^{asws} allegiance upon without there having been any innovation, and brought out a mother of the believers and came to Al-Basra.

فَمِيزْتُ إِلَيْهِمَا فَالْتَقَيْنَا فَدَعَوْهُمُ إِلَى أَنْ يَرْجِعُوا فِيمَا خَرَجُوا مِنْهُ فَأَبَوْا فَأَبْلَغْتُ فِي الدُّعَاءِ وَ أَحْسَنْتُ فِي الْبَقِيَّةِ وَ إِنْ عَمَلَكُ لَيْسَ لَكَ بِطُعْمَةٍ وَ لَكِنَّهُ أَمَانَةٌ وَ فِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ وَ أَنْتَ مِنْ خُزَّانِ اللَّهِ عَلَيْهِ حَتَّى تُسَلِّمَهُ إِلَيَّ وَ لَعَلِّي أَنْ لَا أَكُونَ شَرًّا وَلَا تَرَكَ لَكَ إِنْ اسْتَقَمْتُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, I^{asws} travelled to them and called them to returning into what they had exited from, but they refused. I^{asws} reached out in the call, and was good in the remainder. Your work is not for you to feed, but it is an entrustment, and there is wealth in your hand from the wealth of Allah^{azwj}, and you are from the treasurers of Allah^{azwj} upon it until you submit it to me^{asws}, and it is upon me^{asws} that I^{asws} do not become an evil ruler to you, if you are straight, and there is no strength except with Allah^{azwj}.

فَلَمَّا قَرَأَ الْكِتَابَ قَامَ زَيْدُ بْنُ مَرْحَبٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ مَنْ لَمْ يَكْفِهِ الْقَلِيلُ لَمْ يَكْفِهِ الْكَثِيرُ إِنَّ أَمْرَ عُثْمَانَ لَا يَنْفَعُ فِيهِ الْعِيَانُ وَ لَا يَشْفِي مِنْهُ الْحَبِيرُ غَيْرَ أَنَّ مَنْ سَمِعَ بِهِ لَيْسَ كَمَنْ عَاينَهُ

When he^{asws} read the letter, Zayd Bin Marhab stood up. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O you people! One whom the little does not suffice, the more will not suffice. The matter of Usman, the assisting does not benefit in it, nor does the news have any healing in it, apart from that the one who hears it isn't like the one who sees it.

إِنَّ النَّاسَ بَايَعُوا عَلِيًّا رَاضِينَ بِهِ وَ إِنْ طَلْحَةُ وَ الزُّبَيْرُ نَقَضَا بَيْعَتَهُ عَلَى غَيْرِ حَدِّثٍ ثُمَّ أَذْنَا يَحْزِبٍ فَأَخْرَجَا أُمَّ الْمُؤْمِنِينَ فَسَارَ إِلَيْهِمَا فَلَمْ يُقَاتِلْهُمَا وَ فِي نَفْسِهِ مِنْهُمْ حَاجَةٌ فَأَوْرَثَهُ اللَّهُ الْأَرْضَ وَ جَعَلَ لَهُ عَاقِبَةَ الْمُؤْمِنِينَ

The people pledged allegiance to Ali^{asws} being pleased with him^{asws}, and Talha and Al-Zubeyr broke his^{asws} allegiance upon without there having been any innovations. Then they proclaimed the war and brought out a mother of the believers. So, he^{asws} travelled to them and did not fight them, and within himself was a need from them. Allah^{azwj} Caused him^{asws} to inherit the land and Made it to be an end-result for the Momineen for him^{asws}.

ثُمَّ قَامَ الْأَشْعَثُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ وَلَّانِي أَدْرَبِيحَانَ فَهَلَكَ وَ هِيَ فِي يَدَيَّ وَ قَدْ بَايَعَ النَّاسُ عَلِيًّا وَ طَاعَتُنَا لَهُ [كَطَاعَةِ مَنْ كَانَ قَبْلَهُ] وَ قَدْ كَانَ مِنْ أَمْرِهِ وَ أَمْرُ طَلْحَةَ وَ الزُّبَيْرِ مَا قَدْ بَلَغَكُمْ وَ عَلَيَّ الْمَأْمُونُ عَلَى مَا قَدْ غَابَ عَنَّا وَ عَنْكُمْ مِنْ ذَلِكَ الْأَمْرِ

Then Al-Ash'as stood up. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O you people! The commander of the faithful had placed me in charge of Azerbaijan. He died, and it is in my hands, and the people have pledged allegiance to Ali^{asws}, and our obedience is for him^{asws} (like the obedience of the ones who were before him^{asws}), and it has happened from

his^{asws} matter and the matter of Talha and Al-Zubeyr what has reached you, and Ali^{asws} is the dependable one upon what has been hidden from us and you, of that matter’.

قَالَ فَلَمَّا أَتَى مَنْزِلَهُ دَعَا أَصْحَابَهُ وَ قَالَ إِنَّ كِتَابَ عَلِيٍّ قَدْ أَوْحَشَنِي وَ هُوَ أَحَدُ بِمَالِ أَذْرَبِيْجَانَ وَ أَنَا لَاحِقٌ بِمُعَاوِيَةَ

He (the narrator) said, ‘When he went to his house, he called his companions and said, ‘The letter of Ali^{asws} has scared me and he^{asws} will be taking the wealth of Azerbaijan, and I shall join up with Muawiya’.

فَقَالَ الْقَوْمُ الْمَوْتُ خَيْرٌ لَكَ مِنْ ذَلِكَ أَ تَدْعُ مِصْرَكَ وَ جَمَاعَةَ قَوْمِكَ وَ تَكُونُ ذَنْبًا لِأَهْلِ الشَّامِ فَاسْتَحْيَا الْأَشْعَثُ فَسَارَ حَتَّى قَدِمَ عَلَى عَلِيٍّ ع

The group said, ‘The death is better for you than that! Will you leave your city and the community of your people and become a sin for the people of Syria?’ So, Al-Ash’as was embarrassed and travelled until he arrived to Ali^{asws}.

قَالَ وَ إِنَّهُ قَدِمَ عَلَى عَلِيٍّ ع بَعْدَ قُدُومِهِ الْكُوفَةَ الْأَخْنَفُ بْنُ قَيْسٍ وَ جَارِيَةُ بْنُ قُدَامَةَ وَ حَارِثُ بْنُ زَيْدٍ وَ زَيْدُ بْنُ جَبَلَةَ وَ أَعْيُنُ بْنُ صُبَيْعَةَ وَ عَظْمُ النَّاسِ بَنُو تَمِيمٍ وَ كَانَ فِيهِمْ أَشْرَافٌ وَ لَمْ يَقْدَمْ هَؤُلَاءِ عَلَى عَشِيرَةٍ مِنْ أَهْلِ الْكُوفَةِ

He (the narrator) said, ‘He arrived to Ali^{asws} before the arrival at Al-Kufa of Al-Ahnaf Bin Qays, and Jariyat Bin Qudama, and Haris Bin Zayd, and Zayd Bin Jabala, and Ays Bin Zubya, and the important people of the clan of Tameem, and among them were nobles, and they did not come to any clan from the people of Al-Kufa.

فَقَامَ الْأَخْنَفُ بْنُ قَيْسٍ وَ جَارِيَةُ بْنُ قُدَامَةَ وَ حَارِثُ بْنُ بَدْرِ فَتَكَلَّمَ الْأَخْنَفُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ إِنْ يَكُ بَنُو سَعْدٍ لَمْ تَنْصُرْكَ يَوْمَ الْجَمَلِ فَأَيْنَ لَمْ تَنْصُرْ عَلِيَّكَ وَ قَدْ عَجَبُوا أَمْسٍ مِمَّنْ نَصَرَكَ وَ عَجَبُوا الْيَوْمَ مِمَّنْ خَذَلَكَ لِأَنَّهُمْ شَكُّوا فِي طَلْحَةَ وَ الزُّبَيْرِ وَ لَمْ يَشْكُوا فِي مُعَاوِيَةَ وَ عَشِيرَتُنَا فِي الْبَصْرَةِ فَلَوْ بَعَثْنَا إِلَيْهِمْ فَقَادِمُوا إِلَيْنَا فَقَاتَلْنَا بِهِمُ الْعَدُوَّ وَ انْتَصَفْنَا بِهِمْ وَ أَذْرَكُوا الْيَوْمَ مَا فَاتَهُمْ أَمْسٍ

Al-Ahnaf Bin Qays, and Jariyat Bin Qudama, and Harisa Bin Badr stood up. Al-Ahnaf spoke, he said, ‘O Amir Al-Momineen^{asws}! Even though the clan of Sa’ad did not help you^{asws} on the day of the camel, they did not help against you either, and they were more wondrous yesterday than the ones who helped you, and they are more wondrous today than the ones who abandon you^{asws}, because they had doubted regarding Talha and Al-Zubeyr and are not doubting regarding Muawiya and our clan in Al-Basra. If you^{asws} send us to them and they arrive to us, we shall fight the enemies with them and be fair with them, and they would come across today what they had missed out on yesterday’.

فَقَالَ عَلِيٌّ لِّجَارِيَةَ بْنِ قُدَامَةَ وَ كَانَ رَجُلٌ تَمِيمٍ بَعْدَ الْأَخْنَفِ مَا تَقُولُ يَا جَارِيَةُ فَأَجَابَ بِمَا يَدُلُّ عَلَى كَرَاهَتِهِ مِنْ إِشْخَاصِ قَوْمِهِ عَنِ الْبَصْرَةِ

Ali^{asws} said to Al-Jariyat Bin Qudama, and he was a man from (clan of) Tameem: ‘Af Al-Ahnaf, what are you saying, O Jariyat!’ He responded with what evidenced upon his dislike from the finger-pointing at his people about Al-Basra.

ثُمَّ خَاطَبَ عَلِيٌّ ع حَارِثَةَ فَوَافَقَ الْأَخْنَفَ فِي رَأْيِهِ فَقَالَ ع لِلْأَخْنَفِ أَتُبُّ إِلَى قَوْمِكَ فَكَتَبَ إِلَيْهِمْ يُخْبِتُهُمْ عَلَى الْخُرُوجِ وَ الْمَسِيرِ إِلَيْهِ وَ كَتَبَ مُعَاوِيَةُ بْنُ صَعْصَعَةَ وَ هُوَ ابْنُ أَبِي الْأَشْعَثِ إِلَيْهِمْ أَتَيَاتًا فِي ذَلِكَ فَلَمَّا انْتَهَى كِتَابُ الْأَخْنَفِ وَ شِعْرُ مُعَاوِيَةَ إِلَى بَنِي سَعْدٍ سَارُوا بِجَمَاعَتِهِمْ حَتَّى نَزَلُوا الْكُوفَةَ فَعَزَّتْ بِالْكَوْفَةِ وَ كَثُرَتْ ثُمَّ قَدِمَتْ عَلَيْهِمْ رَيْبَعُهُ وَ هُمْ حَدِيثٌ.

Then Ali^{asws} addressed Harisa, and he was co-incidental with Al-Ahnaf in his view. Ali^{asws} said to Al-Ahnaf, 'Write to your people'. He wrote to them, urging them upon the coming out and the travelling to him^{asws}. And Muawiya Bin Sa'sah wrote, and he was a son of a brother of Al-Ash'as, some couplets to them. When the letter of Al-Ahnaf and poem of Muawiya ended up to the clan of Sa'ad, they travelled with their community until they descended at Al-Kufa. There was alarm at Al-Kufa, and there were a lot (of people). Then Rabie arrive to them, and there is a Hadeeth for them''³⁸².

³⁸² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 339 b

باب 11 باب بغى معاوية و امتناع أمير المؤمنين صلوات الله عليه عن تأميره و توجهه إلى الشام للقاءه إلى ابتداء غزوات صفين

CHAPTER 11 – REBELLION OF MUAWIYA, AND REFUSAL BY AMIR AL-MOMINEEN OF HIS RULE, AND HIS^{asws} HEADING TO SYRIA TO MEET HIM IN BATTLE, BEGINNING THE BATTLE OF SIFFEEN

340 - نهج، نهج البلاغة و من كتاب له ع إلى معاوية من المدينة في أول ما بُوع له بالخلافة ذكره الواقدي في كتاب الحمل من عبد الله علي أمير المؤمنين إلى معاوية بن أبي سفيان أما بعد فقد علمت إغداري فيكم و إغراضي عنكم حتى كان ما لا بُد منه و لا دفع له و الحديث طويل و الكلام كثير و قد أدبر ما أدبر و أقبل ما أقبل فبايع من قبلك و أقبل إلي في وفد من أصحابك و السلام.

(The book) 'Nahj Al Balagah' – And from a letter of his^{asws} to Muawiya from Al-Medina during the beginning of what had been pledged to him^{asws} with the caliphate. Al Waqidi (wahabi imam) mentioned in the book 'Al-Jamal',

'From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen^{asws}, to Muawiya Bin Abu Sufyan. As for after, you have known of my excusing you all and my^{asws} turning away from you until it happened what there was no escape from, and there was no repelling of it, and the narration is lengthy and the speech is a lot, and it has turned around what has turned around, and it has come what has come. Pledge allegiance from yourself and come to me^{asws} among a delegation of your companions. And the greetings".³⁸³

341- كتاب الصّفين، لبصر بن مراحيم عن عمر بن سعد الأسدي عن ميمر بن وهلة عن عامر الشعبي أن علياً ع حين قدم من البصرة نزع جريراً عن همدان فجاء حتى نزل الكوفة فأراد علي أن يبعث إلى معاوية رسولا فقال له جرير ابغني إليه فأدعوه على أن يسلم لك هذا الأمر و يكون أميراً من أمرائك و ادعوا أهل الشام إلى طاعتك و جملهم قومي و أهل بلادي و قد رجوت أن لا يعصوني

Kitab Al Siffeen of Nasr Bin Muzahim, from Umar Bin Sa'ad Al Asadi, from Numeyr Bin Wa'la Al Shaby,

'When Ali^{asws} arrived from Al-Basra, he^{asws} removed Jareer from Hamdan. He came until he descended at Al-Kufa. Ali^{asws} wanted to send a messenger to Muawiya, so Jareer said to him^{asws}, 'Send me to him, and I shall call him to submit this command to you^{asws}, and he would become a commander from your^{asws} commanders, and call the people of Syria to obey you^{asws}, and all of my people, and people of cities, and I hope he will not disobey me'.

فقال له الأشتر لا تبعثه و دعه و لا تصدقه فوالله إني لأظن هواه هواهم و يتنه يتهم فقال له علي ع دعه حتى ننظر ما يرجع به إلينا فبعثه علي ع و قال له حين أراد أن يبعثه إن حولي من أصحاب رسول الله ص من أهل الدين و الرأي من قد رأيت و قد اخترتك عليهم لقول رسول الله ص فيك من خير ذي يمن

Al-Ashtar said to him^{asws}, 'Do not send him, and leave him, and do not ratify him. By Allah^{azwj}! I don't think his opinion is their opinion, and his intention is their intention'. Ali^{asws} said to him: 'Leave him until we consider what he returns with to us'. Ali^{asws} sent him and said to him when he^{asws} wanted to send him: 'Around me^{asws} are from the companions of

³⁸³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 340

Rasool-Allah^{saww} from the people of religion and the opinion, one you have seen, and I^{asws} have chosen you over them due to the words of Rasool-Allah^{azwj} regarding you of being good with conferment.

أَنْتَ مُعَاوِيَةُ بِكِتَابِي فَإِنْ دَخَلَ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ وَإِلَّا فَانْطَلِقْ إِلَيْهِ وَأَعْلِمُهُ أَنِّي لَا أَرْضَى بِهِ أَمِيرًا وَأَنَّ الْعَامَّةَ لَا تَرْضَى بِهِ خَلِيفَةً

Go to Muawiya with my^{asws} letter, so either he enters into what the Muslims have entered into or else I^{asws} will banish him, and let him know that I^{asws} am not pleased with him as a commander, and that the general Muslims are not pleased with him as a caliph'.

فَانْطَلِقْ حَرِيْرٌ حَتَّى أَتَى الشَّامَ وَ نَزَلَ بِمُعَاوِيَةَ فَدَخَلَ عَلَيْهِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ يَا مُعَاوِيَةُ فَإِنَّهُ قَدْ اجْتَمَعَ لِابْنِ عَمِّكَ أَهْلُ الْحَرَمَيْنِ وَ أَهْلُ الْمَضَرِّينِ وَ أَهْلُ الْحِجَازِ وَ أَهْلُ الْيَمَنِ وَ أَهْلُ مِصْرَ وَ أَهْلُ الْعُرُوضِ وَ الْعُرُوضُ عُثْمَانُ وَ أَهْلُ الْبَحْرَيْنِ وَ الْيَمَامَةِ

Jareer went until he came to Syria and descended with Muawiya. He went to see him. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'As for after, O Muawiya! There have gathered to the son^{asws} of your uncle^{as}, the people of the two sanctuaries, and people of the two cities, and people of Al-Hijaz, and people of Al-Yemen, and people of Egypt, and people of Arouz and land of Oman, and people of Al-Bahrain, and Al-Yamama.

فَلَمْ يَبْقَ إِلَّا أَهْلُ هَذِهِ الْخُصُوفِ الَّتِي أَنْتَ فِيهَا وَ لَوْ سَالَ عَلَيْهَا سَيْلٌ مِنْ أَوْدِيَّتِهِ غَرِقَهَا وَ قَدْ أَتَيْتُكَ أَذْعُوكَ إِلَى مَا يُرْشِدُكَ وَ يَهْدِيكَ إِلَى مُبَایَعَةِ هَذَا الرَّجُلِ وَ دَفَعَ إِلَيْهِ كِتَابَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

There does not remain except people of these fortresses which you are in, and if a flood from the floods of his^{asws} valley were to flow, it would drown it. And I have come to you calling you to what is rightful guidance, and guide you to pledge allegiance to this man^{asws}, and he handed over to him the letter of Ali^{asws} Bin Abu Talib^{asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ بَيْعِي لِرِمَّتِكَ بِالْمَدِينَةِ وَأَنْتَ بِالشَّامِ لِأَنَّهُ بَايَعَنِي الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ عَلَى مَا بُيِعُوا عَلَيْهِ فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ وَ لَا لِلْعَائِبِ أَنْ يَرُدَّ وَ إِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَ الْأَنْصَارِ إِذَا اجْتَمَعُوا عَلَى رَجُلٍ فَسَمَوْهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضًا

In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, my^{asws} necessitated to you at Al-Medina, and you are at Syria, because they have pledge allegiance to me^{asws}, the ones who had pledged to Abu Bakr, and Umar, and Usman, upon they had pledged upon. So, there did not happen to be for the attender that he chooses, nor for the absentee that he rejects. And rather, the consultation of the Emigrants and the Helpers, when they unite upon a man, and they name him as leader, that would be a Pleasure for Allah^{azwj}.

فَإِنْ خَرَجَ مِنْ أَمْرِهِمْ خَارِجٌ يَطْعَنُ أَوْ رَغْبَةً رَدُّهُ إِلَى مَا خَرَجَ مِنْهُ فَإِنْ أَبَى قَاتَلُوهُ عَلَى اتِّبَاعِهِ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ وَ وَلَاَهُ اللَّهُ مَا تَوَلَّى وَ يُصْلِحْ لَهُمْ وَ سَاءَتْ مَصِيرًا*

So, if one exiting from their matter were to exit, or desires, would be returned to what he had exited from, and if he refuses, he would be fought against upon his following other than the way of the Momineen, and Allah^{azwj} had Made him in-charge of what he is in-charge of, and his destination would be Hell, and it is an evil destination.

وَ إِنْ طَلَحَهُ وَ الزُّبَيْرُ بَايَعَانِي ثُمَّ نَقَضَا بَيْعِي فَكَانَ نَقْضُهُمَا كَرْدَهُمَا فَجَاهَدْتُهُمَا عَلَى ذَلِكَ حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ أَمْرُ اللَّهِ وَ هُم كَارِهُونَ فَأَدْخُلُ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ فَإِنْ أَحَبَّ الْأُمُورَ إِلَيَّ فِيكَ الْعَاقِبَةُ إِلَّا أَنْ تَتَعَرَّضَ لِلْبَلَاءِ فَإِنْ تَعَرَّضْتَ لَهُ فَاتْلُكْ وَ اسْتَعْنِ بِاللَّهِ عَلَيْكَ وَ قَدْ أَكْثَرْتَ فِي قَتْلَةِ عُثْمَانَ

And Talha and Al-Zubeyr had both pledged allegiance to me, then they broke my^{asws} allegiance, so their breaking was like their rejection therefore I^{asws} fought them upon that, **until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48]**. So, enter into what the Muslims have entered into, for the most beloved of the matters to me^{asws} regarding you is the well-being, except if you were to expose yourself to the affliction. If you do expose to it, I^{asws} will fight you and seek Assistant with Allah^{azwj} against you, and you have been frequently (insisting) regarding the killers of Usman.

فَادْخُلُ فِيمَا دَخَلَ فِيهِ النَّاسُ وَ حَاكِمِ الْقَوْمَ إِلَيَّ أَحْمِلْكَ وَ إِنِّي أَنَا عَلَى كِتَابِ اللَّهِ فَأَمَّا تِلْكَ الَّتِي تُرِيدُهَا فَهِيَ خُدْعَةُ الصَّيِّ عَنِ اللَّيْلِ وَ لَعَمْرِي لَنْ نَظْلُتَ بِعَمَلِكَ دُونَ هَؤُلَاءِ لَتَجِدَنِي أَبْرَأَ قُرَيْشٍ مِنْ دَمِ عُثْمَانَ وَ اعْلَمْ أَنَّكَ مِنَ الطَّلَاقِ الَّذِينَ لَا تَحِلُّ لَهُمُ الْخِلَافَةُ وَ لَا تُعْرَضُ فِيهِمُ الشُّورَى

So, enter into what the people have entered into, and govern the people to me^{asws}. I^{asws} shall carry you and them upon the Book of Allah^{azwj}. As for that which you want, it is (like) deceiving a child away from the milk. By my^{asws} life! If you were to consider with your intellect rather than your whims, you will find me^{asws} the most free of the Quraysh from the blood of Usman, and know that you are from the freed ones (of Makkah), those for whom the caliphate is not permissible, nor can the consultation be presented among them.

وَ قَدْ أَرْسَلْتُ إِلَيْكَ وَ إِلَى مَنْ قَبْلَكَ جَرِيرَ بْنِ عَبْدِ اللَّهِ وَ هُوَ مِنْ أَهْلِ الْإِيمَانِ وَ الْمُهْجَرَةِ فَبَايَعُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And I^{asws} have sent to you and to the ones before you, Jareer Bin Abdullah, and he is from the people of Eman and the emigration. Pledge allegiance, and there is no strength except with Allah^{azwj}.

فَلَمَّا قَرَأَ الْكِتَابَ قَامَ جَرِيرٌ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ أَمْرَ عُثْمَانَ قَدْ أَغْيَا مِنْ شَهْدَةِ مِمَّا ظَنُّكُمْ بِمَنْ غَابَ عَنْهُ وَ إِنَّ النَّاسَ بَايَعُوا عَلِيًّا غَيْرَ وَاتِرٍ وَ لَا مَوْثُورٍ وَ كَانَ طَلَحَهُ وَ الزُّبَيْرُ بِمَنْ بَايَعَهُ ثُمَّ نَكَلْنَا بَيْعَتَهُ عَلَى غَيْرِ حَدَثٍ

When he had read the letter, Jareer stood up. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! The matter of Usman had baffled the ones who witnessed it, so what are your thoughts of the ones who were absent from it? And the people pledged to Ali^{asws} without any interval nor resentment, and Talha and Al-Zubeyr were from the ones who had pledged to him^{asws}. Then they broke upon without there having been any innovation.

أَلَا وَ إِنَّ هَذَا الدِّينَ لَا يَحْتَمِلُ الْفِتْنَةَ أَلَا وَ إِنَّ الْعَرَبَ لَا تَحْتَمِلُ السَّيْفَ وَ قَدْ كَانَتْ بِالْبَصْرَةِ أُمْسٌ مَلْحَمَةٌ إِنْ تُشْفَعِ الْبَلَاءُ بِمِثْلِهَا فَلَا نَبَأَ بَقَاءَ لِلنَّاسِ وَ قَدْ بَايَعَتِ الْعَامَّةُ عَلِيًّا وَ لَوْ مَلِكُنَا وَ اللَّهُ أُمُورَنَا لَمْ نَخْشَ لَهَا غَيْرَهُ وَ مَنْ خَالَفَ هَذَا اسْتَعْتَبَ

Indeed! And this religion cannot tolerate the Fitna. Indeed! And the Arabs cannot tolerate the sword, and slaughter took place at Al-Basra yesterday, in pre-emption of the affliction the like of it and there would have been no survival for the people, and the general public

has pledged to Ali^{asws}. By Allah^{azwj}! If we were to be in control of our affairs, we would not choose for it anyone else, and the one who opposes this, would be reproached.

فَادْخُلْ يَا مُعَاوِيَةَ فِيمَا دَخَلَ فِيهِ النَّاسُ فَإِنْ قُلْتَ اسْتَعْمَلَنِي عُثْمَانُ ثُمَّ لَمْ يَغْرِبْنِي فَإِنَّ هَذَا أَمْرٌ لَوْ جَارَ لَمْ يَقُمْ لِلَّهِ دِينَ وَكَانَ لِكُلِّ امْرِئٍ مَا فِي يَدِهِ وَ لَكِنَّ اللَّهَ لَمْ يَجْعَلْ لِلْآخِرِ مِنَ الْوَلَاةِ حَقَّ الْأَوَّلِ وَ جَعَلَ تِلْكَ أُمُورًا مُوْطَأَةً وَ حُقُوقًا يَنْسُخُ بَعْضُهَا بَعْضًا

So, enter, O Muawiya, in what the people have entered into. If you were to say, 'Usman had employed me, then he did not remove me', so if this matter were to be allowed the religion would not stand for Allah^{azwj}, and for every person would be what is already in his hands, but Allah^{azwj} did not Make for the last of the ruler any right of the first, and Made those affairs as a collusion and rights to abrogate each other'.

فَقَالَ مُعَاوِيَةُ انْظُرْ وَ تَنْظُرْ وَ اسْتَطْلِعْ رَأْيَ أَهْلِ الشَّامِ فَلَمَّا فَرَغَ حَرِيرٌ مِنْ خُطْبَتِهِ أَمَرَ مُعَاوِيَةُ مُنَادِيًا فَنَادَى الصَّلَاةَ جَامِعَةً فَلَمَّا اجْتَمَعَ النَّاسُ صَعِدَ الْمِنْبَرَ وَ قَالَ بَعْدَ كَلَامٍ طَوِيلٍ أُنْهَى النَّاسَ قَدْ عَلِمْتُمْ أَنِّي خَلِيفَةُ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ وَ أَنِّي خَلِيفَةُ عُثْمَانَ بْنِ عَفَّانَ عَلَيْكُمْ وَ أَنِّي لَمْ أَقُمْ رَجُلًا مِنْكُمْ عَلَى خِزَايَةٍ قَطُّ

Muawiya said, 'Look and see the views of the people of Syria'. When Jareer was free from his address, Muawiya ordered a caller to call out, 'Congregational Salat!' When the people gathered, he ascended the pulpit and said after a lengthy speech, 'O you people! You have known that I am a caliph of commander of the faithful Umar Bin Al-Khattab, and I am a caliph of Usman Bin Affan upon you all, and I have not stood any man from you upon a disgrace at all.

وَ أَنِّي وَلِيُّ عُثْمَانَ وَ قَدْ قُتِلَ مَظْلُومًا وَ اللَّهُ يَقُولُ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُمْسِرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا وَ أَنَا أَحِبُّ أَنْ تُغْلِبُونِي ذَاتَ أَنْفُسِكُمْ فِي قَتْلِ عُثْمَانَ

And I am a ruler of Usman, and he has been killed oppressed, and Allah^{azwj} is Saying: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**, and I would love it if you could let me know that yourselves regarding killing of Usman'.

فَقَامَ أَهْلُ الشَّامِ بِأَجْمَعِهِمْ وَ أَجَابُوا إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ وَ بَايَعُوهُ عَلَى ذَلِكَ وَ أَوْثَقُوا لَهُ عَلَى أَنْ يَبْذُلُوا أَنْفُسَهُمْ وَ أَمْوَالَهُمْ أَوْ يُدْرِكُوا نَارَهُ أَوْ يُقْنِي اللَّهَ أَرْوَاحَهُمْ قَالَ فَلَمَّا أَمْسَى مُعَاوِيَةُ اعْتَمَّ بِمَا هُوَ فِيهِ.

The people of Syria in their entirety stood up and answered to seek the blood of Usman, and they pledged to him upon that, and made them dependable to him upon their exerting their selves and their wealth, or they would achieve retaliation or Allah^{azwj} Annihilates their souls'. When it was evening, Muawiya was already gloomy with what predicament he was in".³⁸⁴

342- قال نصر و حدثني محمد بن عبيد الله عن الجرجاني قال و استحثه جرير بالبيعة فقال يا جرير إنها ليست بخلسة و إنه أمر له ما بعده فأبلغني ربي حتى أنظر و دعا ثقاته و شاورهم في الأمر

Nasr said, 'And it narrated to me by Muhammad Bin Ubeydullah, from Al Jarjany who said,

³⁸⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 341

‘And Jareer urged him (Muawiya) for the allegiance. He said, ‘O Jareer! It isn’t stealthily, and it is a matter for him^{asws} what is to come after it. Let me swallow my Saliva until I consider’, and he called his trustworthy ones and consulted them regarding the matter.

فقال له عتبة بن أبي سفيان استعن على هذا الأمر بعمرو بن العاص و أئمن له بدينه فإنه من قد عرفت و قد اعتزل أمر عثمان في حياته و هو لأمرك أشد اعتزالا إلا أن يرى فرصة.

Utbah Bin Abu Sufyan said to him, ‘Be assisted upon this command by Amro Bin Al-Aas, and value his religion for him, one who has recognised and had renounced the matter of Usman during his lifetime, and he is more intensely renouncing for your command except if he sees an opportunity’.³⁸⁵

343- فَرَوَى نَصْرٌ عَنْ عُمَرَ بْنِ سَعْدٍ وَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ قَالَ كَتَبَ مُعَاوِيَةُ إِلَى عَمْرِو أَمَّا بَعْدُ فَإِنَّهُ قَدْ كَانَ مِنْ أَمْرِ عَلِيٍّ وَ طَلْحَةَ وَ الزُّبَيْرِ مَا قَدْ بَلَغَكَ وَ قَدْ سَقَطَ إِلَيْنَا مَرْوَانُ بْنُ الْحَكَمِ فِي رَافِضَةِ أَهْلِ الْبَصْرَةِ وَ قَدِمَ عَلَيْنَا جَرِيرٌ بْنُ عَبْدِ اللَّهِ فِي بَيْعَةِ عَلِيٍّ وَ قَدْ حَبَسْتُ نَفْسِي عَلَيْكَ حَتَّى تَأْتِيَنِي أَقْبِلُ أَذَاكَ أَمْرًا

It is reported by Nasr, from Umar Bin Sa’ad, and Muhammad Bin Ubeydullah who both said,

‘Muawiya wrote to Amro, ‘As for after, it has transpired from the matter of Ali^{asws} and Talha and Al-Zubeyr what has reached you, and Marwan Bin Al-Hakam has blundered to us regarding the rejectors (Al-Rafiza) of the people of Al-Basra, and Jareer Bin Abdullah came arrived regarding allegiance of Ali^{asws}, and I have withheld myself upon you, until you come to me, I shall accept matters you remind’.

قَالَ فَلَمَّا قُرِئَ الْكِتَابُ عَلَى عَمْرِو اسْتَشَارَ ابْنَيْهُ عَبْدِ اللَّهِ وَ مُحَمَّدًا فَقَالَ مَا تَرَانِ فَقَالَ عَبْدُ اللَّهِ أَرَى أَنَّ نَبِيَّ اللَّهِ قُبِضَ وَ هُوَ عَنْكَ رَاضٍ وَ الْخُلَيْفَتَانِ مِنْ بَعْدِهِ وَ قُتِلَ عُثْمَانُ وَ أَنْتَ عَنْهُ غَائِبٌ فَقَرَّ فِي مَثَرِكَ فَلَسْتُ بِمَجْعُولًا خَلِيفَةً وَ لَا تُرِيدُ أَنْ تَكُونَ حَاشِيَةً لِمُعَاوِيَةَ عَلَى دُنْيَا قَلِيلَةٍ أَوْشَكَ أَنْ تَهْلِكَ فَتَشْقَى فِيهَا

He (the narrator) said, ‘When the letter was read out to Amro, he consulted his two sons Abdullah and Muhammad and said, ‘What are you view?’ Abdullah said, ‘I view that the Prophet^{saww} of Allah^{azwj} passed away and he^{saww} was pleased from you, and so were the two caliphs from after him^{saww}, and Usman is killed, and you were absent from it, so stay in your house, for the caliph isn’t unknown, and you do not want to become a re-enforcement for Muawiya upon a little of the world which would no doubt be destroyed and you would be cursed in it’.

وَ قَالَ مُحَمَّدٌ أَرَى أَنَّكَ شَيْخٌ قُرَيْشٍ وَ صَاحِبٌ أَمْرٍهَا وَ لَنْ [إِنْ] يُصْرِمَ هَذَا الْأَمْرُ وَ أَنْتَ فِيهِ خَامِلٌ يَتَصَاغَرُ أَمْرُكَ فَالْحَقُّ بِجَمَاعَةِ أَهْلِ الشَّامِ فَكُنْ يَدًا مِنْ أُيُودِهَا وَ اطْلُبْ بِدَمِ عُثْمَانَ فَإِنَّكَ قَدْ اسْتَسَلَّمْتَ فِيهِ إِلَى بَنِي أُمَيَّةَ

And Muhammad said, ‘I view that you are an elder of Quraysh and master of its affairs and will never cut off this command and you are inactive in it, reducing your command. Join up with a group of the people of Syria and become a hand from its hand, and seek the blood of Usman, for you have already submitted in it to the clan of Umayya’.

³⁸⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 342

فَقَالَ عَمْرُو أَمَا أَنْتَ يَا عَبْدَ اللَّهِ فَأَمَرْتَنِي بِمَا هُوَ خَيْرٌ لِي فِي دِينِي وَ أَمَا أَنْتَ يَا مُحَمَّدُ فَأَمَرْتَنِي بِمَا هُوَ خَيْرٌ لِي فِي دُنْيَايَ وَ أَنَا نَاطِرٌ فِيهِ فَلَمَّا جَنَّهُ اللَّيْلُ رَفَعَ صَوْتَهُ يُنْشِدُ أَبْيَاتًا فِي ذَلِكَ يُرَدِّدُهَا فَقَالَ عَبْدُ اللَّهِ تَرَحَّلْ الشَّيْخُ

Amro said, 'As for you, O Abdullah, are instructing me with what is better for me regarding my religion, and as for you, O Muhammad, are instructing me with what is better for me in my world, and I shall look into it'. When the night shielded, he raised his voice prosing couplets regarding that, repeating these. Abdullah said, 'The old man is wandering'.

قَالَ وَ دَعَا عَمْرُو غُلَامًا لَهُ يُقَالُ لَهُ وَرْدَانُ وَ كَانَ ذَاهِيًا مَارِدًا فَقَالَ ارْحُلْ يَا وَرْدَانُ ثُمَّ قَالَ حُطَّ يَا وَرْدَانُ فَقَالَ لَهُ وَرْدَانُ خَلَطْتُ أَبَا عَبْدِ اللَّهِ أَمَا إِنَّكَ إِنْ شِئْتَ أَنْبَأْتُكَ بِمَا فِي نَفْسِكَ قَالَ هَاتِ وَنَحَاكَ

He (the narrator) said, 'And Amro called a slave of his called Wardan, and he was a shrewd giant. He said, 'Depart, O Wardan!' Then he said, 'Unload, O Wardan!' Wardan said to him, 'You are mixed-up Abu Abdullah! But you, if you like I can inform you with what is within yourself'. He said, 'Give, woe be unto you!'

قَالَ اغْتَرَبْتَ الدُّنْيَا وَ الْآخِرَةَ عَلَى قَلْبِكَ فَعُلْتُ عَلَيْهِ مَعَ الْآخِرَةِ فِي غَيْرِ دُنْيَا وَ فِي الْآخِرَةِ عَوْضٌ مِنَ الدُّنْيَا وَ مُعَاوِيَةُ مَعَ الدُّنْيَا بِغَيْرِ آخِرَةٍ وَ لَيْسَ فِي الدُّنْيَا عَوْضٌ مِنَ الْآخِرَةِ فَأَنْتَ وَاقِفٌ بَيْنَهُمَا

He said, 'The world and the Hereafter are fighting upon your heart, so you said, 'Upon me with him^{asws} is the Hereafter without a world, and in the Hereafter is instead from the world, and Muawiya, with him is the world without Hereafter, and there isn't instead in the world from the Hereafter'. So, you are paused between the two'.

قَالَ عَمْرُو فَإِنَّكَ وَ اللَّهُ مَا أَخْطَأْتَ فَمَا تَرَى يَا وَرْدَانُ قَالَ أَرَى أَنَّ تَقِيمَ فِي بَيْتِكَ فَإِنْ ظَهَرَ أَهْلُ الدِّينِ عِشْتَ فِي عَمَلِ دِينِهِمْ وَ إِنْ ظَهَرَ أَهْلُ الدُّنْيَا لَمْ يَسْتَعْنُوا عَنْكَ

Amro said, 'By Allah^{azwj}! Surely you are no mixed-up, so what is your view, O Wardan?' He said, 'I view that you should stay in your house, so if the people of the religion prevail, you will live in the pardon of their religion, and if the people of the world prevail, they will not be needless from you'.

قَالَ الْآنَ لَمَّا شَهِدَتِ الْعَرَبُ مَسِيرِي إِلَى مُعَاوِيَةَ فَارْتَحَلَ وَ سَارَ حَتَّى قَدِمَ عَلَى مُعَاوِيَةَ وَ عَرَفَ ذَلِكَ مُعَاوِيَةُ فَبَاعَدَهُ وَ كَانِدَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ أَبَا عَبْدِ اللَّهِ طَرَقْتَنَا فِي لَيْلَتِنَا هَذِهِ ثَلَاثَةُ أَخْبَارٍ لَيْسَ فِيهَا وَرْدٌ وَ لَا صَدْرٌ قَالَ عَمْرُو وَ مَا ذَاكَ

He said, 'Now, due to what the Arabs have testified, my journey is to Muawiya'. So, he departed and travelled until he arrived to Muawiya, and made Muawiya know that. He distanced him and each one of the two plotted with his friend. When he entered to see him, he said, 'Abu Abdullah! We left you during this night due to three news there is neither any report regarding it nor occurrence'. Amro said, 'And what is that?'

قَالَ ذَاكَ أَنَّ مُحَمَّدَ بْنَ أَبِي حَذْبَفَةَ قَدْ كَسَرَ سِجْنَ مِصْرَ فَخَرَجَ هُوَ وَ أَصْحَابُهُ وَ هُوَ مِنْ أَقَاتِبِ هَذَا الدِّينِ وَ مِنْهَا أَنَّ قَيْصَرَ رَحَفَ بِجَمَاعَةِ الرُّومِ إِلَيَّ لِيُغْلِبَ عَلَى الشَّامِ وَ مِنْهَا أَنَّ عَلِيًّا نَزَلَ الْكُوفَةَ مُتَهَيِّئًا لِلْمَسِيرِ إِلَيْنَا

He said, 'That is that Muhammad Bin Abu Huzeifa, he and his companions have broken out of a prison of Egypt, and he is from the pests of this religion, and from it is that Caesar is marching with a community of Romans to me in order to overcome upon Syria, and from it is that Ali^{asws} has descended at Al-Kufa, preparing for the travelling to us'.

قَالَ عُمَرُو لَيْسَ كُلُّ مَا ذَكَرْتَ عَظِيماً أَمَّا ابْنُ أَبِي حَدِيثَةٍ فَمَا يُعْظِمُكَ مِنْ رَجُلٍ خَرَجَ فِي أَشْبَاهِهِ أَنْ تُخْرِجَ إِلَيْهِ الْحَيْلَ حَتَّى تَقْتُلَهُ أَوْ تَأْتِيكَ بِهِ وَ إِنْ فَاتَكَ لَا يَضُرُّكَ

Amro said, 'All of what you have mentioned isn't grievous. As for the matter of Ibn Abu Huzeifa, so you should not be aggrieved from a man who has come out among his like. You send out a cavalry to him until you kill him, or they come to you with him, and if he fights you, it would not harm you.

وَأَمَّا قَيْصَرُ فَأَهْدِ لَهُ مِنْ وَصَفَاءِ الرُّومِ وَ وَصَائِفِهَا وَ آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ سَلِّهِ الْمُوَادَّةَ فَإِنَّهُ إِلَيْهَا سَرِيعٌ وَ أَمَّا عَلِيٌّ فَلَا وَ اللَّهُ يَا مُعَاوِيَةُ لَا تُسَوِّي الْعَرَبَ بَيْنَكَ وَ بَيْنَهُ فِي شَيْءٍ مِنَ الْأَشْيَاءِ وَ إِنْ لَهُ فِي الْحَرْبِ لَحْظاً مَا هُوَ لِأَحَدٍ مِنْ قُرَيْشٍ وَ إِنَّهُ لَصَاحِبٌ مَا هُوَ فِيهِ إِلَّا أَنْ تَظْلِمَهُ.

And as for Caesar, so gift to him from the Roman slave and their like, and utensils of gold and silver, and ask him for the days of calm, for he would be quick to it. And as for Ali^{asws}, so no by Allah^{azwj}, O Muawiya, no one can equate between you and him^{asws} in anything from the things, and for him^{asws} regarding the warfare, there is an observation what isn't for anyone from Quraysh, and he^{asws} is a master of whatever he^{asws} is in, except if you were to oppress him^{asws}.³⁸⁶

344- وَ رَوَى نَصْرٌ عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ قَالَ: قَالَ مُعَاوِيَةُ لِعَمْرِو يَا أَبَا عَبْدِ اللَّهِ إِنِّي أَدْعُوكَ إِلَى جِهَادٍ هَذَا الرَّجُلِ الَّذِي عَصَى رِئْثَهُ وَ شَقَّ عَصَا الْمُسْلِمِينَ وَ قَتَلَ الْخَلِيفَةَ وَ أَظْهَرَ الْفِتْنَةَ وَ فَرَّقَ الْجَمَاعَةَ وَ قَطَعَ الرَّحِمَ قَالَ عُمَرُو إِلَى مَنْ قَالَ إِلَى جِهَادٍ عَلَيٍّ

And it is reported by Nasr, from Umar Bin Sa'ad, by his chain, said,

'Muawiya said to Amro, 'Abu Abdullah! I call you to Jihad against this man (Ali^{asws}) who has disobeyed his^{asws} Lord^{azwj} and split the stick of the Muslims, and killed the caliph (Usman), and manifested the Fitna, and separated the community, and cut off the relationship'. Amro said, 'To who?' He said, 'To Jihad against Ali^{asws}'.

قَالَ فَقَالَ عُمَرُو وَ اللَّهُ يَا مُعَاوِيَةُ مَا أَنْتَ وَ عَلَيٌّ بِعِزِّي بَعِيرٍ مَا لَكَ هِجْرَتُهُ وَ لَا سَابِقَتُهُ وَ لَا صُحْبَتُهُ وَ لَا فِقْهُهُ وَ لَا عِلْمُهُ وَ وَ اللَّهُ إِنْ لَهُ مَعَ ذَلِكَ جِدّاً وَ جُدوداً وَ حِطّاً وَ حُطوَةً وَ بَلَاءٌ مِنَ اللَّهِ حَسَناً فَمَا تَجْعَلُ لِي إِنْ شَاءَ عُنْتُكَ عَلَى مَا تُرِيدُ

He (the narrator) said, 'Amro said, 'By Allah^{azwj}, O Muawiya! You and Ali^{asws} are not with one camel. There is neither his^{asws} emigration for you, nor his^{asws} precedence, nor his^{asws} accompaniment, nor his^{asws} understanding, nor his^{asws} knowledge, and by Allah^{azwj}! For him^{asws}, along with that, is a striving, and experience, and share, and prestige, and afflictions (suffered) being a Favour from Allah^{azwj}. So, what will you make to be for me if I were to escort you upon what you want?'

قَالَ حُكْمَكَ قَالَ مِصْرَ طُعْمَةً قَالَ فَتَلَكَّا عَلَيْهِ مُعَاوِيَةُ.

³⁸⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 343

He said, 'Your decision'. He said, 'City of Tuamah'. Muawiya tarried (hesitated) upon it".³⁸⁷

345- قَالَ نَصَرْتُ وَ فِي حَدِيثٍ غَيْرِ عُمَرَ قَالَ: قَالَ لَهُ مُعَاوِيَةُ يَا أَبَا عَبْدِ اللَّهِ إِنِّي أَكْرَهُ أَنْ تُحَدِّثَ الْعَرَبَ أَنَّكَ إِنَّمَا دَخَلْتَ فِي هَذَا الْأَمْرِ لِعَرَضِ دُنْيَا قَالَ دَعْنِي مِنْكَ قَالَ مُعَاوِيَةُ إِنِّي لَوْ شِئْتُ أَنْ أُمْنِيكَ وَأَخْذَعَكَ لَفَعَلْتُ قَالَ عُمَرُو لَا لَعَمْرُ اللَّهِ مَا مِثْلِي يُخْدَعُ وَ لَأَنَا أَكْبَسُ مِنْ ذَلِكَ

Nasr said, 'And in a Hadeeth of other than Umar, he said,

'Muawiya said to him, 'O Abu Abdullah! I dislike that the Arabs might discuss that you rather entered into this matter for the purpose of the world'. He said, 'Leave me from you'. Muawiya said, 'I, if I so desired to make you feel safe and deceive you, can do so'. Amro said, 'No, by the Command of Allah^{azwj}! The likes of me cannot be deceived, and because I am cleverer than that'.

قَالَ لَهُ مُعَاوِيَةُ اذْنُ مَنِّي بِرَأْسِكَ أَسَاؤُكَ قَالَ فَدَنَا مِنْهُ عُمَرُو كَرِي يُسَارُهُ فَعَضَّ مُعَاوِيَةُ أُذُنَهُ وَ قَالَ هَذِهِ خُدْعَةٌ هَلْ تَرَى فِي الْبَيْتِ أَحَدًا غَيْرِي وَ غَيْرَكَ

Muawiya said to him, 'Come near me with your head, I shall divulge a secret to you'. Amro went near him so he would divulge his secret, but Muawiya bit his ear and said, 'This is a deception. Do you see anyone in the house apart from me and you?'

ثُمَّ رَجَعَ الْكَلَامُ إِلَى حَدِيثِ عُمَرَ فَقَالَ مُعَاوِيَةُ يَا أَبَا عَبْدِ اللَّهِ أَلَمْ تَعْلَمْ أَنَّ مِصْرًا مِثْلُ الْعِرَاقِ قَالَ بَلَى وَ لَكِنَّهَا إِنَّمَا تَكُونُ لِي إِذَا كَانَتْ لَكَ وَ إِنَّمَا تَكُونُ لَكَ إِذَا غَلَبَتْ عَلَيَّ الْعِرَاقُ

Then he returned the speech to the Hadeeth of Umar. Muawiya said, 'O Abu Abdullah! Don't you know that Egypt is like Al-Iraq?' He said, 'Yes, but rather it happens to be for me when it used to be for you, and rather it happens to be for you when Ali^{asws} overcomes upon Al-Iraq'.

قَالَ فَدَخَلَ عَلَيْهِ غُثْبَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ أَمَا تَرْضَى أَنْ تُشْتَرِيَ عُمَرَا بِمِصْرٍ إِنَّ هِيَ صَفَتْ لَكَ فَالَيْتَكَ لَا تَغْلِبَ عَلَى الشَّامِ فَقَالَ مُعَاوِيَةُ يَا غُثْبَةُ بَيْتَ عِنْدَنَا اللَّيْلَةَ

He (the narrator) said, 'Utba Bin Abu Sufyan entered to see him and he said, 'Are you not pleased with buying Amro with Egypt, it is cleaner for you, just in case you do not overcome upon Syria'. Muawiya said, 'O Utbah! Spend the night in our presence'.

قَالَ فَلَمَّا جَنَّ عَلَى غُثْبَةَ اللَّيْلِ رَفَعَ صَوْتَهُ لِيَسْمَعَ مُعَاوِيَةُ بِأَيَّاتٍ يُخَيِّئُ فِيهَا عَلَى إِرْضَاءِ عُمَرُو فَلَمَّا سَمِعَ مُعَاوِيَةُ ذَلِكَ أَرْسَلَ إِلَى عُمَرُو وَ أَعْطَاهَا إِتَاهُ

He (the narrator) said, 'When the night shielded upon Utbah, he raised his voice for Muawiya to hear the couplets urging him in these upon pleasing Amro. When Muawiya heard that he sent a message to Amro and he gave it to him.

قَالَ فَقَالَ عُمَرُو وَ لِي اللَّهُ عَلَيْكَ بِذَلِكَ شَاهِدٌ قَالَ لَهُ مُعَاوِيَةُ نَعَمْ لَكَ اللَّهُ عَلَيَّ بِذَلِكَ لَيْزٌ فَتَحَ اللَّهُ عَلَيْنَا الْكُوفَةَ قَالَ عُمَرُو وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

³⁸⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 344

He (the narrator) said, 'Amro said, 'And for me is Allah^{azwj} as a Witness upon you with that'. Muawiya said to him, 'Yes, Allah^{azwj} is upon me with that for you, if Allah^{azwj} Grants victory upon us of Al-Kufa'. Amro said, 'And Allah^{azwj} is a Guarantor upon what you are saying'.

قَالَ فَخَرَجَ عَمْرُو مِنْ عِنْدِهِ فَقَالَ لَهُ ابْنَاهُ مَا صَنَعْتَ قَالَ أَعْطَانَا مِصْرَ فَقَالَا وَ مَا مِصْرُ فِي مَلِكِ الْعَرَبِ قَالَ لَا أَشْبَعَ اللَّهُ بِطُؤُنِكُمَا إِنْ لَمْ يُشْبِعْكُمَا مِصْرُ

He (the narrator) said, 'Amro went out from his presence. His two sons said to him, 'What have you done?' He said, 'He gave us Egypt'. They said, 'And what is Egypt in the kingdom of the Arabs?' He said, 'Allah^{azwj} will not Satisfy your bellies if you are not satiated with Egypt'.

قَالَ فَأَعْطَاهَا إِيَّاهُ وَ كَتَبَ لَهُ كِتَابًا وَ كَتَبَ مُعَاوِيَةُ عَلَى أَنْ لَا يَنْقُضَ شَرْطَ طَاعَةٍ فَكَتَبَ عَمْرُو عَلَى أَنْ لَا تَنْقُضَ طَاعَتَهُ شَرْطًا وَ كَايَدَ كُلُّ مِنْهُمَا صَاحِبَهُ

He (the narrator) said, 'He gave it to him and wrote out an agreement for him, and Muawiya wrote upon that he will not break the condition of obedience. Amro wrote upon that he would not break his obedience, and each one of the two plotted against his counterpart.

وَ كَانَ مَعَ عَمْرُو ابْنُ عَمٍّ لَهُ قَتَّى شَابٌّ وَ كَانَ ذَاهِبًا فَلَمَّا جَاءَ عَمْرُو بِالْكِتَابِ مَسْرُورًا عَجَبَ الْقَتَّى وَ قَالَ أَلَا تُخَيِّرُنَا يَا عَمْرُو بَيْنَ رَأْيٍ نَعِيشُ فِي قُرَيْشٍ أَعْطَيْتَ دِينَكَ وَ مَنَيْتَ دُنْيَا غَيْرِكَ أَمْ تَرَى أَهْلَ مِصْرَ وَ هُمْ قَتَلُوا عُثْمَانَ يَدْفَعُونَهَا إِلَى مُعَاوِيَةَ وَ عَلَيَّ حَيٍّ وَ تَرَاهَا إِنْ صَارَتْ إِلَى مُعَاوِيَةَ لَا يَأْخُذُهَا بِالْحَرْفِ الَّذِي قَدَّمَهُ فِي الْكِتَابِ

And there was with Amro a nephew of his, and youth, and he was shrewd. When Amro came with the agreement, happy, the youth was surprised and said, 'Will you no inform us, O Amro, with which view will you live among Quraysh. You have given your world and killed the world of others. Do you view that the people of Egypt, and they have killed Usman, would hand it over to Muawiya while Ali^{asws} is alive? And do you view it coming to Muawiya without him having taken it with a single letter which precedes in the agreement?'

فَقَالَ عَمْرُو يَا ابْنَ الْأَخِ إِنَّ الْأَمْرَ لِلَّهِ دُونَ عَلَيٍّ وَ مُعَاوِيَةَ فَأَنْشَدَ الْقَتَّى فِي ذَلِكَ شِعْرًا فَقَالَ لَهُ عَمْرُو يَا ابْنَ أُجَيٍّ لَوْ كُنْتُ مَعَ عَلَيٍّ وَسَعَيْتُ بَيْنِي وَ لَكَيْتِ الْأَنْ مَعَ مُعَاوِيَةَ فَقَالَ لَهُ الْقَتَّى إِنَّكَ إِنْ لَمْ تُرِدْ مُعَاوِيَةَ لَمْ يُرِدْكَ وَ لَكِنَّكَ تُرِيدُ دُنْيَاهُ وَ يُرِيدُ دِينَكَ

Amro said, 'O son of the brother! The command is for Allah^{azwj} besides Ali^{asws} and Muawiya'. The youth prosed a poem regarding that. Amro said to him, 'O nephew! If I was with Ali^{asws}, my house would be large enough for me, but now I am with Muawiya'. The youth said to him, 'If you do not want Muawiya, he does not want you, but you want his world and he wants your religion'.

وَ بَلَغَ مُعَاوِيَةَ قَوْلَ الْقَتَّى فَطَلَبَهُ فَهَرَبَ وَ حَقَّقَ بَعْلِي فَحَدَّثَهُ بِأَمْرِ عَمْرُو وَ مُعَاوِيَةَ قَالَ فَسَرَّ ذَلِكَ عَلِيًّا وَ قَرَّبَهُ قَالَ وَ غَضِبَ مَرْوَانُ وَ قَالَ مَا بَالِي لَا أَشْتَرِي كَمَا اشْتَرَى عَمْرُو قَالَ فَقَالَ لَهُ مُعَاوِيَةُ إِنَّمَا نَبْتَاعُ الرِّجَالَ لَكَ

And the words of the youth reached Muawiya, so he sought him. He fled and joined up with Ali^{asws}, and narrated to him the matter of Amro and Muawiya. That cheered Ali^{asws} and he^{asws} drew him nearer. And Marwan was angered and said, 'What is the matter I cannot but just as Amro has bought?' Muawiya said to him, 'But rather we have bought the men for you'.

قَالَ فَلَمَّا بَلَغَ عَلِيًّا مَا صَنَعَ مُعَاوِيَةُ وَ عَمْرُو قَالَ

كَذِبًا عَلَى اللَّهِ يُشِيبُ الشَّعْرًا

يَا عَجَبًا لَقَدْ سَمِعْتُ مُنْكَرًا

إِلَى آخِرِ مَا سَيَأْتِي مِنَ الْأَنْبِيَاءِ فِي آخِرِ الْأَبْوَابِ.

He (the narrator) said, 'When it reached Ali^{asws} what Muawiya and Amro had done, he^{asws} said (a couplet): 'How strange, I^{asws} have heard evil, a lie upon Allah^{azwj}, marring the poetry' – up to the end of what I (Majlisi) will be coming with from the couplets in the last chapters".³⁸⁸

346- و روى نصر عن محمد بن عبيد الله عن الجرجاني قال لما بات عمرو عند معاوية و أصبح أعطاه مصر طعمة و كتب له بما كتبا و قال ما ترى قال أمض الرأي الأول فبعث معاوية مالك بن هبيرة في طلب ابن أبي حذيفة فأدركه فقتله و بعث إلى قيصر بالهدايا فودعه

And it is reported by Nasr, from Muhammad Bin Ubeydullah, from Al Jarjany who said,

'When Amro spent the night in the presence of Muawiya and it was morning, he gave him Egypt as a taster and wrote out an agreement for him and said, 'What is your view?' He said, 'Accomplish the first view'. So Muawiya sent Malik Bin Hubeyra in search of Ibn Abu Huzeyfa. He came across him and killed him. And he sent gifts to Caesar and made up with him.

ثم قال معاوية لعمرو ما ترى في علي قال أرى فيه خيرا أتاك في هذه البيعة خير أهل العراق و من عند خير الناس في أنفس الناس و دعوتك أهل الشام إلى رد هذه البيعة خطر شديد و رأس أهل الشام شرحبيل بن السمط الكندي و هو عدو لجرير

Then Muawiya said to Amro, 'What is your view regarding Ali^{asws}'. He said, 'I view that there is good in it. There has come to you in this allegiance goodness of the people of Al-Iraq, and from the presence of the good people among souls of the people, and your calling people of Syrian to return this allegiance is severe danger, and the head of the people of Syria is Shirjeel Bin Al-Simt Al-Kindy, and he is an enemy of Jareer.

فأرسل إليه و وطئ له ثقاتك فليفشوا في الناس أن عليا قتل عثمان و ليكونوا أهل الرضا عند شرحبيل فإنها كلمة جامعة لك أهل الشام على ما تحب و من تعلق بقلبه شيء لم يخرج به شيء أبدا

Send a message to him and tread upon your trustworthy ones for him, and let him investigate among the people the killing of Usman, and let them be the people of pleasure in the presence of Shirjeel, for it is a word to unite the people of Syria to you upon what you like, and ones to cling to something with his heart and it will not come out, ever!'

فدعا معاوية يزيد بن لبید و بسر بن أرطاة و عمرو بن سفيان و مخارق بن الحرث الزبيدي و حمزة بن مالك و حابس بن سعيد الطائي ثم كتب إلى شرحبيل أن جرير بن عبد الله قدم علينا من قبل علي بأمر فظيع فاقدم

³⁸⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 345

Muawiya called Yazeed Bin Labeyd and Bishr Bin Artah, and Amro bin Sufyan, and Mukhariq Bin Al-Hars Al-Zaydi, and Hamza Bin Malik, and Habis Bin Saeed Al-Taie, then he wrote to Shirjeel, 'Jareer Bin Abdullah has arrived to us from direction of Ali^{asws} with a horrible matter, so come over'.

فاستشار شرحبيل أهل اليمن من أهل حمص فاختلفوا عليه فقام إليه عبد الرحمن بن غنم و هو صاحب معاذ و ختنه و كان أفعه أهل الشام فنهاه عن المسير إلى معاوية و وعظه و نهاه أيضا عياض اليماني و كان ناسكا فأبى شرحبيل إلا أن يسير إلى معاوية

Shirjeel consulted the people of Al-Yemen, from the people of Hams, and they differed upon it. Abdul Rahman Bin Ghanam stood up to him, and he was a companion of Muaz and his son in-law, and he was most understanding of the people of Syria. He forbade him from travelling to Muawiya and advised him, and he was forbidden as well by Ayaz Al-Yamani, and he was a monk. But Shirjeel refused except that he would travel to Muawiya.

فلما قدم عليه تلقاه الناس فأعظموه و دخل على معاوية فقال له معاوية يا شرحبيل إن جرير بن عبد الله يدعوننا إلى بيعة علي و علي خير الناس لو لا أنه قتل عثمان و حبست نفسي عليك و إنما أنا رجل من أهل الشام أرضى ما رضوا و أكره ما كرهوا

When he arrived to him, the people received him and revered (honoured) him and he entered to see Muawiya. Muawiya said to him, 'O Shirjeel! Jareer Bin Abdullah is calling up to pledge allegiance to Ali^{asws}, and Ali^{asws} is best of the people, if only he^{asws} had not killed Usman, and I have withheld myself upon you, and rather I am a man from the people of Syria. I am pleased to what they are pleased, and I dislike what they dislike'.

فقال شرحبيل اخرج فانظر فخرج فلقية هؤلاء النفر الموطئون له كلهم يخبره بأن عليا قتل عثمان فرجع مغضبا إلى معاوية فقال يا معاوية أباي الناس إلا أن عليا قتل عثمان و الله لئن بايعت له لنخرجنك من الشام أو لنقتلنك

Shirjeel said, 'I shall go out and consider'. He went out and met a number of them who had been trod upon for him, all of them informed him that Ali^{asws} had killed Usman. He returned angry to Muawiya and said, 'O Muawiya! The people are refusing except that Ali^{asws} has killed Usman. By Allah^{azwj}! If you were to pledge allegiance to him, we will throw you out from Syrian or we will kill you'.

قال معاوية ما كنت لأخالف عليكم ما أنا إلا رجل من أهل الشام قال فرد هذا الرجل إلى أصحابه إذن

Muawiya said, 'I have not opposed you (before), and I am not except a man from the people of Syria'. He said, 'Return this man to his companions, then'.

قال فعرف معاوية أن شرحبيل قد نفذت بصيرته في حرب أهل العراق و أن أهل الشام مع شرحبيل فخرج شرحبيل فأتى حصين بن نمير فقال ابعد إلى جرير فبعث إليه حصين أن زرنا فإن عندنا شرحبيل بن السمط

He (the narrator) said, 'Muawiya understood that Shirjeel, his insight had been implemented in battling the people of Al-Iraq, and that the people of Syria are with Shirjeel. Shirjeel went out and came to Huseyn Bin Numeyr. He said, 'Send a message to Jareer'. He sent Huseyn, 'Visit us for Shirjeel Bin Al-Simt is with us'.

فاجتمعوا عنده فتكلم شرحبيل فقال يا جرير أتيتنا بأمر ملفق لتلقينا في لهوات الأسد و أردت أن تخلط الشام بالعراق و أطريت عليا و هو قاتل عثمان و الله سائلك عما قلت يوم القيامة

They gathered in his presence and Shirjeel spoke. He said, 'O Jareer! You have come to us with a fabricated matter throwing us in the den of the lion, and you want to mingle Syria with Al-Iraq, and you are complimenting Ali^{asws} and he^{asws} is a killer of Usman. By Allah^{azwj}! You will be Questioned about what you said on the Day of Qiyamah'.

فأقبل عليه جرير و قال يا شرحبيل أما قولك إني جئت بأمر ملفف فكيف يكون أمرا ملففا و قد اجتمع عليه المهاجرون و الأنصار و قوتل على رده طلحة و الزبير و أما قولك إني ألقيتك في لهوات الأسد ففي لهواتها ألقيت نفسك و أما خلط العراق بالشام فخلطها على حق خير من فرقتها على باطل

Jareer faced towards him and said, 'O Shirjeel! Is it not your word that I have come with a fabricated matter? Then how can it be a fabricated matter and the Emigrants and the Helpers are united upon it and fought upon fighting against Talha and Al-Zubeyr? And as for your words that I am throwing you into the lion's den, so you have thrown yourself into the lion's den. And as for mingling of Al-Iraq with Syria, so their mingling upon the truth is better than their being separate upon falsehood.

و أما قولك إن عليا قتل عثمان فو الله ما في يديك من ذلك إلا القذف بِالْعَيْبِ مِنْ مَّكَانٍ بَعِيدٍ و لكنك ملت إلى الدنيا و شيء كان في نفسك على زمن سعد بن أبي وقاص

And as for your words that Ali^{asws} killed Usman, by Allah^{azwj}, there is nothing from that in your hands except the slander, **and they were slandering with the unseen from a far place [34:53]**. But you inclined towards the world and (for) a thing which was within yourself in the era of Sa'ad Bin Abu Waqas'.

فبلغ معاوية قول الرجلين فبعث إلى جرير و زجره و كتب جرير إلى شرحبيل أبياتا يعظه فيها فزعر شرحبيل و فكر فاستزله القوم و لفف له معاوية الرجال و لم ينفعه زجر قومه له و لا غيرهم حتى إنه بعثه معاوية إلى مدائن الشام يدعوههم إلى الطلب بدم عثمان

The words of the two men reached Muawiya, so he sent for Jareer and rebuked him, and Jareer wrote couplets to Shirjeel advising him in these. Shirjeel was frightened and was thoughtful, and the people lowered him and Muawiya surrounded the people to him and the rebuke of his people did not benefit him, nor others until Muawiya sent to cities of Syrian to seek the blood of Usman.

فبدأ بأهل حمص فأجابوه إلا نساك من أهل حمص فإنهم قاموا إليه فقالوا بيوتنا قبورنا و مساجدنا و أنت أعلم بما ترى و جعل شرحبيل يستنهض مدائن الشام حتى استفرغها لا يأتي على قوم إلا قبلوا ما أتاهم به فأيس جرير عند ذلك من معاوية و من عوام الشام.

He began with the people of Homs, and they answered him except the monks of the people of Homs, for they stood up to him and they said, 'Our houses are our graves and our praying places, and you are more knowing with what you see'. And Shirjeel went on to agitate the

cities of Syria until they were such that they accepted whatever he came to them with. Jareer despaired from Muawiya during that and from the public of Syria".³⁸⁹

347- قَالَ نَصْرٌ وَكَانَ مُعَاوِيَةُ قَدْ أَتَى جَرِيرًا قَبْلَ ذَلِكَ فِي مَنْزِلِهِ فَقَالَ يَا جَرِيرُ إِنِّي قَدْ رَأَيْتُ رَأْيًا قَالَ هَاتِهِ قَالَ أَكْتُبُ إِلَى صَاحِبِكَ يَجْعَلُ لِي الشَّامَ وَ مِصْرَ جَبَانَةً فَإِذَا حَضَرْتَهُ الْوَفَاءُ لَمْ يَجْعَلْ لِأَحَدٍ بَعْدَهُ بَيْعَةً فِي غُنْقِي وَأَسْلَمَ لَهُ هَذَا الْأَمْرَ وَ أَكْتُبُ إِلَيْهِ بِالْخِلَافَةِ

Nasr said, 'And Muawiya had come to Jareer in his house before that and said, 'O Jareer! I have viewed a view'. He said, 'Give!' He said, 'I shall write to your Master^{asws} to make Syria to be for me, and the levy of Egypt. So, when the expiry presents to him^{asws}, he^{asws} would not make it to be for anyone after him^{asws}, any allegiance in my neck, and I shall submit this command to him^{asws}, and write the caliphate to be for him^{asws}.

فَقَالَ جَرِيرٌ أَكْتُبْ بِمَا أَرَدْتَ وَ أَكْتُبْ مَعَكَ فَكُتِبَ مُعَاوِيَةُ بِذَلِكَ إِلَى عَلِيٍّ فَكَتَبَ عَلِيٌّ إِلَى جَرِيرٍ أَمَّا بَعْدُ فَإِنَّمَا أَرَادَ مُعَاوِيَةُ أَنْ لَا يَكُونَ لِي فِي غُنْقِهِ بَيْعَةٌ وَ أَنْ يَخْتَارَ مِنْ أَمْرِهِ مَا أَحَبَّ وَ أَرَادَ أَنْ يُرِيتَكَ حَتَّى يَذُوقَ أَهْلَ الشَّامَ

Jareer said, 'Write with whatever you want, and I shall write with you'. So, Muawiya wrote with that to Ali^{asws}. Ali^{asws} wrote to Jareer: 'As for After, Muawiya rather wants that there should not be in his neck any allegiance for me^{asws}, and that he would choose from his affairs whatever he like, and wants to inherit you until the people of Syria taste'.

وَ إِنَّ الْمُغْيِرَةَ بَنَ شُعْبَةَ قَدْ كَانَ أَشَارَ عَلِيٍّ أَنْ أَسْتَغْمَلَ مُعَاوِيَةَ عَلَى الشَّامِ وَ أَنَا بِالْمَدِينَةِ فَأَبَيْتُ ذَلِكَ عَلَيْهِ وَ لَمْ يَكُنِ اللَّهُ لِيَزَانِي أَخْذُ الْمُضَلِّلِينَ عَضْدًا فَإِنْ بَايَعَكَ الرَّجُلُ وَ إِلَّا فَأَقْبِلْ وَ فَشَا كِتَابُ مُعَاوِيَةَ فِي الْعَرَبِ.

And Al-Mugheira Bin Shu'ba had consulted Ali^{asws}, 'Employ Muawiya to be upon Syria, and I shall be at Al-Medina', but he^{asws} refused that to him: ***'and I would not Take the strayers for support [18:51], so either the man pledges to you or else come back'***. And he^{asws} publicised the letter of Muawiya among the Arabs".³⁹⁰

348- وَ فِي حَدِيثِ صَالِحِ بْنِ صَدَقَةَ قَالَ: أَبْطَأَ جَرِيرٌ عِنْدَ مُعَاوِيَةَ حَتَّى اتَّهَمَهُ النَّاسُ وَ قَالَ عَلِيٌّ وَقْتُ لِرَسُولِي وَقْتُاً لَا يُتَيْمَمُ بَعْدَهُ إِلَّا تَخْدُوعاً أَوْ عَاصِيًا وَ أَبْطَأَ عَلَى عَلِيٍّ عَ حَتَّى آيَسَ مِنْهُ.

And in a Hadeeth of Salih Bin Sadaqah who said,

'Jareer was delayed in the presence of Muawiya until the people accused him and Ali^{asws} said: 'Time has passed for my^{asws} messenger a (long) time. He will not stay after it except as a deceived, or a disobedience one', and he was delayed unto Ali^{asws} until he^{asws} despaired from him".³⁹¹

349- وَ فِي حَدِيثِ مُحَمَّدِ بْنِ صَالِحِ بْنِ صَدَقَةَ قَالَ وَ كُتِبَ عَلِيٌّ عَ إِلَى جَرِيرٍ أَمَّا بَعْدُ فَإِذَا أَتَاكَ كِتَابِي هَذَا فَاحْمِلْ مُعَاوِيَةَ عَلَى الْفُضْلِ ثُمَّ خَيْرُهُ وَ خُذْهُ بِالْجَوَابِ بَيْنَ حَرْبٍ مُخَرَّجَةٍ أَوْ سَلَمٍ مُخْطِئَةٍ فَإِنْ اخْتَارَ الْحَرْبَ فَأَنْبِذْ لَهُ وَ إِنْ اخْتَارَ السَّلَامَ فَخُذْهُ بِبَيْعَتِهِ

And in a Hadeeth of Muhammad and Salih Bin Sadaqah who both said,

³⁸⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 346

³⁹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 347

³⁹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 348

'And Ali^{asws} wrote to Jareer: 'As for after, when this letter of mine comes to you, then carry Muawiya upon the decision, then give him a choice, and seize him with the answer between the shame of war or protection of peace. If he chooses the war, then discard him, and if he chooses the peace, then seize him with his allegiance'.

فَلَمَّا انْتَهَى الْكِتَابُ إِلَى جَرِيرٍ أَتَى بِهِ إِلَى مُعَاوِيَةَ فَأَقْرَأَهُ الْكِتَابَ وَ قَالَ يَا مُعَاوِيَةُ إِنَّهُ لَا يُطْبَعُ عَلَى قَلْبٍ إِلَّا بِدَنْبٍ وَلَا يَنْشَرُ إِلَّا بِتَوْبَةٍ وَلَا أَظُنُّ قَلْبَكَ إِلَّا مُطْبُوعاً أَرَاكَ قَدْ وَقَفْتَ بَيْنَ الْحَقِّ وَالْبَاطِلِ كَأَنَّكَ تَنْتَظِرُ شَيْئاً فِي يَدَيَّ غَيْرِكَ

When the letter ended up to Jareer, he came with it to Muawiya and read out the letter to him and said, 'O Muawiya! There is no covering upon a heart except by a sin, and there is no expansion (of a chest) except by repentance, and I do not think of your heart except as one covered up. I see you to have paused between the truth and the falsehood as if you are awaiting something which is in the hands of another'.

فَقَالَ مُعَاوِيَةُ أَلْقَاكَ بِالْمَقِصَلِ فِي أَوَّلِ مَجْلِسٍ إِنْ شَاءَ اللَّهُ.

Muawiya said, 'I shall meet you with Al-Faisal in the first gathering, if Allah^{azwj} so Desires".³⁹²

350- فَلَمَّا بَايَعَ مُعَاوِيَةَ أَهْلُ الشَّامِ وَ دَاقَهُمْ قَالَ يَا جَرِيرُ الْحَقُّ بِصَاحِبِكَ وَ كَتَبَ إِلَيْهِ بِالْحَرْبِ فَأَجَابَهُ عَلِيٌّ ع مِنْ عَلِيٍّ إِلَى مُعَاوِيَةَ بْنِ صَخْرٍ أَمَّا بَعْدُ فَقَدْ أَتَانِي كِتَابٌ امْرِئٍ لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ وَ لَا قَائِدٌ يُرْشِدُهُ دَعَاهُ الْهَوَى فَأَجَابَهُ وَ قَادَهُ الضَّلَالُ فَاتَّبَعَهُ

When the people of Syrian pledged allegiance to Muawiya and he experienced them, he said, 'O Jareer! The truth is with your Master^{asws}'. And he wrote to him^{asws} with the war. Ali^{asws} answered him: 'From Ali^{asws} to Muawiya Bin Sakhr. As for after, there has come to me^{asws} a letter of a person who has neither any insight for him nor a guide to guide his rightly. The personal desire called to him, so he answered it, and the strayers guided him so he followed it.

رَعِمْتُ أَنَّهُ إِنَّمَا أَفْسَدَ عَلَيْكَ بَيْعَتِي خَطِئْتَنِي فِي عُثْمَانَ وَ لَعَمْرِي مَا كُنْتُ إِلَّا رَجُلًا مِنَ الْمُهَاجِرِينَ أَوْرَدْتُ كَمَا أَوْرَدُوا وَ أَصْدَرْتُ كَمَا أَصْدَرُوا وَ مَا كَانَ اللَّهُ لِيَجْمَعَهُمْ عَلَى ضَلَالَةٍ وَ لَا لِيَضْرِبَهُمْ بِالْعَمَى وَ مَا أَمَرْتُ فَيَلْزَمَنِي خَطِئَةُ الْأَمْرِ وَ لَا قَتَلْتُ فَيَجِبَ عَلَيَّ قِصَاصٌ

You claim that rather my^{asws} allegiance was spoilt upon you due to my^{asws} sin regarding Usman. By my^{asws} life! I^{asws} wasn't except for a man from the Emigrants. I^{asws} turned just as they turned, and I^{asws} implemented just as they implemented, and Allah^{azwj} was not going to Unite them upon a straying, nor Strike them with the blindness. I^{asws} did not instruct so his sin would necessitate me^{asws}, nor did I^{asws} kill, so the retaliation would be obligated upon me^{asws}.

وَ أَمَّا قَوْلُكَ إِنَّ أَهْلَ الشَّامِ هُمُ الْحَكَّامُ عَلَى أَهْلِ الْحِجَازِ فَهَاتِ رَجُلًا مِنْ قُرَيْشِ الشَّامِ يُقْبَلُ فِي الشُّوَرَى أَوْ تَحِلُّ لَهُ الْخِلَافَةُ فَإِنْ رَعِمْتَ ذَلِكَ كَذَّبَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ إِلَّا أَتَيْتُكَ بِهِ مِنْ قُرَيْشِ الْحِجَازِ

And as for your words that the people of Syria, they are the rulers upon the people of Al-Hijaz, so give Syrian to a man from Quraysh accepting to be in the consultation, or release

³⁹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 349

the caliphate for him. If you were to claim that, the Emigrants and the Helpers would belie you, or else I^{asws} shall come to you with Al-Hijaz from Quraysh.

وَأَمَّا قَوْلُكَ اذْفَعِ إِلَيْنَا قَتْلَةَ عُثْمَانَ فَمَا أَنْتَ وَ عُثْمَانُ إِنَّمَا أَنْتَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَ بَنُو عُثْمَانَ أَوَّلَى بِذَلِكَ مِنْكَ فَإِنْ رَعِمْتَ أَنْتَ أَقْوَى عَلَى دَمِ آبَائِهِمْ مِنْهُمْ فَادْخُلْ فِي طَاعَتِي ثُمَّ حَاكِمِ الْقَوْمَ إِلَيَّ أَحِلَّكَ وَ إِثَاهُمْ عَلَى الْمَحْجَةِ

And as for your words, ‘Hand over the killers of Usman to us’, so what are you and Usman? But rather you are a man from the clan of Umayya and the sons of Usman are foremost with that than you are. If you claim that you are stronger upon the blood of their father than they are, then enter to be in my^{asws} obedience, then let the people come for judgment to me^{asws}. I^{asws} will carry you and them to the target.

وَأَمَّا تَمْيِيزُكَ بَيْنَ الشَّامِ وَ الْبَصْرَةِ وَ بَيْنَكَ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ فَلَعْمَرِي مَا الْأَمْرُ فِيمَا هُنَاكَ إِلَّا وَاحِدٌ لِأَنَّهَا بَيْعَةٌ عَامَّةٌ لَا يَنْفَعِي فِيهَا النَّظَرُ وَ لَا يُسْتَأْنَفُ فِيهَا الْحَيَاةُ

And as for your distinction between Syria and Al-Basra, and between you and Talha and Al-Zubeyr, by my^{asws} life! The command is not over there except one, because it is a general allegiance. Neither can there be a double consideration regarding it nor can the choice be renewed regarding it.

وَأَمَّا وَلَوْعَلَّ بِي فِي أَمْرِ عُثْمَانَ فَمَا قُلْتُ ذَلِكَ عَنْ حَقِّ الْعِيَانِ وَ لَا يَقِينٍ بِالْخَبَرِ وَ أَمَّا فَضْلِي بِالْإِسْلَامِ وَ قَرَابَتِي مِنَ النَّبِيِّ ص وَ شَرَفِي فِي قُرَيْشٍ فَلَعْمَرِي لَوْ اسْتَطَعْتُ دَفْعَ ذَلِكَ لَدَفَعْتُهُ.

And as for your infatuation with me^{asws} regarding the matter of Usman, so I^{asws} am not saying that truth away from the eyes, nor certainty with the news. And as for my^{asws} merit in Al-Islam, and my^{asws} relationship from the Prophet^{saww}, and my^{asws} nobility among Quraysh. By my^{asws} life! If I^{asws} could push that away, I^{asws} would have pushed it”.³⁹³

351- نَصَرَ عَنْ صَالِحِ بْنِ صَدَقَةَ بِإِسْنَادِهِ قَالَ: لَمَّا رَجَعَ جَرِيرٌ إِلَى عَلِيٍّ ع كَثُرَ قَوْلُ النَّاسِ فِي التُّهْمَةِ لَجَرِيرٍ فِي أَمْرِ مُعَاوِيَةَ فَاجْتَمَعَ جَرِيرٌ وَ الْأَشْطَرُ عِنْدَ عَلِيٍّ ع

Nasr, from Salih Bin Sadaqah, by his chain who said,

‘When Jareer returned to Ali^{asws}, the talk of the people was a lot regarding the accusations to Jareer regarding the matter of Muawiya. So, Jareer and Al-Ashtar gathered in the presence of Ali^{asws}.

فَقَالَ الْأَشْطَرُ أَمَّا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كُنْتُ أَرْسَلْتَنِي إِلَى مُعَاوِيَةَ لَكُنْتُ خَيْرًا لَكَ مِنْ هَذَا الَّذِي أُزْحَى مِنْ خِنَاقِهِ وَ أَقَامَ عِنْدَهُ حَتَّى لَمْ يَدَعْ بَاباً يَرْجُو رَوْحَهُ إِلَّا فَتَحَهُ أَوْ يَخَافُ عَمَّهُ إِلَّا سَدَّهُ

Al-Ashtar said, ‘But, by Allah^{azwj}, O Amir Al-Momineen^{asws}! If you^{asws} would have sent me to Muawiya, it would have been better for you^{asws} than this one who loosened from his noose and stayed with him until he did not leave any door of hope except he opened it, or one he feared its grief, except closed it’.

³⁹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 350

فَقَالَ جَرِيرٌ وَاللَّهِ لَوْ أَتَيْتُهُمْ لَقَتَلُوكَ وَخَوَّفَهُ بَعْمُرُ وَ ذِي الْكَلَّاعِ وَ حَوْشَبٍ وَ قَدْ رَعَمُوا أَنَّكَ مِنْ قَتَلَةِ عُثْمَانَ

Jareer said, 'By Allah^{azwj}! If you had gone to them, they would have killed you, and they had frightened him with Amro and Zi Al-Kala'a, and Hawshab, and they have claimed that you are from the killers of Usman'.

فَقَالَ الْأَشْتُرُ لَوْ أَتَيْتُهُ وَاللَّهِ يَا جَرِيرُ لَمْ يُعِينِي جَوَائِبُهَا وَ لَمْ يَنْقُلْ عَلَيَّ حِمْلُهَا وَ لَحَمَلْتُ مُعَاوِيَةَ عَلَى خُطَّةٍ أُعْجِلُهُ فِيهَا عَنِ الْفِكْرِ قَالَ فَأَنْجِمُوا إِذَا قَالَ الْآنَ وَ قَدْ أَفْسَدَتْهُمْ وَ وَقَعَ بَيْنَنَا الشَّرُّ.

Al-Ashtar said, 'If I had gone to him, by Allah^{azwj}, O Jareer, his answer would not have fatigued me, and carrying would not have been heavy upon me, and I would have carried Muawiya upon a scheme quicker regarding it than the thinking'. He said, 'Go to them, then'. He said, 'Now, and you have spoilt them, and the evil has already occurred between us?'³⁹⁴

352- وَ عَنِ الشَّعْبِيِّ قَالَ: اجْتَمَعَ جَرِيرٌ وَ الْأَشْتُرُ عِنْدَ عَلِيٍّ ع فَقَالَ الْأَشْتُرُ أَلَيْسَ قَدْ نَهَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَبْعْتَ جَرِيرًا وَ أَخْبَرْتُكَ بِعَدَاوَتِهِ وَ غِشِّهِ وَ أَقْبَلَ الْأَشْتُرُ يَشْتُمُهُ وَ يَقُولُ يَا أَخَا بَجِيلَةٍ إِنَّ عُثْمَانَ اشْتَرَى مِنْكَ دِينَكَ بِحَمْدَانَ وَ اللَّهُ مَا أَنْتَ بِأَهْلٍ أَنْ تَمْشِيَ فَوْقَ الْأَرْضِ حَيًّا إِنَّمَا أَتَيْتُهُمْ لِيَتَّخِذَ عَنْدهُمْ يَدًا يَمْسِرُكَ إِلَيْهِمْ

And from Al Shaby who said,

'Jareer and Al-Ashtar gathered in the presence of Ali^{asws}. Al-Ashtar said, 'I had forbidden you^{asws}, O Amir Al-Momineen^{asws}, from sending Jareer, and I had informed you of his enmity and his deceit', and Al-Ashtar went on to accuse him and saying, 'O brother of Bajeela! Usman bought your world from you at Hamdan. By Allah^{azwj}! You are not rightful to even walk above the ground alive. But rather, you went to them in order to take a favour in their presence with your journeying to them.

ثُمَّ رَجَعْتَ إِلَيْنَا مِنْ عِنْدِهِمْ تُهَدِّدُنَا بِهِمْ وَ أَنْتَ وَ اللَّهُ مِنْهُمْ وَ لَا أَرَى سَعْيَكَ إِلَّا لَهُمْ وَ لَقَدْ أَطَاعَنِي فِيكَ أَمِيرُ الْمُؤْمِنِينَ ع لِيُحْسِنَنَّكَ وَ أَشْبَاهَكَ فِي مَحْسَبٍ لَا تَخْرُجُونَ مِنْهُ حَتَّى تَسْتَبِينَ مِنْ هَذِهِ الْأُمُورِ وَ يُهْلِكَ اللَّهُ الظَّالِمِينَ

Then you returned to us from their presence threatening us with them, and by Allah^{azwj}, you are from them, and I do not see your efforts except being for them, and if Amir Al-Momineen^{asws} had agreed to me regarding you, you and the likes of you would be in prison, not coming out from it until you become aware from these matters and Allah^{azwj} Destroys the unjust'.

قَالَ فَلَمَّا سَمِعَ جَرِيرٌ ذَلِكَ حَقَّقَ بِقُرَيْشٍ وَ حَقَّقَ بِهِ أَنْاسٌ مِنْ قَيْسٍ وَ لَمْ يَشْهَدْ صِفَيْنَ مِنْ قَيْسٍ غَيْرُ تِسْعَةِ عَشَرَ رَجُلًا وَ لَكِنَّ أَحْمَسَ شَهِدَهَا مِنْهُمْ سَبْعُمَائَةِ رَجُلٍ

He (the narrator) said, 'When Jareer heard that, he joined up with Kyrgiza, and some people from (clan of) Qays joined with him, and there did not attend (battle of) Siffeen from (clan of) Qays apart from nineteen men, but (clan of) Ahmas, seven hundred men from them attended it.

³⁹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 351

وَخَرَجَ عَلَيَّ إِلَى دَارِ جَرِيرٍ فَشَعَّتْ مِنْهَا وَحَرَقَ بِمَجْلِسِهِ وَخَرَجَ أَبُو زُرْعَةَ عَمْرُو بْنُ جَرِيرٍ وَ قَالَ أَصْلَحَكَ اللَّهُ إِنَّ فِيهَا أَيْضاً لَعَجِرَ جَرِيرٍ فَخَرَجَ عَلَيَّ مِنْهَا إِلَى دَارِ نُؤَيْرِ بْنِ عَامِرٍ فَحَرَقَهَا وَ هَدَمَ مِنْهَا وَ كَانَ نُؤَيْرٌ رَجُلًا شَرِيفًا وَ كَانَ قَدْ لَحِقَ بِجَرِيرٍ.

And Ali^{asws} went out to the house of Jareer, and he was dishevelled from it, and his seat had been burnt, and Abu Zur'a Amro Bin Jareer came out and said, 'May Allah^{azwj} Keep you well! There are in it as well, other than Jareer'. Ali^{asws} came out from it to the house of Suweyr Bin Aamir and burnt it and demolished from it. And Suweyr was a noble man, and he had joined up with Jareer".³⁹⁵

353- وَ فِي حَدِيثِ صَالِحِ بْنِ صَدَقَةَ قَالَ: لَمَّا أَرَادَ مُعَاوِيَةُ الْمُسِيرَ إِلَى صِفِّينَ كَتَبَ إِلَى أَهْلِ مَكَّةَ وَ أَهْلِ الْمَدِينَةِ كِتَابًا يُذَكِّرُهُمْ فِيهِ أَمْرَ عُثْمَانَ

And in a Hadeeth of Salih Bin Sadaqah who said,

'When Muawiya intended the travelling to Siffeen, he wrote a letter to the people of Makkah and the people of Al-Medina reminding them in it the matter of Usman.

فَكَتَبَ إِلَيْهِ عِنْدَ اللَّهِ بُنُ عُمَرَ مُجِيبًا لَهُ وَ لِابْنِ الْعَاصِ أَمَّا بَعْدُ فَلَقَدْ أَخْطَأْتُمَا مَوْضِعَ النُّصْرَةِ وَ تَنَاوَلْتُمَا مِنْ مَكَانٍ بَعِيدٍ وَ مَا زَادَ اللَّهُ مِنْ شَكٍّ فِي هَذَا الْأَمْرِ بِكِتَابِكُمَا إِلَّا شَكًّا وَ مَا أَنْتُمَا وَ الْمَشُورَةُ وَ مَا أَنْتُمَا وَ الْخِلَافَةُ

Abdullah Bin Umar wrote to him in answer to him and to Ibn Al-Aas, 'As for after, you two have erred from the place of victory and have taken from a far place, and Allah^{azwj} has not Increased the one who doubts in this matter by your letter except (more) doubts, and what have you to do with the consultation? And what have you to do with the caliphate?

وَ أَمَّا أَنْتَ يَا مُعَاوِيَةَ فَطَلِيقٌ وَ أَمَّا أَنْتَ يَا عَمْرُو فَظَنُونُ أَلَا فَكُفَّا عَنَّا أَنْفُسَكُمَا فَلَيْسَ لَكُمَا وَلِيٌّ وَ لَا نَصِيرٌ

And as for you, O Muawiya, you are a freed one (during conquest of Makkah). And as for you, O Amro, are presumptive. Indeed! Refrain yourselves from us, for there is neither any friend for you nor any helper'.

وَ أَحَابَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَمَّا بَعْدُ فَإِنَّ عُمَرَ لَمْ يُدْخِلْ فِي الشُّورَى إِلَّا مَنْ تَحَلَّى لَهُ الْخِلَافَةَ مِنْ قُرَيْشٍ فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَحَقُّ مِنْ صَاحِبِهِ إِلَّا بِاجْتِمَاعِنَا عَلَيْهِ

And Sa'ad Bin Abu Waqas answered him, 'As for after, surely Umar did not include in the consultation except the ones from Quraysh the caliphate was permissible for him. There does not happen to be anyone from us more rightful than his companion except by our uniting upon him.

غَيْرَ أَنَّ عَلِيًّا قَدْ كَانَ فِيهِ مَا فِينَا وَ لَمْ يَكُنْ فِينَا مَا فِيهِ وَ هَذَا أَمْرٌ قَدْ كَرِهْنَا أَوَّلُهُ وَ كَرِهْنَا آخِرُهُ وَ أَمَّا طَلْحَةُ وَ الزُّبَيْرُ فَلَوْ لَرِمَا بَيُوتَهُمَا كَانَ خَيْرًا لَّهُمَا وَ اللَّهُ يَغْفِرُ لِأَمِّ الْمُؤْمِنِينَ مَا أَنْتَ بِهِ.

Apart from that, Ali^{asws} had in him^{asws} what was in us, and there did not happen to be in us what was in him^{asws}, and this is a matter we have disliked its beginning and we dislike its end. And as for Talha and Al-Zubeyr, if they had stayed in their houses, it would have been

³⁹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 352

better for them both. May Allah^{azwj} Forgive mother of the Momineen what she had come up with”.³⁹⁶

354- وَ كَتَبَ إِلَيْهِ مُحَمَّدٌ بْنُ مَسْلَمَةَ أَمَّا بَعْدُ فَقَدْ اعْتَزَلَ هَذَا الْأَمْرُ مَنْ لَيْسَ فِي يَدِهِ مِنْ رَسُولِ اللَّهِ ص مِثْلُ الَّذِي فِي يَدِي فَقَدْ أَخْبَرَنِي رَسُولُ اللَّهِ ص بِمَا هُوَ كَائِنْ قَبْلَ أَنْ يَكُونَ فَلَمَّا كَانَ كَسَرْتُ سَيْفِي وَ جَلَسْتُ فِي بَيْتِي وَ اتَّهَمْتُ الرَّأْيَ عَلَى الدِّينِ إِذَا لَمْ يَصْلُحْ لِي مَعْرُوفٌ أَمْرٌ بِهِ وَ لَا مُنْكَرٌ أَنْهَى عَنْهُ

And Muhammad Bin Maslama wrote to him,

‘As for after, this command has been isolated by the one who hasn’t in his hands from Rasool-Allah^{saww} like that which is in my hands. Rasool-Allah^{saww} had informed me with what would be happening before it happened. So, when it did happen, my sword broke and I sat in my house, and I was accused of the view upon the religion. Then it was not correct for me any good I could enjoin with nor any evil I could forbid from it.

وَ لَعَمْرِي مَا طَلَبْتُ إِلَّا الدُّنْيَا وَ لَا اتَّبَعْتُ إِلَّا الْهَوَىٰ فَإِنْ تَنَصَّرَ عُثْمَانُ مَيِّتًا فَقَدْ خَذَلْتُهُ حَيًّا فَمَا أَخْرَجَنِي اللَّهُ مِنْ نِعْمَةٍ وَ لَا صَيَّرَنِي إِلَىٰ شَيْءٍ إِلَىٰ آخِرِ مَا كَتَبَ.

And by my life! You do not seek except the world, nor do you pursue except the personal desires, so if you helping Usman when he is dead, you had forsaken him when he was alive. So, Allah^{azwj} neither Extract me from a Bounty nor Made me come to a doubt’ – up to the end of what he wrote”.³⁹⁷

355- قَالَ وَ رَوَىٰ صَالِحُ بْنُ صَدَقَةَ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنِ الشَّعْبِيِّ أَنَّ عَلِيًّا ع قَدِمَ مِنَ الْبَصْرَةِ مُسْتَهْلًا رَجَبٍ وَ أَقَامَ بِهَا سَبْعَةَ عَشَرَ شَهْرًا يَجْرِي الْكُتُبُ فِيمَا بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ وَ عَمْرٍو بْنِ الْعَاصِ.

He said, ‘And it is reported by Salih Bin Sadaqah, from Ismail Bin Ziyad, from Al Shaby,

‘Ali^{asws} arrived from Al-Basra at the crescent of Rajab, and stayed at it for seventeen months. There flowed the letters between him^{asws} and Muawiya and Amro Bin Al Aas”.³⁹⁸

356- وَ فِي حَدِيثٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْجَرَّاجِيِّ قَالَ لَمَّا قَدِمَ عَبْدُ اللَّهِ بَنَ عُمَرَ عَلَىٰ مُعَاوِيَةَ بِالشَّامِ أَرْسَلَ مُعَاوِيَةَ إِلَىٰ عَمْرٍو بْنِ الْعَاصِ فَقَالَ يَا عَمْرٍو إِنَّ اللَّهَ قَدْ أَحْيَا لَكَ عَمْرٌ بَنَ الْخَطَّابِ بِالشَّامِ يَقْدُومُ عَبْدُ اللَّهِ بَنَ عُمَرَ وَ قَدْ رَأَيْتَ أَنَّ أَقِيمَهُ خَطِيبًا فَيَشْهَدُ عَلَىٰ عَلِيٍّ بِقَتْلِ عُثْمَانَ وَ يَنَالُ مِنْهُ

And in a Hadeeth of Muhammad Bin Ubeydullah, from Al Jarjany who said,

‘When Ubeydullah Bin Umar arrived to Muawiya at Syria, Muawiya sent a message to Amro Bin Al-Aas. He said, ‘O Amro! Allah^{azwj} has Revived Umar Bin Al-Khattab for you at Syria by the arrival of Ubeydullah Bin Umar, and I have viewed that I should make him stand to testify against Ali^{asws} with the killing of Usman, and gain support from it’.

³⁹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 353

³⁹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 354

³⁹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 355

فقال الرأي ما رأيت فبعث إليه فأتاه فقال له يا ابن أخ إن لك اسم أبيك فانظر بملء عينيك و تكلم بكل فيك فأنت المأمون المصدق فاصعد المنبر فاشتتم عليا و اشهد عليه أنه قتل عثمان

He said, 'The view is what you have viewed'. He sent a message to him, so he came to him. He said to him, 'O son of a brother! For you is the name of your father. So, look with your full eyes and speak with all in your, for you are considered as reliable, the verifier. Climb upon the pulpit and revile Ali^{asws} and testify against him that he^{asws} killed Usman'.

فقال يا أمير المؤمنين أما شتني له فإنه علي بن أبي طالب و أمه فاطمة بنت أسد بن هاشم فما عسى أن أقول في حسبه و أما بأسه فهو الشجاع المطرق و أما أيامه فما قد عرفت و لكني ملزمه دم عثمان

He said, 'O amir Al-momineen! As for my reviling him^{asws}, he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} mother^{asws} is (Syeda) Fatima^{asws} Bint Asad Bin Hashim^{as}. What can I say regarding his^{asws} lineage? And as for his^{asws} prowess, so he^{asws} is the brave hammer, and as for his^{asws} days, it is what you have recognise, but bind (muddle) him^{asws} with the blood of Usman'.

فقال عمرو إذا و الله قد نكأت القرحة فلما خرج عبيد الله قال معاوية أما و الله لو لا قتله الهرمزان و مخافة علي على نفسه ما أتانا أبداً أ لم تر إلى تقرظه عليا

Amro said, 'Then by Allah^{azwj}, you have reduced the ulcer'. When Ubeydullah went out, Muawiya said, 'By Allah^{azwj}! If only he had not killed Al-Hurmuzan and feared Ali^{asws} upon himself, he would not have come to us, ever! Did you not see him eulogising (praising) Ali^{asws}?'

فلما قام عبيد الله خطيباً تكلم بحاجته حتى إذا أتى إلى أمر علي أمسك فعاتبه معاوية فاعتذر بأني كرهت أن أقطع الشهادة على رجل لم يقتل عثمان و عرفت أن الناس محتملوها عني

When Ubeydullah stood up to address, he spoke with his need until when he came to the matter of Ali^{asws}, he withheld. So, Muawiya reproached him and he excused, 'I disliked to cut the testimony upon a man who did not kill Usman, and I do recognise that the people carry it from me'.

فهجره معاوية و استخف بحقه حتى أنشد شعرا في مدح عثمان و تصويب طلحة و الزبير فأرضاه و قربه و قال حسبي هذا منك.

Muawiya deserted him and underestimated his rights until he prosed a poem in praise of Usman and the correctness of Talha and Al-Zubeyr. It pleased him and he drew him near and said, 'This suffices me from you'³⁹⁹.

357- **الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ:** بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يُجَاهِزُ أَصْحَابَهُ إِلَى قِتَالِ مُعَاوِيَةَ إِذَا اخْتَصَمَ إِلَيْهِ اثْنَانِ فَلَعَى أَحَدُهُمَا فِي الْكَلَامِ فَقَالَ لَهُ اخْسَأْ يَا كَلْبُ فَعَوَى الرَّجُلُ لَوْفَتِهِ وَ صَارَ كَلْبًا فَبُهِتَ مَنْ حَوْلَهُ وَ جَعَلَ الرَّجُلُ يُشِيرُ بِإِصْبَعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ يَتَصَرَّعُ فَنَظَرَ إِلَيْهِ وَ حَرَكَ شَفَتَيْهِ فَإِذَا هُوَ بَشَرٌ سَوِيٌّ

Al Bursy in (the book) Mashariq Al Anwar', from Muhammad Bin Sinan who said,

³⁹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 356

'While Amir Al-Momineen^{asws} was equipping his^{asws} companions to fight Muawiya, when two men came to argue to him^{asws}. One of them was insulting in his speech. He^{asws} said to him, 'Go away, O dog!' The man howled immediately and became a dog. The ones around him^{asws} were astonished, and the man went on to gesture by his finger towards Amir Al-Momineen^{asws} and beseeching. He^{asws} looked towards him and moved his^{asws} lips, and there he was a complete human.

فَقَامَ إِلَيْهِ بَعْضُ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ تُجْهَرُ الْعَسْكَرَ وَ لَكَ مِثْلُ هَذِهِ الْقُدْرَةِ

One of his^{asws} companions stood up to him^{asws} and said to him^{asws}, 'What is the matter you^{asws} are preparing the army and there is for you the power like this?'

فَقَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ شِئْتُ أَنْ أَضْرِبَ بِرِجْلِي هَذِهِ الْقَصِيرَةَ فِي هَذِهِ الْقَلَوَاتِ حَتَّى أَضْرِبَ صَدْرَ مُعَاوِيَةَ فَأَقْلِبُهُ عَنْ سَرِيرِهِ لَفَعَلْتُ وَ لَكِنْ عِبَادُ مُكْرَمُونَ لَا يَسْتَفْتُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

He^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! If I^{asws} so desire I^{asws} could strike with my^{asws} leg a little in this wilderness until I^{asws} hit the chest of Muawiya and kill him from his throne, I^{asws} can do so. But, **honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**'⁴⁰⁰.

358- حَتَّى، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ الْأَحْمَرِ قَالَ قَالَ الصَّادِقُ ع يَا أَبَانُ كَيْفَ يُنْكِرُ النَّاسُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا قَالَ لَوْ شِئْتُ لَرَفَعْتُ رِجْلِي هَذِهِ فَضَرَبْتُ بِهَا صَدْرَ ابْنِ أَبِي سُفْيَانَ بِالشَّامِ فَنَكَسْتُهُ عَنْ سَرِيرِهِ وَ لَا يُنْكِرُونَ تَنَاوَلَ أَصَفَ وَصِيَّ سُلَيْمَانَ عَرْشَ بَلْقِيسَ وَ إِيثَانَ سُلَيْمَانَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرَفُهُ

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Al Ahmad who said,

'Al-Sadiq^{asws} said: 'O Aban! How can the people deny the words of Amir Al-Momineen^{asws} when he^{asws} said: 'If I^{asws} so desired, I^{asws} could raise this leg of mine and strike with it the chest of Ibn Abu Sufyan at Syria, and overturn him from his throne', and they are not denying the grabbing by Aasif^{as} successor^{as} of Suleyman^{as}, the throne of Bilquis and coming to Suleyman^{as} with it, before his^{as} his blink could return to him^{as}?

أَ لَيْسَ نَبِينَا أَفْضَلُ الْأَنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ أَ فَلَا جَعَلُوهُ كَوْصِيَّ سُلَيْمَانَ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا.

Isn't our Prophet^{saww} the most superior of the Prophets^{as}, and his^{saww} successor^{asws} the most superior of the successors^{as}? So, why can't they even make him^{asws} like the successor^{as} of Suleyman? Allah^{azwj} will Judge between us^{asws} and the one who rejects our^{asws} rights and denies our^{asws} merits"⁴⁰¹.

359- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنِ الْكَاتِبِ عَنِ الرَّعْفَرَانِيِّ عَنِ الثَّقَفِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي هَاشِمٍ عَنِ عُمَرَ بْنِ ثَابِتٍ عَنِ حَبَلَةَ بْنِ سُوْحَيْمٍ قَالَ: لَمَّا بُويعَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلَغَهُ أَنَّ مُعَاوِيَةَ قَدْ تَوَقَّفَ عَنْ إِظْهَارِ الْبَيْعَةِ لَهُ وَ قَالَ إِنَّ أَقْرَبَنِي عَلَى الشَّامِ وَ أَعْمَالِي الَّتِي وَلَا يَنْهَى عَنْهَا عُمَرَانُ بَايَعْتُهُ

⁴⁰⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 357

⁴⁰¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 358

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrani, from Al Saqafi, from Ubeydullah Bin Abu Hashim, from Umar Bin Sabir, from Jabalq Bin Suheyym who said,

'When Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} was pledged allegiance to, it reached him^{asws} that Muawiya has stopped from manifesting the allegiance to him^{asws} and said, 'Acknowledge me to be upon Syrian and my office bearers which Usman had nominated, I shall pledge allegiance'.

فَجَاءَ الْمُغِيرَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ مِنْ قَدْ عَرَفْتُ وَ قَدْ وَلَّاهُ الشَّامَ مَنْ كَانَ قَبْلَكَ قَوْلُهُ أَنْتَ كَيْمًا تَتَّبِقُ عُرَى الْأُمُورِ
ثُمَّ اغْرِلُهُ إِنْ بَدَأَ لَكَ

Al-Mugheira came to Amir Al-Momineen^{asws} and said to him^{asws}, 'O Amir Al-Momineen^{asws}! Muawiya is someone you^{asws} have known, and he had been made ruler of Syria be the one who was before you, so you^{asws} let him be the rule so that there would consistency in the affairs, then you^{asws} can remove him if there is a change of mind for you^{asws}.'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَ تَضْمَنُ لِي عُمْرِي يَا مُغِيرَةُ فِيمَا بَيْنَ تَوَلِّيَّتِهِ إِلَى خَلْعِهِ قَالَ لَا

Amir Al-Momineen^{asws} said to him: 'Can you guarantee my^{asws} life for me^{asws}, O Mugheira, in what is between him being a ruler up to his vacating it?' He said, 'No'.

قَالَ لَا يَسْأَلُنِي اللَّهُ عَزَّ وَ جَلَّ عَنْ تَوَلِّيَّتِهِ عَلَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ لَيْلَةً سَوْدَاءَ أَبَدًا وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصْدًا لَكِنْ أُبْعَثُ إِلَيْهِ وَ أَدْعُوهُ إِلَى مَا فِي يَدَيَّ مِنَ الْحَقِّ فَإِنْ أَجَابَ فَرَجُلًا مِنَ الْمُسْلِمِينَ لَهُ مَا لَهُمْ وَ عَلَيْهِ مَا عَلَيْهِمْ وَ إِنْ أَبَى حَاكَمْتُهُ إِلَى اللَّهِ

He^{asws} said: 'Will Allah^{azwj} Mighty and Majestic not Question me^{asws} about making him ruler upon two men from the Muslims for one dark night, ever? **and I would not Take the strayers for support [18:51]**. But, I^{asws} shall send a message to him and call him to what is in my^{asws} hands from the truth. If he answers, then he is a man from the Muslims, for him would be what is for them, and against him would be what is against them, and if he refuses, I^{asws} shall leave his judgment to Allah^{azwj}.'

قَوْلَى الْمُغِيرَةُ وَ هُوَ يَقُولُ فَحَاكِمُهُ إِذَا فَحَاكِمُهُ إِذَا فَأَنْشَأَ يَقُولُ

نَصَحْتُ عَلِيًّا فِي ابْنِ حَرْبٍ نَصِيحَةً-
وَلَمْ يَقْبَلِ النَّصِيحَ الَّذِي جِئْتُ بِهِ-
وَقَالُوا لَهُ مَا أَخْلَصَ النَّصِيحَ كُلَّهُ-
فَرَدَّ فَمَا مَيَّ لَهُ الدَّهْرُ ثَانِيَةً-
وَكَانَتْ لَهُ تِلْكَ النَّصِيحَةُ كَافِيَةً-
فَقُلْتُ لَهُ إِنَّ النَّصِيحَةَ غَالِيَةٌ

Al-Mugheira turned around and he was saying, 'Judge him then! Judge him then!' He prosed (a poem) saying, 'I advised Ali^{asws} regarding the son of Harb (Muawiya) with an advice, but he^{asws} rejected. So, there is no second time from me for him^{asws}, and he^{asws} did not accept the advice which I had come to him^{asws} with, and that advice was sufficient for him^{asws}, and they said to him^{asws}, 'All the advice is not sincere'. I said to him^{asws}, 'The advice is precious'.

فَقَامَ فَيَسُّ بْنُ سَعْدٍ رَحِمَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْمُغِيرَةَ أَشَارَ عَلَيْكَ بِأَمْرٍ لَمْ يُرِدِ اللَّهُ بِهِ فَقَدَّمَ فِيهِ رِجْلًا وَ أَخَّرَ فِيهِ أُخْرَى فَإِنْ كَانَ لَكَ الْعَلْبَةُ تَقَرَّبَ إِلَيْكَ بِالنَّصِيحَةِ وَ إِنْ كَانَتْ لِمُعَاوِيَةَ تَقَرَّبَ إِلَيْهِ بِالْمَشُورَةِ

Qays Bin Sa'ad stood up and said, 'O Amir Al-Momineen^{asws}! Al-Mugheira has indicated to you with a matter intending Allah^{azwj} with it. He placed a man forward and put back another in it. So, if the overcoming happens to be for you^{asws} he would draw closer to you^{asws} with the advice, and if it happens to be for Muawiya, he would draw closer to him with the consultation'.

ثُمَّ أَنشَأَ يَقُولُ

يَكَاذُ وَ مَنْ أُرْسَى بُيْرًا مَكَانَهُ-
و كُنْتُ بِحَمْدِ اللَّهِ فِيْنَا مُوَفَّقًا-
مُغِيرُهُ أَنْ يَقْوَى عَلَيْكَ مُعَاوِيَةُ-
و تِلْكَ الَّتِي أَرَاكَهَا غَيْرُ كَافِيَةٍ-
و الْأَرْضَ دَحَاها فَاسْتَقَرَّتْ كَمَا هِيَ-
فَسُبْحَانَ مَنْ عَلَا السَّمَاءَ مَكَانَهَا-

Then he prosed saying, 'And the one who almost put a pig in his place was Mugheira, to strengthen Muawiya upon you, and you were harmonious among us by the Praise of Allah^{azwj}, and that which he showed was insufficient, so Glorious is the One^{azwj} Who Raised high the sky in its place, and the earth spread out and it settled just as it is".⁴⁰²

360- شاء، الإرشاد من كلام أمير المؤمنين ع لَمَّا عَمَدَ الْمَسِيرَ إِلَى الشَّامِ لِقِتَالِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ أَطِيعُوهُ وَ أَطِيعُوا إِمَامَكُمْ فَإِنَّ الرَّعِيَّةَ الصَّالِحَةَ تَنْجُو بِالْإِمَامِ الْعَادِلِ أَلَا وَ إِنَّ الرَّعِيَّةَ الْفَاجِرَةَ تُهْلِكُ بِالْإِمَامِ الْفَاجِرِ

(The book) 'Al Irshad',

'From a speech of Amir Al-Momineen^{asws} when he^{asws} determined the journey to Syria for fighting Muawiya Bin Abu Sufyan. He^{asws} said after praising Allah^{azwj} and extolling upon Him^{azwj}, and the Salawaat upon Rasool-Allah^{saww}: 'Fear Allah^{azwj}, O servants of Allah^{azwj}, and obey Him^{azwj} and obey your Imam^{asws}, for the righteous citizen would be rescued by the just Imam^{asws}, and the immoral citizen would be destroyed by the immoral imam (leader).

و قَدْ أَصْبَحَ مُعَاوِيَةُ غَاصِبًا لِمَا فِي يَدَيْهِ مِنْ حَقِّي نَاكِثًا لِبَيْعِي طَاعِنًا فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ عَلِمْتُمْ أَنَّهَا الْمُسْلِمُونَ مَا فَعَلَ النَّاسُ بِالْأَمْسِ وَ جِئْتُمُونِي رَاغِبِينَ إِلَيَّ فِي أَمْرِكُمْ حَتَّى اسْتَخَرْتُكُمْ مِنْ مَنْزِلِي لِبَنَائِعُونِي

And Muawiya has become a usurper to what is in his hands of my^{asws} right, breaking to my^{asws} allegiance, abusive in the religion of Allah^{azwj} mighty and Majestic, and you have known, O Muslims, what the people had done yesterday, and they had come to me^{asws} desirous to me^{asws} regarding your affairs until they brought me^{asws} out of my^{asws} house in order to pledge allegiance to me^{asws}.

فَالْتَوَيْتُ عَلَيْكُمْ لِأَبْلُو مَا عِنْدَكُمْ فَرَاوَدْتُمُونِي الْقَوْلَ مِرَارًا وَ رَاوَدْتُمْ وَ نَكَأْتُمْ عَلَيَّ نَكَأَتُ الْإِبِلِ الْهَيْمَ عَلَى حِيَاضِهَا جَرِصًا عَلَى بَيْعِي حَتَّى خِفْتُ أَنْ يَقْتُلَ بَعْضُكُمْ بَعْضًا فَلَمَّا رَأَيْتُ ذَلِكَ مِنْكُمْ رَوَيْتُ فِي أَمْرِي وَ أَمْرِكُمْ وَ قُلْتُ إِنْ أَنَا لَمْ أُجِبْهُمْ إِلَى الْقِيَامِ بِأَمْرِهِمْ لَمْ يُصِيبُوا أَحَدًا يَقُومُ فِيهِمْ مَقَامِي وَ يَغْدِلُ فِيهِمْ عَدْلِي

I^{asws} folded (refused) to you all for taking on what is with you, but you repeated the word repeatedly, and you crowded to me^{asws} and thronged upon me^{asws} like the thronging of the

⁴⁰² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 359

thirsty camels upon their watering place, eager upon my^{asws} allegiance, until I^{asws} feared that some of you would kill others. When I^{asws} saw that from you, I^{asws} agreed regarding my^{asws} and your affairs, and I said, 'If I^{asws} do not answer them to the standing with their affairs, they will not attain anyone to stand among them in my^{asws} place and be just among them with my^{asws} justice'.

وَقُلْتُ وَاللَّهِ لَا لَيْتَهُمْ وَهُمْ يَعْرِفُونَ حَقِّي وَفَضْلِي أَحَبُّ إِلَيَّ مِنْ أَنْ يُلُونِي وَهُمْ لَا يَعْرِفُونَ حَقِّي وَفَضْلِي فَبَايَعْتُمُونِي

And I^{asws} said: 'By Allah^{azwj}! My^{asws} being in-charge of them and they are recognising my^{asws} rights and my^{asws} merits is more beloved to me^{asws} than if I^{asws} were to be in-charge of them and they are not recognising my^{asws} rights and my^{asws} merits'. So, I^{asws} extended my^{asws} hand for you all and you pledged allegiance to me^{asws}.

يَا مَعْشَرَ الْمُسْلِمِينَ وَفِيكُمْ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَالتَّابِعُونَ بِإِحْسَانٍ فَأَخَذْتُ عَلَيْكُمْ عَهْدَ بَيْعَتِي وَوَاجِبَ صَفَقَتِي مِنْ عَهْدِ اللَّهِ وَمِيثَاقِهِ وَ أَشَدُّ مَا أَخَذَ عَلَى النَّبِيِّ مِنْ عَهْدٍ وَ مِيثَاقٍ لَتَقُنَّ لِي وَ لَتَسْمَعُنَّ لِأَمْرِي وَ لَتَطِيعُونِي وَ تُنَاصِحُونِي وَ تُقَاتِلُونِ مَعِيَ كُلَّ بَاغٍ أَوْ مَارِقٍ إِنْ مَرَقَ

O community of Muslims! And among you all are the Emigrants and the Helpers, and the followers with the good deeds. So, I^{asws} took the pact of my^{asws} allegiance upon you, and the obligation of my^{asws} agreement from the Pact of Allah^{azwj} and His^{azwj} Covenant, and tightened what had been Taken upon the Prophets^{as}, from a Pact and a Covenant, to dedicate to me^{asws} and to listen to my^{asws} orders, and to obey me^{asws}, and advise me^{asws}, and fight alongside me^{asws} against every rebel or deviant if he deviates.

فَأَنْعَمْتُ لِي بِذَلِكَ جَمِيعاً فَأَخَذْتُ عَلَيْكُمْ عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ دِمَّةَ اللَّهِ وَ رَسُولِهِ فَأَجَبْتُمُونِي إِلَى ذَلِكَ وَ أَشْهَدْتُ اللَّهَ عَلَيْكُمْ وَ أَشْهَدْتُ بَعْضَكُمْ عَلَى بَعْضٍ وَ قُمْتُ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

You have blessed for me^{asws} with that all, so I^{asws} took upon you all the Pact of Allah^{azwj}, and His^{azwj} Covenant, and Responsibility of Allah^{azwj} and His^{azwj} Rasool^{saww}, and you responded to me^{asws} to that, and I^{asws} kept Allah^{azwj} as Witness upon you all, and kept some of you witnesses upon others, and I^{asws} stood among you with the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}.

فَالْعَجَبُ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يَنَازِعُنِي الْخِلَافَةَ وَ يَجْحَدُنِي الْإِمَامَةَ وَ يَزْعُمُ أَنَّهُ أَحَقُّ بِهَا مِنِّي جُزْأَهُ مِنْهُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ بِعَرِّ حَقٍّ لَهُ فِيهَا وَ لَا حُجَّةَ وَ لَمْ يَبَايِعْهُ عَلَيْهَا الْمُهَاجِرُونَ وَ لَا سَلَّمَ لَهُ الْأَنْصَارُ وَ الْمُسْلِمُونَ

The strangeness from Muawiya Bin Abu Sufyan to dispute me^{asws} of the caliphate and rejecting me^{asws} of the Imamate, and claiming that he is more rightful with it than I^{asws} am, an audacity from him upon Allah^{azwj} and upon His^{azwj} Rasool^{saww} without there being any right for him in it, nor any argument, and neither have the Emigrants pledged to him upon it, nor have the Helpers and the Muslims submitted to him.

يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ جَمَاعَةٍ مِنْ سَعْيِ كَلَامِي أَوْ مَا أَوْجَبْتُمْ لِي عَلَى أَنْفُسِكُمُ الطَّاعَةَ أَمَا بَايَعْتُمُونِي عَلَى الرَّعْبَةِ أَمْ لَمْ أَخْذْ عَلَيْكُمْ الْعَهْدَ بِالْقَبُولِ لِقَوْلِي أَمْ مَا بَيْعْتِي لَكُمْ يَوْمَئِذٍ أَوْ كَدَ مِنْ بَيْعَةِ أَبِي بَكْرٍ وَ عُمَرَ

O community of the Emigrants and the Helpers and the community of the ones hearing my^{asws} speech! And did you not answer to me^{asws} with the obedience upon yourselves? And

did you not pledge allegiance to me^{asws} upon the desire? And did I^{asws} not take the pact upon you all with the acceptance of my^{asws} word? And wasn't my^{asws} allegiance more emphasised for you all than the allegiance of Abu Bakr and Umar?

فَمَا بَالُ مَنْ خَالَفَنِي لَمْ يَنْفُضْ عَلَيْهِمَا حَتَّى مَضَيَا وَ نَقَضَ عَلَيَّ وَ لَمْ يَفِ لِي أَمَّا يَجِبُ لِي عَلَيْكُمْ نُصْحِي وَ يَلْزُمُكُمْ أَمْرِي أَمَا تَعْلَمُونَ أَنَّ يَنْعَتِي تَلَزُمُ الشَّاهِدَ عَنْكُمْ وَ الْغَائِبَ فَمَا بَالُ مُعَاوِيَةَ وَ أَصْحَابِهِ طَاعِينَ فِي يَنْعَتِي وَ لَمْ يَفْعَلُوا بِمَا لِي وَ أَنَا فِي قَرَابَتِي وَ سَابِقَتِي وَ صَهْرِي أَوْلَى بِالْأَمْرِ بِمَنْ تَقَدَّمَ مِنِّي

So, what is the matter with the ones opposing me^{asws}, they did not break upon them both until they passed away, and breaking upon me^{asws} and not being loyal to me^{asws}? Is not my^{asws} advice obligate for me^{asws} upon you all, and my^{asws} orders necessitated? Don't you know that my^{asws} allegiance necessitates upon the attendees from you and the absentees? So, what is the matter Muawiya and his companions were willing in my^{asws} allegiance and have not been loyal with it to me^{asws} and I^{asws} am in my^{asws} relationship (with Rasool-Allah^{saww}), and my^{asws} precedence, and my^{asws} in-law-ship, being foremost with the command than the ones who preceded me^{asws}?

أَمَا سَمِعْتُمْ قَوْلَ رَسُولِ اللَّهِ ص يَوْمَ الْعَدِيرِ فِي وَلَاتِي وَ مُوَالَاتِي فَاتَّقُوا اللَّهَ أَيُّهَا الْمُسْلِمُونَ وَ تَحَاتُّوا عَلَى جِهَادِ مُعَاوِيَةَ النَّكَثِ الْقَاسِطِ وَ أَصْحَابِهِ الْقَاسِطِينَ وَ اسْمَعُوا مَا أَتَلُو عَلَيْكُمْ مِنْ كِتَابِ اللَّهِ الْمُنَزَّلِ عَلَى نَبِيِّهِ الْمُرْسَلِ لِيَتَّعِظُوا فَإِنَّهُ عِظَةٌ لَكُمْ فَانْتَفِعُوا بِمَوَاعِظِ اللَّهِ وَ ارْذَرُوا عَنْ مَعَاصِي اللَّهِ فَقَدْ وَعَظَّكُمْ اللَّهُ بِغَيْرِكُمْ

Have you not heard the words of Rasool-Allah^{saww} on the day of Al-Ghadeer regarding my^{asws} Wilayah and my^{asws} Master-ship? Fear Allah^{azwj}, O you Muslims, and be motivated upon fighting Muawiya, the allegiance-breaker, the deviant, and his companions the renegades, and listen to what I^{asws} am reciting unto you all from the Revealed Book of Allah^{azwj} unto His^{azwj} Sent Prophet^{saww} for you to be advices, and it is a preaching for you, therefore benefit with the Preaching of Allah^{azwj} and be Reproached from disobeying Allah^{azwj}, for Allah^{azwj} has Advised you all through others.

فَقَالَ لِنَبِيِّهِ ص أَلَمْ تَرِ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لَنَبِيِّهِ هَلُمَّ ائْتِئْنَا لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيْهِمُ الْقِتَالُ إِلَّا تُقَاتِلُوا قَالُوا وَ مَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَ أَبْنَانِنَا فَلَمَّا كُنْجِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ

He^{azwj} Said to His^{azwj} Prophet^{saww}: **Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: 'Appoint for us a king; we would fight in the Way of Allah'. He said: 'Perhaps you would not fight if fighting is Prescribed for you?' They said: 'And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?' But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246].**

وَ قَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' He said: 'Allah has

Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].

يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ فِي هَذِهِ الْآيَاتِ عِبْرَةً لَتَعْلَمُوا أَنَّ اللَّهَ تَعَالَى جَعَلَ الْخِلَافَةَ وَالْأَمْرَ مِنْ بَعْدِ الْأَنْبِيَاءِ فِي أَغْيَابِهِمْ وَأَنَّهُ فَضَّلَ طَالُوتَ وَ قَدَّمَهُ عَلَى الْجُمَاعَةِ بِاصْطِفَائِهِ إِيَّاهُ وَ زِيَادَتِهِ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

O you people! There is a lesson for you all in these verses for you to know that Allah^{azwj} the Exalted Made the caliphate and the command from after the Prophets^{as}, to be in their^{as} posterity, and it is a merit of Talut and his^{as} advancement upon the community by him being chosen by him^{as}, and his increased capacity in the knowledge and the physique.

فَهَلْ يَجِدُونَ اللَّهَ عَزَّ وَ جَلَّ اصْطَفَىٰ بَنِي أُمِّيَّةٍ عَلَىٰ بَنِي هَاشِمٍ وَ زَادَ مُعَاوِيَةَ عَلَىٰ بَسْطَةٍ فِي الْعِلْمِ وَالْجِسْمِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ جَاهِدُوا فِي سَبِيلِهِ قَبْلَ أَنْ يَنَالَكُمْ سَخَطُهُ بِعَصْيَانِكُمْ لَهُ

So, are you finding that Allah^{azwj} Mighty and Majestic to have Chosen the clan of Umayya over the Clan of Hashim^{as}, and Muawiya has an increase over me^{asws} in capacity regarding the knowledge and the physique? Fear Allah^{azwj}, servants of Allah^{azwj}, and fight in His^{azwj} Way before His^{azwj} Wrath seizes you all due to your disobedience to Him^{azwj}!

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Allah^{azwj} Mighty and Majestic Said: **Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79].**

وَ قَالَ تَعَالَىٰ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَنَابَوْا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

And the Exalted Said: **But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].**

وَ قَالَ تَعَالَىٰ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

And Allah^{azwj} the Exalted Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10].**

تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِينٌ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].

اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَتَحَاتُّوا عَلَى الْجِهَادِ مَعَ إِمَامِكُمْ فَلَوْ كَانَ لِي مِنْكُمْ عَصَابَةٌ بِعَدْرِ أَهْلِ بَدْرٍ إِذَا أَمَرْتُهُمْ أَطَاعُونِي وَإِذَا اسْتَنْهَضْتُهُمْ نَهَضُوا مَعِيَ لَا اسْتَعْنَيْتُ بِحِمٍّ عَنْ كَثِيرٍ مِنْكُمْ وَاسْرِعْتُ النَّهْضَ إِلَى حَرْبٍ مُعَاوِيَةَ وَأَصْحَابِهِ فَإِنَّهُ الْجِهَادُ الْمَفْرُوضُ.

Fear Allah^{azwj}, (O) servants of Allah^{azwj}, and be mobilised upon the Jihad along with your Imam^{asws}, so if there would be a group with me^{asws} of the number of the people of Badr (313), whenever I^{asws} order them they would obey me^{asws}, and whenever I^{asws} tell them to get up, they would get up with me^{asws}, I^{asws} would be needless with them away from most of you, and I^{asws} shall hasten to war against Muawiya and his companion, for the Jihad is the Obligation".⁴⁰³

361- شاء، الإرشاد و من كلامه ع وَ قَدْ بَلَغَهُ عَنْ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ مَا يُؤْذِيهِ مِنَ الْكَلَامِ فَقَالَ الْحَمْدُ لِلَّهِ قَدِيمًا وَ حَدِيثًا مَا عَادَانِي الْفَاسِقُونَ
فَعَادَاهُمُ اللَّهُ

(The book) 'Al-Irshad' – And from a speech of his^{asws}, and it had reached him^{asws} from Muawiya and the people of Syria from the speech what had hurt him^{asws}. He^{asws} said: 'The praise is for Allah^{azwj}, ancient and current. The transgressors have not been inimical to me^{asws} (except) Allah^{azwj} is Inimical to them.

أَمْ لَمْ تَعْجَبُوا إِنَّ هَذَا هُوَ الْخَطْبُ الْجَلِيلُ أَنَّ فُسَاقًا غَيْرَ مَرْضِيٍّ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ مُنْحَرِفِينَ خَدَعُوا بَعْضَ هَذِهِ الْأُمَّةِ وَ أَشْرَبُوا قُلُوبَهُمْ حُبَّ الْفِتْنَةِ وَ اسْتَمَالُوا أَهْوَاءَهُمْ بِالْإِفْكَ وَ الْبُهْتَانِ

Are you not wondering that this is the majestic sermon? The transgressors are without (Divine) Pleasure, and they are turned away from Al-Islam and its people, deceiving part of this community and making their hearts drink the love of Fitna, and they are filling their imaginations with the blatant lies and false accusations.

قَدْ نَصَبُوا لَنَا الْحَرْبَ وَ هَبُّوا فِي إِطْفَاءِ نُورِ اللَّهِ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

And they have established the war to us and are blowing to extinguish the Noor of Allah^{azwj}, **They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].**

اللَّهُمَّ إِنْ رَدُّوا الْحَقَّ فَافْضُضْ خِدْمَتَهُمْ وَ شَتِّتْ كَلِمَتَهُمْ وَ أَبْسِلْهُمْ بِخَطَايَاهُمْ فَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعِزُّ مَنْ عَادَيْتَ.

O Allah^{azwj}! If they reject the truth then Abrogate their services, and Fragment their words, and Make them acknowledge their sins, for surely, he would not be humiliated, the one You^{azwj} have Made a ruler, and he will not feel ashamed, one who is habitual (of sins)".⁴⁰⁴

362- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع عِنْدَ عَزْمِهِ عَلَى الْمَسِيرِ إِلَى الشَّامِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَابَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْتَظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ

⁴⁰³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 360

⁴⁰⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 361

(The book) 'Nahj Al-Balagh' - And from a speech of his^{asws} during his^{asws} determining upon the journey to Syria: 'I^{asws} seek Refuge with You^{azwj} from the hardships of the journey, and the gloom of the overturning, and the evil scenery regarding the souls and the families and the wealth.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَلَا يَجْمَعُهُمَا غَيْرُكَ لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَنْصَحًا وَالْمُسْتَنْصَحُ لَا يَكُونُ مُسْتَخْلَفًا.

O Allah^{azwj}! You^{azwj} are the Companion in the journey and You^{azwj} are the replacement (protection) regarding the family, and none can gather them apart from You^{azwj} because the one left behind cannot be the companion, and the companion cannot be the one left behind".⁴⁰⁵

363- نَحَج، نَحَجِ الْبَلَاغَةَ وَمِنْ كِتَابِ لَهُ ع إِلَى جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ لَمَّا أَرْسَلَهُ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِذَا أَتَاكَ كِتَابِي فَاجْمَلْ مُعَاوِيَةَ عَلَى الْفَصْلِ وَخُذْهُ بِالْأَمْرِ الْجَزْمِ ثُمَّ خِيَرَهُ بَيْنَ حَرْبٍ مُجْلِيَةٍ أَوْ سَلَمٍ مُخْرِجَةٍ فَإِنْ اخْتَارَ الْحَرْبَ فَانْبِذْ إِلَيْهِ وَإِنْ اخْتَارَ السَّلَامَ فَخُذْ بَيْعَتَهُ وَالسَّلَامَ.

(The book) 'Nahj Al-Balagh' – And from a letter of his^{asws} to Jareer Bin Abdullah Al-Bajaly when he^{asws} sent him to Muawiya: 'As for after, when my^{asws} letter comes to you, then carry Muawiya upon the decision and seize him with the matter of settlement, then give him a choice between an exiling war or a humiliating peace. If he chooses the war, then alienate from him, and if he chooses the people then take his allegiance. And the greetings".⁴⁰⁶

تَبَيَّنَ قَالَ ابْنُ مَيْسَمٍ رَوَى أَنَّ جَرِيرًا أَقَامَ عِنْدَ مُعَاوِيَةَ حِينَ أَرْسَلَهُ ع حَتَّى اتَّهَمَهُ النَّاسُ فَقَالَ عَلِيٌّ ع قَدْ وَقْتُ لَجَرِيرٍ وَقْتُ لَا يُقِيمُ بَعْدَهُ إِلَّا تَخْلُوعًا أَوْ عَاصِيًا فَأَبْطَأَ جَرِيرٌ حَتَّى آيَسَ مِنْهُ فَكَتَبَ إِلَيْهِ بَعْدَ ذَلِكَ هَذَا الْكِتَابَ

Clarification – Ibn Maysam reported, 'Jareer stayed with Muawiya when he^{asws} sent him until the people slandered him. Ali^{asws} said: 'There is a timing for Jareer a (known) time. He will not stay after it except as deceived or disobedient'. Jareer was delayed until he^{asws} despaired from him. So, he^{asws} wrote this letter to him after that.

فَلَمَّا انْتَهَى إِلَيْهِ أَتَى مُعَاوِيَةَ فَأَقْرَأَهُ إِيَّاهُ وَقَالَ يَا مُعَاوِيَةُ إِنَّهُ لَا يُطْبَعُ عَلَى قَلْبٍ إِلَّا بِذَنْبٍ وَلَا يُشْرَحُ إِلَّا بِتَوْبَةٍ وَلَا أُطْنُ قَلْبُكَ إِلَّا مَطْبُوعًا أَرَاكَ قَدْ وَقَفْتَ بَيْنَ الْحَقِّ وَالْبَاطِلِ كَأَنَّكَ تَنْتَظِرُ شَيْئًا فِي يَدِ غَيْرِكَ

When it ended up to him, he came to Muawiya and read it out to him and said, 'O Muawiya! There will be not covering upon a hear except due to a sin, nor any expansion (of chest) except by repentance, and I do not think of your heart except as covered up. I see you to have paused between the truth and the falsehood, as if you are awaiting something (which is) in the hands of someone else'.

فَقَالَ مُعَاوِيَةُ أَلَيْكَ بِالْفَصْلِ فِي أَوَّلِ مَجْلِسٍ إِنْ شَاءَ اللَّهُ ثُمَّ أَخَذَ فِي بَيْعَةِ أَهْلِ الشَّامِ فَلَمَّا انْتَضَمَ أَمْرُهُ لَتَمِي جَرِيرًا وَقَالَ لَهُ الْحَقُّ بِصَاحِبِكَ وَأَعْلِمْنِي بِالْحَرْبِ فَقَدِمَ جَرِيرٌ إِلَى عَلِيٍّ ع.

Muawiya said, 'I shall cast the (final) decision to you in the first gathering, if Allah^{azwj} so Desires'. Then he took (renewed) allegiances of the people of Syria. When his command had

⁴⁰⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 362

⁴⁰⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 363 a

been managed, he met Jareer and said to him, 'Join up with your Master^{asws} and let him^{asws} know of the war'. Jareer arrived to Ali^{asws},⁴⁰⁷

364- نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع وَ قَدْ أَشَارَ إِلَيْهِ أَصْحَابُهُ بِالاسْتِعْدَادِ لِلْحَرْبِ بَعْدَ إِسْأَالِهِ جَرِيرَ بْنِ عَبْدِ اللَّهِ إِلَى مُعَاوِيَةَ أَنَّ اسْتِعْدَادِي لِلْحَرْبِ أَهْلُ الشَّامِ وَ جَرِيرٌ عِنْدَهُمْ إِغْلَاقٌ لِلشَّامِ وَ صَرَفْتُ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرَادُوهُ وَ لَكِنْ قَدْ وَقَّتُ لَجَرِيرٍ وَقْتًا لَا يُقِيمُ بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِيًا

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws}, and his^{asws} companions had indicated to him^{asws} with that preparation for the war after his^{asws} sending Jareer Bin Abdullah to Muawiya: 'My^{asws} preparation for battling the people of Syria while Jareer is with them would close the door to Syria and its people from goodness, if they intend it, but there is a timing for Jareer, a (known) time, he will not be staying after it except as deceived or disobedient.

وَ الرَّأْيُ عِنْدِي مَعَ الْأَنَاءَةِ فَأَرْوِدُوا وَ لَا أَكْرَهُ لَكُمْ الْاسْتِعْدَادَ لِلْحَرْبِ أَهْلُ الشَّامِ وَ لَقَدْ صَرَفْتُ أَنْفَ هَذَا الْأَمْرِ وَ عَيْنَهُ وَ قَلْبُتُ ظَهْرَهُ وَ بَطْنَهُ وَ لَمْ أَرِ لِي إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ص

And the view in my^{asws} presence is to be with the forbearance, therefore return and I^{asws} did not dislike the preparation for you for warring the people of Syria, and I^{asws} have struck the nose of this matter, and its eyes, and overturned its back, and its belly (looked at it from all sides), and I^{asws} did not see for me^{asws} (any option) except the fighting, or the Kufr with what has been Revealed unto Muhammad^{saww}.

إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَإِلِ أَحَدَتْ أَحَدَانًا وَ أَوْجَدَ النَّاسَ مَقَالًا فَقَالُوا ثُمَّ نَقَمُوا فَغَيَّرُوا.

Surely, there has been a ruler upon the community who innovated innovations, and the people found (reason to) talk, so they spoke, then they avenged and changed".⁴⁰⁸

365- وَ رُوِيَ أَنَّهُ ع لَمَّا أَرَادَ بَعَثَهُ قَالَ جَرِيرٌ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدَّخِرَكَ مِنْ نَصْرِي شَيْئًا وَ مَا أَطْمَعُ لَكَ فِي مُعَاوِيَةَ فَقَالَ ع قَصْدِي حُجَّةٌ أُقِيمُهَا

And it is reported that when he^{asws} wanted to send him, Jareer said, 'O Amir Al-Momineen^{asws}! I will not hold you^{asws} back from anything of my help and I will not covet for you^{asws} regarding Muawiya'. He^{asws} said: 'My^{asws} aim is to establish an argument'.

ثُمَّ كَتَبَ مَعَهُ فَإِنْ بَيَّعْتِي بِالْمَدِينَةِ لَزِمْتُكَ وَ أَنْتَ بِالشَّامِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ نَصْرِ بْنِ مُزَاهِمٍ

Then he^{asws} wrote with him, 'Surely my^{asws} allegiance at Al-Medina is necessitated to you and you are in Syria' – up to the end of what has passed in the report of Nasr Bin Muzahim.

فَأَجَابَهُ مُعَاوِيَةُ أَمَّا بَعْدُ فَلَعَمْرِي لَوْ بَايَعَكَ الْقَوْمُ الَّذِينَ بَايَعُوكَ وَ أَنْتَ بَرِيءٌ مِنْ دَمِ عُثْمَانَ كُنْتُ كَأَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ لَكِنَّكَ أَغْرَيْتَ عُثْمَانَ وَ خَذَلْتَ عَنْهُ الْأَنْصَارَ فَأَطَاعَكَ الْجَاهِلُ وَ قَوِيَ بِكَ الضَّعِيفُ وَ قَدْ أَبَى أَهْلُ الشَّامِ إِلَّا قِتَالَكَ حَتَّى تَذْفَعَ إِلَيْهِمْ قَتْلَةَ عُثْمَانَ

⁴⁰⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 363 b

⁴⁰⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 364 b

Muawiya answered him, 'As for after, by my life! If the people have pledged allegiance to you^{asws}, the ones who have pledged to you^{asws}, and you^{asws} had been innocent from the blood of Usman, you^{asws} would have been like Abu Bakr and Umar and Usman. But you^{asws} were tempted with Usman and the Helpers abandoned him, so the ignoramuses have obeyed you^{asws}, and the weak ones are strengthened by you^{asws}, and the people of Syria have refused, except to fight you^{asws} (unless) you^{asws} hand over to them the killers of Usman.

فَإِنْ فَعَلْتَ كَأَنْتَ شُورَى بَيْنَ الْمُسْلِمِينَ وَ لَعْمَرِي مَا حُجَّتْكَ عَلَيَّ كَحُجَّتِكَ عَلَى طَلْحَةَ وَ الزُّبَيْرِ لِأَنْتَهُمَا بَايَعَاكَ وَ لَمْ أُبَايِعْكَ وَ لَا حُجَّتْكَ عَلَى أَهْلِ الشَّامِ كَحُجَّتِكَ عَلَى أَهْلِ الْبَصْرَةِ لِأَنْتَهُمْ أَطَاعُوكَ وَ لَمْ يُطِيعَكَ أَهْلُ الشَّامِ

If you^{asws} were to do so, there would be a consultation between the Muslims, and by my life, your^{asws} argument against me is not like your^{asws} argument against Talha and Al-Zubeyr, because those two had pledged allegiance to you^{asws} and I have not pledged to you^{asws}, nor is your^{asws} argument upon the people of Syria like your^{asws} argument upon the people of Al-Basra, because they had obeyed you and the people of Syria have not obeyed you^{asws}.

فَأَمَّا شَرَفُكَ فِي الْإِسْلَامِ وَ قَرَابَتُكَ مِنَ النَّبِيِّ ص وَ مَوْضِعُكَ مِنْ قُرَيْشٍ فَلَسْتُ أَدْفَعُهُ وَ كَتَبَ فِي آخِرِ الْكِتَابِ فَصِيدَةً كَعْبِ بْنِ جُعَيْلٍ

وَ أَهْلُ الْعِرَاقِ لَهَا كَارِهُونَا

أَرَى الشَّامَ يَكْرَهُ أَهْلَ الْعِرَاقِ

As for your^{asws} nobility in Al-Islam and your^{asws} relationship from the Prophet^{saww}, and your^{asws} position from Quraysh, so I have not repelled it'. And he wrote at the end of the letter, a poem of Ka'ab Bin Jueel, 'I see Syria disliking the people of Al-Iraq, and the people of Al-Iraq are disliking to it'.⁴⁰⁹

366- وَ يُرْوَى أَنَّ الْكِتَابَ الَّذِي كَتَبَهُ عَ مَعَ جَرِيرٍ كَانَتْ صُورَتُهُ أَيْ قَدْ عَزَلْتُكَ فَقَوَّضَ الْأَمْرَ إِلَى جَرِيرٍ وَ السَّلَامُ وَ قَالَ لَجَرِيرٍ صُنْ نَفْسَكَ عَنْ خِدَاعِهِ فَإِنْ سَلَّمَ إِلَيْكَ الْأَمْرَ وَ تَوَجَّهَ إِلَيَّ فَأْتِنِي بِالشَّامِ وَ إِنْ تَعَلَّلَ بِشَيْءٍ فَارْجِعْ

And it is reported that the letter which he^{asws} wrote with Jareer, its facet was, 'I^{asws} have removed you so delegate the command to Jareer. And the greetings. And he^{asws} said to Jareer: 'Fortify yourself from his deceptions. If he submits the command to you and heads to me^{asws}, then you stay at Syrian, but if reasons with something, then return'.

فَلَمَّا عَرَضَ جَرِيرٌ الْكِتَابَ عَلَى مُعَاوِيَةَ تَعَلَّلَ بِمُشَاوَرَةِ أَهْلِ الشَّامِ وَ غَيْرِ ذَلِكَ فَرَجَعَ جَرِيرٌ وَ كَتَبَ مُعَاوِيَةُ فِي أَثَرِهِ فِي ظَهْرِ كِتَابِ عَلِيٍّ عَ مَنْ وَلَاكَ حَتَّى تَعَزِّلَنِي وَ السَّلَامُ.

When Jareer presented the letter to Muawiya, he reasons with the consulting the people of Syria and other such things. So, Jareer returned, and Muawiya wrote in his tracks in the back of the letter of Ali^{asws}, 'Who made you^{asws} a ruler until you^{asws} can remove me? And the greetings'.⁴¹⁰

⁴⁰⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 365

⁴¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 366

367- **فَخَجَّ، فَخَجَّ، فَخَجَّ** وَ مِنْ وَصِيَّتِهِ لَهُ عَ لِمَعْقِلِ بْنِ قَيْسٍ الرَّيَّاحِيِّ حِينَ أُنْفَذَهُ إِلَى الشَّامِ فِي ثَلَاثَةِ آلَافٍ مُقَدَّمَةً لَهُ اتَّقِ اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ وَ لَا مُنْتَهَى لَكَ دُونَهُ وَ لَا تُفَاتِلْ إِلَّا مَنْ فَاتَكَ وَ سِرِّ الْبَرَكَيْنِ وَ عَوِّزِ النَّاسِ وَ رَفِّهِ فِي السَّيْرِ وَ لَا تَسِرْ أَوَّلَ اللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا وَ قَدَرَهُ مُقَامًا لَا طَغْنًا فَأَرْخَ فِيهِ بَدَنَكَ وَ رَوْحَ ظَهْرِكَ

(The book) 'Nahj Al-Balagh' – And from a bequest of his^{asws} to Ma'qil Bin Qays Al-Riyahi when he^{asws} enforced him to Syrian among three thousand advancers of his^{asws}: 'Fear Allah^{azwj} Who, there is no escape for you from meeting Him^{azwj}, nor is there any ending for you besides Him^{azwj}, and do not fight except the one who fights you, and travel the two cool periods, and let the people rest at midday, and be easy in the travel, and do not travel the first part of the night for Allah^{azwj} has Made it a rest and Determined it for staying not for travelling, so rest your bodies during it and rest your rides.

فَإِذَا وَقَفْتَ حِينَ يَنْبُطُ السَّحَرُ أَوْ حِينَ يَنْفَجِرُ الْمَجَرُ فَسِرْ عَلَى بَرَكََةِ اللَّهِ فَإِذَا لَقِيتَ الْعَدُوَّ فَقِفْ مِنْ أَصْحَابِكَ وَسَطًا وَ لَا تَذُنْ مِنَ الْقَوْمِ دُونُ مَنْ يُرِيدُ أَنْ يُنْشِبَ الْحَرْبَ وَ لَا تَبَاعِدْ مِنْهُمْ تَبَاعُدَ مَنْ يَهَابُ النَّاسَ حَتَّى يَأْتِيَكَ أَمْرِي وَ لَا يَحْمِلَنَّكُمْ شَتَائُهُمْ عَلَى قِتَالِهِمْ قَبْلَ دُعَائِهِمْ وَ الْإِعْذَارِ إِلَيْهِمْ.

So, when you pause when the pre-dawn is gentle or when the dawn bursts forth, then travel upon the Blessings of Allah^{azwj}. When you meet the enemy, then pause in the middle of your companions, and do not approach the people, the approach of one who intends to propel the war, and do not be too distant from them, remoteness of the one who fears the prowess (of the enemy), until my^{asws} orders come to you, and do not let hatred for them carry you upon fighting them before inviting them, and the excusing to them".⁴¹¹

368- **فَخَجَّ، فَخَجَّ، فَخَجَّ** وَ قَالَ ع وَ قَدْ لَقِيَهُ عِنْدَ مَسِيرِهِ إِلَى الشَّامِ دَهَاقِينَ الْأَنْبَارِ فَتَرَجَّلُوا لَهُ وَ اسْتَدُّوا بَيْنَ يَدَيْهِ مَا هَذَا الَّذِي صَنَعْتُمُوهُ فَقَالُوا خُلِقَ مِنَّا نُعْظَمُ بِهِ أُمَرَاءَنَا

(The book) 'Nahj Al-Balagh' and he^{asws} said, and during his^{asws} journey countrymen of Al-Abnar met him^{asws}, and they walked on foot for him and sprinted in front of him^{asws}: 'What is this which you are going?' They said, 'A mannerism from us we revere our commanders with'.

فَقَالَ ع وَ اللَّهُ مَا يَنْتَفِعُ بِهَذَا أُمَرَاؤُكُمْ وَ إِنَّكُمْ لَتَشْقُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ تَشْقُونَ بِهِ فِي آجِرَتِكُمْ وَ مَا أَخْسَرَ الْمَشَقَّةَ وَرَاءَهَا الْعِقَابُ وَ أَرْبَحَ الدَّعَاةَ مَعَهَا الْأَمَانُ مِنَ النَّارِ.

He^{asws} said: 'By Allah^{azwj}! This does not benefit your commanders and you are toiling yourself by it, and toiling with it regarding your Hereafter, and how loss-making is a toil having the punishment behind it, and how profitable is the friendliness with it as the security from the Fire".⁴¹²

369- **كِتَابُ صِفِّينَ، لِيَصْرَ بْنِ مُزَاحِمٍ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثَيْدٍ** قَالَ: لَمَّا أَرَادَ عَلِيٌّ عَ الْمَسِيرَ إِلَى الشَّامِ دَعَا مَنْ كَانَ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَجَمَعَهُمْ ثُمَّ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَّا بَعْدُ فَإِنَّكُمْ مَيَامِينُ الرَّأْيِ مَرَاجِيحُ الْحِلْمِ [الْحُكْمِ] مُبَارِكُوا الْأَمْرِ مُقَاوِلُ بِالْحَقِّ وَ قَدْ عَزَمْنَا عَلَى الْمَسِيرِ إِلَى عُلُونَا وَ عَدُوِّكُمْ فَأَشِيرُوا عَلَيْنَا بِرَأْيِكُمْ

⁴¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 367

⁴¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 368

Kitab Sifteen of Nasr Bin Muzahim – It is reported from Abdul Rahman Bin Ubeydullah who said,

‘When Ali^{asws} wanted to travel to Syria, he^{asws} called the ones who were with him^{asws}, from the Emigrants and the Helpers, and gathered them. Then, he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and said: ‘As for after, you dependable of the opinion, weighty of the wisdom, blessed of the instructions, speakers of the truth, and we have determined upon the travelling to our enemies and your enemies, therefore consult to us with your views’.

فَقَامَ هَاشِمُ بْنُ عُثْبَةَ وَ عَمَّارُ بْنُ يَاسِرٍ وَ قَيْسُ بْنُ سَعْدٍ بْنُ عُبَادَةَ وَ سَهْلُ بْنُ حُنَيْفٍ فَصَوَّبُوا رَأْيَهُ وَ بَدَّلُوا إِلَيْهِ نُصْرَتَهُ.

Hashim Bin Utba, and Ammar Bin Yasser, and Qays Bin Sa’ad Bin Ubada, and Sahl Bin Huneyf stood up and they deemed his^{asws} view as correct, and they exerted to him^{asws} his^{asws} help”.⁴¹³

370- ثُمَّ رَوَى نَصْرٌ عَنْ مَعْبُدٍ قَالَ: قَامَ عَلِيٌّ عَ عَلَى مِنْبَرٍ خَطِيبًا فُكُنْتُ تَحْتَ الْمِنْبَرِ أَسْمَعُ تَحْرِيطَهُ النَّاسَ وَ أَمْرَهُ هُمْ بِالْمَسِيرِ إِلَى صِغَيْرٍ فَسَمِعْتُهُ يَقُولُ سِيرُوا إِلَى أَعْدَاءِ اللَّهِ سِيرُوا إِلَى أَعْدَاءِ الْقُرْآنِ وَ السُّنَنِ سِيرُوا إِلَى بَقِيَةِ الْأَخْزَابِ وَ قَتَلَةِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then it is reported by Nast, from Ma’bad who said,

‘Ali^{asws} stood upon the pulpit addressing, and I was beneath the pulpit listening him^{asws} instigating the people and his^{asws} ordering them with the travelling to Sifteen. I heard him^{asws} saying: ‘Travel to the enemies of Allah^{azwj}! Travel to enemies of the Quran and Sunnah! Travel to the remainder of the confederates and killers of the Emigrants and the Helpers!’

فَعَارِضَهُ رَجُلٌ مِنْ بَنِي فَزَارَةَ وَ وَطَّأَهُ النَّاسُ بِأَرْجُلِهِمْ وَ ضَرَبُوهُ بِنِعَالِهِمْ حَتَّى مَاتَ

A man from the clan of Fazarah objected to him^{asws} and the people trampled him with their legs and struck him with their slippers until he died. They bade Amir Al-Momineen^{asws} farewell from the public treasury.

فَوَدَّاهُ أَمِيرُ الْمُؤْمِنِينَ مِنْ بَيْتِ الْمَالِ فَقَامَ الْأَشْتُرُ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا يَهْدِيكَ مَا رَأَيْتَ وَ لَا يُؤْيِسُكَ مَا سَمِعْتَ مِنْ نَصْرِنَا مَا سَمِعْتَ مِنْ مَقَالَةِ هَذَا الشَّقِيِّ الْخَائِنِ إِلَى آخِرِ مَا قَالَ رَفَعَ اللَّهُ مَقَامَهُ وَ بَالَعَ فِي إِظْهَارِهِ النَّبَاتِ عَلَى الْحَقِّ وَ بَذَلَ النُّصْرَةَ

Al-Ashtar stood up and said, ‘O Amir Al-Momineen^{asws}! Do not be limited by what you^{asws} have seen nor let it despair you^{asws} of our help what you^{asws} have heard from the talk of this wretch, the betrayer’ – up to the end of what he said, may Allah^{azwj} Raise his position, and was eloquent in displaying his proof upon the truth and efforts of the help.

فَقَالَ عَ الطَّرِيقُ مُشْتَرَكٌ وَ النَّاسُ فِي الْحَقِّ سَوَاءٌ وَ مَنْ اجْتَهَدَ رَأْيَهُ فِي نَصِيحَةِ الْعَامَّةِ فَقَدْ قَضَى مَا عَلَيْهِ

He^{asws} said: ‘The road is mutual and the people are equal in the truth, and the ones who exerts his view in advising the general public, so he has fulfilled what is upon him’.

⁴¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 369

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَدَخَلَ مَنْزِلَهُ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْمُعْتَمِرِ الْعَبْسِيُّ وَ حَنْظَلَةُ بْنُ الرَّبِيعِ التَّمِيمِيُّ وَ التَّمَسَا مِنْهُ عَ أَنْ يَسْتَأْذِنَ بِالْأَمْرِ وَ يُكَاتِبَ مُعَاوِيَةَ وَ لَا يَعْجَلَ فِي الْقِتَالِ

Then he^{asws} descended from the pulpit and entered his^{asws} house. Abdullah Bin Al-Mu'tam Al-Absy and Hanzala Bin Al-Rabie Al-Tameemy entered to see him^{asws} and requested him^{asws} that he^{asws} should be assisted with the command and write to Muawiya, and not to be hasty regarding the fighting.

فَتَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ أَمَّا بَعْدُ فَإِنَّ اللَّهَ وَارِثُ الْعِبَادِ وَ الْبِلَادِ وَ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ إِلَيْهِ تُرْجَعُونَ* يُؤْتِي الْمُلْكَ مَنْ يَشَاءُ وَ يَنْزِعُ الْمُلْكَ مِمَّنْ يَشَاءُ وَ يُعِزُّ مَنْ يَشَاءُ وَ يُذِلُّ مَنْ يَشَاءُ

Amir Al-Momineen^{asws} spoke. He^{asws} said after praising Allah^{azwj} and extolled upon Him^{asws}: 'As for after, Allah^{azwj} is the Caretaker of the servants and the countries, and Lord^{azwj} of the seven skies and the seven firmaments, and to Him^{azwj} you will be returning. He^{azwj} Gives the kingdom to one He^{azwj} so Desires to and Snatches the kingdom from the one He^{azwj} so Desires to, and Honours the ones He^{azwj} so Desires to and Disgraces one He^{azwj} so Desires to.

أَمَّا الدَّبْرَةُ فَإِنَّهَا عَلَى الضَّالِّينَ الْعَاصِينَ ظَفِرُوا أَوْ ظَفِرَ بِهِمْ وَ لَمْ يَلَمْزِ اللَّهُ إِلَيْنِ لَأَسْمَعَ كَلَامَ قَوْمٍ مَا يَعْرِفُونَ مَعْرُوفًا وَ لَا يُنْكِرُونَ مُنْكَرًا

As for the defeat, so it is upon the strayers, the disobedient ones, whether they win or are won over, and I^{asws} swear by Allah^{azwj}! I^{asws} heard the talk of a group who neither recognise good nor deny evil'.

فَقَالَ الْحَاضِرُونَ هُمَا مِنْ أَصْحَابِ مُعَاوِيَةَ وَ يُكَاتِبَانِهِ وَ كَثُرَ الْكَلَامُ بَيْنَ أَصْحَابِهِ فِي ذَلِكَ.

The ones present said they are from the companions of Muawiya his contracted slaves, and the talk was a lot between his^{asws} companions regarding that".⁴¹⁴

371- وَ رَوَى نَصْرٌ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكَ قَالَ: خَرَجَ حُجْرُ بْنُ عَدِيٍّ وَ عَمْرُو بْنُ الْحَمِقِ يُظْهِرَانِ الْبِرَاءَةَ مِنْ أَهْلِ الشَّامِ فَأَرْسَلَ عَلِيٌّ ع إِلَيْهِمَا أَنْ كُفَّا عَمَّا يَبْلُغُنِي عَنْكُمَا فَأَتَيْتَاهُ فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ أَلَسْنَا حَقِيقِينَ قَالَ بَلَى قَالَا فَلِمَ مَنَعْتَنَا مِنْ شَتْمِهِمْ

And it is reported by Nast, from Abdullah Bin Shareek who said,

'Hujr Bin Aday and Amro Bin Al-Hamiq came out manifesting their disavowing from the people of Syria, but Ali^{asws} sent a message to them both: 'Refrain from what has reached me^{asws} from you two'. They came to him and said, 'O Amir Al-Momineen^{asws}! Aren't we right?' He^{asws} said: 'Yes'. They said, 'Then why did you^{asws} forbid us from reviling them?'

قَالَ كَرِهْتُ لَكُمْ أَنْ تَكُونُوا لَعَانَيْنِ شَتَائِمَيْنِ تَشْتُمُونَ وَ تَبْرءُونَ وَ لَكِنْ لَوْ وَصَفْتُمْ مَسَاوِيَّ أَعْمَالِهِمْ فَقُلْتُمْ مِنْ سِيرَتِهِمْ كَذَا وَ كَذَا وَ مِنْ أَعْمَالِهِمْ كَذَا وَ كَذَا كَانَ أَصْنُوبٌ فِي الْقَوْلِ وَ أَبْلَغَ فِي الْعُدْرِ

He^{asws} said: 'I^{asws} disliked to you that you become cursing, reviling, insulting, and disavowing, but if you could describe the evilness of their deeds and speak of their ways such and such,

⁴¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 370

and from their deeds such and such, it would be more correct in the words and further reaching in the excuse.

وَلَوْ قُلْتُمْ مَكَانَ لَغَيْبِكُمْ إِنِّي أَنَا وَ بَرَاءَتِكُمْ مِنْهُمْ اللَّهُمَّ احْقِنْ دِمَاءَهُمْ وَ دِمَاءَنَا وَ أَصْلِحْ ذَاتَ بَيْنِهِمْ وَ بَيْنَنَا وَ اهْدِهِمْ مِنْ ضَلَالَتِهِمْ حَتَّى يَعْرِفَ الْحَقَّ مِنْهُمْ مَنْ جَهْلُهُ وَ يَزْعُمِي عَنِ الْعَيِّ وَ الْغُدُوَانِ مِنْهُمْ مَنْ لَجَّ بِهِ لَكَانَ أَحَبَّ إِلَيَّ وَ خَيْرًا لَكُمْ

If you could say in place (instead) of your cursing them and your disavowing from them, 'O Allah^{azwj}! Save their blood and our blood, and Reconcile that which is between them and us, and Guide them from their straying until he recognises the truth, one from them who is ignorant, and is shepherded away from the erring and the aggressors from them. One who is vociferous with it would be more beloved to me^{asws} and better for you all'.

فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ نَقَبْلُ عِظَمَتِكَ وَ نَتَأَذَّبُ بِأَذْيَابِكَ

They said, 'O Amir Al-Momineen^{asws}! We accept your^{asws} preaching and will be disciplined by your^{asws} education'.

قَالَ نَصْرٌ وَ قَالَ لَهُ عَمْرُو بْنُ الْحَقِيقِ يُؤْمِنُ بِاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي مَا أَجْبُتُكَ وَ لَا بَايَعْتُكَ عَلَى قَرَابَةِ بَيْنِي وَ بَيْنِكَ وَ لَا إِزَادَةَ مَالٍ تُؤْتِينِيهِ وَ لَا إِزَادَةَ سُلْطَانٍ تَرْفَعُ بِهِ ذِكْرِي وَ لَكِنِّي أَجْبُتُكَ بِخَصَالِ خَمْسٍ

Nasr (the narrator) said, 'And Amro Bin Al-Hamiq said to him^{asws} on that day, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! I have not answered you^{asws} nor pledged allegiance to you^{asws} upon relationship between me and you^{asws}, nor do I want any wealth you^{asws} might give me, nor do I want authority for my mentioned to be raised (become famous), but I answered you^{asws} due to five characteristics.

إِنَّكَ ابْنُ عَمِّ رَسُولِ اللَّهِ ص وَ أَوَّلُ مَنْ آمَنَ بِهِ وَ نَزَّحَ سَيِّدَةَ نِسَاءِ الْأُمَمِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ وَ وَصِيَّهُ وَ أَبُو الذَّرِّيَّةِ الَّتِي بَقِيَتْ فِينَا مِنْ رَسُولِ اللَّهِ وَ أَسْبَقُ النَّاسِ إِلَى الْإِسْلَامِ وَ أَعْظَمُ الْمُهَاجِرِينَ سَهْمًا فِي الْجِهَادِ

You^{asws} are a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and the first one to believe in him^{saww}, and husband of chieftess of the world of the community (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww}, and his^{asws} successor^{asws}, and father^{asws} of the offspring which remains among us from Rasool-Allah^{saww}, and the most preceding of the people of Al-Islam, and the greatest of the Emigrants of share in the Jihad.

فَلَوْ أَنِّي كُفَّلْتُ نَقْلَ الْجِبَالِ الرَّوَاسِي وَ نَزَّحَ الْبُحُورِ الطَّوَامِي حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي فِي أَمْرِ أُقْوِي بِهِ وَلِيِّكَ وَ أَهْبِي بِهِ عَدُوَّكَ مَا رَأَيْتُ أَنِّي قَدْ أَذَيْتُ فِيهِ كُلَّ الَّذِي يَحِقُّ عَلَيَّ مِنْ حَقِّكَ

Even if I were to be encumbered to move the tall mountains and displace the great oceans until my day comes to be in a matter, I can strengthen your^{asws} friend by it, and weaken your^{asws} enemy by it, I don't see I would have fulfilled all that which is adequate upon me from your^{asws} rights'.

فَقَالَ عَلَيٌّ ع اللَّهُمَّ نَوِّرْ قَلْبَهُ بِالنُّعَى وَ اهْدِهِ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ لَيْتَ أَنَّ فِي جُنْدِي مِائَةً مِثْلَكَ فَقَالَ حُجْرٌ إِذَا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ صَحَّ جُنْدُكَ وَ قَلَّ فِيهِمْ مَنْ يَغِيثُكَ

Ali^{asws} said: 'O Allah^{azwj}! Radiate his heart with the piety and guidance to Your^{azwj} straight path! If only there were a hundred like you in my^{asws} army'. Hujr said, 'Then, by Allah^{azwj}, O Amir Al-Momineen^{asws}, correct your^{asws} army and reduce among them the one who cheat you^{asws}'.

قَالَ وَكَتَبَ عَلَيَّ ع إِلَى عَمَّالِهِ حِينَئِذٍ يَسْتَنْفِرُهُمْ فُكْتُبَ إِلَى مُحَمَّدِ بْنِ سُلَيْمٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَخْبَرْتُكَ أَنَّكَ لَمْ تَكُنْ تَعْلَمُ أَنَّ هَذَا هُوَ أَمَّا بَعْدُ فَإِنَّ جِهَادَ مَنْ صَدَفَ عَنِ الْحَقِّ رَغْبَةً عَنْهُ وَهَبَّ فِي نَعَاسِ الْعَمَى وَالضَّلَالِ اخْتِيَاراً لَهُ فَرِيضَةً عَلَى الْعَارِفِينَ

He (the narrator) said, 'Ali^{asws} wrote to his^{asws} office bearers. He^{asws} wrote to Mikhnaf Bin Suleym, 'Greetings be unto you! I^{asws} hereby praise Allah^{azwj} to you Who, there is no god except He^{azwj}. As for after, fight against the one who hinders from the truth, turn away from him, and move about among the blind and the straying people choosing for him an Obligation upon the knowers.

إِنَّ اللَّهَ يَرْضَى عَمَّنْ أَرْضَاهُ وَ يَسْخَطُ عَلَى مَنْ عَصَاهُ وَ إِنَّا قَدْ هَمَمْنَا بِالْمَسِيرِ إِلَى هَؤُلَاءِ الْقَوْمِ الَّذِينَ عَمِلُوا فِي عِبَادِ اللَّهِ [فِي كِتَابِ اللَّهِ] بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَ اسْتَأْثَرُوا بِالْفَنَاءِ وَ عَطَلُوا الْحُدُودَ وَ أَمَاتُوا الْحَقَّ وَ أَظْهَرُوا فِي الْأَرْضِ الْفُسَادَ وَ اتَّخَذُوا الْفَاسِقِينَ وَلِيحَةً مِنْ دُونِ الْمُؤْمِنِينَ

Allah^{azwj} is Pleased with the ones who pleases Him^{azwj} and is Angered upon the ones who disobey Him^{azwj}, and we have thought of travelling those people, the ones who had worked among the servants of Allah^{azwj} with other than what Allah^{azwj} has Revealed, and they have been prejudicial with the war booty, and suspended the legal penalties, and killed the truth, and manifested the corruption in the land, and have taken the mischief-makers as confidants besides the Momineen.

فَإِذَا وَلَّى اللَّهُ أَعْظَمَ أَخْدَانَهُمْ أَبْغَضُوهُ وَ أَقْصَوْهُ وَ حَزَمُوهُ وَ إِذَا ظَلَمَ سَاعَدَهُمْ عَلَى ظُلْمِهِمْ أَحْبَبُوهُ وَ أَدْنَوْهُ وَ بَرَّوهُ فَقَدْ أَصْرُوا عَلَى الظُّلْمِ وَ أَجْمَعُوا عَلَى الْخِلَافِ وَ قَدِيمًا مَا صَدُّوا عَنِ الْحَقِّ وَ تَعَاوَنُوا عَلَى الْإِثْمِ وَ كَانُوا ظَالِمِينَ:

When a friend of Allah^{azwj} is the biggest of their calamities, they would hate him, and curtail him, and deprive him, and when an unjust one helps them upon their oppression, they would love him, and draw him closer, and be kind with him. So, they have persisted upon the injustice and united upon the opposition, and for long they have hindered from the truth, and assisted each other upon the sins, and they were unjust.

فَإِذَا أُتِيَتْ بِكِتَابِي هَذَا فَاسْتَخْلِفْ عَلَى عَمَلِكَ أَوْثَقَ أَصْحَابِكَ فِي نَفْسِكَ وَ أَقْبَلْ إِلَيْنَا لَعَلَّكَ تَلْقَى مَعَنَا هَذَا الْعَدُوَّ الْمُجَلَّ قَتَامَرٍ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ وَ تُجَامِعَ الْمُحِقَّ وَ تُبَايِنَ الْمُبْطِلَ فَإِنَّهُ لَا عَنَاءَ بِنَا وَ لَا بَكَ عَنْ أَجْرِ الْجِهَادِ وَ حَسْبُنَا اللَّهُ وَ نَعْمَ الْوَكِيلُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

So, when you are brought this letter of mine^{asws}, then place a replacement upon your world the most trustworthy of your companions regarding yourself, and come to us, perhaps you will meet this cunning enemy (in battle) with us and you can enjoin with the good and forbid from the evil. And you can join the rightful and reveal the false ones, for there is neither any neediness with us nor with you from Recompense of the Jihad, and Allah^{azwj} Suffices us and is the best Protector, and there is neither might nor strength except with Allah^{azwj} the Magnificent'.

وَكَتَبَ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي سَنَةِ سَبْعٍ وَثَلَاثِينَ قَالَ فَاسْتَعْمَلَ مَخْنَفٌ عَلَى أَصْبَهَانَ الْخَارِثِ بْنِ أَبِي الْخَارِثِ بْنِ الرَّبِيعِ وَاسْتَعْمَلَ عَلَى هَمْدَانَ سَعِيدَ بْنَ وَهَبٍ وَاقْبَلَ حَتَّى شَهِدَ مَعَ عَلِيٍّ عَ صِفِّينَ

And Ubeidullah Bin Abu Rafie wrote in the year thirty-seven. He said, 'Employ Mikhnaf upon Isfahan, Al-Haris Bin Abu Al-Haris Bin Al-Rabie, and employ upon Hamadan Saeed bin Wahab, and he came until he attended (battle of) Siffeen with Ali^{asws}.

قَالَ وَكَتَبَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ مِنَ الْبَصْرَةِ إِلَى عَلِيٍّ يَذْكُرُ لَهُ اخْتِلَافَ أَهْلِ الْبَصْرَةِ فَكَتَبَ عَلِيٌّ عَ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ قَدِمَ عَلَيَّ رَسُولُكَ وَ قَرَأْتُ كِتَابَكَ تَذْكُرُ فِيهِ خَالَ أَهْلِ الْبَصْرَةِ وَ اخْتِلَافَهُمْ بَعْدَ انْصِرَافِي عَنْهُمْ وَ سَأَخْبِرُكَ عَنِ الْقَوْمِ هُمْ بَيْنَ مُقِيمٍ لِرَغْبَةٍ يَرْجُوها أَوْ خَائِفٍ مِنْ عُقُوبَةٍ يَخْشَاهَا

He (the narrator) said, 'And Abdullah Bin Al-Abbas wrote from Al-Basra to Ali^{asws} mentioning to him^{asws} differing of the people of Al-Basra. Ali^{asws} wrote to him: 'As for after, your messenger has arrived to me^{asws} and I^{asws} read your letter mentioning in it the situation of the people of Al-Basra and their differing, after my^{asws} leaving from them, and I^{asws} shall be informing you about the group, they are between staying for a desiring they are hoping for, or are fearful from a punishment they are fearing it.

فَأَرْغَبُ رَاغِبَهُمْ بِالْعَدْلِ عَلَيْهِ وَ الْإِنْصَافِ لَهُ وَ الْإِحْسَانِ إِلَيْهِ وَ اخْلُفْ عُقْدَةَ الْخَوْفِ عَنْ قُلُوبِهِمْ وَ أَنْتَ إِلَى أَمْرِي وَ أَحْسِنْ إِلَى هَذَا الْحَيِّ مِنْ رِبْعَةٍ وَ كُلِّ مَنْ قَبْلَكَ فَأَحْسِنْ إِلَيْهِمْ مَا اسْتَطَعْتَ إِنْ شَاءَ اللَّهُ

So, deal with their desiring one with the justice upon him, and the fairness to him, and the favour to him, and loosen the knot of fear from their hearts, and end him to my^{asws} instructions and be good to this tribe from Rabie and every one before you, and be good to them whatever is your capacity, if Allah^{azwj} so Desires'.

قَالَ نَصْرٌ وَ كَتَبَ إِلَى الْأَسْوَدِ بْنِ قَسَبَةَ أَمَّا بَعْدُ فَإِنَّهُ مَنْ لَمْ يَنْتَفِعْ بِمَا وُعِظَ لَمْ يَخْذَرْ مَا هُوَ غَائِبٌ وَ مَنْ أَعْجَبَتْهُ الدُّنْيَا رَضِيَ بِهَا وَ لَيْسَتْ بِثِقَةٍ

Nasr (the narrator) said, 'And he^{asws} wrote to Al-Aswad Bin Qasabah: 'As for after, surely the one who does not benefit by what he is advised with would not be cautious of what is past, and one whom the world fascinates would be pleased with it, and he isn't trustworthy.

فَاعْتَبِرْ بِمَا مَضَى تَخَذَرْ مَا بَقِيَ وَ اطْمِئْنِنِ لِلْمُسْلِمِينَ قَبْلَكَ مِنَ الطَّلَاءِ مَا يَذْهَبُ ثُلَاثُهُ وَ يَبْقَى ثُلَاثُهُ وَ أَكْثَرُ لَنَا مِنْ لَطْفِ الْجُنْدِ وَ اجْعَلْهُ مَكَانَ مَا عَلَيْهِمْ مِنْ أَرْزَاقِ الْجُنْدِ فَإِنَّ لِلْوِلْدَانِ عَلَيْنَا حَقًّا وَ فِي الذَّرِيَّةِ مِنْ يُخَافُ دُعَاؤُهُ وَ هُوَ لَهُمْ صَالِحٌ وَ السَّلَامُ

Take a lesson with what has passed being cautious of what remains, and prepare for the Muslims before you the covering what its two-thirds has already gone and its third remain, and frequent kindness with the army for us^{asws} and make it to be in place of what is upon them, of the sustenance of the army, because for the children there is a right upon us, and in the offspring there is one who fears their leaving him, and it is righteous for them. And the greetings'.

وَ كَتَبَ إِلَى بَعْضِ وُلَاتِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ أَمَّا بَعْدُ فَإِنَّ خَيْرَ النَّاسِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَقْوَمُهُمْ لِلَّهِ بِالطَّاعَةِ فِيمَا لَهُ وَ عَلَيْهِ وَ أَقْوَمُهُمْ بِالْحَقِّ وَ لَوْ كَانَ مُرًّا

And he^{asws} wrote to one of his^{asws} governors: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to Abdullah Bin Aamir. As for after, surely the best of the people in the Presence of Allah^{azwj} Mighty and Majestic is the strongest of them with the obedience to Allah^{azwj} in whatever is for him and against him, and the most speaking of them with the truth, and even though it may be bitter.

فَإِنَّ الْحَقَّ بِهِ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُ وَتَكُنْ سِرِّيَّتُكَ كَعَلَانِيَّتِكَ وَ لَبُكُنْ حُكْمَكَ وَاحِداً وَ طَرِيقَتُكَ مُسْتَقِيمَةً فَإِنَّ الْبَصْرَةَ مَهْطُ الشَّيْطَانِ فَلَا تَفْتَحَنَّ عَلَى يَدِ أَحَدٍ مِنْهُمْ بَاباً لَا تُطِيقُ سَدُّهُ نَحْنُ وَ لَا أَنْتَ وَ السَّلَامُ

Surely the truth, by it stand the skies and the earth, and let your private (conversations) be like your proclamations, and let your judgments be one, and your mode be straight. Al-Basra is a landing place of Satan^{la}, so do not open any door upon the hands of anyone of them, we would not be able to tolerate closing it, neither us nor you. And the greetings'.

وَ كَتَبَ عَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَمَّا بَعْدُ فَأَنْظُرْ مَا اجْتَمَعَ عِنْدَكَ مِنْ غَلَاتِ الْمُسْلِمِينَ وَ فَيَجِبُهُمْ فَأَقْسِمُهُ عَلَى مَنْ قَبْلَكَ حَتَّى تُغْنِيَهُمْ وَ ابْعَثْ إِلَيْنَا بِمَا فَضَّلَ نَفْسُهُ فِيمَنْ قَبْلَنَا وَ السَّلَامُ

And he^{asws} wrote to Abdullah Bin Al-Abbas: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Ali^{asws} Amir Al-Momineen, to Abdullah Bin Abbas. As for after, consider what is gathered in your presence from the provisions of the Muslims and their war booty, and distribute it upon the ones before you until you enrich men, and send to us whatever is excess, we can distribute it among the ones before us. And the greetings'.

وَ أَيْضاً كَتَبَ عَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَمَّا بَعْدُ فَإِنَّ الْإِنْسَانَ قَدْ يَسْرُهُ ذَلِكَ مَا لَمْ يَكُنْ لِيُفَوِّتَهُ وَ يَسُوؤُهُ قُوَّتُ مَا لَمْ يَكُنْ لِيُذَكِّرْهُ وَ إِنَّ جَهْدَ

And he^{asws} wrote as well to Abdullah Bin Abbas: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen^{asws}, to Abdullah Bin Abbas. As for after, the human being gets cheered if he comes across what he did not happen to have lost it, and it worsens him losing what he did not happen to have come across (possessed) it, and even if he has struggled.

فَلْيَكُنْ سُورُوكَ فِيمَا قَدَّمْتَ مِنْ حُكْمٍ أَوْ مِنْطِقٍ أَوْ سِرٍّ وَ لْيَكُنْ أَسْفَاكَ عَلَى مَا فَرَّطْتَ لِلَّهِ مِنْ ذَلِكَ وَ دَعْ مَا فَاتَكَ مِنَ الدُّنْيَا فَلَا تُكَيِّرْ بِهِ حَزْناً وَ مَا أَصَابَكَ فِيهَا فَلَا تَتَّبِعْ بِهِ سُوراً وَ لْيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ وَ السَّلَامُ

So, let your happiness be in what you have sent ahead, from a judgment, or talk, or mannerism, and let your regret be upon what you have missed out on for the Sake of Allah^{azwj} from that, and leave what has been lost to you of the world, and do not frequently grieve with it and whatever afflict you in it. Do not dye your happiness with it and let your worries be regarding what is after the death. And the greetings'.

أَقُولُ ثُمَّ ذَكَرَ كِتَابَهُ عَ إِلَى مُعَاوِيَةَ وَ جَوَابَهُ كَمَا سَيَأْتِي ثُمَّ قَالَ وَ كَتَبَ إِلَى عَمْرِو بْنِ الْعَاصِ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا مَشْغَلَةٌ عَنْ غَيْرِهَا وَ صَاحِبُهَا مَقْهُورٌ فِيهَا لَمْ يُصِْبْ مِنْهَا شَيْئاً قَطُّ إِلَّا فَتَحَتْ لَهُ حِرْصاً وَ أَدْخَلَتْ عَلَيْهِ مَثُونَةً تَزِيدُهُ رَغْبَةً فِيهَا وَ لَنْ يَسْتَعْنِي صَاحِبُهَا بِمَا نَالَ عَمَّا لَمْ يَبْلُغْهُ

I (Majlisi) am saying, 'Then he (Nasr the narrator) mentioned his^{asws} letter to Muawiya and its answer, as I will be coming with it. Then he said, 'And he^{asws} wrote to Amro Bin Al-Aas: 'As for after, surely the world is a workshop about another (world), and its worker is compelled in it. He will not achieve anything in it at all except a greed would be opened up for him, and a provision would enter upon him increasing him is desire regarding it, and its person will never be satisfied with what he has taken from what has not reached.

وَمِنْ وَرَاءِ ذَلِكَ فِرَاقُ مَا جَمَعَ وَ السَّعِيدُ مَنْ وَعِظَ بَعْدَهُ فَلَا تُحِيطُ أَجْرَكَ أَبَا عَبْدِ اللَّهِ وَ لَا تَحَارِزِينَ مُعَاوِيَةَ فِي بَاطِلِهِ فَإِنَّ مُعَاوِيَةَ غَمَصَ النَّاسَ وَ سَفِهَ الْحَقَّ

And from behind that is separation of what he had amassed, and the happiness of the one who is advised by others. So, do not drop your Recompense Abu Abdullah, and do not accompany Muawiya in his falsehood, for Muawiya despises the people, and depreciates the truth'.

فَكَتَبَ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ مِنْ عَمْرِو بْنِ الْعَاصِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَّا بَعْدُ فَإِنَّ الَّذِي فِيهِ صَلَاحُنَا وَ أَلْفُهُ ذَاتُ بَيْنِنَا أَنْ تُثِيبَ إِلَى الْحَقِّ وَ أَنْ تُجِيبَ إِلَى مَا تُدْعَوْنَ إِلَيْهِ مِنْ شُورَى فَصَبِّرَ الرَّجُلُ مِمَّا نَفْسُهُ عَلَى الْحَقِّ وَ عَذَرَهُ النَّاسَ بِالمُحَاجَزَةِ وَ السَّلَامِ

Amro Bin Al-Aas wrote to him^{asws}, 'From Amro Bin Al-Aas to Ali Bin Abu Talib^{asws}. As for after, surely that in which is our reconciliation and kindness between us, is that you^{asws} should repent to the truth, and that you should respond to what consultation you^{asws} are being called to. The patience of the man from us himself is upon the truth, and the people have excused him of the emigration. And the greetings'.

فَحَاءَ الْكِتَابِ إِلَى عَلِيِّ ع قَبْلَ أَنْ يَرْجُلَ مِنَ التَّخَيُّلِ.

The book came to Ali^{asws} before he^{asws} had departed from Al-Nukheyla".⁴¹⁵

قَالَ نَصْرٌ رَوَى عَنْهُ عَنْ أَبِي رَوْقٍ قَالَ: قَالَ زِيَادُ بْنُ النَّضْرِ الْحَارِثِيُّ لِعَبْدِ اللَّهِ بُدَيْلِ بْنِ وَرْقَاءَ إِنَّ يَوْمَنَا وَ يَوْمَهُمْ لَيَوْمٌ عَصِيبٌ مَا يَصْبِرُ عَلَيْهِ إِلَّا كُلُّ قَوِيٍّ الْقَلْبُ صَادِقِ النَّيِّ زَاكِطِ الْجَنَاشِ وَ لَمْ يَلَمْ اللَّهُ مَا أَظْلُ ذَلِكَ الْيَوْمُ يَنْفَى مِنَّا وَ مِنْهُمْ إِلَّا زِدَالًا قَالَ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ وَ أَنَا وَ اللَّهُ أَظْلُ ذَلِكَ

Nasr said, 'It is reported by Umar Bin Sa'ad, from Abu Rowq who said,

'Ziyad Bin Al-Nazar Al-Harisy said to Abdullah Budeyl Bin Warqa, 'Our day and their day is a day of distress. No one can be patient upon it except every strong heart, truthful of intention, linked with coolness. And I swear by Allah^{azwj}! I do not think on that day there would remain anyone from us and them except the lowly'. Abdullah Bin Budeyl said, 'And I, by Allah^{azwj}, am thinking that'.

فَقَالَ عَلِيُّ ع لِيَكُنْ هَذَا الْكَلَامُ مَخْزُونًا فِي صُدُورِكُمْ لَا تُظْهِرُوهُ وَ لَا يَسْمَعُهُ مِنْكُمْ سَامِعٌ إِنَّ اللَّهَ كَتَبَ الْقَتْلَ عَلَى قَوْمٍ وَ الْمَوْتَ عَلَى آخَرِينَ وَ كُلُّ آتِيَةٍ مَبِيتُهُ كَمَا كَتَبَ اللَّهُ لَكُمْ فَطُوبَى لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ وَ الْمَقْتُولِينَ فِي طَاعَتِهِ

Ali^{asws} said: 'Let this talk become treasured in your chests, neither revealing it nor should any listener hear it from you. Allah^{azwj} has Prescribed the killing upon one people, and the death

⁴¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 a

upon others, and everyone is given his hopes just as Allah^{azwj} has Decreed for you. So, beatitude be to the fighters in the Way of Allah^{azwj} and the ones killed in His^{azwj} obedience’.

فَلَمَّا سَمِعَ هَاشِمُ بْنُ عُتْبَةَ مَقَالَتَهُمْ حَمْدَ اللَّهِ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ سِرُّ بِنَا إِلَى هَؤُلَاءِ الْقَوْمِ الْقَاسِيَةِ فُلُوبُهُمُ الَّذِينَ نَبَدُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ وَ عَمِلُوا فِي عِبَادَةِ اللَّهِ بِغَيْرِ رِضَا اللَّهِ فَأَخْلَوْا حَرَامَهُ وَ حَرَّمُوا حَلَالَهُ وَ اسْتَهْوَاهُمُ الشَّيْطَانُ وَ وَعَدَهُمُ الْإِبَاطِيلَ وَ مَنَاهُمُ الْأَمَانَةَ حَتَّى أَرَاغَهُمْ عَنِ الْهُدَى وَ قَصَدَ بِهِمْ قَصْدَ الرَّذَى وَ حَبَبَ إِلَيْهِمُ الدُّنْيَا

When Hashim Bin Utba heard their words, he praised Allah^{azwj} and extolled upon Him^{azwj}, then said, ‘Travel with us to those people, their hearts are hardened, the one who have thrown the Book of Allah^{azwj} behind their backs and are working among the servants of Allah^{azwj} without Pleasure of Allah^{azwj}. So, they permitted His^{azwj} Prohibitions, and they prohibited His^{azwj} Permissible(s), and the Satan^{la} drew their whims and promised them the falsities, and tempted them with the wishful thinking until he^{la} reprimanded them away from the guidance, and aimed with then the aim of annihilation, and made the world beloved to them.

فَهُمْ يُقَاتِلُونَ عَلَى دُنْيَاهُمْ رَغْبَةً فِيهَا كَرِهْنَاهُ فِي الْآخِرَةِ إِنَّمَا زُنَا مَوْعُودُ رَبِّنَا وَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَقْرَبُ النَّاسِ مِنْ رَسُولِ اللَّهِ ص رَجَاءً وَ أَفْضَلُ النَّاسِ سَابِقَةً وَ قَدَمًا وَ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ يَعْلَمُونَ مِنْكَ مِثْلَ الَّذِي عَلِمْنَا وَ لَكِنْ كُتِبَ عَلَيْهِمُ الشَّقَاءُ وَ مَالَتْ بِهِمُ الْأَهْوَاءُ وَ كَانُوا ظَالِمِينَ

Thus, they are fighting upon their world desiring in it like our desires regarding the Hereafter we have fulfilled the promise of our Lord^{azwj}, and you^{asws}, O Amir Al-Momineen^{asws}, are the closest of the people from Rasool-Allah^{saww} in relationship, and the superior of the people in precedence, and for a long time, while they, O Amir Al-Momineen^{asws}, are knowing from you^{asws} similar to that which we known, but the wretchedness is Decreed upon them, and the whims inclined with them and they were unjust.

فَأَيُّدِينَا مَبْسُوطَةٌ لَكَ بِالسَّمْعِ وَ الطَّاعَةِ وَ قُلُوبُنَا مُنْشَرِحَةٌ لَكَ بِبَذْلِ النَّصِيحَةِ وَ أَنْفُسُنَا بِتُورِكَ جَذِلَةٌ عَلَى مَنْ خَالَفَكَ وَ تَوَلَّى الْأَمْرَ دُونَكَ وَ اللَّهُ مَا أُحِبُّ أَنْ يَ مَا عَلَى الْأَرْضِ بِمَا أَقَلَّتْ وَ مَا تَحْتَ السَّمَاءِ بِمَا أَظَلَّتْ وَ أَنِّي وَالَيْتُ عَدُوًّا لَكَ أَوْ عَادَيْتُ وَلِيًّا لَكَ

So, our hands are extended for you^{asws} with the hearing and the obedience, and our hearts are cheerful for you^{asws} with exerting the advice, and our selves are jubilant due to your^{asws} Noor against the ones who oppose you^{asws}, and assume the command besides you. By Allah^{azwj}! It is not beloved to me, whatever is upon the earth from what it carries, and whatever is under the sky from what it shades, and I should befriend an enemy of yours^{asws} or be inimical to a friend of yours^{asws}.

فَقَالَ عَلِيُّ ع اللَّهُمَّ ارْزُقْهُ الشَّهَادَةَ فِي سَبِيلِكَ وَ الْمُرَافَقَةَ لِنَبِيِّكَ

Ali^{asws} said: ‘O Allah^{azwj}! Grace him the martyrdom in Your^{azwj} Way, and the friendship of Your^{azwj} Prophet^{saww}’.

ثُمَّ إِنَّ عَلِيًّا صَعِدَ الْمِنْبَرَ فَخَطَبَ النَّاسَ وَ دَعَاهُمْ إِلَى الْجِهَادِ فَبَدَأَ بِحَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ قَدْ أَكْرَمَكُمْ بِدِينِهِ وَ خَلَقَكُمْ لِعِبَادَتِهِ فَأَنْصِبُوا أَنْفُسَكُمْ فِي أَدَائِهَا وَ تَنَجَّزُوا مَوْعُودَهُ وَ اعْلَمُوا أَنَّ اللَّهَ جَعَلَ أَمْرَاسَ الْإِسْلَامِ مَتِينَةً وَ غَرَاهُ وَثِيقَةً

Then Ali^{asws} ascended the pulpit and addressed the people and called them to the Jihad. He^{asws} began with praising Allah^{azwj} and the extolling upon Him^{azwj}, the said: 'Allah^{azwj} had Honoured them with His^{azwj} religion and Created you for worshipping Him^{azwj}. Set up yourselves in performing it and fulfil His^{azwj} Promises, and know that Allah^{azwj} Made the practices of Al-Islam as solid, and His^{azwj} Handhold is firm.

ثُمَّ جَعَلَ الطَّاعَةَ حِطًّا لِلْأَنْفُسِ وَ رِضَا الرَّبِّ وَ غَنِيمَةً الْاُكْبَاسِ عِنْدَ تَقْرِيطِ الْعَجْزَةِ وَ قَدْ حَمَلَتْ أَمْرَ اسْوَدِّهَا وَ أَحْمَرِهَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ نَحْنُ سَائِرُونَ إِنْ شَاءَ اللَّهُ إِلَى مَنْ سَفِهَ نَفْسَهُ وَ تَنَاوَلَ مَا لَيْسَ لَهُ

Then He^{azwj} Made the obedience as a fortune of the self and Pleasure of the Lord^{azwj}, and benefit the clever people during excessive frustration, and I^{asws} have carried matters of its black ones and its red ones, and there is no strength except with Allah^{azwj}, and if Allah^{azwj} so Desires, we shall be travelling to the one who has stultified (belittled) his self and has taken what isn't for him.

وَ مَا لَا يُدْرِكُهُ مُعَاوِنَةٌ وَ جُنْدُهُ الْفَيْئَةُ الطَّاعِيَةُ الْبَاغِيَةُ يُثَوِّدُهُمْ إِبْلِيسُ وَ يُبْرِئُهُمْ بِيَارِقَ تَسْوِيفِهِ وَ يُذْلِيهِمْ بِغُرُورٍ وَ أَنْتُمْ أَعْلَمُ النَّاسِ بِالْحَلَالِ وَ الْحَرَامِ فَاسْتَعْنُوا بِمَا عَلِمْتُمْ وَ اخْذُوا مَا حَذَرَكُمْ اللَّهُ مِنَ الشَّيْطَانِ وَ ارْغَبُوا فِيْمَا هَيَّا لَكُمْ عِنْدَهُ مِنَ الْآخِرِ وَ الْكَرَامَةِ

And whatever Muawiya does not come across, and his army of tyrants, the rebels, Iblees^{la} would guide them, and flash for them a distant flashing and point them with his^{la} deceptiveness, and you are a people knowing the Permissible(s) and the Prohibitions, therefore you are needless due to what you known, and be cautious of what Allah^{azwj} has Cautioned you of Satan^{la}, and be desirous regarding what is prepared for you in His^{azwj} Presence, from the Recompense and the Prestige.

وَ اَعْلَمُوا أَنَّ الْمَسْلُوبَ مِنْ سُلْبِ دِينِهِ وَ أَمَانَتِهِ وَ الْمَغْرُورَ مَنْ آثَرَ الضَّلَالَةَ عَلَى الْهُدَى فَلَا أَعْرِضُ أَحَدًا مِنْكُمْ تَقَاعَسَ عَنِّي

And know that the plundered is the one whose religion and his entrustment has been plundered, and the deceived is the one who prefers the straying over the guidance. I^{asws} do not know of anyone from you being careless about me^{asws}.

وَ قَالَ فِي عَثَرِي كِفَايَةٌ إِنْ الدَّوْدَ إِلَى الدَّوْدِ إِبِلٌ مَنْ لَا يَدُّ عَنْ حَوْضِهِ يُهْدَمُ

And he^{asws} said: 'In others there is a sufficiency, for the protection to the protection of the camels. One who does not protect (defend) from his own fountain, would be demolished'.

ثُمَّ إِنِّي أَمَرْتُكُمْ بِالشَّدَادَةِ فِي الْأَمْرِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ أَنْ لَا تَعْتَابُوا مُسْلِمًا وَ انْتَظِرُوا النَّصْرَ الْعَاجِلَ مِنَ اللَّهِ إِنْ شَاءَ اللَّهُ

Then I^{asws} am instructing you all with the intensity in the matter and the Jihad in the Way of Allah^{azwj}, and that you will not slander a Muslim and you shall await the immediate Help from Allah^{azwj}, if Allah^{azwj} so Desires'.

ثُمَّ قَامَ ابْنُ الْحُسَيْنِ ع فَقَالَ الْحَمْدُ لِلَّهِ لَا إِلَهَ غَيْرُهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثُمَّ إِنَّ بِنَا عَظَّمَ اللَّهُ عَلَيْكُمْ مِنْ حَقِّهِ وَ أَسْبَغَ عَلَيْكُمْ مِنْ نِعَمِهِ مَا لَا يُحْصَى ذِكْرُهُ وَ لَا يُؤَدَّى شُكْرُهُ وَ لَا يَبْلُغُهُ قَوْلٌ وَ لَا صِفَةٌ

Then his^{asws} son^{asws} Al-Hassan^{asws} stood up and said: 'The Praise is for Allah^{azwj}. There is no god apart from Him^{azwj}, there being no associates for Him^{azwj}. Then, from what Allah^{azwj} has Magnified upon you all of His^{azwj} rights, and Perfected upon you of His^{azwj} Bounties what its mention cannot be counted, and its thanks cannot be fulfilled, nor can words reach it nor describe.

وَنَحْنُ إِنَّمَا غَضَبْنَا لِلَّهِ وَ لَكُمْ فَإِنَّهُ مَنْ عَلَيْنَا بِمَا هُوَ أَهْلُهُ أَنْ نَشْكُرَ فِيهِ آلاءَهُ وَ بَلَاءَهُ وَ نَعْمَاءَهُ قَوْلٌ يَصْعَدُ إِلَى اللَّهِ فِيهِ الرِّضَا وَ تَنْتَشِرُ فِيهِ عَارِفُهُ الصِّدْقِ يُصَدِّقُ اللَّهُ فِيهِ قَوْلَنَا وَ نَسْتَوْجِبُ فِيهِ الْمَزِيدَ مِنْ رَبَّنَا قَوْلًا نَزِيدٌ وَ لَا يَبِيدُ

And rather we are angered for the Sake of Allah^{azwj} for He^{azwj} has Conferred upon us with what He^{azwj} is rightful of that we should be thankful regarding those of His^{azwj} Favours and His^{azwj} Afflictions and His^{azwj} Bounties, words ascending to Allah^{azwj} wherein is the Pleasure and spread in it one's understanding of the truthfulness, our words ratify Allah^{azwj} in it, and we would be obligated in it the increased words from our^{asws} Lord^{azwj}, an increase not annihilation.

فَإِنَّهُ لَمْ يَجْتَمِعْ قَوْمٌ قَطُّ عَلَى أَمْرٍ وَاحِدٍ إِلَّا اشْتَدَّ أَمْرُهُمْ وَ اسْتَحْكَمَتْ عُقْدَتُهُمْ فَاحْتَشِدُوا فِي قِتَالِ عَدُوِّكُمْ مُعَاوِيَةَ وَ جُنُودَهُ فَإِنَّهُ قَدْ حَضَرَ وَ لَا تَحْذَرُوا فَإِنَّ الْخِذْلَانَ يَقْطَعُ نِيَاطَ الْقُلُوبِ وَ إِنَّ الْإِقْدَامَ عَلَى الْأَسِنَّةِ بَحْدَهُ وَ عِصْمَةً لِأَنَّهُ لَمْ يَمْتَنِعْ قَوْمٌ قَطُّ إِلَّا دَفَعَ اللَّهُ عَنْهُمْ الْعِلَّةَ وَ كَفَاهُمْ جَوَائِحِ الدَّلَّةِ وَ هَدَاهُمْ إِلَى مَعَالِمِ الْعِلَّةِ

Surely, a people will not unite upon a matter except their affair would be strengthened and their knots would be tightened. So, rally in fighting your enemies, Muawiya and his armies, for it has presented, and do not forsake for the forsaking cuts off the relations of hearts, and the advancing upon the Sunnah is support and fortification because no people would abstain at all except Allah^{azwj} would Repel the reasons from them and Suffice them for the disaster of the disgrace and Guide them to the flags of religion'.

ثُمَّ أَنْشَدَ

وَالصُّلْحُ تَأْخُذُ مِنْهُ مَا رَضِيتَ بِهِ- وَ الْحَرْبُ بِكَفَيْكَ [يَكْفِيكَ] مِنْ أَنْفَاسِهَا جَرْجٌ-

Then he^{asws} prosed: 'And the weapons, take from it whatever you are pleased with, and the war with your hands would suffice you from portions of its breathing'.

ثُمَّ قَامَ الْحُسَيْنُ عَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ قَالَ يَا أَهْلَ الْكُوفَةِ أَنْتُمْ الْأَحِبَّةُ الْكُرَمَاءُ وَ الشُّعَارُ دُونَ الدَّنَارِ فَجِدُّوا فِي إِحْيَاءِ مَا دَنَرَ بَيْنَكُمْ وَ تَسْهِيلِ مَا تَوَعَّرَ عَلَيْكُمْ

Then Al-Husayn^{asws} stood up. He^{asws} praised Allah^{azwj} and Extolled upon Him^{azwj} with what He^{azwj} is rightful with, and said: 'O people of Al-Kufa! You are the beloved ones, the honourable, and the slogan without any covering, so strive in reviving what is covered between you and what is rugged upon you!

أَلَا إِنَّ الْحَرْبَ شَرْهًا ذَرِيعٌ وَ طَعْمُهَا قَطِيعٌ وَ هِيَ جَرْجٌ مُسْتَحْسَاةٌ [مُتَحَسَاةٌ] فَمَنْ أَخَذَ لَهَا أَهْبَتَهَا وَ اسْتَعَدَّ لَهَا عُذَّتَهَا وَ لَمْ يَأْمَلْ كُلُومَهَا عِنْدَ حُلُولِهَا فَذَاكَ صَاحِبُهَا وَ مَنْ عَاجَلَهَا قَبْلَ أَوَانِ فُرْصَتِهَا وَ اسْتَبْصَرَ سَعْيِهِ فِيهَا فَذَاكَ فَمَنْ أَنْ لَا يَنْفَعُ قَوْمَهُ وَ أَنْ يُهْلِكَ نَفْسَهُ نَسَأَلُ اللَّهَ بِشُؤْرِهِ أَنْ يَدْعَمَكُمْ بِالْفَقَةِ ثُمَّ نَزَلَ

Indeed! The war, it's evil is thorny and its taste is terrible, and it is sensitive dose. The one takes a training for it and prepares its numbers for it, and it's not pained by its losses during its arrival, so that it is companions, and one who hastens to it before its season of its opportunity, and is insightful of its striving in it, so that is worthy and even if he does not benefit his people and even if he destroys himself. We ask Allah^{azwj} with His^{azwj} Strength to Support you all with the group'. Then he^{asws} descended.

قَالَ نَصْرٌ فَأَجَابَ عَلِيٌّ ع إِلَى الْمَسِيرِ جُلُّ النَّاسِ إِلَّا أَنَّ أَصْحَابَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَتَوْهُ وَ فِيهِمْ عَبِيدَةُ السَّلْمَانِيُّ وَ أَصْحَابُهُ فَقَالُوا لَهُ إِنَّا نَخْرُجُ مَعَكُمْ وَ لَا نَنْزِلُ عَسْكَرَكُمْ وَ نَعْسِكُمْ عَلَى جَدَةٍ حَتَّى نَنْظُرَ فِي أَمْرِكُمْ وَ أَمْرُ أَهْلِ الشَّامِ فَمَنْ رَأَيْنَاهُ أَرَادَ مَا لَا يَحِلُّ لَهُ أَوْ بَدَا لَنَا مِنْهُ بَغْيٌ كُنَّا عَلَيْهِ

Nasr (the narrator) said, 'Majority of the people answered Ali^{asws} to the travelling except the companions of Abdullah Bin Masoud. They came to him^{asws}, and among them was Ubeyda Al-Salmay and his companions. They said to him^{asws}, 'We are with you^{asws} but we will not encamp with your^{asws} soldiers, and we shall be an army upon a distance until we see in your^{asws} affairs and the affairs of the people of Syria. So, the one we see that he wants war is not permissible for him, or it appears to us there being a rebellion from him, we would be against him'.

فَقَالَ لَهُمْ عَلِيٌّ ع مَرْحَبًا وَ أَهْلًا هَذَا هُوَ الْفَقْهُ فِي الدِّينِ وَ الْعِلْمُ بِالسُّنَّةِ مَنْ لَمْ يَرْضَ فَهُوَ خَائِنٌ جَائِرٌ

Ali^{asws} said to them: 'Welcome and hello! This, it is the understanding in the religion, and knowledge with the Sunnah. One who is not satisfied, so he is a betrayer, a tyrant'.

وَ أَنَا آخِرُونَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِيهِمْ رِبْعٌ بْنُ خُثَيْمٍ وَ هُمْ يَوْمَئِذٍ أَرْغَمَاءُ رَجُلٍ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا شَكَّكْنَا فِي هَذَا الْقِتَالِ عَلَى مَعْرِفَتِنَا بِفَضْلِكَ وَ لَا غَنَاءَ بِنَا وَ لَا بِكَ وَ لَا بِالْمُسْلِمِينَ عَمَّنْ يُقَاتِلُ الْعَدُوَّ فَوَلْنَا بَعْضَ هَذِهِ الثُّغُورِ نَكُونُ بِهِ نُقَاتِلُ عَنْ أَهْلِهِ

And others from the companions of Abdullah Bin Masoud came, and among them was Rabie Bin Khusheym, and on that day they were four hundred men. They said, 'O Amir Al-Momineen^{asws}! We are in doubt regarding this battle upon our recognition of your^{asws} merits, and there is no enrichment for us, neither with you^{asws} nor with the Muslims, about the ones who fight the enemies. Make us to be in-charge of one of these army posts we can be in it to fight on behalf of its people'.

فَوَجَّهَهُ عَلِيٌّ ع إِلَى ثَعْرِ الرَّيِّ فَكَانَ أَوَّلَ لَوَاءٍ عَقَدَهُ بِالْكُوفَةِ لَوَاءَ رِبْعِ بْنِ خُثَيْمٍ.

Ali^{asws} sent him to the army outpost of Al-Rayy, and it was the first flag he^{asws} had tied at Al-Kufa, flag of Rabi'e Bin Khusheym".⁴¹⁶

372- نَصْرٌ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ قَالَ: دَعَا عَلِيٌّ ع بِأَهْلِهِ فَقَالَ يَا مَعْشَرَ بَاهِلَةِ أَشْهَدُ اللَّهَ أَنَّكُمْ تُبْعَضُونَ وَ أُبْعَضُكُمْ فَخَلُّوا عَطَاءَكُمْ وَ أَخْرِجُوا إِلَى الدَّيْلَمِ وَ كَانُوا قَدْ كَرِهُوا أَنْ يَخْرُجُوا مَعَهُ إِلَى صِفِّينَ.

Nasr, from Umar Bin Sa'ad, from Lays Bin Abu Suleym who said,

⁴¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 b

'Ali^{asws} called out (clan of) Bahila. He^{asws} said: 'O community of Bahila! I^{asws} Keep Allah^{azwj} as Witness, you are hating me^{asws} and I^{asws} have you, so take your gifts (awards) and get out to Al-Daylam!' And they had disliked to be going out with him^{asws} to Siffeen".⁴¹⁷

373- وَعَنْ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: إِنَّ عَلِيًّا ع لَمْ يَبْرَحِ النُّخَيْلَةَ حَتَّى قَدِمَ عَلَيْهِ ابْنُ عَبَّاسٍ بِأَهْلِ الْبَصْرَةِ قَالَ وَكَانَ كَتَبَ عَلِيٌّ ع إِلَى ابْنِ عَبَّاسٍ أَمَّا بَعْدُ فَأَشْخَصَ إِلَيَّ بِمَنْ قَبْلَكَ مِنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ وَذَكَرْتُهُمْ بِلَايِي عَنْدَهُمْ وَعَقَوِي عَنْهُمْ وَاسْتِنْقَائِي هُمْ وَرَغْبَتُهُمْ فِي الْجِهَادِ وَأَعْلَمْتُهُمُ الَّذِي هُمْ فِي ذَلِكَ مِنَ الْفَضْلِ وَالسَّلَامِ

And from Abdullah Bin Awwf who said,

'Ali^{asws} had not even departed to the palm trees until Ibn Abbas arrived to him^{asws} with the people of Al-Basra. And Ali^{asws} had written to Ibn Abbas: 'As for after, come to me^{asws} with the ones before you, from the Muslims, and the Momineen, and mention in the presence of my^{asws} favours, and my^{asws} pardoning them, and my^{asws} letting them live, and make them to be desirous regarding the Jihad, and let them know merit which is for them. And the greetings.

قَالَ فَلَمَّا وَصَلَ كِتَابُهُ إِلَى ابْنِ عَبَّاسٍ بِالْبَصْرَةِ قَامَ فِي النَّاسِ فَقَرَأَ عَلَيْهِمُ الْكِتَابَ وَحَمِدَ اللَّهَ وَاتَّخَذَ عَلَيْهِ قَوْلَ يَا أَيُّهَا النَّاسُ اسْتَعِيدُوا لِلشُّعُوبِ إِلَى إِمَامِكُمْ وَانْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ

He (the narrator) said, 'When his^{asws} letter arrive to Ibn Abbas at Al-Basrah, he stood among the people and read out the letter to them, and he praised Allah^{azwj} and extolled upon Him^{azwj} and said, 'O you people! Prepare for the going to your Imam^{asws}! **Advance lightly and heavily, and fight with your wealth and your selves [9:41].**

فَأَنْتُمْ تُقَاتِلُونَ الْمُجَلِّينَ الْقَاسِطِينَ الَّذِينَ لَا يَقْرَأُونَ الْقُرْآنَ وَلَا يَعْرِفُونَ حُكْمَ الْكِتَابِ وَلَا يَدِينُونَ دِينَ الْحَقِّ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَابْنِ عَمِّ رَسُولِ اللَّهِ ص الْأَمْرِ بِالْمَعْرُوفِ وَالنَّاهِي عَنِ الْمُنْكَرِ وَالصَّادِقَ بِالْحَقِّ وَالْقِيَمَ بِالْهَدَى وَالْحَاكِمَ بِحُكْمِ الْكِتَابِ الَّذِي لَا يَرْتَشِي فِي الْحُكْمِ وَلَا يُدَاهِنُ الْفُجَارَ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

You will be fighting against the legalisers (of the prohibitions), the deviants, the ones who are neither reciting Quran, nor are they recognising Judgments of the Book, **nor are they making it to be a religion, [9:29]** alongside Amir Al-Momineen^{asws}, a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, the enjoiner with the good and forbidded from the evil, and a proclaimer with the truth, and one standing with the guidance, and judging with the Judgments of the Book. He^{asws} can neither be bribed in the judgment, nor does he^{asws} sweet-talk the immoral, nor does he^{asws} any blame for the sake of Allah^{azwj} from any blamer'.

فَقَامَ إِلَيْهِ الْأَخْنَفُ بْنُ قَيْسٍ فَقَالَ نَعَمْ وَاللَّهِ لَنُجِيبَنَّكَ وَنَخْرُجَنَّ مَعَكَ عَلَى الْعُسْرِ وَالْيُسْرِ وَالرِّضَا وَالْكَرْهِ نَحْتَسِبُ فِي ذَلِكَ الْخَيْرَ وَنَأْمُلُ بِهِ مِنَ اللَّهِ الْعَظِيمِ مِنَ الْأَجْرِ

Al-Ahnaf Bin Qays stood up to him and said, 'Yes, by Allah^{azwj}! We will answer you and we will go out with you upon the difficulties and the ease, and the pleasure and the abhorrence, anticipating the goodness in that, we shall hope by it the Recompense from Allah^{azwj} Magnificent'.

⁴¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 372

وَقَامَ إِلَيْهِ خَالِدُ بْنُ مَعْمَرٍ السَّدُوسِيُّ فَقَالَ سَمِعْنَا وَأَطَعْنَا فَمَتَى اسْتَنْفَرْتَنَا نَقْرَأَ وَمَتَى دَعَوْتَنَا أَجِبْنَا

And Khalid Bin Ma'mar Al-Sadousy stood up and said, 'We hear and we obey! So, whenever you tell us to advance, we shall advance, and whenever you call us, we shall answer'.

وَقَامَ إِلَيْهِ عَمْرُو بْنُ مَرْثُومٍ الْعَبْدِيُّ فَقَالَ وَفَّقَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ وَجَمَعَ لَهُ أَمْرَ الْمُسْلِمِينَ وَلَعَنَ الْمُجَلِّينَ الْقَاسِطِينَ الَّذِينَ لَا يَقْرَأُونَ الْقُرْآنَ نَحْنُ وَاللَّهُ عَلَيْهِمْ حَنِيفُونَ وَهُمْ فِي اللَّهِ مُفَارِقُونَ فَمَتَى أَرَدْتَنَا صَحَبَكَ خَيْلَنَا وَرَجُلَانَا إِنْ شَاءَ اللَّهُ

And Amro Bin Mahoum Al Abdy stood up and said, 'May Allah^{azwj} Harmonise for Amir Al-Momineen^{asws} and Gather for him^{asws} affairs of the Muslims and Curse the legalisers (of the prohibitions), the deviants, the ones who are not reading the Quran. By Allah^{azwj}! We are furious upon them, and there shall be separation for the Sake of Allah^{azwj}. So, whenever you want, we shall accompany you with our cavalry and our infantry, if Allah^{azwj} so Desires'.

فَأَجَابَ النَّاسُ إِلَى الْمَسِيرِ وَنَشِطُوا وَخَفُوا وَاسْتَعْمَلَ ابْنُ عَبَّاسٍ عَلَى الْبَصْرَةِ أَبَا الْأَسْوَدِ الدَّؤَلِيَّ وَخَرَجَ حَتَّى قَدِمَ عَلَى عَلِيٍّ ع بِالنُّخَيْلَةِ وَأَمَرَ عَلِيٌّ الْأَسْبَاعَ مِنْ أَهْلِ الْكُوفَةِ فَأَمَرَ سَعْدَ بْنَ مَسْعُودٍ التَّقْفِيَّ عَلَى قَيْسٍ وَعَبْدَ الْقَيْسِ وَمَعْقِلَ بْنَ قَيْسٍ الْيَرْبُوعِيَّ عَلَى تَيْمٍ وَضَبَّةَ وَالرَّيَّابَ وَفُرَيْشَ وَكِينَانَةَ وَالْأَسَدَ وَحِمْزَةَ بْنَ سُلَيْمٍ عَلَى الْأَزْدِ وَبَجِيلَةَ وَخَنْعَمَ وَالْأَنْصَارَ وَخَزَاعَةَ وَحُجَرَ بْنَ عَدِيٍّ الْكِنْدِيَّ عَلَى كِنْدَةَ وَخَضْرَمُوتَ وَفَضَاعَةَ وَمُهْرَةَ وَزِيَادَ بْنَ النَّضْرِ عَلَى مَذْحِجٍ وَالْأَشْعَرِيَّ وَسَعِيدَ بْنَ قَيْسٍ بْنِ مُرَّةَ عَلَى هَمْدَانَ وَمَنْ مَعَهُمْ مِنْ جَمِيٍّ وَعَدِيٍّ بْنِ حَاتِمٍ عَلَى طِيٍّ

The people answered to the travelling, and they were energetic and light, and Ibn Abbas employed Abu Al-Aswad Al-Dowly upon Al-Basra, and he went out until he arrived to Ali^{asws} at Al-Nukheyla. And Ali^{asws} made Al-Asba'a from the people of Al-Kufa as commander, and Sa'ad Bin Masoud Al-Saqafy a commander upon (clan of) Qays, and Abdul Qays, and Ma'aqil Bin Qays Al-Yarbouie upon (clan of) Tameem, and Sabbah and Al-Rabbab, and Quraysh, and Jinana; and Al-Asad and Mikhnaf Bin Suleym upon Al-Azd, and Bajeela and Khas'am, and the Helpers, and Khuza'a, and Hujr Bin Aday Al-Kindy upon Kindah, and Hazramaut, and Quza'ah, and Mahra and Ziyad Bin Al-Nazar upon Mazhij Al-Ash'areyn, and Saeed Bin Qays Bin Murra upon Hamdan, and the ones with him from Himeyr, and Aday Bin Hatim upon Tayy'.

قَالَ نَصْرٌ وَأَمَرَ عَلِيٌّ ع الْحَارِثَ الْأَعْوَرُ أَنْ يُنَادِيَ فِي النَّاسِ اخْرُجُوا إِلَى مُعَسِّكِكُمْ بِالنُّخَيْلَةِ فَنَادَى بِذَلِكَ وَاسْتَخْلَفَ عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيَّ عَلَى الْكُوفَةِ ثُمَّ خَرَجَ وَخَرَجَ النَّاسُ.

Nasr (the narrator) said, 'And Ali^{asws} instructed Al-Haris Bin Al-Awr to call out among the people, 'Come out to your soldiers at Al-Nuhkeyla'. He called out with that, and he^{asws} made Uqba Bin Amro Al-Ansari to be upon Al-Kufa. Then he^{asws} went out, and the people went out''.⁴¹⁸

ثُمَّ قَالَ نَصْرٌ وَابْنُ أَبِي الْحَدِيدِ وَدَعَا عَلِيٌّ ع زِيَادَ بْنَ النَّضْرِ وَشُرَيْحَ بْنَ هَانِيٍّ وَكَانَا عَلَى مَذْحِجٍ وَالْأَشْعَرِيَّ فَقَالَ يَا زِيَادُ اتَّقِ اللَّهَ فِي كُلِّ مُمْسَى وَمُصْبِحٍ وَخَفْ عَلَى نَفْسِكَ الدُّنْيَا الْعُورَ وَلَا تَأْمَنْهَا عَلَى خَالٍ مِنَ الْبَلَاءِ وَاعْلَمْ أَنَّكَ إِنْ لَمْ تَزَعْهَا عَنْ كَثِيرٍ مِمَّا تُحِبُّ خَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الْأَهْوَاءُ إِلَى كَثِيرٍ مِنَ الضَّرَرِ

Then Nasr and Ibn Abi Al Hadeed said,

⁴¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 a

'And Ali^{asws} called Ziyad Bin Al-Nazr, and Shureyh Bin Hany, and they were both upon Mizhij and were collectors. He^{asws} said: 'O Ziyad! Fear Allah^{azwj} during every evening and morning, and lighten the deception of the world upon yourself, and do not hope for it upon any situation from the afflictions, and know that you will not be taking out most of what you like fearing its abhorrence with you in the way of the personal desires do a lot of the harm.

فَكُنْ لِنَفْسِكَ مَانِعاً وَازِعاً مِنَ الْبُعْيِ وَ الظُّلْمِ وَ الْعُدْوَانِ فَإِنَّ قَدْ وَلَيْتَكَ هَذَا الْجُنْدَ فَلَا تَسْتَطِيعَنَّ عَلَيْهِمْ

So be for yourself a preventer, a deterrent from the rebellion, and the injustice, and the aggression, for I^{asws} have made you to be a commander of this army, therefore do not be prolonging upon them.

إِنَّ خَيْرَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ وَ تَعْلَمُ مِنْ عَالِيهِمْ وَ عِلْمُ جَاهِلِهِمْ وَ احْلُمْ عَنْ سَفِيهِهِمْ فَإِنَّكَ إِنَّمَا تُدْرِكُ الْخَيْرَ بِالْحِلْمِ وَ كَفَّ الْأَذَى وَ الْجَهْلُ

The best of you in the Presence of Allah^{azwj} is your most pious, and (they) learn from their learned ones and teach the ignorant ones, and be forbearing (tolerant) from their foolish ones, for you will rather realise the goodness with the forgiving, and restraining the harm and (shunning) the ignorance'.

فَقَالَ زِيَادُ أَوْصَيْتَ يَا أَمِيرَ الْمُؤْمِنِينَ حَافِظاً لَوْصِيَّتِكَ مُؤَدِّباً بِأَدَبِكَ يَرَى الرُّشْدَ فِي نَفَازِ أَمْرِكَ وَ الْعَيَّ فِي تَضْيِيعِ عَهْدِكَ فَأَمَرَهُمَا أَنْ يَأْخُذَا عَلَى طَرِيقٍ وَاحِدٍ وَ لَا يَخْتَلِفَا وَ بَعَثَهُمَا فِي اثْنَيْ عَشَرَ أَلْفاً عَلَى مُقَدَّمَتِهِ وَ كُلِّ جَمَاعَةٍ مِنْ هَذَا الْجَيْشِ

Ziyad said, 'Bequeath, O Amir Al-Momineen^{asws}! I shall be a preserver of your^{asws} bequest, disciplined by your^{asws} education, seeing the guidance in implementation of your^{asws} orders, and the error in wasting your^{asws} pact'. So, he^{asws} instructed them that they should both take to one road and not differ, and he^{asws} sent them among twelve thousand at the forefront, and each one of them was upon a group from this army.

فَلَمَّا سَارَا اخْتَلَفَا وَ كَتَبَ كُلُّ مِنْهُمَا إِلَيْهِ يَشْكُو مِنْ صَاحِبِهِ فَكَتَبَ عِ إِلَيْهِمَا مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى زِيَادِ بْنِ النَّضْرِ وَ شُرَيْحِ بْنِ هَانِيٍّ سَلَامٌ عَلَيْكُمَا فَإِنِّي أَحْمَدُ إِلَيْكُمَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنِّي وَلَيْتُ زِيَادُ بْنُ النَّضْرِ مُقَدَّمَتِي وَ أَمَرْتُهُ عَلَيْهَا وَ شُرَيْحُ عَلَى طَائِفَةٍ مِنْهَا أَمِيرٌ

When they travelled, they differed, and each one of them wrote to him^{asws} complaining of his companion. He^{asws} wrote to them: 'From a servant of Allah^{azwj} Ali^{asws}, Amir Al-Momineen, to Ziyad Bin Al-Nazr and Shureyh Bin Hany. Greetings be upon you both. I^{asws} praise Allah^{azwj} to you, Who, there is no god except Him^{azwj}. As for after, I^{asws} made Ziyad Bin Al-Nazr to be in charge of my^{asws} front men and a commander upon it, and Shureyh as a commander upon a group from it.

فَإِنْ جَعَلَكُمَا بَأْسَ فَرِيَادٍ عَلَى النَّاسِ كُلِّهِمْ وَ إِنْ افْتَرَقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا أَمِيرٌ عَلَى الطَّائِفَةِ الَّتِي وَلَيْتُهُ عَلَيْهَا وَ اعْلَمَا أَنَّ مُقَدَّمَةَ الْقَوْمِ عُيُونُهُمْ وَ عُيُونَ الْمُقَدَّمَةِ طَلَائِعُهُمْ وَ إِذَا أَنْتُمَا خَرَجْتُمَا مِنْ بِلَادِكُمَا وَ دَنَوْتُمَا مِنْ بِلَادِ عَدُوْكُمَا فَلَا تَسْأَلَا مِنْ تَوْجِيهِ الطَّلَائِعِ وَ مِنْ نَفْضِ الشَّعَابِ وَ الشَّجَرِ وَ الْحَمْرِ فِي كُلِّ جَانِبٍ كَيْلَا يَغْتَرِبَكُمَا عَدُوٌّ أَوْ يَكُونَهُمْ كَمِينٌ

So, if there is a problem in both of you being together, then Ziyad is upon the people, all of them, and if you are separating, then each one of you is a commander upon the group which I^{asws} had placed him in-charge upon it; and know that the front group are your eyes and their front men are their eyes. And when you two go out from your cities and are near

from the city of your enemies, then do not be weary of sending the vanguard and from shaking the mountain passes, and the trees, and the covering in every side lest the enemies see you (coming), and becoming an (opportunity of an) ambush for them.

وَلَا تُسَيِّرَنَّ الْكَتَائِبَ مِنْ لَدُنِ الصَّبَاحِ إِلَى الْمَسَاءِ إِلَّا عَلَى تَعَيُّنَةٍ فَإِنْ دَهَمَكُمْ دَهْمٌ أَوْ غَشِيَكُمْ مَكْرُوهٌ كُنْتُمْ قَدْ تَعَدَّيْتُمْ فِي التَّعَيُّنَةِ

And do not make the battalions to travel from the morning to the evening, except upon a pursuit, so if a raiding party raids you, or its abhorrence overcomes you, you would be ahead in being pursued.

إِذَا نَزَلْتُمْ بَعْدُ أَوْ نَزَلَ بِكُمْ عَدُوٌّ فَلْيَكُنْ مَعَكُمْ فِي قُبُلِ الْأَشْرَافِ أَوْ سَفَاحِ الْجِبَالِ أَوْ أَثْنَاءِ الْأَنْهَارِ كَيْمَا يَكُونَ لَكُمْ رِذَاءٌ وَ دُونَكُمْ مَرَدًّا وَ لَتَكُنْ مُقَاتِلَتُكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ وَ اجْعَلُوا لَكُمْ رُقَبَاءَ فِي صِيَاصِي الْجِبَالِ وَ مَنَازِبِ الْهَضَابِ لِقَالِ يَأْتِيَكُمُ الْعَدُوُّ مِنْ مَكَانٍ خَافَةٍ أَوْ أَمْنٍ

So, when you befall with an enemy or an enemy befalls with you, then let your soldiers be in front of the nobles, or top of the mountains, or by the river, lest there would happen to be worsening for you and an insurrection besides you, and let your fighters be from one side or two, and make your sergeants to be in the top of the mountain, and places of highlands, lest the enemy comes to you from a fear or security.

وَ إِيَّاكُمْ وَ التَّفَرُّقَ فَإِذَا نَزَلْتُمْ فَانْزِلُوا جَمِيعًا وَ إِذَا رَحَلْتُمْ فَارْحَلُوا جَمِيعًا وَ إِذَا غَشِيَكُمُ اللَّيْلُ فَتَزَلُّوا فَخُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَ الرِّسَةِ وَ لَتَكُنْ رُمَاتُكُمْ مِنْ وَرَاءِ تَرَسَاتِكُمْ وَ رِمَاحُكُمْ يَلُونَهُمْ وَ مَا أَقَمْتُمْ

And beware of separation. Whenever you encamp, then encamp all together, and whenever you depart, then depart all together, and when the night overcomes you and you have encamped, then protect your soldiers with the spears and the shields, and let your throwing be from behind your shields, and your spear should follow them and what you have set up.

فَكَذَلِكَ فَافْعَلُوا كَيْلًا نَصَابَ لَكُمْ غَفْلَةً وَ لَا تُلْقَى لَكُمْ غِرَّةٌ فَمَا مِنْ قَوْمٍ يَخْفُونَ عَسْكَرَهُمْ بِرِمَاحِهِمْ وَ تَرَسَاتِهِمْ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا كَانُوا كَانَتْهُمْ فِي حُصُونٍ وَ اخْرَسَا عَسْكَرَكُمْ بِأَنْفُسِكُمْ وَ إِيَّاكُمْ أَنْ تَذُوقَا نَوْمًا حَتَّى تُصْبِحَا إِلَّا غَرَارًا أَوْ مَضْمَضَةً ثُمَّ لِيَكُنْ ذَلِكَ شَأْنُكُمْ وَ رَأْيُكُمْ إِلَى أَنْ تَنْتَهِيَا إِلَى عَدُوِّكُمْ

That is how you should be doing lest heedlessness afflicts you, and do not get caught unprepared. There is no group protecting their soldiers with their spears and their shields, from a night or a day, except they would be as if they are in a fortress, and guard your soldiers by yourselves and beware of tasting sleep until you come to the morning, except by delusion of blinking. Then let that be your state and your view until you end up to your enemy.

وَ لِيَكُنْ عِنْدِي كُلُّ يَوْمٍ خَبَرُكُمْ وَ رَسُولٌ مِنْ قِبَلِكُمْ فَإِنِّي وَ لَا شَيْءَ إِلَّا مَا شَاءَ اللَّهُ حَيْثُ السَّيْرِ فِي آثَارِكُمْ وَ عَلَيْكُمْ فِي خَزْبِكُمْ بِالتَّوَادَّةِ وَ إِيَّاكُمْ وَ الْعَجَلَةَ إِلَّا أَنْ يُمْكِنَكُمَا فُرْصَةٌ بَعْدَ الْإِعْدَارِ وَ الْحُجَّةِ وَ إِيَّاكُمْ أَنْ تُفَاتِلَا حَتَّى أَقْدَمَ عَلَيْكُمْ إِلَّا أَنْ تُبْدَأَ أَوْ يَأْتِيَكُمَا أَمْرِي إِنْ شَاءَ اللَّهُ.

And let your news come to be, and a messenger from your direction, and there is nothing (to happen) except what Allah^{azwj} so Desires. I^{asws} am urgently travelling in your tracks, and upon you both is your war with the affection, and beware of the hastiness except if an opportunity enables you after the excusing and the (presenting) the arguments; and beware

of fighting until I^{asws} arrive to you, except if you are begun with or my^{asws} instructions come to you, if Allah^{azwj} so Desires”.⁴¹⁹

374- **نهج البلاغة** وَ مِنْ كِتَابِ لَهُ عَ إِلَى أَمِيرَيْنِ مِنْ أَمْرَاءِ حَيْثِهِ وَ قَدْ أَمَرْتُ عَلَيْهِمَا وَ عَلَى مَنْ فِي حَيْزِكُمَا مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرُ فَاسْمَعَا لَهُ وَ أَطِيعَاهُ وَ اجْعَلَاهُ دِرْعاً وَ حِجَتاً فَإِنَّهُ يَمُنُّ لَا يَخَافُ وَهُنَّ وَ لَا سَقَطَتُهُ وَ لَا بَطُلُوهُ عَمَّا الْإِسْرَاعُ إِلَيْهِ أَخْزَمُ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبَطْءُ عَنْهُ أَمَثَلُ.

(The book) ‘Nahj Al-Balagah – And from a letter of his^{asws} to two commanders from the commanders of his^{asws} army: ‘And I^{asws} have made a commander to be upon you both, and upon the ones in your domain, Malik Bin Al-Haris Al-Ashtar, therefore listen to him, and obey him, and make him to be an armour and a shield, for he is from the ones I^{asws} neither fear his weakness nor his mistakes, nor his delay from what he should be quickening to, nor his quickness to what he should be delaying from, being optimum”.⁴²⁰

375- **و قَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ نَصَرُ بْنُ مُزَاهِمٍ وَ كَتَبَ عَ إِلَى أَمْرَاءِ الْأَخْنَادِ وَ كَانَ قَدْ قَسَمَ عَسْكَرَهُ أَسْبَاعاً فَجَعَلَ عَلَى كُلِّ سَبْعٍ أَمِيراً أَمَّا بَعْدُ فَإِنِّي أَبْرَأُ إِلَيْكُمْ مِنْ مَعَرَّةِ الْجُنُودِ فَاعْزِلُوا النَّاسَ عَنِ الظُّلْمِ وَ الْعُدْوَانِ وَ خُذُوا عَلَى أَيْدِي سَفَهَائِكُمْ وَ اخْزُسُوا أَنْ تَعْمَلُوا أَعْمَالاً لَا يَرْضَى اللَّهُ بِهَا عَنَّا فَيَرُدَّ بِهَا عَلَيْنَا وَ عَلَيْكُمْ دُعَاؤُنَا فَإِنَّهُ تَعَالَى يَقُولُ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ**

And Ibn Abi Al Hadeed said, ‘Nasr Bin Muzahim said,

‘And he^{asws} wrote to commanders of the brigades, and he^{asws} had divided his^{asws} soldiers into sevens, and made a commander to be upon every seven: ‘As for after, I^{asws} disavow to you from the ignominy of armies, so isolate the people from the injustice and the aggression, and seize upon the hands of your foolish ones and watch out they should not be doing deeds Allah^{azwj} is not Pleased with, so He^{azwj} would then Reject upon us, our supplications and your supplications, for the Exalted is Saying: **‘My Lord would not care for you were it not for your supplications, [25:77].**

وَ إِنَّ اللَّهَ إِذَا أَمْنَتْ قَوْمًا مِنَ السَّمَاءِ هَلَكُوا فِي الْأَرْضِ فَلَا تَأْلُوا أَنْفُسَكُمْ خَيْرًا وَ لَا الْجُنْدَ حُسْنَ سِيرَةٍ وَ لَا الرِّجِيَّةَ مُعُونَةً وَ لَا دِينَ اللَّهَ قُوَّةً وَ أَلْبُلُوهُ فِي سَبِيلِهِ مَا اسْتَوْجَبَ عَلَيْكُمْ فَإِنَّ اللَّهَ قَدْ اصْطَنَعَ عِنْدَنَا وَ عِنْدَكُمْ مَا يَجِبُ عَلَيْنَا أَنْ نَشْكُرَهُ بِجَهْدِنَا وَ أَنْ نَنْصُرَهُ مَا بَلَغَتْ قُوَّتُنَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And when Allah^{azwj} Detests a people from the sky, they get destroyed in the earth, so do not think of yourselves as good, and the army being of good manners, nor the citizens as helpers, nor the Religion of Allah^{azwj} as strength, and carry it out in His^{azwj} Way what is obligated upon you all, for Allah^{azwj} has Empowered with us and you all what is obligated upon us that we thank Him^{azwj} by our struggles, and we should help Him^{azwj} for what our strength reaches, and there is neither might nor strength except with Allah^{azwj}.⁴²¹

376- **قَالَ: وَ كَتَبَ عَ إِلَى جُنُودِهِ يُخْبِرُهُمْ بِالَّذِي هُمْ وَ عَلَيْهِمْ أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَعَلَكَمُ فِي الْحَقِّ جَمِيعاً سَوَاءً أَسُودْتُمْ وَ أَمَرْتُمْ وَ جَعَلَكَمُ مِنَ الْوَالِي وَ جَعَلَ الْوَالِي مِنْكُمْ بِمَنْزِلَةِ الْوَلَدِ مِنَ الْوَالِدِ وَ الْوَالِدُ مِنَ الْوَلَدِ فَجَعَلَ لَكُمْ عَلَيْهِ إِصْطَفَاكُمْ وَ التَّعْدِيلَ بَيْنَكُمْ وَ الْكَفَّ عَنْ قِيَّتِكُمْ**

⁴¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 b

⁴²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 374

⁴²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 375

He said, 'And he^{asws} wrote to his^{asws} armies informing them with that which is for them and against them: 'As for after, surely Allah^{azwj} has Made you all in all the rights as being equal, your black ones and your red ones, and Made a governor from you all and Made the governor from you to be at the status of the son from the father and the father from the son. He^{azwj} Made for you all, your fairness to be upon him, and the equality between you, and the stopping from your war booty.

فَإِذَا فَعَلَ مَعَكُمْ ذَلِكَ وَجَبَتْ عَلَيْكُمْ طَاعَتُهُ فِيمَا وَافَقَ الْحَقَّ وَ نَصْرَتُهُ وَ الدَّفْعُ عَنْ سُلْطَانِ اللَّهِ فَإِنَّكُمْ وَزَعُهُ اللَّهُ فِي الْأَرْضِ فَكُونُوا لَهُ أَعْوَانًا وَ لِدِينِهِ أَنْصَارًا وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا* ... إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ.

When he does that with you, it becomes obligatory upon you all to obey him in what is in accordance with the truth, and to help him, and defence of the Authority of Allah^{azwj}, and for you all are groups of Allah^{azwj} in the earth. So, be for Him^{azwj} as assistants to Him^{azwj}, and helpers to His^{azwj} religion: **And do not make mischief in the earth after it has been set in order, [7:56] surely Allah does not Love the mischief-makers [28:77]**.⁴²²

377- قَالَ نَصْرٌ وَ رُيٌّ عَنِ ابْنِ بُيَّاتَةَ قَالَ: قَالَ عَلِيٌّ ع مَا يَقُولُ النَّاسُ فِي هَذَا الْقَبْرِ بِالنُّخَيْلَةِ وَ بِالنُّخَيْلَةِ قَبْرٌ عَظِيمٌ يَدْفَنُ الْيَهُودَ مَوْتَاهُمْ حَوْلَهُ فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع يَقُولُونَ هَذَا قَبْرُ هُودٍ لَمَّا عَصَاهُ قَوْمُهُ جَاءَ فَمَاتَ هَاهُنَا

Nasr said, and it is reported from Ibn Nubata who said,

'Ali^{asws} said: 'What are the people saying regarding this grave at Al-Nuhkeyla?' And at Al-Nuhkeyla was a large grave the Jews used to bury their deceased around it. Al-Hassan^{asws} Bin Ali^{asws} said: 'They are saying this is the grave of Hud^{as}. When his^{as} people disobeyed him^{saww}, he^{as} came and died over here'.

فَقَالَ كَذَبُوا لَأَنَا أَعْلَمُ بِهِ مِنْهُمْ هَذَا قَبْرُ يَهُودَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بِكَرٍ يَعْقُوبَ

He^{asws} said: 'They are lying, because we^{asws} are more knowing than them. This is the grave of Yehuda Bin Yaqoub^{as}, son of Is'haq^{as} son of Ibrahim^{as}, the first-born of Yaqoub^{as}'.

ثُمَّ قَالَ أ هَاهُنَا أَحَدٌ مِنْ مَهْرَةٍ فَأَتَيْتُ بِشَيْخٍ فَقَالَ أَتَيْتُ مَنْزِلَكَ قَالَ عَلَى شَاطِئِ الْبَحْرِ قَالَ أَتَيْتُ أَنْتَ مِنَ الْجَبَلِ الْأَحْمَرِ قَالَ أَنَا قَرِيبٌ مِنْهُ قَالَ فَمَا يَقُولُ قَوْمُكَ فِيهِ قَالَ يَقُولُونَ إِنَّ فِيهِ قَبْرٌ سَاحِرٍ قَالَ كَذَبُوا ذَاكَ قَبْرُ هُودِ النَّبِيِّ ع وَ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ [بِكَرِهِ]

Then he^{asws} said: 'Is there anyone skilled over here?' They came with an old man. He^{asws} said: 'Where is your house?' He said, 'At the coast of the sea'. He^{asws} said: 'Where are you from the red mountain?' He said, 'I am near from it'. He^{asws} said: 'So, what are your people saying regarding it?' He said, 'They are saying that in it is the grave of a sorcerer'. He^{asws} said: 'They are lying! That is the grave of the Prophet Hud^{as}, and this is the grave of Yehuda Bin Yaqoub^{as}, his^{as} first-born'.

ثُمَّ قَالَ يُخْشَرُ مِنْ ظَهْرِ الْكُوفَةِ سَبْعُونَ أَلْفًا عَلَى غُرَّةِ الشَّمْسِ يَدْخُلُونَ الْجَنَّةَ بِلَا حِسَابٍ.

⁴²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 376

Then he^{asws} said: 'Seventy thousand will be resurrected from the back of Al-Kufa, on the onset of the sun. They would be entering the Paradise without any Reckoning'.⁴²³

378- قال نصر: فلما نزل علي ع النخيلة متوجها إلى الشام و بلغ معاوية خبره و هو يومئذ بدمشق قد ألبس منبر دمشق قميص عثمان مختضبا بالدم و حول المنبر سبعون ألف شيخ يكون حوله فخطبهم و حنهم على القتال فأعطوه الطاعة و انقادوا له و جمع إليه أطرافه و استعد للقاء علي ع.

Nasr said, 'When Ali^{asws} encamped at Al-Nuhkeyla heading towards Syrian, and his^{asws} news reached Muawiya, and on that day he was at Damascus, having clothed the pulpit of Damascus with a shirt of Usman dyed with the blood, and around the pulpit were seventy thousand old men wailing around it. He addressed them and urged them upon the fighting. They gave him their obedience and they led (others) to him, and they gathered (people of) its outskirts to him, and prepared for meeting Ali^{asws} (in battle)'.⁴²⁴

379- و قال ابن أبي الحديد في شرح التهج، قال نصر بن مزايم في كتاب صفين و وجدته في أصل كتابه أيضا قال: لما وضع علي ع رجله في ركاب دابته يوم خرج من الكوفة إلى صفين قال بسم الله فلما جلس على ظهرها قال سبحان الذي سخر لنا هذا و ما كنا له مقرنين و إنا إلى ربنا لمنقلبون

And Ibn Abi Al Hadeed said in commentary of Al Nahj (Al Balagah), 'Nasr Bin Muzahim said in Kitab Siffeen, and it is found in the original of his book as well, he said,

'When Ali^{asws} placed his^{asws} in the stirrups of his^{asws} animal on the day he^{asws} came out from Al-Kufa to (go to) Sifeen, he^{asws} said: 'In the Name of Allah^{azwj}'. When he^{asws} sat upon its back, he^{asws} said: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].***

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَ سُوِّ الْمَنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ مِنَ الْخَيْرَةِ بَعْدَ الْيَقِينِ

O Allah^{azwj}! I^{asws} seek Refuge with You^{azwj} from the fatigue of the journey, and the overturning gloom, and the evil scene regarding the family, and the wealth, and the children, and from the confusion after the certainty.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَ لَا يَجْمَعُهُمَا غَيْرُكَ لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَصْحَباً وَ الْمُسْتَصْحَبُ لَا يَكُونُ مُسْتَخْلَفاً

O Allah^{azwj}! You^{azwj} are the Companion in the journey, and You^{azwj} are the replacement among the family, and no one can gather them except You^{azwj} because the one remaining behind cannot be the companion, and the companion cannot be the one left behind'.

قَالَ فَخَرَجَ ع حَتَّى إِذَا جَاَزَ حَدَّ الْكُوفَةِ صَلَّى رُكْعَتَيْنِ.

⁴²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 377

⁴²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 378

He (the narrator) said, 'He^{asws} went out until when he^{asws} had exceeded the border of Al-Kufa, he^{asws} prayed two Cycles (Salat)'.⁴²⁵

380- وَ يُؤَيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع خَرَجَ وَ هُوَ يُرِيدُ صِفِينَ حَتَّى إِذَا قَطَعَ النَّهْرَ أَمَرَ مُنَادِيَهُ فَنَادَى بِالصَّلَاةِ فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ حَتَّى إِذَا قَضَى الصَّلَاةَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ أَيُّهَا النَّاسُ أَلَا مَنْ كَانَ مُشْتِعًا أَوْ مُقِيمًا فَلْيُتِمِّ الصَّلَاةَ فَإِنَّا قَوْمٌ سَفَرٌ أَلَا وَ مَنْ صَحَبَنَا فَلَا يَصُومَنَّ الْمَفْرُوضَ وَ الصَّلَاةُ الْمَفْرُوضَةُ رَكْعَتَانِ

And it is reported from Zayd son of Ali (Bin Al-Husayn^{asws}), from his forefathers^{asws}: 'Ali^{asws} went out and he^{asws} was intending Siffeen, until when he^{asws} cut across the river, he^{asws} instructed his^{asws} caller to call for the Salat. He^{asws} went ahead and prayed two Cycles (Salat), until when he^{asws} had fulfilled the Salat, he^{asws} turned towards the people with his^{asws} face and said: 'O you people! Indeed, the one who was escorting or staying, let him (pray) the complete Salat for we are a travelling people. Indeed! And the one who is accompanying us, he should not Fast the obligation and the obligatory Salat would be of two Cycles!'

قَالَ نَصْرُكُمْ حَتَّى أَتَى دَيْرَ أَبِي مُوسَى وَ هُوَ مِنَ الْكُوفَةِ عَلَى فَرَسَيْنِ فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ قَالَ سُبْحَانَ اللَّهِ ذِي الطُّولِ وَ النَّعْمَ سُبْحَانَ اللَّهِ ذِي الْقُدْرَةِ وَ الْإِفْضَالَ أَسْأَلُهُ الرِّضَا بِقَضَائِهِ وَ الْعَمَلَ بِطَاعَتِهِ وَ الْإِنَابَةَ إِلَى أَمْرِهِ إِنَّهُ سَمِيعُ الدُّعَاءِ

Nasr (the narrator) said, 'Then he^{asws} went out until he^{asws} came to the Monastery of Abu Musa, and he was from Al-Kufa at (a distance of) two Farsakhs. When he^{asws} was free from the Salat, he^{asws} said: 'Glory be to Allah^{azwj} with the Forbearance and the Bounties! Glory be to Allah^{azwj} with the Power and the Superiority! I^{asws} ask Him^{azwj} of the pleasure with His^{azwj} Judgment, and the working in His^{azwj} obedience, and the acting on His^{azwj} behalf to His^{azwj} Commands, He^{azwj} is the Hearer of the supplication!'

ثُمَّ خَرَجَ ع حَتَّى نَزَلَ عَلَى شَاطِئِ نَرْسٍ بَيْنَ مَسْجِدِ حَمَامِ أَبِي بُرْدَةَ وَ حَمَامِ عُمَرَ فَصَلَّى بِالنَّاسِ الْمَغْرِبَ فَلَمَّا انْصَرَفَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ* وَ الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَ عَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ خَفَقَ

Then he^{asws} went out until he^{asws} encamped at the banks of (river) Nars, between Masjid Hamam Abu Burdah, and Hammam of Umar. He^{asws} prayed Al-Magrib (Salat leading) with people. When he^{asws} left, he^{asws} said: 'The Praise is for Allah^{azwj} Who **Merges the night into the day and Merges the day into the night, [22:61]**, and the Praise is for Allah^{azwj} every time it is night and dusk, and the Praise is for Allah^{azwj} every time a star twinkles and pulses'.

ثُمَّ أَقَامَ حَتَّى صَلَّى الْعِدَاءَ ثُمَّ شَخَّصَ حَتَّى بَلَغَ إِلَى بَيْعَةٍ إِلَى جَانِبِهَا تَخْلُ طَوَالَ فَلَمَّا رَأَاهَا قَالَ وَ النَّخْلُ بِاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ فَتَزَكَّاهَا وَ مَكَثَ بِهَا قَدْرَ الْعِدَاءِ.

Then he^{asws} stayed until he^{asws} prayed the morning Salat, then he^{asws} went until he^{asws} reached to a synagogue have tall palm trees to its side. When he^{asws} saw these, he^{asws} said: **And the tall palm trees having bunched clusters [50:10]**. He^{asws} encamped at it and remained at it for a measurement of eating food".⁴²⁶

⁴²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 379

⁴²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 380

381- قَالَ نَصْرٌ وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ: إِنِّي لَأَنْظُرُ إِلَى أَبِي وَ هُوَ يُسَاطِرُ عَلِيًّا ع وَ هُوَ يَقُولُ إِنَّ بَابِلَ أَرْضٌ قَدْ خُسِفَ بِهَا فَحَرَكَ دَابَّتَهُ وَ حَرَكَ النَّاسُ دَوَابَّهُمْ فِي أَثَرِهِ فَلَمَّا جَاَزَ جِسْرَ الصَّرَاةِ نَزَلَ فَصَلَّى بِالنَّاسِ الْعَصْرَ.

Nasr said, 'And it is reported from Muhammad Bin Mikhnaf having said: 'I was looking at my father and he was keeping pace with Ali^{asws} and he^{asws} was saying: 'Babel is a land which had been submerged with'. He^{asws} hurried his^{asws} animal and the people hurried their animal in his^{asws} tracks. When he^{asws} had crossed over, he^{asws} descended and prayed Al-Asr Salat with the people".⁴²⁷

382- قَالَ وَ حَدَّثَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ عَبْدِ خَيْرٍ قَالَ: كُنْتُ مَعَ عَلِيٍّ ع أَسِيرٌ فِي أَرْضِ بَابِلَ قَالَ وَ حَضَرَتِ الصَّلَاةُ صَلَاةُ الْعَصْرِ قَالَ فَجَعَلْنَا لَا نَأْتِي مَكَانًا إِلَّا رَأَيْنَاهُ أَفْجَحَ مِنَ الْآخِرِ قَالَ حَتَّى أَتَيْنَا عَلَى مَكَانٍ أَحْسَنَ مَا رَأَيْنَا وَ قَدْ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ

He said, 'And it is narrated to me by Umar Bin Abdullah Bin Ya'la Bin Murra, from his father, from Abd Jhayr who said,

'I was with Ali^{asws}, a captive in the land of Babel. And the Salat presented, Salat Al-Asr. We did not come to any place except it was more capacious than the other, until we came to a place more beautiful than we had (ever) seen, and the sun had almost set.

قَالَ وَ نَزَلَ عَلِيٌّ ع وَ نَزَلْتُ مَعَهُ قَالَ فَدَعَا اللَّهَ فَرَجَعَتِ الشَّمْسُ كَمِقْدَارِهَا مِنْ صَلَاةِ الْعَصْرِ قَالَ فَصَلَّيْنَا الْعَصْرَ ثُمَّ غَابَتِ الشَّمْسُ ثُمَّ خَرَجَ حَتَّى أَتَى دَيْرَ كَعْبٍ ثُمَّ خَرَجَ مِنْهُ فَبَاتَ بِسَابِطٍ فَأَتَاهُ دَهَاقِنُهَا يَغْرِضُونَ عَلَيْهِ الثُّرُلَ وَ الطَّعَامَ فَقَالَ لَا لَيْسَ ذَلِكَ لَنَا عَلَيْكُمْ

He (the narrator) said, 'And Ali^{asws} descended and we descended with him^{asws}. He^{asws} supplicated to Allah^{azwj}, and the sun returned as its measurement would be from the Asr Salat, then the sun set. Then he^{asws} went out until he^{asws} came to the monastery of Ka'ab. Then he^{asws} came out from it and spent the night at the arches. Its monks came to him^{asws} presenting the boarding and the food. He^{asws} said: 'No, that isn't upon you (to provide) for us'.

فَلَمَّا أَصْبَحَ وَ هُوَ بِمُظْلَمٍ سَابِطٍ قَالَ أَ تَبْتَثُونَ بِكُلِّ رِيحٍ آيَةً تَعْبَثُونَ.

When it was morning and he^{asws} was in the shade of the arches, he^{asws} said: **Are you building a sign on every elevation, (but you are only) amusing yourselves [26:128]**".⁴²⁸

383- قَالَ نَصْرٌ وَ حَدَّثَنَا مَنْصُورُ بْنُ سَلَامٍ عَنْ حَيَّانَ التَّمِيمِيِّ عَنْ أَبِي عُبَيْدَةَ عَنْ هُرَيْمَةَ بْنِ سُلَيْمٍ قَالَ: غَزَوْنَا مَعَ عَلِيٍّ ع صِفِّينَ فَلَمَّا نَزَلَ بِكَرْبَلَاءَ صَلَّى بِنَا فَلَمَّا سَلَّمَ رَفَعَ إِلَيْهِ مِنْ تُرَابِهَا فَشَمَّهَا ثُمَّ قَالَ وَاهَاً لَكَ يَا تُرْبَةُ لِيُحْشَرَ مَعَكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

Nasr said, 'And it is narrated to us by Mansour Bin Sallam, from Hayyan Al Tameemi, from Abi Ubeyda, from Harsamah Bin Suleym who said,

'We battled alongside Ali^{asws} at Siffeen. When he^{asws} descended at Karbala, he^{asws} prayed (leading) us. When he^{asws} performed Salaat, he^{asws} lifted its soil to him^{asws} and smelt it, then said; "Wa Haa (alas) for you, O soul! A group would be resurrected with you, entering the Paradise without any reckoning'.

⁴²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 381

⁴²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 382

قَالَ فَلَمَّا رَجَعَ هَرَمَةُ مِنْ غَزَاهِ إِلَى امْرَأَتِهِ جُرْدَاءَ بِنْتِ شُمَيْرٍ وَكَانَتْ مِنْ شِيَعَةِ عَلِيٍّ ع حَدَّثَهَا هَرَمَةُ فِيمَا حَدَّثَ فَقَالَ لَهَا أَلَا أُعْجِبُكَ مِنْ صَدِيقِكَ أَبِي حَسَنِ قَالَ لَمَّا نَزَلْنَا كَرْبَلَاءَ وَ قَدْ أَخَذَ حَفَنَةً مِنْ تُرْبَتِهَا فَشَمَّهَا وَ قَالَ وَاهَاً لَكَ أَيُّهَا التُّرْبَةُ لِيَحْشَرَنَّ مِنْكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ مَا عَلَّمُهُ بِالْعَيْبِ

He (the narrator) said, 'When Harsama (the narrator) returned from his battle to his wife Jarida'a Bint Shumeir, and she was from the Shias of Ali^{asws}, Harsama narrated to her regarding what had occurred. He said to her, 'Are you not wondering from your friend Abu Hassan^{asws}? When we descended at Karbala, and he^{asws} had taken a handful of its soil, he^{asws} smelt it and said: 'Wa Haa (alas) for you, O you soul! A group would be resurrected with you, entering the Paradise without any reckoning'. And he^{asws} has no knowledge of the unseen'.

فَقَالَتِ الْمَرْأَةُ لَهُ دَعْنَا مِنْكَ أَيُّهَا الرَّحُلُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَقُلْ إِلَّا حَقًّا

The wife said to him, 'Leave us from you, O you man, for Amir Al-Momineen^{asws} does not say except (what is) true'.

قَالَ فَلَمَّا بَعَثَ عُيَيْدُ اللَّهِ بْنُ زِيَادٍ الْبُعْثَ الَّذِي بَعَثَهُ إِلَى الْحُسَيْنِ ع كُنْتُ فِي الْحَيْلِ الَّتِي بَعَثَ إِلَيْهِمْ فَلَمَّا انْتَهَيْتُ إِلَى الْحُسَيْنِ وَ أَصْحَابِهِ عَزَفْتُ الْمَنْزِلَ الَّذِي نَزَلْنَا فِيهِ مَعَ عَلِيٍّ وَ الْبُقْعَةَ الَّتِي رُفِعَ مِنْ تُرْبَتِهَا وَ الْقَوْلَ الَّذِي قَالَهُ فُكِرْتُ مَسِيرِي

He (the narrator) said, 'When Ubeydullah Bin Ziyad sent the battalion which he sent to Al-Husayn^{asws}, I was among the cavalry which he had send to them. When I ended up to Al-Husayn^{asws} and his^{asws} companions, I recognised the descent (point) in which I had descended along with Ali^{asws}, and the spot which he^{asws} had lifted from its soil, and the words which he^{asws} had said it, so I disliked my journey.

فَأَقْبَلْتُ عَلَى فَرَسِي حَتَّى وَقَفْتُ عَلَى الْحُسَيْنِ ع فَسَلَّمْتُ عَلَيْهِ وَ حَدَّثْتُهُ بِالَّذِي سَمِعْتُ مِنْ أَبِيهِ فِي هَذَا الْمَنْزِلِ فَقَالَ الْحُسَيْنُ ع أَمَعَنَا أَمْ عَلَيْنَا فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا مَعَكَ وَ لَا عَلَيْنَا تَرَكْتُ وَلَدِي وَ عِيَالِي وَ أَخَافُ عَلَيْهِمْ مِنْ ابْنِ زِيَادٍ

I turned upon my horse until I paused at Al-Husayn^{asws}. I greeted unto him^{asws} and narrated to him^{asws} of that which I had heard from his^{asws} father^{asws} in this place. Al-Husayn^{asws} said: 'Are you with us or against us?' I said, 'O Son^{asws} of Rasool-Allah^{azwj}! Neither with you^{asws} nor against you^{asws}! I have left my children and my dependants, and I fear upon them from Ibn Ziyad'.

فَقَالَ ع اذْهَبْ حَتَّى لَا تَرَى مَقْتَلَنَا فَوَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا يَرَى الْيَوْمَ أَحَدٌ مَقْتَلَنَا ثُمَّ لَا يُعِينُنَا إِلَّا دَخَلَ النَّارَ

He^{asws} said: 'Go, until you do not see our battle, for by the One^{azwj} in Whose Hand is the soul of Husayn^{asws}, no one shall see our killing today, then he does not assist us^{asws}, except he would enter the Fire'.

قَالَ فَأَقْبَلْتُ فِي الْأَرْضِ أَشْتَدُّ هَرَبًا حَتَّى خَفِيَ عَلَيَّ مَقْتَلُهُمْ.

He said, 'I came to the ground fled furiously until their^{asws} killing was hidden unto me'.⁴²⁹

384- وَ رُوِيَ أَنَّهُ عَنْ سَعِيدِ بْنِ وَهَبٍ قَالَ: بَعَثَنِي جَنْفُ بْنُ سُلَيْمٍ إِلَى عَلِيٍّ عَ عِنْدَ تَوَجُّهِهِ إِلَى صِفِّينَ فَأَتَيْتُهُ بِكَرْبَلَاءَ فَوَجَدْتُهُ يُشِيرُ بِيَدِهِ وَ يَقُولُ هَاهُنَا هَاهُنَا فَقَالَ لَهُ رَجُلٌ وَ مَا ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And it is reported by Saeed Bin Wahab who said,

'Mikhnaf Bin Suleym sent me to Ali^{asws} during his^{asws} heading to Siffeen. I came to him^{asws} at Karbala and found him^{asws} indicating with his^{asws} hands and saying: 'Over here! Over here!' A man said to him^{asws}, 'And what is that, O Amir Al-Momineen^{asws}?'

فَقَالَ نَقَالَ لِأَلِ مُحَمَّدٍ يَنْزِلُ هَاهُنَا فَوَيْلٌ لَكُمْ مِنْكُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ فَقَالَ لَهُ الرَّجُلُ مَا مَعْنَى هَذَا الْكَلَامِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وََيْلٌ لَكُمْ مِنْكُمْ تَقْتُلُونَهُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ يَدْخِلُكُمْ اللَّهُ بِقَتْلِهِمْ إِلَى النَّارِ

He^{asws} said: 'It would be heavy for the Progeny^{asws} of Muhammad^{saww}, encamping over here. Woe would be for them from you all, and woe would be for you all from them! Allah^{azwj} would be Entering you all into the Fire due to you having killed them'.

قَالَ نَصَرَ وَ قَدْ رُوِيَ هَذَا الْكَلَامُ عَلَى وَجْهِ آخَرَ قَالَ فَوَيْلٌ لَكُمْ مِنْهُمْ وَ وََيْلٌ لَكُمْ عَلَيْهِمْ فَقَالَ الرَّجُلُ أَمَا وََيْلٌ لَنَا مِنْهُمْ فَقَدْ عَرَفْتَاهُ فَوَيْلٌ لَنَا عَلَيْهِمْ مَا مَعْنَاهُ فَقَالَ تَرَوْنَهُمْ يَقْتُلُونَ وَ لَا تَسْتَطِيعُونَ نَصْرَهُمْ.

Nasr said, 'And this speech has been reported upon another aspect. He^{asws} said: 'Woe would be for you all from them, and woe would be for you all upon them'. The man said, 'As for the woe to us from them, I have understood it, but woe for us upon them, what is its meaning?' He^{asws} said: 'You will be seeing them being killed, and will not be able to help them'.⁴³⁰

385- قَالَ نَصَرَ وَ حَدَّثَنَا سَعِيدُ بْنُ حَكِيمٍ الْعَبْسِيُّ عَنِ الْحُسَيْنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا عَ أَتَى كَرْبَلَاءَ فَوَقَفَ بِهَا فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ كَرْبَلَاءُ فَقَالَ نَعَمْ ذَاتُ كَرْبٍ وَ بَلَاءٍ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى مَكَانٍ آخَرَ فَقَالَ هَاهُنَا مَوْضِعُ رَحَالِهِمْ وَ مَنَاحِ رِكَابِهِمْ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى مَكَانٍ آخَرَ ثُمَّ قَالَ هَاهُنَا مُرَاقٍ دِمَائِهِمْ

Nasr said, 'And it is narrated to us by Saeed Bin Hakeem Al-Absy, from Al Hassan Bin Kaseer, from his father,

'Ali^{asws} came to Karbala and paused at it. It was said to him^{asws}, 'O Amir Al-Momineen^{asws}! This is Karbala'. He^{asws} said: 'Yes, with distress (Karb) and afflictions (Bala'a)'. Then he^{asws} indicated by his^{asws} hands to another place and said, 'Over there is the location of their travelling, and stables for their rides'. Then he^{asws} gestured by his^{asws} hand to another place, then said: 'Over there would be the spilling of their blood'.

ثُمَّ مَضَى إِلَى سَابَاطٍ حَتَّى انْتَهَى إِلَى مَدِينَةِ بَهْرَسِيرَ.

⁴²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 383

⁴³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 384

Then he^{asws} went to arches until he^{asws} ended up to the city of Bahuraseyr".⁴³¹

386- نَحْجُ، نَحْجُ الْبَلَاغَةَ مِنْ حُطْبَةٍ لَهُ عِنْدَ الْمَسِيرِ إِلَى الشَّامِ الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَعَسَقَ وَالْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَخَفَقَ وَالْحَمْدُ لِلَّهِ غَيْرَ مَقْفُودِ الْإِنْعَامِ وَلَا مُكَافِ الْإِفْضَالِ

(The book) 'Nahj Al-Balaghah' – From a sermon of his^{asws} during the journey to Syria: 'The Praise is for Allah^{azwj} every time it is night and dusk, and the Praise is for Allah^{azwj} every time a star twinkles and pulsates, and the Praise is for Allah^{azwj} Whose Bounties never deplete nor would the Grace be sufficed (repaid).

أَمَّا بَعْدُ فَقَدْ بَعَثْتُ مُقَدِّمِي وَأَمَرْتُهُمْ بِلُزُومِ هَذَا الْمِلْطَاطِ حَتَّى يَأْتِيَهُمْ أَمْرِي وَقَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ النُّطْقَةَ إِلَى شِرْزَمَةٍ مِنْكُمْ مُوْطِنِينَ أَكْثَانُ دِجْلَةَ فَأُخْضِرُهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ وَأَجْعَلُكُمْ مِنْ أَمْدَادِ الْقُوَّةِ لَكُمْ.

As for after, I^{asws} have sent my frontmen and instructed them to stay at this valley until my^{asws} instructions come to them, and I^{asws} have viewed that I^{asws} should cut across the river to Shirzamah to the banks of Dajlah (river Tigris) and get them up to go with you all to your enemies, and make them to me from the helping strength for you all".⁴³²

وَقَالَ ابْنُ [أَبِي] الْحَدِيدِ وَزَادَ أَصْحَابُ السِّيَرِ فِي هَذِهِ الْحُطْبَةِ وَقَدْ أَمَرْتُ عَلَى الْمَصْرِ عُقْبَةَ بْنَ عَمْرٍو وَلَمْ أَلْكُمْ وَلَا نَفْسِي نُصْحًا فَإِنَّا كُنَّا وَالتَّخَلُّفَ وَالتَّرْتُّبَ فَإِنِّي قَدْ خَلَفْتُ مَالِكَ بْنَ حَبِيبِ الْيَرْبُوعِيِّ وَأَمَرْتُهُ أَنْ لَا يَتْرُكُ مُتَخَلِّفًا إِلَّا أَحَقَّهُ بِكُمْ عَاجِلًا إِنْ شَاءَ اللَّهُ.

And Ibn Abi Al-Hadeed said, 'And the companions of the journey have increased in this sermon: 'And I^{asws} have made Uqba Bin Amro a governor upon the city, and I^{asws} had neither told you nor of my^{asws} advice, so beware of staying behind and the waiting and watching, for I^{asws} have left behind Malik Bin Habeeb Al-Yarbouie and instructed him that he should not leave anyone behind except he should join up with you immediately, if Allah^{azwj} so Desires".⁴³³

387- أَقُولُ وَجَدْتُ فِي كِتَابِ صِفَتَيْنِ، زِيَادَةً وَهِيَ الْحَمْدُ لِلَّهِ غَيْرَ مَقْفُودِ النَّعَمِ وَلَا مُكَافِ الْإِفْضَالِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَنَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ

I (Majlisi) am saying, 'I found in Kitab Siffeen and increase, and it is,

'The Praise is for Allah^{azwj} Whose Bounties neither deplete nor can the Grace cease, and I^{asws} testify that there is no god except Allah^{azwj}, and we are from the testifiers upon that. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. As for after'.

وَقَالَ نَصْرٌ فَقَامَ إِلَيْهِ مَعْقِلُ بْنُ قَيْسِ الرَّيَّاحِيِّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَاللَّهِ مَا يَتَخَلَّفُ عَنْكَ إِلَّا ظَنِينٌ وَلَا يَتَرْتَّبُ بِكَ إِلَّا مُنَافِقٌ فَمُرْ مَالِكَ بْنَ حَبِيبٍ فَيَضْرِبْ أَعْنَاقَ الْمُتَخَلِّفِينَ

And Nasr said, 'Ma'qil Bin Qays Al-Riyahi stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, nor one would stay behind from you^{asws} except an ignoble nor

⁴³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 385

⁴³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 386 a

⁴³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 386 b

wait and watch with you^{asws} except a hypocrite, so order Malik Bin Habeeb to strike off the necks of the ones staying behind!’

فَقَالَ قَدْ أَمَرْتُهُ بِأَمْرِي وَ لَيْسَ بِمُقْصِرٍ إِنْ شَاءَ اللَّهُ

He said, ‘I^{asws} have already instructed him^{asws} with my^{asws} instruction, and he wouldn’t be deficient, if Allah^{azwj} so Desires’.

قَالَ وَ قَالَ مَالِكُ بْنُ حَبِيبٍ وَ هُوَ آخِذٌ بِعِنَانٍ دَابَّيْهِ ع يَا أَمِيرَ الْمُؤْمِنِينَ أ تَخْرُجُ بِالْمُسْلِمِينَ فَيُصِيبُوا أَجْرَ الْجِهَادِ وَ الْقِتَالِ وَ تُخَلِّفُنِي فِي حَشْرِ الرِّجَالِ

He (the narrator) said, ‘And Malik Bin Habeeb said, and he was hold to a rein of his animal, ‘O Amir Al-Momineen^{asws}! Are you^{asws} going out with the Muslims so they would attain Recompense of the Jihad, and the fighting, and you^{asws} are leaving me behind among crowds of men?’

فَقَالَ لَهُ عَلِيُّ ع إِنَّهُمْ لَنْ يُصِيبُوا مِنَ الْآخِرِ شَيْئاً إِلَّا كُنْتَ شَرِيكَهُمْ فِيهِ وَ أَنْتَ هَاهُنَا أَعْظَمُ غَنَاءً مِنْكَ عَنْهُمْ لَوْ كُنْتَ مَعَهُمْ قَالَ سَمِعاً وَ طَاعَةً يَا أَمِيرَ الْمُؤْمِنِينَ

Ali^{asws} said to him: ‘They will never attain anything from the Recompense except you will be their participant in it, and you are over here, greater of the availing from you than them if you had been with them’. He said, ‘I hear and obey, O Amir Al-Momineen^{asws}’.

قَالَ نَصَرْتُكُمْ سَارِعاً حَتَّى انْتَهَى إِلَى مَدِينَةِ بُهْرَسَيْرَ وَ إِذَا رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ جَرِيرٌ بُنْ سَهْمٍ يَنْظُرُ إِلَى آثَارِ كِسْرَى وَ يَتَمَتَّلُ بِقَوْلِ الْأَسْوَدِ بْنِ يَغْفَرُ

فَكَأَنَّمَا كَانُوا عَلَى مِيعَادٍ

جَزَبَ الرِّيحُ عَلَى تَحَلٍّ دِيَارِهِمْ

Nasr (the reporter) said, ‘Then he^{asws} travelling until he^{asws} ended up to the city of Bahuraseyr, and there was a man from his^{asws} companions called Jareer Bin Sahm looking at the impact of Chosroe, and trailing Al Aswad Bin Ya’fur, ‘The winds flowed upon the place of their houses, it was as if they were upon an appointment’.

فَقَالَ ع أَلَا قُلْتُ كَمْ تَرَكُوا مِنْ حَنَاطٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ وَ نَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ كَذَلِكَ وَ أَوْرَثْنَاهَا قَوْمًا آخِرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْتَظَرِينَ

He^{asws} said: ‘Indeed! I^{asws} said, **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

إِنَّ هَؤُلَاءِ كَانُوا وَارِثِينَ فَأَصْبَحُوا مَوْرُوثِينَ إِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوا النِّعْمَةَ فَسَلَبُوا ذُنُوبَهُمْ بِالْمَعْصِيَةِ إِتَاكُم وَ كُفَّرَ النَّعَمَ لَا تَحُلْ بِكُمْ النَّقْمُ ثُمَّ قَالَ انزِلُوا بِحَذَرٍ الْفَخْوَ.

They were inheritors and they became hereditarians. They did not thank for the Bounties, so their world was confiscated due to the disobedience. Beware of the Kufr of the Bounties, the curse would not be released with you'. Then he^{asws} said: 'Descend at this valley'.⁴³⁴

388- قَالَ نَصْرٌ وَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ مُسْلِمٍ الْأَعْوَرِ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: أَمَرَ عَلِيٌّ ع الْحَارِثَ الْأَعْوَرَ فَصَاحَ فِي أَهْلِ الْمَدَائِنِ مَنْ كَانَ مِنَ الْمُقَاتِلَةِ فَلْيُؤَافِ أَمِيرَ الْمُؤْمِنِينَ صَلَاةَ الْعَصْرِ فَوَافُوهُ فِي السَّاعَةِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي قَدْ تَعَجَّبْتُ مِنْ تَخْلُفِكُمْ عَنْ دَعْوَتِكُمْ وَ انْقِطَاعِكُمْ عَنْ أَهْلِ مِصْرِكُمْ فِي هَذِهِ الْمَسَاكِينِ الظَّالِمِ الْهَالِكِ أَكْثَرَ سَاكِنِيهَا لَا مَعْرُوفٌ تَأْمُرُونَ بِهِ وَ لَا مُنْكَرٌ تَنْهَوْنَ عَنْهُ

Nasr said, 'And it is narrated to us by Umar Bin Sa'ad, from Muslim Al Awr, from habbat al Arny who said,

'Ali^{asws} instructed Al-Haris Al-Awr so he shouted among the people of Al-Madain, 'One who was from the fighters, let him be with Amir Al-Momineen^{asws} at Al-Asr Salat. They came to be with Ali^{asws} during the time. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, I^{asws} am surprised from your staying back from your call and your cutting off from the people of your city in these unjust and decadent (self-indulgent) dwelling, most of its dwellers don't know any good they should be enjoining with, nor any evil they should be desisting from'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ كُنَّا نَنْتَظِرُ أَمْرَكَ مِنْنَا بِمَا أَحْبَبْتَ

They said, 'O Amir Al-Momineen^{asws}! We have been awaiting your^{asws} orders. Order us with whatever you^{asws} like'.

فَسَارَ وَ خَلَّفَ عَلَيْهِمْ عَدِيَّ بْنَ حَاتِمٍ فَأَقَامَ عَلَيْهِمْ ثَلَاثًا ثُمَّ خَرَجَ فِي ثَمَانِيَةِ رَجُلٍ مِنْهُمْ وَ خَلَّفَ ابْنَهُ زَيْدًا بَعْدَهُ فَلَحِقَهُ فِي أَرْبَعِيَّةٍ رَجُلٍ مِنْهُمْ وَ جَاءَ عَلِيٌّ ع حَتَّى مَرَّ بِالْأَنْبَارِ فَاسْتَقْبَلَهُ بَنُو خُشْنُوشَكٍ دَهَاقَتِيهَا

He^{asws} travelled and left behind Aday Bin Hatim upon them. He stayed upon them for three (days), then he went out among eight hundred men from them, and left behind his son Zayd after him. He joined up with him^{asws} among four hundred men from them. And Ali^{asws} came until he^{asws} passed by Anbar, and their people the clan of Khoshnushak welcomed him^{asws}.

قال نصر الكلمة فارسية أصلها خَش أي الطيب و نوشك راض يعني بني الطيب الراضي بالفارسية

Nasr (the reporter) said, 'The word is of Persian origin. 'Khosh' i.e. good, and 'Nushak' i.e. pleasure, meaning the clan of the good, pleasing people, in Persian'.

قَالَ فَلَمَّا اسْتَقْبَلُوهُ نَزَلُوا عَنْ خَيُْولِهِمْ ثُمَّ جَاءُوا يَسْتَلِدُونَ مَعَهُ وَ بَيْنَ يَدَيْهِ وَ مَعَهُمْ بَرَادِيئُ قَدْ أَوْفَقُوها فِي طَرِيقِهِ فَقَالَ مَا هَذِهِ الدَّوَابُّ الَّتِي مَعَكُمْ وَ مَا أَرَدْتُمْ بِهَذَا الَّذِي صَنَعْتُمْ

He (the narrator) said, 'When they welcomed him^{asws}, they descended from their horses, then they came adhering with him^{asws}, and in front of him^{asws}, and with them were horses whom they paused in his^{asws} path. He^{asws} said: 'What are these animals which are with you, and what are you intending with this which you are doing?'

⁴³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 387

قَالُوا أَمَّا هَذَا الَّذِي صَنَعْنَا فَهُوَ خُلِقَ مِنَّا نُعَظِّمُ بِهِ الْأَمْرَاءَ وَ أَمَّا هَذِهِ الْبَرَادِيزُ فَهَدِيَّةٌ لَكَ وَ قَدْ صَنَعْنَا لِلْمُسْلِمِينَ طَعَامًا وَ هِيئًا لِدَوَابِّكُمْ عَلَفًا كَثِيرًا

They said, 'As for this which we are doing, it is a mannerism from us we revere the commanders with, and as for these horses, it is a gift for you^{asws} and we have prepared meals for the Muslims, and we have a lot of fodder for your animals'.

فَقَالَ ع أَمَّا هَذَا الَّذِي رَعِمْتُمْ أَنَّهُ فِيكُمْ خُلِقَ تُعَظَّمُونَ بِهِ الْأَمْرَاءَ فَوَ اللَّهُ مَا يَنْفَعُ ذَلِكَ الْأَمْرَاءَ وَ إِنَّكُمْ لَتَشْقُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ أَبْدَانِكُمْ فَلَا تَعُودُوا لَهُ وَ أَمَّا دَوَابُّكُمْ هَذِهِ فَإِنْ أَحْبَبْتُمْ أَنْ آخُذَهَا مِنْكُمْ وَ أَحْسَبَهَا لَكُمْ مِنْ خَرَجِكُمْ آخُذْنَاهَا مِنْكُمْ وَ أَمَّا طَعَامُكُمْ الَّذِي صَنَعْتُمْ لَنَا فَإِنَّا نَكْرَهُ أَنْ نَأْكُلَ مِنْ أَمْوَالِكُمْ إِلَّا بِثَمَنِ

He^{asws} said: 'As for this which you are claiming that it is a mannerism among you all revering the commanders with, by Allah^{azwj}, that does not benefit the commanders, and you are causing difficulties upon yourselves and your bodies, so do not be returning to it. And as for these animals of your, I^{asws} would love to take them from you, and I^{asws} shall be reckoning it for you to be from your taxes having been taken from you. And as for your meals which you have prepared for us, we dislike to eat from your wealth except with a price'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نُقَوِّمُهُ ثُمَّ نَقْبَلُ ثَمَنَهُ قَالَ إِذَا لَا تُقَوِّمُونَهُ قِيمَتَهُ نَحْنُ نَكْتَفِي بِمَا هُوَ دُونَهُ

They said, 'O Amir Al-Momineen^{asws}! We shall value it, then we shall accept its price'. He^{asws} said: 'Then you will not evaluate it, we shall suffice you with what is besides it'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ لَنَا مِنَ الْعَرَبِ مَوَالِيَّ وَ مَعَارِفَ أَمْتَعْنَا أَنْ نُهْدِيَ لَهُمْ أَوْ نَمْنَعَهُمْ أَنْ يَقْبَلُوا [يَقْبَلُوا] مِنَّا فَقَالَ كُلُّ الْعَرَبِ لَكُمْ مَوَالٍ وَ لَيْسَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يَقْبَلَ هَدِيَّتَكُمْ وَ إِنْ عَصَبَكُمْ آخُذْ فَأَعْلِمُونَا

They said, 'O Amir Al-Momineen^{asws}! There are friends for us from the Arabs and people we know. Are you^{asws} forbidding us from gifting to them, or refusing them to accept from us (for free)?' He^{asws} said: 'All Arabs are your friends, and it isn't for anyone from the Muslims that he should accept your gifts, and if anyone usurps you, then let us know'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَحْبُ أَنْ تَقْبَلَ هَدِيَّتَنَا وَ كَرَامَتَنَا قَالَ وَ يَحْكُمُ فَنَحْنُ أَعْنَى مِنْكُمْ فَتَرَكْتَهُمْ وَ سَارَ.

They said, 'O Amir Al-Momineen^{asws}! We would love it if you^{asws} could accept our gifts and our prestige'. He^{asws} said: 'Woe be unto you! We are needless from you'. He^{asws} left them and travelled".⁴³⁵

389- قَالَ نَصْرٌ وَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سَيَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي سَعِيدٍ التَّيْمِيِّ الْمَعْرُوفِ بِعَقِيصَا قَالَ: كُنَّا مَعَ عَلِيِّ ع فِي مَسِيرِهِ إِلَى الشَّامِ حَتَّى إِذَا كُنَّا بَظَهْرِ الْكُوفَةِ مِنْ جَانِبِ هَذَا السَّوَادِ عَطِشَ النَّاسُ وَ اخْتَأَجُوا إِلَى الْمَاءِ فَأَنْطَلَقَ بِنَا عَلِيُّ ع حَتَّى أَتَى إِلَى صَخْرَةٍ مُضَرَّسٍ فِي الْأَرْضِ كَانَتْهَا رُبُضَةٌ عَنْزٍ

Nasr said, 'And it is narrated to us by Abdul Aziz Bin Sayah, from Habeeb Bin Abu Sabit, from Abu Saeed Al Taymi well known as Aqeesa who said,

⁴³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 388

'We were with Ali^{asws} in his^{asws} journey to Syria until when we were at the back of Al-Kufa, from a side of this desert, the people were thirsty and they were needy to the water. Ali^{asws} walked with us until he^{asws} came to an edgy rock in the ground as if it was a tooth of a goat.

فَأَمَرْنَا فَأَقْتَلَعْنَاهَا فَخَرَجَ لَنَا تَحْتَهَا مَاءٌ فَشَرِبَ النَّاسُ مِنْهُ حَتَّى ارْتَوَوْا ثُمَّ أَمَرْنَا فَأَكْفَأْنَاهَا عَلَيْهِ وَ سَارَ النَّاسُ حَتَّى إِذَا مَضَى قَلِيلًا قَالَ عَ أَمِنْكُمْ أَحَدٌ يَعْلَمُ
مَكَانَ هَذَا الْمَاءِ الَّذِي شَرِبْتُمْ مِنْهُ قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

He^{asws} ordered us and we uprooted it, and water came out to us from under it. The people drank from it until they were saturated. Then he^{asws} instructed and we covered upon it, and the people travelled until when they had continued a little, he^{asws} said: 'Is there anyone from you who knows the place of this water which you have drunk from?' They said, 'Yes, O Amir Al-Momineen^{asws}'.

قَالَ فَانْطَلِقُوا إِلَيْهِ فَانْطَلَقَ مِنَّا رَجُلَانِ رُكْبَانًا وَ مُشَاهَةً فَأَقْتَصَصْنَا الطَّرِيقَ إِلَيْهِ حَتَّى انْتَهَيْنَا إِلَى الْمَكَانِ الَّذِي نَرَى أَنَّهُ فِيهِ فَطَلَبْنَاهُ فَلَمْ نَقْدِرْ عَلَى شَيْءٍ إِذَا
عَبِلَ عَلَيْنَا انْطَلَقْنَا إِلَى ذِي قَرِيبٍ مِنَّا فَسَأَلْنَاهُمْ أَتَيْنَ هَذَا الْمَاءَ الَّذِي عِنْدَكُمْ قَالُوا لَيْسَ فُرِينَا مَاءً فَقُلْنَا بَلَى إِنَّا شَرَبْنَا مِنْهُ قَالُوا أَنْتُمْ شَرِبْتُمْ مِنْهُ قُلْنَا نَعَمْ

He^{asws} said: 'Then go to it'. Men from us went riding and walking, and we crossed the road to it until we ended up to the place which we view it was it. We sought it but were unable upon anything. When it was difficult upon us, we went to a monastery nearby from us and asked them, 'Where is this water which is with you?' They said, 'There is no water near us'. We said, 'Yes, we have drunk from it'. They said, 'You have drunk from it?' We said, 'Yes'.

فَقَالَ صَاحِبُ الدَّيْرِ وَ اللَّهُ مَا بُنِيَ هَذَا الدَّيْرُ إِلَّا بِذَلِكَ الْمَاءِ وَ مَا اسْتَخْرَجَهُ إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ

The one in-charge of the monastery said, 'By Allah^{azwj}! This monastery has not been built except with that water, and no one can extract it except a Prophet^{as} of a successor^{as} or a Prophet^{as}'.

قَالَ ثُمَّ مَضَى عَ حَتَّى نَزَلَ بِأَرْضِ الْجَزِيرَةِ فَاسْتَقْبَلَهُ بَنُو تَغْلِبَ وَ النَّمِرُ بْنُ قَاسِطٍ بِحُزْرٍ فَقَالَ عَ لِيَزِيدَ بْنِ قَيْسٍ الْأَرْحَبِيِّ يَا زَيْدُ قَالَ لَيْتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ
قَالَ هَؤُلَاءِ قَوْمُكَ مِنْ طَعَامِهِمْ فَاطْعَمَ وَ مِنْ شَرَابِهِمْ فَاشْرَبَ قَالَ نَعَمْ

He (the narrator) said, 'Then he^{asws} continued until he^{asws} descended at a land of Al-Jazeera, and was welcomed by the clan of Taglib and Al-Namr Bin Qasit at Jazour. He^{asws} said to Yazeed Bin Qays Al-Arhaby: 'O Yazeed!' He said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!' He^{asws} said: 'These are your people, so eat from their food and drink from their drinks'. He said, 'Yes'.

ثُمَّ سَارَ حَتَّى الرَّقَّةَ وَ جُلُّ أَهْلِهَا عُثْمَانِيَّةٌ قُتِلُوا مِنَ الْكُوفَةِ إِلَى مُعَاوِيَةَ فَأَعْلَقُوا أَبْوَابَهَا دُونَهُ فَتَحَصَّنُوا وَ كَانَ رَأْسُهُمْ سِمَاكُ بْنُ خُزَيْمَةَ الْأَسَدِيِّ بِالرَّقَّةِ فِي طَاعَةِ
مُعَاوِيَةَ وَ قَدْ كَانَ قَارِقٌ عَلِيًّا فِي نَحْوِ مِائَةِ رَجُلٍ مِنْ بَنِي أَسَدٍ ثُمَّ كَاتَبَ مُعَاوِيَةَ وَ أَقَامَ بِالرَّقَّةِ حَتَّى لَحِقَ بِهِ مِنْهُمْ سَبْعُمِائَةِ رَجُلٍ

Then he^{asws} travelled until Al-Raqqah, and most of its people were Usmanites (supporters of Usman) having fled from Al-Kufa to Muawiya. They locked their doors to him^{asws} and secluded. And their chief was Simak Bin Makhramah Al-Asady at Al-Qarrah, being in obedience of Muawiya, and he had separated from Ali^{asws} among approximately one hundred men from the clan of Asad, then bonded with Muawiya and stayed at Al-Raqqah until he was joined by seven hundred men from them'.

قَالَ نَصْرُ فَرَوَى حَبَّةُ أَنَّ عَلِيًّا عَ لَمَّا نَزَلَ عَلَى الرَّقَّةِ نَزَلَ عَلَى مَوْضِعٍ يُقَالُ لَهُ الْبَلِيخُ عَلَى جَانِبِ الْفُرَاتِ فَنَزَلَ رَاهِبٌ هُنَاكَ مِنْ صَوْمَعِيَّةٍ فَقَالَ لِعَلِيِّ عَ إِنَّ عِنْدَنَا كِتَابًا تَوَارَثْنَاهُ عَنْ آبَائِنَا كَتَبَهُ أَصْحَابُ عِيسَى ابْنِ مَرْيَمَ أَعْرِضْهُ عَلَيْكَ قَالَ نَعَمْ

Then Nasr said, 'Habbat has reported that when Ali^{asws} descended upon Al-Raqqah, he^{asws} descended upon a place called Al-Baleekh, by a side of the Euphrates. A monk descended from his cave and said to Ali^{asws}, 'There is a letter with us we have inherited from our forefathers, written by companions of Isa^{as} Bin Maryam^{as}, I can display it to you^{asws}'. He^{asws} said: 'Yes'.

فَقَرَأَ الرَّاهِبُ الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي قَضَىٰ فِيْمَا قَضَىٰ وَ سَطَرَ فِيْمَا كَتَبَ أَنَّهُ بَاعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ ... يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يَهْدِيهِمْ عَلَى سَبِيلِ اللَّهِ

The monk read out the letter, 'In the Name of Allah^{azwj} the Beneficent, the Merciful, Who Decreed among what He^{azwj} Decreed and Wrote among what He^{azwj} Wrote that He^{azwj} would be Sending among the illiterates a Rasool^{saww} from them, teaching them the Book and the Wisdom, and pointing them upon the Way of Allah^{azwj}.

لَا فُظٌّ وَ لَا غَلِيظٌ وَ لَا صَخَابٌ فِي الْأَسْوَاقِ وَ لَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةُ بَلْ يَغْفُو وَ يَصْفَحُ أَتَمُّهُ الْحَمَادُونَ الَّذِينَ يُحْمَدُونَ اللَّهَ عَلَى كُلِّ نَشْرٍ وَ فِي كُلِّ صُغُودٍ وَ هُبُوطٍ تَذِلُّ أَلْسِنَتَهُمُ بِالْكُبْرِ وَ التَّهْلِيلِ وَ التَّسْبِيحِ وَ يَنْصُرُهُ اللَّهُ عَلَى مَنْ نَاوَاهُ

He^{saww} will neither be rude, nor harsh, nor vociferous in the markets, nor will he^{saww} recompense evil with the evil, but he^{saww} would forgive and excuse his^{saww} community, the praising ones, those who will be praising Allah^{azwj} upon every plains and in every hill and valley, humbling their tongues with the exclamations of Takbeer, and the Oneness, and the Glorifications, and Allah^{azwj} would Helping him^{saww} against the ones who intended (to harm) him^{saww}.

فَإِذَا تَوَفَّاهُ اللَّهُ اخْتَلَفَتْ أُمَّتُهُ مِنْ بَعْدِهِ ثُمَّ اجْتَمَعَتْ فَلَبِثَتْ مَا شَاءَ اللَّهُ ثُمَّ اخْتَلَفَتْ فِيمُرُ رَجُلٍ مِنْ أُمَّتِهِ بِشَاطِئِ هَذَا الْفُرَاتِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَقْضِي بِالْحَقِّ وَ لَا يَرْكُسُ فِي الْحُكْمِ الدُّنْيَا أَهْوَنَ عَلَيْهِ مِنَ الزَّمَادِ فِي يَوْمٍ عَصَفَتْ بِهِ الرِّيحُ وَ الْمَوْتُ أَهْوَنَ عَلَيْهِ مِنَ شُرْبِ الْمَاءِ عَلَى الظَّمَانِ يَخَافُ اللَّهَ فِي السِّرِّ وَ يَنْصَحُ لَهُ فِي الْعَلَانِيَةِ وَ لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَئِيمٍ

So, when Allah^{azwj} Expires him^{saww}, his^{saww} community would differ from after him^{saww}. Then they would unit and it would remain for as long as Allah^{azwj} so Desires, then differ. A man from his^{saww} community would pass by the banks of this Euphrates enjoining with the good and forbidding from the evil, and judging with the truth, he^{asws} will not accept bribes in the judgments. The world would be lighter unto him^{asws} than the ash is during a day the wind is stormy during it, and the death would be easier to him^{asws} than drinking of the water by the thirsty. He^{asws} would fear Allah^{azwj} in the private and advising for Him^{azwj} in the public, and he^{asws} will not fear a blame of any blamer for the Sake of Allah^{azwj}.

ثُمَّ فَمَنْ أَدْرَكَ ذَلِكَ النَّبِيَّ ص مِنْ أَهْلِ هَذِهِ الْبِلَادِ فَأَمَنَ بِهِ كَانَ ثَوَابُهُ رِضْوَانُهُ وَ الْجَنَّةُ وَ مَنْ أَدْرَكَ ذَلِكَ الْعَبْدَ الصَّالِحَ فَلْيَنْصُرْهُ فَإِنَّ الْقَتْلَ مَعَهُ شَهَادَةٌ

Then, for the one who comes across that Prophet^{saww}, from the people of this city, and believes in him^{asws}, his Reward would be His^{azwj} Pleasure and the Paradise, and the one who

comes across that righteous servant, then let him help him^{asws}, for being killed with him^{asws} is martyrdom’.

ثُمَّ قَالَ أَنَا مُصَاحِبُكَ فَلَا تُفَارِقْكَ حَتَّى يُصِيبَنِي مَا أَصَابَكَ فَبَكَى عَلَيَّ ع ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مُنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي ذَكَرَنِي عِنْدَهُ فِي كُتُبِ الْأَنْبَارِ

Then he said, ‘I shall accompany you^{asws} and will not separate from you^{asws} until it afflicts me what afflicts you^{asws}’. Ali^{asws} wept, then said: ‘The Praise is for Allah^{azwj} Who, I^{asws} did not become Forsaken (Abandoned) in His^{azwj} Presence. The Praise is for Allah^{azwj} Who Mentioned me^{asws} in His^{azwj} Presence in a letter of the righteous (men)’.

فَمَضَى الرَّاهِبُ مَعَهُ فَكَانَ فِيمَا ذَكَرُوا يَتَعَدَّى مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَ يَتَعَشَّى حَتَّى أَصِيبَ يَوْمَ صِفِّينَ فَلَمَّا خَرَجَ النَّاسُ يَدْفِنُونَ قَتْلَاهُمْ قَالَ ع اطلُّوهُ فَلَمَّا وَجَدَهُ صَلَّى عَلَيْهِ وَ دَفَنَهُ وَ قَالَ هَذَا مِنَّا أَهْلُ الْبَيْتِ وَ اسْتَغْفَرَ لَهُ مَرَارًا.

The monk went with him^{asws}, and he was among what they mentioned, having lunch and dinner with Amir Al-Momineen^{asws} until he was killed on the day of (battle of) Siffeen. When the people came out to bury their slain, he^{asws} said: ‘Search for him!’ When they found him, he^{asws} prayed Salat upon him and said: ‘This one is from us, People^{asws} of the Household’, and sought Forgiveness for him, repeatedly’.⁴³⁶

390- قَالَ نَصْرٌ وَ حَدَّثَنِي عُمَرُ بْنُ سَعْدٍ الْأَسَدِيُّ عَنْ عُمَيْرِ بْنِ وَغَلَةَ عَنْ أَبِي الْوَدَّاءِ أَنَّ عَلِيًّا ع بَعَثَ مِنَ الْمَدَائِنِ مَعْقِلَ بْنَ قَيْسِ الرَّيَّاحِيِّ فِي ثَلَاثَةِ آلَافٍ وَ قَالَ لَهُ خُذْ عَلَى الْمُؤَصِّلِ ثُمَّ نَصِيبِينَ ثُمَّ الْقَنِي بِالرَّقَّةِ فَإِنِّي مُوَافِيهَا وَ سَكَنَ النَّاسُ وَ آمَنُوهُمْ وَ لَا تُثْقَاتِلْ إِلَّا مَنْ قَاتَلَكَ وَ سِرِ الْبَرَكَيْنِ وَ غَوَّزَ بِالنَّاسِ

Nasr said, ‘And it is narrated to me by Umar Bin Sa’ad Al Asady, from Umeyr Bin Waila, from Abu Al Waddak,

‘Ali^{asws} sent from Al-Madain, Ma’qal Bin Qays Al-Riyahan among three thousand and said to him: ‘Take to (road of) Al-Mosul, then Nasibeyn, then meet me^{asws} at Al-Raqqah, for I^{asws} shall pause at it. And calm the people and make the feel safe and do not fight except the one who fights you, and travel the two cool timings, and have (sympathetic) feeling with the people.

أَقِمِ اللَّيْلَ وَ رُقَّةً فِي السَّيْرِ وَ لَا تَسِرْ أَوَّلَ اللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا أَرِجَ فِيهِ نَفْسَكَ وَ جُنْدَكَ وَ ظَهَرَكَ إِذَا كَانَ السَّحَرُ أَوْ حِينَ يَنْبُطُحُ الْقَجَرُ قَيْسٌ عَلَى بَرَكَةِ اللَّهِ

Stay (not travel) at night, and be gentle in the travelling, and do not travel the first (part of the) night for Allah^{azwj} has made it a tranquillity resting yourself and your army and your back during it. When it is the pre-dawn, or when you see the dawn, then travel upon the Blessings of Allah^{azwj}.

فَسَارَ مَعْقِلٌ حَتَّى أَتَى الْحُدَيْبَةَ وَ هِيَ إِذْ ذَاكَ مَنْزِلُ النَّاسِ إِنَّمَا بَنَى مَدِينَةَ الْمُؤَصِّلِ بَعْدَ ذَلِكَ مُحَمَّدٌ بْنُ مَرْوَانَ فَإِذَا بِكَشْبَيْنِ يَنْتَظِحَانِ وَ مَعَ مَعْقِلِ بْنِ قَيْسٍ رَجُلٌ مِنْ خَتْنِمْ يُقَالُ لَهُ شَدَّادُ بْنُ أَبِي رَبِيعَةَ فَأَخَذَ يَقُولُ إِيَّاهُ فَقَالَ مَعْقِلٌ مَا تَقُولُ فَجَاءَ رَجُلَانِ نَحْوُ الْكَشْبَيْنِ فَأَخَذَ كُلُّ وَاحِدٍ مِنْهُمَا كَبْشًا فَأَنْصَرَفَا

⁴³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 389

Ma'qil travelled until he came to Al-Hadeesa, and that is an encampment of the people and rather Al-Mosul was built after that by Muhammad Bin Marwan. There were two rams being carried and with Ma'qil Bin Qays was a man from Khas'am called Shaddad Bin Abu Qabie, and he took to saying, 'Hey! Hey!' Ma'qil said, 'What are you saying?' The two men came near the two rams, and each one of them took one ram and left.

فَقَالَ الْمُتَعَمِّي لَا تَغْلِبُونِ وَلَا تُغْلَبُونَ قَالَ مَعْقِلٌ مِنْ أَيْنَ عَلِمْتَ قَالَ أَبْصَرْتُ الْكَبْشَيْنِ أَحَدُهُمَا مُشْرِقٌ وَالْآخَرُ مُعَرَّبٌ فَانْتَبَهَا فَانْطَحَا فَلَمْ يَزَلْ كُلُّ وَاحِدٍ مِنْ صَاحِبِهِ مُنْتَصِفًا حَتَّى أَتَى كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَانْطَلَقَ بِهِ فَقَالَ مَعْقِلٌ أَوْ يَكُونُ خَيْرًا بِنَا تَقُولُ يَا أَخَا خَنْعَمٍ ثُمَّ مَضَى مَعْقِلٌ حَتَّى وَافَى عَلِيًّا ع بِالرَّقَّةِ

Al-Khas'amy said, 'Neither overpower nor be overpowered'. Ma'qil said, 'From where did you know?' He said, 'I sighted the two rams, one of them being east and the other west. Both met and fought and were exhausted. Each one did not cease from its counterpart being fair until to each one came its owner, and walked away with it'. Or it would happen to be better than what you are saying, O brother of Khas'am'. Then Ma'qil continued until he caught up with Ali^{asws} at Al-Raqqah'.

قَالَ نَصْرٌ وَ قَالَتْ طَائِفَةٌ مِنْ أَصْحَابِ عَلِيٍّ ع لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ اكْتُبْ إِلَى مُعَاوِيَةَ وَ مَنْ قَبْلَهُ مِنْ قَوْمِكَ فَإِنَّ الْحِجَّةَ لَا تَزْدَادُ عَلَيْهِمْ بِذَلِكَ إِلَّا عَظْمًا

Then Nasr said, 'And a group from the companions of Ali^{asws} said to him^{asws}, 'O Amir Al-Momineen^{asws}! Write to Muawiya and the ones with him from your^{asws} people, for the argument will not increase upon them with that except determination'.

فَكَتَبَ ع إِلَيْهِمْ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ وَ مَنْ قَبْلَهُ مِنْ قُرَيْشٍ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا بَعْدُ فَإِنَّ لِلَّهِ عِبَادًا آمَنُوا بِالتَّنْزِيلِ وَ عَرَفُوا التَّأْوِيلَ وَ فَفَعَلُوا فِي الدِّينِ وَ بَيَّنَّ اللَّهُ فَضْلَهُمْ فِي الْقُرْآنِ الْحَكِيمِ

He^{asws} wrote to them: 'From a servant of Allah^{azwj}, Ali^{asws} Amir Al-Momineen, to Muawiya and the ones from Quraysh with him. Greetings be unto you all! I^{asws} praise Allah^{azwj} to you Who there is no god except He^{azwj}. As for after, there are servants of Allah^{azwj} who are believing in the Revelation, and they recognise the interpretation, and they have understanding in the religion, and Allah^{azwj} has Manifested their merits in the Wise Quran.

وَ أَنْتُمْ فِي ذَلِكَ الزَّمَانِ أَعْدَاءُ لِلرَّسُولِ ص مُكَذِّبُونَ بِالْكِتَابِ مُجْتَمِعُونَ عَلَى حَرْبِ الْمُسْلِمِينَ مَنْ تَقَعْتُمْ مِنْهُمْ حَبْسُكُمْ أَوْ عَذَابُكُمْ أَوْ قَتْلُكُمْ حَتَّى أَرَادَ اللَّهُ تَعَالَى إِغْرَازَ دِينِهِ وَ إِظْهَارَ أَمْرِهِ فَدَخَلَتْ الْعَرَبُ فِي الدِّينِ أَفْوَاجًا وَ أَسْلَمَتْ هَذِهِ الْأُمَّةُ طَوْعًا وَ كَرْهًا

And during that time, you were enemies of the Rasool^{saww}, belying the Book, gathering upon warring the Muslims. One from them who understood, you imprisoned him, or punished him, and killed him, until Allah^{azwj} Wanted to Endear (Recommend) His^{azwj} religion and His^{azwj} Command to appear. So, the Arabs entered into the religion in droves, and this community became Muslims willingly as well as unwillingly.

فَكُنْتُمْ فِيمَنْ دَخَلَ هَذَا الدِّينَ إِثْمًا رَغْبَةً وَ إِثْمًا رَهْبَةً عَلَى حِينٍ فَازَ أَهْلُ السَّبْقِ بِسَبْقِهِمْ وَ فَازَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بِفَضْلِهِمْ وَ لَا يَنْبَغِي لِمَنْ لَيْسَتْ لَهُمْ مِثْلُ سَوَابِقِهِمْ فِي الدِّينِ وَ لَا فَضَائِلِهِمْ فِي الْإِسْلَامِ أَنْ يُنَازِعَهُمُ الْأَمْرَ الَّذِي هُمْ أَهْلُهُ وَ أَوَّلَى بِهِ فَيُخَوَّبُ (فيجور) وَ يَظْلِمَ

You were among the ones who had entered into this religion, either desiring or fearing for a while. Successful were the ones who preceded to their precedence, and successful were the Emigrants and the Helpers due to their merits, and it is no befitting for one who haven't got for them the like of their precedence in the religion, nor their merits in Al-Islam, that they be snatched of the command which they are its rightful and foremost with it, for then he would be tyrannical and unjust.

وَلَا يَنْبَغِي لِمَنْ كَانَ لَهُ عَقْلٌ أَنْ يَجْهَلَ قَدْرَهُ وَلَا يَعْدُو طَوْرَهُ وَيَشْقَى نَفْسَهُ بِالتَّمَّاسِ مَا لَيْسَ بِأَهْلِهِ فَإِنَّ أَوَّلَى النَّاسِ بِأَمْرِ هَذَا الْأُمَّةِ قَدِيمًا وَحَدِيثًا أَقْرَبُهَا مِنَ الرَّسُولِ وَأَعْلَمُهَا بِالْكِتَابِ وَأَفْقَهُهَا فِي الدِّينِ أَوْفَهُمْ إِسْلَامًا وَأَفْضَلُهُمْ جِهَادًا وَأَشَدَّهُمْ بِمَا تَحْمِلُهُ الرَّعِيَّةُ مِنْ أَمْرِ اللَّهِ اضْطِلَاعًا

And it is not befitting for the one who has intellect for him that he ignores his worth, and does not fulfil his development, and makes his own self to be wretched by seeking what he isn't rightful of it, for the foremost of the people with the command of this community, old and new, is their closest one from the Rasool^{saww}, and their most learned with the Book, and their most understanding in the religion, the first of them of Islam and their most superior in Jihad, and their most intense with what he feels the citizens can tolerate from the Commands of Allah^{azwj}.

فَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ وَاعْلَمُوا أَنَّ خِيَارَ عِبَادِ اللَّهِ الَّذِينَ يَعْمَلُونَ بِمَا يَعْلَمُونَ وَأَنَّ شِرَارَهُمُ الْجَاهِلُ الَّذِينَ يُنَازِعُونَ بِالْجَهْلِ أَهْلَ الْعِلْمِ فَإِنَّ لِلْعَالِمِ بِعِلْمِهِ فَضْلًا وَإِنَّ الْجَاهِلَ لَا يَزْدَادُ بِمُنَازَعَتِهِ الْعَالِمَ إِلَّا جَهْلًا:

So, fear Allah^{azwj}, the One^{azwj} you will be returning to, **And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]**, and know that the best servants of Allah^{azwj} are those working with what they are knowing, and their vilest ones are the ignoramuses, those who are disputing with the ignorance against the people of knowledge. For the learned there is a merit due to his knowledge, and the ignorant one, his disputing against the learned will not increase him except in ignorance.

أَلَا وَإِنِّي أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ص وَخَفِنَ دِمَاءُ هَذِهِ الْأُمَّةِ فَإِنْ قَبِلْتُمْ أَصْبَحْتُمْ رُشْدَكُمْ وَاهْتَدَيْتُمْ لِحُطَّتْكُمْ وَإِنْ أَبَيْتُمْ إِلَّا الْفُرْقَةُ وَشَقَّ عَصَا هَذِهِ الْأُمَّةِ لَنْ تَزْدَادُوا مِنَ اللَّهِ إِلَّا بُعْدًا وَلَنْ يَزْدَادَ الرَّبُّ عَلَيْكُمْ إِلَّا سَخَطًا وَالسَّلَامُ

Indeed! And I^{asws} hereby call you to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}, and saving the blood of this community. If you were to accept, you would have attained your guidance and would be guided to your protection, and if you were to refuse except the sectarianism, and splitting the stick of this community, you will never be increased from Allah^{azwj} except remoteness, and the Lord^{azwj} will never increase upon you all except Wrath. And the greetings'.

فَكُتِبَ إِلَيْهِ مُعَاوِيَةُ جَوَابَ هَذَا الْكِتَابِ سَطْرًا وَاحِدًا وَهُوَ أَمَا بَعْدُ فَإِنَّهُ

غَيْرُ طَعْنٍ الْكُلَى وَضَرْبِ الرِّقَابِ-

لَيْسَ بَيْنِي وَبَيْنَ قَبْسِ عِتَابٍ-

Muawiya wrote to him^{asws} an answer to this letter with one line, and it is, 'As for after, (couplet) surely there is no blame between me and Qays apart from stabling the kidneys and striking the necks'.

فَقَالَ عَلِيٌّ ع لَمَّا أَتَاهُ هَذَا الْجَوَابُ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

Ali^{asws} said: 'When this answer came to him^{asws}: ***Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, and He is more Knowing with the recipients of Guidance [28:56]***'.⁴³⁷

391- قَالَ نَصْرٌ أَخْبَرَنِي عُمَرُ بْنُ سَعْدٍ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارٍ بْنِ عَبْدِ يَعُوثَ أَنَّ عَلِيًّا ع قَالَ لِأَهْلِ الرَّقَّةِ جَسُرُوا لِي جَسْرًا أُعْبِرَ عَلَيْهِ مِنْ هَذَا الْمَكَانِ إِلَى الشَّامِ فَأَبَوْا وَ قَدْ كَانُوا ضَمُّوا السُّفُنَ إِلَيْهِمْ فَتَنَهَضَ مِنْ عِنْدِهِمْ لِيُعْبَرَ عَلَى جَسْرِ مَنبِجٍ وَ خَلَفَ عَلَيْهِمُ الْأَشْتَرُ

Nasr said, 'I am informed by Umar Bin Sa'ad, from Al Hajjaj Bin Artah, from Abdullah Bin Ammar Bin Abd Yagous,

'Ali^{asws} said to the people of Al-Raqqah: 'Build a bridge for me^{asws} I^{asws} can cross upon it from this place to Syria'. They refused, and they had joined the ships to them. He^{asws} got up from their presence in order to cross over the bridge of Manbij, and left behind Al-Ashtar upon them.

فَنَادَاهُمْ فَقَالَ يَا أَهْلَ هَذَا الْحِصْنِ إِنِّي أَقْسِمُ بِاللَّهِ إِنْ مَضَى أَمِيرُ الْمُؤْمِنِينَ وَ لَمْ تُجَسِّرُوا لَهُ عِنْدَ مَدِينَتِكُمْ حَتَّى يَغْبِرَ مِنْهَا لِأَحْرَدٍ فَيَكُمُ السَّيْفَ فَلَأَقْتُلَنَّ مُقَاتِلَتَكُمْ وَ لأُخَرِّنَ أَرْضَكُمْ وَ لَأُخَذَنَّ أَمْوَالَكُمْ فَلَقِيَ بَعْضُهُمْ بَعْضًا فَقَالُوا إِنَّ الْأَشْتَرَ يَفِي بِمَا يَخْلِفُ عَلَيْهِ وَ إِنَّمَا خَلَفَهُ عَلِيٌّ عِنْدَنَا لِأَيُّتِنَا بِشَرِّ فَبَعَثُوا إِلَيْهِ إِنَّا نَاصِبُونَ لَكَ جَسْرًا فَأَقْبَلُوا

He called out to them, 'O people of this fortress! I swear by Allah^{azwj}, if you do not build a bridge for him^{asws} at your city so he^{asws} can cross from it, I will unshielded the sword among you and kill your fighters, and ruin your land, and seize your wealth!' They met each other and said, 'Al-Ashtar will be loyal with what he is swearing, and rather Ali^{asws} has sworn in our presence that he^{saww} will bring evil to us'. They sent a message to him, 'We shall install a bridge for you, so come back'.

فَأَرْسَلَ الْأَشْتَرُ إِلَى عَلِيٍّ ع فَجَاءَ وَ نَصَبُوا لَهُ الْجِسْرَ فَعَبَرُوا الْأَنْقَالَ وَ الرِّجَالَ وَ أَمَرَ الْأَشْتَرُ فَوَقَّفَ فِي ثَلَاثَةِ آلَافٍ فَارِسٍ حَتَّى لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا عَبَرَهُ ثُمَّ عَبَرَ آخِرَ النَّاسِ

Al-Ashtar sent a message to Ali^{asws}, so he^{asws} came and they installed the bridge for him, and they crossed over the loads and the men, and he^{asws} instructed Al Ashtar to pause among three thousand horsemen until there does not remain anyone from the people except he had crossed, then the he crossed as last of the people.

قال الحجاج: و ازدحمت الخيل حين عبرت فسقطت قلنسوة عبد الله بن أبي الحصين فنزل فأخذها فركب ثم سقطت قلنسوة عبد الله بن الحجاج فنزل فأخذها ثم ركب فقال لصاحبه

كما زعموا أقتل وشيكا و تقتل

فإن بك ظن الزاجري الطير صادقا-

Al-Hajjaj said, 'And the cavalry thronged when they crossed, and a hat of Abdullah Bin Abu Al-Huseyn fall down. He descended to take it, and rode on. Then the cap of Abdullah Bin Al-Hajaj dropped. He descended to take it, then rode on. He said to his companion (a couplet),

⁴³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 390

'If the rebuker of the bird thinks he is truthful just as they are claiming, then no doubt I will be killed and you will be killed'.

فقال عبد الله بن أبي الحصين: ما شيء أحب إلي مما ذكرت فقتلا معا يوم صفين:

Abdullah Bin Abu Al-Husayn said, 'There is nothing more beloved to me than what you have mentioned'. They were both killed together on the day of Siffeen'.

قال نصر: فلما قطع على الفرات دعا زياد بن النضر و شريح بن هاني فسرجهما أمامه نحو معاوية في اثني عشر ألفا و قد كانا حين سرحهما من الكوفة مقدمة له أحذا على شاطئ الفرات من قبل البر مما يلي الكوفة حتى بلغا عانات فبلغهما أخذ علي ع طريق الجزيرة و علما أن معاوية قد أقبل في جنود الشام من دمشق

Nasr (the reporter) said, 'When he^{asws} had cut across the Euphrates, he^{asws} called Ziyad Bin Al-Nazar and Shareeh Bin Hany. He^{asws} sent them in front to around Muawiya among twelve thousand, and when he^{asws} had sent them from Al-Kufa as front men of his^{asws}, he^{asws} took with the banks of the Euphrates from a direction of the land, from what follows Al-Kufa, until they were both fatigued. Ali^{asws} took with the road of Al-Jazeera and they knew that Muawiya had come among armies of Syria from Damascus.

لاستقباله فقالوا و الله ما هذا برأي أن نسير و بيننا و بين أمير المؤمنين هذا البحر و ما لنا خير في أن نلقى جموع الشام في قلة من العدد منقطعين عن المدد فذهبوا ليعبروا من عانات فمنعهم أهلها و حبسوا عنهم السفن

They did not meet him and said, 'By Allah^{azwj}! This is not a (good) view that we should travel and between us and Amir Al-Momineen^{asws} is this sea, and there is no goodness for us if we were to meet the hordes of Syria among fewer numbers, having been cut off from the help'. They went on to cross from Anaat, but its inhabitants prevented them and they withheld the ships from them.

فأقبلوا راجعين حتى عبروا من هيت و لحقوا عليا ع بقرية دون قرقيسية فلما لحقوا عليا ع عجب و قال مقدمتي يأتي من ورائي فأخبره زياد و شريح بالرأي الذي رأيا فقال قد أصبتما رشدكما

They turned around returning until they crossed from Hayet and they joined up with Ali^{asws} at a town besides Qarqaysiya. When they joined with Ali^{asws}, he^{asws} was surprised and said, 'My^{asws} front men are coming from behind me^{asws}'. Ziyad And Shareeh informed him with the view they had both viewed. He^{asws} said: 'You have correctly hit your guidance'.

فلما عبر الفرات قدمهما أمامه نحو معاوية فلما انتهيا إلى معاوية لقيهما أبو الأعور السلمي في جنود من الشام و هو على مقدمة معاوية فدعوا إلى الدخول في طاعة أمير المؤمنين ع فأبى

When he^{asws} crossed over the Euphrates, he^{asws} sent them both ahead towards Muawiya. When they ended up to Muawiya, Abu Al-Awr Al-Salmy met them among an army from Syria, and he was upon the front men of Muawiya. They invited him to enter into obedience of Amir Al-Momineen^{asws}. He refused.

فبعثوا إلى علي ع أنا قد لقينا أبا الأعور السلمي بسور الروم في جند من أهل الشام فدعواناه و أصحابه إلى الدخول في طاعتك فأبى علينا فمرنا بأمرك

They sent a message to Ali^{asws}, 'We had met Abu Al-Awr Al-Salmy by a bridge of Roma in an army from the people of Syria, and we invited him and his companions to enter into your^{asws} obedience, but he refused upon us, so instruct us with your^{asws} instructions'.

فَأَرْسَلَ عَلِيٌّ ع إِلَى الْأَشْثَرِ فَقَالَ يَا مَالِكُ إِنَّ زِيَادًا وَ شَرِيحًا أَرْسَلَا إِلَيَّ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ ابْنِ مَيْسَمٍ

Ali^{asws} sent a message to Al-Ashtar. He^{asws} said: 'O Malik! Ziyad and Shareeh have sent a message to me^{asws} – up to the end of what has passed in the report of Ibn Maysam.

قَالَ وَ كَتَبَ عَلِيٌّ ع إِلَيْهِمَا وَ كَانَ الرَّسُولُ الْحَارِثُ بْنُ جُحْهَانَ الْجُغَفِيِّ أَمَّا بَعْدُ فَإِنِّي قَدْ أَمَرْتُ عَلَيْكُمَا مَالِكًا فَاسْتَمِعَا لَهُ وَ أَطِيعَا أَمْرَهُ فَإِنَّهُ مَنْ لَا يُخَافُ رَهَقَهُ وَ لَا سِقَاطُهُ وَ لَا بَطْلُهُ عَمَّا الْإِسْرَاعِ عَلَيْهِ أَحْزَمُ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبَطْءُ عَنْهُ أَمْتَلُ وَ قَدْ أَمَرْتُهُ بِمِثْلِ الَّذِي أَمَرْتُكُمَا أَنْ لَا يَبْدَأَ الْقَوْمُ بِقِتَالٍ حَتَّى يَلْقَاهُمْ وَ يَدْعُوهُمْ وَ يُعْذِرَ إِلَيْهِمْ

He (the narrator) said, 'And Ali^{asws} wrote to them both, and the messenger was Al-haris Bin Junhan Al-Jufy: 'As for after, I^{asws} had made Maalik as commander upon you two, so listen to him and obey his orders, for he is one I^{asws} neither fear his laziness nor his mistakes, nor will he delay from what he should be quick upon the decision, nor will he be quick to what he should be delaying from it, being optimum. And I^{asws} have instructed him with similar to that which I^{asws} had instructed you both, that he should not begin fighting the people until he meets them, and invites them, and excuses to them'.

فَخَرَجَ الْأَشْثَرُ حَتَّى قَدِمَ عَلَى الْقَوْمِ فَاتَّبَعَ مَا أَمَرَهُ بِهِ عَلِيٌّ ع وَ كَفَّ عَنِ الْقِتَالِ وَ لَمْ يَزَالُوا مُتَوَاقِفِينَ حَتَّى إِذَا كَانَ عِنْدَ الْمَسَاءِ حَمَلَ عَلَيْهِمْ أَبُو الْأَعْوَرِ فَتَبَتُوا لَهُ وَ اضْطَرُّوا سَاعَةً ثُمَّ إِنَّ أَهْلَ الشَّامِ انْصَرَفُوا

Al-Ashtar went out until he arrived to the people and followed whatever Ali^{asws} had ordered him with, and he refrained from the fighting, and they did not cease to be pausing until when it was during the evening, Abu Al-Awr attacked upon them, so they were steadfast to him and were restless for a while. Then the people of Syria left.

ثُمَّ خَرَجَ إِلَيْهِمْ هَاشِمُ بْنُ عُتْبَةَ فِي خَيْلٍ وَ رِجَالٍ حَسَنَ عُدَّتْهَا وَ عَدَدَهَا فَخَرَجَ إِلَيْهِمْ أَبُو الْأَعْوَرِ فَافْتَتَلُوا يَوْمَهُمْ ذَلِكَ تَحْمِلُ الْخَيْلُ عَلَى الْخَيْلِ وَ الرِّجَالُ عَلَى الرِّجَالِ وَ صَبَرَ بَعْضُهُمْ لِبَعْضٍ ثُمَّ انْصَرَفُوا

Then Hashim Bin Utba came out to them among cavalry and infantry, excellent was their preparation and their numbers. Abu Al-Awr came out to them and they killed during that day of theirs, the cavalry attacking upon the cavalry and the infantry upon the infantry, and they combated each other. Then they left.

وَ بَكَرَ عَلَيْهِمُ الْأَشْثَرُ فَقُتِلَ مِنْ أَهْلِ الشَّامِ عَبْدُ اللَّهِ بْنُ الْمُنْذِرِ التَّنُوحِيُّ قَتَلَهُ ظُبْيَانُ بْنُ عُمَارَةَ التَّيْمِيُّ وَ مَا هُوَ يَوْمَئِذٍ إِلَّا قَتَّى حَدِيثُ السَّنِّ وَ إِنَّ كَانَ الشَّامِيُّ لَفَارِسَ أَهْلِ الشَّامِ

And Al-Ashtar attacked upon them early morning, and he had slayed from the people of Syria, Abdullah Bin Al-Munzir Al-Tanukhy, killed by Zabyan Bin Umarah Al-Tameemi, and on that day he was only a young man of in his teens, and even though the Syrian was a knight of the people of Syria.

وَأَخَذَ الْأَشْتَرُ يَقُولُ وَيُحْكُمُ أَبُو الْأَعْوَرِ ثُمَّ إِنَّ أَبَا الْأَعْوَرِ دَعَا النَّاسَ فَرَجَعُوا نَحْوَهُ فَوَقَفَتْ عَلَى تَلٍّ مِنْ وَرَاءِ الْمَكَانِ الَّذِي كَانَ فِيهِ أَوَّلَ مَرَّةٍ وَجَاءَ الْأَشْتَرُ حَتَّى صَفَّ أَصْحَابَهُ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ أَبُو الْأَعْوَرِ أَوَّلَ مَرَّةٍ

And Al-Ashtar took to saying, 'Woe be unto you all, show me Abu Al-Awr!' Then Abu Al Awr called out to the people, and they returned towards him and stopped at a hit from behind the place they had been in the first time, and Al-Ashtar came until he formed rows of his companions in the place in which was Abu Al-Awr the first time.

فَقَالَ الْأَشْتَرُ لِسِنَانَ بْنِ مَالِكٍ النَّخَعِيِّ انْطَلِقْ إِلَى أَبِي الْأَعْوَرِ فَادْعُهُ إِلَى الْمُبَارَاةِ فَقَالَ إِلَى مُبَارَاةٍ أَوْ مُبَارَاةٍ فَقَالَ الْأَشْتَرُ أَوْ لَوْ أَمَرْتُكَ بِمُبَارَاةٍ فَعَلْتَ قَالَ نَعَمْ وَالَّذِي لَا إِلَهَ إِلَّا هُوَ تَعَالَى لَوْ أَمَرْتَنِي أَنْ أَعْرِضَ صَفَّهُمْ بِسَيْفِي فَعَلْتُهُ حَتَّى أَضْرِبَهُ بِالسَّيْفِ

Al-Ashtar said to Sinan Bin Malik Al-Nakhaie, 'Go to Abu Al-Awr and call him to the duel'. He said, 'To duel me or to duel you?' Al-Ashtar said, 'Or if I were to order you to duel him, would you do it?' He said, 'Yes, by the One^{azwj} Who there is no god except He^{azwj}! Even if you were to order me to expose their rows with my sword, I would do so, until I strike him with the sword'.

فَقَالَ يَا ابْنَ أَبِي أَطَالَ اللَّهُ بَقَاءَكَ قَدْ وَ اللَّهِ ازْدَدْتُ فِيكَ رَغْبَةً لَا مَا أَمَرْتُكَ بِمُبَارَاةٍ إِنَّمَا أَمَرْتُكَ أَنْ تَدْعُوهُ لِمُبَارَاةٍ فَإِنَّهُ لَا يُبَارِزُ إِنْ كَانَ ذَلِكَ مِنْ شَأْنِهِ إِلَّا دَوِي الْأَسْتَانِ وَالْكَفَاءَةِ وَالشَّرَفِ وَأَنْتَ بِحَنْدِ اللَّهِ مِنْ أَهْلِ الْكَفَاءَةِ وَالشَّرَفِ وَ لَكِنَّكَ حَدِيثُ السَّقِّ وَ لَيْسَ يُبَارِزُ الْأَخْدَاتِ فَادْهَبْ فَادْعُهُ إِلَى مُبَارَاةٍ

He said, 'O my nephew! May Allah^{azwj} Prolong your life. By Allah^{azwj}, you have exceeded the desire in you. No, I had not ordered you with duelling him, but rather I had ordered you to call him to duel me, for he will not duel, if that was from his actions, except the one with the years (age), and the match, and the nobility, and you by the Praise of Allah^{azwj} are from the people of the match, and the nobility, but you are of young age, and he will not duel the young, so go and call him to duel me'.

فَأَتَاهُمْ فَقَالَ أَنَا رَسُولٌ فَأَمْنُونِي فَأَمَّنُوهُ فَجَاءَ حَتَّى انْتَهَى إِلَى أَبِي الْأَعْوَرِ فَقَالَ لَهُ إِنَّ الْأَشْتَرَ يَدْعُوكَ إِلَى الْمُبَارَاةِ

He came to them and said, 'I am a messenger, so grant me safety'. They granted him safety. He came until he ended up to Al-Awr. He said to him, 'Al-Ashtar is calling you to the duel'.

قَالَ فَسَكَتَ عَنِّي طَوِيلًا ثُمَّ قَالَ إِنَّ حِقَّةَ الْأَشْتَرِ وَ سُوءَ رَأْيِهِ هُوَ الَّذِي دَعَا إِلَى إِجْلَاءِ عُثْمَانَ وَ افْتِرَائِهِ عَلَيْهِ يُقْبَحُ مُحَاسِنُهُ وَ يَجْهَلُ حَقَّهُ وَ يُظْهِرُ عَدَاوَتَهُ وَ مِنْ حِقَّةِ الْأَشْتَرِ أَنَّهُ سَارَ إِلَى عُثْمَانَ فِي دَارِهِ وَ قَرَارِهِ فَقَتَلَهُ فِيمَنْ قَتَلَهُ وَ أَصْبَحَ مُتَّبَعًا بِدَمِهِ لَا حَاجَةَ لِي فِي مُبَارَاةٍ

He (Sinan) said, 'He was silent from me for a long time, then said, 'Al-Ashtar is agile and his view is evil. He is the one to called for exiling the office bearers of Usman and fabricated upon him with ugly-fying his good deeds, and ignored his rights, and manifested his enmity, and from the lightness of Al-Ashtar is that he travelled to Usman in his house and dwelling and killed him among the ones who killed him, and became pursued for his blood. There is no need for me in duelling him'.

فَقُلْتُ إِنَّكَ قَدْ تَكَلَّمْتَ فَاسْمَعْ حَتَّى أُجِيبَكَ فَقَالَ لَا حَاجَةَ لِي فِي جَوَابِكَ وَ لَا الْإِسْتِمَاعِ مِنْكَ أَذْهَبَ عَنِّي وَ صَاحَ بِأَصْحَابِهِ فَانْصَرَفْتُ عَنْهُ وَ لَوْ سَمِعَ لَأَسْمَعْتُهُ عُنْدَ صَاحِبِي وَ حُجَّتُهُ فَرَجَعْتُ إِلَى الْأَشْتَرِ فَأَخْبَرْتُهُ أَنَّهُ قَدْ أَبَى الْمُبَارَاةَ

I said, 'You have spoken, so listen until I answer you'. He said, 'There is no need for me regarding your answer, nor will I listen from you. Go away from me!' And his companions shouted at me, so I left from him, and had he listened to me, I would have made him hear the excuse of my companion, and his argument. I returned to Al-Ashtar and informed him that he had refused the duelling.

فَقَالَ لِنَفْسِهِ نَظَرَ قَالَ فَتَوَاقَفْنَا حَتَّى حَجَرَ بَيْنَنَا وَ بَيْنَهُمُ اللَّيْلُ وَ بَيْنَنَا مُتَحَارِسِينَ فَلَمَّا أَنَّ أَصْبَحْنَا نَظَرْنَا فَإِذَا هُمْ انْصَرَفُوا قَالَ وَ صَبَحْنَا عَلَيَّ عَ غَدُوَّةً سَائِرًا نَحْوَ مُعَاوِيَةَ فَإِذَا أَبُو الْأَعْوَرِ قَدْ سَبَقَ إِلَى سَهْلَةِ الْأَرْضِ وَ سَعَةِ الْمَنْزِلِ وَ شَرِيعَةِ الْمَاءِ مَكَانٍ أَفْطَحَ وَ كَانَ أَبُو الْأَعْوَرِ عَلَى مُقَدِّمَةِ مُعَاوِيَةَ وَ اسْمُهُ سُفْيَانُ بْنُ عَمْرٍو

He said to himself, 'Consider'. We paused until the night came between us and them, and we spent the night being guarded. When it was morning we looked around and they had left. And we accompanied Ali^{asws} in the morning travelling towards Muawiya, and there was Abu Al-Awr having had preceded to the easy ground, and vast encampment, and as near to the water as could be spacious. And Abu Al-Awr was upon the frontmen of Muawiya and his name was Sufyan Bin Amro.

وَ كَانَ وُصُولُ عَلِيٍّ عَ إِلَى صِفِّينَ لِثَمَانٍ بَقِيَّتَيْنِ مِنَ الْمَحَرَّمِ مِنْ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ

And the arrival of Ali^{asws} to Siffeen was on eight remaining from Al-Muharram of the year thirty-seven'.

قَالَ نَصَرْتُ فَلَمَّا انْصَرَفَ أَبُو الْأَعْوَرِ عَنِ الْحَرْبِ رَاجِعًا سَبَقَ إِلَى الْمَاءِ فَغَلَبَ عَلَيْهِ فِي الْمَوْضِعِ الْمَعْرُوفِ بِثُنَاصِيرِينَ إِلَى جَانِبِ صِفِّينَ وَ سَاقَ الْأَشْتَرُ يَتَّبِعُهُ فَوَجَدَهُ غَالِبًا عَلَى الْمَاءِ وَ كَانَ فِي أَرْبَعَةِ آلَافٍ مِنْ مُسْتَبْصِرِي أَهْلِ الْعِرَاقِ فَصَدَّمُوا أَبَا الْأَعْوَرِ وَ أَرَاوَهُ عَنِ الْمَاءِ

Nasr said, 'When Abu Al-Awr left from the war, returning first to the water and overcame upon it in the well-known place with trumpets to the side of Siffeen, and Al-Ashtar ushered, pursuing him and found him to have overcome upon the water, and he was among four thousand from the insightful ones of the people of Al-Iraq. They attacked Abu Al Awr and removed him from the water.

فَأَقْبَلَ مُعَاوِيَةُ فِي جَمِيعِ الْفِيلِ بِقَضِيهِ وَ قَضِيضِهِ فَلَمَّا رَأَاهُمُ الْأَشْتَرُ اخْتَارَ إِلَى عَلِيٍّ عَ وَ غَلَبَ مُعَاوِيَةُ وَ أَهْلُ الشَّامِ عَلَى الْمَاءِ وَ خَالُوا بَيْنَ أَهْلِ الْعِرَاقِ وَ بَيْنَهُ

Muawiya came among his entire legion, with his deciders and his destroyers. When Al-Ashtar saw them, he aligned towards Ali^{asws}, and Muawiya and the people of Syria overcame upon the water, and they formed a barrier between the people of Al-Iraq and it (river).

وَ أَقْبَلَ عَلِيٌّ عَ فِي جُمُوعِهِ فَطَلَبَ مَوْضِعًا لِعَسْكَرِهِ وَ أَمَرَ النَّاسَ أَنْ يَضَعُوا أَنْفُسَهُمْ وَ هُمْ أَكْثَرُ مِنْ مِائَةِ أَلْفٍ

And Ali^{asws} came among his^{asws} forces seeking a place for his^{asws} army, and he^{asws} ordered the people that they placed down their loads, and they were more than one hundred thousand.

فَلَمَّا نَزَلُوا تَسَرَّعَ فَوَارِسُ مِنْ فَوَارِسِ عَلِيٍّ عَ عَلَى خِيُولِهِمْ إِلَى جِهَةِ مُعَاوِيَةَ يَطْعُنُونَ وَ يَزُمُونَ بِالسَّهَامِ وَ مُعَاوِيَةُ بَعْدَ لَمْ يَنْزِلْ فَتَنَاشَهُمُ أَهْلُ الشَّامِ الْقِتَالَ فَاقْتَتَلُوا هَوِيًّا.

When they descended, horsemen from the horsemen of Ali^{asws} scurried to their horses towards the direction of Muawiya, stabbing, and shooting with the arrows. And Muawiya afterwards did not descend. The people of Syria skirmished them in the fighting and they fought passionately".⁴³⁸

392- قَالَ نَصْرٌ فَخَدَّنِي عُمَرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: فَكَتَبَ مُعَاوِيَةَ إِلَى عَلِيٍّ عَافَانَا اللَّهُ وَإِيَّاكَ مَا أَحْسَنَ الْعَدْلَ وَالْإِنصَافَ بِمَنْ عَمِلَ وَأَقْبَحَ الطَّيْشَ ثُمَّ النَّفْسَ فِي الرَّحْلِ وَكَتَبَ بَعْدَهُ

اربط جمارك لا تنزع سويته-
ليست ترى السيد زيدا في نفوسهم-
إن تسألوا الحق يعط الحق سائله-
أو تأنفون فإننا معشر أنف-
إذا يرد وقيد العير مكروب-
كما تراه بؤكوز و مزهوب-
والدرع محبة و السيف مقروب-
لا نطعم الضيم إن السم مشروب-

Nasr said, 'It was narrated to me by Umar Bin Sa'ad, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Muawiya wrote to Ali^{asws}, 'May Allah^{azwj} Pardon us both! And beware, the justice and the fairness is not good with the ones who work, and ugly is the recklessness'. Then he inflated regarding the man, and wrote after it (a poem), *'Tie your donkey and do not remove its whip when it returns, and imprisoning the camel is worrisome, and the chief Zayd did see into their souls, just as the clan of Kowz had seen and were intimidated. If you were to ask for the truth, the one asking would be given it, and the shield is covered and the sword is drawn near. If you are regretting, then we are a community of pride, we will not feed the inferior even if the poison is drunk'*.

فَأَمَرَ عَلِيٌّ عَ أَنْ يُورَعَ النَّاسَ عَنِ الْقِتَالِ حَتَّى أَخَذَ أَهْلُ الشَّامِ مَصَافَهُمْ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا مَوْقِفٌ مَنْ نَطَفَ فِيهِ نَطْفَ يَوْمَ الْقِيَامَةِ وَ مَنْ فَلَجَ فِيهِ فَلَجَ يَوْمَ الْقِيَامَةِ

Ali^{asws} ordered that the people hold back from the fighting until the people of Syria take their groups, then he^{asws} said: 'This is a pause! One who is composed during it would be composed on the Day of Qiyamah, and one who cracks, would crack on the Day of Qiyamah!'

ثُمَّ قَالَ لَمَّا رَأَى نُزُولَ مُعَاوِيَةَ بِصِفِّينَ
لَقَدْ أَتَانَا كَاشِرًا عَنْ نَابِهِ
فَلْيَأْتِنَا الدَّهْرُ بِمَا أَتَى بِهِ:
يُهَمِّطُ النَّاسَ عَلَى اعْتِزَالِهِ-

Then he^{asws} said (a poem) when he^{asws} saw the descent of Muawiya at Siffeen: *'He has come to us uncovering from his cannon, and the people would be admired upon his admonition, so let the time come to us with whatever it comes with'*.

قَالَ نَصْرٌ وَكَتَبَ عَلِيٌّ إِلَى مُعَاوِيَةَ جَوَابَ كِتَابِهِ أَمَّا بَعْدُ

⁴³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 391

فَإِنَّ لِلْحَرْبِ عُرَافَةً شَرًّا-
يُنْصِفُ مَنْ أَحْجَرَ أَوْ تَنَمَّرَ-
إِذَا وَنِينَ سَاعَةٍ تَعَشَّمَرَا-
إِنَّ عَلَيْهَا قَائِدًا عَشْنُورًا-
عَلَى نَوَاجِيهَا مِرْجَأٌ زَنْجَرًا-

Nasr said, 'And Ali^{asws} wrote to Muawiya in answer to his letter: 'As for after, for the war there is an evil swarm, upon it is a severe guide, being fair to the one who flees or made to flee, upon its area is a mixture of snarls, when the time is right you would be deceived'.

وَكَتَبَ بَعْدَهُ

أَلَمْ تَرَ قَوْمِي إِذْ دَعَاهُمْ أَخُوهُمْ-
هُمْ حَفِظُوا غَيِّي كَمَا كُنْتُ حَافِظًا-
بَنُو الْحَرْبِ لَمْ تَقْعُدْ بِهَمِّ أُمَّهَاتِهِمْ-
أَجَابُوا وَ إِنْ يَعْضَبُ عَلَى الْقَوْمِ يَعْضَبُوا-
لِقَوْمِي أُخْرَى مِثْلَهَا إِذْ تَعَيَّبُوا-
وَ آبَاؤُهُمْ آبَاءُ صِدْقٍ فَأَنْجَبُوا-

And he^{asws} wrote after it: 'Did you not see my^{asws} people when their brethren called them, they responded, and if someone is angered upon the people, they are angered. They have protected my^{asws} people in my^{asws} absence just as I^{asws} used to protect, against like it when they are absent. The sons of war, their mothers did not sit with them, and their fathers are fathers of truthfulness, so they are excellent'.

قَالَ فَتَرَجَعَ النَّاسُ كُلُّهُمْ مِنَ الْقَرِيقَيْنِ إِلَى مُعَسَّكِرِهِ وَ ذَهَبَ شَبَابٌ مِنَ النَّاسِ إِلَى الْمَاءِ لِيَسْتَقُوا فَمَنْعَهُمْ أَهْلُ الشَّامِ.

He (the narrator) said, 'The people returned, each one of the two groups to their soldiers, and youths from the people went to the water in order to be quenched, but the people of Syria prevented them'.⁴³⁹

و روى نصر عن عبد الله بن عوف قال لما قدمنا على معاوية و أهل الشام بصفين وجدناهم قد نزلوا منزلا اختاروه مستويا بساطا واحدا و أخذوا الشريعة فهي أيديهم و قد صف أبو الأعور عليها الخيل و الرجالة و قدم المرامية و معهم أصحاب الرماح و الدرق و على رؤوسهم البيض و قد أجمعوا أن يمنعونا الماء ففرزنا إلى أمير المؤمنين ع فأخبرناه بذلك.

And it is reported by Nasr, from Abdullah Bin Awf who said,

'When we arrived to Muawiya and the people of Syria, we found them to have descended (and) encamped, having chosen to even out like one carpet, and they had seized the river bank, so it was in their hands (control), and Abu Al-Awr had formed towards at it, the cavalry and the infantry, and the archers arrived and with them people spearmen, and the swordsmen, and upon their heads were helmets, and they had gathered upon preventing us the water. So, we panicked to Amir Al-Momineen^{asws} and informed him of that.

فدعا صعصعة بن صوحان فقال ائت معاوية فقل له إنا سرنا إليك مسيرنا هذا و أنا أكره قتالكم قبل الإعذار إليكم و إنك قدمت خيلك فقاتلتنا قبل أن نقاتلك و بدأتنا بالحرب و نحن من رأينا الكف حتى ندعوك و نحتج عليك

⁴³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 392 a

He^{asws} called Sa'sa'a Bin Sowhan and said, 'Go to Muawiya and say to him, 'We have travelled to you this journey of our, and we dislike fighting you before the excusing to you, and you have sent your cavalry ahead to fight us before we had fought you, and you began us with the war, and we are ones who view the restrain until we call you and argue against you.

و هذه أخرى قد فعلتموها قد حلت بين الناس و بين الماء فخل بينهم و بينه حتى ننظر فيما بيننا و بينكم و فيما قدمنا له و قدمتم له و إن كان أحب إليكم أن ندع ما جئنا له و ندع الناس يقتتلون على الماء حتى يكون الغالب هو الشارب فعلنا.

And this other (thing) you have done. You have formed a barrier between the people and the water, so vacate between them and it until we consider regarding what is between us and you all, and regarding what we have arrived to and you have arrived to, and if it was more beloved to you that we leave what we have come for and call the people to fighting over the water until the overcomer would happen to be the drinker, we shall do so'.

فلما مضى صعصة برسالة إلى معاوية قال معاوية لأصحابه ما ترون فقال الوليد بن عقبة امنعهم الماء كما منعه ابن عفان حصروه أربعين يوما بمنعونه برد الماء و لين الطعام اقتلهم عطشا قتلهم الله.

When Sa'sa'a went with his^{asws} message to Muawiya, Muawiya said to his companions, what are your views?' Al-Waleed Bin Uqba said, 'Prevent the water from them just as they had prevented if from (Usman) Ibn Affan. They had besieged him for forty days preventing him the cold water, and soft food. They killed him thirsty, may Allah^{azwj} Kill them'.

و قال عمرو بن العاص خل بين القوم و بين الماء فإنهم لن يعطشوا و أنت ريان و لكن لغير الماء فانظر فيما بينك و بينهم فأعاد الوليد مقاتله.

And Amro Bin Al-Aas said, 'Vacate between the people and the water, for they will never be thirsty and you are saturated, but for other than the water, look into what is between you and them'. Al-Waleed repeated his words.

و قال عبد الله بن سعيد بن أبي سرح و كان أخا عثمان من الرضاة امنعهم الماء إلى الليل فإنهم إن لم يقدروا عليه رجعوا و كان رجوعهم هزيمتهم امنعهم الماء منعهم الله يوم القيامة.

And Abdullah Bin Saeed Bin Abu Sarh said, and he was a brother of Usman from breast-feeding, 'Prevent them the water to the night, for they will not be able upon it, they would returned, and their returning would be their defeat. Prevent them the water, may Allah^{azwj} Prevent them on the Day of Qiyamah'.

فقال صعصة إنما يمنع الماء يوم القيامة الفجرة الكفرة شربة الخمر ضربك و ضرب هذا الفاسق يعني الوليد فتواثبوا إليه يشتمونه و يتهددونه فقال معاوية كفوا عن الرجل فإنما هو رسول.

Sa'sa'a said, 'But the water would be prevented on the Day of Qiyamah to the immoral, the Kafirs, the drinkers of wine, being an example of you and an example of this mischief-maker', meaning Al-Waleed. They leapt to him reviling him and threatening him. Muawiya said, 'Refrain from the man, for rather he is only a messenger'.

قال عبد الله بن عوف إن صعصة لما رجع إلينا حدثنا بما قال معاوية و ما كان منه و ما رده علينا و قال لما أردت الانصراف من عنده قلت ما ترد علي قال سيأتيكم رأيي قال فو الله ما راعنا إلا تسوية الرجال و الصفوف و الخيل

Abdullah Bin Awf said, 'When Sa'sa'a returned to us, he narrated to us with what Muawiya had said, and what had happened from him, and what he had responded upon us, and said, 'When I wanted to leave from his presence, I said, 'What is your response to Ali^{asws}'. He said, 'My view will soon come to you'. He said, 'By Allah^{azwj} we do not care except the settlement of the men and the rows and the horses'.

فأرسل إلى أبي الأعور امنعهم الماء فازدلفنا و الله إليهم فارقمنا و أطعنا بالرمح و اضطر بنا بالسيوف

He (Muawiya) sent a message to Abu Al-Awr, 'Prevent them the water. By Allah^{azwj}! We are near to them, so they might shoot at us with arrows, and stable with the spears, and strike at us with the swords'.

فطال ذلك بيننا و بينهم حتى صار الماء في أيدينا فقلنا لا و الله لا نسقيهم فأرسل علي ع أن خذوا من الماء حاجتكم و ارجعوا معسكركم و خلوا بينهم و بين الماء فإن الله قد نصركم عليهم ببيغهم و ظلمهم.

That was prolonged between us and them until the water came to be in our hands. We said, 'No by Allah^{azwj}! We will not quench them'. Ali^{asws} sent a message: 'Take from the water to your needs and return to your encampment, and vacate between them and the water, for Allah^{azwj} has helped you against them due to their rebellion and their injustices'.

و قال نصر قال عمرو بن العاص خل بينهم و بين الماء فإن عليا لم يكن ليظماً و أنت ريان و في يده أعة الخيل و هو ينظر إلى الفرات حتى يشرب أو يموت و أنت تعلم أنه الشجاع المطرق و قد سمعته أنا مرارا و هو يقول لو أن معي أربعين رجلا يوم فتش البيت يعني بيت فاطمة لو استمكنت من أربعين رجلا يعني في الأمر الأول.

And Nasr (the reporter) said, 'Amro Bin Al-Aas said, 'Vacate between them and the water, for Ali^{asws} did not happen to be thirsty and you are saturated, and in his^{asws} hands is the rein of the cavalry, and he^{asws} is looking at the Euphrates until he^{asws} drinks, or he^{asws} dies, and you know that he^{asws} is brave hammer, and I have heard repeatedly and he^{asws} was saying: 'If there were forty men with me^{asws} on the day the house was ransacked', meaning the house of (Syeda) Fatima^{asws}: 'If I^{asws} had been enabled by forty men', meaning during the first matter (caliphate of Abu Bakr)'.

قال و لما غلب أهل الشام على الفرات فرحوا بالغلبة و قال معاوية يا أهل الشام هذا و الله أول الظفر لا سقاني الله و لا أبا سفيان إن شربوا منه أبدا حتى يقتلوا بأجمعهم عليه و تباشر أهل الشام.

He (the narrator) said, 'And when the people of Syria overcame upon the Euphrates, they rejoiced with the victory, and Muawiya said, 'O people of Syria! By Allah^{azwj}, this is the first win. Allah^{azwj} has neither Quenched me nor Abu Sufyan that they drink from it, ever, until they were all killed upon it'. And the people of Syria rejoiced.

فقام إلى معاوية رجل من أهل الشام همداني ناسك يقال له المعري بن الأقبل فقال يا معاوية سبحان الله الآن سبقتهم القوم إلى الفرات تمنعهم الماء أما والله لو سبقوكم إليه لسقوكم منه أليس أعظم ما تنالون من القوم أن تمنعهم فرصة من الفرات فينزلون على فرصة أخرى فيجازونكم بما صنعتم. أ ما تعلمون أن فيهم العبد و الأمة و الأجير و الضعيف و من لا ذنب له هذا و الله أول الجهل فأغلظ له معاوية.

A man from the people of Syria stood up to Muawiya, a Hamdany called Al-Ma'ry Bin Al-Aqbal. He said, 'O Muawiya! Glory be to Allah^{azwj}! Now you have preceded the people to the Euphrates, you are preventing them the water. But, by Allah^{azwj}, if they were to precede you to it, they would still quench you from it. Isn't it grievous what you are handing out to the people by preventing them a slot from the Euphrates, and they would descend at another slot, and you are being excessive with what you are doing? Are you not knowing that among them is the slave, and the maid, and the good, and the weak, and the one having no sin (wrongdoing) for him. By Allah^{azwj}! This is the first ignorance'. Muawiya was harsh to him.

قال نصر ثم سار الرجل الحمداني في سواد الليل حتى لحق بعلي ع و مكث أصحاب علي ع بغير ماء و اغتم ع بما فيه أهل العراق من العطش

Nasr (the reporter) said, 'Then the Hamdany man travelled in the desert at night until he joined up with Ali^{asws}, and the companions of Ali^{asws} remained without water, and he^{asws} was gloomy with what predicament the people of Al-Iraq were in, from the thirst.

فأتى الأشعث عليا فقال يا أمير المؤمنين أ بمنعنا القوم ماء الفرات و أنت فينا و السيوف في أيدينا حل عنا و عن القوم فو الله لا نرجع حتى نرده أو نموت و مر الأشتر يعلو بخيله و يقف حيث تأمر فقال علي ع ذلك إليكم.

Al-Ash'as came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! The people are preventing us the water of Euphrates while you^{asws} are among us, and the swords are in our hands. Vacate from us and the people, for by Allah^{azwj}, we will not return until either we repel him or we die, and order Al-Ashtar to ascend with his cavalry and pause where you^{asws} can command'. Ali^{asws} said: 'That is up to you'.

فنادى الأشعث في الناس من كان يريد الماء أو الموت فمعاودة موضع كذا فيني ناهض فأتاه اثنا عشر ألفا من كندة و أفناء قحطان واضعي سيوفهم على عواتقهم فشد عليه سلاحه و نفض بهم حتى كاد أن يخالط أهل الشام و جعل يلقي رمحه و يقول لأصحابه بأبي و أمي و أنتم تقدموا إليهم قاب رمحي هذا

Al-Ash'as called out among the people, 'One who had wanted the water or the death, so his appointment is at such and such place, for I shall be going (for it)'. Twelve thousand men from Kinda and Qahtan came to him placing their swords upon their shoulders. He tightened his weapon upon him and got up with them until he almost mingled with the people of Syria, and he went on throwing his spear and saying to his companions, 'By my father and my mother! And you are advancing to them just around this spear of mine!'

فلم يزل ذلك دأبه حتى خالط القوم و حسر عن رأسه و نادى أنا الأشعث بن قيس خلوا عن الماء فنادى أبو الأعور أما و الله حتى لا تأخذنا و إياكم السيوف فلا فقال الأشعث قد و الله أظنها دنت منا و منكم.

That did not cease to be his slogan until he mingled with the people and uncovered from his head, and he called out, 'I am Al-Ash'as Bin Qays! Vacate from the water!' Abu Al Awr called

out, 'But, by Allah^{azwj}, not until we and you take up the swords, so no!' Al-Ash'as said, 'By Allah^{azwj}! I think it has come closer from us and you'.

وكان الأشتر قد تعالى بخيله حيث أمره علي ع فبعث إليه الأشعث أقحم الخيل فأقحمها حتى وضعت بسنابكها في الفرات و أخذت أهل الشام السيوف فولوا مدبرين.

And Al-Ashtar had ascended with his cavalry when Ali^{asws} commanded him: 'Thrust forward the cavalry'. He thrust it forwards until it was in their midst by the Euphrates, and the people of Syria grabbed the swords and turned around fleeing".⁴⁴⁰

393- قَالَ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ وَ زَيْدِ بْنِ الْحُسَيْنِ قَالَا فَتَنَادَى الْأَشْعَثُ عَمْرُو بْنُ الْعَاصِ فَقَالَ وَيْحَكَ يَا ابْنَ الْعَاصِ خَلَّ بَيْنَنَا وَ بَيْنَ الْمَاءِ فَوَ اللَّهُ لَئِنْ لَمْ تَفْعَلْ لَتَأْخُذَنَا وَ إِيَّاكُمْ السُّيُوفُ

And it is narrated to us by Amro Bin Shimr, from Jabir, from Abu Ja'far and Zayd Bin Al Hassan, both said,

'Al-Ash'as called out to Amro Bin Al-Aas. He said, 'Woe be unto you, O Ibn Al-Aas! Vacate between us and the water, for by Allah^{azwj}, if you do not do so, we shall seize it, and beware of the swords!'

فَقَالَ عَمْرُو وَ اللَّهُ لَا تُخْلِي عَنْهُ حَتَّى تَأْخُذَنَا السُّيُوفُ وَ إِيَّاكُمْ فَيَعْلَمَ رَبُّنَا سُبْحَانَهُ إِنَّا أَصْبَرُ الْيَوْمِ

Amro said, 'By Allah^{azwj}! We will not vacate from it until we grab the swords, and beware, our Lord^{azwj} Knows which of us is more patient today'.

فَتَرَجَّلَ الْأَشْعَثُ وَ الْأَشْتَرُ وَ دَوُو الْبَصَائِرُ مِنْ أَصْحَابِ عَلِيٍّ ع وَ تَرَجَّلَ مَعَهُمَا اثْنَا عَشَرَ أَلْفًا فَخَمَلُوا عَلَى عَمْرٍو وَ أَبِي الْأَعْوَرِ وَ مَنْ مَعَهُمَا مِنْ أَهْلِ الشَّامِ فَأَزَالُوهُمْ عَنِ الْمَاءِ حَتَّى غُمِسَتْ خَيْلُ عَلِيٍّ ع سَنَابِكُهَا فِي الْمَاءِ

Al-Ash'as and Al Ashtar and the ones with insight from the companions of Ali^{asws} dismounted, and twelve thousand dismounted with them and they attacked upon Amro and Abu Al-Awr and the ones with them from the people of Syria. They removed them from the water until the cavalry of Ali^{asws} was dipping (in the Euphrates) its hooves in the water'.

قَالَ نَصْرٌ فَرَوَى لَنَا عُمَرُ بْنُ سَعْدٍ أَنَّ عَلِيًّا ع قَالَ ذَاكَ الْيَوْمَ هَذَا يَوْمٌ نُصِرْتُمْ فِيهِ بِالْحَمِيَّةِ

Nasr said, 'Amro Bin Sa'ad has reported to us that Ali^{asws} said on that day, 'This is a day you are helped in it with the zeal'.

قَالَ نَصْرٌ فَحَدَّثَنَا عَمْرُو بْنُ جَابِرٍ قَالَ خَطَبَ عَلِيٌّ ع يَوْمَ الْمَاءِ فَقَالَ أَمَّا بَعْدُ فَإِنَّ الْقَوْمَ قَدْ بَدَّوْكُمْ بِالظُّلْمِ وَ فَاتَّخَوْكُمْ بِالْبَغْيِ وَ اسْتَقْبَلُوكُمْ بِالْعُدْوَانِ وَ قَدْ اسْتَطَعُمُوكُمُ الْقَتَالَ حَيْثُ مَنَعُوكُمُ الْمَاءَ فَأَقْرُوا عَلَى مَذَلَّةٍ وَ تَأْخِيرِ حَلَّةٍ أَوْ رَوْوَا السُّيُوفَ مِنَ الدِّمَاءِ تَرَوُّوا مِنَ الْمَاءِ

Nasr said, 'It is narrated to us by Amro, from Jabir who said, 'Ali^{asws} addressed on the day of the water. He^{asws} said: 'As for after, surely the people begun you with the injustice, and you were victorious against the rebellion, and they faced you with the aggression, and you have tasted the fighting when they prevented you the water. Either accept upon the disgrace and

⁴⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 392 b

delay of the respite, or quench the swords from the blood (and) be saturated from the water.

قَالَمُوتٌ فِي حَيَاتِكُمْ مَقْهُورِينَ وَ الْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ أَلَا وَ إِنَّ مُعَاوِيَةَ قَادَ لُْمَةَ مِنَ الْغَوَاةِ وَ عَمَسَ عَلَيْهِمُ الْخَبَرُ حَتَّى جَعَلَ نُحُوزَهُمْ أَغْرَاضَ الْمَيِّتَةِ

The death is in your subjugated (overpowered) lives, and the life is in your dying being subjugators. Indeed, and surely Muawiya is leading a group of invaders, and has obscured the news upon them until he has made their throats the targets for the death”.

قَالَ نَصْرٌ وَ دَعَا الْأَشْتَرُ بِالْحَارِثِ بْنِ هَمَّامٍ النَّخَعِيِّ فَأَعْطَاهُ لَوَاءَهُ ثُمَّ صَاحَ الْأَشْتَرُ فِي أَصْحَابِهِ فَدَنَّتْكُمْ نَفْسِي شِدَّةَ الْمُحَرِّجِ الرَّاجِي لِلْفَرَجِ فَإِذَا نَالَتْكُمْ الرَّمَاخُ التُّؤَاوُ فِيهَا فَإِذَا عَضَّتْكُمْ السُّيُوفُ فَلْيَعْضُ الرَّجُلُ عَلَى نَاجِدِهِ فَإِنَّهُ أَشَدُّ لِيَشْتُونَ الرَّأْسِ ثُمَّ اسْتَقْبِلُوا الْقَوْمَ بِهَامِكُمْ

Nasr (the narrator) said, ‘And Al-Ashtar called Al-Haris Bin Hammam Al-Nakhaie and gave him his flag, then Al-Ashtar shouted among his companions, ‘My soul has tightened for the severity of the difficulties of the battle in anticipation of the relief, so when the spear hits you, then bend in it. When the swords bit you, then let the man bit upon his teeth, and it would be more intense for the concerns of the heat. Then face the people with your inspirations!’

قال و كان الأشتر يومئذ على فرس له محذوف أدهم كأنه حلك الغراب و قتل بيده من أهل الشام من فرسانهم و صناديدهم سبعة صالح بن فيروز العكي و مالك بن أدهم السلماني و رياح بن عتيك الغساني و الأجلح بن منصور الكندي و كان فارس أهل الشام و إبراهيم بن وضاح الجمحي و زامل بن عتيك الجذامي و محمد بن روضة الجمحي

He (the narrator) said, ‘And on that day Al-Ashtar was upon a pitch-black horse of his, as if it was a dark crow, and seven were killed from the people of Syria by his hands, from their horsemen and their mighty ones – Salih Bin Feyrouz Al-Aky, and Malik Bin Ad’ham Al-Salmany, and Ziyah Bin Ateek Al-Gasany, and Al-Ajlah Bin Mansour Al-Kindy, and he was a horsemen from the people of Syria, and Ibrahim Bin Wazah Al-Jamhy, and Zamil Bin Ateek Al-Juzamy, and Muhammad Bin Rawza Al-Jamhy.

و سمع أمير المؤمنين مريثة بعض نساء القتلى فقال أما إنهم أضروا بنسائهم فتركوهن أيامي حزاني بئسات قاتل الله معاوية اللهم حمله آثامهم و أوزار و أثقالا مع أثقاله اللهم لا تعف عنه:

And Amir Al-Momineen^{asws} heard an elegy (Marsiya) of one of the women of the slain. He^{asws} said: ‘But they have harmed their womenfolk. Leave them. My^{asws} day has saddened me^{asws}. May Allah^{azwj} Fight against Muawiya. O Allah^{azwj}! Load him with their sins and burdens and loads along with his own load! O Allah^{azwj} Do not Pardon him’.

و عن صعصة قال: أقبل الأشتر يوم الماء ف ضرب بسيفه جمهور أهل الشام حتى كشفهم عن الماء و حمل أبو الأعور و حمل الأشتر عليه فلم يتصرف أحدهما صاحبه

And from Sa’sa’a who said, ‘Al-Ashtar came on the day of the water and struck with his sword the crowd of the people of Syria until he removed them from the water; and Abu Al-Awr attacked, and Al-Ashtar attacked upon him. But, no one of them could avenge from his counterpart’.

قَالَ وَ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ لَمَّا مَلَكَ أَهْلُ الْعِرَاقِ الْمَاءَ مَا ظَنُّكَ يَا مُعَاوِيَةُ بِالْقَوْمِ إِنَّ مَنَعُوكَ الْمَاءَ كَمَا مَنَعْتَهُمْ أَمْسَ أَ تَرَكَ تُضَارِبُهُمْ عَلَيْهِ كَمَا ضَارَبُوكَ عَلَيْهِ مَا أَغْنَى عَنْكَ أَنْ تَكْشِفَ لَهُمُ السَّوَاءَ

He (the narrator) said, 'And Amro Bin Al-Aas said to Muawiya when the people of Al-Iraq controlled the water, 'What are your thoughts, O Muawiya with the people, if they were to prevent you the water just as you had prevented them yesterday? Do you see yourself striking them upon it just as they have struck you upon it? It will not avail you if you were to uncover the evil to them!'

فَقَالَ لَهُ مُعَاوِيَةُ دَعْ عَنْكَ مَا مَضَى فَمَا ظَنُّكَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ ظَنِّي أَنَّهُ لَا يَسْتَحِلُّ مِنْكَ مَا اسْتَحَلَّتْ مِنْهُ وَأَنَّ الَّذِي جَاءَ لَهُ غَيْرُ الْمَاءِ

Muawiya said to him, 'Leave from you what is past! What are your thoughts with Ali^{asws} Bin Abu Talib^{asws}!' He said, 'My thoughts are that he^{asws} permit from you what you had prevented from him^{asws}, and that which he^{asws} has come for, is other than the water'.

قَالَ نَصْرٌ فَقَالَ أَصْحَابُ عَلِيٍّ عَ لَهُ امْنَعُهُمُ الْمَاءَ يَا أَمِيرَ الْمُؤْمِنِينَ كَمَا مَنَعُوكَ

Nasr (the reporter) said, 'The companions of Ali^{asws} said to him^{asws}, 'Prevent them the water, O Amir Al-Momineen^{asws}, just as they had prevented you^{asws}'.

فَقَالَ لَا خَلْوًا بَيْنَهُمْ وَ بَيْنَهُ لَا أَفْعَلُ مَا فَعَلَهُ الْجَاهِلُونَ فَسَتَعْرِضُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ نَدْعُوهُمْ إِلَى الْهُدَى فَإِنْ أَجَابُوا وَ إِلَّا فَنَفِي حَدِّ السَّيْفِ مَا يُغْنِي عَنْ شَاءِ اللَّهِ

He^{asws} said: 'No, vacate between them and it. I^{asws} will not do what the ignoramus have done. We shall be presenting to them the Book of Allah^{azwj} and we shall call them to the guidance. If they respond (positively), or else in an edge of the sword is what would avail, if Allah^{azwj} so Desires'.

قَالَ فَوَ اللَّهُ مَا أَمْسَى النَّاسُ حَتَّى رَأَوْا سُقَاتَهُمْ وَ سُقَاةَ أَهْلِ الشَّامِ وَ رَوَاتَهُمْ وَ رَوَاتِ أَهْلِ الشَّامِ يَزْدَجُمُونَ عَلَى الْمَاءِ مَا يُؤْذِي إِنْسَانًا

He (the narrator) said, 'By Allah^{azwj}! The evening did not come until they had saturated their waterskins, and waterskins of the people of Syria, and they were saturated and the people of Syria were saturated, crowding upon the water, no human being preventing a human being'.⁴⁴¹

⁴⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 393

باب 12 جمل ما وقع بصفين من المحاربات و الاحتجاجات إلى التحكيم

CHAPTER 12 – SUMMARY OF WHAT OCCURRED AT SIFFEEN, FROM THE BATTLES AND THE ARGUMENTATION TO THE ARBITRATION

394- قَالَ ابْنُ أَبِي الْحَدِيدِ مُوَافَقاً لِمَا وَجَدْتُهُ فِي أَصْلِ كِتَابِ صَفِيٍّ لِنَصْرِ بْنِ الْمُزَاهِمِ لَمَّا مَلَكَ عَلِيٌّ عَ الْمَاءَ بِصَفَيْنَ ثُمَّ سَمَحَ لِأَهْلِ الشَّامِ بِالْمُشَارَكَةِ فِيهِ وَ الْمُسَاهَمَةِ اسْتِمَالَةً لِلْقُلُوبِ مَكَثَ أَيَّاماً لَا يُرْسِلُ إِلَى مُعَاوِيَةَ أَحَدًا وَ لَا يَأْتِيهِ مِنْ عِنْدِ مُعَاوِيَةَ أَحَدٌ وَ اسْتَبَطَّ أَهْلُ الْعِرَاقِ إِذْنَهُ هُمْ فِي الْقِتَالِ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ خَلَفْنَا ذُرَارِيَّتَنَا وَ نِسَاءَنَا بِالْكُوفَةِ أَذْنُ لَنَا فِي قِتَالِ الْقَوْمِ فَإِنَّ النَّاسَ قَدْ قَالُوا

Ibn Abi Al Hadeed concordant to what he found in the original Kitab Siffed of Nasr Bin Al Muzahim,

‘When Ali^{asws} controlled the water at Siffeen, then he^{asws} listened to the people of Syria of the participation in it, and the apportionment of its use for their hearts, he^{asws} remained for days not sending any one to Muawiya nor did anyone come to him from Muawiya, and he^{asws} delayed his^{asws} permission to them for the fighting, and they said, ‘O Amir Al-Momineen^{asws}! We have left behind our offspring and our womenfolk at Al-Kufa. Give permission to us in fighting the people, for the people are saying so’.

قَالَ عَلِيٌّ عَ مَا قَالُوا؟ فَقَالَ مِنْهُمْ قَائِلٌ إِنَّهُمْ يَظُنُّونَ أَنَّكَ تَكْرَهُ الْحَرْبَ كَرَاهِيَةً لِلْمَوْتِ وَ مِنْهُمْ مَنْ يَظُنُّ أَنَّكَ فِي شَكٍّ فِي قِتَالِ أَهْلِ الشَّامِ

Ali^{asws} said: ‘What are they saying?’ He said, ‘From them is a speaker, they are thinking that you^{asws} dislike the war, being abhorrent to the death, and from them is one who thinks you^{asws} are in doubt regarding fighting the people of Syria’.

فَقَالَ عَ وَ مَتَى كُنْتُ كَارِهاً لِلْحَرْبِ قَطُّ إِنَّ مِنَ الْعَجَبِ حُبِّي لَهَا غُلَاماً وَ نِفْعاً وَ كَرَاهِيَتِي لَهَا شَيْخاً بَعْدَ نِفَادِ الْعُمُرِ وَ قُرْبِ الْوَقْتِ وَ أَمَّا شَكِّي فِي الْقَوْمِ فَلَوْ شَكَّتُ فِيهِمْ لَشَكَّكَتُ فِي أَهْلِ الْبَصْرَةِ

He^{asws} said: ‘And when have I^{asws} been abhorrent to the war at all? It is from the surprising matters my^{asws} love for it as a boy, and as a young man, and my^{asws} abhorrent for it as an old man after depletion of the age, and nearer to the time (of death). And as for my^{asws} doubts regarding the people (of Syria), if I^{asws} were to be in doubt regarding them, I^{asws} would be in doubt regarding the people of Al-Basra.

فَوَ اللَّهُ لَقَدْ ضَرَبْتُ هَذَا الْأَمْرَ ظَهْراً وَ بَطْناً فَمَا وَجَدْتُ يَسْعُنِي إِلَّا الْقِتَالُ أَوْ أَنْ أَعْصِيَ اللَّهَ وَ رَسُولَهُ وَ لَكِنِّي أَسْتَأْنِي بِالْقَوْمِ عَسَى أَنْ يَهْتَدُوا أَوْ يَهْتَدِي فِيهِمْ طَائِفَةٌ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْمَ الْخَيْبَرِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

By Allah^{azwj}! I^{asws} have struck this matter on the back and belly (looked at all options), but I^{asws} could not find what would be a leeway for me^{asws} except for the fighting, or that I^{asws} disobey Allah^{azwj} and His^{azwj} Rasool^{saww}. But, I^{asws} am assisted by the people, perhaps they would be guided or a section of them would be guided, for Rasool-Allah^{saww} had said to me^{asws} on the day of Al-Khyber: ‘If Allah^{azwj} were to Guide one man through you^{asws}, it would be better for you^{asws} than whatever the sun emerges upon’.

قَالَ نَصْرُ بْنُ مُزَاهِمٍ قَبَعْتُ عَلَيَّ عَ إِلَى مُعَاوِيَةَ بِشَرِّ بْنِ عَمْرٍو وَ سَعِيدَ بْنِ قَيْسٍ وَ شَبَّثَ بْنَ رَيْحٍ فَقَالَ ائْتُوا هَذَا الرَّجُلَ فَادْعُوهُ إِلَى الطَّاعَةِ وَ الْجَمَاعَةِ وَ إِلَى اتِّبَاعِ أَمْرِ اللَّهِ سُبْحَانَهُ

Nasr Bin Muzahim (reporter) said, 'Ali^{asws} sent Bashar Bin Amro and Saeed Bin Qays and Shabas Bin Rabie to Muawiya. He^{asws} said: 'Go to this man and invite him to the obedience, and the unity, and to following the Commands of Allah^{azwj} the Glorious'.

فَقَالَ شَبَّثُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تُطْمِعُهُ فِي سُلْطَانٍ تُؤَلِّيهِ إِثَّاهُ وَ مَنْزِلَةٍ يَكُونُ لَهُ بِهَا أَثَرُهُ عِنْدَكَ إِنْ هُوَ بَايَعَكَ

Shabas said, 'O Amir Al-Momineen^{asws}! Will you^{asws} not feed him some authority he can be in-charge of it, and a status to be for him by it, in consequence with you^{asws} that he would pledge allegiance to you^{asws}?'

قَالَ ائْتُوهُ الْآنَ وَ الْقُوَّةَ وَ احْتَجُّوا عَلَيْهِ وَ انظُرُوا مَا رَأَيْتُمْ فِي هَذَا

He^{asws} said: 'Go to him now and meet him, and present arguments to him, and consider what his view is regarding this'.

فَدَخَلُوا عَلَيْهِ فَأَبْتَدَأَ بِشَرِّ بْنِ عَمْرٍو بْنِ مَخْصَنٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَّا بَعْدُ يَا مُعَاوِيَةُ فَإِنَّ الدُّنْيَا عَنْكَ زَائِلَةٌ وَ إِنَّكَ رَاجِعٌ إِلَى الْآخِرَةِ وَ إِنَّ اللَّهَ لَجُنَازِيكَ بِعَمَلِكَ وَ مُحَاسِبُكَ بِمَا قَدَّمْتَ يَدَاكَ وَ إِنِّي أَنشُدُكَ اللَّهَ أَنْ تُفَرِّقَ جَمَاعَةَ هَذِهِ الْأُمَّةِ وَ أَنْ تَسْفِكَ دِمَاءَهَا بَيْنَهَا

They entered to see him. Bishr Bin Amro Bin Mihsan began by praising Allah^{azwj} and extolling upon Him^{azwj}, and said, 'As for after, O Muawiya! The world is declining from you and you are returning to the Hereafter and Allah^{azwj} will be Recompensing you due to your work, and Reckon with what you have sent ahead, and I adjure you with Allah^{azwj} not to separate a group of this community, and spill its blood between them'.

فَقَطَعَ مُعَاوِيَةُ عَلَيْهِ الْكَلَامَ فَقَالَ فَهَلَّا أُوصِيَتْ صَاحِبَكَ فَقَالَ سُبْحَانَ اللَّهِ إِنَّ صَاحِبِي لَا يُوصَى إِنَّ صَاحِبِي لَيْسَ مِثْلَكَ صَاحِبِي أَحَقُّ النَّاسِ بِهَذَا الْأَمْرِ فِي الْفَضْلِ وَ الدِّينِ وَ السَّابِقَةِ فِي الْإِسْلَامِ وَ الْقَرَابَةِ مِنَ الرَّسُولِ

Muawiya cut off his speech and said, 'Why don't you advise your Master^{asws}?' He said, 'Glory be to Allah^{azwj}! My Master^{asws} is not (to be) advised. My Master^{asws} isn't like you. My Master^{asws} is most rightful of the people with this command regarding the merits, and the religion, and the precedence in Al-Islam, and the relationship from the Rasool^{saww}.

قَالَ مُعَاوِيَةُ فَتَقُولُ مَاذَا قَالَ أَدْعُوكَ إِلَى تَقْوَى رَبِّكَ وَ إِحَابَةِ ابْنِ عَمَّتِكَ إِلَى مَا يَدْعُوكَ إِلَيْهِ مِنَ الْحَقِّ فَإِنَّهُ أَسْلَمَ لَكَ فِي دِينِكَ وَ خَيْرٌ لَكَ فِي عَاقِبَةِ أَمْرِكَ قَالَ وَ يُطْلَقُ دَمُ عُثْمَانَ لَا وَ الرَّحْمَنُ لَا أَفْعَلُ ذَلِكَ أَبَدًا

Muawiya said, 'So what is that which you are saying?' He said, 'I invite you to fear your Lord^{azwj}, and answer to the son^{asws} of your uncle^{as} to what he^{asws} is calling you to, from the truth, for it would be safer for you in your religion and better for you in end-result of your matter'. He said, 'And suspend the blood of Usman? No, by the Beneficent, I will not do that, ever!'

فَدَهَبَ سَعِيدُ بْنُ قَيْسٍ لِيَتَكَلَّمَ فَبَدَرَهُ شَبَابُ بْنُ رَبِيعٍ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ يَا مُعَاوِيَةُ قَدْ فَهِمْتُ مَا رَدَدْتَ عَلَى ابْنِ مُحْصَنٍ إِنَّهُ لَا يَخْفَى عَلَيْنَا مَا تَطْلُبُ إِنَّكَ لَا تَجِدُ شَيْئاً تَسْتَعْوِي بِهِ النَّاسَ وَ تَسْتَعْمِلُ بِهِ أَهْوَاءَهُمْ إِلَّا أَنْ قُلْتَ لَهُمْ قُتِلَ إِمَامُكُمْ مَظْلُوماً فَهَلُمُّوا نَطْلُبْ بِدَمِهِ

Saeed Bin Qays went to speak, but Shabas Bin Rabie interject. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'O Muawiya! I have understood what you responded to Ibn Mihsan. It is not hidden unto us from you are seeking. You will not find anything to deviate the people with, and incline their opinions with except if you say to them, 'Your leader has been killed as unjust, so come, we shall seek his blood'.

فَاسْتَجَابَ لَكَ سَفِلَةٌ طَعَامٌ رَذَالٌ وَ قَدْ عَلِمْنَا أَنَّكَ أَبْطَأْتَ عَنْهُ بِالنَّصْرِ وَ أَحْبَبْتَ لَهُ الْقَتْلَ لِهَذِهِ الْمَنْزِلَةِ الَّتِي تَطْلُبُ وَ رَبِّ مَبْتَغِي [مُبْتَغٍ] أَمراً وَ طَالِبٍ لَهُ يَحُولُ اللَّهُ دُونَهُ وَ رَبِّمَا أَوْتِيَ الْمُتَمَنِّي أُمْنِيَّتَهُ وَ رَبِّمَا لَمْ يُؤْتَهَا وَ اللَّهُ مَا لَكَ فِي وَاحِدَةٍ مِنْهُمَا خَيْرٌ

The lowly, riffraff, abject mob have answered to you, and we have known that you had delayed the help from him (Usman) and had loved for him to be killed for this status which you are seeking, and sometime there is a matter you seek and Allah^{azwj} Turns it to something else, and sometime you are given hope and you hope for it, and sometimes you are not given it, and by Allah^{azwj} there is no good for you in even one of these.

وَ اللَّهُ إِنْ أَخْطَأَكَ مَا تَرْجُو إِنَّكَ لَشَرُّ الْعَرَبِ حَالاً وَ لَيْنَ أَصَبْتَ مَا تَتَمَنَّاؤُهُ لَا تُصِيبُهُ حَتَّى تَسْتَحِقَّ صَلَّى النَّارِ فَاتَّقِ اللَّهَ يَا مُعَاوِيَةُ وَ دَعْ مَا أَنْتَ عَلَيْهِ وَ لَا تُنَازِعِ الْأَمْرَ أَهْلَهُ

By Allah^{azwj}! If you err in what you are desiring, you would be of vilest states of the Arabs, and if you are correct what you are hoping for, you will not attain it until you become deserving of arriving to the Fire. Fear Allah^{azwj}, O Muawiya! Leave what you are upon and do not dispute the command against its rightful one'.

فَحَمِدَ مُعَاوِيَةُ اللَّهَ وَ أَتَى عَلَيْهِ وَ قَالَ أَمَّا بَعْدُ فَإِنَّ أَوَّلَ مَا عَرَفْتُ بِهِ سَفَهَكَ وَ خِفَّةَ حِلْمِكَ قَطَعْتُكَ عَلَى هَذَا الْحَسِبِ الشَّرِيفِ سَيِّدِ قَوْمِهِ مِنْطِقَهُ ثُمَّ عَنَّفْتُ بَعْدَ فِيمَا لَا عِلْمَ لَكَ بِهِ وَ لَقَدْ كَذَبْتَ وَ لَوُمْتُ

Muawiya praised Allah^{azwj} and Extolled upon Him^{azwj} and said, 'As for after, surely the first of what you are known with is your foolishness and lightness of your forbearance. A chief of his people of noble descent has cut you to be upon this his^{asws} area, then afterwards you rebuked regarding what there is no knowledge for you with it, and you have lied and blamed.

أَيُّهَا الْأَعْرَابِيُّ الْجُلْفُ الْجَانِي فِي كُلِّ مَا وَصَفْتَ انْصَرِفُوا مِنْ عِنْدِي فَإِنَّهُ لَيْسَ بَيْنِي وَ بَيْنَكُمْ إِلَّا السَّيْفُ وَ غَضِبَ فَخَرَجَ الْقَوْمُ وَ شَبَّ يَقُولُ أَعَلَيْنَا تُهْوَلُ بِالسَّيْفِ أَمَا وَ اللَّهُ لَتُعَجِّلَنَّهُ إِلَيْكَ

O you Bedouin, the villain, the rude in all what you described, leave from my presence, for there wouldn't be anything between me and you all except the sword', and he was angry. The group went out and Shabas was saying, 'Is it upon us to dramatize with the sword? But, by Allah^{azwj}! We shall hasten it to you'.

قَالَ نَصْرٌ وَ خَرَجَ قُرَاءُ أَهْلِ الْعِرَاقِ وَ قُرَاءُ أَهْلِ الشَّامِ فَعَسَكُوا فِي نَاحِيَةِ صِفِّينَ فِي ثَلَاثِينَ أَلْفاً قَالَ وَ عَسَكْتُ عَلَى عِ عَلَى الْمَاءِ وَ عَسَكْتُ مُعَاوِيَةَ فَوَقَفَهُ عَلَى الْمَاءِ أَيْضاً وَ مَشَتْ الْقُرَاءُ بَيْنَ عِ وَ مُعَاوِيَةَ مِنْهُمْ عُبَيْدَةُ السَّلْمَانِيُّ وَ عَلْقَمَةُ بْنُ قَيْسٍ النَّخَعِيُّ وَ عَبْدُ اللَّهِ بْنُ عُثْبَةَ وَ عَمَّارُ بْنُ عَبْدِ الْقَيْسِ

Nasr (the narrator) said, 'And readers of the people of Al-Iraq and readers of the people of Syria came out and they encamped in an area of Siffeen among thirty thousand, and the soldiers of Ali^{asws} were at the water and soldiers of Muawiya had paused at the water as well, and the readers walked in front of Ali^{asws} and Muawiya – from them were Ubeyda Al-Salmay, and Alqama Bin Qays Al-Nakhaie, and Abdullah Bin Utba, and Ammar Bin Abdul Qays.

فَدَخَلُوا عَلَى مُعَاوِيَةَ فَقَالُوا يَا مُعَاوِيَةُ مَا الَّذِي تَطْلُبُ قَالَ أَطْلُبُ بَدَمَ عُثْمَانَ قَالُوا مِمَّنْ تَطْلُبُ بَدَمَ عُثْمَانَ قَالَ أَطْلُبُهُ مِنْ عَلِيٍّ قَالُوا أَوْ عَلِيٍّ قَتَلَهُ قَالَ نَعَمْ هُوَ قَتَلَهُ وَ آوَى قَتَلَتَهُ

They entered unto Muawiya and said, 'O Muawiya! What is that which you are seeking?' He said, 'I seek the blood of Usman'. They said, 'From who are you seeking the blood of Usman?' He said, 'I seek it from Ali^{asws}'. They said, 'Or did Ali^{asws} kill him?' He said, 'Yes, he^{asws} is his killer, and has sheltered his killer'.

فَانْصَرَفُوا مِنْ عِنْدِهِ فَدَخَلُوا عَلَى عَلِيٍّ ع وَ قَالُوا إِنَّ مُعَاوِيَةَ زَعَمَ أَنَّكَ قَتَلْتَ عُثْمَانَ قَالَ اللَّهُمَّ لَكَذَبَ عَلِيٌّ لَمْ أَقْتُلْهُ

They left from his presence and entered unto Ali^{asws} and said, 'Muawiya claims that you^{asws} killed Usman'. He^{asws} said: 'O Allah^{azwj}! He is lying upon me^{asws}! I^{asws} did not kill him'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَأَخْبَرُوهُ فَقَالَ إِنَّ لَمْ يَكُنْ قَتَلَهُ بِيَدِهِ فَقَدْ أَمَرَ وَ مَا لَأُ

They returned to Muawiya and informed him. He said, 'If he^{asws} did not happen to have killed him by his^{asws} hands, so he^{asws} had instructed and dictated (it)'.

فَرَجَعُوا إِلَيْهِ ع وَ قَالُوا يَزْعُمُ أَنَّكَ إِنَّ لَمْ تَكُنْ قَتَلْتَ بِيَدِكَ فَقَدْ أَمَرْتَ وَ مَا لَأْتُ عَلَى قَتْلِ عُثْمَانَ فَقَالَ اللَّهُمَّ لَكَذَبَ فِيمَا قَالَ

They returned to him^{asws} and said, 'He claims you^{asws}, if you^{asws} did not happen to have killed him by your^{asws} hands, so you^{asws} had instructed and dictated upon the killing of Usman'. He^{asws} said: 'O Allah^{azwj}! He is lying in what he says'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَقَالُوا إِنَّ عَلِيًّا يَزْعُمُ أَنَّهُ لَمْ يَفْعَلْ فَقَالَ مُعَاوِيَةُ إِنَّ كَانَ صَادِقًا فَلْيَقِدْنَا مِنْ قَتَلَةِ عُثْمَانَ فَإِنَّهُمْ فِي عَسْكَرِهِ وَ جُنْدِهِ وَ أَصْحَابِهِ وَ عَضُدُهُ

They returned to Muawiya and said, 'Ali^{asws} claims that he^{asws} did not do it'. Muawiya said, 'If he^{asws} was truthful, then let him^{asws} guide us to the ones who killed Usman, for they are among his soldiers, and his^{asws} army, and his^{asws} companions, and his^{asws} supporters'.

فَرَجَعُوا إِلَى عَلِيٍّ ع فَقَالُوا إِنَّ مُعَاوِيَةَ يَقُولُ لَكَ إِنَّ كُنْتَ صَادِقًا فَادْفَعْ إِلَيْنَا قَتَلَةَ عُثْمَانَ أَوْ مَكَّنَّا مِنْهُمْ فَقَالَ لَهُمْ إِنَّ الْقَوْمَ تَأَوَّلُوا عَلَيْهِ الْفُرَّانَ وَ وَقَعَتِ الْفَرْقَةُ وَ قَتَلُوهُ فِي سُلْطَانِهِ وَ لَيْسَ عَلَى صَرِيحِهِمْ قَوْلٌ

They returned to Ali^{asws} and said, 'Muawiya is saying to you^{asws}, 'If you^{asws} were truthful, then hand over to us the killers of Usman, or enable us from them''. He^{asws} said to them: 'The group had interpreted the Quran upon him, and the sectarianism occurred, and they killed him in his authority, and there isn't any retaliation upon their strikes'.

فَخَصِمَ عَلِيٌّ مُعَاوِيَةَ فَقَالَ لَهُمْ مُعَاوِيَةُ إِنَّ كَانَ الْأَمْرُ كَمَا تَزْعُمُونَ فَلِمَ ابْتَرَأَ الْأَمْرَ دُونَنَا عَلَى غَيْرِ مَشُورَةٍ مِنَّا وَ لَا مِنْ هَاهُنَا مَعَنَا

Muawiya disputed with Ali^{asws}. Muawiya said to them, 'If the matter happened just as you are claiming, then why was the command cut off from us without there being any consultation from us, nor from the ones who are here with us'.

فَقَالَ عَلِيٌّ ع إِنَّ النَّاسَ تَبِعَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ وَ هُمْ شُهُودٌ لِلْمُسْلِمِينَ فِي الْبِلَادِ عَلَى وُلَاتِهِمْ وَ أَمْرَاءُ دِينِهِمْ فَرَضُوا بِي وَ بَايَعُونِي وَ لَسْتُ أَسْتَحِلُّ أَنْ أَدْعَ ضَرْبَ مُعَاوِيَةَ يَخُكُّكُمْ عَلَى هَذِهِ الْأُمَّةِ وَ يَرْكُبُهُمْ وَ يَشُقُّ عَصَاهُمْ

Ali^{asws} said: 'The people followed the Emigrants and the Helpers, and they are witnesses of the Muslims in the country to their rulers, and are commanders of their religion. They were pleased with me^{asws} and pledged allegiance to me^{asws}, and it isn't possible that I^{asws} should leave Muawiya striking judgments upon this community and riding (upon) them, and splitting their stick'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَأَخْبَرُوهُ بِذَلِكَ فَقَالَ لَيْسَ كَمَا يَقُولُ فَمَا بَالُ مَنْ هَاهُنَا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لَمْ يَدْخُلُوا فِي هَذَا الْأَمْرِ

They returned to Muawiya and informed him with that. He said, 'It isn't as they are saying. What is the matter with the ones over here, from the Emigrants and the Helpers, they were not included in this matter?'

فَانْصَرَفُوا إِلَيْهِ ع فَأَخْبَرُوهُ بِقَوْلِهِ: فَقَالَ: وَ يَخُكُّكُمْ هَذَا لِلْبَدْرِيِّينَ دُونَ الصَّحَابَةِ وَ لَيْسَ فِي الْأَرْضِ بَدْرِيٌّ إِلَّا وَ قَدْ بَايَعَنِي وَ هُوَ مَعِيَ أَوْ قَدْ أَقَامَ وَ رَضِيَ فَلَا يَغُرُّكُمْ مُعَاوِيَةُ مِنْ أَنْفُسِكُمْ وَ دِينِكُمْ

They left to go to him^{asws} and informed him^{asws} with his words. He^{asws} said: 'Woe be unto you all! These are the participants besides the companions, and there isn't any participant of Badr except he had pledged allegiance to me^{asws} and he is with me^{asws}, or is standing and is pleased, so do not let Muawiya deceive you all from yourselves and your religion'.

قال نصر: فتراسلوا بذلك ثلاثة أشهر ربيع الآخر و جماديين و هم مع ذلك يفرعون الفرعة فيما بينها و يزحف بعضهم إلى بعض و يحجز القراء بينهم

Nasr (the narrator) said, 'They corresponded with that for three months – Rabbi Al-Akhar and the two Jumadis (Awwal and Akhar), and they were panicking with that alarm in what was between these, and were marching to each other, and the readers were confined between them'.

قَالَ نَصْرٌ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهِلِيُّ وَ أَبُو الدَّرْدَاءِ فَدَخَلَا عَلَى مُعَاوِيَةَ فَقَالَا يَا مُعَاوِيَةُ عَلَامَ تُقَاتِلُ هَذَا الرَّجُلَ قَوْلَ اللَّهِ هُوَ أَقْدَمُ مِنْكَ سِلْمًا وَ أَحَقُّ مِنْكَ بِهَذَا الْأَمْرِ وَ أَقْرَبُ مِنْ رَسُولِ اللَّهِ ص فَعَلَامَ تُقَاتِلُهُ

Nasr (the narrator) said, 'And Abu Amama Al-Nahily, and Abu Al-Darda'a came out and entered to see Muawiya. They said, 'O Muawiya! Upon what are you fighting this man (Ali^{asws})? By Allah^{azwj}! He^{asws} is ahead of you in being a Muslim, and more rightful than you with this command, and closer from Rasool-Allah^{saww}, so upon what are you fighting him^{asws}?'

قَالَ أَقَاتِلُهُ عَلَى دَمِ عُثْمَانَ فَإِنَّهُ آوَى قَتَلْتَهُ فَقُولُوا لَهُ فَلْيَقِدْنَا مِنْ قَتَلْتِهِ وَ أَنَا أَوَّلُ مَنْ بَايَعَهُ مِنْ أَهْلِ الشَّامِ

He said, 'I am fighting him^{asws} upon the blood of Usman, for he^{asws} is sheltering his killers. Tell him^{asws} to guide us to the ones who killed him, and I would be the first one from the people of Syria to pledge allegiance to him^{asws}.'

فَانْطَلَقُوا إِلَى عَلِيٍّ ع فَأَخْبَرُوهُ فَقَالَ إِنَّمَا يَطْلُبُ الَّذِينَ تَرَوْنَ فَخَرَجَ عَشْرُونَ أَلْفًا وَ أَكْثَرُ مَسْرِعِينَ فِي الْحَدِيدِ لَا يُرَى مِنْهُمْ إِلَّا الْحَدَقُ فَقَالُوا كُنَّا قَتَلَهُ فَإِنْ شَاءُوا فَلْيَرَوْهُمُوا ذَلِكَ مِنَّا

They went to Ali^{asws} and informed him^{asws}. He^{asws} said: 'But rather he is seeking the ones you see'. Twenty thousand and more came out, clad in iron, nothing could be seen from them except for the eyes, and they said, 'We all killed him, so if they desire, let them blame that on us'.

فَرَجَعَ أَبُو أُمَامَةَ وَ أَبُو الدَّرْدَاءُ فَلَمْ يَشْهَدَا شَيْئًا مِنَ الْقِتَالِ حَتَّى إِذَا كَانَ فِي رَجَبٍ وَ خَشِيَ مُعَاوِيَةَ أَنْ يُبَايِعَ الْقُرَاءَ عَلِيًّا ع حَدَّ فِي الْمَكْرِ وَ كَتَبَ فِي سَهْمٍ مِنْ عَبْدِ اللَّهِ النَّاصِحِ أَنِّي أَخْبَرْتُكُمْ أَنَّ مُعَاوِيَةَ يُرِيدُ أَنْ يَفْجُرَ عَلَيْكُمْ الْفُرَاتَ فَيَغْرِقَكُمْ فَخُذُوا حِذْرَكُمْ ثُمَّ رَمَى السَّهْمَ فِي عَسْكَرِ عَلِيٍّ ع

Abu Amama and Abu Al-Darda'a went out and did not witness anything from the fighting until when it was (month of) Rajab, and Muawiya feared that the readers would pledge allegiance to Ali^{asws}, he strived in the plotting and wrote (in a letter tied to an arrow), 'From a servant of Allah^{azwj}, the adviser. I am informing you all that Muawiya intends to burst the Euphrates upon you and drown you all, so take your caution'. Then he shot the arrow among the soldiers of Ali^{asws}.

فَوَقَعَ السَّهْمُ فِي يَدِ رَجُلٍ فَقَرَأَهُ ثُمَّ أَقْرَأَ صَاحِبَهُ فَلَمَّا قَرَأَهُ مِنْ أَقْبَلٍ وَ أَذْبَرَ قَالُوا هَذَا أَخٌ لَنَا نَاصِحٌ كَتَبَ إِلَيْكُمْ يُخَوِّرُكُمْ بِمَا أَرَادَ مُعَاوِيَةَ فَلَمْ يَزَلِ السَّهْمُ يُقْرَأُ وَ يُرْتَفَعُ حَتَّى رُفِعَ إِلَى عَلِيٍّ ع

The arrow fell into the hands of a man, and he read it, then his companion read it. When the ones in front and back had read it, they said, 'This one is an adviser to us, writing to you all informing you with what Muawiya intends'. The arrow did not cease to be read and raised until it was raised to Ali^{asws}.

وَ بَعَثَ مُعَاوِيَةُ فَأَتَى رِجَالٌ مِنَ الْعَمَلَةِ إِلَى عَاقُولٍ مِنَ النَّهْرِ بِأَيْدِيهِمُ الْمُرُورُ وَ الرُّبُلُ يَخْفَرُونَ فِيهَا بِجِنَالِ عَسْكَرِ عَلِيٍّ ع فَقَالَ ع وَنَحْكُمُ إِنَّ الَّذِي يُعَالِجُ مُعَاوِيَةَ لَا يَسْتَقِيمُ لَهُ وَ لَا يَقْوَى عَلَيْهِ إِنَّمَا يُرِيدُ أَنْ يُزِيلَكُمْ عَنْ مَكَانِكُمْ فَانْتَهُوا عَنْ ذَلِكَ وَ دَعَوْهُ

And Muawiya sent a detachment and the men from the workers came to a point of the river having the spades and the pick-axes in their hands digging therein by the horses of soldiers of Ali^{asws}. He^{asws} said: 'Woe be unto you! That which Muawiya is trying to do will not be straight for him, nor has he the strength upon it. But rather, he is intending to remove you from your positions, so end from that and leave him'.

فَقَالُوا لَهُ هُمْ وَ اللَّهُ يَخْفَرُونَ وَ اللَّهُ لَنَرْتَحِلَنَّ وَ إِنْ شِئْتَ فَأَقِمْ فَانْزَحِلُوا وَ صَعِدُوا بِعَسْكَرِهِمْ مَلِيًّا وَ انْزَلْ عَلَيَّ ع فِي أَخْرِيَاتِ النَّاسِ وَ هُوَ يَقُولُ

إِلَى زَيْنِ الْيَمَامَةِ أَوْ شَتَامٍ-

مُنِيَّتٌ يَخْلُفُ آرَاءَ الطَّغَامِ

فَلَوْ أَنِّي أُطِيعْتُ عَصَبْتُ قُومِي

وَ لَكِنِّي مَتَى أَبْرَمْتُ أَمْرًا

They said to him^{asws}, 'By Allah^{azwj}, they are digging! By Allah^{azwj}, we should be departing, and if you^{asws} so desire, you^{asws} stay'. They departed and ascended with their soldiers for a whole, and Ali^{asws} departed among the last of the people and he^{asws} was saying: 'If I^{asws} were to obey a gang of my^{asws} people to a corner of Al-Yamama or Syria, but I^{asws} would be killed if I^{asws} were to conclude a matter opposite to the views of the mob'.

قَالَ فَارْتَحِلْ مُعَاوِيَةُ حَتَّى نَزَلَ بِمُعَسْكَرٍ عَلَيَّ عَ الَّذِي كَانَ فِيهِ:

He (the narrator) said, 'Muawiya departed until he descended at the army camp of Ali^{asws} in which he^{asws} was in.

فَدَعَا عَلِيٌّ عَ الْأَشْتَرَ فَقَالَ: أَمْ لَمْ تَعْلَمْنِي عَلَى رَأْيِي أَنْتَ وَالْأَشْعَثُ بِرَأْيِكُمَا فَقَالَ الْأَشْعَثُ أَنَا أَكْفَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَادَاوِي مَا أَفْسَدْتَ الْيَوْمَ مِنْ ذَلِكَ فَجَمَعَ كِنْدَةَ فَقَالَ لَهُمْ يَا مَعْشَرَ كِنْدَةَ لَا تَفْضَحُونِي الْيَوْمَ وَلَا تُخْزُونِي فَإِنَّمَا أَنَا أَقَارِعُ بِكُمْ أَهْلَ الشَّامِ

Ali^{asws} called Al-Ashtar and said, 'Didn't you and Al-Ash'as overcome me^{asws} upon my^{asws} view with both your view?' Al-Ash'as said, 'I shall suffice you^{asws}, O Amir Al-Momineen^{asws}. I will be curing what I have spoilt today from that'. He gathered (clan of) Kinda and said to them, 'O community of Kinda! Neither shame me today nor disgrace me, for rather I shall be facing the people of Syria with you today'.

فَخَرَجُوا مَعَهُ رِجَالَهُ يَمْشُونَ وَ يَبْدِيهِ رُمْحٌ لَهُ يُلْقِيهِ عَلَى الْأَرْضِ وَ يَقُولُ امْشُوا قِيسَ رُمْحِي هَذَا فَيَمْشُونَ فَلَمْ يَزَلْ يَقِيسُ لَهُمُ الْأَرْضَ بِرُمْحِهِ وَ يَمْشُونَ مَعَهُ حَتَّى أَتَى مُعَاوِيَةَ وَسَطَ بَنِي سُلَيْمٍ وَاقِفًا عَلَى الْمَاءِ وَ قَدْ جَاءَهُ أَهْلُ عَسْكَرِهِ فَافْتَتَلُوا فِتَالًا شَدِيدًا عَلَى الْمَاءِ سَاعَةً

An infantry came out with him walking, and in his hand was a spear of his, casting it into the ground and saying, 'Walk a measurement of this spear of mine'. They walked. He did not cease to measure out the ground for them with his spear and they were walking with him, until he came to Muawiya, in the midst of the clan of Suleym paused at the water, and the near ones of his soldiers came to him. They fought a severe battle upon the water for a time.

وَ انْتَهَى أَوَائِلُ أَهْلِ الْعِرَاقِ فَنَزَلُوا وَ أَقْبَلَ الْأَشْتَرُ فِي جُنْدٍ مِنْ أَهْلِ الْعِرَاقِ فَحَمَلَ عَلَى مُعَاوِيَةَ وَ الْأَشْعَثُ يُحَارِبُ فِي نَاحِيَةِ أُخْرَى فَانْحَارَ مُعَاوِيَةَ فِي بَنِي سُلَيْمٍ فَرَدُّوا وَجْهَهُ إِلَيْهِ قَدَرُ ثَلَاثَةِ فَرَاسِخٍ ثُمَّ نَزَلَ وَ وَضَعَ أَهْلُ الشَّامِ أَنْفَالَهُمْ وَ الْأَشْعَثُ يَهْدِرُ وَ يَقُولُ أَرْضِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ قَالَ الْأَشْتَرُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ غَلَبَ اللَّهُ لَكَ عَلَى الْمَاءِ

And the early ones of the people of Al-Iraq came and descended, and Al Ashtar came among an army from the people of Al-Iraq and attacked upon Muawiya, and Al-Ash'as was battling in another area. Muawiya aligned among the clan of Suleym and they returned the faces of his camels for a measurement of three Farsakhs. Then he descended and the people of Syria placed down their loads, and Al-Ash'as came down and he was saying, 'Have I pleased you^{asws}, O Amir Al-Momineen^{asws}? And Al-Ashtar said, 'O Amir Al-Momineen^{asws}! Allah^{azwj} has Overcome upon the water for you^{asws}'.

قال نصر: و كان كل واحد من علي و معاوية يخرج الرجل الشريف في جماعة و يقاتل مثله و كانوا يكرهون أن يراحفوا بجميع الفيلق مخافة الاستيصال و الهلاك فاقتتل الناس ذا الحجة كله فلما انقضى تداعوا إلى أن يكف بعضهم عن بعض إلى أن ينقضي المحرم لعل الله أن يجري صلحا أو اجتماعا فكف الناس في المحرم بعضهم عن بعض-

Nasr (the narrator) said, 'And each one from Ali^{asws} and Muawiya, the noble man came out among a group and fought his like, and they were disliking to march with the entire legion fearing the overcoming and the destruction. So, the people fought (month of) Zul Hijja, all of it. When it expired, they called out that they should refrain from each other until Al-Muharram (a sacred month) passed by, perhaps Allah^{azwj} would Flow the reconciliation or unity. The people refrained from each other during Al-Muharram".⁴⁴²

قال نصر حدثنا عمر بن سعد عن أبي المجاهد عن المحل بن خليفة قال لما توادعوا في المحرم اختلف الرسل فيما بين الرجلين رجاء الصلح فأرسل علي ع إلى معاوية عدي بن حاتم و شبت بن ربعي و يزيد بن قيس و زياد بن خصفة فلما دخلوا عليه حمد الله تعالى عدي بن حاتم و أثني عليه و قال أما بعد فقد أتيناك لندعوك إلى أمر يجمع الله به كلمتنا و أمتنا و يحقن دماء المسلمين

Nasr said, 'It is narrated to us by Umar Bin Sa'ad, from Abu Al Mujahid, from Al Mahal Bin Haleefa who said,

'When they had bid farewell to (month of) Al-Muharram, the messages were interchanged between the two men wishing for the reconciliation. Ali^{asws} sent Uday Bin Hatim and Shabas Bin Rabie and Yazeed Bin Qays and Ziyad Bin Khasfa to Muawiya. When they entered unto him, Uday Bin Hatim praised Allah^{azwj} and extolled upon Him^{azwj} and said, 'As for after, we have come to you to call you to a matter Allah^{azwj} would Unite our words with it and Secure us and Save the blood of the Muslims.

ندعوك إلى أفضل الناس سابقة و أحسنهم في الإسلام آثارا و قد اجتمع له الناس و قد أرشدهم الله بالذي رأوا و أتوا فلم يبق أحد غيرك و غير من معك فانت يا معاوية من قبل أن يصيبك الله و أصحابك يمثل يوم الجمل

We call you to the most superior of the people in precedence, and of the best impact in Al-Islam, and the people have united to him^{asws}, and Allah^{azwj} has Guided them with that which they have seen and received. So, there does not remain anyone apart from you and the ones with you. So, end it O Muawiya, before Allah^{azwj} Afflicts you and your companions with the like of the day of the camel'.

فقال له معاوية كأنك إنما جئت متهددا و لم تأت مصلحا هيئات يا عدي إني لابن حرب ما يقعق لي بالشنان أما و الله إنك من المجلبين على عثمان و إنك لمن قتلته و إني لأرجو أن تكون ممن يقتله الله

Muawiya said to him, 'It is as if you have rather come to threaten and did not come for reconciliation. Far be it, O Uday! I am a son of Harb, there will not be hastening for me with the movement. But, by Allah^{azwj}, you are from the fetchers against Usman, and you are from the ones who killed him, and I wish that you be from the ones whom Allah^{azwj} Kills'.

فقال له شبت بن ربعي و زياد بن خصفة و تنازعا كلاما واحدا أتيناك فيما يصلحنا و إياك فأقبلت تضرب لنا الأمثال دع ما لا ينفع من القول و الفعل و أجبنا فيما يعمننا و إياك نفعه

Shabas Bin Rabie and Ziyad Bin Khasfa said to him, and they contended with one speech, 'We have come to you regarding what would reconcile us and you, but you have turned to strike the examples for us. Leave what does not benefit from the words and the deeds, and answer us regarding what is meaningful to us and you in benefit'.

⁴⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 394 a

و تكلم يزيد بن قيس فقال إنا لم نأتك إلا لنبلغك الذي بعثنا به إليك و لنؤدي عنك ما سمعنا منك و لم ندع أن ننصح لك و أن نذكر ما ظننا أن فيه عليك حجة أو أنه راجع بك إلى الأمة و الجماعة إن صاحبنا من قد عرفت و عرف المسلمون فضله و لا أظنه يخفى عليك

And Yazeed Bin Qays spoke. He said, 'We did not come to you except to deliver that which we have been sent with to you, and for us to deliver from you what we hear from you, and we will not leave advising to you, and we shall mentioned what we think there is an argument upon you in it, or that it would return you to the community and the unity. Our Master^{asws} is someone you know, and the Muslims recognise his^{asws} merits, and I do not think it is hidden from you.

إن أهل الدين و الفضل لا يعدلونك بعلي و لا يساوون بينك و بينه فاتق الله يا معاوية و لا تخالف عليا فإنا و الله ما رأينا رجلا قط أعلم بالتقوى و لا أزهدي في الدنيا و لا أجمع لحصال الخير كلها منه

The people of religion and the merits cannot equate you with Ali^{asws}, nor is there any comparison between you and him^{asws}, so fear Allah^{azwj}, O Muawiya, and do not oppose Ali^{asws}, for by Allah^{azwj}, we have not seen any man more learned with the piety nor more abstemious in the world, nor with a collection of all the good characteristics, than him^{asws}.

فحمد معاوية الله و أثنى عليه و قال أما بعد فإنكم دعوتكم إلى الجماعة و الطاعة فأما التي دعوتهم إليها فنعمنا هي و أما الطاعة لصاحبكم فإنه لا نرضى به إن صاحبكم قتل خليفتنا و فرق جماعتنا و آوى ثارنا و قتلنا و صاحبكم يزعم أنه لم يقتله فنحن لا نرد ذلك عليه أ رأيتم قتلة صاحبنا أ لستم تعلمون أنهم أصحاب صاحبكم فليدفعهم إلينا فلنقتلهم به و نحن نجيبكم إلى الطاعة و الجماعة

Muawiya praised Allah^{azwj} and extolled upon Him^{azwj} and said, 'As for after, you are calling to the unity and the obedience. As for that which you are calling to, so it is good, and as for the obedience to your Master^{asws}, surely, we cannot agree with it. Your Master^{asws} has killed our caliph and divided our community, and sheltered ones we can avenge from, and our killers, and your Master^{asws} is claiming that he^{asws} did not kill him. We shall not refer that upon him^{asws}. What is your view of the killers of our companion (Usman)? Don't you know they are companions of your Master^{asws}? Let him^{asws} hand the mover to us so we can kill them for it, and we shall answer to the obedience and the unity'.

فقال له شيبث أ يسرك يا معاوية إن أمكنت من عمار بن ياسر فقتلته قال و ما يمنعني من ذلك و الله لو أمكنني صاحبكم من ابن سمية ما أقتله بعثمان و لكن كنت أقتله بنائل مولى عثمان

Shabas said to him, 'Would it make you happy, O Muawiya, if you were to be enabled from Ammar Bin Yasser and kill him?' He said, 'And what would prevent me from that? By Allah^{azwj}! If your Master^{asws} were to enable me from Ibn Sumayya (Ammar), I would not kill him for Usman, but I would kill him for Na'il a slave of Usman'.

فقال شيبث و إله السماء ما عدلت معدلا و لا و الذي لا إله إلا هو لا تصل إلى قتل ابن ياسر حتى تندبر الهام عن كواهل الرجال و تضيق الأرض الفضاء عليك برحبها فقال معاوية إذا كان ذلك كانت عليك أضيق

Shabas said, 'And God^{azwj} of the sky would not Straighten a converted. And no, by the One^{azwj} Who, there is no god except He^{azwj}! You will not (be able to) arrive to kill Ibn Yasser until the worries falls off from the middle-aged men (a metaphor) and the earth straitens

the atmosphere upon you with its vastness'. Muawiya said, 'When that happens, it would be narrower upon you'.

ثم رجع القوم عن معاوية فبعث إلى زياد بن خصفة من بينهم فأدخل عليه فحمد معاوية الله و أثني عليه ثم قال أما بعد يا أبا ربيعة فإن عليا قطع أرحامنا و قتل إمامنا و آوى قتلة صاحبنا و إني أسألك النصره عليه بأسرتك و عشيرتك و لك على عهد الله و ميثاقه إذا ظهرت أن أوليك أي المصيرين أحببت

Then the group returned from Muawiya. Then he Ziyad Bin Khasfa from between them. He entered to see him. Muawiya praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'As for after, O brother of Rabie! Ali^{asws} has cut off our relationships, and killed our leader, and has sheltered the killers of our companion (Usman), and I am asking you for the help against him^{asws} with your family and your clan, for you upon me is a Pact of Allah^{azwj} and His^{azwj} Covenant, when I prevail, I shall make you in-charge of whichever two cities you like'.

قال زياد فلما قضى معاوية كلامه حمدت الله و أثنيته عليه ثم قلت أما بعد فإني لعلى بينة من ربي و بما أنعم الله علي فلن أكون ظهيراً للمجرمين ثم قمت

Ziyad said, 'When Muawiya had finished his speech, I praised Allah^{azwj} and extolled upon Him^{azwj}, then said, 'As for after, I am upon a proof from my Lord^{azwj} and with what Allah^{azwj} has Favoured upon me, **so I will never be a backer for the criminals**' [28:17]. Then I stood up.

فقال معاوية لعمر بن العاص و كان إلى جانبه ما لهم غضبهم الله ما قلبهم إلا قلب رجل واحد

Muawiya said to Amro Bin Al-Aas, and he was to his side, 'What is the matter with them? Allah^{azwj} has not Made their hearts to be keen to except the heart of one man!'

قال نصر و بعث معاوية حبيب بن مسلمة الفهري إلى علي ع و بعث معه شرحبيل بن السمط و معن بن يزيد فدخلوا عليه ع فتكلم حبيب و حمد الله و أثني عليه و قال أما بعد فإن عثمان بن عفان كان خليفة مهديا يعمل بكتاب الله و ينيب إلى أمر الله فاستثقلت حياته و استبطأتم وفاته فعدوتم عليه فقتلتموه

Nasr said, 'And Muawiya sent Habeeb Bin Maslama Al-Fihry to Ali^{asws}, and sent Shirjeel Bin Al-Simt and Ma'an Bin Yazeed with him. They entered to see him^{asws}. Habeeb spoke and praise Allah^{azwj} and extolled upon Him^{azwj}, and said, 'As for after, Usman Bin Affan was a guided caliph working in accordance to the Book of Allah^{azwj} and penitent to the Commands of Allah^{azwj}, but you^{asws} made his life heavy and gave him a slow death, and were inimical upon him, and you^{asws} killed him.

فادفع إلينا قتلة عثمان لنقتلهم به فإن قلت إنك لم تقتله فاعتزل أمر الناس فيكون أمرهم شورى بينهم يولي الناس أمرهم من أجمع عليه رأيهم

Hand over the killers of Usman to us so we can kill them due to it. If you^{asws} are saying you^{asws} did not kill him, then isolate yourself^{asws} from the affairs of the people so their affairs would be a consultation between them. The people can place in-charge someone their views are united upon'.

فقال له علي ع: و من أنت لا أم لك و الولاية و العزل و الدخول في هذا الأمر اسكت فإنك لست هناك و لا بأهل لذلك

Ali^{asws} said to him: 'May there be no mother for you! And who are you, and the governance and the removal and the entering into this command? Be quiet, for you are neither over there, nor rightful of that'.

فقام حبيب بن مسلمة و قال و الله لتريني حيث تكره

Habeeb Bin Maslama stood up and said, 'By Allah^{azwj}! You^{asws} will see me where you will dislike it'.

فقال له علي ع و ما أنت و لو أجلبت بخيلك و رجلك اذهب فصوص و صعد ما بدا لك فلا أبقي الله عليك إن أبقيت

Ali^{asws} said to him: 'And what are you? If only you had brought your cavalry and your infantry. Go! Descend and ascend, whatever comes to you. May Allah^{azwj} not let you remain if I^{asws} were to remain'.

فقال شرحبيل بن السمط إن كلمتك فلعمري ما كلامي لك إلا نحو كلام صاحبي فهل عندك جواب غير الذي أجبتة قال نعم قال فقله

Shirjeel Bin Al-Simt said, 'By my life! If I speak to you, my speech to you^{asws} would not be except approximate to the talk of my companions. So, is there any answer with you^{asws} apart from that which you^{asws} have answered?' He^{asws} said: 'Yes'. He said, 'Say it!'

فحمد الله علي ع و أثني عليه ثم قال أما بعد فإن الله سبحانه بعث محمدا ص فأنقذ به من الضلالة و نعيش به من الهلكة و جمع به بعد الفرقة ثم قبضه الله إليه و قد أدى ما عليه

Ali^{asws} praise Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, surely Allah^{azwj} the Glorious Sent Muhammad^{saww} to Save through him^{asws} from the straying, and we can be revived through him^{saww} from the devastation, and unite through him^{saww} after the sectarianism. Then Allah^{azwj} Caused him^{saww} to pass away, and he^{saww} had fulfilled whatever was upon him^{saww}.

فاستخلف الناس أبا بكر ثم استخلف أبو بكر عمر فأحسن السيرة و عدلا في الأمة و قد وجدنا عليهما أن توليا الأمر دوننا و نحن آل الرسول و أحق بالأمر فغفرنا ذلك لهما

The people made Abu Bakr the caliph, then Abu Bakr made Umar the caliph, and they were both of good mode and just among the community, and we have found upon them both that they had taken charge of the command besides us^{asws} and although we^{asws} are family^{asws} of the Rasool^{saww}, and more rightful with the command. We forgave them both of that.

ثم ولي أمر الناس عثمان فعمل بأشياء عابها الناس عليه فسار إليه ناس فقتلوه ثم أتاني الناس و أنا معتزل أمرهم فقالوا لي بايع فأبيت عليهم فقالوا لي بايع فإن الأمة لن ترضى إلا بك و إنا نخاف إن لم تفعل أن يفترق الناس فبايعتهم

Then Usman was in-charge of the command, and he worked with things the people faulted upon him. The people went to him and killed him. Then the people came to me^{asws}, and I^{asws}

had isolated away from their affairs. They said to me^{asws}, 'Take our pledges of allegiance!' I refused to them. They said to me^{asws}, 'Take the pledges for the community will never be pleased except with you^{asws}, and we fear that if you^{asws} do not do it, the people would separate'. So, I^{asws} took their allegiances.

فلم يرعني إلا شقاق رجلين قد بايعاني و خلاف معاوية إياي الذي لم يجعل الله له سابقة في الدين و لا سلف صدق في الإسلام طليق ابن طليق و حذب من الأحزاب لم يزل الله و لرسوله عدوا هو و أبوه حتى دخلا في الإسلام كارهين مكرهين

But nothing concerned me^{asws} except the wretchedness of two men (Talha and Al-Zubeyr) and opposition of Muawiya to me^{asws} which Allah^{azwj} had not Made any precedence for him in the religion, nor any honest predecessor in Al-Islam, being a freed one (at the conquest of Makkah) son of a freed one, and having fled from the confederates. He did not cease to be an enemy to Allah^{azwj} and His^{azwj} Rasool^{saww}, he and his father, until they both entered into Al-Islam unwillingly, compelled.

فيا عجباً لكم و لانقيادكم له و تدعون آل نبيكم الذي لا ينبغي لكم شقاقهم و لا خلافهم و لا أن تعدلوا بهم أحداً من الناس إني أدعوكم إلى كتاب الله عز و جل و سنة نبيكم ص و إمامة الباطل و إحياء معالم الدين أقول قولي هذا و أستغفر الله لنا و لكل مؤمن و مؤمنة و مسلم و مسلمة

O (you) how strange of your all, and your succumbing to him and calling the family^{asws} of your Prophet^{saww} which is not befitting for you being wretched to them^{asws}, nor opposing them^{asws}, nor that you should be equating anyone from the people with them^{asws}. I^{asws} invite you all to the Book of Allah^{azwj} Mighty and Majestic and Sunnah of your Prophet^{saww}, and (be against) the false imamate, and revive the teaching of the religion. I^{asws} am saying these words of mine^{asws}, and I^{asws} seek Forgiveness for us and for you all, Momin and Momina, and Muslim and Muslimah'.

فقال له شرحبيل و معن بن يزيد أ تشهد أن عثمان قتل مظلوما فقال لهما إني لا أقول ذلك قالا فمن لا يشهد أن عثمان قتل مظلوما فنحن برآء منه ثم قاما فانصرفا

Shirjeel and Ma'an Bin Yazeed said to him^{asws}, 'Are you^{asws} testifying that Usman was killed as oppressed?' He^{asws} said to them: 'I^{asws} am not saying that'. They said, 'So, the one who does not testify that Usman was killed as oppressed, we are disavowed from him'. Then then stood up and left.

فقال علي ع إنك لا تسمع الموتى و لا تسمع الصم الدعاء إذا ولوا مدبرين و ما أنت بمهدي العمي عن ضلالتهم إن تسمع إلا من يؤمن بآياتنا فهم مسلمون

Ali^{asws} said: ***'You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80] Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]'***.

ثم أقبل على أصحابه فقال لا يكن هؤلاء في ضلالتهم بأولى بالجد منكم في حقكم و طاعة إمامكم

Then Ali^{asws} faced towards his^{asws} companions and said: 'They, in their straying, cannot be foremost with the struggle than you all regarding your rights and obedience to your Imam^{asws}.

ثم مكث الناس متواعدين إلى انسلخ المحرم فلما انسلخ شهر المحرم و استقبل الناس صفر من سنة سبع و ثلاثين من هجرة النبي بعث علي ع نفرا من أصحابه حتى إذا كانوا من عسكر معاوية حيث يسمعونهم الصوت قام يزيد بن الحارث فنادى عند غروب الشمس يا أهل الشام إن أمير المؤمنين عليا ع و أصحاب رسول الله ص يقولون لكم إنا و الله لم نكف عنكم شكاً في أمركم و لا بقيا عليكم و إنما كفنا عنكم لخروج المحرم و قد انسلخ و إنا قد نبذنا إليكم على سواء ف إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ

Then the people remained ready to the ending of Al-Muharram. So, when the month of Muharram ended and the people welcomed Safar of the year thirty-six from the emigration of the Prophet^{saww}, Ali^{asws} sent a number of his^{asws} companions until when they were from the soldiers of Muawiya when they could make them listen to the voice, Yazeed Bin Al-Haris stood up and called out at the setting of the sun, 'O people of Syria! Amir Al-Momineen Ali^{asws} and companions of Rasool-Allah^{saww} are saying to you all, 'By Allah^{azwj}! We did not refrain from you due to doubt in your affairs, nor to let you live, and rather we refrained from you to the exit of Al-Muharram, and it has ended, and we have renounced to you all upon the equality, **surely Allah does not Love the treacherous [8:58]!**'

قال فसार الناس إلى رؤسائهم و أمرائهم

He (the narrator) said, 'The people went to their chiefs and their commanders''⁴⁴³.

395 قال نصر: و أما- رواية عمرو بن شمر عن جابر عن أبي الزبير أن نداء ابن مرثد الحثعمي كانت صورته يا أهل الشام ألا إن أمير المؤمنين ع يقول لكم إني قد استأنيت بكم لتراجعوا الحق و تنبوا إليه و احتججت عليكم بكتاب الله و دعوتكم إليه فلم تتناها عن طغيان و لم تجيبوا إلى حق فإني قد نبذت إليكم على سواء إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِبِينَ

Nasr said, 'And as for the report of Amro Bin Shimr, from Jabir Bin Abu Al Zubeyr,

'The call of Ibn Marsad Al-Khas'amy was his voice, 'O people of Syria! Indeed, Amir Al-Momineen^{asws} is saying to you all: 'I^{asws} had respited you all for you to be returning to the truth and be penitent to it, and I^{asws} argued upon you by the Book of Allah^{azwj} and called you to it. But you did not end from the tyranny, and did not respond to a right, so I^{asws} am renouncing to you all **upon equality, surely Allah does not Love the treacherous [8:58]!**'

قال فसार الناس إلى رؤسائهم و خرج معاوية و عمرو بن العاص يكتبان الكتاب و يعيثان العساكر و أوقدوا النيران و جاءوا بالشموع و بات علي ع ليلته تلك كلها يعي الناس و يكتب الكتاب و يدور في الناس و يحرضهم

He (the narrator) said, 'The people went to their chiefs, and Muawiya and Amro Bin Al-Aas came out composing the battalions and composing the soldiers, and they ignited the fires and came with the flames; and Ali^{asws} spent that night of his^{asws}, all of it organising the people, and composing the battalions, and circling around among the people and mobilising them'.

⁴⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 394 b

قال نصر فخرجوا أول يوم من صفر سنة سبع و ثلاثين و هو يوم الأربعاء فاقتتلوا قتالا شديدا جل النهار ثم تراجعوا و قد انتصف بعضهم من بعض

Nasr said, 'They came out on the first day of Safar of the year thirty-seven, and it was the day of Wednesday. They fought a severe battle most of the day. Then they retreated and they had avenged from each other.

ثم خرج في اليوم الثاني هاشم بن عتبة في خيل و رجال حسن عددها و عدتها فخرج إليه من أهل الشام أبو الأعور السلمي فاقتتلوا يومهم ذلك تحمل الخيل على الخيل و الرجال على الرجال ثم انصرفوا و قد صبر القوم بعضهم لبعض

Then Hashim Bin Utba came out during the second day among a cavalry and an infantry, good was their number and their preparation. Abu Al-Awr Al-Salmy, from the people of Syria, came out to them, and they fought that day of theirs, the cavalry attacking upon the cavalry and the infantry upon the infantry. Then they left and the group had combatted each other.

و خرج في اليوم الثالث عمار بن ياسر و خرج إليه عمرو بن العاص فاقتتل الناس كأشد قتال كان و جعل عمار يقول يا أهل الإسلام أ تريدون أن تنظروا إلى من عادى الله و رسوله وجاهدهما و بغى على المسلمين و ظاهر المشركين

And during the third day, Ammar Bin Yasser came out, and Amro Bin Al-Aas came out to him, and the people fought as severely a battle as could be, and Ammar went on saying, 'O people of Al-Islam! Do you want to be looking at the one who was an enemy to Allah^{azwj} and His^{azwj} Rasool^{saww}, and fought them and rebelled against the Muslims, and backed the Polytheists?

فلما أراد الله أن يظهر دينه و ينصر رسوله أتى إلى النبي ص فأسلم و هو و الله فيما يرى راهب غير راغب ثم قبض الله رسوله و إنا و الله لنعرفه بعداوة المسلم و مودة المجرم

When Allah^{azwj} Wanted His^{azwj} religion to prevail and Help His^{azwj} Rasool^{saww} he came to the Prophet^{saww} and became a Muslim, and by Allah^{azwj}, he was in awe regarding what he had seen, without desired. Then Allah^{azwj} Caused His^{azwj} Rasool^{saww} to pass away, and by Allah^{azwj} I do recognise him by the enmity towards the Muslims and cordiality of the criminals.

ألا و إنه معاوية فقاتلوه و العنوة فإنه ممن يظفي نور الله و يظهر أعداء الله

Indeed! It is Muawiya. So, fight him and be forceful, for he is from the ones extinguishing the Noor Allah^{azwj} and backing the enemies of Allah^{azwj}!

قال و كان مع عمار زياد بن النضر على الخيل فأمره أن يحمل في الخيل فحمل فصبروا له و شد عمار في الرحالة فأزال عمرو بن العاص عن موقفه و رجع الناس يومهم ذلك.

He (the narrator) said, 'And with Ammar was Ziyad Bin Al-Nazar upon the cavalry. He instructed him to attack among the cavalry. He attacked, and they combatted to him, and

Ammar strengthened among the infantry. Amro Bin Al-Aas was removed from his place and the people retreated that day of theirs".⁴⁴⁴

396- قَالَ نَصْرٌ وَ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْمَسْعُودِيُّ عَنْ يُونُسَ بْنِ الْأَرْقَمِ عَنْ حَدَّثَهُ مِنْ شَيْخٍ بَكْرٍ بْنِ وَائِلٍ قَالَ: كُنَّا مَعَ عَلِيٍّ عَ بِصِفْيَيْنِ فَرَفَعَ عَمْرُو بْنُ الْعَاصِ شِقَّةً خَمِيصَةً سَوْدَاءَ فِي رَأْسِ رُمْحٍ فَقَالَ نَاسٌ هَذَا لَوَاءُ عَقْدَ لَهُ رَسُولُ اللَّهِ ص فَلَمْ يَزَالُوا يَتَحَدَّثُونَ حَتَّى وَصَلَ ذَلِكَ إِلَى عَلِيٍّ ع

Nasr said, 'And it is narrated to me by Abu Abdul Rahman Al Masoudy, from Yunus Bin Al Arqam, from the one who narrated it, from elders of Bakr Bin Wail who said,

'We were with Ali^{asws} at Siffeen, and Amro Bin Al-Aas raised a strip of black cloth at the top of a spear. The people said, 'This is a flag Rasool-Allah^{saww} had tied for him. They did not cease to be narrating until that arrived to Ali^{asws}.

فَقَالَ أَ تَذَرُونَ مَا هَذَا اللَّوَاءُ إِنَّ عَمْرًا أَخْرَجَ لَهُ رَسُولُ اللَّهِ ص هَذِهِ الشَّقَّةَ فَقَالَ مَنْ يَأْخُذُهَا بِمَا فِيهَا فَقَالَ عَمْرُو وَ مَا فِيهَا يَا رَسُولَ اللَّهِ فَقَالَ لَا تُقَاتِلَنَّ بِهَا مُسْلِمًا وَ لَا تُقَرِّبَهَا مِنْ كَافِرٍ فَأَخَذَهَا فَقَدْ وَ اللَّهُ قَرَّبَهَا مِنَ الْمُشْرِكِينَ وَ قَاتَلَ بِهَا الْيَوْمَ الْمُسْلِمِينَ

He^{asws} said: 'Do you know what this flag is? This is not a flag. Amr, Rasool-Allah^{saww} had brought out this cloth for him and said: 'Who will take it with whatever is in it?' Amro said, 'And what is in it, O Rasool-Allah^{saww}?' He^{saww} said: 'You will not fight any Muslim with it, nor draw it closer to any Kafir'. So, he had taken it. By Allah^{azwj}! He has drawing it closer to the Polytheists, and fought the Muslims by it today.

وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَسْلَمُوا وَ لَكِنَّهُمْ اسْتَسْلَمُوا وَ أَسْرُوا الْكُفْرَ فَلَمَّا وَجَدُوا عَلَيْهِ أَعْوَانًا أَظْهَرُوهُ.

By the One^{azwj} Who Split the seed and Formed the person! They had not become Muslims, but they had submitted, and they kept the Kufr as secret. When they found supporters upon it, they revealed it".⁴⁴⁵

قَالَ نَصْرُ بْنُ مُزَاهِمٍ كَانَ عَلِيٌّ ع يَرْكَبُ بَعْلَةً لَهُ قَبْلَ أَنْ تَلْتَقِيَ الْفَيْتَانِ بِصِفْيَيْنِ فَلَمَّا خَضِرَتِ الْحَرْبُ وَ بَاتَ تِلْكَ اللَّيْلَةُ يُعْبِي الْكَتَائِبَ حَتَّى أَصْبَحَ قَالَ اثْنُونِي بِفَرَسِي فَأَتَنِي بِفَرَسٍ لَهُ أَذْهَمُ يَبْحَثُ الْأَرْضَ بِإِدْيِهِ جَمِيعًا لَهُ حَمْحَمَةٌ وَ صَهِيلٌ فَرِكَبُهُ وَ قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقَرَّبِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Nasr Bin Muzahim said, 'Ali^{asws} rode a mule of his^{asws} before the two armies met (in battle) at Siffeen. When the war presented and he^{asws} spent that night composing the battalions until morning, he^{asws} said: 'Bring my^{asws} horse to me^{asws}!' They came with a horse of his^{asws}, pitch black, scratching the ground with both its forelegs. For it was neighing and whinnying. He^{asws} rode it and said: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13].*** And there is neither might nor strength except with Allah^{azwj}, the Exalted, the Magnificent".⁴⁴⁶

397- قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ خَابِرِ الْجُعْفِيِّ قَالَ: كَانَ عَلِيٌّ ع إِذَا سَارَ إِلَى قِتَالٍ ذَكَرَ اسْمَ اللَّهِ تَعَالَى حِينَ يَرْكَبُ كَانَ يَقُولُ الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقَرَّبِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

⁴⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 395

⁴⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 396 a

⁴⁴⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 396 b

Nasr said, 'And it is narrated to us by Amro Bin Shimr, from Jabir Al Jufy who said,

'It was such that whenever Ali^{asws} went to fight, he^{asws} mentioned a Name of Allah^{azwj} the Exalted. When he^{asws} rode, he^{asws} was saying, 'The Praise is for Allah^{azwj} upon His^{azwj} Favours upon us, and His^{azwj} Magnificent Grace. ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].***

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ وَ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ وَ يَقُولُ اللَّهُمَّ إِلَيْكَ تُعَلَّتِ الْأَقْدَامُ وَ أُتْعِبَتِ الْأَبْدَانُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَصَتِ الْأَبْصَارُ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

Then he^{asws} faced towards the Qiblah and raised his^{asws} hands towards the sky and said: 'O Allah^{azwj}! The feet are returning to You^{asws}, and the bodies are exhausted, and the hearts are in anticipation, and the hands are raised, and the sights are staring. ***'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders" [7:89].***

ثُمَّ يَقُولُ سَبِّحُوا عَلَى بَرَكَاتِهِ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَبَّ مُحَمَّدٍ أَكْفَفْنَا شَرَّ الظَّالِمِينَ

Then he^{asws} said: 'Go upon the Blessings of Allah^{azwj}!' Then he^{asws} said: 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest! O One! O Samad! O Lord^{azwj} of Muhammad^{saww}! Restrain from us the evil of the unjust ones!'

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِنَّكَ تَعْبُدُ وَ إِنَّكَ تَسْتَعِينُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

The Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship and You do we seek Assistance (from) [1:5] In the Name of Allah the Beneficent, the Merciful [1:1]. And there is neither might nor strength except with Allah^{azwj}, the Exalted, the Magnificent'.

وَ كَانَتْ هَذِهِ الْكَلِمَاتُ شِعَارَهُ بِصَفَيْنِ.

And these phrases were his^{asws} slogan at Siffeen".⁴⁴⁷

398- قَالَ وَ رَوَى سَعْدُ بْنُ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: مَا كَانَ عَلِيٌّ فِي قِتَالٍ قَطُّ إِلَّا نَادَى يَا كَهْبِيعَ.

He said, 'And it is reported by Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Ali^{asws} was not in any battle at all except he^{asws} called out: ***Kaf Ha Ya Ayn Suad [19:1]"***.⁴⁴⁸

399- قَالَ نَصْرٌ وَ حَدَّثَنَا قَيْسُ بْنُ زَيْبِجٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَسَّانَ الْعَجَلِيِّ عَنْ حَدَّثَهُ عَنْ عَلِيٍّ أَنَّهُ سَمِعَهُ يَقُولُ يَوْمَ صِفِّينَ اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَبْصَارُ وَ بُسِطَتِ الْأَيْدِي وَ تُعَلَّتِ الْأَقْدَامُ وَ دَعَتِ الْأَلْسُنُ وَ أَفْضَتِ الْقُلُوبُ وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ فَاحْكُم بَيْنَنَا وَ بَيْنَهُمْ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ

⁴⁴⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 397

⁴⁴⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 398

Nasr said, 'And it is narrated to us by Qays Bin Rabie, from Abdul Wahid Bin Hassan Al Ijaly, from the one who narrated it,

'From Ali^{asws}, he (the narrator) heard him^{asws} saying on the day of Siffeen: 'O Allah^{azwj}! The sights are raised towards You^{azwj}, and the hands are spread, and the feet are transporting, and the tongues are supplication, and the hearts are anticipating, and to You^{azwj} is the Judgment regarding the deeds, so Judge between us with the truth, and You^{azwj} are best of the judges.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَكَثْرَةَ عَدُوِّنَا وَفَلَّةَ عَدَدِنَا وَتَشْتَتِ أَهْوَانُنَا وَشِدَّةَ الزَّمَانِ وَظُهُورَ الْفِتَنِ فَأَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ تُعَجِّلُهُ وَنَصْرٍ تُعِزُّ بِهِ سُلْطَانَ الْحَقِّ وَتُظْهِرُهُ.

O Allah^{azwj}! We complain to You^{azwj} of the absence of our Prophet^{saww}, and the large numbers of our enemies, and scarcity of our numbers, and the scattering of our desires, and difficulties of the times, and appearance of the Fitna. So, Assist us upon that by a victory You^{azwj} Hasten, and Help You^{azwj} the authority of the truth is strengthened with, and Prevail it!"⁴⁴⁹

400- وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ سَلَامِ بْنِ سُوَيْدٍ عَنْ عَلِيٍّ ع فِي قَوْلِهِ وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هِيَ لَا إِلَهَ إِلَّا اللَّهُ وَ فِي قَوْلِهِ اللَّهُ أَكْبَرُ قَالَ هِيَ آيَةُ النَّصْرِ.

And from Umar Bin Sa'ad, from Sallam Bin Suweyd,

'From Ali^{asws} regarding His^{azwj} Words: **and Necessitated the Word of piety for them, [48:26]**. He^{asws} said: 'It (Word of piety) is, 'There is no god except Allah^{azwj}'. And regarding his^{asws} words: 'Allah^{azwj} is the Greatest!', he^{asws} said: 'It is the Verse of the Help'".

قَالَ نَصْرٌ هَذِهِ كَانَتْ شِعَارَهُ يَقُولُهَا فِي الْحَرْبِ ثُمَّ يَحْمِلُ فَيُورِدُ وَاللَّهُ مِنْ أَتْبَعِهِ وَ مِنْ حَادَّةٍ حِيَاضِ الْمَوْتِ.

Nasr (the narrator) said, 'These used to be his^{asws} slogans during the war. Then he^{asws} attacked, so by Allah^{azwj}, one he^{asws} pursued and one he^{asws} struck, was sent to the death".⁴⁵⁰

401- قَالَ نَصْرٌ وَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ عَدَاةُ الْحُمَيْسِ لِسَبْعِ خَلَوْنَ مِنْ شَهْرِ صَفَرٍ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ صَلَّى عَلَيَّ عِ الْغَدَاةَ فَغَلَسَ مَا رَأَيْتُ عَلَيَّ غَلَسَ بِالْعَدَاةِ أَشَدَّ مِنْ تَعْلِيْسِهِ يَوْمَئِذٍ وَ خَرَجَ بِالنَّاسِ إِلَى أَهْلِ الشَّامِ فَزَحَفَ نَحْوَهُمْ وَ كَانَ هُوَ يَبْدُوهُمْ فَيَسِيرُ إِلَيْهِمْ فَإِذَا رَأَوْهُ قَدْ زَحَفَ اسْتَقْبَلُوهُ بِزُخُوفِهِمْ.

Nasr said, 'And it is narrated to us by Umar Bin Sa'ad, from Abdul Rahman Bin Jundab, from his father who said,

'When it was the morning of Thursday of the seven vacant from the month of Safar of the year thirty-seven, Ali^{asws} prayed the morning Salat. It was twilight. I had not seen Ali^{asws} pray as close to the twilight that his^{asws} praying to it on that day, and he^{asws} went out with the people towards the people of Syria. He^{asws} marched towards them and he^{asws} was initiating

⁴⁴⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 399

⁴⁵⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 400

them, and travelled to them. When they saw him^{asws} to have marched, they faced him with their army march”⁴⁵¹.

402- وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: لَمَّا خَرَجَ عَلَيَّ عِ الْيَوْمِ غَدَاةَ ذَلِكَ الْيَوْمِ فَاسْتَقْبَلُونِي رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ رَبِّ هَذَا السَّقْفِ الْمَحْفُوظِ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضًا لِلَّيْلِ وَ النَّهَارِ وَ جَعَلْتَ فِيهِ مَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مَنَازِلَ الْكَوَاكِبِ وَ النُّجُومِ وَ جَعَلْتَ سُكَّانَهُ سَبْطًا مِنْ الْمَلَائِكَةِ لَا يَسْأَلُونَ الْعِبَادَةَ

And from Umar Bin Sa’ad, from Malik Bin Ayn, from Zayd Bin Wahab who said,

‘When Ali^{asws} went out to them in the early morning of that day, then faced him^{asws}. He^{asws} raised his^{asws} hands towards the sky and said: ‘O Allah^{azwj}! Lord^{azwj} of this ceiling (sky), the protected, the withholding which You^{azwj} have Made it a container (of rain) of the night and the day, and Made in it the flow of the sun and the moon, and positions of the planets and the stars, and Made its dwellers being abundant, from the Angels **and they are not getting tired [41:38]** of the worship.

And Lord^{azwj} of this earth which You^{saww} Made it a dwelling for the cattle, and the insects, and the animals, and what cannot be counted from what is seen and what cannot be seen from His^{azwj} Magnificent creatures.

وَ رَبِّ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ رَبِّ السَّحَابِ الْمُسْتَخَرِّ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رَبِّ الْبَحْرِ الْمَسْجُورِ وَ الْمُحِيطِ بِالْعَالَمِينَ وَ رَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا وَ لِلْخَلْقِ مَتَاعًا

And Lord^{azwj} of **the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky**, and Lord^{azwj} of **the clouds subservient between the sky and the earth [2:164]**, and Lord^{azwj} of **And the swelling sea [52:6]**, and the Encompassing with the worlds, and Lord^{azwj} of the high mountain which He^{azwj} Made as pegs of the earth, and a provision for the people.

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَنَّبْنَا الْبَغْيَ وَ سَدَّدْنَا لِلْحَقِّ وَ إِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اغْصِمْ بَقِيَّةَ أَصْحَابِي مِنَ الْفِتْنَةِ قَالَ

If You^{azwj} were to Cause us to prevail over our enemies, then Save us from the rebels, and Guide us to the truth, and if You^{azwj} were to Cause them to prevail over us, then Grace us the martyrdom and Protect the remainder of my^{asws} companions from the Fitna’.

فَلَمَّا رَأَوْهُ قَدْ أَقْبَلَ تَقَدَّمُوا إِلَيْهِ بِخُوفِهِمْ وَ كَانَ عَلَى مِثْمَنِيهِ يُؤَمِّنُهُ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ وَ النَّاسُ عَلَى رَايَاتِهِمْ وَ مَرَكَزِهِمْ وَ عَلَيَّ عِ فِي الْقَلْبِ فِي أَهْلِ الْمَدِينَةِ جُھُورُهُمُ الْأَنْصَارُ وَ مَعَهُ مِنْ خُرَاعَةٍ وَ كِنَانَةٍ عَدَدُ حَسَنٍ

When they saw him^{asws} to have come, they advanced towards him^{asws} marching, and he^{asws} on that day on his^{asws} right flank was Abdullah Bin Budeyl, and the people were upon their respective flags and their stations, and Ali^{asws} was in the centre among the people of Al-Medina, most of them being the Helpers, and with him^{asws} was from (clans of) Juza’a and Kinana, a good number.

⁴⁵¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 401

قَالَ نَصْرٌ وَ رَفَعَ مُعَاوِيَةُ قُبَّةً عَظِيمَةً وَ أَلْقَى عَلَيْهَا الْكَرَائِسَ وَ جَلَسَ تَحْتَهَا وَ قَدْ كَانَ هُمْ قَبْلَ هَذَا الْيَوْمِ ثَلَاثَةَ أَيَّامٍ وَ هُوَ الْيَوْمُ الرَّابِعُ مِنْ صَفَرٍ وَ خَرَجَ فِي هَذَا الْيَوْمِ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ فِي جَمْعٍ مِنْ أَهْلِ الْعِرَاقِ فَخَرَجَ إِلَيْهِ مُعَاوِيَةُ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ فِي جَمْعٍ مِنْ أَهْلِ الشَّامِ

Nasr said, 'An Muawiya raised a large dome and cast chairs upon it and sat beneath it, and there had been three days for them before that day, and it was the fourth day from Safar, and Muhammad Bin Al-Hanafiya came out during this day among a crowd from the people of Al Iraq. Muawiya sent out to him Ubeydullah Bin Umar Bin Al-Khattab among a crowd from the people of Syria.

فَاقْتَتَلُوا فَطَلَّبَ عَبْدُ اللَّهِ مُحَمَّدًا إِلَى الْمُبَارَزَةِ فَلَمَّا خَرَجَ إِلَيْهِ دَعَاهُ عَلِيٌّ ع وَ خَرَجَ بِنَفْسِهِ رَاجِعًا يَدِيهِ سَيْفُهُ وَ قَالَ أَنَا أَبَارُكَ فَهَلُمَّ فَقَالَ عَبْدُ اللَّهِ لَا حَاجَةَ بِي إِلَى مُبَارَزَتِكَ فَرَجَعَ إِلَى صَفِّهِ

They fought, and Ubeydullah sought Muhammad to the duel. When he went out to him, Ali^{asws} called him (back), and he^{asws} went out himself on foot, his^{asws} sword being in his^{asws} hand and said: 'I^{asws} will duel you, so come!' Ubeydullah said, 'There is no need for me to duel you', and he returned to his row".

قَالَ نَصْرٌ وَ أَمَّا الْيَوْمُ الْخَامِسُ فَإِنَّهُ خَرَجَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فَخَرَجَ إِلَيْهِ الْوَلِيدُ بْنُ عُقْبَةَ وَ أَكْثَرَ مِنْ سَبِّ بَنِي عَبْدِ الْمُطَّلِبِ فَأَرْسَلَ إِلَيْهِ ابْنُ عَبَّاسٍ أَبْرَزَ إِلَيَّ فَأَبَى أَنْ يَفْعَلَ وَ قَاتَلَ ابْنُ عَبَّاسٍ ذَلِكَ الْيَوْمَ قِتَالًا شَدِيدًا ثُمَّ انْصَرَفُوا وَ كُلٌّ غَيْرُ غَالِبٍ

Nasr (the narrator) said, 'And as for the day of Thursday, Abdullah Bin Al-Abbas came out, and Al-Qaleed Bin Uqba came out to him and frequently reviled the clan of Abdul Muttalib^{asws}. Ibn Abbas sent a message to him, 'Duel to me'. But he refused to do so, and on that day Ibn Abbas fought an intense battle. Then they left, and each was without overcoming.

وَ خَرَجَ ذَلِكَ الْيَوْمَ شِمْرُ بْنُ أَبِيهِ بْنِ الصَّبَّاحِ الْحِمَيْرِيُّ فَلَحِقَ بِعَلِيٍّ ع فِي نَاسٍ مِنْ قُرَاءِ أَهْلِ الشَّامِ فَقَتَلَ ذَلِكَ فِي عَضْدِ مُعَاوِيَةَ وَ عَمَرُو بْنُ الْغَاصِي وَ قَالَ عَمَرُو يَا مُعَاوِيَةُ إِنَّكَ تُرِيدُ أَنْ تُقَاتِلَ بِأَهْلِ الشَّامِ رَجُلًا لَهُ مِنْ مُحَمَّدٍ ص قَرَابَةٌ قَرِيبَةٌ وَ رَحِمٌ مَاسَّةٌ وَ قَدَمٌ فِي الْإِسْلَامِ لَيْسَ لِأَحَدٍ مِثْلُهُ

And on that day Shimr Bin Abraha Bin Al-Sabbah Al-Himeyri came out and joined up with Ali^{asws} among some people from the readers of the people of Syria, and they were missed in the forearm of Muawiya and Amro Bin Al-Abbas, and Amro said, 'O Muawiya! You want to fight with (help of) people of Syria against a man who has near kinship from Muhammad^{saww}, and sparkling womb relationship, and ancientness in Al-Islam the like of which isn't for anyone else.

قَدْ سَارَ إِلَيْكَ بِأَصْحَابِ مُحَمَّدٍ الْمَغْدُودِينَ وَ فُرْسَانِهِمْ وَ أَشْرَافِهِمْ وَ مَهْمَا نَسِيتَ فَلَا تَنْسَ أَنَّكَ عَلَى بَاطِلٍ وَ عَلِيًّا عَلَى الْحَقِّ فَبَادِرِ الْأَمْرَ قَبْلَ اضْطِرَابِهِ عَلَيْكَ

He^{asws} has travelled to you with companions of Muhammad^{saww}, the counted ones, and their horsemen, and their nobles. And whatever you forget, do not forget that you are upon falsehood, and Ali^{asws} is upon the truth, so turn the matter around before it becomes desperate upon you'.

فَقَامَ مُعَاوِيَةُ فِي أَهْلِ الشَّامِ خَطِيباً وَ حَثَّهُمْ عَلَى الْقِتَالِ فَخَطَبَ عَلَيْهِ عَ أَصْحَابَهُ قَالَ أَبُو سِنَانٍ الْأَسْلَمِيُّ كَأَنِّي أَنْظُرُ إِلَيْهِ مُتَكِنًا عَلَى قَوْسِهِ وَ قَدْ جَمَعَ أَصْحَابَ رَسُولِ اللَّهِ ص وَ هُمْ يَلُونَهُ كَأَنَّهُ أَحَبُّ أَنْ يَعْلَمَ النَّاسُ أَنَّ الصَّحَابَةَ مُتَوَافِرُونَ مَعَهُ

Muawiya stood up among the people of Syria to address and urged them upon the fighting. Ali^{asws} addressed his^{asws} companions. Abu Sinan Al-Aslami said, 'It is as if I am looking at him^{asws} leaning upon his^{asws} bow, and the companions of Rasool-Allah^{saww} have gathered and they are following him^{asws} as if he^{asws} was the most beloved. The people knew that the companions were being loyal with him^{asws}.

فَقَالَ أَيُّهَا النَّاسُ اسْمَعُوا مَقَالِي وَ عُوا كَلَامِي فَإِنَّ الْخِيَالَءَ مِنَ التَّحَرُّ وَ إِنَّ النَّخْوَةَ مِنَ التَّكْبَرِ وَ إِنَّ الشَّيْطَانَ عَدُوٌّ حَاضِرٌ يَعِدُكُمُ الْبَاطِلَ إِلَّا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ فَلَا تُنَابِدُوا وَ لَا تُحَادِثُوا

He^{asws} said: 'O you people! Listen to my^{asws} words and retain my^{asws} speech! Surely snobbery is from the compulsion and the haughtiness is from the arrogance, and the Satan^{la} is a present enemy promising you the falsehood. Indeed! The Muslim is a brother of the Muslim, so neither renounce nor quarrel with each other.

إِلَّا إِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ وَ سُبُلُهُ قَاصِدَةٌ مَنْ أَخَذَ بِهَا حَقٌّ وَ مَنْ فَارَقَهَا حِقٌّ وَ مَنْ تَرَكَهَا مَرَقَ لَيْسَ الْمُسْلِمُ بِالْحَاقِنِ إِذَا اثْتُمِنَ وَ لَا بِالْمُخْلِفِ إِذَا وَعَدَ وَ لَا الْكَاذِبِ إِذَا نَطَقَ

Indeed! The Law of the religion is one, and its ways are the aim. One who takes with it would catch up, and one who separates from it would be obliterated, and one who neglects it would pass through. The Muslim wouldn't be with the betrayal when entrusted, nor with the breaking when he promises, nor with the lies when he speaks.

نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ وَ قَوْلُنَا الصَّدَقُ وَ فِعْلُنَا الْقَصْدُ وَ مِنَّا خَاتَمُ النَّبِيِّينَ وَ مِنَّا قَادَةُ الْإِسْلَامِ وَ مِنَّا حَمَلَةُ الْكِتَابِ إِلَّا أَنَّا نَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ إِلَى جِهَادِ عَدُوِّهِ وَ الشَّدَّةِ فِي أَمْرِهِ وَ ابْتِعَاءِ مَرْضَاتِهِ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ حَجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ تَوْفِيرِ الْفَقْرِ عَلَى أَهْلِهِ

We^{asws} are People^{asws} of the Household of Mercy, and our^{asws} words are true, and our^{asws} deeds are the moderate, and from us^{asws} is the last of the Prophets^{as} and among us are guides of Al-Islam, and among us^{asws} are bearers of the Book. We^{asws} are only calling you to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and to Jihad against His^{azwj} enemies, and the intensity regarding His^{azwj} Commands, and seeking His^{azwj} Pleasure, and establishing the Salat and giving the Zakaat, and performing Hall of the House (Kabah) and fasting month of Ramazan, and full measure of the war booty upon its rightful ones.

إِلَّا وَ إِنَّ مِنْ أَعْجَبِ الْعَجَائِبِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الْأُمَوِّيَّ وَ عَمْرُو بْنُ الْعَاصِ السَّهْمِيَّ أَصْبَحَا يُحَرِّضَانِ عَلَى طَلَبِ الدِّينِ بِزَعْمِهِمَا وَ لَقَدْ عَلِمْتُمْ أَنِّي لَمْ أَخَالَفْ رَسُولَ اللَّهِ ص قَطُّ وَ لَمْ أَغْصِبْ فِي أَمْرِ قَطُّ أَقْبَى بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ فِيهَا الْأَبْطَالُ وَ تُرْعَدُ فِيهَا الْفَرَائِصُ بَجَدَّةٍ

Indeed! And from the surprises of all surprises is that Muawiya Bin Abu Sufyan, the Umayyid, and Amro Bin Al-Aas Al-Sahmy have both become urging upon seeking the religion by their claims, and you have known that I^{asws} have not opposed Rasool-Allah^{saww} at all, and did not disobey him^{asws} any matter at all. I^{asws} saved him^{saww} by myself in the place which the heroes withdrew, and the brave limbs shuddered.

أَكْرَمَنِي اللَّهُ سُبْحَانَهُ بِهَا وَ لَهُ الْحَمْدُ وَ لَقَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ إِنَّ رَأْسَهُ لَفِي حَجْرِي وَ لَقَدْ وُلِّيتُ غُسْلَهُ بِيَدِي وَ حُدِي ثِقْلَتُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ مَعِيَ وَ أَنْتُمْ اللَّهُ مَا اخْتَلَفْتُ أُمَّةً قَطُّ بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ أَهْلُ بَاطِلِهَا عَلَى أَهْلِ حَقِّهَا إِلَّا مَا شَاءَ اللَّهُ

Allah^{azwj} the Glorious Honoured me^{asws} with it, and for Him^{azwj} is the Praise, and Rasool-Allah^{saww} had passed away and his^{saww} head was in my^{asws} lap, and I^{asws} was in-charge of his^{saww} washing by my^{asws} hands along, the Angels of Proximity were turning him^{saww}. And I^{asws} swear by Allah^{azwj}! The community had not been left at all after its Prophet^{saww} except the people of falsehood prevailed over the people of its rights, except what Allah^{azwj} so Desired”.

قَالَ فَقَالَ أَبُو سِنَانٍ الْأَسَدِيُّ فَسَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ يَقُولُ أَمَا أَمِيرُ الْمُؤْمِنِينَ فَقَدْ أَعْلَمَكُمُ أَنَّ الْأُمَّةَ لَمْ تَسْتَقِمَّ عَلَيْهِ أَوَّلًا وَ أَنَّهَا لَنْ تَسْتَقِيمَ عَلَيْهِ آخِرًا ثُمَّ تَفَرَّقَ النَّاسُ وَ قَدْ نَفَذَتْ بِصَائِرِهِمْ.

He (the narrator) said, ‘Abu Sinan Al-Asady said, ‘I heard Ammar Bin Yasser saying, ‘As for Amir Al-Momineen^{asws}, so he^{asws} is your most learned. The community did not stand upright upon him^{asws} at first, and it will never stand upright upon him^{asws} last!’ Then the people dispersed and their insights had depleted”.⁴⁵²

403- وَ عَنْ زَيْدِ بْنِ وَهَبٍ أَنَّ عَلِيًّا ع قَالَ فِي هَذِهِ اللَّيْلَةِ حَتَّى مَتَى لَا نُنَاضِضُ الْقَوْمَ بِأَجْمَعِنَا فَعَامَ فِي النَّاسِ عَشِيَّةَ الثَّلَاثَاءِ بَعْدَ الْعَصْرِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يُبْرِمُ مَا نَقُضُ وَ لَا يَنْقُضُ مَا أَبْرِمُ وَ لَوْ شَاءَ مَا اخْتَلَفَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ وَ لَا مِنْ خَلْقِهِ وَ لَا تَنَازَعَ الْبَشَرُ فِي شَيْءٍ مِنْ أَمْرِهِ وَ لَا جَحَدَ الْمُفْضُولُ ذَا الْفَضْلِ فَضْلُهُ

And from Zayd Bin Wahab, ‘Ali^{asws} said: ‘In this night, until when will we not get up in our entirety to (fight) the people?’ He^{asws} stood among the people in the evening of Tuesday after Al-Asr. He^{asws} said: ‘The Praise is for Allah^{azwj} Who does not Accomplish what is broken nor Breaks what is accomplished, and if He^{azwj} so Desired, no two from the community would differ, nor anyone from His^{azwj} creatures, nor would any mortal dispute regarding anything from His^{azwj} Commands, nor would the non-meritorious reject the one with merits of his merits.

وَ قَدْ سَأَفْتِنَا وَ هَؤُلَاءِ الْقَوْمُ الْأَقْدَارُ [الْأَقْدَارُ] حَتَّى لَقْتُ بَيْنَنَا فِي هَذَا الْمَوْضِعِ وَ نَحْنُ مِنْ رِثْنَا بِمَرَأَى وَ مَسْمَعٍ وَ لَوْ شَاءَ لَعَجَلَ الثَّقَمَةَ وَ لَكَانَ مِنْهُ التَّغْيِيرُ حَتَّى يُكَذِّبَ اللَّهُ الظَّالِمَ وَ يُعْلِمَ الْحَقَّ أَتَيْنَ مَصِيرَهُ وَ لَكِنَّهُ جَعَلَ الدُّنْيَا دَارَ الْأَعْمَالِ وَ جَعَلَ الْآخِرَةَ دَارَ الْجَزَاءِ وَ الْقَرَارَ لِيَجْزِيَ الَّذِينَ أَسْأَلُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

And we had been led (by the events), and these people were in power and they wrapped us in this place, and we are with sight and hearing from our Lord^{azwj}, and had He^{azwj} so Desired, He^{azwj} could have hastened the Punishment, but from Him^{azwj} is the alteration until Allah^{azwj} belies the oppressor and he knows the truth, where its destination is, and by (Allah^{azwj}) He^{azwj} Made the world to be a house of working and Made the Hereafter to be a house of the Recompense and the settlement, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].**

⁴⁵² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 402

أَلَا إِنَّكُمْ لَأَفُو الْعَدُوَّ عَدَاً إِنْ شَاءَ اللَّهُ فَأَطِيعُوا أَمْرَ اللَّهِ الْيَوْمَ الْقِيَامَ وَ أَكْثَرُوا تِلَاوَةَ الْقُرْآنِ وَ اسْأَلُوا اللَّهَ الصَّبْرَ وَ النَّصْرَ وَ الْقُوَّةَ بِالْجِدِّ وَ الْخَزْمِ وَ كُونُوا صَادِقِينَ

Indeed! We shall be meeting the enemy tomorrow if Allah^{azwj} so Desires, so prolong the standing (for Salat) tonight and frequent in recitation of the Quran, and ask Allah^{azwj} for the patience, and the help, and meeting them with the determination and the firmness, and become truthful’.

قَالَ فَوَثَّبَ النَّاسُ إِلَى رِمَاحِهِمْ وَ سُيُوفِهِمْ وَ نَبَالِهِمْ لِيُصْلِحُونَهَا [يُصْلِحُونَهَا] وَ خَرَجَ عَ وَ عَبَّ النَّاسُ لَيْلَتَهُ تِلْكَ كُلَّهَا حَتَّى أَصْبَحَ وَ عَقَدَ الْأَلْوِيَّةَ وَ أَمَرَ الْأُمَرَاءَ وَ بَعَثَ إِلَى أَهْلِ الشَّامِ مُنَادِيًا يُنَادِي فِيهِمْ اغْدُوا عَلَى مَصَافِكُمْ

He (the narrator) said, ‘The people leapt to their spear and the swords and their arrows in order to prepare them, and he^{asws} went out to mobilise the people during his^{asws} night, all of it, until morning, and he^{asws} tied the flag and nominated the commanders, and sent a caller to the people of Syria to call out among them, ‘Get up early morning for your battle!’

فَضَجَّ أَهْلُ الشَّامِ فِي مُعَسْكَرِهِمْ وَ اجْتَمَعُوا إِلَى مُعَاوِيَةَ فَعَبَّ خَيْلَهُ وَ عَقَدَ أَلْوِيَّتَهُ وَ أَمَرَ أُمَرَاءَهُ وَ كَتَبَ كِتَابَيْنَهُ وَ كَانَ أَهْلُ الشَّامِ أَكْثَرَ مِنْ أَهْلِ الْعِرَاقِ بِالضَّعْفِ وَ نُصِبَ لِمُعَاوِيَةَ مِنْبَرٌ فَقَعَدَ إِلَيْهِ فِي قُبَّةٍ ضَرَبَهَا عَظِيمَةُ الْقَيْ عَلِيَّهَا النَّيَابُ وَ الدَّرَانِكُ

The people of Syria clamoured among their soldiers and gathered to Muawiya. He composed his cavalry and tied his flag, and nominated his commanders, and mobilised his battalions; and the people of the Syrian were a lot more than the people of Al-Iraq by the double, and a pulpit was set up for Muawiya. He sat upon it in a large dome struck for him, the clothes and carpet having been cast upon it.

ثُمَّ تَنَاهَضَ الْقَوْمُ يَوْمَ الْأَرْبَعَاءِ سَادِسَ صَفَرٍ وَ اقْتَتَلُوا إِلَى آخِرِ نَهَارِهِمْ وَ انْصَرَفُوا عِنْدَ الْمَسَاءِ وَ كُلٌّ غَيْرُ غَالِبٍ

Then the people arose on the day of Wednesday sixth of Safar, and they fought up to the end of their day, and they left during the evening, and all could not overcome.

فَأَمَّا الْيَوْمَ السَّابِعُ فَكَانَ الْقِتَالُ فِيهِ شَدِيداً وَ الْخُطْبُ عَظِماً وَ كَانَ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ الْحِزَامِيُّ عَلَى مَيْمَنَةِ الْعِرَاقِ فَرَحَفَ نَحْوَ حَبِيبِ بْنِ مَسْلَمَةَ وَ هُوَ عَلَى مَسِيرَةِ أَهْلِ الشَّامِ حَتَّى اضْطَرُّهُمْ إِلَى قُبَّةٍ مُعَاوِيَةَ وَ قَتَ الطُّهْرُ.

As for the seventh day, the fighting during it was severe, and the speeches were great, and Abdullah Bin Budeyl Al-Khuzai was upon the right flank of Al-Iraq (forces), and he marched towards Habeeb Bin Maslama and he was upon the left flank of the people of Syria, until he forced them to the dome of Muawiya at the time of Al-Zohr”⁴⁵³.

404- قَالَ نَصَرَ وَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرٍو عَنْ أَبِيهِ أَنَّ عَلِيًّا عَ خَطَبَ هَذَا الْيَوْمَ فَقَالَ مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْحَشِيَّةَ إِلَى آخِرِ مَا سَيَأْتِي بِطُولِهِ وَ بِالْإِسْنَادِ أَنَّ عَلِيًّا خَطَبَ ذَلِكَ الْيَوْمَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى دَعَاكُمْ قَدْ دَلَّكُمْ عَلَى نَجَاتِكُمْ مِنْ عَذَابِ أَلِيمٍ إِيْمَانٍ بِاللَّهِ وَ رَسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ إِلَى آخِرِ مَا سَيَأْتِي بِرَوَايَةِ الْمَفِيدِ رَحِمَهُ اللَّهُ

Nasr said, ‘And it is narrated to us by Umar Bin Sa’ad, from Abdul Raghman Bin Abu Amro, from his father,

⁴⁵³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 403

'Ali^{asws} addressed on this day. He^{asws} said: 'Community of Muslims! Be aware of the fear' – up to the end of what I (Majlisi) shall be coming with its lengthy and with the chain that Ali^{asws} addressed that day. He^{asws} said: 'O you people! Allah^{azwj}, Exalted is His^{azwj} Mention has Pointed you all to **a trade rescuing you from a painful Punishment [61:10]** – Eman with Allah^{azwj} and His^{azwj} Rasool^{saww}, and Jihad in His^{azwj} Way' – up to the end of what I (Majlisi) shall be coming with, by a report of Al-Mufeed.

ثم قام قيس بن سعد و خطب خطبة بليغة حث الناس فيها على الجهاد. ثم قام الأشتر رضي الله عنه بمثل ذلك وكذا يزيد بن قيس الأرحبي وغيرهم.

Then Qays Bin Sa'ad stood up and addressed eloquently urging the people in it upon the Jihad. Then Al-Ashtar stood up with similar to that, and like that was Yazeed Bin Qays Al-Arhy and others".⁴⁵⁴

405- وَ رُوِيَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع وَ زَيْدِ بْنِ الْحُسَيْنِ قَالَا طَلَبَ مُعَاوِيَةُ إِلَى عَمْرِو بْنِ الْعَاصِ أَنْ يُسَوِّيَ صُفُوفَ أَهْلِ الشَّامِ فَقَالَ لَهُمْ عَمْرُو يَا مَعْشَرَ أَهْلِ الشَّامِ سَوُّوا صُفُوفَكُمْ قَصِّ الشَّارِبِ وَ أَعْبِرُوا بِجَمَاجِمِكُمْ سَاعَةً فَإِنَّهُ قَدْ بَلَغَ الْحَقُّ مَقْطَعَهُ فَلَمْ يَبْقَ إِلَّا ظِلٌّ أَوْ مَظْلُومٌ

And it is reported from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} and Zayd Bin Al-Hassan who both said, 'Muawiya sought Amro Bin Al-Aas to even out the rows of the people of Syria. Amro said to them, 'O community of the people of Syria! Even out your rows, clip the moustache and led us your skull for the truth has reached its section, so neither an oppressor nor an oppressed would remain'.

وَ أَقْبَلَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ كَانَ مِنْ أَصْحَابِ مُحَمَّدٍ ص بَدْرِيًّا عَقِيْبًا يُسَوِّي صُفُوفَ أَهْلِ الْعِرَاقِ وَ هُوَ يَقُولُ يَا مَعْشَرَ أَهْلِ الْعِرَاقِ إِنَّهُ لَيْسَ بَيْنَكُمْ وَ بَيْنَ الْفَتْحِ الْعَاجِلِ أَوْ الْجَنَّةِ فِي الْأَجْلِ إِلَّا سَاعَةٌ مِنَ النَّهَارِ فَأَرْسَلُوا أَقْدَامَكُمْ وَ سَوُّوا صُفُوفَكُمْ وَ أَعْبِرُوا رُكُومَ جَمَاجِمِكُمْ وَ اسْتَعِينُوا بِاللَّهِ رُكُومًا وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ.

And Abu Al-Haysam Bin Al-Tayhan came, and he was from the companions of Muhammad^{saww}, a participant of Badr, a hero, he evened out the rows of the people of Al-Iraq and he was saying, 'O community of the people of Al-Iraq! There isn't between you all and the immediate victory or the Paradise in the future except an hour from the day, so send your feet and even out your rows, and lend your skulls to your Lord^{azwj}, and seek assistance with Allah^{azwj}, your Lord^{azwj}, **Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]**'.⁴⁵⁵

406- وَ رُوِيَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنِ الشَّعْبِيِّ أَنَّ أَوَّلَ فَارِسَيْنِ اتَّقِيَا فِي هَذَا الْيَوْمِ وَ هُوَ الْيَوْمُ السَّابِعُ وَ كَانَ مِنَ الْأَيَّامِ الْعَظِيمَةِ حُجْرُ بْنُ عَدِيٍّ مِنْ أَصْحَابِ عَلِيٍّ ع وَ ابْنُ عَمِّ حُجْرٍ مِنْ أَصْحَابِ مُعَاوِيَةَ كِلَاهُمَا مِنْ كِنْدَةَ فَاطَعَنَا بِرُحْمَتِهِمَا وَ خَرَجَ خُزَيْمَةُ الْأَسَدِيُّ مِنْ عَسْكَرِ مُعَاوِيَةَ فَضْرَبَ حُجْرَ بْنَ عَدِيٍّ ضَرْبَةً بِرُحْمِهِ فَحَمَلَ أَصْحَابُ عَلِيٍّ ع فَقَتَلُوا خُزَيْمَةَ وَ نَجَّى ابْنُ عَمِّ حُجْرٍ

And it is reported from Amro Bin Shimr, from Jabir, from Al Shaby,

⁴⁵⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 404

⁴⁵⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 405

‘The first two horsemen to meet (in battle) during this day, and it is the seventh day, and it was from the mighty days, were Hujr Bin Aday from the companions of Ali^{asws}, and a son of the uncle of Hujr from the companions of Muawiya. Both of them were from the (tribe of) Kinda. They stabbed with their spears, and Khuzeyman Al-Asady came out from the soldiers of Muawiya and struck Hujr Bin Aday a strike with his spear. So, the companions of Ali^{asws} attacked and killed Khuzeyma, and the son of the uncle of Hujr was saved.

فَخَرَجَ رِفَاعَةُ الْحِمَيْرِيِّ مِنَ صِفِّ الْعِرَاقِ وَ قَتَلَ قَرْنَ بْنَ عَدِيٍّ ثُمَّ إِنَّ عَلِيًّا دَعَا أَصْحَابَهُ إِلَى أَنْ يَذْهَبَ وَاحِدٌ مِنْهُمْ مُصْحَفٍ كَانَ فِي يَدِهِ إِلَى أَهْلِ الشَّامِ فَقَالَ مَنْ يَذْهَبُ إِلَيْهِمْ فَيَدْعُوهُمْ إِلَى مَا فِي هَذَا الْمُصْحَفِ فَسَكَتَ النَّاسُ وَ أَقْبَلَ فَقِي اسْمُهُ سَعِيدٌ فَقَالَ أَنَا صَاحِبُهُ

Rifa'at Al-Himeyri came out from the rows of Al-Iraq and killed Qaran Bin Aday. Then Ali^{asws} called his^{asws} companions, that one of them should go with a Quran which was in his^{asws} hands, to the people of Syria, and he^{asws} said: ‘Who would go to them and call them to what is in this Quran?’ The people were silent, and a youth came, his name was Saeed. He said, ‘I am its doer’.

وَ قَالَ ثَانِيًا وَ لَمْ يُجِبْ إِلَّا الْقَتْلَى فَغَبَضَهُ بِيَدِهِ ثُمَّ أَتَاهُمْ فَنَاشَدَهُمْ وَ دَعَاهُمْ إِلَى مَا فِيهِ فَقَتَلُوهُ

And he^{asws} said for a second time, and he^{asws} was not answered except by the youth. He grabbed it in his hand, then went to them and adjured them, and he called them to what was in it. But, they killed him.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ بْنِ عَبْدِ اللَّهِ بْنِ بُدَيْلٍ أَحْمِلْ عَلَيْهِمُ الْآنَ فَحَمَلَ عَلَيْهِمْ بَيْنَ مَعَهُ مِنْ أَهْلِ الْمَيْمَنَةِ وَ عَلَيْهِ يَوْمَئِذٍ سَيْفَانِ وَ دِرْعَانِ فَجَعَلَ يَضْرِبُ بِسَيْفِهِ قُدَمَا وَ يَرْجُرُ قَلَمَ يَزَلُ يَحْمِلُ حَتَّى انْتَهَى إِلَى مُعَاوِيَةَ وَ الَّذِينَ بَايَعُوهُ عَلَى الْمَوْتِ فَأَمَرَهُمْ أَنْ يَصِيدُوا لِابْنِ بُدَيْلٍ

Amir Al-Momineen^{asws} said to Abdullah Bin Budeyl: ‘Attack upon them now!’ He attacked upon them with the ones with him, from the people of the right flank, and on that day, there were two swords upon him, and two shields. He went on to strike with his sword in front, and reciting war poems. He did not cease to attack until he ended up to Muawiya and the ones who had pledged to him upon the death. He ordered: ‘Hold out against Ibn Budeyl’.

وَ بَعَثَ إِلَى حَبِيبِ بْنِ مَسْلَمَةَ الْفُهْرِيِّ وَ هُوَ فِي الْمَيْسَرَةِ أَنْ يَحْمِلَ عَلَيْهِ بِجَمْعٍ مِنْ أَصْحَابِهِ وَ اخْتَلَطَ النَّاسُ وَ اصْطَلَمَ الصَّفَّانِ مَيْمَنَةُ أَهْلِ الْعِرَاقِ وَ مَيْسَرَةُ أَهْلِ الشَّامِ وَ أَقْبَلَ ابْنُ بُدَيْلٍ يَضْرِبُ النَّاسَ بِسَيْفِهِ قُدَمَا حَتَّى أَزَالَ مُعَاوِيَةَ عَنْ مَوْقِفِهِ وَ تَرَاجَعَ مُعَاوِيَةُ عَنْ مَكَانِهِ الْقَهْقَرَى كَثِيرًا وَ أَشْفَقَ عَلَى نَفْسِهِ

And he sent a message to Habeeb Bin Maslama Al-Fihry, and he was in the left flank, to attack upon him with the entirety of his companions, and the people mingled and the two swords clashed – right flank of the people of Al-Iraq and left flank of the people of Syria; and ibn Budyel came striking the people with his sword in front until he removed Muawiya from his position, and Muawiya returned from his place backwards, a lot, and he felt fear upon himself.

وَ أُرْسِلَ إِلَى حَبِيبِ بْنِ مَسْلَمَةَ مَرَّةً ثَانِيَةً وَ ثَالِثَةً يَسْتَنْجِدُهُ وَ يَسْتَصْرِخُهُ وَ يَحْمِلُ حَبِيبٌ حَمَلَةً شَدِيدَةً بِمَيْسَرَةِ مُعَاوِيَةَ عَلَى مَيْمَنَةِ الْعِرَاقِ فَكَشَفَهَا حَتَّى لَمْ يَبْقَ مَعَ ابْنِ بُدَيْلٍ إِلَّا نَحْوُ مِائَةِ إِنْسَانٍ مِنَ الْفُرَّاءِ

And he sent a message to Habeeb Bin Maslama for a second time, and a third, begging him and crying out to him. And Habeeb attacked such a severe attack with the left flank of Muawiya upon the right flank of (people of) Al-Iraq, and exposed it until there did not remain anyone with Ibn Budeyl except around one hundred persons from the readers.

فَاسْتَدَّ بَعْضُهُمْ إِلَى بَعْضٍ يَحْمُونَ أَنْفُسَهُمْ وَ لَحِجَ ابْنُ بُدَيْلٍ فِي النَّاسِ وَ صَمَّمَ عَلَى قَتْلِ مُعَاوِيَةَ وَ جَعَلَ يَطْلُبُ مَوْقِعَهُ حَتَّى انْتَهَى إِلَيْهِ فَنَادَى مُعَاوِيَةَ فِي النَّاسِ وَيَلْكُمُ الصَّخْرَةَ وَ الْحِجَارَةَ إِذَا عَجَزْتُمْ عَنِ السَّلَاحِ أَنْجِنُوهُ فَرَضَخَهُ النَّاسُ بِالْحِجَارَةِ حَتَّى أَنْجَنُوهُ فَسَقَطَ فَأَقْبَلُوا عَلَيْهِ بِسُيُوفِهِمْ فَقَتَلُوهُ

Some of them relied upon the others to protect themselves, and Ibn Budeyl went among the people determined upon killing Muawiya, and he went on to seek his position until he ended up to him. Muawiya called out among the people, 'Woe be unto you all! The rocks and the stones, when you are unable from the weapons, and pelt him!' The people pelted him with the stones until he caved in and dropped. They came upon him with their swords and killed him.

وَ جَاءَ مُعَاوِيَةَ وَ عَبْدُ اللَّهِ بْنُ عَامِرٍ حَتَّى وَقَفَا عَلَيْهِ فَأَلْقَى عَبْدُ اللَّهِ عِمَامَتَهُ عَلَى وَجْهِهِ وَ تَرَحَّمَ عَلَيْهِ وَ كَانَ لَهُ أَحَا وَ صَدِيقًا مِنْ قَبْلِ فَقَالَ مُعَاوِيَةُ أَكْشِفْ عَنْ وَجْهِهِ فَقَالَ لَا وَ اللَّهُ لَا يُمَثَّلُ بِهِ وَ فِي رُوحٍ فَقَالَ لَهُ مُعَاوِيَةُ قَدْ وَهَبْنَاكَ لَكَ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ مُعَاوِيَةُ هَذَا كَبِيرُ الْقَوْمِ وَ رَبُّ الْكَعْبَةِ اللَّهُمَّ ظَلَمْنِي بِالْأَشْتَرِ التَّخَعِّي وَ الْأَشْعَثِ الْكِنْدِيِّ

And Muawiya and Abdullah Bin Aamir came until they paused at him. Abdullah threw cast turban upon his face and had mercy on him, and he was a brother of his and a friend from before. Muawiya said, 'Uncover from his face!' He said, 'No, by Allah^{azwj}! There will be no trampling with him while there is still a soul in me'. Muawiya said to him, 'I have gifted him to you'. He uncovered from his face. Muawiya said, 'This is a great one of the people, by Lord^{azwj} of the Kabah! O Allah^{azwj}! He has won over me with Al-Ashtar Al-Nakhaie, and Al-Ash'as Al-Kindy'.

قَالَ فَاسْتَغْلَى أَهْلُ الشَّامِ عِنْدَ قَتْلِ ابْنِ بُدَيْلٍ عَلَى أَهْلِ الْعِرَاقِ يُؤْمِنُونَ وَ انْكَشَفَ أَهْلُ الْعِرَاقِ مِنْ قِبَلِ الْمَيْمَنَةِ وَ أَخْفَلُوا إِجْفَالًا شَدِيدًا

He (the narrator) said, 'The people of Syria were on a high at the killing of Ibn Budeyl over the people of Al-Iraq on that day, and the people of Al-Iraq were exposed from the direction of the right flank, and they were scared with severe fright.

فَأَمَرَ عَلِيٌّ عَ سَهْلَ بْنَ خُنَيْفٍ فَاسْتَقْدَمَ مِمَّنْ كَانَ مَعَهُ لِزِيْدِ الْمَيْمَنَةِ بِعَقْدِهَا فَاسْتَقْبَلَهُمْ جُمُوعُ أَهْلِ الشَّامِ فِي خَيْلٍ عَظِيمَةٍ فَحَمَلَتْ عَلَيْهِمْ فَأَخْلَقَتْهُمْ بِالْمَيْمَنَةِ وَ كَانَتْ مَيْمَنَةُ أَهْلِ الْعِرَاقِ مُتَّصِلَةً بِمَوْقِفِ عَلِيٍّ عَ فِي الْقَلْبِ فِي أَهْلِ الْيَمَنِ

Ali^{asws} ordered Sahl Bin Huneyf, and he advanced from the ones intending the right flank with re-enforcing it. A crowd from the people of Syria faced them among a large cavalry and attacked upon them and surrounded them at the right flank. And the right flank of the people of Al-Iraq was connected with the station of Ali^{asws} in the centre, among the people of Al-Yemen.

فَلَمَّا انْكَشَفُوا انْتَهَتْ هَزِيمَتُهُ إِلَى عَلِيٍّ عَ فَانْصَرَفَ يَمْشِي نَحْوَ الْمَيْسَرَةِ فَانْكَشَفَتْ عَنْهُ مُضَرٌّ مِنَ الْمَيْسَرَةِ فَلَمْ يَبْقَ مَعَ عَلِيٍّ عَ مِنْ أَهْلِ الْعِرَاقِ إِلَّا رَبِيعَةُ وَخَدَهَا فِي الْمَيْسَرَةِ.

When they were exposed, the defeat ended up to Ali^{asws}, so he^{asws} left walking towards the left flank and removed the harm from it, from the right flank. There did not remain with Ali^{asws} from the people of Al-Iraq except Rabie along in the right flank”⁴⁵⁶.

407- وَ رُوِيَ عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: لَقَدْ مَرَّ عَلَيَّ يَوْمَئِذٍ وَ مَعَهُ بَنُوهُ خَوْ الْمَيْسَرَةِ وَ مَعَهُ رِبْعَةُ وَحْدَهَا وَ إِنِّي لَأَرَى النَّبْلَ يَمُرُّ مِنْ بَيْنِ عَاتِقَيْهِ وَ مِنْكِبَيْهِ وَ مَا مِنْ بَيْدٍ إِلَّا يَقِيهِ بِنَفْسِهِ فَيَبْكُرُهُ عَلَيَّ ذَلِكَ فَيَتَقَدَّمُ عَلَيْهِ وَ يَحُولُ بَيْنَهُ وَ بَيْنَ أَهْلِ الشَّامِ وَ يَأْخُذُ بِيَدِهِ إِذَا فَعَلَ ذَلِكَ فَيُلْقِيهِ مِنْ وَرَائِهِ

And it is reported from Zayd Bin Wahab who said,

‘Ali^{asws} had passed by the right flank on that day and with him^{asws} were his^{asws} sons, and with him^{asws} was Rabie alone, and I saw the arrows passing by from between his^{asws} shoulders and his^{asws} side, and there was none from his^{asws} son except he was saving him^{asws} by (sacrificing) himself. Ali^{asws} disliked that they would go ahead of him^{asws} and form a barrier between him^{asws} and the people of Syria, and he^{asws} grabbed his hand when he did that and threw him behind him^{asws}.

وَ بَصُرَ بِهِ أَحْمَرُ مَوْلَى بَنِي أُمَيَّةَ وَ كَانَ شَجَاعاً فَقَالَ عَلِيٌّ وَ رَبِّ الْكَعْبَةِ قَتَلَنِي اللَّهُ إِنْ لَمْ أَقْتُلْكَ فَأَقْبِلْ نَحْوَهُ فَخَرَجَ إِلَيْهِ كَيْسَانُ مَوْلَى عَلِيٍّ عَ فَاخْتَلَفَا ضَرْبَتَيْنِ فَقَتَلَهُ أَحْمَرُ وَ خَالَطَ عَلِيّاً عَ لِيَضْرِبَهُ بِالسَّيْفِ فَمَدَّ عَلِيٌّ يَدَهُ إِلَى جَيْبِ دِرْعِهِ فَجَذَبَهُ عَنْ قَرْبِهِ وَ حَمَلَهُ عَلَى عَاتِقِهِ

And he^{asws} was sighted by Ahmad, a slave of the clan of Umayya, and he was brave. Ali^{asws} said: ‘By the Lord^{azwj} of Kabah! May Allah^{azwj} Kill me^{asws} if I^{asws} do not kill you!’ He came towards him^{asws}, and Kaysan, a slave of Ali^{asws} went out to him, and they exchanged strikes and Ahmar killed him, and went to Ali^{asws} in order to strike him^{asws} with the sword. Ali^{asws} extended his^{asws} hand to a pocket of his shield and pulled him off from his horse and attacked him upon his shoulder.

وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَى رِجْلَيْ أَحْمَرَ يَخْتَلِفَانِ عَلَى عُنُقِ عَلِيٍّ ثُمَّ ضَرَبَ بِهِ الْأَرْضَ فَكَسَرَ مِنْكِبَيْهِ وَ عِضْدَيْهِ وَ شَدَّ أَثْنَاءَ عَلِيٍّ حُسَيْنٌ وَ مُحَمَّدٌ فَضْرَبَاهُ بِأَسْبَافِهِمَا حَتَّى بَرَدَ

By Allah^{azwj}! It is as if I am looking at the legs of Ahmar twisting upon the neck of Ali^{asws}. Then he^{asws} struck the ground with him and broke his shoulder, and his forearm, and the two sons of Ali^{asws}, Husayn^{asws} and Muhammad came and struck him with their swords until he went cold (died).

فَكَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ عَ قَائِماً وَ شِبْلَاهُ يَضْرِبَانِ الرَّجُلَ حَتَّى إِذَا أَتَيَا عَلَيْهِ أَقْبَلَا عَلَى أَبِيهِمَا

It is as if I am looking at Ali^{asws} standing and his^{asws} children were both striking the man until when they came to him^{asws}, coming back to their father^{asws}.

ثُمَّ إِنَّ أَهْلَ الشَّامِ دَنَوْا عَنْهُ يُرِيدُونَهُ وَ اللَّهُ مَا يَزِيدُهُ قُرْبَهُمْ مِنْهُ وَ دُنُوهُمْ سُرْعَةً فِي مَشْيِهِ فَقَالَ لَهُ الْحَسَنُ مَا ضَرَّكَ لَوْ أَسْرَعْتَ حَتَّى تَنْتَهِيَ إِلَى الَّذِينَ صَبَرُوا بَعْدَكَ مِنْ أَصْحَابِكَ قَالَ يَعْنِي رِبْعَةَ الْمَيْسَرَةِ

Then the people of Syria came near him^{asws} intending him^{asws}. By Allah^{azwj}! They did not increase coming closer to him^{asws} and approaching him^{asws} quicker in the walk. Al-Hassan^{asws}

⁴⁵⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 406

said to him^{asws}: 'It will not harm you^{asws} if you^{asws} were to quicken until you^{asws} ended up to the ones from your^{asws} companions who would be combating after you^{asws}'. He, meaning Rabie said, 'The right flank!'

فَقَالَ عَلِيٌّ ع يَا بُنَيَّ إِنَّ لِأَبِيكَ يَوْمًا لَا يُبْطِئُ بِهِ عَنْهُ السَّعْيُ وَلَا يُعْزِلُهُ إِلَيْهِ الْوُفُوفُ إِنَّ أَبَاكَ لَا يُبَالِي وَقَعَ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيْهِ.

Ali^{asws} said: 'O my^{asws} son^{asws}! There is a day for your^{asws} father^{asws}, the striving will not be slowing it down, nor will the standing bring it closer to him^{asws}. Your^{asws} father^{asws} does not mind whether he^{asws} falls upon the death, or the death falls upon him^{asws}'.⁴⁵⁷

408- قَالَ نَصْرٌ وَ رَوَى عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي إِسْحَاقَ قَالَ: خَرَجَ عَلِيٌّ ع يَوْمًا مِنْ أَيَّامِ صِفِّينَ وَ فِي يَدِهِ عَنَزَةٌ فَمَرَّ عَلَى سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ فَقَالَ لَهُ سَعِيدٌ أَمَا تَخْشَى يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ يَغْتَالِكَ أَحَدٌ وَ أَنْتَ قُرْبَ عَدُوِّكَ

Nasr said, 'And it is reported by Amro Bin Shimir, from Jabir, from Abu Is'haq who said,

'One day from the days of Siffeen, Ali^{asws} came out and in his^{asws} hand was a goat. He^{asws} passed by Saeed Bin Qays Al-Hamdany. Saeed said to him^{asws}, 'Are you^{asws} not scared, O Amir Al-Momineen^{asws}, that someone would assassinate you^{asws} and you^{asws} are so close to your^{asws} enemy?'

فَقَالَ عَلِيٌّ ع إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ عَلَيْهِ مِنَ اللَّهِ حَفَظَةٌ يَحْفَظُونَهُ مِنْ أَنْ يَتَرَدَّى فِي قَلْبٍ أَوْ يَخْرُبَ عَلَيْهِ حَائِطٌ أَوْ تُصِيبَهُ آفَةٌ فَإِذَا جَاءَ الْقَدَرُ خَلَّوْا بَيْنَهُ وَ بَيْنَهُ.

Ali^{asws} said: 'There is no one except and upon him there is a protection from Allah^{azwj} protecting him, from him falling into a well, or a wall might ruin (fall) upon him, or a calamity might strike him. When the pre-determination comes, it would be vacated between him and it'.⁴⁵⁸

409- وَ عَنْ عَمْرٍو عَنْ فَضْلِ بْنِ خَدِيجٍ عَنْ مَوْلَى الْأَشْتَرِ قَالَ: لَمَّا انْهَزَمَتْ مِيمَنَةُ الْعِرَاقِ يَوْمَئِذٍ أَقْبَلَ عَلِيٌّ نَحْوَ الْمَيْسَرَةِ يَرْكُضُ لِيَسْتَيْتِبَ النَّاسَ وَ يَسْتَوْفِقَهُمْ وَ يَأْمُرُهُمْ بِالرُّجُوعِ نَحْوَ الْفَرْعِ فَمَرَّ بِالْأَشْتَرِ فَقَالَ يَا مَالِكُ قَالَ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And from Amro, from Fuzeyl Bin Khadeejh, from a slave of Al Ashtar who said,

'When the right flank of (people of) Al-Iraq was defeated on that day, Ali^{asws} came sprinting towards the left flank in order to redeem the people, and make them stand, and instructed with the returning to the shelter. He^{asws} passed by Al-Ashtar and said, 'O Malik!' He said, 'At your service, O Amir Al-Momineen^{asws}!'

قَالَ أَتَيْتَ هَؤُلَاءِ الْقَوْمَ فَقُلْتَ لَهُمْ أَتَيْنَ فِرَارَكُمْ عَنِ الْمَوْتِ الَّذِي لَنْ تُعْجِزُوهُ إِلَى الْحَيَاةِ الَّتِي لَا تَبْقَى لَكُمْ

He^{asws} said: 'Go to those people and say to them, 'Where are you fleeing from the death which you will not be able to frustrate? To the life which will not be remaining for you?'

⁴⁵⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 407

⁴⁵⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 408

فَمَضَى الْأَشْتَرُ فَاسْتَقْبَلَ النَّاسَ مُنْهَرِمِينَ فَقَالَ لَهُمُ الْكَلِمَاتِ فَنَادَاهُمْ أَيُّهَا النَّاسُ أَنَا مَالِكُ بْنُ الْحَارِثِ فَلَمْ يَلْتَفِتْ أَحَدٌ مِنْهُمْ إِلَيْهِ فَقَالَ أَيُّهَا النَّاسُ أَنَا الْأَشْتَرُ فَأَقْبَلْتُ إِلَيْهِ طَائِفَةٌ وَذَهَبَتْ عَنْهُ طَائِفَةٌ

Al-Ashtar went and faced the defeated people. He said the words to them and called out to them, 'O you people, I am Malik Bin Al-Haris!' But not one of them turned towards him. He said, 'O you people! I am Al-Ashtar!' A group faced towards him, and a group went away from him.

فَقَالَ عَضِضْتُمْ بَيْنَ أَيْبِكُمْ وَ مَا أَقْبَحَ مَا قَاتَلْتُمْ الْيَوْمَ أَيُّهَا النَّاسُ غَضُّوا الْأَبْصَارَ وَ عَضُّوا عَلَى التَّوَاجِذِ فَاسْتَقْبَلُوا النَّاسَ بِحَامِيَتِهِمْ وَ شَدُّوا عَلَيْهِمْ شِدَّةَ قَوْمٍ مُؤْتَرِينَ بِآبَائِهِمْ وَ أَبْنَائِهِمْ وَ إِخْوَانِهِمْ حَتَّى عَلَى عَدُوِّهِمْ قَدْ وَطَنُوا عَلَى الْمَوْتِ أَنْفُسَهُمْ كَيْلًا يُسَبِّقُوا بِقَارِ

He said, 'You father was bitten by them with you, and how ugly is what you fought today. O you people! Close the eyes and bite upon the front teeth, and face the people with your protection, and be intense upon them with the intensity of a people fighting for their fathers, and their sons, and their brothers, with fury upon their enemies having been determined themselves upon the death, so they can precede with retaliation.

إِنَّ هَؤُلَاءِ الْقَوْمَ وَ اللَّهُ لَنْ يُفَاتِلُوكُمْ إِلَّا عَنْ دِينِكُمْ لِيُطْفِئُوا السُّنَّةَ وَ يُخَيِّبُوا الْبِدْعَةَ وَ يُدْخِلُوكُمْ فِي دِينٍ قَدْ أَخْرَجَكُمُ اللَّهُ مِنْهُ بِحُسْنِ الْبَصِيرَةِ

By Allah^{azwj}! These people will never fight you all except about your religion, in order to extinguish the Sunnah, and revive the innovations, and enter you into a religion Allah^{azwj} has Extracted you from it by good insight.

فَطَلِبُوا عِبَادَ اللَّهِ نَفْسًا بِدِمَائِكُمْ دُونَ دِينِكُمْ فَإِنَّ الْفِرَارَ فِيهِ سَلْبُ الْعِزِّ وَ الْعَلَبَةُ عَلَى الْفَيْءِ وَ ذُلُّ الْمَحْيَا وَ الْمَمَاتِ وَ عَارُ الدُّنْيَا وَ الْآخِرَةِ وَ سَخَطُ اللَّهِ وَ أَلِيمُ عِقَابِهِ

Servants of Allah^{azwj}! Feel good yourselves with your blood besides your religion, for the flee in it loses the honour and the overcoming upon the booty, and the disgraced life, and the death, and shame of the world and the Hereafter, and Wrath of Allah^{azwj}, and His^{azwj} painful Punishment'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ أَخْلِصُوا إِلَيَّ مَذْجًا فَاجْتَمِعُوا إِلَيْهِ فَقَالَ عَضِضْتُمْ بِصَمِّ الْجَنْدَلِ وَ اللَّهُ مَا أَرْضَيْتُمْ الْيَوْمَ رِزْكَمُ وَ لَا نَصَحْتُمْ لَهُ فِي عَدُوِّهِ وَ كَيْفَ ذَلِكَ وَ أَنْتُمْ أَبْنَاءُ الْحَرْبِ وَ أَصْحَابُ الْعَارَاتِ وَ فُرْسَانُ الطَّرَارِ وَ حُتُوفُ الْأَقْرَانِ وَ مَذْجُ الطَّعَانِ الَّذِينَ لَمْ يَكُونُوا يُسَبِّقُونَ بِقَارِهِمْ وَ لَمْ تُطَلَّ دِمَاؤُهُمْ وَ لَمْ يُغْرَفُوا فِي مَوْطِنٍ مِنَ الْمَوَاطِنِ بِحَسَفٍ وَ أَنْتُمْ سَادَهُ مِصْرِكُمْ وَ أَعَزُّ حَيٍّ فِي قَوْمِكُمْ

Then he said, 'O you people! Be sincere to me of argument'. They gathered to him. He said, 'You have bitten the solid rock. By Allah^{azwj}! You have not pleased your Lord^{azwj} today nor did you advise for Him^{azwj} among His^{azwj} enemies, and how did that happen and you are the sons of war, and companions of the raids, and the flying horses, and the lionised peers, and the plague of the stabbings, those who do not become preceding with their retaliation, and do not overlook (avenging) their blood, and are not recognised with regret in any place from the places, and you are chiefs of your cities, and honourable tribes among your people.

وَ مَا تَفَعَّلُوا فِي هَذَا الْيَوْمِ مَا تُؤَوِّرُ بَعْدَ الْيَوْمِ فَاتَّقُوا مَا تُؤَوِّرُ الْخُلْدِيَّةَ فِي عَدٍ وَ اصْدُقُوا عَدُوَّكُمْ اللَّغَاءَ فَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ* وَ الَّذِي نَفْسِي بِيَدِهِ مَا مِنْ هَؤُلَاءِ وَ أَشَارَ بِيَدِهِ إِلَى أَهْلِ الشَّامِ رَجُلٍ فِي مِثْلِ جَنَاحِ الْبُعُوضَةِ مِنْ دِينِ اللَّهِ

And do not do anything during this day which would be narrated after today. Fear the handing down of the narrations tomorrow, and be truthful of the battling your enemies, for Allah^{azwj} is with the patient. By the One^{azwj} in Whose Hand is my soul! There is no one from these' – and he gestured by his hand toward the people of Syria – 'any man having any religion in him like the wing of a mosquito.

[وَ] اللَّهُ مَا أَحْسَنْتُمْ الْيَوْمَ الْقِرَاعَ أَجْلُوا سَوَادَ وَجْهِ يَرْجِعُ فِي وَجْهِ دَمِي وَ عَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ فَإِنَّ اللَّهَ لَوْ قَدْ فَضَّهَ تَبِعَهُ مَنْ يَجَانِبِيهِ كَمَا يُتَّبَعُ السَّيْلُ مَقْدَمَهُ

By Allah^{azwj}, you have not done good today. Polish the darkness of my face, to return my blood to my face, and upon you is to deal with this large multitude, for if Allah^{azwj} had Broken it, I would have pursued the one by his^{asws} side just as I pursued the flood (of soldiers) in front of him^{asws}.

فَقَالُوا خُذْ بِنَا حَيْثُ أَحْبَبْتَ فَصَمَدَ بِهِمْ نَحْوَ عَظْمِهِمْ وَ اسْتَقْبَلَهُ سَنَامٌ مِنْ هَمْدَانَ وَ هُمْ نَحْوُ ثَمَانِ مِائَةِ مُقَاتِلٍ قَدْ انْهَزَمُوا آخِرَ النَّاسِ وَ كَانُوا عَدَّ صَبْرًا فِي مَيْمَنَةِ عَلِيٍّ حَتَّى قُتِلَ مِنْهُمْ مِائَةٌ وَ ثَمَانُونَ رَجُلًا وَ أُصِيبَ مِنْهُمْ أَحَدُ عَشَرَ رَئِيسًا كُلَّمَا قُتِلَ مِنْهُمْ رَئِيسٌ [رَئِيسٌ] أَخَذَ الرَّايَةَ آخِرَ فَاَنْصَرَفُوا وَ هُمْ يَقُولُونَ لَيْتَ لَنَا عَدِيدًا مِنَ الْعَرَبِ يُحَالِفُونَنَا ثُمَّ نَسْتَقْدِمُ نَحْنُ وَ هُمْ فَلَا نَنْصَرِفُ حَتَّى نُقْتَلَ أَوْ نَظْهَرَ

They said, 'Take with us to wherever you like'. He persevered with them around their determinations, and a bunch from Hamdan faced him, and they were approximate eight hundred fighters who had defeated another people, and they had been combating among the right flank of Ali^{asws} until one hundred an eighty men from them had been killed, and eleven chiefs from them had been killed. Every time a chief from them was killed, another one had grabbed the flag. They left and they were saying, 'If only there were for us from the Arabas, the number of our adversaries, then we would have advanced, us and them, and we would not have left until we were either killed or be victorious'.

فَقَالَ لَهُمُ الْأَشْثَرُ إِنِّي أَخَالِفُكُمْ وَ أَعَايِدُكُمْ عَلَى أَنْ لَا تَرْجِعَ أَبَدًا حَتَّى نَظْهَرَ أَوْ نَهْلِكَ فَوَقَفُوا مَعَهُ عَلَى هَذِهِ النِّيَّةِ وَ الْعَزِيمَةِ وَ رَحَفَ نَحْوَ الْمَيْمَنَةِ وَ ثَابَ إِلَيْهِ نَاسٌ تَرَاخَعُوا مِنْ أَهْلِ الصَّبْرِ وَ الْوَفَاءِ وَ الْحَيَاءِ فَأَخَذَ لَا يَصْعَدُ لِكَيْبِيَّةٍ إِلَّا كَشَفَهَا وَ لَا يَجْمَعُ إِلَّا حَاذَهُ وَ رَدَّهُ

Al-Ashtar said to them, 'I have swearing to you all and making a pact upon that we will not retreat, ever, until either we are victorious or we are killed'. They harmonised with him upon this intention and determination, and he marched around the right flank and some people leapt to him. They retreated from the people of combat, and the loyalty, and the dignity, and he did not take hold (to fight) a battalion except he exposed it, nor any crowd except he exceeded it and returned it".⁴⁵⁹

410 فُرُوي عَنْ مَوْلَى لِلْأَشْثَرِ قَالَ لَمَّا اجْتَمَعَ إِلَى الْأَشْثَرِ مَنْ كَانَ انْهَزَمَ مِنَ الْمَيْمَنَةِ حَمَلَ عَلَى صُفُوفِ أَهْلِ الشَّامِ حَتَّى كَشَفَهُمْ فَأَلْحَقَهُمْ بِضَارِبِ مُعَاوِيَةَ وَ ذَلِكَ بَيْنَ الْعَصْرِ وَ الْمَغْرِبِ.

It is reported from a slave of Al-Ashrar who said, 'When they gathered to Al-Ashtar, the ones who had been defeated from the right flank, he attacked upon the rows of the people of

⁴⁵⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 409

Syria until he exposed them and joined them with the tents of Muawiya, and what was between Al-Asr and Al-Maghrib".⁴⁶⁰

411- وَ عَنْ زَيْدِ بْنِ وَهَبٍ أَنَّ عَلِيًّا عَ لَمَّا رَأَى مَيْمَنَتَهُ قَدْ عَادَتْ إِلَى مَوْقِفِهَا وَ مَصَافِّهَا وَ كَشَفَتْ مِنْ يَارَافِهَا أَقْبَلَ حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ قَدْ رَأَيْتُ جَوَلْتُمْ وَ اخْتَارْتُمْ عَنْ صُفُوفِكُمْ تَحُورُكُمْ الْجَفَاءُ الطَّغَامُ أَغْرَابُ أَهْلِ الشَّامِ وَ أَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَ السَّنَامُ الْأَعْظَمُ وَ عُمَارُ اللَّيْلِ يَتَلَاوَةُ الْقُرْآنِ وَ أَهْلُ دَعْوَةِ الْحَقِّ

And from Zayd Bin Wahab, 'When Ali^{asws} saw his^{asws} right flank to have returned to its position and its group, and the ones in front of it had been exposed, he^{asws} went until he^{asws} ended up to them. He^{asws} said: 'I^{asws} have seen your alignments and wandering around away from your rows. The treacherous tyrannical Bedouins of the people of Syria have surpassed you, and you are the important ones of the Arabs, and the top of the great ones, and are spending the nights with recitations of the Quran, and are the people of the call and the truth.

إِذْ صَلَّ الحَاطِثُونَ فَلَوْ لَا قِتَالُكُمْ بَعْدَ إِذْبَارِكُمْ وَ كَرْكُم بَعْدَ اخْتِيَارِكُمْ وَ حَبَّ عَلَيْنَا مَا وَحَبَّ عَلَى الْمُؤَيِّ يَوْمَ الرَّخْفِ وَ كُنْتُمْ فِيهَا أَرَى مِنَ الْهَالِكِينَ

Then you strayed, erring. Had it not been for your fighting (again) after your turning back, and your attacking after your wandering, it would be obligated upon you all what is obligated upon the fleer on the day of the marching, and you were in what I^{asws} view as being from the destroyed ones.

وَ لَقَدْ هَوَّنَ عَلَيَّ بَعْضَ وَجْدِي وَ شَفَى بَعْضَ لَاعِجِ نَفْسِي أَنْ رَأَيْتُكُمْ بِأَخْرَجَ حَزْمَتَهُمْ كَمَا حَازَكُم فَارْتَمَوْهُمْ عَنْ مَصَافِّهِمْ كَمَا أَرَاكُم تُحْسِنُونَهُمْ بِالسَّيْفِ يَرْكَبُ أَوَّلُهُمْ آخِرَهُمْ كَالْإِبِلِ الْمَطْرُودَةِ الْهَيْمِ

And it would ease upon me^{asws} part of my^{asws} feelings, and heal part of my^{asws} discomfort if I^{asws} were to see you all with another, gripping them just as they had gripped you, and you could remove them away from their ranks just as they had removed you, killing them with the swords, the first of them riding like the last of them like the camels returning thirsty.

فَالآنَ فَاصْبِرُوا نَزَلَتْ عَلَيْكُمُ السَّكِينَةُ وَ تَبَتَّكُمْ الْبَقِيَّةُ وَ لِيَعْلَمِ الْمُتَهَرِّمُ أَنَّهُ مُسْخَطٌ رَبُّهُ وَ مُوبِقٌ نَفْسُهُ وَ فِي الْفَرَارِ مَوْجِدُهُ اللَّهُ عَلَيْهِ وَ الدُّلُ لَا زِمَ عَلَيْهِ وَ مَفْسَدَةُ الْعَيْشِ عَلَيْهِ وَ أَنَّ الْفَارَ لَا يَزِيدُ الْفَرَارَ فِي عُمرِهِ وَ لَا يُرْضِي رَبُّهُ لَمَوْتُ الرَّجُلِ مُحَقًّا قَبْلَ إِيْتَانِ هَذِهِ الْحِصَالِ خَيْرٌ مِنَ الرِّضَا بِالتَّلَاسِ بِهَا وَ الْإِصْرَارِ عَلَيْهَا

As for now, so be patient, the tranquillity shall descend upon you and conviction will affirm you, and let the defeated ones know that he has Angered his Lord^{azwj}, and peril of his self, and in the fleeing is the Anger of Allah^{azwj} upon him, and the humiliation is necessary upon him, and life to be spoilt upon him, and that the fleer will not be increased in his life by the fleeing, nor would he please his Lord^{azwj}. Death of a rightful man before coming to these characteristics is better than the pleasure with the pretending with it, and the persisting upon these".

⁴⁶⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 410

قَالَ نَصْرٌ فَحَمَلَ أَبُو كَعْبٍ الْخُثْعَمِيَّ رَأْسُ خُثْعَمٍ الْعِرَاقِي عَلَى خُثْعَمِ الشَّامِ وَافْتَتَلُوا أَشَدَّ فَنَالَ فَجَعَلَ أَبُو كَعْبٍ يَقُولُ لِأَصْحَابِهِ يَا مَعْشَرَ خُثْعَمٍ خَذُّمُوا
أَيَّ اضْرِبُوا الْخِذْمَةَ وَهِيَ الْخُلْخَالُ يَعْنِي اضْرِبُوهُمْ فِي سُوقِهِمْ فَحَمَلَ شِمْرُ بْنُ عَبْدِ اللَّهِ عَلَى أَبِي كَعْبٍ فَطَعَنَهُ فَفَتَلَهُ

Nasr said, 'Abu Ka'ab Al Khas'amy, chief of (clan of) Khas'am of Al-Iraq, attached upon (clan of) Khas'am of Syria, and they fought a severe battle. Abu Ka'ab went on to say to his companions, 'O community of Khas'am! Strike'. i.e. strike 'Al-Jazma', and it is the anklet. Meaning strike them in their markets. Shimr Bin Abdullah attacked upon Abu Ka'ab, stabbed him and killed him.

ثُمَّ انْصَرَفَ بَيَّكِي وَ يَقُولُ رَحِمَكَ اللَّهُ أَبَا كَعْبٍ لَقَدْ قَتَلْتُكَ فِي طَاعَةِ قَوْمٍ أَنْتَ أَمْسُ إِلَيَّ رَحْمًا وَ أَحَبُّ إِلَيَّ مِنْهُمْ نَفْسًا وَ لَكِي وَ اللَّهِ لَا أَدْرِي مَا أَقُولُ وَ
لَا أَرَى الشَّيْطَانَ إِلَّا قَدْ فَتَنَنَا وَ لَا أَرَى قُرَيْشًا إِلَّا قَدْ لَعِبَتْ بَنَا

Then he left crying and saying, 'May Allah^{azwj} have Mercy on you Abu Ka'ab! I have killed you in obedience of a people. You are closer to me in relationship and more beloved to me than them as a person, but by Allah^{azwj}, I do not know what I should be saying, and I cannot see the Satan^{la} except and he^{la} has tempted us, and I do not see Quraysh except as having played with us'.

فَوَثَبَ كَعْبُ بْنُ أَبِي كَعْبٍ إِلَى رَايَةِ أَبِيهِ فَأَخَذَهَا فَفَقَقَتْ عَيْنُهُ وَ صَرَخَ ثُمَّ أَخَذَهَا شُرَيْحُ بْنُ مَالِكٍ فَقَاتَلَ الْقَوْمَ تَحْتَهَا حَتَّى صَرَخَ مِنْهُمْ حَوْلَ رَايَتِهِمْ خَوْ
ثَمَانِينَ رَجُلًا وَ أَصِيبَ مِنْ خُثْعَمِ الشَّامِ مِثْلُ ذَلِكَ ثُمَّ رَدَّهَا شُرَيْحٌ إِلَى كَعْبِ بْنِ أَبِي كَعْبٍ.

Ka'ab Bin Abu Ka'ab leapt up to the flag of his father and grabbed it. He closed his eyes and laid him down. Then Shureyh Bin Malik took it, and the people fought under it until approximately eighty men were killed around their flag, and similar to that (number) were killed from (clan of) Khas'am of Syria. Then Shureyh returned it to Ka'ab Bin Abu Ka'ab".⁴⁶¹

412- وَ قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو قَالَ حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَبْدِ اللَّهِ بْنِ حَابِرٍ إِنَّ رَايَةَ بَجِيلَةَ فِي صِفِّينَ مَعَ أَهْلِ الْعِرَاقِ كَانَتْ فِي أَمْحَسَ مَعَ أَبِي شَدَّادٍ
فَقَالَتْ لَهُ بَجِيلَةُ خُذْ رَايَتَنَا قَالَ غَيْرِي خَيْرٌ لَكُمْ مِنِّي قَالُوا لَا نُرِيدُ غَيْرَكَ

And Nasr said, 'And it is narrated to us by Amro who said, 'It is narrated to us by Abdul Salam Bin Abdullah Bin Jabir,

'The flag of (clan of) Bajeela in Siffeen was with the people of Al-Iraq. It used to be among (clan of) Ahmas, with Abu Shaddad. (Clan of) Bajeela said to him, 'Take our flag'. He said, 'Someone else would be better for you than me'. They said, 'We do not want other than you'.

قَالَ فَوَ اللَّهُ لَئِنْ أُعْطِيَتْهَا لَا أَنْتَهِيَ بِكُمْ دُونَ صَاحِبِ الثُّرْسِ الْمَذْهَبِ الَّذِي هُوَ قَائِمٌ عَلَى رَأْسِ مُعَاوِيَةَ يَسْتُرُهُ مِنَ الشَّمْسِ فَقَالُوا اصْنَعْ مَا شِئْتَ

He said, 'By Allah^{azwj}! If I am given it, I will not end with you below the owner of the golden shield which is standing upon the head of Muawiya, concealing it from the sun'. They said, 'Do whatever you like'.

⁴⁶¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 411

فَأَخَذَهَا ثُمَّ زَحَفَ بِهَا وَ هُمْ حَوْلُهُ يَضْرِبُونَ النَّاسَ بِأَسْيَافِهِمْ حَتَّى انْتَهَى إِلَى صَاحِبِ الثُّرَيِّسِ الْمُدَهَّبِ وَ هُوَ فِي خَيْلٍ عَظِيمَةٍ مِنْ أَصْحَابِ مُعَاوِيَةَ فَأَقْتَتَلَ النَّاسُ هُنَاكَ قِتَالًا شَدِيدًا وَ شَدَّ أَبُو شَدَّادٍ بِسَيْفِهِ نَحْوَ صَاحِبِ الثُّرَيِّسِ فَتَعَرَّضَ لَهُ رُومِيٌّ فَضَرَبَ قَدَمَ أَبِي شَدَّادٍ فَقَطَعَهَا وَ ضَرَبَ أَبُو شَدَّادٍ ذَلِكَ الرُّومِيَّ فَقَتَلَهُ

He took it, then marched with it, and they were around it striking the people with their swords until he ended up to the owner of the golden shield, and he was among a large cavalry from the companions of Muawiya. The people fought a severe battle over them, and Abu Shaddad was severe with his sword around the owner of the shield, and he was exposed to the archers. A Roman faced him and hit a foot of Abu Shaddad and cut it, and Abu Shaddad struck that Roman and killed him.

فَأُشْرِعَتْ إِلَيْهِ الْأَسِنَّةُ فُقِيتِلَ فَأَخَذَ الرَّايَةَ عَبْدُ اللَّهِ بْنُ قُلَيْبٍ الْأَحْمَسِيُّ وَ قَاتَلَ حَتَّى قُتِلَ فَأَخَذَهَا أَخُوهُ عَبْدُ الرَّحْمَنِ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ أَخَذَهَا عَفِيفُ بْنُ إِيَّاسٍ فَلَمْ يَزَلْ يَبْدِهِ حَتَّى تَحَاجَزَ النَّاسُ فَحَمَلَ غَطَفَانُ الْعِرَاقِ عَلَى غَطَفَانِ الشَّامِ وَ قُتِلَ مِنْهُمَا كَثِيرٌ وَ كَذَا أَزْدُ الْعِرَاقِ عَلَى أَزْدِ الشَّامِ وَ كَذَا كُلُّ قَبِيلَةٍ عَلَى مَنْ يَزَالُ بَيْنَهُمْ.

Al-Sinnah set forth to him and was killed. Abdullah Bin Qal'a Al-Ahmasy took the flag and fought until he was killed. His brother Abdul Rahman took it and fought until he was killed. Then Afeef Bin Iyas took it, and it did not cease to be in his hands until the people fled. The (clan of) Ghatafan of Al-Iraq attacked upon (clan of) Ghatafan of Syria, and a lot were killed from both of them, and like that was (clan of) Azd of Al-Iraq against (clan of) Azd of Syria, and like that was every tribe against the ones from their counterparts".⁴⁶²

413- قَالَ نَصَرٌ وَ رَوَى عُمَرُ بْنُ سَعْدٍ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنْ أَشْيَاحِ النَّجْرِ أَنَّ عُتْبَةَ بْنَ جُؤَيَّةَ قَالَ يَوْمَ صِفِّينَ أَنَّ مَرْعَى الدُّنْيَا قَدْ أَصْبَحَ هَشِيمًا وَ أَصْبَحَ شَجَرُهَا خَصِيدًا وَ جَدِيدُهَا سَمَلًا وَ خُلُوعُهَا مَرُّ الْمَذَاقِ

Nasr said, 'And it is reported by Umar Bin Sa'ad, from Al Haris Bin Haseyra, from elders of Al Nimr,

'Utba Bin Juweya said on the day of Siffeen, 'The pastures of the world have become grass, and its trees have been cut down, and its new ones are thin, and its sweets are bitter in taste.

أَلَا وَ إِنِّي أَنْبِئُكُمْ نَبَأَ امْرِئٍ صَادِقٍ إِنِّي سَيِّمْتُ الدُّنْيَا وَ عَزَفْتُ نَفْسِي عَنْهَا وَ قَدْ كُنْتُ أَمْتَمْتُ الشَّهَادَةَ وَ أُنْعِزُ لَهَا فِي كُلِّ حِينٍ فَأَبَى اللَّهُ إِلَّا أَنْ يَبْلُغَنِي هَذَا الْيَوْمَ

Indeed! And I shall inform you news of a truthful person. I am fed up of the world and have turned myself away from it, and I used to wish for the martyrdom and used to expose to it every time, but Allah^{azwj} Refused except that He^{azwj} would Cause me to reach this day.

أَلَا وَ إِنِّي مُتَعَرِّضٌ سَاعَتِي هَذِهِ لَهَا وَ قَدْ طَمِعْتُ أَنْ لَا أُحْرَمَهَا فَمَا تَنْتَظِرُونَ عِبَادَ اللَّهِ مِنْ جِهَادِ أَعْدَاءِ اللَّهِ أَوْ خَوْفِ الْمَوْتِ الْقَادِمِ عَلَيْكُمْ الدَّاهِبِ بِأَنْفُسِكُمْ لَا تَحَالَةَ أَوْ مِنْ ضَرِيَّةِ كَفٍّ أَوْ جَسٍّ بِالسَّيْفِ أَوْ تَسْتَبْدِلُونَ الدُّنْيَا بِالنَّظَرِ إِلَى وَجْهِ اللَّهِ عَزَّ وَ جَلَّ وَ مُرَافَقَةِ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشَّهَدَاءِ وَ الصَّالِحِينَ فِي دَارِ الْقَرَارِ مَا هَذَا بِالرَّأْيِ السَّادِدِ

⁴⁶² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 412

Indeed! And I am exposing myself to it at this time, and have coveted that I will not be deprived of it. So, what are you waiting for, servants of Allah^{azwj}, from fighting the enemies of Allah^{azwj}? Are you fearing the death, (which) is advancing towards you, to go away with your souls, there is no avoiding it, or (are you fearing) from striking a palm or feeling with the sword? Are you replacing the world with looking towards the face of Allah^{azwj} Mighty and Majestic, and friendship of the Prophets^{as}, and the truthful, and the martyrs, and the righteous, in the house of settlement? This is not the right view’.

ثُمَّ قَالَ يَا إِخْوَانَهُ إِنِّي قَدْ بَعْتُ هَذِهِ الدَّارَ بِالدَّارِ الَّتِي أَمَامَهَا وَ هَذَا وَجْهِي إِلَيْهِ لَا يُبْرَحُ اللَّهُ وَجْهَكُمْ وَ لَا يَقْطَعُ اللَّهُ أَرْحَامَكُمْ

Then he said, ‘O brothers! I have sold this house (world) for the house (Hereafter) which is in front of it, and this is my heading towards it. May Allah^{azwj} not Exhaust your faces nor may Allah^{azwj} Cut off your relationships’.

فَتَبِعَهُ أَخَوَاهُ عُبَيْدُ اللَّهِ وَ عَوْفٌ وَ قَالَا لَا نَطْلُبُ رِزْقَ الدُّنْيَا بَعْدَكَ قَبَّحَ اللَّهُ عَيْشَ بَعْدَكَ اللَّهُمَّ إِنَّا نَخْتَسِبُ أَنْفُسَنَا عِنْدَكَ فَاسْتَقْدُمُوا فَقَاتِلُوا حَتَّى قُتِلُوا

His two brothers Ubeydullah and Awf followed him and said, ‘We do not seek sustenance of the world after you. May Allah^{azwj} Uglify the life after you. O Allah^{azwj}! We are reckoning ourselves with You^{azwj}’. They went ahead and fought until they were killed’.

قَالَ فَاقْتَتَلَ النَّاسُ قِتَالًا شَدِيدًا يَوْمَ الْأَرْبَعَاءِ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ ع وَ اللَّهُ لَأَحْمِلَنَّ عَلَى مُعَاوِيَةَ حَتَّى أَقْتُلَهُ فَأَخَذَ فَرَسًا فَرَكِبَهُ ثُمَّ صَرَبَهُ حَتَّى إِذَا قَامَ عَلَى سَنَابِكِهِ دَفَعَهُ فَلَمْ يُنْهِنْهُ شَيْءٌ عَنِ الْوُقُوفِ عَلَى رَأْسِ مُعَاوِيَةَ وَ دَخَلَ مُعَاوِيَةَ حِجَابَهُ

He (the narrator) said, ‘The people fought a severe battle on the day of Wednesday. A man from the companions of Ali^{asws} said, ‘By Allah^{azwj}! I will attack upon Muawiya until I kill him!’ He took a horse and rode it. Then he struck with (his sword) until when he was standing by his tent, he pushed it, and it did not neigh anything from the pausing at the head of Muawiya, and Muawiya entered his tent.

فَنَزَلَ الرَّجُلُ عَنْ فَرَسِهِ وَ دَخَلَ عَلَيْهِ فَخَرَجَ مُعَاوِيَةُ مِنَ الْحِجَابِ وَ طَلَعَ الرَّجُلُ فِي أَثَرِهِ فَخَرَجَ مُعَاوِيَةُ فَأَخَاطَ بِهِ النَّاسُ وَ قَالَ وَجْهَكُمْ إِنَّ السُّيُوفَ لَمْ يُؤْذَنَ لَهَا فِي هَذَا وَ لَوْ لَا ذَلِكَ لَمْ يَصِلْ إِلَيْكُمْ عَلَيْكُمْ بِالْحِجَارَةِ فَرَضُخُوهُ بِالْحِجَارَةِ حَتَّى هَمَدَ الرَّجُلُ ثُمَّ عَادَ مُعَاوِيَةَ إِلَى مَجْلِسِهِ

The man descended from his horse and entered into it. Muawiya came out from the tent, and the man emerged in his tracks. Muawiya came out the people surrounded him, and he said, ‘Woe be unto you all! If the swords cannot be used in this, and had it not been that he would not have arrive to you, upon you is (to pelt) with the stones’. They pelted him with the stones until the man died. Then Muawiya returned to his seat’.

قَالَ نَصَرَ فَلَمَّا انْقَضَى هَذَا الْيَوْمُ بِمَا فِيهِ أَصْبَحُوا فِي الْيَوْمِ الثَّانِي وَ الْفِيلَقَانِ مُتَقَابِلَانِ فَخَرَجَ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَسَأَلَ الْمُبَارَزَةَ فَخَرَجَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَاقْتَتَلَا قِتَالًا شَدِيدًا ثُمَّ إِنَّ الْعِرَاقِيَّ اعْتَنَقَهُ فَوْقًا جَمِيعًا وَ عَادَ الْفَرَسَانِ ثُمَّ إِنَّ الْعِرَاقِيَّ قَهَرَهُ فَحَلَسَ عَلَى صَدْرِهِ وَ كَشَفَ الْمِعْفَرِ عَنْهُ يُرِيدُ أَنْ يَذْبَحَهُ فَإِذَا هُوَ أَخُوهُ لِأَبِيهِ

Nasr said, ‘When this day ended with what was in it, they came to the morning of the second day, and the two legions were facing each other. A man from the people of Syria came out and ask for the duel. A man from the people of Al-Iraq came out to him, and they both fought a severe fight. Then the Iraqi strangle-held him and they both fell down, and the

horsemen returned. Then the Iraqi subdued him and sat upon his chest, and he removed the helmet from him intending to slaughter him, and there it was his own brother from his father.

فَصَاحَ بِهِ أَصْحَابُ عَلِيٍّ ع وَنَحَكَ أَجْهَزَ عَلَيْهِ قَالَ إِنَّهُ أَحْيَى قَالُوا فَاتْرَكْهُ قَالَ لَا وَاللَّهِ حَتَّى يَأْذَنَ أَمِيرُ الْمُؤْمِنِينَ فَأَخْبَرَ عَلِيٌّ ع بِذَلِكَ فَأَرْسَلَ إِلَيْهِ أَنْ دَعَهُ فَتَرَكَهُ وَعَادَ إِلَى صَفِّ مُعَاوِيَةَ.

The companions of Ali^{asws} shouted with him, 'Woe be unto you! Deal the deathblow upon him!' He said, 'It is my brother'. They said, 'Then leave him'. He said, 'No, by Allah^{azwj}, until Amir Al-Momineen^{asws} permits'. Ali^{asws} was informed with that and he^{asws} sent a message to him that he should leave him. He left him and he returned to the rows of Muawiya⁴⁶³.

414- وَ عَنِ الْجُرْجَانِيِّ قَالَ: كَانَ مُعَاوِيَةُ يُعَدُّ لِكُلِّ عَظِيمٍ حُرَيْثًا مَوْلَاهُ وَ كَانَ يَلْبَسُ سِلَاحَ مُعَاوِيَةَ مُتَشَبِّهًا بِهِ فَإِذَا قَاتَلَ قَالَ النَّاسُ ذَلِكَ مُعَاوِيَةُ وَ إِنَّ مُعَاوِيَةَ دَعَاهُ وَ قَالَ يَا حُرَيْثُ اتَّقِ عَلِيًّا وَ صَغُرْ نَحَكَ حَيْثُ شِئْتَ فَأَتَاهُ عَمْرُو بْنُ الْعَاصِ وَ قَالَ يَا حُرَيْثُ إِنَّكَ وَاللَّهِ لَوْ كُنْتَ فُرْشِيًّا لَأَحَبَّ لَكَ مُعَاوِيَةَ أَنْ تَقْتُلَ عَلِيًّا وَ لَكِنْ كَرِهَ أَنْ يَكُونَ لَكَ حَظُّهَا فَإِنْ رَأَيْتَ فُرْصَةً فَافْتَحْهُمَ

And from Al Jarjany who said,

'Muawiya was preparing Hureys his slave for every grievous matter. He would wear the weapons of Muawiya to resemble him. So, when he fought, the people said, 'That is Muawiya!' Muawiya called him and said, 'O Hureys! Fear Ali^{asws} and place your spear wherever you like'. Amro Bin Al-Aas came to him and said, 'O Hureys! By Allah^{azwj}, if You were Quraysh Muawiya would have loved you to kill Ali^{asws}, but he dislike that there should happen to be its share for you, so if you find an opportunity, then storm (to kill him^{asws})'.

وَ خَرَجَ عَلِيٌّ ع فِي هَذَا الْيَوْمِ وَ كَانَ أَمَامَ الْحَيْلِ فَحَمَلَ عَلَيْهِ حُرَيْثٌ وَ فِي رِوَايَةِ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ بَرَزَ حُرَيْثٌ مَوْلَى مُعَاوِيَةَ هَذَا الْيَوْمِ وَ كَانَ شَدِيداً ذَا بَأْسٍ لَا يُرَامُ فَصَاحَ يَا عَلِيُّ هَلْ لَكَ فِي الْمُبَارَاةِ فَأَقْدِمَ أَبَا حَسَنٍ إِنْ شِئْتَ

And Ali^{asws} came out during this day, and he^{asws} was a leader of the cavalry. Hureys attacked upon him^{asws}. And in a report of Amro Bin Shimr, from Jabir, he said, 'Hureys, slave of Muawiya, came out for duel on this day, and he was strong, with prowess, not to be thrown. He shouted, 'O Ali^{asws}! Is it for you^{asws} regarding (coming for) the duel? Proceed, Abu Hassan^{asws}, if you^{asws} so desire'.

فَأَقْبَلَ عَلِيٌّ وَ هُوَ يَقُولُ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ - نَحْنُ نَعْمَرُ اللَّهَ أَوَّلَى بِالْكِتَابِ
مِنَّا النَّبِيُّ الْمُصْطَفَى غَيْرُ كَذِبٍ - أَهْلُ اللِّوَاءِ وَ الْمَقَامِ وَ الْحُجُبِ -
نَحْنُ نَصَرْنَاهُ عَلَى كُلِّ الْعَرَبِ -

Ali^{asws} came and he^{asws} was saying (a poem), '*I^{asws} am Ali^{asws}, and a son^{asws} of Abdul Muttalib^{asws}. We^{asws}, by the Command of Allah^{azwj}, are foremost with the Book. From us^{asws} is*

⁴⁶³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 413

the Prophet^{saww}, the Chosen one, without lies, the people of the flag, and the position, and the veils. We^{asws} are His^{azwj} helpers against every Arab’.

ثُمَّ خَالَطَهُ فَمَا أَفْهَلَهُ أَنْ ضَرْبَهُ ضَرْبَةً وَاحِدَةً فَقَطَعَهُ نِصْفَيْنِ فَجَرَعَ مُعَاوِيَةُ عَلَيْهِ جَزَعًا شَدِيدًا وَ عَابَ عَمْرًا فِي إِغْرَائِهِ بِعَلِيٍّ فَلَمَّا قُتِلَ حُرَيْثٌ بَرَزَ عَمْرُو بْنُ الْحُصَيْنِ السَّكْسَكِيُّ فَنَادَى أَبَا حَسَنِ هَلُمَّ إِلَى الْمُبَارَزَةِ فَأَوْمَى عَلِيٌّ إِلَى سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِيِّ فَبَارَزَهُ فَضْرَبَهُ بِالسَّيْفِ فَقَتَلَهُ

Then he^{asws} went to him and did not respite him and struck him with one strike and cut him into two halves. Muawiya panicked upon it with a severe panic, and blamed Amro in having deceived him with Ali^{asws}. When Hureys was killed, Amro Bin Al-Husay Al-Saksaky came for duel and called out, ‘O Hassan^{asws}! Come to the duel!’ Ali^{asws} gestured towards Saeed Bin Qays Al-Hamdany. He duelled him and struck him with the sword and killed him’.

قَالَ نَصْرٌ وَكَانَ لَهُمْدَانٌ بَلَاءٌ عَظِيمٌ فِي نُصْرَةِ عَلِيٍّ عَ فِي صِفِّينَ وَ مِنَ الشَّعْرِ الَّذِي لَا يُشَكُّ أَنَّ قَاتِلَهُ عَلِيٌّ لِكَثْرَةِ الرِّوَايَةِ لَهُ

دَعَا فَلَابَنِي مِنَ الْقَوْمِ غُصْبَةً-
بِكُلِّ رُذْنِيٍّ وَ عَصَبٍ تَحَالُهُ-
لِهَمْدَانَ أَخْلَاقٌ كَرَامٌ يَرِيحُهُمْ-
فَوَارِسُ مِنْ هَمْدَانَ غَيْرَ لِقَامِ-
إِذَا اخْتَلَفَ الْأَقْوَامُ شُعَلُ ضِرَامِ-
وَ نَأْسٌ إِذَا لَاقُوا وَ حُدَّ حِصَامِ-

Nasr said, ‘It was a great calamity for Hamdan in helping Ali^{asws} in Siffeen, and from the poems is that which there is no doubt that its speaker is Ali^{asws} due to the frequency of the reports: ‘I^{asws} called and a group from the people responded to me^{asws}, horsemen from Hamdan without blame, with every high quality spear and mind you can think of, when the groups fought, a flame was inflamed. For Hamdan there are honourable manners adorning them, and prowess when they meet (in battle), and strong contention.

وَ حُدَّ وَ صَدَّقُ فِي الْخُرُوبِ وَ بَحْدَةٍ-
مَتَى تَأْتِيهِمْ فِي دَارِهِمْ تَسْتَضِيئُهُمْ-
جَزَى اللَّهُ هَمْدَانَ الْجَنَانَ فَإِنَّهَا-
فَلَوْ كُنْتُ بَوَّابًا عَلَى بَابِ جَنَّةٍ-
وَ قَوْلٌ إِذَا قَالُوا بِغَيْرِ أُنَامِ-
تَبَتْ نَاعِمًا فِي خِدْمَةٍ وَ طَعَامِ-
بِسَامِ الْعِدَى فِي كُلِّ يَوْمٍ زِحَامِ-
لَقُلْتُ لِهَمْدَانَ ادْخُلُوا بِسَلَامِ-

And effort and sincerity in the wars and help, and words when they speak are without sins When you go to them in their houses to be hosted, good are the bounties in service and food. May Allah^{azwj} Recompense Hamdan with Gardens, for they are at the peak of the fulfilment of guests during every day. If I^{asws} were to be a gatekeeper upon the gate of the Paradise, I^{asws} would say to Hamdan, ‘Enter in peace’⁴⁶⁴.

415- قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو بْنُ شِمْرٍ قَالَ: ثُمَّ قَامَ عَلِيٌّ بَيْنَ الصَّفِّينِ وَ نَادَى يَا مُعَاوِيَةُ يُكْرِهُهَا فَقَالَ مُعَاوِيَةُ سَلُوهُ مَا شَأْنُهُ قَالَ أَحِبُّ أَنْ يَظْهَرَ لِي فَأُكَلِّمَهُ بِكَلِمَةٍ وَاحِدَةٍ فَبَرَزَ مُعَاوِيَةُ وَ مَعَهُ عَمْرُو بْنُ الْعَاصِ

Nasr said, ‘And it is narrated to us by Amro Bin Shimr who said,

⁴⁶⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 414

'Then Ali^{asws} stood between the two swords and called out: 'O Muawiya!' -repeating it. Muawiya said, 'Ask him^{asws} what his^{asws} concern is'. He^{asws} said; 'I^{asws} would like him to appear to me so I^{asws} speak to him with one word'. Muawiya came out and with him was Amro Bin Al-Aas.

فَلَمَّا قَارَبَاهُ لَمْ يَلْتَفِتْ إِلَى عَمْرٍو وَ قَالَ لِمُعَاوِيَةَ وَبِحُكِّكَ عَلَامَ تَقْتُلُ النَّاسَ بَيْنِي وَ بَيْنَكَ وَ يَقْتُلُ بَعْضُهُمْ بَعْضًا ابْرُزْ إِلَيَّ فَأَتِينَا قَتِيلَ فَلَا تُرْ إِلَى صَاحِبِهِ
فَالْتَفَتَ مُعَاوِيَةُ إِلَى عَمْرٍو فَقَالَ مَا تَرَى يَا أَبَا عَبْدِ اللَّهِ

When they came near to him^{asws}, he^{asws} did not turn towards Amro and said to Muawiya: 'Woe be unto you! Upon what are you killing the people between me^{asws} and you, and some of them are killing the other? Come out to duel to me^{asws}, so whichever of us is killed, then the command would be to his counterpart!' Muawiya turned towards Amro and said, 'What is your view, O Abu Abdullah?'

قَالَ قَدْ أَنْصَفَكَ الرَّجُلُ فَأَعْلَمْ أَنَّكَ إِنْ نَكَلْتَ عَنْهُ لَمْ تَزَلْ سُبَّةً عَلَيْكَ وَ عَلَى عَقِيكَ مَا بَقِيَ عَلَى ظَهْرِ الْأَرْضِ عَرِيٌّ فَقَالَ مُعَاوِيَةُ يَا ابْنَ الْعَاصِ لَيْسَ
مِثْلِي يُجَادِعُ عَنْ نَفْسِهِ وَ اللَّهِ مَا بَارَزَ ابْنُ أَبِي طَالِبٍ شُجَاعٌ قَطُّ إِلَّا وَ سَقَى الْأَرْضَ بِدَمِهِ

He said, 'The man has been fair to you, but know that if you were to abstain from him^{asws}, the reviling will not cease upon you and your posterity for as long as an Arab remains upon the surface of the earth'. Muawiya said, 'O Ibn Al Aas! The likes of me does not get deceived from himself. By Allah^{azwj}! No brave would duel the son^{asws} of Abu Talib^{asws} at all except the ground would be quenched with his blood'.

ثُمَّ انْصَرَفَ مُعَاوِيَةُ رَاجِعًا حَتَّى انْتَهَى إِلَى آخِرِ الصُّفُوفِ وَ عَمْرٍو مَعَهُ فَلَمَّا رَأَى عَلِيَّ ع ذَلِكَ ضَحِكَ وَ عَادَ إِلَى مَوْقِفِهِ قَالَ وَ حَقَّ دَهَا مُعَاوِيَةُ عَلَى عَمْرٍو
بَاطِلًا

Then Muawiya left returning until he ended up to the last of the rows, and Amro was with him. When Ali^{asws} saw that, he^{asws} laughed and returned to his^{asws} position'. He (the narrator) said, 'And Muawiya hated it upon Amro in secret'.

قَالَ نَصَرَ ثُمَّ اتَّقَى النَّاسُ وَ اقْتَتَلُوا قِتَالًا شَدِيدًا وَ حَارَبَتْ طَيِّ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع حُرُوبًا عَظِيمَةً وَ قُتِلَ مِنْهَا أُبْطَالٌ كَثِيرُونَ وَ قَاتَلَتْ النَّخْعُ أَيْضًا مَعَهُ
ذَلِكَ الْيَوْمَ قِتَالًا شَدِيدًا وَ قُطِعَتْ رِجْلُ عِلْقَمَةَ بْنِ قَيْسِ النَّخْعِيِّ وَ قُتِلَ أَخُوهُ أُبَيُّ بْنُ قَيْسٍ فَكَانَ عِلْقَمَةُ يَقُولُ بَعْدُ مَا أُحِبُّ أَنَّ رِجْلِي أَصْحَ مَا كَانَ لِمَا
أَرْجُو بِهَا التَّوَابَ

'Nasr said, 'Then the people met and fought a severe battle, and (clan of) Tayy fought against Amir Al-Momineen^{asws} a mighty war, and many of its heroes were killed, and (clan of) Al-Nah'a fought with him a severe battle on that day, and the legs of Alqamah Bin Qays Al-Nakhaie were cut, and his brother Abu Bin Qays was killed. Al-Qamah was saying afterwards, 'I do not love for my legs to be healthy for as long as I hope for the Rewards with it'.

وَ قَالَ رَأَيْتُ أَحْيَى فِي نَوْمِي فَقُلْتُ لَهُ مَا الَّذِي قَدِمْتُمْ عَلَيْهِ قَالَ اتَّقَيْنَا نَحْنُ وَ أَهْلُ الشَّامِ بَيْنَ يَدَيِ اللَّهِ سُبْحَانَهُ فَاحْتَجَجْنَا عَنْدهُ فَحَجَجْنَا فَسَرَرْتُ
بِذَلِكَ.

And he (the narrator) said, 'I saw my brother in my dream, and I said to him, 'What is that which made you advance upon it?' He said, 'We and the people of Syria shall meet in front of Allah^{azwj} the Glorious, and we shall argue in His^{azwj} Presence. We shall argue and be happy with that'.⁴⁶⁵

416- وَ رُويَ عَنِ الْحُضَيْنِ بْنِ الْمُنْدِرِ أَنَّهُ لَمَّا تَصَافَتِ النَّاسُ ذَلِكَ الْيَوْمَ وَ حَمَلَ بَعْضُهُمْ عَلَى بَعْضٍ وَ ضَعُضَعَتْ مِيمَنَةُ أَهْلِ الْعِرَاقِ فَجَاءَنَا عَلِيٌّ ع وَ مَعَهُ بَنُوهُ فَنَادَى بِصَوْتٍ جَهْرٍ لِمَنْ هَذِهِ الرَّايَاتُ فَقُلْنَا رَايَاتُ رَبِيعَةَ فَقَالَ بَلْ هِيَ رَايَاتُ عَصَمِ اللَّهِ أَهْلُهَا وَ صَبَرَهَا وَ ثَبَّتَ أَقْدَامَهَا

And it is reported from Al Hueyn Bin Al Munzir,

'When the people aligned on that day and attacked each other, and the right flank of the people of Al-Iraq was undermined, we came to Ali^{asws}, and with him^{asws} were his^{asws} sons. He^{asws} called out in a loud voice: 'For whom are these flags?' We said, 'Flags of Rabie. He^{asws} said: 'But, these are flags Allah^{azwj} had Protected its people, and Made them patient and Affirmed their feet'.

ثُمَّ قَالَ لِي وَ أَنَا حَامِلُ رَايَةِ رَبِيعَةَ يَا فَتَى أَلَا تُدْنِي رَايَتَكَ هَذِهِ ذِرَاعاً فَقُلْتُ بَلَى وَ اللَّهُ عَشْرَةَ أَذْرُعٍ ثُمَّ مَلْتُ بِهَا هَكَذَا فَأَذْنَيْتُهَا فَقَالَ لِي حَسْبُكَ

Then he^{asws} said to me: 'And I^{asws} shall carry a flag of Rabie. O youth! Will you bring closer this flag of yours by a cubit?' I said, 'Yes, by Allah^{azwj}', ten cubits'. Then I inclined with it like this, and brought it closer. He^{asws} said to me: 'It suffices you'.

وَ رُويَ أَنَّهُمْ أُعْطُوا الرَّايَةَ الْحُضَيْنِ بْنِ الْمُنْدِرِ الرَّقَاشِيِّ وَ هُوَ يَوْمَئِذٍ غُلَامٌ وَ هُوَ يَرْحَفُ بِرَايَةِ رَبِيعَةَ وَ كَانَتْ خُمْراً فَأَعْجَبَ عَلِيّاً ع زَخْفُهُ وَ ثَبَاتُهُ

And it is reported they gave the flag of Al Huzeyn Bin Al-Munzir Al-Raqashy, and on that day he was a boy, and he marched with a flag of Rabie, and it was red. Ali^{asws} was surprised of his march and his steadfastness.

فَقَالَ

لِمَنْ رَايَةُ خُمْرَاءٍ يُخَفِّقُ ظِلُّهَا-	إِذَا قِيلَ قَدَمُهَا حُضَيْنٌ تَقَدَّمَا-
وَ يَدْنُو بِهَا فِي الصَّفِّ حَتَّى يَدِيرَهَا-	حَمَامُ الْمَنَازِلِ تَقَطُرُ الْمَوْتَ وَ الدَّمَاءَ-
حَزَى اللَّهُ قَوْماً صَابَرُوا فِي لِقَائِهِمْ-	لَدَى الْبَاسِ خُوراً مَا أَعَزَّ وَ أَكْرَمَا-
وَ أَخَزَمَ صَبْرًا يَوْمَ يُدْعَى إِلَى الْوَعَى-	إِذَا كَانَ أَصَوْتُ الْكُمَاةِ تَعَمَّعَمَا
رَبِيعَةَ أَغْنَى إِنَّهُمْ أَهْلُ بَجْدَةٍ وَ بَاسٍ-	إِذَا لَاقُوا خَيْساً عَزَمَرَمَا
وَ قَدْ صَبَرَتْ عَلَيْكَ وَ حَتَمَ وَ جَمِيرَ-	لِمَدْحٍ حَتَّى لَمْ تُفَارِقْ دَمَ دَمَا-
وَ نَادَتْ جُدَامُ يَا لِمَدْحٍ وَجُحْكُم-	حَزَى اللَّهُ شَرّاً أَتَيْنَاكَ أَنْظَلَمَا-
أَمَّا تَتَّقُونَ اللَّهَ فِي خُرُمَاتِكُمْ-	وَ مَا قَرَّبَ الرَّحْمَنُ مِنْهَا وَ عَظَّمَا-
أَذَقْنَا ابْنَ حَرْبٍ طَعْنَنَا وَ ضِرَابَنَا-	بِأَسْيَافِنَا حَتَّى تَوَلَّى وَ أَحْجَمَا-
وَ مَرَّ بُنَادِي الرِّثْقَانِ مَرَاظِمَ-	وَ نَادَى كَلَاماً وَ الْكُرْبَ وَ أَنْعَمَا-
وَ عَمراً وَ سُفْيَاناً وَ جُهْمَا وَ مَالِكاً-	وَ خَوْشَبَ وَ الْعَاوِيَّ سُرْجاً وَ أَظْلَمَا-

⁴⁶⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 415

وَصَبَّاحاً الْعُبَيْيَّ يَدْعُو وَ أَسْلَمَا

وَكُزَّزَ بَنُ نَبْهَانَ وَ عَمَرُو بَنُ جَحْدَرٍ-

He^{asws} said (a poem): 'For whom is a red flag, its shade would fade. When it is said, 'Huzeyn has advanced it', it will advance. And they come near with it in the rows until it goes around the important deaths, dripping the death and the blood. May Allah^{azwj} Recompense regarding their meeting (in battle) with prowess, free, how honourable, how prestigious. And I^{asws} am asserting patience for a day they would be called to the battle, when the voices of the eloquent talkers would be mumbled.

(Tribe of) Rabie, I^{asws} mean, they are people of exertion and prowess when they meet (in battle) with vehement force, and I^{asws} had been patient from arousing passion, and (clans of) Lakhm and Himeyr were annoyed until they would not be differentiated between a blood and a blood. And I^{asws} called out: 'O agitators! Woe be unto you! May Allah^{azwj} Recompense evil wherever an injustice may be. Are you not fearing in your prohibitions? And how near is the Beneficent from it, and how Magnificent. The son of Harb made us taste the stabbings and the strikes with our swords, until he was in-charge and retreated'.

And I^{asws} passed by calling out to the leader and the unjust ones, and called Kala'a, and Kareyb, and 'An'ama', and Amro, and Sufyan, and Jahm, and Mali, and Howshab, and Al-Ghawy, and Sareeh, and Azlama, and Kurz Bin Nab'han, and Amro Bin Jahdar, and companions of Al-Absy, calling to the peace''.

قال نصر: و أقبل ذو الكلاع في الحمير و من لف لفها و معهم عبيد الله بن عمر بن الخطاب في أربعة آلاف من قراء أهل الشام فحملوا على ربيعة و هم ميسرة أهل العراق و فيهم عبد الله بن العباس حملة شديدة فضعضت رايات ربيعة ثم إن أهل الشام انصرفوا

Nasr said, 'And Zu Al-Kala'a came among (clan of) Himeyr and the ones who had surrounded it, and with them was Ubeydullah Bin Umar Bin Al-Khattab among four thousand from the readers of the people of Syria. They attacked upon (clan of) Rabie, and they were the left flank of the people of Al-Iraq, and among them was Abdullah Bin Al-Abbas, with severe attack. The flags of Rabie were dispersed. Then the people of Syria left.

فلم يلبثوا إلا قليلا حتى كروا ثانية و عبيد الله بن عمر في أولهم يقول يا أهل الشام هذا الحي من العراق قتلة عثمان و أنصار علي فإن هزمتهم هذه القبيلة أدركتم تاركهم في عثمان فشدوا على الناس شدة عظيمة

It was not long except a little until they repeated for a second time, and Ubeydullah Bin Umar was among their first ones saying, 'O people of Syria! This is a tribe from Al-Iraq, killers of Usman, and helpers of Ali^{asws}. So, if you were to defeat this tribe, you will realise your retaliation regarding Usman'. So, they were severe upon the people with mighty intensity.

فثبتت لهم ربيعة و صبرت صبرا حسنا إلا قليلا من الضعفاء و اشتد القتال بين ربيعة و حمير و عبيد الله بن عمر و كثرت القتلى ثم خرج نحو خمس مائة فارس أو أكثر من أصحاب علي ع على رءوسهم البيض و هم غائصون في الحديد لا يرى منهم إلا الحدق

(Clan of) Rabie were steadfast to them, and combatted a good combat except a few from the weak ones, and the fighting between Rabie and Himeyr and Abdullah Bin Umar intensified, and many were killed. Then five hundred horsemen or more from the

companions of Ali^{asws} came having the helmets upon their heads, and they were clad in iron, nothing being seen from them except the eyes.

و خرج إليهم من أهل الشام نحوهم في العدة فاقتتلوا بين الصفين و الناس وقوف تحت راياتهم فلم يرجع من هؤلاء مخبر لا عراقي و لا شامي قتلوا جميعا بين الصفين و كان بصفين تل يلقي عليه الجماجم من الرجال فكان يدعى تل الجماجم

And a similar number from the people of Syrian came out and they fought between Siffeen, and the people were standing beneath Siffeen. No informant returned from them, neither Iraqi nor Syrian. They all fought between Siffeen, and Siffeen was a hill the skulls of men had been thrown upon, and it used to be called the hill of the skulls’.

قال نصر: ثم ذهب هذا اليوم بما فيه فأصبحوا من اليوم التاسع من صفر و قد خطب معاوية أهل الشام و حرضهم فحمل عبيد الله و قراء أهل الشام و معه ذو الكلاع في حمير على ربيعة في ميسرة علي ع فقاتلوا قتالا شديدا

Nasr (the reporter) said, ‘Then this day went with whatever was in it, and they came to the morning of the ninth day of Safar, and Muawiya had addressed the people of Syria and urged them, so Ubeydullah and the readers of the people of Syria attacked, and with him were the Zul Kala’a among (clan of) Himeyr against Rabie in the left flank of Ali^{asws}. They fought a severe battle.

فأتى زياد بن خصفة إلى عبد القيس فقال لا يكونن وائل بعد اليوم إن ذا الكلاع و عبيد الله بن عمر قد أبادا ربيعة فانقضوا لهم و إلا هلكت فركبت عبد القيس و جاءت كأنها غمامة سوداء فشدت أزر الميسرة و عظم القتال فقتل ذو الكلاع قتله رجل من بكر بن وائل اسمه خندف و تضعضعت أركان حمير و ثبت بعد ذي الكلاع تحارب مع عبيد الله بن عمر

Ziyad Bin Khasfa came to Abdul Qays. He said, ‘Do not be wailing after today. Za Al-Kila’a and Ubeydullah have distanced Rabie, so there is either defeat for them or else death’. Abdul Qays rode and came as if they were black clouds and stormed the left flank severely, and the fighting was mighty. Zul Kala’a was killed, a man from Bakr Bin Wail killed him, his name is Jundab, and the soldiers of Himeyr were dispersed, and they were steadfast after Zul Kila’a to battle alongside Ubeydullah Bin Umar.

فأرسل عبيد الله إلى الحسن بن علي ع إن لي إليك حاجة فألقني فلقبه الحسن ع فقال له عبيد الله إن أباك قد وتر قريشا أولا و آخرأ و قد شئت الناس فهل لك في خلعه و أن تتولى أنت هذا الأمر فقال كلا و الله

Ubeydullah sent a message to Al-Hassan^{asws} Bin Ali^{asws}, ‘There is a need for me to you^{asws}, so meet me’. Al-Hassan^{asws} met him. Ubeydullah said to him^{asws}, ‘You^{asws} father^{asws} has wronged Quraysh first and last, and the people are his^{asws} enemies. Is it for you^{asws} in removing (killing) him^{asws}, and you^{asws} be in-charge of this command (caliphate)?’ He^{asws} said: ‘Never, by Allah^{azwj}!’

ثم قال يا ابن الخطاب و الله لكأنني أنظر إليك مقتولا في يومك أو في غدك أما إن الشيطان قد زين لك و خدعك حتى أخرجك مخلقا بالخلق ترى نساء أهل الشام موقفك و سيصرعك الله و يطحك لوجهك قتيلأ

Then he^{asws} said: ‘O Ibn Al-Khattab! By Allah^{azwj}, it is as if I^{asws} am looking at you having been killed during your day, or tomorrow morning. But, the Satan^{la} has adorned for you and has

deceived you to the extent that he^{la} brought you out mannered with such manners. Do you see the women of the people of Syria agreeing with you, and Allah^{azwj} will Wreak you and Lay you down, slain’.

قال فو الله ما كان إلا بياض النهار حتى قتل عبيد الله و هو في كتيبة رطاء و كانت تدعى الخضرية كانوا أربعة آلاف عليهم ثياب مخضر

He (the narrator) said, ‘By Allah^{azwj}, it was not except brightness of the day until Ubeydullah was killed, and it was in a battalion of spotters, and they were called Al-Khazriya. They were four thousand having green clothes upon them.

فمر الحسن فإذا رجل متوسد رجل قتيل و قد ركز رمحه في عينه و ربط فرسه برجله فقال الحسن لمن معه انظروا إلى هذا و إذا رجل من همدان و إذا القتيل عبيد الله بن عمر قد قتله الهمداني في أول الليل و بات عليه حتى أصبح:

Al-Hassan^{asws} passed by, and there was a man cushioning a slain man, and his spear was centred into his eye, and his horse was tied up with his leg. Al-Hassan^{asws} said to the ones with him^{asws}: ‘Look at this!’ And there he was a man from Hamdan, and there the slain was Ubeydullah Bin Umar. The Hamdany had killed him in the beginning of the night, and had spent the night upon it until morning’.

قال نصر: و قد اختلفت الرواة في قاتله فقالت همدان نحن قتلناه قتله هاني بن الخطاب و قالت حضرموت نحن قتلناه قتله مالك بن عمرو و قال بكر بن وائل قتله منا محرز بن الصحص: و روي: أن قاتله حريث بن جابر بن الجعفي

Nasr said, ‘And the reports have differed regarding his killer. Hamdan said, ‘We killed him. Hany Bin Al-Khatib killed him’. And Hazramaut said, ‘We killed him. Malik Bin Amro killed him’. And Bakr Bin Wail said, ‘He was killed from us by Muhriz Bin Al-Sahsah’. And it is reported that his killer is Harees Bin Jabir Bin Al-Jufy’.⁴⁶⁶

417 قال نصر و حدثنا عمرو بن شمر عن جابر قال: لما حل ذو الكلاع ذلك اليوم بالفيلق العظيم من حمير على صفوف العراق ناداهم أبو شجاع الحميري تبت أيديكم أ ترون معاوية خيرا من علي أسد الله أضل الله سعيكم ثم أنت يا ذا الكلاع قد كنا نرى أن لك نية في الدين فقال ذو الكلاع إياها يا أبا شجاع و الله ما معاوية بأفضل من علي و لكني أقاتل عن دم عثمان

Nasr said, ‘And it is narrated to us by Amro Bin Shimr, from Jabir who said,

‘When Zul-Ikala’a attacked on that day with a large legion from Himeyr, upon the rows of Al-Iraq, Abu Shaja’a Al-Himeyr called out to them, ‘May your hands break! Are you viewing that Muawiya is better than Ali^{asws} - lion of Allah^{azwj}? May Allah^{azwj} Stray your striving. Then you, O Zul Kala’a! We had seen that there is an intention for you in the religion’. Zul Kala’a said, ‘O Abu Shaja’a! By Allah^{azwj}, Muawiya is not better than Ali^{asws}, but we are fighting upon the blood of Usman!’

قال فأصيب ذو الكلاع حينئذ قتله خندف البكري في المعركة

He (the narrator) said, ‘Zul Kala’a was slain over there, Jundab Al-Bakry killed him in the battle’.

⁴⁶⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 416

قَالَ نَصْرٌ وَ قَالَ مُعَاوِيَةُ لَمَّا قُتِلَ ذُو الْكَلَّاعِ لَأَنَا أَشَدُّ فَرَحًا بِقَتْلِ ذِي الْكَلَّاعِ مِنِّي بِفَتْحِ مِصْرَ لَوْ فَتَحْتُهَا قَالَ لِأَنَّ ذَا الْكَلَّاعِ كَانَ يَحْجُرُ عَلَى مُعَاوِيَةَ فِي أَشْيَاءَ كَانَ يَأْمُرُ بِهَا

Nasr (the reporter) said, 'And Muawiya said when Zul Kala'a was killed, 'There is no one of more intense happiness with the killing of Zil Kala'a than I am. He could have conquered Egypt if we had conquered it'. He (the reporter) said, 'Because Zul Kala'a used to openly interdict upon Muawiya in matters he used to order him with'.

قال نصر: فلما قتل ذو الكلاع اشتدت الحرب و شد عك و لحم و جذام و الأشعيرون من أهل الشام على مذبح من أهل العراق.

Nasr said, 'When Zul Kala'a was killed, the war intensified, and severe was pulling, and the hitting, and the cutting, and Al-Ashiroun from the people of Syrian were against the Mazhaj (tribe from Yemen) from the people of Al-Iraq''⁴⁶⁷

418- وَ قَالَ نَصْرٌ وَ حَدَّثَنِي عُمَرُو بْنُ الرَّبِيعِ قَالَ لَقَدْ سَمِعْتُ الْحَضَيْنِ بْنَ الْمُنْذِرِ يَقُولُ أَعْطَانِي عَلِيٌّ ذَلِكَ الْيَوْمَ رَايَةَ رِبْعَةٍ وَ مُصْرَ وَ قَالَ بِسْمِ اللَّهِ سِرَّ يَا حَضَيْنُ وَ اعْلَمْ أَنَّهُ لَا تَخْفَى عَلَى رَأْسِكَ بِرَايَةٍ مِثْلَهَا أَبَدًا هَذِهِ رَايَةُ رَسُولِ اللَّهِ

Nasr said, 'And it is narrated to me by Amro Bin Al Zubeyr who said, 'I have heard Al Huzeyn Bin Al Munzir saying

'On that day, Ali^{asws} gave me a flag of Rabie, and Muzar, and said, 'In the Name of Allah^{azwj}! Go, O Huzeyn, and know that no flag will flap upon your head like this flag. This is a flag of Rasool-Allah^{azwj}'.

قَالَ فَجَاءَ أَبُو عُرْفَاءَ جَبَلَةُ بْنُ عَطِيَّةَ الدُّهْلِيِّ إِلَى الْحَضَيْنِ فَقَالَ هَلْ لَكَ أَنْ تُعْطِيَنِي الرَّايَةَ أَحْمِلُهَا فَيَكُونَ لَكَ دِرْهَمًا وَ يَكُونَ لِي أَجْرُهَا فَقَالَ الْحَضَيْنُ وَ مَا غِنَايَ يَا عَمَّ عَنْ أَجْرِهَا مَعَ دِرْهَمٍ فَقَالَ إِنَّهُ لَا عَنَاءَ بِكَ عَنْ ذَلِكَ وَ لَكِنْ أَعْرِضْ عَمَّا سَاعَةً فَمَا أَسْرَعَ مَا تَرْجِعُ إِلَيْكَ

He (the narrator) said, 'Abu Urfa'a Jabala Bin Atiya Al-Zuhly came to Al Huzeyn and said, 'Is it for you that you give me the flag to carry it, so its mention would be for you, and its Recompense would be for me?' Al-Huzeyn said, 'And what would its mention avail me, O uncle, away from its Recompense?' He said, 'There would be no availing with you from that, but let your uncle show it for a moment, then he will quickly return it to you'.

قَالَ حَضَيْنٌ فَعَلِمْتُ أَنَّهُ قَدْ اسْتَقْتَلَّ وَ أَنَّهُ يُرِيدُ أَنْ يَمُوتَ مُجَاهِدًا قَالَ فَقُلْتُ لَهُ خُذْهَا

Huzeyn said, 'So, I knew that he would be killed and he wanted to die as a fighter. I said to him, 'Take it'.

فَأَخَذَهَا ثُمَّ قَالَ لِأَصْحَابِهِ إِنَّ عَمَلَ الْجَنَّةِ كَرَّةٌ كُلُّهُ وَ ثَقِيلٌ وَ إِنَّ عَمَلَ النَّارِ خِفٌّ كُلُّهُ وَ خَبِيثٌ إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا الصَّابِرُونَ الَّذِينَ صَبَرُوا أَنْفُسَهُمْ عَلَى فِرَاقِ اللَّهِ وَ أَمْرِهِ وَ لَيْسَ شَيْءٌ بِمَا افْتَرَضَ اللَّهُ عَلَى الْعِبَادِ أَشَدَّ مِنَ الْجِهَادِ هُوَ أَفْضَلُ الْأَعْمَالِ ثَوَابًا عِنْدَ اللَّهِ فَإِذَا رَأَيْتُمُونِي قَدْ شَدَدْتُ فَشَدُّوا وَخُكُّمَ أَوْ مَا تَشْتَاوُونَ إِلَى الْجَنَّةِ أَوْ مَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

He took it, then he said to his companions. 'The working for the Paradise is disliked, all of it, and heavy, and working for the Fire is easy, all of it, and beloved. The Paradise is such, none

⁴⁶⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 417

will enter it except the ones being patient upon the religion, having been patient themselves upon the Obligations of Allah^{azwj} and His^{azwj} Commands. And there is nothing from what Allah^{azwj} has Obligated upon the servant, more difficult than the Jihad. It is the most superior of the deeds in Rewards in the Presence of Allah^{azwj}. So, when you see me to have become intense, then intensify yourselves. Woe be unto you! Are you desirous to the Paradise? Are you not loving that Allah^{azwj} should Forgive for you all?’

فَشَدُّ وَ شَدُّوا مَعَهُ وَ قَاتَلُوا قِتَالًا شَدِيدًا فَقُتِلَ أَبُو عَرْفَاءَ وَ شَدَّتْ رِبْعَةُ بَعْدَهَا شِدَّةً عَظِيمَةً عَلَى صُفُوفِ أَهْلِ الشَّامِ

He intensified, and they intensified along with him, and they fought a severe battle. Abu Arfa'a was killed, Rabie were intensified after that with mighty severity upon the rows of the people of Syria’.

و قال نصر: فاضطرب الناس ذلك اليوم بالسيوف حتى قطعت و تكسرت و صارت كالمناجل و تطاعنوا بالرماح حتى تناثرت أستنها ثم جثوا على الركب فتحاثوا بالتراب ثم تعانقوا و تكادموا بالأفواه ثم تراموا بالصخرة و الحجارة

Nasr said, ‘The people trembled on that day with the swords until they were cut and broken, and became like the machetes and stabbing with the spears until they were scattered. Then they knelt at the riders, and they were throwing the soil, then they wrestled, and bit with the mouths, then they pelted with the rocks and the stones.

ثم تحاجزوا فكان الرجل من أهل العراق يمر على أهل الشام فيقول كيف أصير إلى رايات بني فلان فيقول هاهنا لا ههناك الله و يمر الرجل من أهل الشام على أهل العراق فيقول كيف أمضي إلى رايات بني فلان فيقولون هاهنا لا حفظك الله

Then they barricaded. So, the man from the people of Al-Iraq would pass by the people of Syria and he would say, ‘How can I go to the flag of the clan of so and so?’ He would say ‘Over there! May Allah^{azwj} not Guide you’. And the man from the people of Syria would pass by the people of Al-Iraq and he would say, ‘How can I go to the flag of the clan of so and so?’ He would say, ‘Over there! May Allah^{azwj} not Protect you!’

فلما أصبحوا في اليوم العاشر أصبحوا و ربيعة محدقة بعلي ع إحداق بياض العين بسوادها:

When it was morning during the tenth day, they woke up in the morning and Rabie were staring at Ali^{asws} like the whiteness of the eyes surrounding its blackness”.

قال نصر و حدثني عمرو: أنه لما وقف ع تحت رايات ربيعة قال عتاب بن لقيط يا معشر ربيعة حاموا عن علي منذ اليوم فإن أصيب فيكم افتضحتم أ لا ترونه قائما تحت راياتكم فقال لهم شقيق بن ثور يا معشر ربيعة ليس لكم عذر عند العرب إن أصيب علي و فيكم رجل حي فامنعوه اليوم و اصدقوا عدوكم اللقاء

Nasr said, ‘And it is narrated to me by Amro, ‘When he^{asws} stood beneath the flag of Rabie, Ataab Bin Laqeet said, ‘O community of Rabie! Be protecting Ali^{asws} today, for it he^{asws} were to be injured among you, you will be exposed (shamed). Can’t you see him^{asws} standing beneath your flag?’ Shaqeeq Bin Sowr said to them, ‘O community of Rabie! There isn’t any excuse for you in the presence of Arabs that Ali^{asws} should be injured and among you is a man still alive! Defend him^{asws} today and be steadfast to your enemy for the meeting (in battle)!’

فتعاقدت ربيعة و تحالفت بالأيمان العظيمة و تابع منهم سبعة آلاف على أن لا ينظر رجل خلفه حتى يردوا سراق معاوية فقاتلوا ذلك اليوم قتالا شديدا لم يكن قبله مثله و أقبلوا نحو سراق معاوية فلما نظر إليهم قد أقبلوا قال

كثائب منها كالجبال تجالد-

إذا قلت قد ولت ربيعة أقبلت-

(The tribe of) Rabie made a pact and too a mighty oath, and seven thousand from them pledged upon that no man would look behind him until they arrive at the pavilion of Muawiya. They fought that day a severe battle, the like of which had not happened before it, and they came around the pavilion of Muawiya. When he looked at them having come, he said (a couplet), *'When you had said Rabie had turned around (and fled). A battalion from it has come like the solid mountain'*.

ثم قال لعمرؤ يا عمرو ما ترى قال أرى أن لا تحنث أخوالي اليوم فقام معاوية و خلا لهم سراقه و رحله و خرج فارا عنه لاثدا ببعض مضارب العسكرة في أخريات الناس و انتهت ربيعة سراقه و رحله

Then he said Amro, 'O Amro! What is your view'. He said, 'I view that you should not devote to my views today'. Muawiya stood up and vacated his pavilion for them, and his belonging, and went out fleeing sheltering with some of the strikers of the army among the last of the people. And Rabie ended up to his pavilion and his belonging.

و بعث إلى خالد بن المعمر أنك قد ظفرت و لك إمرة خراسان إن لم تتم فقطع خالد القتال و لم يتمه و قال لربيعة قد برت إيمانكم فحسبكم فلما كان عام الجماعة و بايع الناس معاوية أمره معاوية على خراسان و بعثه إليها فمات قبل أن يبلغها.

And he (Muawiya) sent a message to Khalid Bin Al-Ma'mar, 'You have won, and for you would be the emirate of Khurasan if you do not complete'. Khalid terminated the fighting and did not complete it, and he said to Rabie, 'You have been righteous to your oaths, so it suffices you'. When it was the year of the unity, and the people pledged allegiance to Muawiya, he made him commander upon Khurasan and sent him to it, but he died before he reached it".⁴⁶⁸

419- قَالَ نَصْرٌ وَ فِي حَدِيثِ عُمَرَ بْنِ سَعْدٍ أَنَّ عَلِيًّا ع صَلَّى بِحِمٍّ هَذَا الْيَوْمَ صَلَاةَ الْعَدَاةِ ثُمَّ رَحَفَ بِحِمٍّ فَلَمَّا أَبْصَرُوهُ اسْتَقْبَلُوهُ بِرُحُوفِهِمْ فَأَقْتَتَلُوا قِتَالًا شَدِيدًا ثُمَّ إِنَّ خَيْلَ الشَّامِ حَمَلَتْ عَلَى خَيْلِ الْعِرَاقِ فَأَقْتَتَلُوا مِنْ أَصْحَابِ عَلِيٍّ ع أَلْفَ رَجُلٍ أَوْ أَكْثَرَ فَأَخَاطُوا بِحِمٍّ وَ خَالُوا بَيْنَهُمْ وَ بَيْنَ أَصْحَابِهِمْ فَلَمْ يَرَوْهُمْ

Nasr said, 'And in a Hadeeth of Umar Bin Sa'ad,

'Ali^{asws} prayed Salat with them on this day, the morning Salat, then he^{asws} marched with them. When they sighted him^{asws}, they faced him^{asws} with their army and they fought a severe battle. Then the cavalry of Syria attacked upon the cavalry of Al-Iraq and cut them off from the companions of Ali^{asws}, a thousand men or more, and they surround them, and they formed a barrier between them and their companions, and he^{asws} could not see them.

⁴⁶⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 418

فَنَادَى عَلِيٌّ عَ لَا رَجُلٌ يَشْرِي نَفْسَهُ لِلَّهِ وَ يَبِيعُ دُنْيَاهُ بِأَجْرَتِهِ فَأَتَاهُ رَجُلٌ مِنْ جُعْفٍ يُقَالُ لَهُ عَبْدُ الْعَزِيزِ بْنُ الْحَارِثِ عَلَى فَرَسٍ أَذْهَمَ كَأَنَّهُ غُرَابٌ مُفْنَعًا فِي الْحَدِيدِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مُرْنِي بِأَمْرِكَ

Ali^{asws} called out: 'Is there no man who can sell himself to Allah^{azwj} and sell his world for the Hereafter?' A man from Ju'f called Abdul Aziz Bin Al-Haris came to him^{asws} upon a black horse as if it was a crow, clad in iron. He said, 'O Amir Al-Momineen^{asws}! Order me with your^{asws} order'.

فَقَالَ عَلِيٌّ عَ

سَمَحْتَ بِأَمْرٍ لَا يُطَاقُ حَفِظَةً-
وَصِدْقًا وَ إِخْوَانُ الْحِفَاطِ قَلِيلٌ-
حَزَاكَ إِلَهَ النَّاسِ خَيْرًا فَقَدْ وَفَّتْ-
يَذَاكَ بِفَضْلِ مَا هُنَاكَ جَزِيلٌ-

Ali^{asws} said (a poem): 'You are authorised with an order its preservation cannot be tolerated, and its verification, and the brothers of the preservation are few. May God^{azwj} of the people Recompense you goodly for you have been loyal with your hand with a Grace would be plentiful over there'.

فَقَالَ عَ يَا أَبَا الْحَارِثِ شَدَّ اللَّهُ رِجْلَكَ إِحْمِلْ عَلَى أَهْلِ الشَّامِ حَتَّى تَأْتِيَ أَصْحَابَكَ فَتَقُولَ هُمْ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ يَقْرَأُ عَلَيْكُمُ السَّلَامَ وَ يَقُولُ لَكُمْ هَلَّلُوا وَ كَبَّرُوا مِنْ نَاحِيَّتِكُمْ وَ نُهَلِّ وَ نُكَبِّرُ مِنْ نَاحِيَّتِنَا وَ إِحْمِلُوا وَ نُحْمِلْ عَلَيْهِمْ

He^{asws} said: 'O Abu Al-Haris! May Allah^{azwj} Strengthen your corner! Attack upon the people of Syria until your companions come to you, so you can be saying to them, 'Amir Al-Momineen^{asws} conveys the greetings to you, and is saying to you: 'Exclaim the Oneness (There is no god except Allah^{azwj}) and the Greatness (Allah^{azwj} is the Greatest from your corner, and we shall exclaim the Oneness and the Greatness from our corner, and attack and we shall attack upon them'.

فَضْرَبَ الْجُعْفِيُّ فَرَسَهُ وَ قَاتَلَهُمْ حَتَّى خَلَصَ إِلَى أَصْحَابِهِ فَلَمَّا رَأَوْهُ اسْتَبَشَرُوا بِهِ وَ فَرِحُوا وَ قَالُوا مَا فَعَلَ أَمِيرُ الْمُؤْمِنِينَ قَالَ صَالِحٌ يُفَرِّغُكُمُ السَّلَامَ وَ يَقُولُ هَلَّلُوا وَ كَبَّرُوا وَ إِحْمِلُوا خِمْلَةَ رَجُلٍ وَاحِدٍ وَ نُحْمِلْ مِنْ جَانِبِنَا

Al-Ju'fy galloped his horse and fought them until he ended up to his companions. When they saw him, they rejoiced with him and were happy and said, 'What happened to Amir Al-Momineen^{asws}? He^{asws} said: 'Safe. He^{asws} conveys the greetings to you all and say: 'Exclaim the oneness and the Greatness, and attack the attack of one man, and we shall attack from our side'.

فَفَعَلُوا مَا أَمَرَهُمْ بِهِ وَ هَلَّلُوا وَ كَبَّرُوا وَ هَلَّلَ عَلِيٌّ وَ كَبَّرَ هُوَ وَ أَصْحَابُهُ وَ حَمَلَ عَلَى أَهْلِ الشَّامِ وَ حَمَلُوهُمْ مِنْ وَسْطِ أَهْلِ الشَّامِ فَانْفَرَجَ الْقَوْمُ عَنْهُمْ وَ خَرَجُوا وَ مَا أَصِيبَ مِنْهُمْ رَجُلٌ وَاحِدٌ وَ لَقَدْ قُتِلَ مِنْ فُرْسَانِ الشَّامِ يَوْمَئِذٍ زُهَاءٌ سَبْعِمِائَةٍ نَعْرٍ

They did what he^{asws} had instructed them with, and they exclaimed the Oneness, and the Greatness, and Ali^{asws} exclaimed the Oneness and the Greatness, he^{asws} and his^{asws} companion, and attacked upon the people of Syria, and they attacked them from the middle of the people of Syria, and the people were cleft asunder from them, and they came out

from, and not a single man from them was killed, and from the horsemen of Syria on that day were killed, around seven hundred persons.

وَكَانَ عَلِيٌّ ع مِنْ أَكْثَرِ النَّاسِ الْيَوْمَ عَنَاءً قَالَ وَكَانَ عَلِيٌّ لَا يَغْدِلُ بِرَبِيعَةَ أَحَدًا مِنَ النَّاسِ فَشَقَّ ذَلِكَ عَلَى مُضَرَ وَ أَظْهَرُوا لَهُمُ الْقَبِيحَ وَ أَبْدَوْا دَاتِ أَنْفُسِهِمْ فَقَامَ أَبُو الطُّفَيْلِ غَامِرُ بْنُ وَائِلَةَ وَ عُمَيْرُ بْنُ عُطَارِدٍ وَ قَبِيصَةُ بْنُ جَابِرٍ وَ عَبْدُ اللَّهِ بْنُ الطُّفَيْلِ فِي وَجْهِهِ قَبَائِلُهُمْ فَأَتَوْا عَلِيًّا ع

And Ali^{asws} was with the greatest of the pains from the people on that day, and Ali^{asws} did not used to equate anyone of the people with (tribe of) Rabie. That was grievous upon (tribe of) Muzar, and they revealed the ugliness to them, and manifest their true self. Abu Al-Tufayl Aamir Bin Waasila, and Umeyr Bin Utarid, and Qabeesa Bin Jabir, and Abdullah Bin Al-Tufayl stood up among faces of their tribes and came to Ali^{asws}.

فَتَكَلَّمَ أَبُو الطُّفَيْلِ فَقَالَ إِنَّا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا نَحْسُدُ قَوْمًا خَصَّهُمُ اللَّهُ مِنْكَ بِخَيْرٍ وَ إِنَّ هَذَا الْحَيَّ مِنْ رَبِيعَةٍ قَدْ ظَنُّوا أَنَّهُمْ أَوَّلَى بِكَ مِنَّا فَأَعْنَيْهِمْ عَنِ الْقِتَالِ أَيَّامًا وَ اجْعَلْ لِكُلِّ امْرِئٍ مِنَّا يَوْمًا يُقَاتِلُ فِيهِ فَإِنَّا إِذَا اجْتَمَعْنَا اشْتَبَهَ عَلَيْكَ بِلَاؤُنَا

Abu Al Tufay spoke. He said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! we do not envy any people Allah^{azwj} has Specialised them with goodness from you^{asws}, and this tribe from Rabie, they are foremost with you^{asws} than we are. You^{asws} excused them from the fighting for days, and you^{asws} made a day to be for every person from us we should be fighting in. So, when we gather, we suspect our scourge to be upon you^{asws}.

فَقَالَ ع نَعَمْ أُعْطِيَكُمْ مَا طَلَبْتُمْ وَ أَمَرَ رَبِيعَةَ أَنْ تَكُفَّ عَنِ الْقِتَالِ وَ كَانَتْ بِإِزَاءِ الْيَمَنِ مِنْ صُفُوفِ الشَّامِ فَعَدَا أَبُو الطُّفَيْلِ فِي قَوْمِهِ مِنْ كِنَانَةَ وَ هُمْ جَمَاعَةٌ عَظِيمَةٌ فَتَقَدَّمَ أَمَامَ الْحَيْلِ وَ افْتَتَلُوا قِتَالًا شَدِيدًا ثُمَّ انْصَرَفَ إِلَى عَلِيٍّ ع وَ أَتَى عَلَيْهِ خَيْرٌ

He^{asws} said: 'Yes, I^{asws} shall give you what you are seeking'. And he^{asws} instructed Rabie to refrain from the fighting, and they were toward the right from the rows of Syria. The next morning Abu Al-Tufeyl went among his people from Jiana, and they are a large community. He advanced in front of the cavalry and fought a severe battle, then left to go to Ali^{asws}, and he^{asws} praised goodly upon him.

ثُمَّ عَدَا فِي الْيَوْمِ الثَّانِي عُمَيْرُ بْنُ عُطَارِدٍ بِجَمَاعَةٍ مِنْ بَنِي تَمِيمٍ وَ هُوَ يَوْمَئِذٍ سَيِّدُ مُضَرَ كُوفَةَ فَقَاتَلَ أَصْحَابَهُ قِتَالًا شَدِيدًا ثُمَّ عَدَا فِي الْيَوْمِ الثَّالِثِ قَبِيصَةُ فِي بَنِي أَسَدٍ فَقَاتَلَ الْقَوْمَ إِلَى أَنْ دَخَلَ اللَّيْلُ ثُمَّ عَدَا فِي الْيَوْمِ الرَّابِعِ عَبْدُ اللَّهِ بْنُ الطُّفَيْلِ فِي جَمَاعَةٍ هَوَازِينَ فَحَارَبَهُمْ حَتَّى اللَّيْلِ فَانْصَرَفُوا

Then, next morning during the second day, Umeyr Bin Utarid went with a group from the clan of Tameem, and on that day he was a chief of city of Kufa. He fought a severe battle his morning. Then in the morning of the third day, it was Qabeesa among the clan of Asad. He fought the people until the night entered. Then in the morning of the fourth day, Abdullah Bin Al-Tufayl went among a community of Hawazin and battled them until night. Then they left'.

قَالَ نَصْرٌ وَ كَتَبَ عُقْبَةُ بْنُ مَسْعُودٍ غَامِلُ عَلِيٍّ ع عَلَى الْكُوفَةِ إِلَى سُلَيْمَانَ بْنِ صُرَدٍ الْخَزَاعِيِّ وَ هُوَ مَعَ عَلِيٍّ ع أَمَّا بَعْدُ فَ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَ لَنْ تُفْلِحُوا إِذَا أَبَدَا فَعَلَيْكَ بِالْجِهَادِ وَ الصَّبْرِ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَ السَّلَامِ.

Nasr said, 'And Uqba Bin Maroud, governor of Ali^{asws} upon Al-Kufa wrote to Suleyman Bin Surad Al-Khuzae, and he was with Ali^{asws}, 'As for after, **They, if they prevail upon you, they**

would stone you or return you into their religion, and then you will never succeed, ever!’ [18:20]. So, upon you is the Jihad, and the patience with Amir Al-Momineen^{asws}. And the greetings”⁴⁶⁹.

420- قَالَ نُصْرَ وَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ وَ عَمْرُو بْنُ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَامَ عَلِيٌّ ع فَخَطَبَ النَّاسَ بِصَفَيْنِ فَقَالَ الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ الْفَاضِلَةِ عَلَى جَمِيعِ مَنْ خَلَقَ مِنَ الْبَرِّ وَ الْفَاجِرِ وَ عَلَى حُجَّتِهِ الْبَالِغَةِ عَلَى خَلْقِهِ مَنْ أَطَاعَهُ مِنْهُمْ وَ مَنْ عَصَاهُ

Nasr said, ‘And it is narrated to us by Umar Bin Sa’ad, and Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} stood up and addressed the people at Siffeen. He^{asws} said: ‘The Praise is for Allah^{azwj} upon His^{azwj} bounties, the Grace upon the entirety of the creatures, from the righteous and the immoral, and upon His^{azwj} Conclusive Arguments upon His^{azwj} creatures, one from them who obey and the one who disobey Him^{asws}.

إِنْ يَرْحَمَ فَيَفْضِلِهِ وَ مِنْهُ وَ إِنْ عَذَّبَ فَبِمَا كَسَبَتْ أَيْدِيهِمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ وَ تَطَاهَرِ التَّغْمَاءِ وَ أَسْتَعِينُهُ عَلَى مَا نَابَنَّا مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ أَتَوَكَّلُ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا

If He^{azwj} is Merciful, it is due to His^{azwj} Grace and His^{azwj} Conferment, and if He^{azwj} Punishes, it is due to what their own hands have wrought, **and that Allah is not in the least unjust to the servants [3:182].** I^{asws} praise Him^{azwj} upon the excellent Trials, and Manifestation of the Bounties, and His^{azwj} Assistance what is with us from the matters of the world and the Hereafter. And I^{asws} rely upon Him^{azwj}, **and suffice with Allah as a Protector [4:81].**

ثُمَّ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ* ارْتَضَاهُ لِدَلِّكَ وَ كَانَ أَهْلُهُ وَ اصْطَفَاهُ عَلَى جَمِيعِ الْعِبَادِ لِتَبْلِيغِ رِسَالَتِهِ وَ جَعَلَهُ رَحْمَةً مِنْهُ عَلَى خَلْقِهِ

Then, I^{asws} testify that there is no god except Allah^{azwj} Alone, there is no associate for, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{saww} with the guidance and religion of the truth, pleased with him^{saww} for that, and he^{saww} was its rightful, and Chose him^{saww} over the entirety of the servants to deliver His^{azwj} Message, and Made him^{saww} a Mercy from Him^{azwj} upon His^{azwj} creatures.

وَ كَانَ كَعَلَمِهِ فِيهِ رَوْفًا رَحِيمًا أَكْرَمَ خَلْقِي اللَّهَ حَسْبًا وَ أَجْمَلُهُ مَنْظَرًا وَ أَسْخَاهُ نَفْسًا وَ أَبْرَهُ بِوَالِدٍ وَ أَوْصَلَهُ لِرَحِمٍ وَ أَفْضَلَهُ عِلْمًا وَ أَنْقَلَهُ جِلْمًا وَ أَوْفَاهُ بِعَهْدٍ وَ أَمَنَهُ عَلَى عَقْدٍ

And he^{saww} was His^{azwj} Knowledge in it, kind, merciful, most prestigious of the creatures of Allah^{azwj} of lineage, and most beautiful in appearance, and most generous of self, and kindest with a parent, the most connecting with a relative, and most superior of knowledge, and heaviest in forbearance, and most loyal with a pact, and most trusting upon an agreement.

لَمْ يَتَعَلَّقْ عَلَيْهِ مُسْلِمٌ وَ لَا كَافِرٌ بِمَظْلَمَةٍ قَطُّ بَلْ كَانَ يُظْلَمُ فَيَغْفِرُ وَ يَقْدِرُ فَيَصْفَحُ فَيَعْفُو حَتَّى مَضَى ص مُطِيعًا لِلَّهِ صَابِرًا عَلَى مَا أَصَابَهُ مُجَاهِدًا فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى أَتَاهُ الْيَقِينُ ص فَكَانَ ذَهَابُهُ أَعْظَمَ الْمُصِيبَةِ عَلَى جَمِيعِ أَهْلِ الْأَرْضِ الْبَرِّ وَ الْفَاجِرِ

⁴⁶⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 419

Neither any Muslim nor a Kafir could attach any wrongdoing upon him^{saww} at all. But he^{saww} was wronged and he^{saww} forgave, and he^{asws} was powerful and he^{saww} excuse until he^{saww} passed away, obedient to Allah^{azwj} upon what had afflicted him, a fighter for the Sake of Allah^{azwj} as is the right of its fighting, until the certainty (death) came to him^{saww}. His^{saww} passing away was the biggest calamity upon the entirety of the people of the earth, the righteous and the immoral.

ثُمَّ إِنَّهُ تَرَكَ فِيكُمْ كِتَابَ اللَّهِ يَأْمُرُكُمْ بِطَاعَةِ اللَّهِ وَ يَنْهَاكُمْ عَنْ مَعْصِيَتِهِ وَ قَدْ عَاهَدَ إِلَى رَسُولِ اللَّهِ ص عَهْدًا فَلَسْتُ أَحِيدُ عَنْهُ وَ قَدْ حَضَرْتُمْ عَدُوَّكُمْ وَ عَلِمْتُمْ أَنَّ رَئِيسَهُمْ مُنَافِقٌ بَنُ مُنَافِقٍ يَدْعُوهُمْ إِلَى النَّارِ وَ ابْنُ عَمِّ نَبِيِّكُمْ مَعَكُمْ وَ بَيْنَ أَظْهُرِكُمْ يَدْعُوَكُمْ إِلَى الْجَنَّةِ وَ إِلَى طَاعَةِ رَبِّكُمْ وَ الْعَمَلِ بِسُنَّةِ نَبِيِّكُمْ

Then he^{saww} left behind among you all the Book of Allah^{azwj}, Commanding you with obeying Allah^{azwj} and Forbidding you from disobeying Him^{azwj}; and Rasool-Allah^{saww} had made a pact to me^{asws} and I^{asws} didn't depart from it, and your enemies have presented to you. And you know that their chief is a hypocrite, son of a hypocrite, calling them to the Fire, and the son^{asws} of an uncle^{as} of your Prophet^{saww} is with you and in your midst, calling you to the Paradise, and to obey your Lord^{azwj} and working with the Sunnah of your Prophet^{saww}.

وَ لَا سَوَاءَ مَنْ صَلَّى قَبْلَ كُلِّ ذِكْرٍ لَمْ يَسْبِقْنِي بِالصَّلَاةِ مَعَ رَسُولِ اللَّهِ ص أَحَدٌ وَ أَنَا مِنْ أَهْلِ بَدْرٍ وَ مُعَاوِيَةُ طَلِيقُ بَنُ طَلِيقٍ

And they are not the same, one who prayed Salat before every remembrance (of Allah^{azwj}). No one preceded me^{asws} with the Salat with Rasool-Allah^{saww}, and I^{asws} am a participant of Badr while Muawiya is a freed one (at the conquest of Makkah), son of a freed one.

وَ اللَّهُ إِنَّا عَلَى الْحَقِّ وَ إِنَّهُمْ عَلَى الْبَاطِلِ وَ لَا يَجْتَمِعُ عَلَيْهِ وَ تَتَفَرَّقُوا عَنْ حَقِّكُمْ حَتَّى يَغْلِبَ بَاطِلُهُمْ حَقَّكُمْ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ فَإِنْ لَمْ تَفْعَلُوا لَيُعَذِّبَنَّهُمُ اللَّهُ بِأَيْدِي غَيْرِكُمْ

By Allah^{azwj}! We are upon the truth and they are upon the falsehood and they will not unite upon it and you will not separate from your rights until their falsehood is overcome by your truth. **Fight them, Allah will Punish them by your hands [9:14]**. So, if you do not do it, then Allah^{azwj} would Punish them by the hands of others'.

فَقَامَ أَصْحَابُهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ ع انْهَضْ بِنَا إِلَى عَدُوِّنَا وَ عَدُوَّكَ إِذَا شِئْتَ فَوَ اللَّهُ مَا نُرِيدُ بِكَ بَدَلًا بَلْ تَمُوتُ مَعَكَ وَ نَحْبَا مَعَكَ

His^{asws} companions stood up and said, 'O Amir Al-Momineen^{asws}! Get up with us to our enemies and your^{asws} enemies, whenever you desire, for by Allah^{azwj} we do not want any replacement with you^{asws} (with someone else). But, we shall die with you^{asws} and live with you^{asws}.

فَقَالَ لَهُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَنْظُرَ إِلَى النَّبِيِّ ص وَ أَضْرِبُ بَيْنَ يَدَيْهِ بِسَيْفِي هَذَا فَقَالَ لَا سَيْفَ إِلَّا ذُو الْقَفَّارِ وَ لَا فِتْنَى إِلَّا عَلَيَّ

He^{asws} said to them: 'By the One^{azwj} in Whose Hand is my^{asws} soul! The Prophet^{saww} was looking at me^{asws} and I^{asws} was striking in front of him^{asws} with this sword of mine^{asws}. He^{saww} said: 'There is neither any sword except Zulfiqar nor any youth (Momin) except Ali^{asws}.

فَقَالَ لِي يَا عَلِيُّ أَنْتَ مِثْلُ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ مُؤْتِكَ وَ حَيَاتِكَ يَا عَلِيُّ مَعِي

He^{saww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except there would be no Prophet^{as} after me^{saww}, and your^{asws} expire and your^{asws} life, O Ali^{asws}, is with me^{saww}.

وَاللّٰهُ مَا كَذَبْتُ وَلَا كَذِبْتُ وَلَا ضَلُّ بِي وَلَا نَسِيتُ مَا عٰهَدَ اِلَيَّ وَ اِنِّيْ عَلٰى بَيِّنَةٍ مِنْ رَبِّيْ وَ عَلٰى الطَّرِيقِ الْوَاضِحِ اَلْقَطْعُ لَقَطًا

By Allah^{azwj}! Neither am I^{asws} lying nor have I^{asws} been lied to, and neither am I^{asws} straying nor has there been a straying with me^{asws}, nor have I^{asws} forgotten what pact had been made to me^{asws}, and I^{asws} am upon a proof from my^{asws} Lord^{azwj} and upon the clear path. I^{asws} was (like) a chick to him^{saww} taking from its mother'.

ثُمَّ نَهَضَ اِلَى الْقَوْمِ فَاَقْتَتَلُوْهُ مِنْ حِيْنَ طَلَعَتِ الشَّمْسُ حَتّٰى غَابَ الشَّفَقُ الْاَحْمَرُ وَ مَا كَانَتْ صَلَاةُ الْقَوْمِ فِيْ ذَلِكَ الْيَوْمِ اِلَّا تُكْبِيْرًا.

Then he^{asws} got up to the people and they fought from when the sun emerged until the twilight redness disappeared, and there was no Salat of the people during that day except exclamations of Takbeer".⁴⁷⁰

421- قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنِ الشَّعْبِيِّ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: بَرَزَ فِيْ اَيَّامِ صِفْيَنَ رَجُلٌ اَسْتَشْهَرَ بِالنَّاسِ وَ النَّجْدَةِ اسْمُهُ كُرَيْبُ بْنُ الْوَضَّاحِ فَتَنَادَى مِنْ يُبَارِزُ فَخَرَجَ اِلَيْهِ الْمُتَرَفِّعُ بْنُ الْوَضَّاحِ فَقَتَلَهُ ثُمَّ نَادَى مِنْ يُبَارِزُ فَخَرَجَ اِلَيْهِ الْحَارِثُ بْنُ الْجَلَّاحِ فَقَتَلَهُ ثُمَّ نَادَى مِنْ يُبَارِزُ فَخَرَجَ اِلَيْهِ عَائِدُ بْنُ مَسْرُوقٍ الْهُمْدَانِيُّ فَقَتَلَهُ ثُمَّ رَمَى بِاجْسَادِهِمْ بَعْضُهَا فَوْقَ بَعْضٍ وَ نَادَى مِنْ يُبَارِزُ

Nasr said, 'And it is narrated to us by Amro Bin Shimr, from Jabir, from Al Shaie, from Sa'sa'a Bin Sowhan who said,

'A man came out during the days of Siffeen, famous of the prowess and the courage. His name was Kureyb Bin Al-Wassah. He called out, 'Who will duel?' Al-Murtaqie Bin Al-Wazzah came out to him, but he killed him. Then he called out, 'Who will duel?' Al-Haris Bin Al-Jallah came out to him, but he killed him. Then he called out, 'Who will duel?' Aaiz Bin Masrouq Al-Hamdany came out to him, but he killed him. Then he threw their bodies above each other and called out, 'Who will duel?'

فَخَرَجَ اِلَيْهِ عَلِيٌّ ع وَ نَادَاهُ وَنَحَكَ يَا كُرَيْبُ اِنِّيْ اُحَذِّرُكَ اللّٰهَ وَ بَاسَهُ وَ نَقِمَتَهُ وَ اَدْعُوْكَ اِلَى سُنَّةِ اللّٰهِ وَ سُنَّةِ رَسُوْلِهِ وَنَحَكَ لَا يُدْخِلُنَا مُعَاوِيَةُ النَّارَ

Ali^{asws} came out to him and called out to him: 'Woe be unto you, O Kureyb! I^{asws} caution you of Allah^{azwj} and His^{azwj} Prowess, and His^{azwj} Punishment, and I^{asws} call you to Sunnah of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}! Woe be unto you! Do not let Muawiya enter you into the Fire!'

فَكَانَ جَوَابُهُ اَنْ قَالَ مَا اَكْثَرَ مَا قَدْ سَمِعْتُ مِنْكَ هَذِهِ الْمَقَالَةَ وَ لَا حَاجَةَ لَنَا فِيْهَا اَقْدِمْ اِذَا شِئْتَ مَنْ يَشْتَرِي سَيْفِيْ وَ هَذَا اَنْزُهُ فَقَالَ عَلِيٌّ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ مَشَى اِلَيْهِ فَلَمْ يُمَهِّلْهُ اَنْ ضَرَبَهُ ضَرْبَةً خَرَّ مِنْهَا قَتِيْلًا يَتَسَخَّطُ فِيْ دَمِهِ

His answer was that he said, 'How many times I have heard these words from you^{asws}, and there is no need for us regarding these. Come forwards whenever you^{asws} like. Who will buy my sword, and this is its effect?' Ali^{asws} said: 'And there is neither any might nor strength

⁴⁷⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 420

except with Allah^{azwj}. Then he^{asws} walked towards him and did not respite him, and struck him such a strike, he fell from it slayed, smeared in his blood.

ثُمَّ نَادَى مَنْ يُبَارِزُ فَبَرَزَ إِلَيْهِ الْحَارِثُ بْنُ وَدَاعَةَ الْحِمَيْرِيُّ فَقَتَلَ الْحَارِثُ ثُمَّ نَادَى مَنْ يُبَارِزُ فَبَرَزَ إِلَيْهِ الْمُطَّلِبُ بْنُ الْمُطَّلِبِ الْفَيْيُّ فَقَتَلَ مُطَاعاً ثُمَّ نَادَى مَنْ يُبَارِزُ فَلَمْ يَبْرَزْ إِلَيْهِ أَحَدٌ

Then he^{asws} called out: 'Who will duel?' Al-Haris Bin Wada'at came out to him^{asws}. Al Haris was killed. Then he^{asws} called out: 'Who will duel?' Al-Muta'a Bin Al-Muttalib Al-Qayni came out to him. Muta'a was killed. Then he^{asws} called out: 'Who will come for duel?' But no one came to him^{asws}.

فَنَادَى الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ يَا مُعَاوِيَةُ هَلُمَّ إِلَيَّ فَبَارِزِي وَ لَا تُقَتِّلَنَّ النَّاسَ فِيمَا بَيْنَنَا

He^{asws} called out: **The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194].** O Muawiya! Come to me^{asws} and duel me^{asws}, and do not kill the people regarding what is between us two!

فَقَالَ عُمَرُو بْنُ الْعَاصِ اعْتَبِمُوهُ مُنْتَهزاً قَدْ قَتَلَ ثَلَاثَةً مِنْ أَبْطَالِ الْعَرَبِ وَ إِنِّي أَطْمَعُ أَنْ يُظْفِرَكَ اللَّهُ بِهِ فَقَالَ مُعَاوِيَةُ وَ اللَّهُ لَنْ تُرِيدَ إِلَّا أَنْ أَقْتَلَ فَتُصِيبَ الْخِلَافَةَ بَعْدِي أَذْهَبَ إِلَيْكَ فَلَيْسَ بِمُغْلِي يُخْذَعُ

Amro Bin Al-Aas said seizing the advantage, 'Three from the heroes of Arabs have been killed and I wish that Allah^{azwj} will Cause you to triumph with it'. Muawiya said, 'By Allah^{azwj}! You will never want except that I be killed, so you can attain the caliphate after me going to you. The likes of me will not be deceived'.

قَالَ نَصْرٌ وَ خَطَبَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فِي هَذَا الْيَوْمِ وَ قَالَ بَعْدَ الْحَمْدِ وَ الثَّنَاءِ وَ الشَّهَادَةِ بِالتَّوْحِيدِ وَ الرِّسَالَةِ وَ قَدْ سَاقْنَا قَدَرُ اللَّهِ إِلَى مَا تَرَوْنَ حَتَّى كَانَ بِمَا اضْطَرَّتْ مِنْ خَبَلِ هَذِهِ الْأُمَّةِ وَ انْتَشَرَ مِنْ أَمْرِهَا أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَجَدَ مِنْ طَعَامِ النَّاسِ أَعْوَاناً عَلَى ابْنِ عَمِّ رَسُولِ اللَّهِ ص وَ صِهْرِهِ وَ أَوَّلَ ذِكْرِ صَلَّى مَعَهُ بَدْرِي

Nasr (the reporter) said, 'And Abdullah Bin Al-Abbas addressed during this day and said after the praise and the extolling, and the testimony with the Tawheed, and the Messenger-ship, 'And Allah^{azwj} has Ushered us to a extent of what you can see until it happened from what shook from the rope of this community and scattered from its affairs. Muawiya Bin Abu Sufyan has found supporters from the tyrannical people against a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and his^{saww} son^{asws} in law, and the first mentioned to have prayed Salat with him^{saww}, a participant of Badr.

قَدْ شَهِدَ مَعَ رَسُولِ اللَّهِ ص كُلَّ مَسَاجِدِهِ الَّتِي مِنْهَا الْقُضْلُ وَ مُعَاوِيَةُ مُشْرِكٌ يَعْبُدُ الْأَصْنَامَ وَ الَّذِي مَلَكَ الْمُلْكَ وَخَدَهُ وَ بَانَ بِهِ وَ كَانَ أَهْلُهُ لَقَدْ قَاتَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ يَقُولُ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ مُعَاوِيَةُ يَقُولُ كَذَبَ اللَّهُ وَ رَسُولُهُ

He^{asws} has attended with Rasool-Allah^{saww}, every battle from which is the merit, and Muawiya was a Polytheist worshipping the idols. By the One^{azwj} Who Owns the kingdom

Alone, and Manages it! Ali^{asws} Bin Abu Talib^{asws} has fought along with Rasool-Allah^{saww} and he^{asws} was saying, 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth', while Muawiya was saying, 'Allah^{azwj} and His^{azwj} Rasool^{saww} have lied'.

فَعَلَيْكُمْ بِقَوِي اللَّهِ وَ الْجِدِّ وَ الْحَزْمِ وَ الصَّبْرِ وَ اللَّهِ إِنَّكُمْ لَعَلَى حَقٍّ وَ إِنَّ الْقَوْمَ لَعَلَى بَاطِلٍ فَلَا يَكُونَنَّ أَوَّلَى بِالْجِدِّ عَلَى بَاطِلِهِمْ مِنْكُمْ فِي حَقِّكُمْ وَ إِنَّا لَنَعْلَمُ أَنَّ سَعْدَ بَهُمُ اللَّهُ بِأَيْدِيكُمْ أَوْ بِأَيْدِي غَيْرِكُمْ اللَّهُمَّ أَعِنَّا وَ لَا تَخْذُلْنَا وَ انصُرْنَا عَلَى عَدُوِّنَا وَ لَا تَخْلُ عَنَّا وَ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ.

Upon you all is to be with the fear of Allah^{azwj}, and the seriousness, and the determination, and the patience. By Allah^{azwj}! You are upon truth and the people are upon the falsehood, so they should not become first with the seriousness upon their falsehood than you are in your right, and we know that Allah^{azwj} will be Punishment by your hands, or by the hands of others. O Allah^{azwj}! Assist us and do not Forsake us, and Help us against our enemies, and do not Leave us alone, and **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89]⁴⁷¹.

422- قَالَ نَصْرٌ وَ حَدَّثَنَا عُمَرُو عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ بْنِ عَبْدِ اللَّهِ قَالَ: قَامَ عَمَّارٌ يَوْمَ صِفِّينَ فَقَالَ انْهَضُوا مَعِيَ عِبَادَ اللَّهِ إِلَى قَوْمٍ يَزْعُمُونَ أَنَّهُمْ يَطْلُبُونَ بِدَمِ الظَّالِمِ لِنَفْسِهِ الْحَاكِمِ عَلَى عِبَادِ اللَّهِ بِغَيْرِ مَا فِي كِتَابِ اللَّهِ إِنَّمَا قَتَلَهُ الصَّالِحُونَ الْمُتَكِبُونَ لِلْعُدْوَانِ الْآمِرُونَ بِالْإِحْسَانِ

Nasr said, 'And it is narrated to us by Amro, from Abdul Rahman Bin Jundab Bin Abdullah who said,

'Ammar stood up on the day of Siffeen. He said, 'Get up with me, servants of Allah^{azwj}, to a people claiming they are seeking blood of the oppressor for himself, the decider upon servants of Allah^{azwj} with other than what is in the Book of Allah^{azwj}! But rather, the righteous ones had killed him, the denies of the aggression of the rulers by the good deeds'.

فَقَالُوا هَؤُلَاءِ الَّذِينَ لَا يُبَالُونَ إِذَا سَلِمَتْ لَهُمْ دُنْيَاهُمْ لَوْ دَرَسَ هَذَا الدِّينُ لَمْ قَتَلْتُمُوهُ فَقُلْنَا لِأَخْدَائِهِ فَقَالُوا إِنَّهُ لَمْ يُخْدِثْ شَيْئاً وَ ذَلِكَ لِأَنَّهُ مَكَّنَهُمْ مِنَ الدُّنْيَا فَهُمْ يَأْكُلُونَهَا وَ يَزْعُمُونَهَا وَ لَا يُبَالُونَ لَوْ انْهَدَمَتِ الْجِبَالُ

They said, 'They are those not caring when their world is submitted to them. If they had learnt this religion, they would not have killed him. We said, '((Usman) was killed) for his innovations'. They said, 'He did not innovate anything', and that is because he had enabled them from the word, and they were consuming it and he was taking care of them, and they did not care even if the mountain had been demolished.

وَ اللَّهُ مَا أَظْنَهُمْ يَطْلُبُونَ بِدَمِ إِنَّهُمْ لَيَعْلَمُونَ إِنَّهُ لَطَائِمٌ وَ لَكِنَّ الْقَوْمَ دَانُوا لِلدُّنْيَا فَاسْتَحَبُّوها وَ اسْتَمَرُّوها وَ عَلِمُوا أَنَّ صَاحِبَ الْحَقِّ لَوْ وَلِيَهُمْ لَحَالَ بَيْنَهُمْ وَ بَيْنَ مَا يَأْكُلُونَ وَ يَزْعُمُونَ مِنْهَا

By Allah^{azwj}! What are their thoughts seeking the blood they know he was an oppressor, but the people made it to be a religion for the world, so they loved it and looked after it, and they knew that if they had made the owner of the right to be the ruler, he would have been a barrier between them and what they are consuming and being nourished from it.

⁴⁷¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 421

إِنَّ الْقَوْمَ لَمْ تَكُنْ لَهُمْ سَابِقَةٌ فِي الْإِسْلَامِ يَسْتَحِقُّونَ بِهَا الطَّاعَةَ وَالْوَلَايَةَ فَخَدَعُوا أَتْبَاعَهُمْ بِأَنْ قَالُوا قُتِلَ إِمَامُنَا مَظْلُومًا لِيَكُونُوا بِذَلِكَ جَبَارَةً وَ مُلُوكًا تِلْكَ مَكِيدَةٌ قَدْ بَلَّغُوا بِهَا مَا تَرَوْنَ وَلَوْلَا مَا بَايَعَهُمْ مِنَ النَّاسِ رَجُلَانِ

The people, there does not happen to be for them any precedence in Al-Islam they would be deserving the obedience due to it and the governance. So, they deceived their followers by saying, 'Our leader has been killed as an oppressed!', in order to become tyrants and kings with that. That is what the plots have reached with it, what you can see, and had it not been for that, no two men would have pledged allegiance to them.

اللَّهُمَّ إِنْ تَنْصُرُنَا فَطَالَ مَا نَصَرْتَ وَ إِنْ تَجْعَلْهُمْ الْأَمْرَ فَادَّخِرْهُمْ بِمَا أَخَذْتُوا لِعِبَادِكَ الْعَذَابَ الْأَلِيمَ

O Allah^{azwj}! If You^{azwj} Help us, then prolong the Help what You^{azwj} can, and if You^{azwj} Make the command to be for them, then Reserve for them the painful Punishment due to what they have innovated for Your^{azwj} servants'.

ثُمَّ مَضَى وَ مَضَى مَعَهُ أَصْحَابُهُ فَدَنَا مِنْ عَمْرِو بْنِ الْعَاصِ فَقَالَ يَا عَمْرُو بَعْتَ دِينَكَ بِمِصْرَ فَتَبَّأَ لَكَ فَطَالَ مَا بَعَيْتَ الْإِسْلَامَ عَوْجًا

Then he went, and his companions went with him. He approached Amro Bin Al-Aas and said, 'O Amro! You sold your religion in Egypt, so perdition be for you! For long you have been making crookedness in Al-Islam'.

وَ فِي كِتَابِ نَصْرِ ثُمَّ نَادَى عَمَّارٌ غُيَيْدَ اللَّهِ بْنِ عُمَرَ وَ ذَلِكَ قَبْلَ مَقْتَلِهِ فَقَالَ يَا ابْنَ عُمَرَ صَرَعَكَ اللَّهُ بِعْتَ دِينَكَ بِالدُّنْيَا مِنْ عَدُوِّ اللَّهِ وَ عَدُوِّ الْإِسْلَامِ قَالَ كَلًّا وَ لَكِنِّي أَطْلُبُ بِدَمِ عُثْمَانَ الشَّهِيدِ الْمَظْلُومِ

And in the book of Nasr (the reporter), 'Then Ammar called out to Ubeydullah Bin Umar, and that is before his killing. He said, 'O Ibn Umar! May Allah^{azwj} Slay you! You have sold your religion for the world from an enemy of Allah^{azwj} and enemy of Al-Islam'. He said, 'Never! But I seek the blood of Usman, the martyr, the oppressed'.

قَالَ كَلًّا أَشْهَدُ عَلَى عِلْمِي فِيكَ أَنَّكَ أَصْبَحْتَ لَا تَطْلُبُ بِشَيْءٍ مِنْ فِعْلِكَ وَجْهَ اللَّهِ وَ أَنَّكَ إِنْ لَمْ تُقْتَلِ الْيَوْمَ فَتَمُوتُ غَدًا فَانْظُرْ إِذَا أَعْطَى اللَّهُ الْعِبَادَ عَلَى نِيَّاتِهِمْ مَا يَنْتَظِرُونَ

He said, 'Never! I testify upon my knowledge regarding you, you have become not seeking the Face of Allah^{azwj} with any of your deeds, and you, if you are not killed today, then you will be dying tomorrow, so consider, when Allah^{azwj} Gives the servants based upon their intentions, what your intention is'.

ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّ لَوْ أَعْلَمُ أَنَّ رِضَاكَ فِي أَنْ أَقْذِفَ بِنَفْسِي فِي هَذَا الْبَحْرِ لَفَعَلْتُ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَيُّ لَوْ أَعْلَمُ أَنَّ رِضَاكَ فِي أَنْ أَضَعُ ظُبَّةَ سَيْفِي فِي بَطْنِي ثُمَّ أَخْنِي عَلَيْهِ حَتَّى يَخْرُجَ مِنْ ظَهْرِي لَفَعَلْتُ اللَّهُمَّ إِنِّي أَعْلَمُ بِمَا عَلَّمْتَنِي أَيُّ لَا أَعْمَلُ عَمَلًا الْيَوْمَ هَذَا هُوَ أَرْضِي لَكَ مِنْ جِهَادِ هَؤُلَاءِ الْفَاسِطِينَ وَ لَوْ أَعْلَمُ الْيَوْمَ عَمَلًا هُوَ أَرْضِي لَكَ مِنْهُ لَفَعَلْتُهُ.

Then he said, 'O Allah^{azwj}! You knew that your pleasure is in my throwing myself into this sea, I would do so. O Allah^{azwj}! You^{azwj} Know, if I knew that Your^{azwj} View is in my inserting my sword in my stomach, then press upon it until it comes out from my back, I would do so. O Allah^{azwj}! If I knew from what You^{azwj} have Taught me that I should not do any deed this

day, it is a Pleasure for You^{azwj}, from fighting these deviants, and if I knew of any deed today as being of Pleasure to You^{azwj} from it, I would do it".⁴⁷²

423- وَ رَوَى ابْنُ دَيْزِيلَ فِي كِتَابِ صِفِّينَ عَنْ سَيِّفِ الصَّبِيِّ عَنِ الصَّغْبِ بْنِ حَكِيمٍ بْنِ شَرِيكِ بْنِ ثَمَلَةَ الْمُحَارِبِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ شَرِيكِ قَالَ: كَانَ النَّاسُ مِنَ أَهْلِ الْعِرَاقِ وَ أَهْلِ الشَّامِ يَفْتَتِلُونَ أَيَّامَ صِفِّينَ وَ يَتَزَايِلُونَ فَلَا يَسْتَطِيعُ الرَّجُلُ أَنْ يَرْجِعَ إِلَى مَكَانِهِ حَتَّى يُسْفِرَ الْعُبَّارُ عَنْهُ فَافْتَتَلُوا يَوْمًا وَ أَشْفَرَ الْعُبَّارُ فَإِذَا عَلِيٌّ عَ تَحْتَ رَايَتِنَا يَعْنِي بَنِي مُحَارِبٍ

And it is reported by Ibn Deyzil in Kitab Siffeen, from Sayf Al Zaby, from Al Sa'ab Bin Hakeem Bin Shareek Bin Namlah Al Muhariby, from his father, from his grandfather Shareek who said,

'The people from the people of Al-Iraq and the people of Syrian were battling during the days of Siffeen, and were dispersing, and the man was not able to return to his place until dust settled from him. They fought one day and the dust settled, there was Ali^{asws} beneath our flag, meaning of the clan of Muharib.

فَقَالَ هَلْ مِنْ مَاءٍ فَأَتَيْتُهُ بِإِدَاوَةٍ فَخَشَّيْتُهَا لَهُ لِيَشْرَبَ فَقَالَ لَا إِنَّا هُمَا أَنْ نَشْرَبَ مِنْ أَفْوَاهِ الْأَسْقِيَةِ ثُمَّ عَلَّقَ سَيْفَهُ وَ إِنَّهُ لَمُخَصَّصٌ بِالْدَّمِ مِنْ طَبَائِهِ إِلَى قَائِمِهِ فَصَبَّيْتُ لَهُ عَلَى يَدَيْهِ فَعَسَلَهُمَا حَتَّى أَتَقَاهُمَا

He^{asws} said: 'Is there any water?' So, I gave it to him^{asws} in a waterskin and held it for him^{asws} to be drinking. He^{asws} said: 'No, we^{asws} are forbidden from the mouth of containers. Then he^{asws} suspended his^{asws} sword, and it was dyed (red) with the blood from its end to its hilt. So, I poured it out for him upon his^{asws} hands, and he^{asws} washed them until they were clean.

ثُمَّ شَرِبَ بِيَدَيْهِ حَتَّى إِذَا رَوَى رَأْسَهُ ثُمَّ قَالَ أَيْنَ مُضَرَ فَقُلْتُ أَنْتَ فِيهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ مَنْ أَنْتُمْ بَارَكَ اللَّهُ فِيكُمْ فَقُلْنَا نَحْنُ بَنُو مُحَارِبٍ فَعَرَفَ مَوْقِفَهُ ثُمَّ رَجَعَ إِلَى مَوْضِعِهِ.

Then he^{asws} drank with his^{asws} hands, until when he^{asws} was saturated, he^{asws} raised his^{asws} head, then said: 'Where are Muzar?' I said, 'You are among them, O Amir Al-Momineen^{asws}'. He^{asws} said: 'Who are you, may Allah^{azwj} Bless you all'. We said, 'We are the clan of Muharib'. He^{asws} recognised his^{asws} position, then he^{asws} returned to his place".⁴⁷³

424- قَالَ وَ رَوَى نَصْرُ بْنُ مُزَاهِمٍ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحَارِثِ بْنِ حَصْبِرَةَ عَنْ زَيْدِ بْنِ أَبِي رَجَاءٍ عَنْ أَسْمَاءَ بْنِ حَكِيمٍ الْفَزَارِيِّ قَالَ: كُنَّا بِصِفِّينَ مَعَ عَلِيٍّ تَحْتَ رَايَةِ عَمَّارِ بْنِ يَاسِرٍ ارْتِفَاعَ الضُّحَى وَ قَدْ اسْتَظَلَّلْنَا بِرِدَائِ أَحْمَرَ إِذْ أَقْبَلَ رَجُلٌ فَقَالَ أَأَنْتُمْ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ أَنَا عَمَّارٌ قَالَ أَبُو الْبَيْضَانَ قَالَ نَعَمْ قَالَ إِنَّ لِي إِلَيْكَ حَاجَةً فَأَنْطِقْ بِهَا سِرًّا أَوْ عَلَانِيَةً قَالَ اخْتَرْتُ لِنَفْسِكَ أَتَيْتُهُمَا شَيْئًا قَالَ لَا بَلْ عَلَانِيَةً قَالَ فَأَنْطِقْ

He said, 'And it is reported by Nasr Bin Muzahim, from Yahya Bin Ya'la, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Zayd Bin Abu Raja'a, from Asma'a Bin Hakeem Al Fuzari who said,

'We were are Siffeen with Ali^{asws} beneath the flag of Ammar Bin Yasser, at the rising of the brightness (of the day), and we were shade by a red cloak, when a man came and said, 'Which one of you is Ammar Bin Yasser?' He said, 'I am Ammar'. He said, 'Abu Al-Yaqzan?' He said, 'Yes'. He said, 'There is a need for me to you, so I can either speak with it privately

⁴⁷² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 422

⁴⁷³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 423

or openly'. He said, 'Choose for yourself whichever of the two you like'. He said, 'No, but openly'. He said, 'Talk!'

قَالَ إِنِّي خَرَجْتُ مِنْ أَهْلِي مُسْتَبْصِراً فِي الْحَقِّ الَّذِي نَحْنُ عَلَيْهِ لَا أَشْكُ فِي ضَلَالَةِ هَؤُلَاءِ الْقَوْمِ وَ أَنَّهُمْ عَلَى الْبَاطِلِ فَلَمْ أَزَلْ عَلَى ذَلِكَ مُسْتَبْصِراً حَتَّى لَيْلَتِي هَذِهِ فَإِنِّي رَأَيْتُ فِي مَقَامِي هَذَا تَقَدَّمَ مُنَادِيَنَا فَنَامَ وَ أَذَنَ وَ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ نَادَى بِالصَّلَاةِ وَ الْفَلَاحِ وَ نَادَى مُنَادِيَهُمْ بِمِثْلِ ذَلِكَ

He said, 'I came out from my family insightful regarding the truth which we are upon. I had no doubt regarding the straying of these people, and they are upon the falsehood. I have not ceased to be insightful upon that until this night of mine, for I saw a flag in this position of mine, a caller came out calling out to us. He stood and proclaimed Azaan, and testified that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and called for the Salat, and the success, and their caller called them with similar to that.

ثُمَّ أَقِيَمَتِ الصَّلَاةُ فَصَلَّيْنَا صَلَاةً وَاحِدَةً وَ تَلَوْنَا كِتَاباً وَاحِداً وَ دَعَوْنَا دَعْوَةً وَاحِدَةً وَ رَسُولُنَا وَاحِدٌ فَأَذَرَكُنِي الشَّكُّ فِي لَيْلَتِي هَذِهِ فَبِئْسَ بَلِيلَةً لَا يَعْلَمُهَا إِلَّا اللَّهُ حَتَّى أَصْبَحْتُ فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ هَلْ لَقِيتَ عَمَّارَ بْنِ يَاسِرٍ قُلْتُ لَا قَالَ فَالْقُهُ فَانْظُرْ مَا يَقُولُ لَكَ فَاتَّبَعُهُ فَجِئْتُكَ لِذَلِكَ

Then Salat was established (by Iqamah), and we prayed one (and the same) Salat, and we are reciting one Book, and calling one call, and our Rasool^{saww} is one. So, the doubt came across me during this night of mine, and I spent the night, no one knows how except Allah^{azwj}, until it was morning. Then I came to Amir Al-Momineen^{asws} and mentioned that to him^{asws}. He^{asws} said: 'Have you met Ammar Bin Yasser?' I said, 'No'. He^{asws} said: 'Meet him, and consider what he is saying to you'. I followed him^{asws} and came to you for that'.

فَقَالَ عَمَّارٌ تَعْرِفُ صَاحِبَ الرَّايَةِ السَّوْدَاءِ الْمُقَابِلَةِ لِي وَ أَوْماً إِلَى رَايَةِ عَمْرِو بْنِ الْعَاصِ فَاتْلُتُهَا مَعَ رَسُولِ اللَّهِ ص مَرَّتٍ وَ هَذِهِ الرَّايَةُ فَمَا هِيَ بِخَيْرٍ مِنْهُنَّ وَ لَا أَبْيَرُهَا بَلْ هِيَ شَرُّهُنَّ وَ أَفْخَرُهُنَّ أَ شَهِدْتُ بَدْرًا وَ أُحُدًا وَ يَوْمَ حُنَيْنٍ أَوْ شَهِدَهَا أَبُوكَ فَخَبَرَهَا لَكَ قَالَ لَا

Ammar said, 'Do you know the bearer of the black flag facing me^{asws}?', and he gestured to a flag of Amro Bin Al-Aas. I had fought it at times with Rasool-Allah^{saww}, and these here are (people of) Rabie. Neither are they the best of them, nor am I the most righteous of them, but it (black flag) is their most evil and most immoral. I witnessed Badr, and Ohad, and day of Hunayn, or is there a father of yours who had witnessed it and he can inform it to you?' He said, 'No'.

قَالَ فَإِنَّ مَرَكَزَنَا الْيَوْمَ عَلَى مَرَكَزِ رَايَاتِ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ وَ يَوْمَ أُحُدٍ وَ يَوْمَ حُنَيْنٍ وَ إِنَّ مَرَكَزَ هَؤُلَاءِ عَلَى مَرَكَزِ رَايَاتِ الْمُشْرِكِينَ مِنَ الْأَحْزَابِ فَهَلْ تَرَى هَذَا الْعَسْكَرَ وَ مَنْ فِيهِ وَ اللَّهُ لَوَدِدْتُ أَنَّ جَمِيعَ مَنْ أَقْبَلَ فِيهِ مَعَ مُعَاوِيَةَ يَمُنُّ يُرِيدُ قِتَالَنَا مُقَارِفاً لِلَّذِي نَحْنُ عَلَيْهِ كَانُوا خُلُقاً وَاحِداً فَقَطَعْتُهُ وَ دَجَّحْتُهُ

He said, 'Surely our position today is upon the position of Rasool-Allah^{saww} on the day of Badr, and day of Ohad, and day of Hunayn, and their position is upon a position of the flags of the Polytheists from the confederates. Do you see this army and the ones in it? By Allah^{azwj}! I would love it if the entirety of the ones in it with Muawiya, from the ones who want to fight us, to separate to that which we are upon, they would be one creature, and I would cut it and slaughter it.

وَاللَّهُ لَدِيمَاؤُهُمْ جَمِيعاً أَخْلُ مِنْ دَمِ عُصْفُورٍ أَمْ تَرَى دَمَ عُصْفُورٍ حَرَاماً قَالَ لَا بَلْ خَلَّالٌ قَالَ فَإِنَّهُمْ خَلَّالٌ كَذَلِكَ أَتَرَانِي بَيِّنْتُ قَالَ قَدْ بَيَّنْتُ قَالَ فَاخْتَرِ أَيُّ ذَلِكَ أَحَبُّبْتَ فَأَنْصَرَفَ الرَّجُلُ

By Allah^{azwj}! Their blood in their entirety is more permissible than the blood of a sparrow. Do you see the blood of the sparrow as being prohibited?' He said, 'No, but (it is) permissible. He said, 'So, they are (also) permissible like that. Do you see me to have clarified it?' He said, 'You have clarified'. He said, 'Choose whichever of that you love'. Then man left.

فَدَعَاهُ عَمَّارٌ ثُمَّ قَالَ سَيَضْرِبُونَكُمْ بِأَسْيَافِهِمْ حَتَّى يَرْتَابَ الْمُبْطِلُونَ مِنْكُمْ فَيَقُولُوا لَوْ لَمْ يَكُونُوا عَلَى حَقٍّ مَا ظَهَرُوا عَلَيْنَا وَاللَّهِ مَا هُمْ مِنَ الْحَقِّ عَلَى مَا يُقْدِي عَيْنَ ذُبَابٍ وَاللَّهِ لَوْ ضَرَبُونَا بِأَسْيَافِهِمْ حَتَّى يُبْلِغُونَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى حَقٍّ وَ أَنَّهُمْ عَلَى بَاطِلٍ.

Ammar called him, then said, 'We will soon be striking you with their swords until the false ones from you doubt, and they said, 'If they had not been upon the truth, they would not have prevailed upon us'. By Allah^{azwj}! They are not upon the truth even what could be a speech upon an eye of a fly. By Allah^{azwj}! If they were to strike us with their swords until we reach the branches of the palm tree, we would still know we are upon truth and they are upon falsehood".⁴⁷⁴

425- قَالَ نَصْرٌ وَ حَدَّثَنَا يَحْيَى بْنُ يَعْلَى عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عَلِيِّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَؤُلَاءِ الْقَوْمُ الَّذِينَ تُقَاتِلُهُمُ الدَّعْوَةُ وَاجِدَةٌ وَ الرَّسُولُ وَاجِدٌ وَ الصَّلَاةُ وَاجِدَةٌ وَ الْحَجُّ وَاجِدٌ فَمَاذَا أَسْمَيْتَهُمْ قَالَ سَمَّيْتُهُمْ بِمَا سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ قَالَ مَا كُلُّ مَا فِي الْكِتَابِ أَعْلَمُهُ

Nasr said, 'And it is narrated to us by Yahya Bin Ya'la, from Al Asbagh Bin Nubata who said,

'A man came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! Those people, the ones you^{asws} are fighting, the call is one, and the Rasool is one, and the Salat is one, and the Hajj is one, so what is that I can name them (with)?' He^{asws} said: 'Name them what Allah^{azwj} has Named them with in His^{azwj} Book'. He said, 'I do not know all what is in the Book'.

قَالَ أَمَا سَمِعْتَ اللَّهَ يَقُولُ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ إِلَى قَوْلِهِ وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلْنَا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَ لَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَ مِنْهُمْ مَنْ كَفَرَ

He^{asws} said: 'Have you not heard Allah^{azwj} Saying: **Those Rasools, We Merited some of them over the others** – up to His^{azwj} Words: **and had Allah so Desired, those (people) from after them (Rasools) would not have fought after the clear proofs had come to them. But, they differed, so from them was one who expressed belief, and from them was one who committed Kufr. [2:253].**

فَلَمَّا وَقَعَ الْإِخْتِلَافُ كُنَّا نَحْنُ أَوَّلَى بِاللَّهِ وَ بِالْكِتَابِ وَ بِالنَّبِيِّ وَ بِالْحَقِّ فَنَحْنُ الَّذِينَ آمَنُوا وَ هُمْ الَّذِينَ كَفَرُوا وَ شَاءَ اللَّهُ فَيَقَاتِلُهُمْ فَقَاتَلْنَا هَذَا بِمَشِيَةِ اللَّهِ وَ إِزَادَتِهِ.

When the differing occurred, we were the foremost with Allah^{azwj}, and with the Book, and with the Prophet^{saww}, and with the truth. We are those who believed, and they are those

⁴⁷⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 424

who committed Kufr, and Allah^{azwj} Desired fighting them, so this fight of ours is a Desire of Allah^{azwj} and His^{azwj} Will”.⁴⁷⁵

426- أَقُولُ رَوَى الْكُتَيْبِيُّ عَنْ مَالِكِ بْنِ أَعْيَنَ أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ مَرَّ بِرَأْيَةِ لِأَهْلِ الشَّامِ أَصْحَابُهَا لَا يَزَالُونَ عَنْ مَوَاضِعِهِمْ إِنَّهُمْ لَنْ يَزَالُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنِ دِرَاكِ يَخْرُجُ مِنْهُ التَّسِيمُ وَضَرْبٍ يَقْلِقُ الْهَامَ وَ يُطْلِعُ الْعِظَامَ وَ تَسْقُطُ مِنْهُ الْمَعَاصِمُ وَ الْأَكُفُّ وَ حَتَّى تَصَدَّعَ جَبَاهُهُمْ بِعُمْدِ الْحَدِيدِ وَ تُنْشَرَ حَوَاجِبُهُمْ عَلَى الصُّدُورِ وَ الْأَذْقَانِ أَتَيْنَ أَهْلُ الصَّبْرِ وَ طَلَابُ الْأَخْرِ

I (Majlisi) am saying, 'It is reported by Al Kulayni, from Malik Bin Ayn,

'Amir Al-Momineen^{asws} said when he^{asws} passed by a flag of the people of Syria: 'Our companions will not be moved from their places. They will never be moved from their positions without the stabbing of your armour which would extract the soul, and a strike which splits the head and breaks the bones, and the wrists and the palms fall off, until their foreheads are cracked with the force of the iron, and their eyelids scatter upon their chests and the chins. Where are the people and the seekers of the Recompense?'

وَ صَارَتْ إِلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ فَعَادَتْ مِمْنَتُهُ إِلَى مَوْقِفِهَا وَ مَصَافِهَا وَ كَشَفَتْ مَنْ يَزَالُهَا فَأَقْبَلَ حَتَّى انْتَهَى إِلَيْهِمْ وَ قَالَ ع إِنِّي رَأَيْتُ حَوْلَكُمْ وَ سَاقَ الْحَدِيثِ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ فَأَزَلُّهُمْ مِنْ مَصَافِهِمْ كَمَا أَزَلُّكُمْ وَ أَنْتُمْ تَضْرِبُونَهُمْ بِالسُّيُوفِ حَتَّى رَكَبَ أَوْهُمْ آخِرُهُمْ كَالْإِبِلِ الْمَطْرُودَةِ الْهَيْمِ

A band of Muslims marched, and its right wing returned back to its place and its centre wing, and exposed those facing them. He^{asws} returned until he^{asws} ended up to them, and said: 'I^{asws} had seen your forces' – and he continued the Hadeeth approximate to what has passed up to his^{asws} words: - and you dislodged them from their rows just as they had dislodged you (beforehand), and you were striking them with the swords to the extent that their first ones rode upon their last ones like the camel driven away.

الآن فَاصْبِرُوا نَزَلَتْ عَلَيْكُمُ السَّكِينَةُ وَ تَبَسَّكُمُ اللَّهُ بِالْيَقِينِ وَ لِيَعْلَمَ الْمُتَنَهِّرُ بِأَنَّهُ مُسْحِطٌ رَبُّهُ وَ مُوَبِّقٌ نَفْسُهُ إِنَّ فِي الْفِرَارِ مُوجِدَةَ اللَّهِ وَ الدَّلَّ الْلاَزِمَ وَ الْعَارَ الْبَاقِيَ وَ إِنَّ الْفَارَّ لَغَيْرُ مَزِيدٍ فِي عُمْرِهِ وَ لَا مُحْتَوِزٍ بَيْنَهُ وَ بَيْنَ يَوْمِهِ وَ لَا يُرْضِي رَبُّهُ وَ لَمَوْتُ الرَّجُلِ مُحِقًا قَبْلَ إِتْيَانِ هَذِهِ الْخِصَالِ خَيْرٌ مِنَ الرِّضَا بِالتَّلَبُّسِ بِهَا وَ الْإِفْرَارِ عَلَيْهَا.

As for now, so be patient and tranquillity would descend upon you, and Allah^{azwj} will Affirm you with the conviction, and the defeated one would know that he has Angered his Lord^{azwj} and would rebuke himself. In the fleeing is the Fury of Allah^{azwj}, and the humiliation is necessitated, and the remaining stigma, and spoiling of the life over it. And the flee is without an increase in his age, and there is no barrier between him and between his day (of death), nor would his Lord^{azwj} be Pleased with him, and for a death to come to the man before he indulges in such characteristics is better than the pleasure of being clothed by these (characteristics) and agreeing over it”.⁴⁷⁶

427- وَ فِي النِّهَجِ، نَجْعُ الْبَلَاغَةِ وَ أَنْتُمْ لَهَا مِيمُ الْعَرَبِ وَ يَأْفِيحُ الشَّرَفِ وَ الْأَنْفُ الْمُتَقَدِّمُ وَ السَّنَامُ الْأَعْظَمُ وَ لَقَدْ شَفَا وَ حَاوَجَ صَدْرِي أَنْ رَأَيْتُكُمْ بِأَخْرَةٍ تَحْوُونَهُمْ كَمَا حَاوَوْكُمْ وَ تُزِيلُونَهُمْ عَنْ مَوَاقِفِهِمْ كَمَا أَزَلُّكُمْ حَسَبًا بِالنِّصَالِ وَ شَحْرًا بِالرِّمَاحِ تَزَكَّبَ أَوْلَاهُمْ آخِرُهُمْ كَالْإِبِلِ الْهَيْمِ الْمَطْرُودَةِ تَزَمَى عَنْ حِيَاضِهَا وَ تُدَادُ عَنْ مَوَارِدِهَا.

⁴⁷⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 425

⁴⁷⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 426

And in (the book) 'Nahl Al-Balagh' - 'And you are the important ones of the Arabs, and of the top nobility, and the proceeding nose (pride), and the magnificent peak, and the sighing of my^{asws} chest would heal if I^{asws} were to see you all at the end surrounding them just as they had surrounded you, and removing them from their positions just as they had removed you, striking with the swords and stabbing with the spears, their first ones ride to their last ones like the thirsty camels repelled from their water troughs and impeded from their water".⁴⁷⁷

428 وَ قَدْ رَوَى الْمُفِيدُ فِي الْإِرْشَادِ الْكَلَامَ الْأَوَّلَ إِلَى قَوْلِهِ أَتَيْنَ أَهْلَ النَّصْرِ أَتَيْنَ طُلَّابَ الْأَجْرِ.

And it has been reported by Al-Mufeed in (the book) 'Al-Irshad', the first speech up to his^{asws} words: 'Where are the people of help! Where are the seekers of Recompense?'⁴⁷⁸

429- قَالَ الشَّارِحُ وَ رَوَى ابْنُ أَعْتَمٍ أَنَّ عَمْرُو بْنَ حُصَيْنٍ أَتَى عَلِيًّا ع مِنْ عَقِبِهِ لِيَعْتَالَهُ بِسِنَانٍ رُحِمَهُ فَقَتَلَهُ سَعِيدُ بْنُ قَيْسٍ وَ قَالَ-

أ لَا أَبْلُغُ مُعَاوِيَةَ بْنَ صَخْرِ-	وَ رَحِمُ الْعَيْبِ يَكْشِفُهُ الظَّنُونُ-
بِأَنَّا لَا نَزَالُ لَكُمْ عَدُوًّا-	طَوَالَ الدَّهْرِ مَا سَمِعَ الْحَنِينُ-
أ لَمْ تَرَ أَنَّ وَالِدَنَا عَلِيٌّ-	أَبُو حَسَنِ وَ نَحْنُ لَهُ بَنُونَ-
وَ إِنَّا لَا نُرِيدُ بِهِ سِوَاهُ-	وَ ذَاكَ الرُّشْدُ وَ الْحُظُّ السَّمِينُ-

Al Sharih said, 'And it is reported by Ibn A'sam,

'Amro Bin Husayn came to Ali^{asws} from Aqaba to assassinate him with the tips of his spear, but Saeed Bin Qays killed him and said (a poem), 'I did not deliver to Muawiya Bin Sakhar, and pelting the unseen uncovers the suspicions. They will not cease to be enemies to you, for as long as time, for the nostalgia to be heard. Do you not see that our father is Ali^{asws}, Abu Hassan^{asws}, and we are sons to him^{asws}? And we did not want anyone besides him^{asws}, and that is the rightful guidance, and the fat share'.

فَلَمَّا سَمِعَهُ مُعَاوِيَةُ بَعَثَ ذَا الْكَلَّاحِ مَعَ كَثِيرٍ مِنَ الْقَبَائِلِ وَ قَالَ اخْرُجْ وَ اقْصِدْ بِحَرْبِكَ هَمْدَانَ خَاصَّةً فَلَمَّا رَأَاهُمْ عَلِيٌّ قَالَ يَا هَمْدَانُ عَلَيْكُمْ بِهَذِهِ الْحَيْلِ فَإِنَّ مُعَاوِيَةَ قَدْ قَصَدَكُمْ بِهَا خَاصَّةً دُونَ غَيْرِكُمْ فَأَقْبَلُ عَلَيْهِمْ ابْنُ قَيْسٍ مَعَ هَمْدَانَ فَهَزَمَهُمْ

When Muawiya heard him, he sent Zul Kala'a with many from the tribes and said, 'Go out and aim especially for Hamdan with your war'. When Ali^{asws} saw them, he^{asws} said: 'O Hamdan! Upon you is to deal with this cavalry, for Muawiya has aimed for you in particular with it besides others'. Ibn Qays faced towards them with Hamdan and defeated them.

فَقَالَ عَلِيٌّ ع لَهُمْ أَنْتُمْ دِرْعِي وَ رُحْمِي وَ سِنَانِي وَ حُنْطِي وَ اللَّهُ لَوْ كَانَتِ الْجَنَّةُ فِي يَدِي لَأَدْخَلْتُكُمْ إِنَّا هَا خَاصَّةً يَا مَعْشَرَ هَمْدَانَ

Ali^{asws} said to them: 'You are my^{asws} armour, and my^{asws} spear, and my^{asws} sword, and my^{asws} shield. By Allah^{azwj}! If the Paradise were to be in my^{asws} hands, I^{asws} enter you all into it in particular, O community of Hamdan!'⁴⁷⁹

⁴⁷⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 427

⁴⁷⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 428

430- أقول ثم قال نصر بن مزاحم في كتاب صفين،: بعد ما ذكر قتل عمار و هاشم بن عتبة رضي الله عنهما كما سيأتي في الباب الآتي و بعث علي ع خيلاً ليحبسوا عن معاوية مادته فبعث معاوية الضحاك بن قيس الفهري في خيل إلى تلك الخيل فأزالوها و جاءت عيون علي ع فأخبرته بما قد كان

I (Majlisi) am saying, 'Then Nasr Bin MUzahim said in Kitab Siffeen, after having mentioned the killing of Ammar, and Hashim Bin Utba, as I (Majlisi) shall be coming with in the coming chapter,

'And Ali^{asws} sent a cavalry in order to investigate about Muawiya, his matter. Muawiya sent Al-Zahak Bin Qays Al-Fihry among a cavalry to that cavalry, so he moved them, and the spies of Ali^{asws} came and informed him^{asws} with what had happened.

فقال ع لأصحابه فما ترون فيما هاهنا فاحتلفوا فقال ع فاغدوا إلى القتال فأمرهم غدوة بالقتال فانهم أهل الشام و انهزم عتبة بن أبي سفيان حتى أتى الشام.

He^{asws} said to his^{asws} companions: 'So, what are your view regarding what is over there?' They differed. He^{asws} said: 'Then get up to the fighting!' He^{asws} ordered them to get up for the fighting and defeated the people of Syria, and defeated Utba Bin Abu Sufyan until he went to Syria".⁴⁸⁰

431- وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ سُلَيْمَانَ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ الْحَجَرِيِّ عَنِ الْقَعْقَاعِ بْنِ الْأُبَرِّ قَالَ: وَ اللَّهُ إِنِّي لَوَاقِفٌ قَرِيباً مِنْ عَلِيٍّ عِ بَصْفَيْنِ يَوْمَ وَفَعَةِ الْحَمِيسِ وَ قَدْ التَقَتْ مَدْحَجٌ وَ كَانُوا فِي مِمْنَةِ عَلِيٍّ وَ عَاكَ وَ جُدَامٌ وَ لَحْمٌ وَ الْأَشْعَرِيُّونَ وَ كَانُوا مُسْتَبْصِرِينَ فِي قِتَالِ عَلِيٍّ ع فَلَقَدْ سَمِعْتُ مِنْ قِتَالِهِمْ صَوْتاً لَيْسَتْ أَصْوَاتُ هَذِهِ الْجِبَالِ وَ لَا الصَّوَاعِقِ بِأَعْظَمَ هَوَلاً فِي الصُّدُورِ مِنْ ذَلِكَ الصَّوْتِ وَ عَلِيٌّ ع يَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْمُسْتَعَانِ اللَّهُ

And from Umar Bin Sa'ad, from Suleyman Al Amsh, from Ibrahim Al Hajary, from Al Qa'qa'a Bin Al Abrad who said,

'By Allah^{azwj}! I was standing nearby Ali^{asws} at Siffeen, event of Thursday, and Mazhij had converged, and they were in the right flank of Ali^{asws}, and A'al, and Juzam, and Lakham, and Al-Ashariyoin, and they were insightful regarding in fighting Ali^{asws}. I heard a sound from their battle which wasn't from the sounds of the rumbling of the mountain, nor a thunderbolt. It was grievous for them in the chest from that sound, and Ali^{asws} was saying: 'There neither might nor strength except with Allah^{azwj}. The Helper is Allah^{azwj}!'

ثُمَّ نَهَضَ حِينَ قَامَ قَائِمُ الظَّهِيَّةِ وَ هُوَ يَقُولُ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ فَلَا وَ اللَّهُ مَا حَجَرَ بَيْنَنَا وَ بَيْنَهُمْ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ فِي قَرِيبٍ مِنْ ثُلُثِ اللَّيْلِ وَ قُتِلَتْ يَوْمَئِذٍ أَعْلَامُ الْعَرَبِ وَ كَانَ فِي رَأْسِ عَلِيٍّ ع ثَلَاثُ ضَرْبَاتٍ وَ فِي وَجْهِهِ ضَرْبَتَانِ

Then he^{asws} got up when the standing on of the supporters stood up, and he^{asws} said: **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89]. So, no, by Allah^{azwj}! There is no holding back between us than them except Allah^{azwj}, Lord^{azwj} of the worlds', near to a third of the night, and on that day the flag-bearers of the Arabs were killed, and there were three strikes in the head of Ali^{asws}, and two strikes in his^{asws} face'.

⁴⁷⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 429

⁴⁸⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 430

قَالَ وَكَتَبَ مُعَاوِيَةَ كِتَابَيْنِ أَحَدُهُمَا إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَكَتَبَ فِيهِ لَا تَنْسَى شَيْئًا أَبَا عُذْرَتَهَا وَلَا قَاتِلَ بَكْرِهَا فَلَمْ يَدْرِ أَبُو أَيُّوبَ مَا هُوَ فَأَتَى بِهِ عَلِيًّا عَ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ إِنَّ مُعَاوِيَةَ كَتَبَ إِلَيَّ بِكِتَابٍ لَا أَدْرِي مَا هُوَ

He (the narrator) said, 'And Muawiya wrote two letters, one of them to Abu Ayoub Al-Ansary and wrote in it, 'Neither will Shayba forget of her excuse nor the killer of its first born'. Abu Ayoub did not know what it was, so he came with it to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}, 'Muawiya wrote a letter to me, I do not know what it is'.

فَقَالَ عَ هَذَا مَثَلٌ ضَرَبَهُ لَكَ يَقُولُ مَا أَنْسَى الَّذِي لَا تَنْسَى الشَّيْءَ هِيَ لَا تَنْسَى أَبَا عُذْرَتَهَا الشَّيْءَ الْمَرْأَةُ الْبَكْرُ لَيْلَةُ افْتِصَاضِهَا لَا تَنْسَى بَغْلَهَا الَّذِي افْتَرَعَهَا أَبَدًا وَ لَا تَنْسَى قَاتِلَ بَكْرِهَا وَ هُوَ أَوَّلُ وَلَدِهَا كَذَلِكَ لَا أَنْسَى أَنَا قَتْلَ عُثْمَانَ

He^{asws} said: 'This is an example he has struck for you saying, 'Do not forget that which Shayba did not forget', it is that you should not forget of her excusing Shayba, the virgin woman, the virgin, the night of her defloration. Her husband, the one who deflowered her will not forget it, ever, nor a killer of her first born, and it is the first of her children. Like that, he will not forget that I^{asws} killed Usman (as per his allegation)'.

وَ كَتَبَ الْآخَرَ إِلَى زِيَادِ ابْنِ سُمَيَّةَ وَ كَانَ عَامِلًا لِعَلِيِّ عَلَى بَعْضِ فَارِسَ فَكَتَبَ إِلَيْهِ يَتَهَدَّدُهُ وَ يُوعِدُهُ فَقَالَ زِيَادٌ وَ لِي عَلَى ابْنِ أَكِلَةَ الْأَكْبَادِ وَ كَهْفِ الْمُنَافِقِينَ وَ بَيْتَةِ الْأَخْزَابِ يَتَهَدَّدُونِي وَ يُوعِدُونِي وَ بَيْنِي وَ بَيْنَهُ ابْنُ عَمٍّ مُحَمَّدٍ صَ مَعَهُ سَبْعُونَ أَلْفَ طَوَائِعَ سَيُوفُهُمْ عِنْدَ أَذْقَانِهِمْ وَ لَا يَلْتَفِتُ أَحَدٌ مِنْهُمْ وَ رَأَاهُ حَتَّى يَمُوتَ

And he wrote another to Ziyad Ibn Sumayya, and he was an office bearer for Ali^{asws} upon part of Persian. He wrote to him threatening him and promising him. Zayd said, 'Woe be unto the son of the liver-eater (Hinda), and a cave of the hypocrites, and remainder of the confederates, threatening me and promising me, and between me and him is a son^{asws} of an uncle^{as} of Muhammad^{saww} having seventy thousand obedience ones, their swords are with their chins, and not one of them will turn around behind him until he dies.

أَمَّا وَ اللَّهُ لَوْ خَلَصَ الْأَمْرُ إِلَيَّ لَيَجِدُنِي أَحْمَرُ ضَرَابًا بِالسَّيْفِ وَ الْآخَرُ يُعْنِي أَنَّهُ مُؤَلَّى فَلَمَّا ادَّعَاهُ مُعَاوِيَةُ صَارَ عَرِيًّا مُنَافِيًّا وَ كَتَبَ مُعَاوِيَةُ فِي أَسْفَلِ كِتَابِ أَبِي أَيُّوبَ أَبْيَاتًا فَأَجَابَهُ أَبُو أَيُّوبَ بِأَبْيَاتٍ رَدَّهَا عَلَيْهِ

But, by Allah^{azwj}! If the command ends up to me^{asws}, he would find be a red striker with the sword, and the red' – meaning he is a slave. When Muawiya claimed it, he became prejudicial to Arabs, negating. And Muawiya wrote a poem, at the bottom of the letter of Abu Ayoub. Abu Ayoun answered him with a poem, returning it upon him.

وَ كَانَ نَصُ كِتَابِهِ فِي جَوَابِ مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّكَ كَتَبْتَ إِلَيَّ لَا تَنْسَى الشَّيْءَ تُكُلُّ وَلَدَهَا وَ لَا أَبَا عُذْرَتَهَا فَضَرَبْتَهَا مَثَلًا بِقَتْلِ عُثْمَانَ وَ مَا تُحْنُ وَ قَتَلَ عُثْمَانَ إِنَّ الَّذِي تَرْتَضِ عُثْمَانَ وَ تَبْطَأُ يَرْيَدُ بَنُ أَسَدٍ وَ أَهْلُ الشَّامِ فِي نُصْرَتِهِ لَأَنْتَ وَ إِنَّ الَّذِينَ قَتَلُوهُ لَعَرِ الْأَنْصَارِ

And it was a text of his letter in answer to Muawiya, 'As for after, you wrote to me, 'Al-Shayba will not forget the loss of her son nor will a father excuse its excuse'. You struck an example with the killing of Usman, and what have we to do with the killing of Usman? The one who Lied in wait with Usman and obstructed in helping were Yazeed Bin Aseyd and the people of Syria, and the ones who killed him were other than the Helpers'.

فَلَمَّا أُبِي مُعَاوِيَةُ بِكِتَابِ أَبِي أَيُّوبَ كَسَرَهُ.

When Muawiya was brought the letter of Abu Ayoub, he tore it".⁴⁸¹

432- وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّضْرِ الْحَارِثِيِّ قَالَ: شَهِدْتُ مَعَ عَلِيٍّ عَ بِصِفِّينَ فَأَقْتَتَلْنَا ثَلَاثَةَ أَيَّامٍ وَ ثَلَاثَةَ لَيَالٍ حَتَّى تَكَسَّرَتِ الرِّمَاحُ وَ نَفِدَتِ السَّهَامُ ثُمَّ صَارَتْ إِلَى الْمُسَايَفَةِ فَأَحْتَلَدْنَا بِهَا إِلَى نِصْفِ اللَّيْلِ حَتَّى صِرْنَا فِي أَهْلِ الشَّامِ فِي الْيَوْمِ الثَّالِثِ وَ عَانَقَ بَعْضُنَا بَعْضاً وَ لَقَدْ قَاتَلْنَا بِجَمِيعِ السَّلَاحِ

And from Umar Bin Sa'ad, from Mujalid, from Al Shaby, from Ziyad Bin Al Nazar Al Harisy who said,

'I was present with Ali^{asws} at Siffeen and we fought for three days and three nights (continuously) until the spears were broke, and the arrows ran out, then it came to swordfights. We whipped with these up to the midnight, until we came to among the people of Syrian during the third day, and were in hand to hand combat with each other, and we had fought with the entirety of the weapons.

فَلَمْ يَبْقَ شَيْءٌ مِنَ السَّلَاحِ إِلَّا قَاتَلْنَا بِهِ حَتَّى تَحَاثَيْنَا بِالْثَّرَابِ وَ تَكَادَمْنَا حَتَّى صِرْنَا قِيَاماً يَنْظُرُ بَعْضُنَا إِلَى بَعْضٍ مَا يَسْتَطِيعُ وَاحِدٌ مِنَ الْفَرِيقَيْنِ يَنْهَضُ إِلَى صَاحِبِهِ وَ لَا يُقَاتِلُ

There did not remain anything from the weapons except we had fought with it, to the extent that we had thrown sand at each other, and we persisted until we became standing looking at each other, no one from the two parties being able upon getting up to his counterpart, nor fight.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ انْحَاَزَ مُعَاوِيَةُ وَ خِيْلُهُ مِنَ الصَّفِّ مِنَ اللَّيْلَةِ الثَّالِثَةِ وَ غَلَبَ عَلِيٌّ عَ عَلَى الْقَتْلِ تِلْكَ اللَّيْلَةِ وَ أَقْبَلَ عَلِيٌّ عَ عَلَى أَصْحَابِ مُحَمَّدٍ ص فَدَفَنَهُمْ وَ قُتِلَ شِمْرُ بْنُ أَبِرْهَةَ وَ قُتِلَ جَمَاعَةٌ كَثِيرَةٌ مِنْ أَصْحَابِ عَلِيٍّ عَ يَوْمَئِذٍ.

When it was midnight, Muawiya and his cavalry aligned from the rows, from the third night and were) dominant (over the army of) Ali^{asws} in the battle of that night, and Ali^{asws} came to the companions of Muhammad^{saww} and buried them; and Shimr Bin Abraha was killed, and a lot from the community of the companions of Ali^{asws} were killed on that day".⁴⁸²

433- وَ عَنْ ابْنِ أَبِي شَقِيقٍ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ ذَا الْجَنَاحِينَ كَانَ يَحْمِلُ عَلَى الْخَيْلِ بِصَفِّينَ إِذْ جَاءَ رَجُلٌ مِنْ خَزِيمَةَ فَقَالَ هَلْ مِنْ فَرَسٍ قَالَ نَعَمْ خُذْ أَيَّ الْخَيْلِ شِئْتَ فَلَمَّا وَلَّى قَالَ ابْنُ جَعْفَرٍ إِنْ يَصِيبُ [يَصِبُ] أَفْضَلُ الْخَيْلِ يَقْتُلُ

And from Ibn Abu Shaqeeq,

'Abdullah, son of Ja'far^{as} with the two wings, was attacking upon the cavalry at Siffeen, when a man from Khuzeyma came and said, 'Is there any horse?' He said, 'Yes, take whichever horse you like'. When he turned, the son of Ja'far^{as} said, 'If he is killed, the best of the horses would be killed'.

⁴⁸¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 431

⁴⁸² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 432

قال فما عتم أن أخذ أفضل الخيل فركبه و حمل على الذي دعاه إلى البراز فقتله الشامي و حمل غلامان من الأنصار جميعا أحوان حتى انتهيا إلى سرادق معاوية فقتلا عنده و أقبلت الكتائب بعضها نحو بعض فاقتتلت قياما على الركب لا يسمع السامعون إلا وقع السيوف على البيض و الدروع

He (the narrator) said, 'When it was dark, he took the best horse and rode it and attacked upon the ones who had called him to the duel. The Syrian killed him. And two boys from the Helpers, two brothers, attacked together until they ended up to the pavilion of Muawiya. They fought in his presence, and part of a battalion came to a part and they fought standing upon the rides, the listeners could not hear except the clanging of the swords falling upon the helmets and the armours'.

قَالَ وَ جَاءَ عَدِيُّ بْنُ خَاتِمٍ يَلْتَمِسُ عَلِيًّا مَا يَطُأُ إِلَّا عَلَى إِنْسَانٍ مَيِّتٍ أَوْ قَدَمٍ أَوْ سَاعِدٍ فَوَجَدَهُ تَحْتَ رَايَاتِ بَكْرِ بْنِ وَائِلٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا نَقُومُ حَتَّى نَمُوتَ فَقَالَ عَلِيٌّ عِزُّهُ دَنَا حَتَّى وَضَعَ أُذُنَهُ عِنْدَ أَنْفِهِ فَقَالَ وَيْحَكَ إِنَّ عَامَّةَ مَنْ مَعِيَ يَعْصِيَنِي وَ إِنَّ مُعَاوِيَةَ فَيَمُنُ بِطُلْعِهِ وَ لَا يَعْصِيهِ

He said, 'And Uday Bin Hatim came seeking Ali^{asws}, not treading except upon a dead person, or a foot (cut off), or an arm. He found him^{asws} beneath the flags of Bakr Bin Wail. He said, 'O Amir Al-Momineen^{asws}! Shall we not stand until we die?' Ali^{asws} said: 'Come near'. He approached until he placed his ear by his^{asws} nose. He^{asws} said: 'Woe be unto you! The general public of the ones with me^{asws} will disobey me, but those (with) Muawiya are among the ones who obey him and do not disobey him'.

قَالَ وَ كَتَبَ إِلَى مُعَاوِيَةَ أَمَّا بَعْدُ فَإِنَّكَ قَدْ ذُقْتَ ضِرَاءَ الْحَرْبِ وَ أَذْقْتَهَا وَ إِنِّي عَارِضٌ عَلَيْكُمْ مَا عَرَضَ الْمُخَارِقُ عَلَى بَنِي فَالِجِ

أَنَا رَاكِبًا إِنَّمَا عَرَضْتُ فَبَلَّغَا-
هَلُمُّوا إِلَيْنَا لَا تَكُونُوا كَأَنَّكُمْ-
سَلِّمُ بْنُ مَنْصُورٍ أَنَا سِجْرَةٌ-
بَنِي فَالِجِ حَيْثُ اسْتَقَرَّ قَرَارُهَا-
بَلَّاقِعُ أَرْضِي طَارَ عَنْهَا غُبَارُهَا-
وَ أَرْضُهُمْ أَرْضٌ كَثِيرٌ وَبَارُهَا

He (the narrator) said, 'And he^{asws} wrote to Muawiya: 'As for after, surely you have tasted the harm of war, and I^{asws} have tasted it, and I^{asws} presenting to you what Al-Mukhariq had presented to the clan of Falij (a poem), 'Whichever rider will present to the clan of Falij where its calmness is settled. Come to us and do not be as if you are swallows of the land, its dust flying away from it. Suleym Bin Mansour are free people, and their land is a land whose righteousness is a lot'.

فَأَجَابَهُ مُعَاوِيَةُ مِنْ مُعَاوِيَةَ إِلَى عَلِيٍّ أَمَّا بَعْدُ عَافَانَا اللَّهُ وَ إِنَّاكَ فَإِنِّي إِنَّمَا قَاتَلْتُ عَلَى دَمِ عُثْمَانَ وَ كَرِهْتُ التَّذْهِيبَ فِي أَمْرِهِ وَ إِسْلَامَ حَقِّهِ فَإِنْ أُدْرِكَ بِهِ فَيَهَا وَ إِلَّا فَإِنَّ الْمَوْتَ عَلَى الْحَقِّ أَجْمَلُ مِنَ الْحَيَاةِ عَلَى الضَّيْمِ ثُمَّ تَمَثَّلَ بِبَعْضِ الْأُيُوتِ

Muawiya answered him^{asws}, 'From Muawiya to Ali^{asws}. As for after, may Allah^{azwj} Pardon us and you^{asws}. But rather, I am fighting upon the blood of Usman and I dislike the oiling regarding his matter, and Islam is his right. Either I come across with it, and be with it, or else the death upon the truth is more beautiful than the life upon the grievance'. Then he prosed part of the couplets (of a poem)'.
قَالَ وَ أَرْسَلَ عَلِيٌّ عِزُّهُ إِلَى مُعَاوِيَةَ أَنْ ابْرُزْ لِي وَ اعْفُ الْفَرِيقَيْنِ مِنَ الْقِتَالِ فَأَبَيْنَا قَتَلَ صَاحِبَهُ كَانَ الْأَمْرُ لَهُ قَالَ عَمَرُو لَقَدْ أَنْصَفَكَ الرَّجُلُ فَقَالَ مُعَاوِيَةُ إِنِّي لَا أَكْرَهُ أَنْ أَبَارِرَ الْأَهْوَاجَ لَعَلَّكَ طَمِعْتَ فِيهَا يَا عَمْرُو

He (the narrator) said, 'And Ali^{asws} sent a message to Muawiya: 'Duel to me^{asws} and excuse the two parties from the fighting, so whichever of us kills his counterpart, the command would be for him'. Amro said, 'The man is being fair to you'. Muawiya said, 'I dislike to duel the reckless brave one, perhaps you are being greedy regarding it, O Amro!'

وَقَالَ عَلِيٌّ عَ وَانْفَسَاةً أُطَاعَ مُعَاوِيَةُ وَ أُغْصَى مَا قَاتَلَتْ أُمَّةٌ قَطُّ أَهْلَ بَيْتِ نَبِيِّهَا وَ هِيَ مُقِرٌّ بِنَبِيِّهَا إِلَّا هَذِهِ الْأُمَّةُ

And Ali^{asws} said: 'O souls! Are you obeying Muawiya and disobeying? No community has killed the family of its Prophet^{as} and it is acknowledging it's Prophet-hood, at all except for this community!'

ثُمَّ إِنَّ عَلِيًّا عَ أَمَرَ النَّاسَ أَنْ يَحْمِلُوا عَلَى أَهْلِ الشَّامِ فَحَمَلَتْ خَيْلُ عَلِيٍّ عَ عَلَى صُفُوفِ أَهْلِ الشَّامِ فَفَوَّضَتْ صُفُوفُهُمْ فَقَالَ عَمْرُو يَوْمَئِذٍ عَلَى مَنْ هَذَا الرَّهَجُ فَقِيلَ عَلَى ابْنِكَ عَبْدَ اللَّهِ وَ مُحَمَّدٍ فَقَالَ عَمْرُو يَا وَرْدَانُ قَدَّمَ لِرِوَاكَ فَتَقَدَّمَ فَأَرْسَلَ إِلَيْهِ مُعَاوِيَةُ أَنَّهُ لَيْسَ عَلَى ابْنِكَ بَأْسٌ فَلَا تَنْقُضِ الصِّفْتَ وَ الزِّمَّ مَوْفَقَكَ

Then Ali^{asws} ordered the people that they should attack upon the people of Syria, so the cavalry of Ali^{asws} attacked upon the rows of the people of Syria, and their rows were undermined. Amro said on that day, 'Upon whom is this disorder?' It was said, 'Upon your two sons, Abdullah and Muhammad'. Amro said, 'O Wardan! Advance your flag'. He went ahead. Muawiya sent him a message, 'There is no problem upon your sons, so do not break the rows, and stay in your position'.

فَقَالَ عَمْرُو هَهُنَا

مَا خَيْرُهُ بَعْدَ ابْنَيْهِ-

الْبَيْتُ يَحْمِي شَبْلَيْهِ-

ثُمَّ قَالَ إِنَّكَ لَمْ تَلِدْهُمَا إِلَيَّ أَنَا وَلَدْتُهُمَا

Amro said (a couplet), 'Far be it! A lions protects its cubs, there is no good for it after its sons'. Then he said, 'You did not beget them, I am the one to have begotten them'.

فَأَرْسَلَ عَلِيٌّ عَ إِلَى أَهْلِ الْكُوفَةِ وَ أَهْلِ الْبَصْرَةِ أَنْ اجْمَعُوا فَحَمَلَ النَّاسُ مِنْ كُلِّ جَانِبٍ فَاقْتَتَلُوا قِتَالًا شَدِيدًا فَخَرَجَ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ مَنْ يُبَارِزُ فَخَرَجَ إِلَيْهِ رَجُلٌ مِنْ أَصْحَابِ عَلِيٍّ عَ فَاقْتَتَلَا سَاعَةً ثُمَّ إِنَّ الْعِرَاقِيَّ ضَرَبَ رَجُلَ الشَّامِيِّ فَقَطَّعَهَا فَقَاتَلَ سَاعَةً ثُمَّ ضَرَبَ يَدَهُ فَقَطَّعَهَا فَرَمَى الشَّامِيَّ بِسَيْفِهِ بِيَدِهِ الْيُسْرَى إِلَى أَهْلِ الشَّامِ ثُمَّ قَالَ يَا أَهْلَ الشَّامِ دُونَكُمْ سَيَفِي هَذَا فَاسْتَعِينُوا بِهِ عَلَى عَدُوِّكُمْ فَأَخَذَهُ فَاشْتَرَى مُعَاوِيَةُ ذَلِكَ السَّيْفَ مِنْ أَوْلِيَاءِ الْمُقْتُولِ بِعَشْرَةِ آلَافٍ.

Ali^{asws} sent a message to the people of Al-Kufa and the people of Al-Basra that they should attack. The people attacked from every side and they fought a severe battle. A man from the people of Syria came out and said, 'Who will duel?' A man from the companions came out to him, and they fought for a while. Then the Iraqi struck a leg of the Syrian and cut it. They fought for a while. Then he struck his hand and cut it. The Syrian threw his sword with his left hand towards the people of Syria, then said, 'O people Syria! For you is this sword of

mine, so be assisted by it against your enemies!’ Someone took it, and Muawiya bought that sword from the guardians of the slain for ten thousand”.⁴⁸³

434- قَالَ نَصْرٌ وَ حَدَّثَنِي رَجُلٌ عَنْ مَالِكِ الْجُهَنِيِّ عَنْ زَيْدِ بْنِ وَهَبٍ أَنَّ عَلِيًّا عَمَّرَ عَلَى جَمَاعَةٍ مِنْ أَهْلِ الشَّامِ فِيهِمْ الْوَلِيدُ بْنُ عُقْبَةَ وَ هُمْ يَشْتُمُونَ فَأَخْبَرُوهُ بِذَلِكَ فَوَقَفَتْ فِي نَاسٍ مِنْ أَصْحَابِهِ فَقَالَ انْهَدُوا إِلَيْهِمْ وَ عَلَيْكُمْ بِالسَّكِينَةِ وَ سِيَمَاءِ الصَّالِحِينَ وَ وَقَارِ الْإِسْلَامِ

Nasr said, ‘And it is narrated to me by a man from Malik Al Juhny, from Zayd Bin Wahab,

‘Ali^{asws} passed by a group from the people of Syrian, among them was Al-Waleed Bin Uqba, and they were reviling (insulting) him^{asws}. They informed him^{asws} with that. He^{asws} stood among some people from his^{asws} companions and said: ‘Go to them and upon you should be the calmness and expressions of the righteous, and dignity of Al-Islam.

وَ اللَّهُ لَا أَقْرَبُ قَوْمٍ مِنَ الْجُهْلِ بِاللَّهِ عَزَّ وَ جَلَّ قَوْمٌ قَائِدُهُمْ وَ مُؤَدِّبُهُمْ مُعَاوِنَةُ وَ ابْنُ النَّبَاغَةِ وَ أَبُو الْأَعْمُورِ السُّلَمِيُّ وَ ابْنُ أَبِي مُعَيْطٍ - شَارِبُ الْحَرَامِ وَ الْمَخْلُودُ خَدًّا فِي الْإِسْلَامِ وَ هُمْ أَوَّلَى يَقُومُونَ فَيَقْصِبُونِي وَ يَشْتُمُونِي

By Allah^{azwj}! The closest of people from the ignorance with Allah^{azwj} Mighty and Majestic are a people, their guides and their educators are Muawiya and Ibn Al-Nabigha, and Abu Al-Awr Al-Sulamy, and Ibn Abu Mueet – drinkers of the prohibited (drinks), the ones whipped the legal penalties in Al-Islam, and they are the first ones to be standing and cutting me^{asws} and reviling me^{asws}.

وَ قَبْلَ الْيَوْمِ مَا قَاتَلُونِي وَ شَتَمُونِي وَ أَنَا إِذْ ذَاكَ أَدْعُوهُمْ إِلَى الْإِسْلَامِ وَ هُمْ يَدْعُونِي إِلَى عِبَادَةِ الْأَصْنَامِ فَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ قَدِيمًا مَا عَادَانِي الْفَاسِقُونَ إِنَّ هَذَا هُوَ الْحَطْبُ الْجَلِيلُ أَنَّ مُسَاقَاكَانُوا عِنْدَنَا غَيْرَ مَرْضِيَيْنِ وَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ مَتَحَوِّفِينَ

And before today they had not been fighting me^{asws} and reviling me^{asws}, and I^{asws} along with that, am calling them to Al-Islam and they are calling me^{asws} to worship the idols. The Praise is for Allah^{azwj}, there is no god except Allah^{azwj}, and for a long time the mischief-makers have been inimical to me^{asws}. This is the majestic address that mischief-makers have been without agreement with us and frightening upon Al-Islam and its people.

أَصْبَحُوا وَ قَدْ خَدَعُوا شَطْرَ هَذِهِ الْأُمَّةِ فَأَشْرَبُوا قُلُوبَهُمْ حُبَّ الْفِتْنَةِ وَ اسْتَمَالُوا أَهْوَاءَهُمْ بِالْإِفْكِ وَ الْبُهْتَانِ وَ قَدْ نَصَبُوا لَنَا الْحَرْبَ وَ جَدُّوا فِي إِطْفَاءِ نُورِ اللَّهِ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

They have become deceiving, dissecting this community, and their hearts have drunk from the love of Fitna, and their personal desires are utilising the blatant lies, and the false accusations, and they have installed the war to us, and they are exerting in extinguishing the Noor of Allah^{azwj}, **but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].**

اللَّهُمَّ فَإِنَّهُمْ قَدْ رَدُّوا الْحَقَّ فَافْضُضْ جَمْعَهُمْ وَ شَتَّتْ كَلِمَتَهُمْ وَ أَبْسِلْهُمْ بِخَطَايَاهُمْ فَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَ لَا يَعِزُّ مَنْ عَادَيْتَ.

O Allah^{azwj}! They have rejected the truth and divided their gathering, and scattered their words, and are awash in their sins, for he will not be disgraced, one who befriends, nor be honoured, one who is inimical”.⁴⁸⁴

⁴⁸³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 433

435- **وَعَنْ مُنْمِرِ بْنِ وَغْلَةَ عَنْ عَامِرِ الشَّعْبِيِّ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَمَّرَ بِأَهْلِ زَاوِيَةِ فَرَاخَمَ لَا يُزُولُونَ عَنْ مَوَاقِفِهِمْ فَحَرَضَ النَّاسَ عَلَى قِتَالِهِمْ وَ دَكَّرَ أَنَّهُمْ عَسَانُ فَقَالَ إِنَّ هَؤُلَاءِ الْقَوْمَ لَنْ يُزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنِ دِرَاكِ يُخْرِجُ مِنْهُ النَّسِيمَ وَ ضَرْبٍ يَقْلِقُ الْهَامَ وَ يُطْبِخُ الْعِظَامَ وَ تَسْقُطُ مِنْهُ الْمَغَاصِمُ وَ الْأَكْفُ حَتَّى تَصْدَعَ جَبَاهُهُمْ وَ تُنَشَرَ حَوَاجِبُهُمْ عَلَى الصُّدُورِ وَ الْأَذْقَانِ**

And from Numeyr Bin Wa'la, from Aamir Al Shaby,

'Ali^{asws} Bin Abu Talib^{asws} passed by people of a flag (of Syria) and saw them not moving from their position. He urged the people upon fighting them, and it is mentioned they were (clan of) Gasaan. He^{asws} said: 'These people will never be moved from their positions without the stabbing of your armour which would extract the soul, and a strike which splits the head and breaks the bones, and the wrists and the palms fall off, until their foreheads are cracked with the force of the iron, and their eyelids scatter upon their chests and the chins.

أَيْنَ أَهْلُ الصَّبْرِ وَ طُلَّابُ الْحَيْرِ أَيْنَ مَنْ يَشْرِي وَجْهَهُ لِلَّهِ عَزَّ وَ جَلَّ فَتَابَتْ إِلَيْهِ عَصَابَةُ مِنَ الْمُسْلِمِينَ فَدَعَا ابْنَهُ مُحَمَّدًا فَقَالَ لَهُ اأَمْشِ نَحْوَ هَذِهِ الرَّايَةِ مَشْيًا رُوَيْدًا عَلَى هَيْبَتِكَ حَتَّى إِذَا أَشْرَعْتَ فِي صُدُورِهِمُ الرِّمَاحَ فَأَمْسِكْ يَدَكَ حَتَّى يَأْتِيَنَّكَ أَمْرِي وَ رَأْيِي

Where are the people of patience and seekers of the good? Where are the ones selling (their souls for) the Face of Allah^{azwj} Mighty and Majestic?' A group from the Muslims were steadfast to it. He^{asws} called his^{asws} son Muhammad and said to him: 'Go walking towards this flag slowly upon your dignity, until when you can throw the spears into their chests. But, withhold your hand until my^{asws} instructions come to you, and my^{asws} view'.

فَفَعَلَ وَ أَعَدَّ عَلِيٌّ مِثْلَهُمْ فَلَمَّا دَنَا مِنْهُمْ مُحَمَّدٌ وَ أَشْرَعَ الرِّمَاحُ فِي صُدُورِهِمْ أَمَرَ عَلِيٌّ الَّذِينَ أَعَدَّ فَشَدُّوا عَلَيْهِمْ وَ نَهَضَ مُحَمَّدٌ فِي وَجْهِهِمْ فَزَالُوا عَنْ مَوَاقِفِهِمْ وَ أَصَابُوا مِنْهُمْ رِجَالًا وَ أَقْتَتَلَ النَّاسُ بَعْدَ الْمَغْرِبِ قِتَالًا شَدِيدًا فَمَا صَلَّى كَثِيرٌ مِنَ النَّاسِ إِلَّا بِإِمَاءٍ.

He did so, and Ali^{asws} counted the like of them. When Muhammad was close from them and could throw the spears into their chests, Ali^{asws} ordered the ones he^{asws} had counted, and they attacked upon them, and Muhammad got up in their faces and they were moved from their positions; and men were injured from them and the people fought after Al-Maghrib a severe battle, so most of the people could not pray Salat except by gestures".⁴⁸⁵

436- **وَعَنْ شَيْخٍ مِنْ حَضْرَمَوْتَ قَالَ: كَانَ مِنْهُمْ رَجُلٌ يُدْعَى هَانِي بْنُ نَمْرٍ فَخَرَجَ رَجُلٌ مِنْ أَهْلِ الشَّامِ يَدْعُو إِلَى الْمُبَارَاةِ فَلَمْ يَخْرُجْ إِلَيْهِ أَحَدٌ فَقَالَ سُبْحَانَ اللَّهِ مَا يَمْنَعُكُمْ أَنْ يَخْرُجَ مِنْكُمْ إِلَى هَذَا فَلَوْ لَا أَنِّي مَوْعُوكَ وَ أَنِّي أَجِدُ لَذَلِكَ ضَعْفًا لَخَرَجْتُ إِلَيْهِ فَمَا رَدَّ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِهِ شَيْئًا فَوُتِبَ فَقَالَ أَصْحَابُهُ سُبْحَانَ اللَّهِ تَخْرُجُ إِلَيْهِ وَ أَنْتَ مَوْعُوكَ قَالَ وَ اللَّهُ لِأَخْرَجَنِي إِلَيْهِ وَ لَوْ قَتَلَنِي**

And from an elder from Hazramaut who said,

'There was a man from us called Hany Bin Nimr. A man from the people of Syria called to the duel, but no one went out to him. He said, 'Glory be to Allah^{azwj}! What is preventing someone from you to come out to this one? If I had not been unwell, and I am finding weakness due to that, I would have gone out to him'. But, no one from his companions responded to him with anything. So, he leapt up. His companions said, 'Glory be to Allah^{azwj}!

⁴⁸⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 434

⁴⁸⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 435

You are going out to him and you are unwell?’ He said, ‘By Allah^{azwj}! I will go out to him and even if he kills me!’

فلما رآه عرفه و إذا الرجل من قومه يقال له معمر بن أسيد الحضرمي و بينهما قرابة من قبل النساء فقال له يا هاني ارجع إنه إن يخرج إلى غيرك أحب إليّ لست أريد قتلك قال له هاني ما خرجت إلا و أنا موطن نفسي على القتل ما أبالي أنت قتلتني أو غيرك

When he saw him, he recognised him, and there it was a man from his own people called Ma'mar Bin Aseyd Al-Hazramy, and there was kinship between the two from the direction of the women. He said to him, ‘O Hany, return! If someone else were to come out, it would be more beloved to me. I don't want to kill you’. Hany said to him, ‘I did not come out except and I have determined myself upon the killing. I do not care whether you kill me or someone else’.

ثم مشى نحوه فقال اللهم في سبيلك و سبيل رسولك و نصرا لابن عم نبيك ثم اختلفا ضربتين فقتل هاني صاحبه و شد أصحابه نحوه و شد أصحاب هاني نحوه ثم اقتتلوا و انفرجوا عن اثنين و ثلاثين قتيلا

Then he walked towards him. He said, ‘O Allah^{azwj}! In Your^{azwj} Way, and way of Your^{azwj} Rasool^{saww}, and help to a son^{asws} of an uncle^{as} of Your^{azwj} Prophet^{saww}’. Then they exchanged strikes and Hany killed his counterpart, and his companions were intensified near him, and the companions of Hany intensified near them. Then they fought and cleft asunder thirty-two (soldiers) slayed.

ثم إن عليا ع أرسل إلى الناس أن احملا فحمل الناس على راياتهم كل قوم بحياهم فتجالدوا بالسيوف و عمد الحديد لا يسمع إلا أصوات الحديد و مرت الصلوات كلها و لم يصلوا إلا تكبيرا عند مواقيت الصلوات حتى تفانوا و رق الناس

Then Ali^{asws} sent a message to the people that they should attack. The people attacked based upon their flags, each group with its cavalry, and they whipped with their swords, and the iron clanged, nothing was heard except the sounds of iron; and all the Salats passed by, and they did not pray any Salat except exclamations of Takbeer during the timings of the Salats until they finished, and the people sweated.

فخرج رجل بين الصفيين فقال أخرج فيكم المخلوقون قلنا لا قال إنهم سيخرجون ألستهم أحلى من العسل و قلوبهم أمر من الصبر لهم حمة كحمة الحيات ثم غاب الرجل فلم يعلم من هو.

A man came out from the between the two swords and said, ‘Have the shaved ones come out among you all?’ We said, ‘No’. He said, ‘They will be coming out. Their tongues are sweeter than the honey, and their hearts are more bitter than the aloe, for them is a sting like the sting of the snake’. Then the man disappeared, and it is not known who he was”⁴⁸⁶.

437- و عن محمد بن إسحاق عن عبد الله بن أبي يحيى عن عبد الرحمن بن حاطب قال خرجت ألتمس أخي في القتلى بصفين سويدا فإذا رجل قد أخذ بثوبي صريع في القتلى فالتفت فإذا بعبد الرحمن بن كلدة فقلت إِنََّّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هل لك في الماء قال لا حاجة لي في الماء قد أنفذ في السلاح و خرقني و لست أقدر على الشرب هل أنت مبلغ عني أمير المؤمنين ع رسالة قلت نعم

⁴⁸⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 436

And from Muhammad Bin Is'haq, from Abdullah Bin Abu Yahya, from Abdul Rahman Bin Katib who said,

'I went out seeking my brother among the slain at Siffeen plains, and there was a man who grabbed my clothes, lying down among the slain. I turned around and there it was Abdul Rahman Bin Kaladah. I said, '**We are for Allah and we are returning to Him [2:156]**. Is there (need) for you regarding the water?' He said, 'There is no need for me regarding the water, for the weapon has penetrated inside me and has injured me, and I am not able upon drinking. Can you deliver a message to Amir Al-Momineen from me?' I said, 'Yes'.

قال إذا رأيته فأقره مني السلام و قل يا أمير المؤمنين احمل جراحك إلى عسكرك حتى تجعلهم من وراء القتلى فإن الغلبة لمن فعل ذلك ثم لم أبرح حتى مات

He said, 'When you see him^{asws}, then convey the greetings from me and say, 'O Amir Al-Momineen^{asws}! Carry your^{asws} injured ones to your army came until you^{asws} make them to be at the back of the slain, for if you^{asws} are overcome, then who would do that?' Then I did not depart until he died.

فخرجت حتى أتيت علياً ع فقلت له إن عبد الرحمن بن كلداء يقرأ عليك السلام قال و عليه أين هو قلت قد و الله يا أمير المؤمنين أنفذه السلاح و خرقه فلم أبرح حتى توفي فاسترجع

I went out until I came to Ali^{asws}. I said to him^{asws}, 'Abdul Rahman Bin Kaldah conveys the greetings unto you^{asws}'. He^{asws} said: 'And upon him (be the greetings). Where is he?' I said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! The weapon had penetrated him and injured him, so I did not depart until he died'. He^{asws} said: '**We are for Allah and we are returning to Him [2:156]**'.

قلت قد أرسلني إليك برسالة قال فما هي فلما أبلغته الرسالة قال صدق و الذي نفسي بيده فنادى منادي العسكر أن احملوا جراحكم إلى عسكركم ففعلوا فلما أصبح نظر أهل الشام و قد ملوا من الحرب و أصبح علي قد رحل الناس و هو يريد أن ينزل على أهل الشام في عسكرهم

I said, 'He sent me to you with a message'. He^{asws} said: 'What is it?' When I delivered the message, he^{asws} said: 'He spoke the truth. By the One^{azwj} in Whose Hand is my^{asws} soul!' A caller of the army called out, 'Carry your injured ones to your soldiers!' They did so. When it was morning, he^{asws} looked at the people of Syria, and they were fed up from the war. Ali^{asws} came and the people were departing, and he^{asws} wanted to descend unto the people of Syria, among their soldiers.

فقال معاوية فأخذت معرفة فرسي و وضعت رجلي في الركاب حتى ذكرت أبيات ابن الأظنابة

و أخذي الحمد بالثمن الريح-

أبت لي عفتي و أبي بلائي-

إلى آخر الأبيات فعدت إلى مقعدي فأصبت خير الدنيا

Muawiya said, 'I grabbed a rein of my horse and placed my leg in the stirrup until I remembered couplets of Ibn Al-Atnabah, '*You refuse to forgive me and refuse my affliction, and taking the praise with the profitable price*' – up to the end of the couplets. So, I returned to my seat and attained goodness of the world.

وكان علي ع إذا أراد القتال هلك و كبر ثم قال

يوم لم يقدر أم يوم قدر

من أي يومي من الموت أفر

And Ali^{asws}, whenever he^{asws} wanted to fight, would extol the Oneness and exclaim the Takbeer, then said, 'From which day of mine shall I^{asws} flee the death? A day not determined, or a day determined?'

و أقبل عبد الرحمن بن خالد بن الوليد و معه لواء معاوية الأعظم مرتجاً فاستقبله جارية بن قدامة و أطعنا ملياً و مضى عبد الرحمن و انصرف جارية و عبد الرحمن لا يأتي على شيء إلا أحمده فغم ذلك علياً ع و أقبل عمرو بن العاص في خيل من بعده فقال أقحم يا ابن سيف الله فإنه الظفر

And Abdul Rahman Bin Khalid Bin Al-Waleed came and with him was a large flag of Muawiya, reciting war poems. Jariya Bin Qudamah faced him, and they both stabbed for a while, and Abdul Rahman died and Jariya left, and Abdul Rahman would not come upon anything except he praised Him^{azwj}. That saddened Ali^{asws}, and Amro Bin Al-Aas came among a cavalry, from after him. He said, 'Thrust, O son of a sword of Allah^{azwj}, for it will be a victory!'

و أقبل الناس على الأشر فقالوا يوم من أيامك الأول و قد بلغ لواء معاوية حيث ترى فأخذ الأشر لواءه ثم حمل فضارب القوم حتى ردهم على أعقابهم فرجعت خيل عمرو و ذكروا أنه لما رد لواء معاوية و رجعت خيل عمرو انتدب لعلبي ع همام بن قبيصة و كان من أشتم الناس لعلبي ع و كان معه لواء هوازن فقصد المذبح

And the people came to Al-Ashtar and they said, 'A day from your earlier days, and a flag of Muawiya has reached where you can see'. Al-Ashtar grabbed his flag, then attacked, and he struck the people he returned them upon their heels. So, the cavalry of Amro returned and they mentioned that when the flag of Muawiya and the cavalry of Amro had returned, he deputised Hamam Bin Qabeesa to Ali^{asws}, and he was from the most reviling of the people to Ali^{asws}, and with him was a flag of Hawazin. He aimed for Al-Mazhaj.

فقال عدي بن حاتم لصاحب لوائه ادن مني فأخذه فحمل و طعن ساعة ثم رجع ثم حمل جندب بن زهير مرتجاً فلما رأى ابن العاص الشر استقبل فقال له معاوية انت ببني أبيك فقاتل بهم فأتى جماعة أهل اليمن فقال أنتم اليوم الناس و غدا لكم الشأن هذا يوم له ما بعده من الأمر احمّلوا معي على هذا الجمع قالوا نعم فحملوا و حمل عمرو

Aday Bin Hatim said to the bearer of his flag, 'Come near me'. He seized him and attacked and stabbed for a while. Then he returned. Then Jundab Bin Zaheer attacked reciting war poems. When Ibn Al-Aas saw the evil coming, Muawiya said to him, 'Go to the sons of your father and fight with them'. He went to a group of the people of Al-Yemen. He said, 'Today you are the people, and tomorrow there is the glory for you all. This is the day for it, there is no matter after it. Attack with me upon this gathering'. They said, 'Yes'. The attacked, and Amro attacked.

فقال عمرو بن الحمق دعوني و الرجل فإن القوم قومي فقال له ابن بديل دع القوم يلتقي بعضهم بعضاً فأبى عليه و حمل ثم طعنه في صدره فقتله و ولت الخيل و أزال القوم عن مراكزهم

Amro Bin Al-Hamaq said, 'Leave me and the man, for the people are my people'. Ibn Budeyl said to him, 'Leave the people to meet each other (in battle)'. But he refused upon him and attacked. Then he stabbed in his chest and killed him, and the cavalry returned, and the group was moved from their positions.

ثم إن حوشبا ذا ظليم أقبل في جمعه و صاحب لوائه يرتجز فحمل عليه سليمان بن صرد الخزاعي فطعنه فقتله و استدار القوم و قتل حوشب و ابن بديل و صبر بعضهم لبعض و فرح أهل الشام بقتل هاشم و احتلظ أمرهم حتى ترك أهل الرايات مراكزهم و أقحم أهل الشام من آخر النهار و تفرق الناس عن علي ع

Then Howshab Za Zaleem came among his crowd, and the bearer of his flag was reciting war poems. Suleyman Bin Sard Al-Kuzaie attacked upon him, and stabbed him and killed him, and the group was circled, and Howshab was killed, and Ibn Budeyl, and they combated each other, and the people of Syria rejoiced with the killing of Hashim, and their affairs were mixed-up to the extent that the bearers of the flags left their position, and the people of Syria thrust from the end of the day, and the people dispersed from Ali^{asws}.

فأتى ربيعة و كان فيهم و تعاضم الأمر و أقبل عدي بن حاتم يطلب عليا ع في موضعه الذي تركه فيه فلم يجده فأصابه في مصاف ربيعة فقال يا أمير المؤمنين أما إذا كنت حيا فالأمر أمم ما مشيت إليك إلا على قتيل و ما أبقت هذه الواقعة لنا و لهم عميدا فقاتل حتى يفتح الله عليك فإن في الناس بقية بعد

Rabie came, and he^{asws} was among them, and the matter was mighty, and Adayy Bin Hatim came seeking Ali^{asws} in his^{asws} place which he^{asws} left him^{asws} in, but could not find him^{asws}. He found him^{asws} in the rows of Rabie. He said, 'O Amir Al-Momineen^{asws}! But, when you^{asws} are still alive, then the matter is general. I have not walked to you^{asws} except (treading) upon the slain, and this event will not remain for us and for them, and there is no hope. So, fight until Allah^{azwj} Grants victory to you^{asws}, for regarding the people there is survival afterwards'.

و أقبل الأشعث يلث جزعا فلما رأى عليا ع هلل و كبر و قال يا أمير المؤمنين خيل كخييل و رجال كرجال و لنا الفضل إلى ساعتنا هذه فعد إلى مقامك الذي كنت فيه فإن الناس يظنونك حيث تركوك

And Al-Ash'as came gasping with panic. When he saw Ali^{asws}, he extolled the Oneness and exclaimed Takbeer and said, 'O Amir Al-Momineen^{asws}! A cavalry is like a cavalry and an infantry is like an infantry, and for us is the merit to this time of ours. So, returned to your^{asws} position which you^{asws} were in, for the people are thinking of you (as dead) when they left you'.

و أرسل سعيد بن قيس إلى أمير المؤمنين ع إنا مشغلون بأمرنا مع القوم و فينا فضل فإن أردت أن نمد أحدا أمددناه و أقبل علي ع على ربيعة فقال أنتم درعي و رخي فقال عدي بن حاتم إن قوما أنست بهم و كنت فيهم في هذه الجولة لعظيم حقهم علينا و الله إنهم لصبر عند الموت أشداء عند القتال

And Saeed Bin Qays sent a message to Amir Al-Momineen^{asws}, 'We are pre-occupied with our affairs with the people, and there is a merit in us. If you^{asws} want us to help someone, we shall help him'. And Ali^{asws} came to Rabie and said, 'You are my^{asws} armour and my^{asws} spear'. Uday Bin Hatim said, 'There is a group having forgetfulness with them, and I was

among them in this great errand. There is a right for them upon us. By Allah^{azwj}! They are patience at the death, and intense during the battle’.

و ركب على فرسه الذي كان لرسول الله ص و كان يقال له المرتجز ثم قدم على بغلة رسول الله ص الشهباء فركبها ثم تعصب بعمامة رسول الله ص السوداء ثم نادى أيها الناس من يشري نفسه لله يريح هذه يوم له ما بعده إن عدوكم قد قرح كما قرحتم

And he^{asws} rode upon his^{asws} horse which used to be for Rasool-Allah^{saww}, and it was called ‘Al-Murtajiz’. Then he^{asws} went ahead on a mule of Rasool-Allah^{azwj} (called) ‘Al-Shahba’a’. He^{asws} rode it, then tied the black turban of Rasool-Allah^{azwj}. Then he^{asws} called out: ‘O you people! One who sells his self to Allah^{azwj} would profit this day, not after it! Your enemies have been injured just as you have been injured’.

فانتدب له من بين العشرة آلاف إلى اثني عشر ألفا وضعوا سيوفهم على عواتقهم و تقدمهم علي ع على بغلة رسول الله ص و هو يقول

دبوا ديب النمل لا تفوتوا- و أصبحوا بحريكم و بيتوا-
حتى تنالوا الثأر أو تموتوا- أو لا فإني طال ما عصيت
قد قلتهم لو جئتنا فجئت- ليس لكم ما شئتم و شئت-
بل ما يريد المحيي المميت-

There were assigned to him^{asws} from between ten thousand up to twelve thousand, and they placed their swords upon their shoulder and advanced. Ali^{asws} was upon a mule of Rasool-Allah^{saww} and he^{asws} said (a poem), ‘Walk the walking of the ant and you will not miss, and be with your war and your houses until you attain the retaliation of you die or not, for I^{asws} have for long been disobeyed, but the living one does not want the deceased’.

و تبعه ابن عدي بن حاتم مرتجزا و تقدم الأشتر مرتجزا و حمل الناس حملة واحدة فلم يبق لأهل الشام صف إلا انتفض و أهدموا ما أتوا عليه حتى أفضى الأمر إلى مضرب معاوية و علي ع يضربهم بسيفه و يقول

أضربهم و لا أرى معاوية- الأخرز العين العظيم الحاوية-
هوت به في النار أم هاوية-

And Ibn Uday Bin Hatim pursued him^{asws} reciting a war poem, and Al-Ashtar advanced reciting a war poem, and the people attacked as one attack. There did not remain any row of the people of Syria except it was broken and they praised (Allah^{azwj}) of what they had come upon, until the matter led to the pavilion of Muawiya, and Ali^{asws} was striking them with his^{asws} sword and saying (a poem): ‘I^{asws} am striking them and I^{asws} do not see Muawiya, the green-eyed of the large belly. There will be a collapse with him into the Fire, his mother being the abyss’.

فدعا معاوية بفرسه لينجو عليه فوضع رجله في الركاب ثم ندم و تمثل بأبيات و قال يا ابن العاص اليوم صبر و غدا فخر فقال عمرو صدقت و انصرفوا و قد غلبوا و قهروا و كل قد كره صاحبه

Muawiya called for his horse in order to be rescued upon it. He placed his leg in the stirrup, then regretted, and prosed a poem and said, ‘O Ibn Al-Aas! Today is the patience, and

tomorrow is the pride'. Amro said, 'You speak the truth'. And they left, and they had been overcome and subdued, and each one had abhorred his companion.

ثم إن معاوية لما أسرع أهل العراق في أهل الشام قال إن هذا يوم تمحيص إن القوم قد أسرع فيهم ما أسرع فيكم اصبروا يومكم هذا و خلاكم ذم و
حض علي ع أصحابه

Then Muawiya, when the people of Al-Iraq had quickened among the people of Syria, said, 'This day is a distinction. The people have quickened among you as quick as they can be. Be patient this day of yours leave your condemnations. And Ali^{asws} urged his^{asws} companions.

فقام إليه الأصبغ بن نباتة فقال يا أمير المؤمنين إنك جعلتني على شرطة الخميس و قدمتني في الثقة دون الناس و إنك اليوم لا تفقد لي صبرا و لا نصرا
أما أهل الشام فقد هدهم ما أصبنا منهم و أما نحن ففينا بعض البقية فاطلب بنا أمرك و أذن لي في التقدم

And Al-Asbagh Bin Nubata stood up to him^{asws} and said, 'O Amir Al-Momineen^{asws}! You^{asws} had made me to be upon the Thursday police, and sent me ahead among the trustworthy ones beside the people, and today you^{asws} are not advancing me, neither for combat nor for help. As for the people of Syria, it has limited them what we have suffered from them, and as for us, among us are some of the remainder seeking your^{asws} orders with us, and permit for me to advance'.

فقال له علي ع تقدم بسم الله و أقبل الأحنف بن قيس السعدي فقال يا أهل العراق و الله لا تصيبون هذا الأمر أذل عنقا منه اليوم قد كشف القوم
عنكم قناع الحياء و ما يقاتلون على دين و ما يصبرون إلا حياء فتقدموا

Ali^{asws} said to him: 'Go ahead in the Name of Allah^{azwj}'. And Al-Ahnaf Bin Qays Al-Sa'ady came and said, 'O people of Al-Iraq! By Allah^{azwj}, you will not be attaining this matter until necks are humiliated from it today. The people have uncovered the covering of shame from you, and they are not fighting upon any religion, and they are not seeing except shame, so come forward!'

فقالوا إنا إن تقدمنا اليوم فقد تقدمنا أمس فما تقول يا أمير المؤمنين قال تقدموا في موضع التقدم و تأخروا في موضع التأخر تقدموا من قبل أن يتقدموا
إليكم و حمل أهل العراق و تلقاهم أهل الشام فاجتلدوا و حمل عمرو بن العاص معلما مرتجزا

They said, 'If we were to advance today, so we had advanced yesterday. So, what are you^{asws} saying, O Amir Al-Momineen^{asws}?' He^{asws} said: 'Go ahead in the place of advancing, and delay in the place of delaying. Advance, from before they advance towards you all!' And the people of Al-Iraq attached and the people of Syria met them, and Amro Bin Al Aas attacked, teaching war poems.

فاعترضه علي ع و هو يقول

و الخصر و الأنامل الطفول-

أحمي و أرمي أول الرعيل

قد علمت ذات القرون الميل-

إني بنصل السيف خنشليل-

بصارم ليس بذئ فلول-

Ali^{asws} intercepted him and he^{asws} said (a poem): '*I^{asws} have learnt the full for centuries, and the present, and the fingertips of childhood. I^{asws} am the blade of the sword of Khanshaleel. I^{asws} protect and hit at first of the rows with decisiveness, not with slackness*'.

ثم طعنه فصرعه و انتقاه عمرو برجله فبدت عورته فصرف علي وجهه عنه و ارتث فقال القوم أفلت الرجل يا أمير المؤمنين قال و هل تدرون من هو إنه عمرو بن العاص تلقاني بعورته فصرفت وجهي عنه

Then he^{asws} stabbed him and wrestled him, and Amro saved himself with his legs, and revealed his private parts. Ali^{asws} turned his^{asws} face away from him and hesitated. The people said, 'The man is fleeing, O Amir Al-Momineen^{asws}!' He^{asws} said: 'And do you know who he is? He is Amro Bin Al-Aas. He faced me^{asws} with his nakedness, so I^{asws} turned my face away from him'.

فلما رجع عمرو إلى صفه قال له معاوية احمد الله و عورتك

When Amro returned to his row, Muawiya said to him, 'I praise Allah^{azwj} and your private parts'.

ثم ذكر نصر سعي معاوية في افتتاح الأشعث بن قيس و عبد الله بن العباس و المراسلة و المكاتبة إليهما و إجابتهما بما لم يرض به و ندم

Then Nasr (the reporter) mentioned the pursuit of Muawiya in tempting Al-Ash'as Bin Qays, and Abdullah Bin Al-Abbas, and the messages and the correspondence to them both, and their responses with what did not please him, and he regretted.

ثم قال و لما تعاضمت الأمور على معاوية دعا عمرا و بسرا و عبید الله بن عمر و عبد الرحمن بن خالد فقال لهم قد غمّني رجال من أصحاب علي منهم سعيد بن قيس في همدان و الأشتر في قومه و المرقال و عدي بن حاتم و قيس بن سعد في الأنصار و قد وقتكم بما نيتكم بأنفسها أياما كثيرة حتى لقد استحييت لكم و أنتم عدتكم من قريش و قد عبأت لكل رجل منهم رجلا منكم فاجعلوا ذلك إلى

Then he (Nasr) said, 'When the affairs became grievous upon Muawiya, he called Amro, and Basr, and Ubeydullah Bin Umar, and Abul Rahman Bin Khalid, and said to then, 'Men from the companions of Ali^{asws} have saddened me, from them are Saeed Bin Qays among Hamdan, and Al-Ashtar among his people, and Al-Marqal, and Uday Bin Hatim, and Qays Bin Sa'ad among the Helpers, and you have timed yourself with what your intentions are with yourselves for many days until I am embarrassed to you all, and you are a number from Quraysh, and I have filled for each man from them, a man from you, so make that to be for me'.

فقالوا ذلك إليك قال فأنا أكفيكم سعيد بن قيس و قومه غدا و أنت يا عمرو لأعور بني زهرة المرقال و أنت يا بسر لقيس بن سعد و أنت يا عبید الله للأشتر و أنت يا عبد الرحمن لعدي بن حاتم ثم ليرد كل رجل منكم من حاة الخيل فجعلها نواب في خمسة أيام لكل رجل منهم يوما

They said, 'That is up to you'. He said, 'I shall suffice you all with Saeed Bin Qays and his people tomorrow, and you, O Amro Al-Awr, the clan of Zahra Al-Marqal, and you O Bistr, are for Qays Bin Sa'ad, and you O Ubeydullah are for Al-Ashtar, and you O Abdul Rahman are for Aday Bin Hatim, then let each man from you return from protecting the cavalry and make it a morning tour during five days, one day for each man from them'.

فأصبح معاوية في غده فلم يدع فارسا إلا دعاه ثم قصد لحمدان بنفسه و تقدم الخيل فطعن في أعراض الخيل مليا ثم إن همدان نادى بشعارها و أقحم سعيد بن قيس على فرسه على معاوية و اشتد القتال و حجز بينهم الليل و ذكرت همدان أن معاوية فاته ركضا فانصرف معاوية و لم يعمل شيئا

Muawiya woke up in the early morning and did not leave any horseman except called him. Then he aimed for Hamdan by himself, and the cavalry advanced. There was stabbing in the way of the cavalry for a while, then Hamdan called out with their slogans, and Saeed Bin Qays upon his horse intercepted Muawiya, and the fighting intensified, and the night detained between them. And Hamdan mentioned that Muawiya was missing a run. Muawiya left and did not do anything.

و إن عمرو بن العاص غدا في اليوم الثاني في حماة الخيل نحو المرقال و مع المرقال لواء علي الأعظم في حماة الناس و كان عمرو من فرسان قریش فتقدم و ارتجز و طعن في أعراض الخيل مزيدا فحمل هاشم مرتجزا و طعن عمرا حتى رجع و اشتد القتال و انصرف الفريقان و لم يسر معاوية ذلك

Amro Bin Al-Aas, in the early morning of the second day, came among protectors of the cavalry towards Al-Marqal, and with Al-Marqal was a large flag of Ali^{asws}, among the protectors of the people, and Amro was from the horsemen of Quraysh. He came ahead and recited a war poem, and stabbed in front of the cavalry additionally. Hashim attacked reciting a war poem and stabbed Amro until he returned, and the fighting intensified, and the two parties left, and Muawiya was not happy with that.

و إن بسرا غدا في اليوم الثالث في حماة الخيل فلقى قيس بن سعد في كمة الأنصار كأنه فنيق مكرم فطعن في خيل بسر و برز له بسر بعد ملا و طعن بسر قيسا فضربه قيس بالسيف فردده على عقبه و رجع القوم جميعا و لقيس الفضل

And Biser came early morning of the third day among cavalry and met Qays Bin Sa'ad among a group of the Helpers, as if he was in a fidgety seat. He stabbed among the cavalry of Biser, and Biser duelled to him after a while, and Biser stabbed Qays and Qays struck him with the sword. He returned it upon his shoulder, and the group returned altogether, and for Qays was the merit.

و إن عبيد الله بن عمر تقدم في اليوم الرابع و لم يترك شيئا و جمع من استطاع فقال له معاوية إنك تلقى أفاعي أهل العراق فارق و اتند فلقية الأشر أمام الخيل مزيدا و كان الأشر إذا أراد القتال أزيد فرد الخيل فاستحيا عبيد الله فبرز أمام الخيل و كان فارسا فحمل عليه الأشر فطعنه و اشتد الأمر و انصرف القوم و للأشر الفضل فغم ذلك معاوية

And Ubeydullah Bin Umar advanced during the fourth day and did not leave anything, and gathered the ones who listened. Muawiya said to him, 'You are to meet the snakes of the people of Al-Iraq, so be attached and see'. Al-Ashtar met him in front of the cavalry fuming, and it so happened that whenever al-Ashtar wanted to fight, he would fume. He returned the cavalry and Ubeydullah was embarrassed. So, he duelled in front of the cavalry, and he was a horseman, and Al-Ashtar attacked upon him and stabbed him, and the matter intensified and the people left, and for Al-Ashtar was the superiority. That saddened Muawiya.

و إن عبد الرحمن غدا في اليوم الخامس و كان أرجأهم عند معاوية فقواه بالخيل و السلاح و كان يعده ولدا فلقية عدي بن حاتم في حماة مذبح و قضاة فبرز عبد الرحمن أمام الخيل ثم حمل فطعن الناس و قصده عدي بن حاتم و حمل في حماة الناس حتى تواروا في العجاج و فضح القوم و رجع عبد الرحمن إلى معاوية و انكسر معاوية

And Abdul Rahman came early morning of the fifth day, and he was their infantry was in the presence of Muawiya. They equipped him with the horses and the weapons, and he used to count him as a son. He was faced by Uday Bin Hatim among a group of Mazhaj, and Qaza'a' Abdul Rahman duelled in front of the cavalry, then attacked and stabbed the people, and his aim was Uday Bin Hatim, and he attacked among a group of people until they disappeared from the dust, and the people were exposed, and Abdul Rahman returned to Muawiya, and Muawiya was broken.

و إن القرشيين استحيوا مما صنعوا و شمتت بهم اليمانية و غيرهم معاوية و أنبهم فانقطعوا عنه أياما ثم اعتذر إليهم معاوية في أبيات فأتوه و اعتذروا إليه و استقاموا له على ما يجب

And the two Qurayshi were embarrassed from what they had done and The Yemenis insulted them, and Muawiya blamed them and reprimanded them, and they were cut off from him for days. Then Muawiya excused them in poems and they came to him, and presented their excuses to him, and stood for him upon what he loved.

ثم إن معاوية ضاعف الفرائض و العطايا لعك و الأشعرين و هم بذلوا جهدهم في القتال و وفى لهم بذلك فلم يبق من أهل العراق أحد في قلبه مرض إلا طمع في معاوية و شخص بصره إليه حتى فشا ذلك في الناس و بلغ عليا ع فساءه ذلك

Then Muawiya doubled the obligatory (wages) and the awards (gifts), and the Ash'areen, and they had exerted their efforts in the battle, and he fulfilled to them with that. There did not remain anyone from the people of Al-Iraq in whose heart was a disease except he coveted in Muawiya, and his eyes stared to him until that was widespread among the people, and (news of) it reached Ali^{asws}. That saddened him^{asws}.

فقال المنذر بن أبي حمصة و كان فارس همدان و شاعرهم يا أمير المؤمنين إن عكا و الأشعرين طلبوا إلى معاوية الفرائض و العطاء فأعطاهم فباعوا الدين بالدنيا و أنا قد رضينا بالآخرة من الدنيا و بالعراق من الشام و بك من معاوية و الله لآخرتنا خير من دنياهم و لعراقنا خير من شامهم و لإمامنا أهدى من إمامهم فامتحننا بالصبر و احملنا على الموت

Al-Munzir Bin Abu Hameys said, and he was from the horsemen of Hamdan and their poet, 'O Amir Al-Momineen^{asws}! (Clans of) Aka'a and Al-Ash'areen are seeking to Muawiya, the wages and the gifts, and he is giving them. They have sold the religion for the world, and we are pleased with the Hereafter rather than the world, and with Al-Iraq rather than Syria, and with you^{asws} rather than Muawiya. By Allah^{azwj}! We are choosing better than their world, for our Iraq is better than their Syria, and our Imam^{asws} is more guiding than their leader is. We are being Tried with the patience and carried upon the death'.

فقال علي ع حسبك رحمك الله و أثنى عليه و على قومه خيرا و لما أصبح الناس غدوا على مصافهم و نادى معاوية في أحياء اليمن فقال علي ع يا آل همدان فأجابته سعيد بن قيس فقال له احمل فحمل حتى خلط الخيل بالخيول و اشتد القتال و حطمتهم همدان حتى ألحقوهم بمعاوية و أسرع في فرسان أهل الشام القتل

Ali^{asws} said: 'It suffices you, may Allah^{azwj} have Mercy on you!' And he^{asws} praised upon his people with goodness. And when the people woke up in the morning, they went early to their rows, and Muawiya called out among the living ones of Al-Yemen. Ali^{asws} said: 'O people of Hamdan!' Saeed Bin Qays answered him^{asws}. He^{asws} said to him: 'Attack!' He

attacked until the cavalry mingled with the cavalry and the fighting intensified, and Hamdan destroyed them until they joined up with Muawiya, and the killing was quick among the horsemen of Syria.

وَأَتْنِي عَلِيٌّ عَلَى هَمْدَانَ وَقَالَ أَنتُمْ دَرْعِي وَرَحِي يَا هَمْدَانَ مَا نَصَرْتُمْ إِلَّا اللَّهَ وَلَا أَجْبَتُمْ غَيْرَهُ فَقَالَ سَعِيدٌ أَجَبْنَا اللَّهَ وَإِيَّاكَ وَنَصَرْنَا نَبِيَّ اللَّهِ ص فِي قَبْرِهِ وَقَاتَلْنَا مَعَكَ مِنْ لَيْسَ مِثْلِكَ فَاثَرُ بَنِي حَيْثُ أَحْبَبْتَ

And Ali^{asws} praised Hamdan and said: 'You are my^{asws} armour, and my^{asws} spear, O Hamdan! You are not helping except Allah^{azwj}, nor are you answering other than Him^{azwj}'. Saeed said, 'We are answering Allah^{azwj} and you^{asws}, and we are helping the Prophet^{saww} of Allah^{azwj} in his^{saww} grave, and we are fighting alongside you^{asws} against the one who isn't like you, so send us wherever you^{asws} like to'.

فَدَعَا مُعَاوِيَةَ مَرْوَانَ وَأَمْرَهُ أَنْ يَخْرُجَ فَأَبَى ثُمَّ دَعَا عَمْرُو بْنَ الْعَاصِ وَأَمْرَهُ بِالْخُرُوجِ فَلَمَّا خَرَجَ لَقِيَهُ الْأَشْطَرُ أَمَامَ الْخَيْلِ فَلَمَّا غَشِيَهُ الْأَشْطَرُ بِالرَّمْحِ رَاوَعَهُ عَمْرُو فَطَعَنَهُ الْأَشْطَرُ فِي وَجْهِهِ فَلَمْ يَصْنَعْ شَيْئًا وَلَوْ عَمْرُو عَنَانَ فَرَسِهِ وَجَعَلَ يَدُهُ عَلَى وَجْهِهِ وَرَجَعَ إِلَى الْعَسْكَرِ

Muawiya called Marwan and instructed him that he goes out, but he refused. Then he called Amro Bin Al-Aas and instructed him with the going out. When he went out, Al-Ashtar met him in front of the cavalry. When Al-Ashtar overcame him with the spear, Amro dodged it. Al-Ashtar stabbed him in his face. But he did not do anything, and Amro buckled his horse and made his hand to be upon his face, and returned to the army.

فَجَاءَ ذُو الْكَلَّاحِ إِلَى مُعَاوِيَةَ وَقَالَ تَوَلَّى عَلَيْنَا مَنْ لَا يِقَاتِلُ مَعَنَا وَلَ رَجُلًا مَنَا وَلَا فَلَ حَاجَةٌ لَنَا بِكَ فَقَالَ لَهُمْ مُعَاوِيَةُ لَا أُولِي عَلَيْكُمْ بَعْدَ يَوْمِي هَذَا إِلَّا رَجُلًا مِنْكُمْ

Zul Kala'a came to Muawiya and said, 'Place somebody in-charge upon us, one who has not fought with us. Either make a man from us to be in-charge or else there is no need for us with you'. Muawiya said to him, 'I will not place anyone in-charge upon you after this day of mine except a man from you'.

قَالَ وَحَرَضَ عَلِيٌّ عَ أَصْحَابِهِ فَقَامَ إِلَيْهِ الْأَصْبَغُ بْنُ نُبَاتَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدِمْنِي فِي الْبَقِيَّةِ مِنَ النَّاسِ فَإِنَّكَ لَا تَفْقِدُ لِي الْيَوْمَ صَبْرًا وَلَا نَصْرًا قَالَ عَ تَقْدُمُ بِاسْمِ اللَّهِ وَبِالْبَرَكَةِ

He (the narrator) said, 'Ali^{asws} incited his^{asws} companions. Al-Asbagh Bin Nubata stood up to him and said, 'O Amir Al-Momineen^{asws}! Send me ahead among the remainder of the people, and you^{asws} should not miss out for me today, neither any combat nor help'. He^{asws} said: 'Advance in the Name of Allah^{azwj} and the Blessings'.

فَتَقَدَّمَ وَأَخَذَ رَايَتَهُ فَمَضَى بِالرَّايَةِ مَرْتَجِزًا فَرَجَعَ وَقَدْ خَضِبَ سَيْفُهُ وَرَحْمُهُ دَمًا وَكَانَ شَيْخًا نَاسِكًا عَابِدًا وَكَانَ إِذَا لَقِيَ الْقَوْمَ لَا يَغْمِدُ سَيْفَهُ وَكَانَ مِنْ ذَخَائِرِ عَلِيٍّ عَ مِمَّنْ قَدْ بَايَعَهُ عَلَى الْمَوْتِ وَكَانَ مِنْ فَرَسَانِ أَهْلِ الْعِرَاقِ وَكَانُوا قَدْ ثَقَلُوا عَنِ الْبَرَازِ حِينَ عَضَّتْهُمْ الْحَرْبُ

He came forward and grabbed his flag, and went with the flag reciting war poems. He returned and his sword and his spear had been dyed with blood, and he was an old man, performer of rituals, a worshipper, and whenever he met the people (in battle), he would not sheath his sword, and he was from the treasures of Ali^{asws}, from the ones who had

pledged to him^{asws} upon death, and he was from the horsemen of the people of Al-Iraq, and they had become heavy (sluggish) from the duelling when the war had bitten them.

فقال الأشتر يا أهل العراق أ ما من رجل يشري نفسه لله فخرج آثال بن حجل فنادى بين العسكرين هل من مبارز فدعا معاوية حجلا فقال دونك الرجل و كانا مستبصرين في رأيهما فبرز كل منهما إلى صاحبه فبدره الشيخ بطعنه فطعنه الغلام فانتسبا فإذا هو ابنه فنزلا و اعتنق كل منهما صاحبه و بكيا

Al-Ashtar said, 'O people of Al-Iraq! Is there no man who would sell his self to Allah^{azwj}?' Asaal Bin Hajal came out and called out between the soldiers, 'Is there anyone for duel?' Muawiya called Hajal and said, 'For you is the man', and they were both insightful in their views. Each one of them duelled to his counterpart. The old man rushed towards him for stabbing him, but the boy stabbed him and they were both affiliated. There, it turned out to be his own son. They both descended and hugged, each one his companion, and they both cried.

فقال له الأب أي آثال هلم إلى الدنيا فقال له الغلام يا أباه هلم إلى الآخرة و الله يا أبت لو كان من رأيي الانصراف إلى أهل الشام لكان من رأيك لي أن تنهاني و سؤاتاه فما يقول لي علي كن علي ما أنت عليه و أنا أكون علي ما أنا عليه و انصرف كل منهما إلى أصحابهما

The father said to him, 'Yes, Asaal, come to the world'. The boy said to him, 'O father! Come to the Hereafter. By Allah^{azwj}, O father! If it was from my view, the going to the people of Syria, it would have happened. From your view to me is that you forbid me. Oh, the evil of it! So, what Ali^{asws} is saying to me is: 'Be upon what you are upon', and I am being upon what I am upon'. And each of them left to go their own companions.

ثم إن معاوية دعا النعمان بن بشير و مسلمة بن مخلد فقال يا هذان ما لقيت من الأوس و الخزرج صاروا واضعي سيوفهم على عواتقهم يدعون إلى النزال حتى و الله جنبوا أصحابي الشجاع منهم و الجبان حتى و الله ما أسأل عن فارس من أهل الشام إلا قالوا قتلته الأنصار

Then Muawiya called Al-Numan Bin Bashir and Maslama Bin Makhlad. He said, 'O Hamdan! What you had faced from (the tribes of) Al-Aws and Al-Khazraz. Become placing your swords upon your shoulders calling to the battle until by Allah^{azwj}, my companions, the brave from them have become cowards, and (so have) the cowards, until by Allah^{azwj}, I do not ask about any horseman from the people of Syria 'إلا قالوا قتلته الأنصار' except they say, 'The Helpers killed him'.

أما و الله لاعبين لكل فارس منهم فارسا ينشب في حلقة ثم لألقيتهم بأعدادهم من قريش رجال لم يغذهم التمر و الطفيليش يقولون نحن الأنصار قد و الله آووا و نصروا و لكن أفسدوا حقهم بباطلهم

But, by Allah^{azwj}! The player for every horseman from them is a horseman attacking in a throat, then he meets them with their numbers from Quraysh, men who have not fed with the dates and the porridge (Al-Tafsheel), saying, 'We are the Helpers!' By Allah^{azwj}! They have shelters and helped, but they spoil their rights with their falsehood'.

فغضب النعمان و قال يا معاوية لا تلومن الأنصار بسرعتهم في الحرب فإنهم كذلك كانوا في الجاهلية و أما دعاؤهم إلى النزال فقد رأيتهم مع رسول الله ص و أما لقاءك إياهم في أعدادهم من قريش فإن لها وفاء به و أما التمر و الطفيليش فإن التمر كان لنا فلما أن ذقتموه شاركتمونا فيه و أما الطفيليش فكان لليهود فلما أكلناهم غلبناهم عليه كما غلبت قريش على السخينة

Al-Numan was angered and said, 'O Muawiya! Do not blame the Helpers with their quickness in the war, for they were like that during the pre-Islamic period. And as for calling them for the battle, so you have seen them with Rasool-Allah^{saww}; and as for your meeting them among their numbers from Quraysh, so there is loyalty with it; and as for the dates and the porridge (Al-Tafsheel), the dates were for us. When you tasted it, you participated with us in it; and as for the porridge (Al-Tafsheel), it was for the Jews. When we ate them, we overcame them upon it just as Quraysh overcame upon the porridge (Al-Sakheena)'.

ثم تكلم مسلمة بنحو من ذلك و لم يكن مع معاوية غير هذين الرجلين من الأنصار و انتهى الكلام إلى الأنصار فجمع قيس بن سعد الأنصار و قام خطيبا فيهم و قال إن معاوية قد قال ما بلغكم و أجاب عنكم صاحبكم فلعمري لئن غظتم معاوية اليوم لقد غظتموه أمس و إن وترتموه في الإسلام لقد وترتموه في الشرك و ما لكم إليه من ذنب أعظم من نصر هذا الذي أنتم عليه

Then Maslama spoke with approximate from that, and there did not happen to be with Muawiya apart from these two men from the Helpers, and the talk ended to the Helpers. Qays Bin Sa'ad gathered the Helpers and stood to address among them and said, 'Muawiya has said what has reached you and he answered your two companions about you. By my life! If Muawiya is raging today, we had infuriated him yesterday, and if you have tensed him in Al-Islam, you had tensed him during the Shirk, and there is no sin for you all to him (in his eyes) any greater than helping this, which you are upon.

فجدوا اليوم جدا تنسونه ما كان أمس و جدوا غدا تفتنونه ما كان اليوم و أنتم مع هذا اللواء الذي كان يقاتل عن يمينه جبرئيل و عن يساره ميكائيل و القوم مع لواء أبي جهل و الأحزاب

So, exert yourselves today with such efforts, to make him forget what had happened yesterday, and exert tomorrow such that he would forget what happens today; and you all, are with this flag which Jibraeel^{as} used to fight on its right, and Mikaeel^{as} on its left, while the people (of Syria) are with a flag of Abu Jahl, and the confederates.

و أما التمر فإنما لم نغرسه و لكن غلبنا عليه من غرسه و أما الطفيشل فلو كان طعامنا سميناه اسما كما سميت قريش السخينة

And as for the dates, we did not plant it, but the one who planted it overcame us upon it; and as for the porridge (Al-Tafsheel). If it was our food, we would have named it with a name just as Quraysh have named the porridge (Al-Sakheena)'.

و تحركت الخيل غدوة فظن قيس أن فيها معاوية فحمل على رجل يشبهه فقتله بالسيف فإذا غير معاوية و حمل الثانية على آخر يشبهه أيضا فضربه ثم انصرف ثم إن النعمان خرج حتى وقف بين الصفيين فقال يا قيس أنا النعمان بن بشير قال قيس ما حاجتك

And the cavalry moved early morning. Qays thought that Muawiya was among it, so he attacked upon a man resembling him and uncovered him with the sword, and there it was other than Muawiya. And he attacked a second time upon another one resembling him as well, and struck him, then left. Then Al-Numan came out until he stood between the two swords. He said, 'O Qays! I am Al-Numan Bin Bashir!' Qays said, 'What is your need?'

قال يا قيس إنه قد أنصفكم من دعاكم إلى ما رضي لنفسه أ لستم معشر الأنصار تعلمون أنكم أخطأتم في خذل عثمان يوم المدينة و قتلتم أنصاره يوم الجمل و إقحامكم على خيولكم أهل الشام بصفين فلو كنتم إذ خذلتهم عثمان خذلتهم عليا و لكنكم خذلتهم حقا و نصرتم باطلا

He said, 'O Qays! He has been fair to you, one who called you to what he is pleased with himself. Aren't you, community of the Helpers, knowing that you have made a mistake in abandoning Usman on the day of Al-Medina, and you killed his helpers on the day of the camel, and you are thrusting the people of Syria upon your horses at Siffeen? If you have abandoned Usman, you can abandon Ali^{asws}. But, you abandoned the truth and you are helping the falsehood.

ثم لم ترضوا أن تكونوا كالناس حتى أعلمتم في الحرب و دعوتهم إلى البراز ثم لم ينزل بعلي أمر قط إلا و هونتم عليه المصيبة و وعدتموه الظفر و قد أخذت الحرب منا و منكم ما قد رأيتم فاتقوا الله في البقية

Then you were not pleased from becoming like the (rest of the) people until learnt in the war and called to the duel. Then there did not befall any matter with Ali^{asws} at all except and you made the difficulty to seem easy to him^{asws}, and promised him the victory, and the war has taken its toll from us and you all what you have seen, so fear Allah^{azwj} regarding the remainder".

قال فضحك قيس ثم قال ما كنت أراك يا نعمان تجترئ على هذه المقالة إنه لا ينصح أخاه من غش نفسه و أنت و الله الغاش الضال المضل و أما ذكرك عثمان فإن كانت الأخبار تكفيك فخذها مني واحدة قتل عثمان من لست خيرا منه و خذله من هو خير منك

He (the narrator) said, 'Qays laughed, then said, 'I did not used to view you, O Numan, as being so audacious as to say these words. He cannot advise his brother, one who is unconscious of himself, and you by Allah^{azwj} are the unconscious, the strayer, the strayed. And as for your mention of Usman, so if the news suffices you, then take it from me alone. He killed Usman, one who isn't better than him, he abandoned him, one who is better than you.

و أما أصحاب الجمل فقاتلناهم على النكت و أما معاوية فو الله لئن اجتمعت عليه العرب لقاتلته الأنصار و أما قولك إنا لسنا كالناس فنحن في هذه الحروب كما كنا مع رسول الله ص نتقي السيوف بوجوهنا و الرماح بنحورنا حتى جاء الحق و ظهر أمر الله و هم كارهون

And as for the companions of the camel, we fought them upon the allegiance breaking; and as for Muawiya, by Allah^{azwj}, even if all the Arabs were to gather to him, the Helpers will fight them; and as for your words that we aren't like the people, so we are in this war just as we used to be with Rasool-Allah^{saww}. We are meeting the swords with our faces and the spears with our throats, **until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48].**

و لكن انظر يا نعمان هل ترى مع معاوية إلا طليقا أو أعرابيا أو يمانيا مستدرجا بغرور انظر أين المهاجرون و الأنصار و التابعون لهم بإحسان الذين رضي الله عنهم و رضوا عنه

But look around, O Numan! Do you see anyone with Muawiya except the freed ones (at the conquest of Makkah), or Bedouins, or Yemenis, having been encroached upon by deception? Look where the Emigrants, and the Helpers, and the followers of theirs with the good deeds are, the ones, Allah^{azwj} is Pleased from them and they are pleased from Him^{azwj}.

ثم انظر هل ترى مع معاوية أنصاريا غيرك و غير صويحبك و لستما و الله ببدرين و لا عقبيين و لا أحديين و لا لكما سابقة في الإسلام و لا آية في القرآن و لعمرى لمن شغبت علينا لقد شغبت علينا أبوك.

Then look (again)! Do you see with Muawiya, any Helper apart from you and your companion, and by Allah^{azwj}, the two of you are neither participants of Badr, nor Uqba, nor Ohad, nor is there any precedence for you both in Al-Islam, nor is there any Verse in the Quran (for you two). By my life! If you are rioting against us (today), your father had rioted against us (yesterday)".⁴⁸⁷

438- و ذكروا: أنه كان فارس أهل كوفة الذي لا ينازع رجلا يقال له العكبر بن جدير الأسدي و كان فارس أهل الشام الذي لا ينازع عوف بن مجزأة المرادي و كان العكبر له عبارة و لسان لا يطاق

And they mentioned, 'He was a horseman of the people of Al-Kufa who no man could match was called Al-Akbar Bin Jadeer Al-Asadi, and he was a horseman of the people of Syria was Awf Bin Majza Al-Muradi could not be matched. And Al-Akbar had expression for him and an unbearable tongue.

فلما خرج الناس إلى مصافهم خرج المرادي نادرا من الناس وكذلك كان يصنع و قد كان قتل قبل ذلك نفرا من أهل العراق مبارزة

When the people came out to their rows, Al-Muradi came out a little from the people, and like he used to do, and he had killed a number from the people of Al-Iraq before (asking from) them in duels.

فنادى يا أهل العراق هل من رجل عصاه سيفه يبارزني و لا أغركم من نفسي فأنا عوف بن مجزأة فارس زوف فصاح الناس بالعكبر فخرج إليه منقطعا من أصحابه و الناس وقوف و وقف المرادي مرتجزا فبرز إليه العكبر و ارتجز فاطعنا فصرعه العكبر فقتله

He called out, 'O people of Al-Iraq! Is there any man whose sword is his staff, he can duel me, and I will not deceive him from myself, for I am Awf Bin Majza, horseman of Zowf!' The people shouted for Al-Akbar. He came out to him, cut off from his companions, and the people were paused, and Al-Muradi stood reciting war poems. Al-Akbar duelled to him and recited a war poem. They stabbed each other. Al-Akbar wrestled him and killed him.

و معاوية على التل في أناس من قريش و أناس من الناس قليل فوجه العكبر فرسه فمألاً فروجه ركضا و يضربه بالسوط مسرعا نحو التل فنظر إليه معاوية فقال إن هذا الرجل مغلوب على عقله أو مستأمن فاسأله فأثاه رجل فناداه فلم يجبه فمضى حتى انتهى إلى معاوية و جعل يطعن في أعراض الخيل و رجا العكبر أن يفردوا له معاوية

And Muawiya was upon a hillock among the people from Quraysh, and a few from the (general) people. Al-Akbar diverted his horse and dictated his horse to gallop, and struck it with the whip quickening towards the hillock. Muawiya looked at him and said, 'This man, his intellect has been overcome or he trusts himself. Ask him!' A man went to him and called out to him, but he did not answer him until he ended up to Muawiya, and went on to stab among the exposed cavalry, and Al-Akbar wished that Muawiya would be alone for him.

⁴⁸⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 437

فقتل رجلا و قام القوم دون معاوية بالسيوف و الرماح فلما لم يصل إلى معاوية نادى أولى لك يا ابن هند أنا الغلام الأسدي و رجع إلى علي ع فقال له علي ع ما ذا دعاك إلى ما صنعت يا عكبر لا تلق نفسك إلى الهلكة

He killed a man, and the people besides Muawiya stood up with the swords and the spear. When he could not arrive to Muawiya, he called out, 'You are first, O son of Hind! I am the boy Al-Asadi!' And he returned to Ali^{asws}. Ali^{asws} said to him: 'What is that which called you to what you did, O Akbar? Do not attach yourself to the destruction'.

قال أردت غرة ابن هند فحيل بيني و بينه و انكسر أهل الشام لقتل المرادي و نذر معاوية دم العكبر فقال العكبر يد الله فوق يد معاوية فأين دفاع الله عن المؤمنين

He said, 'I wanted to catch the son of Hind unaware, but there was a barrier between me and him. And the people of Syria were broken at the killing of Al-Muradi, and Muawiya vowed for the blood of Al-Akbar. Al-Akbar said, 'The Hand of Allah^{azwj} is above the hand of Muawiya, so where is Defence of Allah^{azwj} of the Momineen?'

ثم إن عليا ع دعا قيس بن سعد فأثنى عليه خيرا و سوده على الأنصار و كان طلائع أهل الشام و أهل العراق يلتقون فيما بين ذلك و يتناشدون الأشعار و يفخر بعضهم على بعض و يحدث بعضهم بعضا على أمان.

Then Ali^{asws} called Qays Bin Sa'ad, and praised goodly upon him and blackened upon the Helper, and the vanguard of the people of Syria and the people of Al-Iraq met (in battle) in what was between that, and they were prosing the poetry, and were priding upon each other, and narrating each other upon safety".⁴⁸⁸

439- قال نصر و روى عمر بن سعد عن عبد الرحمن بن عبد الله أن عبد الله بن كعب قتل يوم صفين فمر به الأسود بن قيس و هو بآخر رمق فقال عز علي و الله مصرعك أما و الله لو شهدتك لآسيتك و لدافعت عنك و لو أعرف الذي أشعرك لأحببت أن لا يزالي حتى أقتله أو يلحقني بك

Nasr said, 'And it is narrated by Umar Bin Sa'ad, from Abdul Rahman Bin Abdullah,

'Abdullah Bin Ka'ab was killed on the day of Siffeen. Al-Aswad Bin Qays passed by him, and he was with the last of breaths. He said, 'By Allah^{azwj}! I shall console Ali^{asws} of your being slain. But, by Allah^{azwj}! If I had witnessed you, I would have assisted you and defended you, and had I recognised the one who killed you, I would have loved it if I had not moved until either I kill him or he makes me join up with you'.

ثم نزل إليه فقال و الله إن كان جارك ليأمن بوائقك و إن كنت من الذاكرين الله كثيرا أوصني رحمك الله

Then he descended to him. He said, 'By Allah^{azwj}! If your neighbour was safe from your troubling him, and if you were from the **and the men who do Zikr of Allah a lot, and the women who do Zikr - [33:35]**. Bequeath to me, may Allah^{azwj} have Mercy on you'.

⁴⁸⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 438

قال أوصيك بتقوى الله و أن تناصح أمير المؤمنين و أن تقاتل معه المحلين حتى يظهر الحق أو تلحق بالله و أبلغه عني السلام و قل له قاتل على المعركة حتى تجعلها خلف ظهرك فإنه من أصبح و المعركة خلف ظهره كان الغالب

He said, 'I bequeath you with fearing Allah^{azwj}, and that you be an adviser of Amir Al-Momineen^{asws}, and that you fight alongside him^{asws} against the cunning until the truth prevails, or you join with Allah^{azwj}; and deliver the greetings to him^{asws} from me and say to him^{asws}, 'Fight upon the battleground until you^{asws} make it to be behind your^{asws} back', for it is from the clearest if the battleground is behind his^{asws} back, he^{asws} would be the overcomer'.

ثم لم يلبث أن مات فأقبل الأسود إلى علي ع فأخبره فقال يرحمه الله جاهد معنا عدونا في الحياة و نصح لنا في الوفاة

Then it was not long before he died. Al-Aswad came to Ali^{asws} and informed him^{asws}. He^{asws} said: 'May Allah^{azwj} have Mercy on him! He fought alongside us during the lifetime, and was an adviser to us during the death'.

ثم إن عليا ع جلس بالناس بصلاة الفجر ثم زحف بهم فخرج الناس على راياتهم و أعلامهم و زحف إليهم أهل الشام.

Then Ali^{asws} prayed Salat with the people up to the dawn, then marched with them. The people came out being upon their respective flags and their banners and the people of Syria marched towards them".⁴⁸⁹

440- قال نصر و حدثني عمرو بن شمر عن جابر عن عامر عن صعصعة بن صوحان و الحارث بن أدهم أن أبرهة بن الصباح قام فقال ويلكم يا معشر أهل اليمن و الله إني لأظن الله آذن بفنائكم ويحكم خلوا بين هذين الرجلين فليقتلا فأيهما قتل صاحبه ملنا معه جميعا و

Nasr said, 'And it is narrated to me by Amro Bin Shimr, from Jabir, from Aamir, from Sa'sa Bin Sowhan, and Al Haris Bin Ad'ham,

'Abraha Bin Al-Sabah stood up and he said, 'Woe be unto you, O community of the people of Al-Yemen! By Allah^{azwj}! I think Allah^{azwj} has Permitted your annihilation. Woe be unto you all! Vacate between these two men and let them fight each other, so whichever of the two kills his companion, we shall incline with him altogether'.

كان أبرهة من أصحاب معاوية فبلغ ذلك عليا ع فقال صدق أبرهة بن الصباح و الله ما سمعت بخطبة منذ وردت الشام أنا بما أشد سرورا مني بهذه و بلغ معاوية كلام أبرهة فتأخر آخر الصفوف و قال لمن حوله و الله إني لأظنه مصابا في عقله

Abraha was from the companions of Muawiya. That reached Ali^{asws}. He^{asws} said: 'Abraha Bin Al-Sabah spoke the truth. By Allah^{azwj}! I^{asws} have not heard any address since I^{asws} arrived at Syria. I^{asws} am with intense joy from me^{asws} with this'. And the speech of Abraha reached Muawiya, so he delayed the last of the rows and said to the ones around him, 'By Allah^{azwj}! I think he has been injured in his intellect'.

⁴⁸⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 439

فارتج أهل الشام يقولون و الله إن أبرهة لأفضلنا ديناً و رأياً و بأساً و لكن معاوية كره مبارزة علي ع و برز يومئذ عروة بن داود الدمشقي فقال إن كان معاوية كره مبارزتك يا أبا الحسن فهلم إلي فتقدم إليه علي و حمل عليه و قتله ثم قال يا عروة اذهب فأخبر قومك أما و الذي بعث محمداً ص بالحق لقد عاينت النار و أصبحت من النادمين

The people of Syria vibrated saying, 'By Allah^{azwj}! Abraha is our best in religion, and view, and prowess, but Muawiya dislikes duelling Ali^{asws}. And on that day Ali^{asws} duelled Urwa Bin Dawood Al-Dimashqi. He said, 'If Muawiya dislikes duelling you, O Abu Al-Hassan^{asws}, then come to me (for it)! Ali^{asws} advanced towards him and attacked upon him and killed him, then said: 'O Urwa! Go and inform your people! But, by the One^{azwj} Who Sent Muhammad^{saww} with the truth! You are (now) witnessing the Fire and become from the regretful'.

فنظر إليه معاوية و كان واقفاً على التل فقال و الله لقد دعاني علي إلى البراز حتى لقد استحييت من قريش و إنما أراد بذلك أن يبرز إليه بسر بن أرطاة فقبل بسر أن يبارزه ع ثم ندم و استحيا من الاستعفاء

Muawiya looked at him^{asws}, and he was standing upon the hill. He said, 'By Allah^{azwj}! Ali^{asws} had called me to the duel until I was embarrassed from Quraysh, and rather I intended by that for Bisir Bin Artah to duel to him^{asws}. Bisir came to duel him^{asws}, then regretted and was too embarrassed from the withdrawing.

فغدا علي ع منقطعاً من خيله و معه الأشتر و هو يريد التل فاستقبله بسر قريباً من التل فطعنه و هو لا يعرفه فاتقاه بسر برجله فانكشف عورته فانصرف علي ع عنه و ناداه الأشتر يا أمير المؤمنين إنه بسر قال دعاه عليه لعنة الله

Ali^{asws} came, being cut off from his^{asws} cavalry and with him^{asws} was Al-Ashtar, and he^{asws} was intending the hill. Bisir faced him^{asws} near from the hill. He^{asws} stabbed him, and he^{asws} did not recognise him. He saved it by his (lifting) leg, and his private parts were uncovered. Ali^{asws} turned away from him, and Al-Ashtar called out to him^{asws}, 'O Amir Al-Momineen^{asws}! It is Bisir!' He^{asws} said: 'Leave him, may Allah^{azwj} Curse him!'

و حمل ابن عم لبسر علي علي ع فطعنه الأشتر فكسر صلبه و قام بسر من طعنة علي و ولت خيله فقال له معاوية قد أدال الله عمراً منك فكان بسر بعد ذلك إذا لقي الخيل التي فيها علي ع تنحى ناحية و تحامي فرسان أهل الشام عليها ع.

And a nephew of Bisir attacked upon Ali^{asws}. Al-Ashtar stabbed him and broke his back, and Bisir got up from his stabbing by Ali^{asws} and turned his horse around. Muawiya said to him, 'Allah^{azwj} has let Amro triumph more than you!' And it was so after that, whenever Bisir met the cavalry in which was Ali^{asws}, would isolate in an area and protect the horsemen of the people of Syria from Ali^{asws}.⁴⁹⁰

441- و عن عمر بن سعد بإسناده قال كان من أهل الشام بصفين رجل يقال له الأصبع بن ضرار و كان يكون طليعة و مسلحة لمعاوية فندب علي ع له الأشتر فأخذه أسيراً من غير أن يقاتل و كان علي ع ينهى عن قتل الأسير الكاف

And from Umar Bin Sa'ad, by his chain, said,

⁴⁹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 440

'At Siffeen, there was a man from the people of Syria called Al-Asbag Bin Zarar, and he was a vanguard (advance guard) and a weapons bearer for Muawiya. Ali^{asws} deputised Al-Ashtar to him, and he seized him as a captive from without any fighting, and Ali^{asws} had forbidden from killing the prisoner, (imprisonment) being sufficient.

فجاء به ليلا و شد وثاقه و ألقاه مع أضيافه ينتظر به الصباح فأنشد فيها أشعار أثرت في الأشتار فغدا به الأشتار على علي ع فقال يا أمير المؤمنين هذا رجل من المسلحة لقيته بالأمس فو الله لو علمت أن قتله الحق قتلته و قد بات عندنا الليلة و حركنا بشعره فإن كان فيه القتل فاقتله و إن غضبنا فيه و إن كنت فيه بالخيار فهبه لنا

He came with him at night and tightened his bonds and threw him with his guests awaiting the morning with him. He prosed poems therein which Al-Ashtar was impressed with. The next morning Al-Ashtar went with him to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! This man is from the armouries I had met him yesterday. By Allah^{azwj}! If I know that killing him is the truth, I would kill him, and I have spent the night in his presence and he has moved us with his poems. So, if the killing was regarding him, then kill him, and even though we are angered at regarding him, and if the choice was regarding him, then gift him to us'.

قال هو لك يا مالك فإذا أصبت أسيرا فلا تقتله فإن أسير أهل القبلة لا يفادى و لا يقتل

He^{asws} said: 'He is for you, O Malik! So, whenever you attain a prisoner, then do not kill him, and a captive would be a person of the Qiblah (Muslim). He can neither be avoided nor killed'.

فرجع به الأشتار إلى منزله و قال لك ما أخذنا منك ليس لك عندنا غيره و ذكروا أن عليا ع أظهر أنه مصباح معاوية و مناجزه فبلغ ذلك معاوية ففرع أهل الشام لذلك و انكسروا لقوله

Al-Ashtar returned with him to his house and said, 'For you is whatever we have taken from you, there is nothing else for you with us'. And they mentioned that Ali^{asws} had revealed that he was a vanguard of Muawiya and his man of combat. That reached Muawiya and the people of Syria panicked at that and they were broken at his words.

فكتب معاوية إليه ع أما بعد فإني أظنك أن لو علمت أن الحرب تبلغ بنا و بك ما بلغت إلى آخر ما سيأتي برواية سليم الهلالي و ما جرى بين معاوية و بين عمرو في ذلك

Muawiya wrote to him^{asws}, 'As for after, I think that if you^{asws} had known that the war would reach with us and you, what is has reached' – up to the end of what I (Majlisi) shall be coming with, in a report of Suleym Al-Hilali, and what flowed between Muawiya and Amro regarding that.

قال ثم إن عليا ع جلس بالناس صلاة الغداة ثم زحف إليهم فخرج الناس على راياتهم و أعلامهم و زحف إليهم أهل الشام إلى آخر ما سيأتي.

He (the narrator) said, 'Then Ali^{asws} prayed the morning Salat with the people till dawn, then marched towards them. The people came out upon their respective flags and banners, and

the people of Syria marched towards them’ – up to the end of what I (Majlisi) shall be coming with”.⁴⁹¹

442- أقول ثم قال ابن أبي الحديد: قال نصر بن مزاحم في الجزء (7) من كتاب صفين و هو ثقة ثبت صحيح النقل غير منسوب إلى هوى و لا إدغال و هو من رجال أصحاب الحديث حدثنا عمرو بن شمر عن أبي ضرار عن عمار بن ربيعة قال- غلس علي ع صلاة الغداة يوم الثلاثاء عاشر شهر ربيع الأول سنة سبع و ثلاثين و قيل عاشر صفر ثم زحف إلى أهل الشام بعسكر العراق و الناس على راياتهم و أعلامهم و زحف إليهم أهل الشام و قد كانت الحرب أكلت الفريقين و لكنها في أهل الشام أشد نكاية و أعظم وقعا قد ملوا الحرب و كرهوا القتال و تضعضعت أركانهم

I (Majlisi) am saying, ‘Then Ibn Abi Al Hadeed said, ‘Nasr Bin Muzahim said in volume 7 from Kitab Siffeen, and he is trustworthy, proven correct of the transmission, not attributed to whims, nor guesswork, and he is from the men who are companions of the Hadeeth, ‘It is narrated to us by Amro Bin Shimr, from Abu Zarar, from Ammar Bin Rabie who said,

‘Ali^{asws} prayed the morning Salat until dawn on the day of Tuesday the tenth of the month of Rabbi Al-Awwal of the year thirty-seven, and it is said, the tenth of Safar, then marched to the people of Syria with the army of Al-Iraq, and the people were upon their respective flags and banners, and the people of Syria marched towards them, and the war took place devouring the two parties, but it was more crushing among the people of Syrian and more grievous an event. They had been fed up of the war and disliked the fighting, and their pillars had been weakened’.

قال فخرج رجل من أهل العراق على فرس كميت ذنوب عليه السلاح لا يرى منه إلا عيناه و بيده الرمح فجعل يضرب رؤوس أهل العراق بالقناة و يقول سووا صفوفكم رحمكم الله حتى إذا عدل الصفوف و الرايات استقبلهم بوجهه و ولّى أهل الشام ظهره

He (the narrator) said, ‘A man from the people of Al-Iraq came out upon a reddish-brown horse, covered in weaponry, nothing was seen from him except his eyes, and the spear was in his hands. He went on to tap the heads of the people of Al-Iraq with the lance and saying, ‘Even out your rows, may Allah^{azwj} have Mercy on you!’, until when the rows and the flags had been aligned, he faced them with his face and turned the people of Syria to his back.

ثم حمد الله و أثنى عليه و قال الحمد لله الذي جعل فينا ابن عم نبيه أقدمهم هجرة و أولهم إسلاما سيف من سيوف الله صبه الله على أعدائه فانظروا إذا حمي الوطيس و ثار القتال و تكسر المران و جالت الخيل بالأبطال فلا أسمع إلا غمغمة أو همهمة فاتبعوني و كونوا في أثري

Then he praised Allah^{azwj} and extolled upon Him^{azwj} and said: ‘The Praise is for Allah^{azwj} Who Made a son^{asws} of an uncle^{as} of His^{azwj} Prophet^{saww} to be among us. He^{asws} is the most ahead of them in emigration, and first of them in Islam, being a sword from the swords of Allah^{azwj}. Allah^{azwj} has Sent him^{asws} forth against His^{azwj} enemies. Look around, when the battle is feverish, and the darkness erupts, and the training breaks down, and the horses tour with the heroes, and nothing is heard except the mumbling or the humming, then follow me and be in my tracks!’

قال ثم حمل على أهل الشام فكسر فيهم رحمه ثم رجع فإذا هو الأشتر

⁴⁹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 441

He (the narrator) said, 'Then he attacked upon the people of Syria, and his spear broke among them. Then he returned, and there, it was Al-Ashtar.

قال و خرج رجل من أهل الشام و نادى بين الصفين يا أبا الحسن يا علي ابرز إلي فخرج إليه علي ع حتى اختلفت أعناق دابتيهما بين الصفين فقال إن لك يا علي لقدما في الإسلام و الهجرة فهل لك في أمر أعرضه عليك يكون فيه حقن هذه الدماء و تأخير هذه الحروب حتى ترى رأيك

He (the narrator) said, 'And a man from the people of Syria emerged and called out between the rows, 'O Abu Al-Hassan^{asws}! O Ali^{asws}, duel to me!' Ali^{asws} came out to him until the necks of their animals rubbed between the rows. He said, 'O Ali^{asws}! For you^{asws} there is ancientness in Al-Islam, and the emigration. Is it for you^{asws} in a matter I present to you^{asws}, that it would happen in it the saving of this bloodshed, and delay this war until your^{asws} view is seen?'

قال و ما هو قال ترجع إلى عراقك فنخلي بينك و بين العراق و نرجع نحن إلى شامنا فتخلي بيننا و بين الشام:

He^{asws} said: 'And what is it?' He said, 'You^{asws} return to your^{asws} Iraq and vacate between us and Al-Iraq, and we shall return to our Syria and you^{asws} vacate between us and Syria'.

فقال علي ع: قد عرفت ما عرضت إن هذه لنصيحة و شفقة و لقد أهمني هذا الأمر و أسهرني و ضربت أنفه و عينه فلم أجد إلا القتال أو الكفر بما أنزل الله على محمد ص

Ali^{asws} said: 'I^{asws} have understood what you are presenting. This is an advice, and compassion, and this matter has worried me, and kept me^{asws} awake, and I^{asws} have struck its nose and its eyes (looked at all options), but I^{asws} could not find except either the battler or the Kufr with whatever Allah^{azwj} has Revealed unto Muhammad^{saww}.

إن الله تعالى ذكره لم يرض من أوليائه أن يعصى في الأرض و هم سكوت مذعنون لا يأمرون بمعروف و لا ينهون عن منكر فوجدت القتال أهون علي من معالجة الأغلال في جهنم:

Surely, Allah^{azwj}, Exalted is His^{azwj} Mention, is not Pleased from His^{azwj} friends that He^{azwj} is disobeyed in the earth while they are silent, compliant, neither enjoining with the good nor forbidding from the evil. Thus, I^{asws} found the battle to be easier upon me^{asws} than the future shackles in Hell''.

قال: فرجع الرجل و هو يسترجع و زحف الناس بعضهم إلى بعض فارتقوا بالنبل و الحجارة حتى فنيتم ثم تطاعنوا بالرمح حتى تكسرت و اندقت ثم مشى القوم بعضهم إلى بعض بالسيوف و عمد الحديد فلم يسمع السامعون إلا وقع الحديد بعضه على بعض هو أشد هولاً في صدور الرجال من الصواعق و من جبال تهامة يدك بعضها بعضاً

He (the narrator) said, 'The man returned and he was saying, 'We are for Allah^{azwj} and are returning to Him^{azwj}', and the people marched towards each other. They shot with the arrows, and the stones until these were depleted. Then they stabbed with the spears until they broke and were fractured. Then the people walked to each other with the swords, and the irons clashed. The listeners could not hear except the falling iron upon each other, and it was of severe terror in the chests of the men that the thunderbolts, and the lofty mountains crashing into each other.

و انكسفت الشمس بالنقيع و ثار القطام و القسطل فضلت الألوية و الرايات و أخذ الأشر يسير فيما بين الميمنة و الميسرة فيأمر كل قبيلة أو كتيبة من القراء بالإقدام على التي تليها فاجتلدوا بالسيوف و عمد الحديد من صلاة الغداة من اليوم المذكور إلى نصف الليل لم يصلوا لله صلاة

And the sun was obscured by the rising dust, and the birds flew away, and the trees rustled, and the banners and the flags were dusty; and Al-Ashtar went among what is between the right and the left flanks and ordered every tribe or battalion from the readers with advancing upon that which they were following it. They whipped with the swords, and the iron clashed from the morning Salat of the mentioned that up to midnight. They did not pray any Salat to Allah^{azwj}.

فلم يزل الأشر يفعل ذلك حتى أصبح و المعركة خلف ظهره و افترقوا على سبعين ألف قتيل في ذلك اليوم و تلك الليلة و هي ليلة الهرير المشهورة و كان الأشر في ميمنة الناس و علي ع في القلب و الناس يقتتلون ثم استمر القتال من نصف الليل الثاني إلى ارتفاع الضحى و الأشر يقول لأصحابه و هو يزحف بهم نحو أهل الشام ازحفوا قيد رمحي هذا و يلقي رمحه

Al-Ashtar did not cease to do that until morning, and the battleground was behind his back, and they separated upon seventy thousand slain during that day and that night, and it is the famous (called) 'Laylat Al-Hareer', and Al-Ashtar was in the right flank of the people and Ali^{asws} was in the heart (centre), and the people were fighting. Then the fighting continued from the second midnight up to the rising of the brightness, and Al-Ashtar was saying to his companions, and he was marching with them towards the people of Syrian, 'March guided by this spear of mine!', and he suspended his spear.

فإذا فعلوا ذلك قال ازحفوا قاب هذه القوس فإذا فعلوا ذلك سألهم مثل ذلك حتى مل أكثر الناس من الإقدام فلما رأى ذلك قال أعيذكُم بالله أن ترضعوا الغنم سائر اليوم ثم دعا بفرسه و ركز رايته و كانت مع حيان بن هوذة النخعي و سار بين الكتائب و هو يقول أ لا من يشري نفسه لله و يقاتل مع الأشر حتى يظهر أمر الله أو يلحق بالله فلا يزال الرجل من الناس يخرج إليه فيقاتل معه.

When they did that, he said, 'March by this bow!' When they did that, he asked them similar to that until most of the people filled the vanguard. When he saw that he said, 'I seek your Refuge with Allah^{azwj} that you milk the sheep rest of the day'. Then he called for his horse and fastened his flag, and it was with Hayan Bin Hozah Al-Nakhaie, and went between the battalions and he was saying, 'Is there anyone to sell his self to Allah^{azwj} and fight alongside Al-Ashtar until either the Command of Allah^{azwj} prevails or he joins with Allah^{azwj}?'.⁴⁹² Then men from the people did not cease coming out to him and fight alongside him".

443- قَالَ نَصْرٌ وَ حَدَّثَنِي عُمَرُ بْنُ سَعْدٍ عَنْ أَبِي زُرَّارٍ عَنْ عَمَّارِ بْنِ رَبِيعَةَ قَالَ: مَرَّ بِي الْأَشْرُ فَأَقْبَلْتُ مَعَهُ حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي كَانَ بِهِ فَقَامَ فِي أَصْحَابِهِ فَقَالَ شُدُّوا فِدَاءَكُمْ لَكُمْ عَمِّي وَ خَالِي شِدَّةً تُرْضُونَ بِهَا اللَّهَ وَ تُعْزُونَ بِهَا الدِّينَ إِذَا أَنَا حَمَلْتُ فَأَجْمَلُوا

Nasr said, 'And it is narrated to me by Umar Bin Sa'ad, from Abu Zirara, from Ammar Bin Rabie who said,

'Al-Ashtar passed by me and I came with him until he returned to the place which he had been in. He stood among his companions and said, 'Intensify! May my paternal uncle and maternal uncle be sacrificed for you all, an intensity you will be pleasing Allah^{azwj} with, and strengthening the religion with! When I attack, then (you all) attack!'

⁴⁹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 442

ثُمَّ نَزَلَ يَضْرِبُ وَجْهَ دَابَّتِهِ وَقَالَ لِصَاحِبِ رَأْيِهِ أَقْدُمُ فَتَقَدَّمَ بِهَا ثُمَّ شَدَّ عَلَى الْقَوْمِ وَ شَدَّ مَعَهُ أَصْحَابُهُ فَضَرَبَ أَهْلَ الشَّامِ حَتَّى انْتَهَى بِهِمْ إِلَى مُعَسْكَرِهِمْ فَقَاتَلُوا عِنْدَ الْمُعَسْكَرِ قِتَالًا شَدِيدًا وَ قُتِلَ صَاحِبُ رَأْيِهِمْ وَ أَخَذَ عَلِيٌّ ع لَمَّا رَأَى الظَّفَرَ قَدْ جَاءَ مِنْ قِبَلِهِ يُجِدُّهُ بِالرِّجَالِ.

Then he descended, tapping the face of his animal and said to the bearer of the flag, 'Advance with it, then be severe upon the people'. His companions were intensified along with him and he struck the people of Syria until he ended up with them to their army camp. They fought a severe battle by the camp and kill the bearers of their flags; and when he^{asws} saw the victory had come from his direction, he^{asws} took to extending (helping) it with the infantry".⁴⁹³

444- وَ رَوَى نَصْرٌ عَنْ رِجَالِهِ قَالَ: لَمَّا بَلَغَ الْقَوْمُ إِلَى مَا بَلَّغُوا إِلَيْهِ قَامَ عَلِيٌّ ع خَطِيبًا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَيْهَا النَّاسُ قَدْ بَلَغَ بِكُمْ الْأَمْرُ وَ بَعْدُكُمْ مَا قَدْ رَأَيْتُمْ وَ لَمْ يَبْقَ مِنْهُمْ إِلَّا آخِرُ نَفْسٍ وَ إِنَّ الْأُمُورَ إِذَا أَقْبَلَتْ اغْتَبِرَ آخِرُهَا بِأَوَّلِهَا وَ قَدْ صَبَرَ لَكُمْ الْقَوْمُ عَلَى غَيْرِ دِينٍ حَتَّى بَلَّغْنَا مِنْهُمْ مَا بَلَّغْنَا وَ أَنَا غَادٍ عَلَيْهِمْ بِالْغَدَاةِ أَحَاكِمُهُمْ إِلَى اللَّهِ

And it is reported by Nasr, from his men who said,

'When the people reached to what they had reached to, Ali^{asws} stood up to address. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and said: 'O you people! The matter has reached with you all and your enemies what you have seen, and there does not remain from them except the last breath, and the affairs when they come, the last of it takes a lesson from its first; and the people engaged in combat with you upon other than religion until we reached from them what we reached, and I^{asws} shall be going to them tomorrow early morning, to let them be Judged by Allah^{azwj}'.

قَالَ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَدَعَا عَمْرُو بْنَ الْعَاصِ وَ قَالَ يَا عَمْرُو إِنَّمَا هِيَ اللَّيْلَةُ حَتَّى يَغْدُوَ عَلَيْنَا بِالْفَضْلِ فَمَا تَرَى قَالَ إِنَّ رِجَالَكَ لَا يَقُومُونَ لِرِجَالِهِ وَ لَسْتُ مِثْلَهُ وَ هُوَ يُقَاتِلُكَ عَلَى أَمْرٍ وَ أَنْتَ تُقَاتِلُهُ عَلَى غَيْرِهِ أَنْتَ تُرِيدُ الْبَقَاءَ وَ هُوَ يُرِيدُ الْفَنَاءَ وَ أَهْلُ الْعِرَاقِ يَخَافُونَ مِنْكَ إِنَّ ظَفِيرَتَ بِهِمْ وَ أَهْلَ الشَّامِ لَا يَخَافُونَ عَلَيْنَا إِنَّ ظَفِيرَ بِهِمْ

He (the narrator) said, 'That reached Muawiya, and he called Amro Bin Al-Aas and said, 'O Amro! But rather it is the (one) night (left) until they come to us with the superiority. So, what is your view?' He said, 'Your men cannot stand to his^{asws} men, and you aren't like him^{asws}, and he^{asws} is fighting you upon a matter, and you are fighting him^{asws} upon something else. You want to live and he^{asws} want the annihilation, and the people of Al-Iraq are fearing from you that you might be victorious with them, and the people of Syria are not fearing Ali^{asws} that he^{asws} might be victorious with them.

وَ لَكِنْ أَلَيْ إِلَى الْقَوْمِ أَمْرًا إِنَّ قُلُوبَهُ اخْتَلَفُوا وَ إِنَّ رُؤُوسَهُ اخْتَلَفُوا ادْعُهُمْ إِلَى كِتَابِ اللَّهِ حَكَمًا فِيمَا بَيْنَكَ وَ بَيْنَهُمْ فَإِنَّكَ بَالِغٌ بِهِ حَاجَتِكَ فِي الْقَوْمِ وَ إِنِّي لَمْ أَزَلْ أَذْجِرُ هَذَا الْأَمْرَ لَوْ قُوتَ حَاجَتِكَ إِلَيْهِ فَعَرَفَ مُعَاوِيَةُ ذَلِكَ وَ قَالَ لَهُ صَدَقْتَ.

But, cast such a matter to the people that if they accept it, they would be differing, and if they reject it, they would (still) be differing. Call them to the Book of Allah^{azwj} as a judge regarding what is between you and them, for you will be reaching your needs among the

⁴⁹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 443

people, and I have not ceased to reserve this matter for a time of your need to it'. Muawiya recognised that and said to him, 'You speak the truth'.⁴⁹⁴

445- قَالَ نَصْرٌ وَ حَدَّثَنَا عُمَرُو بْنُ شَمْرٍ عَنْ جَابِرِ بْنِ عُمَيْرٍ الْأَنْصَارِيِّ قَالَ: وَ اللَّهُ لَكَأَنِّي أَسْمَعُ عَلِيًّا ع يَوْمَ الْهَرِيرِ وَ ذَلِكَ بَعْدَ مَا طَحَنَتْ رَحَى مَذْحِجٍ فِيمَا بَيْنَهَا وَ بَيْنَ عَكٍّ وَ لَحْمٍ وَ جَذَامٍ وَ الْأَشْعَرِيِّينَ بِأَمْرِ عَظِيمٍ تَشِيبُ مِنْهُ النَّوَاصِي حَتَّى اسْتَقَلَّتِ الشَّمْسُ

Nasr said, 'And it is narrated to us by Amro Bin Shimir, from Jabir Bin Umeyr Al Ansari who said,

'By Allah^{azwj}! It is as if I am listening to Ali^{asws} on the day of 'Al-Hareer', after the mill had grounded (clans of) Mazhij regarding what was between it and Aak, and Lakham, and Juzam, and Al-Ash'areyn with a mighty matter, the forelocks had turned grey due to it, to the extent that the sun was eclipsed.

وَ قَامَ قَائِمُ الظَّهِيرَةِ وَ عَلِيٌّ ع يَقُولُ لِأَصْحَابِهِ حَتَّى مَتَى تُحْلِي بَيْنَ هَذَيْنِ الْحَيَيْنِ قَدْ فِينَا [فَيَيْنَا] وَ أَنْتُمْ وَتُوقِفُ تَنْظُرُونَ أَمَا نَحْأَفُونَ مَقْتِ اللَّهِ

And a commander stood at midday, and Ali^{asws} was saying to his^{asws} companions: 'Until when will we vacate between these two tribes, and they have been annihilated, and you are pausing, awaiting. Are you not fearing Detestation of Allah^{azwj}?'

ثُمَّ انْفَتَلَ إِلَى الْقِبْلَةِ وَ رَفَعَ يَدَيْهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ ثُمَّ نَادَى يَا اللَّهُ يَا رَحْمَانُ يَا وَاحِدُ يَا صَمَدُ يَا إِلَهَ مُحَمَّدٍ إِلَيْكَ اللَّهُمَّ نَقَلْتَ الْأَقْدَامَ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مَدَّتِ الْأَعْنَاقُ وَ شَخَصَتِ الْأَبْصَارُ وَ طَلَبَتِ الْحَوَائِجُ

Then he^{asws} turned towards the Qiblah and raised his^{asws} hands to Allah^{azwj} Mighty and Majestic, then called out: 'O Allah^{azwj}! O Beneficent! O One! O Last! O Allah^{azwj}! O God^{azwj} of Muhammad^{saww}! O Allah^{azwj}! The feet are transferring to You^{azwj}, the hearts are anticipating, and the hands are raised, and the necks are extended (In hope), and the sights are staring, and the needs are sought.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَشْتَتِ أَهْوَانَنَا رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ سِيرُوا عَلَى بَرَكَاتِ اللَّهِ

O Allah^{azwj}! We are complaining to You^{azwj} of the absence of our Prophet^{saww}, and the abundance of our enemies, and the scattering of our views, **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89]. March, upon the Blessings of Allah^{azwj}!

ثُمَّ نَادَى لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَلِمَةُ التَّقْوَى فَلَا وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا مَا سَمِعْنَا بِرئيس قَوْمٍ مُنْذُ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِ أَصَابَ يَدِيهِ فِي يَوْمٍ وَاحِدٍ مَا أَصَابَ إِنَّهُ قَتَلَ فِيمَا ذَكَرَ الْعَادُونَ زِيَادَةً عَلَى خَمْسِمِائَةٍ مِنْ أَعْلَامِ الْعَرَبِ يَخْرُجُ بِسَيْفِهِ مُنْحَنِيًا فَيَقُولُ مَغْدِرَةً إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْ هَذَا

Then he^{asws} called out: 'There is no god except Allah^{azwj}, and Allah^{azwj} is the Greatest, are the words of piety!'

He (the narrator) said, 'So, no, by the One^{azwj} Who Sent Muhammad^{saww} with the truth as a Prophet^{saww}! We have not heard a chief of a people since Allah^{azwj} Created the skies and the earth, killing by his hand during one day what have been killed. Surely, there have been

⁴⁹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 444

killed, among what the counters have mentioned, more than five hundred from the luminaries of the Arabs, coming out with his sword, bent, saying, 'Excuse to Allah^{azwj} and to you from this'.

لَقَدْ هَمَمْتُ مَرَاتٍ أَنْ أَفْلِقَهُ وَ لَكِنْ يَحْجُزُنِي عَنْهُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كَثِيرًا لَا سَيْفَ إِلَّا دُو الْقَفَّارِ وَلَا فَيْئَ إِلَّا عَلَيَّ وَأَنَا أَقَاتِلُ بِهِ دُونَهُ ع

I^{asws} have been concerned at times that I^{asws} should wrap it up, by what blocked me^{asws} from it is that I^{asws} heard Rasool-Allah^{saww} saying frequently: 'There is no sword except Zulfikar and there is no youth (Momin) except Ali^{asws}, and I had been fighting besides him^{asws}.'

قَالَ فَكُنَّا نَأْخُذُهُ وَ نُقَوِّمُهُ ثُمَّ يَتَنَاوَلُهُ مِنْ أَيْدِينَا فَيَقْتَحِمُ بِهِ عَرْضَ الصَّفِّ فَلَا وَ اللَّهُ مَا لَيْتَ بِأَشَدِّ نِكََايَةٍ مِنْهُ فِي عَدُوِّهِ.

He (the narrator) said, 'We were taking it (Zulfikar) and straightening it, then he^{asws} would take it from our hands and he^{asws} would break through with it the front rows. No, by Allah^{azwj}! There was no lion with more intense surpassing than him^{asws} among his^{asws} enemies".⁴⁹⁵

446- وعن عمرو بن شمر عن جابر عن تميم بن حنم قال لما أصبحنا من ليلة الهرير نظرنا فإذا أشباه الرايات أمام أهل الشام في وسط الفيلق حيال موقف علي ع و معاوية فلما أسفرنا إذا هي المصاحف قد ربطت في أطراف الرماح و هي عظام مصاحف العسكر و قد شدوا ثلاثة رماح جميعا و ربطوا عليها مصحف المسجد الأعظم يحسكه عشرة رهط.

And from Amro Bin Shimr, from Jabir, from Tameem Bin Hazam who said,

'When we came to the morning from 'Laylat Al-Hareer', we looked around and there were resemblances of the flags in front of the people of Syria, in the middle of the legion, parallel to the position of Ali^{asws} and Muawiya. When we went nearer, we realised these were Parchments (Qurans) having been tied in the sides of the spears, and these were Parchments of the military, and they had tied three spears together, tying upon these Parchments of the great Masjid. A group of ten was holding it".⁴⁹⁶

447- قَالَ نَصْرٌ وَ قَالَ أَبُو جَعْفَرٍ وَ أَبُو الطُّفَيْلِ اسْتَقْبَلُوا عَلِيًّا بِمِائَةِ مُصْحَفٍ وَ وَضَعُوا فِي كُلِّ مُجَنَّبَةٍ مِائَتِي مُصْحَفٍ وَ كَانَ جَمِيعُهَا خُمُسِمِائَةِ مُصْحَفٍ

Nasr said, 'And Abu Ja'far^{asws} said: 'And Abu Al-Tufeyl received Ali^{asws} with one hundred Qurans, and they had placed two hundred Quran in every flank, and the entirety of these were five hundred Qurans.

قَالَ أَبُو جَعْفَرٍ ع ثُمَّ قَامَ الطُّفَيْلُ بْنُ أَدْهَمَ حِيَالَ عَلِيٍّ ع وَ قَامَ أَبُو شُرَيْحٍ حِيَالَ الْمَيْمَنَةِ وَ وَرَقَاءُ بْنُ الْمُعْتَمِرِ حِيَالَ الْمُسْرَةِ ثُمَّ نَادَوْا يَا مَعْشَرَ الْعَرَبِ اللَّهُ اللَّهُ فِي السَّاءِ وَ النِّبَاتِ وَ الْأَنْبَاءِ مِنَ الرُّومِ وَ الْأَتْرَاكِ وَ أَهْلِ قَارِسَ غَدًا إِذَا فَنِيْنُكُمْ اللَّهُ اللَّهُ فِي دِينِكُمْ هَذَا كِتَابُ اللَّهِ بَيْنَنَا وَ بَيْنَكُمْ

Abu Ja'far^{asws} said, 'Then Al-Tufeyl Bin Ad'ham stood facing Ali^{asws}, and Abu Shureyh stood facing the right flank, and Warqa'a Bin Am Mo'tamar facing the left flank. Then they called out, 'O community of the Arabs! Allah^{azwj}! Allah^{azwj} regarding the women and the daughters, and the sons from the Romans, and the Turks, and the people of Persia tomorrow when you

⁴⁹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 445

⁴⁹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 446

are annihilated! Allah^{azwj}! Allah^{azwj} regarding your religion! This is the Book of Allah^{azwj} between us and you all!

فَقَالَ عَلِيٌّ عَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُمْ مَا الْكِتَابَ يُرِيدُونَ فَاحْكُمْ بَيْنَنَا وَ بَيْنَهُمْ إِنَّكَ أَنْتَ الْحَكَمُ الْحَقُّ الْمُبِينُ

Ali^{asws} said: 'O Allah^{azwj}! You^{azwj} Know it is not the Book of Allah^{azwj} they are wanting, so Judge between us and them, surely You^{azwj} are the Judge of the clear truth!'

فَاخْتَلَفَ أَصْحَابُ عَلِيٍّ عَ فِي الرَّأْيِ فَطَائِفَةٌ قَالَتْ الْقِتَالُ وَ طَائِفَةٌ قَالَتْ الْمُحَاكَمَةُ إِلَى الْكِتَابِ وَ لَا يَجِلُّ لَنَا الْحَرْبُ وَ قَدْ دُعِينَا إِلَى حُكْمِ الْكِتَابِ فَعِنْدَ ذَلِكَ بَطَلَتْ الْحَرْبُ وَ وَضَعَتْ أَوَارِهَا.

The companions of Ali^{asws} differed in the views. A group said, 'The battle!' And a group said, 'The judgment is to the Book, and the war is not permissible for us, and we are being called to the judgment of the Book!' During that, the war was invalidated and its burdens were placed down (terminated)".⁴⁹⁷

448- قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَ قَالَ: لَمَّا كَانَ الْيَوْمُ الْأَعْظَمُ قَالَ أَصْحَابُ مُعَاوِيَةَ وَ اللَّهُ لَا نَبِيَّ بَعْدَ النَّبِيِّ الْعَرْصَةَ حَتَّى تَمُوتَ أَوْ يُفْتَحَ لَنَا وَ قَالَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ مِثْلَ ذَلِكَ

Nasr said, 'And it is narrated to us by Amro Bin SHimr, from Jabir,

'From Abu Ja'far Al-Baqir^{asws} having said: 'When it was the mighty day, the companions of Muawiya said, 'By Allah^{azwj}! We will not depart from the plains today until we either die or there is victory for us'. And the companions of Amir Al-Momineen Ali^{asws} said similar to that'.

فَبَاكُرُوا الْقِتَالَ غَدَوَةً فِي يَوْمٍ مِنْ أَيَّامِ الشَّعْرِى طَوِيلٍ شَدِيدِ الْحَرِّ فَتَرَامُوا حَتَّى فَيَتِ النَّبَالُ وَ تَطَاعَنُوا حَتَّى تَقْصَفَتِ الرِّمَاحُ ثُمَّ نَزَلَ الْقَوْمُ عَنْ خُيُولِهِمْ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ بِالسُّيُوفِ حَتَّى تَكْسَرَتْ جُفُونُهَا وَ قَامَ الْفُرْسَانُ فِي الرِّكَبِ ثُمَّ اضْطَرُّوا بِالسُّيُوفِ وَ عُمِدَ الْحَدِيدِ فَلَمْ يَسْمَعْ السَّامِعُونَ إِلَّا تَعَمُّعَ الْقَوْمِ وَ صَلِيلَ الْحَدِيدِ فِي الْهَامِ وَ تَكَادَمَ الْأَفْوَاهُ وَ كَسَفَتِ الشَّمْسُ وَ نَارَ الْقِتَامِ وَ ضَلَّتِ الْأَلْوَانُ وَ الرِّايَاتُ

And they woke up for the fighting early morning during a day from the long days of Sirius (a bright star), of severe heat. They shot at each other until the arrows ran out, and they stabbed until the spears were in pieces. Then the people descended from their horses and walked to each other with the swords until its edges were broken, and the horsemen stood up among the rider, then they struck with the sword and the iron clashed. The listeners could not hear except the mumbling of the people and the clanks of the iron among the important ones, and the mouths were bruised, and the sun was obscured, and darkness was widespread, and the banners and the flags were lost.

وَ مَرَّتْ مَوَاقِيتُ أَرْبَعِ صَلَوَاتٍ مَا يُسَجَّدُ فِيهِنَّ لِلَّهِ إِلَّا تَكْبِيرًا وَ نَادَتْ الْمَشِيخَةُ فِي تِلْكَ الْعَمَرَاتِ يَا مَعْشَرَ الْعَرَبِ اللَّهُ اللَّهُ فِي الْحُمَمَاتِ مِنَ النَّسَاءِ وَ الْبَنَاتِ

And the timings of four Salats passed, there were not Sajdahs to Allah^{azwj} during these except exclamations of Takbeer, and the elders called out during that commotion, 'O

⁴⁹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 447

community of Arabs! Allah^{azwj}! Allah^{azwj}, regarding the sanctities of the women and the daughters!’

قَالَ جَابِرٌ فَبَكَى أَبُو جَعْفَرٍ ع وَهُوَ يُحَدِّثُنَا بِهَذَا الْحَدِيثِ قَالَ وَاقْبَلِ الْأَشْتُارُ عَلَى فَرَسٍ كَمِيتٍ مَخْدُوفٍ قَدْ وَضَعَ مِغْفَرَهُ عَلَى فَرْثِ السَّرِجِ وَهُوَ يَقُولُ
اصْبِرُوا يَا مَعْشَرَ الْمُؤْمِنِينَ فَقَدْ حَمَى الْوَطِيسُ وَرَجَعَتِ الشَّمْسُ مِنَ الْكُسُوفِ وَاشْتَدَّ الْقِتَالُ وَأَخَذَتِ السَّبَاغُ بَعْضُهَا بَعْضًا

Jabir said, ‘Abu Ja’far^{asws} wept while he^{asws} was narrating to us with this Hadeeth. He^{asws} said: ‘And Al-Ashtar came upon a reddish-brown horse, covered, having placed his helmet upon a hump of the saddle, and he was saying, ‘Be patient, O community of Momineen! The battle has become hot!’ and the sun returned from the eclipse, and the battle intensified, and the predators seized each other.

فَقَالَ رَجُلٌ فِي تِلْكَ الْحَالِ أَيُّ رَجُلٍ هَذَا لَوْ كَانَتْ لَهُ نِيَّةٌ فَقَالَ لَهُ صَاحِبُهُ وَ أَيُّ نِيَّةٍ أَعْظَمَ مِنْ هَذِهِ تَكْلِيكَ أُمِّكَ وَ هَبْلَتِكَ إِنَّ رَجُلًا فِيمَا قَدْ تَرَى قَدْ
سَبَحَ فِي الدَّمَاءِ وَ مَا أَضْحَرْتُهُ الْحَرْبُ وَ قَدْ غَلَّتْ هَامُ الْكُمَاةِ مِنَ الْحَرِّ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ هُوَ كَمَا تَرَاهُ جَدْعًا يَقُولُ هَذِهِ الْمَقَالَةُ اللَّهُمَّ لَا تُبْقِنَا
بَعْدَ هَذَا.

A man said in that situation, ‘Which man is this, if there was an intention for him’. His companion said, ‘And which intention is greater than this? May your mother be bereft of you and she carried you. The man is in what you have seen. He is swimming in the blood, and the war has not tired him, and the important ones have boiled in this severe heat, and the hearts have reached the throats, and he is just as you can see is (like) a trunk, saying these words, ‘O Allah^{azwj}! Do not let us remain after this!’⁴⁹⁸

449- قَالَ نَصْرٌ وَ رَوَى الشَّعْبِيُّ عَنْ صَغَصَةَ أَنَّهَا بَدَرَتْ مِنَ الْأَشْعَثِ بْنِ قَيْسٍ لَيْلَةَ الْهَرِيرِ قَوْلَ نَقْلَهُ النَّاقِلُونَ إِلَى مُعَاوِيَةَ فَأَعْتَمَهُ وَ بَنَّا عَلَيْهِ تَذْيِيرُهُ وَ ذَلِكَ
أَنَّهُ خَطَبَ أَصْحَابَهُ مِنْ كِنْدَةَ تِلْكَ اللَّيْلَةِ وَ قَالَ فِي خُطْبَتِهِ قَدْ رَأَيْتُمْ يَا مَعْشَرَ الْمُسْلِمِينَ مَا قَدْ كَانَ فِي يَوْمِكُمْ هَذَا الْمَاضِي وَ قَدْ فَنِيَ فِيهِ مِنَ الْعَرَبِ

Nasr said, ‘And it is reported by Al Shaby, from Sa’sa’a,

‘A word rushed out from Al-Ash’as Bin Qays on ‘Laylat Al-Hareer, the transmitters transmitted it to Muawiya. It saddened him and he built his plan upon it, and that is that he had addressed his companions from Kinda on that night and said in his address, ‘You have seen, O community of Muslims, what has happened during this day of yours past, and there has been an annihilation from the Arabs.

فَوَاللَّهِ لَقَدْ بَلَغْتُ مِنَ السِّنِّ مَا شَاءَ اللَّهُ أَنْ أَبْلُغَ فَمَا رَأَيْتُ مِثْلَ هَذَا الْيَوْمِ قَطُّ إِلَّا فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ وَ إِنَّا إِنْ نَحْنُ تَوَاقَفْنَا غَدًا إِنَّهُ لَفَنَاءُ الْعَرَبِ وَ
ضَيْعَةُ الْحُرَمَاتِ أَوْ قَالَ نَحْوُ ذَلِكَ مِمَّا يُخَذُّهُمْ عَنِ الْقِتَالِ

By Allah^{azwj}! I have reached from the years (age) what Allah^{azwj} has Desired to reach, but I have not seen a day like this at all. Indeed! Let the one present deliver it to the absentee, and that we should be stopping tomorrow. It is an annihilation of the Arabs and wastage of the sanctities’, or said approximate to that from what would make them forsake (abandon) the fighting.

⁴⁹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 448

فَلَمَّا بَلَغَ ذَلِكَ مُعَاوِيَةَ قَالَ أَصَابَ وَ رَبِّ الْكَعْبَةِ فَدَبَّرَ تِلْكَ اللَّيْلَةَ مَا دَبَّرَ مِنْ رَفْعِ الْمَصَاحِفِ عَلَى الرِّمَاحِ فَأَقْبَلُوا بِالْمَصَاحِفِ يُنَادُونَ كِتَابَ اللَّهِ بَيْنَنَا وَ بَيْنَكُمْ

When that reached Muawiya, he said, 'He is correct, by Lord^{azwj} of the Kabah!' He planned that night what he planned from raising of the Qurans upon the spears. They came with the Qurans calling out, 'The Book of Allah^{azwj} is between us and you all!'

قَالَ فَجَاءَ عَدِيُّ بْنُ حَاتِمٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ لَمْ تُصِبْ مِنَّا عُصْبَةً إِلَّا وَ قَدْ أُصِيبَ مِنْهُمْ مِثْلُهَا وَ كُلُّ مَفْرُوحٍ وَ لَكِنَّا أَمْتَلُ بَقِيَّةٍ مِنْهُمْ وَ قَدْ جَرَعَ الْقَوْمُ وَ لَيْسَ بَعْدَ الْجُرْعِ إِلَّا مَا تُحِبُّ فَتَاجِزْهُمْ

He (the narrator) said, 'Aday Bin Hatima came and said, 'O Amir Al-Momineen^{asws}! There has not been any slain from us except and there has been slain from them similar to it, and all of it is a sore, but we represent the remainder of them, and the people are alarmed, and there isn't after the alarm except what you^{asws} love, so accomplish for them'.

وَ قَامَ الْأَشْطَرُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ لَا خَلْفَ لَهُ مِنْ رِجَالِهِ وَ لَكَ بِحَمْدِ اللَّهِ الْخَلْفُ وَ لَوْ كَانَ لَهُ مِثْلُ رِجَالِكَ لَمْ يَكُنْ لَهُ مِثْلُ صَبْرِكَ وَ لَا نَصْرِكَ فَاقْرِعِ الْحَدِيدَ بِالْحَدِيدِ وَ اسْتَعِنَ بِاللَّهِ الْمَجِيدِ

And Al-Ashtar stood up and said, 'O Amir Al-Momineen^{asws}! Muawiya, there is no replacement for him from his men, and for you^{asws}, by the Praise of Allah^{azwj}, is the replacement, and if there were for him similar to your^{asws} men, there would not have been for him your^{asws} patience, nor your^{asws} help. So, knock the iron with the iron and seek Assistance with Allah^{azwj} the Glorious'.

وَ قَالَ عُمَرُو بْنُ الْحُمَيْقِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا وَ اللَّهُ مَا أَجَبْنَاكَ وَ لَا نَصَرْنَاكَ عَلَى الْبَاطِلِ وَ لَا أَجَبْنَا إِلَّا اللَّهَ وَ لَا طَلَبْنَا إِلَّا الْحَقَّ وَ لَوْ دَعَانَا غَيْرُكَ إِلَى مَا دَعَوْتَنَا إِلَيْهِ لَأَسْتَشِرَّ فِيهِ اللَّجَاجُ وَ طَالَ فِيهِ النَّجْوَى وَ قَدْ بَلَغَ الْحَقُّ مَقْطَعَهُ وَ لَيْسَ لَنَا مَعَكَ رَأْيٌ

And Amro Bin Al-Hamiq said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, we neither answered you^{asws} nor helped you^{asws} upon the falsehood, nor did we answer except Allah^{azwj}, nor are we seeking except the truth, and if someone else had called us to what you^{asws} have called us to, we would have been reluctant in it and the consultations would have been prolonged, and the truth has reached its section, and there isn't any (other) view for us with you^{asws}.'

فَقَامَ الْأَشْعَثُ مُعْضَبًا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا لَكَ الْيَوْمَ عَلَى مَا كُنَّا عَلَيْهِ أُمَسٍ وَ لَيْسَ آخِرُ أَمْرِنَا كَأَوَّلِهِ وَ مَا مِنْ الْقَوْمِ أَحَدٌ أَحَقَّ عَلَى أَهْلِ الْعِرَاقِ وَ لَا أَوْثَرُ لِأَهْلِ الشَّامِ مِنِّي فَأَجِبِ الْقَوْمَ إِلَى كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّكَ أَحَقُّ بِهِ مِنْهُمْ وَ قَدْ أَحَبَّ النَّاسُ الْبَقَاءَ وَ كَرِهُوا الْقِتَالَ

Al-Ash'as stood up angrily and said, 'O Amir Al-Momineen^{asws}! We are for you^{asws} today upon what we were upon yesterday, and our last affair is not like its first, and there is no one from the people more supportive of the people of Al-Iraq, nor tense towards the people of Syria, than me, so answer the people to the Book of Allah^{azwj} Mighty and Majestic, for you^{asws} are more rightful with it than they are, and the people love the survival and dislike the fighting'.

فَقَالَ عَلِيٌّ ع هَذَا أَمْرٌ يُنْتَظَرُ فِيهِ وَ نَادَى النَّاسُ مِنْ كُلِّ جَانِبٍ الْمُوَادَعَةَ الْمُوَادَعَةَ

Ali^{asws} said: 'This is a matter to be looked into', and the people were calling out from every side, 'The reconciliation! The reconciliation!'

و فِي حَدِيثِ عُمَرَ بْنِ سَعْدٍ قَالَ لَمَّا رَفَعَ أَهْلُ الشَّامِ الْمَصَاحِفَ عَلَى الرَّمَاحِ قَالَ عَلِيٌّ عَ أَيُّهَا النَّاسُ إِنِّي أَحَقُّ مِنْ أَجَابِ إِلَى كِتَابِ اللَّهِ وَ لَكِنَّ مُعَاوِيَةَ وَ عَمْرُو بْنَ الْعَاصِ وَ ابْنُ أَبِي مُعَيْطٍ وَ ابْنُ أَبِي سَنَاحٍ وَ ابْنُ مَسْلَمَةَ لَيْسُوا بِأَصْحَابِ دِينٍ وَ لَا قُرْآنٍ إِنِّي أَغْرَفْتُ بِهِمْ مِنْكُمْ صَبَحْتُهُمْ صِغَارًا وَ رِجَالًا فَكَانُوا شَرَّ صِغَارٍ وَ شَرَّ رِجَالٍ

And in a Hadeeth of Umar Bin Sa'ad, he said, 'When the people of Syria raised the Quran upon the spears, Ali^{asws} said: 'O you people! I^{asws} am more rightful one to answer to the Book of Allah^{azwj}, but Muawiya, and Amro Bin Al-Aas, and Ibn Abu Mueet, and Ibn Abu Sar'h, and Ibn Maslama, they are neither companions of the religion nor of the Quran. I^{asws} am more understanding with them than you are. I^{asws} have accompanied them as you and as men. They were evil as young and evil as men.

وَيُحْكُمُ إِنَّهَا كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ إِنَّهُمْ مَا رَفَعُوهَا وَ إِنَّهُمْ يَعْرِفُونَهَا وَ لَا يَعْمَلُونَ بِهَا وَ لَكِنَّهَا الْخَدِيعَةُ وَ الْوَهْنُ وَ الْمَكِيدَةُ أَعِيرُونِي سَوَاعِدَكُمْ وَ جَمَاجِمَكُمْ سَاعَةً وَاحِدَةً فَقَدْ بَلَغَ الْحَقُّ مَقْطَعَهُ وَ لَمْ يَبْقَ إِلَّا أَنْ يُقَطَعَ ذَائِرُ الظَّالِمِينَ

Woe be unto you all! It is a word of truth intending the falsehood with it. They are neither raising it and they are understanding it, nor are they learned with it, but it is the deception, and the weakness, and the plot! Can you lend me your help and your skulls for one hour? The truth has reached its section and there does not remain except to cut off the tail of the oppressors.

فَجَاءَهُ مِنْ أَصْحَابِهِ زُهَاءُ عِشْرِينَ أَلْفًا مُنْتَعِينَ فِي الْحَدِيدِ شَاكِي السَّلَاحِ سُيُوفُهُمْ عَلَى عَوَاتِقِهِمْ وَ قَدْ اسْوَدَّتْ جَبَاهُهُمْ مِنَ السُّجُودِ يَتَقَدَّمُهُمْ مِسْعَرُ بْنُ فَذَكِيٍّ وَ زَيْدُ بْنُ حُصَيْنٍ وَ عَصَابَةُ مِنَ الْقُرَاءِ الَّذِينَ صَارُوا خَوَارِجَ مِنْ بَعْدُ فَتَادُوهُ بِاسْمِهِ لَا بِأَمْرِ الْمُؤْمِنِينَ

Around twenty thousand from his^{asws} companions came to him^{asws}, clad in the iron, with the weapons, their swords being upon their shoulders, and their foreheads had been darkened from the performance of (so many) Sajdahs, led by Mis'ar Bin Fadaky and Zayd Bin Huseyn, and a group from the readers, the ones who became Khawarijites from afterwards. They called out to him by his^{asws} name, not as 'Amir Al-Momineen'.

قَالُوا يَا عَلِيُّ أَجِبِ الْقَوْمَ إِلَى كِتَابِ اللَّهِ إِذَا دُعِيَ إِلَيْهِ وَ إِلَّا قَتَلْنَاكَ كَمَا قَتَلْنَا ابْنَ عَفَّانَ فَوَ اللَّهُ لَنَفْعَلَنَّهَا إِنْ لَمْ تُجِبْنَاهُمْ

They said, 'O Ali^{asws}! Answer the people to the Book of Allah^{azwj} when you are being called to it, or else we shall fight against you^{asws} just as we had fought (Usman) the son of Affan. By Allah^{azwj}! We will do it if you^{asws} do not answer them'.

فَقَالَ لَهُمْ عَلِيُّ عَ وَيُحْكُمُ أَنَا أَوَّلُ مَنْ دَعَا إِلَى كِتَابِ اللَّهِ وَ أَوَّلُ مَنْ أَجَابَ إِلَيْهِ وَ لَيْسَ بِحِلٍّ لِي وَ لَا يَسْعُنِي فِي دِينِي أَنْ أُدْعَى إِلَى كِتَابِ اللَّهِ فَلَا أَقْبَلُهُ إِنِّي إِنَّمَا أَقَاتِلُهُمْ لِيَدِينُوا بَحْكِمِ الْقُرْآنِ فَإِنَّهُمْ قَدْ عَصَوْا اللَّهَ فِيمَا أَمَرَهُمْ وَ نَقَضُوا عَهْدَهُ وَ نَبَذُوا كِتَابَهُ وَ لَكِنِّي قَدْ أَعْلَمْتُكُمْ أَنَّهُمْ قَدْ كَادَوْكُمْ وَ أَنَّهُمْ لَيْسَ الْعَمَلُ بِالْقُرْآنِ يُرِيدُونَ

Ali^{asws} said to them: 'Woe be unto you all! I^{asws} am the first one to call to the Book of Allah^{azwj} and the first one to answer to it, and it isn't permissible for me^{asws} nor is there any leeway for me^{asws} if I^{asws} called to the Book of Allah^{azwj} and I^{asws} do not accept it. But rather,

I^{asws} fought them so they would make it a religion with the Judgment of the Quran. They have disobeyed Allah^{azwj} in what He^{azwj} had Commanded them, and they have broken His^{azwj} Pact, and have discarded His^{azwj} Book. But, I^{asws} am letting you know that they have plotted with you all and it isn't acting by the Quran they are intending'.

قَالُوا فَابْعَثْ إِلَى الْأَشْتَرِ لِيَأْتِيكَ وَ قَدْ كَانَ الْأَشْتَرُ صَبِيحَةَ لَيْلَةِ الْهَرِيرِ قَدْ أَشْرَفَ عَلَى عَسْكَرٍ مُعَاوِيَةَ لِيَدْخُلَهُ

They said, 'Then send a message to Al-Ashtar to come (back) to you^{asws}!' And it had so happened that Al-Ashtar, in the morning of 'Laylat Al-Hareer', had been overlooking upon the army camp of Muawiya in order to enter into it".⁴⁹⁹

450 قال نصر فحدثني فضيل بن خديج قال سأل مصعب بن الزبير إبراهيم بن الأشتر عن الحال كيف كانت فقال كنت عند علي ع حين بعث إلى الأشتر ليأتيه و قد كان الأشتر أشرف على عسكر معاوية ليدخله فأرسل إليه علي ع يزيد بن هاني أن اتني فأتاه فأبلغه

Nasr said, 'It is narrated to me by Fuzeyl Bin Khadeej who said,

'Mas'ab Bin Al-Zubeyr asked Ibrahim Bin Al-Ashtar about the situation, how it was. He said, 'I was in the presence of Ali^{asws} when he^{asws} sent a message to Al-Ashtar to come (back) to him^{asws}, and Al-Ashtar had been overlooking upon the army camp of Muawiya in order to enter into it. Ali^{asws} sent Yazeed Bin Hany: 'Bring him to me^{asws}'. He went to him and delivered to him.

فقال له الأشتر آتية فقل له ليس هذه الساعة التي ينبغي لك أن تزيلي عن موقعي إني قد رجوت الفتح فلا تعجلني فرجع يزيد إليه ع فأخبره فما هو إلا أن انتهى إلينا حتى ارتفع الهمج و علت الأصوات من قبل الأشتر و ظهرت دلائل الفتح و النصر لأهل العراق و دلائل الخذلان و الإذبار على أهل الشام

Al-Ashtar said to him, 'Go to him^{asws} and say to him^{asws}, 'This isn't the time which is appropriate to remove me from my position. I am sensing the victory, so do not hasten me'. Yazeed returned to him^{asws} and informed him^{asws}. He had only just ended up to us until the dust was raised and the voices were raised from the direction of Al-Ashtar, and the evidence of the victory appeared, and the conquest for the people of Al-Iraq, and evidence of the forsaking and the turning back by the people of Syria.

فقال القوم لعلي ما نراك أمرته إلا بالقتال قال أ رأيتموني سارت رسولي إليه أ ليس إلا كلمته على رؤوسكم علانية و أنتم تسمعون قالوا فابعث إليه فليأتك و إلا و الله اعتزلناك

The people said to Ali^{asws}! we do not see you^{asws} having ordered him except with the fighting'. He^{asws} said: 'Did you all not see me sending my messenger to him? It wasn't except an announcement upon your heads and you were listening'. They said, 'Then send a message to him to come (back) to you^{asws} or else, by Allah^{azwj} we shall abandon you^{asws}'.

فقال ويحك يا يزيد قل له أقبل إلي فإن الفتنة قد وقعت فأتاه فأخبره فقال الأشتر أ برفع هذه المصاحف قال نعم قال أما و الله لقد ظننت أنها حين رفعت ستوقع اختلافا و فرقة إنها مشورة ابن النابغة

⁴⁹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 449

He^{asws} said: 'Woe be unto you, O Yazeed! Tell him to come back to me^{asws}, for the Fitna has occurred'. He went to him and informed him. Al-Ashtar said, 'Is it due to the raising of these Qurans?' He said, 'Yes'. He said, 'But, by Allah^{azwj}! I had thought that it is so when these were raised that the differing will be occurring and division. It is a consultation of Ibn Al-Nabiga'.

ثم قال يزيد بن هاني ويحك أ لا ترى إلى الفتح أ لا ترى إلى ما يلقون أ لا ترى إلى الذي يصنع الله لنا أ ينبغي أن ندع هذا و نصرف عنه

Then he said to Yazeed Bin Hany, 'Woe be unto you! Can you not see the victory! Can you not see what they are facing?' Can you not see that which Allah^{azwj} has Done for us? Is it appropriate for us to leave this and turn away from it?'

فقال له يزيد أ تحب أنك ظفرت هاهنا و أن أمير المؤمنين ع بمكانه الذي هو فيه يفرج عنه و يسلم إلى عدوه فقال سبحانه الله لا و الله لا أحب ذلك قال فإخهم قد قالوا له و حلفوا عليه لترسلن إلى الأشتر فليأتينك أو لنقتلنك بأسيا فإنا كما قتلنا عثمان أو لنسلمنك إلى عدوك

Yazeed said to him, 'Would you like to win over here and Amir Al-Momineen^{asws} is in his^{asws} place which he^{asws} is in, they are leaving from him^{asws} and submitting him^{asws} to his^{asws} enemies?' He said, 'Glory be to Allah^{azwj}! No, by Allah^{azwj}, I do not like that'. He said, 'They have said to him^{asws} and sworn upon it, 'Either you^{asws} send a message to Al-Ashtar and bring him back or we will kill you^{asws} by our swords just as we have killed Usman, or we will submit you^{asws} to your^{asws} enemy'.

فأقبل الأشتر حتى انتهى إليهم فصاح يا أهل الذل و الوهن أ حين علوتم القوم و ظنوا أنكم لهم قاهرون رفعوا المصاحف يدعونكم إلى ما فيها و قد و الله تركوا ما أمر الله فيها و تركوا سنة من أنزلت عليه فلا تجيبوهم أمهلوني فوفا فإني قد أحسست بالفتح

Al-Ashtar came back until he ended up to them. He shouted, 'O people of disgrace and weakness! Is it when you are higher than the people and they are thinking that you are subduing them, they raise the Qurans calling you all to what is in it, and by Allah^{azwj}, they have neglected what Allah^{azwj} has Commanded them in it, and neglected the Sunnah of the one^{saww} it was Revealed upon. Do not answer them, give me some time to overrun (them), for I have sensed the victory'.

قالوا لا نمهلك قال فأمهلوني عدوة الفرس فإني قد طمعت في النصر قالوا إذا ندخل معك في خطيئتك

They said, 'We will not give you any time'. Give me some time, to gallop the horses, for I have coveted regarding the victory'. They said, 'Then we will be included in your sin'.

قال فحدثوني عنكم و قد قتل أمثالكم و بقي أراذلكم متى كنتم محقين أ حين كنتم تقتلون أهل الشام فأنتم الآن حين أمسكنم عن قتالهم مبطلون أم أنتم الآن في إمساكنكم عن القتال محقون فقتلاكهم إذن الذين لا تنكرون فضلهم و أنهم خير منكم في النار

He said, 'Then narrate to me about you, and the likes of you have already been killed, and there remain your lowly ones. When were you rightful? Is it when you were killing the people of Syria, so now you are withholding from fighting them, you are false, or are you rightful now in your withholding from the fighting? So, your slain ones then are those you cannot be denying their merits, and they would be better than you in the Fire'.

قالوا دعنا منك يا أشتر قاتلناهم في الله و ندع قتالهم في الله إنا لسنا نطيعك فاجتنبنا

They said, 'leave us from you, O Ashtar! We fought them for the Sake of Allah^{azwj}, and we leave fighting them for the Sake of Allah^{azwj}. We are not obedient to you, so stand aside from us'.

فقال خدعتم و الله فانخدعتم و دعيتم إلى وضع الحرب فأجبتهم يا أصحاب الجباه السود كنا نظن صلاتكم زهادة في الدنيا و شوقا إلى لقاء الله فلا أرى فراركم إلا إلى الدنيا من الموت ألا فقبحا يا أشباه النبيب الجلالة ما أنتم براءين بعدها عزا أبدا فابعدوا كما بعد القوم الظالمون

He said, 'You have been deceived, and Allah^{azwj} will (now) Deceive you, and you are being called to drop the war and you answered. O companions of the dark foreheads (due to Sajdahs)! We used to think your Salats were asceticism in the word, and desire to meet Allah^{azwj}, but I do not see your fleeing except to the world, from the death. Indeed! It is an ugliness, O resembles of the majesty! You will not be seeing any honour after this, ever! You will be remote just as the unjust people are remote!'

فسبوه و سبهم و ضربوا بسياطهم وجهه دابته و ضرب بسوطه وجوه دوابهم و صاح بهم علي ع فكفوا و قال الأشتر يا أمير المؤمنين أحمل الصف على الصف تصرع القوم فتصايحوا أن أمير المؤمنين قد قبل الحكومة و رضي بحكم القرآن

They reviled him and hit the face of his animal with their whips, and he hit the faces of their animal with his whip, and Ali^{asws} shouted at them, so they stopped. And Al-Ashtar said, 'O Amir Al-Momineen^{asws}! I shall carry the row upon row and knock down the people'. They (started) shouting, 'Amir Al-Momineen^{asws} has accepted the judgment and has agreed with the judgment of the Quran!'

فقال الأشتر إن كان أمير المؤمنين قد قبل و رضي فقد رضيت بما يرضى به أمير المؤمنين فأقبل الناس يقولون قد رضي أمير المؤمنين ع قد قبل أمير المؤمنين ع و هو ساكت لا يفيض بكلمة مطرق إلى الأرض: ثم قام فسكت الناس كلهم

Al-Ashtar said, 'If Amir Al-Momineen^{asws} has accepted and agreed, so I am pleased with whatever Amir Al-Momineen^{asws} is pleased with'. Then people came saying, 'Amir Al-Momineen^{asws} has agreed! Amir Al-Momineen^{asws} has accepted!' And he^{asws} was silent, not revealing a word, lowering his^{asws} head to the ground. Then he^{asws} stood up, and the people were silent, all of them.

فقال: أيها الناس إن أمري لم يزل معكم على ما أحب إلى أن أخذت منكم الحرب و قد و الله أخذت منكم و تركت و أخذت من عدوكم فلم تترك و إنما فيهم أنكى و أنهك ألا و إني كنت أمس أمير المؤمنين فأصبحت اليوم مأمورا و كنت ناهيا فأصبحت منها و قد أحببتكم البقاء و ليس لي أن أحملكم على ما تكرهون

He^{asws} said: 'O you people! My^{asws} command has not ceased to be with you all upon what I^{asws} love until when the war took its toll from you, and by Allah^{azwj} it has taken from you and left, and it has taken from your enemies and it did not leave, and among them are exhausted and you are exhausted. Indeed! And yesterday I^{asws} was commander of the Momineen and I^{asws} woke up this morning as a commanded one, and you all were the ones forbidden and you have (now) become forbidders, and you have loved the life, and it isn't for me^{asws} that I^{asws} carry you upon what you are disliking'.

ثم قعد ثم تكلم رؤساء القبائل فكل قال ما يراه و يهواه إما من الحرب أو من السلم.

Then he^{asws} sat down. Then the chiefs of the tribes spoke, and each one said what he viewed as, and his personal opinion, either from the war or from the peace”.⁵⁰⁰

451- قال ابن أبي الحديد و ذكر ابن ديزيل في كتاب صفين قال: خرج عبد الرحمن بن خالد بن الوليد و معه لواء معاوية فارتجز فخرج إليه جارية بن قدامة ثم أطعنا فلم يصنع شيئا و انصرف كل واحد منهما عن صاحبه فقال عمرو بن العاص لعبد الرحمن أقبح يا ابن سيف الله فتقدم عبد الرحمن بلوائه و تقدم أصحابه

Ibn Abi Al Hadeed said, 'And Ibn Deyzil mentioned in Kitab Siffeen who said,

'Abdul Rahman Bin Khalid Bin Al-Waleed came out and with him was a flag of Muawiya, and he recited a war poem. Jariya Bin Qudama came out to him. Then they stabbed each other, but did nothing, and each one of them left from his counterpart. Amro Bin Al-Aas said to Abdul Rahman, 'Thrust, O son of the sword of Allah^{azwj}!' So, Abdul Rahman advanced with his flag, and his companions advanced.

فأقبل علي ع على الأشتار فقال له قد بلغ لواء معاوية حيث ترى فدونك القوم فأخذ الأشتار لواء علي ع و ارتجز و ضارب القوم حتى ردهم فانتدب له همام بن قبيصة و كان مع معاوية فشد عليه في مدحج فانتصر عدي بن حاتم للأشتار فحمل عليه في طي فاشتد القتال جدا

Ali^{asws} turned to Al-Ashtar. He^{asws} said to him: 'A flag of Muawiya has reached where you see, so deal with the group'. Al-Ashtar grabbed a flag of Ali^{asws} and recited a war poem and struck the group until he returned them. Hamam Bin Qubeysa was assigned to him, and he was with Muawiya, and was severed upon him among (clan of) Mazhaj. Aday Bin Hatim provided help to Al-Ashtar and attacked upon him among Tayy. The battle raged furiously.

فدعا علي ع ببغلة رسول الله ص فركبها ثم تعصب بعمامة رسول الله ص و نادى أيها الناس من يشري نفسه لله إن هذا يوم له ما بعده فانتدب معه ما بين عشرة آلاف إلى اثني عشر ألفا

Ali^{asws} called for the mule of Rasool-Allah^{saww} and rode it, then he^{asws} donned the turban of Rasool-Allah^{saww} and called out: 'O you people! Who will sell himself to Allah^{azwj} in this day? For him would be what is after it'. There assigned to him what is between ten thousand to twelve thousand.

فتقدم علي ع و قال-

و أصبحوا في أمركم و بيتوا-

دبوا ديب النمل لا تفوتوا-

حتى تنالوا الثأر أو تموتوا-

Ali^{asws} advanced and said (a poem): 'Walk the want of the ant, you will not miss, and become in our affairs and prose couplets, until you attain or you die'.

⁵⁰⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 450

و حمل الناس كلهم حملة واحدة فلم يبق لأهل الشام صف إلا أزالوه حتى أفضوا إلى معاوية فدعا معاوية بفرسه ليفر عليه فكان معاوية بعد ذلك يحدث و يقول لما وضعت رجلي في الركاب ذكرت قول عمرو بن الأظنابة

أبت لي عفتي و أبي بلائي-
و إقدامي على المكروه نفسي-
و أقول كلما جشأت و جاشت-
و أخذني الحمد بالثمن الريح-
و ضربني هامة البطل المشيح-
مكانك تحمدي أو تستريحي-

And the people attacked, all of them, one attach, and there did not remain any row of the people of Syria except it was removed until they came to Muawiya. Muawiya called for his horse in order to flee upon it. After that, Muawiya used to narrate and say, 'When I placed my legs in the stirrups, I remembered the words of Amro Bin Al-Atnaba, (a poem), 'You are refusing my forgiveness and regarding my afflictions, and are taking the praise with the profitable price, and my advancing to the abhorrence myself, and my striking the important heroes of falsehood, and my words every time you are tough and tough is your place, you praise me or give me rest'.

فأخرجت رجلي من الركاب و أقمت و نظرت إلى عمرو فقلت له اليوم صبر و غدا فخر فقال صدقت فكان ذلك يوم الهرير و رفعت المصاحف بعده-

I brought out my leg from the stirrup and I stood and looked at Amro, and I said to him, 'Today patience, and tomorrow pride'. He said, 'You speak the truth'. Then was the day of Al-Hareer, and the Qurans were raised after it"⁵⁰¹.

و روى إبراهيم بن ديزيل عن ابن لهيعة عن يزيد بن أبي حبيب عن ربيعة بن لقيط قال شهدنا صفين فمطرت السماء علينا دما عبيطا

And it is reported by Ibrahim Bin Dizayl, from Ibn Lahiya, from Yazeed Bin Abu Habeeb, from Raibie Bin Laqeet who said,

'We attended Siffeen and the sky rained fresh blood upon us'.

قال و في حديث الليث بن سعد إن كانوا ليأخذونه بالصحاف و الآنية

He said, 'And in a Hadeeth of Al-Lays Bin Sa'ad, 'When they were taking it with the plates and the utensils'.

و في حديث ابن لهيعة حتى إن الصحاف و الآنية لتمتلئ و تحريقها و ذلك في يوم الهرير و فزع أهل الشام و هموا أن يتفرقوا فقام عمرو بن العاص فيهم فقال أيها الناس إنما هذه آية من آيات الله فأصلح امرؤ ما بينه و بين الله ثم لا عليه أن ينتطح هذا الجبلان فأخذوا في القتال

And in a Hadeeth of Ibn Lahiya, 'To the extent that the plates and the utensils were filled and spilled over, and that was during the day of Al-Hareer, and the people of Syria panicked, and they thought of separating. Amro Bin Al-Aas stood up among them and said, 'O you people! But rather this is a Sign from the Signs of Allah^{azwj}, so (every) person should

⁵⁰¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 451 a

reconcile what is between him and Allah^{azwj}, then he does not have to flatten these two mountains, therefore take to the fighting’.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي مُعَاوِيَةُ أَنَّهُ كَانَ يَوْمَئِذٍ قَدْ قُرِبَ إِلَيْهِ فَرَسٌ لَهُ أَنْتَى بَعِيدُهُ الْبُطْنِ مِنَ الْأَرْضِ لِيَهْرُبَ عَلَيْهَا حَتَّى أَتَاهُ آتٍ مِنَ أَهْلِ الْعِرَاقِ فَقَالَ لَهُ إِنِّي قَدْ تَرَكْتُ أَصْحَابَ عَلِيٍّ ع فِي مِثْلِ لَيْلَةِ الصَّدْرِ مِنْ مِثْلِ فَأَقَمْتُ

And from Ibn Abbas who said, ‘It is narrated to me by Muawiya that on that day he had drawn near a mare of his, far of belly from the ground, in order to flee upon it, until a comer from Al-Iraq came to him and said to him, ‘I have left the companions of Ali^{asws} in similar to the night of Al-Sadr from Mina’, so I stayed’.

قَالَ نَصَرْتُ وَإِبْرَاهِيمَ أَيْضاً وَكَتَبْتُ مُعَاوِيَةَ إِلَى عَلِيٍّ ع أَمَّا بَعْدُ إِنَّ هَذَا الْأَمْرَ قَدْ طَالَ بَيْنَنَا وَبَيْنَكَ وَكُلٌّ مِنَّا يَرَى أَنَّهُ عَلَى الْحَقِّ فِيمَا يَطْلُبُ مِنْ صَاحِبِهِ وَلَنْ يُعْطِيَ وَاحِدٌ مِنَّا الطَّاعَةَ لِلْآخَرِ وَ قَدْ قُتِلَ فِيمَا بَيْنَنَا بَشَرٌ كَثِيرٌ وَ أَنَا أَتَخَوُّفُ أَنْ يَكُونَ مَا بَقِيَ أَشَدَّ مِمَّا مَضَى وَ إِنَّا سَوْفَ نُسْأَلُ عَنْ هَذِهِ الْمَوَاطِنِ وَ لَا يُحَاسَبُ بِهِ غَيْرِي وَ غَيْرَكَ

Nasr said, and Ibrahim as well, ‘And Muawiya wrote to Ali^{asws}, ‘As for after, surely this matter has prolonged between us and you^{asws}, and every one of us sees that he is upon the truth - in it was he seeks from his counterpart, and not one of us will ever give the obedience to the other, and a lot of people have been killed regarding what is between us, and I fear that what remain would be severer than what has passed, and soon we would be questioned about this place, and no one will be reckoned with it apart from me and you^{asws}’.

وَ قَدْ دَعَوْتُكَ إِلَى أَمْرِ لَنَا وَ لَكَ فِيهِ حَيَاةٌ وَ عُذْرٌ وَ بَرَاءَةٌ وَ صَلَاحٌ لِلْأُمَّةِ وَ حَقُّ الدِّمَاءِ وَ ذَهَابُ لِلصَّغَائِنِ وَ الْفِتَنِ وَ أَنْ تُحْكَمَ بَيْنِي وَ بَيْنَكَ حَكَمَيْنِ مُرْضِيَيْنِ أَحَدُهُمَا مِنْ أَصْحَابِي وَ الْآخَرُ مِنْ أَصْحَابِكَ فَيَحْكُمَانِ بَيْنَنَا بِمَا أَنْزَلَ اللَّهُ فَهُوَ خَيْرٌ لِي وَ لَكَ وَ أَقْطَعُ لَهُدِ الْفِتَنِ

And I have called you^{asws} to a matter for us and you^{asws} wherein is life, and excuse, and renouncing, and reconciliation of the community, and saving of the blood, and doing away with the grudges, and the Fitna, and that two judges, both agreeable, should judge between me and you^{asws}, one of them from my companions and the other from your^{asws} companions. They would both judge between us with what Allah^{azwj} has Revealed, and it would be better for me and for you^{asws}, and a termination of this Fitna.

فَأَتَى اللَّهَ فِيمَا دُعِيتَ إِلَيْهِ وَ ارْضَ بِحُكْمِ الْقُرْآنِ إِنْ كُنْتَ مِنْ أَهْلِهِ وَ السَّلَامُ

Fear Allah^{azwj} regarding what I am calling you^{asws} to and agree with the judgment of the Quran, if you^{asws} were from its people. And the greetings’.

فَكَتَبَ إِلَيْهِ عَلِيٌّ ع مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ أَفْضَلَ مَا شَغَلَ بِهِ الْمَرْءَ الْمُسْلِمَ نَفْسَهُ اتِّبَاعُ مَا حَسَنَ بِهِ فِعْلُهُ وَ اسْتَوْجَابُ فَضْلِهِ وَ سَلَامٌ مِنْ عَنِّيهِ وَ إِنَّ الْبَغْيَ وَ الزُّورَ يُزْرِيانِ بِالْمَرْءِ فِي دِينِهِ وَ دُنْيَاةٍ وَ يُبْدِيَانِ مِنْ خَلْقِهِ عِنْدَ مَنْ يُغْنِيهِ مَا اسْتَرْعَاهُ اللَّهُ مَا لَا يُغْنِي عَنْهُ تَدْبِيرُهُ

Ali^{asws} wrote to him, ‘From a servant of Allah^{azwj} Ali^{asws}, Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, surely the most superior of what the Muslim person can preoccupy himself is following what he has done good, and is deserving of its merit, and is safe from be faulted of, and the rebellion, and falsehood are both visitors with the person in his

religion and his world, and they manifest from his interference in the presence of the one whom it avails what Allah^{azwj} has been invoked on what his planning cannot avail him.

فَاخَذَ الدُّنْيَا فَإِنَّهُ لَا فَرْجَ فِي شَيْءٍ وَصَلَّتْ إِلَيْهِ مِنْهَا وَ لَقَدْ عَلِمْتُ أَنَّكَ غَيْرُ مُدْرِكٍ مَا قُضِيَ فَوَائِدُهُ وَ قَدْ زَامَ قَوْمٌ أَمْرًا بِغَيْرِ الْحَقِّ وَ تَأَوَّلُوهُ عَلَى اللَّهِ جَلًّا وَ عَزَّ فَأَكْذَبُهُمْ وَ مَتَّعَهُمْ قَلِيلًا ثُمَّ اضْطَرَّ لَهُمْ إِلَى عَذَابٍ غَلِيظٍ

Be cautioned of the world for there is no happiness in anything from it one arrives to, and you have known that you will not realise (what) the pre-determination of which is losing it, and you have thrown a people to a matter without right, and you are interpreting it upon Allah^{azwj} Majestic and Mighty, so I^{asws} belie them, and let them enjoy for a while, then it would compel them to a harsh Punishment.

فَاخَذَ يَوْمًا يَغْتَبِطُ فِيهِ مَنْ أَحْمَدَ عَاقِبَةَ عَمَلِهِ وَ يَنْدَمُ فِيهِ مَنْ أَفْكَنَ الشَّيْطَانُ مِنْ قِيَادِهِ وَ لَمْ يُجَادِدْهُ وَ عَزَّتْهُ الدُّنْيَا وَ اطْمَأَنَّ إِلَيْهَا

Be cautioned of a day he would be joyful in it, one the end-result of his deeds is praise-worthy, and he would regret during it, one who enables the Satan^{la} of his^{la} plots, and does not negate him^{la}, and the world deceives him, and he is satisfied to it.

ثُمَّ إِنَّكَ قَدْ دَعَوْتَنِي إِلَى حُكْمِ الْقُرْآنِ وَ قَدْ عَلِمْتُ أَنَّكَ لَسْتَ مِنْ أَهْلِ الْقُرْآنِ وَ لَا حُكْمَهُ تُرِيدُ وَ الْمُسْتَعَانُ اللَّهُ فَقَدْ أَجَبْنَا الْقُرْآنَ إِلَى حُكْمِهِ وَ لَسْنَا إِيَّاكَ أَجَبْنَا نَعَمْ فَبَيَّنَّا وَ بَيَّنَّا حُكْمَ الْقُرْآنِ وَ مَنْ لَمْ يَرْضَ بِحُكْمِ الْقُرْآنِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا*

Then you have invited me^{asws} to the judgment of the Quran, and you have known that you aren't from the people of the Quran, nor are you wanting its judgment, and the Helper is Allah^{azwj}. We have answered the Quran, to its judgment, and it isn't you we are answering to. Yes, between us and you is the judgment of the Quran, and one who is not pleased with the judgment of the Quran, so he has strayed a far straying'.

فَكُنْتُ مُعَاوِيَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ أَمَّا بَعْدُ عَافَانَا اللَّهُ وَ إِيَّاكَ فَقَدْ آذَنَّا لَكَ أَنَّ تُجِيبَ إِلَى مَا فِيهِ صَلَاحُنَا وَ أَلْفَهُ مَا بَيَّنَّا وَ قَدْ فَعَلْتَ الَّذِي فَعَلْتَ وَ أَنَا أَعْرِفُ حَقِّي وَ لَكِي اشْتَرَيْتُ بِالْعَفْوِ صَلَاحَ الْأُمَّةِ وَ لَمْ أَكْثِرْ فَرَحًا بِشَيْءٍ جَاءَ وَ لَا ذَهَبَ

Muawiya wrote to Amir Al-Momineen^{asws}, 'As for after, may Allah^{azwj} Pardon us and you^{asws}. I have approached you^{asws} to answer to what is our betterment in it, and affinity what is between us, and you^{asws} done what you^{asws} have done, and I know my rights, but I have acquired with the pardoning, betterment of the community, and I am not with more happiness with anything coming or going.

وَ إِنَّمَا أَدْخَلَنِي فِي هَذَا الْأَمْرِ الْقِيَامُ بِالْحَقِّ فِيمَا بَيَّنَّ الْبَاغِي وَ الْمُبْعِي عَلَيْهِ وَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ مِنَ الْمُنْكَرِ وَ دَعَوْتُ إِلَى كِتَابِ اللَّهِ فِيمَا بَيَّنَّا وَ بَيَّنَّا فَإِنَّهُ لَا يَجْمَعُنَا وَ إِيَّاكُمْ إِلَّا هُوَ نُحْيِي مَا أَحْيَا الْقُرْآنُ وَ نُمِيتُ مَا أَمَاتَ الْقُرْآنُ وَ السَّلَامُ

And rather it was standing by the truth which entered me into this matter, regarding what is between the rebel and the rebelled against, and the enjoining with the good and forbidding from the evil, and have called to the Book of Allah^{azwj} regarding what is between us and you^{asws}, for nothing will unite us and you all except it would revive what the Quran would revive, and kill off what the Quran has killed off. And the greetings'.

قَالَ نَصْرُ فَكَتَبَ عَ إِلَى عَمْرِو بْنِ الْعَاصِ يَعْطُهُ وَ يُرْشِدُهُ أَمَّا بَعْدُ فَإِنَّ الدُّنْيَا مَشْغَلَةٌ عَنْ غَيْرِهَا وَ لَنْ يُصِيبَ صَاحِبُهَا مِنْهَا شَيْئاً إِلَّا فَتَحَتْ لَهُ حِرْصاً
يُرِيدُهُ فِيهَا رَغْبَةً وَ لَنْ يَسْتَعْنِي صَاحِبُهَا بِمَا نَالَ عَمَّا لَمْ يَبْلُغْ وَ مِنْ وَرَاءِ ذَلِكَ فِرَاقُ مَا جَمَعَ

Nasr said, 'He^{asws} wrote to Amro Bin Al-Aas advising him and guiding him: 'As for after, surely the world is a pre-occupation from other than it and its companion will never attain anything from it except a greed would be opened for him increasing him in desire regarding it, and its companion will never become needless with what he attains about what he could not reach; from behind that is separation of what he has amassed.

وَ السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ فَلَا تُحِيطُ أَبَا عَبْدِ اللَّهِ أَجْرَكَ وَ لَا تُجَارِ مُعَاوِيَةَ فِي بَاطِلِهِ وَ السَّلَامُ

And fortunate is the one who is advised by others, so do not drop your recompense, O Abu Abdullah, and do not accompany Muawiya in his falsehood. And the greetings'.

فَكَتَبَ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ الْجَوَابَ أَمَّا بَعْدُ فَالَّذِي فِيهِ صَلَاحُنَا وَ أَلْفُتُنَا الْإِنَابَةُ إِلَى الْحَقِّ وَ قَدْ جَعَلْنَا الْقُرْآنَ بَيْنَنَا حَكَمًا وَ أَجَبْنَا إِلَيْهِ فَصَبَرَ الرَّجُلُ مِنَّا
نَفْسَهُ عَلَى مَا حَكَمَ عَلَيْهِ الْقُرْآنُ وَ عَذَرَهُ النَّاسُ بَعْدَ الْمُحَاجَزَةِ وَ السَّلَامُ

Amro Bin Al-Aas wrote to him^{asws}, 'As for after, that in which is our betterment and our affinity is the representation to the truth, and we have made the Quran between us as a judge and we have answered to it, so may the man from us make himself to be patient upon what the Quran judges upon him, and may the people excuse him after the detaining. And the greetings'.

فَكَتَبَ إِلَيْهِ عَلِيٌّ عَ أَمَّا بَعْدُ فَإِنَّ الَّذِي أُعْجِبَكَ مِنَ الدُّنْيَا بِمَا نَارَعْتَكَ إِلَيْهِ نَفْسُكَ وَ وَثِقْتَ بِهِ مِنْهَا لَمُنْقَلِبَ عَنْكَ وَ مُفَارِقَ لَكَ فَلَا تَطْمَئِنِّ إِلَى الدُّنْيَا
فَإِنَّهَا غَرَارَةٌ وَ لَوْ اعْتَبَرْتَ بِمَا مَضَى لَحَفِظْتَ مَا بَقِيَ وَ انْتَفَعْتَ مِنْهَا بِمَا وَعَظْتَ بِهِ وَ السَّلَامُ

Ali^{asws} wrote to him: 'As for after, that which is fascinating you from the world, from what has snatched your soul to it and you are trusting with it from it, it would be overturned from you and there will be a separation for you, therefore do not covet to the world, for it is a deception, and if you could take a lesson with what has passed, you would protect what remain and cut yourself from it, and be preached with it. And the greetings'.

فَأَجَابَهُ عَمْرُو أَمَّا بَعْدُ فَقَدْ أَنْصَفَ مَنْ جَعَلَ الْقُرْآنَ إِمَامًا وَ دَعَا النَّاسَ إِلَى أَحْكَامِهِ فَاصْبِرْ أَبَا حَسَنِ فَإِنَّا غَيْرُ مُنْبِيلِكَ إِلَّا مَا أَنْالَكَ الْقُرْآنُ وَ السَّلَامُ

Amro answered him, 'As for after, he has been fair, one who makes the Quran to be an Imam and calls the people to its judgments, Abu Hassan^{asws}, for surely you cannot get except what the Quran gives you^{asws}. And the greetings'.

قَالَ نَصْرُ وَ جَاءَ الْأَشْعَثُ إِلَى عَلِيٍّ عَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَرَى النَّاسَ إِلَّا وَ قَدْ رَضُوا وَ سَرُّهُمْ أَنْ يُجِيبُوا الْقَوْمَ إِلَى مَا دَعَوْهُمْ إِلَيْهِ مِنْ حُكْمِ الْقُرْآنِ
فَإِنْ شِئْتَ أَتَيْتُ مُعَاوِيَةَ فَسَأَلْتُهُ مَا يُرِيدُ وَ نَظَرْتُ مَا الَّذِي يَسْأَلُ

Nasr (the reporter) said, 'And Al-Ash'as came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! I do not see the people except as being pleased and happy that they are answering the people to what they are calling them to, from a judgment of the Quran. So, if you^{asws} so

desire, I can go to Muawiya and asked him what he wants, and you^{asws} consider what is that which he should be asked’.

قَالَ ابْنُهُ إِنَّ شَيْئًا فَاتَاهُ فَسَأَلَهُ يَا مُعَاوِيَةَ لِأَيِّ شَيْءٍ رَفَعْتُمْ هَذِهِ الْمَصَاحِفَ

He^{asws} said: ‘Go to him and ask him, ‘O Muawiya! For which thing (reason) did you raise these Qurans?’

قَالَ لِنَرْجِعَ نَحْنُ وَ أَنْتُمْ إِلَى مَا أَمَرَ اللَّهُ بِهِ فِيهَا فَأَبْعَثُوا رِجَالًا مِنْكُمْ تَرْضَوْنَ بِهِ وَ نَبْعَثُ مِنْ رِجَالٍ وَ نَأْخُذُ عَلَيْهِمَا أَنْ يَعْمَلَا بِمَا فِي كِتَابِ اللَّهِ وَ لَا يَغْدُوَانِيهِ ثُمَّ نَتَّبِعُ مَا اتَّفَقَا عَلَيْهِ

He (Muawiya) said, ‘For us and you to return to what Allah^{azwj} has Commanded with in it, so send men from you who are pleased with it and we shall send men from us, and we shall take upon them that they should act with what is in the Book of Allah^{azwj} and not turn back from it. Then we shall follow whatever they are both concordant upon’.

فَقَالَ الْأَشْعَثُ هَذَا هُوَ الْحَقُّ وَ انصَرَفَ إِلَى عَلِيٍّ ع فَأَخْبَرَهُ فَبَعَثَ عَلِيٌّ ع قُرَاءً مِنْ أَهْلِ الْعِرَاقِ وَ بَعَثَ مُعَاوِيَةُ قُرَاءً مِنْ أَهْلِ الشَّامِ فَاجْتَمَعُوا بَيْنَ الصَّفَيْنِ وَ مَعَهُمُ الْمُصْحَفُ فَنَظَرُوا فِيهِ وَ تَدَارَسُوهُ وَ اجْتَمَعُوا عَلَى أَنْ يُخَيُّوا مَا أَخْبَا الْقُرْآنُ وَ يُمَيِّتُوا مَا أَمَاتَ الْقُرْآنُ وَ رَجَعَ كُلُّ فَرِيقٍ إِلَى صَاحِبِهِ

Al-Ash’as said, ‘This, it is the truth’, and he left to from the side of Ali^{asws} and informed him. Ali^{asws} sent readers from the people of Al-Iraq, and Muawiya sent readers from the people of Syria. They gathered between the two rows and with them were the Qurans, and they looked into it and learned it, and they united upon that they would revive what the Quran revives and kill of what the Quran kills off, and each group returned to its counterpart.

فَقَالَ أَهْلُ الشَّامِ إِنَّا قَدْ رَضِينَا وَ اخْتَرْنَا عَمْرُو بْنَ الْعَاصِ وَ قَالَ الْأَشْعَثُ وَ الْقُرَاءُ الَّذِينَ صَارُوا خَوَارِجَ فِيمَا بَعْدَ وَ قَدْ رَضِينَا نَحْنُ وَ اخْتَرْنَا أَبَا مُوسَى الْأَشْعَرِيَّ فَقَالَ هُمْ عَلِيٌّ ع فَإِنِّي لَا أَرْضَى بِأَبِي مُوسَى وَ لَا أَرَى أَنْ أُولِيَهُ

The people of Syria said, ‘We are pleased and have chosen Amro Bin Al-Aas’. And Al-Ash’as and the readers, who afterwards became Khawarijites said, ‘And we are pleased and choose Abu Musa Al-Ashary’. But, I^{asws} am not pleased with Abu Musa, nor do I^{asws} see that he should be in-charge of it’.

فَقَالَ الْأَشْعَثُ وَ زَيْدُ بْنُ حُصَيْنٍ وَ مِسْعَرُ بْنُ فَدَكِيٍّ فِي عِصَابَةٍ إِنَّا لَا نَرْضَى إِلَّا بِهِ فَإِنَّهُ قَدْ كَانَ حَدَرْنَا مَا وَقَعْنَا فِيهِ فَقَالَ ع فَإِنَّهُ لَيْسَ لِي بِرِضًا وَ قَدْ فَارَقَنِي وَ خَذَلَ النَّاسَ عَنِّي وَ هَرَبَ مِنِّي حَتَّى آمَنَتْهُ بَغْدَ أَشْهُرٍ وَ لَكِنْ هَذَا ابْنُ عَبَّاسٍ أُولِيَهُ ذَلِكَ

Al-Ash’as, and Zayd Bin Husayn, and Mis’ar Bin Fadaky said in a group, ‘We are not pleased except with him, for he used to caution us of what we have fallen into’. He^{asws} said: ‘It is not with agreement for me^{asws}. He had separated from me^{asws} and got the people to forsake me^{asws} and he fled from me^{asws} until I^{asws} granted him amnesty after months. But this, Ibn Abbas would be in-charge of that’.

قَالُوا وَ اللَّهُ مَا بُنَايَ أَكُنْتَ أَنْتَ أَوْ ابْنُ عَبَّاسٍ وَ لَا نُريدُ إِلَّا رَجُلًا هُوَ مِنْكَ وَ مِنْ مُعَاوِيَةَ سِوَاءَ لَيْسَ إِلَى وَاحِدٍ مِنْكُمَا أَذَنٌ مِنَ الْآخِرِ

They said, 'By Allah^{azwj}! We do not mind whether it is you^{asws} or Ibn Abbas, and we do not want except a man who is equal from you^{asws} and from Muawiya, not being towards one of you, closer than the other'.

فَقَالَ عَلِيٌّ ع فَإِنِّي أَجْعَلُ الْأَشْتَرَ فَقَالَ الْأَشْعَثُ وَ هَلَنْ سَعَرَ الْأَرْضَ عَلَيْنَا إِلَّا الْأَشْتَرُ وَ هَلَنْ نَحْنُ إِلَّا فِي حُكْمِ الْأَشْتَرِ قَالَ عَلِيٌّ ع وَ مَا حُكْمُهُ قَالَ حُكْمُهُ أَنْ يَضْرِبَ بَعْضُنَا بَعْضًا بِالسَّيْفِ حَتَّى يَكُونَ مَا أَرَدْتُ وَ مَا أَرَادَ.

Ali^{asws} said: 'So, I^{asws} hereby make Al-Ashtar (to be for it)'. Al-Ash'as said, 'Is the earth too pricey upon us except Al-Ashtar, and are we only going to be in a decision of Al-Ashtar?' Ali^{asws} said: 'And what is his decision?' He said, 'His decision is that we should strike each other with the sword until it happens what you^{asws} want or what he wants'.⁵⁰²

452- قَالَ نَصْرٌ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا أَرَادَ النَّاسُ عَلِيًّا أَنْ يَضَعَ الْحَكَمَيْنِ قَالَ لَهُمْ إِنَّ مُعَاوِيَةَ لَمْ يَكُنْ لِيَضَعَ هَذَا الْأَمْرَ أَحَدًا هُوَ أَوْثَقُ بِرَأْيِهِ وَ نَظَرِهِ مِنْ عَمْرِو بْنِ الْعَاصِ وَ إِنَّهُ لَا يَصْلُحُ لِلْقُرَشِيِّ إِلَّا الْقُرَشِيُّ فَعَلَيْكُمْ بِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَاذْمُوهُ بِهِ فَإِنَّ عَمْرًا لَا يَعْقِدُ عُقْدَةً إِلَّا حَلَّهَا عَبْدُ اللَّهِ وَ لَا يَحُلُّ عُقْدَةً إِلَّا عَقَدَهَا وَ لَا يُبْرِمُ أَمْرًا إِلَّا نَقَضَهُ وَ لَا يَنْقُضُ أَمْرًا إِلَّا أُبْرِمَهُ

Nasr said, 'And it is narrated to us by Amro Bin Shimr, from Jabir,

'From Abu Ja'far Muhammad Bin Ali^{asws} having said: 'When the people wanted Ali^{asws} that he^{asws} should place the two judges, he^{asws} said to them: 'Muawiya has not placed for this matter anyone he is more trusting with his opinion and consideration than Amro Bin Al-Aas, and it is not correct for Quraysh except the Qurayshi, therefore upon you is with (placing) Abdullah Bin Al-Abbas, so cast him with it, for Amro will not tie any knot except Abdullah would loosen it, nor will he loosen any knot except he would tighten it, nor will be accomplish any matter except he would break it, nor break any matter except he would accomplish it'.

فَقَالَ الْأَشْعَثُ لَا وَ اللَّهُ لَا يَكُنْكُمْ فِينَا مُضَرِّيَانِ حَتَّى تَقُومَ السَّاعَةُ وَ لَكِنْ بَجْعَلِ رَجُلًا مِنْ أَهْلِ الْيَمَنِ إِذْ جَعَلُوا رَجُلًا مِنْ أَهْلِ مُضَرَ فَقَالَ ع إِنِّي أَخَافُ أَنْ يُجْدَعَ بَيْنَكُمْ فَإِنَّ عَمْرًا لَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِذَا كَانَ لَهُ فِي أَمْرِ هَوَى

Al-Ash'as said, 'No, by Allah^{azwj}! Two (from the tribe of) Muzar will not judge regarding us until the establishment of the Hour! But, we shall make a man from Al-Yemen, when they make a man from the people of (tribe of) Muzar'. He^{asws} said: 'I^{asws} fear that your Yemeni (man) would be deceived, for Amro isn't in anything from Allah^{azwj}, whenever there would be a personal opinion for him'.

فَقَالَ الْأَشْعَثُ وَ اللَّهُ لَأَنْ يَخْكُمَا بَعْضُ مَا نَكْرَهُ وَ أَحَدُهُمَا مِنْ أَهْلِ الْيَمَنِ أَحَبُّ إِلَيْنَا مِنْ أَنْ يَكُونَ بَعْضُ مَا نُحِبُّ فِي حُكْمِهِمَا وَ هُمَا مُضَرِّيَانِ

Al-Ash'as said, 'By Allah^{azwj}! If both of them were to judge with part of what we dislike, and one of them is from the people of Al-Yemen, it would be more beloved to us than if part of what we like happens in their judgments, and they are both from the tribe of Muzar'.

قال و ذكر الشعبي أيضا مثل ذلك قال نصرت و في حديث عمرو فقال علي ع قد أبئتم إلا أبا موسى قالوا نعم قال فاصنعوا ما شئتم فبعثوا إلى أبي موسى و هو بأرض من أرض الشام يقال لها غرض قد اعتزل القتال

⁵⁰² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 451 b

He (the narrator) said, 'And Al-Shaby mentioned as well similar to that. Nasr said, 'And in a Hadeeth of Amro, 'Ali^{asws} said: 'You are refusing except for Abu Musa?' They said, 'Yes'. He^{asws} said: 'Then do whatever you like'. They sent a message to Abu Musa, and he was in a land from the lands of Syria called Uriz (near Palmyra), having had isolated from the fighting.

فَأَتَاهُ مُوَلَّى لَهُ فَقَالَ إِنَّ النَّاسَ قَدْ اصْطَلَحُوا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ وَ قَدْ جَعَلُوكَ حَكَمًا فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

A slave of his came to him. He said, 'The people have made up with each other'. He said, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the world'. He said, 'He said, 'And they have made you a judge'. He said, 'We are for Allah^{azwj} and are returning to Him^{azwj}'.

فَجَاءَ أَبُو مُوسَى حَتَّى دَخَلَ عَسْكَرَ عَلِيٍّ ع وَ جَاءَ الْأَشْثَرُ عَلِيًّا فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَلْزَمَنِي بِعَمْرِو بْنِ الْعَاصِ فَوَ اللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَئِنْ مُلِئْتُ عَيْنِي مِنْهُ لَا أَقْتُلُهُ

Abu Musa came until he entered the army of Ali^{asws}, and Al-Ashtar came to Ali^{asws}. He said, 'O Amir Al-Momineen^{asws}! Commit me with Amro Bin Al Aas, for by Allah^{azwj} Who, there is no go apart from Him^{azwj}, if my eyes are filled up from him, I will kill him'.

وَ جَاءَ الْأَخْنَفُ بْنُ قَيْسٍ عَلِيًّا ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ قَدْ رُمِيتَ بِحَجَرِ الْأَرْضِ وَ مَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ أَتَفَ الْإِسْلَامَ وَ إِنِّي قَدْ عَجَمْتُ هَذَا الرَّجُلَ يَعْزِي أَبَا مُوسَى وَ حَلَبْتُ أَشْطَرُهُ فَوَجَدْتُهُ كَلِيلَ الشَّفَرَةِ قَرِيبَ الْقَعْرِ كَلِيلَ الْمُدْيَةِ

And Al-Ahnaf Bin Qays came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! You^{asws} have been thrown a rock of the earth, and one who had fled Allah^{azwj} and His^{azwj} Rasool^{saww} (and) the pride of Al-Islam, and I have examined this man, meaning Abu Musa, and have dissected him and found him being of blunt blade, the blade being near to the bottom, a blunt knife.

وَ إِنَّهُ لَا يَصْلُحُ هَؤُلَاءِ الْقَوْمَ إِلَّا رَجُلٌ يَدْنُو مِنْهُمْ حَتَّى يَكُونَ فِي أَكْفِهِمْ وَ يَتَبَاعَدُ مِنْهُمْ حَتَّى يَكُونَ بِمَنْزِلَةِ النَّجْمِ مِنْهُمْ فَإِنْ شِئْتَ أَنْ تَجْعَلَنِي حَكَمًا فَاجْعَلْنِي وَ إِنْ شِئْتَ أَنْ تَجْعَلَنِي ثَانِيًا أَوْ ثَالِثًا فَإِنَّ عَمْرًا لَا يَعْقِدُ عُقْدَةً إِلَّا عُقِدْتُ لَكَ أَشَدَّ مِنْهَا

And he is not correct for these people except a man who is close to them until he happens to be in their palms, and remote from them until he happens to be at the status of the star from them. If you^{asws} like, you^{asws} can make me to be a judge, so make me, and if you^{asws} like then make me a second, or a third, for Amro will not tighten any knot except I shall tighten is more intensely than it for you^{asws}.

فَعَرَضَ عَلِيٌّ ع ذَلِكَ عَلَى النَّاسِ فَأَبَوْهُ وَ قَالُوا لَا يَكُونُ إِلَّا أَبُو مُوسَى فَبَعَثَ أَيْمَنَ بْنَ خُرَيْمٍ الْأَسَدِيَّ وَ كَانَ مُعْتَرِلًا لِمُعَاوِيَةَ بِأَيْبَاتٍ تَدُلُّ عَلَى أَنَّ صَلَاحَهُمْ فِي اخْتِيَارِ ابْنِ عَبَّاسٍ وَ تَرْكِ أَبِي مُوسَى فَطَارَتْ أَهْوَاءُ قَوْمٍ مِنْ أَوْلِيَاءِ عَلِيٍّ ع وَ شِيعَتِهِ إِلَى ابْنِ عَبَّاسٍ وَ أَبَتِ الْقُرَاءُ إِلَّا أَبَا مُوسَى

Ali^{asws} presented that to the people, but they refused him and said, 'It cannot happen to be except Abu Musa. He^{asws} sent Ayman Bn Huzeym Al-Asadi, and he was isolated to Muawiya, with some poems pointing upon that their betterment would be in choosing Ibn Abbas and leaving Abu Musa, but the opinions of the people flew from friends of Ali^{asws} and his^{asws} Shias, to Ibn Abbas, and the readers refused except Abu Musa.

قَالَ نَصْرٌ فَلَمَّا رَضِيَ أَهْلُ الشَّامِ بِعَمْرٍو وَ أَهْلُ الْعِرَاقِ بِأَبِي مُوسَى أَخَذُوا فِي سَطْرِ كِتَابِ الْمُوَادَعَةِ وَ كَانَتْ صُورَتُهُ هَذَا مَا تَقَاضَى عَلَيْهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ مُعَاوِيَةُ بِئْسَ الرَّجُلُ أَنَا إِنِ أَقْرَزْتُ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ قَاتَلْتُهُ

Nasr (the narrator) said, 'When the people of Syria agreed with Amro and the people of Al-Iraq with Abu Musa, they wrote out the agreement, and its form was: - 'This is what is charged by Ali^{asws} Amir Al-Momineen and Muawiya Bin Sufyan'. Muawiya said, 'I am an evil man if I were to accept he is Amir Al-Momineen, then I fight against him'.

وَ قَالَ عَمْرٍو لَا بَلْ نَكْتُبُ اسْمَهُ وَ اسْمَ أَبِيهِ إِنَّمَا هُوَ أَمِيرُكُمْ فَأَمَّا أَمِيرُنَا فَلَا

And Amro said, 'No, but we should write his^{asws} name and name of his^{asws} father^{as}. But rather he^{asws} is your commander. As for our commander, so, no'.

فَلَمَّا أُعِيدَ إِلَيْهِ الْكِتَابُ أَمَرَ بِمَحْوِهِ فَقَالَ الْأَخْنَفُ لَا تَمَحْ اسْمَ إِمْرَةِ الْمُؤْمِنِينَ عَنْكَ فَإِنِّي أَخْشَوْفُ إِنِ مَحَوْتَهَا أَنْ لَا تَرْجِعَ إِلَيْكَ أَبَدًا فَلَا تَمَحْهَا

When the agreement returned to him^{asws} he ordered with its deletion. Al-Ahnaf said, 'Do not delete the name 'Amir Al-Momineen', for I fear if you^{asws} were to delete it, it will not return to you, ever! Do not delete it!'

فَقَالَ عَلِيُّ ع إِنَّ هَذَا الْيَوْمَ كَيَوْمِ الْحُدَيْبِيَةِ حِينَ كَتَبْتُ الْكِتَابَ عَنْ رَسُولِ اللَّهِ ص هَذَا مَا تَصَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ سُهَيْلٌ لَوْ أَعْلَمْتُ أَنَّكَ لِرَسُولِ اللَّهِ لَمْ أَقَاتِلْكَ وَ لَمْ أَخَالَفْكَ إِنِّي لَطَائِمٌ لَكَ إِنِ مَنَعْتُكَ أَنْ تَطُوفَ بَيْتَ اللَّهِ وَ أَنْتَ رَسُولُهُ وَ لَكِنِ اكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ

Ali^{asws} said: 'This day is like the day of al Hudeybiya when the agreement was written from Rasool-Allah^{saww}, 'This is what Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and Suheyl Bin Amro'. Suheyl had said, 'If I knew you^{saww} are a Rasool^{saww} of Allah^{azwj}, I would not fight you^{saww} and would not oppose you^{saww}. I would be unjust if I were to prevent you^{saww} from performing tawaf of the House of Allah^{azwj} and you^{saww} are His^{azwj} Rasool^{saww}, but write, 'From Muhammad^{saww} Bin Abdullah^{asws}'.

فَقَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنِّي لِرَسُولِ اللَّهِ وَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ لَنْ يَمَحُو عَنِّي الرَّسَالَةُ كِتَابِي لَهُمْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ فَاكْتُبْهَا فَامَحْ مَا أَرَادَ مَحْوُهُ أَمَا إِنَّ لَكَ مِثْلَهَا سَتُعْطِيهَا وَ أَنْتَ مُضْطَهَّدٌ

Rasool-Allah^{saww} said to me^{asws}: 'O Ali^{asws}! I^{saww} am a Rasool^{saww} of Allah^{azwj} and I^{saww} am Muhammad^{saww} Bin Abdullah^{asws}, and the Message will never be deleted from me^{saww}. My^{saww} agreement to them is from Muhammad^{saww} Bin Abdullah^{asws}, so write it and delete what he wants to delete it. But, for you^{asws} would be (a situation) similar to it. You^{asws} will be given it while you^{asws} are being oppressed"⁵⁰³.

453 قَالَ نَصْرٌ وَ رُوِيَ أَنَّ عَمْرًا عَادَ بِالْكِتَابِ إِلَيْهِ ع وَ طَلَبَ أَنْ يَمَحُو اسْمَهُ مِنْ إِمْرَةِ الْمُؤْمِنِينَ فَقَصَّ عَلِيُّ عَلَيْهِ وَ عَلَى مَنْ حَضَرَ قِصَّةَ صَلَاحِ الْحُدَيْبِيَةِ وَ قَالَ إِنَّ ذَلِكَ الْكِتَابَ أَنَا كَتَبْتُهُ بَيْنَنَا وَ بَيْنَ الْمُشْرِكِينَ وَ الْيَوْمَ أَكْتُبُهُ إِلَى أَبْنَائِهِمْ كَمَا كَانَ رَسُولُ اللَّهِ ص كَتَبَهُ إِلَى آبَائِهِمْ شِبْهًا وَ مِثْلًا

⁵⁰³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 452

Nasr said, 'And it is reported that Amro returned the agreement to him^{asws} and sought that he^{asws} deletes his^{asws} name from 'Amir Al-Momineen'. Ali^{asws} narrated the story to him and to the ones present, story of the peace treaty of al Hudeybiya, and said: 'That was an agreement I^{asws} had written it between us and the Polytheists, and today I^{asws} am writing it to their sons just as Rasool-Allah^{saww} had written it to their fathers, resembling, and similar'.

فَقَالَ عَمْرُو سُبْحَانَ اللَّهِ أَ تُشَبِّهُنَا بِالْكَفَّارِ وَ نَحْنُ مُسْلِمُونَ فَقَالَ عَلِيٌّ ع يَا ابْنَ النَّبَاغَةِ وَمَنْ لَمْ تَكُنْ لِلْكَافِرِينَ وَلِيًّا وَ لِلْمُسْلِمِينَ عَدُوًّا فَقَامَ عَمْرُو وَ قَالَ وَ اللَّهُ لَا يَجْمَعُ بَيْنِي وَ بَيْنَكَ يَوْمَ نَجْلِسُ بَعْدَ الْيَوْمِ

Amro said, 'Glory be to Allah^{azwj}! Are you^{asws} resembling us with the Kafirs and we are Muslims?' Ali^{asws} said: 'O Ibn Al-Nabiga! And did you not happen to be friends of the Kafirs and enemies to the Muslims?' Amro stood up and said, 'By Allah^{azwj}! There will be no gathering between me and you^{asws} after today'.

فَقَالَ عَلِيٌّ ع أَمَا وَ اللَّهُ إِنِّي لَأَرْجُو أَنْ يَظْهَرَ اللَّهُ عَلَيْكَ وَ عَلَى أَصْحَابِكَ وَ جَاءَتْ عِصَابَةُ قَدْ وَضَعَتْ سُيُوفَهَا عَلَى عَوَاتِقِهَا فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مُرْنَا بِمَا شِئْتَ فَقَالَ هُمْ سَهْلُ بَنٍ حَنِيفٍ أَتَيْهَا النَّاسُ أَهْمُوا رَأَيْكُمْ فَلَقَدْ شَهِدْنَا صَلَاحَ رَسُولِ اللَّهِ ص يَوْمَ الْحَدِيثِيَّةِ وَ لَوْ نَرَى قِتَالًا لَقَاتَلْنَا.

Ali^{asws} said: 'But, by Allah^{azwj}! I^{asws} hope that Allah^{azwj} would Manifest upon you and your companions, and a group had come and they had placed their swords upon their shoulders and they said, 'O Amir Al-Momineen^{asws}! Order us with whatever you^{asws} so desire to'. Sahl Bin Huneyf said to them, 'O you people! You are accusing your views and we had witnessed the peace treaty of Rasool-Allah^{saww} on the day of Al-Hudeybiya, and if we view fighting, we would fight''⁵⁰⁴.

454- وَ رَوَى أَبُو إِسْحَاقَ الشَّيْبَانِيُّ أَنَّهُ قِيلَ لِعَلِيٍّ ع حِينَ أَرَادَ أَنْ يَكْتُبَ الْكِتَابَ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ وَ أَهْلِ الشَّامِ أَ تَقْرَأُ أَنَّهُمْ مُؤْمِنُونَ مُسْلِمُونَ فَقَالَ عَلِيٌّ ع مَا أَقْرَأُ لِمُعَاوِيَةَ وَ لَا لِأَصْحَابِهِ أَنَّهُمْ مُؤْمِنُونَ وَ لَا مُسْلِمُونَ وَ لَكِنْ يَكْتُبُ مُعَاوِيَةُ مَا شَاءَ وَ يَقْرَأُ بِمَا شَاءَ لِنَفْسِهِ وَ لِأَصْحَابِهِ وَ يُسَمِّي نَفْسَهُ بِمَا شَاءَ وَ أَصْحَابَهُ

And it is reported by Abu Is'haq Al Shaybani,

'It was said to Ali^{asws} when he^{asws} wanted to write the agreement between him^{asws} and Muawiya and the people of Syria, 'Do you^{asws} acknowledge they are Muslims?' Ali^{asws} said: 'I^{asws} neither acknowledge to Muawiya nor to his companions that they are Momineen nor Muslims, but Muawiya can write whatever he so likes to for himself and his companion, and he can name himself with whatever he and his companions desire to'.

فَكَتَبُوا هَذَا مَا تَقَاضَى عَلَيْهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ قَاضَى عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى أَهْلِ الْعِرَاقِ وَ مَنْ كَانَ مَعَهُ مِنْ شِيعَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ قَاضَى مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ عَلَى أَهْلِ الشَّامِ وَ مَنْ كَانَ مَعَهُ مِنْ شِيعَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ

They wrote: 'This is what is judged upon Ali^{asws} Bin Abu Talib^{asws} and Muawiya Bin Abu Sufyan, by a judge of Ali^{asws} Bin Abu Talib^{asws} upon the people of Al-Iraq and the ones who are with him^{asws} from his^{asws} Shias, from the Momineen and the Muslims, and a judge of Muawiya Bin Abu Sufyan upon the people of Syrian, and the ones who were with him from his loyalist from the Momineen and the Muslims.

⁵⁰⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 453

إِنَّا نَنْزِلُ عِنْدَ حُكْمِ اللَّهِ وَكِتَابِهِ وَلَا يَجْمَعُ بَيْنَنَا إِلَّا إِيَّاهُ وَ أَنَّ كِتَابَ اللَّهِ سُبْحَانَهُ بَيْنَنَا مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ نُحْيِي مَا أَحْيَا الْقُرْآنُ وَ نُمِيتُ مَا أَمَاتَ الْقُرْآنُ فَإِنْ وَجَدَ الْحُكَمَانِ أَنَّ ذَلِكَ فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ وَ إِنْ لَمْ يَجِدَاهُ أَخَذَا بِالسُّنَّةِ الْعَادِلَةِ غَيْرِ الْمُفَرَّقَةِ

We shall descend at the Judgment of Allah^{azwj} and His^{azwj} Book, and there will be no unity between us except by Him^{azwj}, and that the Book of Allah^{azwj} the Glorious is between us, from its opening to its end. We shall revive whatever the Quran revives and we shall kill of whatever the Quran kills of. If the two judges find that in the Book of Allah^{azwj} we shall follow it, and if we do not find it, we shall take with the Sunnah, the just, without differentiation.

وَ الْحَكَمَانِ عَبْدُ اللَّهِ بْنُ قَيْسٍ وَ عَمْرُو بْنُ الْعَاصِ وَ قَدْ أَخَذَ الْحَكَمَانِ مِنْ عَلِيٍّ وَ مُعَاوِيَةَ وَ مِنَ الْجُنْدَيْنِ أَنَّهُمَا آمِنَانِ عَلَى أَنْفُسِهِمَا وَ أَمْوَالِهِمَا وَ أَهْلِهِمَا وَ الْأُتَمَّةَ لَهُمَا أَنْصَارٌ وَ عَلَى الَّذِي يَقْضِيَانِ عَلَيْهِ وَ عَلَى الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ مِنَ الطَّائِفَتَيْنِ

And the two judges are Abdullah Bin Qays and Amro Bin Al-Aas, and the two judges have been taken from Ali^{asws} and Muawiya and from the two armies. They are both secured upon their selves, and their wealth, and their families, and the community are helpers to them, and upon the one they judge against, and upon the Momineen and the Muslims from the two parties.

عَهْدُ اللَّهِ أَنْ يَعْمَلُوا بِمَا يَقْضِيَانِ عَلَيْهِ بِمَا وَافَقَ الْكِتَابَ وَ السُّنَّةَ وَ أَنَّ الْأَمْنَ وَ الْمُوَادَعَةَ وَ وَضْعَ السَّلَاحِ مُتَّفَقٌ عَلَيْهِ بَيْنَ الطَّائِفَتَيْنِ إِلَى أَنْ يَقَعَ الْحُكْمُ وَ عَلَى كُلِّ وَاحِدٍ مِنَ الْحَكَمَيْنِ عَهْدُ اللَّهِ لِيَحْكُمَ بَيْنَ الْأُتَمَّةِ بِالْحَقِّ لَا بِالْهَوَى

A Pact of Allah^{azwj} has been taken that they would be working with what they judge upon, would be from what is in accordance with the Book and the Sunnah, and that the safety and the tranquillity, and placing down the weapons is what is co-incidental upon between the two parties until (such time as) the judgment occurs, and upon each one of the two judges is a Pact of Allah^{azwj} for them to judge between the community with the truth, not by personal opinion.

وَ أَجَلَ الْمُوَادَعَةِ سَنَةً كَامِلَةً فَإِنْ أَحَبَّ الْحَكَمَانِ أَنْ يُعَجَّلَا الْحُكْمَ عَجَّلَاهُ وَ إِنْ تُؤَيَّي أَخَذَهُمَا فَلْأَمِيرِ شِيعَتِهِ أَنْ يَخْتَارَ مَعَهُ رَجُلًا لَا يَأْلُو الْحَقَّ وَ الْعَدْلَ وَ إِنْ تُؤَيَّي أَخَذَ الْأَمِيرَيْنِ كَانَ نَصَبُ غَيْرِهِ إِلَى أَصْحَابِهِ مِمَّنْ يَرْتَضُونَ أَمْرَهُ وَ يَحْمَدُونَ طَرِيقَهُ

And the term of the tranquillity is a complete year, so if the two judges like to hasten the decision, they would hasten it, and if one of them were to die, then the commander would instruct his loyalist to choose a man with him, not leaving the truth and the justice, and if one of the two trustees were to die, another one would be nominated to his companion, from the ones who are agreed with his matter, and his ways are praise-worthy.

اللَّهُمَّ إِنَّا نَسْتَنْصِرُكَ عَلَى مَنْ تَرَكَ مَا فِي هَذِهِ الصَّحِيفَةِ وَ أَرَادَ فِيهَا إِحْدَادًا أَوْ ظُلْمًا.

O Allah^{azwj}! We seek Your^{azwj} Help against the one who neglects what is in this parchment, and intends the atheism or injustice”⁵⁰⁵.

⁵⁰⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 454

455- قَالَ نَصَرْتُ هَذِهِ رِوَايَةُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَ وَ الشَّعْبِيِّ وَ زَوَى جَابِرٌ عَنْ زَيْدِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ زِيَادَاتٍ عَلَى هَذِهِ النُّسخَةِ أَقُولُ وَ دَكَرْتُ تِلْكَ الرِّوَايَةَ وَ سَاقَهَا إِلَى أَنْ قَالَ: وَ شَهِدَ فِيهِ مِنْ أَصْحَابِ عَلِيٍّ عَ عَشْرَةٌ وَ مِنْ أَصْحَابِ مُعَاوِيَةَ عَشْرَةٌ وَ تَارِيخُ كِتَابَتِهِ لِلَّيْلَةِ بَقِيَتْ مِنْ صَفَرٍ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ

Nasr said, 'This is reported by Muhammad Bin Ali Bin Al Husayn^{asws}, and Al Shaby, and it is reported by Jabir, from Zayd Bin Al Hassan Bin Al Hassan increasing upon this copy. I (Majlisi) am saying, 'And he mentioned that report and continued it up to he said,

'And it was witnessed in it by ten from the companions of Ali^{asws} and ten from the companions of Muawiya, and its writing was dated one night remaining from Safar of the year thirty-seven.

قَالَ وَ لَمَّا كَتَبْتُ الصَّحِيفَةَ دُعِيَ لَهَا الْأَشْطَرُ لِيَشْهَدَ مَعَ الشُّهُودِ عَلَيْهِ فَقَالَ لَا صَحْبَتِي يَمِينِي وَ لَا نَفَعَتْنِي بَعْدَهَا الشَّمَالُ إِنْ كُتِبَ لِي فِي هَذِهِ الصَّحِيفَةِ اسْمٌ عَلَى صُلْحٍ أَوْ مُوَادَعَةٍ أَوْ لَسْتُ عَلَى بَيِّنَةٍ مِنْ أَمْرِي وَ يَقِينٍ مِنْ ضَلَالٍ عَدُوِّي أَوْ لَسْتُمْ قَدْ رَأَيْتُمْ الظُّفَرَ إِنْ لَمْ تَجْمَعُوا عَلَى الْحَوَرِ

He (the narrator) said, 'And when the parchment was written, Al-Ashtar was called for it in order to witness along with the witnesses upon it. He said, 'Neither will my right hand accompany me nor will the left benefit me after it, if it were to write for me a name to be in this parchment upon reconciliation, or truce, and aren't I upon a proof and certainty of my affairs from the straying of my enemy? And hadn't you seen the victory if you hadn't united upon the weakness?'

وَ جَرَى بَيْنَهُ وَ بَيْنَ الْأَشْعَثِ كَلَامٌ ثُمَّ قَالَ وَ لَكِي قَدْ رَضِيتُ بِمَا يَرْضَى بِهِ أَمِيرُ الْمُؤْمِنِينَ وَ دَخَلْتُ فِيْمَا دَخَلَ فِيهِ وَ خَرَجْتُ بِمَا خَرَجَ مِنْهُ فَإِنَّهُ لَا يَدْخُلُ إِلَّا فِي الْهُدَى وَ الصَّوَابِ

And (heated) talk flowed between him and Al-Ash'as. Then he said, 'But I am pleased with whatever Amir Al-Momineen^{asws} is pleased with, and will enter into whatever he^{asws} enters into, and exit from whatever he^{asws} exits from, for he^{asws} will not enter except into the guidance and the correctness''.

قَالَ فَلَمَّا تَمَّ الْكِتَابُ خَرَجَ الْأَشْعَثُ وَ مَعَهُ نَاسٌ يُنْسخَةَ الْكِتَابِ يَفْرَأُهَا عَلَى النَّاسِ وَ يَعْرضُهَا عَلَيْهِمْ فَمَرَّ بِهِ عَلَى صُفُوفٍ مِنْ أَهْلِ الشَّامِ وَ هُمْ عَلَى رَايَاتِهِمْ فَأَسْمَعَهُمْ إِثَاءَ فَرَضُوا بِهِ ثُمَّ مَرَّ عَلَى صُفُوفٍ مِنْ أَهْلِ الْعِرَاقِ وَ هُمْ عَلَى رَايَاتِهِمْ فَأَسْمَعَهُمْ إِثَاءَ فَرَضُوا بِهِ

He (the narrator) said, 'When the agreement was complete, Al-Ash'as went out and with him were some people with a copy of the agreement, reading out unto the people, and presenting it to them. He passed by rows from the people of Syria, and they were upon their flags, and made them listen to it. They were pleased with it. Then he passed by the rows of the people of Al-Iraq, and they were upon their flags, and made them listen to it. They were pleased with it.

حَتَّى مَرَّ بِرَايَاتِ عَزْرَةَ وَ كَانَ مَعَهُ مِنْهُمْ أَرْبَعَةُ آلَافٍ فَقَالَ فَتَيَانٍ مِنْهُمْ لَا حُكْمَ إِلَّا لِلَّهِ ثُمَّ حَمَلَا عَلَى أَهْلِ الشَّامِ بِسُيُوفِهِمَا حَتَّى قُتِلَا ثُمَّ مَرَّ بِهِ عَلَى مُرَادٍ فَقَالَ صَالِحُ بْنُ شَقِيقٍ وَ كَانَ مِنْ رُؤُوسِهِمْ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ*

Until he passed by the flags of Anzah and with it was Ali^{asws}, from them were four thousand. Two youths from them said, 'There is no judgment except for Allah^{azwj}!' Then they attacked upon the people of Syria with their swords until they were both killed. Then he passed by

Murad. Salih Bin Shaqeeq said, and he was from their chiefs, 'There is no judgment except for Allah^{azwj}, and even if the Polytheists are averse (to it)'.

ثُمَّ مَرَّ عَلَى رَايَاتِ بَنِي رَاسِبٍ فَقَرَأَ عَلَيْهِمْ فَقَالُوا لَا حُكْمَ إِلَّا لِلَّهِ لَا نَرْضَى وَلَا نُحْكَمُ الرَّجَالَ فِي دِينِ اللَّهِ ثُمَّ مَرَّ عَلَى رَايَاتِ تَمِيمٍ فَقَرَأَهُ عَلَيْهِمْ فَقَالَ رَجُلٌ مِنْهُمْ لَا حُكْمَ إِلَّا لِلَّهِ يَقْضِي بِالْحَقِّ ... وَهُوَ خَيْرُ الْفَاصِلِينَ [ثُمَّ] شَدَّ عَلَيْهِ رَجُلٌ بِسَيْفِهِ

Then passed by the flags of the clan of Rasib and read it to them. They said, 'There is no judgment except for Allah^{azwj}. We are neither please nor the judgment of men in the religion of Allah^{azwj}'. Then he passed by the flags of Tameem and read it to them. A man from them said, 'There is no judgment except for Allah^{azwj}'. He^{azwj} Judges with the truth, and He^{azwj} is best of the judges'. Then a man was severe to him with his sword.

فَرَجَعَ إِلَى عَلِيٍّ ع فَأَخْبَرَهُ بِمَا جَرَى فَقَالَ ع هَلْ هِيَ غَيْرُ رَايَةٍ أَوْ رَايَتَيْنِ أَوْ نَبَذَ مِنَ النَّاسِ قَالَ لَا قَالَ فَدَعَهُمْ فَطَلَّ ع أَنَّهُمْ قَلِيلُونَ فَمَا رَاعَهُ إِلَّا نِدَاءُ النَّاسِ مِنْ كُلِّ نَاحِيَةٍ لَا حُكْمَ إِلَّا لِلَّهِ الْحُكْمُ لِلَّهِ يَا عَلِيُّ لَا لَكَ لَا نَرْضَى بِأَنْ نُحْكَمَ الرَّجَالَ فِي دِينِ اللَّهِ إِنَّ اللَّهَ قَدْ أَمْضَى حُكْمَهُ فِي مُعَاوِيَةَ وَ أَصْحَابِهِ أَنْ يُقْتَلُوا أَوْ يَدْخُلُوا تَحْتَ حُكْمِنَا عَلَيْهِمْ

He returned to Ali^{asws} and informed him^{asws} with what had flowed. He^{asws} said: 'Is it another flag or two flags, or a renouncement from the people?' He said, 'No'. He^{asws} said: 'Leave them'. He^{asws} thought they were a few, so he^{asws} did not care of it except the people called out from every corner, 'There is no judgment except for Allah^{azwj}! The judgment is for Allah^{azwj}, O Ali^{asws}, not for you^{asws}! We are not pleased with being judged by men in the religion of Allah^{azwj}. Allah^{azwj} has Decreed His^{azwj} Judgment regarding Muawiya and his companions that either they be killed or they enter to be beneath our rule upon them.

وَقَدْ كُنَّا زَلَلْنَا حِينَ رَضِينَا بِالْحُكْمَيْنِ وَقَدْ بَانَ لَنَا زَلَلُنَا وَخَطَاؤُنَا فَرَجَعْنَا إِلَى اللَّهِ وَتُبْنَا فَأَرْجِعْ أَنْتَ يَا عَلِيُّ كَمَا رَجَعْنَا وَتُبْ إِلَى اللَّهِ كَمَا تُبْنَا وَلَا بَرِّئْنَا مِنْكَ

And we had erred when we had agreed with the two judges and it has become clear to us that we have erred and were mistaken, so we returned to Allah^{azwj} and we have repented, therefore you (should also) return, O Ali^{asws}, just as we have returned, and repent to Allah^{azwj} just as we have repented, or else we shall disavow from you^{asws}.

فَقَالَ ع وَنُحْكَمُ أَمْ بَعْدَ الرِّضَا وَالْمِيثَاقِ وَالْعَهْدِ نَرْجِعُ أَمْ لَيْسَ اللَّهُ تَعَالَى قَدْ قَالَ أَوْفُوا بِالْعُقُودِ الْمَائِدَةِ وَقَالَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا النحل

He^{asws} said: 'Woe be unto you all! Is it after the agreement, and the covenant, and the pact we should return? Isn't it so Allah^{azwj} the Exalted has Said: **O you who believe! Fulfil the agreements. [5:1]** (Surah) Al-Maidah. And He^{azwj} Said: **'And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. [16:91]** (Surah) Al-Nahl'.

فَأَبَى أَنْ يَرْجِعَ وَأَبَتْ الْخَوَارِجُ إِلَّا تَذْلِيلَ السَّحَكِيمِ وَالطَّعْنَ فِيهِ فَبَرِّئُوا مِنْ عَلِيٍّ وَ بَرِّئَ مِنْهُمْ عَلِيٌّ.

Therefore, he^{asws} refused to retract and the Khawarijites refused except to disgrace the arbitration, and the contesting regarding it. So, they disavowed from Ali^{asws} and Ali^{asws} disavowed from them".⁵⁰⁶

456- وَ عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ قَالَ: أَتَى سُلَيْمَانُ بْنُ صُرَدٍ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ عَ بَعْدَ كِتَابِ الصَّحِيفَةِ وَ وَجْهُهُ مَضْرُوبٌ بِالسَّيْفِ فَلَمَّا نَظَرَ إِلَيْهِ عَلِيٌّ عَ قَالَ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا وَ أَنْتَ مِنْ يَنْتَظِرُ وَ مَنْ لَمْ يَبْدَلْ

And from Umar Bin Sa'ad, by his chain, said,

'Suleyman Bin Surad came to Ali^{asws} Amir Al-Momineen^{asws} after the writing of the agreement, and his faced had been struck with the sword. When Ali^{asws} looked at him, he^{asws} said: ***'So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23], and you are from the ones who await, and from the ones who did not change'***.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَمَا لَوْ وَجَدْتُ أَعْوَانًا مَا كَتَبْتُ هَذِهِ الصَّحِيفَةَ أَبَدًا أَمَا وَاللَّهِ لَقَدْ مَشَيْتُ فِي النَّاسِ لِيَعُودُوا إِلَيَّ أَمْرِهِمُ الْأَوَّلَ فَمَا وَجَدْتُ أَحَدًا عِنْدَهُ خَيْرًا إِلَّا قَلِيلًا

He said, 'O Amir Al-Momineen^{asws}! If I had found supporters, I would not have written this agreement, ever! But, by Allah^{azwj}! I have walked among the people in order to go back to their former affair, but I could not find anyone have any good with him, except a few'.

وَ قَامَ مُحْرِزُ بْنُ حُوَيْشٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَ أَمَا إِلَى الرَّجُوعِ عَنْ هَذَا الْكِتَابِ سَبِيلٌ فَوَاللَّهِ إِنِّي لَأَخَافُ أَنْ يُورَثَ ذُلًّا فَقَالَ عَ أْ بَعْدَ أَنْ كَتَبْنَاهُ نَنْفُسُهُ إِنَّ هَذَا لَا يَجِلُّ.

And Muhriz Bin Huweysh stood up and said, 'O Amir Al-Momineen^{asws}! Is there no way to retract from this agreement? By Allah^{azwj}! I fear disgrace would be inherited'. He^{asws} said: 'After we have written it and ratified it, this is not possible'.⁵⁰⁷

457- قَالَ نَصْرٌ وَ حَدَّثَنِي عَمْرُو بْنُ مُنَيَّرٍ عَنْ أَبِي الْوَدَّاءِ قَالَ: لَمَّا كُتِبَتْ صَحِيفَةُ الصُّلْحِ وَ التَّحْكِيمِ قَالَ عَلِيٌّ عَ إِنَّمَا فَعَلْتُ مَا فَعَلْتُ لِمَا بَدَأَ فِيكُمْ مِنَ الْخَوَرِ وَ الْفَسَلِ عَنِ الْحَرْبِ

Nasr said, 'And it is narrated to me by Amro Bin Numeyr, from Abu Al Waddak who said,

'When the agreement of the truce and the arbitration was written, Ali^{asws} said: 'But rather, I^{asws} did what I^{asws} did due to what had appeared among you all, from the weakness and the cowardliness from the war'.

فَجَاءَتْ إِلَيْهِ هَمْدَانُ كَأَنَّهَا رُكْنٌ خَصِيرٌ فِيهِمْ سَعِيدُ بْنُ قَيْسٍ وَ ابْنُهُ عَبْدُ الرَّحْمَنِ فَقَالَ سَعِيدٌ هَا أَنَا ذَا وَ قَوْمِي لَا تَرُدُّ أَمْرَكَ فَقُلْنَا مَا شِئْتَ نَعْمَلُهُ

Hamdan came to him as if they were a fortress pillar, among them were Saeed Bin Qas and his son Abdul Rahman. Saeed said, 'Here I am and so are my people, we will not reject your^{asws} order, so say whatever you^{asws} so desire to, we shall do it!'

⁵⁰⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 455

⁵⁰⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 456

فَقَالَ أَمَا لَوْ كَانَ هَذَا قَبْلَ سَطْرِ الصَّحِيفَةِ لَأَزَلْتُهُمْ عَنْ عَسْكَرِهِمْ أَوْ تَنَفَرَدَ سَالِفِي وَ لَكِنْ انصَرَفُوا زَاهِدِينَ فَلَعَمْرِي مَا كُنْتُ لِأَعْرِضَ قَبِيلَةً وَاحِدَةً لِلنَّاسِ.

He^{asws} said: 'If only this had happened before writing of the agreement, I^{asws} would have removed them from their camp, or my^{asws} past would have been unique, but leave having been rightly guided. By my^{asws} life! I^{asws} will not expose one tribe to the people (enemy)".⁵⁰⁸

458- قَالَ نَصْرٌ وَ رَوَى الشَّعْبِيُّ أَنَّ عَلِيًّا ع قَالَ يَوْمَ صِفِّينَ حِينَ أَقَرَّ النَّاسُ بِالصُّلْحِ إِنَّ هَؤُلَاءِ الْقَوْمَ لَمْ يَكُونُوا لِيُشِيرُوا إِلَى الْحَقِّ وَ لَا لِيُجِيبُوا إِلَى كَلِمَةٍ سِوَايَ حَتَّى يُزْمَنُوا بِالْمَنَاسِرِ تَتَّبِعُهَا الْعَسَاكِرُ وَ حَتَّى يُزْجَمُوا بِالْكَتَائِبِ تَقْفُوهَا الْجَلَابِثُ وَ حَتَّى تُجَرَّ بِبِلَادِهِمُ الْحُمَيْسُ يَتْلُوهُ الْحُمَيْسُ وَ حَتَّى تَدْعَقَ الْحُيُولُ فِي نَوَاجِي أَرْضِهِمْ وَ بِأَعْنَانِ مَسَارِحِهِمْ وَ مَسَارِحِهِمْ وَ حَتَّى تُشَنَّ عَلَيْهِمُ الْغَارَاتُ مِنْ كُلِّ فَجٍّ

Nasr said, 'And it is reported by Al Shaby,

'Ali^{asws} said on the day of Siffeen when the people accepted the truce: 'These people will not become turning towards the truth, nor will they be answering to a word of equality until they are shot at with the arrows, pursued by the soldiers, and until they are pelted by the battalions, restrained by the legions, and until the police drag them in their cities, followed by the police, and until the cavalries attack them in areas of their land, and in their primary paths and their battlegrounds, and until there are raids upon them from every direction.

وَ حَتَّى تَتَلَقَّاهُمْ قَوْمٌ صُدُقٌ صُبُّ لَا يَزِيدُهُمْ هَلَكَ مَنْ هَلَكَ مِنْ قَتْلَاهُمْ وَ مَوْتَاهُمْ فِي سَبِيلِ اللَّهِ إِلَّا جَدًّا فِي طَاعَةِ اللَّهِ وَ حِرْصًا عَلَى لِقَاءِ اللَّهِ وَ لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ص نَقُتِلُ آبَاءَنَا وَ أَبْنَاءَنَا وَ أَخْوَالَنَا وَ أَعْمَامَنَا لَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَ تَسْلِيمًا

And until they are met by a truthful people, patient, the one who dies does not increase them in any destruction, from their slain ones and their deceased in the Way of Allah^{azwj} except in exertion in obedience of Allah^{azwj}, and eagerness upon meeting Allah^{azwj}. And we were with Rasool-Allah^{saww}. The killing of our fathers, and our sons, and our brothers, and our uncles, that did not increase us except in Eman and submission.

وَ مُضِيًّا عَلَى أَمْرٍ الْأَمِّ وَ جَدًّا عَلَى جِهَادِ الْعَدُوِّ وَ الْإِسْتِفْلَالِ بِمُبَارَاةِ الْأَقْرَانِ وَ لَقَدْ كَانَ الرَّجُلُ مِنَّا وَ الْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوِلَانِ تَصَاوُلَ الْفَخْلَيْنِ وَ يَتَخَالَسَانِ أَنْفُسَهُمَا أُبْهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَوْتِ

And they continued upon the past pains, and strived upon fighting the enemy, and the independence of the duelling pairs, and it used to be the man from us and another from our enemies, competing like two competing horses, and they were being sincere themselves as to which of them two would make his counterpart drink a cup of death.

فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَ مَرَّةً لِعَدُوِّنَا مِنَّا فَلَمَّا رَأَى اللَّهُ صِدْقًا صَبْرًا أَنْزَلَ بِعَدُوِّنَا الْكَتَبَ وَ أَنْزَلَ عَلَيْنَا النَّصْرَ وَ لَعَمْرِي لَوْ كُنَّا نَأْتِي مِثْلَ هَذَا الَّذِي أَتَيْتُمْ مَا قَامَ الدِّينُ وَ لَا عَزَّ الْإِسْلَامُ وَ ائِمُّ اللَّهِ لَتَحْلِيَّتُهَا دَمًا فَاحْفَظُوا مَا أَقُولُ لَكُمْ يَغْنِي الْخَوَارِجَ.

So, at times it was for us from our enemies, and at times for our enemies from us. When Allah^{azwj} Saw us being sincere, patient, He^{azwj} Sent down the suppression with our enemies and Send down the Help upon us; and by my^{asws} life! If we had come with similar to what you are coming with, the religion would not have stood and there would have been no

⁵⁰⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 457

honour for Al-Islam. And I^{asws} swear by Allah^{azwj}! You will be milking the blood. Memorise what I^{asws} am saying to you all’ – meaning the Khawarijites”.⁵⁰⁹

459- وَ رَوَى نَصْرٌ عَنْ عُمَرُو بْنِ شَمْرِ عَنْ فَضِيلِ بْنِ خَدِيجٍ قَالَ: قِيلَ لِعَلِيِّ ع لَمَّا كُتِبَ الصَّحِيفَةُ إِنَّ الْأَشْطَرَ لَمْ يَرْضَ بِمَا فِي الصَّحِيفَةِ وَ لَا يَرَى إِلَّا قِتَالَ الْقَوْمِ

And it is reported by Nasr, from Amro Bin Shimir, from Fuzeyl Bin Hadeej who said,

‘It was said to Ali^{asws} when the agreement was written, ‘Al-Ashtar is not pleased with what is in the agreement, nor does he view except fighting the people’.

فَقَالَ عَلِيُّ ع بَلَى إِنَّ الْأَشْطَرَ لَيَرْضَى إِذَا رَضِيتُمْ وَ لَا يَصْلَحُ الرُّجُوعُ بَعْدَ الرِّضَا وَ لَا التَّبْدِيلُ بَعْدَ الْإِقْرَارِ إِلَّا أَنْ يُعْصَى اللَّهُ وَ يُتَعَدَّى مَا فِي كِتَابِهِ

Ali^{asws} said: ‘Yes. Surely Al-Ashtar would be pleased when I^{asws} am pleased and you are pleased, and the retraction is not correct after the agreement, nor is the changing after the acceptance, except if Allah^{azwj} is disobeyed, and there is opposition to what is in His^{azwj} Book.

وَ أَمَّا الَّذِي ذَكَرْتُمْ مِنْ تَرْكِهِ أَمْرِي وَ مَا أَنَا عَلَيْهِ فَلَيْسَ مِنْ أَوْلِيكَ وَ لَا أَغْرَفُهُ عَلَى ذَلِكَ وَ لَيْتَ فِيكُمْ مِثْلَهُ اثْنَانِ بَلْ لَيْتَ فِيكُمْ مِثْلَهُ وَاحِدٌ يَرَى فِي عَدُوِّي مِثْلَ رَأْيِهِ إِذَا حَقَّتْ مَثُوثُكُمْ عَلَيَّ وَ رَحُوتُ أَنْ يَسْتَفِيمَ لِي بَعْضُ أَوْدُكُمْ

And as for that which you mentioned from his neglecting my^{asws} orders and what I^{asws} am upon, so he isn’t from those, nor do I^{asws} recognise him to be upon that, and if only there were two like him among you all, but if only there was one like him among you, viewing regarding my^{asws} enemies like his view, when your assistance was lightened unto me^{asws}, and I^{asws} hope that he would straighten out for me^{asws} part of your crookedness”.

وَ أَمَّا الْقَضِيَّةُ فَقَدْ اسْتَوْثَقْنَا لَكُمْ فِيهَا وَ قَدْ طِمَعْتُ أَنْ لَا تَضِلُّوا إِنْ شَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

And as for the judgment, so we are trusting you all regarding it, and I^{asws} am eager than you will not be straying, if Allah^{azwj}, Lord^{azwj} of the world so Desires’.

وَ كَانَ الْكِتَابُ فِي صَفَرٍ وَ الْأَجَلُ فِي شَهْرِ رَمَضَانَ لِمَا نَبَّهْتُ الْحَكَمَانَ ثُمَّ إِنَّ النَّاسَ أَقْبَلُوا عَلَى قَتْلِهِمْ يَذْفُونَهُمْ.

And the agreement was during Safar, and the term was in a month of Ramazan to eight months for the two judges to meet. Then the people came back to their slain ones to bury them”.⁵¹⁰

460- شَاءَ الْإِرْشَادَ مِنْ كَلَامِهِ ع أَنَّ هَؤُلَاءِ الْقَوْمَ لَمْ يَكُونُوا لِيُنَبِّهُوا إِلَى الْحَقِّ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ ابْنِ أَبِي الْحَدِيدِ وَ زَادَ فِي آخِرِهِ وَ أَمَّ اللَّهُ لَتَحْتَائِبَتِهَا دَمًا عَيْبُطًا فَاحْفَظُوا مَا أَقُولُ.

(The book) ‘Al-Irshad’ – And from his^{asws} speech: ‘These people will not become turning to the truth’ – up to the end of what has passed by the reporting of Ibn Abi Al-Hadeed, and

⁵⁰⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 458

⁵¹⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 459

there is an increase in its end: 'And I^{asws} swear by Allah^{azwj}! You will be milking the fresh blood, so memorise what I^{asws} am saying!'”⁵¹¹

461- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع وَ لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ص نَقُتِلُ آبَاءَنَا وَ أَبْنَاءَنَا وَ إِخْوَانَنَا وَ أَعْمَامَنَا مَا يَرِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَ تَسْلِيمًا وَ مُضِيًّا عَلَى اللَّقِيمِ وَ صَبْرًا عَلَى مَضَضِ الْأَلَمِ وَ جِدًّا فِي جِهَادِ الْعَدُوِّ

(The book) 'Nahj Al-Balagh' – And from a speech of his^{asws}: 'We were with Rasool-Allah^{azwj}. Our father, and our sons, and our brothers, and our uncles were killed, that did not increase us except in Eman and submission, and we continued upon the path and were patient upon the past pains, and strived in fighting the enemies.

وَ لَقَدْ كَانَ الرَّجُلُ مِنَّا وَ الْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوِلَانِ تَصَاوُلَ الْفَحْلَيْنِ يَتَخَالَسَانِ أَنْفُسُهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَوْتِ فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَ مَرَّةً لِعَدُوِّنَا مِنَّا

And it used to be so that the man from us and another from our enemies would compete with each other like the two competing horses, being sincere to themselves which of the two would make his counterpart drink the cup of death. Sometimes it was for us from our enemies, and at times it was for our enemies from us.

فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا الْكِبْتَ وَ أَنْزَلَ عَلَيْنَا النَّصْرَ حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ وَ مُتَبَوِّئًا أَوْطَانَهُ وَ لَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ مَا قَامَ لِلدِّينِ عُمُودٌ وَ لَا اخْضَرَّ لِلْإِيمَانِ عُودٌ وَ لَمْ يَلَمْ اللَّهُ لَتَحْتَلِيَنَّهَا دَمًا وَ لَتَسْبَعَنَّهَا نَدَمًا.

When Allah^{azwj} saw our sincerity, He^{azwj} Sent down the suppression with our enemies and Sent down the Help upon us until Al-Islam was settled, its neighbourhoods laying down, and its homelands resting in its place. By my^{asws} life! If we had come up with what you have come up with, the pillars would not have been established for the religion, nor would the tree of Eman have sprouted green, and I^{asws} swear by Allah^{azwj} You will be milking blood, and it would be followed by regret”.

462 - كِتَابُ الصَّفِيِّنَ، قَالَ نَصْرُ حَدَّثَنِي عُمَرُ بْنُ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ قَالَ: لَمَّا أَقْبَلَ عَلِيٌّ ع مِنْ صِفِّينَ أَقْبَلْنَا مَعَهُ فَقَالَ عَلِيٌّ ع آيُّونَ عَائِدُونَ لِرَبِّنَا حَامِدُونَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَقَاءِ السَّفَرِ وَ كَاثِبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنَظَرِ فِي الْمَالِ وَ الْأَهْلِ

Kitab Al Siffeen – Nasr said, 'It is narrated to me by Umar Bin Sa'ad, from Abdul Rahman Bin Jundab who said,

'When Ali^{asws} came back from Siffeen, we came back with him. Ali^{asws} said: 'We are coming back, returning to our Lord^{azwj}, praising. O Allah^{azwj}! I^{asws} seek Refuge with You^{azwj} from fatigue of the journey, and the gloom of the overturning, and the evil scenery regarding the wealth and the family”.

قَالَ ثُمَّ أَخَذَ بِنَا طَرِيقَ الْبَرِّ عَلَى شَاطِئِ الْفُرَاتِ حَتَّى انْتَهَيْنَا إِلَى هَيْتَ وَ أَخَذْنَا عَلَى صَنْدُودَا فَخَرَجَ الْأَمَّارِيُّونَ بَنُو سَعْدِ بْنِ حَزِيمٍ وَ اسْتَقْبَلُوا عَلِيًّا فَعَرَضُوا عَلَيْهِ النَّزْلَ فَلَمْ يَقْبَلْ فَبَاتَ بِهَا

He (the narrator) said, 'Then he^{asws} took with us the road of the dry land upon the banks of Euphrates until we ended up to Haita, and he^{asws} took us to (the town of) Sanadouda, and

⁵¹¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 460

the speckled ones of the clan of Sa'ad Bin Hazeym welcomed Ali^{asws} and presented the lodging to him^{asws}. He^{asws} did not accept and spent the night at it.

ثُمَّ غَدَا وَ أَقْبَلْنَا مَعَهُ حَتَّى جُزْنَا النُّحَيْلَةَ وَ رَأَيْنَا بُيُوتَ الْكُوفَةِ فَإِذَا نَحْنُ بِشَيْخٍ جَالِسٍ فِي ظِلِّ بَيْتٍ عَلَى وَجْهِهِ أَثَرُ الْمَرَضِ فَأَقْبَلَ إِلَيْنَا عَلِيٌّ ع وَ نَحْنُ مَعَهُ حَتَّى سَلَّمْ وَ سَلَّمْنَا عَلَيْهِ قَالَ فَرَدَّا حَسَنًا ظَنَّنَا أَنَّ قَدْ عَرَفَهُ

Then the next morning we went with him until we crossed over Al-Naheela, and we saw houses of Al-Kufa, and there we were with an old man seated in the shade of a house having the impact of illness in his face. Ali^{asws} face towards him, and we were with him^{asws} until he^{asws} greeted and we greeted along with him. He responded goodly, we thought that he knew him^{asws}.

فَقَالَ لَهُ عَلِيٌّ مَا لِي أَرَى وَجْهَكَ مُنْكَفِئًا أَمْ مِنْ مَرَضٍ قَالَ نَعَمْ قَالَ فَلَعَلَّكَ كَرِهْتَهُ فَقَالَ مَا أَحَبُّ أَنَّهُ يَغْيِرِي قَالَ أَلَيْسَ احْتِسَابًا لِلْخَيْرِ فِيمَا أَصَابَكَ مِنْهُ قَالَ بَلَى أَبَشِّرُ بِرَحْمَةِ رَبِّكَ وَ غُفْرَانٍ ذَنْبِكَ فَمَنْ أَنْتَ يَا عَبْدَ اللَّهِ

Ali^{asws} said to him: 'What is the matter I see you face swollen, is it from a disease?' He said, 'Yes'. He^{asws} said: 'Perhaps you dislike it'. He said, 'What I love is to be changed'. He^{asws} said: 'Aren't you anticipating the goodness regarding what has afflicted you from it?' He said, 'Yes. (He^{asws} said): 'Receive glad tidings of the Mercy of your Lord^{azwj} Forgiveness of your sins, so who are you, O servant of Allah^{azwj}?'

قَالَ أَنَا صَالِحُ بْنُ سُلَيْمٍ قَالَ أَنْتَ يَمَنُ قَالَ أَمَّا الْأَصْلُ فَمِنْ سَلَامَانَ بْنِ طَيٍّ وَ أَمَّا الْجُورُ وَ الدَّعْوَةُ فَمِنْ بَنِي سُلَيْمٍ بْنِ مُنْصُورٍ

He said, 'I am Salih Bin Suleym'. He^{asws} said: 'You are from who?' He said, 'As for the origin, from Salaman Bin Tayy, and as for the neighbourhood and the call, from the clan of Suleym Bin Mansour'.

قَالَ سُبْحَانَ اللَّهِ مَا أَحْسَنَ اسْمَكَ وَ اسْمَ أَبِيكَ وَ اسْمَ أَدْعِيَاكَ وَ اسْمَ مَنْ اعْتَزَلْتَ إِلَيْهِ هَلْ شَهِدْتَ مَعَنَا غَزَاتَنَا هَذِهِ قَالَ لَا وَ اللَّهُ مَا شَهِدْتُهَا وَ لَقَدْ أَرَدْتُهَا وَ لَكِنِ مَا تَرَى فِيَّ مِنْ حُبِّ الْحُمَى خَذَلَنِي عَنْهَا

He^{asws} said: 'Glory be to Allah^{azwj}! How good is your name, and name of your father, and name of your calling, and name of the one you are cherishing to. Did you attend with us this battle of ours?' He said, 'No, by Allah^{azwj}, I did not attend it, and I had intended it, but what you^{asws} can see from the illness (and) fever made me forsake from it'.

قَالَ عَلِيٌّ ع لَيْسَ عَلَى الضُّعْفَاءِ وَ لَا عَلَى الْمَرْضَى وَ لَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ خَرَجَ إِذَا نَصَحُوا لِلَّهِ وَ رَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَ اللَّهُ غَفُورٌ رَحِيمٌ أَخْبَرَنِي مَا يَقُولُ النَّاسُ فِيمَا كَانَ بَيْنَنَا وَ بَيْنَ أَهْلِ الشَّامِ

Ali^{asws} said: ***'There isn't any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91].*** Inform me^{asws}, what are the people saying regarding what happened between us and the people of Syria?'

قَالَ مِنْهُمْ الْمُسْرُورُ فِيمَا كَانَ بَيْنَكَ وَ بَيْنَهُمْ وَ أُولَئِكَ أَغْشَاءُ النَّاسِ وَ مِنْهُمْ الْمَكْبُوثُ الْآسِيفُ لِمَا كَانَ مِنْ ذَلِكَ وَ أُولَئِكَ نُصَحَاءُ النَّاسِ لَكَ فَذَهَبَ لِيُنْصَرِفَ

He said, 'From them are the joyful regarding what happened between you^{asws} and them, and they are most of the people; and from them are the inhibited, the sorry at what happened from that, and they are the advisory people to you^{asws}. Then he went to leave.

فَقَالَ صَدَقْتَ جَعَلَ اللَّهُ مَا كَانَ مِنْ شُكْرَاكَ خَطَاً لِسَيِّئَاتِكَ فَإِنَّ الْمَرَضَ لَا أَجْرَ فِيهِ وَ لَكِنْ لَا يَدْعُ لِلْعَبْدِ ذَنْباً إِلَّا حَطَّهُ إِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْيَدِ وَ الرَّجْلِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُدْخِلُ بِصِدْقِ النِّيَّةِ وَ السَّرِيَّةِ الصَّالِحَةِ عَالِماً جَمّاً مِنْ عِبَادِهِ الْجَنَّةَ

He^{asws} said: 'You speak the truth. There was not removal of your evil deeds from your (health) complaint, for the disease, there is no recompense in it, but it does not leave any sin for the servant except it removes it. But rather, the recompense is in the words by the tongue, and the deeds by the hands and the legs, and Allah^{azwj} Mighty and Majestic will Cause to enter the Paradise by the sincere intention, and the righteous conscience, a multitude from His^{azwj} servants'.

ثُمَّ مَضَى غَيْرَ بَعِيدٍ فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ وَدِيعَةَ الْأَنْصَارِيِّ فَدَنَا مِنْهُ وَ سَأَلَهُ فَقَالَ لَهُ مَا سَمِعْتَ النَّاسَ يَقُولُونَ فِي أَمْرِنَا هَذَا قَالَ مِنْهُمْ الْمُعْجَبُ بِهِ وَ مِنْهُمْ الْمُكَارِهَ لَهُ وَ النَّاسُ كَمَا قَالَ اللَّهُ تَعَالَى وَ لَا يَزَالُونَ مُخْتَلِفِينَ

Then he^{asws} went, nor far, and Abdullah Bin Wadiya Al-Ansari met him^{asws}. He^{asws} went near him and asked him. He^{asws} said to him, 'What have you heard the people saying regarding this matter of ours?' He said, 'From them is one angered with it, and from them is the disliking to it, and the people are just as Allah^{azwj} the Exalted Said: **and they will not stop differing [11:118]**'.

فَقَالَ لَهُ فَمَا يَقُولُ ذُووُ الرَّأْيِ قَالَ يَقُولُونَ إِنَّ عَلِيّاً كَانَ لَهُ جَمْعٌ عَظِيمٌ فَفَرَّقَهُ وَ حِصْنٌ خَصِصَ فَنَهَضَهُ فَحَتَّى مَتَى يَبْنِي مِثْلَ مَا هَدَمَ وَ حَتَّى مَتَى يَجْمَعُ مِثْلَ مَا قَدْ فَرَّقَ فَلَوْ أَنَّهُ كَانَ مَضَى بِمَنْ أَطَاعَهُ إِذْ عَصَاهُ مِنْ عَصَاهُ فَقَاتَلَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ يَهْلِكَ إِذَا كَانَ ذَلِكَ هُوَ الْحَزْمُ

He^{asws} said to him: 'What are the ones with opinion saying?' He said, 'They are saying that Ali^{asws} had an immense crowd for him^{asws}, but he^{asws} divided it, and a fortified fortress, but he^{asws} demolished it. So, until when (before) he^{asws} builds the like of what he^{asws} has demolished, and until when (before) he^{asws} gathers the like of what he^{asws} has separated? If he^{asws} had continued with the ones who obeyed him^{asws}, then the ones who disobeyed him^{asws} disobeyed him^{asws}, so he^{asws} should have fought until Allah^{azwj} would have Caused him^{asws} to prevail or he^{asws} was destroyed. When that happens, it would be prudent'.

فَقَالَ ع أَنَا هَدَمْتُ أَمْ هُمْ هَدَمُوا أَمْ أَنَا فَرَّقْتُ أَمْ هُمْ تَفَرَّقُوا وَ أَمَّا قَوْلُهُمْ لَوْ أَنَّهُ كَانَ مَضَى بِمَنْ أَطَاعَهُ إِذْ عَصَاهُ مِنْ عَصَاهُ فَقَاتَلَ حَتَّى يُظْهِرَ أَوْ يَهْلِكَ إِذَا كَانَ ذَلِكَ هُوَ الْحَزْمُ فَوَ اللَّهُ مَا عَيَّنِي ذَلِكَ الرَّأْيُ وَ إِن كُنْتُ لَسَخِيئاً بِنَفْسِي عَنِ الدُّنْيَا طَيِّبِ النَّفْسِ بِالْمَوْتِ

He^{asws} said: 'I^{asws} demolished or they demolished, or I^{asws} separated or they separated? And as for their words, 'If he^{asws} had continued with the ones who obeyed him^{asws}, then the ones who disobeyed him^{asws} disobeyed him, so he^{asws} should have fought until Allah^{azwj} would have Caused him^{asws} to prevail or he^{asws} was destroyed. When that happens, it would be

prudent', by Allah^{azwj}! That view would not have availed me^{asws} (anything), and even if I had been generous with myself^{asws} from the world, good of the self with the death.

وَلَقَدْ هَمَمْتُ بِالْإِقْدَامِ فَنَظَرْتُ إِلَى هَذَيْنِ قَدْ اسْتَقْدَمَانِي فَعَلِمْتُ أَنَّ هَذَيْنِ إِنْ هَلَكَ انْقَطَعَ نَسَبُ مُحَمَّدٍ ص مِنْ هَذِهِ الْأُمَّةِ فَكِرِهْتُ ذَلِكَ وَ أَشْفَقْتُ عَلَى هَذَيْنِ أَنْ يَهْلِكَ

And I^{asws} had been concerned with the marching ahead, and I^{asws} looked that these two (Al-Hassan^{asws} and Al-Husayn^{asws} who were in front of me^{asws}, and I^{asws} knew that if they^{asws} were to die, the lineage of Muhammad^{saww} would be cut off from this community. I^{asws} dislike that and I^{asws} felt compassion upon these two that they might die.

وَلَقَدْ عَلِمْتُ أَنْ لَوْ لَا مَكَانِي لَمْ يَسْتَقْدِمَا يَعْني بِذَلِكَ ابْنَيْهُ الْحَسَنَ وَ الْحُسَيْنَ وَ ائِمَّ اللَّهِ لَعِنْ لَعْنَتُهُمْ بَعْدَ يَوْمِي لَا لَعْنَتَهُمْ وَ لَيْسَ هُمَا مَعِي فِي عَسْكَرٍ وَ لَا دَارٍ

And I^{asws} had known that had it not been for my^{asws} position, they^{asws} would not have gone ahead of me^{asws}, – meaning by that his^{asws} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}. 'And I^{asws} swear by Allah^{azwj}! If I^{asws} were to meet them (enemies in battle) after my^{asws} day, I^{asws} will meet them, and these two wouldn't be with me^{asws} in the army, nor any house'.

قَالَ: ثُمَّ مَضَى حَتَّى جُزْنَا دُورَ بَنِي عَوْفٍ فَإِذَا نَحْنُ عَنْ أَيْمَانِنَا بِثُبُورِ سَبْعَةٍ أَوْ ثَمَانِيَةٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا هَذِهِ الْقُبُورُ فَقَالَ لَهُ قُدَامَةُ بْنُ الْعَجْلَانِ الْأَزْدِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ خَبَابَ بْنَ الْأَرْتِ تُوِيَ بَعْدَ خُرُوجِكَ فَأَوْصَى أَنْ يُدْفَنَ فِي الظَّهْرِ وَ كَانَ النَّاسُ يُدْفِنُونَ فِي دُورِهِمْ وَ أَفْنَيْتَهُمْ فَدُفِنَ النَّاسُ إِلَى جَنْبِهِ

He (the narrator) said, 'Then he^{asws} went until we crossed over the houses of the clan of Awf, and there we were with seven or eight graves on our right. Amir Al-Momineen^{asws} said: 'What are these graves?' Qudama Bin Al-Ajlan Al-Azdy said to him^{asws}, 'O Amir Al-Momineen^{asws}! Khabab Bin Al-Arti died after your^{asws} going out, and he bequeathed that he be buried at the outback, and the people were burying in their houses and their courtyards, so the people buried to his side'.

فَقَالَ رَحِمَ اللَّهُ خَبَابًا فَقَدْ أَسْلَمَ رَاغِبًا وَ هَاجَرَ طَائِعًا وَ عَاشَ مُجَاهِدًا وَ ابْتُلِيَ فِي جَسَدِهِ أَخْوَالًا وَ لَنْ يُضَيِّعَ اللَّهُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

He^{asws} said: 'May Allah^{azwj} have Mercy on Khabab. He had become a Muslims being desirous and emigrated willingly, and lived as a fighter, and was afflicted with illness in his body, and Allah^{azwj} will never Waste a recompense of the one with good deeds'.

فَجَاءَ حَتَّى وَقَفَ عَلَيْهِمْ ثُمَّ قَالَ عَلَيْكُمُ السَّلَامُ يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَخَالِ الْمُفْقِرَةِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ أَنْتُمْ لَنَا سَلَفٌ وَ قَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ بِكُمْ عَمَّا قَلِيلٍ لَاحِقُونَ اللَّهُمَّ اغْفِرْ لَنَا وَ لَهُمْ وَ تَجَاوَزْ عَنَّا وَ عَنْهُمْ

He^{asws} came until he^{asws} paused at them, then said: 'Upon you all is the greetings, O people of the lonely houses, the desolate places, from the believing men and the believing women, and the Muslim men and the Muslim women. You are the past for us and the missed, and we are following you all, joining up with you after a little while. O Allah^{azwj}! Forgive for us and them, and Overlook from us and them'.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْهَا خَلْقًا وَ فِيهَا يُعِيدُنَا وَ عَلَيْهَا يَحْشُرُنَا طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَنَعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ بِذَلِكَ

Then he^{asws} said: 'The Praise is for Allah^{azwj} Who Made **the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**. The Praise is for Allah^{azwj} Who Made our creation to be from it, and in it He^{azwj} will be Returning us, and upon it we will be Resurrected. Beatitude is for the one who remembers the Hereafter and works for the reckoning, and is content with the sufficient, and is pleased from Allah^{azwj} with that'.

ثُمَّ أَقْبَلَ حَتَّى دَخَلَ سِجَّةَ النَّوْرَيْنِ فَقَالَ حُشُوا بَيْنَ هَذِهِ الْأَيْتَاتِ.

Then he^{asws} came until he^{asws} entered the markets of Al-Suwriyeyn. He^{asws} said: 'Go in between these houses''⁵¹²

وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَاصِمِ الْفَائِشِيِّ قَالَ: لَمَّا مَرَّ عَلَيَّ عِ بِالنَّوْرَيْنِ يَعْنِي تَوْرَ هَمْدَانَ سَمِعَ الْبُكَاءَ فَقَالَ مَا هَذِهِ الْأَصْوَاتُ قِيلَ هَذَا الْبُكَاءُ عَلَى مَنْ قُتِلَ بِصِفِّينَ قَالَ أَمَا إِنِّي شَهِيدٌ لِمَنْ قُتِلَ مِنْهُمْ صَابِرًا مُحْتَسِبًا بِالشَّهَادَةِ

And from Umar Bin Sa'ad, from Abdullah Bin Al Aasim Al Faishy who said,

'When Ali^{asws} passed by the two bridges, meaning bridges of Hamdan, he^{asws} heard the wailing. He^{asws} said: 'What are these voices?' It was said, 'This is the wailing upon the ones killed at Siffeen'. He^{asws} said: 'I^{asws} testify with the martyrdom for the ones from them killed patient, anticipating'.

ثُمَّ مَرَّ بِالْفَائِشِيِّينَ فَسَمِعَ الْأَصْوَاتَ فَقَالَ ذَلِكَ ثُمَّ مَرَّ بِالشَّامِيِّينَ فَسَمِعَ زَنَّةً شَدِيدَةً وَ صَوْتًا مُرْتَفِعًا عَالِيًا فَخَرَجَ إِلَيْهِ حَرْبُ بْنُ شَرْحِبِيلِ الشَّامِيِّ فَقَالَ عَلَيَّ عِ أَ تَعْلِبُكُمْ نِسَاؤُكُمْ أَمْ لَا تَنْهَوْنَهُنَّ عَنْ هَذَا الصَّيْحِ وَ الزَّيْنِ

Then he^{asws} passed by Al-Faisheyn and he heard the voices. He^{asws} said that (as before). Then he^{asws} passed by Al-Shamiyeyn. He^{asws} heard intense buzzing and loud voices being raised. Harb Bin Shirjeel Al-Shamy went out to it. Ali^{asws} said: 'Are your womenfolk overcoming you? Can you not end them from this shouting and the buzzing?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كَانَتْ دَارًا أَوْ دَارَيْنِ أَوْ ثَلَاثَةً قَدَرْنَا عَلَى ذَلِكَ وَ لَكِنْ مِنْ هَذَا الْحَيِّ ثَمَانُونَ وَ مِائَةٌ قَتِيلٍ فَلَيْسَ مِنْ دَارٍ إِلَّا وَ فِيهَا بُكَاءٌ أَمَا نَحْنُ مَعَاشِرَ الرِّجَالِ فَإِنَّا لَا نَبْكِي وَ لَكِنْ نَفْرَحُ لَهُمْ بِالشَّهَادَةِ

He said, 'O Amir Al-Momineen^{asws}! If it was one house or two house or three, we would have been able upon that, but eighty or one hundred have died from this tribe, so there isn't any house except and therein is wailing. As for us, community of men, we do not wail, but we are rejoicing for them with the martyrdom'.

فَقَالَ عَلَيَّ عِ رَحِمَ اللَّهُ قَتْلَكُمْ وَ مَوْتَكُمْ وَ أَقْبَلَ بِمَنْشِي مَعَهُ وَ عَلَيَّ رَاكِبٌ فَقَالَ لَهُ عَلَيَّ عِ ارْجِعْ فَإِنَّ مَشْيِي مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي وَ مَدَلَّةٌ لِلْمُؤْمِنِ

⁵¹² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 461 a

Ali^{asws} said: 'May Allah^{azwj} have Mercy on your slain and your deceased', and he went walking with him^{asws}, and Ali^{asws} was riding. Ali^{asws} said to him: 'Return, for walking of the likes of you with the likes of me is Fitna for the ruler and a humiliation for the Momin'.

ثُمَّ مَضَى حَتَّى مَرَّ بِالنَّاعِطِيِّينَ فَسَمِعَ رَجُلًا مِنْهُمْ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ بْنُ مَرْثَدٍ فَقَالَ مَا صَنَعَ عَلِيٌّ وَاللَّهِ شَيْئًا ذَهَبَ ثُمَّ انْصَرَفَ فِي غَيْرِ شَيْءٍ فَلَمَّا نَظَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عِائِشَةَ فَقَالَ عِائِشَةُ لَأَصْحَابِهِ قَوْمٌ فَارَقْتُهُمْ أَنْفَاءَ خَيْرٍ مِنْ هَؤُلَاءِ

Then he^{asws} went until he^{asws} passed by Al-Naiteyn and he^{asws} heard a man from them called Abdul Rahman Bin Marsad. He said, 'What Ali^{asws} has done, by Allah^{azwj}, is a golden thing'. Then he left regarding another thing. When he looked at Amir Al-Momineen^{asws}, he turned wicked. He^{asws} said to his^{asws} companions: 'A people we separated from just now are better than these ones'.

ثُمَّ قَالَ -

أَخُوكَ الَّذِي إِنْ أَجْهَضَتْكَ مُلْكَةً - مِنْ الدَّهْرِ لَمْ يَبْرَحْ لِيَنَّكَ وَاجِبًا -
وَلَيْسَ أَخُوكَ بِالَّذِي إِنْ تَشَعَّبَتْ - عَلَيْكَ أُمُورٌ ظَلَّ يَلْحَاكَ لَا يَمًا

Then he^{asws} said (a poem): 'Your brother who aborted for a while from the time, did not accomplish did not broadcast you absolutely, and he isn't your brother, the one who splits up your affairs losing things you still need'.

ثُمَّ مَضَى فَلَمْ يَزَلْ يَذْكُرُ اللَّهَ حَتَّى دَخَلَ الْكُوفَةَ.

Then he^{asws} did not cease to mention Allah^{azwj} until he^{asws} entered Al-Kufa".⁵¹³

463- هَجْعُ، هَجْعُ الْبَلَاغَةِ وَ مِنْ كَلَامِهِ لَهُ عِائِشَةُ فَتَدَاكُوْا عَلَيَّ تَدَاكَ الْإِبِلُ الْهَيْمِ يَوْمَ وُرُودِهَا قَدْ أَرْسَلَهَا رَاعِيَهَا وَ خُلِعَتْ مَتَانِيهَا حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِي أَوْ بَغْضُهُمْ قَاتِلُ بَغْضِي لَدَيَّ

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws}: 'So, they thronged upon me^{asws} thronging of the thirsty camels returning which its shepherd had sent after their legs had been freed, to the extent that I thought they would kill me^{asws}, or some of them would kill the others in front of me^{asws}'.

وَ قَدْ قَلْبْتُ هَذَا الْأَمْرَ بَطْنُهُ وَ ظَهْرُهُ حَتَّى مَنَعَنِي النَّوْمَ فَمَا وَجَدْتَنِي يَسْعِي إِلَّا قِتَالُهُمْ أَوْ الْجُحُودُ بِمَا جَاءَ بِهِ مُحَمَّدٌ ص فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ وَ مَوْتَاتِ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ.

And I^{asws} had turned this matter, its belly and its back (looked at all options) until the sleep prevented me^{asws}, but I^{asws} could not find any leeway for me^{asws} except either fighting them or the rejection with whatever Muhammad^{saww} had come with. Thus, the immediate fighting was easier upon me^{asws} than the future punishment, and the difficulties of the world are easier upon me^{asws} than difficulties of the Hereafter".⁵¹⁴

⁵¹³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 462

⁵¹⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 463

464- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع وَ قَدْ اسْتَبْطَأَ أَصْحَابُهُ إِذْنَهُ هُمْ فِي الْقِتَالِ بِصِفِّينَ أَمَا قَوْلُكُمْ كُلِّ ذَلِكَ كَرَاهِيَةُ الْمَوْتِ فَوَ اللَّهُ مَا أَبَالِي دَخَلْتُ إِلَى الْمَوْتِ أَوْ خَرَجَ الْمَوْتُ إِلَيَّ

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws}, and his^{asws} companions he^{asws} delayed permitting for them regarding the fighting at Siffeen: 'As for your words, 'All that is (his^{asws}) dislike of the death', by Allah^{azwj}, I^{asws} do not care whether I^{asws} enter to the death or the death comes out to me^{asws}.

وَ أَمَا قَوْلُكُمْ شَكًّا فِي أَهْلِ الشَّامِ فَوَ اللَّهُ مَا دَفَعْتُ الْحَرْبَ يَوْمًا إِلَّا وَ أَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِي بِي وَ تَعُشُو إِلَى ضَوْئِي وَ ذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالَتِهَا وَ إِنْ كَانَتْ تَبُوءُ بِأَثَامِهَا.

And as for your words, 'He^{asws} is doubt regarding the people of Syria', by Allah^{azwj}, I^{asws} did not push back the war even for a day except and I^{asws} was eager that a group might join up with me^{asws}, and they would live in my^{asws} illumination, and that is more beloved to me^{asws} than my^{asws} killing them upon their straying, and even though they are grooming their own sins".⁵¹⁵

رَوَى ابْنُ مَيْسَمٍ أَنَّهُ ع لَمَّا مَلَكَ الْمَاءَ بِصِفِّينَ وَ سَمَحَ بِأَهْلِ الشَّامِ فِي الْمُشَارَكَةِ كَمَا سَبَقَ مَكَثَ أَيَّامًا لَا يُرْسِلُ إِلَى مُعَاوِيَةَ أَخَدًا وَ لَا يَأْتِيهِ مِنْ عِنْدِهِ أَحَدٌ

It is reported by Ibn Maysam, 'When he^{asws} controlled the water at Siffeen and pardoned the people of Syria regarding the participation (in drinking water) just as had preceded, he^{asws} remained for days nor sending anyone to Muawiya, nor did anyone come from his presence.

قَالَ لَهُ أَهْلُ الْعِرَاقِ يَا أَمِيرَ الْمُؤْمِنِينَ خَلَفْنَا نِسَاؤَنَا وَ ذُرَارِيَّنَا بِالْكُوفَةِ وَ جِئْنَا إِلَى أَطْرَافِ الشَّامِ لِنَتَّخِذَهَا وَطَنًا فَأَذِنَ لَنَا فِي الْقِتَالِ فَإِنَّ النَّاسَ يَظُنُّونَ أَنَّكَ تَكْرَهُ الْحَرْبَ كَرَاهِيَةَ الْمَوْتِ وَ مِنْهُمْ مَنْ يَظُنُّ أَنَّكَ فِي شَكٍّ مِنْ قِتَالِ أَهْلِ الشَّامِ فَأَجَابَهُمْ ع بِذَلِكَ.

The people of Al-Iraq said to him^{asws}, 'O Amir Al-Momineen^{asws}! We have left behind our womenfolk and our offspring at Al-Kufa and we have come to the outskirts of Syria in order to take it as a homeland. So, permit for us regarding the fighting, for the people are thinking you^{asws} dislike the war, abhorrent to the death, and form them is one who thinks you^{asws} are in doubt regarding fighting the people of Syria'. So, he^{asws} answered them with that (above)".⁵¹⁶

465- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامٍ لَهُ ع فِي بَعْضِ أَيَّامِ صِفِّينَ مَعَاشِرَ الْمُسْلِمِينَ اسْتَشْعِرُوا الْحَشْيَةَ وَ تَجَلَّبُوا السَّكِينَةَ وَ غَضُّوا عَلَى النَّوَاجِذِ فَإِنَّهُ أُنْتَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ اكْمَلُوا اللَّامَةَ وَ قَلِّبُوا السُّيُوفَ فِي أَعْمَادِهَا قَبْلَ سَلِّهَا وَ احْطُوا الْحَزْرَ وَ اطْعُوا الشَّرْزَ وَ نَافِخُوا بِالطُّبَى وَ صَلُّوا السُّيُوفَ بِالْخَطَى

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} during some of the days of Siffeen: 'Community of Muslims! Be aware of the fear, and bring about the tranquillity, and bite upon your front teeth, for it would be more forceful for the swords from the important ones (of the enemies), and complete the armour, and shake the swords in their sheaths before unsheathing it, and observe the enemy, and look sideways for stabbing, and fight off with the agility, and unsheathe the swords with the edges.

⁵¹⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 464 a

⁵¹⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 464 b

وَأَعْلَمُوا أَنَّكُمْ بَعَيْنُ اللَّهِ مَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ فَعَاوِدُوا الْكُرَّ وَاسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امشُوا إِلَى الْمَوْتِ مَشْيًا سَجْحًا

And know you are in the Eye of Allah^{azwj} with a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, so keep repeating the forward attacks and be embarrassed from the fleeing, for it would be a shame in the posterity and (inherit) Fire on the Day of reckoning, and feel good about yourselves and walk to the death the walk of a brave one.

وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَ الرِّوَاقِ الْمُطَنَّبِ فَاضْرِبُوا تَبَحُّهُ فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ قَدْ قَدَّمَ لِلْوُثْبَةِ يَدًا وَ أَخَّرَ لِلتَّكْوُصِ رَجُلًا فَصَمْدًا صَمْدًا حَتَّى يَنْجَلِيَ لَكُمْ عُمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَّكُمْ أَعْمَالُكُمْ.

And upon you all is with this great multitude (enemy), and the corridor to the pitched tent, so strike it down for the Satan^{la} lies in its piece. He^{la} has forwarded a hand for the leaping, and set back a leg for the fleeing. So be solid as a slab until the pillars of truth are flashed to you, **while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]**".⁵¹⁷

466- **نهج، نهج البلاغة وَ مِنْ كَلَامِ لَهُ ع وَ قَدْ سَمِعَ قَوْمًا مِنْ أَصْحَابِهِ يَسْتُبُونَ أَهْلَ الشَّامِ أَيَّامَ حَرْبِهِمْ بِصِفَتَيْنِ إِيَّيَّ أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبَائِينَ وَ لَكِنِّكُمْ لَوْ وَصَفْتُمْ أَعْمَالَهُمْ وَ ذَكَّرْتُمْ خَالَهُمْ كَانَ أَصُوبَ فِي الْقَوْلِ وَ أَتْلَعَ فِي الْغَدْرِ**

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws}, and he^{asws} had heard a group of his^{asws} companions reviling the people of Syria in the days of their war at Siffeen: 'I^{asws} dislike you becoming reviling, but if their deeds were to be described to you, and their states are mentioned, they would be more correct in the words, and more reaching regarding the excusing.

فَقُلْتُمْ مَكَانَ سَبِّكُمْ إِيَّاَهُمُ اللَّهُمَّ احْفَظْ دِمَاءَنَا وَ دِمَاءَهُمْ وَ أَصْلِحْ دَاتَ بَيْنِنَا وَ بَيْنَهُمْ وَ اهْدِهِمْ مِنْ ضَلَالَتِهِمْ حَتَّى يَعْرِفَ الْحَقُّ مَنْ جَهْلُهُ وَ يَرْعَوْي عَنِ الْعَيِّ وَ الْغُدُونِ مَنْ هَجَّ بِهِ.

You should be saying in place (instead) of your reviling them, 'O Allah^{azwj}! Save our blood and their blood, and Reconcile the selves between us and them, and Guide them from their straying until he recognises the truth, one who is ignorant of it, and they are shepherded away from the error and the aggression, one who is accused with it".⁵¹⁸

467- **نهج، نهج البلاغة وَ مِنْ كَلَامِ لَهُ ع فِي بَعْضِ أَيَّامِ صِفِّينَ وَ قَدْ رَأَى الْحَسَنَ يَتَسَرَّعُ إِلَى الْحَرْبِ فَمَلِكُوا عَنِّي هَذَا الْغُلَامَ لَا يَهْدِنِي فَإِنِّي أَنَفْسُ يَهْدِينِ يَغْنِي الْحَسَنَ وَ الْحُسَيْنَ ع عَلَى الْمَوْتِ لِقَاءً يَنْقُطِعُ بِهِمَا نَسْلُ رَسُولِ اللَّهِ ص.**

(The book) 'Nahj Al-Balagah' – And from a speech of his^{asws} in one of the days of Siffeen, and he^{asws} had seen Al Hassan^{asws} quickening to the war: 'Control this boy on my^{asws} behalf to calm him^{asws}, for I^{asws} am myself^{asws} (responsible) with these two' – meaning Al-Hassan^{asws}

⁵¹⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 465

⁵¹⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 466

and Al-Husayn^{asws} – ‘upon the death, lest the lineage of Rasool-Allah^{saww} be terminated by them’.⁵¹⁹

468- كما، الكافي في حديث مالك بن أعيان قال: حَرَضَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ بِصِفَتَيْنِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ دَلَّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ وَ تُشْفِي بِكُمْ عَلَى الْخَيْرِ وَ الْإِيمَانِ بِاللَّهِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ جَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

(The book) ‘Al Kafi’ – In a Hadeeth of Malik Bin Ayb who said,

‘Amir Al-Momineen^{asws} incited the people at Siffeen. He^{asws} said: ‘Allah^{azwj} Mighty and Majestic has Pointed you **upon a trade rescuing you from a painful Punishment? [61:10]**, and Heal you upon the good, and the Eman with Allah^{azwj} and the Jihad in the Way of Allah^{azwj}, and Made its Reward to be Forgiveness of the sins **and goodly dwellings in the Gardens of perpetuity. [61:12]**.

وَ قَالَ جَلَّ وَ عَزَّ إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرْصُوصٌ الصَّفِّ فَسُؤُوا صُفُوفَكُمْ كَالْبُنْيَانِ الْمَرْصُوصِ فَقَدَّمُوا الدَّارِعَ وَ أَخَّرُوا الْحَاسِرَ وَ غَضُّوا عَلَى التَّوَاجِدِ فَإِنَّهُ أَنْتَى لِلْسُّيُوفِ عَنِ الْحَامِ وَ التَّوَوُّا عَلَى أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمُورٌ لِلْأَيْسِنَةِ وَ غَضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَ أَسْكُنُ لِلْقُلُوبِ وَ أَمِيتُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْقَسَلِ وَ أَوَّلَى بِالْوَقَارِ

And the Majestic and Mighty has Said: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]**, therefore, even out your rows to be like a solid structure. Place the armoured ones in front and the un-armoured to be next, and grit your teeth for it is stronger for the swords upon the heads (of the enemies), and be quick in launching the sides of the spears for it is more violent for the spikes, and lower your eyes for it is linked to the composure and a tranquillity for the hearts, and deaden your voices for it drives out the failure and closer with the dignity.

وَ لَا تَمِيلُوا بِرَايَاتِكُمْ وَ لَا تُزِيلُوهَا وَ لَا تَجْعَلُوهَا إِلَّا مَعَ شَجَعَانِكُمْ فَإِنَّ الْمَانِعَ لِلذَّمَارِ وَ الصَّابِرَ عِنْدَ نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاطِ

Neither incline your flags nor let them fall, and do not make these to be with any except for your bravest ones, for the defenders of the honour and the patient during the descent of the realities, they are the protecting people.

وَ لَا تُمَثِّلُوا بِقَتِيلٍ وَ إِذَا وَصَلْتُمْ إِلَى رِجَالِ الْقَوْمِ فَلَا تَهْتِكُوا سِرًّا وَ لَا تَدْخُلُوا دَارًا وَ لَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي عَسْكَرِهِمْ وَ لَا تَهَيِّجُوا أَمْرًا بِأَدَى وَ إِنْ شَتَمْنَ أَعْرَاضَكُمْ وَ سَبَبْنَ أَمْرَاءَكُمْ وَ صَلَحَاءَكُمْ فَإِنَّهُنَّ ضِعَافُ الْقُوَى وَ الْأَنْفُسِ وَ الْعُقُولِ وَ قَدْ كُنَّا نُؤْمَرُ بِالْكَفِّ عَنْهُمْ وَ هُنَّ مُشْرِكَاتٌ وَ إِنْ كَانَ الرَّجُلُ لَيْسَنَ أُولَى الْمَرْأَةِ فَيُعَيَّرُ بِهَا وَ عَقِبُهُ مِنْ بَعْدِهِ

And do not mutilate the killed ones, and whenever you arrive to the houses of the people, so do not tear down a veil, nor enter a house, and do not take anything from their wealth except what you find among their soldiers, and do not agitate a woman with harm. And if they (women) insult your honour and swear at your leaders and your righteous ones, so (it is because) they are weak of strength, and soul, and intellect. And we have been ordered with the restraining from them, and they were Polytheist women, and if the man had grabbed the woman, so he would be reproached for it, and his posterity (descendants) from after him.

⁵¹⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 467

وَأَعْلَمُوا أَنَّ أَهْلَ الْحِفَاظِ هُمُ الَّذِينَ يُحْفَوْنَ بِرَأْيَاتِكُمْ وَيَكْتَنِفُونَهَا وَيَصْبِرُونَ حِفَافِيهَا وَوَرَاءَهَا وَآمَانَهَا وَلَا يُضَيِّعُونَهَا لَا يَتَأَخَّرُونَ عَنْهَا فَيُسْلِمُوهَا وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيَفِرُّوهَا

And know, that the defenders, they are those who are holding firmly their flags, and they are surrounding it, and going by its sides, and behind it, and in front of it, and they are not losing it nor are they staying back from it. They are safeguarding it and are not moving ahead of it nor are they getting separated from it.

رَحِمَ اللَّهُ امْرَأً وَاسَى أَخَاهُ بِنَفْسِهِ وَلَمْ يَكُنْ قِرْنُهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَ قِرْنُ أَخِيهِ فَيَكْتَسِبَ بِذَلِكَ اللَّائِمَةَ وَ يَأْتِي بِدَنَاءَةٍ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ وَ هُوَ يُقَاتِلُ الْإِثْنَيْنِ وَ هَذَا تُمَسِّكُ يَدَهُ قَدْ خَلَّى قِرْنُهُ عَلَى أَخِيهِ هَارِباً يَنْظُرُ إِلَيْهِ وَ هَذَا

May Allah^{azwj} have Mercy on a man who consoles his brother by himself and does not get weary of being paired to his brother. His head meets the head of his brother, and he acquires the blame and becomes lowly. And how can he not become like that, and he was fighting as two, and this one restrains his hand, so he has isolated his pair upon his brother, fleeing from him looking on at him and this.

فَمَنْ يَفْعَلْهُ يَفْتَنَهُ اللَّهُ فَلَا تَعْرِضُوا لِمَقْتِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّمَا مِمُّكُمْ إِلَى اللَّهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَ إِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا

The one who does it, Allah^{azwj} would Detest him. Therefore, do not expose yourselves to the Loathing of Allah^{azwj} Mighty and Majestic. But rather, you all would be making your way to Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Said: **Say, 'The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16].**

وَ أَنْتُمْ اللَّهُ لَعْنُ فَرَرْتُمْ مِنْ سَيْوفِ الْعَاجِلَةِ لَا تَسْلَمُونَ مِنْ سَيْوفِ الْأَجَلَةِ فَاسْتَعِينُوا بِالصَّبْرِ وَ الصَّدَقِ فَإِنَّمَا يَنْزِلُ النَّصْرُ بَعْدَ الصَّبْرِ فَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And I^{asws} swear by Allah^{azwj}, if you were to flee from the swords of the present, you would not be safe from the swords of the future. Therefore, seek assistance with the patient and the truthfulness, for rather the victory would descend upon who are the patience. So, fight for Allah^{azwj} which a deserving Jihad, and there is no strength except with Allah^{azwj}.⁵²⁰

469- وَ فِي كَلَامٍ آخَرَ لَهُ قَالَ ع وَ إِذَا لَقِيتُمْ هَؤُلَاءِ الْقَوْمَ عَدَاً فَلَا تُقَاتِلُوهُمْ حَتَّى يُقَاتِلُوكُمْ فَإِذَا بَدَءُوا بِكُمْ فَانْهَدُوا إِلَيْهِمْ وَ عَلَيْكُمْ السَّكِينَةُ وَ الْوَقَارُ وَ غَضُّوا عَلَى الْأَصْرَاسِ فَإِنَّهُ أَنْبَى لِلْسُّيُوفِ عَنِ الْهَامِ وَ غَضُّوا الْأَبْصَارَ وَ مَدُّوا جَبَاهِ الْحِثْيُولِ وَ وُجُوهُ الرِّجَالِ وَ أَقْلُوا الْكَلَامَ فَإِنَّهُ أَطَرْدُ لِلْقَتْلِ وَ أَذْهَبُ بِالْوَهْلِ وَ وَطَّنُوا أَنْفُسَكُمْ عَلَى الْمُبَارَزَةِ وَ الْمُنَازَلَةِ وَ الْمَحَادَلَةِ وَ اثْبُتُوا وَ اذْكُرُوا اللَّهَ عَزَّ وَ جَلَّ كَثِيرًا

And in another speech of his^{asws}, he^{asws} said: 'And when you meet these people (in battle) tomorrow, so do not fight them until they fight you. When they initiate (the fighting) with you, then break them down and upon you would be tranquillity and the dignity. And grit your teeth for it is strength for the swords on the heads (of the enemies), and lower your eyes, and keep your eyes upon the foreheads of the cavalry horses and the forces of the

⁵²⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 468

men. And minimise your speech for it drives away the failure, and resign yourselves upon the duelling, and the confrontation, and the argumentation, and be steadfast and mention Allah^{azwj} Mighty and Majestic frequently.

فَإِنَّ الْمَانِعَ لِلدَّمَارِ عِنْدَ نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاطِ الَّذِينَ يُحْتَوُونَ بِرَايَاتِهِمْ وَ يَضْرِبُونَ حَافَتَيْهَا وَ أَمَامَهَا وَ إِذَا حَمَلْتُمْ فَأَفْعَلُوا فِعْلَ رَجُلٍ وَاحِدٍ وَ عَلَيْكُمْ بِالتَّحَامِي فَإِنَّ الْحَرْبَ سِحَالٌ لَا يَشْتَدُّ عَلَيْكُمْ كَرَّةٌ بَعْدَ فَرَّةٍ وَ لَا حَمَلَةٌ بَعْدَ جَوْلَةٍ

The defenders of the honour during the descent of the realities, they are the protecting people whom are surrounding their flag, and the they are striking around it, and in front of it, and when you are carrying it, so do the deed of one man (in unison), and upon you is being protective (of each other), for the war is a competition. Do not let yourselves be pulled by an attack after the fleeing, nor an advance after a retreat.

وَ مَنْ آتَى إِلَيْكُمْ السَّلَامَ فَأَقْبِلُوا مِنْهُ وَ اسْتَعِينُوا بِالصَّبْرِ فَإِنَّ بَعْدَ الصَّبْرِ النَّصْرَ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ.

And the one who throws (down the weapons) to you for the peace, so accept it from him, and seek Assistance by the patience, for after the patience is the Consideration from Allah^{azwj} Mighty and Majestic: ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]***.⁵²¹

470- شاء، الإرشاد مِنْ كَلَامِهِ ع فِي تَخْضِيبِهِ عَلَى الْقِتَالِ يَوْمَ صِفِّينَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ عِبَادَ اللَّهِ اتَّقُوا اللَّهَ وَ غُضُّوا الْأَبْصَارَ وَ اخْفِضُوا الْأَصْوَاتَ وَ أَقِلُّوا الْكَلَامَ وَ وَطِّنُوا أَنْفُسَكُمْ عَلَى الْمُنَازَلَةِ وَ الْمُجَادَلَةِ وَ الْمُبَارَزَةِ وَ الْمُبَالِغَةِ وَ الْمُبَالَدَةِ وَ الْمُعَانَقَةِ وَ الْمُكَادِمَةِ وَ انْتَبُوا وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِجَالُكُمْ وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(The book) 'Al-Irshad' – From a speech of his^{asws} regarding his^{asws} inciting upon the fighting on the day of Siffeen, after praising Allah^{azwj} and the extolling upon Him^{azwj}: 'Servants of Allah^{azwj}! Fear Allah^{azwj} and close your eyes, and humble the voices, and lessen the talk, and think of yourselves upon the hostile encounter, and the disputation, and the duelling, and the cutting down, and the reckless fighting, and the hand-to-hand combat, and be steadfast ***and remember Allah much, that you may be successful [8:45]*** And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, ***surely Allah is with the patient ones [8:46]***.

اللَّهُمَّ أَهْمُهُمُ الصَّبْرَ وَ أَنْزِلْ عَلَيْهِمُ النَّصْرَ وَ أَعْظِمْ لَهُمُ الْأَجْرَ.

O Allah^{azwj}! Inspire them the patience and Send down the Help upon them and Magnify the recompense for them!⁵²²

471- شاء، الإرشاد مِنْ كَلَامِهِ ع أَيْضًا فِي هَذَا الْمَعْنَى مَعَشَرَ النَّاسِ إِنَّ اللَّهَ قَدْ دَلَّكُمْ عَلَى تَجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ وَ تُشْفِي بِكُمْ عَلَى الْخَيْرِ الْعَظِيمِ الْإِيمَانَ بِاللَّهِ وَ بِرَسُولِهِ وَ الْجِهَادَ فِي سَبِيلِهِ وَ جَعَلَ ثَوَابَهُ مَغْفِرَةَ الذُّنُوبِ وَ مَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ

⁵²¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 469

⁵²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 470

(The book) 'Al-Irshad' – And from a speech of his^{asws} as well in this meaning: 'Community of people! Allah^{azwj} has Pointed you **upon a trade rescuing you from a painful Punishment?** [61:10], and Heal you all upon the mighty good – the Eman with Allah^{azwj} and His^{azwj} Rasool^{saww}, and the Jihad in the Way of Allah^{azwj}, and Made its reward, Forgiveness of the sins **and goodly dwellings in the Gardens of perpetuity.** [61:12].

ثُمَّ أَخْبَرَكُمْ أَنَّهُ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ فَعَدُّوا الدَّارَ وَ أَخْرَجُوا الْحَاسِرَ وَ عَضُّوا عَلَى الْأَصْرَاسِ فَإِنَّهُ أَتَى لِلْسُيُوفِ عَنِ
الْهَامِ وَ التَّوْأَمِ فِي أَطْرَافِ الرِّمَاحِ فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ وَ عُضُّوا الْأَبْصَارَ فَإِنَّهُ أَنْتَبَطَ لِلْحَاشِ وَ أَسْكُنُ لِلْقُلُوبِ وَ أَمِثُوا الْأَصْوَاتَ فَإِنَّهُ أَطْرَدَ لِلْقَسَلِ وَ أَوَّلَى
بِالْوَقَارِ

And the Majestic and Mighty has Said: **Surely, Allah loves those who fight in His Way in rows as if they were like a solid structure [61:4]**, therefore, even out your rows to be like a solid structure. Place the armoured ones in front and the un-armoured to be next, and grit your teeth for it is stronger for the swords upon the heads (of the enemies), and be quick in launching the sides of the spears for it is more violent for the spikes, and lower your eyes for it is linked to the composure and a tranquillity for the hearts, and deaden your voices for it drives out the failure and closer with the dignity.

وَ رَأَيْتُكُمْ فَلَا تُمِيلُوهَا وَ لَا تُغْلُوهَا وَ لَا تَجْعَلُوهَا إِلَّا فِي أَيْدِي شُجْعَانِكُمْ فَإِنَّ الْمَانِعِينَ لِلدَّمَارِ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ هُمْ أَهْلُ الْحِفَاطِ الَّذِينَ يُحْفَوْنَ
بِرَأْيَاتِهِمْ وَ يَكْتُمُونَهَا

Neither incline your flags nor let them fall, and do not make these to be with any except for your bravest ones, for the defenders of the honour and the patient during the descent of the realities, they are the protecting people, the ones who are saving their opinions and are concealing them.

رَحِمَ اللَّهُ أَمْرًا مِنْكُمْ أَسَى أَخَاهُ بِنَفْسِهِ وَ لَمْ يَكُنْ قُوَّةَ إِلَى أَحِيهِ فَيَجْمَعُ عَلَيْهِ قُوَّةَهُ وَ قَرَنَ أَحِيهِ فَتُكْتَسَبُ بِذَلِكَ لَائِمَةٌ وَ يَأْتِي بِهِ دَنَاءَةٌ

May Allah^{azwj} have Mercy on a person from you who consoles his brother by himself and does not exhaust his connection to his brother. So, he gathers his connection to him and connection of his brother and develops that to the Imams^{asws}, and comes with nearness with it.

فَلَا تَعْرِضُوا لِمَقْتِ اللَّهِ وَ لَا تَفِرُّوا مِنَ الْمَوْتِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ فُلْنِ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوْ الْقَتْلِ وَ إِذَا لَا مُتَعَوْنَ إِلَّا قَلِيلًا

Do not expose yourselves to Detestation of Allah^{azwj} and do not flee from the death, for Allah^{azwj} the Exalted is Saying: **Say, 'The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16].**

وَ لَمْ يَكُنْ لِقَيْنِ فَرَرْتُمْ مِنَ سَيْفِ الْعَاجِلَةِ لَا تَسْلَمُونَ مِنَ سَيْفِ الْأَجَلَةِ فَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ* وَ الصَّدَقِ فِي النَّيَّةِ فَإِنَّ اللَّهَ تَعَالَى بَعْدَ الصَّبْرِ يُنْزِلُ
النَّصْرَ.

And I swear by Allah^{azwj}! If you were to flee from the current sword, you will not be safe from the future sword, **And seek Assistance through the patience and the Salat, [2:45]**, and

the sincerity in the intention, for Allah^{azwj} the Exalted, after the patience, Sends down the Help”.⁵²³

472- قب، المناقب لابن شهر آشوب تفسیر الحسن و السدي و کعب و الثعلبی و مستند أحمد أنه قال الرضا في قوله و اتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة لقد لبثنا أزماناً و لا نرى أننا من أهلها فإذا نحن المغيرون.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Tafseer Al Hassan, and Al Sudy, and Wakie, and Al Sa'alby, and Musnad of Ahmad,

'Al-Zubeyr said regarding His^{azwj} Words: **And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular [8:25]**. We have waited a long time and we have not seen that we are from its people, so then we are the ones meant”.⁵²⁴ (Non-Shia source)

قال السدي في قوله فلا غدوان إلا على الظالمين نزلت في حربي في يوم صفين و يوم الجمل فسمى الله أصحاب الجمل و صفين ظالمين ثم قال و اعلموا أن الله مع المتقين بالنصر و الحق مع أمير المؤمنين و أصحابه.

Al-Sudy said regarding His^{azwj} Words: **then there should not be hostility except upon the unjust ones [2:193]** – It was Revealed regarding two wars – regarding the day of Siffeen and the day of the camel. Allah^{azwj} Named the companions of the camel and Siffeen as the unjust ones. Then He^{azwj} Said: **and know that Allah is with the fearing ones [2:194]**, with the Help. And the truth is with Amir Al-Momineen^{asws} and his^{asws} companions”.⁵²⁵ (Non-Shia source)

أبو سعيد الخدري و عبد الله بن عمر قال في قوله تعالى ثم إنكم يوم القيامة عند ربكم تختصمون كنا نقول ربنا واحد و نبينا واحد و ديننا واحد فما هذه الخصومة فلما كان حرب صفين و شد بعضنا على بعض بالسيف قلنا نعم هو هذا.

Abu Saeed Al-Kudri and Abdullah Bin Umar who both said regarding Words of the Exalted: **Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]**, 'We were saying, 'Our Lord^{azwj} is one, and our Prophet^{saww} is one, and our religion is one, so what is this dispute?' When it was the war of Siffeen and some of us were severe upon others with the swords, we said, 'Yes, it is this’”.⁵²⁶ (Non-Shia source)

قال الباقر ع قال أمير المؤمنين ع و هو يُقاتل معاوية فقاتلوا أئمة الكفر إنهم لا إيمان لهم لعلمهم ينتهون الآيات هم هؤلاء و رب الكعبة.

(Imam) Al-Baqir^{asws} said: 'Amir Al-Momineen^{asws} said and he^{asws} was fighting Muawiya: **then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]** – the Verses. They are them, by the Lord^{azwj} of Kabah!’”

ابن مسعود قال قال النبي ص أئمة الكفر معاوية و عمرو.

⁵²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 471

⁵²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 a

⁵²⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 b

⁵²⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 c

Ibn Masoud – The Prophet^{saww} said: ‘The imams of Kufr are Muawiya and Amro (Bin Al-Aas).
527

وَلَمَّا فَرَغَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ حَرْبِ الْحَمَلِ نَزَلَ فِي الرَّحْبَةِ السَّادِسِ مِنْ رَجَبٍ وَ خَطَبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَلِيَّهُ وَ خَدَلَ عَدُوَّهُ وَ أَعَزَّ الصَّادِقَ الْمُحِقَّ وَ أَذَلَّ النَّاكِثَ الْمُبْطِلَ

And when Amir Al-Momineen^{asws} was free from the war of the camel, he^{asws} descended at Al-Rahba on the sixth of Rajab, and he^{asws} addressed. He^{asws} said: ‘The Praise is for Allah^{azwj} Who Helped His^{azwj} friend and Forsook (abandoned) His^{azwj} enemy, and Honoured the truthful, the rightful, and Disgraced the allegiance-breaker, the false’.

ثُمَّ إِنَّهُ دَعَا الْأَشْعَثَ بْنَ قَيْسٍ مِنْ تُغْرٍ آذْرَبِجَانَ وَ الْأَحْنَفَ بْنَ قَيْسٍ مِنَ الْبَصْرَةِ وَ جَرِيرَ بْنَ عَبْدِ اللَّهِ الْبَجَلِيَّ مِنْ هَمْدَانَ فَأَتَوْهُ إِلَى الْكُوفَةِ فَوَجَّهَ جَرِيرًا إِلَى مُعَاوِيَةَ يَدْعُوهُ إِلَى طَاعَتِهِ فَلَمَّا بَلَغَهَا تَوَقَّفَ مُعَاوِيَةُ فِي ذَلِكَ حَتَّى قَدِمَ بِطَلَبٍ مِنْهُ شُرَحْبِيلُ الْكِنْدِيُّ

Then he^{asws} called Al-Ash'as Bin Qays from the border post of Azerbaijan, and Al-Ahnaf Bin Qays from Al-Basra, and Jareer Bin Abdullah Al-Bajali from Hamdan. They came to Al-Kufa. He^{asws} send Jareer to Muawiya calling him to his^{asws} obedience. When he delivered it, Muawiya paused during that until Shirjeel Al-Kindy arrived by a summons from him.

ثُمَّ خَطَبَ فَقَالَ أَيُّهَا النَّاسُ قَدْ عَلِمْتُمْ أَنِّي خَلِيفَةُ عُمَرَ وَ خَلِيفَةُ عُثْمَانَ وَ قَدْ قُتِلَ عُثْمَانُ مَظْلُومًا وَ أَنَا وَلِيُّهُ وَ ابْنُ عَمِّهِ وَ أَوْلَى النَّاسِ بِطَلَبِ دَمِهِ فَمَاذَا رَأَيْتُمْ فَقَالُوا نَحْنُ طَائِفُونَ بِدَمِهِ

Then he (Muawiya) addressed. He said, ‘O you people! You have known I am a caliph of Umar and caliph of Usman, and Usman has been killed as an oppressed, and I am his guardian and son of his uncle, and foremost of the people with seeking his blood. So, what are your views?’ They said, ‘We shall be seeking his blood’.

فَدَعَا عُمَرُ بْنَ الْعَاصِ عَلَى أَنْ يُطْعِمَهُ مِصْرَ فَكَانَ عُمَرُ يَأْمُرُ بِالْحَمَلِ وَ الْحَطِّ مِرَارًا فَقَالَ لَهُ غُلَامُهُ وَرَدَانُ تَمَكَّرَ إِنَّ الْأَحِرَةَ مَعَ عَلِيٍّ ع وَ الدُّنْيَا مَعَ مُعَاوِيَةَ فَقَالَ عُمَرُ -

أَبْدَى لَعَمْرِي مَا فِي الصَّدْرِ وَرَدَانُ -

لَا قَاتَلَ اللَّهُ وَرَدَانًا وَ فِطْنَتَهُ -

He called Amro Bin Al-Aas upon (a condition) that he would give him Egypt. Amro used to instruct with the attacking and the deposing repeatedly. His slave Wardan said to him, ‘Think! The Hereafter is with Ali^{asws} and the world is with Muawiya’. Amro said (a couplet), ‘No! May Allah^{azwj} Fight Wardan and his acumen. It has been revealed, what was in the chest of Wardan’.

فَلَمَّا ارْتَحَلَ قَالَ ابْنُ عُمَرَ لَهُ

وَ لَا أَنْتَ الْعَدَاةُ إِلَى رِشَادٍ -

أَلَا يَا عُمَرُو مَا أَخْرَزْتُ نَصْرًا -

وَ أَنْتَ بِذَاكَ مِنْ شَرِّ الْعِبَادِ -

أَبَعْتَ الدِّينَ بِالدُّنْيَا خَسَارًا -

When he departed, Ibn Amro said to him (a poem), 'Indeed, O Amro. Neither did I win a victory nor are you doing to the rightful guidance. Are you selling the religion for the world at a loss? And you, along with that, are from the evilest of the servants'.

فَانْصَرَفَ جَرِيرٌ فَكَتَبَ مُعَاوِيَةَ إِلَى أَهْلِ الْمَدِينَةِ أَنَّ عُثْمَانَ قُتِلَ مَظْلُومًا وَ عَلِيٌّ آوَى قَتْلَهُ فَإِنْ دَفَعَهُمْ إِلَيْنَا كَفَفْنَا عَنْهُ وَ جَعَلْنَا هَذَا الْأَمْرَ سُورَى بَيْنَ الْمُسْلِمِينَ كَمَا جَعَلَهُ عُمَرُ عِنْدَ وَقَاتِهِ فَأَنَّهُضُوا رِجْلَكُمْ لِلَّهِ مَعَنَا إِلَى حَرْبِهِ

Jareer left and Muawiya wrote to the people of Al-Medina, 'Usman has been killed as an oppressed, and Ali^{asws} is sheltering his killers. So, if you were to hand them over to us, we shall refrain from him^{asws}, and we shall make this command to be a consultation between the Muslims, just as Umar had made it to be during his death. So, get up with us, may Allah^{azwj} have Mercy on you, to war against him^{asws}.

فَأَجَابُوهُ بِكِتَابٍ فِيهِ

و لَيْسَ كَمَا رَضِيتَ أَنْتَ وَ لَا عَمْرُو-	مُعَاوِيَةَ إِنَّ الْحَقَّ أَبْلَحُ وَاضِح-
كَمَا نَصَبَ الشَّيْخَانِ إِذْ زُخِرَفَ الْأَمْر-	نَصَبْتَ لَنَا الْيَوْمَ ابْنَ عَفَّانِ خُدَعَة-
و لَيْسَ لَهُ فِي ذَاكَ نَهْيٌ وَ لَا أَمْر-	رَمَيْتُمْ عَلِيًّا بِاللَّيْلِ لَمْ يَضُرَّهُ-
أَتَوْهُ مِنَ الْأَحْبَاءِ يَجْمَعُهُمْ مِصْر-	وَ مَا ذُبُّهُ إِلَّا نَالَ عُثْمَانَ مَعْشَر-
وَ هَمَّتْهُ التَّسْبِيحُ وَ الْحَمْدُ وَ الدُّكْر-	وَ كَانَ عَلِيٌّ لَا زِمًا فَعَرَّ بَيْتِهِ-
وَ دَكَّرْتُمْ الشُّورَى وَ قَدْ وَضَحَ الْأَمْر-	فَمَا أَنْتُمَا لَا دَرَّ دُرٌّ أَيْبُكُمَا-
طَلِيقًا أَسَارَى مَا تَبُوحُ بِهَا الْحَمْر-	فَمَا أَنْتُمَا وَ النَّصْرُ مِنَّا وَ أَنْتُمَا-

They answered him by a letter, in it (was a poem), 'Muawiya! The truth is far reaching and clear, and it isn't as you are lying in ambush, nor Amro. You have installed a deception today of Ibn Affan, just as the two sheykhs had installed when the matter was adorned. You have accused Ali^{asws} with that which does not harm him^{asws}, there isn't for him^{asws} regarding that, neither a prohibiting nor instructing, and it is not his^{asws} sin. The community got to Usman. The living ones of Egypt came to him, gathering, and Ali^{asws} had necessitated staying in the bottom of his^{asws} house, and his^{asws} main concern was the Glorification, and the Praising, and the Zikr. So, what are you two, turning the turns of your fathers, and your mention is the consultation, and the matter is clear. What are you two and the help from us and you are both freed ones (at the conquest of Makkah), captives, what the wine drinking had revealed''.

وَ جَاءَ أَبُو مُسْلِمٍ الْخَوْلَانِيُّ بِكِتَابٍ مِنْ عِنْدِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ يَذْكُرُ فِيهِ وَ كَانَ أَنْصَحَهُمْ لِلَّهِ خَلِيفَتَهُ ثُمَّ خَلِيفَتِهِ ثُمَّ الْخَلِيفَةَ الثَّلَاثَ الْمَقْتُولَ ظُلْمًا فَكُلُّهُمْ حَسَدَتْ وَ عَلَى كُلِّهِمْ بَغَيْتٌ إِلَى آخِرِ مَا سَيَأْتِي

And Abu Muslim Al-Khawalani came with a letter from him (Muawiya) to Amir Al-Momineen^{asws} mentioning in it, and he was their adviser for the Sake of Allah^{azwj}, being his (Umar's) caliph, and caliph of his caliph, 'Then the third caliph was killed unjustly, and you^{asws} had envied all of them, and rebelled against all of them' – up to the end of what I (Majlisi) shall be coming with.

فَلَمَّا وَصَلَ الْخَوْلَانِيُّ وَ قَرَأَ عَلَى النَّاسِ كِتَابَ مُعَاوِيَةَ قَالُوا كُنَّا لَهُ قَاتِلُونَ وَ لِأَفْعَالِهِ مُنْكَرُونَ

When Al-Khawalani arrived and read out the letter of Muawiya to the people, they said, 'All of us will fight for him, and we are disliking to his^{asws} deeds'.

فَكَانَ جَوَابُ أَمِيرِ الْمُؤْمِنِينَ وَ بَعْدُ فَإِنِّي رَأَيْتُ قَدْ أَكْثَرْتَ فِي قَتْلَةِ عُثْمَانَ فَادْخُلْ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ مِنْ بَيْعِي ثُمَّ حَاكِمِ الْقَوْمَ إِلَيَّ أَجْمِلُكُمْ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّ مُحَمَّدٍ ص

It was the answer of Amir Al-Momineen^{asws}: 'And after, surely I^{asws} have seen and you have frequented regarding the killers of Usman, so enter into what the Muslims have entered into, of my^{asws} allegiance, then leave the judgment of the people to me^{asws}. I^{asws} shall carry them upon the Book of Allah^{azwj} and sunnah of His^{azwj} Prophet^{saww} Muhammad^{saww}.

وَ أَمَّا الَّذِي تُرِيدُهَا فَإِنَّهَا خُدْعَةُ الصَّيِّ عَنِ اللَّيْلِ وَ لَعْمَرِي لَئِنْ نَظَرْتَ بِعَقْلِكَ لَعَلِمْتَ أَنِّي مِنْ أَوْبَرِ النَّاسِ مِنْ دَمِ عُثْمَانَ وَ قَدْ عَلِمْتَ أَنَّكَ مِنْ أَوْثَرِ الطُّلُقَاءِ الَّذِينَ لَا تَحِلُّ لَهُمُ الْخِلَافَةُ وَ أَجْمَعَ عَلَى الْمَسِيرِ وَ حَضَّ النَّاسَ عَلَى ذَلِكَ.

And as for that which you are wanting, it is a deception of the children from the milk; and by my^{asws} life! If you were to consider with your intellect you would know that I^{asws} am from the innocent people from the blood of Usman, and you have known that you are from the sons of the freed ones (at the conquest of Makkah), the ones for whom the caliphate is not for them'. And he^{asws} determined upon the travelling and encouraged the people upon that".⁵²⁸

قَالَ ابْنُ مَرْذُوقِهِ قَالَ ابْنُ حَازِمٍ التَّمِيمِيُّ وَ أَبُو وَائِلٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع انْفَرُوا إِلَى بَقِيَّةِ الْأَحْزَابِ أَوْلِيَاءِ الشَّيْطَانِ انْفَرُوا إِلَى مَنْ يَقُولُ كَذَبَ اللَّهُ وَ رَسُولُهُ

Ibn Mardaway said, 'Ibn Hazim Al Tameemi and Abu Wail said,

'Amir Al-Momineen^{asws} said: 'Rush to the remnants of the confederates, the friends of Satan^{la}! Rush to the one who is saying Allah^{azwj} and His^{azwj} Rasool^{saww} have lied!'

وَ جَاءَ رَجُلٌ مِنْ عَبَسَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع بِكِتَابٍ مِنْ مُعَاوِيَةَ فَسَأَلَ مَا الْخَبَرُ فَقَالَ إِنَّ فِي الشَّامِ يَلْعَنُونَ قَاتِلِي عُثْمَانَ وَ يَبْكُونَ عَلَى قَمِيصِهِ

And a man from Abasi came to Amir Al-Momineen^{asws} with a letter from Muawiya. He^{asws} said: 'What is the news?' He said, 'In Syrian they are cursing the killers of Usman and are crying upon his shirt'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ مَا قَمِيصُ عُثْمَانَ بِقَمِيصِ يُوسُفَ وَ لَا بُكَاءُهُمْ إِلَّا كِبْكَاءِ أَوْلَادِ يَعْقُوبَ فَلَمَّا فَتَحَ الْكِتَابَ وَجَدَهُ بَيَاضاً فَحَزَلَقَ

Amir Al-Momineen^{asws} said: 'What is the shirt of Usman compared to the shirt of Yusuf^{as}? And their crying is not, except like the crying of the children of Yaqoub^{as}. When he^{asws} opened the letter, he^{asws} found it white (blank), so he^{asws} said: 'There is neither might nor strength except with Allah^{azwj}!'

فَقَالَ قَيْسُ بْنُ سَعْدٍ

⁵²⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 e

و لَسْتُ بِنَاجٍ مِنْ عَلِيٍّ وَ صَحْبِهِ-
وَ إِنْ تَكُ فِي جَابَلَقَا لَمْ تَكُ نَاجِيًا-

Qays Bin Sa'ad (a couplet), 'I will not be rescued from Ali^{asws} and his^{asws} companions, and if you are in Jabalaqa, you will not be rescued'.

وَ كَتَبَ مُعَاوِيَةُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع لَيْتَ الْقِيَامَةُ قَدْ قَامَتْ فَتَرَى الْمُحِقَّ مِنَ الْمُبْطِلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خَوَابِهِ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا

And Muawiya wrote to Amir Al-Momineen^{asws}, 'If only (the Day) of Qiyamah had been established you would see the rightful from the false'. Amir Al-Momineen^{asws} said in its answer: **They hasten with it, those who do not believe in it. [42:18]**'.

فَقَالَ لِعَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ أَكْتُبْ إِنَّ بَيْعِي شَمَلَتْ الْخَاصَّ وَ الْعَامَّ وَ إِنَّمَا الشُّورَى لِلْمُؤْمِنِينَ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ السَّابِقِينَ بِالْإِحْسَانِ مِنَ الْبَدْرِيِّينَ وَ إِنَّمَا أَنْتَ طَلِيقُ بْنُ طَلِيقٍ لَعِينُ بْنُ لَعِينٍ وَنَنْ بِنُ وَنَنْ

He^{asws} said to Abdullah Bin Abu Rafie, 'Write, 'My^{asws} allegiance includes the special and the general, and rather the consultation is for the Momineen from the early emigrants, the preceding ones with the good deeds, from the participants of Badr, and rather you are a freed one (at the conquest of Makkah) son of a freed one, accursed son of an accursed, an idol son of an idol.

لَيْسَتْ لَكَ هِجْرَةٌ وَ لَا سَابِقَةٌ وَ لَا مُنْقَبَةٌ وَ لَا فَضِيلَةٌ وَ كَانَ أَبُوكَ مِنَ الْأَخْزَابِ الَّذِينَ حَارَبُوا اللَّهَ وَ رَسُولَهُ فَتَصَرَ اللَّهُ عَبْدُهُ وَ صَدَقَ وَعْدُهُ وَ هَزَمَ الْأَخْزَابَ

There is neither any emigration for you, or precedence, nor virtue, nor merit, and your father was from the confederates, the ones who warred Allah^{azwj} and His^{azwj} Rasool^{saww}, but Allah^{azwj} Helped His^{azwj} servant, and Ratified His^{azwj} Promise, and Defeated the confederates'.

ثُمَّ وَقَعَ فِي آخِرِ الْكَلَامِ

أَمْ لَمْ تَرَ قَوْمِي إِذْ دَعَاهُمْ أَخُوهُمْ-
أَجَابُوا وَ إِنْ يَغْضَبُ عَلَى الْقَوْمِ يَغْضَبُ-

Then he^{asws} signed (by a couplet) at the end of the speech: 'Are you not seeing my^{asws} people? When their brothers call them, then answer, and if they are angered upon a people, they are angered (as well)'.

وَ كَتَبَ مُعَاوِيَةُ اتَّقِ اللَّهَ يَا عَلِيُّ وَ ذَرِ الْحَسَدَ فَطَالَمَا لَمْ يَنْتَفِعْ بِهِ أَهْلُهُ إِلَى آخِرِ كِتَابِهِ اللَّعِينِ

And Muawiya wrote, 'Fear Allah^{azwj}, O Ali^{asws}, and leave the envy, for so long it has not benefited its people' – up to the end of his letter, the accursed.

فَأَجَابَهُ ع بَعْدَ كَلَامٍ طَوِيلٍ عَظَمِي لَا تَنْتَفِعُ مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ وَ لَمْ يَخَفِ الْعِقَابَ وَ لَا يَرْجُو لِلَّهِ وَقَارًا وَ لَمْ يَخَفْ لَهُ جَذَارًا فَشَأْنُكَ وَ مَا أَنْتَ عَلَيْهِ مِنَ الضَّلَالَةِ وَ الْخَيْرَةِ وَ الْجَهَالَةِ بَجَدِ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ بِالْمِرْصَادِ

He^{asws} answered him after a long speech: 'My^{asws} preaching cannot benefit **one upon whom the Sentence of the Punishment has proven true, [39:19]**, and he will not fear the

consequences nor will he wish to Allah^{azwj} of any dignity, nor will he fear any warning. It's your concern and what you are upon, from the straying and the confusion and the ignorant. You will find Allah^{azwj} Mighty and Majestic lying in wait regarding that'.

ثُمَّ قَالَ فِي آخِرِهِ فَأَنَا أَبُو الْحَسَنِ قَاتِلُ جَدِّكَ عُتْبَةَ وَ عَمَّكَ شَيْبَةَ وَ أَخِيكَ حَنْظَلَةَ الَّذِينَ سَفَكَ اللَّهُ دِمَاءَهُمْ عَلَى يَدَيِ فِي يَوْمِ بَدْرٍ وَ بِذَلِكَ السَّيْفِ مَعِيَ وَ بِذَلِكَ الْقُلْبِ أَلْقَى عَدُوِّي

Then he^{asws} said at the end of it: 'So, I^{asws}, Abu Al-Hassan^{asws}, am the killer of your grandfather Utba, and your uncle Shayba, and your brother Hanzala, the ones Allah^{azwj} Shed their blood upon my^{asws} hands during the day of Badr; and with that sword with me^{asws}, and by that heart I^{asws} shall meet my^{asws} enemies'.

فَنَهَاهُ عَمْرُو عَنْ مُكَاتَبَتِهِ وَ لَمْ يَكُتُبْ إِلَّا بَيْتاً

لَيْسَ بَيْنِي وَ بَيْنَ قَيْسٍ عِتَابٌ-
غَيْرَ طَعْنِ الْكُلَى وَ ضَرْبِ الرِّقَابِ-

Amro forbade him from his letter writing, and he did not write except a couplet, 'There isn't between me and Qays any blame apart from stabbing the kidneys and striking the necks'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَاتَلْتُ النَّاكِثِينَ وَ هَؤُلَاءِ الْفَاسِقِينَ وَ سَأَقَاتِلُ الْمَارِقِينَ ثُمَّ رَكِبَ فَرَسَ النَّبِيِّ ص وَ قَصَدَهُ فِي تِسْعِينَ أَلْفاً

Amir Al-Momineen^{asws} said: 'I^{asws} have fought the allegiance-breakers, and these ones are the deviants, and I^{asws} will be fighting the renegades'. Then he^{asws} rode a horse of the Prophet^{saww} and aimed it among ninety thousand'.

قَالَ سَعِيدُ بْنُ جُبَيْرٍ مِنْهَا تِسْعَةُ مِائَةِ رَجُلٍ مِنَ الْأَنْصَارِ وَ ثَمَانِيَةٌ مِنَ الْمُهَاجِرِينَ وَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى سَبْعُونَ رَجُلًا مِنْ أَهْلِ بَدْرٍ وَ يُقَالُ مِائَةٌ وَ ثَلَاثُونَ رَجُلًا

Saeed Bin Jubeyr said, 'From it were nine hundred men from the Helpers, and eight hundred from the Emigrants'. And Abdul Rahman Bin Abu Layli said, 'Seventy men from the participants of Badr'. And it is said, 'One hundred and thirty men'.

وَ خَرَجَ مُعَاوِيَةُ فِي مِائَةٍ وَ عِشْرِينَ أَلْفاً يَتَقَدَّمُهُمْ مَرْوَانُ وَ قَدْ تَقَلَّدَ بِسَيْفِ عُثْمَانَ فَتَزَلَّ صِفَتَيْنِ فِي الْمُحَرَّمِ عَلَى شَرِيعَةِ الْفُرَاتِ وَ قَالَ

أَنَا كُمُ الْكَاشِرُ عَنْ أُنْيَابِهِ-
لَيْثُ الْعَرِينِ جَاءَ فِي أَصْحَابِهِ-

And Muawiya came out among one hundred and twenty thousand, preceded by Marwan, and he had collared with the sword of Usman. He descended at Siffeen at the banks of the Euphrates, and said (a couplet), 'The grimace has come from its teeth, an around lion has come among his companions'.

وَ مَنَعُوا عَلِيّاً ع وَ أَصْحَابَهُ الْمَاءَ فَأَنْقَذَ عَلِيٌّ ع سَبَبَ بْنَ رُبَيْعٍ الرَّيَّاحِيَّ وَ صَعَصَعَةَ بْنَ صُوحَانَ فَقَالَا فِي ذَلِكَ لُطْفاً وَ عُنفاً فَقَالَ أَنْتُمْ قَتَلْتُمْ عُثْمَانَ عَطَشْنَا فَقَالَ عَلِيٌّ ع زُودُوا السُّيُوفَ مِنَ الدِّمَاءِ تَزُودُوا مِنَ الْمَاءِ إِلَى آخِرِ مَا مَرَّ

And they prevented the water from Ali^{asws} and his^{asws} companions, so Ali^{asws} assigned Shabas Bin Rabie Al-Rayahi and Sa'sa'a Bin Sowhan, and they both said regarding that kindness and violent. He said, 'You killed Usman thirsty'. Ali^{asws} said: 'The swords will be saturated from the blood, you will be saturated from the water' – up to the end of what has passed.

فَرَجَزَ الْأَشْتَرُ وَالْأَشْعَثُ وَحَلَا فِي سَبْعَةِ عَشَرَ أَلْفًا [أَلْفَ] رَجُلٍ حَمْلَةً رَجُلٍ وَاحِدٍ فَتَفَرَّقَ بَعْضُهُمْ وَانْتَهَزَ الْبَاقُونَ فَأَمَرَ عَلِيٌّ ع أَنْ لَا يَمْنَعُوهُمْ الْمَاءَ وَكَانَ نُزُولُهُ عِصْفَيْنِ لِلْيَالِي بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةً سِتًّا وَثَلَاثِينَ

Al-Ashtar and Al-Ash'as came out and attacked among seventeen thousand men, an attack of one man. Some of them were dispersed and the rest were defeated. Ali^{asws} ordered that they (enemies) should not be deprived of water. And his^{asws} descent at Siffeen was at two nights remaining from Zil Hijja of the year thirty-seven.

وَأَنْفَذَ سَعِيدَ بْنَ قَيْسٍ الْهُمْدَانِيَّ وَبِشَرَ بْنَ عَمْرِو الْأَنْصَارِيِّ إِلَى مُعَاوِيَةَ لِيَدْعُوهُ إِلَى الْحَقِّ فَانْصَرَفَا بَعْدَ مَا احْتَجَّ عَلَيْهِ

And he^{asws} assigned Saeed bin Qays Al-Hamdany and Bishir Bin Amro Al-Ansari to Muawiya in order to call him to the truth. They left after having argued upon him.

ثُمَّ أَنْفَذَ شَبَّثَ بْنَ رَيْحِي الرِّبَاحِيَّ وَعَدِيَّ بْنَ حَاتِمِ الطَّائِيَّ وَزَيْدَ بْنَ قَيْسٍ الْأَرْحَبِيَّ وَزِيَادَ بْنَ حَفْصٍ يَمْنُلُ ذَلِكَ فَكَانَ مُعَاوِيَةُ يَقُولُ سَلِّمُوا إِلَيَّ قَتَلَةً عُمَانَ لِأَقْتُلَنَّهُمْ بِهِ ثُمَّ نَعَتِلَ الْأَمْرَ حَتَّى يَكُونَ شُورَى

Then he^{asws} assigned Shabas Bin Rabie Al Rayahi and Aday Bin Hatim al Taie and Yazeed Bin Qays Al-Arhaby and Ziyad Bin Hafs, with similar to that. Muawiya said, 'Submit to me the killers of Usman I can kill them due to it, then we shall isolate the command until there happens to be a consultation'.

فَتَقَاتَلُوا فِي ذِي الْحِجَّةِ وَأَمْسَكُوا فِي الْمُحَرَّمِ فَلَمَّا اسْتَهْلَّ صَفَرُ سَنَةِ سَبْعٍ وَثَلَاثِينَ أَمَرَ عَلِيٌّ ع فَنُودِيَ فِي أَهْلِ الشَّامِ بِالْإِعْدَارِ وَالْإِنْذَارِ ثُمَّ عَبَّأَ عَسْكَرَهُ فَجَعَلَ عَلَى مِيمَنَتِهِ الْحُسَيْنَ وَالْحُسَيْنَ وَعَبْدَ اللَّهِ بْنَ جَعْفَرٍ وَمُسْلِمَ بْنَ عَقِيلٍ وَعَلَى مِيسَرَتِهِ مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ وَمُحَمَّدَ بْنَ أَبِي بَكْرٍ وَهَاشِمَ بْنَ عُثْبَةَ الْمِرْقَالِ

They fought during Zilhajj, and they withheld during Al-Muharram. When it was the beginning of Safar of the year thirty-seven. Ali^{asws} ordered and it was called out among the people of Syria with the excusing and the warning. Then he^{asws} mobilised his^{asws} soldiers and made Al-Hassan^{asws} and Al-Husayn^{asws}, and Abdullah son of Ja'far^{as} and Muslim Bin Aqeel upon his^{asws} right flank, and Muhammad Ibn Al-Hanafiyya, and Muhammad Bin Abu Bakr, and Hashim Bin Utba Al-Marqal upon his^{asws} left flank.

وَعَلَى الْقَلْبِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَعَبَّاسُ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ وَالْأَشْتَرُ وَالْأَشْعَثُ وَعَلَى الْجَنَاحِ سَعِيدُ بْنُ قَيْسٍ الْهُمْدَانِيَّ وَعَبْدَ اللَّهِ بْنُ بُدَيْلِ بْنِ وَرْقَاءَ الْحَزْرَاعِيِّ وَرِفَاعَةَ بْنَ شَدَادٍ الْبَجَلِيَّ وَعَدِيَّ بْنَ حَاتِمٍ وَعَلَى الْكُمَيْنِ عَمَّارُ بْنُ يَاسِرٍ وَعَمْرُو بْنُ الْحَقِيقِ وَغَامِرُ بْنُ وَاثِلَةَ الْكِتَابِيِّ وَقَبِيصَةُ بْنُ جَابِرِ الْأَسَدِيِّ

And upon the heart (centre) were Abdullah Bin Al-Abbas, and Abbas Bin Rabie Bin Al-Haris, and Al-Ashtar, and Al-Ash'as; and upon the wings were Seed Bin Qays Al-Hamdany and Abdullah Bin Budeyl Bin Warqa Al-Khuzai, and Rifa'a Bin Shaddad Al-Bajali, and Aday Bin

Hatim; and upon the two ambushes were Ammar Bin Yasser, and Amro Bin Al-Hamiq, and Aamir Bin Wasila Al-Kinany, and Qabeesa Bin Jabir Al-Asadi.

وَجَعَلَ مُعَاوِيَةَ عَلَى مِيمَنَتِهِ ذَا الْكَلَّاحَ الْحِمَيْرِيَّ وَ حَوْشَبَ ذَا الظَّلِيمِ وَ عَلَى الْمَيْسَرَةِ عُمَرُو بْنُ الْعَاصِ وَ حَبِيبُ بْنُ مَسْلَمَةَ وَ عَلَى الْقَلْبِ الصَّحَّاحَ بْنَ قَيْسِ الْفَهْرِيَّ وَ عَبْدَ الرَّحْمَنِ بْنَ خَالِدِ بْنِ الْوَلِيدِ وَ عَلَى السَّاقَةِ بُشَيْرُ بْنُ أَرْطَاةَ الْفَهْرِيَّ وَ عَلَى الْجَنَاحِ عَبْدُ اللَّهِ بْنُ مَسْعَدَةَ الْفَزَارِيَّ وَ هَمَّامُ بْنُ قَبِيصَةَ النَّمِرِيَّ وَ عَلَى الْكُمَيْنِ أَبَا الْأَعْوَرِ السُّلَمِيَّ وَ حَابِسُ بْنُ سَعْدِ الطَّائِيَّ

And Muawiya made Zal Kala'a Al-Himeyri, and Hawshab Zil Zaleem upon his right flank; and upon the left flank were Amro Bin Al-Aas and Habeeb Bin Maslama; and upon the centre were Al-Zahhak Bin Qays Al-Fihry and Abdul Rahman Bin Khalid Bin Al-Waleed; and upon the vanguard was Busr Bin Artah Al-Fihry, and upon the wing was Abdullah Bin Mas'ada Al-Fazari, and Hammam Bin Qabeesa Al-Nameyri, and upon the ambushes were Abu Al-Awr Al-Sulmy and Habis Bin Sa'ad Al-Taie.

فَبَعَثَ عَلِيٌّ ع إِلَى مُعَاوِيَةَ أَنْ اخْرُجْ إِلَيَّ أُبَارِكَ فَلَمْ يَفْعَلْ وَ قَدْ جَزَى بَيْنَ الْعَسْكَرَيْنِ أَرْبَعُونَ وَقَعَةً يَغْلِيهَا أَهْلُ الْعِرَاقِ أَوَّلُهَا يَوْمَ الْأَرْبَعَاءِ بَيْنَ الْأَشْثَرِ وَ حَبِيبِ بْنِ مَسْلَمَةَ وَ الثَّانِي بَيْنَ الْمِرْقَالِ وَ أَبِي الْأَعْوَرِ السُّلَمِيِّ وَ الثَّالِثُ بَيْنَ عَمَّارٍ وَ عُمَرُو بْنِ الْعَاصِ وَ الرَّابِعُ بَيْنَ ابْنِ الْحَنْفِيَّةِ وَ عُبَيْدِ اللَّهِ بْنِ عُمَرَ وَ الْخَامِسُ بَيْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ الْوَلِيدِ بْنِ عُقْبَةَ وَ السَّادِسُ بَيْنَ سَعِيدِ بْنِ قَيْسٍ وَ ذِي الْكَلَّاحِ إِلَى تَمَامِ الْأَرْبَعِينَ وَقَعَةً آخِرُهَا لَيْلَةُ الْهَرِيرِ

Ali^{asws} sent a message to Muawiya: 'Come to me^{asws}, I^{asws} will duel you!' But he did not do so. And forty occurrences had flowed between the two armies. The people of Al-Iraq had overcome in these. The first of it was on the day of Wednesday between Al-Ashtar and Habeeb Bin Maslama; and the second between Al-Mirqal and Abu Al-Awr Al-Sulamy; and the third between Ammar and Amro Bin Al-Aas; and the fourth between Ibn Al-Hanafiya and Ubeydullah Bin Umar; and the fifth between Abdullah Bin Al-Abbas and Al-Waleed Bin Uqbah; and the sixth between Saeed Bin Qays and Zil Kala'a – up to the complete forty events, the last one being 'Laylat Al-Hareer'.

وَ خَرَجَ عَوْفُ بْنُ عَمْرِو بْنِ الْحَارِثِيِّ قَائِلًا

صَاحِبُهَا وَ لَسْتُ بِأَهْلِيوبِ-

إِنِّي أَنَا عَوْفُ أَخُو الْحُرُوبِ-

And Awf Bin Awn Al-Harisy came out saying (a couplet), 'Surely I am Awf, brother of the wards, its companion, and am not with the flames'.

فَبَارَزَهُ عَلَقْمَةُ بْنُ عُمَرَ قَائِلًا

لَمْ تَبْزُرِ الدَّهْرَ إِلَى عَلَقْمَةَ-
يَأْخُذُ بِالْأَنْفَاسِ وَ الْغُلْصَمَةِ-

يَا عَوْفُ لَوْ كُنْتُ امْرَأً حَازِمًا-
لَقِيتَ لَيْثًا أَسَدًا بَاسِلًا-

Alqama Bin Amro duelled him saying (a poem), 'O Awf! If only you were a firm person, you would not have duelled to Al-Qamah, forever. You are meeting a valiant lion, powerful, seizing the breath and the grievance'.

وَ خَرَجَ أَحْمَرُ مَوْلَى عُثْمَانَ قَائِلًا

تَبْكِي فَوَارِشَهَا عَلَى عُثْمَانَ

إِنَّ الْكَيْبَةَ عِنْدَ كُلِّ تَصَادُفٍ-

And Ahmar, slave of Usman came out saying, (a couplet), 'Surely the battalion at every collision its horsemen are crying upon Usman'.

فَأَجَابَهُ كَيْسَانُ مَوْلَى عَلِيٍّ ع

فَأَثْبُتْ لِحْدَ مُهَنْدٍ وَ سِنَانٍ

عُثْمَانُ وَيَحْتَكَ قَدْ مَضَى لِسَبِيلِهِ-

Kaysan, slave of Ali^{asws} answered him, 'Woe be unto you! Usman has gone on his way, so stay first to the sharp sword and blades'.

فَقَتَلَهُ الْأَحْمَرُ فَقَالَ ع قَتَلَنِي اللَّهُ إِنْ لَمْ أَقْتُلْكَ وَ أَخَذَ بِجُرَيْتَانِ دِرْعِهِ وَ رَفَعَهُ وَ ضَرَبَهُ عَلَى الْأَرْضِ وَ جَعَلَ يَجُولُ فِي الْمَيْدَانِ وَ يَقُولُ

مَا أَصَابَ النَّاسَ مِنْ خَيْرٍ وَ شَرٍّ-

هَفَفَ نَفْسِي وَ قَلِيلٌ مَا أَسَرَ-

وَ لَهُمُ السَّاعُونَ فِي الشَّرِّ الشَّعِيرُ

لَمْ أُرِدْ فِي الدَّهْرِ يَوْماً حَرْبَهُمْ-

Al-Ahmar killed him. He^{asws} said: 'May Allah^{azwj} Kill me^{asws} if I^{asws} don't kill you!' And he^{asws} grabbed the collar of his armour and raised him and struck him upon the ground, and he^{asws} went around in the battleground and he^{asws} was saying, (couplets), 'Eagerness of myself and a little I^{asws} was cheerful, whatever afflicts the people, from good and evil. I^{asws} do not want forever even one day of their war and they are seeking evil and even more evil'.

فَحَثَّ مُعَاوِيَةَ غُلَامَهُ حُرَيْثاً أَنْ يَغْتَالَ عَلَيَّاً فِي قَتْلِهِ فَطَوَّرَ أَمِيرُ الْمُؤْمِنِينَ ع قِصْفَهُ فِي الْهَوَاءِ وَ جَعَلَ يَجُولُ وَ يَقُولُ

فَلَا تَرُومُوهُ قَدْ أَمَّا الْعَبَنَ-

أَلَا اخْذَرُوا فِي حَرْبِكُمْ أَبَا الْحَسَنِ-

فَلَا يَخَافُ فِي الْهَيْجِ مَنْ وَ مَنْ-

فَإِنَّهُ يَدْفَعُ دَقَّ الطَّحَنِ-

Muawiya urged his slave Hureys to assassinate Ali^{asws} regarding his^{asws} killing him. Amir Al-Momineen^{asws} made his skull fly in the air and went around saying, 'Indeed! Be careful of Abu Al-Hassan^{asws} in your war, so do not accuse him^{asws}, for that would be from the unfairness, for he^{asws} would grind you the grinding of the mill, for he^{asws} does not fear in his^{asws} outburst, who and who'.

وَ خَرَجَ عَمْرُو بْنُ الْعَاصِ مُرَجِزاً يَقُولُ

ذَاكَ الَّذِي حَشَمَنِي الْمُحَاشِمَا-

لَا عَيْشَ إِنْ لَمْ أَلْقَ يَوْمِي هَاشِمًا-

ذَاكَ الَّذِي لَمْ يَنْجُ مِنِّي سَالِمًا-

ذَاكَ الَّذِي يَشْتِمُ عَرَضِي ظَالِمًا-

And Amro Bin Al-Aas came out reciting a war poem saying, 'There is no life if I do not meet Hashim today, that is which betrayed me with a betrayal, that is which insulted my honour unjustly, that is which I did not come out safe from it'.

فَبَرَزَ هَاشِمٌ مُرَجِزاً

ذَاكَ الَّذِي نَذَرْتُ فِيهِ الْغَدْرَ-
أَوْ يُخَدِّثُ اللَّهَ لِأَمْرِ أَمْرًا-

ذَاكَ الَّذِي نَذَرْتُ فِيهِ النَّدْرَ-
ذَاكَ الَّذِي مَا زَالَ يَنْوِي الْغَدْرَ-

Hashim came out reciting a war poem, 'That which you have vowed has a warning in it, that which you are warning has the excuse in it, that is which does not cease to be still treacherous, or Allah^{azwj} Commands a new Command'.

فَضَرَبَهُ هَاشِمٌ وَ خَرَجَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ وَلِيدٍ يَقُولُ

أَنَا ابْنُ سَيْفِ اللَّهِ لَا مَزِيدَ-
قَدْ أَفْتَرَ الْحَرْبُ فَزِيدُوا زِيدُوا-

فُلْ لِعَلِّي هَكَذَا الْوَعِيدُ-
وَ خَالِدٌ تَرْبِيَةُ الْوَلِيدِ-

Hashim struck him and Abdul Rahman Bin Khalid Bin Al-Waleed came out saying, 'Tell Al^{asws}, this is the promise, I am a son of the sword of Allah^{azwj}, nothing more, and Khalid was brought up by Waleed. The war has become lukewarm, so increase, increase!'

فَبَرَزَ الْأَشْطَرُ مُرَجِّزًا يَقُولُ

يَا رَبِّ جَنِّبِي سَبِيلَ الْفَخْرَةِ-
وَ اجْعَلْ وَقَاتِي بِأَكْفُفِ الْكَفَرَةِ-

بِالضَّرْبِ أَوْ فِي مِثْقَلِ مُؤَخَّرَةٍ-
وَ لَا تُخَيِّبْنِي ثَوَابَ الْبِرَّةِ-

Al-Ashtar came forward reciting a war poem, 'With the strike, I shall fulfil the delayed death. O Lord^{azwj}! Shield me the way of the immorality, and do not Shield from me the rewards of the duelling, and Make my death a restraint of the Kafirs'.

فَضَرَبَهُ الْأَشْطَرُ فَأَنْصَرَفَ قَائِلًا أَفَنَأَنَا دَمٌ عُثْمَانُ فَقَالَ مُعَاوِيَةُ هَذِهِ قَاسِرَةُ الصُّبَاةِ فِي اللَّعِبِ فَاصْبِرْ فَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ* وَ خَرَجَ مُعَاوِيَةُ يُشِيرُ إِلَى هَمْدَانَ وَ هُوَ يَقُولُ

مَنْ أَرْحَبَ وَ يَشْكُرُ شَيْئًا-
كَمْ مِنْ كَرِيمٍ بَطَلَ هُمَامِ-
كَذَاكَ حَرْبُ السَّادَةِ الْكَرَامِ-

لَا عَيْشَ إِلَّا فُلْتُقٌ قَحْفِ الْحَامِ-
قَوْمٌ هُمْ أَعْدَاءُ أَهْلِ الشَّامِ-
وَ كَمْ قَتِيلٍ وَ حَرِيجٍ دَامِي-

Al-Ashtar struck him and he left saying, 'The blood of Usman has annihilated us!' Muawiya said, 'This is a crust of the girl in her playing. Be patient, Allah^{azwj} is with the patient'. And Muawiya sent out Busheyr to Hamdan and he was saying, 'There is no life except splitting the skulls of the important ones, from the welcoming and grateful young men. A people, they are enemies of the people of Syria. How many prestigious heroes are important, and how many are killed and injured with bloody wounds? Like that is a war of the noble chiefs'.

فَبَرَزَ سَعِيدُ بْنُ قَيْسٍ يَرْجِزُ وَ يَقُولُ

لَا تَجْعَلِ الْمُلْكَ لِأَهْلِ الشَّامِ-

لَا هُمْ رَبُّ الْحِلِّ وَ الْحَرَامِ-

Saeed Bin Qays came out reciting a war poem and saying, 'Not they, O Lord^{azwj} of Permissible(s) and Prohibitions! Do not make the kingdom to be for the people of Syria'.

فَحَمَلْ وَ هُوَ مُشْرِعٌ رُحْمُهُ قَوْلِي مُعَاوِيَةَ هَارِباً وَ دَخَلَ فِي غُمَارِ الْقَوْمِ وَ جَعَلَ قَيْسٌ يَقُولُ

يَا هَلْفَ نَفْسِي فَأَتَانِي مُعَاوِيَةُ- عَلَى طِمْرٍ كَالْعُقَابِ هَاوِيَةً-
وَ الرِّاقِصَاتُ لَا يَبْعُدُنَّ ثَانِيَةً- إِلَّا هَوَى مُعْفَرًا فِي الْهَوَايَةِ-

He attacked and he was raising his spear. Muawiya turned around fleeing and entered into the crowd of the people, and Qays went on to say, 'O regret of my soul, I lost Muawiya inserting into a crown like the punishment of (falling into) the abyss. And the dancers will not return for a second time, except a collapse into the bottom of the abyss'.

وَ بَرَزَ أَبُو الطُّفَيْلِ الْكِنَانِيُّ قَائِلًا

تَحَامَتُ كِنَانُهُ فِي حَرْبِهَا- وَ حَامَتُ تَمِيمٌ وَ حَامَتْ أَسَدُ-
وَ حَامَتُ هَوَازُنٌ مِنْ بَعْدِهَا- فَمَا حَامَ مِنْهَا وَ مِنْهُمْ أَحَدُ-
طَحَنَّا الْقَوَارِسَ يَوْمَ الْعَجَاجِ- وَ سَفَنَّا الْأَزَادِلَ سَوَاقِ التَّكْدِ-

And Abu Al-Tufeyl Al-Kinany came out saying, '(Clan of) Kinan coalesced in the war, and (clan of) Tameem roamed, and (clan of) Asad roamed, and (clan of) Hawazin roamed from after it. There was no one important from it and them. The horses trampled on the day of the dust, and we sent away the lowly, the sending of the grumpy'.

وَ جَالَ عَلِيٌّ ع فِي الْمَيْدَانِ قَائِلًا

أَنَا عَلِيٌّ فَاسْأَلُونِي تُخْبِرُوا- ثُمَّ ابْزُوا لِي فِي الْوَعَى وَ ابْذُرُوا-
سَيَفِي حَسَامٌ وَ سَنَابِي يَنْهَرُ- مِنَّا النَّبِيُّ الطَّاهِرُ الْمُطَهَّرُ-
وَ حَمْرُهُ الْخَبِيرُ وَ مِنَّا جَعْفَرُ- وَ فَاطِمَةُ عَرِيسِي وَ فِيهَا مُفَخَّرُ-
هَذَا هَذَا وَ ابْنُ هِنْدٍ مُخَجَّرُ- مُدْبَذَبٌ مُطَرَّدٌ مُؤَخَّرُ-

And Ali^{asws} roamed in the battlefield saying: 'I^{asws} am Ali^{asws}! Ask me, you will be informed, then come out to me^{asws} for duel in the battle and rush away. My^{asws} sword is sharp and my blade is shining. From us^{asws} is the Prophet^{saww}, the pure, the purifier, and Hamza^{asws} the good, and from us^{asws} is Ja'far^{asws}, and Fatima^{asws} my^{asws} bride, and it these is the pride. This for this, and the son of Hind is petrified, hesitant, persistent, delaying'.

فَاسْتَخْلَفَهُ عَمْرُو بْنُ الْحُصَيْنِ بْنِ السَّكُونِيِّ عَلَى أَنْ يَطْعَنَهُ فَرَأَهُ سَعِيدُ بْنُ قَيْسٍ فَطَعَنَهُ وَ أَتَشَدَّ

أَقُولُ لَهُ وَ فِي رُحْمِي جَنَاهُ- وَ قَدْ قَرَّتْ بِمَصْرَعِهِ الْعُيُونُ-
أَلَا يَا عَمْرُو عَمْرُو بَنِي حُصَيْنٍ- وَ كُلُّ فِتْنَى سُنْدُرُكُمُ الْمُنُونُ-
أُتَطْمَعُ أَنْ تَنَالَ أَبَا حُسَيْنٍ- بِمُغْضِلَةٍ وَ ذَا مَا لَا يَكُونُ-

Amro Bin Al-Husayn Bin Al-Sakuni replaced him upon that he would stab him. Saeed Bin Qays saw him and stabbed him, and prosed, 'I say to him, and in my spear there is compassion, and the eyes have been delighted with his death. Indeed, O Amro, Amro of the clan of Husayn, and every youth the death will come across him! Are you greedy to obtain Abu Husayn with a dilemma, and that is what will not happen'.

وَأَنْفَذَ مُعَاوِيَةُ ذَا الْكَلَاعِ إِلَى بَنِي هَمْدَانَ فَاشْتَبَكَتِ الْحَرْبُ بَيْنَهُمْ إِلَى اللَّيْلِ ثُمَّ انْهَزَمَ أَهْلُ السَّامِ ثُمَّ أَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَ أَبْنَاءَهُ مِنْهَا

فَوَارِسُ مِنْ هَمْدَانَ لَيْسُوا بِعُزْلٍ - عَدَاةُ الْوَعَى مِنْ شَاكِرٍ وَ شَبَامٍ -
يَقُودُهُمْ حَامِي الْحَقِيقَةِ مَا جِدَّ - سَعِيدُ بْنُ قَيْسٍ وَ الْكَرِيمُ مُحَامِي -
جَزَى اللَّهُ هَمْدَانَ الْجَنَانَ فَإِنَّهُمْ - سَمَامُ الْعَدَى فِي كُلِّ يَوْمٍ حَمَامٍ -

And Muawiya assigned Zal Kala'a to the clan of Hamdan, and the war clashed between them to the night. Then the people of Syria were defeated. Then Amir Al-Momineen^{asws} prosed couplets. From these are: 'The horsemen of Hamdan are not isolated, morning of the battle, from a grateful and young men. The real protector is guiding them, a glorious, Saeed Bin Qays, and a prestigious protector. May Allah^{azwj} Recompense Hamdan with Gardens, for they are an infecting poison (to the enemy) during every day of death'.

وَبَرَزَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَنَكَلُوا عَنْهُ فَحَادَى مُعَاوِيَةُ حَتَّى دَخَلَ فُسْطَاطُهُ فَتَرَفَعَ ابْنُ مَنْصُورٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

وَعَلَّمَنَا الْحَرْبَ آبَاؤُنَا - وَ سَوْفَ نَعْلَمُ أَيْضاً بَيْنَنَا [بَيْنَنَا] -

And Abu Ayoub Al-Ansari came out but they abstained from him. He went towards Muawiya until he entered his ten. Abu Mansour rose up. Amir Al-Momineen^{asws} said: 'Our fathers taught us the war, and soon we will be teaching our sons as well'.

وَ خَرَجَ رَجُلٌ فِي بَرَزٍ رَجُلٍ كُوَيْفٍ فَصَرَعَهُ الْكُوَيْفُ فَإِذَا هُوَ أَخُوهُ فَقَالُوا خَلِّهِ فَأَبَى أَنْ يُطْلَقَهُ إِلَّا بِأَمْرِ عَلِيٍّ فَأَذِنَ لَهُ بِذَلِكَ وَ بَرَزَ عَبْدُ اللَّهِ بْنُ خَلِيفَةَ الطَّائِي فِي جَمَاعَةٍ مِنْ طَيٍّ وَ ارْتَجَزَ

يَا طَيَّ طَيَّ السَّهْلِ وَ الْأَجْبَالِ - أَلَا أَتُبُّونَا بِالْبَيْضِ وَ الْعَوَالِي -
فَقَاتَلُوا أَيْمَةَ الضَّالَالِ -

And a man came out in duelling a man of Al-Kufa, and there it turned out to be his own brother. They said, 'Leave him!' But he refused and in freeing him except by an order of Ali^{asws}. He^{asws} permitted him for that. And Abdullah Bin Khalifa Al-Taie came out among a group of Tayy and recited a war poem, 'O Tayy! Tayy of coasts and the mountains! Will you not be steadfast with the fair ones and the towns. Fight the imams of straying!'

وَ خَرَجَ مِنَ الْعُسْكَرَيْنِ رُهَاءُ أَلْفِ رَجُلٍ فَاقْتَتَلُوا حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَ فِيهِمْ يَقُولُ شَبْتُ بْنُ رُبَيْعٍ

وَ قَاتَلَتِ الْأَبْطَالُ مِنَّا وَ مِنْهُمْ - وَ قَامَتْ نِسَاءٌ حَوْلَنَا بِنَحِيبٍ -

And approximately a thousand men came out from the two armies and they fought until there did not remain anyone from them, and regarding them Shabas Bin Rabie said, *'And the heroes have been killed from us and them, and the women stood around us with the mourners'*.

وَ خَرَجَ بُسْرُ بْنُ أَرْطَاةَ مُرْتَجِزاً

جَاءُوا يَكُونُوا أَوْلِيَاءَ الرَّحْمَنِ
أَنَّ عَلِيّاً نَالَ مِنْ عُثْمَانَ

أَكْرَمَ بِجُنْدٍ طَيِّبٍ الْأَرْدَانِ-
إِنِّي أَتَانِي خَبَرٌ شَحَايِ

And Busr Bin Artah came reciting a war poem, *'Be honourable to the good army, the desirous. They came to be friends of the Beneficent. A titbit of the news has come to me that Ali^{asws} attained from (killed) Usman'*.

فَبَرَزَ إِلَيْهِ سَعِيدُ بْنُ قَيْسٍ قَائِلاً

أَسْلَمَهُمْ بُسْرٌ إِلَى الْهُوَانِ

بُؤْساً لَجُنْدٍ ضَائِعِ الْإِيمَانِ-
إِلَى سُيُوفٍ لِيَنِي هَمْدَانِ

Saeed Bin Qays came out to duel against him saying, *'Misery of the army wasting Eman, their submission of Busr to the humiliation, to the swords of the clan of Hamdan'*.

فَانْصَرَفَ بُسْرٌ مِنْ طَعْنَتِهِ مَجْرُوحاً وَ خَرَجَ أَذْهَمُ بْنُ لَأَمٍ الْقُضَاعِيُّ مُرْتَجِزاً

فَأُتِيَ لَا شَكَّ أَخُو قَتِيلِ-

أُتِيَ لَوْعِ الصَّارِمِ الصَّقِيلِ-

Busr left being injured from his stabbing and Ad'had Bin Al-Umm Al-Quzaie came out reciting a war poem, *'Be steadfast to the falling of the tough and the shiny (armour), for you are in no doubt that your brother is slain'*.

فَقَتَلَهُ حُجْرُ بْنُ عَدِيٍّ فَخَرَجَ الْحَكَمُ بْنُ الْأَزْهَرِ قَائِلاً

أُتِبْتُ فَإِنِّي لَيْسَ مِثْلِي بَعْدِي-

يَا حُجْرُ حُجْرُ بَنِي عَدِيٍّ الْكِنْدِيِّ-

Hujr Bin Aday killed him. Al-Hakam Bin Al-Azhar came out saying, *'O Hujr! Hujr Bin Aday Al-Kindy! Stay firm, for surely there wouldn't be anyone like me after me'*.

فَخَرَجَ إِلَيْهِ مَالِكُ بْنُ مُسْهِرٍ الْقُضَاعِيُّ يَقُولُ

أَنَا ابْنُ عَمِّ الْحَكَمِ بْنِ الْأَزْهَرِ-

أَنَا ابْنُ مَالِكِ بْنِ مُسْهِرٍ-

Malik Bin Mus'hir Quzaie came out to him saying, *'O Ibn Malik Bin Mus'hir! I am a cousin of Al-Hakam Bin Al-Azhar!'*

فَأَجَابَهُ حُجْرٌ -

أَقْدِمُ إِذَا شِئْتُ وَ لَا تُؤَخِّرُ

إِنِّي حُجْرٌ وَ أَنَا ابْنُ مِسْعَرٍ -

Hujr answered him, 'I am Hujr and I am a son of Mis'ar. I advance whenever I like to and I do not delay!'

وَ بَرَزَ عَلْقَمَةُ فَأَصِيبَ فِي رِجْلِهِ وَ قُتِلَ مِنْ أَهْلِ الْعِرَاقِ عُمَيْرُ بْنُ عَبْدِ الْمُحَارِبِيِّ وَ بَكْرُ بْنُ هَوْدَةَ النَّخَعِيِّ وَ ابْنُهُ حَيَّانُ وَ سَعِيدُ بْنُ نُعَيْمٍ وَ أَبَانُ بْنُ قَيْسٍ فَحَمَلَ عَلَيْهِمْ فَهَزَمَهُمْ

And Alqama came out for duel and was injured in his leg. And from the people of Al-Iraq there were killed, Umeyr Bin Ubeyd Al-Muhariby, and Bakr Bin Howzat Al-Nakhaie, and his son Hayyan, and Saeed Bin Nueym, and Aban Bin Qays'. Ali^{asws} had attacked and defeated them.

فَقَالَ مُعَاوِيَةُ كُنْتُ أَرْجُو الْيَوْمَ ظَفَرًا وَ بَرَزَ الْأَشْثَرُ وَ جَعَلَ يَقْتُلُ وَاحِدًا بَعْدَ وَاحِدٍ فَقَالَ مُعَاوِيَةُ فِي ذَلِكَ فَبَرَزَ عَمْرُو بْنُ الْعَاصِ فِي أَرْبَعِمِائَةِ فَارِسٍ إِلَيْهِ وَ تَبَعَ الْأَشْثَرُ مِائَتًا رَجُلٍ مِنْ نَخْعٍ وَ مَذْحِجٍ وَ حَمَلَ الْأَشْثَرُ عَلَيْهِ فَوَقَعَتِ الطَّعْنَةُ فِي الْقُرْبُوسِ فَانْكَسَرَ وَ خَرَّ عَمْرُو صَرِيحًا وَ سَقَطَتْ ثَنَائِيَاهُ فَاسْتَأْمَنَهُ

Muawiya said, 'I am hoping for victory today'. And Al-Ashtar came out for duel and went on to kill one after one. Muawiya said regarding that, so Amro Bin Al-Aas came out among four hundred horsemen towards him, and Al-Ashtar followed two hundred men from Nahakie and Mazhij. And Al-Ashtar attacked upon him, and the stab fell in the saddlebow and it broke, and Amro fell down immediately, and his (Ashtar's) spear fell down and he was safe.

وَ بَرَزَ الْأَصْبَغُ بْنُ نُبَاتَةَ قَاتِلًا

إِنَّ الرِّجَاءَ لِلْفُتُوْطِ يَدْمَعُ -

حَتَّى مَتَى تَرْجُو الْبَقَا يَا أَصْبَغُ -

And Al-Asbagh Bin Nubata came out saying, 'Until when will you hope to live O Asbagh! The hope for the contentment is more impressive'.

وَ قَاتَلَ حَتَّى حَرَّكَ مُعَاوِيَةَ مِنْ مَقَامِهِ وَ خَرَجَ عَوْفُ الْمُرَادِيِّ قَاتِلًا

هَلْ مِنْ عِرَاقِي عَصَاهُ سَيْفٌ -

أَنَا الْمُرَادِيُّ وَ اسْمِي عَوْفٌ -

And he fought until Muawiya had to move from his position. And Awf Al-Murady came out saying, 'I am Al-Murady and my name is Awf! Is there any Iraqi whose sword is his staff?'

فَبَرَزَ إِلَيْهِ كَعْبُ الْأَسَدِيِّ مُرْتَجِزًا فَقَتَلَهُ وَ رَأَى مُعَاوِيَةَ عَلَى تَلٍّ فَقَصَدَ نَحْوَهُ فَلَمَّا قَرُبَ مِنْهُ حَمَلَ عَلَيْهِ مُرْتَجِزًا

أَنَا الْغُلَامُ الْأَسَدِيُّ حَتْدٌ -

وَيْلِي عَلَيْكَ يَا بَنِي هِنْدٍ -

Kaeer Al-Asadi came out to him reciting a war poem, and he killed him, and he was Muawiya upon a hill, so he aimed towards him. When he was near from him, he attacked upon him reciting, 'Woe be unto you O son of Hind! I am the boy Al-Asady, praise-worthy'.

فَأَخَذَهُ أَهْلُ الشَّامِ بِالطَّلْعَانِ وَ الضَّرَابِ فَأَنْسَلَّ مِنْ بَيْنِهِمْ قَائِلًا

فَلَوْ نَلِئُهُ نَلْتُ الَّذِي لَيْسَ بَعْدَهَا-
وَلَوْ مِتُّ مِنْ نَبِيلِي لَهُ أَلْفَ مِيتَةٍ-
مِنَ الْأَمْرِ شَيْئًا غَيْرَ مِثْنِي مَقَالٍ-
لَقُلْتُ لِمَا قَدْ نَلْتُ لَيْسَ أَبَالِي-

The people of Syria seized him with the stabbing and the strikers. A speaker sneaked from between them saying, 'If you had attained him, you would not attain the one who is after it anything from the matter without harbouring a speaker, and if I were to die from my attack, for it would be a thousand deaths, I would said, 'For what have you attained, I don't care'.

وَ خَرَجَ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيدِ فَبَرَزَ إِلَيْهِ حَارِثَةُ بْنُ قُدَامَةَ السَّعْدِيِّ فَقَتَلَهُ فَخَرَجَ أَبُو الْأَعْوَرِ السُّلَمِيُّ فَأَنْصَرَفَ مِنْ طَعْنَتِهِ زِيَادُ بْنُ كَعْبٍ الْهَمْدَانِيُّ بِجُرُوحٍ وَ قَتَلَ بَنُو هَمْدَانَ خُلُقًا كَثِيرًا مِنْ أَهْلِ الشَّامِ فَقَالَ مُعَاوِيَةُ بْنُ هَمْدَانَ أَعْدَاءُ عُثْمَانَ

Abdul Rahman Bin Khalid Bin Al-Waleed came out and Harise Bin Qudama Al-Sa'ady duelled to him and he killed him. Abu Al-Awr Al-Sulamy came out, but Ziyad Bin Ka'ab Al-Hamdany left from his stabbing injured, and the clan of Hamdan killed a lot of people from the people of Syrian. Muawiya said, 'The clan of Hamdan are enemies of Usman'.

وَبَرَزَ عُمَيْرُ بْنُ عُطَارِدٍ التَّمِيمِيُّ فِي قَوْمِهِ قَائِلًا-

قَدْ صَابَرْتُ فِي حَرْبِنَا تَمِيمٍ-
دِينٍ قَلِيمٍ وَ هُدًى قَلِيمٍ-
لَهَا حَدِيثٌ وَ لَهَا قَلِيمٌ

And Umeyr Bin Utarid Al-Tameemi came out among his people saying, '(Clan of) Tameem have combatted in its ware, for it is a narration and for it is ancientness. An ancient religion and an ancient guidance'.

فَقَاتَلُوا إِلَى اللَّيْلِ وَ بَرَزَ قَيْسُ بْنُ سَعْدٍ وَ قَالَ

أَنَا ابْنُ سَعْدٍ وَ أَبِي عُبَادَةَ-
حَتَّى مَتَى أَتُنِّي إِلَى الْوَسَادَةِ-
وَ الْخَزْرَجِيُّونَ رِجَالُ سَادَةٍ-
يَا ذَا الْجَلَالِ لَقَيْ الشَّهَادَةَ-

They fought to the night. And Qays Bin Sa'ad came out and said, 'I am a son of Sa'ad and my father is Ubadah, and the tribe of Al-Khazraj men are chiefs, until when shall I bend to the pillow? O One^{ozwj} with the Majesty, Cast the martyrdom to me!'

فَخَرَجَ بُسْرُ بْنُ أَرْطَاةَ الْفِهْرِيِّ وَ ارْتَحَزَ

أَنَا ابْنُ أَرْطَاةَ الْجَلِيلِ الْقَدْرِ-
إِنْ أَرَجِعَ الْيَوْمَ بَعِيرٍ وَثَرٍ-
فِي أُسْرَةٍ مِنْ غَالِبٍ وَ فَهْرٍ-
فَقَدْ قَضَيْتُ فِي ابْنِ سَعْدٍ نَذْرِي-

Busr Bin Artah Al-Fihry came out and recited a war poem, 'I am a son of Atrah, the majestic, the powerful, among a dominant understanding family. If I were to return today without wrong, so it has been Decreed regarding the son of Sa'ad, my vow'.

فَانْصَرَفَ مَجْرُوحاً مِنْ صَرَبَةِ قَيْسٍ وَ خَرَجَ الْمُخَارِقُ بْنُ عَبْدِ الرَّحْمَنِ فَقَتَلَ الْمُرَادِيَّ وَ مُسْلِمَ الْأَزْدِيِّ وَ رَجُلَيْنِ آخَرَيْنِ فَبَرَزَ إِلَيْهِ عَلِيٌّ ع مُتَنَكِّراً فَقَتَلَهُ وَ قَتَلَ سَبْعَةً بَعْدَهُ

He left injured from a strike of Qays. And Mukhariq Bin Abdul Rahman came out and killed Al-Murady, and Muslim Al-Azdy, and two other men. Ali^{asws} came out to him veiled and killed him and killed seven (more) after him.

وَ خَرَجَ كُرَيْبُ بْنُ الصَّبَّاحِ فَقَتَلَ مُبَرِّقاً الْخَوْلَانِيَّ وَ شُرَحْبِيلَ الْبَكْرِيَّ وَ الْحَارِثَ الْحَكِيمِيَّ وَ عَبْدَ الرَّحْمَنِ الْهُمْدَانِيَّ فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ قَتَلَ الْحَارِثَ بْنَ وَدَاعٍ وَ الْمُطَاعَ بْنَ الْمُطَّلِبِ وَ عُزْوَةَ بْنَ دَاوُدَ

And Kurayeb Bin Al-Sabbah came out and killed Mubarraqa Al-Khawlanay, and Shikjeel Al-Bakry, and Al-Haris Al-Hakeemi, and Abdul Rahman Al-Hamdany. Amir Al-Momineen^{asws} killed him. Then he^{asws} killed Al-Haris Bin Wada'a, and Al-Muta'a Bin Al-Muttalib, and Urwah Bin Dawood.

وَ خَرَجَ مَوْلَى لِمُعَاوِيَةَ مُرَجِّزاً

مَوْلَى ابْنِ صَخْرٍ وَ بِهِ قَدْ انْتَصَرَ-

إِنِّي أَنَا الْحَارِثُ مَا يِي مِنْ خَوْرٍ-

And a slave of Muawiya came out reciting a war poem, 'I am Al-Haris! There is no failure with me. A slave of the son of Sakhat, and with him I shall be avenged'.

فَقَتَلَهُ قَنْبَرٌ وَ خَرَجَ يَزِيدُ الْكَلْبِيُّ فَقَتَلَهُ الْأَشْثَرُ وَ خَرَجَ مُشَجَّعُ الْجَذَامِيِّ فَطَعَنَهُ عَدِيُّ بْنُ حَاتِمٍ وَ نَادَى خَالِدُ بْنُ مَعْمَرٍ السَّدُوسِيُّ مَنْ يُبَايِعُنِي عَلَى الْمَوْتِ فَأَجَابَهُ تِسْعَةُ آلَافٍ فَقَاتَلُوا حَتَّى بَلَغُوا فُسْطَاطَ مُعَاوِيَةَ فَهَرَبَ مُعَاوِيَةُ فَتَنَّهُوا فُسْطَاطَهُ

Qanbar killed him. And Yazeed Al-Kalby came out and Al-Ashtar killed him. And Mushja'a Al-Juzamy came out, and Aday Bin Hatim stabbed him. And Khalid Bin Ma'mar Al-Sadousy called out, 'Who will pledge to me upon death?' Nine thousand answered him. They fought until they reached the tent of Muawiya. Muawiya fled and his tent was plundered.

وَ أَنْقَذَ مُعَاوِيَةُ إِلَيْهِ فَقَالَ يَا خَالِدُ لَكَ عِنْدِي إِمْرَةٌ خُرَاسَانٌ مَتَى ظَفَرْتُ فَأَقْصُرْ وَجْهَكَ عَنْ فِعَالِكَ هَذَا فَتَكَلَّ عَنْهَا فَتَقَلَ أَصْحَابُهُ فِي وَجْهِهِ وَ حَارَبُوا إِلَى اللَّيْلِ وَ فِيهِ يَقُولُ النَّجَاشِيُّ

وَ ذَلِكَ قَلِيلٌ مِنْ عُقُوبَةِ قَادِرٍ-

وَ قَرَأْتُ ابْنَ حَزْبٍ غَيَّرَ اللَّهُ وَجْهَهُ

And Muawiya assigned to him and said, 'O Khalid! For you with me is a woman of Khurasan when you win. Woe be unto you. Cut short this one from your deeds!' He refrained from him and killed his companion in his face, and they battled to the night. And regarding it, Al-Najashy said, 'And the son of Har fled, may Allah^{azwj} Alter his face, and that is little from his punishment by the Powerful'.

وَ خَرَجَ حَزْمَةُ بْنُ مَالِكٍ الْهُمْدَانِيُّ فَقَتَلَهُ الْمِرْقَالُ فَهَجَمُوا عَلَى الْمِرْقَالِ فَقَتَلُوهُ فَأَخَذَ سُفْيَانُ بْنُ الثَّوْرِ رَأْيَتَهُ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ أَخَذَهَا عُتْبَةُ بْنُ الْمِرْقَالِ فَقَاتَلَ حَتَّى قُتِلَ فَأَخَذَهَا أَبُو الطُّفَيْلِ الْكِنَانِيُّ مُرَجِّزاً

فَقَتَلْتُ فِي اللَّهِ عَدُوَّ السُّنَّةِ-

يَا هَاشِمُ الْخَيْرُ دَخَلْتَ الْجَنَّةَ-

And Hamza Bin Malik came Al-Hamdany came out. Al-Mirqal killed him, so they thronged upon Al-Mirqal and killed him. Sufyan Bin Al-Sowr grabbed his flag and fought until he was killed. Then Utba Bin Al-Mirqal took it and fought until he was killed. Abu Al-Tufeyl Al-Kinani took it reciting a war poem, 'O Hashim the good! You entered the Paradise, killed for the Sake of Allah^{azwj}, enemies of the Sunnah'.

فَقَاتَلَ حَتَّى جَرَحَ فَرَجَعَ الْقَهْقَرَى وَ أَخَذَهَا عَبْدُ اللَّهِ بْنُ بُدَيْلِ بْنِ وَرْقَاءَ الْخُزَاعِيِّ مُرْتَجِزاً

الْأَبْرَحَ الْعَيْنُ الْعَظِيمِ الْخَاوِيَةَ-

أَضْرِبُكُمْ وَ لَا أَرَى مُعَاوِيَةَ-

خَاوِرُهُ فِيهَا كِلَابٌ عَاوِيَةَ-

هَوَتْ بِهِ فِي النَّارِ أُمُّ هَاوِيَةَ-

He fought until he was injured and he returned back on his heels. And Abdullah Bin Budeyl Bin Warqa'a Al-Khuzaiie grabbed it reciting a war poem, 'I am striking you all and I cannot see Muawiya, the deepest of eyes and the largest of the bellies. He would collapse with it into the Fire, his mother being the abyss'.

فَهَجَمُوا عَلَيْهِ وَ قَتَلُوهُ فَأَخَذَهَا عَمْرُو بْنُ الْحَيَّاقِ قَائِلاً

جِسَانٌ وَجُوهٌ صُرِعُوا حَوْلَ هَاشِمٍ-

جَزَى اللَّهُ فِينَا غَضَبَهُ أَيُّ غَضَبَةٍ-

They thronged upon him and killed him. Amro Bin Al-Hamiq grabbed it saying, 'May Allah^{azwj} Recompense us in a group, whichever group of beautiful faces surrounding around Hashim'.

وَ قَاتَلَ أَشَدَّ قِتَالٍ فَخَرَجَ ذُو الظَّلِيمِ قَائِلاً

أَنَا الْيَمَانِيُّ وَ اسْمِي حَوْشَبُ-

أَهْلُ الْعِرَاقِ نَاسَبُوا وَ انْتَسَبُوا-

مِنْ ذِي الظَّلِيمِ أَيْنَ أَيْنَ الْمَهْرَبُ-

And he fought a severe battle. Zul Zaleem came out saying, 'People of Al Iraq! Lineage (yourselves) and lineage (me)! I am Al Yamani, and my name is Howshab, from Zil Zaleem. Where, where is the escape!'

فَبَرَزَ إِلَيْهِ سَلَيْمَانُ بْنُ صُرَدَ الْخُزَاعِيِّ قَائِلاً

لَسْنَا نَخَافُ ذَا الظَّلِيمِ حَوْشَبَا-

يَا أَيُّهَا الْحَيُّ الَّذِي تَذَبَّدَا-

Suleyman Bin Surad Al-Khuzaiie duelled to him saying, 'O you tribe which is hesitating! We are not scared of Zul Zaleem Howshab!'

فَحَمَلَتِ الْأَنْصَارُ حَمْلَةً رَجُلٍ وَاحِدٍ وَ قَتَلُوا ذَا الْكَلَاعِ وَ ذَا الظَّلِيمِ وَ سَاوُوا إِلَيْهِمْ وَ كَادَ يُؤْخَذُ مُعَاوِيَةُ فَقَالَ الْأَنْصَارِيُّ

مِنْ الْمَوْتِ حَتَّى تَحْسَبَ الشَّمْسُ كَوْكَبًا-

مُعَاوِي مَا أَفَلْتُ إِلَّا بِمُرْعَةٍ-

فَإِنْ تَفَرَّحُوا بِابْنِ الْبَدِيلِ وَ هَاشِمٍ- فَإِنَّا قَتَلْنَا ذَا الْكَلَّاعِ وَ حَوْشَبَا-

The Helpers attacked the attack of one man and they killed Zul Kala'a, and Zul Zaleem, and came to them and almost seized Muawiya. The Helper said, 'Muawiya did not free except with a gulp of death, unto the sun was counted as a planet. So, if they are rejoicing with Ibn Al Budeyl and Hashim, so we kill Zul Kala'a and Howshab'.

وَ خَرَجَ عُيَيْدُ اللَّهِ بْنُ عُمَرَ وَ دَعَا مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ فَتَهَضَّ مُحَمَّدٌ فَتَنَاهَا أَبُوهُ وَ بَرَزَ هُوَ عَ إِلَيْهِ رَاجِعًا فَتَقَهَّقَرَ عُيَيْدُ اللَّهِ فَقَتَلَهُ عَبْدُ اللَّهِ بْنُ سَوَّارٍ وَ يُقَالُ خُرَيْثُ بْنُ خَالِدٍ وَ يُقَالُ هَانِيُّ بْنُ عَمْرِو وَ يُقَالُ مُحَمَّدُ بْنُ الصَّبِيحِ

And Ubeydullah Bin Umar came out and called out to Muhammad Ibn Al-Hanafiyya. Muhammad got up but his father^{asws} (Ali^{asws}) forbade him, and he^{asws} went out walking to him. Ubeydullah turned off his heels, and Abdullah Bin Sawwar killed him, and it is said it was Hureys Bin Khalid, and it is said it was Hany Bin Uamro, and it is said it was Muhammad Bin Al-Sabeeh.

فَأَمَرَ مُعَاوِيَةَ بِتَقْلِيمِ سَبْعِينَ زَايَةً وَ بَرَزَ عَمَّارٌ فِي زَايَاتٍ فَقُتِلَ مِنْ أَصْحَابِ مُعَاوِيَةَ سَبْعُمَائَةِ رَجُلٍ وَ مِنْ أَصْحَابِ عَلِيٍّ مَائَتَا رَجُلٍ وَ خَرَجَ عَلِيٌّ عَ فِي مُقَاتِلَةِ هَمْدَانَ وَ قَالَ بَعْضُهُمْ بَرَكَ الْجَمَلُ بَرَكَ الْجَمَلُ فَبَرَكُوا وَ بَرَكْتَ أَيْضاً هَمْدَانُ

Muawiya ordered with advancing seventy flags (battalions), and Ammar came out among flags. From the companions of Muawiya seven hundred men were killed, and from the companions of Ali^{asws}, two hundred men. And Ali^{asws} came out among fighters of Hamdan, and some of them said, and one of them said, 'Kneel the camel! Kneel the camel!' They knelt, and Hamdan knelt (the camels) as well.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

قَدْ حَمَلَ الْقَوْمُ فَبَرَكَاً بَرَكَاً- لَا يَدْخُلُ الْقَوْمُ عَلَى مَا شَكَّ-

Amir Al-Momineen^{asws} said: 'The people have attacked, so kneel (the camels) a kneeling. The people will not enter upon what they doubt'.

وَ خَرَجَ عَمْرُو بْنُ الْعَاصِ مُرْتَجِزاً فَقَصَدَهُ الْأَشْتَرُ مُرْتَجِزاً

إِنِّي أَنَا الْأَشْتَرُ مَعْرُوفُ السَّيْرِ- إِنِّي أَنَا الْأَفْعَى الْعِرَاقِيُّ الذَّكْرُ

And Amro Bin Al-Aas came out reciting a war poem, and Al-Ashtar aimed for him reciting a war poem, 'Me, I am Al-Ashtar, famous of the advancing. Me, I am the male Iraqi serpent'.

فَهَزَمَهُمْ وَ خَرَجَ عَمْرًا وَ خَرَجَ الْفَرَّازُ بْنُ الْأَذْهَمِ وَ دَعَا الْعَبَّاسَ بْنَ رِبْعَةَ بْنَ الْحَارِثِ بْنَ عَبْدِ الْمُطَّلِبِ فَقَتَلَهُ الْعَبَّاسُ فَتَنَاهَا عَلِيٌّ عَ عَنِ الْمُبَارَزَةِ فَقَالَ مُعَاوِيَةُ مَنْ قَتَلَ الْعَبَّاسَ فَلَهُ عِنْدِي مَا يَشَاءُ فَخَرَجَ رَجُلَانِ لَحْمِيَّانِ فَدَعَا أَحَدُهُمَا فَقَالَ إِنْ أَذِنَ لِي سَيِّدِي أُبَارِزُكَ

He defeated them. And Amr came out, and Al-Faraz Bin Al-Ad'ham came out and called out Al-Abbas Bin Rabie Bin Al-Haris Bin Abdul Muttalib. Al-Abbas killed him. Ali^{asws} forbade him from the duelling (any more). Muawiya said, 'Whoever kills Al-Abbas, for him with me would

be whatever he desires'. Two men from Khamiyyan came out and one of them called him. He said, 'If my Master^{asws} permits me, I shall duel with you'.

وَأَتَى عَلِيًّا عَ فَبَرَزَ عَلِيٌّ فِي سِلَاحِ الْعَبَّاسِ وَ فَرَسِهِ مُتَنَكِّرًا فَقَالَ الرَّجُلُ أَدْنَكَ سَيِّدَكَ فَقَالَ عَ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا فَقَتَلَهُ وَ تَقَدَّمَ الْآخَرُ فَقَتَلَهُ

Ali^{asws} came and duelled in the weapons of Al-Abbas and his horse, disguised. He said, 'Your Master^{asws} as permitted you?' He^{asws} said: '**There is Permission (to fight) for those who are fought against because they are oppressed, [22:39]**'. He^{asws} killed him. And the other one came forward, and he^{asws} killed him.

وَ خَرَجَ قَبِيصَةُ النُّمَيْرِيِّ وَ كَانَ يَشْتِمُ عَلِيًّا وَ يَرْجِي

أَقْدِمُ إِقْدَامَ الْهَزْرِيِّ الْعَالِي - فِي نَصْرِ عُثْمَانَ وَ لَا أُبَالِي -

And Qabees Al-Numeyri came out, and he used to revile Ali^{asws}, and he recited a war poem, 'I am advancing the advance of the exalted lion in help of Usman, and I don't care'.

فَبَرَزَ عَدِيُّ بْنُ حَاتِمٍ قَائِلًا

يَا صَاحِبَ الصَّوْتِ الرَّفِيعِ الْعَالِي - نَعْدِي عَلِيًّا وَلَدِي وَ مَالِي

Aday Bin Hatim came out saying, 'O one of the high loud voice! My children and my wealth are sacrificed for Ali^{asws}'.

وَ خَرَجَ حَجَلُ بْنُ أَثَالِ الْعَبْسِيِّ فَطَلَبَ الْبَرَارَ فَبَرَزَ إِلَيْهِ ابْنُهُ أَثَالُ فَلَمَّا رَأَاهُ قَالَ انْصَرِفْ إِلَى الشَّامِ فَإِنَّ فِيهَا أَمْوَالًا جَمَّةً فَقَالَ ابْنُهُ يَا أَبَتِ انْصَرِفْ إِلَيْنَا وَ جَنَّةُ الْخُلْدِ مَعَ عَلِيٍّ

And Hajal Bin Usal Al-Absy came out and sought the duel. His son Usal came out to duel him. When he saw him, he said, 'Leave to go to Syria, for there is immense wealth therein!' His son said, 'O father! Leave to come to us, and the eternal Garden is with Ali^{asws}!'

وَ عَبَّأَ مُعَاوِيَةُ أَرْبَعَةَ صُفُوفٍ فَتَقَدَّمَ أَبُو الْأَعْوَرِ السُّلَمِيُّ يُحَرِّضُهُمْ وَ يَقُولُ يَا أَهْلَ الشَّامِ إِنَّاكُمْ وَ الْفِرَارَ فَإِنَّهَا سُبَّةٌ وَ عَارٌ فَدَقُّوا عَلَى أَهْلِ الْعِرَاقِ فَإِنَّهُمْ أَهْلُ فِتْنَةٍ وَ نِفَاقٍ

And Muawiya composed four rows, and Abu Al Awr Al-Sulamy came ahead inciting them and said, 'O people of Al-Syria! Beware of the fleeing for it is an insult and a shame. Knock upon the people of Al Iraq for they are the companions of the Fitna and hypocrisy!'

فَبَرَزَ سَعِيدُ بْنُ قَيْسٍ وَ عَدِيُّ بْنُ حَاتِمٍ وَ الْأَشْثَرُ وَ الْأَشْعَثُ فَقَتَلُوا مِنْهُمْ ثَلَاثَةَ آلَافٍ وَ نَيْفًا وَ انْهَزَمَ الْبَاقُونَ وَ خَرَجَ كَعْبُ بْنُ جُعَيْلٍ شَاعِرُ مُعَاوِيَةَ قَائِلًا

ابْرُزْ إِلَيَّ الْآنَ يَا بَحَاشِي - فَإِنِّي لَنَيْتُ لَدَى الْهَرَّاشِ

Saeed Bin Qays and Aday Bin Hatim, and Al-Ashtar, and Al-Ash'as came out to duel, and they killed three thousands of them and more, and the rest were defeated. And Ka'ab Bin Jueel, a poet of Muawiya came out saying, 'Duel to me now, O Najashy, for I am a lion of Al Hirash!'

فَأَجَابَهُ النَّجَاشِيُّ شَاعِرُ عَلِيٍّ ع وَ بَرَزَ إِلَيْهِ

لَسْتُ أَبِيعُ الدِّينَ بِالْمَعَاشِ -
ذَاكَ عَلِيٌّ بَيْنَ الرِّيَاشِ -

أَزِنُ قَلِيلًا فَأَنَا النَّجَاشِيُّ -
أَنْصُرُ خَيْرَ رَاكِبٍ وَ مَاشٍ -

Al-Najashy, poet of Ali^{asws}, answered him and duelled to him, 'Wait a while, for I am Al-Najashy! I don't sell the religion for the livelihood. I help the best rider and walker, that is Ali^{asws} between the clothing'.

وَ بَرَزَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فِي أَلْفِ رَجُلٍ فَقَتَلَ خَلْفًا حَتَّى اسْتَعَاثَ عَمْرُو بْنُ الْعَاصِ وَ أَتَى أُوَيْسَ الْقُرَيْشِيُّ مُتَقَلِّدًا بِسَيْفَيْنِ وَ يُقَالُ كَانَ مَعَهُ مِرْمَاةٌ وَ مِخْلَافَةٌ مِنْ الْحَصَى فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ وَدَّعَهُ وَ بَرَزَ مَعَ رِجَالِهِ زَبِيعَةُ فَقُتِلَ مِنْ يَوْمِهِ فَصَلَّى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَفَنَهُ

And Abdullah son of Ja'far^{as} came out among a thousand men and fought people until Amro Bin Al-Aas cried out for help, and Oweys Al-Qarny came collared with two swords, and it is said with him was a bowl and a feed-bag of the pebbles. He greeted unto Ali^{asws} Amir Al-Momineen^{asws}, and bade him^{asws} farewell, and went out with his men of Rabie, and he was killed during his day. Amir Al-Momineen^{asws} prayed Salat upon him and buried him.

ثُمَّ إِنَّ عَمَّارًا جَعَلَ يُقَاتِلُ وَ يَقُولُ

ضَرَبْنَا بِرِيَالِ الْهَامِ عَنْ مَقِيلِهِ -
أَوْ يُرْجِعُ الْحَقَّ إِلَى سَبِيلِهِ -

نَحْنُ ضَرَبْنَاكُمْ عَلَى تَنْزِيلِهِ -
وَ يَذْهَبُ الْخَلِيلُ عَنْ خَلِيلِهِ -

Then Ammar went to fight and he was saying, 'We had struck you upon its Revelation such a strike, it removed the important one from his words, and the friend is amazed from his friend, or the truth will return to its way'.

فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى قُتِلَ وَ بَرَزَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَعَا مُعَاوِيَةَ وَ قَالَ أَسْأَلُكَ أَنْ تَحْفِظَ الدَّمَاءَ وَ تَبْرُزَ إِلَيَّ وَ أَبْزُرَ إِلَيْكَ فَيَكُونَ الْأَمْرُ لِمَنْ غَلَبَ

He did not cease to fight until he was killed. And Amir Al-Momineen^{asws} came out and called out to Muawiya and said, 'I^{asws} am asking you to save the blood and come out to me^{asws} and I^{asws} shall duel to you, so the command can be for the one who overcomes'.

فَبُهِتَ مُعَاوِيَةُ وَ لَمْ يَنْطِقْ بِحَرْفٍ فَحَمَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْمَيْمَنَةِ فَأَزَالَهَا ثُمَّ حَمَلَ عَلَى الْمِيسَرَةِ فَطَحَنَهَا ثُمَّ حَمَلَ عَلَى الْقَلْبِ وَ قَتَلَ مِنْهُمْ جَمَاعَةً وَ أَنْشَدَ

لَعَلَّ اللَّهَ يُجِزُّكَ مِنْ قَفَاكَ -
وَ لَوْ بَارَزْتَهُ تَرَيْتَ يَدَاكَ -

فَهَلْ لَكَ فِي أَبِي حَسَنِ عَلِيٍّ -
دَعَاكَ إِلَى الْبِرَارِ فَعَكَتَ [فَكَيْعَتَ] عَنْهُ -

Muawiya was stunned and did not speak with a word. Amir Al-Momineen^{asws} attacked upon the right flank and moved it. Then he^{asws} attacked upon the left flank and crushed it. Then he^{asws} attacked upon the centre and killed a group from them, and he^{asws} prosed: 'Is there for you (anyone) regarding Abu Hassan Ali^{asws}? Perhaps Allah^{azwj} will Enable one who can stop it. I^{asws} called you to the duel, but you bowed from it, and if you had duelled him^{asws}, (in) your hands would have been dust' (killed).

فَانْصَرَفَ أَمِيرُ الْمُؤْمِنِينَ عَ ثَمَّ بَرَزَ مُتَنَكِّراً فَخَرَجَ عَمْرُو بْنُ الْعَاصِ مُرْتَجِزاً

يَا قَادَةَ الْكُوفَةِ مِنْ أَهْلِ الْفَيْتَنِ-
كَمْ يَهَذَا حَزْناً مِنَ الْحَزَنِ-
يَا قَاتِلِي عُثْمَانَ ذَاكَ الْمُؤْتَمَنِ-
أَضْرِبُكُمْ وَلَا أَرَى أَبَا الْحَسَنِ

Amir Al-Momineen^{asws} left. Then he^{asws} came out disguised (covered up). Amro Bin Al-Aas came out reciting a war poem, 'O guides of Al-Kufa from the people of Fitna! O killers of Usman, that is the trusted, it suffices with this as a grief from the sorrows. I am striking you all and I cannot see Abu Hassan^{asws}.'

فَتَنَاقَلَ عَنْهُ عَلِيٌّ عَ حَتَّى تَبَعَهُ عَمْرُو ثَمَّ ارْتَجَزَ

أَنَا الْعَلَامُ الْقُرَشِيُّ الْمُؤْتَمَنِ-
يَرْضَى بِهِ السَّادَةُ مِنْ أَهْلِ الْيَمَنِ-
الْمَاجِدُ الْأَبْيَضُ لَيْثٌ كَالسَّطَنِ-
أَبُو الْحُسَيْنِ فَاعْلَمَنْ أَبُو الْحَسَنِ-

Ali^{asws} paused from him until Amro pursued him^{asws}, then he^{asws} recited a war poem, 'I^{asws} am the Qurayshi boy, the trusted, and glorious, the white, like the valiant lion, the chiefs from the people of Al-Yemen are pleased with him^{asws}, father^{asws} of Al-Husayn^{asws}, known as father^{asws} of Al-Hassan^{asws}.'

فَوَلَّى عَمْرُو هَارِباً فَطَعَنَهُ أَمِيرُ الْمُؤْمِنِينَ فَوَقَعَتْ فِي ذَيْلِ دِرْعِهِ فَاسْتَلْقَى عَلَى فِقَاهٍ وَ أَبْدَى عَوْرَتَهُ فَصَفَحَ عَنْهُ اسْتِخْيَاءً وَ تَكْرُماً فَقَالَ مُعَاوِيَةُ اْحْمَدِ اللَّهَ الَّذِي عَافَاكَ وَ اَحْمَدِ اسْتِكَ الَّذِي وَقَاكَ

Amro turned around fleeing, but Amir Al-Momineen^{asws} stabbed him, and he fell in the tail of his armour. He lay on his palms and his nakedness was revealed. He^{asws} excused away from him in embarrassment and honouring. Muawiya said, 'I praise Allah^{azwj} Who Recovered you, and I praise your nakedness which saved you'.

قَالَ أَبُو نُوَّاسٍ

فَلَا خَيْرَ فِي دَفْعِ الرَّدَى بِمَدْلَةٍ-
كَمَا رَدَّهَا يَوْمًا بِسَوْءَتِهِ عَمْرُو

Abu Nawas said, 'There is no good in a defence worse than humiliation, just as Amro had worsened it on the day with his nakedness'.

وَ قَالَ حَيْصَ بَيْصَ

سَوْءُهُ عَمُرُو نُنْتُ سِنَانٌ عَلِيٍّ -

فُتِحَ مَخَازِيكَ هَازِمٌ شَرِيٍّ -

And Hays Bays said, 'Ugliness of your shameful defeat exposing Amro of his nakedness, while the blades of Ali^{asws} were flexed'.

وَبَرَزَ عَلِيٌّ عَ وَ دَعَا مُعَاوِيَةَ فَتَكَلَ عَنْهُ وَ خَرَجَ بُسْرُ بْنُ أَرْطَاةَ يَطْمَعُ فِي عَلِيٍّ عَ فَصَرَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَاسْتَلْقَى عَلَى قَفَاهُ وَ كَشَفَ عَنْ عَوْرَتِهِ فَانْصَرَفَ عَنْهُ عَلِيٌّ عَ فَقَالَ وَيْلَكُمْ يَا أَهْلَ الشَّامِ أَمَا تَسْتَحْيُونَ مِنْ مُعَاوِلَةَ الْمَخَانِيثِ لَقَدْ عَلَّمَكُمْ رَأْسُ الْمَخَانِيثِ عَمُرُو وَ لَقَدْ زَوَى عَنْ هَذِهِ السَّيِّئَةِ عَنْ أَبِيهِ عَنْ جَدِّهِ فِي كَشْفِ الْأَسْتَاةِ وَسَطِ عَرَصَةِ الْحُرُوبِ

And Ali^{asws} came out duelling and called Muawiya, but he bowed away from it. And Busr Bin Artah came out coveting regarding (killing) Ali^{asws}. Amir Al-Momineen^{asws} wrestled him and he fell down on his palms, and his nakedness was revealed. Ali^{asws} turned away from it. He^{asws} said: 'Woe be unto you, O people of Syria! Are you not ashamed from sinful affairs? Your chief Amro (Bin Al-Aas) has taught you the sinful acts. And it has been reported about this mannerism from his father, from his grandfather regarding uncovering his nakedness in the middle of the plains of war'.

فَخَرَجَ غُلَامُهُ لِاحِقٌ ثُمَّ قَالَ

وَكُلُّ آبٍ مَنْ عَلَيْهِ قَادِرُهُ -

أَزْدَيْتَ بُسْرًا وَ الْغُلَامُ نَائِرُهُ -

His slave came out subsequently, then said, 'I intended Busr, and the slave will retaliate for him, and every father is one who is able upon it'.

فَطَعَنَهُ الْأَشْهُرُ قَائِلًا

وَ عَوْرَتُهُ وَسَطُ الْعِجَاجِ ظَاهِرَةٌ -

يَا كُلَّ يَوْمٍ يَحْمِلُ شَيْخٌ بَارِزَةٌ -

عَمُرُو وَ بُسْرٌ رَهْبًا بِالْقَاهِرَةِ -

أَبْرَزَهَا طَعْنُهُ كَفَّ فَاتِرَةٌ -

Al-Ashtar stabbed him saying, 'During every day an old man comes for duel and nakedness was revealed in the middle of the dust. There duelled to him a prominent hand; Amro and Busr were terrified by the subduing'.

فَلَمَّا رَأَى مُعَاوِيَةَ كَثْرَةَ بَرَارِ أَمِيرِ الْمُؤْمِنِينَ عَ أَخَذَ فِي الْحَدِيدَةِ فَأَنْفَذَ عَمُرُو إِلَى رِبْعَةٍ خَالَاتِهِ فَوَقَعُوا فِيهِ فَقَالَ اكْتُبْ إِلَى ابْنِ عَبَّاسٍ وَ غُرَّهُ فَكَانَ فِيمَا كَتَبَ

بَعْدَ الْإِلَهِ سِوَى رِفْقِ ابْنِ عَبَّاسٍ -

طَالَ الْبَلَاءُ فَمَا نَذَرِي لَهُ أَسَى [أَسَى] -

When Muawiya saw the frequent duels of Amir Al-Momineen^{asws}, he took to the deception. He assigned Amro to Rabie their maternal uncles, and they fell for it. He said, 'Write to Ibn Abbas and deceive him'. Among what he wrote was (a couplet), 'The calamity is prolonged, so we do not know any comfort for it after God apart from kindness of Ibn Abbas'.

فَكَانَ جَوَابُ ابْنِ عَبَّاسٍ

فَاذْهَبْ فَمَا لَكَ فِي تَرْكِ الْهُدَى آسِي [آسِي]
تَشْجَى النَّفْسُ لَهُ فِي النَّفْعِ إِفْلَاسٌ -
فِي الْأَرْضِ أَوْ سُلْمًا فِي الْأُفُقِ يَا قَاسِي -

يَا عَمْرُو حَسْبُكَ مِنْ خَدَعٍ وَ سَوَاسٍ -
إِلَّا بَوَادِرَ طُعْنٍ فِي نُحُورِكُمْ -
إِنْ عَادَتِ الْحَرْبُ عُذْنَا وَ التَّمَسُّ هَرَبًا -

The answer of Ibn Abbas was, 'O Amro! It suffices you from a deception and whispering, so go away, for there will be no comfort for you in neglecting the guidance except gestures of stabbings in your throats, impressing the souls having nothing for it. If the war returns, we will return and seek war in the earth, or peace in the horizons, O cruel one!'

ثُمَّ كَتَبَ مُعَاوِيَةُ إِلَيْهِ يَذْكُرُ فِيهِ إِنَّمَا بَقِيَ مِنْ قُرَيْشٍ سِتَّةٌ أَنَا وَ عَمْرُو بِالشَّامِ نَاصِبَانِ وَ سَعْدٌ وَ ابْنُ عُمَرَ بِالْحِجَازِ وَ عَلِيٌّ وَ أَنْتَ بِالْعِرَاقِ عَلَى خُطْبٍ عَظِيمٍ
وَ لَوْ بُويعَ لَكَ بَعْدَ عُثْمَانَ لَأَسْرَعْنَا فِيهِ

Then Muawiya wrote to him mentioning in it, 'But rather, six remain from Quraysh – I, and Amro are at Syria being two representatives; and Sa'ad and Ibn Umar are at Al-Hijaz; and Ali^{asws} and you are at Al-Iraq upon great speeches, and if only allegiance would have been pledged to you after Usman, we would have been quick in it'.

فَأَجَابَهُ ابْنُ عَبَّاسٍ

وَ لَيْسَ لَهَا حَتَّى تَمُوتَ بِخَادِعٍ -

دَعَوْتَ ابْنَ عَبَّاسٍ إِلَى السَّلْمِ خُدْعَةً -

Ibn Abbas answered him, 'You called Ibn Abbas to peace deceptively, and there will be no deception for it until you die'.

وَ أَمَرَ مُعَاوِيَةَ لِابْنِ خَدِيجٍ الْكِنْدِيِّ أَنْ يُكَاتِبَ الْأَشْعَثَ وَ التُّعْمَانَ بْنِ بَشِيرٍ أَنْ يُكَاتِبَ قَيْسَ بْنَ سَعْدٍ فِي الصُّلْحِ ثُمَّ أَنْفَذَ عَمْرًا وَ عُثْبَةَ وَ حَبِيبَ بْنَ مَسْلَمَةَ وَ الضَّحَّاكَ بْنَ قَيْسٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا كَلَّمُوهُ قَالَ أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَ فَإِنْ تَجِيبُوا إِلَى ذَلِكَ فَلِلرُّشْدِ أَصَبْتُمْ وَ لِلْخَيْرِ وَفَّقْتُمْ وَ إِنْ تَأَبَّوْا لَمْ تَزِدُوا مِنَ اللَّهِ إِلَّا بُعْدًا

And Muawiya ordered Ibn Khadeej Al-Kindy that he corresponds with Al-Ash'as and Al-Numan Bin Bashir and Qays Bin Sa'd is written in the peace treaty. Then he assigned Amr, and Utba, and Habeeb Bin Maslama and Al-Zahaak Bin Qays to Amir Al-Momineen^{asws}. When they spoke to him^{asws}, he^{asws} said: 'I invite you all to the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww}. If you were to answer to that, then rightful guidance is what you shall attain and to the goodness you would be concordant; and if you were to refuse, it will not increase you all from Allah^{azwj} except remoteness.

فَقَالُوا قَدْ رَأَيْنَا أَنْ تَنْصَرِفَ عَنَّا فَتُخَالَى بَيْنَكُمْ وَ بَيْنَ عِرَاقِكُمْ وَ تُخْلَوْنَ بَيْنَنَا وَ بَيْنَ شَامِنَا فَتُخْلُ نَحْنُ دِمَاءَ الْمُسْلِمِينَ

They said, 'We have viewed that you^{asws} should leave from us, and we shall vacate between you^{asws} and your^{asws} Iraq, and you^{asws} will vacate between us and our Syria, and so we shall save the blood of the Muslims'.

فَقَالَ عَ لَمْ أَجِدْ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مُحَمَّدٍ صَ :

He^{asws} said: 'I^{asws} cannot find except the fighting, or the Kufr with what Allah^{azwj} Mighty and Majestic had Revealed unto Muhammad^{saww}.

ثُمَّ بَرَزَ الْأَشْتَرُ وَ قَالَ سَوْوَا صُفُوفَكُمْ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أَتَيْهَا النَّاسُ مَنْ يَبِيعُ يَرْبِخُ فِي هَذَا الْيَوْمِ

Then Al-Ashtar went out and said, 'Even out your rows!' And Amir Al-Momineen^{asws} said: 'O you people! One who sells (himself to Allah^{azwj}) during this day will profit'.

فِي كَلَامٍ لَهُ أَلَّا إِنَّ حِضَابَ النِّسَاءِ الْحِنَاءُ وَ حِضَابَ الرِّجَالِ الدَّمَاءُ وَ الصَّبْرُ خَيْرٌ فِي عَوَاقِبِ الْأُمُورِ أَلَّا إِنَّهَا إِحْنٌ بِدَرِيَّةٍ وَ ضَعَائِفٌ أُحْدِيَّةٌ وَ أَحْقَادٌ جَاهِلِيَّةٌ وَ قَرَأَ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

In a speech of his^{asws}: 'Indeed! The dyeing of the women is the henna, and dyeing of the men is the blood, and the patience is better in the end-result of the matters. Indeed! There is hatred of Badr, and grudges of Ohad, and malice of pre-Islamic period'. And he^{asws} recited: **then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12].**

فَتَقَدَّمَ وَ هُوَ يَرْبِخُ

وَ أَصْبَحُوا فِي حَرْبِكُمْ وَ يَبِثُوا-

أَوْ لَا فَإِنِّي طَالَ مَا غَصِبْتُ-

دَبُّوا دَيْسَبَ النَّعْلِ لَا تَفُوتُوا-

كَيْمَا تَنَالُوا الدِّينَ أَوْ تَمُوتُوا-

قَدْ قُلْتُمْ لَوْ جِئْنَا فَجِئْتُ-

He^{asws} advanced and he^{asws} was saying: 'Walk the walk of the ant, you will not be missing, and become in your wars and homes like what you would either attain the religion or you will die, or not, for surely I^{asws} have been disobeyed for a long time. You had said, 'If we had come suddenly'.

وَ حَمَلٌ فِي سَبْعَةِ عَشَرَ أَلْفَ رَجُلٍ فَكَسَرُوا الصُّفُوفَ فَقَالَ مُعَاوِيَةُ لِعَمْرٍو الْيَوْمَ صَبْرٌ وَ عَدَاً فَخَرَّ فَقَالَ عَمْرٍو صَدَقْتَ يَا مُعَاوِيَةُ وَ لَكِنَّ الْمَوْتَ حَقٌّ وَ الْحَيَاةَ بَاطِلٌ وَ لَوْ حَمَلَ عَلَيَّ فِي أَصْحَابِهِ حَمَلَةٌ أُخْرَى فَهُوَ الْبَوَارُ

And he^{asws} attacked among seventeen thousand men and they broke the rows. Muawiya said to Amro, 'Today patience, and tomorrow pride'. Amro said, 'You speak the truth, O Muawiya, but the death is a reality and the life is false, and if Ali^{asws} and his^{asws} companions were to attack another attack, it would be the ruination'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فَمَا أَنْتَظَرُكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْجَنَّةَ فَبَرَزَ أَبُو الْهَيْثَمِ بْنُ التَّيَّهَانِ قَائِلًا

ذَلِكَ الَّذِي يَفْعَلُ مَا يُرِيدُ*

أَحْمَدُ رَبِّي فَهُوَ الْحَمِيدُ-

دِينٌ قَوِيٌّ وَ هُوَ الرَّشِيدُ-

Amir Al-Momineen^{asws} said: 'So what are you waiting for if you are intending the Paradise?' So, Abu Al-Haysam Bin Al-Tayhan went out saying, 'I praise my Lord^{azwj} for He^{azwj} is praise-

worthy, that is the One^{azwj} Who Does whatever He^{azwj} Wants, and strong religion and He^{azwj} is the Guide’.

فَقَاتَلَ حَتَّى قُتِلَ وَ بَرَزَ خُزَيْمَةُ بْنُ ثَابِتٍ قَائِلًا

كَمْ دَا يُرْخَى أَنْ يَعْيشَ الْمَاكِثُ-
هَذَا عَلَيٍّ مِنْ عَصَاهُ نَاكِثُ
وَالنَّاسُ مَوْرُوثٌ وَ فِيهِمْ وَارِثُ-

He fought until he was killed. And Khuzeyman Bin Sabit went out saying, ‘How long is that he is hoping to he would remain living, and the people are inherited and among them is an inheritor. This is Ali^{asws}. One who disobeys him^{asws} is an allegiance-breaker’.

فَقَاتَلَ حَتَّى قُتِلَ وَ بَرَزَ عَدِيُّ بْنُ حَاتِمٍ قَائِلًا

أَبْعَدَ عَمَّارٍ وَ بَعْدَ هَاشِمٍ-
تَرْجُو الْبَقَاءَ مِنْ بَعْدِ يَا ابْنَ حَاتِمٍ-
وَ ابْنِ بُدَيْلٍ صَاحِبِ الْمَلَا حِمٍ-

He fought until he was killed. And Aday Bin Hatim went out saying, ‘Is it after Ammar, and after Hashim, and Ibn Budeyl one with the epics, you are hoping to remain alive, from afterwards, O Ibn Hatim?’

فَمَا زَالَ يُقَاتِلُ حَتَّى فُتِيَ عَيْنُهُ وَ بَرَزَ الْأَشْرَارُ مُرْتَجِرًا

سِيرُوا إِلَى اللَّهِ وَ لَا تَعْرِجُوا-
دِينٌ قَوْمٌ وَ سَبِيلٌ مَنَهَجٌ-

He did not cease fighting until his eye was blinded. And Al-Ashrar duelled reciting a war poem, ‘Walk to Allah^{azwj} and do not limp, a strong religion and a programmed way’.

وَ قَتَلَ جُنْدَبَ بْنَ زُهَيْرٍ فَلَمْ يَزَالُوا يُقَاتِلُونَ حَتَّى دَخَلَ وَقَعَةُ الْحَمِيسِ وَ هِيَ لَيْلَةُ الْهَرِيرِ وَ كَانَ أَصْحَابُ عَلِيٍّ عَ يَضْرِبُونَ الطُّبُولَ مِنْ أَرْبَعِ جَوَانِبِ عَسْكَرِ مُعَاوِيَةَ وَ يَقُولُونَ عَلَيُّ الْمَنْصُورُ

And he killed Jundab Bin Zuheyr. They did not cease fighting until the event of Thursday entered, and it is ‘Laylat Al-Hareer’, and the companions of Ali^{asws} were striking the drums from four sides of the army of Muawiya and they were saying, ‘عليّ الْمَنْصُورُ’ ‘Ali^{asws} is the Helped (by) Allah^{azwj}!’

وَ هُوَ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ سَاعَةً بَعْدَ سَاعَةٍ وَ يَقُولُ اللَّهُمَّ إِلَيْكَ تُقَلَّتِ الْأَقْدَامُ وَ إِلَيْكَ أَقْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مَدَّتِ الْأَعْنَاقُ وَ طَلِبَتِ الْحَوَائِجُ وَ شَخَصَتِ الْأَبْصَارُ اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And he^{asws} was raising his^{asws} head towards the sky, time after time, and he^{asws} was saying: ‘O Allah^{azwj}! To You^{azwj} the feet are transferring, and to You^{azwj} the hearts are anticipating, and the hands are raised to You^{azwj}, and the necks are extended (in hope), and the needs are sought, and the sights are staring. O Allah^{azwj}! **‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]**’.

وَكَانَ يُنْشِدُ

نَطَاحُ أُسْدٍ مَا أَرَاهَا تَصْطَلِحُ-

مِنْهَا قِيَامٌ وَفَرِيقٌ مُنْطَلِحُ-

الَّيْلُ دَاجٍ وَ الْكِبَاشُ تَنْتَطَلِحُ-

أُسْدُ عَرِينٍ فِي اللَّقَاءِ قَدْ مَرَحَ-

فَعَمَّ نَحَا بِرَأْسِهِ فَقَدْ رَجَحَ-

And he^{asws} prosed: 'The night is dark and the rams are stretched out, a lion was overthrown at what he saw the terminology, a lion's den in the meeting (in the battle) has been joyful from it standing and lying face down. So, the one who is saved by his head, has profited'.

وَكَانَ يَحْمِلُ عَلَيْهِمْ مَرَّةً بَعْدَ مَرَّةٍ وَ يَدْخُلُ فِي عُمَارِهِمْ وَ يَقُولُ اللَّهُ اللَّهُ فِي الْبَقِيَّةِ اللَّهُ اللَّهُ فِي الْحَرَمِ وَ الذَّرِيَّةِ فَكَانُوا يُقَاتِلُونَ أَصْحَابَهُمْ بِالْجَهْلِ

And he^{asws} was attacking them time after time, and he^{asws} entered into their congestion, and he^{asws} was saying: 'Allah^{azwj}! Allah^{azwj} regarding the sanctity and the offspring! They were fighting their companions with the ignorance'.

فَلَمَّا أَصْبَحَ كَانَ قُتِلَ عَسْكَرُهُ أَرْبَعَةَ آلَافٍ رَجُلٍ وَ قُتِلَ عَسْكَرُ مُعَاوِيَةَ اثْنَيْنِ وَ ثَلَاثِينَ أَلْفَ رَجُلٍ فَصَاحُوا يَا مُعَاوِيَةُ هَلَكْتَ الْعَرَبُ فَاسْتَعَاثَ هُوَ بِعَمْرِو فَأَمَرَهُ بِرَفْعِ الْمَصَاحِفِ

When it was morning, the slain of his^{asws} army were four thousand men, and the slain of the army of Muawiya were thirty-two thousand men. They shouted, 'O Muawiya! The Arabs are destroyed!' He cried out for help to Amro (Bin Al-Aas). He instructed him with raising the Qurans.

قَالَ فَتَادَهُ الْقَتْلَى يَوْمَ صِفِّينَ سِتُونَ أَلْفًا وَ قَالَ ابْنُ سِيرِينَ سَبْعُونَ أَلْفًا وَ هُوَ الْمَذْكُورُ فِي أَنْسَابِ الْأَشْرَافِ وَ ضَعُوا عَلَى كُلِّ قَتِيلٍ قَصَبَةً ثُمَّ عَدُّوا الْقَصَبَ.

Qatada said, 'The slain on the day of Siffeen were sixty thousand'. And Ibn Sirreen said, 'Seventy thousand'; and it is mentioned in the lineages of the nobles. They placed a reed upon every slayed one, then they counted the reeds".⁵²⁹

473 - شي، تفسير العياشي عَنْ أَبِي الْأَعْرَجِ التَّمِيمِيِّ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ صِفِّينَ إِذْ مَرَّ بِي الْعَبَّاسُ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ شَاكٍ فِي السَّلَاحِ عَلَى رَأْسِهِ مَغْفَرٌ وَ يَبْدُو صَفِيحَةً يَمَانِيَّةً يَقْلِبُهَا وَ هُوَ عَلَى فَرَسٍ لَهُ أَذْهَمٌ وَ كَانَ عَيْنَيْهِ عَيْنَا أَفْعَى

Tafseer Al Ayyashi – From Abu Al Garra al Tameemi who said,

'I was standing on the day of Siffeen when Al-Abbas Bin Rabie Bin Al-Haris Bin Abdul Muttalib passed by me, clad in weapons having a helmet upon his head, and in his hand was a Yemeni Quran, turning it, and he was upon a pitch black horse of his, and his eyes were like the eyes of a serpent.

فَبَيْنَا هُوَ يَرُوضُ فَرَسَهُ وَ يَلِيلُ فِي عَرِيكَتِهِ إِذْ هَتَفَ بِهِ هَاتِفٌ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ عِرَّازُ بْنُ عَبَّاسٍ هَلُمَّ إِلَى الْإِرَازِ قَالَ فَالتُّزُولُ إِذَا فَإِنَّهُ أَيَّاسٌ مِنَ الْقُفُولِ

⁵²⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 f

While he was taming his horse and being gentle in his disposition when a shouter from the people of Syria called Iraru Bin Ad'ham shouted at him, 'O Abbas! Come to the duel!' He said, 'So (it is) the descending then, for it is despairing from the laziness'.

قَالَ فَتَنَزَلَ الشَّامِيُّ وَ وَجَدَ وَ هُوَ يَقُولُ

أَوْ تَنْزِلُونَ فَإِنَّا مَعْشَرٌ نُّزِّلُ

إِنْ تَرْكَبُوا فَتَرْكُوبُ الْخَيْلِ عَادَتُنَا-

He (the narrator) said, 'The Syrian descended and was furious and he was saying, 'If you are riding, then riding the horses is our habit, or you descend, for we are the community of descenders'.

قَالَ وَ ثَنَى عَبَّاسٌ رِجْلَهُ وَ هُوَ يَقُولُ

الْعَرِيضُ مُوضِحَةٌ عَنِ الْعَظِيمِ-

وَ يَصُدُّ عَنْكَ خَيْلَةُ الرَّجُلِ-

وَ الْكَلِمُ الْأَصِيلُ كَأَرْعَبِ الْكَلِمِ-

بِحُسَامِ سَيْفِكَ أَوْ لِسَانِكَ-

He (the narrator) said, 'And Abbas doubled his legs (turned to dismount) and he was saying, 'And the imagination of the man hinders you, the fat is clearer than the bone. Either your sword is your rapier or your tongue, and the original speech is the most terrifying speech'.

ثُمَّ عَصَبَ فَصَلَاتِ دِرْعِهِ فِي حُجْرَتِهِ وَ دَفَعَ فَرَسَهُ إِلَى غُلَامٍ يُقَالُ لَهُ أَسْلَمُ كَأَنِّي أَنْظُرُ إِلَى فَلَاظِلٍ شَعْرِهِ وَ دَلَفَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ قَالَ فَذَكَرْتُ قَوْلَ أَبِي دُوَيْبٍ

وَ كِلَاهُمَا بَطَلُ اللَّقَاءِ مُخَدَّعٌ

فَتَنَازَلَا وَ تَوَاقَفَتْ خَيْلَاهُمَا-

Then he placed the remnants of his shield in his side and handed his horse to a slave called Aslam. It is as if I am looking at the ruffling of his hair and each one of them rolled to his counterpart, and I remembered the words of Abu Zuweyb, 'They both descended and stopped their horses, and each one of them invalidated the hero of his battle by deception'.

قَالَ ثُمَّ تَكَافَحَا بِسَيْفَيْهِمَا مَلِيًّا مِنْ نَهَارِهِمَا لَا يَصِلُ وَاحِدٌ مِنْهُمَا إِلَى صَاحِبِهِ لِكَمَالِ لَأَمَتِهِ إِلَى أَنْ لَحَظَ الْعَبَّاسُ وَهْيَا [وَهْنًا خ ل] فِي دِرْعِ الشَّامِيِّ فَأَهْوَى إِلَيْهِ بِيَدِهِ فَهَتَكَهُ إِلَى ثُنْدُوتِهِ ثُمَّ عَاوَدَ لِمُحَاوَلَتِهِ وَ قَدْ أَصْحَرَ لَهُ مَفْتَقَ الدَّرْعِ فَضْرَبَهُ الْعَبَّاسُ ضَرْبَةً بِالسَّيْفِ فَانْتَضَمَ بِهِ جَوَانِحُ صَدْرِهِ وَ خَرَّ الشَّامِيُّ صَرِيحاً بِخَدِّهِ وَ سَمَا الْعَبَّاسُ فِي النَّاسِ وَ كَثُرَ النَّاسُ تَكْبِيرَهُ ارْتَجَّتْ لَهَا الْأَرْضُ

He (the narrator) said, 'Then they contended with their swords for a while from their day, not one of them arriving to his counterpart due to the perfection of his defence, until Al-Abbas noticed a weakness in the shield of the Syrian. He plunged to it with his hand and inserted it to his chest. Then he returned to his efforts and widened the split of the shield for him. Al-Abbas struck him a strike with the sword and exposed the bones of his chest, and the Syrian fell down immediately flat on his cheek, and Al-Abbas was heard among the people, and the people exclaimed Takbeer, the ground trembled to it.

فَسَمِعْتُ قَائِلًا يَقُولُ مَنْ وَرَائِي قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَ يُجْزِهِمْ وَ يَنْصُرُكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ وَ يُذْهِبَ غَيْظَ قُلُوبِهِمْ وَ يَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ

I heard a speaker saying from behind me, '**Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14] And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, [9:15]**'.

قَالَتْقْتُ فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع فَقَالَ يَا أَبَا الْأَعْرَجِ مِنَ الْمُبَارِزِ لَعَدُونَا قُلْتُ هَذَا ابْنُ شَيْخِكُمْ الْعَبَّاسُ بْنُ رَبِيعَةَ قَالَ عَلِيٌّ ع يَا عَبَّاسُ قَالَ لَبَيْكَ قَالَ أَمْ لَمْ أَنْهَكَ وَ حَسَنًا وَ حُسَيْنًا وَ عَبْدَ اللَّهِ بْنُ جَعْفَرٍ أَنْ تَحُلُّوا بِمَكْرَزٍ أَوْ تُبَاشِرُوا حَدَثًا

I turned around and there, it was Amir Al-Momineen Ali^{asws}. He^{asws} said: 'O Abu Al-Agar! Who duelled to our enemy?' I said, 'This son of your elder, Al-Abbas Bin Rabie'. Ali^{asws} said: 'O Abbas!' He said, 'At your^{asws} service!' He^{asws} said: 'Did I^{asws} not forbid you, and Hassan^{asws}, and Husayn^{asws}, and Abdullah son of Ja'far^{as} from vacating a position or to begging an event?'

قَالَ إِنَّ ذَلِكَ لَكَذَلِكَ قَالَ فَمَا عَدَا يَمَّا بَدَا قَالَ أَ فَادْعَى إِلَى الْبِرَارِ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَا أُجِيبُ جُعِلَتْ فِدَاكَ

He said, 'That is like that'. He^{asws} said: 'So what happened from what has appeared?' He said, 'If I am called to the duel, O Amir Al-Momineen^{asws}, so shall I not answer? May I be sacrificed for you^{asws}'.

قَالَ نَعَمْ طَاعَةُ إِمَامِكَ أَوَّلَى بِكَ مِنْ إِجَابَةِ عَدُوِّكَ وَدَّ مُعَاوِيَةَ أَنَّهُ مَا بَقِيَ مِنْ بَنِي هَاشِمٍ نَافِعُ ضَرْمَةٍ إِلَّا طُعِنَ فِي بَيْطِهِ إِطْفَاءً لِنُورِ اللَّهِ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنْمِ نُورُهُ وَ لَوْ كَرِهَ الْمُشْرِكُونَ أَمَا وَ اللَّهُ لَيَهْلِكَنَّهَمْ مِنَّا رَجُلٌ وَ رَجُلٌ يَشُومُونَهُمُ الْحُسَنُفَ حَتَّى يَتَكَفَّفُوا بِأَيْدِيهِمْ وَ يَخْفَرُوا الْأَبَارَ

He^{asws} said: 'Yes, obedience to your Imam^{asws} is foremost with you that answering your enemy. Muawiya would love it there does not remain from the clan of Hashim, any kindled fire, except he should be stabbed in his belly extinguishing the Noor of Allah^{azwj}, **and Allah Refused except that He would Complete His Light, and even though the Polytheists dislike it [9:32]**. But, by Allah^{azwj}, (it is) to destroy men from us and men branding them with the regret, until they refrain with their hands and they dig the wells (instead)'.

ثُمَّ قَالَ إِنْ عَادُوا لَكَ فَعُدْ لِي قَالَ وَ نَمَى الْحَبِيرُ إِلَى مُعَاوِيَةَ فَقَالَ [وَ] اللَّهُ دَمٌ عَرَّازٌ لَا رَجُلٌ يَطْلُبُ بِدَمِ عَرَّازٍ قَالَ فَانْتَدَبَ لَهُ رَجُلَانِ مِنْ لَحْمٍ فَقَالَا نَحْنُ لَهُ قَالَ اذْهَبَا فَأَيُّكُمَا قَتَلَ الْعَبَّاسَ بِرَازًا فَلَهُ كَذَا وَ كَذَا فَاتَّبَعَهُ فَدَعَاوَاهُ إِلَى الْبِرَارِ فَقَالَ إِنَّ لِي سَيِّدًا أَوْامِرُهُ

Then he said, 'If they return to you, then refer to me^{asws}'. And Muawiya got to know the news, so he said, 'By Allah^{azwj}! Blood of shame. Is there no man to seek the blood of shame?' Two men from Lakham assigned for it. They said, 'We are for it'. He said, 'Go, and whichever of you two kills Al-Abbas in a duel, for him would be such and such'. They came to him and called him to the duel. He said, 'For me there is a Master^{asws} to command it'.

قَالَ فَأَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَأَخْبَرَهُ فَقَالَ نَاقِلِي سِلَاحَكَ بِسِلَاحِي فَنَاقَلَهُ قَالَ وَ رَكِبَ أَمِيرُ الْمُؤْمِنِينَ عَلَى فَرَسِ الْعَبَّاسِ وَ دَفَعَ فَرَسَهُ وَ بَرَزَ إِلَى الشَّامِيِّينَ فَلَمْ يَشْكَ أَنَّ الْعَبَّاسُ فَقَالَا لَهُ أَذِنَ لَكَ سَيِّدُكَ

He (the narrator) said, 'He came to Amir Al-Momineen^{asws} and informed him. He^{asws} said: 'Transfer to me your weapons with my^{asws} weapons'. He transferred it, and Amir Al-Momineen^{asws} rode upon a horse of Al-Abbas and pushed his^{asws} horse and duelled to the two Syrians. They had no doubt that it is Al-Abbas. They said, 'So, your Master^{asws} did give permission to you'.

فَتَحَرَّجَ أَنْ يَقُولَ نَعَمْ فَقَالَ أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

He^{asws} was embarrassed from saying, 'yes', so he^{asws} said: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]**.

قَالَ فَبَرَزَ إِلَيْهِ أَحَدُهُمَا فَكَأَنَّمَا اخْتَطَفَهُ ثُمَّ بَرَزَ إِلَيْهِ الثَّانِي فَالْحَقَّهُ بِالْأَوَّلِ وَانْصَرَفَ وَهُوَ يَقُولُ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ فِصَاصٌ فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ ثُمَّ قَالَ يَا عَبَّاسُ خُذْ سِلَاحَكَ وَهَاتِ سِلَاحِي

He (the narrator) said, 'One of them duelled to him, and it was as if he^{asws} assaulted him (killed him by surprise). Then the second one duelled to him, and he joined him with the first one and left, and he^{asws} was saying: **'The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194]**'. Then he^{asws} said: 'O Abbas! Take your weapons and give me^{asws} my^{asws} weapons'.

قَالَ وَ نَمَى الْحَبْرَ إِلَىٰ مُعَاوِيَةَ فَقَالَ فَتَحَ اللَّهُ الْحَاجَّ إِنَّهُ لَقَعُودٌ مَا رَكِبْتُهُ قَطُّ إِلَّا خُذِلْتُ فَقَالَ عَمْرُو بْنُ الْعَاصِ الْمَخْدُولُ وَاللَّهِ اللَّخْمِيَّانِ لَا أَنْتَ قَالَ اسْكُتْ أَيُّهَا الشَّيْخُ فَلَيْسَ هَذِهِ مِنْ سَاعَاتِكَ قَالَ فَإِنْ لَمْ يَكُنْ فَرَحِمَ اللَّهُ اللَّخْمِيَّانِ وَمَا أَرَاهُ يَفْعَلُ

And the news got to Muawiya. He said, 'May Allah^{azwj} Uglify Al-Lajaj! It is for sitting back. I did not ride it at all, except I was forsaken'. Amro Bin Al-Aas said, 'By Allah^{azwj}! The forsaken are the two (men from) Lakham, not you'. He said, 'Be quiet, O you old man! This isn't your time'. He said, 'So if it does not happen to be, may Allah^{azwj} have Mercy on the two (men from) Lakham, and I saw being done'.

قَالَ ذَلِكَ وَاللَّهِ أَضْيَقُ لِحَجْرِكَ [لِحَجْرِكَ] وَ أَحْسَرُ لِصَفْقَتِكَ قَالَ أَجَلٌ وَ لَوْ لَا مَصْرٌ لَقَدْ كَانَتْ الْمُنْجَاهُ مِنْهَا فَقَالَ هِيَ وَاللَّهِ أَعْمَشُكَ وَ لَوْلَاهَا لَأُفْلِيَتْ بِصِيرًا.

He said, 'By Allah^{azwj}! That is narrower for your fleeing and more loss for your bargain'. He said, 'Yes, and had it not been for (governorship of) Egypt, it would have been the rescue from it'. He said, 'By Allah^{azwj}! It is your paternal aunt, and had it not been for her, you would have been accustomed to seeing'.⁵³⁰

474 - جاء المجلس للمفيد التَّمَارُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي نُعَيْمٍ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ عَنْ هِشَامٍ عَنْ أَبِي مُحَمَّدٍ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ خَطَبَ ذَاتَ يَوْمٍ فَحَمِدَ اللَّهَ وَ أَثْنَىٰ عَلَيْهِ وَ صَلَّىٰ عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ اسْمَعُوا مَقَالَتِي وَ عُوا كَلَامِي إِنَّ الْخِيَلَاءَ مِنَ التَّحَبُّرِ وَ النُّخُوةِ مِنَ التَّكْبَرِ وَ إِنَّ الشَّيْطَانَ عَدُوٌّ خَاضِرٌ يَعِدُكُمُ الْبَاطِلَ

⁵³⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 473

(The book) 'Al Majalis' of Al Mufeed – Al Tammar, from Muhammad Bin Al Hassan, from Abu Nueym, from Salih Bin Abdullah, from Hisham, from Abu Mikhnaf, from Al Amsh, from Abu Is'haq Al Sabie, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} addressed one day. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, and sent Salawaat upon the Prophet^{saww}, then said: 'O you people! Listen to my^{asws} words and retain my^{asws} speech! The snobbery is from compulsion, and the haughtiness is from the arrogance, and that the Satan^{la} is an enemy who is present promising you the falsehood.

أَلَا إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ فَلَا تَنَابَزُوا وَلَا تَخَازِلُوا فَإِنَّ شَرَائِعَ الدِّينِ وَاحِدَةٌ وَ سُبُلُهُ قَاصِدَةٌ مَنْ أَخَذَ بِهَا حَقٌّ وَ مَنْ تَرَكَهَا مَرَقٌ وَ مَنْ فَارَقَهَا حَقٌّ

Indeed! The Muslim is a brother of the Muslim, so neither call each other nicknames, nor forsake each other, for the laws of the religion and its ways are moderate. One who takes with it would join up, and one who neglects it would be pierced, and one who separates from it would be obliterated.

لَيْسَ الْمُسْلِمُ بِالْخَائِنِ إِذَا أَثْمَرَ وَ لَا بِالْمُخْلِفِ إِذَا وَعَدَ وَ لَا بِالْكَذُوبِ إِذَا نَطَقَ نَحْنُ أَهْلُ بَيْتِ الرَّحْمَةِ وَ قَوْلُنَا الْحَقُّ وَ فِعْلُنَا الْقِسْطُ وَ مِنَّا خَاتَمُ النَّبِيِّينَ وَ مِنَّا قَادَةُ الْإِسْلَامِ وَ أَمَنَاءُ الْكِتَابِ

The Muslim isn't with the betrayal when he is entrusted, nor with the breaking when he promises, nor with the lies when he speaks. We^{asws} are people of the Household of the mercy and our^{asws} words are the truth, and our^{asws} deeds are the fair, and from us^{asws} is the last of the Prophets^{as}, and among us^{asws} are chiefs of Al-Islam, and trustees of the Book.

نَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ إِلَى جِهَادِ عَدُوِّهِ وَ الشَّدَّةِ فِي أَمْرِهِ وَ ابْتِغَاءِ مَرْضَاتِهِ وَ إِلَى إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ حَجِّ الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ تَوْفِيرِ الْغَنِيِّ لِأَهْلِهِ

We call you to Allah^{azwj} and to His^{azwj} Rasool^{saww} and to fight against His^{azwj} enemies, and exertion in His^{saww} Commands, and seeking His^{azwj} Pleasure, and to establish the Salat, and give the Zakaat, and of the House, and Fasts of a month of Ramazan, and provision of war booty to its rightful ones.

أَلَا وَ إِنَّ مِنْ أَعْجَبِ الْعَجَبِ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الْأُمَوِيَّ وَ عَمْرُو بْنَ الْعَاصِ السَّهْمِيِّ يُحَرِّضَانِ النَّاسَ عَلَى طَلَبِ دَمِ ابْنِ عَمِّهِمَا وَ قَدْ عَلِمْتُمْ أَنِّي وَ اللَّهُ لَمْ أَخَالِفْ رَسُولَ اللَّهِ ص قَطُّ وَ لَمْ أَغْصِبْ فِي أَمْرِهِ قَطُّ أَفِيهِ بِنَفْسِي فِي الْمَوَاطِنِ الَّتِي تَنْكُصُ فِيهَا الْأَبْطَالُ وَ تُرْعَدُ مِنْهَا الْفَرَائِصُ

Indeed! And from the wonders of the wonders is that Muawiya Bin Sufyan is the Umayyid, and Amro Bin Al-Aas is the Sahmy, both urging the people upon seeking the blood of a son of their uncle (Usman), and you have known that by Allah^{azwj}, I^{asws} did not oppose Rasool-Allah^{saww} at all, and did not disobey him^{saww} in his^{saww} instructions at all, saving him^{asws} by myself^{asws} in places which the heroes were recoiling regarding these, and the limbs were trembling from it.

بِقُوَّةِ أَكْرَمَنِي اللَّهُ بِهَا فَلَهُ الْحَمْدُ وَ لَقَدْ فُضِنَ النَّبِيُّ ص وَ إِنَّ رَأْسَهُ لَفِي حَجَرِي وَ لَقَدْ وُلِّيتُ غُسْلَهُ بِيَدِي تُقَابِلُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ مَعِيَ وَ ائِمَّ اللَّهُ مَا اخْتَلَفْتُ أُمَّةً بَعْدَ نَبِيِّهَا إِلَّا ظَهَرَ بَاطِلُهَا عَلَى حَقِّهَا إِلَّا مَا شَاءَ اللَّهُ

(I^{asws} did all this) by the strength Allah^{azwj} had Honoured me^{asws} with, so for Him^{azwj} is the Praise. And the Prophet^{saww} had passed away and his^{saww} head was in my^{asws} lap, and I^{asws} had been in-charge of washing him^{saww} by my^{asws} hands. The Angels of Proximity turned him^{saww} with me^{asws}. And I^{asws} swear by Allah^{azwj}! No community has differed after its Prophet^{saww} except its falsehood prevailed over its truth, except what Allah^{azwj} so Desired’.

قَالَ فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ أَمَّا أَمِيرُ الْمُؤْمِنِينَ فَقَدْ أَعْلَمَكُمْ أَنَّ الْأُمَّةَ لَمْ يَسْتَقِيمْ عَلَيْهِ قَالَ فَتَفَرَّقَ النَّاسُ وَ قَدْ نَعَدْتُ بِصَائِرِهِمْ.

He (the narrator) said, ‘Ammar Bin Yasser stood up from him^{asws} and said, ‘As for Amir Al-Momineen^{asws}, he^{asws} has let you know that the community did not stay straight upon it’. The people dispersed, and their insights had been enforced’’.⁵³¹

475- كشف، كشف الغمة: خَرَجَ مِنْ عَسْكَرِ مُعَاوِيَةَ الْمُخْرَاقُ بْنُ عَبْدِ الرَّحْمَنِ وَ طَلَبَ الْبِرَارَ فَخَرَجَ إِلَيْهِ مِنْ عَسْكَرٍ عَلِيٍّ عَ الْمُؤَمَّلُ بْنُ عُبَيْدِ اللَّهِ الْمُرَادِيُّ فَقَتَلَهُ الشَّامِيُّ فَنَزَلَ فَجَرَّ رَأْسَهُ وَ حَكَ وَجْهَهُ بِالأَرْضِ وَ كَبَّهُ عَلَى وَجْهِهِ

(The book) ‘Kashaf Al-Ghumma’ – ‘Al-Mikhrag Bin Abdul Rahman came out from the army of Muawiya and sought the duel. Al-Muwammal Bin Ubeydullah Al-Murady came out from the army of Ali^{asws}. The Syrian killed him. He cut off his head and scraped his face with the ground and overturned it upon its face.

فَخَرَجَ إِلَيْهِ فَتَى مِنَ الْأَزْدِ اسْمُهُ مُسْلِمُ بْنُ عَبْدِ رَبِّهِ فَقَتَلَهُ الشَّامِيُّ وَ فَعَلَ بِهِ كَمَا فَعَلَ فَلَمَّا رَأَى عَلِيٌّ عَ ذَلِكَ تَنَكَّرَ وَ الشَّامِيُّ وَاقِفٌ يَطْلُبُ الْبِرَارَ فَخَرَجَ إِلَيْهِ وَ هُوَ لَا يَعْرِفُهُ فَطَلَبَهُ فَبَدَرَهُ عَلِيٌّ عَ بِضَرْبَةٍ عَلَى عَاتِقِهِ فَرَمَى بِشَفِّهِ فَنَزَلَ فَاجْتَرَّ رَأْسَهُ وَ قَلَبَ وَجْهَهُ إِلَى السَّمَاءِ وَ رَكِبَ وَ نَادَى هَلْ مِنْ مُبَارِزٍ

A youth from Azd whose name was Muslim Bin Abd Rabbih came out to him, but the Syrian killed him and did with him just as he had done (with the other one). When Ali^{asws} saw that, he^{asws} covered his^{asws} face, and the Syrian was standing seeking the duel. He^{asws} came out to him, and he did not recognise him. He sought him, so Ali^{asws} rushed towards him with a strike upon his shoulder, and threw away his split piece. He^{asws} descended and cut off his head and overturned his face towards the sky, and he^{asws} rode away and he^{asws} was saying: ‘Is there anyone for duel?’

فَخَرَجَ إِلَيْهِ فَارِسٌ فَقَتَلَهُ وَ فَعَلَ بِهِ كَمَا فَعَلَ فَارِسٌ فَقَتَلَهُ وَ فَعَلَ كَمَا فَعَلَ كَذَا إِلَى أَنْ قَتَلَ سَبْعَةً فَأَحْجَمَ عَنْهُ النَّاسُ وَ لَمْ يَعْرِفُوهُ

A horseman came out to him^{asws}. He^{asws} killed him and did with him just as he^{asws} had done, and he^{asws} rode, and called out: ‘Is there anyone for duel?’ A horseman came out to him^{asws}. He^{asws} killed him and did just as he^{asws} had done. It was like that until he^{asws} had killed seven. The people refrained from him^{asws} and they did not recognise him^{asws}.

وَ كَانَ لِمُعَاوِيَةَ عَبْدٌ يُسَمَّى حَرْبًا وَ كَانَ شُجَاعًا فَقَالَ لَهُ مُعَاوِيَةُ وَبَلَّكَ يَا حَرْبُ اخْرُجْ إِلَى هَذَا الْفَارِسِ فَأَكْفِنِي أَمْرُهُ فَقَدْ قَتَلَ مِنْ أَصْحَابِي مَا قَدْ رَأَيْتَ

And there was a slave for Muawiya named as Harb, and he was brave. Muawiya said to him, ‘Woe be unto you, O Harb! Go to this horseman and suffice me of his matter, for he has killed from my companions what you have seen’.

⁵³¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 474

فَقَالَ لَهُ حَرْبٌ إِنِّي وَاللَّهِ أَرَى مَقَامَ فَارِسٍ لَوْ نَزَلَ إِلَيْهِ أَهْلُ عَسْكَرِكَ لَأَفْنَاهُمْ عَنْ آخِرِهِمْ فَإِنْ شِئْتَ بَرَزْتُ إِلَيْهِ وَاعْلَمْ أَنَّهُ قَاتِلِي وَإِنْ شِئْتَ فَاسْتَيْفِنِي لِعَيْرِهِ

Harb said to him, 'By Allah^{azwj}! I see a position of such a horseman, if the people of your army were to descend to him, he would annihilate them to their last one. If you like, I will duel to him, and I know he will kill me, and if you like, you can save me for someone else'.

فَقَالَ مُعَاوِيَةُ لَا وَاللَّهِ مَا أَحَبُّ أَنْ تُقْتَلَ فَقِفْ مَكَانَكَ حَتَّى يُخْرِجَ إِلَيْهِ عَيْرُكَ وَجَعَلَ عَلِيٌّ ع يُنَادِيهِمْ وَلَا يُخْرِجُ إِلَيْهِ أَحَدٌ فَرَفَعَ الْمُعَقَّرُ عَنْ رَأْسِهِ وَرَجَعَ إِلَى عَسْكَرِهِ

Muawiya said, 'No, by Allah^{azwj}! I do not like you being killed, so stay in your place until someone else goes out to him. And Ali^{asws} went on calling out to them and no one was coming out to him^{asws}. He^{asws} raised the helmet from his^{asws} head and returned to his^{asws} soldiers.

فَخَرَجَ رَجُلٌ مِنْ أَبْطَالِ الشَّامِ اسْمُهُ كُرَيْبُ بْنُ الصَّبَّاحِ فَطَلَبَ الْبِرَارَ فَخَرَجَ إِلَيْهِ الْمُرَقَّعُ الْحَوْلَانِيُّ فَقَتَلَهُ الشَّامِيُّ وَخَرَجَ إِلَيْهِ آخَرُ فَقَتَلَهُ أَيْضاً فَرَأَى عَلِيٌّ ع فَارِساً بَطْلاً فَخَرَجَ إِلَيْهِ عَلِيٌّ ع بِنَفْسِهِ فَوَقَفَ قُبَالَتِهِ وَقَالَ لَهُ مَنْ أَنْتَ قَالَ أَنَا كُرَيْبُ بْنُ الصَّبَّاحِ الْحِمَيْرِيُّ

A man from the heroes of Syria came out, his name is Kureyb Bin Al-Sabbah. He sought the duel. Al-Muraq'a Al-Khawalany came out to him. The Syrian killed him. And another one came out to him. He killed him as well. Ali^{asws} saw the champion horseman. Ali^{asws} went out to him himself^{asws} and paused facing him. He^{asws} said: 'Who are you?' He said, 'I am Kureyb Bin Al-Sabbah Al-Himeyri.

فَقَالَ لَهُ عَلِيٌّ ع وَخُجَّكَ يَا كُرَيْبُ إِنِّي أَخَذْتُكَ اللَّهُ فِي نَفْسِكَ وَأَدْعُوكَ إِلَى كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ فَقَالَ كُرَيْبُ مَنْ أَنْتَ فَقَالَ أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ قَالَ اللَّهُ فِي نَفْسِكَ فَإِنِّي أَرَاكَ فَارِساً بَطْلاً فَيَكُونُ لَكَ مَا لَنَا وَ عَلَيْكَ مَا عَلَيْنَا وَ تَصُونُ نَفْسَكَ مِنْ عَذَابِ اللَّهِ وَ لَا يُدْخِلُكَ مُعَاوِيَةُ نَارَ جَهَنَّمَ

Ali^{asws} said to him: 'Woe be unto you, O Kureyb! I^{asws} caution you of Allah^{azwj} regarding yourself, and invite you to His^{azwj} Book and Sunnah of His^{azwj} Prophet^{saww}. Kureyb said, 'Who are you^{asws}? He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, so Allah^{azwj}, Allah^{azwj} regarding yourself, for I^{asws} see you as a champion horseman. There would happen to be for you what is for us, and against you what is against us, and you can fortify yourself from the Punishment of Allah^{azwj}, and Muawiya will not (be able to) enter you into the Fire of Hell'.

فَقَالَ كُرَيْبُ ااذْنُ مِنِّي إِنْ شِئْتَ وَ جَعَلَ يُلَوِّحُ بِسَيْفِهِ فَمَشَى إِلَيْهِ عَلِيٌّ ع وَ التَّقْيَا بِصُرَيْتَيْنِ فَبَدَرَهُ عَلِيٌّ ع فَقَتَلَهُ

Kureyb said, 'Come near me if you^{asws} like', and he went on to wave his sword. Ali^{asws} walked towards him and they both met (in battle) with strikes. Ali^{asws} rushed towards him and killed him.

فَخَرَجَ إِلَيْهِ الْحَارِثُ بْنُ الْحِمَيْرِيِّ فَقَتَلَهُ وَ آخَرُ فَقَتَلَهُ حَتَّى قَتَلَ أَرْبَعَةً وَ هُوَ يَقُولُ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Al-Haris Bin Al-Himeyri came out to him, and he^{asws} killed him; and (so did) another, and he^{asws} killed him, until he^{asws} had killed four, and he^{asws} was saying: '**The Sacred Month with**

the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194]’.

ثُمَّ صَاحَ عَلِيٌّ ع يَا مُعَاوِيَةَ هَلُمَّ إِلَى مُبَارَزَتِي وَلَا تُغْنِيَنَّ الْعَرَبُ بَيْنَنَا فَقَالَ مُعَاوِيَةُ لَا حَاجَةَ لِي فِي ذَلِكَ فَقَدْ قَتَلْتَ أَرْبَعَةً مِنْ سَبَاعِ الْعَرَبِ فَحَسْبُكَ

Then Ali^{asws} shouted: ‘O Muawiya! Come to duel me^{asws} and do not annihilate the Arabs between us!’ Muawiya said, ‘There is no need for me regarding that, for you^{asws} have killed four from the lions of the Arabs, it suffices you^{asws}’.

فَصَاحَ شَخْصٌ مِنْ أَصْحَابِ مُعَاوِيَةَ اسْمُهُ عُرْوَةُ بْنُ دَاوُدَ يَا عَلِيُّ إِنْ كَانَ مُعَاوِيَةُ قَدْ كَرِهَ مُبَارَزَتَكَ فَهَلُمَّ إِلَى مُبَارَزَتِي فَذَهَبَ عَلِيٌّ ع نَحْوَهُ فَبَدَرَهُ عُرْوَةُ بِضَرْبَةٍ فَلَمْ يَعْمَلْ شَيْئاً وَضَرَبَهُ عَلِيُّ فَأَسْقَطَهُ قَتِيلًا ثُمَّ قَالَ انْطَلِقْ إِلَى النَّارِ وَكَبُرَ عَلَى أَهْلِ الشَّامِ قَتْلُ عُرْوَةَ وَجَاءَ اللَّيْلُ

A person from the companions of Muawiya, his names is Urwah Bin Dawood, shouted, ‘O Ali^{asws}! Even though Muawiya has disliked duelling you, so come to duel me!’ Ali^{asws} went towards him. Urwa rushed towards him^{asws} with a strike, but could not do anything, and Ali^{asws} struck him, and he fell down killed. Then he^{asws} said: ‘Go to the Fire!’ The killing of Urwa was grievous upon the people of Syria, and night came.

وَخَرَجَ عَلِيٌّ ع فِي يَوْمٍ آخَرَ مُتَنَكِّراً فَطَلَبَ الْبَرَاءُ فَخَرَجَ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ وَهُوَ لَا يَعْرِفُ أَنَّهُ عَلِيٌّ وَاعْرَفَهُ عَلِيٌّ ع فَاطْرَدَ بَيْنَ يَدَيْهِ لِيُبْعِدَهُ عَنْ عَسْكَرِهِ فَتَبِعَهُ عَمْرُو مُرْتَجِئاً

يَا قَادَةَ الْكُوفَةِ يَا أَهْلَ الْفِتَنِ- أَضْرِبُكُمْ وَ لَا أَرَى أَبَا الْحَسَنِ-

And Ali^{asws} came out during another day covering his^{asws} face. He^{asws} sought the duel and Amro Bin Al-Aas came out to him^{asws}, and he did not recognise it was Ali^{asws}, and Ali^{asws} recognised him. He^{asws} was steady in front of him in order to distance him from his soldiers. Amro followed him reciting a war poem, ‘O guide of Al-Kufa! O people of Fitna! I am striking you all and I cannot see Abu Al-Hassan^{asws}’.

فَرَجَعَ إِلَيْهِ عَلِيٌّ ع وَهُوَ يَقُولُ

أَبُو الْحُسَيْنِ فَاعْلَمَنَّ وَالْحَسَنُ- جَاءَكَ يَتَقَادُ الْعِنَانُ وَالرَّسَنُ-

Ali^{asws} responded to him, and he^{asws} was saying: ‘Father^{asws} of Al-Husayn^{asws}, and known as (father) of Al-Hassan^{asws} has come to you leading the reins and the ropes’.

فَعَرَفَهُ عَمْرُو فَوَلَّى رُكْضاً وَ لَحِقَهُ عَلِيُّ فَطَعَنَهُ طَعْنَةً وَقَعَ الرُّمْحُ فِي فُضُولِ دِرْعِهِ فَسَقَطَ إِلَى الْأَرْضِ وَ خَشِيَ أَنْ يَقْتُلَهُ فَرَفَعَ رِجْلَيْهِ فَبَدَتْ سَوَائِهِ فَصَرَفَ عَلِيُّ ع وَجْهَهُ وَ انْصَرَفَ إِلَى عَسْكَرِهِ وَ جَاءَ عَمْرُو وَ مُعَاوِيَةُ يَضْحَكُ مِنْهُ

Amro recognised him^{asws}, so he turned around running, and Ali^{asws} caught up with him and stabbed him a stab, the spear fell in the bottom of his armour, so he fell down to the ground, and he feared that he^{asws} would kill him, so he revealed his nakedness. Ali^{asws} turned his^{asws} face away from him and left to go to his^{asws} soldiers, and Amro came (back) and Muawiya was laughing from it.

فَقَالَ مِمَّ تَضْحَكُ وَاللَّهِ لَوْ بَدَا لِعَلِّيٍّ مِنْ صَفْحَتِكَ مَا بَدَا لَهُ مِنْ صَفْحَتِي إِذَا لَأَوْجَعَ قَدَالِكَ وَ أَتَيْتُمْ عِيَالَكُمْ وَ أَنْهَبَ مَالَكُمْ

He said, 'What are you laughing from? By Allah^{azwj}! Had it been revealed to Ali^{asws} from your page and it had been revealed to him from my page, then your slander would have been painful to you, and your dependants would have been orphaned, and your wealth plundered'.

فَقَالَ مُعَاوِيَةُ لَوْ كُنْتُ تَحْتَمِلُ مِرَاحاً لَمَارَحْتُكَ فَقَالَ عُمَرُو وَ مَا أَحْمَلَنِي لِلْمِرَاحِ وَ لَكِنْ إِذَا لَقِيَ الرَّجُلُ رَجُلًا فَصَدَّ عَنْهُ وَ لَمْ يَقْتُلْهُ أَوْ تَقَطَّرَ السَّمَاءُ دَمًا فَقَالَ مُعَاوِيَةُ لَا وَ لَكِنَّهَا تُعْقِبُ فَضِيحَةَ الْأَبَدِ حِينًا وَ حِينًا أَمَا وَاللَّهِ لَوْ عَرَفْتَهُ لَمَا أَقْدَمْتُ عَلَيْهِ

Muawiya said, 'If you would tolerate a joke, I was joking to you'. Amro said, 'And what would carry me to the joking? But, when the man meets a man, and he bleed from him and he does not kill him, would the sky drop blood?' Muawiya said, 'No, but the consequence of a slander last forever, now and then. But, by Allah^{azwj}! Had you recognised him^{asws} you would not have gone ahead to him^{asws}'.

وَ كَانَ فِي أَصْحَابِ مُعَاوِيَةَ فَارِسٌ مَشْهُورٌ بِالشَّجَاعَةِ اسْمُهُ بُسْرُ بْنُ أَرْطَاةَ فَلَمَّا سَمِعَ بُسْرٌ عَلِيًّا ع يَدْعُو مُعَاوِيَةَ إِلَى الْبِرَارِ وَ مُعَاوِيَةُ يَمْتَنِعُ قَالَ قَدْ عَزَمْتُ عَلَى مُبَارَاةِ عَلِيٍّ فَلَعَلِّي أَقْتُلُهُ فَأَذْهَبَ بِشَهْرَتِهِ فِي الْعَرَبِ وَ شَاوَرَ غُلَامًا يُقَالُ لَهُ لَا حِقُّ فَقَالَ إِنْ كُنْتُ وَاقِعًا مِنْ نَفْسِكَ وَ إِلَّا فَلَا تُبَارِزْ إِلَيْهِ فَإِنَّهُ وَاللَّهِ الشَّجَاعُ الْمُطْرُقُ

And there was a horseman among the companions of Muawiya, famous with the bravery, his name is Busr Bin Artah. When Busr heard Ali^{asws} calling Muawiya to the duel and Muawiya refusing, he said, 'I am determined upon duelling Ali^{asws}, so upon me is to kill him^{asws}'. He went with his reputation among the Arabs and consulted a slave called Lahiq. He said, 'Either you trust yourself or else do not go to him^{asws}, for by Allah^{azwj}, he^{asws} is the wrought brave'.

وَ أَنْشَدَ

فَأَنْتَ لَهُ يَا بُسْرُ إِنْ كُنْتُ مِثْلَهُ-
وَأَنَا فَإِنَّ اللَّيْثَ لِلصَّبُعِ أَكِيلٌ-
مَتَى تَلَقَّهَ فَالْمَوْتُ فِي رَأْسِ رُحْبِهِ-
وَ فِي سَيْفِهِ شُعْلٌ لِنَفْسِكَ شَاغِلٌ-

And he prosed, 'So you are for him, O Busr, if you were like him^{asws}, or else, the lion would devour the hyena. When you meet him^{asws}, then the death is in the head of his^{asws} spear, and in his^{asws} sword is a pre-occupation pre-occupying yourself'.

فَقَالَ وَبِحُكِّ هَلْ هِيَ إِلَّا الْمَوْتُ وَ لَا بُدَّ مِنْ لِقَاءِ اللَّهِ عَلَى كُلِّ خَالٍ إِمَّا بِمَوْتٍ أَوْ قَتْلٍ

He said, 'Woe be unto you! Is it except the death? And there is no escape from meeting Allah^{azwj} upon every situation, either one dies or is killed'.

ثُمَّ خَرَجَ بُسْرٌ إِلَى عَلِيٍّ ع وَ هُوَ سَاكِبٌ بِحَيْثُ لَا يَعْرِفُهُ عَلِيٌّ ع لِحَالِهِ كَانَتْ صَدَرَتْ مِنْهُ فَلَمَّا نَظَرَ إِلَيْهِ عَلِيٌّ ع حَمَلَ عَلَيْهِ فَسَقَطَ بُسْرٌ عَنْ فَرَسِهِ عَلَى فَقَاهٍ وَ رَفَعَ رِجْلَيْهِ وَ انْكَشَفَتْ سَوَاتُهُ فَصَرَفَ عَلِيٌّ ع وَجْهَهُ عَنْهُ وَ وَتَبَ بُسْرٌ قَائِمًا وَ سَقَطَ الْمِعْفَرُ عَنْ رَأْسِهِ

Then Busr came out to Ali^{asws} and he was silent where he did not know Ali^{asws} of a state which had transpired from him^{asws}. When Ali^{asws} looked at him, attacked upon him. Bust fell down from his horse upon his palms, and he raised his legs and uncovered his nakedness. Ali^{asws} turned his^{asws} face away from him, and Busr leapt up standing, and the helmet fell off from his head.

فَصَاحَ أَصْحَابُ عَلِيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ بُسْرُ بْنُ أَرْطَاةَ فَقَالَ عَلِيٌّ عَ دَرُوهُ عَلَيْهِ لَعَنَهُ اللَّهُ فَضَجَكَ مُعَاوِيَةُ مِنْ بُسْرِ وَ قَالَ لَا عَلَيْكَ فَقَدْ نَزَلَ بِعَمْرٍو مِثْلَهَا وَ صَاحَ قَتَّى مِنْ أَهْلِ الْكُوفَةِ وَيْلَكُمْ يَا أَهْلَ الشَّامِ أَمَا تَسْتَحْيُونَ لَقَدْ عَلَّمَكُمْ ابْنُ عَاصٍ كَشَفَ الْأَسْتَاةَ فِي الْحُرُوبِ

The companions of Ali^{asws} shouted, 'O Amir Al-Momineen^{asws}! It is Busr Bin Artah!' Ali^{asws} said: 'Leave him! Upon him is the Curse of Allah^{azwj}'. Muawiya laughed from Busr and said, 'Not (only) upon you, for it has befallen with Amro the like of it'. And a youth from the people of Al-Kufa shouted, 'Woe be unto you all, O people of Syria! Are you not ashamed? Ibn Aas has taught you uncovering of the nakedness in the wars'.

وَ أَنْشَدَ

أَبِي كُلٍّ يَوْمَ فَارِسَ دُو كَرِيمَةٍ- لَهُ عَوْرَةٌ وَسَطَ الْعَجَاجَةِ بَادِيَةٍ-
يَكْفُ بِهَا عَنْهُ عَلِيٌّ سِنَانَهُ- وَ يَضْحَكُ مِنْهُ فِي الْخَلَاءِ مُعَاوِيَةُ-
فَقُولَا لِعَمْرٍو وَ ابْنِ أَرْطَاةَ أَبْصِرَا- سَبِيلَكُمَا لَا تَلْقَا الْلَيْثَ ثَانِيَةً-
فَلَا تَحْمَدَا إِلَّا الْحَيَاءَ وَ خُصَاكُمَا- هُمَا كَانَتَا وَ اللَّهُ لِلنَّفْسِ وَاقِيَةً-
فَلَوْلَاهُمَا لَمْ تَنْجُوا مِنْ سِنَانِهِ- وَ تِلْكَ بِهَا فِيهَا مِنَ الْعَوْدِ ثَانِيَةً-

And he prosed, 'Is it during every day that a horseman with abhorrence would be revealing his nakedness in the middle of the battleground? Ali^{asws} restrained his^{asws} blade from him, and Muawiya laughed at him in private. He said to Amro and Ibn Artah, 'See your way, do not meet the lion for a second time. So, do not praise except the shame and your specialisations. By Allah^{azwj}! These two were saving themselves. Had it not been for them both (revealing their nakedness), they would not have been saved from his^{asws} blade, and that is with whatever is in it from the repeating for the second time'.

وَ كَانَ بُسْرٌ يَضْحَكُ مِنْ عَمْرٍو فَقَادَ عَمْرٍو يَضْحَكُ مِنْهُ وَ تَحَامَى أَهْلُ الشَّامِ عَلَيْهِ فَخَافُوهُ خَوْفًا شَدِيدًا وَ كَانَ لِعُثْمَانَ مَوْلَى اسْمُهُ أَحْمَرٌ فَخَرَجَ يَطْلُبُ الْبِرَارَ فَخَرَجَ إِلَيْهِ كَيْسَانُ مَوْلَى عَلِيٍّ عَ فَحَمَلَ عَلَيْهِ فَقَتَلَهُ فَقَالَ عَ قَتَلَنِي اللَّهُ إِنْ لَمْ أَقْتُلْكَ ثُمَّ حَمَلَ عَلَيْهِ فَاسْتَقْبَلَهُ بِالسَّيْفِ فَاتَّقَى عَلِيٌّ عَ ضَرْبَتَهُ بِالْحِجَةِ ثُمَّ قَبَضَ ثَوْبَهُ وَ اقْتَلَعَهُ مِنْ سَرِّجِهِ وَ ضَرَبَ بِهِ الْأَرْضَ فَكَسَرَ مِنْكَبِيهِ وَ عَضُدَيْهِ

And Busr had laughed from Amro, so Amro returned by laughing from him. And the people of Syria were abstaining from Ali^{asws} and they feared him^{asws} with severe fright. And there was a slave of Usman, his name is Ahmar, he came out seeking the duel. Kaysan, a slave of Ali^{asws} came out to him. He (Ahmar) attacked upon him and killed him. Ali^{asws} said: 'May Allah^{azwj} Kill me^{asws} if I^{asws} do not kill you!' Then he^{asws} attacked upon him. He faced him^{asws} with the sword, and Ali^{asws} saved his strike with the fencing, then grabbed his clothes and uprooted him from his saddle and struck the ground with him. He broke his shoulder and his forearm.

وَدَنَا مِنْهُ أَهْلُ الشَّامِ فَمَا زَادَهُ قُرْبُهُمْ إِسْرَاعاً فَقَالَ لَهُ ابْنُهُ الْحَسَنُ ع مَا ضَرَّكَ لَوْ سَعَيْتَ حَتَّى تَنْتَهِيَ إِلَى أَصْحَابِكَ فَقَالَ يَا بُنَيَّ إِنَّ لِأَبِيكَ يَوْمًا لَمْ يَغْدُوهُ وَ لَا بِهِ تُبْطِئُ عَنْهُ السَّعْيُ وَ لَا يَعْجَلُ بِهِ إِلَيْهِ الْمَشْيُ وَ إِنَّ أَبَاكَ وَ اللَّهُ لَا يُبَالِي أَوْ قَعَّ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ

And the people of Syrian came closer to him^{asws}. Their nearness did not increase him^{asws} in the quickness. His^{asws} son^{asws} Al-Hassan^{asws} said to him^{asws}: 'It will not harm you^{asws} if you^{asws} were to sprint until you^{asws} ended up to your^{asws} companions'. He^{asws} said: 'O my^{asws} son^{asws}! There is a day for your^{asws} father^{asws}, it will not leave him^{asws}, nor will the sprinting delay it from him^{asws}, nor will the walking hasten it to him^{asws}, and by Allah^{azwj}, your^{asws} father^{asws} does not care whether he^{asws} falls upon the death or the death falls upon him^{asws}'.

وَ كَانَ لِمُعَاوِيَةَ عَبْدٌ اسْمُهُ حُرَيْثٌ وَ كَانَ فَارِسًا بَطَلًا فَحَدَّرَهُ مُعَاوِيَةُ مِنَ التَّعَرُّضِ لِعَلِيٍّ فَخَرَجَ وَ تَنَكَّرَ لَهُ فَقَالَ عَمْرُو بْنُ الْعَاصِ لِحُرَيْثٍ لَا يَفُوتُكَ هَذَا الْفَارِسُ وَ عَرَفَ عَمْرُو أَنَّهُ عَلِيٌّ ع فَحَمَلَ حُرَيْثٌ فَدَاخَلَهُ عَلَيْهِ وَ ضَرَبَهُ ضَرْبَةً أَطَارَ بِهَا وَجْهُهُ فَسَقَطَ قَتِيلًا وَ اغْتَمَّ مُعَاوِيَةُ عَلَيْهِ غَمًّا شَدِيدًا وَ قَالَ لِعَمْرُو أَنْتَ قَتَلْتَ حُرَيْثًا وَ عَزَّرْتَهُ

And there was a slave for Muawiya, his name is Hureys, and he was a champion horseman. Muawiya cautioned him from the exposure to Ali^{asws}. He came out and he^{asws} covered his^{asws} face to him. Amro Bin Al-Aas said to Hureys, 'Do not miss out on this horseman', and Amro knew it was Ali^{asws}. Hureys attacked and Ali^{asws} blocked him and struck him such a strike, the cranium of his head flew off and he fell down killed. And Muawiya was saddened upon him with severe gloom, and he said to Amro, 'You killed Hureys and deceived'.

وَ خَرَجَ الْعَبَّاسُ بْنُ رَبِيعَةَ بْنِ الْحَارِثِ الْهَاشِمِيُّ فَأَبْلَى وَ خَرَجَ إِلَيْهِ فَارِسٌ مِنْ أَصْحَابِ مُعَاوِيَةَ فَتَنَازَلَا وَ تَضَارَبَا وَ نَظَرَ الْعَبَّاسُ إِلَى وَجْهِهِ فِي دِرْعِ الشَّامِيِّ فَضَرَبَهُ الْعَبَّاسُ عَلَى ذَلِكَ الْوَجْهِ فَقَدَّهُ بِأَنْتَتَيْنِ فَكَبَّرَ جَيْشٌ عَلَيْهِ ع وَ رَكِبَ الْعَبَّاسُ فَرَسَهُ

And Al-Abbas Bin Rabie Bin Al-Haris Al-Hashimy came out and battled, and a horseman from the companions of Muawiya. They both descended and struck each other, and Al-Abbas looked at a weakness in the shield of the Syrian. Al-Abbas struck him upon that weakness and split it into two. The army of Ali^{asws} exclaimed Takbeer, and Al-Abbas rode his horse.

فَقَالَ مُعَاوِيَةُ مَنْ خَرَجَ إِلَى هَذَا فَقَتَلَهُ فَلَهُ كَذَا وَ كَذَا فَوُتِبَ رَجُلَانِ مِنْ لَحْمٍ مِنَ الْيَمَنِ فَقَالَا نَحْنُ نَخْرُجُ إِلَيْهِ فَقَالَ اخْرُجَا فَأَيُّكُمَا سَبَقَ إِلَى قَتْلِهِ فَلَهُ مِنَ الْمَالِ مَا ذَكَرْتُ وَ لِلْآخَرِ مِثْلُ ذَلِكَ

Muawiya said, 'Who will go out to this one and kill him? For him would be such and such'. Two men from Lakham from Al-Yemen leapt up, 'We shall go out to him'. He said, 'Go out, for whichever of you precedes to kill him, for him would be from the wealth whatever he mentions, and for the other one would be similar to that'.

فَخَرَجَا إِلَى مَقَرِّ الْمُبَارَاةِ وَ صَاحَا بِالْعَبَّاسِ وَ دَعَوَاهُ إِلَى الْقِتَالِ فَقَالَ اسْتَأْذِنُ صَاحِبِي وَ أَعُوذُ إِلَيْكُمَا وَ جَاءَ إِلَى عَلِيٍّ ع لِيَسْتَأْذِنَهُ فَقَالَ لَهُ أَعْطِي ثِيَابَكَ وَ سِلَاحَكَ وَ فَرَسَكَ وَ لَبِسَهَا وَ رَكِبَ الْفَرَسَ وَ خَرَجَ إِلَيْهِمَا فَظَنَّا أَنَّهُ عَلَى الْعَبَّاسِ فَقَالَا اسْتَأْذَنْتُ صَاحِبَكَ

They both went out to the duel and shouted for Al-Abbas and called him to the fighting. He said, 'I shall seek permission of my Master^{asws} and I shall return to you'. And he came to Ali^{asws} in order to seek his permission. He^{asws} said to him: 'Give me your clothes and your weapons and your horse', and he^{asws} wore them and rode the horse and went out to them both. They thought it is Al-Abbas. They said, 'Your Master^{asws} has permitted you?'

فَتَحَرَّجَ مِنَ الْكَذِبِ فَقَرَأَ أُذُنَ لِلَّذِينَ يُعَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

He^{asws} was embarrassed from the lying. He^{asws} recited: ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]***.

فَتَقَدَّمَ إِلَيْهِ أَحَدُ الرَّحْلَيْنِ فَالْتَقِيَا ضَرْبَتَيْنِ ضَرَبَتْهُ عَلَيَّ عَ عَلَىٰ مَرَأٍ بَطْنِيهِ فَطَعَهُ بِأَنْتَيْنِ فَظَنَّ أَنَّهُ أَخْطَأَهُ فَلَمَّا تَحَرَّكَ الْفَرَسُ سَقَطَ قِطْعَتَيْنِ وَ غَارَ فَرَسُهُ وَ صَارَ إِلَى عَشْكَرٍ عَلَيَّ ع

One of the two men advanced to him^{asws}, and two strikes met. Ali^{asws} struck him upon the middle of his belly and cut it into two. The (people) thought he^{asws} had missed, but when the horse moves, he fell down in two pieces, and his horse neighed and came to the army of Ali^{asws}.

وَ تَقَدَّمَ الْآخَرُ فَضَرَبَتْهُ عَلَيَّ عَ فَالْحَقَّهُ بِصَاحِبِهِ ثُمَّ جَالَ عَلَيْهِمْ جَوْلَةً وَ رَجَعَ إِلَى مَوْضِعِهِ وَ عَلِمَ مُعَاوِيَةُ أَنَّهُ عَلَيَّ فَقَالَ قَبِّحَ اللَّهُ اللَّجَاجَ إِنَّهُ لَقَعُودٌ مَا رَكِبْتُهُ إِلَّا خَذِلْتُ فَقَالَ عُمَرُو بْنُ الْعَاصِ الْمَخْذُولُ وَ اللَّهُ اللَّخْمِيَّانِ لَا أَنْتَ

And the other on advanced. Ali^{asws} struck him and he joined up with his companion. Then he^{asws} roamed to them with a roaming and returned to his^{asws} place, and Muawiya came to know it was Ali^{asws}. He said, 'May Allah^{azwj} Uglify Al-Lajaj! It is for sitting back. I did not ride it except I was abandoned'. Amro Bin Al-Aas said, 'By Allah^{azwj}! The two men of Lakham are the abandoned, not you'.

فَقَالَ لَهُ مُعَاوِيَةُ اسْكُتْ أَيُّهَا الْإِنْسَانُ لَيْسَ هَذِهِ السَّاعَةُ مِنْ سَاعَتِكَ فَقَالَ عُمَرُو فَإِنْ لَمْ تَكُنْ مِنْ سَاعَاتِي فَرَحِمَ اللَّهُ اللَّخْمِيَّانِ وَ لَا أَظُنُّهُ يَفْعَلُ

Muawiya said to him, 'Be quiet, O you human being! This is not the time from your time'. Amro said, 'So, if it does not happen to be from my time, then may Allah^{azwj} have Mercy on the two men of Lakham, and I do not think he^{asws} did it'.

وَ قَالَ بِي وَصَفٍ لَيْلَةِ الْهَرِيرِ فَمَا لَقِيَّ عَ شَجَاعاً إِلَّا أَرَاكَ دَمَهُ وَ لَا بَطْلاً إِلَّا زَلْزَلَ قَدَمَهُ وَ لَا مُرِيداً إِلَّا أَعْدَمَهُ وَ لَا قَاسِطاً إِلَّا قَصَرَ عُمُرَهُ وَ أَطَالَ نَدَمَهُ وَ لَا جَمْعَ نَفَاقٍ إِلَّا فَرَقَهُ وَ لَا بِنَاءَ ضَلَالٍ إِلَّا هَدَمَهُ

And he said in description of 'Laylat Al-Hareer', 'He^{asws} did not meet any brave except his blood was spilt, nor any champion except his feet wavered, nor any intender except he was put to death, nor any youth except his life was cut short and his regret prolonged. And there did not gather any hypocrisy except he separated it, nor a straying built up except he^{asws} demolished it.

وَ كَانَ كُلَّمَا قُتِلَ فَارِساً أَعْلَنَ بِالتَّكْبِيرِ فَأَخْصِيَتْ تَكْبِيرَاتِهِ لَيْلَةَ الْهَرِيرِ فَكَانَتْ خَمْسِمِائَةً وَ ثَلَاثاً وَ عِشْرِينَ تَكْبِيرَةً بِخَمْسِمِائَةٍ وَ ثَلَاثَةٍ وَ عِشْرِينَ قِتِيلاً مِنْ أَصْحَابِ السَّعِيرِ

And every time a horseman was killed, it was announced with exclamation of Takbeer. I counted the exclamations of Takbeer during 'Laylat Al-Hareer', and there were five hundred and twenty-three exclamations of Takbeer for five hundred and twenty-three killed from the inmates of the blazing Fire'.

وَقِيلَ إِنَّهُ فِي تِلْكَ اللَّيْلَةِ فَتَقَ دِرْعُهُ لِثَقَلِ مَا كَانَ يَسِيلُ مِنَ الدَّمِ عَلَى ذِرَاعِهِ وَ قِيلَ إِنَّ قَتْلَهُ عُرِفُوا فِي النَّهَارِ فَإِنَّ صَرَائِهِ كَانَتْ عَلَى وَتِيرَةٍ وَاحِدَةٍ إِنْ ضَرَبَ طَوْلًا قَدْ أَوْ عَرْضًا قَطُّ وَ كَانَتْ كَأَنَّهَا مِكْوَةٌ بِالنَّارِ.

And it is said, 'During that night (Laylat Al-Hareer), the belt of his^{asws} armour snapped due to the weight of what had flowed from the blood upon his^{asws} armour'. And it is said, 'The ones slain by him^{asws} were recognised during the day, for his^{asws} strikes were upon one pace, whether he^{asws} had struck lengthwise or width-wise, and it is as if these were cut by the fire".⁵³²

476- بشاء، بشارة المصطفى إبراهيم بن الحسين البصري عن محمد بن الحسين بن عتبة عن محمد بن أحمد بن مخلد عن أبي المفضل الشيباني عن محمد بن محمد بن معقل عن محمد بن أبي الصهبان عن البرنطي عن أبان بن عثمان عن أبان بن تغلب عن عكرمة مولى عبد الله بن عباس عن عبد الله بن عباس رضي الله عنه قال:

(The book) 'Basharat Al Mustafa^{saww} - Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master^{asws} Amir Al-Momineen Ali Bn Abu Talib^{asws}, from Al Sheykh Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and eighty six at Baghdad, at the river Dajaj in the house of Al Saydawy Al Munshid, from Muhammad Bin Muhammad Bin Ma'qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrazour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlub, from Ikrama, a slave of Abdullah Bin Abbas, from Abdullah Bin Abbas who said,

عقم [عَقِمَتِ] النساءُ أَنْ يَأْتِيَنَّ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مَا كَشَفَتِ النِّسَاءُ دُبُوكُنَّ عَنْ مِثْلِهِ لَا وَاللَّهِ مَا رَأَيْتُ فَارِسًا مُخَدَّنًا يُوزَنُ بِهِ

'The women were futile from coming with (a child) the like of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, they could not uncover their veil from the like of him^{asws}. No, by Allah^{azwj}! I did not see any horseman as young, riding with it.

لَرَأَيْتُهُ يَوْمًا وَ نَحْنُ مَعَهُ بِصَفَرٍ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءُ وَ كَأَنَّ عَيْنَيْهِ سِرَاجَا سَلِيطَ يَتَوَقَّدَانِ مِنْ تَحْتَيْهِمَا يَقِفُ عَلَى شِرْذِمَةٍ شِرْذِمَةٍ يَخْضَعُ لَهُمْ حَتَّى انْتَهَى إِلَى نَفَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْلٌ لِمُعَاوِيَةَ تُدْعَى بِالْكَيْبَةِ الشَّهْبَاءِ عَشْرَةُ آلَافٍ دَارِعَ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَافْتَشَعَرَّ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَاذَ بَعْضُهُمْ إِلَى بَعْضٍ

I saw him^{asws} one day, and we were with him^{asws} at Siffeen, and upon his^{asws} head was a black turban, and it was as if his^{asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{azwj} Curse him) emerged, called Al-Shaba'a, battalion of ten thousand armed and ten thousand mixed people. The people were frightened to it due to what they saw and aligned with each other.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيمَ النَّخَعِ وَ الْحَنْعِ يَا أَهْلَ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ لَوْ مَسَّهَا سُيُوفُ قُلُوبِ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَجَرَادٍ يَقْبَعَةُ سَفْتُهُ الرِّيحَ فِي يَوْمٍ عَاصِفٍ

Amir Al-Momineen^{asws} said: 'Regarding what is the flipping and the dispersion? People of Al-Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of

⁵³² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 475

the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day.

أَلَا فَاسْتَشْعِرُوا الْحَشِيَّةَ وَ تَجَلَّبُوا السَّكِينَةَ وَ اذْرَعُوا الصَّبْرَ وَ غَضُّوا الْأَصْوَاتَ وَ قَلِّلُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَّةِ وَ انظُرُوا الشَّرَرَ وَ اطْعِنُوا الْوَجَرَ وَ كَافِحُوا بِالْظُّلَى

Indeed! Be aware of the fear of Allah^{azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطَى وَ النَّبَالَ بِالرِّمَاحِ وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْفَرِّ فَإِنَّهُ عَارٍ فِي الْأَعْقَابِ وَ نَارُ يَوْمِ الْحِسَابِ وَ طَيَّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيَةً سَجْحًا فَإِنَّكُمْ بِعَيْنِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَحْيَى رَسُولِ اللَّهِ ص

And strike your swords with the pace, and the darting of the spears, and repeat the striking, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{azwj} Mighty and Majestic and with the brother of Rasool-Allah^{saww}.

وَ عَلَيْكُمْ بِحَدَا السَّرَادِقِ الْأَذْمِ وَ الرِّوَاقِ الْمُظْلِمِ فَاضْرِبُوا نَجْحَهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كِسْرِهِ نَافِجٌ حِصْنِيهِ مُفْتَرِشٌ ذِرَاعِيهِ قَدْ قَدَّمَ لِلْوَيْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{la} is lying down in it's corner, arguing in his^{la} lap, with wide open arms, having had extended his^{la} hand for the attacking and holding back the legs for the retreating.

فَصَمَدًا صَمَدًا حَتَّى يَنْحَلِي لَكُمْ عَمُودَ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَرِيحَكُمْ أَعْمَالُكُمْ هَا أَنَا شَادٌّ فَشَدُّوا بِسْمِ اللَّهِ حَمَّ * لَا يُنْصَرُونَ

Therefore, endure with endurance until the pillars of the truth are clear upon you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35].*** Here I^{asws} am, fighting, and you should be fighting (as well) in the Name of Allah^{azwj}, ***Ha Meem [40:1]*** and they will not be victorious'.

ثُمَّ حَمَلَ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ عَلَى دُرَّتِيهِ حَمَلَتْهُ وَ تَبَعَهُ [تَبَعَهُ] خُوَيْلَةَ لَمْ يَبْلُغِ الْمِائَةَ فَارِسٍ فَأَجَاهَهُمْ فِيهَا حَوْلَانَ الرَّحَى الْمُسَرَّحَةِ بِثِقَالِهَا فَارْتَفَعَتْ عَجَاجَةٌ مَعْنِي النَّظَرِ ثُمَّ انْجَلَتْ فَأَنْبَثَ النَّظَرُ فَلَمْ نَرِ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فَمَا كَانَ بِأَسْرَعَ أَنْ وَلَّوْا مُدْبِرِينَ كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

Then Amir Al-Momineen^{asws}, may the *Salawat* and the greetings be upon him^{asws} and his^{asws} offspring, attacked, and the cavalry followed him^{asws}, (their number) not reaching a hundred horsemen. So he^{asws} trapped them with an encircling of a millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what

was very quick from their turning away departing, **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]**.

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطَلِفُ وَ وَجْهُهُ كَشَقَّةِ الْقَمَرِ وَ هُوَ يَقُولُ فَتَاتِلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

And there was Amir Al-Momineen^{asws} having had returned, and his^{asws} sword was dripping (with blood) and his^{asws} face like the bright moon, and he^{asws} was saying: **And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]**'.

قَالَ عِكْرَمَةُ: وَ كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ قَالَ أَمَرَ رَسُولُ اللَّهِ صَ عَلِيًّا بِقِتَالِ التَّاكِيهِ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ قَالَ يَا عَلِيُّ إِنَّكَ لَمُقَاتِلٌ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ.

Ikrima (a narrator) said, 'And it was so that Ibn Abbas was narrating and he was saying, 'Rasool-Allah^{saww} instructed Ali^{asws} with the fighting against the breakers of the Covenant, and the oppressors, and the apostates and he^{saww} said: 'O Ali^{asws}! You^{asws} will be fighting upon the explanation of the Quran just as I^{saww} fought upon its Revelation".⁵³³

477- كَا، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن زرارة و فضيل و محمد بن مسلم عن أبي جعفر ع قال في صلاة الخوف عند المطاردة و المناوشة يصلي كل إنسان منهم بالإيماء حيث كان وجهه و إن كانت المسابقة و المعانقة و تلاحم القتال فإن أمير المؤمنين ع صلى ليلة صفين و هي ليلة الهزيم لم تكن صلواتهم الظهر و العصر و المغرب و العشاء عند كل وقت صلاة إلا التكبير و التهليل و التسبيح و التحميد و الدعاء فكانت تلك صلواتهم لم يأمرهم بإعادة الصلاة.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara and Fuzeyl, and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said regarding Salat of the fear: 'In a *Salāt* of the fear during a pursuit and the skirmishes, every person from them would be praying *Salāt* by the gesturing, wherever he was facing; and even if there was the fencing, and the wrestling, and close contact of the fighting, for Amir Al-Momineen^{asws} prayed *Salāt* on the night of Siffeen, and it is the night of Al-Hareer (intense fighting), their *Salāts* did not take place for *Al-Zohr*, and *Al-Asr*, and *Al-Maghrib*, and *Al-Isha* during the timing of each *Salāt*, except for the exclamation of the *Takbīr*, and the extollation of the Oneness, and the Glorification, and the Praise, and the supplication. So that was their *Salāt*. He^{asws} did not order them with the repeating of the *Salāt* (making up for it)".⁵³⁴

478- فر، تفسير فرات بن إبراهيم بن ثنان الخنوعي عن جعفر بن أحمد بن يحيى عن علي بن أحمد بن القاسم الباهلي عن ضرار بن أنزور أن رجلاً من الخوارج سأل ابن عباس رضي الله عنه عن أمير المؤمنين علي بن أبي طالب ع فأعرض عنه ثم سأله فقال و الله لقد كان أمير المؤمنين يشبه القمر الزاهر و الأسد الحاد و الفرات الزاحز و الربيع الباكز

Tafseer Furaat Bin Ibrahim – Ibrahim Bin Bunan Al Khas'amy, from Ja'far Bin Ahmad Bin Yahya, from Ali Bin Ahmad Bin Al Qasim Al Bahily, from Zitar Bin Al Azwar,

⁵³³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 476

⁵³⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 477

'A man from the Kharijites asked Ibn Abbas about Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, but he turned away from him. Then he asked him (again), so he said, 'By Allah^{azwj}! Amir Al-Momineen^{asws} was such, the bright moon, and the muscular lion, and the abundant Euphrates, and the early spring.

فَأَشْبَهَ مِنَ الْقَمَرِ ضَوْؤُهُ وَ بَهَاءُهُ وَ مِنَ الْأَسَدِ شَجَاعَتُهُ وَ مِضَاءُهُ وَ مِنَ الْفُرَاتِ جُودُهُ وَ سَخَاءُهُ وَ مِنَ الرَّبِيعِ خَصْبُهُ وَ حَيَاءُهُ

It resembled from the moon, his^{asws} radiance and his^{asws} glory, and from lion, his^{asws} bravery and his^{asws} sharpness, and from the Euphrates his^{asws} benevolence and his^{asws} generosity, and from the spring, his^{asws} freshness and his^{asws} life.

عَقِمَتِ النِّسَاءُ أَنْ يَأْتِينَ بِمِثْلِ عَلِيِّ بْنِ أَبِي النَّبِيِّ وَ اللَّهُ مَا سَمِعْتُ وَ لَا رَأَيْتُ إِنْسَانًا مُحَارِبًا مِثْلَهُ وَ قَدْ رَأَيْتُهُ يَوْمَ صِفِّينَ وَ عَلَيْهِ عِمَامَةٌ بَيْضَاءُ وَ كَانَ عَيْنَيْهِ سِرَاجَانِ وَ هُوَ يَتَوَقَّفُ عَلَى شِرْذِمَةٍ شِرْذِمَةٍ يَحْضُهُمْ وَ يَحْتُفُّهُمْ إِلَى أَنْ انْتَهَى إِلَيَّ وَ أَنَا فِي كَفِّ مِنَ الْمُسْلِمِينَ

The women were futile from coming with the like of Ali^{asws} after the Prophet^{saww}. By Allah^{azwj}! I have neither heard nor seen any human being battle the like of him^{asws}, and I had seen him^{asws} on the day of Siffeen and upon him^{asws} was a white turban, and it was as if his^{asws} eyes were two lamps and he^{asws} was standing upon a group by group and urging them, until he^{asws} ended up to me and I was among a band from the Muslims.

فَقَالَ مَعَاشِرَ النَّاسِ اسْتَشْعِرُوا الْحَشِيَّةَ وَ أَمِيتُوا الْأَصْوَاتَ وَ تَجَلَّبَّوْا بِالسَّكِينَةِ وَ أَكْمِلُوا اللَّامَةَ وَ قَلِقُلُوا السُّيُوفَ فِي الْعِمَدِ قَتْلَ السَّلَةِ وَ احْطُطُوا الشَّرَرَ وَ اطْعِنُوا الْحَزَرَ وَ نَافِجُوا بِالْظُّبَى

He^{asws} said: 'Community of the people! Be aware of the fear, and kill the sounds, and wrap yourself in tranquillity, and perfect the armour, and shake the swords in the sheath before unsheathing it, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطَى وَ الرِّمَاحَ بِالْبَالِ فَإِنَّكُمْ بَعِثَ اللَّهُ وَ مَعَ ابْنِ عَمٍّ نَبِيَّكُمْ وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْقَرِّ فَإِنَّهُ عَارٍ بَاقٍ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ فَطَيَّبُوا عَنْ أَنْفُسِكُمْ أَنْفُسًا وَ اطَّوُّوا عَنِ الْحَيَاةِ كَشْحًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيًا وَ عَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَ الرِّوَاقِ الْمُطَنَّبِ فَاضْرِبُوا تَبَحَهُ فَإِنَّ الشَّيْطَانَ عَلَيْهِ اللَّغْنَةُ رَاكِدٌ فِي كَشْرِهِ نَافِجٌ حِضْبِيهِ وَ مُفْتَرِشٌ دِرَاعِيهِ قَدْ قَدَّمَ لِلْوُتْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And strike your swords with the pace, and the darting of the spears, and repeat the striking(s), and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{azwj} Mighty and Majestic and with the brother of Rasool-Allah^{saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{la} is lying down in it's corner, arguing in his^{la} lap, with wide open arms, having had extended his^{la} hand for the attacking and holding back the legs for the retreating.

فَصَمَدًا حَتَّى يَنْجَلِيَ لَكُمْ عُمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيدَكُمْ أَعْمَالَكُمْ

Therefore endure with an endurance until the pillars of truth become clear to you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]***.

قَالَ وَ أَقْبَلَ مُعَاوِيَةَ فِي الْكَيْبَةِ الشَّهْبَاءِ وَ هِيَ زُهَاءُ عَشْرَةِ آلَافٍ يَجِيئُ شَاكِينَ فِي الْحَدِيدِ لَا يُرَى مِنْهُمْ إِلَّا الْحَدَقُ تَحْتَ الْمَعَاوِرِ

He (the narrator) said, 'And Muawiya came in Al-Shahba'a battalion, and it is approximately ten thousand strong, an army clad in iron, nothing being seen from them except for the iron under the helper.

فَقَالَ ع مَا لَكُمْ تَنْظُرُونَ بِمَا تَعْجَبُونَ إِنَّمَا هُمْ جُثَّتْ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ مُزَخْرَفَةٌ بِمَعْوِيَةِ الْحَاسِرِينَ وَ رَجُلٌ جَرَادٌ زَفَّتْ بِهِ رِيحٌ صَبَاً وَ لَفِيفٌ سَدَاهُ وَ لَحْمُهُ الصَّلَالَةُ وَ صَرَخَ بِهِمْ نَاعِقُ الْبِدْعَةِ وَ فِيهِمْ خَوَرُ الْبَاطِلِ وَ صَحْصَحَةُ الْمُكَائِرِ

He^{asws} said: 'What is the matter for you all looking at what you are astonished (with)?' But rather, they are like corpses wherein are flying hearts, decorated with the camouflage of losers, and an infantry of locusts which could be dispersed by a child, and its block is coiled and its flesh is the straying, and a herald of innovation shouts with them, and among them is failure of the falsehood and sacrifice of the propagation.

فَلَوْ قَدْ مَسَّهَا سَيْوْفُ أَهْلِ الْحَقِّ لَتَهَاقَتَتْ تَهَاقَتَ الْفَرَاشِ فِي النَّارِ أَلَا فَسُوءُوا بَيْنَ الرِّكَبِ وَ عَضُّوا عَلَى النَّوَاجِدِ وَ اضْرِبُوا الْقَوَائِصَ بِالصَّوَارِمِ وَ أَشْرَعُوا الرِّمَاحَ فِي الْجَوَانِحِ وَ شُدُّوا فَإِنِّي شَادٌّ * لَا يُنْصَرُونَ

If the swords of the people of truth had touched them, the shouter would have shouted of the bed in the Fire. Indeed! Even out between the riders and bite upon your front teeth, and strike the clutches with the flames, and sharpen the spears in the wings, and be intense for ^{asws} am intense. **Ha Meem [40:1]**, they will not be victorious'.

فَحَمَلُوا حِمْلَةَ ذِي لَيْدٍ فَأَزَالُوهُمْ عَنْ مَصَافِيهِمْ وَ دَفَعُوهُمْ عَنْ أَمَانِيهِمْ وَ رَفَعُوهُمْ عَنْ مَرَائِيهِمْ وَ ارْتَفَعَ الرَّهَجُ وَ حَمَدَتِ الْأَصْوَاتُ فَلَا يُسْمَعُ إِلَّا صَلَاحُ الْحَدِيدِ وَ غَمَمَةُ الْأَبْطَالِ وَ لَا يُرَى إِلَّا رَأْسٌ نَادِرٌ وَ يَدٌ طَائِحَةٌ

They attacked an attack with compactness and removed them from their rows, and pushed them away from their rides, and the loudness arose, and the voices praised (Allah^{azwj}), and nothing was heard except clanking of the iron and humming of the champions, and nothing was seen except a scarce head and a knocking hand.

وَ أَنَا كَذَلِكَ إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَوْضِعٍ يُرِيدُ أَنْ يَنْحَلِيَ مِنَ الْعُبَارِ وَ يُنْقِذَ الْعَلَقَ مِنْ ذِرَاعِيهِ سَيْفُهُ يَمْطُرُ الدَّمَاءَ وَ قَدْ انْحَنَى كَمَقْوَسِ النَّازِعِ وَ هُوَ يَتْلُو هَذِهِ الْآيَةَ وَ إِنَّ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

And I was like that when Amir Al-Momineen^{asws} came from a place intending to clear from the dust, and plucking out the clots from his^{asws} armour, his^{asws} sword was dripping the blood, and it had been curved like the curve of the bow of the ship, and he^{asws} was reciting this Verse: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَمَا رَأَيْتُ قِتَالًا أَشَدَّ مِنْ ذَلِكَ الْيَوْمِ يَا بُنَيَّ إِنِّي أَرَى الْمَوْتَ لَا يُقْلَعُ وَ مَنْ مَضَى لَا يَرْجِعُ وَ مَنْ بَقِيَ فَإِلَيْهِ يُنْزَعُ إِنِّي أَوْصِيكَ بِوَصِيَّةٍ فَاحْفَظْهَا وَ اتَّقِ اللَّهَ وَ لَيْكُنْ أَوَّلَى الْأَمْرِ بِكَ الشُّكْرُ لِلَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَإِنَّ الشُّكْرَ خَيْرٌ زَادٍ.

I had not seen any fighting more severe than on that day. O my son! I saw the death not halting, and the ones going not returning, and one who remained, to him was the dismounting. I am bequeathing you with a bequest, so preserve it and fear Allah^{azwj}, and let it become the first of the matters with you, the thanking to Allah^{azwj} in the private and the openly, for the thanking is the best provision”.⁵³⁵

479- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ عَ لَمَّا عَزَمَ عَلَى لِقَاءِ الْقَوْمِ بِصَفَيْنَ اللَّهُمَّ رَبَّ السَّقْفِ الْمَرْثُوعِ وَ الْجَوِّ الْمَكْثُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَ النَّهَارِ وَ يَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مُخْتَلِفاً لِلنُّجُومِ السَّيَّارَةِ وَ جَعَلْتَ سُكَّانَهُ سَبْطاً مِنْ مَلَائِكَتِكَ لَا يَسْأَمُونَ عَنْ عِبَادَتِكَ

(The book) ‘Nahj Al-Balaghah’ – And from a speech of his when he^{asws} determined upon meeting the people (in battle) at Siffeen: ‘O Allah^{azwj}! Lord^{azwj} of the raised ceiling (sky) and the withheld atmosphere which You^{azwj} Made it a shelter for the night and the day, and a flowing for the sun and the moon and the travelling for the rotating stars, and Made its dwellers a group from Your^{azwj} Angels, not getting tired from Your^{azwj} worship.

وَ رَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَاراً لِلْأَنْعَامِ وَ مَذْرَئاً لِلْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى مِمَّا يُرَى وَ مَا لَا يُرَى وَ رَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَاداً وَ لِلْخَلْقِ اعْتِمَاداً

And Lord^{azwj} of this earth which You^{azwj} Made it an abode for the cattle and a theatre for the insects and the animals, and what cannot be counted from what can be seen and cannot be seen. And Lord^{azwj} of the lofty mountains which You^{azwj} made these as pegs for the earth, and pillars for the creatures.

إِنْ أَظْهَرْتَنَا عَلَى عَدُوِّنَا فَجَنَّبْنَا الْبُعْثَ وَ سَدَّدْنَا لِلْحَقِّ وَ إِنْ أَظْهَرْتَهُمْ عَلَيْنَا فَارْزُقْنَا الشَّهَادَةَ وَ اعْصِمْنَا مِنَ الْفِتْنَةِ أَيْنَ الْمَانِعِ لِلدَّمَارِ وَ الْعَائِزُّ عِنْدَ نُزُولِ الْحَقَائِقِ مِنْ أَهْلِ الْحِفَاطِ الْعَارِ وَرَاءَكُمْ وَ الْجَنَّةُ أَمَامَكُمْ.

If You^{azwj} Prevail us over our enemies, shield us from the rebels and Guide us to the truth, and if You^{azwj} Prevail them over us, Grace us the martyrdom, and Fortify us from the Fitna. Where are the defenders of honour and self-respecting one at the descend of the realities from the people of protection. The shame is behind you and the Paradise is in front of you”.⁵³⁶

480 - نَحَج، نَحَجِ الْبَلَاغَةَ رَوَى ابْنُ جَرِيرٍ الطَّبْرِيُّ فِي تَارِيخِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى الْقُفَيْهِ وَ كَانَ مِمَّنْ خَرَجَ لِقِتَالِ الْحَجَّاجِ مَعَ ابْنِ الْأَشْعَثِ أَنَّهُ قَالَ فِيمَا كَانَ يُخْضِرُ بِهِ النَّاسَ عَلَى الْجِهَادِ إِلَيَّ سَمِعْتُ عَلِيّاً عَ رَفَعَ اللَّهُ دَرَجَتَهُ فِي الصَّالِحِينَ وَ أَثَابَهُ ثَوَابَ الشُّهَدَاءِ وَ الصَّادِقِينَ يَقُولُ يَوْمَ لَقِينَا أَهْلَ الشَّامِ أَيُّهَا الْمُؤْمِنُونَ إِنَّهُ مَنْ رَأَى عُذُوَانَا يُعْمَلُ بِهِ وَ مُنْكَرَا يُدْعَى إِلَيْهِ فَأَنْكَرُهُ بِقَلْبِهِ فَقَدْ سَلِمَ وَ بَرِيَ

(The book) ‘Nahj Al-Balaghah’ – It is reported by Ibn Jareer Al Tabari in his history, from Abdul Rahman Bin Abu Layli Al Faqeeh, and he was from the ones who went out to fighting Al Hajjaj along with Al-Ash’as. He said regarding what happened urging the people upon the Jihad,

‘I heard Ali^{asws}, may Allah^{azwj} Raise his^{asws} rank among the righteous ones, and Reward him^{asws} the reward of the Martyrs, and the truthful, saying on the day he^{asws} met the people

⁵³⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 478

⁵³⁶ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 479

of Syria (in battle): ‘O you Momineen! The one who sees our enemies working evil calling (others) to it, and he dislikes it by his heart, so he is safe and is innocent.

وَمَنْ أَنْكَرَهُ بِلسَانِهِ فَقَدْ أُجِرَ وَهُوَ أَفْضَلُ مِنْ صَاحِبِهِ وَ مَنْ أَنْكَرَهُ بِالسَّيْفِ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ كَلِمَةُ الظَّالِمِينَ السُّفْلَى فَذَلِكَ الَّذِي أَصَابَ سَبِيلَ الْهُدَى وَ قَامَ عَلَى الطَّرِيقِ وَ نَوَّزَ فِي قَلْبِهِ الْيَقِينُ.

And one who denies by his tongue so he has a recompense and he is superior than his companions. And one who denies it with the sword so the Word of Allah^{azwj} would be the top, and word of the unjust to be lower, so that is the one who has achieved the way of guidance and has stood upon the path and the certainty would radiate in his heart”.⁵³⁷

481- كِتَابُ سُؤْلِمِ بْنِ قَيْسٍ، عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْهُ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ هَلْ شَهِدْتَ صِفِّينَ قَالَ نَعَمْ قُلْتُ هَلْ شَهِدْتَ يَوْمَ الْهَرِيرِ قَالَ نَعَمْ قُلْتُ كَمْ كَانَ أَتَى عَلَيْكَ مِنَ السَّنِّ قَالَ أَرْبَعُونَ سَنَةً قُلْتُ فَحَدِّثْنِي رَحِمَكَ اللَّهُ قَالَ نَعَمْ مَهْمَا نَسِيتُ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فَلَا أَنْسَى هَذَا الْحَدِيثَ

Kitab Sulem Bin Qays – from Aban Bin Ayyash, from him, said,

‘I asked Abdullah Bin Abbas, ‘Did you witness Siffeen?’ He said, ‘Yes’. I asked, ‘You witnessed the night of Al-Hareer?’ He replied, ‘Yes’. I asked, ‘How old were you then?’ He said, ‘Forty years’. I said, ‘So narrate to me, may Allah^{azwj} have Mercy on you’. He said, ‘Whatever thing I have forgotten from the things, I cannot forget this event’.

ثُمَّ بَكَى وَ قَالَ صُفُّوا وَ صَنَّفْنَا فَخَرَجَ مَالِكُ الْأَشْثَرِ عَلَى فَرَسٍ أَذْهَمَ وَ سِلَاحُهُ مُعَلَّقٌ عَلَى فَرَسِهِ وَ يَبْدِيهِ الرُّمَحُ وَ هُوَ يَقْرَعُ بِهِ رُؤُوسَنَا وَ يَقُولُ أَقِيمُوا صُفُوفَكُمْ فَلَمَّا كَتَبَ الْكُتَاتِبُ وَ أَقَامَ الصُّفُوفَ أَقْبَلَ عَلَى فَرَسِهِ حَتَّى قَامَ بَيْنَ الصَّفَّيْنِ فَقَالَ أَهْلُ الشَّامِ ظَهَرَهُ وَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ

Then he wept and said, ‘We were aligned in our rows when Maalik Al-Ashtar came out on his horse which was very tall, and his weapons were attached to his horse, and in his hand was the spear and he was knocking our heads with it and saying, ‘Establish your rows’. When the writer had written and our rows had been established, he came over on his horse until he stood between the two rows, in such a way that his back was towards the people of Syria, and he had turned towards us by his face.

فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ كَانَ مِنْ قَضَاءِ اللَّهِ وَ قَدَرِهِ اجْتِمَاعُنَا فِي هَذِهِ الْبُقْعَةِ مِنَ الْأَرْضِ لِأَجْلِ قَدْ افْتَرِثَتْ وَ أُمُورٍ تَصَرَّثَتْ

He Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greetings upon the Prophet^{saww}, then said, ‘After that, it is from the Judgements of Allah^{azwj} and His^{azwj} Power that He^{azwj} has Gathered us in this spot from the earth for the appointed term which has come nearer and the Commands which have been Issued.

يَسُوسُنَا فِيهَا سَيِّدُ الْمُسْلِمِينَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ خَيْرُ الْوَصِيِّينَ وَ ابْنُ عَمِّ نَبِيِّنَا وَ أَخُوهُ وَ وَارِثُهُ وَ سَيِّفٌ مِنْ سُيُوفِ اللَّهِ وَ رَأْسُهُمْ ابْنُ أَكِلَةَ الْأُكْبَادِ وَ كَهْفُ النَّفَاقِ وَ بَيْتُهُ الْأَحْزَابِ يَسُوفُهُمْ إِلَى الشَّقَاءِ وَ النَّارِ وَ نَحْنُ نَرْجُو بِقِتَالِهِمْ مِنَ اللَّهِ الثَّوَابَ وَ هُمْ يَنْتَظِرُونَ الْعِقَابَ

⁵³⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 480

We are led in it by the Chief of the Muslims and Amir-ul-Momineen^{asws} and the best of the successors^{as}, and the son^{asws} of the uncle^{as} of our Prophet^{saww}, and his^{saww} brother^{asws}, and his^{saww} inheritor, and our swords are the swords of Allah^{azwj}, and their leader is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy and the rest of the parties, leading them to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah^{azwj} whilst they are awaiting the Punishment.

فَإِذَا حَمَى الْوُطَيْسُ وَ نَارَ الْقَتَامِ وَ حَالَتِ الْحَيْلُ بِقَتْلَانَا وَ قَتَلَاهُمْ رَجَوْنَا بِقِتَالِهِمُ النَّصْرَ مِنَ اللَّهِ فَلَا أَسْمَعَنَّ إِلَّا غَمَمَةً أَوْ هَمَمَةً

When the contest heats up, and the fighting erupts and horses wander by our dead and their dead, we will be hopeful of Help from Allah^{azwj}. Do not listen to anything except for the sounds of the swords and the horses.

أَيُّهَا النَّاسُ عُصُّوا الْأُبْصَارَ وَ عَصُوا عَلَى النَّوَاجِدِ مِنَ الْأَضْرَاسِ فَإِنَّهَا أَشَدُّ لِصْرِ الرَّأْسِ وَ اسْتَقْبِلُوا الْقَوْمَ بِوُجُوهِكُمْ وَ خُذُوا قَوَائِمَ سَيْوفِكُمْ بِأَيْمَانِكُمْ فَاضْرِبُوا الْهَامَ وَ اطْعِنُوا بِالرَّمَاكِ بِمَا يَلِي الشَّرْشُوفَ فَإِنَّهُ مَقْتَلٌ وَ شُدُّوا شِدَّةَ قَوْمٍ مُؤْتَرِينَ بِأَبَائِهِمْ وَ بِدِمَاءِ إِخْوَانِهِمْ حَقِيقِينَ عَلَى عَدُوِّهِمْ قَدْ وَطَّنُوا أَنْفُسَهُمْ عَلَى الْمَوْتِ لِكَيْلَا تَذِلُّوا وَ لَا يَلْزَمَكُمْ فِي الدُّنْيَا عَارٌ

O you people, lower your gaze and clench your teeth for it is intense for striking the head, and face the people by their faces, and take the swords in your right hand and strike the heads, and stab the spear into their hearts, with a fury of a people taking revenge for the blood of their fathers and their brothers against their enemies, having resigned themselves to death, so that you will not be humiliated nor will shame be necessitated for you in the world’.

ثُمَّ انْتَقَى الْقَوْمُ فَكَانَ بَيْنَهُمْ أَمْرٌ عَظِيمٌ فَتَفَرَّقُوا عَنْ سَبْعِينَ أَلْفَ قَتِيلٍ مِنْ حَاجِجَةِ الْعَرَبِ وَ كَانَتْ الْوَفْعَةُ يَوْمَ الْخَمِيسِ مِنْ حَيْثُ اسْتَقَلَّتِ الشَّمْسُ حَتَّى دَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلِ مَا سَجَدَ لِلَّهِ فِي ذُنُوبِكَ الْعُسْكَرَيْنِ سَجْدَةً حَتَّى مَرَّتْ مَوَاقِيتُ الصَّلَاةِ الْأَرْبَعِ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ

Then the people met (in battle) and between them was a great matter. So when they had dispersed seventy thousand from the well-known Arabs had been killed. And the event started on the day of Thursday from when the sun came out until a third of the night had gone by. No one from the army prostrated to Allah^{azwj} with even one prostration until the time for four Prayers had passed by – Midday (Al-Zohr), and the Mid-afternoon (Al-Asr), and the Evening (Al-Maghrib) and the Night (Al-Isha) Prayers.

قَالَ سُلَيْمٌ: ثُمَّ إِنَّ عَلِيًّا عَ قَامَ خَطِيبًا فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ قَدْ بَلَغَ بِكُمْ مَا قَدْ رَأَيْتُمْ يَعْدُوْكُمْ فَلَمْ يَبْقَ مِنْهُمْ إِلَّا آخِرُ نَفْسٍ وَ إِنَّ الْأُمُورَ إِذَا أَقْبَلَتْ اغْتَبِرَ آخِرُهَا بِأَوَّلِهَا وَ قَدْ صَبَرَ لَكُمْ الْقَوْمُ عَلَى غَيْرِ دِينٍ حَتَّى بَلَغُوا فِيكُمْ مَا قَدْ بَلَغُوا وَ أَنَا غَادٍ عَلَيْهِمُ بِالْعَدَاةِ إِنْ شَاءَ اللَّهُ وَ مُحَاكِمُهُمْ إِلَى اللَّهِ

Sulaym said, ‘Then Ali^{asws} stood up to give a sermon, so he^{asws} said: ‘O you people! The situation has reached with you and your enemies as if there does not remain, except for the last breath, and that if the matters are considered from the beginning to their end, and you remain patient against the people who are on another religion until those among them reach to where they will reach. And I^{asws} will be going against them in the morning, Allah^{azwj} Willing, and will be sending them to Allah^{azwj} for Judgement’.

فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَفَزِعَ فَرَعًا شَدِيدًا وَ انْكَسَرَ هُوَ وَ جَمِيعُ أَصْحَابِهِ وَ أَهْلُ الشَّامِ كَذَلِكَ فَدَعَا عَمْرُو بْنُ الْعَاصِ فَقَالَ يَا عَمْرُو إِنَّمَا هُوَ اللَّيْلَةُ حَتَّى يَغْدُو عَلَيْنَا فَمَا تَرَى قَالَ أَرَى الرَّجَالَ قَدْ قَلُّوا وَ مَا بَقِيَ فَلَا يَقُومُونَ لِرِجَالِهِ وَ لَسْتُ مِثْلَهُ وَ إِنَّمَا يُقَاتِلُكَ عَلَى أَمْرٍ وَ أَنْتَ تُقَاتِلُهُ عَلَى غَيْرِهِ أَنْتَ تُرِيدُ الْبَقَاءَ وَ هُوَ يُرِيدُ الْفَنَاءَ

That reached to Muawiya, so he was overcome with severe panic and he and all of his companions were broken, and the people of Syria as well. He called Amro Bin Al-A'as and said, 'O Amro, but this is the night before he^{asws} attacks us, so what do you see?' He said, 'I see that the men have decreased, and those that remain will not be able to stand up to his men, and you are also not like him^{asws}, and he^{asws} is fighting you upon the Command and you are fighting him^{asws} over something else, and you intend to remain whereas he^{asws} intends the destruction.

وَ لَيْسَ يَخَافُ أَهْلُ الشَّامِ عَلَيَّا إِنْ ظَفَرَ بِيهِمْ مَا يَخَافُ أَهْلُ الْعِرَاقِ إِنْ ظَفَرَتْ بِيهِمْ وَ لَكِنْ أَلْقَى إِلَيْهِمْ أَمْرًا فَإِنْ رَدُّوهُ اخْتَلَفُوا وَ إِنْ قَبِلُوهُ اخْتَلَفُوا ادْعُهُمْ إِلَى كِتَابِ اللَّهِ وَ ارْثَعِ الْمَصَاحِفَ عَلَى رُءُوسِ الرَّمَاحِ فَإِنَّكَ بَالِغٌ حَاجَتِكَ فَإِنِّي لَمْ أَزَلْ أَدْخِرُهَا لَكَ

The people of Syria are not as fearful of his^{asws} victory over them as the people of Iraq are of your victory over them. But place to them a matter which, if they refuse it they will differ, and if they accept it they will still differ. Call them to the Book of Allah^{azwj}, and raise the Qurans upon the heads of the spears, so you will achieve your needs. I have never ceased to save this for you'.

فَعَرَفَهَا مُعَاوِيَةُ وَ قَالَ صَدَقْتَ وَ لَكِنْ قَدْ رَأَيْتُ رَأْيًا أَخَذَنِي بِهِ عَلِيًّا طَلَبِي إِلَيْهِ الشَّامَ عَلَى الْمُوَادَعَةِ وَ هُوَ الشَّيْءُ الْأَوَّلُ الَّذِي رَدَّيْنِي عَنْهُ فَضَحِكَ عَمْرُو وَ قَالَ أَتَيْتُ أَنْتَ يَا مُعَاوِيَةُ مِنْ خَدِيعَةٍ عَلَيَّ وَ إِنْ شِئْتَ أَنْ تُكْتَبَ فَاتُكْتُبْ

Muawiya understood it and said, 'You have spoken the truth, but I have opined an opinion with which I can deceive Ali^{asws}. I sought Syria from him on the reconciliation and this was the first that he^{asws} refused to me'. Amro laughed and said, 'Where are you, O Muawiya, you want to deceive Ali^{asws}? And if you like then have it written, so I will write it'.

قَالَ فَكُتِبَ مُعَاوِيَةُ إِلَى عَلِيٍّ ع كِتَابًا مَعَ رَجُلٍ مِنْ أَهْلِ السَّكَاكِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ عُقْبَةَ أَمَّا بَعْدُ فَإِنَّكَ لَوْ عَلِمْتَ أَنَّ الْحَرْبَ تَبْلُغُ بِنَا وَ بِكَ مَا بَلَغْتَ وَ عَلِمْنَاهُ نَحْنُ لَمْ يَجْنِبْهَا بَعْضُنَا عَلَى بَعْضٍ وَ إِنَّا إِنْ كُنَّا قَدْ غَلِبْنَا عَلَى غُفُولِنَا فَقَدْ بَقِيَ مِنْهَا مَا يُرْمَى بِهِ مَا بَقِيَ

(Sulaym said), 'Muawiya wrote a letter to Ali^{asws} and sent it with a man from the inhabitants of Al-Sakaasak who was called Abdulla Bin Uqba, which said, 'After this, (if only) you^{asws} had known that the battle would reach to this stage that it has reached to between us and between you, and had we also known it, that one of us would not be able to overcome the other, even if the intellect of one of us may overcome the other. What has passed has passed and we should put right what remains.

وَ قَدْ كُنْتُ سَأَلْتُكَ الشَّامَ عَلَى أَنْ لَا يُلْزَمَنِي لَكَ طَاعَةٌ وَ لَا بَيْعَةٌ فَأَبَيْتَ ذَلِكَ عَلَيَّ فَأَعْطَانِي اللَّهُ مَا مَنَعْتَ وَ أَنَا أَدْعُوكَ الْيَوْمَ إِلَى مَا دَعَوْتُكَ إِلَيْهِ أَمْسِ فَإِنَّكَ لَا تَرْجُو مِنَ الْبَقَاءِ إِلَّا مَا أَرْجُوهُ وَ لَا تَخَافُ مِنَ الْفَنَاءِ إِلَّا مَا أَخَافُ

And I had asked you for Syria on the condition that it would not necessitate obedience to you nor allegiance. You refused that to me, and Allah^{azwj} Gave it to me what you^{asws} had not. And I am calling you^{asws} today to what I called you^{asws} too yesterday, for you^{asws} are not

hopeful for remaining but I am hopeful for it, nor do you^{asws} fear the destruction, except what I fear.

وَقَدْ وَاللَّهِ رَفَّتِ الْأَكْبَادُ وَذَهَبَتِ الرِّجَالُ وَنَحْنُ بَنُو عَبْدِ مَنَافٍ وَ لَيْسَ لِبَعْضِنَا عَلَى بَعْضٍ فَضْلٌ يُسْتَدَلُّ بِهِ عَزِيزٌ وَلَا يُسْتَرْقَى بِهِ ذَلِيلٌ وَالسَّلَامُ

By Allah^{azwj}, the livers have softened and the men have gone. And we are the children of Abd Manaaf, and there is no preference for one of us above the other by which the honourable one is disgraced, nor by which the disgraced one is enslaved. Greetings.

قَالَ سُلَيْمٌ فَلَمَّا قَرَأَ عَلِيٌّ عِ كِتَابَهُ ضَحِكَ وَ قَالَ الْعَجَبُ مِنْ مُعَاوِيَةَ وَ خَدِيعَتِهِ لِي فَدَعَا كَاتِبَهُ عُبَيْدَ اللَّهِ بْنِ أَبِي رَافِعٍ فَقَالَ لَهُ اكْتُبْ

Sulaym said, 'When Ali^{asws} read his letter, he smiled and said, 'I^{asws} wonder at Muawiya and his trying to deceive me^{asws}. He^{asws} called his^{asws} writer Ubeydullah Bin Abu Raf'a and said to him: 'Write!'

أَمَّا بَعْدُ فَقَدْ جَاءَنِي كِتَابُكَ تَذَكُّرٌ فِيهِ أَنَّكَ لَوْ عَلِمْتَ وَ عَلِمْنَا أَنَّ الْحَرْبَ تَبْلُغُ بِنَا وَ بِكَ إِلَى مَا بَلَغْتَ لَمْ يَخْنِهَا بَعْضُنَا عَلَى بَعْضٍ وَ أَنَا وَ إِتَاكَ يَا مُعَاوِيَةُ عَلَى غَايَةِ مِنْهَا لَمْ نَبْلُغْهَا بَعْدُ

'Your letter came to me^{asws} in which you mentioned that, 'Had you^{asws} known that the battle would reach to this stage that it has reached to between us and between you, and had we known it, that one of us would not be able to overcome the other', and I^{asws} and you – O Muawiya – are upon a destination which we will not reach to afterwards.

وَ أَنَا طَلَبْتُكَ إِلَيَّ الشَّامَ فَإِنِّي لَمْ أُعْطِكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسَ وَ أَنَا اسْتَوَاؤُنَا فِي الْخَوْفِ وَ الرَّجَاءِ فَإِنَّكَ قُلْتَ لَسْتُ بِأَمْضَى عَلَى الشَّكِّ مِنِّي عَلَى الْبَقَيْنِ وَ لَيْسَ أَهْلُ الشَّامِ أَحْرَصَ عَلَى الدُّنْيَا مِنْ أَهْلِ الْعِرَاقِ عَلَى الْآخِرَةِ

As for your seeking Syria, I^{asws} will not give you today that which I^{asws} did not give you yesterday. And as for us being in fear and the hope, so you have spent (your life) on the doubts as I^{asws} have upon the conviction, and the people of Syria are not greedier for the world as the people of Iraq are for the Hereafter.

وَ أَنَا قَوْلُكَ إِنَّا بَنُو عَبْدِ مَنَافٍ لَيْسَ لِبَعْضِنَا فَضْلٌ عَلَى بَعْضٍ فَكَذَلِكَ نَحْنُ وَ لَكِنْ لَيْسَ أُمِّيَّةٌ كَهَاشِمٍ وَ لَا حَرْبٌ كَعَبْدِ الْمُطَّلِبِ وَ لَا أَبُو سُفْيَانَ كَأَبِي طَالِبٍ وَ لَا الطَّلِيقُ كَالْمُهَاجِرِ وَ لَا الْمَنَافِقُ كَالْمُؤْمِنِ وَ لَا الْمُحِقُّ كَالْمُبْطِلِ وَ فِي أَيْدِينَا فَضْلُ النَّبُوَّةِ الَّتِي مَلَكَتُنَا بِهَا الْعَرَبُ وَ اسْتَعْبَدْنَا بِهَا الْعَجَمَ وَ السَّلَامُ

And as for your words, 'And we are the children of Abd Manaaf, and there is no preference for one of us above the other', so that is what we are, but Umayya is not like Hashim^{as}, nor is Harb like Abdul Muttalib^{asws}, nor is Abu Sufyan like Abu Talib^{asws}, nor is the freed captive like the Emigrant, nor is a hypocrite like a believer and the falsehood like the truth. In our^{asws} hands is the preference of Prophet-hood with which we^{asws} govern the Arabs and enslave the non-Arabs by it'. Greetings'.

فَلَمَّا انْتَهَى كِتَابُ عَلِيٍّ عِ إِلَى مُعَاوِيَةَ كَتَمَهُ عَمراً ثُمَّ دَعَاهُ فَأَقْرَأَهُ فَشَمِتَ بِهِ عَمْرُو وَ قَدْ كَانَ نَهَاةً وَ لَمْ يَكُنْ أَحَدٌ مِنْ قُرَيْشٍ أَشَدَّ تَعْظِيماً لِعَلِيٍّ عِ مِنْ عَمْرُو بَعْدَ الْيَوْمِ الَّذِي صَرَعَهُ عَنْ دَابَّتِهِ

When the letter of Ali^{asws} ended up with Muawiya, he concealed it from Amro, then he called him and read it out to him. Amro humiliated him over it, and he had forbidden it (not to write a letter at first place). And there was no one from the Quraysh who had greater respect for Ali^{asws} than Amro after the day in which he^{asws} made him to fall down from his ride.

فَقَالَ عَمْرُو

أَلَا لِلَّهِ دُرُكٌ يَا ابْنَ هِنْدٍ-
أَنْ تَطْمَعُ لَا أَبَا لَكَ فِي عَلِيٍّ
وَتَرْجُو أَنْ تُخَادِعَهُ بِشَاكٍ-
وَقَدْ كَشَفَ الْقِنَاعَ وَجَرَ حَرْباً-
لَهُ جَاوَاهِرُ مُطْلَمَةٍ طُحُونٍ-
يَقُولُ لَهَا إِذَا رَجَعْتَ إِلَيْهِ-
فَإِنْ وَرَدَتْ فَأَوْكُلْهَا وَرُوداً-
وَمَا هِيَ مِنْ أَبِي حَسَنِ بَنُكْرٍ-
وَقُلْتُ لَهُ مُقَالَةً مُسْتَكِينٍ-
طَلَبْتَ الشَّامَ حَسْبُكَ يَا ابْنَ هِنْدٍ-
وَلَوْ أَعْطَاكَهَا مَا أَزْدَدَتْ عِزّاً-
فَلَمْ تَكْسِرْ بِهَذَا الرَّأْيِ عُوداً-
وَدُرُّ الْمُزْدِي الْخَالِ الْمُسَوْدِ-
وَقَدْ قَرَعَ الْحَدِيدَ عَلَى الْحَدِيدِ-
وَتَرْجُو أَنْ يَهَابَكَ بِالْوَعِيدِ-
يَشِيبُ لَهَا رَأْسُ الْوَلِيدِ-
فَوَارِسَهَا تَلْهَبُ كَالْأَسْوَدِ-
يَقْتُلُ بِالطَّلْعَانِ الْيَوْمَ غُودِي-
وَإِنْ صَدَرْتَ فَلَيْسَ بِذِي وَرُودِ-
وَمَا هِيَ مِنْ مَسَاتِكَ بِالْبَعِيدِ-
صَعِيفِ الْقَلْبِ مُنْقَطِعِ الْوَرِيدِ-
مِنَ السَّوَادِ وَالرَّأْيِ الرَّهِيدِ-
وَمَا لَكَ فِي اسْتِزَادِكَ مِنْ مَزِيدِ-
سَوَى مَا كَانَ لَا بَانَ رَقٌّ غُودِ

Amro said (in a poem), 'To Allah^{azwj} is the level, O son of Hinda, and it is a dark condition of yours that you covet – it is not for you, with regards to Ali^{asws}, and he^{asws} has struck iron with iron, and you hope to deceive him^{asws} by doubts. And you are hopeful of scaring him^{asws} by uncovering the lid and starting a war. The hair on the heads of children goes grey at the prospect of it.

He^{asws} has people who go out like enraged lions, and he^{asws} says to them when they return and receives them with the taunt for they do not return as they went. This is not surprising for Abu Al-Hassan^{asws}, and it is not far from him^{asws}. And you have spoken to him with the words of a beggar, weak of heart with his vein cut off. You sought Syria which would have sufficed for you O son of Hinda.

From a meagre opinion, even if he^{asws} were to give it to you, it will not increase your honour, and it would not be for you to increase your demands. You will not be able to break the promise with this opinion, even if it was anything other than a promise.

فَقَالَ مُعَاوِيَةُ وَاللَّهِ لَقَدْ عَلِمْتُ مَا أَرَدْتُ بِهَذَا قَالَ عَمْرُو وَ مَا أَرَدْتُ بِهِ قَالَ عَيْنِكَ رَأْيِي فِي خِلَافِكَ وَ مَعْصِيَتِكَ وَ الْعُجْبُ لَكَ تُغَيِّلُ رَأْيِي وَ تُعْظِمُ عَلَيَّ
وَ قَدْ فَضَحَكَ فَقَالَ أَمَّا تَغْيِيلِي رَأْيَكَ فَقَدْ كَانَ وَ أَمَّا إِعْظَامِي عَلَيَّ فَإِنَّكَ بِإِعْظَامِي أَشَدُّ مَعْرِفَةً مِنِّي وَ لَكِنَّكَ تَطْوِيهِ وَ أَنْشُرُهُ وَ أَمَّا فَضِيحَتِي فَلَنْ يَفْتَضِّحَ
رَجُلٌ بَارَزَ عَلَيَّ فَإِنْ شِئْتَ أَنْ تَبْلُغَهَا أَنْتَ مِنْهُ فَأَفْعَلْ فَسَكَتَ مُعَاوِيَةُ وَ فَشَا أَمْرُهُمَا فِي أَهْلِ الشَّامِ

Muawiya said, 'By Allah^{azwj}, I know what you intend by this'. Amro said, 'And what do I intend by it?' He said, 'Your faulting of my opinion and your opposition to me and respecting

of Ali^{asws}, when you were laughed at when you went against him^{asws}. Amro laughed and said, 'As for opposing you and being disobedient to you, that was what it was, and as for my being laughed at, so no man has been able to go against Ali^{asws}. So if you would like to recite from it, then do so'. Muawiya was silent, and the matter of these two was spread among the people of Syria.

قَالَ أَبَانُ قَالَ سُلَيْمٌ وَ مَرَّ عَلَيَّ عَ بِجَمَاعَةٍ مِنْ أَهْلِ الشَّامِ فِيهِمُ الْوَلِيدُ بْنُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَ هُمْ يَشْتُمُونَهُ فَأُخْبِرَ بِذَلِكَ فَوَقَفَ فِيمَنْ بِلَيْهِمْ مِنْ أَصْحَابِهِ وَ قَالَ هُمْ أَنْهَضُوا إِلَيْهِمْ وَ عَلَيْنَكُمْ السَّكِينَةُ وَ سِيَمَاءُ الصَّالِحِينَ وَ وَقَارُ الْإِسْلَامِ

Abaan said that Sulaym said, 'And Ali^{asws} passed by a group of Syrians among whom was Al-Waleed Bin Uqba Bin Abu Mueet and they were using obscenities against him^{asws}. He^{asws} got to know of that. He^{asws} halted with his^{asws} companions then said to them: 'Go to them in a tranquil state and with righteous countenance and maintain the dignity of Al-Islam.

أَقْرَبْنَا مِنَ الْجَهْلِ بِاللَّهِ وَ الْحِرَافَةِ عَلَيْهِ وَ الْإِعْزَازَ لِقَوْمٍ رَيْسُهُمْ مُعَاوِيَةُ وَ ابْنُ النَّبَاطَةِ وَ ابْنُ الْأَعْوَرِ السَّلْمِيُّ وَ ابْنُ أَبِي مُعَيْطٍ شَارِبِ الْخَمْرِ وَ الْمَخْلُودُ الْحَدَّ فِي الْإِسْلَامِ وَ الطَّرِيدُ مَرْوَانَ وَ هُمْ هَؤُلَاءِ يُقَرَّبُونَ وَ يَشْتُمُونَ

Indeed, worse than us in the ignorance to Allah^{azwj}, and the audacity of the people and their delusion, is the group whose leader is Muawiya, and Ibn Nabaga (Amro Bin Al-A'as), and Abu Al-Awr Al-Salamy, and Ibn Abu Mueet who is a drunkard who has been whipped due to it in Al-Islam, and the fugitive Marwaan, and these are the ones who are standing there speaking obscenities.

وَ قَبْلَ الْيَوْمِ مَا قَاتَلُونِي وَ شَتَمُونِي وَ أَنَا إِذْ ذَاكَ أَدْعُوهُمْ إِلَى الْإِسْلَامِ وَ هُمْ يَدْعُونِي إِلَى عِبَادَةِ الْأَوْثَانِ فَالْحَمْدُ لِلَّهِ عَلَى مَا عَادَانِي الْفَاسِقُونَ

And before today they did not fight against me^{asws} or verbally abused me^{asws}, and I^{asws} used to call them towards Al-Islam and they were calling me to worship of the idols. Praise be to Allah^{azwj}, for the mischievous ones and the hypocrites have been inimical towards me^{asws}.

إِنَّ هَذَا الْخَطْبَ خَلِيلٌ إِنَّ فُسَاقًا مُنَافِقِينَ كَانُوا عِنْدَنَا غَيْرَ مُؤْتَمِنِينَ وَ عَلَى الْإِسْلَامِ مُنْخَرِفِينَ مُتَخَوِّفِينَ خَدَعُوا شَطْرَ هَذِهِ الْأُمَّةِ وَ أَشْرَبُوا قُلُوبَهُمْ حُبَّ الْفِتْنَةِ وَ اسْتَمَالُوا أَهْوَاءَهُمْ إِلَى الْبَاطِلِ فَقَدْ نَصَبُوا لَنَا الْحَرْبَ وَ جَدُّوا فِي إِطْفَاءِ نُورِ اللَّهِ وَ اللَّهُ مُبِينُ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

This matter is to the Majestic^{azwj} that the mischievous hypocrites were in our presence not satisfied and to Al-Islam they were apprehensive. They deceived this community and made their hearts drink the love of sedition (Al-Fitna) and attracted their desires towards the falsehood. So they established the war against us in order to extinguish the Light of Allah^{azwj}, **but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].**

ثُمَّ حَرَّضَ عَلَيْهِمْ وَ قَالَ إِنَّ هَؤُلَاءِ لَا يُزُولُونَ عَنْ مَوَاقِفِهِمْ هَذَا دُونَ طَعْنٍ دِرَاكٍ تَطِيرُ مِنْهُ الْقُلُوبُ وَ ضَرْبٍ تُثْقَلُ الْهَامُ وَ تَطْلُخُ مِنْهُ الْأُنُوفُ وَ الْعِظَامُ وَ يَسْتَقُطُّ مِنْهُ الْمَعَاصِمُ وَ حَتَّى تُفَرَّغَ جِبَاهُهُمْ بِعُمْدِ الْحَدِيدِ وَ تُنَشَرَ حَوَاجِبُهُمْ عَلَى صُدُورِهِمْ وَ الْأَذْقَانِ وَ التُّخُورِ أَيْنَ أَهْلُ الدِّينِ وَ طَلَابُ الْأَجْرِ

Then he^{asws} mobilised against them and said: 'These ones will not stop from this position of theirs unless they are challenged by which the hearts fly out, and they are struck by which the noses are ousted, and bones are broken and wrists fall off, and until their foreheads are knocked by the iron rods and their bones are crushed on their chests, and their chins and their collar bones are pulled out. Where are the people seekers of the recompense?'

قَالَ فَتَارَتْ عَلَيْهِ عَصَابَةُ نَحْوِ أَرْبَعَةِ آلَافٍ فَدَعَا مُحَمَّدُ بْنُ الْحَنَفِيَّةِ وَ قَالَ يَا بُنَيَّ امْشِ نَحْوَ هَذِهِ الرَّايَةِ مَشْيًا وَبِيدًا عَلَى هَيْبَتِكَ حَتَّى إِذَا أَشْرَعْتَ فِي صُدُورِهِمُ الْأَسِنَّةَ فَأَمْسِكْ حَتَّى يَأْتِيَنَّكَ رَأْيِي فَفَعَلَ

He said, 'Approximately four thousand came up to him^{asws}. He^{asws} called upon Muhammad Bin Al-Hanafiyya and said: 'O my^{asws} son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests, So hold there until my^{asws} flag comes to you'. He did so.

وَ أَعَدَّ عَلِيٌّ مِثْلَهُمْ فَلَمَّا دَنَا مُحَمَّدٌ وَ أَشْرَعَ الرِّمَاحُ فِي صُدُورِهِمْ أَمَرَ عَلَى الَّذِينَ كَانَ أَعَدَّهُمْ أَنْ يَحْمِلُوا مَعَهُ فَشَدُّوا عَلَيْهِمْ وَ نَهَضَ مُحَمَّدٌ وَ مَنْ مَعَهُ فِي وُجُوهِهِمْ فَأَزَالُوهُمْ عَنْ مَوَاقِفِهِمْ وَ قَتَلُوا عَامَّتَهُمْ.

And Ali^{asws} prepared the like of them. When Muhammad started piercing their chests with the spears, Ali^{asws} ordered the ones whom he^{asws} had prepared, to attack along with them. So they shook them, and Muhammad and those who were with him arose and moved them from their places, and killed most of them"⁵³⁸.

482- لي، الأماالي للصدوق الحافظ عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ بْنِ الْجَعْدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَالِحٍ عَنْ شُعَيْبِ بْنِ رَاشِدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَامَ عَلِيٌّ ع يَحْطُبُ النَّاسَ بِصُغَيْرَيْنِ يَوْمَ جُمُعَةٍ وَ ذَلِكَ قَبْلَ لَيْلَةِ الْهَرِيرِ بِخُمُسَةِ أَيَّامٍ

(The book) 'Al Amaali' of Al Sadouq – Al Hafiz, from Ahmad Bin Abdul Aziz Bin Al Ja'ad, from Abdul Rahman Bin Salih, from Shuayb Bin Rashid, from Jaber,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} stood up to address the people at Siffeen on the day of Friday, and that was before 'Laylat Al-Hareer' by five days.

فَقَالَ الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ الْفَاضِلَةِ عَلَى جَمِيعِ خَلْقِهِ الْبَرِّ وَ الْفَاجِرِ وَ عَلَى حُجَجِهِ الْبَالِغَةِ عَلَى خَلْقِهِ مِنْ عَصَاهُ أَوْ أَطَاعَهُ إِنَّ يَغْفِرَ فَيَقْضِلُ مِنْهُ وَ إِنَّ يُعَذِّبَ فَيَمَّا قَدَمْتُ أُيُودِيَهُمْ وَ مَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ*

The Praise is for Allah^{azwj} upon His^{azwj} Favours, the meritorious over the entirety of His^{azwj} creatures, the righteous and the immoral, and upon His^{azwj} conclusive Argument upon His^{azwj} creatures, the ones who disobey Him^{azwj} or obey Him^{azwj}. If He^{azwj} Pardons, it would be due to a Grace from Him^{azwj}, and if He^{azwj} Punishes, it would be due to what their own hands have sent ahead, and Allah^{azwj} is not the least unjust to the servants.

أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ وَ تَظَاهِرِ التَّعَمَّاءِ وَ اسْتَعِينُهُ عَلَى مَا نَابَنَا مِنْ أَمْرِ دِينِنَا وَ أَوْمِنُ بِهِ وَ اتَّوَكَّلُ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا*

I^{asws} praise Him^{azwj} upon the good afflictions, and Manifesting the Bounties, and I^{asws} seek His^{azwj} Assistance upon what He^{azwj} Conferred upon us from the matters of our religion, ad I^{asws} believe in Him^{azwj} and rely upon Him^{azwj}, and I^{asws} suffice with Allah^{azwj} as a Protector.

أَنَا شَهِدٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِهِ الَّذِي ارْتَضَاهُ وَ كَانَ أَهْلُهُ وَ اصْطَفَاهُ عَلَى جَمِيعِ الْعِبَادِ بِتَبْلِيغِ رِسَالَتِهِ وَ حُجَجِهِ عَلَى خَلْقِهِ

⁵³⁸ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 481

Then I^{asws} testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww} with the guidance, and His^{azwj} religion which He^{azwj} is Pleased with for him^{saww}, and he^{saww} was its rightful, and Chose him^{saww} over the entirety of the servants for the delivery of His^{azwj} Message and His^{azwj} Arguments upon His^{azwj} creatures.

وَكَانَ كَعَلْمِهِ فِيهِ رَوْفًا رَحِيمًا أَكْرَمَ خَلْقَ اللَّهِ حَسْبًا وَ أَجْمَلَهُمْ مَنْظَرًا وَ أَشْجَعَهُمْ نَفْسًا وَ أَبْرَهُمْ بِوَالِدٍ وَ أَمَنَهُمْ عَلَى عَثَلٍ لَمْ يَتَعَلَّقْ عَلَيْهِ مُسْلِمٌ وَ لَا كَافِرٌ يَمْظِلِمُهُ قَطُّ بَلْ كَانَ يُظْلَمُ

And he^{saww} was in His^{azwj} Knowledge, kind, merciful, the most honourable creature of Allah^{azwj} in lineage, and more beautiful of them in appearance, and bravest of them in self, and most righteous of them with a parent, and he^{saww} secured them upon a pact, neither any Muslim nor any Kafir could attach anything wrong to him^{saww} at all, but he would be unjust.

فَيَغْفِرُ وَ يَقْدِرُ فَيَصْنَعُ وَ يَعْفُو حَتَّى مَضَى مُطِيعًا لِلَّهِ صَابِرًا عَلَى مَا أَصَابَهُ مُجَاهِدًا فِي اللَّهِ حَتَّى جِهَادِهِ عَابِدًا لِلَّهِ حَتَّى أَتَاهُ الْيَقِينُ

He^{saww} forgave while he was powerful, and pardoned and excused until he^{saww} passed away, obedient to Allah^{azwj}, patient upon whatever afflicted him^{saww}, and fighter for the Sake of Allah^{azwj} as was the right of His^{azwj} Jihad, a worshipper of Allah^{azwj}, until the certainty (death) came to him^{saww}.

فَكَانَ ذَهَابُهُ عَ أَعْظَمِ الْمُصِيبَةِ عَلَى جَمِيعِ أَهْلِ الْأَرْضِ الْبَرِّ وَ الْفَاجِرِ ثُمَّ تَرَكَ فِيكُمْ كِتَابَ اللَّهِ يَأْمُرُكُمْ بِطَاعَةِ اللَّهِ وَ يَنْهَاكُمْ عَنْ مَعْصِيَتِهِ

His^{saww} going away was the greatest calamity upon the entirety of the people of the earth, the righteous and the immoral. Then he^{saww} left behind among you all the Book of Allah^{azwj}, instructing you all with obeying Allah^{azwj} and forbidding you all from disobeying Him^{azwj}.

وَ قَدْ عَهَدَ إِلَيَّ رَسُولُ اللَّهِ صَ عَهْدًا لَنْ أَخْرَجَ عَنْهُ وَ قَدْ حَضَرَكُمْ عَدُوُّكُمْ وَ قَدْ عَرَفْتُمْ مَنْ رَأَيْسُهُمْ يَدْعُوهُمْ إِلَى بَاطِلٍ وَ ابْنُ عَمِّ نَبِيِّكُمْ صَ بَيْنَ أَظْهُرِكُمْ يَدْعُوَكُمْ إِلَى طَاعَةِ رَبِّكُمْ وَ الْعَمَلِ بِسُنَّةِ نَبِيِّكُمْ

And Rasool-Allah^{saww} had pacted a pact to me^{asws}, I^{asws} will never exit from it, and your enemies have presented to you and you have recognised who their chief is, calling them to the falsehood, and the son^{asws} of and uncle^{as} of your Prophet^{saww} is in your midst, calling you all to obey your Lord^{azwj}, and the working in accordance with the Sunnah of your Prophet^{saww}.

وَ لَا سَوَاءَ مَنْ صَلَّى قَبْلَ كُلِّ ذِكْرٍ لَمْ يَسْبِقْنِي بِالصَّلَاةِ عَيْرُ نَبِيِّ اللَّهِ وَ أَنَا وَ اللَّهُ مِنْ أَهْلِ بَدِّ وَ اللَّهُ إِنَّكُمْ لَعَلَى الْحَقِّ وَ إِنَّ الْقَوْمَ لَعَلَى الْبَاطِلِ فَلَا يَصْبِرُ الْقَوْمُ عَلَى بَاطِلِهِمْ وَ يَجْتَمِعُوا عَلَيْهِ وَ تَتَفَرَّقُوا عَنْ حَقِّكُمْ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ فَإِنْ لَمْ تَفْعَلُوا لَيُعَذِّبَهُمُ اللَّهُ بِأَيْدِي عَيْرِكُمْ

And he is not the same, one who prayed Salat before every Zikr. No one preceded me^{asws} with the Salat apart from the Prophet^{saww} of Allah^{azwj}, and I^{asws}, by Allah^{azwj}, are from the participants of Badr. By Allah^{azwj}! You are upon the truth, and the people are upon the falsehood. The people have united upon it and separated from your rights: **Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and**

He would Heal the chests of a Momineen people [9:14]. Thus, if you do not do so, then Allah^{azwj} would Punish them by the hands of others’.

فَأَجَابَهُ أَصْحَابُهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ انْهَضْ بِنَا إِلَى الْقَوْمِ إِذَا شِئْتَ فَوَ اللَّهُ مَا نَبْغِي بِكَ بَدَلًا تَمُوتُ مَعَكَ وَ نَحْيَا مَعَكَ

His^{asws} companions answered him, they said, ‘O Amir Al-Momineen^{asws}! Get up with us to (battle) the people whenever you^{asws} desire to. By Allah^{azwj}! We do not seek any replacement with you^{asws}. We shall die with you^{asws} and live with you^{asws}’.

فَقَالَ لَهُمْ مُجِيبًا هُمْ وَالَّذِي نَفْسِي بِيَدِهِ لَنْظَرُ إِلَى رَسُولِ اللَّهِ ص وَ أَنَا أَضْرِبُ فِدَامَهُ بِسَيْفِي فَقَالَ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فَيْ إِلَّا عَلَيَّ

He^{asws} said to them being loving to them: ‘By the One^{azwj} in Whose Hand is my^{asws} soul! Rasool-Allah^{saww} looked towards me^{asws} and I^{asws} was striking with my^{asws} sword in front of him^{saww}. He^{saww} said: ‘There is neither any sword except Zulfiqar nor any youth (Momin) except Ali^{asws}’.

ثُمَّ قَالَ لِي يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَزَّيْزٌ أَنَّهُ لَا نَبِيَّ بَعْدِي وَ حَبَائِكَ يَا عَلِيُّ وَ مَوْتُكَ مَعِيَ فَوَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَا ضَلَلْتُ وَ لَا ضَلَّ بِي وَ لَا نَسِيتُ مَا عَهْدَ إِلَيَّ إِذْ لَنَسِيءٍ وَ إِلَيَّ لَعَلَى بَيْتَةٍ مِنْ رَبِّي يَبِينَهَا لِنَبِيِّهِ ص فَبَيَّنَهَا لِي وَ إِلَيَّ لَعَلَى الطَّرِيقِ الْوَاضِحِ الْقُطْبُ لَقُطَا

Then he^{saww} said to me^{asws}: ‘O Ali^{asws}! You^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as} apart from that there is no Prophet^{as} after me^{saww}; and your^{asws} life, O Ali^{asws}, and your^{asws} death is with me^{saww}. By Allah^{azwj}! Neither am I^{asws} lying nor was I^{asws} lied to, nor am I^{asws} straying, nor was I^{asws} strayed with, and I^{asws} have not forgotten what he^{saww} had pacted to me^{asws}. I^{asws}, in case I^{asws} forget while I^{asws} am upon a proof from my^{asws} Lord^{azwj}, He^{azwj} Explained it to His^{azwj} Prophet^{saww} and he^{saww} explained it to me^{asws}, and I^{asws} am upon the clear path, I^{asws} picked it up absolutely’.

ثُمَّ نَهَضَ إِلَى الْقَوْمِ يَوْمَ الْحَمِيسِ فَأَقْتَتَلُوا مِنْ حِينَ طَلَعَتِ الشَّمْسُ حَتَّى غَابَ الشَّمْسُ مَا كَانَتْ صَلَاةُ الْقَوْمِ يَوْمَئِذٍ إِلَّا تَكْبِيرًا عِنْدَ مَوَاقِيتِ الصَّلَاةِ فَقَتَلَ عَلِيٌّ ع يَوْمَئِذٍ بِيَدِهِ خَمْسَمِائَةٍ وَ سِتَّةَ نَفَرٍ مِنْ جَمَاعَةِ الْقَوْمِ فَأَصْبَحَ أَهْلُ الشَّامِ يُنَادُونَ يَا عَلِيُّ اتَّقِ اللَّهَ فِي الْبَقِيَّةِ وَ رَفَعُوا الْمَصَاحِفَ عَلَى أَطْرَافِ الْقَنَا.

Then he^{asws} got up to the people on the day of Thursday, and they fought from when the sun emerged until the redness disappeared. The Salat of the people on that day wasn’t except exclamations of Takbeer during the timings of the Salat. Ali^{asws} killed on that day with his^{asws} own hands, five hundred and six people from the community of the people. The people of Syria became calling out, ‘O Ali^{asws}! Fear Allah^{azwj} regarding the remainder!’ And they raised the Qurans upon the ends of the spears”.⁵³⁹

483 - فس، تفسير القمي هارون بن مسلم عن مسعدة بن صدقة قال حدثني رجل من ولد عبد بن حاتم عن أبيه عن جدّه عبد بن حاتم و كان مع علي صلوات الله عليه في حروبه أنّ علياً ع قال لئلة الهري بصفتين حين التقى مع معاوية رافعاً صوته يُسمع أصحابه لأقتل معاوية و أصحابه

Tafseer Al Qummi – Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said, ‘It is narrated to me by a man from the children of Aday Bin Hatim, from his father, from his grandfather Aday Bin Hatim,

⁵³⁹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 482

'And he was with Ali^{asws} during his^{asws} wars, 'Ali^{asws} said on 'Laylat Al-Hareer' at Siffeen when he met (in battle) with Muawiya, raising his^{asws} voice, his companions heard: 'I^{asws} shall kill Muawiya and his companions!'

ثُمَّ قَالَ فِي آخِرِ قَوْلِهِ إِنْ شَاءَ اللَّهُ يَخْفِضُ بِهِ صَوْتَهُ وَكُنْتُ مِنْهُ قَرِيبًا فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ حَلَفْتَ عَلَى مَا قُلْتَ ثُمَّ اسْتَنْتَيْتَ فَمَا أَرَدْتَ بِذَلِكَ

Then he^{asws} said at the end of his^{asws} words: 'Allah^{azwj} so Desires', lowering his^{asws} voice with it, and I^{asws} was near from him, so I^{asws} said, 'O Amir Al-Momineen^{asws}! You^{asws} vowed upon what you^{asws} said, then you made an exclusion, so what do you^{asws} intend with that?'

فَقَالَ إِنَّ الْحَرْبَ خُدْعَةٌ وَ أَنَا عِنْدَ أَصْحَابِي صَدُوقٌ فَأَرَدْتُ أَنْ أَطْمَعَ أَصْحَابِي فِي قَوْلِي كَيْ لَا يَفْشَلُوا وَلَا يَفْرُتُوا فَأَقْبَهُمْ فَإِنَّكَ تَنْتَفِعُ بِهَا بَعْدَ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{asws} said: 'The war is a deception and I^{asws} am truthful in the presence of my^{asws} companions, so I^{asws} wanted my^{asws} companions should covet regarding my^{asws} words lest they do not become sluggish nor flee, so understand, for you shall benefit with it afterwards, if Allah^{azwj} the Exalted so Desires".⁵⁴⁰

484- حَتَّى، الْإِكْتِسَاصُ أَحْمَدُ بْنُ هَارُونَ الْقَاسِمِيُّ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍو عَنْ عَمْرِو بْنِ شَرِّ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شَهِدَ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنَ التَّابِعِينَ ثَلَاثَةً نَفَرٍ بِصِفَتَيْنِ شَهِدَ هُمْ رَسُولَ اللَّهِ ص بِالْجَنَّةِ وَ لَمْ يَرَهُمْ أُورِثُوا الْقَرْنَى وَ زَيْدُ بْنُ صُوحَانَ الْعَبْدِيُّ وَ جُنْدَبُ الْخَيْرِ الْأَزْدِيُّ رَحِمَهُمُ اللَّهُ عَلَيْهِمُ.

(The book) 'Al Ikhtisas' – Ahmad Bin Haroun Al Famy, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Al Barqy, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir Al Jufy,

'From Abu Ja'far^{asws} having said: 'From the 'Al-Tabi'en', three hundred persons attended at Siffeen with Ali^{asws} Bin Abu Talib^{asws}. Rasool-Allah^{saww} had testified for them with the Paradise and (although) he^{saww} had not seen them – Oweys Al-Qarny, and Zayd Bin Sowhan Al-Abdy, and Jundab Al-Khayr Al-Azdy, may Allah^{azwj} be Pleased upon them".⁵⁴¹

485 - مد، العمدة بإسناده إلى صحيح مسلم بإسناده إلى شقيق قال سمعت سهل بن حنيف يقول بصفتين اتهموا رأيكم على دينكم و الله لقد رأيته يوم أبي جندل و لو أتي استطيع أن أزد أمر رسول الله ص لرددته و الله ما وضعنا سيوفنا على عواتقنا على أمر قط إلا سهل بنا إلى أمر نعرفه إلا أمركم هذا.

(The book) 'Al Amdah' – By his chain to Saheeh Muslim, by his chain to Shaqeeq who said,

'I heard Sahl Bin Huneyf saying at Siffeen, 'Charge your views upon your religion! By Allah^{azwj}! You had seen me on the day of Abu Jandal, and had I been able to respond to the order of Rasool-Allah^{saww}, I would have responded. By Allah^{azwj}! We have no placed our swords upon our shoulders to any matter at all except it was easy with us to a matter we understood, except this matter of yours".⁵⁴² (Non-Shia source)

⁵⁴⁰ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 483

⁵⁴¹ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 484

⁵⁴² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 485

486- مد، العمدة من تفسير التعليل قال روى خلف بن أبي خليفه عن أبي هاشم عن أبي سعيد الخدري قال: كُنَّا نَقُولُ رَبُّنَا وَاحِدٌ وَ دِينُنَا وَاحِدٌ فَمَا هَذِهِ الْحُصُومَةُ فَلَمَّا كَانَ يَوْمٌ صِفِّينَ وَ شَدَّدَ بَعْضُنَا عَلَى بَعْضٍ بِالسَّيْفِ فَلَمَّا نَعَمْ هُوَ هَذَا.

(The book) 'Al Amdah', from Tafseer al Sa'alby who said, 'It is reported by Khalaf Bin Abu Khalaf, from Abu Hashim, from Abu Saeed Al Khudry who said,

'We were saying, 'Our Lord^{azwj} is one, and our religion is one, so what is this dispute?' When it was the day of Siffeen and some of us were severe upon others with the sword, we said, 'Yes, it is this'.⁵⁴³ (Non-Shia source)

487- نَحَج، نَحَجِ الْبَلَاغَةُ رُوِيَ أَنَّهُ عَ لَمَّا وَرَدَ الْكُوفَةَ قَادِمًا مِنْ صِفِّينَ مَرَّ بِالشَّامِيِّينَ فَسَمِعَ بُكَاءَ النِّسَاءِ عَلَى قَتْلِ صِفِّينَ وَ خَرَجَ إِلَيْهِ حَرْبُ بْنُ شَرْخِبِيلَ الشَّامِيُّ وَ كَانَ مِنْ وُجُوهِ قَوْمِهِ فَقَالَ لَهُ أَيْغَلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ أَلَا تَنْهَوْنَهُنَّ عَنْ هَذَا الْأَنِينِ [الرَّيْنِ]

(The book) 'Nahj Al-Balagah' – It is reported that when he^{asws} he was coming to Al-Kufa coming back from Siffeen, he^{asws} passed by Al-Shamiyeyn. He^{asws} heard the wailing of women upon the ones slain at Siffeen, and Harb Bin Shirjeel went to him^{asws}, and he was from the (well-known) faces of his community. Are you being overcome by your women upon what I^{asws} hear? Will you not end them from this whining?

وَ أَقْبَلَ يَمْشِي مَعَهُ وَ هُوَ عَ رَاكِبٌ فَقَالَ لَهُ ارْجِعْ فَإِنَّ مَشْيِي مِثْلَكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَائِي وَ مَذَلَّةٌ لِلْمُؤْمِنِ.

And he went walking with him^{asws}, and he^{asws} was riding. He^{asws} said to him: 'Return, for the walking of the likes of you with the likes of me^{asws} is Fitna for the ruler, and humiliation for the Momin'.⁵⁴⁴

488- نَحَج، نَحَجِ الْبَلَاغَةُ قَالَ عَ وَ قَدْ رَجَعَ مِنْ صِفِّينَ فَأَشْرَفَ عَلَى الْقُبُورِ بِظَاهِرِ الْكُوفَةِ يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَحَالِّ الْمُفْقِرَةِ وَ الْقُبُورِ الْمُظْلِمَةِ يَا أَهْلَ الثَّرْبَةِ يَا أَهْلَ الْعُرْبَةِ يَا أَهْلَ الْوَحْدَةِ يَا أَهْلَ الْوَحْشَةِ أَنْتُمْ لَنَا فَرَطٌ سَابِقٌ وَ نَحْنُ لَكُمْ تَبَعٌ لَاحِقٌ

(The book) 'Nahj Al-Balagah' – He^{asws} said, and he^{asws} was returning from Siffeen, and he^{asws} overlooked upon the graves at the outback of Al-Kufa: 'O people of the lonely houses, and the desolate places, the dark graves! O people of the soil! O people of the alienation! O people of the loneliness! You are lost to us having preceded, and we are following you to join up.

أَمَّا الدُّورُ فَقَدْ سَكَنْتَ وَ أَمَّا الْأَزْوَاجُ فَقَدْ نُكِحَتْ وَ أَمَّا الْأَمْوَالُ فَقَدْ قُسِمَتْ هَذَا خَيْرٌ مَا عِنْدَنَا فَمَا خَيْرٌ مَا عِنْدَكُمْ

As for the houses, so they are being dwelt in (by others), and as for the spouses, they have (are) married, and as for the wealth, it has been distributed. This is a piece of news of what is with us. So, so what is the news of what is with you?

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَمَّا لَوْ أُذِنَ لَهُمْ فِي الْكَلَامِ لَأَخْبَرُوكُمْ أَنَّ خَيْرَ الرِّزَادِ النَّفْوَ.

⁵⁴³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 486

⁵⁴⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 487

Then he^{asws} turned towards his^{asws} companions and said: ‘But, had there been permission for them to talk, they would inform you that ***the best provision is the piety [2:197]***’.⁵⁴⁵

⁵⁴⁵ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 488