**Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams**

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

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

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\text{فَقَالَ عَليٌّ ع لَّلَّهُ عَلَيْكَ بِذَلِكَ رَاعٍ وَ كَفَّانٍ قَالَ نَعَمَ اللَّهُ لَكَ عَلَيَّ بِذَلِكَ رَاعٍ وَ كَفَّانٍ}
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Ali\textsuperscript{asws} said: ‘For me\textsuperscript{asws}, there is Allahazwj upon you with that, a Caretaker and a Guarantor’. He said, ‘Yes, Allahazwj is for you\textsuperscript{asws} upon me with that as a Caretaker and a Guarantor’.

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

When his\textsuperscript{asws} messenger arrived to Muawiya and he read his\textsuperscript{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 Allahazwj 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\textsuperscript{asws} of Abu Talib\textsuperscript{asws} precede you to these, for there is nothing after these two cities.

وَ فَلْتَنْكُثَ بِيْعَتِي قَالَ ﺎَنْ تَغْديرَ بِيِ فَأَحْتَمِلْ أنْ تَغْديرَ بِيِ قَالَ لَّا تَحْتَمِلْ إِنَّ ذَلِكَ لا يَكُونُ مِنِّي
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 Allahazwj Make you victorious, and Abandon your enemies’.

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 Aliasws.

He (Ibn Abi Al-Hadeed) said, ‘And Al-Zubeyr and Talha came to Aliasws after the allegiance to himasws, by a few days, and they said to himasws, ‘O Amir Al-Momineen asws! Youasws have seen what we both have been in from the disloyalty regarding the governance of Usman, all of it, and youasws know that the view of Usman was regarding the clan of Umayya, and Allahazwj has Made youasws charge of the caliphate from after it, so make us in charge of part of yourasws office bearers’.

Heasws said to them both, ‘Do you both agree with the Apportionment of Allahazwj for you until you view myasws view, and you know that Iasws will not participate in myasws entrustment except the one from myasws companions Iasws am pleased with his religion, and his trustworthiness, and Iasws know his inclusion’.

They both left from himasws and the despair had entered into them. They sought permission regarding performing Umrah. And it is reported they both sought himasws that heasws make them governors of the two cities, Al-Basra and Al-Kufa. Heasws said: ‘(Wait) until Iasws consider’. Then heasws did not place them in-charge. So, they came to himasws and sought hisasws permission for the Umrah.

Heasws said: ‘It is not the Umrah which you two are intending’. They swore on oath to himasws by Allahazwj, they were neither intending to oppose himasws, nor will they be breaking hisasws allegiance, and they were not viewing apart from the Umrah. Heasws said to them: ‘Then repeat the allegiance to measws secondly’. They repeated it with the most intense as could be from the oath and the covenant, so heasws permitted to them.
When they went out from his\textsuperscript{asws} presence, he\textsuperscript{asws} said to the one who were present: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} do not see them except among a group fighting against me\textsuperscript{asws}. They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Then order for their return to you\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘but for Allah to Accomplish a matter which was to be done, [8:42].’

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\textsuperscript{asws}, and rather we have pledged allegiance to him\textsuperscript{asws} being coerced’.

That word of theirs reached Ali\textsuperscript{asws}. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Distance them and set their houses in decline! But by Allah\textsuperscript{azwj}, I\textsuperscript{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\textsuperscript{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\textsuperscript{azwj}! They will not meet me\textsuperscript{asws} after today except in a rough battalion fighting in it themselves. Remoteness be for them both and annihilation’.

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

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

\footnote{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 1}
He said: ‘Do not do so, for I will be a better minister than if I were to become a ruler’. They said, ‘We will not be doing anything until we pledge allegiance to you’. He said: ‘Then it shall be in the Masjid, for my allegiance will not take place in concealment nor will you two be anywhere except in the Masjid’. And it happened in his house, and it is said, in a garden of the clan of Amro Bin Mabzoul.

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

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

And afterwards they said, ‘But rather we did that fearing upon ourselves, and we recognised that he 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 after Talha and Al Zubeyr had pledged allegiance to him. And they came with Sa’ad Bin Abi Waqas. Ali said: ‘Pledge!’ He said, ‘No, until the people pledge. By Allah! There will be no problems from me upon you’. He said: ‘Free his way’.

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

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 Muawiya 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.

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’.

They said, ‘We adjure you asws with Allah aswj! 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 aswj?’ 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’.

Then they dispersed upon that and prepared for the next day. When 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).’
Indeed! And there isn’t anything for me except the keys (of the treasury) of what is for you all along with me, and there isn’t for me that I should take a single Dirham besides you. So, if you like, I shall sit back for you, or else, I shall not seize upon anyone’. They said, ‘We are what we had separated upon yesterday’. He said: ‘O Allah! Be Witness!’

And he 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 addressed was when he became caliph, he praised Allah and extolled upon Him, then said: ‘Allah Revealed a Guiding Book Explaining in it the good and the evil, so take with the good and leave the evil.

The Obligations, fulfil these to Allah, He will Fulfil for you with the Paradise. Allah 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.

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, servants of Allah among His servants and His city. You will be questioned, even about the lands and the animals, and obey Allah and do not disobey Him. Whenever you see the good, then take it, and whenever you see the evil, so leave it’.  

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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, 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 said in the first sermon he addressed after the people had pledged to him 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.

Three and two, an angel flies with his wings and a Prophet 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 the Exalted Called this community with two calls – the whip and the sword, there is no leniency in the presence of the Imam regarding these two.

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 presence are the matters which do not happen to have any excuses regarding these. But, if I so desire to say, I would say Allah Pardons from what is past; [5:95].

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).

When a thing turns around, then accept it, but if were to return your affairs to yourselves, you would be happy, and I fear that you would happen to be in a gap, and it is not upon me except for the struggle. Indeed! The righteous are in my family and
the good are in my\textsuperscript{asws} origin. I\textsuperscript{asws} was the most forbearing of the people when young and most knowledgeable of the people when old.

أَلََ وَ إينَّا أَهْلُ بَيْتٍ مينْ عيلْمي اللَّهِ عَليمْنَا وَ بِيُكْمي اللَّهِ حَكَمْنَا وَ بيقَوْلي صَاديقٍ أَخَذْنَا مينْ

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

With us\textsuperscript{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\textsuperscript{asws} the beauty of every Momin would be realised, and by us\textsuperscript{asws} the disgrace would be lured away from your necks, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} Began, not by you all, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} will end, not by you all”\textsuperscript{3}.

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 مَني ادَّعَى وَ خابَ مَني اف ْتََى مَنْ أَبْدَى صَفْحَتَهُ ليلْحَقي هَلَكَ عينْدَ جَهَلَةي النَّاسي وَ كَفَى بيالْمَرْءي جَهْلً  أَنْ لََ ي َعْريفَ قَدْرَهُ لََ يَهْليكُ عَلَى التَّقْوَى سينْخُ حَرْثُ 

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.

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\textsuperscript{azwj}, nor should he blame anyone

\textsuperscript{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)

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 Allahazwj and extolled upon Himazwj 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’.

 ثم قال قال قال الاحيظي و قال أبو عبيدة و زاد فيها في روايةي جعفر بن محمد عن أبائيه عليه السلام آلا إن أبرار عائدين إلى قوله وما يتكلم لا يتكلم;

Then he said, ‘Al Hafiz said, ‘And Abu Ubeyda said, and increased in it 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 Heazwj will end, not by you all!’”

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

‘The Praise is for Allahazwj, the Rightful, Praiseworthy with the Praise, and foremost with the Praise, One God, Mono (Samad). Heazwj Established the cornerstones of the Throne, so the rays of the sun shone by its illumination. Heazwj Created and it was perfect. And Heazwj Established, and it was subservient to Himazwj the mass of the possession.

و أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمد هو غنيمة ورسوله أرشد وأولاده وأحفاده وأمثالهم شعاع السماء خلق فألفم أوقف فانطلت له وطأة المستثنكي

And I asws testify that there is no god except Allahazwj, Alone, there is no associate for Himasws; and I asws testify that Muhammadasws is Hisazwj servant and Hisasws Rasoolasww. Heasww Sent himasww 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 himasws, but he would be unjust (himself).

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As for after, the first one to rebel upon the earth was Anaq daughter of Adam\textsuperscript{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\textsuperscript{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.

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

By the One\textsuperscript{azwj} Who Sent him\textsuperscript{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.

By Allah\textsuperscript{azwj}! I\textsuperscript{asws} am not concealing any facts nor am I\textsuperscript{asws} lying with a lie, and I\textsuperscript{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.

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 \textsuperscript{[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 \textsuperscript{[39:73]}."

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

And the pen turns a thing, then accept it, and if[^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[^asws] so desire to say,[^asws] would say: *Allah Pardons from what is past; [5:95].*

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.

And an Angel flies with his wings and a Prophet[^as] takes with Allah[^awj]. 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.

Indeed! And Allah[^awj] 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).
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\textsuperscript{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\textsuperscript{asws} am saying these words of mine, and I\textsuperscript{asws} seek Forgiveness of Allah azwj for me\textsuperscript{asws} and for you all''.

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\textsuperscript{saww} after the killing of Usman regarding the matter of the imamate, Abu Al-Haysham Bin Al-Tayhan, and Rifat Bin Rafie, and Malik Bin Al-Ajlan, and Abu Ayoub Al-Ansari, and Ammar Bin Yasser indicated with Ali\textsuperscript{asws} and they mentioned his\textsuperscript{asws} merits, and his\textsuperscript{asws} precedence, and his\textsuperscript{asws} Jihad, and his\textsuperscript{asws} relationship (with Rasool-Allah\textsuperscript{saww}), and the people answered them to it.

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

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

Then he\textsuperscript{asws} said: ‘As for after, when Rasool-Allah\textsuperscript{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\textsuperscript{asws}, and I\textsuperscript{asws} was a man from you, for me\textsuperscript{asws} was whatever was for you, and against me\textsuperscript{asws} was whatever was against you.

\textsuperscript{6} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 6
Allah⁷azwj 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 I⁷asws shall carry you all upon the manifesto of your Prophet⁷saww, and implement among you all what I⁷asws have been Commdanded with, if it is straight for me⁷asws, and Allah⁷azwj is the Helper.

Indeed! My⁷asws place from Rasool-Allah⁷saww after his⁷saww expiry is like my⁷asws place during the days of his⁷saww 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 we⁷asws clarify it for you, for us⁷asws about every matter there is a denier who denies it excusing.

Indeed! And Allah⁷azwj Knows from above His⁷azwj sky and His⁷azwj Throne I was disliking the governance upon the community of Muhammad⁷saww until your view were united upon that because I⁷asws had heard Rasool-Allah⁷saww saying: 'But rather whoever is in charge of the command from after me⁷saww, I⁷saww shall stand upon a limit of the Bridge and the Angels would publicise his Book. If he was just, Allah⁷azwj 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'.

But when your views were united to what is leeway for me⁷asws 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.

That came to be a shame upon them and a dishonour when I⁷asws could not prevent them what they were splashing in, and I⁷asws did insist them to their rights which they knew. They took revenge of that and were disliking and they said, 'The son⁷asws of Abu Talib⁷asws is depriving us of our rights'.
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 Rewards, and his Recompense is upon Allah azwj.

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].

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.

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

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.

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.

Sahl Bin Huneyf said, 'O Amir Al-Momineen! This one was my slave yesterday and I have freed him today'. He said: 'We shall give him just as we have given you'. So, he gave each one from the two, three Dinars, and he 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'.

He (Abu Ja’far) 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, what he intended!’ Saeed Bin Al-Aas said and turned towards Zayd Bin Sabit, ‘He means me and makes the neighbour to hear it’.

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

He (Abu Ja’far) said: ‘While the people were in the Masjid after the morning, when Al-Zubeyr and Talha emerged. They sat in a corner from Ali. 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 and said, ‘O Abu Al-Hassan! You 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.’
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 brethren and your peers from the clan of Abd Manaf, and we pledged allegiance to you today upon that you will drop from us (not take back) what we had attained from the wealth during the days of Usman and even if you were to kill his (Usman’s) killers. And we shall hide (protect), (if) you leave us alone, and we shall join up with Syria’.

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

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, and the people of disloyalty have entered between them and Al-Zubeyr and the ‘disloyal bankrupt’, meaning Talha’.

Abu Al-Haysam, and Ammar, and Abu Ayoub, and Sahl Bin Huneyf, and a group with them. They entered to see Ali and said, ‘O Amir Al-Momineen! Look into your matter and reproaching your people, this tribe from Quraysh, for they have broken your pact and broken your promise, and they have called us in the secret to reject you. May Allah Guide you to your rightful guidance, and that is because they dislike the equality and they have lost the preference, and when you equalised between them and the non-Arabs, they disliked and consulted your 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 عَليٌّ عَ فَدَخَلَ الْمَسْجِدَ وَ صَعَدَ الْمنْبَََ مُرْتَدييا  بيطَاقٍ مُؤْتَزِيرا  بيبَُْدٍ قيطْريي  مُتَقَليدا  سَيْفا  مُتَوَكيئا  عَلَى ق َوْسٍ ف َقَالَ أَمَّ ا ب َعْدُ فَإينَّا نََْمَدُ اللَّهَ رَبّنا وَ إيلَََنَا وَ وَلييَّنَا وَ وَلِيَّ النيعَمي عَلَيْنَا الَّذيي أَصْبَحَتْ نيعَمُهُ عَلَيْنَا ظَاهيرَة  وَ بَاطينَة  امْتينَانا  مينَهُ بيغَيْْي حَوْلٍ مينَّا وَ لََ ق ُوَّةٍ لييَبْلُوَنَا أَ نَشْكُرُ أَمْ نَكْ فُرُ

Then he asws said: ‘O community of the Emigrants and the Helpers! Are you conferring upon Allah azwj and His asww 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].’

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, is the closest from Allah azwj of means, their most obedient to His azwj Commands, and most working in His azwj obedience, and most following to the Sunnah of His asww Rasool saww, and the most reviving of them of His aswj Book.

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].

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].’

Then he asws said: ‘O community of the Emigrants and the Helpers! Are you conferring upon Allah azwj and His asww 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].’
Then he ascended 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. He said to them: ‘We adjure you with Allah! Did you two not come to me willingly for the allegiance and called me to it, and I was disliking it?’ They said, ‘Yes’. He said: ‘So what called you two afterwards to what I see?’ They said, ‘We gave you our allegiances upon that you will neither decide in the matters nor cut these off from us, and that you would be consulting us in every matter, and you will not be tyrannous with that upon us, and for us there is the merit over others what you well know. You are distributing the distributions and cutting off the command and accomplishing the judgments without consulting us nor letting us know’.

As for this war booty, there isn’t any preference for anyone upon anyone. Allah has already Decided on its apportionment. It is wealth of Allah, and you all are servants of Allah, the submitters, and this is the Book of Allah. We recite it, and we submit to it, and a pact of our Prophet 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 and the decider with the Decision of Allah, there is not loneliness upon him.’
He asws said: ‘You have been affected a little and are wishing for a lot, so seek Forgiveness of Allah azwj, He asw (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!’

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!’

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’.

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 asws me 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 asw Rasool asw, 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.

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 لَوْ وَقَعَ حُكْمٌ لَيْسَ فِي كيتَابي اللَّهي ب َيَانُهُ وَ لََ فِي السُّنَّةي ب ُرْهَانُهُ وَ احْتييجَ إيلََ الْمُشَاوَرَةي

وَ أَمَّا الْقَسْمُ وَ الُْْسْوَةُ فَإينَّ ذَلي

ف َقَالَ ع أَمَّا مَا ذَكَرْتَُُوهُ مينَ الَيسْتيشَارَةي بيكُمَا ف َوَ اللَّهي مَا كَانَتْ لِي فِي الْوَلَََيَةي رَغْبَ

ف َقَالَ ع أَمَّا مَا ذَكَرْتَُُوهُ مينَ الَيسْتيشَارَةي بيكُمَا ف َوَ اللَّهي مَا كَانَتْ لِي فِي الْوَلَََيَةي رَغْبَ
And as for the distribution (of the money) and the equalisation, that is a decision I did not decide in it (with) beginning an innovation. I and you both have found Rasool-Allah to have decided with that (decision), and the Book of Allah 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].*

وَ أَمَّا قَوْلُكُمَا جَعَلْتَ فَيْئَنَا وَ مَا أَفَاءَتْهُ سُيُوُفُنا وَ رِيمَاحُنَا سَوَاء بَيْنَنَا وَ بَيْنَ غَيْْينَا فَقِدْعَ لِلْإِسْلَامِ قَوْمٌ وَ نَصَّرُوْهُ بِسُوَيْهِمْ وَ رَجَاهُمْ فَلَمْ بُفْضُلْهُمْ رَجُولُ اللَّهِ صِبْرٌ فِي الْقَسْمِ وَ لَأَرْفَعُ الْمَسْتَقِيقْ

And as for your words, ‘You 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 did not give preference to them in the distribution, nor give preference to them for the precedence.

وَ اللَّهُ سُبْحَانَهُ مُوَفِّي الْسَّابِقِ وَ الْمُجَاهِدِ يَوْمَ الْقِيَامَةِ أَعْمَالَهُمْ وَ لَأَرْفَعُكُمَا وَ اللَّهُ يَعِينَ وَ لَيْسَ لَكُمَا وَ اللَّهِ يَأْتِي بِالْعِظَامِ وَ يَأْتِي بِالْفَتْحِ وَ يَأْتِي بِالْأَمْرِ

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

ْمَنْ قَالَ رَحِيمَ اللَّهُ امْرَأ  رَأَي حَقّا فَأَعَانَ عَلَيْهِ وَ رَأَي جَوْرَا فَرَدَّهُ وَ كَانَ عَ

وَ رَى أَبِي الَْْدييدي أَيْضا عَني الطَّبََيي يَطْلُبُونَ مُبَاي َعَتَهُ وَ هُوَ يَأْبََ ذَليكَ وَ ي َقُولُ دَعُونِّي وَ الْتَمي

And it is reported by Ibn Abi Al-Hadeed as well from Al-Tabari and others, ‘They overwhelmed him and crowded to him seeking his accepting their allegiance, and he was refusing that and saying: ‘Leave me 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 اللَّهَ أَلََْتَرَى الْفيتْنَةَ أَلََْتَرَى إيلََ مَا حَدَثَ فِي الْْيسْلًَمي أَلََْتَافُ اللَّهَ

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

7 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, 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 measws (not choose measws 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’.

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

Heasws and the people around himasws stood up and heasws entered the Masjid, and the Muslims poured forth to himasws and pledge allegiance to himasws, and among them were Talha and Al-Zubeyr’.

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

When the people sought youasws for their affairs, we came to youasws and we were quick to youasws, and we pledged allegiance to youasws, and guided the necks of the Arabs towards youasws and the Emigrants and the Helpers had trampled our heels regarding yourasws allegiance until when youasws ruled our necks, yourasws disavowing from us appeared, and youasws 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 yourasws matters and conflicts of the cities.
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 مَُُمَّدُ بْنُ طَلْحَةَ وَ أَبَاهُ ذَليكَ قَالَ عَلَييٌّ ع لْيَصْحَابيهي وَ اللَّهمَا مَا يُرييدَاني الْعُمْرَةَ وَ إينََّّا يُرييدَاني الْغَدْرَةَ فَمَنْ نَكَثَ فَإينََّّا ي َنْكُثُ عَلى نفْسيهي وَ مَنْ أَوْفِى بِيا عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتييهي أَجْرا عُييماً.

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 اللَّهِ إِنَّي لَآمَنُهُمَا وَ هَُِا عينْديي بيالْمَديينَةي فَكَيْ آمَنُهُمَا وَ قَدْ وَلَّيْتُهُمَا الْعيرَاق َينْي اذْهَ إيلَيْهيمَا ف َقُلْ أَي ُّهَا الشَّيْخَاني احْذَرَا مينَ اللَّهي وَ نَبيييهي عَلَى أُمَّتيهي لََ ت َبْغييَا ليلْمُسْليميينَ غَائيلَة  وَ كَيْدا  وَ قَدْ سَْيعْتُمَا ق َوْلَ اللَّهِ تيلْكَ الدَّارُ اْْخيرَةُ نََْعَلُها ليلَّذيينَ لَ يُرييدُونَ عُلُواا فِي الَْْرْضي وَ لَ فَسادا  وَ الْعاقيبَةُ ليلْمُتَّقيينَ

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 {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 مَُُمَّدُ بْنُ طَلْحَةَ فَأَتَاهُُِا وَ ََْ ي َعُدْ إيلَيْهَمَا فَذَهَبَ وَ جَاءَ وَ قَالَ إين َّهُمَا ي َقُولََني وَلي أَحَدَنَا الْ بَصْرَةَ وَ اْْخَرَ الْكُوفَةَ

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’.

فَقَالَ وَ لَم َخَرَجا قَالَ عَلييٌّ ع لْيَصْحَابيهي وَ اللَّهمَا مَا يُرييدَاني الْعُمْرَةَ وَ إينََّّا يُرييدَاني الْغَدْرَةَ فَمَنْ نَكَثَ فَإينََّّا ي َنْكُثُ عَلى نفْسيهي وَ مَنْ أَوْفِى بِيا عاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتييهي أَجْرا عُييماً

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]’.

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

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.

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.

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 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.
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.

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 aszw 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 saww had been unwilling to this governance upon the community of Muhammad saww until you united upon that. So, I entered into it.

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.'

But, you are united upon me asws, 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!

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 saww 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’.

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’.

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.

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].

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!’
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.

فَسَميعَ عُبَيْدُ اللَّهي بْنُ أَبِي رَافِعٍ وَ هُوَ كَاتِبُ عَلَيْ بْنُ أَبِي طَاليبٍ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَ هُوَ ذَا الْفَتْحِ إِنْ تَلْبَسْتُ لِإِبْكَأٍ أَحِبَّ وَ مَحْمُي بِعَارَةٍ فَقَالَ لَهُ عُبَيْدُ اللَّهِ عَلَى الْعَاصي وَ عَبْدُ اللَّهِ بْنَ الزُّبَيْرِ إِنَّ اللَّهَ يُقُولُ فِي كِتَابِهِ وَ أَكْثَرُهُمْ لِحَقِّ كَارِهِنَّ

Ubeydullah Bin Abu Rafie was heard, and he was a scribe of Ali asws Bin Abu Talibasws, 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 مَاليكُ بْنُ أَوْسٍ وَ كَانَ عَلييُّ بْنُ أَبِي طَاليبٍ ع أَكْثَرَ مَا يَسْكُنُ الْقَنَاةَ فِي بَيْنَا نَََْنُ فِي الْمَسْجِدَ وَ زَيْدٌ وَ طَلْحَةُ فَجَلَسَا نَاحِيَةَ عَنْ عَلييٍّ وَ الْمَيْلَمُ بْنَ مَُرَمَةَ فَجَلَسُوا وَ كَلَّمَ الْمَيْلَمُ عَلَى الْيَلِيُّ يَالََْيْليِّهِ وَ الْيَلِيُّ يهُبَّاءَ بْنَ يَاسَرٍ عَلَى الْيَلِيُّ يَالََْيْليِّهِ

Malik Bin Aws said, ‘And Ali asws Bin Abu Talibasws 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.

قَالَ مَاليكُ بْنُ أَوْسٍ وَ كَانَ عَلييُّ بْنُ أَبِي طَاليبٍ ع أَكْثَرَ مَا يَسْكُنُ الْقَنَاةَ فِي بَيْنَا نَََْنُ فِي الْمَسْجِدَ وَ زَيْدٌ وَ طَلْحَةُ فَجَلَسَا نَاحِيَةَ عَنْ عَلييٍّ وَ الْمَيْلَمُ بْنَ مَُرَمَةَ فَجَلَسُوا وَ كَلَّمَ الْمَيْلَمُ عَلَى الْيَلِيُّ يَالََْيْليِّهِ وَ الْيَلِيُّ يهُبَّاءَ بْنَ يَاسَرٍ عَلَى الْيَلِيُّ يَالََْيْليِّهِ

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’.
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 is 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)’.

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’.

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 asws and obedience to His asws Rasool saww, and to make the Book of Allah aswj (the priority)’.

Ammar said, ‘(Ammar said), ‘And make the Book of Allah aswj an Imam. From where is the rage and anger against Al asws Bin Abu Talib asws? The men got angered for the truth. Help him asws, Allah aswj will Help you’.

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.

فقال إطلاقوا عذابهم لكيما و قد أشرتهما في دمي عثمان و مالاًتاكا فسكنت الزبيدة و تكلم طلحاء فقال الرُّوعُوا مِيَّا تقولون فإني قد عرفت أن

و قال أحمد إطلاقوا عذابهم لكيما و قد أشرتهما في دمي عثمان و مالاًتاكا فسكنت الزبيدة و تكلم طلحاء فقال الرُّوعُوا مِيَّا تقولون فإني قد عرفت أن

و قال أحمد إطلاقوا عذابهم لكيما و قد أشرتهما في دمي عثمان و مالاًتاكا فسكنت الزبيدة و تكلم طلحاء فقال الرُّوعُوا مِيَّا تقولون فإني قد عرفت أن

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’.

فتكمل عشاق بن ياسر رجاء الله فخمد الله و ألق عليه و صلى على النبي ص و قال أنتما صاحبة رسول الله ص و قد أعطيتما إمامكم للطاعة و المناصحة و التعبد و المبياني على العمل بطاعة الله و طاعة رسول الله و أن يجعل كتاب الله الطاعية و العهده و المعاهدة و اليمين و الدّوام و الرقمن و الميثاق و العهد و الطاعة

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 asws and obedience to His asws Rasool saww, and to make the Book of Allah aswj (the priority)’.

قال أحمد و جعل كتاب الله إماماً فقيد الحكم و الأرض على علي بن أبي طالب ع فغضب الرجال لخلق الصغر ليضركم الله

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 asws and obedience to His asws Rasool saww, and to make the Book of Allah aswj (the priority)’.

Ahmad (a reporter) said, ‘(Ammar said), ‘And make the Book of Allah aswj an Imam. From where is the rage and anger against Al asws Bin Abu Talib asws? The men got angered for the truth. Help him asws, Allah aswj will Help you’.

فتكمل عند الله بن النبي فقال لقد تهذي من يا أنا النبي فقال له عشاق ماذا لك تتعلقون في دلل هذا يا أعيين ثم أمر به فأخرج

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.

فقامت الأبي البيب فقال خلت يا أنا النبي فقال له عشاق يا أنا عبد الله أنشد الله أن أشسع قول من رأيت وإليكم مغرش المهاجرين لم يبكي من هلك منكم حتى استعدل في أمر الوكالة فقلوه لهم
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’.

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 aswj Prophet saww. I testify that it is not befitting for anyone he asws be preferred upon by anyone (else)’.

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.

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’.

Ali asws said: ‘And there wouldn’t be any preference in this wealth. This is the Book of Allah aswj 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 aswj and His aswj Rasool saww are the ones Conferring upon you all, if you were truthful’.

و قال للبنية يا أمير المؤمنين القصر في هذا الأمر فكرب بثقة رسول الله ص و دخل المدينة و صعد المنبر فخمن الله و ألق عليه و اختنع الفضل من الصحابة والهفاجئ فقالوا يعليهما قبله فلكل له الأعوة و طلبه الأثرة و ضحتو لذلك

فقال علائكم لأي فضل في هذا الأمر هذا كتاب الله بنيتنا و نبتكم و نبتكم محل صد معن ومي قلم ص ل مبانيه و مي قلم ص ل مبانيه و مي قلم ص ل مبانيه
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’.

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 matter to the extent that I asws you both opposing me asws?’

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-asws 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’.

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.

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.

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 asws did not judge regarding it, and asws and you both have found that Muhammad saww came with it from the Book of Allah azwj. Therefore, asws was not needy to you two regarding it.

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].*

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’.

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!’

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’.

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’.

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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’.

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’.

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’.

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’.

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’.

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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\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Talha and Al-Zubeyr had both pledged allegiances to Ali\textsuperscript{asws}’. 14

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

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

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

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\textsuperscript{asws} said: ‘Then, by Allah\textsuperscript{azwj}, it is more appropriate if I\textsuperscript{asws} do not do so’. They both left from him\textsuperscript{asws}'. 15

And from Amro Bin Shimr, from Jabir,

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

And from Al Husayn Bin Mubarak, from Bakr Bin Isa,
'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 Hisazwj creatures that they do not oppose nor break, nor head towards any direction other than the Umrah, until they return. They gave himasws that from their own selves, then heasws permitted for them, and they went out’.  

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

'Talha and Al-Zubeyr entered to see Ali asws and sought hisasws permission regarding the Umrah. Heasws permitted for them. When they turned around and went from hisasws presence, I heard them both saying, ‘By Allahazwj! We did not pledge allegiance to him with our hearts, but we pledged to himasws with our hands’.

She said, 'I informed Aliasws of their talk. Heasws 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 Covenaunted upon him, would be Given a Mighty Recompense [48:10]'". 

(The book) 'Al Irshad’ – And from hisasws speech when they opposed from hisasws 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-Momineenasws named, and they stopped from pledging allegiance to himasws, heasws praised Allahazwj and extolled upon Himazwj, then said: ‘O you people! You pledged allegiance to measws what the ones who were before measws 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.

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
happen to be an error, and my asws matter and your matter isn’t one. I asws want you all for Allah aswj and you are wanting me for yourselves.

وَ ايمُْ اللَّهي لََّنْصَحَنَّ ليلْخَصْمي وَ لَُْنْصيفَنَّ ليلْمَُْلُومي وَ قَدْ ب َلَغَنِّي عَنْ سَعْ

And asws swear by Allah aswj! 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 Haa’aan Bin Sabit, (certain) matters asws disliked, and the truth is between me asws and them”.

And in the rest of the histories is that the first one to pledge was Talha Bin ‘Ubeeydullah, 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’.

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’.

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

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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.

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 aswj 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 strayers for support [18:51]’ – the Hadeeth’.

And when Ali asws was pledged allegiance to, Khuzeyma Bin Sabit prosed a poem saying, ‘When we pledged allegiance to Ali asws, we reckon 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.

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.

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 aswj is with the Conferment.

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
And Abu Al-Abbas Ahmad Bin Atya 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 sallallahu alayhi wasallam. Successor sallallahu alayhi wa aleyha of the Chosen Rasool saws and son sallallahu alayhi wa aleyha of his sallallahu alayhi wa aleyha uncle, and his 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 allegiance as being after the Prophet Muhammad saws’.

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’’.  

(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.

And know if 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’.  

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

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

(The book) Nahj Al-Balagah – And from a sermon of his\textsuperscript{asws}: ‘The emerging one has emerged, and the sparkling one has sparkled, and the curved has been straightened, and Allah\textsuperscript{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.

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

And Allah\textsuperscript{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\textsuperscript{azwj} the Exalted Chose His\textsuperscript{azwj} manifesto (Quran) and Manifested His\textsuperscript{azwj} Divine Authorities from apparent knowledge and hidden wisdom. Its wonders never deplete not do its marvels terminate.

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\textsuperscript{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’.

\textsuperscript{24} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 24
\textsuperscript{25} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 25
(The book) ‘Nahj (Al-Balagah)’ – Allah aswj 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 aswj, He aswj will Fulfil you to the Paradise.

Allah aswj the Exalted has Prohibited a prohibition which is not unknown, and a permissible without input, and He aswj Merited the sanctity of the Muslim upon the sanctities, all of them, and with theincerity 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.

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.

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

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 aswj

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26 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 26
own Right, He\textsuperscript{azwj} is the Just Who is not unfair, and the Judge Who does not Exceed, and He\textsuperscript{azwj} is Allah\textsuperscript{azwj}, the One, the Vanquisher.

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\textsuperscript{azwj} would Take Revenge from the unjust one, food with food and drink with drink, from a morsel (with) the morsel.

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!

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].

I\textsuperscript{asws} hereby swear! Then I\textsuperscript{asws} swear (again)! The clan of Umayya would be bearing these (burdens) from after me\textsuperscript{asws}, and these would be recognised in the houses of others of what is little. Allah\textsuperscript{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]\textsuperscript{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.

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.

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.

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.

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.
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\textsuperscript{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 \(8:42\).

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\textsuperscript{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.

To Allah\textsuperscript{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 with be holding fast to a branch taking with it wherever the branch inclines with it.

Along with the, Allah\textsuperscript{azwj}, and for Him\textsuperscript{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\textsuperscript{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.

Allah\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} is the Choice and the Command altogether”.

\textsuperscript{28} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 28
From Abu Abdullah al-Salw and as-insulted by the affront to the killing of Uthman, he ascended the pulpit and addressed a sermon saying in it: ‘Indeed! Your afflictions have returned to be like they were on the day Allah Sent your Prophet with the truth! You will be afflicted with affliction, 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.

By Allah! I am neither concealing a fact nor am I lying with a lie, and I have been given the news of this place and this day!’

(The book) ‘Nahj (Al-Balagah)’ – (Al-saww said): ‘It is my guarantee with what I am saying, a pledge, and I 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.

Indeed! And the afflictions have returned like they used to be on the day Allah Sent His Prophet. 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.

By Allah! I am neither concealing a fact nor am I lying a lie, and I 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.

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29 Bihar Al-Anwar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 29
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 is 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”.

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

And it has been reported by Ibn Abi Al-Hadeed, ‘Heazwj 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!’’

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of hisazwj, when heazwj faulted upon the equalisation regarding the awards: ‘Are you instructing meazwj that Iazwj should seek the help with the tyranny among the ones Iazwj am ruling upon? By Allahazwj! Iazwj 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 mineazwj, Iazwj would have equalised between them, so how can it be, and rather the wealth is wealth of Allahazwj’.

Then heazwj 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 Allahazwj, 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 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 evilest comrades and ignoble friends’’.  

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

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

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

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

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

By Allah! There isn’t for you two and share in my presence, nor for others in this. May 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”.

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his in describing his allegiance with the caliphate: ‘And they spread out my hand, but I restrained it, and they extended it, but withheld it. Then you all thronged upon me 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 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’.
(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 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 Allahazwj the Exalted against them and Hisazwj Knowledge regarding them.

فإِنَّ أَنَا أَفْتَهَى هُمْ حَذَّ السَّيْفَ وَ كَفَى بِهِ شَافِئًا مِنَ الْبَاطِلِ وَ نَاصِرًا لِلْحَقِّ وَ مِنَ الْعَدَدِ بَيْدَاهُ إِنَّ أَنَّ أَيْزِرْ لِلْمَعَانِ وَ أَنْ أَصْبَحْ لِلْجِلَاةِ

If they both refuse, Iasws 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 measws that Iasws should go out for duelling with the stabbing (with the spears), and that Iasws should be patient for the executioners.

May the mourners mourn them as they have, and Iasws will not be threatened with the war nor am Iasws afraid of the striking (of the swords) and Iasws am upon the conviction from myasws Lordazwj and without any doubts from myasws Religion39.

I(Majlisi) am saying, 'Ibn Maysam said after intending those sentences, 'Most of the sermon which we mentioned that heasws addressed it when it reached himasws than Talha and Al-Zubeyr had broken hisasws allegiance, and in it is an increase and a reduction, and we are referring it in its complete form, and if it as heasws had praised Allahazwj and extolled upon Himaswj and the Salawaa upon Hisaswj Rasoolasws:

'I (Majlisi) am saying, 'Ibn Maysam said after intending those sentences, 'Most of the sermon which we mentioned that heasws addressed it when it reached himasws than Talha and Al-Zubeyr had broken hisasws allegiance, and in it is an increase and a reduction, and we are referring it in its complete form, and if it as heasws had praised Allahazwj and extolled upon Himaswj and the Salawaa upon Hisaswj Rasoolasws:

أَيَّهَا النَّاسُ إِنَّ اللَّهَ أَفْتَرَضَ لَكُمْ الْجِهَادَ فَحَمِّلُوهُ عَلَى شَمَTicksٍ وَ جَعَلَهُ نُصْرَتَهُ وَ نَاصِيرَهُ وَ اللَّهِ مَا صَلَحَتْ لَهُ وَ لَدَى الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةِ، إِنَّ فَرْعَوْنَ وَ هَارُونَ عَلَيْهِمَا وَ الْخَلْقُ عَلَيْهِمَا، وَ إِنَّ اللَّهَ لَهُمْ نَاصِرُ وَ مُسْتَثْلِبُ

And Iasws have seen matters to have churned. By Allahazwj! They are not denying any (justifiable) denial upon measws, nor are they making fairness to be between measws and them, and they are seeking a right which they themselves have neglected it, and blood (of Usman) which they themselves have spilt.

وَ قَدْ رَأَيْتُ أُمُوراً قَدْ تَََخَّضَتْ وَ اللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَراً وَ لََ جَعَلُوا بَيْنِي وَ بَيْنَهُمْ نَصَفاً وَ إِنَّ كَانُوا لَوْ احْتَضَنُوهُمْ مِنْهُ وَ لَأَنْصِرُوا عَلَى الْفَتِّى وَ لَأَعْنَفُوا مِنْهُ وَ لَا أَنْفَرُ مِنْهُ وَ لَا أَذْمَمُ

39 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 39
So, if I was their participant in it, then for them is their share in it, and if they have been in charge of it besides me, 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 disavow from what has been done.

And with me is my insight. Neither have I deceived nor have 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 is, and regarding who is his way.

By Allah! Then the falsehood will be dislodged from its spot, and its tongue will be cut off, and do not think there is any path for him in it any clearer when it is approached. By Allah! 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.

And I see by Allah! I shall fill up such a fountain (of war) for them, I 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 feel good of myself by the Argument of Allah against them and His knowledge regarding them.

And I 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. And if they were to refuse, I shall give them the edge of the sword and suffice with it as a healer from falsehood, and a helpers for the Momin.

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

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

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’.

When Usman was besieged, Ali asws said to Talha: ‘asws adjure you with Allah aszw, if you could refrain from Usman’. He said, ‘No, by Allah aszw, until the clan of Umayya gives the rights from their own selves’. After that, Ali asws was saying: ‘May Allah aszw 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’.

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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
And it is reported that Al-Zubeyr, when he came out for duel to Ali\textsuperscript{asws} on the day of (battle of) Jamal, he\textsuperscript{asws} said to him: ‘O servant of Allah\textsuperscript{azwj}! What carried you upon what you did?’ He\textsuperscript{asws} said, ‘I seek the blood of Usman’. He\textsuperscript{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’.”\textsuperscript{43} (Non-Shia source)

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

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

But, they did not respond and they have sent a message to me\textsuperscript{asws} that I\textsuperscript{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\textsuperscript{asws} will not be threatened with the war now am I\textsuperscript{asws} afraid of the striking (of the swords), and I\textsuperscript{asws} have been fair to one and all.

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

\textsuperscript{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.

By the One aswj 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 aswj! 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 aswj! Do not respite him!

O Allah aswj! 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 aswj so Desire”. 44 (Non-Shia source)

He said, ‘And it is reported by Abu Al Hassan Al Madainy, from Abdullah Bin Junadah who said, ‘I proceeded from Al-Hijaz intending Al-Iraq during the beginning of the rule of Alasws. 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 Alasws came out collared with his asws sword, and the sights were staring around him asws.

He asws praised Allah aswj and extolled upon Him aswj and sent Salawaat upon His aswj Rasool saww, then said: ‘As for after, surely when Allah aswj Caused His aswj Prophet saww to pass away we asws said: ‘We asws are his asaww 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’.

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
And I swear by Allah! Had I 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.

O you people! They brought me out from my own house and pledged allegiances to me upon unwillingness from me 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 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.

O Allah! 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.

O Allah! I request Your Promise, for You had Said, and Your Word is the truth, to the ones who had rebelled against him: Allah will Help him. Surely Allah is Pardoning, Forgiving [22:60]. O Allah! Fulfil my Promise for me and do not Leave me to myself, surely You Able upon all things’. Then he descended”.

And it is reported by Al Kalby who said,

‘When Ali intended the journey to Al-Basra, he stood to address the people. He said after having praised Allah and Salawaat upon His Rasool: When Allah Caused His Prophet to pass away, Quraysh monopolised against us with the command and pushed us away from a right we were more rightful with it than the people altogether.'
And Allah\textsuperscript{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 this command. They were not patient upon me\textsuperscript{asws}, neither for a year nor a month until they pounced and pierced through to snatch away from me\textsuperscript{asws} a matter Allah\textsuperscript{azwj} has not Made a way to it to be for them, after they had both pledged to me\textsuperscript{asws} without coercion.

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\textsuperscript{azwj}! There is no responsibility (for it) except with them and in them, and the greatest of their arguments is against their ownselfs, and I\textsuperscript{asws} am pleased with the Argument of Allah\textsuperscript{azwj} against them, and His\textsuperscript{azwj} Knowledge regarding them.

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\textsuperscript{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\textsuperscript{asws} descended‘. 46

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

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

فكان محمد بن عبد الله بن عبد المطلب الذي أطهأ الله به نيزانه و أخذ به شرارة و نزعه بها أزواجا و أفام به ملتها إمام امتدت و البني المصطفى

ص فلقد صنع بها أمرها و بلغ مثال بزوم

So, it was Muhammad saww son of Abdul Mutalib 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 Lord saww.

فَأصلح الله به ذات البين و آمن به الشئ و خلق به الدماء و ألق به بن ذوي الضغائين الواعية في الصدور حتى آتى اليقين ثم قيّس الله إليه خيماً

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 aswj, praised.

ثم استخلف الثامن أبو بكر ف لم يألف جهده ث الاستخلف أبو بكر عمر ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن غلام ف لم يألف جهده ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم استخلف الثامن عمر غلام ف لم يألف جهده ثم

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 when it happened from his affair what happened.

أَتْقُلُونِي ليتُبَايِعُونِي ف قُلْتُ لَحَاجَةَ فِي ذَلِكَ وَ دَخَلْتُ مَنْزِيلِي فَاسْتَخْرَجْتُمُونِي ف َقَبَضْتُ يَديي ف َبَسَطْتُمُوهَا وَ تَدَاكَكْتُمْ عَلَيَّ حَتََّ ظَنِّي

You came to me asws to pledge allegiance to me asws. I asws said: ‘There is no need regarding that’, and I entered 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 عَليمَ اللَّهُ سُبْحَانَهُ أَنِّي كُنْتُ كَاريها ليلْحُكُومَةي ب َينَْ أُمَّتي مَُُمَّدٍ ص وَ لَقَدْ سَْيعْتُهُ ص ي َقُ

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)’.
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 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).

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.

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.

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’.

Then he asws raised his 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’.
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.

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 in innovated, nor any tyranny you asws having had done.

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’.

(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:

‘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 ايمُْ اللَّahi لَتُؤْتِيِّ اللَّوَاءَ حَيْثُ أَنْتَ وَ لَتُتََْكُ حَتََّّ تََْليطَ زُبْدَكَ بِيَاثيريكَ وَ ذَائيبَكَ بِيَاميديكَ وَ حَتََّّ تَُعْجَلَ عَنْ قيعْدَتيكَ وَ تََْذَرَ مينْ أَمَاميكَ كَحَذَريكَ مينْ خَلْفيكَ

And asws swear by Allahazwj! 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 هييَ بيالَُْوَي ْنَا الَّتِي ت َرْجُو وَ لَكينَّهَا الدَّاهييَةُ الْكُبََْى يُرْكَبُ ََْلُهَا وَ يُذَلُّ صَعْبُهَا وَ يُسَهَّلُ جَبَلُهَا فَاعْقيلْ عَقْلَكَ وَ امْليكْ أَمْرَكَ وَ خُذْ نصيََّبَكَ وَ حََُّكَ

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 Allahazwj! Attach with the rightful one, and it does not matter what the atheists are doing. And the greetings’’.

(The book) ‘Nahj (Al-Balagah)’ – And from a letter of hisasws to one of the commanders of hisasws 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’’.

(The book) ‘Nahj (Al-Balagah)’ – And from a letter of hisasws to the people of Al-Kufa during his journey from Al-Medina to Al-Basra: ‘As for after, iasws 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

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

(\textit{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\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘It was narrated to me\textsuperscript{asws} by Abdul Rahman Bin Abi Umrah Al-Ansari who said, ‘Rasool-Allah\textsuperscript{saww} named me as Abdul Rahman’.

He said, ‘When it reached Ali\textsuperscript{asws}, the travelling of Talha and Al-Zubeyr (to Basra), he\textsuperscript{asws} addressed the people. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, and sent Salawaat upon the Prophet\textsuperscript{saww}, then said: ‘As for after, the journey of these two men has reached me\textsuperscript{asws} and their taking lightly the prisoner of Rasool-Allah\textsuperscript{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.

وَلَّهَمَّ فَاكْفِي الْمُسْليميينَ مَئُونََّا حَبِيبَ رَسُولي اللَّهِ ص وَ اسْتيخْفَافُ هُمَا حَبييسَ رَسُولي اللَّهِ ص وَ اسْتيفْزَازُ هُمَا أَب ْنَاءَ الطُّلَقَاءي وَ تَلْبييسُهُمَا عَلَى النَّاسي بيدَمي عُثْمَانَ وَ هَُِ فُسُوقُهُمَا عَلَيْهِ.

He said, ‘When it reached Ali\textsuperscript{asws}, the travelling of Talha and Al-Zubeyr (to Basra), he\textsuperscript{asws} addressed the people. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, and sent Salawaat upon the Prophet\textsuperscript{saww}, then said: ‘As for after, the journey of these two men has reached me\textsuperscript{asws} and their taking lightly the prisoner of Rasool-Allah\textsuperscript{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.

وَلَّهَمَّ فَاكْفِي الْمُسْليميينَ مَئُونََّا حَبِيبَ رَسُولي اللَّهِ ص وَ اسْتيخْفَافُ هُمَا حَبييسَ رَسُولي اللَّهِ ص وَ اسْتيفْزَازُ هُمَا أَب ْنَاءَ الطُّلَقَاءي وَ تَلْبييسُهُمَا عَلَيْهِ.

So, if you\textsuperscript{asws} would rather travel for war, Umar had stayed and was sufficed by Sa’\textsuperscript{ad} in the march to Qadisiyya, and was suffice 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-

\footnote{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 47}
Waleed in the march to Syria. If you have to travel, then appoint a caliph with us, being a piece from you, we will take care of him and remember you by him’.

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 of the Prophet! The sermons are great, and the taste of the separation is bitter of taste, and when the group disputes you, the it is a group who have lowered the eyes and humbled the necks; They are not say when you, 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 is the greetings, what the sun has scattered with it, and the mirage has flashed with the sparkling’.

Qays Bin Sa’ad said, ‘O Amir Al-Momineen! There is no one upon the earth more beloved to us to be staying among us than you, because you are our star which we can be guided by, and our shelter which we can come to, and if we were to lose you, we will be wronged by our land and our sky. But by Allah! 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.

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’.

He said: ‘You have done well, by Allah, O Qays, and beautiful’.
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 youasws’. And Muhammad Bin Maslama said, ‘Rasool-Allahsaww 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.

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, yourasws wrong to him is that youasws killed his brother Marhab’.

Then Ammar said to Muhammad Bin Maslamah, ‘Will you not be in the warring party? By Allahazwj! If a side were to incline upon me, I would incline with Alisasws’.

And Ka’ab Bin Malik said, ‘O Amir Al-Momineenasws! It has reached youasws about us, community of the Helpers, what if it were others, they would not stand with youasws. By Allahazwj! Not everything we see as permissible is permissible, nor is everything what we see as prohibited is prohibited.

And among the people there is one who is more knowing with the treachery of Usman than the ones who actually killed him, and youasws are more knowing with our situation than we are. If he (Usman) was killed being an oppressor, we will accept yourasws 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 youasws, and youasws have already said to us: ‘With measws is the breaking of what they have united upon, and a decision of what they are differing in’.

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

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

Al-Ashtar said, ‘O Amir Al-Momineen\textsuperscript{as}! 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\textsuperscript{as} could educate them today with the tongue and tomorrow with the sword, and the one heavy from you\textsuperscript{as} is not like the one who is light with you, and rather the people want you\textsuperscript{as} for themselves, so want them for yourself’.

Ali\textsuperscript{as} said: ‘O Malik! Leave me’. And Ali\textsuperscript{as} 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\textsuperscript{as} said: ‘And how come you are having a problem from the fighting alongside me\textsuperscript{as} and they had pledged allegiance to me?’

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

Al-Ashtar said, ‘Let me, O Amir Al Momineen\textsuperscript{as}’, to deal with the ones who are opposing you\textsuperscript{as}. He\textsuperscript{as} said to him: ‘Stop, from me\textsuperscript{as}. 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.

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.

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’.

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.

He asws said: ‘By Allah aswj! It grieves me asws that 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.

They arrived at Al-Kufa and Al-Hassan asws Bin Ali asws addressed the people. He asws praised Allah aswj and extolled upon Him aswj, 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:

بيسْمي اللَّهِ الرَّحْْني الرَّحييمي
أَمَّا ب َعْدُ فَإِنني أُخْبَيُكُمْ عَنْ أَمْري عُثْمَانَ حَتََّ يَكُونَ سَْْعُهُ عييَانَهُ إِنَّ النَّاسَ طَعَنُوا عَلَيْهِ وَ كُنْتُ رَجُلً مينَ الْمُهَاجيريينَ أُكْثيرُ اسْتيعْتَابَهُ وَ أُقيلُّ عَيْبَهُ وَ كَانَ هَذَاني الرَّجُلَ مينَ الْوَجييفُ وَ قَدْ كَانَ مينْ أَمْري عَائيشَةَ فَلْيَتَّخيذَانِّي فِيئَة  وَ قَنَضَا الْعَهْدَ وَ آذَنَا بِيَرْبٍ وَ أَخْرَجَا عَائيشَةَ مينْ بَيْتيهَا لَََا وَ قَدْ سَارَا إِيلَيْكُمْ اخْتييَارا  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 لَعَمْريي مَا إييَّايَ تُُييبُونَ مَ ا تُُييبُونَ إيلَّ اللَّهَ وَ رَسُولَهُ وَ لَنْ أُقَاتيلَهُمْ وَ فِي نَفْسيي مينْهُمْ حَاجَةٌ وَ قَدْ ب َعَثْتُ إيلَيْكُمْ بي

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 aswj and His aswj 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 قُريَ الْكيتَابُ عَلَى النَّاسي قَامَ خُطَبَاءُ الْكُوفَةي شُرَيْحُ بْنُ هَانِّي وَ غَيُْْهُ فَقَالُوا وَ اللَّهِ لَقَدْ أَرَدْنَ أَنْ ن َرْكَبَ إيلَ الْمَديينَةي حَتََّ ن َعْلَمَ عيلْمَ عُثْمَانَ فَقَدْ أَنَبَانَا اللَّهُ بيهي فِي ب ُيُوتينَا.

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 aswj! We had intended to ride to Al-Medina until we know the knowledge of Usman, and Allah aswj has not Given us the news of it in our homes’.

فَذْلَكَ فَرَاهُ الْكيتَابُ عَلَى النَّاسي قَامَ خُطَبَاءُ الْكُوفَةي شُرَيْحُ بْنُ هَانِّي وَ غَيُْْهُ فَقَالُوا وَ اللَّهِ لَقَدْ أَرَدْنَ أَنْ نَرْكَبَ إِلَى الْمَديينَةي حَتََّ نَعْلَمَ عِلْمَ عُثْمَانَ فَقَدْ أَنَبَانَا اللَّهُ بيهي فِي بُيُوتِي مِنْهُمْ حَاجَةٌ وَ قَدْ بَعْثْتُ إِلَيْكُمْ بِنَصْرِي وَ دُعَوَّتي مِنْهُمْ وَ اللَّهِ لَوْ أَنْ سَتَنْصيرْنَا لَنَصَرْنَاهُ سَْْعا وَ طَاعَة

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’.
When Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} heard that, he\textsuperscript{asws} stood up to address. He\textsuperscript{asws} said: ‘O you people! It has happened from Amir Al-Momineen Ali\textsuperscript{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\textsuperscript{azwj} the Exalted has Said: \textit{Men are guardians of the women [4:34]}.

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

Then he\textsuperscript{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\textsuperscript{azwj} to be between them and their arguers. One who lives, lives, and one who is killed, is killed.

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\textsuperscript{asws} of the Rasool\textsuperscript{saww}, mobilising you all among the Emigrants and the Helpers, so help him\textsuperscript{asws}, Allah\textsuperscript{azwj} will Help you!’

And Qays Bin Sa’ad stood. He praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! This matter, if we had faced it with the consultation, Ali\textsuperscript{asws} would be the most rightful of the people with it regarding his\textsuperscript{asws} precedence, and his\textsuperscript{asws} Emigration, and his\textsuperscript{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\textsuperscript{asws} and they abandoned him\textsuperscript{asws} out of envy'.

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\textsuperscript{azwj} when All\textsuperscript{asws} is apportioning to us, and the sons\textsuperscript{asws} of the Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, and we said him\textsuperscript{asws}, ‘Hello and welcome and congratulations!’ We kiss his\textsuperscript{asws} hand from love and affection, so order us with whatever you\textsuperscript{asws} are pleased with, we shall answer you\textsuperscript{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\textsuperscript{asws} were to get what you\textsuperscript{asws} like, then that is what we want, and if you\textsuperscript{asws} are mistaken in what you\textsuperscript{asws} desire, it would not be deliberate’.

And Qays Bin Sa’ad said (a poem) when he answered the people of Al-Kufa, ‘Allah\textsuperscript{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\textsuperscript{asws} is the best of the barefooted and the sandaled, we are pleased with him\textsuperscript{asws} from breakers of the pact instead. They have both brought out the wife of the Prophet\textsuperscript{saww} deliberately, ushering her like a sacrificial animal, a camel in the market. That is not how the successors of the Prophet\textsuperscript{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\textsuperscript{azwj} would Make ugly the wishes and the reasons’.

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\textsuperscript{azwj} has Prohibited our blood upon us and our wealth.

He\textsuperscript{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].

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\textsuperscript{51}.

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his\textsuperscript{asws}, he\textsuperscript{asws} said to Abdullah Bin Al-Abbas, when he\textsuperscript{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\textsuperscript{asws} of your maternal aunt is saying to you: ‘You knew me\textsuperscript{asws} at Al-Hijaz and are denying me\textsuperscript{asws} at Al-Iraq. So, what has changed your mind?’\textsuperscript{52}

And it is reported from Al-Sadiq Ja'far\textsuperscript{asws}, Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather,\textsuperscript{asws} having said, ‘Ibn Abbas was asked about that message, he said, ‘He\textsuperscript{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\textsuperscript{asws} and informed him\textsuperscript{asws}.\textsuperscript{53}

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

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

\textsuperscript{51} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 48
\textsuperscript{52} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 49 a
\textsuperscript{53} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 49 b
Then he\textsuperscript{asws} went out and addressed the people. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Glorious Sent Prophet\textsuperscript{saww} and there wasn’t anyone from the Arabs who had read a Book nor claimed Prophet-hood. He\textsuperscript{saww} guided the people until they took their places and reached their program. He\textsuperscript{saww} straightened their ways and secured their attributes.

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

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his\textsuperscript{asws} in meaning Talha and Al-Zubeyr: ‘By Allah\textsuperscript{azwj}! They have not denied upon me\textsuperscript{asws} a (justifiable) denial, nor have they made fairness to be between me\textsuperscript{asws} and them, and they are seeking a right they had neglected, and a blood they have spilt. If I\textsuperscript{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\textsuperscript{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.

And with me\textsuperscript{asws} is my\textsuperscript{asws} insight. By Allah\textsuperscript{azwj}! Neither have I\textsuperscript{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.

And I\textsuperscript{asws} swear by Allah\textsuperscript{azwj}! I\textsuperscript{asws} shall fill out such a fountain (of war) for them,\textsuperscript{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\textsuperscript{asws} with a coming like the children seeking shelter saying, ‘The

\textsuperscript{54} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 50
The allegiance! The allegiance! I\textsuperscript{asws} held back my\textsuperscript{asws} hand, but they spread it out, and you snatched my\textsuperscript{asws} hand and pulled it.

O Allah\textsuperscript{asws}! These two (Talha and Al-Zubeyr) have cut me\textsuperscript{asws} off and have wronged me\textsuperscript{asws}, and they broke my\textsuperscript{asws} allegiance, and rallied the people against me\textsuperscript{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\textsuperscript{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”.  

(The book) ‘Nahj (Al-Balagah)’ – And from a sermon of his\textsuperscript{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\textsuperscript{azwj}.  

By Allah\textsuperscript{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\textsuperscript{azwj}! I\textsuperscript{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”.  

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his\textsuperscript{asws} at the journey of the companions of the camel to Al-Basra: ‘Allah\textsuperscript{azwj} Sent a guiding Rasool\textsuperscript{asws} 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\textsuperscript{azwj} Protects from these.  

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 is a protection for your affairs, therefore obey Him with your obedience, without blame or abhorrence. By Allah! Either you will end up uprooting it or Allah 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.

They are full of annoyance upon my governance, and I shall be patient for as long as I 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 has Legalised to be upon it. They are intending to return the affairs upon its back, and for you all, upon us, it the acting by the Book of Allah Exalted, and Seerah of Rasool-Allah, and the standing by his rights and the revival of his Sunnah’.

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

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

Then he 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’.

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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
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?’

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’.

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.

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’.

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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 asaw as excellently as can be for the workers in His azwj obedience, and the ones grateful for His asws Bounties, for you heard and obeyed and were called, and you answered’.  

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’.

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.

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’.

61 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 57
62 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 58
63 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 59
And it is reported by Muhammad Bin Is’haq, ‘When Muhammad son of Ja’far 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 and informed him with the news’.  

And it is reported by Abu Mikhnaf, ‘When Hashim Bin Utba arrived at Al-Kufa, called Abu Musa (Al-Ashari) 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 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.

When his letter arrived to Amir Al-Momineen, and Al-Muhill Bin Khaleefa had given it to him. He greeted unto him, then said, ‘The Praise is for Allah Who Gave the truth to its people, and Placed it in its place. A group disliked that, and by Allah, they had disliked the Prophet regarding People of his Household, when they have become enemies to them’. By Allah, O Amir Al-Momineen! We shall fight them with you in every place, a protection for Rasool-Allah regarding People of his Household, when they have become enemies to them after him.

Ali was welcoming with him and said good things to him, then made him to be seated to his side, and he read the letter of Hashim and asked him about the people and about Abu Musa. He said, ‘O Amir Al-Momineen! I do not trust him nor do I feel safe upon him opposing you if he were to find ones to assist him upon that’.

Sanad: 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 Hajji.
Ali (AS) said: ‘By Allah (AS), I have not been trustworthy in my presence nor an adviser, and I (AS) 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 (AS) accepted him’.

And it is reported by Abu Mikhnaf who said,

‘And Ali (AS) 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 (AS), Ali (AS) Amir Al-Momineen, to Abdullah Bin Qays. As for after, O son of the sneaker, O biter of the caravan of his father! By Allah (AS), I (AS) was considering that (there should be someone else) from after you, from this command which Allah (AS) 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 orders and the slandering against me (AS), and I (AS) 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].

So, either you do it or else I (AS) have ordered them both to deal with you upon the sameness. Surely, Allah (SWT) 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’.

Abu Mikhnaf said, ‘When Ibn Abbas and Ibn Abu Bakr were delayed from (returning to) Ali (AS) and he (AS) did not get the news of what they had done, he (AS) departed from Al-Raba to Zi-Qaar, and descended at it’.

He (the narrator) said, ‘When he (AS) had descended at Zi-Qaar, he (AS) sent Al-Hassan (AS) 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 saws, and it is:

From a servant of Allah azwj, Ali asws Amir Al-Momineen, to the ones from the Muslims at Al-Kufa. As for after, 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”.

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 aswj Rasool saww, then said: ‘O you people! We have come to you to call you to Allah azwj and to His aswj Book and Sunnah of His aswj Rasool saww, and to its pondering by the one from the Muslims who ponders.

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 aswj Rasool saww. Two types of nearness. A nearness of the Religion and nearness of the relationship.

(Be loyal) to the one who preceded the people to every preference, to the one whom Allah azwj and His aswj 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 aswj), 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.
(Be loyal) to the one who did not return a flag, nor was any preceding one at parity to him, and he is (today) asking you for the help, and is calling you to the truth, and is asking you with the travelling to him in order to support him and help him against a group who have broken his allegiance, and they killed the people of reconciliation from his companions, and they have eradicatd his office bearers, and they have robbed his public treasury.

Rush to him, may Allah have Mercy on you, and enjoin with the goodness and forbid from the evil, and present with what the righteous tend to present with.  

The people shot at him with their eye-sights and they were saying, ‘O Allah! Direct the talk of the son of the daughter of our Prophet. He placed his hand upon a pillar for support to it, and he was unwell from a (health) complaint with him.

He said: ‘The Praise is for Allah, 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 hides at night and is visible at daytime [13:10].

I praise Him 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 testify that there is no god except Allah, Alone, there is no associate for Him, and that Muhammad is His servant and His Rasool.
He azwj Confired 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.

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.

As for after, 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.

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.

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.

Then he asws entered him saww into his saww grave, and he saww had bequeathed him asws with paying off his saww deaths, and (fulfilling) his saww promises, and other than that from the Conferment of Allah azwj upon him asws.
Then he\textsuperscript{asws} did not call them to himself\textsuperscript{asws}, and the people had thronged to him\textsuperscript{asws} like the thronging of the thirsty camels during their arrival (from the desert), and pledged allegiance to him\textsuperscript{asws} willingly. Then the breakers from them broke (the allegiance) without any innovation having been innovated, nor any opposition he\textsuperscript{asws} had come with, out of envy to him\textsuperscript{asws}, and they rebelled against him\textsuperscript{asws}.

Servants of Allah\textsuperscript{azwj}! Upon you is to be with fear of Allah\textsuperscript{azwj}, and the efforts, and the patience, and be Aided by Allah\textsuperscript{azwj}, and the lightening (hastening) to what Amir Al-Momineen\textsuperscript{asws} is calling you all to. May Allah\textsuperscript{azwj} Protect us and you with what He\textsuperscript{azwj} Protects His\textsuperscript{as} friends with and the people in His\textsuperscript{as} obedience, and may He\textsuperscript{as} Inspire us and you with His\textsuperscript{as} fear, and Support us and you upon fighting against His\textsuperscript{as} enemies, and I\textsuperscript{as} seek Forgiveness of Allah\textsuperscript{as} the Magnificent for me\textsuperscript{as} and for you all'.

Then he\textsuperscript{asws} went to Al-Rahbah and prepared an encampment for his\textsuperscript{asws} father\textsuperscript{as} Amir Al-Momineen\textsuperscript{asws}.

Jabir said, ‘I said to Tameem, ‘How did this boy (Al-Hassan\textsuperscript{aw}) endure what you have narrated from his\textsuperscript{asws} speech?’ He\textsuperscript{as} said: ‘And what has fallen (missed out) by me from his\textsuperscript{as} words is more, and I have only managed to memorise part of what I heard’.

Abu Mikhail said, ‘And when Al-Hassan\textsuperscript{as} was free from his\textsuperscript{as} 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\textsuperscript{azwj} Who Honoured us with Muhammad\textsuperscript{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.

Allah\textsuperscript{azwj} the Glorious Said: \textit{O you who believe! Do not devour your property among yourselves by the falsehood [4:29].} And the Exalted Said: \textit{And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93].} Therefore, fear Allah\textsuperscript{azwj},
servants of Allah\textsuperscript{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 addressee’.

He (the narrator) said, ‘When the news came to Ali\textsuperscript{asws} of the differning of the people at Al-Kufa, he\textsuperscript{asws} sent Al-Ashtar to it, but he was expelled from it, belittled’.

Abu Mikhnaf said, ‘And when Ali\textsuperscript{asws} descended at Zi-Qaar, Ayesha wrote to Hafsa, ‘As for after, I am informing you that Ali\textsuperscript{asws} has encamped at Zi-Qaar and is staying at it in dread and fear to what has reached him\textsuperscript{asws} of our (large) numbers and our unity. He\textsuperscript{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’.

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\textsuperscript{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.

That reached Umm Kulsoom\textsuperscript{as}, daughter\textsuperscript{as} of Ali\textsuperscript{asws}, and she\textsuperscript{as} wore her full covering veil and entered to them among the womenfolk as a disguised woman. Then she\textsuperscript{as} displayed her\textsuperscript{as} face. When Hafsa recognised her\textsuperscript{as}, she was ashamed and said, ‘We are from Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}.’ Umm Kulsoom\textsuperscript{as} said, ‘While you two (Hafsa and Ayesha) are backing each other against him\textsuperscript{asws} today, you had both backed each other against his\textsuperscript{asws} brother (Rasool-Allah\textsuperscript{saww}) before, and Allah\textsuperscript{azwj} Revealed regarding you both what He\textsuperscript{azwj} Revealed (Surah Tahreem)’.

Hafsa said, ‘Stop, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asv}, and she ordered with the letter and tore it and sought Forgiveness of Allah\textsuperscript{azwj}.’
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 asws coming out from her asws 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)*’.

62 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 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.

And they have killed the righteous servant Hakeem Bin Jabalah among a number of righteous Muslim me. They met Allah aswj having been loyal with their allegiances, going upon their rights, and they have killed Al-Sababih, treasurer of the public treasury which is for the Muslims. They killed a group of them in captivity and they killed a group of them treacherously!’

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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\textsuperscript{asws} raised his\textsuperscript{asws} hands supplicating and saying: ‘O Allah\textsuperscript{azwj}! Recompense Talha and Al-Zubeyr with the Recompense of the oppressor, the transgressor, and the betraying guard’\textsuperscript{70}.

(The book) ‘Nahj’ ‘Al-Balagah’ – And from a sermon of his\textsuperscript{asws} regarding the mention of the companions of the camel: ‘They came out dragging the sanctity (Ayesha) of Rasool-Allah\textsuperscript{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\textsuperscript{saww} to them both and to others in an army, there was no man from them except and he had given me\textsuperscript{asws} (the pledge of) obedience and had sworn the allegiance willingly, without having been forced.

They proceeded to my\textsuperscript{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\textsuperscript{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\textsuperscript{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’\textsuperscript{71}.

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his\textsuperscript{asws} in meaning Talhab Bin Ubeydullah: ‘\textsuperscript{asws} have been such that \textsuperscript{asws} have neither been intimidated by the war not scared of the striking (the swords), and \textsuperscript{asws} am upon what Help my\textsuperscript{asws} Lorp\textsuperscript{aswj} has Promised me\textsuperscript{asws}. By Allah\textsuperscript{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.

\textsuperscript{70} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 63
\textsuperscript{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 Allahazwj, he has no 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.

And if he (Usman) was 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”.

The book ‘Nahj Al-Balagah’ – And hesaw said to Anas Bin Malik (well-known fabricator), and hesaw 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-Allahsaww regarding them. He turned back from that and returned to himsaww and said, ‘I forgot that matter’.

Heasws said: ‘If you are lying, then may Allahazwj 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’.

The book ‘Al Ihtijaj’ of Al Tabarsy –

Hisasws argumentation against the breakers (of the allegiance) in a sermon heasws addressed when they broke it. Heasws said: ‘Surely Allahazwj, with the Majestic and the benevolence, when Heazwj Created the creatures and Chose a choice from Hisazwj creatures, and Selected an elite from Hisazwj servants, and Sent a Rasoolsaww from them, and Revealed a Book unto himsaww, and Legislated Hisazwj Religion for himsaww, and Obligated Hisazwj Obligations, the summary of the Words of Allahazwj, Majestic is Hisazwj Mention, when Heazwj 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].

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 aswjl Rasool saww and to those of you with (Divine) Authority, the extractors of the knowledge.

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 aswls 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 aswls, and Allah azwj, Majestic is His aswjl 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].

We aswls are the Progeny of Ibrahim as. We aswls are being envied just as our aswls fathers as had been envied, and the one to envy Adam as, the one whom Allah azwj Mighty and Majestic Created by His aswjl Hands *and Blew into him from His Spirit.* [32:9], and He aswjl Made the Angels to do Sajdah to him as, and Taught him aswls the names, and Chose him as upon the worlds. But the Satan la envied him as, *so he was from the deviators* [7:175].

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].
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.

Then they envied our Prophet saww. Indeed, and we asws People asws of the Household, the ones Allah aswj 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].

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].

O people! I asws am calling you all to Allah azwj, and to His aswj Rasool saww, and to His aswj Book, and to the Master of His aswj 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.

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

74 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 67
‘I was seated in the presence of Ali asws when Talha and Al-Zubeyr entered to see him. 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.

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.

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.

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’.

(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.

He saww proclaimed what he saww had been Commanded with and delivered the Message of his 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

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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.

ٍ률ُُّ قَبَضَهُ اللَّهُ إِلَيْهِ حَْييدا ََْ ي ُقَصيرْ فِي الْغَايَةي الَّتِي إيلَيْهَا أَدَّى الريسَالَةَ وَ لََ ب َلَّغَ شَيْئا  كَانَ فِي التَّقْصييْي عَنْهُ الْقَصْدُ وَ كَ انتَ مْ ب َعْديهي مَا كَانَ مينَ التَّنَازُعي فِي

Then Allahazwj Caused himsaww to pass away to Himazwj, praised, not being deficient in the peak to which heasww had fulfilled the Message, nor had heasww delivered anything which was deficient from it in the aim, and it happened from after himasww what happened, from the disputes regarding the command, and the rule of Abu Bakr, and after him, Umar.

Then Usman ruled. When it happened from his matter what happened, you came to measws and said, 'Take our allegiances'. Iasws said: 'Iasws will not do it'. You said, 'Yes'. Iasws said: 'No', and Iasws withheld myasws hand, but you spread it out, and you snatched and pulled it, and until you thronged upon measws like the thronging of the thirsty camels at their watering trough on the day of their arrival (from the desert), until asws thought you would be killing measws, and some of you fought others and extended myasws hand.

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 myasws permission regarding the Umrah, and Allahazwj Knows they rather intended the betrayal. Iasws got them to renew the pact regarding the obedience, and that will not seek the rebellion of the community.

They gave measws a pact, then were not loyal to measws and broke myasws allegiance and broke myasws pact. How strange of them both, of their docility towards Abu Bakr, and Umar, and their opposition to measws, and Iasws am not below any one of the two men, and if Iasws so desired to say, Iasws would say: 'O Allahazwj! Be Wrathful upon them both for what they have done, and Make me victorious with them'.

76 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 69.
(The book) ‘Al-Ihtijaj’ – And he \( ^{\text{asws}} \) 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 \( ^{\text{saww}} \) nor from the offspring of the Rasool \( ^{\text{saww}} \). When they saw that Allah \( ^{\text{azwj}} \) has Returned our \( ^{\text{asws}} \) rights to us \( ^{\text{asws}} \) 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 \( ^{\text{asws}} \) rights and separate the Muslim community from me \( ^{\text{asws}} \). Then he \( ^{\text{asws}} \) supplicated against them both’. 77

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 allegiance and began mourning the son of Affan unjustly and came to seek me claiming his blood. By Allah! He has not done regarding the matter of Usman even one of the three.

But he did not do even one from these things, and here he is, having given me the allegiance of his right hand without bitterness, then broke his allegiance. O Allah! Seize him and do not Respite him! Indeed, and Al-Zubeyr cut off my relationship and my nearness, and broke my allegiance and established the war to me, and he well knows that he is being unjust to me. O Allah! Suffice him with whatever You so Desire to’.

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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, 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."

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’. 

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’.

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’. 

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’.

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.

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’.

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’.

Amir Al-Momineen asws said: ‘May Allah azwj Recom pense 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’.

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.

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 time of your merit in Islam, and your nearness from the Rasool, and I will never be separated from you, ever, until either you are victorious or I die in front of you.

فَقَالَ أمير المؤمنين عِبرَ الحَرْطَح: اللَّهُ فَعَلَ أَمَّيَّ الزَّمنِينَ. فَلَا يََدُ ضَمييُْكَ لَنَا وَ نَسْأَلُ اللَّهَ أَنْ يََرْزُقَكَ الْعَافييَةَ وَ يُثييبَكَ الَْْنَّةَ

Amir Al-Momineen asws said: ‘May Allah have Mercy on you! Your tongue has delivered what you found in your conscience, and we ask Allah to Grace you the well-being and Reward you with the Paradise’.

وَ لَكْنِي لَِلْمُؤْمينيينَ فَما حَفيُْتُ غَيَْْ كَلًَمي هَذَيْني الرَّجُلَينْي َُُّ ارْتَََلَ أَمييُْ الْمُؤْمينيينَ وَ اتَّبَعَهُ مينْهُمْ سيتُّميائَةي رَجُلٍ حَتََّّ نَزَلَ ذَا قَارٍ فَنَزَلَََا فِي أَلْفٍ وَ ثَلًَثَييائَةي 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 until he descended at Zi-Qaar among one thousand the three hundred men’.

فَصيرُُْ إيلَيْهي فَجَلَسْتُ حَتََّّ صَلَّى الُُّهْرَ وَ الْعَصْرَ فَلَمَّا فَرَغَ مينْ صَلًَتيهي قَامَ إيلَيْهي ابْنُهُ الَْْسَنُ بْنُ عَليي  ع فَجَلَسَ بَينَْ يَدَيْهي َُُّ بَكَى وَ قَالَ يَا أَمييَْ الْمُؤْمينيينَ إينِّي لََ أَسْتَطييعُ أَنْ أُكَليمَكَ وَ بَكَى فَقَالَ لَهُ أَمييُْ الْمُؤْمينيينَ لََ تَبْكي يَا بُنََِّّ وَ تَكَلَّمْ وَ لََ تََينَّ حَنيينَ الَْْارييَةي

I came to him and sat until he had prayed Al-Zohr and Al-Asr Salat. When he was free from his Salat, his son Al-Hassan stood in front of him, then cried and said: ‘O Amir Al-Momineen! I am not able to speak to you, and he wept. Amir Al-Momineen said to him: ‘Do not cry, O my son, and speak, and do not yearn the yearning of the girl’.

فَقَالَ يَا أَمييَْ الْمُؤْمينيينَ إينَّ الْقَوْمَ حَصَرُوا عُثْمَانَ يَطْلُبُونَهُ بِيَا يَطْلُبُونَهُ إيمَّا ظَاليمُونَ أَوْ مَُْلُومُونَ فَسَأَلْتُكَ أَنْ تَعْتَزِيلَ النَّاسَ وَ تَلْحَقَ بِيَكَّةَ حَتََّّ تَؤُبَّ اللَّهِ وَ تَعُودَ إيلَيْهَا أَحْلًَمُهَا وَ تَأْتييَكَ وُفُودُهَا فَوَ اللَّهِ لَوْ كُنْتَ فِي جُحْري ضَبَ لَضَرَبَتْ إيلَيْكَ إِلَّا بِأَنْتَ حَبْلَيَةً وَ كَتَبَ لَكْ ضَبَ لَضَرَبَتْهُ إِلَّا بِأَنْتَ حَبْلَيَةً عَنْ أَرْجَاهَا وَ إِلَّا بِأَنْتَ حَبْلَيَةً وَ كَتَبَ لَكْ ضَبَ لَضَرَبَتْهُ إِلَّا بِأَنْتَ حَبْلَيَةً

He said: ‘O Amir Al-Momineen! The group had besieged Usman seeking him for what they sought him, either they were unjust or oppressed...’ and he had asked you 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. By Allah! If you had been in a lizard hole, the Arabs would have stuck to you, the delayed camels, until they bring you out from it.

Then Talha and Al-Zubeyr opposed you, and I 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 has Apportioned, and today I am asking you, not to proceed to Al Iraq and remind you of Allah, not kill wastefully.

Amir Al-Momineen said: 'As for your words that Usman was besieged, so what is that and what is upon me from it, and I had isolated myself from his being besieged; and as for your words that I should go to Makkah, by Allah, I was not going to be the man whom Makkah is impossible with him; and as for your words to keep away from Al Iraq and leave Talha and Al-Zubeyr, by Allah, I 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.

But your father, O my son, 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 day comes to me. By Allah! You father has not ceased to be pushed away from his right preferred over (by others) upon it, since Allah Caused His Prophet to pass away, until this day of the people.'

Tariq Bin Shihab (the narrator), whichever time he narrated with this Hadeeth, had cried.

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Bihari Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 73
We were with Alasws Bin Abu Talibasws at Zi-Qaar, and we would be kidnapped during out day, and I heard himasws saying: ‘By Allahasws! We will prevail over this group, and we will kill these two men’ – meaning Talha and Al-Zubeyr – ‘and eradicate their soldiers’.

Al-Tameemi (the narrator) said, ‘I came to Abdullah Bin Al-Abbas and I said, ‘Can you not see the sonasws of your uncleasws and what heasws is saying?’ He said, ‘Do not be hasty until we look at what is happening’.

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 sonasws of your uncleasws except and heasws has been truthful’. He said, ‘Woe be unto you! Surely, used to narrate to the companions of Muhammadasws that the Prophetasws had made pacts to himasws with eighty pacts. Heasws did not make any pact from it to anyone other than himasws, so perhaps this is from what heasws had pacted to himasws’.81

(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.

You brought them out banging their swords from without having any knowledge, and they were shooting with their arrows without any understanding. So, I\textsuperscript{asws} paused at their matter upon two, both of them being in the abhorrent place from the ones if I\textsuperscript{asws} were to pause, they would not be able to return nor understand, and if I\textsuperscript{asws} were to stay, I\textsuperscript{asws} would have come to that which I\textsuperscript{asws} dislike. So, I\textsuperscript{asws} sent ahead the argument with the excuses and the warning, and invited the woman (Ayesha) to return to her house.

And the group, the ones who had carried her, (I\textsuperscript{asws} invited them) to the loyalty with their allegiances to me\textsuperscript{asws} and leave the breaking of the Pact of Allah\textsuperscript{azwj} Mighty and Majestic regarding me\textsuperscript{asws}, and I\textsuperscript{asws} gave them from myself\textsuperscript{asws}, all that which I\textsuperscript{asws} was able upon, and debated against some of them and I\textsuperscript{asws} mentioned and reminded.

The I\textsuperscript{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\textsuperscript{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.

And I\textsuperscript{asws} carried myself upon that which I could not find any escape from it, and there was no leeway for me\textsuperscript{asws} when I\textsuperscript{asws} did that, and I\textsuperscript{asws} manifested it again similar to that which there was not leeway for me\textsuperscript{asws} from it at first, from the overlooking, and the withholding. And you have seen me\textsuperscript{asws} that if I\textsuperscript{asws} were to withhold, I\textsuperscript{asws} would be assisting them against myself\textsuperscript{asws} due to my\textsuperscript{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.
I\textsuperscript{asws} was patient to what I\textsuperscript{asws} disliked, the beginning and the end (all of it), and they have carried the woman (Ayesha) and her army what I\textsuperscript{asws} have described, between the two parties of the people, and I\textsuperscript{asws} was not attacked upon the command except after what I\textsuperscript{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.

When they refused except that (war), I\textsuperscript{asws} went ahead upon it, and Allah\textsuperscript{azwj} shall Reach with me\textsuperscript{asws} and them whatever He\textsuperscript{azwj} Wants, and He\textsuperscript{azwj} is a Witness for me\textsuperscript{asws} upon them with what has happened from me\textsuperscript{asws}, to them''.

Tafseer Al Qummi – ‘My father, from Fazalat, from Aban Bin Usman, from Zureysh,\textsuperscript{82}

‘From Abu Ja’far\textsuperscript{asws} regarding Words of the Exalted not\textsuperscript{83} they would be entering the Paradise until the camel penetrates the eye of the needle; [7:40]. He\textsuperscript{asws} said: ‘It was regarding Talha and Al-Zubeyr and the camel (which was) their came (Ayesha)’’.

Tafseer Al-Qummi – Amir Al-Momineen\textsuperscript{asws} said regarding His\textsuperscript{azwj} Words: \textit{Allah Strikes an example, then Allah\textsuperscript{azwj} Struck an example regarding them both, so He\textsuperscript{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\textsuperscript{asws} said, ‘By Allah\textsuperscript{azwj}! He\textsuperscript{azwj} did not Mean by His\textsuperscript{azwj} Words: they betrayed them – except for the immorality’’\textsuperscript{84}.

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His\textsuperscript{azwj} Words: Allah Strikes an example, then Allah\textsuperscript{azwj} Struck an example regarding them both, so He\textsuperscript{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\textsuperscript{asws} said, ‘By Allah\textsuperscript{azwj}! He\textsuperscript{azwj} did not Mean by His\textsuperscript{azwj} Words: they betrayed them – except for the immorality’’.

\textsuperscript{82} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 75
\textsuperscript{83} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 76
\textsuperscript{84} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 77
of Talha and Al-Zubeyr. He\textsuperscript{asws} said: ‘Which mistake is greater from what they have both committed? They have brought out a wife of Rasool-Allah\textsuperscript{saww} from her house and uncovered her veil Allah\textsuperscript{azwj} had Covered upon her, and they have kept their own wives in their houses. No, by Allah\textsuperscript{azwj}, they have neither been fair to Allah\textsuperscript{azwj} nor to His\textsuperscript{saww} Rasool\textsuperscript{saww} from themselves.

In the Book of Allah\textsuperscript{azwj}, three characteristics are retuned upon the people, the rebellion, and the plotting and the breaking. Allah\textsuperscript{azwj} said: ‘\textit{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\textsuperscript{asws}, and broke their allegiance with me\textsuperscript{asws}, and plotted against me\textsuperscript{asws}.\textsuperscript{85}

Tafseer Al-Qummi – When Allah\textsuperscript{azwj} Revealed: \textit{The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6].} And Allah\textsuperscript{azwj} Prohibited the wives of the Prophet\textsuperscript{saww} unto the Muslims. Talha was angered and he said, ‘Muhammad\textsuperscript{saww} is prohibiting his\textsuperscript{saww} women unto us while he\textsuperscript{saww} is marrying our women. If Allah\textsuperscript{azwj} Causes Muhammad\textsuperscript{saww} to die, we shall go around between the anklets of his\textsuperscript{saww} women just as he\textsuperscript{saww} is going around between the anklets of our women’.

So Allah\textsuperscript{azwj} Revealed: \textit{and it does not behave 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\textsuperscript{azwj} Words: \textit{Whether you reveal a thing or conceal it, the indeed Allah is a Knower of all things [33:54]}\textsuperscript{86}

(The book) ‘Al Khisaal\textsuperscript{87}’ – I heard our elder Muhammad Bin Al Hassan reporting,

‘Al-Sadiq\textsuperscript{asws} said: ‘Al-Zubeyr did not cease to be from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household until his children became adults and expelled him from his view’\textsuperscript{87}.

\textsuperscript{85} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 78
\textsuperscript{86} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 79
\textsuperscript{87} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 80
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!’

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 asws, 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’.

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’.

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’.

He 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!’

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!’

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?’

He said, ‘O Allah azwj Yes. I had come to you asws and there was no creature in the earth more hateful to me that 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’.

He asws said: ‘Return to her (with) this letter of mine asws and say to her, ‘You neither obeyed Allah azwj nor His aswj Rasool saww when Allah azwj had Commanded you with staying in your house, but you came out twice among the soldiers!’

And say to them (Talha and Zubair), ‘You are neither being fair to Allah azwj nor to His aswj Rasool saww when you have left behind your wives in your houses and you have brought out a wife of Rasool-Allah saww.

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 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 81
(The book) 'Al-Kharaj Wa Al-Jaraih' – Ali Bin Al Numan and Muhammad Bin Sinan – similar to it”. 89

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ali Bin Al-Numan and Muhammad Bin Yasaar – similar to it”. 90

‘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

‘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.

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-Zubeys 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’.

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’.

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’.

They (Talha and Al-Zubeyr) said, ‘So, what about our precedence?’ He asws said: ‘Are you two more preceding than iasws am with my asws precedence?’ They said, ‘No’.

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’.

He asws said: ‘By Allah azwj! Neither iasws 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’.

When they had both turned around, he asws said: ‘So the one who breaks, is rather breaking against himself [48:10]’.

(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...”

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92 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 85
Prophet saw was about 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'.

While we asws were like that when a number of the hypocrites snatched the authority of our asws Prophet saw, 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.

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.

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'.

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

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
When Amir Al-Momineen\textsuperscript{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\textsuperscript{asws} called from the Masjid of Rasool-Allah\textsuperscript{saww} for the congregational Salat. The people came out and Amir Al-Momineen\textsuperscript{asws} came out.

He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{asw}, then said: ‘As for after, when Allah\textsuperscript{azwj} Blessed and Exalted Caused His\textsuperscript{saww} Prophet\textsuperscript{saww} to pass away’ — up to the end of what has passed from what is reported in the book ‘Al-\textit{Irshad}’\textsuperscript{94}.

(The book) ‘Al-\textit{Irshad}’ – ‘When it was communicated to Amir Al-Momineen\textsuperscript{asws}, the travelling of Ayesha and Talha and Al-Zubeyr from Makkah to Al-Basra, he\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{asw}, 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.

By Allah\textsuperscript{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\textsuperscript{azwj}, I\textsuperscript{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\textsuperscript{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.

By Allah\textsuperscript{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\textsuperscript{azwj}! The dogs of Al-Hawaab will be barking at her, so will the

\textsuperscript{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?

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 aswj 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.

But by Allah aswj The falsehood cannot be left until the truth is brought out from its siege, if Allah aswj so Desires, so let Quraysh make noise from me asws with a clamour!

(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.

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’.

He asws said: ‘By Allah aswj These two (slippers) are more beloved to me asws than 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’.

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.

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?

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 pacted 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’.

And he asws prosed (a quartraine): ‘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’.

(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.

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 Allahazwj regarding what Heazwj 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.

Weasws are Peopleasws of the Household and family of the Rasoolsaww, and most rightful of the people with the authority of the Message and the mine of the prestige which Allahazwj Initiated this community with, and this here are Talha and Al-Zubeyr aren’t from the Peopleasws of the Prophet-hood nor are they from the offspring of the Rasoolasww.

When they both saw that Allahazwj has Returned ourasws rights back to usasws 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 ourasws rights and separate the community of the Muslims away from measws. Then heasws supplicated against them both’.98

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98 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 91
And rather have come to you all trusting after Allah, to the ones you who have committed from yourselves at the breaking of (allegiance by) Talha and Al-Zubeyr, and their opposition to my 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.

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 was silent.

The people of Al-Kufa said, ‘We are your helpers and your supporters, and if you 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 supplicated for them and praised upon them.

Then he 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 permission regarding the Umrah, so permitted for them. They travelled to Al-Basra and killed the Muslims, and have done evil. O Allah! They have cut me off and oppressed me, and have betrayed me and broke my allegiance, and railed the people against me, 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’.

(The book) ‘Al-Irshad’ – From a speech of his, and had hastened from Zi-Qaar heading towards Al-Basra. After praising Allah and extolling upon Him, and the Salawaat upon Rasool: ‘As for after, surely Allah the Exalted Obligated the Jihad and Magnified it, and Made it to be a help for him.

By Allah! The world cannot be correct at all, nor can the Religion, except by it, and that the Satan has gathered his party and attracted his cavalry, and created doubts in that
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.

And if I asws was their participant in it, for them there is the 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 been 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.

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 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.

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.

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’.

(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 Aamir 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)?’

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’.

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’.

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!’

Muwaffaq in (the book) ‘Al Arbaeen’, 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:

‘When Ayesha heard the barking dogs, she said, ‘Which river is this?’ They said, ‘Al-Hawaab’. She said, ‘We are for Allahazwj and are returning to Himazwj! I have heard Rasool-Allahsaww saying, and hissaww wives were in hissaww presence: I am not aware which one of you the dogs of Al-Hawaab would be barking at’.

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’.

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 Aliasws arrives to them. Talha said to his companion in the secret, ‘By Allahazwj! If Aliasws arrives at Al-Basra, heasws will seize us by our necks’.

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 Allahazwj. If you do not free his way, I shall reach to you both from the people nearest to you’. They freed him.

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.
Ali<sup>asws</sup> made Sahl Bin Huneyf governor upon Al-Medina and Qusam Bin Al-Abbas upon Makkah, and he<sup>asws</sup> went out among six thousand to Al-Rabza, and from it to Zi-Qaar, and he<sup>asws</sup> sent Al-Hassan<sup>asws</sup> and Ammar to Al-Kufa, and he<sup>asws</sup> wrote to them:

‘From a servant of Allah<sup>azwj</sup> and His<sup>azwj</sup> Guardian, Ali<sup>asws</sup> Amir Al-Momineen, to the people of Al-Kufa, foreheads of the Helpers and the peak of the Arabs’. Then he<sup>asws</sup> mentioned in it the killing of Usman and the deeds of Talha and Al-Zubeyr and Ayesha. Then he<sup>asws</sup> 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’.

Abu Musa Al-Ashari said, ‘O people of Al-Kufa! Fear Allah<sup>asws</sup>, and do not kill yourselves; 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’.

Ammar said, ‘Allah<sup>azwj</sup> 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’.

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<sup>asws</sup> and rush to him<sup>asws</sup> altogether, you will attain the truth, being rightly guided!’
Then Ammar said, ‘This is a son of an uncle of Rasool-Allah mobilising you all, so obey him in a speech of his.

And Al-Hassan Bin Al said: ‘Answer our call and assist us against what we are afflicted with’ – in a speech of his. 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.

Al 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. And there came out to Al, from his Shias from the people of Al-Basrah, from Rabie, three thousand men, and Al-Ahnaf sent a message to him, ‘If you like I can come to you among two hundred horsemen and be with you, and if you like, I can isolate Sa’ad between me, so he would refrain from you six thousand swords’. He chose his isolating.

Al-Asam in (the book) ‘Al-Futooh’ – ‘Amir Al-Momineen wrote to both of them (Talha and Al-Zubeyr): ‘As for after, I did not want the people until they wanted me, and I did not take their allegiances until they forced me, and you two are from the one who wanted my allegiance’.

Then he 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’.

Al-Balazuri – ‘When their (Talha and Al-Zubeyr) words reached Al that they had only pledged to him unwillingly under (the treat) of the sword, he said: ‘May Allah Distance them both to the furthest house and the hottest Fire’.

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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
And he asws wrote to Ayesha: ‘As for after, you have come out from your house being disobedient to Allah Mighty and Majestic and to His Rasool Muhammad 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?

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’.

And Ayesha said, ‘The matter is cleared from the address. Decide as you asws want, for we will never enter into your asws obedience’.

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’.

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”.

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 aswj! Is there not any intellect for the people that they should be speaking? By Allah aswj! No one killed him (Usman) apart for you all’.

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?’

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 aswj Confiscated it from him’.

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’.”

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
(The book) ‘Manaqib of Ibn Shehr Ashub – Ammar and Ibn Abbas, ‘When Ali\(^{aw}w\) ascended the pulpit, he\(^{aw}w\) 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\(^{aw}w\) Rasool\(^{saww}\) and son\(^{aw}w\) of his\(^{saww}\) uncle\(^{aw}w\)’.

He\(^{aw}w\) said: ‘O Ammar! Stand to the public treasury and give the people three Dinars for each human being, and raise three Dinars for me\(^{aw}w\) (as well)’. Ammar and Abu Al-Haysam went with a group of the Muslims to the public treasury, and Amir Al-Momineen\(^{aw}w\) went to the Masjid Quba to pray Salat in it.

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\(^{aw}w\) 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’.

‘From one of the two (5\(^{th}\) or 6\(^{th}\) Imam\(^{aw}w\)), he (the narrator) said, ‘I said, ‘Al-Zubeyr attended (the battle) Badr’. He\(^{aw}w\) 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’’.

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\textsuperscript{azwj} Words: \textit{And fear a Fitna (strife) which may not affect (only) those of you who are unjust in particular;} \textsuperscript{[8:25].} He said: ‘I am informed that they are the companions of the camel’\textsuperscript{111}.

101 - جا، المجالس للمفيد محمد بن داود الهمتري، من عبدي الله بن عبيد الله بن سليمان بن أبي سهل عن أبي سهل بن أبي سهيل عن أبي اسمعيل بن أبي غالب عن أبي طالب عن النبي صلى الله عليه وسلم: "سألت من قبل هذا المناما، عن عبد الله بن شيمان بن أحمد بن محمد بن علي بن أبي طالب عن أحد من تحقد بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن طارق بن سعيا بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن عبد الله بن عبد الله".

112 - قال: "أنت مبتسم عن فلان"، قال: "أنت مبتسم عن فلان". قال: "أنت مبتسم عن فلان".

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 Allahazwj! You will not see me except in the first pioneers’.

He (the narrator) said, ‘Amir Al-Momineenasws emerged to them. Heasws said: ‘O Abu Al-Yaqzan! What is the one-eye saying to you, for by Allahazwj, 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’.

Al-Mugheira said to him, ‘Youasws speak the truth, O Amir Al-Momineenasws! If I do not happen to be with youasws, I will never happen to be against youasws

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’.

(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 Prophetasws, 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) Aliasws Bin Abu Talibasws until my instructions come to you’.

(The book) ‘Kashf Al-Ghumma’ – From hisasws battles, the event (battle of) the camel and the gathering to it. When they rejected Aliasws and broke hisasws allegiance, and broke hisasws pact and were treacherous with himasws, and came out against himasws, and gathered the people to fight himasws, taking the knot of hisasws 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
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 aswj and the obligation of being obedient to him.

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.

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 aswj Kill No’sal, for he has decayed the Sunnah of Rasool-Allah asw and here is his asww cloth (shirt), not having decayed yet!’

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’.

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.'
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 Allahazwj 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.

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 Iasws killed Usman Bin Affan, so between measws and you two are the ones from the people of Al-Medina who stayed behind from measws and you, then each person should be reckoned with what he has borne (involved with).

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 measws and you broke myasws allegiance, and you brought out your mother (Ayesha) from her house which Allahazwj had Commanded that she dwells in, and Allahazwj will be your Reckoner. And the greetings’.

And heasws wrote to Ayesha: ‘As for after (Praising to Allahazwj), you have come out from your house is disobedience to Allahazwj and to Hisaszw Rasoolasww, 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 measws 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.

And by myasws 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 Allahazwj, O Ayesha, and return to your house, and cover your veil upon you. And the greetings’.
The answer came to him\textsuperscript{115} \textit{asws}, 'O son\textsuperscript{115} \textit{asws} of Abu Talib\textsuperscript{asws}! The matter is clear from the reproach, and we will never enter into your\textsuperscript{115} \textit{asws} obedience, ever, so decide whatever you want to decide. And the greetings'.

Tafseer Furat Bin Ibrahim – Al Hassan Bin Muhammad, transmitting from Abu Al Tufayl who said,

'I heard Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: 'The memorisers (of the Quran) from the companions of Muhammad\textsuperscript{asww}, 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\textsuperscript{asww}: \textit{nor would they be entering the Paradise until the camel penetrates the eye of the needle; [7:40]}'.\textsuperscript{116}

(\textbf{The book}) \textit{‘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\textsuperscript{asws} having said: ‘Talha and Al-Zubeyr sent a man from (the Clan of) Abdul Qays, called Khidash, to Amir Al-Momineen\textsuperscript{asws}, and they both said to him, ‘We are sending you to a tall (Amir Al-Momineen\textsuperscript{asws} was as tall as Rasool-Allah\textsuperscript{asww}) man whom we recognise him\textsuperscript{asws} and his\textsuperscript{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\textsuperscript{asws} from us until you pause upon a known matter.


And know, he\textsuperscript{asws} is the greatest of the people in claims, therefore that should not break you from him\textsuperscript{asws}, and from the doors (ways) with which he\textsuperscript{asws} deceives the people with, are the food and the drinks, and the honey, and the oils, and that he\textsuperscript{asws} isolates with the man. Therefore you should neither eat any food of his\textsuperscript{asws} nor drink any drink of his\textsuperscript{asws}, and do not

\textsuperscript{115} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 103
\textsuperscript{116} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 104
touch any honey of his\textsuperscript{asws}, nor oil, nor be alone with him\textsuperscript{asws}, and be cautious of all of this from him\textsuperscript{asws}, and go upon the Blessings of Allah\textsuperscript{azwj}.

Therefore when you see him\textsuperscript{asws}, so recite \textit{Ayat Al-Sakhra} (7:54) and you should seek Refuge with Allah\textsuperscript{azwj} from his\textsuperscript{asws} plots and the plots of the Satan\textsuperscript{la}. So when you sit with him\textsuperscript{asws}, do not enable him\textsuperscript{asws} from your vision, all of it, (do not make as eye contact), nor be comfortable with him\textsuperscript{asws}, then say to him\textsuperscript{asws} that your brothers in the Religion and the two sons of your uncle among the relatives are both adjuring you\textsuperscript{asws} of the cutting-off and are both saying to you \textsuperscript{asws}, ‘Do you\textsuperscript{asws} not know that we have both left the people for you\textsuperscript{asws} and we opposed our clans regarding you\textsuperscript{asws} since Allah\textsuperscript{azwj} Mighty and Majestic Captured (the soul of) Muhammad\textsuperscript{asaww}? When you\textsuperscript{asws} attained the lowest of the achievements you\textsuperscript{asws} wasted our sanctities and cut off our hopes.

Then you\textsuperscript{asws} have seen our deeds regarding you\textsuperscript{asws}, and our abilities upon the distancing from you\textsuperscript{asws} and capacity of the land (acquiring vast land) without you\textsuperscript{asws}, and that the one who has taken you\textsuperscript{asws} away from us and from our help is less for you\textsuperscript{asws} in benefit and weaker in defending you\textsuperscript{asws} than we are, and the morning has clarified to the two eyes. And there has reached us from you\textsuperscript{asws}, your\textsuperscript{asws} violations to us and your\textsuperscript{asws} supplanting against us. What is that which carried you\textsuperscript{asws} upon that, for we have seen that you\textsuperscript{asws} are the bravest of the horsemen of the Arabs. Are you taking cursing us as a Religion, and are you\textsuperscript{asws} viewing that, that would break us from you\textsuperscript{asws}?"

Then \textit{Khidash} came over to Amir Al\textsuperscript{-Momineen}\textsuperscript{asws}, he did what the two had instructed him with. When Ali\textsuperscript{asws} looked at him, and he was whispering to himself, he\textsuperscript{asws} laughed and said: ‘Over here, O brother (of the Clan of) Abd Qays!’, and he\textsuperscript{asws} gestured to him to a seat near to him\textsuperscript{asws}. He said, ‘The place is wide enough, I want to deliver a message to you\textsuperscript{asws}’. He\textsuperscript{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\textsuperscript{asws} mentioned’. He\textsuperscript{asws} said: ‘\textsuperscript{asws} shall be alone with you’. He said, ‘Every secret is public to me’.
He asws said: ‘I adjure you with Allahazwj Who is closer to you than yourself as a barrier between you and your heart. The Oneazwj 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 Allahazwj, yes’.

He asws said: ‘If you had concealed after myasws asking you, your eyesight would not have returned to you. Iasws adjure you with Allahazwj! Did he teach you ‘word’ you should be saying when you end up to measws?’ He said, ‘O Allahazwj, yes’. Ali asws said: ‘Ayat Al-Sakhra (7:54)?’ He said, ‘Yes’.

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?’

Then he asws said to him: ‘Does your heart find the comfort?’ He said, ‘Yes, by the Oneazwj in Whose Hand is my soul’. He asws said: ‘So what did they both say to you?’ He informed him asws.

He asws said to him: ‘Say to both of them, ‘Both your speeches suffice as a proof against you, but Allahazwj does not Guide the unjust people. You are both claiming that you are myasws brethren in the Religion and sons of myasws uncle regarding the lineage. As for the lineage, so Iasws cannot deny it and even though the lineage was cut-off, except what Allahazwj has Linked it with Al-Islam.

And as for your words that you are myasws brothers in Religion, so if you are truthful, it was the Book of Allahazwj Mighty and Majestic which the two of you separated from and you disobeyed Hisazwj Command by your deeds regarding your brotherasws in the Religion or else so you have both lied and forged by your claims that you are myasws brothers in the Religion.
And as for your separating from the people since Allah\textsuperscript{asws} Captured (the soul of ) Muhammad\textsuperscript{asws}, so if your separation was with Truth, so you have both broken that Truth by separating from me\textsuperscript{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\textsuperscript{asws} cut-off our hopes’, not faulting me of anything from my\textsuperscript{asws} Religion, by the Praise of Allah\textsuperscript{azwj}.

And as for that which turned me\textsuperscript{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\textsuperscript{azwj} is my\textsuperscript{asws} Lord,\textsuperscript{asws} do not associate anything with Him\textsuperscript{asws}, therefore do not be saying, ‘He\textsuperscript{asws} is of less benefits and weaker in defence’, for you would be deserving of the label of Shirk (Association with Allah\textsuperscript{azwj}) and along with the (label of) hypocrisy.

And as for your words that I\textsuperscript{asws} am the bravest of the horsemen of the Arabs and your fleeing from my\textsuperscript{asws} curse and my\textsuperscript{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\textsuperscript{azwj} Suffices me\textsuperscript{asws} with the perfection of the heart.

And as for when you two disdained me\textsuperscript{asws} from supplicating to Allah\textsuperscript{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\textsuperscript{azwj}! Chastise Al-Zubeyr with the most evil of killings and Shed his blood upon staying, 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\textsuperscript{asws} and forged upon me\textsuperscript{asws}, and concealed their testimonies, and disobeyed You\textsuperscript{azwj} and disobeyed Your\textsuperscript{azwj} Rasool\textsuperscript{asws} regarding me\textsuperscript{asws}.! Say Ameen!’ Khidash said, ‘Ameen!’.
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’.

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

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\textsuperscript{118} went away with his\textsuperscript{asws} riding animal and said: ‘Resolved’\textsuperscript{118}.

\begin{quote}
(The book) ‘Al Kafi’ – A number from our companions, from Sahl Bin Zyad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja’far Al-Aqabayy with an unbroken chain said:

‘Amir Al-Momineen\textsuperscript{asws} gave a sermon, so he\textsuperscript{asws} Praised Allah\textsuperscript{azwj} and Extolled Him\textsuperscript{azwj}, then said: ‘O you people! Surely, Adam\textsuperscript{as} did not give birth to a slave or a bondmaid, and that all of the people are free, but Allah\textsuperscript{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\textsuperscript{azwj} Majestic and Mighty.'

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\textsuperscript{asws} has not intended any by this other than the two of you’.

\begin{quote}
(He the narrator) said, ‘He\textsuperscript{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\textsuperscript{asws} gave him three Dinars’. The Helper said, ‘O Amir Al-Momineen\textsuperscript{asws}, this is a slave whom I freed yesterday. You\textsuperscript{asws} have made me and him to be equals’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} looked in the Book of Allah\textsuperscript{azwj} \textsuperscript{119} could not find any preference for the sons of Ismail\textsuperscript{as} over the sons of Is’haaq\textsuperscript{as}’.

(He the narrator) said, ‘It was narrated to me\textsuperscript{as} by Ibn Abbas who said, ‘Ali\textsuperscript{asws} sent a message to Talha and Al-Zubeyr on the day of the camel. He\textsuperscript{asws} said: ‘I\textsuperscript{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\textsuperscript{asws} or in preferring myself\textsuperscript{asws} regarding war booty, or regarding such (anything else)?’

\textsuperscript{118} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 106
\textsuperscript{119} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 107
He\textsuperscript{asws} said: ‘Al-Zubeyr said, ‘No, and not in one of the two, but with the fear, is the intense greed’.\textsuperscript{120} (Non-Shia source)

\textbf{(The book) ‘Al Amdah’ – From the collection between the six correct books} \textbf{– 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\textsuperscript{asws} had sent him along with his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{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’.

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\textsuperscript{.121}

\textbf{(The book) ‘Nahj (Al Balagah)’ –}

And from a speech of his\textsuperscript{asws} when it was indicated to him\textsuperscript{asws} that he\textsuperscript{asws} should not pursue Talha and Al-Zubeyr nor should he\textsuperscript{asws} issue (an order for) the fighting to them: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not become like a hyena sleeping upon the prolonged strikes until its seeker arrives to it and disrupts its watchfulness.

But I\textsuperscript{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\textsuperscript{asws} day (of death) comes upon me\textsuperscript{asws}. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have not ceased to be pushed away from my\textsuperscript{asws} rights, (others being) preferred over me\textsuperscript{asws}, since Allah\textsuperscript{azwj} Caused His\textsuperscript{aswj} Prophet\textsuperscript{saww} to pass away, until this day of the people’.\textsuperscript{122}

\textsuperscript{120} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 108

\textsuperscript{121} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 109

\textsuperscript{122} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 1 H 110
‘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.

So, if you two had pledged allegiance to me asws willingly, then return and repent to Allah aswj 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.

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.

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

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^asws not having decayed yet, and Usman has already decayed his^asws Sunnah'.

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’.

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’.

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 Al^asws.

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^aswj, is your father’. But, they had found Talha and Al-Zubayr as matches for her. Then she ended up to the nobles, Ubaydullah Bin Abu Salama welcomed her. She said to him, ‘What (news) is with you?’ He said Usman is killed’.

She said, ‘Then what?’ He said, ‘Then the matters flowed with them to goodly flow. They pledged allegiance to Al^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).
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.

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 aswz Distance him’, and I have seen you before to be the severest of the people against him, and saying ugly words regarding him?’

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’.

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’.

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’.

When she heard this word, she said, ‘We are for Allah aswz and are returning to Him aswz, 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’.

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.

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’.

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 Desire’.

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’ah, 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?’

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.
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.

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’.

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?’

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’.

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’.

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\textsuperscript{asws} of Abu Talib\textsuperscript{asws}, and where is this stance from that?’

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’.

He (the narrator) said, ‘And when Ali\textsuperscript{asws} encamped at Al-Basra, Ayesha wrote to Zayd Bin Sowhan Al-Abdy, ‘From Ayesha Bint Abu Bakr the truthful, wife of the Prophet\textsuperscript{sa}, to her son, the sincere, Zayd Bin Sowhan. As for after, ‘Stay in your house and forsake Ali\textsuperscript{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’.

He wrote to her, ‘From Zayd Bin Sowhan to Ayesha Bint Abu Bakr. As for after, surely Allah\textsuperscript{azwj} has Commanded you with a Command and has Commanded us with a Command. He\textsuperscript{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\textsuperscript{azwj} has Commanded me, that I should happen to be doing what Allah\textsuperscript{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\textsuperscript{9}’.

‘Usman Bin Huneyr called Imran Bin Al-Huseyn Al-Khuzaie, and he was from the companions of Rasool-Allah\textsuperscript{saaw} 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’.

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\textsuperscript{9} Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 112
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.

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.

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.

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’.

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’.

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\textsuperscript{asws} of Abu Talib\textsuperscript{asws} reckon that when he\textsuperscript{asws} is a king, there isn’t any command for anyone along with him\textsuperscript{asws}?’

فَلَا رَأَيْ ذَلكَ عُثْمَانُ ََْ يُكَليمْهُ فَأَتَى عيمْرَانُ عُثْمَانَ فَأَخْبَََهُ.

When Imran saw that, he did not speak to him. Imran came to Usman (Bin Huneyf) and informed him”\textsuperscript{125}

أَشْرَسَ [وَ عَنْ أسوس أَنْ الْعَبْدييي عَنْ عَبْدي الَْْلييلي بْني إيب ْرَاهييمَ] إينَّ الَْْحْنَفَ بْنَ ق َيْسٍ أَق ْبَلَ حيينَ ن َزَلَتْ عائيشَةُ أَوَّلَ مَرْحَلَةٍ مينَ الْبَصْرَةي فَدَخَلَ عَلَيْهَا

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 أَحْنَفُ ق َتَلُوا عُثْمَانَ ف َقَالَ يَا أُمَّ الْمُؤْمينيينَ مَرَرُُْ بيكي عَامَ أَوَّلَ بيالْمَديينَي وَ أَنَّا أُرييدُ مَكَّةَ وَ قَدْ أََْْعَ النَّاسُ عَلَى ق َتْلي عُثْمَانَ وَ رُمييَ بيالْْيجَارَةي وَ حييلَ ب َيْنَهُ وَ ب َ ينَْ الْمَاءي ف َقُلْتُ لَكي يَا أُمَّ الْمُؤْمينيينَ اعْلَميي أَنَّ هَذَا الرَّجُلَ مَقْتُولٌ وَ لَوْ شيئْتي لَتََُديينَ عَنْ هُ وَ ق ُلْتُ فَإينْ قُتيلَ فَإيلََ مَنْ ف َقُلْتي إيلََ عَلييي بْني أَبِي طَاليبٍ

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\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

قَالَتْ يَا أَحْنَفُ صَفُّوهُ حَتََّّ إيذَا جَعَلُوهُ ميثْلَ الزُّجَاجَةي ق َتَلُوهُ ف َقَالَ لَََا أَق ْبَلُ ق َوْلَكي فِي الريضَا وَ لََ أَق ْبَلُ ق َ وْلَكي فِي الْغَضَبي

She said, ‘O Ahnaf! You have cleaned him\textsuperscript{asws} to the extent that you have made him\textsuperscript{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’.

قَالَ مَرَرُُْ بيكَ عَاما  أَوَّلَ بيالْمَديينَي وَ أَنَّنا أُرييدُ الْعُمْرَةَ وَ قَدْ أََْْعَ النَّاسُ عَلَى ق َتْلي عُثْمَانَ وَ رُمييَ بيالْْيجَارَةي وَ حييلَ ب َيْنَهُ وَ ب َ ينَْ الْمَاءي ف َقُلْتُ لَكُمْ إينَكُمْ أَصْحَابُ مَُُمَّدٍ ص لَوْ تَشَاءُونَ أَنْ ت َرُدُّوا عَنْهُ ف َعَلْتُمْ ف َقُلْتَ دَب يرُفَأُ فَأُدَب يرُفَأُ قُلْتُ لَكَ فَإينْ قُتيلَ فَإيلََ مَنْ ف َقُلْتي إيلََ عَلييي بْني أَبِي طَاليبٍ

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 مَرَرُُْ بيكَ عَاما  أَوَّلَ بيالْمَديينَي وَ أَنَّا أُرييدُ الْعُمْرَةَ وَ قَدْ أََْْعَ النَّاسُ عَلَى ق َتْلي عُثْمَانَ وَ رُمييَ بيالْْيجَارَةي وَ حييلَ ب َيْنَهُ وَ ب َ ينَْ الْمَاءي ف َقُلْتُ لَكُمْ إينَكُمْ أَصْحَاحَ تَََُّمَّحَ مص َلَوْ تَشَاءُونَ أنْ تَرُدُّوا عَنْهُ فِي الْعُمْرَةَ فُقِلَتْ ذَئْبُ أَقْلِيَتَ فُقِلَتْ لَنْ تَقُلْنَ عَلَيْهِمْ إِنْ كُمْ أَصْحَاحَ تَََُّمَّحَ مص َلَوْ تَشَاءُونَ أنْ تَرُدُّوا عَنْهُ فِي الْعُمْرَةَ فُقِلَتْ ذَئْبُ أَقْلِيَتَ فُقِلَتْ لَنْ تَقُلْنَ عَلَيْهِمْ إِنْ كُمْ

\textsuperscript{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\(^{\text{sa}}\). 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\(^{\text{as}}\) Bin Abu Talib\(^{\text{as}}\)’.

He said, ‘We were not viewing that Amir Al-Momineen\(^{\text{as}}\) would view devouring the command alone’.\(^{126}\)

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\(^ {\text{sa}}\), and I am your friend and trust you both. Inform me about this journey of yours, is it a thing which Rasool-Allah\(^ {\text{sa}}\) had made a pact with you two?’

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’\(^{127}\).

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\(^ {\text{sa}}\) 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’\(^{128}\).

\(^{126}\) 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\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

فقالت ليت السماء سقطت على الأرض و لم يفتح ذلك مثل و الله لفد فين عثمان مظوما و أهلئين يبنؤ و الله إن يبؤم من غمر عثمان أفضل من خيام غليب

She said, ‘If only the sky had fallen upon the earth and I had not heard that from you. By Allah\textsuperscript{azwj}! Usman has been killed as an oppressed, and I shall be seeking his retaliation. And, by Allah\textsuperscript{azwj}, a day from the life of Usman is superior than (whole) life of Ali\textsuperscript{asws}!’

فقال عبيده أ ما كنت تثنين على عليي و تقولين ما على وجوه الأرض أحد أكرم على الله من عليي من أي طابع غفما بدأ ذلك إ ن لم ترضي بإماميه و أ ما كنت تزريين الناس على كل عثمان و تقولين أطواوا تعللا ففدا فكر

Ubeyd said, ‘Did you not used to praise upon Ali\textsuperscript{asws} and saying, ‘There is no one upon the surface of the earth more honourable to Allah\textsuperscript{azwj} than Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}? So, what has changed for you when you are not pleased with his\textsuperscript{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!’?

فقالت غانشية فذ كست فله و لكي علما كلها خيرا فاخفعت عن قول و قد اشنتانوة تفدها و عطر له فخفعت غانشية إلى مكة و كان من أميرها ما شبر

Ayesha said, ‘I had said it, but I had known him\textsuperscript{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’.

فقال ليا لقد كنت تقولين اقتُلوا ن العشال فد كفر فقالت اين هم استتنواه يقالوا و قولي الخيي خي لم يقالو الولي

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\textsuperscript{asws}, she said, ‘Is the command complete for your Master\textsuperscript{asws}? Return me! Return me!’ She left to go to Makkah and she was saying, ‘By Allah\textsuperscript{azwj}, Usman has been killed as an oppressed! By Allah\textsuperscript{azwj}, I shall be seeking his blood!’

فقال ما لقد كست تقولين اقتُلوا ن عشال فد كفر فقالت اينهم استتنواه ثم قلنا و قد قلنا و قلنا الاجير خير من قول الأول

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’.

\textsuperscript{129} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 116
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 ﷺ) and establishing the lowly, and you clothed for the war, its garment, and there is not loyalty with the one who has betrayed’.

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.

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 Allahazwj! The fingers of Usman are better than the layers of the earth and their like. And, by Allahazwj 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’.

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.

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’.

She said, ‘Arise to these villains!’ They said, ‘We shall go to Syria’. Ibn Aamir said, ‘Muawiya 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.

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!’

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.
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 الْعُرَنِّيي ب َيْنَمَا أَنَا أَسييُْ عَلَى ََْلٍ إيذْ عَرَضَ لِي رَاكِبٌ ف َقَالَ أَ تَبييعُ ََْلَكَ ق ُلْتُ ن َعَمْ قَا لَ بيكَمْ ق ُلْتُ بيأَلْفي ديرْهَمٍ قَالَ أَ مََْنُونٌ أَنْتَ ق ُلْتُ وَ َيَ وَ اللَّهِ مَا طَلَبْتُ عَلَيْهِ أَحَدا  إيلََّ أَدْرَكْتُهُ وَ لََ طَلَبَنِّي وَ أَنَا عَلَيْهِ أَحَدٌ إيلََّ ف َتَّهُ قَالَ لَوْ ت َعْلَمُ لي مَنْ نُريييدهُ إينَََّّّا نُريييهُ لْيُمي الْمُؤْمينيينَ عَائيشَةَ ف َقُلْتُ خُذْهُ بيغَيْْي ثَََنٍ قَالَ بَلي ارجح نمثا إلى الرجل لِلعطِنيثِ نادُّا ودَراهم

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 ف َرَجَعْتُ وَ أَعْطَوْنِّي نَاقَة  مَهْرييَّة  وَ أَرْب َ عَميائَةي ديرْهَمٍ أَوْ سيتَّميائَةٍ وَ قَالُوا لِي يَا أَخَا عُرَي ْنَةَ هَلْ لَكَ دَلََةٌ بيالطَّرييقي ق ُلْتُ أَنْي أَ دَلي النَّاسي قَالُوا فَسيرْ مَعَنَا ف َسيرُُْ مَعَهُمْ فَلًَ أَمُرُّ عَلَى وَادٍ إيلََّ سَأَلُونِّي عَنْهُ حَتََّّ طَرَق ْنَا الَْْ وْأَبَ وَ هُوَ 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.

قَالَ فِرْجُعْتُ و أَعْطُييْنَهَا نَاقَة  وَ دَرَاهيييَمَ أَوْ سيتَّميييَمَ وَ قَالُوا لِي يَا أَخَا عُرَي ْنَةَ هَلْ لَكَ دَلََةٌ بيالطَّرييقي ق ُلْتُ أَنْي أَ دَلي النَّاسي قَالُوا فَسيرْ مَعَنَا ف َسيرُُْ مَعَهُمْ فَلًَ أَمُرُّ عَلَى وَادٍ إيلََّ سَأَلُونِّي عَنْهُ حَتََّّ طَرَق ْنَا الَْْ وْأَبَ وَ هُوَ مَاءٌ

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’.

فُتْيَتْهَا كِبَالهَا فَقُولُوا أَيُّ مَاءٍ هَذَا فَقَالُوا أَيُّ مَاءٍ الَْْوْأَبي فَصَرَخَتْ عَائيشَةُ بيأَعْلَى صَوْتِيَا ف َقَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجيعُونَ إِنِّي لَيَهْ سَْيعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آليهي وَ سَلَّمَ ي َقُولُ وَ عينْدَهُ نيسَاؤُهُ لَيْتَ شيعْرييي أَي َّتُكُ نَّ بَحُهَا كِبَالهَا

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

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

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

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.

And the Seyyid (Murtaza) said, ‘And it is said, this is the first false testimony in Al-Islam”’.133

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\textsuperscript{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\textsuperscript{saww} said to his\textsuperscript{saww} wives: ‘One of you, the dogs of Al-Hawwab would be barking at her during her heading towards fighting my\textsuperscript{saww} successor Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

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’’.\textsuperscript{134}

\begin{quote}
فَشَهيدَ عينْدَهَا سَبْعُونَ رَجُلً  أَنَّ ذَليكَ لَيْسَ بِيَاءي الَْْوْأَبي فَكَانَتْ أَ
وَّلَ شَهَادَةٍ شُهيدَ بِيَا فِي الْْيسْلًَمي بيالزُّوري.
\end{quote}

\begin{quote}
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’’.\textsuperscript{134}
\end{quote}

\begin{quote}
(121) - كش، رجال الكشي جَبََْئييلُ بْنُ أَ
حَْْدَ عَني الَْْسَني بْني خُرَّزَادَ عَني ابْني ميهْرَانَ عَنْ أَبَاني بْني جَنَاحٍ عَني الَْْسَني بْني حََّْادٍ ب َلَغَ بيهي
قَالَ
كَانَ سَلْمَانُ إيذَا
رَأَى الَْْمَلَ الَّذيي ي ُقَالُ لَهُ عَسْكَرٌ يَضْريبُهُ ف َيُقَالُ يَا أَبَا عَبْدي اللَّهي مَا تُريي
دُ مينْ هَذيهي الْبَهييمَةي ف َيَقُولُ مَا هَذَا بيبَهييمَةٍ وَ لَكينْ هَذَا عَسْكَرُ بْنُ كَنْعَانَ الْْينِّيُّ يَا
أَعْرَابِيُّ لََ ي ُنْفيقْ ََْلَكَ هَاهُنَا وَ لَكيني اذْهَبْ بيهي إيلََ الَْْوْأَبي فَإينَّكَ ت ُعْطَى بيهي مَا تُرييدُ.
\end{quote}

\begin{quote}
(122) - وَ بِيَذَا الْْيسْنَادي عَني ابْني ميهْرَانَ عَني الْبَطَائينِّيي عَنْ أَبِي بَصييٍْ عَنْ أَبِي جَعْفَرٍ ع قَالَ
اشْتَََوْا عَسْكرا  بيسَبْعيمي
ديرْهَمٍ
[ائَةي درهِا
وَ كَانَ شَيْطَانا .
\end{quote}

\begin{quote}
And by this chain, from Ibn Mihran, from Al Batainy, from Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘They bought ‘Asker’ (the camel) for six hundred Dirhams, and it was a satan\textsuperscript{as}.

\begin{quote}
(123) - وَ بِيَذَا الْْيسْنَادي عَني ابْني ميهْرَانَ عَني الْبَطَائينِّيي عَنْ أَبِي بَصييٍْ عَنْ أَبِي جَعْفَرٍ ع قَالَ
اشْتَََوْا عَسْكرا  بيسَبْعيمي
ديرْهَمٍ
[ائَةي درهِا
وَ كَانَ شَيْطَانا .
\end{quote}

\begin{quote}
(135) - And from a sermon of his\textsuperscript{asws} having addressed it at Zi-Qaar, and he\textsuperscript{asws} was heading to Al-Basra. Al-Waqidi has mentioned it in the book ‘Al-Jamal’: ‘He\textsuperscript{as} proclaimed whatever He\textsuperscript{azwj} had been Commanded with, and delivered the Message of his\textsuperscript{saww} Lorazwj. When Allah\textsuperscript{azwj} Did the proclamation by him\textsuperscript{saww}, He\textsuperscript{azwj} Filled up the cracks (divisions) by him\textsuperscript{saww}, and Caused affection between the ones with relationships by him\textsuperscript{saww} after the enmity and the malice in the chests, and the deep-rooted grudges in the hearts’.\textsuperscript{137}
\end{quote}

\begin{thebibliography}{99}
\bibitem{134} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 120
\bibitem{135} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 121
\bibitem{136} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 122
\bibitem{137} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 123
\end{thebibliography}
CHAPTER 2 – ARGUMENTATION OF UMM SALAMA’S AGAINST AYESHA AND PREVENTING HER FROM GOING OUT

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 would break up. If you see Ayesha, then come out with us, perhaps Allah would Fill up the cracks and the divisions by it with a filling’.

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! By Allah, 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. So, if she were to go out, I shall go out with her’.

He returned to them and delivered that to them. They said, ‘Return and go to her, for she 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 said to her, ‘Welcome to Ayesha! By Allah, you have never been a visitor to me. 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’.

He (the narrator) said, ‘Umm Salama shrieked, the ones in the house heard it. She 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 Allahazwj will Correct the affairs of the community of Muhammad saww by our going out’.

Sheʼra said, ‘O Ayesha! You are going out although you have heard from Rasool-Allahazwj what we (other wives) have heard? We adjure you with Allahazwj, O Ayesha, the Oneazwj Who Knows your truthfulness if you are being truthful. Do you remember a day, your day from Rasool-Allahsaww, and Iʼra had prepared a meal in myra house and came to himsaww with it, and hesaww said, ‘By Allahazwj! Neither mysaww nights nor mysaww days will go away until the dogs bark by a spring at Al-Iraq called Al-Hawaab at a woman from mysaww wives among a rebel group’.

And we adjure you by Allahazwj, O Ayesha! Do you remember the night of the ascension with us being with Rasool-Allahazwj from such and such place, and hesaww was between mesaww and Aliasws Bin Abu Talibasws narrating to us. Your camel entered, and it formed a barrier between himsaww and Aliasws Bin Abu Talibasws. So, hesaww raised a whip which was with himsaww and struck the face of your camel with it and said: ‘By Allahazwj! It is not its day by one, nor its affliction from you by one. But by Allahazwj! No one will hate himasws except a hypocrite, a liar!’

And I adjure you with Allahazwj! Do you remember Rasool-Allahsaww fell ill during which hesaww passed away, your father came to himasws to console himsaww and Umar was with him, and Aliasws Bin Abu Talibasws was wearing a garment of Rasool-Allahsaww and his slippers, and hisasws socks, and was correcting (repairing) whatever was needed from it. Heasws had entered before them and taken the slippers, and these were from Hazramaut (Yemen), and heasws was repairing these behind the house.
They sought our permission to see him \( \text{saww} \), and he \( \text{saww} \) permitted for them. They said, ‘O Rasool-Allah \( \text{saww} \)! How are you this morning?’ He \( \text{saww} \) said: ‘I \( \text{saww} \) have come to the morning praising Allah \( \text{azwj} \).’ They said, ‘There is no escape from the death’. He \( \text{saww} \) said: ‘Yes, there is no escape from it’.

They said, ‘O Rasool-Allah \( \text{saww} \)! Have you \( \text{saww} \) chosen anyone as a replacement (caliph)?’ He \( \text{saww} \) said: ‘No one will replace me \( \text{saww} \) among you all except the repairer of the slipper’. They went out and passed by Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \), and he \( \text{asws} \) was repairing the slippers of Rasool-Allah \( \text{saww} \). And all that, you know it, O Ayesha, and you were witnessing it’.

Then Umm Salama \( \text{ra} \) said, ‘O Ayesha! Should I \( \text{ra} \) go out against Ali \( \text{asws} \) after that which you have heard from Rasool-Allah \( \text{saww} \)?’ 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 \( \text{ra} \)’. He returned and delivered it to them.

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’.

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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.

And I swear by Allah azwj! If I were to travel in your journey, then it is said to me ra, 'Enter Al Firdows!' I 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.

And I 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’.

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’.

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 as to inspire the people’.

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’.

(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 Mikhnaif Lut Bin Yahya, from Uqba Al Azdy, from Abu Al Ahsas 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 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.

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’.

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.

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.

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’.

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’.
Umm Salama\textsuperscript{141} 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\textsuperscript{sa\textwedge w} have been learnt, which of the learnt Quran have you recited. Allah\textsuperscript{azwj} has Snatched away from a people, their intellects, until he passes by the one who judges upon the head".\textsuperscript{141}

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\textsuperscript{ra}, ‘Ayesha said, ‘O Umm Salama\textsuperscript{ra}! What would make me accept your preaching and understand your\textsuperscript{ra} advice. The matter isn’t as you\textsuperscript{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\textsuperscript{azwj} is the Helper’.\textsuperscript{142}

(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\textsuperscript{ra}, and she\textsuperscript{ra} was at Makkah. She said, ‘O daughter of Abu Umayya! You\textsuperscript{ra} were the eldest of the mothers of the believers, and Rasool-Allah\textsuperscript{sa\textwedge w} used to stay in your\textsuperscript{ra} house, and he\textsuperscript{sa\textwedge w} apportion for us in your\textsuperscript{ra} house, and the Revelation used to come in your\textsuperscript{ra} house’.

She\textsuperscript{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\textsuperscript{ra} that I and you\textsuperscript{ra} should go out, perhaps Allah\textsuperscript{azwj} would Reconcile between the two quarrelling groups?’

She\textsuperscript{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 disadvaiing (from

\textsuperscript{141} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 127 a
\textsuperscript{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 of Abu Talib you are (trying to) break? The Emigrants and the Helpers have pledged allegiance to him.

You are a threshold between Rasool-Allah and his community, and his veil struck upon his 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 had known your place, and if he had wanted to pact to you, would have done so.

Rasool-Allah 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 swear by Allah! If I were to travel this journey of yours, then it is said to me, 'Enter Al-Firdows', I would be embarrassed to meet Muhammad having violated a veil he had struck upon me.

Your difficulties are in the Eyes of Allah and you will be returning to Rasool-Allah, and you are steering its course and neglecting his pacts. I swear by Allah! If I were to remind you from Rasool-Allah, five (things) regarding Ali, you will snap at me with the snapping of the battered thirsty serpent with the sound.

Make your house to be your fortress, and the room of the veil as your grave, until you meet him while you are obedient upon that as much as you can for the Sake of Allah, whatever necessitates it, and help the Religion as much as you can by sitting back from it.'

Then she said, 'If I were to remind you from Rasool-Allah, five (things) regarding Ali, you will snap at me with the snapping of the battered thirsty serpent with the sound.'
were with him s̱ and ẖ was descending from Qudeyd and Ali a&w was with him s̱, and he s̱ was discussing with him s̱, so you went to converge upon him s̱. I a raised to you, ‘Rasool-Allah s̱ has the son a&w of his a&w uncle a&w with him s̱ and perhaps there was a need for him s̱ to him a&w, but you disobeyed me and returned crying.

I a asked you and said, ‘You a converge upon them a&w. I a did, and said, ‘O Ali a&w! But rather for me there is one day from nine from Rasool-Allah s̱ and you a&w have pre-occupied him s̱ away from me a. He a&w informed me a and he s̱ had said to you: ‘Are you hating him a&w? No one from my a&w family, nor from the community hate him a&w except he would

She a said), ‘And on the day Rasool-Allah s̱ wanted to travel and I a prepared a meal for him s̱. He a said: ‘I a 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 a said, ‘I a seek Refuge with Allah azw from I a becoming her’. He a said: ‘By Allah azw! There is no escape from one of you becoming it. Fear Allah azw, O Humeyra, from you becoming it’. Do you remember this, O Ayesha?’ She a said, ‘Yes’.

She a said), ‘And on the day we exchanged for Rasool-Allah s̱, so you wore my a clothes and I a wore your clothes. Rasool-Allah s̱ came and sat to your side and said: ‘Do you, O Humeyra, think that I a will not recognise you? But, for my a community from you, there would be a bitter day, or a red day’. Do you remember this, O Ayesha?’ She a said, ‘Yes’.

She a said), ‘And on the day I a and you were with Rasool-Allah s̱ and your father and his companion came, and they sought our permission (to see Rasool-Allah s̱). We entered through the curtain, and they said, ‘O Rasool-Allah s̱! We do not know the measurement of your s̱ stay (life) among us, if you s̱ make a person to be for us we can go to him after you s̱. I a said: ‘As for I a, I know his position and know his place, and if I a were to inform you with it, you will separate from him just as the children of Israel have separated from Isa a Bin Maryam a.

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When they both went out, and you came out to him, and you were audacious upon him and said, ‘Whom have you made to be for them?’ He said: ‘Repairer of the slipper’, and it was Ali Bin Abu Talib correcting the slipper of Rasool-Allah. Then you went and washed his clothes when it was dirty. I do not see except Ali. Do you remember this, O Ayesha?’ She said, ‘Yes’. She said: ‘And the day Rasool-Allah gathered us in the house of Maymouna. He said: ‘O my wives! Fear Allah and do not travel with anyone’. Do you remember this, O Ayesha?’

She said: ‘Yes. You have accepted me for your preaching and made me listen to your words. If I were to go out, it would be without blame, and if I were to sit back, it would be without problems’. 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!’

Abdullah Bin Al-Zubeyr entered to see her, 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!’

When it was from her regret after the completion of the war of the camel, Umm Salama 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 she neglected, and recitation of Verses from the learnt Quran. Allah has Snatched away from a people, their
intellects, until he happens to be the one to judge upon the people, and may Allah have Mercy on the mother of the believers, there is a change for me to inspire the people ".

Ayesha came to Umm Salama and said to her, ‘You of the closest status from Rasool-Allah among his wives, and the first one to emigrate with him, and Rasool-Allah used to send to your house whatever was gifted to him, then he would distribute between us.

And you 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.

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 were to go out with us, we would hope that Allah would Reconcile through us the affairs of this community’.

Umm Salama 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!

And what have you to do with the going out against Al Bin Abu Talib, brother of His Rasool, and the Emigrants and the Helpers are in concordance upon his

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143 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 128
Imamate?’ Then she\textsuperscript{ra} mentioned some of his\textsuperscript{asws} virtues and counted segments of his\textsuperscript{asws} merits.

And Abdullah Bin Al-Zubeyr had been standing at the door listening to their speech. He called out at her\textsuperscript{ra}, ‘O Umm Salama\textsuperscript{ra}! We have known of your\textsuperscript{ra} hatred to the family of Al-Zubeyr and you\textsuperscript{ra} have not been loving towards us, nor will you\textsuperscript{ra} love us, ever!’

Umm Salama\textsuperscript{ra} said, ‘Are you wanting to go out against a caliph of Rasool-Allah\textsuperscript{saww}, and the one whom the Emigrants and the Helpers made him\textsuperscript{saww} in-charge of the affairs of this community?’ He said, ‘We have not heard that from Rasool-Allah\textsuperscript{saww}.’

She\textsuperscript{ra} said, ‘If you have not heard, your maternal auntie does know this. Ask her, she will narrate to you, and I\textsuperscript{ra} have heard Rasool-Allah\textsuperscript{asws} saying for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: ‘You\textsuperscript{asws} are my\textsuperscript{saww} caliph during my\textsuperscript{saww} lifetime and after my\textsuperscript{saww} passing away. One who disobeys you\textsuperscript{asws}, so he has disobeyed me\textsuperscript{saww}. Is it like that, O Ayesha?’ She said, ‘Yes, I have heard it from Rasool-Allah\textsuperscript{saww}, and I testify with it’.

Umm Salama\textsuperscript{ra} said, ‘Fear Allah\textsuperscript{azwj}, O Ayesha, and be cautious of what you have heard from Rasool-Allah\textsuperscript{asw}! And he\textsuperscript{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\textsuperscript{azwj}.’ Ayesha stood up angrily and went out from her\textsuperscript{ra} house’\textsuperscript{144}

And Ibn Abu Al Hadeed said in the commentary of Al Nahj (Al Balagah) – It is reported by Hisham Bin Muhammad Al Kalby in the book ‘Al Jamal’,

\textquote[‘Umm Salama\textsuperscript{ra} wrote to Ali\textsuperscript{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]

\textsuperscript{144} Bihar Al Anwar – 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.

And Allah\textsuperscript{azwj} will Suffice them by His\textsuperscript{azwj} Mighty and His\textsuperscript{azwj} Strength, and had it not been for Allah\textsuperscript{azwj} having Forbidden us from the going out and Commanded us from staying in the house, I\textsuperscript{ra} would not have left the going out to you and the helping to you\textsuperscript{asws}. But I\textsuperscript{ra} am sending to you\textsuperscript{asws} my\textsuperscript{ra} son, being equal to myself, Umar Bin Abu Salama, so receive my\textsuperscript{ra} good wishes by him, O Amir Al-Momineen’.

He (the narrator) said, ‘When Umar (Bin Abu Salama) came to Ali\textsuperscript{asws}, and he\textsuperscript{asws} honoured him and did not cease to be with him until he attended the events, all of them, and Ali\textsuperscript{asws} sent him as a governor upon Al-Bahrain, and he\textsuperscript{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\textsuperscript{asws}.’

He sent couplets to him\textsuperscript{asws}, its first was, ‘Amir Al-Momineen\textsuperscript{asws} has Rewarded you with nearness, rising my mention by it, being a Reward of full measure’.

Ali\textsuperscript{asws} marvelled from his poetry and considered it excellent.

He (the narrator) said, ‘And Abu Mikhnaf said, ‘Ayesha came to Umm Salama\textsuperscript{ra} to deceive her upon the going out to seek the blood of Usman. She said to her\textsuperscript{ra}, ‘O daughter of Abu Umayya! You\textsuperscript{ra} are the first emigrant, from the wives of Rasool-Allah\textsuperscript{saww}, and you\textsuperscript{ra} are the eldest of mothers of the believers, and Rasool-Allah\textsuperscript{saww} used to distribute to us from your\textsuperscript{ra} house, and Jibraeel\textsuperscript{as} tended to be in your\textsuperscript{ra} house as frequently as can be’.

فقالت أم سلمة لأمها ما قالها هذين النفلة فقالت عائشة إن عبد الله أخبرني أن اللواء استتنائنا عثمان فلما نصب فلما نصب فلا سيما في شهر حرام وفد في الحديث إلى البيت وعمي الزبير وطلحة فاخرجي معنا لعل الله أن يصلح هذا الأمر على أمهننا وينا
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 Allahazwj will Reconcile this matter upon our hands and through us’.

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 not recognise the status of Aliasws Bin Abu Talibasws from Rasool-Allahsaww. Shall Ira remind you?’ She said, ‘Yes’.

She said, ‘Do you remember one day the Prophet saww came and we were with himsaww until when hesaww descended from Qudeyd from the left, hesaww was alone with Alisasws whispering to himasws, and it got prolonged, so you wanted to converge upon themasws, but Ira had forbidden you, but you disobeyed me and converged upon them, and it was not long before you returned crying?’

She said, ‘What is the matter with you?’ You said, ‘I converged upon themasws and they were whispering to each other. I said to Aliasws, ‘There isn’t for me from Rasool-Allahsaww except for one day from nine day, so will youasws not leave me my day, O sonasws of Abu Talibasws?’

Rasool-Allahsaww faced towards me, and hesaww was angry, red-faced, and hesaww said: ‘Return to behind you! By Allahsaww, no one will hate himasws, neither from mysaww 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’.

She said, ‘And Ira shall remind you as well. Iasws and you were with Rasool-Allahsaww, and you were washing hissaww head and Ira was preparing a meal ‘Heys’ for himasws and hesaww used to like the ‘Heys’, and hesaww raised hissaww head and said: Iasws 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'.

I raised my hands from the ‘Heys’ and I said, ‘I seek Refuge with Allahazwj and Hisazwj Rasoolsaww from that’. Then hesaww struck upon your back and said, ‘Beware from you becoming it’. Then hesaww said: ‘O daughter of Abu Umayya! Beware of you becoming it!’ Then said: ‘O Humeyra!’ As for Ira, so have Ira reminded you?’ Ayesha said, ‘Yes, I do remember this’.

She said, ‘And Ira shall remind you as well. Ira and you were with Rasool-Allahazwj in a journey of hissaww and Aliasws had taken the slippers of Rasool-Allahsaww to repair them, and you had taken hissaww clothes to wash them. You punctured a hole in the slipper of hissaww, so hesaww had taken it on that day to repair it in the shade of a tree.

And your father came, and with him was Umar. They sought permission to see himsaww, so we arose to the veil and they entered and discussed with himsaww regarding what they wanted. Then they said, ‘O Rasool-Allahsaww! We do not know the measurement (for how long) yousaww will be accompanying us. If yousaww could let us know who yousaww are appointing as a caliph upon us, he would become a shelter for us after yousaww’.

He said to them: ‘As for Ira, Ira have seen his place, and if Isaww were to do so, you would flee away from him just as the children of Israel had fled from Haroun Bin Imranas’. They were both silent. Then they went out.

When we came out to Rasool-Allahsaww, you said to himsaww, and you were the most audacious of us upon himsaww, ‘O Rasool-Allahsaww! Who were yousaww going to appoint as caliph upon them?’ Hesaww said: ‘Repairer of the slipper’. We looked around but did not see anyone except Aliasws. Ira said, ‘O Rasool-Allahsaww! I cannot see except Aliasws’. He said: ‘Heasws is that’. Ayesha said, ‘Yes, I do remember that’.
She[^145] 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[^115] the Exalted so Desires’. She[^145] said, ‘You and your opinion’. Ayesha left from her[^145] and Umm Salama[^145] wrote to Ali[^50] with what she[^145] had said and what had been said to her[^145].[^145]  

[^145]: Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 2 H 130
CHAPTER 3 – THE ADVENT TO AL-BASRA AND THE EVENT OF THE CAMEL, AND WHAT ARGUMENTATIONS OCCURRED DURING IT

131- شاء الإرادة من كلام أمير المؤمنين صلى الله عليه: جَنَّ دُخُل البصرة و جَمَعَ أَشْحَابه فَخَضَّحُتُهُم عَلَى الْجَهَدِ و كَانَ مَا قَالَ - عُنِيِّ الله انَّهُوا إِلَى هُنَالَكَ اللَّهُ يَشَاءَ و قَالُوا لَعَلَّكُمْ تَعْقَبَ الْجَهَادِ وَ أَخْرَجُوا بَيْنَ الْعَلَّامِي وَ الْعَفُوقِ الْسَّيِّدَةَ وَ فَتَّالَهَا الْمَيْتَاءَ وَ سَلَّمُوا بِخَلْقِي نَيْبَةَ اللَّهِ وَ قَالُوا رِجَالًا صَانِعِينَ

(The book) 'Al-Irshad' – From a speech of Amir Al-Momineen asws when he 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! 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.

اَنْهَوْا إِلَى هُنَالَكَ اللَّهُ يَشَاءَ وَ كُنُوا أَشِدَّاءَ عَلَيْهِمْ وَ الْقَوْهُمْ صَابِرِييِنَ مُتَسَيِّبِييْنَ تَعْلَيْمُونَ أَنَّكُمْ مُنَازِيْلُوهُمْ وَ مُقَاتِيْلُوهُمْ وَ لَقَدْ وَطَّنْتُ أَنْفُسَكُمْ عَلَى الطَّعْنِ الدَّعْسِييي وَ الْطَّرْبِ الطِّلْحَفْييي وَ مُبَارَزَةي الْقَرَاني وَ أَيُّ امْريئٍ أَحَسَّ مِنْهُ أَنْفُسٍ نَفْسٌ مَّنْ أَحَدٍ وَ فَرَأَى مِنْهُ أَحِيدٌ مِنْهُ إِيْخَوَانِي وَ فَشَلَ فَلْيَذُبَّ عَنْ أَخَيِّي الَّذِي فُضِيلَ عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِي وَ لَوْ شَاءَ اللَّهُ لَعَلَّهُ مَيْثَلَهُ.

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].

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, compose, 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 Desired, He Would Make an example to be for him”.

132- قَبَلَ المَنْطِقَ لَابِنِ شَهْرَ أَشْعَابٍ مَّجْهُولُ أَنْشَرَ عِلْيَهُ بِبَنَامِ عُفْنَةَ فَلَمْ يَتَحَجَّمَ لِيُفْعَلَ لَهَا عَلَى جَهَادِ الأَيْرَةِ سَنَةَ بِسِتْ وَ لَعْبَةِ عَلَى مَيْتِيْنِهِ الْأَشْرَافِ وَ سَيْعَ عَلَى مَيْتِيْنِ فَسِي وَ عَلَى مَيْتِيْنِ إِيْدِي وَ شَرَبَ عَلَى هَانِي وَ عَلَى الْغَلْبِ تَجْهَدَ بِنَّ أَبِي بُكْرٍ وَ عَدْيِي بِنِّ هَانِي وَ عَلَى الْجَناحَ زِادَ بِنَّ كُفْرٍ وَ خَرَجَ بِنَّ عَدِي وَ عَلَى الْأَكْنَمِ غَرَمَ بِنَّ قَرْحَي وَ خَرَجَ بِنَّ عَزَى وَ عَلَى الْبِلَّادَ أَبِي قَنَادِي الأَكْنَمِي وَ أَعْطَى زِانَةَ تَجْهَدَ بِنِّ الْمَهْيَيْنِ


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 Adayy, 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.

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)’. 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’.

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?’ 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’.

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’.
Then Amir Al-Momineen\textsuperscript{asws} said, ‘Leave this! You have pledged allegiance to me\textsuperscript{asws} willingly, then you have come for war, so what is wrong from what had appeared?’ He said, ‘No offence! By Allah\textsuperscript{azwj} I will not fight you\textsuperscript{asws} in the garb of friends’.

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\textsuperscript{asws} reminded me of something I had heard it from Rasool-Allah\textsuperscript{saww}, so I have sworn an oath that I will not fight him\textsuperscript{asws}!’ He said, ‘Besides you is your so and so slave. Free him as an expiation for your oath (and then fight)’.

(The book) ‘Nuzhat Al-Absaar’ – From Ibn Mahdi, ‘Hammam Al-Saqafi said (a poem), ‘Will he free a black slave and disobey his Prophet\textsuperscript{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’.

And in a report – Ayesha said (during the battle), ‘No, by Allah\textsuperscript{asws}! But you are fearing the swords of the son\textsuperscript{asws} of Abu Talib\textsuperscript{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!’

It was said to Amir Al-Momineen\textsuperscript{asws}, ‘He (Al-Zubeyr) has returned’. He\textsuperscript{asws} said: ‘Leave him, for old man has a load upon him!’ Then he\textsuperscript{asws} said: ‘O you people! Bit upon your front teeth (be determined) and frequent from the remembrance of your Lord\textsuperscript{azwj}, and beware of too much talk for it would lead to failure!’

And Ayesha looked towards him\textsuperscript{asws} and he\textsuperscript{asws} was roaming between the rows. She said, ‘Look at him\textsuperscript{asws}! It is as if his\textsuperscript{asws} deed is a deed of Rasool-Allah\textsuperscript{asws} on the day of (battle of)
Badr But, by Allahazwj! Heasws will not wait for you except for the decline of the sun (midday).’

Aliasws said: ‘O Ayesha! After a little while you will become regretful!’ The people exerted for the fighting, but Amir Al-Momineenasws forbade them and said: ‘O Allahazwj! Iasws excuse and Iasws warned, so Be a Witness for measws against them!’ Then heasws 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].

Muslim Al-Mujashie said, ‘Here I am for that!’ But heasws scared him they would be cutting off his right hand, and his left hand and kill him. He said, ‘(This is) not upon youasws, O Amir Al-Momineen! This is little for the Sake of Allahazwj’. Heasws took him and he called them to Allahazwj. 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.

His mother said (a poem), ‘Muslim had gone to them with the Revealed Judgment when he called them, reciting the Book of Allahazwj, not fearing them, and they sanded him with the sand of their beards’.

Heasws said: ‘Now the striking is good!’ (i.e. the fighting is permissible). And heasws said to Muhammad Bin Al-Hanafiyya and the flag was in his hands: ‘O myasws son! Descend the mountain and do not cease to bite upon your front teeth (be determined). Lend your skull to Allahazwj 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 Allahazwj’. 
Then he\textsuperscript{asws} was patient for a little while, and the people shouted from every side of the occurrence of the shooting arrows. He\textsuperscript{asws} said: ‘Go ahead, O my\textsuperscript{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’.

He\textsuperscript{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, ‘\textit{My Religion! My Religion! And My sale! My sale!’}

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?’

Abdullah Bin Al-Yasrabi came out saying (a poem), ‘\textit{O Lord\textsuperscript{azwj}! I seek Abu Al-Hassan\textsuperscript{asws}, that is the one\textsuperscript{asws} who recognises a truth from the Fitna’}.

Ali\textsuperscript{asws} duelled to him\textsuperscript{asws} saying: ‘If you were seeking to see Abu Al-Hassan\textsuperscript{asws}, so today you have met him\textsuperscript{asws} for a while, so know!’

And he\textsuperscript{asws} struck him with a final blow. So, the clan of Zabbah came out and one of them went on to say, ‘\textit{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'.

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.'

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.

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.

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.’

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.’
He\textsuperscript{asws} struck him and threw away half his head. Abdullah Bin Khalaf Al-Khuzaie, owner of the house of Ayesha at Al-Basra, called out to him\textsuperscript{asws}, ‘Will you\textsuperscript{asws} duel me?’ Ali\textsuperscript{asws} said: ‘I\textsuperscript{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\textsuperscript{asws} am’. He said, ‘Leave me from your\textsuperscript{asws} lavishness, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}.

Then he said, ‘If you\textsuperscript{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\textsuperscript{asws}.

Ali\textsuperscript{asws} duelled saying: ‘O one who is seeking the chord from me\textsuperscript{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\textsuperscript{asws} a ferocious lion. Today I\textsuperscript{asws} shall give you a taste of combat’.

He\textsuperscript{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’.

Abdullah Bin Nahshal duelled to him\textsuperscript{asws} saying, ‘If you\textsuperscript{asws} are denying me, so I am a son of Nahshal, an agitating horseman and a decisive speaker’.
He asws killed him, and Talha was urging the people and saying, ‘Servants of Allah aswj, the combat! The combat!’

In a speech of his, Al-Balazuri said, ‘Marwan Bin Al-Hakam said, ‘By Allah aswj! 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’.

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’.

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’.

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.
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’.

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’.

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\textsuperscript{asws}, so reconcile with Ali\textsuperscript{asws}.

She said, ‘Amro has become larger than the collar, and the matter is clearer than the reproach’. Then she went ahead and Ali\textsuperscript{asws} was said and said: ‘We are for Allah\textsuperscript{azwj} are returning to Him\textsuperscript{azwj}'. He\textsuperscript{asws} went one taking out one after one, and he\textsuperscript{asws} grabbed the rein until he\textsuperscript{asws} had killed seventy-eight men.

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’.
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’.

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’.

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)’.

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!’

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)’.

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’.
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’.

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’

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?’

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 ﷺ’.

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 ﷻ has Created is important’.
And Khuzeyman Bin Sabit said, ‘They did not get angry for Allahazwj, 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’.

And Shurayh Bin Hany said, ‘There is no life except striking the companions of the camel. There is nothing for us after Aliasws, any replacement’.

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 Aliasws surrounding her words’.

And Saeed Bin Qays Al-Hamdany said, ‘Say to the successorasws, their sterile ones have gathered, if a war occurs, inflame its flames’.

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 Aliasws is apparent’.
And Al-Ashtar said, ‘This is Ali\textsuperscript{asws}, a lamp in the darkness. We are with that eloquence regarding his\textsuperscript{asws} merits’.

And Aday Bin Hatim said, ‘I am Aday and my surname is Hatim. This is Ali\textsuperscript{asws}, with the Book he\textsuperscript{asws} is knowledgeable. No one among the people would disobey him\textsuperscript{asws} except an unjust one’.

And Amro Bin Al-Hamiq said, ‘This is Ali\textsuperscript{asws}, guide being pleased with, brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{asww} among his\textsuperscript{asww} companions. From his\textsuperscript{asws} return is the development, and from his\textsuperscript{asws} share’.

And Rifa’at Bin Shaddad Al-Bajali said, ‘Surely the ones who cut off the means, and they snatched away they disputed upon Ali\textsuperscript{asws} the merits in his\textsuperscript{asws} war like the fattened sheep’.

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\textsuperscript{asws} said: ‘\textsuperscript{asws} do not see your fighting apart from this carriage. Slay the camel!’

And in another report, ‘Hamstring it, for it is a satan!\textsuperscript{la} And he\textsuperscript{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.
Ali\textsuperscript{asws} came to it and knocked his\textsuperscript{asws} spear upon the carriage and said: ‘O Ayesha! Is this how Rasool-Allah\textsuperscript{saww} had instructed you to do?’ She said, ‘O Abu Al-Hassan\textsuperscript{asws}! You\textsuperscript{asws} have won, so be good, and you\textsuperscript{asws} have possessed so rejoice!’

Ali\textsuperscript{asws} said to Muhammad Bin Abu Bakr: ‘Your concern and your sister, so no one should go near her besides you’.

Muhammad said, ‘I said to her, ‘What have you done with yourself? You have disobeyed your Lord\textsuperscript{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’.

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\textsuperscript{asws}. Muhammad came to Amir Al-Momineen\textsuperscript{asws} and sought amnesty for him from him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} grant him amnesty and amnesty for the entirety of the people’.

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\textsuperscript{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\textsuperscript{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.

Qatadah said, ‘On the day of the camel, twenty thousand were killed’. 
And Al-Kaby said, ‘From the companions of Ali\textsuperscript{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’.

And Abu Mikhnaf and Al-Kalby said, ‘There were killed from the companions of the camel, from Al-Azid in particular, four thousand men, and from the clan of Adyy 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.

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-Zubayr, 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.

And the camel was first hamstrung by Amir Al Momineen\textsuperscript{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.

He said (a couplet), ‘I hamstrung and did not hamstrung it for its sake upon me, but I had seen its destruction’.

Up to his words, ‘Alas! If only I had hamstrung it before that’.
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

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’.

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
Amir Al-Momineen\textsuperscript{asws} said: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person, and Chose Muhammad\textsuperscript{asww} 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

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Abdul Samad Bin Muhammad, altogether from Hanan Bin Sadeyr who said,

‘I heard Abu Abdullah\textsuperscript{asws} – and he mentioned similar to it’\textsuperscript{149}

Tafseer Al Ayyashi – From Abu Al Tufeyl who said,

‘I heard Ali\textsuperscript{asws} on the day of the camel and he\textsuperscript{asws} was inciting the people upon their battle and he\textsuperscript{asws} was saying: ‘By Allah\textsuperscript{azwj}! The people of this Verse have not been shot at by a ‘Kinana’ arrow before today: \textit{then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]’}.’

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

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\textsuperscript{azwj} will Enter them into the Fire, and their helpers are the clan of Zabya. May Allah\textsuperscript{azwj} Make their feet difficult’. 151

\textsuperscript{148} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 133
\textsuperscript{149} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 134
\textsuperscript{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\textsuperscript{asws} called out: ‘Not one of you should begin the fighting until \textit{asws} order you all!’

قَالَ قُلْنَا لَّوْ مَا جَعَلْنَا نَضْريبُ بِيَا النَّبِيِّ عَلَيْكُمْ يَدُوحَةَ فَلَيُؤْمَنُوا بِاللهِ وَلَا يَؤْمِنَوا بِالْقَوْمِ الَّذِينَ كُفَّرُوا عَنْ نَيْسَانِهِ،

He (the narrator) said, ‘There were arrows shot among us. We said, ‘O Amir Al-Momineen\textsuperscript{asws}! We have been shot at!’ He \textit{asws} said: ‘Refrain!’ Then we were shot at and they killed (some) from us’. We said, ‘O Amir Al-Momineen\textsuperscript{asws}! They have killed us’. He \textit{asws} said: ‘Attack upon the Blessings of Allah\textsuperscript{azwj}’.

قَالَ فَحَمَلْنَا عَلَيْهِمْ فَأَنْشَبَ بِعْضُنَا فِي بَعْضٍ الريمَاحَ حَتَّى لَوْ مَشَى مَاشٍ لَمَشَى عَلَيْهَا َُُّ نَادَ،

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\textsuperscript{asws} called out: ‘Upon you is with the swords!’ So, we went on to strike with these and it grew for us.

قَالَ فَنَادَى مُنَاديي أَمييْي الْمُؤْمينيينَ عَلَيْكُمْ بيالسُّ عَلَيْكُمْ قَالَ فَمَا رَأَيْنَا يَوْمَا كَانَ أَكْثَرَ قَطْعَ أَقْدَامٍ مينْهُ قَالَ فَذَكَرُُْ حَدييثَ حُذَيْفَةَ أَنْصَارُهَا بَنِّي ضَبَّةَ جَدَّ اللَّهُ أَقْدَامَهُمْ فَعَليمْتُ أَنَّهَا دَعْوَةٌ مُسْتَجَابَةٌ

He (the narrator) said, ‘A caller of Amir Al-Momineen\textsuperscript{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 Huzeyfa, ‘Their helpers are the clan of Zabya. May Allah\textsuperscript{azwj} Make their feet difficult’. So, I knew that it was a supplication answered.

فَنَادَيْنَا مَُُمَّدَ بْنَ الَْْنَفَّيّةي عَلَيْكُمْ مُنْيئاً عَلَيْكُمْ بِوُلْدَانِهِ فِي الْبَعْر،

Then a caller of Amir Al-Momineen\textsuperscript{asws} called out: ‘Upon you is with the camel, for it is a Satan\textsuperscript{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.

فَنَادَيْنَا مَُُمَّدَ بْنَ الَْْنَفَّيّةي مَُُمَّدَ بْنَ الْعَفْوَيْنَيْنَ،

A caller of Amir Al-Momineen\textsuperscript{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’.

A caller of Amir Al-Momineen\textsuperscript{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’.

\footnote{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 136}
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, 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 of the Prophet saww and you are a son of Ali asws’.

Zayd raised his head towards him asws, then said, ‘And you asws, so may Allah aswj Recompense you asws goodly, O Amir Al-Momineen asws. By Allah aswj! I have not known you asws except a knower (Aleeman) with Allah aswj, and in the Mother of the Book as Exalted, Wise (Aliyyan Hakeeman), and that Allah aswj is Magnificent in your asws chest’.

By Allah aswj! 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 aswj! 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 aswj! I disliked to forsake (abandon) you asws, so Allah aswj would Forsake me’.

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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- حصص، الإحصاء حَفْظُ مِنْ الأَحْسَنِ مَنْ جَعْفَرٍ بْنِ الُّسَينْي وَ جَمَاعَةٌ مِنْ مَنْ تَبَرَّعَ لِتَجْهَلُّ الْجَمِيعِ عَنْ أَبِيهِ عَنْ مَوْ مَوْسِي بْنِ جَعْفَرِ الْبَغْدَادِي مِنْ عَلِيٍّ بْنِ مَعْبَدٍ عَنْ

(From 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’’.

140- كَفَّرَ، كَفَّرَ الْعَلَّةَ لَمَّا تَرَاهَا الْجَعْفَرِيُّ وَ تَقَارَبَا وَ رَأَى عَلِيٌّ تَصْمييمَ عَزْميهِمْ عَلَى قِتَالِهِمْ، فَجَمَعَ أَصْحَابَهُ وَ خَطَّ بَهُمْ خُطْبَةً بَليِّغَةً قَالَ فِيهَا وَ اعْلَمُوا أَيُّهَا النَّاسُ أَنِّي قَدْ تَأَنَّى هؤُلََّاء الْقَوْمَ وَ رَاهِبُهُمْ وَ نَاشَدْتُهُمْ كَيْمَا يَرْجُونِ وَ يَرْتَدُونِ فَلَمْ يَفْعَلُوا وَ لَمْ يَسْتَجِيبُوا

(From 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 himasws, heasws gathered hisasws companions and addressed them an eloquent sermon. Heasws said in it: ‘Know, O you people! 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 وَ قَدْ بَعَثُوا إلَيْنَا أَنْ أَبُو رُزَيْلَ الْتُّفَري وَ أَثَبِتُ لََّلَّهُ، فَلَمْ كُنْتُ وَ لَمْ أُهَدَّدُ بِالْبَعْرِ وَ لَأُدْعَى إلَيْهَا وَ لَأُنْصِفَ الْقَارَةَ مَنْ رَامَاهَا مينَهَا فَأَنَا أَبُو الْجَعْفَرِيُّ الَّذِي فَلَدَلَّكَ الْقَلْبِ أَلْقَيْ عَدُوَيٍّ مِنْ مَََّا أَلْقّي عَلَيْهِ مِنْ مَََّا أَلْقَيْ عَلَيْهِ الْجَعْفَرِيُّ، عَلَى بِينَةٍ مِنْ رَبِّي لِمَا وَعَدَنِّي مِنْ النََّصْرِيٍّ وَ الْفَريٍّ وَ إِيَّنِي لَعَلَّى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي إِيَّنِي لَعَلَّى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي وَ إِيَّنِي لَعَلَّى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي وَ إِيَّنِي لَعَلَّى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي وَ إِيَّنِي لَعَلَّى غَيْرِ شُبْهَةٍ مِنْ أَمْرِي، لَأُدْعَى إلَيْهَا وَ لَأُنْصِفَ الْقَارَةَ مَنْ رَامَاهَا مينَهَا. And Iasws am upon a clear proof from myasws Lordazwj to what Heazwj has Promised measws, of the Help and the victory, and Iasws am upon no doubts from myasws affair. Indeed! And the death will not be missed by the one staying, nor will the fleer (be able to) frustrate it. The one not getting killed would be dying. Surely, the superior death is being killed. By the Oneasws is Whose Hand is the soul of Aliasws! One strike with the sword is easier upon measws than death upon the bed’.

١٥٤٤ 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’.

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!’

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’.

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 asws 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.

But asws adjure you with Allah azwj Who, there is no god except He azwj, the One azwj Who Revealed the Criterion (Quran) unto His aswj Prophet saww Muhammad saww! Do you not remember one day Rasool-Allah saww had said to you: ‘Do you love Al asws?’ You had said, ‘And what would prevent me from loving him asws’ and he asws is a son asws of my maternal uncle asw? He saww said to you: ‘But, you will be going out against him asws one day and be an oppressor to him asws?’

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 aswj 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 saw him and greeted unto him. He smiled in my face, and I smiled at him.

You said, ‘You do not leave priding with the son of Abu Talib, ever!’ The Prophet said to you: ‘Shh, no, O Zubeyr! There is no pride with him, and you will be coming out against him one day and you will be unjust to him’. Al-Zubeyr said, ‘O Allah, yes, but I forgot. So, as you have reminded me of that, I shall leave going away from you, and had I remembered this, I would not have come out against you’.

Then he returned to Ayesha. She said, ‘What is behind you, O Abdullah?’ Al-Zubeyr said, ‘By Allah! 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’.

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 was implemented regarding him.

And as for Talha, an arrow came while he was standing for the fighting, and killed him. Then the fighting took hold. And Ali 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]'.

Then he vowed when he 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?’ Ali 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\textsuperscript{asws} paused at him and said: ‘You have seen Abu Al-Hassan\textsuperscript{asws}, so how did you find him?’

And the killing did not stop fanning its flames, and the helpers of the camel perished until a man from Mudajjij came out manifesting evil and mentioning Ali\textsuperscript{asws}, until he said (a couplet), ‘I will strike you all, and if I were to see Ali\textsuperscript{asws}, I would generalise him\textsuperscript{asws} as white, honourable’.

He\textsuperscript{asws} heard a shouter from behind him\textsuperscript{asws}, so he\textsuperscript{asws} turned around and saw Ibn Abu Khalaf Al-Khuzaie from the companions of the camel. He said, ‘Is it for you\textsuperscript{asws}, O Ali\textsuperscript{asws}, regarding the duel?’ Ali\textsuperscript{asws} said: ‘I\textsuperscript{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\textsuperscript{asws} am!’ He said, ‘Leave me, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}, from your\textsuperscript{asws} lavishness with yourself\textsuperscript{asws}, and come near me to see which one of us kills his companion’.

Ali\textsuperscript{asws} pulled the reins of his\textsuperscript{asws} horse towards him. Ibn Khalaf rushed towards him with a strike. Ali\textsuperscript{asws} took it in its middle. Then he\textsuperscript{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.

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.
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.

وَكَاٰنَ مُمَّدُ بْنُ طَلْحَةَ الْمَعْرُوفُ بيالسَّجَّادي قَدْ خَرَجَ مَعَ أَبيي فِي المَعْرَكَةَ وَ أَوْصَى عَليٌّ ع أَنْ لََ يَُْفَرَ بيهي وَ كَانَ شيعَارُ أَصْحَابي عَليي ع

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 هذَا وَ أَشْعَثُ قَوَّامٌ بيآيَاُي رَبيهي

And Shureyh said this (poem), ‘And the shaggy one stood with the Verses of his Lord aswj, 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 عَلييّ حَتََّّ وَقَفَ عَلَيْهِ وَ قَالَ هَذَا رَجُلٌ قَتَلَهُ بيرُّهُ بيأَبييهي وَ كَانَ ماليكٌ الَْْشْتََُ قَدْ لَقَتَلُوهُ َُُّ أَف ْلَتَ عَبْدُ اللَّهي مينْ يَديهي 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 وضِعَ الَّذِينَ أَوْزَارَهَا وَ دَخَلَتْ عَائشَةُ إيلََ الْبَصْرَةَ وَ دَخَلَ عَلَيْهَا عَمَّارُ بْنُ يَاسيرٍ وَ مَعُوْيَيْا فَقَالَتْ مَنْ مَعَكَ يَا أَبَا الْيَقَُْاني فَقَالَ ماليكٌ الَْْشْتََُ فَقَالَتْ أَنْتَ فَ عَلْتَ بيعَبْدي اللَّهي مَا فَعَلْتَ فَقَالَ ن َعَمْ وَ لَوْ لََ كَوْنِّي شَيْخا  كَبييْا  وَ طَاوييا  لَقَتَلْتُهُ وَ أَرَحْتُ الْمُسْليميينَ مينْهُ

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’.

She said, ‘Or have you not heard words of the Prophet ﷺ 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 ﷻ has Prohibited to kill?’ He said, ‘O mother of the believers! We had fought him upon one of the three’.

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Jibraeel ﷺ informed the Prophet ﷺ: ‘Your community will be differing from after you ﷺ. Allah ﷻ Revealed to the Prophet ﷺ, 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’.

He said, ‘The Prophet ﷺ said: ‘Allah ﷻ Revealed unto him ﷺ: And we are well Able to Show you what We are Threatening them with [23:93]. When this Verse was Revealed, the Prophet ﷺ went on to have no doubts the he ﷺ would be seeing that’.

Jabir said, ‘While I was seated to the side of the Prophet ﷺ and he ﷺ was at Mina addressing the people, he ﷺ praised Allah ﷻ and extolled upon Him ﷺ, then said: ‘O you people! Have I ﷺ not delivered to you all?’ They said, ‘Yes’. He ﷺ said: ‘Indeed! I ﷺ am expecting you all to return to be Kafirs after me, striking each other’s necks. But, if you were to do that, you will be recognising me ﷺ to be among a battalion striking your faces in it with the sword’.

It was as if he ﷺ was leered at from behind. He ﷺ turned around. Then Muhammad ﷺ turned to face us and said: ‘Or it would be Ali ﷺ Bin Abu Talib ﷺ. Allah ﷻ the Exalted Revealed: So if We were to Take you away, We would still Take Revenge from them

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[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 كَانَ الْكَافِرُ عِنْ نَّ أَبِي عِنْ نَّ أَبِيهِ عَنْ أَبِيهِ الْمُؤْمنِيَّينَ عَلَى الْجَنْحِ فِي ضَمْحِ اللَّهِ وَ أَذُُّلَ عَلَّهُمْ فَقَالَ أَيَّهَا النَّاسُ إِنَّ الْجَنَّةَ لِلَّذِينَ اتَّقَوْا وَ امْتَنَعُوا مَا امْتَنَعُوهُمْ وَ أَذََّنُوا فِي ثَغَتِهِمْ أَمْنَىٰ وَ فَذََّطُتْ وَ مَا أُمِّدُوا بِالْحَرْبِ وَ لَا أُرْزَعُ بالْخَالِقُ أَنْفُسَ الْقَارِئِينَ مِنْ زَمَانِهِ

(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 Allahazwj and Exulted Himazwj, 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.

فَلْيَأْتُوا وَ لْيَأْتُوا وَ لْيُأْتُوا فَأَنَا أَبُو الْسَّنِيدِ الَّذِي فَلَلْتُ حَدَّهُمْ وَ فَرَّقْتُ عَتَاهُمْ وَ بيذَليكَ الْقَلْبِي أَلْقَى عَ

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 Lordazwj Promised me asws, from the victory, and the support and the triumph. And I asws am upon conviction from my asws Lordazwj and without any doubt from my asws affairs.

أَي ُّهَا النَّاسُ إِنَّ الْمَوَُْ لََ يَفُوتُهُ الْمُقيِّمُ وَ لََ يُعْجِيزُهُ الَّذِي لَا يُتَّلِهُ الْمَوَُي مَُيِّصُ وَ مَنْ لَا يُقْتَلْ يُتْرَكُ عَلَيْهِ عَيْنَيْ مِنْ مَتْفِعِي وَ إِنَّ أَفْضَلَ الْمَوَُي الْقَتْلُ وَ الَّذِي نَفْسِي يَدِهِ

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 Oneazwj in Whose Hand is my asws soul, a thousand strikes by the sword is easier upon me asws than death upon a bed.

وَ إِنَّ الزُّبَيْدَ لَيْسَ عَلَى الْمَوَُي لَا يُعْجِزُهُ الْمَوَُي مُبَالِغُهُ، وَ إِنَّ أَفْضَلَ الْمَوَُي الْقَتْلُ وَ الَّذِي نَفْسِي يَدِهِ

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 clapping with his right hand willingly (pledging allegiance). Then he broke his allegiance to me asws. O Allahazwj! Seize him and give him no respite!

وَ إِنَّ الزُّبَيْدَ لَيْسَ عَلَى الْمَوَُي لَا يُعْجِزُهُ الْمَوَُي مُبَالِغُهُ، وَ إِنَّ أَفْضَلَ الْمَوَُي الْقَتْلُ وَ الَّذِي نَفْسِي يَدِهِ

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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!''

(The book) ‘Al Amdah’ – Saheeh Al Bukhari, by his chain to Al Hassan in Abu Bakrah who said,

‘Allahazwj 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’’.  

(Non-Shia source)

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. I heard Ammar saying, ‘Ayesha has travelled to Al-Basra. By Allahazwj she is a wife of your Prophet saww in the world and the Hereafter, but Allahazwj Mighty and Majestic is Trying you all by her in order to Know whether you are obeying Himazwj or her!’  

(Non-Shia source)

And by his chain from Huzeyfa Al Yamani who said,

‘The hypocrites are eviler today than they were in the era of Rasool-Allahsaww. In those days they were covert, and today they are overt’.

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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\textsuperscript{asws} to his\textsuperscript{asws} son Muhammad Al-Hanafiyya, when he\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} the Glorious’.\textsuperscript{161}

There attend with Ali\textsuperscript{asws} the day of the camel, eighty from the participants of Badr, and one thousand five hundred from the companions of Rasool-Allah\textsuperscript{saww}.

From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}. ‘Amir Al-Momineen\textsuperscript{asws} paused Talha and Al-Zubeyr during the day of the camel and addressed them both. He\textsuperscript{asws} said in his\textsuperscript{asws} speech to them: ‘The memorisers from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{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\textsuperscript{saww}: and the one who fabricates would be disappointed’ [20:61].’

Talha said to him\textsuperscript{asws}, ‘Glory be to Allah\textsuperscript{azwj}! You\textsuperscript{asws} are claiming I am accursed, and Rasool-Allah\textsuperscript{saww} had said: ‘Ten from my\textsuperscript{saww} companions would be in the Paradise!’’

Amir Al-Momineen\textsuperscript{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\textsuperscript{asws} said to them: ‘So, who is the tenth?’ They said, ‘You\textsuperscript{asws} are’.

\textsuperscript{161} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 144
\textsuperscript{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.

وَ الَّذِي فَلَقَ الحَيَاةَ وَ بِرَاءَ النَّسَمَةِ لَهُ الْعَظْمَيْنَ صِنِّيُّ أَنَّهُ فِي جَهَنَّمَ جُبْثٌ مِّنَ الْأَوَّلِينَ وَ جُبْثٌ مِّنَ الْآخِرِينَ عَلَى رَأْسِ ذَلِكَ الْحَيَاةَ صِنِّيُّ أَنَّهُ فِي جَهَنَّمَ جُبْثٌ مِّنَ الْكَافِرِينَ.

By the One azwj Who Split the seed and Formed the person! The Ummy 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 فَأَظْفَرَكُمُ اللَّهُ بِي وَ إِلَّا فَأَظْفَرَنِّيَ اللَّهُ بِكُمَا وَ قَتَّلْنِيَ اللَّهُ مِنَ الْأَوَّلِينَ عَلَى رَأْسي ذَلكَ ارْتَانِي وَ فَأَظْفَرَنِّي بِكُمَا وَ قَتَّلْنِيَ اللَّهُ مِنَ الْآخِرِينَ عَلَى رَأْسي ذَلكَ.

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’.

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

(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 aswj!’ 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].

قال الَّذِينَ كَفَّارْتُم نَّفْسَهُمْ مُّؤْمِنَيْنَ قَالَ اللَّهُ تَعَالَ أَنَّ فِي جَهَنَّمَ جُبْثٌ مِّنَ الْأَوَّلِينَ وَ جُبْثٌ مِّنَ الْآخِرِينَ عَلَى رَأْسي ذَلكَ ارْتَانِي وَ فَأَظْفَرَنِّي بِكُمَا وَ قَتَّلْنِيَ اللَّهُ مِنَ الْآخِرِينَ عَلَى رَأْسي ذَلكَ.

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 اللَّهُ تَعَالَ أَنَّ الْرَّزِيزَ يَا أَبَا عَبْدِ اللَّهِ إِنَّكُمَا لَتَعْلَمْتُينَ وَ أُولُو الْعِلْمِ مِنَ الْأَوَّلِينَ وَ أُولُو الْعِلْمِ مِنَ الْآخِرِينَ عَلَى رَأْسي ذَلكَ ارْتَانِي وَ فَأَظْفَرَنِّي بِكُمَا وَ قَتَّلْنِيَ اللَّهُ مِنَ الْآخِرِينَ عَلَى رَأْسي ذَلكَ.

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\textsuperscript{asws} said: ‘I\textsuperscript{asws} have heard him narrating that to Usman during his caliphate’.

Al-Zubeyr said, ‘Do you see him lying upon Rasool-Allah\textsuperscript{saww}?’ Ali\textsuperscript{asws} said: ‘I\textsuperscript{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’.

Ali\textsuperscript{asws} said: ‘You only counted nine, so who is the tenth?’ He said, ‘You\textsuperscript{asws} are’. Ali\textsuperscript{asws} said to him: ‘You have acknowledged for me\textsuperscript{asws} with the Paradise, and you have not counted yourself and your companion, for according to him I\textsuperscript{asws} am from the rejectors, the Kafirs’.

Al-Zubeyr said, ‘Do you see him to have fabricated upon Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} do not view him to have lied, but by Allah\textsuperscript{azwj} I\textsuperscript{asws} am upon the certainty (that he has), and by Allah\textsuperscript{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\textsuperscript{azwj} Wants to Inflame Hell, He\textsuperscript{azwj} would Raise that rock. That is what I\textsuperscript{asws} have heard from Rasool-Allah\textsuperscript{saww}.

And either Allah\textsuperscript{azwj} would Make you victorious with me\textsuperscript{asws} and my\textsuperscript{asws} blood would be spilt upon your hands, or else Allah\textsuperscript{azwj} would Make me\textsuperscript{asws} to be victorious upon you and your companion and Hasten your souls to the Fire’.

Al-Zubeyr returned to his companion and he was crying’.\textsuperscript{164}

\textsuperscript{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\textsuperscript{asws} went ahead upon the mule of Rasool-Allah\textsuperscript{asws} (called) Al-Shahba`a between the rows. He\textsuperscript{asws} called Al-Zubeyr. He went near him\textsuperscript{asws} until the necks of their animals rubbed. He\textsuperscript{asws} said: 'O Zubeyr! Did you hear Rasool-Allah\textsuperscript{asws} saying to you: 'You will be fighting against Ali\textsuperscript{asws} and you would be an oppressor to him\textsuperscript{asws}?' He said, 'O Allah\textsuperscript{azwj}, yes!' He\textsuperscript{asws} said, 'So why have you come?' He said, 'I have come for reconciliation between the people'.

Al-Zubeyr turned back and he was saying (a poem), 'Leaving the matter whose consequences you fear, for the Sake of Allah\textsuperscript{azwj}, is more beautiful in the world and the Religion. Ali\textsuperscript{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\textsuperscript{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'.

He (the narrator) said, 'Al-Zubeyr came to Ayesha and said, 'O mother! By Allah\textsuperscript{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\textsuperscript{asws} of Abu Talib\textsuperscript{asws}? By Allah\textsuperscript{azwj}! These are of long blades, only the strong forearms would endure that'.

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’.

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’.

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’.

He said, ‘Inform me about your abandoning Usman and from your allegiance to Ali asws, and about your breaking his 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’.

He said, ‘As for my abandoning Usman, it is a matter Allah aswj 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 allegiance, so rather his allegiance was with my hands besides by heart; and as for my bringing out mother of the believers, we intended a matter and Allah aswj Wanted something else’; and as for my Salat behind my son, his mater uncle had preceded him’.

Ibn Jamhour left him alone and said, ‘May Allah aswj Kill me if I do not kill you!’

165 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 148
(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’.  

(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 as entered your nostrils, so your arrival is at the Fire’.

(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.

Amir Al-Momineen asws said: ‘O Talha Bin Ubeydullah! I asws have found what my asws Lord azwj had Promised me 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.

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’.

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’.

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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
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

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**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 sallallahu alayhi wasallam) for you, and you had attended (battles), and heard, and seen, but the Satan annihilated you and your hopes and driven you to Hell”’.169

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And it is said that the name of the camel which was ridden by Ayesha on the day of the camel was ‘Askär’; 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 aswa!’ 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

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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-Allah⁵⁶⁸ saying: ‘O Ali⁵⁶⁸! The affairs of my⁵⁶⁸ wives is in your⁵⁶⁸ hands after me⁵⁶⁸, he should stand up and testify’.

فَقَامَ ثَلَاثَةَ عَشَرَ رجُلً َ َشَ رَجُلٌ فييهيمْ بَدْرييَّاني فَشَهيدُوا أَن َّهُمْ سَْيعُوا رَسُولَ اللَّهي ص ي َقُولُ يَا عَلييُّ أَمْرُ نيسَائيي بييَديكَ

Thirteen men stood up, among them were two participants of Badr. They testified that they had heard Rasool-Allah⁵⁶⁸ saying: ‘O Ali⁵⁶⁸! The affairs of my⁵⁶⁸ wives are in your⁵⁶⁸ hands after me⁵⁶⁸.

قَالَ فَبَكَتْ عَائيشَةُ عينْدَ ذَليكَ حَتََّّ سَْيعُوا بُكَاءَهَا ف َقَالَ عَلييٌّ ع لَقَدْ أَن ْبَأَنِّي رَسُولُ اللَّهي ص بينَ يَدَي َهُ وَ قَالَ يَا عَلييٌّ إينَّ اللَّهَ يَُْدُُكَ بِيَمْسَي آلَفٍ مينَ الْمَلَائِكَةي مُسَويميينَ


(The book) ‘Al Ihtijaj’ – From Al Asbagh Bin Nubata who said,

‘I was standing with Amir Al-Momineen⁵⁶⁸ on the day of the camel and a man came until he paused in front of him⁵⁶⁸. He said, ‘O Amir Al-Momineen⁵⁶⁸! 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 أَمييُْ الْمُؤْمينيينَ عَلَى مَا أَن ْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي كيتَابيهي ف َقَالَ يَا أَمييَْ الْمُؤْمينيينَ لَيْسَ كُلَّ مَا أَن ْزَلَ اللَّهُ فِي سُورَةي الْبَقَرَةي أَعْلَمُهُ ف َعَليمْنييهي

Amir Al-Momineen⁵⁶⁸ said: ‘Upon What Allah⁵⁶⁸ Mighty and Majestic Revealed in His⁵⁶⁸ Book’. He said, ‘O Amir Al-Momineen⁵⁶⁸! It isn’t so that all what is Revealed in His⁵⁶⁸ book I would know it, so teach it’.

فَقَالَ ع هَذيهي اْْيَةُ تيلْكَ الرُّسُلُ فَضَّلْنا ب َعْضَهُمْ عَلى بَعْضٍ مينْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ ب َعْضَهُمْ دَرَجاٍُ وَ آت َيْنا عييسَى ابْنَ مَرْيمََ الْبَييناُي وَ أَيَّدْناهُ بيرُوحي الْقُدُسي وَ لَوْ شاءَ اللَّهُ مَا اق ْتَتَلَ الَّذيينَ مينْ ب َعْديهيمْ مينْ ب َعْدي ما جاءَت ْهُمُ الْبَييناُُ وَ لكيني اخْتَلَ فُوا فَمينْهُ مَنْ آمَنَ وَ مينْهُمْ مَنْ كَفَرَ وَ لَوْ شاءَ اللَّهُ مَا اق ْتَتَلُوا وَ لكينَّ اللَّهَ ي َفْعَلُ ما يُرييدُ

He⁵⁶⁸ 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].

So, we\textsuperscript{asws} the ones who believed, and they are the ones who committed Kufr, by the Lord\textsuperscript{awj} of Kabah! Then he attacked and fought until he was killed, may Allah\textsuperscript{azwj} have Mercy on him'.

\textsuperscript{172} (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\textsuperscript{asws} saying on the day of the camel: \textbf{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]'.

Then he\textsuperscript{asws} vowed when he\textsuperscript{asws} had recited it: ‘Surely its people (imams of Kufr) have not been fought against since it was Revealed until today’.

Bukeyr said, 'I asked Abu Ja’far\textsuperscript{asws} about it. He\textsuperscript{asws} said: ‘The sheykh spoke the truth. That is how Ali\textsuperscript{asws} said. That is how it happened’’.\textsuperscript{173}

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'.

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.

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’.

Umar said to Ka’ab, 'Judge between the two’. He said, ‘Yes. Allah⁴⁴ 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!’

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
When the people chose the war at Al-Basra, Talha and Al-Zubeyr came out among a rod of their companions. Amir Al-Momineen Alasws Bin Abu Talibasws called out Al-Zubeyr Bin Al-Awaam. Heasws said to him: ‘O Abu Abdullah! Come nearer to measws so Iasws divulge a secret to you which is with measws.’ He went near to himasws until the necks of their horses rubbed.

Amir Al-Momineenasws said: ‘Weasws adjure you with Allahazwj, if Iasws remind you of anything, so you remember it, will you not acknowledge with it?’ He said to himasws ‘Yes’. Heasws said: ‘Do you not remember one day you were facing towards measws at Al-Medina discussing with measws, when Rasool-Allahsaww came out and saw you with measws, and you were smiling at measws.

Heasws said to you: ‘O Zubeyr! Do you love Alisws?’ You said, ‘And how can I not love himasws, and between me and himasws there is the lineage (connection) and the cordiality for the Sake of Allahazwj what isn’t for others?’ Heasws said: ‘You will be fighting against himasws and you would be an oppressor to himasws’. You said, ‘I seek Refuge with Allahazwj from that’. Al-Zubeyr lowered his head, then said, ‘I had forgotten this occasion’.

Heasws said to you: ‘O Zubeyr! What is the matter with you, O Zubeyr! What is the matter with you leaving away from us? Did the sonasws of Abu Talibasws cast a spell on you?’ He said, ‘No, but whatever the times had made me forget, and heasws argued against me with my allegiance.

Talha said to him, ‘What is the matter with you, O Zubeyr! What is the matter with you leaving away from us? Did the sonasws of Abu Talibasws cast a spell on you?’ He said, ‘No, but whatever the times had made me forget, and heasws 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’.

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 aswz, O father! Do not let the enemies gloat nor shame yourself with the defeat before the fighting’.

He said, ‘O my son! What can I do and I have already sworn an oath with Allah aswz 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 aswz as an expiation for my oath’. Then he returned with them for the fighting.

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 aswz? 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 aswz 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’.

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175 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 158
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’.

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’.

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 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.

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’.

She said, ‘You done excellent. I heard Rasool-Allah saws 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’.


(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 your 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’.

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’.

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’.

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
He (the narrator) said, ‘And he passed by Abdullah Bin Rabie Bin Darrah, and he was among the slain, and he 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! The view of Usman was not good, regarding him nor regarding his father’.

Then he passed by Ma’abhad Bin Zuheyr Bin Abu Umayya. He said: ‘If the head of Fitna was on top of the sun, this boy would have got it. By Allah! What had happened at Zi Nukheyr, and one who had come across him informed me that he was squealing scared from the sword’.

Then he passed by Muslim Bin Fizah. He said: ‘This one came out righteously. By Allah! He had spoken to me that 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, I would not have given it. This one does not know the brotherhood of the clan’. Then the inauspicious came when Usman had triumphed’.

Then he passed by Abdullah Bin Humeyd Bin Zuheyr. He said: ‘This one as well, is from the one placed in fighting us, and he had written a letter to me hurting Usman in it. He gave him something, and he became pleased from him’.

Then he passed by Abdullah Bin Hakeem Bin Hizam. He 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 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’.
Then he\textsuperscript{asws} passed by Abdullah Bin Al-Mugheira Bin Al Ahnas Bin Shareeq. He\textsuperscript{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’.

\begin{quote}
\textit{图书令 \textsubscript{asws} passed by Abdullah Bin Abu Usman Bin Al-Ahnas Bin Shareeq. He \textsubscript{asws} said: ‘As for this one, it is as if I \textsubscript{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’.}
\end{quote}

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\textit{图书令 \textsubscript{asws} walked a little and passed by Ka'ab Bin Sowr. He \textsubscript{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 \textsubscript{asws} is in it, and he did not know what \textsubscript{asws} is in it’.
\end{quote}

\begin{quote}
\textit{图书令 \textsubscript{asws} initiated: \textit{and every stubborn tyrant was disappointed} [14:15]. But he had supplicated to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Kills me\textsuperscript{asws}, so Allah\textsuperscript{azwj} Killed him. Sit up Ka'ab Bin Sowr!’ He was seated. Amir Al-Momineen\textsuperscript{asws} said to him: ‘O Ka'ab! I\textsuperscript{asws} have found what my\textsuperscript{asws} Lord\textsuperscript{azwj} had Promised me\textsuperscript{asws} as being true, so have you found what your Lord\textsuperscript{azwj} had Promised you?’ Then he\textsuperscript{asws} said: ‘Lay down Ka'ab!’}
\end{quote}

\begin{quote}
\textit{图书令 \textsubscript{asws} passed by Talha Bin Ubeydullah. He\textsuperscript{asws} said: ‘This is the breaker of my\textsuperscript{asws} allegiance and creator of the Fitna among the community, and the one rallying against me\textsuperscript{asws}, and the caller to my\textsuperscript{asws} killing and killing of my\textsuperscript{asws} family. Make Talha Bin Ubeydullah to sit up!’ He was seated. Amir Al-Momineen\textsuperscript{asws} said to him: ‘O Talha! I\textsuperscript{asws} have found what my\textsuperscript{asws} Lord\textsuperscript{azwj} had Promised me\textsuperscript{asws} as being true, so have you found what your Lord\textsuperscript{azwj} had Promised you as being true?’ Then he\textsuperscript{asws} said: ‘Lay down Talha!’ And he\textsuperscript{asws} went away.
\end{quote}

\begin{quote}
\textit{图书令 \textsubscript{asws} said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} are speaking to Ka'ab and Talha after they have been killed?’ He\textsuperscript{asws} said: ‘Or, by Allah\textsuperscript{azwj}, they...'}
\end{quote}
have both heard my talk just as the people of the well heard the talk of Rasool-Allah on the day of Badr'.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Aban Bin Usman, from Abu Hamza Al Sumali who said,

'I said to Ali Bin Al-Husayn, Ali dealt with among the people of the Qiblah (Muslims) opposite to the manner of Rasool-Allah among the people of Shirk (Polytheists).

He (the narrator) said, 'He was angered, then sat up, then said: 'By Allah he had dealt with them in the very manner of Rasool-Allah on the day of the conquest (of Makkah). Ali wrote to Malik, and he was (a commander) upon his 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'.

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’.

(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 said: ‘When Amir Al-Momineen and the people of Basra met (in battle), he raised the flag, flag of Rasool-Allah. They ground trembled their feet and the sun turned yellow until they said, ‘Safety, O son of Abu Talib!’

At that, he 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
And when it was the day of Siffeen, they asked him to raise the flag, but he refused to them, and attacked upon them with Al-Hassan, Al-Husayn and Ammar Bin Yasser. He said to Al-Hassan: ‘O my son! There is a term for the people they would be reaching it, and this flag, no one will raise it after me except Al-Qaim.’

182

In 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 the Exalted unto Amir Al-Momineen.

And in the book ‘Al-Tazkira’ – ‘In this Muawiya manifested the caliphate, and during it Jarya Bin Qudamah Al-Sadi pledged allegiance to Al 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.

And Ali travelled to them, and with him were seven hundred from the companions (of Rasool-Allah), and among them were four hundred from the Emigrants and the Helpers, from them being seventy participants of (battle of) Badr.

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 and it was: ‘You will be battling him and you would be an oppressor’. He had said, ‘You 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.

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 (as) were four thousand or five thousand.

And Amir Al-Momineen (as) 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 batting against Ali (as)’. 183

(The book) ‘Nahj (Al-Balagah)’ – And from a speech of his (as) when he (as) 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 (as) I had disliked for Quraysh to be killed beneath the belly of the stars. I have come across my retaliation from the clan of Abd Manaf, and notables of the clan of Jumh have escaped me (as). 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

And Ibn Abi Al-Hadeed said, ‘Ayesha rode on the day of the battle, the camel named as ‘Askar’ in a carriage clad with panels, then clothed with tiger skins, then above that it was cladded with iron shields’.

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’.

And from Ibn Abi Al-Hadeed that was in the book ‘Nahj (Al-Balagah)’ – And from a speech of his (as) when he (as) 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 (as) I had disliked for Quraysh to be killed beneath the belly of the stars. I have come across my retaliation from the clan of Abd Manaf, and notables of the clan of Jumh have escaped me (as). 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

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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.

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 aswj, 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.

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’.

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.

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 حتَّ خلصا إليه فصوبه المراوي على عرقوبيه فأقعى و له رغاء ثم وقع فيب و فر الناس من حوله فنادى علي اقطعوا أنساع الَودجُ قال لمحمد بن أبِ بكر اكفنِّ أختك فحملها مُمد حتَّ أنزلَا دار عبد الله بن خلف الزاعي.
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-Khuzaie’.

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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!’

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‘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 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!’

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(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,
'When Ali\textsuperscript{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'.

\begin{arabic}
فَمَرَّ بِيَا عَلييٌّ ع وَ أَصْحَابُهُ وَ هييَ مَطْرُوحَةٌ وَ وَلَدُهَا عَلَى الطَّرييقي فَسَأَلََُمْ عَنْ أَمْريهَا ف َقَالُوا لَهُ إين َّهَا كَانَتْ حُبْلَى فَزِيعَتْ تْ حيينَ رَأَُي الْقيتَالَ وَ الََْزييَْةَ قَالَ فَسَأَلََُمْ أَي ُّهُمَا مَاَُ ق َبْلَ صَاحيبيهي فَق َى إينَ اب ْنَهَا مَاَُ ق َبْلَ هَا
\end{arabic}

\begin{arabic}
Ali\textsuperscript{asws} and his companions passed by her and she and her child were lying upon the road. He\textsuperscript{asws} asked them about her matter, and they said to him\textsuperscript{asws}, ‘She was pregnant, so she panicked when she saw the fighting and the defeat’. He\textsuperscript{asws} asked them: ‘Which of the two died before its companion?’ They said, ‘Her son dies before her’.

\begin{arabic}
قَالَ فَدَعَا بيزَوْجيهَا أَبِي الْغُلًَمي الْمَييتي ف َوَرَّثَهُ ميني ابْنيهَا ثُلُثَي الدييَةي وَ وَرَّثَ أُمَّهُ ثُلُثَ ا لَوْاتي الدييَةي َُُّ وَرَّثَ الزَّوْجَ أَيْضا  مينَ الْمَرْأَةي نيصْفَ ثُلُثي الدييَةي الَّذيي وَريث َتْهُ ميني ابْنيهَا وَ وَرَّثَ ق َرَابَةَ الْمَرْأَةي الْمَييتي الْبَاقيي وَ هُوَ أَلْفَاني وَ خََْسُميائَةي ديرْهَمٍ وَ وَرَّثَ أُمَّهُ ثُلُثَ ا لَويدييَةي َّي لذييَةي نيصْفَ الدييَةي وَ هُوَ أَلْفَاني وَ خََْسُميائَةي ديرْهَمٍ وَ ذَليكَ أَنَّهُ ََْ يَكُنْ لَََا وَلَدٌ غَيُْْ الَّذيي رَمَتْ بيه، طَحَيي دوَبُوْنَ عَلييّا عَ إينَني اث ْنَِّْ عَشَرَ أَلْفا  وَ كَانَ أَصْحَابُ الَْْمَلي زييَادَة عَلَى عيشْريينَ وَ ميائَةي أَلْفٍ وَ كَانَ مَعَ عَليي  ع مينَ الْمُهَاجيريينَ وَ الَْْنْصَاري نََْوٌ مينْ أَرْب َعَةي آلََفٍ مِيَّنْ شَهيدَ مَعَ رَسُولي اللَّهي ص بَدْرا  وَ الُْْدَيْبييَةَ وَ مَشَاهيدَهُ وَ سَائيرُ النَّاسي مينْ أَهْلي الْكُ وَاتي إيلََّ مَنْ تَبيعَهُ مينْ أَهْلي الْبَصْرَةي وَ الْْيجَازي لَيْسَتْ لَهُ هيجْرَةٌ مِيَّنْ أَسْلَمَ ب َعْدَ الْفَتْحي وَ جُلُّ الَْْرْب َعَةي آلََفٍ مِيَّنْ الَْْنْصَاري
\end{arabic}

\begin{arabic}
He\textsuperscript{asws} called for her husband, father of the deceased boy, and he\textsuperscript{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’.

\begin{arabic}
قَالَ وَ أَدَّى ذَليكَ كُلَّهُ مينْ ب َيْتي مَالي الْبَصْرَةي
\end{arabic}

\begin{arabic}
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’.

\begin{arabic}
قَالَ وَ أَدَّى ذَليكَ كُلَّهُ مِيَّنْ ب َيْتي مَالي الْبَصْرَةي
\end{arabic}

\begin{arabic}
He (the narrator) said, ‘And all of that was paid from the public treasury of Al-Basra’\textsuperscript{188}.

\begin{arabic}
172 - وُجِدَتْ فِي كِتَابٍ سُلِيْمْ بْن قَيْسٍ قَالَ أَبَانِي سُلِيْمُ يَقُولُ شَهِيدُُْ يَوْمَ الَْْمَلي عَلييّا ع وَ كُنَّا اث ْنَِّْ عَشَرَ أَلْفا  وَ كَانَ أَصْحَابُ الَْْمَلي زييَادَة عَلَى عيشْريينَ وَ ميائَةي أَلْفٍ وَ كَانَ مَعَ عَليي  ع مينَ الْمُهَاجيريينَ وَ الَْْنْصَاري نََْوٌ مينْ أَرْب َعَةي آلََفٍ مِيَّنْ شَهيدَ مَعَ رَسُولي اللَّهي ص بَدْرا  وَ الُْْدَيْبييَةَ وَ مَشَاهيدَهُ وَ سَائيرُ النَّاسي مينْ أَهْلي الْكُ وَاتي إيلََّ مَنْ تَبيعَهُ مينْ أَهْلي الْبَصْرَةي وَ الْْيجَازي لَيْسَتْ لَهُ هيجْرَةٌ مِيَّنْ أَسْلَمَ ب َعْدَ الْفَتْحي وَ جُلُّ الَْْرْب َعَةي آلََفٍ مِيَّنْ الَْْنْصَاري
\end{arabic}

\begin{arabic}
It is found in ‘Kitab Suleym Bin Qays’ – Aban said, ‘I heard Suleym saying,

‘I battled alongside Ali\textsuperscript{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\textsuperscript{asws} were approximately four thousand from the Emigrants and the Helpers from the ones who had battled alongside with the Rasool-Allah\textsuperscript{saww} at Badr, and Al-Hudaybiyya, and his\textsuperscript{saww} other battles, and the rest of the men were the inhabitants of Al-

\textsuperscript{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.

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.

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”.

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 aswss. 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?’

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. He said: ‘Where is Talha? Let him come out’. So Talha came out.

He said: ‘I adjure you both to Allah. Do you two not know (differentiate between) the one possessing the knowledge from the Progeny of Muhammad, 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, and that the one who fabricates will be disappointed?’

Al-Zubayr said, ‘How can we be the accursed ones whilst we are from the people of the Paradise?’ Ali said: ‘Had I known that you are all from the people of the Paradise, would I considered it permissible to fight against you?’ Al-Zubayr said, ‘But have you not heard the Rasool-Allah 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 not heard the Rasool-Allah say: ‘Ten from the Quraysh would be in the Paradise?’

Ali said: ‘So name them for me’. 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 said: ‘You have counted nine, so who is the tenth one?’ Al-Zubayr said: ‘You are’.

Ali said: ‘But if you are accepting that of the people of the Paradise, but as for what you have claimed to yourself and your companions, so am of the ones who are denying it (that you are not among those ones). By Allah, 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 intends to (increase the) Heat of Hell, that stone is raised, and Hell is inflamed.'
I\textsuperscript{asws} heard that from the Rasool-Allah\textsuperscript{saww}, and either Allah\textsuperscript{azwj} will Make you to be victorious over me\textsuperscript{asws} and shed my\textsuperscript{asws} blood by your hands, or else Allah\textsuperscript{azwj} will Make me\textsuperscript{asws} to be victorious over you and your companion’. Al-Zubayr returned to his companion, and he was weeping’.

Then he\textsuperscript{asws} turn towards Talha, and he\textsuperscript{asws} said: ‘Have you both brought your wives with you?’ He said, ‘No’. He\textsuperscript{asws} said: ‘You have deliberately brought one woman to me\textsuperscript{asws} whose place, in the Book of Allah\textsuperscript{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\textsuperscript{saww} from yourselves when you have made both your wives to sit in the houses, and Allah\textsuperscript{azwj} has Ordered that you will not talk to them except from behind a veil?

(And) Inform me\textsuperscript{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\textsuperscript{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\textsuperscript{asws}.

Ali\textsuperscript{asws} said to him: ‘That is not up to me\textsuperscript{asws} as during the consultation the command (Caliphate) was in the hands of someone else, and it was not in my\textsuperscript{asws} hands. Do you see that if I\textsuperscript{asws} intended – after the killing of Usman – to have this matter go into ‘Shura’ (consultation), which people have given to me\textsuperscript{asws} (after pledging allegiance to me\textsuperscript{asws})?’ He said, ‘No’. He\textsuperscript{asws} said: ‘And why not?’

He said, ‘Because your\textsuperscript{asws} allegiance was carried out without any opposition’. Ali\textsuperscript{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’.

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Did I\textsuperscript{asws} say anything to you and to your companion anything like this when the two of you paid allegiance to me\textsuperscript{asws}? And my\textsuperscript{asws} argument in the abhorrence in the allegiance is clearer than your argument, and you and your companion had paid allegiance to me\textsuperscript{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 نَشيبَ الْقيتَالُ فَقُتيلَ طَلْحَةُ وَ انْهَزَمَ الْزُّبَيْرُ.

Talha turned and left, and the battle erupted. Talha was killed, and Al-Zubayr was defeated”. \textsuperscript{189}

\textsuperscript{189} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 3 H 172
CHAPTER 4 – HIS\textsuperscript{asws} ARGUMENTATION AGAINST THE PEOPLE OF AL-BASRA AND OTHERS AFTER THE TERMINATION OF WAR, AND HIS\textsuperscript{asws} ADDRESS DURING THAT

(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\textsuperscript{asws} was addressing at Al-Basra after having entered it, by (some) days. A man stood up to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{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?’

Amir Al-Momineen\textsuperscript{asws} said: ‘Woe be unto you! But, when you have asked me\textsuperscript{asws}, so understand from me\textsuperscript{asws} and it is not upon you to ask anyone else about it after me\textsuperscript{asws}. As for the people of the community, so it is I\textsuperscript{asws} and the ones who follow me\textsuperscript{asws}, and even though they may be few, and that is the truth from the Command of Allah\textsuperscript{azwj} and from orders of His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

And as for the people of the sects (sectarianism), they are the ones who are in opposition to me\textsuperscript{asws} and the ones who follow me\textsuperscript{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\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and even though they may be few.

And as for the people of the innovation, they are the adversaries to the Commands of Allah\textsuperscript{azwj} the Exalted and His\textsuperscript{azwj} Book, and to His\textsuperscript{azwj} Rasool\textsuperscript{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\textsuperscript{azwj} to Disperse them and their connection from rejuvenating in the earth’.
فَقَامَ إِلَيْهِ عَلَى عَفْضٍ فَأَمَانَمُّهُمْ إِنَّ النَّاسَ يَذْكُرُونَ الْفَيْءَ وَ يَزْعُمُونَ أَنَّ مَنْ قَاتَلَنَا فَهُوَ وَ مَالُهُ وَ وُلْدُهُ فَِْءٌ لََُّنَا

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 بْنِ كُتَبَلْ ثَعَالَةَ ثَعَالَةَ ثَعَالَةَ وَ كَانَ ذَا عَاريضَةٍ وَ لََُّسَيَّ شَدِيدٍ فَقَالَ يَا أَمييَْ الْمُؤْمينيينَ إِنَّ النَّاسَ يَذْكُرُونَ الْفَيْءَ وَ يَزْعُمُونَ أَنَّ مَنْ قَاتَلَنَا فَهُوَ وَ مَالُهُ وَ وُلْدُهُ فَِْءٌ لََُّنَا

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 ع أَي ُّهَا النَّاسُ مَنْ كَانَتْ بيهي جيرَاحَةٌ فَلْيُدَاويهَا بيالسَّمْني فَقَالَ عَبَّادٌ جيئْنَا نَطْلُعُ غَنَائيمَنَا فَجَاءَنَا بيالتََُّّهَاُي فَقَالَ لَهُ أَمييُْ الْمُؤْمينيينَ ع إينْ كُنْتَ كَاذيباَفَلًَ أَمَاتَكَ اللَّهُ حَتََّّ يُدْريكَكَ غُلًَمُ ثَقييفٍ فَقَىَلَ وَ مَنْ غُلًَمُ ثَقييفٍ فَقَا لَ رَجُلٌ لََ يَدَعُ ليلَّهي حُرْمَة  إيلََّ ان ْتَهَكَهَا

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 Saqeeff’. It was said, ‘And who is a boy of Saqeeff?’ He asws said: ‘A man who would not leave any Sanctity of Allah azwj, except he would violate it’.

فَقِيلَ أَ فَيَمُوُُ أَوْ يُقْتَلُ فَقَالَ يِقْصِيمُهُ قَاصيمُ الَْْبَّاريينَ بِيَوٍُْ فَاحيشٍ يََْتََيقُ مينْهُ دُب ُرُهُ ليكَ ثْرَةي مَا يََْريي مينْ بَطْنيهي

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 ضَعييفُ الرَّأْيي أَ وَ مَا عَليمْتَ أَنَّا لََ نَأْخُذُ الصَّغييَْ بيذَنْبي الْكَبييْي وَ أَنَّ الَْْمْوَالَ كَانَتْ لََُمْ ق َبْلَ الْفُرْقَةي وَ تَزَوَّجُوا عَلَى ريشْدَةٍ وَ وُليدُوا عَلَى فيطْرَةٍ وَ إينَََّّّا لَكُمْ مَا حَوَى عَسْكَرُهُمْ وَ أَمَّا مَا كَانَ فِي دُوريهيمْ فَهُوَ مييَْاثٌ ليذُرييَّتهيمْ فَ إينْ عَدَا عَلَيْنَا أَحَدٌ مينْهُمْ أَخَذْنَاهُ بيذَنْبيهي وَ إينْ كَفَّ عَنَّا ََْ نََْميلْ عَلَيْهي ذَنْبَ غَيْْيهي

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 فييهيمْ بِيُكْمي رَسُولي اللَّهِ صُ فِي أَهْلي مَكَّةَ فَقَسَمَ مَا حَوَى الْعَسْكَر وَ ََْ ي َتَعَرَّضْ ليمَا سيوَى ذَليكَ وَ إينَََّّّا ات َّبَعْتُ أَث َرَهُ حَذْوَ النَّعْلي وََ ي َتَعَرَّضْ ليمَا سيوَى ذَليكَ وَ إينَََّّّا ات َّبَعْتُ أَث َرَهُ حَذْوَ النَّعْلي

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.

با أَخَا بَكْرٍ أَنْتَ امْرُؤٌ ضَعييفُ الرَّأْيي أَ وَ مَا عَليمْتَ أَنَّا لََ نَأْخُذُ الصَّغييَْ بيذَنْبي الْكَبييْي وَ أَنَّ الَْْمْوَالَ كَانَتْ لََُمْ ق َبْلَ الْفُرْقَةي وَ تَزَوَّجُوا عَلَى ريشْدَةٍ وَ وُليدُوا عَلَى فيطْرَةٍ وَ إينَََّّّا لَكُمْ مَا حَوَى عَسْكَرُهُمْ وَ أَمَّا مَا كَانَ فِي دُوريهيمْ فَهُوَ مييَْاثٌ ليذُرييَّتهيمْ فَ إينْ عَدَا عَلَيْنَا أَحَدٌ مينْهُمْ أَخَذْنَاهُ بيذَنْبيهي وَ إينْ كَفَّ عَنَّا ََْ نََْميلْ عَلَيْهي ذَنْبَ غَيْْيهي

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.
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 by step of the slipper with the slipper’.

\(ٍأَخَا بَكْرٍ أَ مَا عَليمْتَ أَنَّ دَارَ الَْْرْبي يََيلُّ مَا فييهَا وَ أَنَّ دَارَ الَْيجْرَةي يََْرُمُ مَا فييهَا إيلََّ بِيَق  فَمَهْلً  مَهْلً  رَحْيَكُمُ اللَّهُ فَإينْ ََْ تُصَديقُونِّي وَ أَكْثَرْتُُْ عَلَيَّ وَ \)

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?’

\(ف َقَالُوا يَا أَمييَْ الْمُؤْمينيينَ أَصَبْتَ وَ أَخْطَأْنَا وَ عَليمْتَ وَ جَهيلْنَا ف َنَحْنُ نَسْتَغْفيرُ اللَّهَ ت َعَالََ وَ نَادَى النَّاسُ مينْ كُ \)

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!’

\(ف َقَامَ عَمَّارٌ ف َقَالَ أَي ُّهَا النَّاسُ وَ اللَّهي إيني ات َّبَعْتُمُوهُ وَ أَطَعْتُمُوهُ لَنْ يَضي \)

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\(^{as}\).

\(وَ قَالَ لَهُ أَنْتَ مينِّي بِيَنْزيلَةي هَارُونَ مينْ مُوسَى إيلََّ أَنَّهُ لََ نَبِيَّ ب َعْديي فَضْلً  خَصَّهُ اللَّهُ بيهي \)

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’.

\(وَ قَالَ لهَ أَتْلِي مُتَرْفَهٍ وَمُهْيَنٍ مِنْ مُوسَى إِلَّا أَنَّهَا لَيُبْنٌ تَعْصِبُ فِيْهَا خَصَمُهُ مَعَ جَعْلِهِ مِنْ أَحَدِهِ مِنْ أَمْرِهِ مِنْ حُقَّ مَنْ كُنْتَ مِنْ أُمَّامِي الْأَوَّلِينَ جَلَّتْ مَهَابَةُ الْمُنَابَاتِ وَ الْنَِْيَمَاتِ وَ رَحْمَةُ اللَّهِ عَلَى مَنْهَمِهِ \\

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, \(^{asws}\) 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.

Then I\textsuperscript{asws} am informing you all that a generation from the children of Israel, their Prophet\textsuperscript{as} ordered them that they should not drink from the river, but they fell (over each other) in neglecting his\textsuperscript{as} orders, \textit{but they drank from it except for a few of them [2:249].} May Allah\textsuperscript{azwj} have Mercy on you all! Be like those who obeyed their Prophet\textsuperscript{as} and do not disobey their Lord\textsuperscript{azwj}.

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\textsuperscript{azwj}. He\textsuperscript{azwj} Forgives the one He\textsuperscript{azwj} so Desires to and Punishes the one He\textsuperscript{azwj} so Desires to'.\textsuperscript{190}

\textit{The book) ‘Al Ihtijaj’ – From Al Mubarik Bin Fazalah, from a man who mentioned it, said,}

‘A man came to Amir Al-Momineen\textsuperscript{asws} after (battle of) the camel and said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{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\textsuperscript{azwj} the Exalted. Allah\textsuperscript{azwj}, Allah\textsuperscript{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.

\textsuperscript{190} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 173
Abu Bakr entered to see Rasool-Allah saww. He saww permitted for them. Umar said, ‘O Rasool-Allah saww! 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 could come with them’.

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 saww, and you will be differing about him, the differing of the stray sheep!’

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?’

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 conclader 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’.

Then the Prophet 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 conclader 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’.

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 saws in what was afterwards, against the ones who opposed him asws. 191

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\textsuperscript{asws} was free from fighting the people of Al-Basra, he\textsuperscript{asws} placed a saddle upon a saddle, then climbed upon it and addressed. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{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!’

Then he\textsuperscript{asws} descended walking after his\textsuperscript{asws} being free from his\textsuperscript{asws} address, and we walked along with him\textsuperscript{asws}. He\textsuperscript{asws} passed by Al-Hassan Al-Basry and he was performing Wud’u. He\textsuperscript{asws} said: ‘O Hassan! Perfect the Wud’u’. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Yesterday I had killed some people testifying that there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, praying the five (daily Salats), and perfecting the Wud’u’.

Amir Al-Momineen\textsuperscript{asws} said to him: ‘It has happened, what you saw. So, what prevented you from supporting our enemies against us?’

He said, ‘By Allah\textsuperscript{azwj}! I do ratify you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{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.

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’.”
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 and he 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! The people are destroyed’.192

Tafseer Al-Qummi - And the overthrown cities He Overthrew [53:53], said, ‘The Overthrown city – Al-Basra, and the evidence upon them 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 slain 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’.193

Rasool-Allah saww informed me asws that Jibraeel as informed him saww that the earth was rolled up for him, and he saw Al-Basra to be nearest of the lands from the water, and furthest from the sky, and it was in 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)’.194

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)’.195

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 overthrown (towns) - the people of Al-Basra, with the persistence sinners [69:9] – ‘Al-Humeyra’ (Ayesha)’’.196

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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
196 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 177 b
‘Al-Haris Bon Howt Al-Laysi entered to see Amir Al-Momineen\textsuperscript{asws} Ali Bin Abu Talib\textsuperscript{asws}. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! I do not see Talha, and Al-Zubeyr, and Ayesha to have sacrificed except upon truth’.

Amir Al-Momineen\textsuperscript{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’.

He said, ‘So why shouldn’t I become a follower of Abdullah Bin Umar, and Sa’ad Bin Malik’. Amir Al-Momineen\textsuperscript{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’\textsuperscript{196}.

\textsuperscript{196} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 178
And I \( \text{asws} \) swear by Allah \( \text{azwj} \) No one can reduce us \( \text{asws} \) of anything from our \( \text{asws} \) rights, except he would be reducing Allah \( \text{azwj} \) in the immediate of his world, and future of his Hereafter; and there cannot happen to be any government upon us \( \text{asws} \) except the end-result would happen to be for us \( \text{asws} \), And you will come to know his News after a while [38:88].

Then he \( \text{asws} \) gathered the people, and his \( \text{asws} \) speech reached his \( \text{asws} \) father \( \text{asws} \). When he \( \text{asws} \) left to go to his \( \text{asws} \) father \( \text{asws} \), he \( \text{asws} \) looked at him \( \text{asws} \) and could not control his \( \text{asws} \) tears from flowing upon his \( \text{asws} \) cheeks. Then he \( \text{asws} \) drew him \( \text{asws} \) closer to him \( \text{asws} \) and kissed between his \( \text{asws} \) eyes and said: ‘By my \( \text{asws} \) father \( \text{asws} \) and my \( \text{asws} \) mother \( \text{asws} \)! Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’. 197

When Amir Al-Momineen \( \text{asws} \) came back from Al-Basra, the nobles of the people received him \( \text{asws} \). They welcomed him \( \text{asws} \) and said, ‘We are hoping that this command would be among you (clan of Hashim \( \text{as} \)) and no one would contend you \( \text{asws} \) regarding it, ever!’ He \( \text{asws} \) said: ‘Far be it!’

In a speech of his \( \text{asws} \): ‘That is for the time being, and when you would be blaming ‘Al-Sal’a!’ They said, ‘O Amir Al-Momineen \( \text{asws} \)! And what is ‘Al-Sal’a?’ He \( \text{asws} \) said: ‘Your wealth would be seized forcefully, so you will not be preventing’. 198

I was standing by the head of Amir Al-Momineen \( \text{asws} \) on the day of Al-Basra when Ibn Abbas came to him \( \text{asws} \) after the fighting. He said, ‘There is a need for me to you \( \text{asws} \)’. He \( \text{asws} \) said: ‘What I \( \text{asws} \) recognise with the need regarding which you have come, is to seek the amnesty for Ibn Al-Hakam’. He said, ‘I want you \( \text{asws} \) 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
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.

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 aswj 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’.

Then he asws said: ‘O Ibn Al-Hakam! You are fearing upon your head that it might fall in this turmoil. Never, by Allah aswj! 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

(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 aswj and extolled upon Him aswj, ‘As for after, surely Allah aswj is with Capacious Mercy and constant Forgiveness, and plenty Pardons, and painful Punishment. He aswj Ordained that His aswj Mercy, and His aswj Forgiveness and His aswj Pardon would be for the people in His aswj obedience, from His aswj creatures, and by His aswj Mercy He aswj would Guide the guided.

And Ordained that His aswj Punishment and His aswj Assault and His aswj Retribution would be upon the people in His aswj disobedience, from His aswj creatures, and after the guidance and the proofs who strayed the straying ones.

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
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 aswj the Exalted'.

He asws said: ‘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’.

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 aswj, the Beneficent, the Merciful. From a servant of Allah aswj, Ali asws Bin Abu Talib asws Amir Al-Momineen, to the people of Kufa. Greeting be upon you all. I asws praise Allah aswj to you, Who, there is no god except He aswj.

As for after, surely Allah aswj 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.

So, 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 aswj and right of His aswj Rasool saww, and of my asws right.

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 excited with the calling, and stood with
the arguments, and I\textsuperscript{asws} uprooted the stumbles and the error from the people of apostasy from Quraysh and others, and I\textsuperscript{asws} told them to repent from their having broken my\textsuperscript{asws} allegiance and Pact of Allah\textsuperscript{azwj} upon them, but they refused except to fight me\textsuperscript{asws} and fight the ones with me\textsuperscript{asws}, and persevering in the error, so I\textsuperscript{asws} fought them with the Jihad.

Allah\textsuperscript{azwj} Killed the ones He\textsuperscript{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, auspicious from the camel of emigration. They abandoned and turned back, and the reasons are cut off with them [2:166].

When they saw what had been released with them, they asked for the pardoning for them. I\textsuperscript{asws} accepted from them and sheathed the sword from them, and I\textsuperscript{asws} flowed the truth and the Sunnah among them, and I\textsuperscript{asws} utilised Abdullah Bin Al-Abbas (as governor) upon Al-Basra, and I\textsuperscript{asws} am travelling to Al-Kufa, if Allah\textsuperscript{azwj} the Exalted so Desires, and I\textsuperscript{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\textsuperscript{azwj} Repelled them and they were Kafirs. And the greetings be upon you all, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’’.

Tafseer Al Ayyashi – From Al Hassan Al Basri who said,

\textquote{\textquote{\textquote{Allah}\textsuperscript{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\textsuperscript{azwj}! Rasool-Allah\textsuperscript{asws} had given me\textsuperscript{asws} a pact

200} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 182
and said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be fighting the rebel group, and the allegiance-breaking group, and the renegade group’\textsuperscript{201}.

Tafseer Al Ayyashi – From Al Shaby who said,

‘Abdullah recited: \textit{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\textsuperscript{asws} recited it, then said: ‘Its people (imams of Kufr) had not been killed since it was Revealed until it was today’\textsuperscript{202}.

Tafseer Al Ayyashi – From Abu Usman, a slave of the clan of Aqsa who said,

‘I heard Al\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Excused me\textsuperscript{asws} from Talha and Al-Zubeyr. They had both pledged allegiance to me\textsuperscript{asws} willingly without having been forced. Then they broke my allegiance from without there having been any innovations\textsuperscript{asws} had innovated.

By Allah\textsuperscript{azwj}! The people of this Verse had not been fought against since it was Revealed until \textsuperscript{asws} fought them: \textit{And if they break their oaths after their agreement and are taunting regarding your Religion, [9:12]} – the Verse’\textsuperscript{203}.

(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 Ahowl, from Salam Bin Al Mustaneer,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws}, when the story terminated regarding what was between him\textsuperscript{asws} and Talha and Al-Zubeyr and Al-Ayesha at Al-Basra, ascended the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled Him\textsuperscript{azwj}, and sent Salawaat upon the Rasool-Allah\textsuperscript{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.

\textsuperscript{201} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 183
\textsuperscript{202} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 184
\textsuperscript{203} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 185
And I\textsuperscript{asws} swear by Allah\textsuperscript{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.

By Allah\textsuperscript{azwj}! No people lived in the honour and dignity of the Bounties of Allah\textsuperscript{azwj} in the life of the world, nor everlasting piety in obedience to Allah\textsuperscript{azwj} and the appreciation for His\textsuperscript{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah\textsuperscript{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah\textsuperscript{azwj}, because Allah\textsuperscript{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His\textsuperscript{azwj} Book: \textit{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].}

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah\textsuperscript{azwj} (for them) and their replacement by His\textsuperscript{azwj} Anger and the changing of their health, been convinced that it is from Allah\textsuperscript{azwj} for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah\textsuperscript{azwj} by the sincerity of their intentions, and acknowledgement of their sins and their offences, He\textsuperscript{azwj} would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He\textsuperscript{azwj} would Correct their affairs, and from all that He\textsuperscript{azwj} had Favoured them by which had declined from them and had been spoilt.

So fear Allah\textsuperscript{azwj}, O you people, with the rightful fear, and feel the fear of Allah\textsuperscript{azwj} and be convinced with sincerity, and repent to Him\textsuperscript{azwj} from the ugliness of what the Satan\textsuperscript{as} has enticed you with of the fighting against the Master\textsuperscript{asws} of the Command (Wali Al-Amr) and the People\textsuperscript{asws} of the Knowledge after Rasool-Allah\textsuperscript{asws} and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships.
Allah \textsuperscript{aswj} Accepts the repentance and Excuses the sins, and He \textsuperscript{aswj} Knows what you are doing”.  

(The book) ‘Nahj Al-Balagah’ – And from a speech of his \textsuperscript{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 \textsuperscript{asws} and Al-Husayn \textsuperscript{asws} to Amir Al Momineen \textsuperscript{asws}. They \textsuperscript{asws} spoke to him \textsuperscript{asws} and he \textsuperscript{asws} freed his way. They \textsuperscript{asws} said to him \textsuperscript{asws}: ‘He will pledge allegiance to you \textsuperscript{asws}, O Amir Al-Momineen’\textsuperscript{asws}!’

He \textsuperscript{asws} said: ‘Or, did he not pledge allegiance to me \textsuperscript{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 \textsuperscript{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’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by his chain, said,

‘Amir Al-Momineen \textsuperscript{asws} addressed at Al-Basra. He \textsuperscript{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 \textsuperscript{aswj} Defeated your affairs through my \textsuperscript{asws} Jihad or are you fabricating upon Allah?’ [10:59]’.

Then he \textsuperscript{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”.

(The book) ‘Nahj Al-Balagah’ – And from a speech of his \textsuperscript{asws}: ‘You (my \textsuperscript{asws} companions) are the helpers upon the truth, and the brethren in the religion, and the shields on the day of
problems and tribulations besides the (other) people. By you I\textsuperscript{asws} shall strike the one turning back and wish for obedience by the one facing me\textsuperscript{asws}. Assist me\textsuperscript{asws} with advice devoid of the deception, sound from the suspicious, for by Allah\textsuperscript{azwj}, I\textsuperscript{asws} am foremost of the people with the people\textsuperscript{asws}.\textsuperscript{207}

(The book) ‘Al-Irshad’ – From a speech of his\textsuperscript{asws} when Talha was killed, and the crowds of the people of Al-Basra were knocked out: ‘By us\textsuperscript{asws} you enjoyed the nobility, and by us\textsuperscript{asws} you burst forth from the bottom, and by us\textsuperscript{asws} you were guided in the darkness!

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\textsuperscript{asws} have not ceased waiting for you the consequences of betrayal; and I\textsuperscript{asws} am branding you with the ornaments of the raiders veiling me\textsuperscript{asws} from you all, as a robe of the religion, as an insight into the sincerity of the intentions.

I\textsuperscript{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\textsuperscript{asws} shall speak to you all dumb people with the far explanation. Understand the affairs of the person staying back from me\textsuperscript{asws}. I\textsuperscript{asws} have not doubted regarding the truth since I\textsuperscript{asws} saw it.

The sons of Yaqoub\textsuperscript{as} were upon a great target until they were disloyal to their father\textsuperscript{as} and sold their brother\textsuperscript{as}, and after the acknowledgment was their repentance, and by their father\textsuperscript{asws} and their brother\textsuperscript{as} seeking Forgiveness of them, there was Forgiveness for them\textsuperscript{as}.\textsuperscript{208}

(The book) ‘Nahj Al-Balagah’ – And from a speech of his\textsuperscript{asws} he\textsuperscript{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\textsuperscript{azwj}, let him do so, and if you were to obey me, then I\textsuperscript{asws} shall carry you all, if Allah\textsuperscript{azwj} so Desires, upon the way of Paradise, and even though that may be with severe, mighty hardships, and bitter tastes.

\textsuperscript{207} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 189
\textsuperscript{208} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 190
وَ أَمَّا فُلًَنَةُ فَأَدْرَكَهَا رَأْيُ النيسَاءي وَ ضيغْنٌ غَلًَ فِي صَدْريهَا كَميرْجَلي الْقَينْي وَ لَوْ دُعييَتْ لِيْتَنَ اْْيي مَا أَتَتْ إِلَّا وَ لَََا ب َعْدُ حُرْمَتُهَا الُْْولََ وَ الْْيسَابُ عَلَى اللَّهي.

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 asnws what she came to measnws with, she would not have done it, and for her afterwards, is her former sanctity, and the Reckoning is upon Allahazwj.

وَ مِنْهُ سَبييلٌ أَب ْلَجُ الْمينْهَاجي أَن ْوَرُ الْسيرَاجي فَبيالْْييَْاني يُسْتَدَلُّ عَلَى الصَّالْيَاُي وَ بيالصَّالْيَاُي يُسْتَدَلُّ عَلَى الْْييَْاني وَ بيالْْييَْاني يُعْمَرُ الْعيلْمُ وَ بيالْعيلْمي يُرْهَبُ الْمَوُُْ وَ بيالْمَوُُْي تَُْتَمُ الدُّن ْيَا وَ بيالدُّن ْيَا تَُْرَزُ اْْخيرَةُ 

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’.

وَ مِنْهُ قَدْ شَخَصُوا مينْ مُسْتَقَري الَْْجْدَاثي وَ صَارُوا إيلََ مَصَاييري الْغَايَاُي ليكُلي دَارٍ أَهْلُهَا لََ يَسْتَبْديلُونَ بِيَا وَ لََ يَنْقَلُونَ 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 إينَّ الَْْمْرَ بيالْمَعْرُوفي وَ النَّهْيَ عَني الْمُنْكَري لََُلُ قَاني مينْ خُلُقي اللَّهي سُبْحَانَهُ وَ إين َّهُمَا لََ يُقَريبَاني مينْ أَجَلٍ وَ لََ يَنْقُصَاني مينْ ريزْقٍ

And surely, enjoining with the good and forbidding from the evil are two creations from the creations of Allahazwj the Glorious, and these two can neither draw the death any closer nor can they reduce from the sustenance.

وَ عَلَيْكُمْ بيكيتَابي اللَّهي فَإينَّهُ الَْْبْلُ الْمَتيينُ وَ النُّورُ الْمُبيينُ وَ الشيفَاءُ النَّافيعُ وَ الرييُّ ال 

And upon you is to be with the Book of Allahazwj, 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).

لََ يَعْوَجُ ف َيُقَامَ وَ لََ يَزييغُ ف َيُسْتَعْتَبَ وَ لََ تَُْليقُهُ كَثْرَةُ الرَّدي وَ وُلُوجُ السَّمْعي مَنْ قَالَ بيهي صَدَقَ وَ مَنْ عَميلَ بيهي 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’.

و قام إليه رجل فقال يا أمير المؤمنين أخبرنا عن الظنعة و هن سألت عنها رشول الله ص

And a man stood up to him and said, ‘O Amir Al-Mumineenaasnws! Inform us about the Fitna, and did youasnws ask Rasool-Allahasnws about it?’
He \textasciitilde asws said: ‘When Allah \textasciitilde azwj the Glorious Revealed His \textasciitilde 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 \textasciitilde asws knew that the Fitna will not be befalling with us while Rasool-Allah \textasciitilde saww is in our midst.

I \textasciitilde asws said: ‘O Rasool-Allah \textasciitilde saww! What is this Fitna which Allah \textasciitilde azwj has Informed you \textasciitilde saww with it?’ He \textasciitilde saww said: ‘O Ali \textasciitilde asws! My \textasciitilde saww community would be Tried from after me \textasciitilde saww’.

I \textasciitilde asws said: ‘O Rasool-Allah \textasciitilde saww! Or, and haven’t you \textasciitilde saww said to me \textasciitilde 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 \textasciitilde asws. That was grievous upon me \textasciitilde asws so you \textasciitilde saww said to me \textasciitilde asws: ‘Receive glad tidings, for the martyrdom is (coming) behind you \textasciitilde asws’.

He \textasciitilde saww said to me \textasciitilde asws: ‘That would be like that, so how would be your \textasciitilde asws patience then?’

I \textasciitilde asws said: ‘O Rasool-Allah \textasciitilde saww! This isn’t from the places of observing patience, but it is from the places of the glad tidings and the thanking’.

And he \textasciitilde saww said: ‘O Ali \textasciitilde asws! The people would be tempted by their wealth and they would (think they are) conferring upon their Lord \textasciitilde azwj by their being religious and wish for His \textasciitilde azwj Mercy, and feel safe from His \textasciitilde azwj Retribution, and they would be permitting His \textasciitilde 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’.

I \textasciitilde asws said: ‘O Rasool-Allah \textasciitilde saww! So, by which of the statuses should \textasciitilde asws be attributing them to during that, a status of heresy or status of Fitna?’ He \textasciitilde saww said, ‘Status of Fitna’.

And he \textasciitilde saww said: ‘O Ali \textasciitilde asws! And Ohad recorded from his father, Ibn Mitham and Ibn A. that: ‘When the Messenger of Allah \textasciitilde saww said to the people: ‘When you are tired, then say: ‘We believe’, and they will not be Tried’, then they said: ‘You say: ‘We believe’, and they will not be Tried’, and they will not be Tried’. So, they were attributing it to me \textasciitilde saww. 209

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 All asws having said: ‘Rasool-Allah sallallahu alayhi wa sallam has Decreed upon you asws to fight the tempted ones just as He asws has Decreed upon me sallallahu alayhi wa sallam to fight the Polytheists’.

قال فَلَتْ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفيتْنَةُ الَّتِي كُتِبَ عَلَيْهَا الْْيهَادُ قَالَ قَوْمٌ يَشْهَدُونَ أَنْ لََ إِلَهَ إِلََّ اللَّهُ وَ أَنِّي رَسُولُ اللَّهي وَ هُمْ مَُاليفُونَ

He sallallahu alayhi wa sallam said: ‘O Rasool-Allah sallallahu alayhi wa sallam! What is this Fitna which Allah azwj has Decreed the Jihad upon me asws during it?’ He sallallahu alayhi wa sallam said: ‘There would be a people testifying that there is no god except Allah azwj, and I sallallahu alayhi wa sallam am Rasool-Allah sallallahu alayhi wa sallam, but they would be opposing the Sunnah’.

فَقُلْتُ يَا رَسُولَ اللَّهي فَعَلَ أُقَاتِيلُهُمْ وَ هُمْ يَشْهَدُونَ كَمَا أَشْهَ

I sallallahu alayhi wa sallam said: ‘O Rasool-Allah sallallahu alayhi wa sallam! So, upon what should I sallallahu alayhi wa sallam fight them, and they would be testifying just as I sallallahu alayhi wa sallam am testifying?’ He sallallahu alayhi wa sallam said: ‘Upon the innovations in the Religion, and opposition to the command’.

فَقُلْتُ يَا رَسُولَ اللَّهي أَنْتَ كُنْتَ وَعَدْتَنِّي الشَّهَادَةَ فَاسْأَلي اللَّهَ أَنَّ يُعَجيلَهَا لِي بَينَ يَدَيْكَ

I sallallahu alayhi wa sallam said: ‘O Rasool-Allah sallallahu alayhi wa sallam! You sallallahu alayhi wa sallam had promised me sallallahu alayhi wa sallam the martyrdom, so ask Allah azwj to Hasten it to me (to happen) in front of you sallallahu alayhi wa sallam. He sallallahu alayhi wa sallam said: ‘Then who will fight against the allegiance-breakers, and the deviants, and the renegades? But, I sallallahu alayhi wa sallam had promised you sallallahu alayhi wa sallam the martyrdom, and you sallallahu alayhi wa sallam will be martyred. You sallallahu alayhi wa sallam will be struck upon this (head) and this (beard) would be dyed. How would be your sallallahu alayhi wa sallam patience then?’

فَكُنْ حيلْسَ بَيْتِكَ حَتََّّ ت ُقَلَّدَهَا فَإيذَا قُليدْت َهَا جَاشَتْ عَلَيْكَ الصُّدُورُ وَ قُليبَتْ لَكَ الُْْمُورُ ف َقَاتِيلْ حيينَئيذٍ عَ

I sallallahu alayhi wa sallam said: ‘O Rasool-Allah sallallahu alayhi wa sallam! This isn’t a place of observing patience! This is a place of thanking (Allahazwj)’. He sallallahu alayhi wa sallam said: ‘Yes, you sallallahu alayhi wa sallam are correct, so be prepared for the disputes, for you sallallahu alayhi wa sallam will be disputed against’.

فَكُنْ حيلْسَ بَيْتِكَ حَتََّّ ت ُقَلَّدَهَا فَإيذَا قُليدْت َهَا جَاشَتْ عَلَيْكَ الصُّدُورُ وَ قُليبَتْ لَكَ الُْْمُورُ ف َقَاتِيلْ حيينَئيذٍ عَ

I sallallahu alayhi wa sallam said: ‘O Rasool-Allah sallallahu alayhi wa sallam! If you sallallahu alayhi wa sallam could clarify it for me a little’. He sallallahu alayhi wa sallam said: ‘My sallallahu alayhi wa sallam community would be Tried from after me sallallahu alayhi wa sallam. 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 حيلْسَ بَيْتِكَ حَتََّّ ت ُقَلَّدَهَا فَإيذَا قُليدْت َهَا جَاشَتْ عَلَيْكَ الصُّدُورُ وَ قُليبَتْ لَكَ الُْْمُورُ ف َقَاتِيلْ حيينَئيذٍ
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’.

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’.

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’.

I asws said: ‘The Praise is for Allah azwj upon what He azwj has Gifted to us asws from His azwj grace’.

(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’.

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’.

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’.

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’.

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-Balagh’ – And from a speech of his \( \text{asws} \) when Allah \( \text{azwj} \) Made him \( \text{asws} \) victorious with companions of the camel, and one of his \( \text{asws} \) companions had said to him \( \text{asws} \), ‘I would love it if my so and so brother had attended with us, he would have seen what Allah \( \text{azwj} \) has Helped with against your \( \text{asws} \) enemies’.

He \( \text{asws} \) said: ‘Does your brother incline to be with us?’ He said, ‘Yes’. He \( \text{asws} \) 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’.

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(194) (The book) ‘Nahj Al-Balagh’ – And from a speech of his \( \text{asws} \) 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.

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 \( \text{azwj} \).

It is as if I \( \text{asws} \) am at your Masjid like a stern of a ship, Allah \( \text{azwj} \) having Sent the Punishment upon it, from above it and from under it, and the one within its enclosure is downed’.

And in another report: ‘And I \( \text{asws} \) swear by Allah \( \text{azwj} \)! Your city will drown to the extent as if I \( \text{asws} \) am looking at its Masjid being like a stern of a ship, or a sitting ostrich’.

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’.

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\(^{212}\) 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
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.

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”.

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 noise, and your inhabitants would be afflicted with the red death and the severe hunger.”
(Seyyid) Al-Razy (the compiler) said, ‘He\textsuperscript{asws} is indicating at the king of Al-Zanj’.

Then he\textsuperscript{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\textsuperscript{asws} overturn the world to its face, and value it with its worth, and look at it with its eyes’.

And from it He\textsuperscript{asws} indicated to describing the Turks: ‘It is as if \textsuperscript{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’.

One of his\textsuperscript{asws} companions said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have been Given knowledge of the unseen’.

He\textsuperscript{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\textsuperscript{azwj} with Knowledge, and rather knowledge of the unseen is knowledge of the Hour, and what Allah\textsuperscript{azwj} has Threatened of by His\textsuperscript{azwj} Words: 

\textit{Surely, Allah, with Him is the Knowledge of the Hour,} 

[31:34] – the Verse.

He\textsuperscript{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\textsuperscript{as}. So, this is knowledge of the unseen which no one knows it except Allah\textsuperscript{azwj}, and whatever is besides that, it is knowledge Allah\textsuperscript{azwj} has Taught
His\textsuperscript{aww} Prophet\textsuperscript{saww}. He\textsuperscript{saww} learnt it and supplicated to me\textsuperscript{asws} that my\textsuperscript{asws} chest would retain it, and my\textsuperscript{asws} ribs would hold upon it.\textsuperscript{216}

\textit{(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\textsuperscript{asws} arrive with Umar Bin Salama Al-Arjy to the people of Al-Kufa. The people exclaimed such (loud) Takbeers 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.

\textit{It was in it: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From a servant of Allah\textsuperscript{azwj} Amir Al-Momineen\textsuperscript{asws}, to Farzah Bin Ka’ab and the ones from the Muslims before him. Greetings be unto you all! \textsuperscript{asws} praise Allah\textsuperscript{azwj} to you all Who, there is no god except He\textsuperscript{azwj}.}

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\textsuperscript{azwj}, and we were just to them. Talha and Al-Zubeyr were killed, and \textsuperscript{asws} gone ahead to them with (a view to) excusing them, and \textsuperscript{asws} faced towards them with the advice, and testified to them both for reconciliation of the community.

\textit{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\textsuperscript{azwj} Struck the face of their remainder and they turned back.}

\textit{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\textsuperscript{azwj} and her Prophet\textsuperscript{saww}, and her deception is dividing the Muslims, and her shedding the blood of the Momineen without any proof, nor excuse, nor apparent argument.}

\textsuperscript{216} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 197
When Allah\textsuperscript{azwj} had Defeated them, I\textsuperscript{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.

And righteous men from us had attended (the battle), may Allah\textsuperscript{azwj} Multiply their good deeds and Raise their ranks, and Reward them the Rewards of the truthful, the patient, and may Allah\textsuperscript{azwj} Recompense you all from the people Egypt, and one behalf of the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, the excelled Recompense of the workers in His\textsuperscript{azwj} obedience, and the ones grateful for His\textsuperscript{azwj} Bounties.

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\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’. Written by Ubeydullah Bin Abu Rafie during Rajab of the year thirty-six’.

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\textsuperscript{asws} was free from the affair of the war against people of the camel, he\textsuperscript{asws} instructed a caller to call out among the people of Al-Basra: ‘The congregational Salat for three days from the morning, if Allah\textsuperscript{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!’

When it was the day in which they gathered, he\textsuperscript{asws} came out and prayed the morning Salat (leading) the people in the central Masjid. When he\textsuperscript{asws} had fulfilled his\textsuperscript{asws} Salat, he\textsuperscript{asws} stood up and rested his\textsuperscript{asws} back to a wall of the Qiblah, on the right of the prayer niche and addressed the people.

\footnote{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 198}
He praised Allah and extolled upon Him with what He is rightful of, and sent Salawat upon the Prophet, 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 is to complete the fourth!

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. It is as if 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!’

Al-Ahnaf Bin Qays stood up to him and said to him, ‘O Amir Al-Momineen! And when will that happen?’

He 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’.

Then he turned towards his right and said: ‘How much (distance) is there between you and Al-Ubulah?’ Al-Munzir Bin Al-Jaroud said to him, ‘May my father and my mother be sacrificed for you! Four Farsaks’. 
He asws said to him: ‘You speak the truth. By the One saww Who Sent Muhammad saww and Honoured him saww with the Prophet saww-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 asws community, seventy thousand. Their martyrs on that day would be at the status of the martyrs of Badr’.

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.

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’.

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!’

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?’

He saww 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’.

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!’

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?’
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.

O woe be unto their affairs. A strange event. From it is that there would be released at it Al-Dajjal 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.

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.

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).

O Munzir! By the One aswj 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’.

Then he asws said: ‘O people of Al-Basra! Allah aswj did not Make for anyone from the Muslim cities, neither any noble plan nor honourable, except and He aswj has Made among you all
superior to that, and Increased for you from His Grace by His Conferment what isn’t for them.

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 are the most trading of the people, and most truthful of them in his trading, and your donors are 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.

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 cleveres 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.

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 regarding you all has passed, and His Decree would implemented: there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]. Allah 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].

And I am swearing to you all, O people of Al-Basra! That rebuke which 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 has Said to His Prophet: And continue to remind, for surely the Zikr benefits the Momineen [51:55].
Nor was that which I\textsuperscript{asws} have mentioned to you of the praise and the laudation, and the reminder, and the preaching, being as a desire from me\textsuperscript{asws} to you all regarding something from what is before you, and I\textsuperscript{asws} do not want to stay in your midst, if Allah\textsuperscript{azwj} so Desires. The present matters have necessitated me\textsuperscript{asws} with the staying at it. Among what is between me\textsuperscript{asws} and Allah\textsuperscript{azwj}, there is no excuse for me\textsuperscript{asws} in neglecting these, nor is there any knowledge for you with anything from it until it occurs from what I\textsuperscript{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\textsuperscript{asws} life! It is a clear Jihad which the Book of Allah\textsuperscript{azwj} has Described to us.

And nor is that which I\textsuperscript{asws} wanted with, from mentioning your existent city, from me\textsuperscript{asws} upon you, due to what you have aggrieved me\textsuperscript{asws}, apart from that Rasool-Allah\textsuperscript{saww} had said to me\textsuperscript{saww} one day, and there wasn’t anyone with him\textsuperscript{saww} apart from me\textsuperscript{saww}: 'Jibraeel\textsuperscript{as} is the Trustworthy Spirit. He\textsuperscript{as} carried me\textsuperscript{saww} upon his\textsuperscript{as} right shoulder until he\textsuperscript{as} showed me\textsuperscript{saww} the earth and the ones upon it, and gave me\textsuperscript{saww} its reins, and taught me\textsuperscript{saww} what was therein, and what had happened upon its back, and what would be happening up to the Day of Qiyamah.

And that was not too much upon me\textsuperscript{saww} just as it was not too much upon my\textsuperscript{saww} father\textsuperscript{as} Adam\textsuperscript{as}. He\textsuperscript{azwj} Taught him\textsuperscript{as} the names, all of them, and did not Teach them to the Angels of Proximity, and I\textsuperscript{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, for a day of mighty calamity, and I\textsuperscript{asws} do know of a place of its bursting forth from this town of yours.

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\textsuperscript{asws} do know of a place of its bursting forth from this town of yours.
Then there would be matters before that, they would raid you, and I\textsuperscript{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\textsuperscript{azwj} preceding for him. And one who remains in it, not connect with it, it would be due to his sons, and Allah\textsuperscript{azwj} is not the least unjust to its servants’.

A man stood up to him and said, ‘O Amir Al-Momineen\textsuperscript{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?’

He\textsuperscript{asws} said: ‘When you have asked me\textsuperscript{asws}, then understand from me\textsuperscript{asws}, and it is not upon you that you ask anyone after me\textsuperscript{asws}. As for the people of the community, it is I\textsuperscript{asws} and the ones who follow me\textsuperscript{asws}, and even though they may be few, and that is the truth from a Command of Allah\textsuperscript{azwj} and order of His\textsuperscript{azwj} Rasool\textsuperscript{saww}.

And as for the people of the sectarianism, they are the adversaries to me\textsuperscript{asws}, and to the one who follows me\textsuperscript{asws}, and even though they may be any.

And as for the people of the Sunnah, they are the adherent with what Allah\textsuperscript{azwj} has Made to be a Sunnah and His\textsuperscript{azwj} Book and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and even though they may be few.

And as for the people of the innovation, they are the adversaries to the Commands of Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Book and His\textsuperscript{azwj} Rasool\textsuperscript{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\textsuperscript{azwj} is its division, and its connection from the limits of the earth. And by Allah\textsuperscript{azwj}, is the inclination!’

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\textsuperscript{218} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 4 H 199
‘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! We have been unjust to this man (Ali), and we broke his allegiance without there being any innovation having happened from him. Then he 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 than him. Come, let us go to him and let us offer excuses from what we have done’.

قَالَ فَدَخَلْنَا عَلَيْهِ فَلَمَّا ذَهَبَ مُتَكَليمُنَا يَتَكَلَّمُ قَالَ أَنْصَيْتُوا أَكْفَيْكُمْ إِنَّا أَنَا رَجُلٌ مِنْكُمْ فَإِنْ قُلْتُ حَقّا فَصَديقُونِّي وَإِنْ قُلْتُ غَيْرَ ذَلكَ فَغُفُوْةَ عَلَىٰ

He said, ‘We entered to see him. When we went on to speak, he spoke saying: ‘Listen, I shall suffice you. But rather, I am a man from you all, so if I were to say truth, then ratify me, and if I were to say other than that, they return it unto me’.

ثُمَّ قَالَ أَنْشُدُكُمْ بيَاللَّهٍ أَنْ تُعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ أَنَّ أَوْلَى النَّاسِ بِإِنَّ رَسُولَ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَ سَلَّمَ بِإِنَّ رَجُلٍ مِنْكُمْ فَأَنَا جَالِسٌ فِي بَيْتِي

Then he said: ‘I adjure you all with Allah! Do you know that Rasool-Allah passed away and was the foremost of the people with Rasool-Allah and with the people?’ They said, ‘O Allah, yes!’

قَالَ فَبَايْعَتُكُمْ بيَاللَّهِ أَنَّ رَسُولَ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ أَنَّ أَوْلَى النَّاسِ بِإِنَّ رَسُولَ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فِي بَيْتِي

He said: ‘You pledged allegiance to Abu Bakr and turned away from me, so I pledged to Abu Bakr just as you had pledge to him, and dislike to crack the stick of the Muslims and cause divisions between your communities. Then Abu Bakr made it to Umar from after him, and you know I was foremost of the people with Rasool-Allah and with the people from after him, but I pledged to Umar just as you had pledged to him, and I shall return him upon the water.

حَتَّى أَنَّهُ مَاتَ فَمَاتَ أَوْلَٰٰدُ مَنْ يَمُرَّ مِنْ نِّي فَأَنَا جَالِسٌ فِي بَيْتِي

Until when he was killed, he made me to be sixth of six. I entered into what he had made me to enter, and disliked to cause division in the community of Muslims and crack their stick. You pledged to Usman, so pledged to him. Then you accused upon Usman and killed him, and I was seated in my house.

ثُمَّ قَتَلْتُمُوهُ وَفَأَنَا جَالِسٌ فِي بَيْتِي
Then you pledged allegiances to me<sup>asws</sup> 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<sup>asws</sup> allegiance?’

قَالُوا يَا أَمييَْ الْمُؤْمينيينَ كُنْ كَمَا قَالَ الْعَبْدُ الصَّاليحُ لَ ت َثْرييبَ عَلَيْكُمُ الْيَوْمَ ي َغْفيرُ اللَّهُ لَكُمْ وَ هُوَ أَرْحَمُ الرَّاحْييينَ

They said, ‘O Amir Al-Momineen<sup>asws</sup>! Be, as the righteous servant had said: ‘(<strong>There shall be</strong> no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92]).

قُلُوْا ع كاذبَكَ أَقُولُ ي َغْفيرُ اللَّهُ لَكُمْ وَ هُوَ أَرْحَمُ الرَّاحْييينَ مَعَ أَنَّ فيُكُمْ رَجُلً  لَوْ بَاي َعَنِّي بييَديهٍ لَنَكَثَ بياسْتيهٍ ي َعْنِّي مَرْوَانَ.

Ali<sup>asws</sup> said: ‘Like that I<sup>asws</sup> am saying: <strong>May Allah Forgive you your sins; and Allah is Forgiving, Merciful’ [3:31],</strong> 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

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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 الأحمار أحمد بن المنشيئ بن علي بن أبي عبد الله البخاري عن سهيل بن المتنوح عن شلیمان بن أبي بكر عن محدث بن الحکم، عن عزاولة قال: قالت علي بن أبي طالب صلوات الله عليه يوم الحکم لعائشة كتب رأي مطلب الله صلى الله عليه وسلم، فقالت له مطلب فأعمال تغلب تغلب.

(The book) ‘Ma‘ani Al Akhbaar’ – Ahmad Bin Al Husayn Bin Ali, from Abu Abdullah Al Bukhari, from Sahl Bi Al Mutawaiakkal, from Suleyman Bin Avu Sheyk, 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، للأمانی للشیخ الطبکی المفید عن الكتب عن الآوقفی عن التفییف عن محمد بن طلخان عن أبي عبد الله البصیری عن موسی بن عیوب الله الأصیری، قال: لما هزموه الامل العشیرة أمر علي بن أبي طالب أمیر المؤمنین ع أن تزوج عائشة فطر السفر في حالة عبود الناس رضی الله عنه فقال يا أمّي كيف رأيت ضربك يأبه يوم الإسلام فجلبهم بالنشیف.

(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?’

فقالت: استصربت يا عمار من أجل عائلت فقلت أنت أشد استصرارا من دلائل أم و اللہ لو ضربنا حتى تلقو من شرف حفر للغثیة أنك على الحق و أنت بالله الواثق.

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’.

فقالت للغثیة هكذا يا عمار، حمل إلیك الله يا عمار فإنك قد كبرت و قد عظمت و في أحللك و أذهب يأبه يوم الإسلام.

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.

فقال عمار رحمة الله إلیه و اللہ الحکم لتفصیل في أصلح رسول الله صلی الله عليه وسلم أقرأتم كتابه اللہ و خل و أعلمنهم بأناشیدهم وأعلمهم توظيفا لجذورهم و أخفوه بالسنة مع قراءت من رسول اللہ ص و عظم تعلیمه و بلاءه في الإسلام فستكث.

220 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 201
Ammar, may Allah have mercy on him, said, ‘By Allah! I have chosen for myself among the companions of Rasool-Allah, and I saw Ali to be their most well-read of the Book of Allah, 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 relationship from Rasool-Allah, and his magnificent efforts, and his (suffering) afflictions in Al-Islam’. She was silent.’

(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! Your religion has gone to the son of Abu Talib’.

Ali said: ‘She is not short of evil. But I will return her to her house’.

(The book) ‘Al-Ihtijaj’ – It is reported that Ibn Abbas said to Amir Al-Momineen when Ayesha refused to return: ‘Leave her in Al-Basra and do not depart her (to Al-Medina)’. Al said: ‘She is not short of evil. But will return her to her house’.

‘When Ayesha arrived to Al-Medina returning from Al-Basra, she did not stop inciting the people against Amir Al-Momineen, and she wrote to Muawiya and the people of Syrian with Al-Aswad Bin Al-Bakhtari, inciting them against him .

(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’.

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
‘From Al-Qaim\textsuperscript{asws}, he (the narrator) said, ‘O our Master\textsuperscript{asws} and son\textsuperscript{asws} of our Master\textsuperscript{asws}! It is reported to us that Rasool-Allah\textsuperscript{saww} made the divorce of his\textsuperscript{saww} wives to (be up to) Amir Al-Momineen\textsuperscript{asws} to the extent that on the day of the camel, he\textsuperscript{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\textsuperscript{asws} will divorce you’. Inform us, O my Master\textsuperscript{asws}, out the meaning of the divorce which, the decision of which Rasool-Allah\textsuperscript{saww} had delegated to Amir Al-Momineen\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj}, Holy is His\textsuperscript{azwj} Name, Magnified the matter of the wives of the Prophet\textsuperscript{saww} and Specialised them with the nobility of the mothers. Rasool-Allah\textsuperscript{saww} said: ‘O Abu Al-Hassan\textsuperscript{asws}! This nobility is to remain for as long as they remain upon obedience of All\textsuperscript{azwj}. So, whichever of them disobeys Allah\textsuperscript{azwj} after me\textsuperscript{asws}, among the wives, with the coming out against you\textsuperscript{asws}, then divorce her and terminate her from the nobility of being mothers of the believers’.

\begin{enumerate}
\item [226] Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 207
\item [227] Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 208
\end{enumerate}
‘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.

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?’

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.

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’.

Ali asws said: ‘Carry her and lodge her in the house of Ibn Abu Khalaf Al-Khuzaie’. 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!’

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Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 209
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’.

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’.

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.

Amir Al-Momineen Ali asws Bin Abu Talib saws 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’.

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’.

فَقَالَ ابْنُ عَبَّاسٍ فَأَتَيْتُهَا وَ هِيَ فِي حَابِل الْبَصْرَةي قَالَ فَطَلَبْتُ الْْيذْنَ عَلَيْهَا فَلَمْ تَأْذَنْ فَدَخَلْتُ عَلَيْهَا مينْ

قَالَ فَضَرَبْتُ بيبَصَريي فَإيذَا فِي جَانيبي الْبَيْتي رَحْلٌ عَلَيْهَا طينْفيسَةٌ قَالَ فَمَدَدُُْ الطينْفيسَةَ فَجَلَسْتُ عَلَيْهَا ف َقَالَتْ مينْ وَرَاءي السيتَْي يَا ابْنَ عَبَّاسٍ أَخْطَأَُْ السُّنَّةَ

فَقَالَ لَََا ابْنُ عَبَّاسٍ رَحَْْةُ اللَّهِ عَلَيْهِ نََْنُ أَوْلََ بيالسُّنَّةي مينْكي وَ نََْنُ عَلَّمْنَ اكي السُّنَّةَ وَ إينَََّّّا ب َيْتُكي الَّذيي خَلَّفَكي فييهي رَسُولُ اللَّهِ فَخَرَجْتي مينْهُ

ف َقَالَ ابْنُ عَبَّاسٍ هَذَا وَ اللَّهِ أَمييُْ الْمُؤْمينيينَ وَ إينْ ت َرَبَّدَُْ فييهي وُجُوهٌ وَ رَغيمَتْ فييهي مَعَاطيسُ

فَقَالَ ابْنُ عَبَّاسٍ فَأَتَيْتُهَا وَ هييَ فِي قَصْري بَنِّي خَلَفٍ فِي جَانيبي الْبَصْرَةي قَالَ فَطَلَبْتُ الْْيذْنَ عَلَيْهَا فَلَمْ تَأْذَنْ فَدَخَلْتُ عَلَيْهَا مينْ

ف َقَالَتْ أَب َيْتُ ذَليكَ ف َقَالَ أَمَا وَ اللَّهِ إينْ كَانَ إيبَاؤُكي فييهي لَقَصييَْ الْمُدَّةي عَُييمَ التَّبيعَةي ظَاهيرَ

فَقَالَتْ رَحيمَ اللَّهُ أَمييُْ الْمُؤْمينيينَ ذَليكَ عُمَرُ بْنُ الََْطَّابي
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-Hazardy 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’.

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’.

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’.

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 a

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, ‘Restrain 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'.

Ibn Abbas said, ‘Then I got up and came to Amir Al-Momineen\textsuperscript{asws} and informed him\textsuperscript{asws} of her words, and what she had responded with. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} was more knowing with you when I\textsuperscript{asws} sent you’.

I entered to see Ayesha and I said, ‘Who was the most beloved of the people to Rasool-Allah\textsuperscript{saww}?’ She said, ‘(Syeda) Fatima\textsuperscript{asws}.’ I said, ‘But rather, I asked you about the men’. She said, ‘His\textsuperscript{saww} pair, and what could prevent him\textsuperscript{saww}, and he\textsuperscript{asws} was a Fasting, praying person? And the soul of Rasool-Allah\textsuperscript{saww} had flowed in his\textsuperscript{asws} hands, and it has returned to be in him\textsuperscript{asws}.’

I said, ‘So what carried you upon what happened?’ She lowered her scarf upon her face and cried and said, ‘A matter Ali\textsuperscript{asws} had judged’.

And it is reported that it was said to her before her death, ‘Shall we bury you by Rasool-Allah\textsuperscript{saww}?’ She said, ‘No, I innovated after him\textsuperscript{saww},’

When we had defeated the people of Al-Basra, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} came until he leaned to a wall from the wall of Al-Basra and we gathered around him\textsuperscript{asws}, and Amir Al-Momineen\textsuperscript{asws} was riding and the people had descended.
He called a man by his name, and he came to him. Then he called a man by his name, and he came to him. Then he called a man by his name, and he came to him. Then he called a man by his name, and he came to him, 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.

Amir Al-Momineen 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 ended up to a capacious house. We entered and therein were women crying. When they saw him, they shouted one shout and said: ‘This is the killer of the loved ones!’

Amir Al-Momineen withheld from them, then said: ‘Where is the house of Ayesha?’ They gestured towards a room in the house. We carried Ali away from his animal and descended him. He entered to see her. I did not hear anything from the words of Ali, 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!’

Then Amir Al-Momineen came out to us, and we carried him upon his animal. A woman from the direction of the house presented to him. He said, ‘Where is Safiyya?’ She said, ‘Here I am, O Amir Al-Momineen!’ He said: ‘Will you not refrain these bitches from me who are claiming that I am a killer of the loved ones? And if I was a killer of the loved ones, I would have killed the ones in that house’ – and he gestured towards three rooms in the house.

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’.

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 \(\text{asws} \) was more knowing that you are, and his \(\text{asws} \) amnesty had covered them. When we defeated the people, his \(\text{asws} \) 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!’

Then he \(\text{asws} \) continued, and we continued with him \(\text{asws} \) until we ended up to the army camp. He \(\text{asws} \) made some people from the companions of the Prophet \(\text{saww} \) 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 \(\text{asws} \) said: ‘Shall I \(\text{asws} \) inform you of seven (people), who would be from the superior people on the day Allah \(\text{azwj} \) the Exalted gathers them?’

Abu Ayoub said, ‘Yes, by Allah \(\text{azwj} \), inform us, O Amir Al-Momineen \(\text{asws} \), for you \(\text{asws} \) were present and we were absent’.

He \(\text{asws} \) said: ‘The superior people on the day Allah \(\text{azwj} \) the Exalted Gathers them are seven from the sons of Abdul Muttalib \(\text{asws} \) ! 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 \(\text{asws} \), so we can recognise them?’

He \(\text{asws} \) said: ‘The most superior of the people on the day Allah \(\text{azwj} \) Gathers the creatures and the Rasools \(\text{as} \), is Muhammad \(\text{saww} \), and that from the most superior of the Rasools \(\text{as} \) is Muhammad \(\text{saww} \), upon them \(\text{as} \) be the Salawaat and the greetings.

He \(\text{asws} \) said: ‘The most superior of every community after its Prophet \(\text{as} \) is a successor \(\text{as} \) of its Prophet \(\text{as} \), until he \(\text{as} \) comes across a (another) Prophet \(\text{as} \), and that the most superior of the
successors\textsuperscript{as} is the successor of Muhammad\textsuperscript{saww}, upon them\textsuperscript{as} be the Salawaat and the greetings.

Then the most superior people after the successors\textsuperscript{as}, are the martyrs, and that the most superior of the martyrs are Hamza\textsuperscript{asws} and Ja'far\textsuperscript{asws} Bin Abu Talib\textsuperscript{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\textsuperscript{azwj} had Ennobled him with. Then the two grandsons\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, two chiefs of the people of the Paradise, and Al-Mahdi\textsuperscript{asws}. Allah\textsuperscript{azwj} has Made him\textsuperscript{asws} to be from the most beloved of us\textsuperscript{asws}, People\textsuperscript{asws} of the Household’.

Then he\textsuperscript{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]’\textsuperscript{231}.

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\textsuperscript{asws} sent a message to Ayesha by her brother Muhammad and Ammar Bin Yasser: ‘Depart and join up with your house which Rasool-Allah\textsuperscript{saww} had left you behind in it’.

She said, ‘By Allah\textsuperscript{azwj}! I will not transfer from this city, ever’. They returned to Amir Al-Momineen\textsuperscript{asws} and informed him\textsuperscript{asws} of her words. He\textsuperscript{asws} got angered, then returned them to her and sent Al-Ashtar along with them. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Either you go out or you will be carried out with a carrying!’

\textsuperscript{231} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 212
Then Amir Al-Momineen\textsuperscript{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!’

When she came to know of that, she said to them, ‘Tell him\textsuperscript{asws} to equip me (for the journey)’. They came to Amir Al-Momineen\textsuperscript{asws} and mentioned that to him\textsuperscript{asws}. He\textsuperscript{asws} equipped her and sent it with the women’.\textsuperscript{232}

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\textsuperscript{asws} sent a message to Ayesha: ‘Return to Al-Hijaz!’ She said, ‘I will not do so’. He\textsuperscript{asws} said to her: ‘If you do not do it, I\textsuperscript{asws} will send you women from Bakr Bin Wail as mourning ambassadors to be taking you with it’. So, she went out then’.\textsuperscript{233}

And from Is’haq Bin Ibrahim, from Ashras Al Abdy, from Abdul Jaleel,

‘Amir Al-Momineen\textsuperscript{asws} sent Amman Bin Yasser to Ayesha that she should depart. She refused to him\textsuperscript{asws}. He\textsuperscript{asws} sent two women to her and a woman from Rabie having a camel with them. When she saw them she departed’.\textsuperscript{234}

And from Muhammad Bin Ali Bin Nasr, from Umar Bin Sa’ad Al Asady,

‘Amir Al-Momineen\textsuperscript{asws} entered to see Ayesha when she had refused to go out (back to Al-Medina). He\textsuperscript{asws} said to her: ‘O brandisher (of sword)! Either you depart of else I\textsuperscript{asws} speak with what you know (pronouncement of divorce)’. She said, ‘Yes, I will depart’.

He\textsuperscript{asws} equipped her and sent her, and with her were forty women from Abdul Qays – the Hadeeth in its length’.\textsuperscript{235}

\textsuperscript{232} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 213
\textsuperscript{233} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 214
\textsuperscript{234} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 5 H 215
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

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?’

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

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

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
Al Bursy, in the book ‘Mashariq Al Anwaar’, said,

‘When Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} arrived from Al-Kufa, the women came to console him\textsuperscript{asws} of Amir Al-Momineen\textsuperscript{asws} and the wives of the Prophet\textsuperscript{saww} entered to see him\textsuperscript{asws}. Ayesha said, ‘O Abu Muhammad\textsuperscript{asws}! Your\textsuperscript{asws} grandfather\textsuperscript{saww} was not lost except on the day your\textsuperscript{asws} father\textsuperscript{asws} was lost’.

Al-Hassan\textsuperscript{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\textsuperscript{asws}, from (the clans of) Taym and Adayy, to be healed by his\textsuperscript{asws} being killed’. She said, ‘That had happened’.

\textsuperscript{221} Al-Bursi, in the book ‘Mashariq Al Anwaar’, said,
CHAPTER 6 – THE FORBIDDANCE BY ALLAHazwj AND HISazwj RASOOLsaww FROM FIGHTING AGAINST ALIasws, AND THE PROPHETsaww INFORMING HER OF THAT

222 فس، تفسير الفصم تحملة من أحمد عن محمد بن عبد الله بن غالب عن أبي بكر بن جعفر عن خفيان قال: سألت أنا عبد الله عن قول الله تعالى ورسوله صلى الله عليه وسلم: أيا شروط أو خالف عن خفيان.

The book) ‘Al-Ihtijaj’ – From Al-Sadiqasws, from hisasws forefathersasws, in a Hadeeth of the bird: ‘Aliasws came twice and Ayesha returned himasws twice. When heasws entered during the third time and informed the Prophetsaww with it, the Prophetsaww said: ‘Did you refuse except for the matter to become like this, O Humeyra? What carried you upon this?’

She said, ‘O Rasool-Allahsaww! I desired that my father would happen to be the one to eat from the bird (from the Paradise).’ Heasws said to her: ‘This is not the first grudge between you and Aliasws, and you have paused upon what is in your heart towards Aliasws, if Allahazwj the Exalted so Desires, so you will be fighting against himasws’. 

فقالت يا رسول الله اشهيت أن يكون أبي أن يأكل من الطير فقال لها ما هو أول ضعفي بننك وبنين علي وفد وفقات علي ما في خليك لعلته إن شاء الله تعالى للقلابطة

She said, ‘O Rasool-Allahsaww! And can the women happen to be fighting against the men?’ Heasws said to her: ‘O Ayesha! You will be fighting against Aliasws, and they will be accompanying you and calling you to this, a number of myasws family members, and myasws companions. They will carry you upon it.

وانتي كالله في عللك أتخرج في الأولون والأرمين وعلامة ذلك أتت يعتزين يعتذرون يتصدرون يفتنن بقول أن تسلم إلى الموضوع الذي يقصده بك إليه

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 you will be afflicted with, before you reach to the place which you are aiming to.

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 to it of the water.

And you will be returning and you would have been belittled, without having achieved what you wanted, and this is the one who would happen to return you along with the ones he trusts with from his 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 and you in the Hereafter, and everyone who differentiates between me and him after my passing away, so his separation from me is allowed”.

She said to him, ‘O Rasool-Allah! I wish I could die before it happens, what you are threatening me with’. He said to her: ‘Far be it! Far be it! By the One in Whose Hand is my soul! It will happen what I have said, to the extent, as if I am seeing it’.

(241-242) Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 223

‘From the Prophet, he said to his wives: I 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’.
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\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! When you come across her, then strike her and strike her companions!’\textsuperscript{243}’

The book) ‘Al Saraair’ – Muhammad Bin Idrees said,

‘I found in (the book) ‘Al Ghariyeyn’ of Al Harawy, this Hadeeth. Abu Ubeys said in the Hadeeth, (He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not away which one of you is the rider of the camel the dogs of al Hawaab would be barking at’).\textsuperscript{244}


‘I said to the Prophet\textsuperscript{saww}, ‘O Rasool-Allah\textsuperscript{saww}! Who would be washing you\textsuperscript{saww} when you\textsuperscript{saww} pass away?’ He\textsuperscript{saww} said: ‘Every Prophet\textsuperscript{saww} is washed by his\textsuperscript{saww} successor\textsuperscript{asw}.

I said, ‘So who is your\textsuperscript{saww} successor\textsuperscript{asw}, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’. I said, ‘How much will he\textsuperscript{asws} live after you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}?’

He\textsuperscript{saww} said: ‘Thirty years, for Yoshua Bin Noon\textsuperscript{as}, successor\textsuperscript{as} of Musa\textsuperscript{as} lived for thirty years from after him\textsuperscript{as}, and Safra’a Bint Shuayb\textsuperscript{as}, wife of Musa\textsuperscript{as}, came out against him\textsuperscript{as}. I am more rightful that you\textsuperscript{as} are’. He\textsuperscript{as} fought against her and killed her fighters and captured her, and excellent was her captivity.
And the daughter of Abu Bakr will be going out against Ali\textsuperscript{asws} among such and such thousands from my\textsuperscript{saww} community. He\textsuperscript{asws} would fight her and kill her fighters and capture her, and excellent would be her captivity, and regarding her was Revealed: \textit{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\textsuperscript{as}.\textsuperscript{245}

(The book) ‘Al-kharaij Wa Al-Jaraih’ – It is reported that the Prophet\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not aware which one of you is the rider of the wild camel the dogs of Al-Hawaab would be barking at’.

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\textsuperscript{saww} had said to us one day: ‘How would it be with one of you when the dogs of Al-Hawaab bark at her?’\textsuperscript{246}

\textsuperscript{245}Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 227
\textsuperscript{246}Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 228
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.

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.

Rasool-Allah asws said: ‘May Allah aswj Fight against the one who fights you asws, and one who is inimical to you asws’. Then he asws 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!’

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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
250 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 6 H 229
وَ عَن الصادق عِنْي الصَّاديقي عِنْي قُولُهُ تَعَالََُمْ لَ تُفْسيدُوا فِي الْرَّضَي قُالُوا إِنََّّّ مُصْليحُونَ أَلَ إِنَّهُمْ هُمُ الْمُفْسيدُونَ وَ لَكِنْ لَ يَشْعُرُونَ

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-Asrā, were not fought against except due to this Verse.

وَ فَرَأَ أَمييُْ الْمُؤْمينينَ يَوْمَ الْبَصْرَةَ إِنْ نَكَثُوا أَيْْان َهُمْ لََُمْ لَعَلَّهُمْ يَنْتَهُونَ

And Amir Al-Momineen asws recited on the day of Al-Asrā:

And Amr b. Aswad said: ‘Rasool-Allah sallallahu alaihi wasallam had made a pact to me and said: ‘O Ali! You 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].

َّهُمْ لَ أَيْْانَ لََُمْ لَعَلَّهُمْ يَنْتَهُونَ

Then he asws said: ‘Rasool-Allah sallallahu alaihi wasallam said: ‘If We were to Take you away, O Muhammad sallallahu alaihi wasallam, from Makkah to Al-Asrā, We shall Return you from it, and Take their revenge through Ali asws’.

أَنَّهُ نَزَلَتْ فِي عَليي ع أَيْْانَ مَ كَّةَ إِلَّا الْمَدينيَةَ فَإِنَّا رَادُّوكَ مَ مَ نْتَقيمُونَ مَ لَعَليي .

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.

*وَ عَن غَيْبِي وَ خَذَفَةِ وَ ابْنِ عُمَيْيِنِ وَ الْبَاقِرِ وَ الصَّاديقِ عِنْي نَذْهَبَََّ بِيَذْيْهِ اْْيَةي حَتََّّ الْيَوْمي وَ تَلَيْْيَهِ اْْيَةَ*.

And it is reported from Abu Ja’far asws, and Abu Abdulla asws, and the words of theirs regarding His Words: *So if We were to Take you away, [43:41], O Muhammad sallallahu alaihi wasallam, from Makkah to Al-Medina, We shall Return you from it, and Take their revenge through Ali asws*.

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And from Al-A’msh, from Shaqeeq, and Zarr Bin Hubeysh, 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.

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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.

وَ عَن غَيْبِي وَ خَذَفَةِ وَ ابْنِ عُمَيْيِنِ وَ الْبَاقِرِ وَ الصَّاديقِ عِنْي نَذْهَبَََّ بِيَذْيْهِ اْْيَةي حَتََّّ الْيَوْمي وَ تَلَيْْيَهِ اْْيَةَ.*
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

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

'Shugha‘ and Al Shaby, and A'asham, and Ibn Mardawayh, and Khateeby 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”, 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 - In the controversy between Shursham and Huzeyfa said: ‘Let one of your mothers 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?’

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?’

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’.  

Ibn Abbas said, ‘The Prophet asw 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)’.”

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’.

And from Abu Dawood Al Tuhwy, from Abdullah Bin Shareek al Aamiry, from Abdullah Bin Aamir, ‘Abdullah Bin Muhammad Bin Budeyl Al-Khuzaie 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’?’

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’.

And from Yahya Bin Musawir, from Ismail Bin Abu Ziyad, from Abu Saeed Al Muhry who said,
‘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 ﷺ said to Ali ﷺ: ‘May Allah azwj Fight the one who fights you ﷺ, and may Allah azwj be inimical to the one inimical to you ﷺ. Ayesha said, ‘O Rasool-Allah ﷺ! Who would fight him ﷺ and be inimical to him ﷺ?’ He ﷺ said: ‘You and the ones with you! You and the ones with you!’.”

And from Ali ﷺ Bin Mus‘har, from men of ‘Al Sihah Al Sitta’, from Hisham Bin Owra, from his father, from Ayesha who said,

‘Rasool-Allah ﷺ said: ‘I saw you in the dream twice. I saw saw a camel carrying you in a curtain of silk. He said, ‘This is your ﷺ wife!’ I uncovered it, and there it was you’’.  

Tafseer Al Ayyashi, from Abdul Rahman Bin Salim Al Ashalle,

‘From Al-Sadiq ﷺ 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’’.  

(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 ﷺ 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 ﷺ said: ‘It is Al-Humeyra (Ayesha)’’.  

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 ﷺ having said: ‘Do you know what is the clear immorality?’ I said, ‘No’. He ﷺ said: ‘Fighting against Amir Al-Momineen ﷺ, meaning the people of the camel’”.  

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
(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 Bihar Al Anwaar – V 32, The Book of Fitna (Strife) And Ordeals, Ch 6 H 241
CHAPTER 7 – COMMAND OF ALLAH\textsuperscript{azwj} AND HIS\textsuperscript{azwj} RASOOL\textsuperscript{saww} OF FIGHTING THE ALLEGIANCE-BREAKERS, AND THE DEVIANTS, AND THE RENEGADES, AND ALL THE ONES WHO FIGHT ALI\textsuperscript{asws}, AND EXPLANATION OF THE ALLEGIANCE-BREAKERS

The Verses – (Surah) Al Baqarah: \textit{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]

\textit{(Surah Al Zukhruf): So if We were to Take you away, We would still Take Revenge from them} [43:41] \textit{Or We will show you that which We Promised them, for We are Powerful upon them} [43:42]

\textit{(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].

It is reported by Jabir Bin Abdullah Al Ansari who said,

‘I was the nearest of from Rasool-Allah\textsuperscript{saww} at Mina during the farewell Hajj, and I heard him\textsuperscript{saww} saying in his\textsuperscript{saww} address: ‘Indeed! I\textsuperscript{saww} am expecting you all to be returning to be Kafirs after me\textsuperscript{saww}, someone of you striking the necks of other, and I\textsuperscript{saww} swear by Allah\textsuperscript{azwj}! If you were to do so, you will see me\textsuperscript{saww} in the battalion which strikes you!’}
He (the narrator) said, ‘Then he saw turned to behind him, then said: ‘O Ali! Or Ali!’ – Three times.

Jabir said, ‘We saw that Jibraeel had gestured at him, and Allah Revealed upon the tracks of that: ‘If We were to Take you away, We would still Take Revenge from them’ – by Ali Bin Abu Talib.

And it is said that the Prophet was shown the revenge from them, and it is what happened from the Nemesis of Allah on the day of Badr’.266

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain of the brother of Deobel,

‘From Al-Reza having said: ‘Rasool-Allah said to Umm Salama: ‘Be my witness upon that Ali will fight against the allegiance-breakers, and the deviants, and the renegades’.’267

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By this chain,

‘From Al-Baqir from Jabir Al-Ansari who said, ‘I was the nearest of them from Rasool-Allah during the farewell Hajj, at Mina. He said: ‘I didn’t know you would be returning to be Kafirs after me, some of your striking the necks of others, and I swear by Allah! if you were to do it, you will recognise me in the battalion which will be striking your!’

Then he turned to behind him, then said: ‘Or Ali! Or Ali!’

Jabir said, ‘We saw that Jibraeel had indicated to him, and Allah Mighty and Majestic Revealed: ‘If We were to Take you away, We would still Take Revenge from them’ Or we will show you that which We Promised them, for We are Powerful upon them.’268

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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
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].**

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The book of Fitna (Strife) and Ordeals, Chapter 7: **The Prophet saw was asked: 'When it was Revealed: O you Prophet! Fight the Kafirs and the hypocrites [9:73], the Prophet saw said: 'I saw shall fight the Amalikites, meaning the Kafirs and the hypocrites', so Jibraeel came to him and said: 'Either you saw or Ali saw'**.
Then he\textsuperscript{asws} said: ‘And as for the restrained sword, it is a sword upon the people rebellion and (false) interpretation. Allah the Exalted Said: \textit{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].}

\begin{quote}
فَلَمَّا نَزَلَتْ هَذِهِ الآيَةُ قَالَ رَسُولُ اللَّهِ صِلّى اللَّهُ عَلَيْهِ وَ سَلَّمَ: كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ بِعَدْتِي عَلَى الْتَّأْوِيي، كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى الْتَّنْزِيي، كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ بِعَدْتِي عَلَى الْبَاطِيي، كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ عَلَى الْعَلَّامَيي.
\end{quote}

When this Verse was Revealed, Rasool-Allah\textsuperscript{saww} said: ‘From you there is one who will be fought against after me\textsuperscript{saww} upon the interpretation just as I\textsuperscript{saww} am being fought upon the Revelation’. The Prophet\textsuperscript{saww} was asked, ‘Who is he?’ He\textsuperscript{saww} said: ‘Repairer of the slipper’, meaning Amir Al-Momineen\textsuperscript{asws}.

\begin{quote}
فَقَالَ عَمَّارُ بْنُ يَأِسِرٍ: كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ بِهِيَةٍ رَأَيَةٍ مَعَ النَّبِيِّ صِلّى اللَّهُ عَلَيْهِ وَ سَلَّمَ، وَ كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ بِهِيَةٍ رَابِعَةٍ، وَ كَيْفَ مِنْكُمْ مَنْ يُقَاتِلُ بِهِيَةٍ لَّمْ تَحْكُمْ لَهُمْ أَنَّهُمْ عَلَى الْبَاشَيي، وَ أَنَّهُمْ عَلَى الْبَاطِيي، وَ أَنَّهُمْ عَلَى الْعَلَّامَيي؟
\end{quote}

Ammar Bin Yasser said, ‘I fought with this flag along with the Prophet\textsuperscript{saww}, three (times), and this is the fourth (battle of the camel). By Allah\textsuperscript{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’.\textsuperscript{272}

\begin{quote}
(The book) ‘\textit{Uyoon Akhbar Al-Reza}\textsuperscript{asws}, by a chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} who said, ‘Al\textsuperscript{asws} said: ‘I\textsuperscript{asws} am commanded with fighting against the allegiance-breakers, and the deviants, and the renegades’’.\textsuperscript{273}
\end{quote}
‘Rasool-Allah⁵⁴⁷ saww stood on the day of the conquest (of Makkah) to address. He⁵⁴⁷ saww said: ‘O you people! I didn’t know you would be returning after me⁵⁴⁷ saww to be Kafirs, some of you striking the necks of others, and if you were to do it you will find me⁵⁴⁷ saww in a battalion. I would be striking you with the sword!’ Then he⁵⁴⁷ saww turned on his⁵⁴⁷ saww right. The people said, ‘Jibraeel⁵⁲⁷ as indoctrinating him⁵⁴⁷ saww something’. The Prophet⁵⁴⁷ saww said: ‘This is Jibraeel⁵⁴⁷ as saying: ‘Or (it would be) Ali⁵⁴⁷ asws!’

I heard Rasool-Allah⁵⁴⁷ saww during the farewell Hajj, and my knee was touching his⁵⁴⁷ saww knee, saying: ‘You will be returning after me⁵⁴⁷ saww to be Kafirs, some of you striking the necks of others! But, if you were to do that, you will recognise me⁵⁴⁷ saww in a corner of the row (of an army)’.

And Jibraeel⁵⁴⁷ as indicated to him⁵⁴⁷ saww, so he⁵⁴⁷ saww turned towards him⁵⁴⁷ as and said: ‘Say, ‘If Allah⁵⁴⁷ azwj so Desires, or it would be Ali⁵⁴⁷ asws’’. He⁵⁴⁷ saww said: ‘If Allah⁵⁴⁷ saww so Desires, or it would be Ali⁵⁴⁷ asws’.⁵²⁷

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⁵²⁷ 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 Yaqoub, from Nuh Bin Darraj, from Muhammad Bin Al Saib, from Abu Salih, from Jabir Bin Abdullah who said,

‘Rasool-Allah⁵⁴⁷ saww stood on the day of the conquest (of Makkah) to address. He⁵⁴⁷ saww said: ‘O you people! I didn’t know you would be returning after me⁵⁴⁷ saww to be Kafirs, some of you striking the necks of others, and if you were to do it you will find me⁵⁴⁷ saww in a battalion. I would be striking you with the sword!’ Then he⁵⁴⁷ saww turned on his⁵⁴⁷ saww right. The people said, ‘Jibraeel⁵⁴⁷ as indoctrinating him⁵⁴⁷ saww something’. The Prophet⁵⁴⁷ saww said: ‘This is Jibraeel⁵⁴⁷ as saying: ‘Or (it would be) Ali⁵⁴⁷ asws!’

I heard Rasool-Allah⁵⁴⁷ saww during the farewell Hajj, and my knee was touching his⁵⁴⁷ saww knee, saying: ‘You will be returning after me⁵⁴⁷ saww to be Kafirs, some of you striking the necks of others! But, if you were to do that, you will recognise me⁵⁴⁷ saww in a corner of the row (of an army)’.

And Jibraeel⁵⁴⁷ as indicated to him⁵⁴⁷ saww, so he⁵⁴⁷ saww turned towards him⁵⁴⁷ as and said: ‘Say, ‘If Allah⁵⁴⁷ azwj so Desires, or it would be Ali⁵⁴⁷ asws’’. He⁵⁴⁷ saww said: ‘If Allah⁵⁴⁷ saww so Desires, or it would be Ali⁵⁴⁷ asws’.⁵²⁷

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⁵²⁴ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 250
⁵²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 251
⁵²⁷ 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].

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, iasws fight upon what he saww had fought until iasws die. By Allah azwj! iasws am his saww brother asws, and son asws of his saww uncle asws, and his saww inheritor. So, who is more rightful with him saww than me asws?' 277

Abu Burdah said, ‘The people of Al-Kufa were supplicating to Allah azwj Mighty and Majestic to Help the oppressed, so Allah azwj Helped iasws 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’.

 قال سَّيَعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَّيَعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلِيمًا كَيْفَ أَن تُمِّيَّ عَا مَغْشَرَ قُرَيْشٍ إِذَا كَفَرْتُُْ وَ ضَرَبَ بَعْضُكُمْ وَ جَهَّزِي بِنانٍ يَهْيَبُكُمْ فِي كَتَيِّبَةٍ مِنَ الْمَلَائِكَةِ وَ أُجِبَ بَعْضُكُمْ فَأَنْتُ إِلَّا شَابٌ رَسُوْلُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلِيمًا

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 strike 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 Al iasws’. 278

فَقَالَ أَبُو بُرْدَةَ سَّيَعْتُ ابْنَ عَبَّاسٍ يَقُولُ سَّيَعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلِيمًا

Abu Burdah said, ‘You heard Ibn Abbas saying he heard Rasool-Allah saww’. He said, ‘Yes’. 278

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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 - In the translation of the verse, Al-Ghifari narrates from Abu Zarr Al-Ghifari ra having said, "I 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 have 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]."

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''.

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 B in 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’.

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’.

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’.  

Ismail Bin Raj'a said, ‘My father narrated to me from my grandfather Abu Ummy 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 aswj! You aswj Know it had happened from what had happened. Rasool -Allah saww had delighted measws, and heasws indicated by his asws hand and raised them (two slippers)’.  

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 aswj 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]’.  

O Ali asws! Surely, Allah aswj has Decreed Al-Jihad upon the Momineen during the strife (Al-Fitna) from after me saww just as He aswj had Decreed Jihad for me saww against the Polytheists’.  

He saww said: ‘O Rasool-Allah saww, and what is the Fitna during which He aswj has Decreed Jihad upon us?’  

He saww said: ‘Fitna of a people who would be testifying that there is no god except for Allah aswj, and that I saww am a Rasool of Allah aswj, and they would be opposing my saww Sunnah and would be disputing in my saww Religion’.
I\textsuperscript{asws} said: ‘So why should we fight against them O Rasool-Allah\textsuperscript{saww}, and they would be testifying that there is no god except Allah\textsuperscript{azwj} and that you\textsuperscript{saww} are a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}?’

He\textsuperscript{saww} said: ‘Due to their innovations in their religion, and their separating from my\textsuperscript{saww} orders, and their considering the (shedding of the) blood of my\textsuperscript{saww} Family to be permissible’.

I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} had promised the martyrdom to me\textsuperscript{asws}, so ask Allah\textsuperscript{azwj} to Hasten it for me\textsuperscript{asws}.

He\textsuperscript{saww} said: ‘Yes, I\textsuperscript{saww} had promised the martyrdom for you\textsuperscript{asws}, but how would be your\textsuperscript{asws} patience when this here colours this?’ – and he\textsuperscript{saww} pointed to my\textsuperscript{asws} head and my\textsuperscript{asws} beard. 

I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}, but when it transpires for me\textsuperscript{asws} what you\textsuperscript{saww} have shown, then there is no place for patience, but it is a place of glad tidings and appreciation’.

He\textsuperscript{saww} said: ‘Yes, so be prepared for the disputes, for you\textsuperscript{asws} will be disputed against by my\textsuperscript{saww} community’. I\textsuperscript{asws} said; ‘O Rasool-Allah\textsuperscript{saww}, will you\textsuperscript{saww} direct me\textsuperscript{asws} to the success?’

He\textsuperscript{saww} said: ‘When you see your\textsuperscript{asws} people to have turned away from the guidance to the misguidance, then dispute with them, for the guidance is from Allah\textsuperscript{azwj}, and the misguidance is from the Satan\textsuperscript{la}.

O Ali\textsuperscript{asws}! The guidance is to follow the Commands of Allah\textsuperscript{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’.

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَمَّا إيذَا ثُبَتَ لِي مَا ثُبَتَ فَلَيْسَ ذَلِكَ بِيَوْطِينِي صَبْلَكِنْنَّهُ مَوْطِينُ بُشْرَى وَ شُكْرٍ
I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}, so what would they be if they were to do that, would they be people of Fitna or apostates?’

He\textsuperscript{saww} said: ‘They would be people of Fitna wandering during it until they perceive the justice’.

I said: ‘O Rasool-Allah\textsuperscript{saww}, the justice is from us\textsuperscript{asws} or from others?’

He\textsuperscript{saww} said: ‘From us\textsuperscript{asws}. It is with us\textsuperscript{asws} that Allah\textsuperscript{azwj} begins, and it is with us\textsuperscript{asws} that Allah\textsuperscript{azwj} Ends, and it is with us\textsuperscript{asws} that Allah\textsuperscript{azwj} Planted loved in their hearts after their Polytheism, and it is with us\textsuperscript{asws} that He\textsuperscript{azwj} will Plant love between the hearts after the (end of the) strife’.

I\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} upon what He\textsuperscript{azwj} Endowed to us\textsuperscript{asws} from His\textsuperscript{azwj} Grace’.

\textsuperscript{282}(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\textsuperscript{asws} said in a lengthy Hadeeth, saying at the end of it: ‘Rasool-Allah\textsuperscript{saww} said to Umm Salama\textsuperscript{ra}: ‘O Umm Salama\textsuperscript{ra}! Listen to me\textsuperscript{saww} and be my\textsuperscript{saww} witness! This Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter.

O Umm Salama\textsuperscript{ra} and be my\textsuperscript{saww} witness! This Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is my\textsuperscript{saww} Vizier in the world and my\textsuperscript{saww} Vizier in the Hereafter.

\textsuperscript{282} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 257
O Umm Salama! Listen to me and be my witness! This Ali Bin Abu Talib is a carrier of my flag in the world and carrier of my flag of the Praise tomorrow during the Day of Qiyamah.

 يا أم سلامة! اسْمِعي وَ اشْهَدي هَذَا عَلي بن أبي طالب وَصَيِّيي وَ خَلييفي مِن تَعْدي وَ قَاضي عِدَاني وَ الْيَتَّابِيِّ غَنِّي خَوْصِيي

O Umm Salama! Listen to me and be my witness! This Ali Bin Abu Talib is my successor and my caliph from after me, and fulfiller of my commitments, and the impeder (of his enemies) from my Fountain.

 يا أم سلامة! اسْمِعي وَ اشْهَدي هَذَا عَلي بن أبي طالب سَييدُ الْمُسْليميين وَ إيمَامُ الْمُتَّقيينَ وَ قَاتِلُ النَّاكيثيينَ وَ الْقَاسيطيينَ وَ الْمَاريقيينَ

O Umm Salama! Listen to me and be my witness! This Ali Bin Abu Talib is chief of the Messengers, and Imam of the pious, and guide of the resplendent, and killer of the allegiance-breakers, and the deviants and the renegades.

قلتُ يا رسول الله من النَّاكيثُونَ قَالَ الَّذِينَ يُبَايِعُونَهُ بِالْمُدَيِّنَةِي وَ يُنْكُثُونَهُ بِالْبَصْرَةِي

I said, ‘O Rasool-Allah! Who are the allegiance-breakers?’ He said: ‘The one who will be pledging to him at Al-Medina and breaking at Al-Basra’.

قلتُ مِن الْقَاسيطُونَ قَالَ مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلي الشَّامِي َُُّ قَلْتُ مِن الْمَاريقُونَ قَالَ أَصْحَابُ النَّهْرُوَاني.

I said, ‘Who are the deviants?’ He said: ‘Muawiya and his companions from the people of Syria’. Then I said, ‘Who are the renegades?’ He said: ‘Companions of Al-Naharwan’.

قَالَ اتَّقُوا اللَّهَ وَ لَلَّذِينَ يَكْذِبُونَ عَلَى عَمَّارٍ فَلَمَّا قَالَ الرَّجُلُ ذَلِكَ ثَلَاثَ مَرَّاتِي قَالَ لَهُ عَلَى رَسُولِ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمَ أَنْ أُقَاتِيلُ عَلَى التَّنْزِيْلِي وَ عَلَى اسْمِعْتُ عَمَّارًا يَقُولُ سَْيعْتُ رَسُولَ اللَّهِ صَلَّي الله عَلَيْهِ وَ سَلَّمَ أَنْ أُقَاتِيلُ عَلَى التَّأْوِيْلِي

He said: ‘Fear Allah and do not belie upon Ammar’. When the man said that three times, Ali said to him: ‘Speak!’ He said, ‘I heard Ammar saying, ‘I heard Rasool-Allah saying: ‘I have fought upon the Revelation and Ali would be fighting upon the interpretation’.

283 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 258
He said: ‘He spoke the truth, by the Lord of Kabah! This is with me among a thousand phrases, each phrase followed by a thousand other phrases’.

The people were silent and some of them looked at others. Rasool Allah saww said: ‘But he is repairer of the slipper’, and gestured towards Ali, and he will fight upon the interpretation, when my Sunnah would be neglected, and discarded, and the Book of Allah the Exalted’.


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 saws said on the day of Al-Hudeybiyya to Suheyl Bin Amro, and he had asked him saws to return the people, and it is reported that the Prophet saws said: ‘O community of Quraysh! Either you desist or else I saws 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’.

They said, ‘Who is he, O Rasool-Allah saws?’ He saws said: ‘He asws is repairer of the slipper, and he saws had given Ali asws his saws slipper to repair it’. 287

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 saws said: ‘From you all there is one who will fight upon the interpretation of the Quran just as I saws fought upon its Revelation’.

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,
Abu Saeed said, ‘We turned to look, and there it was Ali asws repairing a slipper of Rasool-Allah saww’.

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(The book) ‘Kashf Al-Ghummam’ – From Al-Baghawy in commentary of the Sunnah, from Abu Saeed – similar to it’.

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The people desired to be ennobled to it, so Abu Bakr said, ‘I am he’. He asws said: ‘No’. Umar said, ‘I am he’. He asws said: ‘No, but he is repairer of the slipper’ – meaning Ali asws.

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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)’.

293
(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 Alฯ asws having said: ‘I asws am commanded with fighting the allegiance-breakers, and the deviants, and the renegades’’. 294

عَبْدُوسُ بْنُ عَبْدي اللَّهي الََْمْدَانِّيُّ وَ أَبُو بَكْري بْنُ ف َوْرَاكَ الَْْصْفَهَانِّيُّ وَ شييَْوَيْهي الدَّي ْلَمييُّ وَ الْمُوَفَّقُ الَُْواريزْمييُّ وَ أَبُو بَكْري بْنُ مَرْدَوَيْهي فِي كُتُبيهيمْ عَني الَُْدْرييي فِي خَبٍََ قَالَ

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

Ubdous 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,

Sheyrawiya in (the book) ‘Al Firdows’, from Wahab Bin Sayfi, and it is reported by others from Zayd Bin Arqam who said,

And in a report, he asws said, ‘O Rasool-Allah saww! Upon what should I asws fight the people?’ He saww said: ‘Upon the innovations in the religion’.

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

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 Taghilib,

‘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’. 296

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 ﷺ came out until he stood in their gathering, then said: ‘O community of Quraysh! How would it be with you when you would have committed Kufr after me ﷺ, then you will be seeing me in a battalion of my companions striking your faces and your necks with the sword?’

Jibraeel ❞ descended unto him immediately and said: ‘O Muhammad ﷺ! Your Lord Conveys the Greetings to you and is Saying to you: ‘Say, ‘If Allah azwj so Desires, or it would be Ali asws Bin Abu Talib asws from you being in-charge of that’.’

Rasool-Allah ﷺ said: ‘If Allah azwj so Desires, or it would be Ali asws Bin Abu Talib asws from you’.

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And from Zarr, he heard Ali asws saying: ‘I blinded the eye of Fitna, and had I not fought the people of Al-Naharwan, and people of the camel, and had I not feared that the deeds might be neglected, I would inform you with that which Allah azwj had Ordained upon the tongue of your Prophet ﷺ for the one to fight them, being insightful of their straying, recognising the guidance which we are upon’.

I entered to see Rasool-Allah⁴ and he⁴ was either asleep or it was being Revealed unto him⁴, and there was a snake in a side of the house. I disliked to kill it and awaken him⁴, so I lied down between him⁴ and the snake so that if there would be any evil from it, it would happen to be for me, rather than him⁴.

Then he⁴ said: ‘The Praise is for Allahazwj Who Perfected for Ali⁵ His⁵ Conferment, and congratulations to Ali⁵ with the Preferencing by Allah⁵ of him⁵.’

Then he⁴ turned around and saw me to his⁴ side. He⁴ said: ‘What made you lie down over here, O Abu Rafie?’ I informed him the news of the snake. He⁴ said: ‘Arise to it and kill it!’ I killed it.

Then Rasool-Allah⁴ grabbed my⁵ hand and said: ‘O Abu Rafie! How would it be with you and the group fighting against Ali⁵, and he⁵ would be upon the truth, and they upon the falsehood. Their Jihad would happen to be regarding a Right of Allah⁵. 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’.

I said, ‘O Rasool-Allahazwj! Supplicate for me that I come across them, that Allahazwj should Assist me and Strengthen me upon fighting against them’. He⁴ said: ‘O Allahazwj! If he comes across them, then Strengthen him and Assist him!’

Then he⁴ went out to the people and said: ‘O you people! One who loves to look at my⁴ guardian upon myself⁴ and my⁴ family, so this Abu Rafie is my⁴ guardian upon myself⁴.’
Awn Bin Ubeydullah Bin Abu Rafie said, 'When Ali
was pledged allegiance to and Muawiya opposed him at Syria, and Talha and Al-Zubeyr travelled to Al-Basra, Abu Rafie said, 'This is the word of Rasool-Allah. Ali will be fighting a group, happening to be a Right for the Sake of Allah, their Jihad'.

So, he sold his land at Khyber, and his house, then he went out with Ali, and he was an old aged man, having eighty-five years for him, and he said, 'The Praise is for Allah! I woke up in the morning and there is no one in my house. I have prayed Salat to two Qiblahs, and have emigrated three emigrations'.

I said, 'And what are the three emigrations?' He said, 'I emigrated with Ja'far Bin Abu Talib, may Allah have Mercy on him, to the land of Ethiopia, and I emigrated with Rasool-Allah to Al-Medina, and this emigration with Ali Bin Abu Talib to Al-Kufa'.

He did not cease to be with Ali until was martyred, so Abu Rafie returned to Al-Medina with Al-Hassan, and there was no house for him at it, nor any land. So, Al-Hassan divided a house of Ali in two halves, to be for him, and gave him a piece of land he had cut it out. Ubeydullah Bin Abu Rafie sold it to Muawiya for one hundred and seventy thousand'.

(From Ja'far, his forefathers having said: 'Ali, 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 it in it, O Amir Al-Momineen!' He said: 'In it are hands of the allegiance-breakers'.

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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
(The book) ‘Kafiya’ of Al Mufeed, from Ibrahim Bin Umar, from his father, from Al Ajla’a, from Imran who said, ‘Huzyeyfa said,

‘One from you who wants to fight the loyalists of Al-Dajjal, then let him fight the people of the allegiance-breakers, and the people of Al-Naharwan’.

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 Alasws 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’.

Abu Bakr said, ‘Am I he, O Rasool-Allahsaww?’ He saww said: ‘No’. Umar Bin Al-Khattat said, ‘Am I he, O Rasool-Allahsaww?’ He saww said: ‘No, but he is that one repairing the slipper’.

He (the narrator) said, ‘And a hand of Aliasws was upon a slipper of the Prophetasws correcting (repairing) it’. Abu Saeed said, ‘I came to Alasws to give himasws glad tidings of that, but heasws did not pay any attention to it, as if it was a thing which heasws had known from before’.

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! Allahazwj has Honoured you with accompaniment of Hisazwj Prophetasws, and hisasws lodging upon you.

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302 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordealasws, Ch 7 H 272
303 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordealasws, 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’.

He said, ‘Rasool-Allah\textsuperscript{saww} had made a pact to us that we should fight alongside Ali\textsuperscript{asws} against the allegiance-breakers, so we have fought them, and he\textsuperscript{saww} made a pact to us that we should fight the deviants with him\textsuperscript{asws}, so this is we are heading to them, meaning Muawiya and his companions, and he\textsuperscript{saww} had made a pact to us that we should fight the renegades with Ali\textsuperscript{asws}, and I have not seen them yet’.\textsuperscript{304}

And as well, Ibn Abi Al-Hadeed said, ‘A lot of narrators have reported from Ali\textsuperscript{asws} that Rasool-Allah\textsuperscript{saww} said to him\textsuperscript{asws}: ‘Allah\textsuperscript{azwj} has Decreed the Jihad upon you\textsuperscript{asws} against the tempted ones, just as He\textsuperscript{azwj} has Decreed upon me the Jihad against the Polytheists’.

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\item[304] Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 274 a
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I\textsuperscript{asws} said: ‘O Rasool-Allah \textsuperscript{saww}! That is not a situation of being patient. This is a situation of being thankful’. He\textsuperscript{saww} said: ‘Yes, you\textsuperscript{asws} are correct, so be prepared for the disputes, for you\textsuperscript{asws} will be contended’.

فَقُلْتُ يَا رَسُولَ اللَّهِ لَوْ بَيَّنْتَ لِي قَليئَتٍ فَقَالَ إِنَّ أُمَّتِي سَتُفْتَ أَنْ يَعْطَىٍ فَقَالَ أَنَّكُمْ تَأْوَلُ الْقُرْآنَ وَ تَعْمَلُ بِنَّذِرِي وَ تَسْتَحِيلُ الََّمْرَ بِالْبَيْعِ وَ تََُّرِيفُ الْكِتَابِ عَنْ مَوَاضِيعِهِ وَ تَغْليبُ كَلِمَةَ الضَّلَْلِي وَ تََُرفَ جَانِبَيْنِ تَأَوَّلُ الْقُرْآنَ وَ وَ تَعْمَلُ بِنَّذِرِي وَ تَسْتَحِيلُ الََّمْرَ بِالْبَيْعِ وَ تََُرِيفُ الْكِتَابِ عَنْ مَوَاضِيعِهِ وَ تَغْليبُ كَلِمَةَ الضَّلَْلِي

I\textsuperscript{asws} said, ‘O Rasool-Allah \textsuperscript{saww}! If you \textsuperscript{saww} could clarify it a little to me\textsuperscript{asws}’. He\textsuperscript{saww} said: ‘My\textsuperscript{saww} community will be Tried from after me\textsuperscript{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 حيْلْسَ بَيْتيكَ حَتََّّ تُقَليدَهَا فَإِذَا قَلَّدْتُهَا جَاشَتْ عَلَيْكَ الصُّدُورُ وَ قُليبَتْ لَكَ الُْْ مُورُ تُقَاتِلُ حيينَئيذٍ عَلَى تَأْوييلي الْقُرْآنَ كَمَا قَاتَلْتُ عَلَى تَنْزييليهي فَلَيْسَتْ حَالَُُمُ الثَّانييَةُ بيدُوني حَالَييمُ الُْْولََ

So, become seated in your\textsuperscript{asws} house until you\textsuperscript{asws} are collared it (caliphate). When you\textsuperscript{asws} are collared it, the chests (of the people) will boil up against you\textsuperscript{asws}, and the affairs would be overturned to you\textsuperscript{asws}. During that, you\textsuperscript{asws} will fight upon interpretation of the Quran just as I\textsuperscript{asws} am fighting upon its Revelation. There isn’t the third state for them without their former state’.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَبيأيي الْمَنَازيلي أُنْزِلَ هَؤُلََءي الْمَفْتُونيينَ أَمْ بِيَنْزيلَةي فيتْنَةٍ أَمْ بِيَنْزيلَةي ريدَّةٍ فَقَالَ بِيَنْزيلَةي فيتْنَةٍ يَعْمَهُونَ فييهَا إيلََ أَنْ يُدْريكَهُمُ الْعَدْلُ

I\textsuperscript{asws} said: ‘O Rasool-Allah \textsuperscript{saww}! So, with which status should I\textsuperscript{asws} attribute them with, these Tried ones from after you\textsuperscript{saww}, status of Fitna or status reneging?’ He\textsuperscript{saww} said: ‘Status of Fitna. They would be blinded in it until the justice comes across them’.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَ يُدْريكُهُمُ الْعَدْلُ مينَّا أَمْ مينْ غَيْْينَا فَقَالَ بَلْ مينَّا بينَا فَتَحَ اللَّهُ وَ بينَا يََْتيمُ وَ بينَا أَلَّفَ اللَّهُ ب َينَْ الْقُلُوبي ب َعْدَ الشيرْكي وَ بينَا يُؤَليفُ ب َينَْ الْقُلُوبي ب َعْدَ الْفيتْنَةي

I\textsuperscript{asws} said: ‘O Rasool-Allah \textsuperscript{saww}! Would the justice come to them from us\textsuperscript{asws} or from others?’ He\textsuperscript{saww} said: ‘But, from us\textsuperscript{asws}. Allah\textsuperscript{azwj} Began with us\textsuperscript{asws} and will End with us\textsuperscript{asws}, and through us\textsuperscript{asws} Allah\textsuperscript{azwj} will Harmonise between the hearts after the Shirk, and through us\textsuperscript{asws} He\textsuperscript{azwj} will Harmonise between the hearts after the Fitna’.

فَقُلْتُ الَْْمْدُ ليلَّهي عَلَى مَا وَهَبَ لَنَا مِنْ فَضْليهِ

I\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} upon what He\textsuperscript{azwj} has Bestowed to us\textsuperscript{asws} from His\textsuperscript{azwj} Grace’.

و قال عند قوله ع في الخطبة المشفقة: فلما نهضت بالأمر نكتت طائفة و مرتفت أخرى و فسقت آخرون.
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

Thereafter, the Prophet saww, peace be upon him, narrated: ‘I saw Abu Zarr Al-Ghifari ra attaching with a ring of the Sacred House of Allah aswj, 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!

Then he saww said: ‘Stand, O Abu Al-Hassan asws, and place your asws five (fingers) in my asws five (fingers), meaning your asws palm in my asws palm, for Allah aswj 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 aswj would Fling him upon his face into the Fire’.

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 rejecters. 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
(The book) ‘Al-Taraif’ – It is reported by Mahmoud Al-Khawarizmi in the book ‘Al-Faiq Fi Al-Usool’ in a chapter, said, ‘And he said, meaning the Prophet, in a mention of his miracles, meaning miracles of the Prophet, said, ‘And he said, meaning the Prophet, to Ali: ‘You will be killing the allegiance-breakers, and the deviants and the renegades’”. 307

And from that is what is reported by Al-Khawarizmi – Mahmoud, in the book ‘Al-Faiq’, mention in a chapter mentioning rest of his 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 Al-Sudayya and his companions, those whom Ali Bin Abu Talib killed them at Al-Naharwan, said, ‘Rasool-Allah 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

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

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 miracles, said, ‘And he said, meaning the Prophet to

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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\textsuperscript{asws}: ‘Shall I\textsuperscript{saww} inform you with the most wretched of the people? Two men – Aheymar of Samood, and one who will strike you\textsuperscript{asws} O Ali\textsuperscript{asws}, upon this’, and he\textsuperscript{saww} his head, so this would be dyed from it’, and he\textsuperscript{saww} grabbed his\textsuperscript{asws} beard. It happened just as he\textsuperscript{saww} had informed’.\textsuperscript{311}

\begin{quote}
(\textit{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 Hubeysh, from Huzeyfa who said,

‘Regarding Words of the Exalted: \textit{So if We were to Take you away, We would still Take Revenge from them [43:41]} – meaning Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},\textsuperscript{312}.

(\textit{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\textsuperscript{saww} when the Words of the Exalted were Revealed unto him\textsuperscript{saww}: \textit{So if We were to Take you away, We would still Take Revenge from them [43:41]}, he\textsuperscript{saww} said: ‘I.e. with Ali\textsuperscript{asws} Talib\textsuperscript{asws}. Like that Jibraeil\textsuperscript{as} had narrated to me\textsuperscript{saww}\textsuperscript{313}.

(\textit{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\textsuperscript{asws} with anything from what had preceded for him\textsuperscript{asws}, more severely than what I found upon him\textsuperscript{asws} one day, and we were in the presence of Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} said: ‘How will you be, community of Quraysh, and you would have committed Kufr from after me\textsuperscript{saww}, and you will see me\textsuperscript{saww} in a battalion striking your faces with the sword’.

\textsuperscript{311}Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 276 e
\textsuperscript{312}Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 277
\textsuperscript{313}Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 278
Jibraeel\textsuperscript{as} descended unto him\textsuperscript{saww} and said: ‘Say, ‘If Allah\textsuperscript{azwj} so Desires, or it would be Ali\textsuperscript{asws}’. He\textsuperscript{saww} said: ‘If Allah\textsuperscript{azwj} so Desires, or it would be Ali\textsuperscript{asws}.’ 314

(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\textsuperscript{asws} regarding Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{So if We were to Take you away, We would still Take Revenge from them [43:41]: ‘And Allah\textsuperscript{azwj} Said He\textsuperscript{azwj} would Take Revenge by Ali\textsuperscript{asws} on the day of Al-Basra, and it is which Allah\textsuperscript{azwj} had Promised His\textsuperscript{azwj} Rasool\textsuperscript{saww}.’} 315

\textquote{I recited to Yusuf Al-Arzaq until I ended in (Surah) Al-Zukhruf up to His\textsuperscript{azwj} Words: \textit{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\textsuperscript{azwj} is more Knowing’.

He said, ‘It was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. \textit{So if We were to Take you away, We would still Take Revenge from them [43:41]}, by Ali\textsuperscript{asws}. By Allah\textsuperscript{azwj} (the Words: ‘By Ali\textsuperscript{asws}’) were erased from the Quran, and misappropriated from the Quran’. 316

(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,
'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 مَُُمَّدُ أَنْتَ جَارُنَا وَ حَلييفُنَا وَ ابْنُ عَمينَا وَ لَدَهُ يَقُولُونَ فُكَيْنُونَا يا رَسُولُ اللَّهِ وَ أَنتُ جَارُهُمْ فَارْدُعُهُم عَلَيْهُمْ

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 صَالِحٌ أَبَا بَكْرٍ فَقَالَ لَهُ انُُْرْ فييمَا يَقُولُونَ

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 ابْنُ عَمينَا خَاصِيفُ النَّعْلي وَ أَنَا كُنْتُ أَخْصِيفُ النَّعْلَ رَسُولي اللَّهِ صَالِحٌ أَنَّا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ فَقَامَ عُمَرُ فَقَالَ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ

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’.

قَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ فَقَامَ عُمَرُ فَقَالَ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ وَ لَكِنَّهُ خاصيفُ النَّعْلي وَ أَنَا كُنْتُ أَخْصِيفُ النَّعْلَ رَسُولي اللَّهِ صَالِحٌ أَنَّا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ

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 أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ فَقَامَ عُمَرُ فَقَالَ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ وَ لَكِنَّهُ خاصيفُ النَّعْلي وَ أَنَا كُنْتُ أَخْصِيفُ النَّعْلَ رَسُولي اللَّهِ صَالِحٌ أَنَّا هُوَ يَا رَسُولَ اللَّهِ قَالَ لََ

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

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 – مدة القسمة:منذ أن تقدم للمستند بإدانة إلى أن استلم أن القيام كان يقول في حياة رسول الله ﷺ إن الله عزَّ و جلّ قال:

إذا مات أو قتل، ألقوا على عقابكم، و الله لا يلقب على ألقابكم، فبعد إذ هنادا الله و الذي مات أو قتل لأقلم علي ما قال، عليه حتى آوت و الله
إن أوله و ولده و ابنه و وارثه و من أجله و مثلي.

(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, ‘Allahazwj Mighty and Majestic Said: so if he dies or is killed will you turn back upon your heels? [3:144]. By Allahazwj! We will not turn back upon our heels after when Allahazwj 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 saww die. By Allahazwj! I asws am his asws brother saww, and his asws guardian saww, and son asws of his asws uncle as, and his saww inheritor; and who is more rightful with him saww than me asws?’

285 – مدة القسمة:منذ أن تقدم للمستند بإدانة إلى أن استلم أن القيام كان يقول في حياة رسول الله ﷺ إن الله عزَّ و جلّ قال:

فإذا ما قتلتم على أعقابكم و الله لن قليتم على أعقابيننا بعد هيذان الله و لن نقلب عليه عقابنَا بعد هيذان الله و لن قليتم على أعقابنا.

(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, ‘Allahazwj 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. Allahazwj Mighty and Majestic Graced you with it, then you came out fighting alongside Ali asws Bin Abu Talib asws'.

فقال أبو أياوب مرحبا بيكما و أهلٌ إنني أقسم لكيما بالله قد كان رضولي ﷺ كلهما على يمينه و أنا قائم بين يديه إذ حرك الباب فقال رضولي ﷺ يا أنس فلمن بلدى الباب فخرج و فتح أبواب الباب و رجع و قال هذا عمار بن ياسر

Abu Ayoub said, ‘Welcome to both of you and hello! I swear to you by Allahazwj that Rasool-Allahsaww, 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-Allahsaww said: ‘O Anas! Look, who is at the door!’ He went and looked, and returned and said, ‘This is Ammar Bin Yasser’.

(He the narrator) said, ‘Abu Ayoub said, ‘I heard Rasool-Allahsaww saying: ‘O Anas! Open for Ammar the good, the perfumed!’ Anas opened the door, and Ammar entered. He greeted unto Rasool-Allahsaww and he saww returned unto him and was welcoming with him and said:

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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 community after me, tribalism and differing until the swords are interchanged between them, until some of them kill the others, and some of them disavow from others.

When you see that, then upon you is to be with this one on my 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! Obedience to Ali asws is from obeying me saww, and obedience to me saww is obedience of Allah azwj Mighty and Majestic’’. 320

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 hadNarrated 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

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’.

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

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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

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323 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 7 H 288
باب ۸ بهب حكم من حارب عليا أمير المؤمنين صلوات الله عليه

CHAPTER 8 – JUDGMENT OF ONE WHO WARRED ALI AMIR AL-MOMINEEN

289- ن، عيون أصابع الرضا عليه السلام المحسنين بن أحماد البصيري عن محمد بن كعب الطيار عن عز بن مخضوف عن علي بن مالك بن الأشول عن القاسم قال: جميع الأذى عن نجاح أصحاب اللواء لكل الله ممن خارج أمير المؤمنين في نزاع هؤلاء الناس من ناطق وأصلح

(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 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’.

ثم قال له ذللي من نظمت اللواء وأثبت أعظم من ذللي من قائمة ثم ناب.

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، الإمام إلى الشيخ الطوسي المفيد عن علي بن بلال عن محمد بن المحسن بن أحمد البصيري عن شليمان بن النبهان عن الزبير بن العوام عن نصير بن مروج، فلم

عله بن يزيد و حانين بن عبد الله بن أحمد الأصفهاني عن الثقفي عن محمد بن منير بن تغيب عن سعد بن مروج عن علي بن زينب عن حكيم بن علي بن النبل عن علي بن محمد بن المحسن بن عبد الله بن سعد عن الحارث بن الأشعم بن بني بني كناف، قال جامع خطيب إلى علي بن أبي طالب فقالنا أمير المؤمنين هؤلاء القوم الذين نقلهم اللواء، الواحدة و الزيتون و واحد

و الخلافة و واحد الخلاف و واحد في لمكة هم.


‘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?’

قال بما سئله الله تعالى في كتابه فقال ما أكان ما في كتاب الله أعلم

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’.

قال ما سئله الله تعالى في كتابه، فقال ما كان ما في كتاب الله أعلم

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].

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 Want. 325

(The book) ‘Al Majaalis’ of Al Mufeed, Ali Bin Bilal – similar to it’. 326

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 قولوا ع من مات و لم يعرف إمام رماني مات مينة خاجة. و مينة 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 words: ‘One who dies and did not recognise the Imam 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 ولاه و عاد من ععاد. و لا يجب عداؤه أحد بالإطلاق دون الفساق.

And his words: ‘O Allah! Befriend the one befriens him and be inimical to the one inimical to him. And enmity is not obligated to anyone absolutely besides the transgression.

و من حاربه كان يستحل دمه و يقترب إلَ الله بذلك و استحلال دم المؤمن كفر بالإجماع و هو أعظم من استحلال حرمة من الحمر الذي هو كفر بالأخلاق فكيف استحلال دم الإمام

And the one who warred against him had permitting (shedding of) his blood, and (tried) to draw closer to Allah 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?

و روي عنه المخلوفين و المؤلفين با عائلا خزي و يقه اليم. إذا كان حرب النبي كفرا ووجب مثل ذلك في حربه

And it is reported from him ‘Al-Mukhalif Wa Al-Muwalif’: ‘O Ali! Your war is my war, and your peace is my peace’. When warring the Prophet is Kufr, similar to that is obligated regarding warring him.

و روي أبا عيسى في ‘جامي’ي و السمناني في كتابيه و ابن مجاه في سونانه، و أبوه فايز في تفسيره، و ابن بطه في إيبانه، و شيرويا في الفردوسی و السدعي في التفسير، و الفضائي المحمدي: ‘نظام’d أث من أتم و روى التقيي في تفسيره عن أبي هريرة و أبوي الخلاف عن شعيب بن نصر للمهم عن النبي صلى الله عليه و سلم عليه وسلم. بالله أن نظر إلى على و قاطعة و الحسن و الحسن فقال أنا حرب ليم حاربه ليم و سلم ليم سلمهم.

And it is reported by Abu Isa in his (book) ‘Jami’, 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 Ibane, 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, he looked at Ali, and (Syeda) Fatima, and Al-Hassan and Al-Husayn, so he said: ‘I am at war to the one who is at war to them’, and at peace to the one who is at peace with them.

Tareekh Al Tabari, and Arbaeen of Ibn Al Muwazzin who both said, ‘It is reported by Abu Hureyra (well-known fabricator),

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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’.

Abd al-Mustofa said: ‘I saw them at war with the one who is at war with them, and at peace with one who is at peace with them’.

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’.

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

(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’.


Then he asws said: ‘These people, by Lord azwj of the Kabah, are meant the people of Siffeen, and Al-Basra, and the Khawarijites’.

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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
'Rasool-Allah\textsuperscript{saww} recited this Verse: \textit{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\textsuperscript{saww} and submit to Ali\textsuperscript{asws} the Wilayah after me\textsuperscript{saww}.

And dwellers of the Fire are the ones who break the allegiance and the pact, and fight Ali\textsuperscript{asws} after me\textsuperscript{saww}. Indeed! Ali\textsuperscript{asws} is a part from me\textsuperscript{asws}, so the one who battles him\textsuperscript{asws} so he has battled me\textsuperscript{saww}.'

Then he\textsuperscript{saww} called Ali\textsuperscript{asws} and said: 'O Ali\textsuperscript{asws}! Your\textsuperscript{asws} war is my\textsuperscript{saww} war, and your\textsuperscript{asws} peace is my\textsuperscript{saww} peace, and your\textsuperscript{asws} flag in what is between me\textsuperscript{saww} and my\textsuperscript{saww} community'.

The people disputed in the presence of Abu Ja'far\textsuperscript{asws}. Some of them said, 'Warring Ali\textsuperscript{asws} is eviler than warring Rasool-Allah\textsuperscript{saww}'. And some of them said, 'Warring Rasool-Allah\textsuperscript{saww} is eviler than warring Ali\textsuperscript{asws}.

He (the narrator) said, 'Abu Ja'far\textsuperscript{asws} heard them. He\textsuperscript{asws} said: 'What are you saying?' They said, 'May Allah\textsuperscript{azwj} Keep you well! We are disputing regarding the war against Rasool-Allah\textsuperscript{saww} and regarding war against Ali\textsuperscript{asws}. Some of us say that warring against Ali\textsuperscript{asws} is eviler than warring against Rasool-Allah\textsuperscript{saww}, and some of us say war against Rasool-Allah\textsuperscript{saww} is eviler than warring against Ali\textsuperscript{asws}.'
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?’

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’.

_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’._

(From Imran ‘Uthman’s 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’.”

(From Imran ‘Uthman’s 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’.)

‘_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’._

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(From Imran ‘Uthman’s 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’.)
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’.

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’.

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.

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’.

And from Muhammad Bin Al Fuzeyl,

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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’’.  

And Ibn Abi Al Hadeed said in commentary of (the book) ‘Nahj (Al Balagah) – 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 asws 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’’.  

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 aswj! They had not become Muslims, but they had submitted and they kept the Kufr as secret until they find supporters upon it’’.  

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’’.  

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafi by his chain,
‘From Abu Zarr’\(^1\) having said: ‘Rasool-Allah\(^{saww}\) said: ‘One who separates from me\(^{saww}\), so he has separated from Allah\(^{aswj}\), and one who separates from Ali\(^{asws}\), so he has separated from me\(^{saww}\).’\(^{346}\)

And from Muhammed 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\(^{saww}\).’\(^{348}\)

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’.’\(^{349}\)

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’.”

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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

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

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

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

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

And from Ismail Bin Abu Khalid Bin Qays Bin Abu Hazim, from Ayesha having said,
'Bury me with the (other) wives of the Prophet , for I have innovated innovations after him '.

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 saying: 'The Seerah (mode) of Ali on the day of Al-Basra was better for Ayesha than what the sun had emerged upon. He knew that there would be a government for the (defeated) people (in the future), so if he were to make them captives, they would make his Shias as captives'.

And it is reported by Al Waqidi (wahabi imam), by his chain,

'When Amir Al-Momineen was victorious at Al-Basra, he wrote to the people of Al-Kufa: 'In the Name of Allah the Beneficent, the Merciful. From a servant of Allah , Amir Al-Momineen, to the people of Al-Kufa. Greetings be unto you all! I praise Allah to you Who, there is no god except He .

As for after, Allah is a just Judge, He 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].

And 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
others, along with Talha and Al-Zubeyr, and their breaking an agreement of their oaths, and their deviating from the truth.

I got up from Al-Medina when their news ended up to me when they travelled to it among their group and what they had done with my office bearer Usman Bin Humeyf, until I arrived at Za Qaar. I sent Al-Hassan Bin Ali and Ammar Bin Yasser, and Qays Bin Sa’ad.

So, remind you all by the Right of Allah and right of His Rasool. Your brethren turned to me quickly until they arrived to me, and I travelled with them until we encamped at the back of Al-Basra. I 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 allegiance in particular and the Pact of Allah upon them.

They refused except fighting me and fighting the ones with me, and the continuance in the error, so got up to them with the Jihad in the Way of Allah. (And) Allah Repelled them and they were averse. And the greetings be unto you all, and Mercy of Allah and His Blessings’. And it is written by Ubeydullah Bin Abu Rafie in Jumadi (Awwal) of the year thirty-six’.

And I have sent Zakhr Bin Qays Al-Jufy to you all for you to ask him and let him inform you about me and them, and their repelling the truth upon us, so Allah Repelled them and they were averse. And the greetings be unto you all, and Mercy of Allah and His Blessings’. And it is written by Ubeydullah Bin Abu Rafie in Jumadi (Awwal) of the year thirty-six’.

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357 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 318
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 Allahazwj and the extolling upon Himazwj, and mentioning rebellion of the people and they breaking (the allegiance): ‘And we leave their Judgment to Allahazwj and have been just to them. Talha and Al-Zubeyr were killed, and Iasws had gone ahead to them both with the excusing and delivered to them in the advice and Iasws had made them witness upon reconciling the community. But they were neither obedient to rightful guidance nor did they answer as being advised.

And the people of rebellion anchored with Ayesha, and a great multitude were killed around her, and Allahazwj 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 Lordazwj and her Prophetasws, and her deception in separating the Muslims and spilling the blood of the Muslims without any proof, nor excuse, nor an apparent argument.

When Allahazwj Defeated them, Iasws ordered that neither should a fleer 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 Allahazwj Multiply their good deeds and Raise their ranks, and Reward them with Reward of the truthful, the righteous, the patient’.

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-Momineenasws and said: ‘I am a messenger of Al-Ahnaf’, and recited this Verse unto himasws: 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’.
Amir Al-Momineen\textsuperscript{asws} took his sword, and said: ‘So long as the worries are cleared by it away from the face of Rasool-Allah\textsuperscript{azwj}, but at the moment, their dying place is evil’\textsuperscript{359}.

And it has been reported by al Shaby,

‘From Amir Al-Momineen\textsuperscript{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’ \textsuperscript{360}.

And it has been reported by Nuh Bin Darraj, from Muhammad Bin Muslim, from Habbat Ar Awni who said,

‘I heard Ali\textsuperscript{asws} when he\textsuperscript{asws} duelled people of the camel and he\textsuperscript{asws} was saying:’ By Allah\textsuperscript{azwj}! The one in the carriage (Ayesha) has known that the people of the camel are accursed upon the 
\textit{Ummy Prophet}\textsuperscript{asws}: \textit{and the one who fabricates would be disappointed} [20:61]\textsuperscript{361}.

And it has been reported by al Balazuri in his history, by his chain from Juweyri Bn 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\textsuperscript{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’ \textsuperscript{362}.

And it is reported by Huseyn Al Ashqar, from Yusuf Al Bazaz, from Jabir,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} passed by Talha and he was lying dead. He\textsuperscript{asws} said: ‘Sit him up!’ They sat him up. He\textsuperscript{asws} said: ‘There had been a precedence for you, but the Satan’\textsuperscript{asws} entered into your nostrils and entered you into the Fire’ \textsuperscript{363}.

\textsuperscript{359} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 320
\textsuperscript{360} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 321
\textsuperscript{361} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 322
\textsuperscript{362} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 323
\textsuperscript{363} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 8 H 324 a
And it is reported by Al Waqidi (wahabi imam),

‘Ammar, may Allahazwj 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 Allahazwj there was a gathering between the truth and the falsehood, didn’t Allahazwj Cause the truth to prevail over the falsehood and Obliterated the falsehood?’

She said, ‘The wars circulate (in victory and losses), and are rivalries, and it has turned to Rasool-Allahsaww, but look O Ammar, how you will become in the consequence of your matter’.

And it is reported by Al Tabari in his history,

‘When it ended up to Ayesha (news of) killing of Amir Al-Momineenasws, 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’.

(She said), ‘So, who killed himasws?’ 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’.

Zainab Bint Abu Salama said, ‘Is it for Aliasws you are saying this?’ She said, ‘I am comforted, so when I forget, then remind me’.

And it is reported from Ibn Abbas,
‘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 asww had left her behind in it, Surely, Allah would Accomplish His Command. [65:3]’ 366

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 himasws.

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’. 367

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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
CHAPTER 9 – ARGUMENTATION OF THE IMAMS<sup>asws</sup> AND THEIR<sup>asws</sup> COMPANIONS AGAINST THOSE WHO DENIED UPON AMIR AL-MOMINEEN<sup>asws</sup>, HIS<sup>asws</sup> WARS

(The book) ‘Al-Ihtijaj’ – A man from the people of Al-Basra came to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and said, ‘O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! Your<sup>asws</sup> grandfather Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> killed the Momineen’!

The eyes of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> bore tears until his<sup>asws</sup> palm was filled from it. Then he<sup>asws</sup> threw it upon the pebbles and said: ‘O brother of people of Basra! By Allah<sup>azwj</sup>, Ali<sup>asws</sup> did not kill any Momin nor did he<sup>asws</sup> 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.

And the rider of the camel (Ayesha) and the memorisers from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> 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<sup>saww</sup>, and the one who fabricates would be disappointed’ [20:61].

The old man from the people of Al-Kufa said, ‘O Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! Your<sup>asws</sup> grandfather was saying: ‘Our brethren have rebelled against us’.

Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>! Have you not read the Book of Allah<sup>azwj</sup>: And to Aaad (We Sent) their brother Hud. [7:65]. They are this like. Allah<sup>azwj</sup> Mighty and Majestic Rescued Hud<sup>as</sup> and the ones with him<sup>as</sup>, and Destroyed (people of) Aaad with ‘Al-Aqeem’ wind’.

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’.

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’.

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.

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.

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?’

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’.

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?’

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 asws said, ‘His asws own words: ‘Our brethren have rebelled against us, so we shall fight them upon their rebellion’.

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 asw brothers in their Religion or in their tribes?’ The man said to him asws, ‘But, in their tribes’.

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

(370) Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 329
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’.

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].

And Musa as used to view that the entirety of things had been proven for him 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 met the scholar. He spoke with Musa as for his as knowledge to be established and did not envy him as, just as you are all envying Ali asws Bin Abu Talib asws and denying his asws merit.

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].

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].
He (Ibn Abbas) said, ‘He\textsuperscript{as} sailed in the ship, and the scholar punctured it, and his puncturing it was a Pleasure for Allah\textsuperscript{azwj} Mighty and Majestic, and an anger to Musa\textsuperscript{as}, and he met the boy and he killed him, and his killing was a Pleasure for Allah\textsuperscript{azwj} and that angered Musa\textsuperscript{as}, and he straightened the wall, and his straightening was a Pleasure for Allah\textsuperscript{azwj} and that angered Musa\textsuperscript{as}.

Similar to that was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} did not kill except the one killing him was a Pleasure for Allah\textsuperscript{azwj} Mighty and Majestic, and anger to the ignoramuses from the people. Be seated, until I inform you that Rasool-Allah\textsuperscript{saww} married Zainab Bint Jahash and his\textsuperscript{saww} feast was Al-Heys (a meal), and he\textsuperscript{saww} invited ten, and they, whenever they partook the meal of Rasool-Allah \textsuperscript{saww}, they were comforting to his\textsuperscript{saww} narrating, and took advantage of looking at his\textsuperscript{saww} face.

And Rasool-Allah\textsuperscript{saww} was desiring that they lighten away from him\textsuperscript{saww} and vacate the house for him\textsuperscript{saww} because he\textsuperscript{saww} a new pact of marriage and he\textsuperscript{saww} disliked to hurt the Momineen. So, Allah\textsuperscript{azwj} Mighty and Majestic Revealed Quran regarding it as an education for the Momineen, and that is His\textsuperscript{azwj} Word: \textit{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].}

When this Verse was Revealed, the people, when they had partaken a meal of their Prophet\textsuperscript{saww}, did not hang around and went out.

He (Ibn Abbas) said, ‘Rasool-Allah\textsuperscript{saww} stayed for seven days and its nights with Zainab Bint Jahash, then he\textsuperscript{as} transferred to the house of Umm Salama\textsuperscript{ra} Bint Abu Umayya, and it was her\textsuperscript{ra} night she\textsuperscript{ra} accompanied him\textsuperscript{saww} during her\textsuperscript{ra} day from Rasool-Allah\textsuperscript{saww}.'
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’.

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?’

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.

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.

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.’
He said: ‘You speak the truth, O Umm Salama! This is Ali Bin Abu Talib! His flesh is from my flesh, and his blood from my blood, and he is from me at the status of Haroun from Musa except there will be no Prophet after me.

Be my witness, O Umm Salama and memorise! He will be fighting the allegiance-breakers, and the deviants, and the renegades’. The Syrian said, ‘You have relieved from me, O Abdullah, and I testify that Ali Bin Abu Talib is my Master and Master of every Muslim’.

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’. 


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
I heard a man asking Ibn Abbas about Ali ﷺ Bin Abu Talib ﷺ. Ibn Abbas said to him, ‘Ali ﷺ Bin Abu Talib ﷺ 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 head by a divining arrow nor any accusation, being born upon the nature, and did not associate with Allah even for the blink of an eye’.

The man said, ‘I did not ask you about this, but rather I asked you about his carrying his sword upon his shoulder to deceive by it until he came to Al-Basra and killed forty thousand at it. Then he travelled to Syria and met the guards of the Arabs and he struck some of them with others until he killed them. Then he came to Al-Naharwan, and they were Muslims. He killed them to their last one’.

Ibn Abbas said to him, ‘Is Ali ﷺ more knowledgeable in your presence or I am?’ He said, ‘If Ali ﷺ had been more knowledgeable in my presence than you, I would not have asked you’.

He (the narrator) said, ‘Ibn Abbas was angered until his anger intensified, then he said, ‘May your mother be bereft of you! Ali ﷺ has taught me and his knowledge is from Rasool-Allah saww, and Rasool-Allah saww was Taught by Allah azwj from above His Throne. Thus, knowledge of the Prophet saww is from Knowledge of Allah azwj, and knowledge of Ali ﷺ is from the Prophet saww, and my knowledge is from knowledge of Ali ﷺ, and knowledge of companions of Muhammad, all of them, compared to knowledge of Ali ﷺ is like the one drop among the seven oceans’.”  

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374 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 9 H 333
CHAPTER 10 – HIS\textsuperscript{asws} GOING OUT FROM AL-BASRA, AND HIS\textsuperscript{asws} ARRIVAL AT AL-KUFA, UP TO HIS\textsuperscript{asws} GOING OUT TO SYRIA

334 - Sha, the account of Kalam Amr Al-Momineen\textsuperscript{asws} when he\textsuperscript{asws} arrived at Al-Kufa from Al-Basra. After praising Allah\textsuperscript{azwj} and extolling upon Him\textsuperscript{azwj}, ‘As for after, the Praise is for Allah\textsuperscript{azwj} Who Helped His\textsuperscript{azwj} friend and Forsook His\textsuperscript{azwj} enemy, and Endured the truthful, the rightful, and Disgraced the liar, the false.

Upon you all, O people of this city, is to be with fear of Allah\textsuperscript{azwj} and obedience! One who obeys Allah\textsuperscript{azwj}, from the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, those who are foremost with your obedience than the imposters, the claimant, the speakers of ‘Come to us!’ , meriting themselves with our\textsuperscript{asws} merits, and rejecting our\textsuperscript{asws} instructions, and disputing us\textsuperscript{asws} of our\textsuperscript{asws} rights, and pushing us\textsuperscript{asws} away from it.

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\textsuperscript{asws} and I\textsuperscript{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’.

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‘Amir Al-Momineen\textsuperscript{asws} arrived from Al-Basra to Al-Kufa on the twelfth night vacant from Rajab. He\textsuperscript{asws} came until he\textsuperscript{asws} ascended the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}. Then he\textsuperscript{asws} said: ‘As for after, the Praise is for Allah\textsuperscript{azwj} Who Helped His\textsuperscript{azwj}’.

375 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 334
friend and Forsook His
tel, and Disgraced the liar, the false.

Upon you all, O people of this city, is to be with fear of Allah and obedience of the ones who obey Allah, from People of the Household of your Prophet, those who are foremost with your obedience in what they are obeying Allah in, that the imposters, the claimants, the exaggerators, those who are meriting themselves with our merits, and they are rejecting us of it, and disputing us of our rights, and pushing us away from it.

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, so I 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.

He (the narrator) said, ‘Malik Bin Habeeb Al-Tameemi stood up to him, then Al-Yarbouie, and he was in charge of his police, he said, ‘By Allah! I see the forsaking and abhorrent names for them after a little while. By Allah! If you were to order us, we would kill them’.

Amir Al-Momineen 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! Some tyranny is more reaching in the affairs of repentance than reconciliating with the enemies’.

Amir Al-Momineen said: ‘The Decree of Allah isn’t like that, O Maal (Malik)! Allah 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]’.
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?’

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 beak 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.

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 aswj 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?’

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’.

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

376 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 335
‘From Abu Ja’far’asws: ‘Amir Al-Momineen’asws, when heasws 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 himasws for the victory, and heasws wiped the sweat from hisasws forehead.

Qaraza Bin Ka’ab said to himasws, ‘The Praise is for Allahazwj, O Amir Al-Momineen’asws, the Oneazwj Who Endared yourasws friend and Disgraced yourasws enemy, and Helped youasws against group of the rebels, tyrants, oppressors’.

Abdullah Bin Wahab Al-Rasy said to himasws, ‘Yes, by Allahazwj! They are the rebels, the oppressors, the Kafirs, the associators (Mushriks)’.

Amir Al-Momineenasws 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’.

Ibn Abi Al Hadeed said in commentary of (the book) ‘Nahj’ (Al Balagah)’, ‘Nasr Bin Muzahim said in the book ‘Siffeen’,

‘Amir Al-Momineenasws entered Al-Kufa after hisasws 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.

They called out to himasws and said, ‘O Amir Al-Momineenasws! Where will youasws descend (lodge)? Will youasws descend at the castle (government building)?’ Heasws said: ‘No, but Iasws shall descend at Al-Rahba’.

377 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 336
He\textsuperscript{asws} descended at it and came until he\textsuperscript{asws} entered the great Masjid and prayed Salat in it, two Cycle. Then he\textsuperscript{asws} ascended the pulpit. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, and he\textsuperscript{asws} sent Salawaat upon His\textsuperscript{azwj} Rasool\textsuperscript{saww}.\\

Then he\textsuperscript{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\textsuperscript{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.

Indeed! The most fearful of what I\textsuperscript{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.

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).

\textbf{The Praise for Allah\textsuperscript{azwj} Who Helped His\textsuperscript{azwj} friend and Forsook His\textsuperscript{azwj} enemies, and Enthroned the truthful, the rightful, and Disgraced the allegiance-breakers, the false.}

\textbf{Upon you all is to be with the fear of Allah\textsuperscript{azwj} and obey the one who obeys Allah\textsuperscript{azwj}, from the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}, those who are foremost with your obedience in what they are obeying Allah\textsuperscript{azwj} in, that the imposters, the claimants, the speakers, ‘(Come) to us!’ They are meriting themselves with our\textsuperscript{asws} merits and are rejecting our\textsuperscript{asws} matter and disputing us\textsuperscript{asws} of our\textsuperscript{asws} rights, and distancing us\textsuperscript{asws} from it. They have tasted the evil results of what they have perpetrated, \textit{so they will soon be facing Ghayyya [19:59].}'}
Indeed! Men from you had sat back from helping me and I 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 during the sectarianism’.

Makin Bin Habeeb Al-Barbuwiya stood up to him, and he was in charge of his police. He said, ‘By Allah! 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.

Then he said, ‘Nasr said, ‘And when Ali arrived at Al-Kufa, he descended at the door of the Masjid. He entered and prayed Salat, then turned around. The people sat to him. He asked about a man from the companions who had descended at Al-Kufa. A speaker said, ‘Allah has Taken him’.

He said: ‘Allah the Exalted does not Take anyone from His creatures. But rather, Majestic is His Mention, Wants with the death Endearment with Himself and Humbleness of His creatures’. And he recited: **and you were dead so He Revived you**, [2:28] .

Nasr said, ‘When he met him, he felt heavy. They said to him, ‘Will you descend at the castle?’ He said: ‘A castle is a ruin, we shall not lodge in it’.

He (the narrator) said, ‘And he reprimanded a group, from the ones who had stayed back and did not attend the fighting, and said: ‘What made you sit back from me and you are the nobles of your people? By Allah! If it was from the weakness of the intentions, and deficient insights, then you are clear, and if it was from doubt regarding my merit and a demonstration against me, (then) you are enemies’.

They said, ‘Allah Forbid, O Amir Al-Momineen! We are at peace with you and at war with your enemy’. Then he excused the people.
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 praise Him azwj and seek His azwj Assistance, and His azwj Guidance, and I seek Refuge with Allah azwj from the straying. One who is Guided by Al lah azwj, there is no strayer for him, and one whom Allah azwj Lets to stray, there is no guide for him.

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 aswj servant and His aswj Rasool saww. He aswj Selected him saww for His aswj Command and Specialised him saww with His aswj Prophet-hood, Causing His aswj creatures to honour him saww and be loving to them.

He saww delivered His aswj Message of his saww Lord aswj and advised his saww community, and fulfilled that which was upon him saww. I asws advise you all to be with fear of Allah aswj, for the fear of Allah aswj is the best of what can be advised with, servants of Allah aswj, and it draws closer to the Pleasure of Allah aswj, and the best in the consequences of the matters in the Presence of Allah aswj.

And by the fear of Allah aswj I asws have been Commanded and for the good deeds and you have been Created for the obedience. Therefore, be cautious from Allah aswj what He aswj has Cautioned you all from Himself aswj, for He aswj has Warned of severe problems, and fear Allah aswj 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 aswj, (and) Allah aswj would Allocate him to the one he had worked for, and one who works for Allah aswj sincerely, Allah aswj would Take charge of his Rewards.

And have pity (on yourselves) from Punishment of Allah aswj, for He aswj has not Created you in vain, and did not leave out anything from your matters in vain. He aswj Hears your impacts and Knows your deeds, and Writes your terms.

If you do not believe them, We shall make you believe them, and We shall make you taste the fire of the punishment, and We shall make you taste the fire of the punishment, and We shall make you taste the fire of the punishment.
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. [asws] ask Allah[asw] 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’.

فَقَالَ نَصْرٌ َُُّ اسْتَعْمَلَ عَلييٌّ ع الْعُمَّالَ وَ فَرَّق َهُمْ فِي الْبيلًَدي وَ كَتَبَ مَعَ جَرييري بْني عَبْدي اللَّهي


And he[asws] sent Yazeed Bin Qas Al-Arhaby (governor) upon Al-Madain, and Mikhaf Bin Suleym upon Asbahian 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.

فُسَارَ خُلَيْدٌ حَتََّّ إيذَا دَنَا مينْ ن َيْسَابُورَ ب َلَغَهُ أَنَّ أَهْلَ خُرَاسَانَ قَدْ كَفَرُوا وَ ن َزَعُوا يَدَهُمْ مينَ أَمَانٍ وَ قَديمَ عَلَيْهيمْ عُمَّالُ كيسْرَى مينْ كَابُلَ ف َقَاتَلَ أَهْلَ ن َيْسَابُورَ ف َهَزَمَهُمْ وَ حَصَرَ أَهْلَهَا وَ ب َعَثَ إيلََ عَليي  ع بيالْفَتْحي وَ السَّبِْي

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.

فَقَالَ عَلييٌّ ع اذْهَبَا حَيْثُ شيئْتُمَا ف َقَامَ ن َرْسَا ف َقَالَ مُرْ لِي بِيينَّ إيلََّهَا مينْكَ كَرَامَةٌ وَ ب َيْنِّي وَ ب َيْنَ هُنَّ ق َرَابَةٌ ف َفَعَلَ

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’.

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.

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).

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.

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-Raqqa, 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.

Al-Ashtar went out and he intended Al-Zahaak at Harran. When that reached Al-Zahaak, he sent a message to the people of Raqqa 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-Raqqa, and Al-Ashtar departed until he descended to them.

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.
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 Allahazwj! You will be staying for a little while, you know, by Allahazwj, you have just come’.

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)’.

And it is reported by Nasr as well, from Abdllah Bin Kardam Bin Marsad who said,

‘When Aliasws arrived (at Al-Kufa), the majority of the people gathered to himasws. When they had gathered, heasws permitted for them. When heasws saw their large number, heasws said: ‘Iasws am not able to speak to them, nor can Iasws 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’.

They said, ‘Narsa is who we are pleased with, and what he is angered with we are angered with it’. Nara came ahead and sat to himasws. Heasws said: ‘O Narsa! Inform measws about the kings of Persian, how many were they?’ He said, ‘Their kingdoms existed in these last kingships of thirty-two kings’.

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 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
He *saw* said: ‘O Narsa! Allah Almighty Mighty and Majestic Created the creatures with the Truth, and He *saw* is not Pleased from anyone except with the truth. And in Authority of Allah *saw* is a reminder from what Allah *saw* 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)’.

Then he *saw* placed commanders upon them. Then Ali *saw* messages to the office bearers in the distant horizons, and the most important of the directions was to Syria.380

And it is reported from Muhammad Bin Ubeydullah Al Qurshy, form Al Jurjany who said,

‘When Ali *saw* was pledged allegiance to and wrote to the office bearers in the distant horizons, he *saw* 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: -

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].

And I *saw* 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 *saw* office bearer Usman Bin Huneyf. I *saw* came down from Al-Medina with the Emigrants and the Helpers until when I *saw* was at Al-Uzayb, I *saw* sent a message to the people of Al-Kufa with Al-Hassan *saw* Bin Ali *saw*, and Abdullah Bin Al-Abbas, and Ammar Bin Yasser, and Qays Bin Sa’ad Bin Ubada.

380 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 338
They mobilised them and they responded and ⁷Al-Anwaar⁷ travelled with them until ⁷Al-Anwaar⁷ descended at the back of Al-Basra. ⁷Al-Anwaar⁷ excuse in the calling, and belittled the stumbles and adjoined them with the pact of their allegiance, but they refused except fighting me ⁷Al-Anwaar⁷. So, ⁷Al-Anwaar⁷ sought Assistance with Allah ⁷Al-Anwaar⁷ against them and He ⁷Al-Anwaar⁷ Killed the ones who were killed, and they turned back to their cities.

فَسَأَلُونِّي مَا كُنْتُ دَعَوْت ُهُمْ إيلَيْهي ق َبْلَ الليقَاءي ف َقَ بَلََّ اِلْكُوفَةي وَ قَدْ بَاي َعَهُ الَْْمَدْرَسَتَينَ الَْْمُهاجرينَ وَ الَْْنَصاريَ وَ التَّابيعيينَ بيإيحْسَانٍ وَ لَوْ جُعيلَ هَذَا الَْْمْرُ شُورَى ب َينَْ الْمُسْليميينَ كَانَ أَحَقَّهُمْ بِيَا

When Jareer read the letter, he stood up and said, ‘O you people! This is a letter of Amir Al-Momineen Al⁷Asws⁷ Bin Abu Talib⁷Asws⁷, and he ⁷Al-Anwaar⁷ is the trustworthy upon the religion and the world, and it has happened from his ⁷Al-Anwaar⁷ matter and matter of his ⁷Al-Anwaar⁷ enemies what we praise Allah ⁷Al-Anwaar⁷ upon it, and they had pledged allegiance to him ⁷Al-Anwaar⁷, 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, ⁷Al-Anwaar⁷ would be the most rightful of them with it.

أَلََ وَ إينَّ الْبَقَاءَ فِي الَْْمَاعَةي وَ الْفَنَاءَ فِي الْفُرْقَةي وَ عَلييٌّ حَاميلُكُمْ عَلَى الَْْقي مَا اسْتَقَمْتُ مْ فَإينْ ميلْتُمْ أَقَامَ مَيْلَكُمْ مْ فَإينْ ميلْتُمْ أَقَامَ مَيْلَكُمْ

Indeed! And surely the survival is in the community and the annihilation is in the sectarianism, and it is upon me ⁷Al-Anwaar⁷ to carry you all upon the truth for as long as you are straight. If you incline, ⁷Al-Anwaar⁷ shall straighten your alignment’.

فَقَالَ النَّاسُ سَْْعا  وَ طَاعَة  رَضيينَا رَضيينَا فَأَجَابَ جَرييرٌ وَ كَتَبَ جَوَابَ كيتَابيهي بيالطَّاعَةي َُُّ قَامَ زَحْرُ بْنُ ق َيْسٍ خَطييبا  فَكَانَ مِيَّا حُفيظَ مينْ كَلًَميهي أَنْ قَالَ الَْْمْدُ لينَفْسيهي وَ ت َوَلََّهُ دُونَ خَلْقيهي لََ شَرييكَ لَهُ فِي الَْْمْدي وَ لََ نَُييَْ لَهُ فِي الْمَ جْدي وَ لََ إيلَهَ إيلََّ اللَّهُ وَحْدَهُ لََ شَرييكَ لَهُ الْقَائيمُ الدَّائيمُ إيلَهُ الْسَّمَاءي وَ الَْْرْضي

The people said, ‘We hear and obey! We agree! We agree!’ Jareer answered and wrote an answer to his ⁷Al-Anwaar⁷ letter with the obedience (of the people). Then Zahr Bin Qays stood up to address, and he was from the ones I had memorised from his speech. He said, ‘The Praise is for Allah ⁷Al-Anwaar⁷ Who Chose the Praise for Himself ⁷Al-Anwaar⁷ and His ⁷Al-Anwaar⁷ Governance besides His ⁷Al-Anwaar⁷ creatures. There is no associate for Him ⁷Al-Anwaar⁷ in the Praise, nor any peer for Him ⁷Al-Anwaar⁷ in the Glory, and there is no god except Allah ⁷Al-Anwaar⁷, there is no associate for Him ⁷Al-Anwaar⁷, the Living, the Permanent, God of the sky and the earth.

وَ أَشْهَدُ أَنَّ مَُُمَّدا  عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالَْْقَي الْوَاضيحي وَ الْكيتَابي النَّاطيقي دَاعييا  إيلََ الََْيْْي وَ قَائيدا  إيلََ الَُْدَى وَ أَشْهَدُ أَنَّ مَُُمَّدا  عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالَْْقَي الْوَاضيحي وَ الْكيتَابي النَّاطيقي دَاعييا  إيلََ الََْيْْي وَ قَائيدا  إيلََ الَُْدَى
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’.

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.

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.

Then he mentioned couplets (poems) from Jareer and others, we have left these aiming for the brevity.

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’.

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 Azarbayan, an office bearer of Usman, and Amro Bin Usman was married to the daughter of Al-Ash’as Bin Qays before that.

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381 Bihar Al Anwar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 339 a
Ali wrote to him: ‘As for after, had it not been for the lies happening among you, I would have moved ahead this matter before the people, and perhaps I would have instructed you to carry each other to fear Allah. Then it happened from allegiances of the people to me what has reached you, and Talha and Al-Zubeyr are from the ones who had pledged allegiance to me. Then they broke my allegiance upon without there having been any innovation, and brought out a mother of the believers and came to Al-Basra.

So, travelled to them and called them to returning into what they had exited from, but they refused. 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, and you are from the treasurers of Allah upon it until you submit it to me, and it is upon me that I do not become an evil ruler to you, if you are straight, and there is no strength except with Allah.'

When he read the letter, Zayd Bin Marhab stood up. He praised Allah and extolled upon Him, 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.

The people pledged allegiance to Ali being pleased with him, and Talha and Al-Zubeyr broke his allegiance upon without there having been any innovations. Then they proclaimed the war and brought out a mother of the believers. So, travelled to them and did not fight them, and within himself was a need from them. Allah Caused him to inherit the land and Made it to be an end-result for the Momineen for him.'
his\textsuperscript{asws} matter and the matter of Talha and Al-Zubeyr what has reached you, and Ali\textsuperscript{asws} is the dependable one upon what has been hidden from us and you, of that matter'.

He (the narrator) said, ‘When he went to his house, he called his companions and said, ‘The letter of Ali\textsuperscript{asws} has scared me and he\textsuperscript{asws} will be taking the wealth of Azerbaijan, and I shall join up with Muawiya’.

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\textsuperscript{asws}.

He (the narrator) said, ‘He arrived to Ali\textsuperscript{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.

Al-Ahnaf Bin Qays, and Jariyat Bin Qudama, and Harisa Bin Badr stood up. Al-Ahnaf spoke, he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Even though the clan of Sa’ad did not help you\textsuperscript{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\textsuperscript{asws}, because they had doubted regarding Talha and Al-Zubeyr and are not doubting regarding Muawiya and our clan in Al-Basra. If you\textsuperscript{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’.

Ali\textsuperscript{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.

*Disclaimer: The text may contain errors or inaccuracies in the translation.*
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
CHAPTER 11 – REBELLION OF MUAWIYA, AND REFUSAL BY AMIR AL-MOMINEEN OF HIS RULE, AND HIS\textsuperscript{asws} HEADING TO SYRIA TO MEET HIM IN BATTLE, BEGINNING THE BATTLE OF SIFFEEN

(The book) 'Nahj Al Balagah' – And from a letter of his\textsuperscript{asws} to Muawiya from Al-Medina during the beginning of what had been pledged to him\textsuperscript{asws} with the caliphate. Al Waqidi (wahabi imam) mentioned in the book ‘Al-Jamal’,

‘From a servant of Allah\textsuperscript{aswj} Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}, to Muawiya Bin Abu Sufyan. As for after, you have known of my excusing you all and myself\textsuperscript{asws} turning away from you until it happened that 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\textsuperscript{asws} among a delegation of your companions. And the greetings’.

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Kitab Al Siffeen of Nasr Bin Muzahim, from Umar Bin Sa’ad Al Asadi, from Numeyr Bin Wa’la Al Shaby,

‘When Ali\textsuperscript{asws} arrived from Al-Basra, he\textsuperscript{asws} removed Jareer from Hamdan. He came until he descended at Al-Kufa. Ali\textsuperscript{asws} wanted to send a messenger to Muawiya, so Jareer said to him\textsuperscript{asws}, ‘Send me to him, and I shall call him to submit this command to you\textsuperscript{asws}, and he would become a commander from your\textsuperscript{asws} commanders, and call the people of Syria to obey you\textsuperscript{asws}, and all of my people, and people of cities, and I hope he will not disobey me’.

Al-Ashtar said to him\textsuperscript{asws}, ‘Do not send him, and leave him, and do not ratify him. By Allah\textsuperscript{aswj} I don’t think his opinion is their opinion, and his intention is their intention’. Ali\textsuperscript{asws} said to him: ‘Leave him until we consider what he returns with to us’. Ali\textsuperscript{asws} sent him and said to him when he\textsuperscript{asws} wanted to send him: ‘Around me\textsuperscript{asws} are from the companions of

Rasool-Allah ﷺ from the people of religion and the opinion, one you have seen, and I ﷺ have chosen you over them due to the words of Rasool-Allah ﷺ regarding you of being good with conferment.

Go to Muawiya with my letter, so either he enters into what the Muslims have entered into or else I will banish him, and let him know that I am not pleased with him as a commander, and that the general Muslims are not pleased with him as a caliph’.

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 of your uncle, 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.

There does not remain except people of these fortresses which you are in, and if a flood from the floods of his 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, and he handed over to him the letter of Ali Bin Abu Talib:

In the Name of Allah azwj the Beneficent, the Merciful. As for after, my ﷺ necessitated to you at Al-Medina, and you are at Syria, because they have pledge allegiance to me, 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.

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.
And Talha and Al-Zubeyr had both pledged allegiance to me, then they broke my allegiance, so their breaking was like their rejection therefore I fought them upon that, until there came the Truth and the Command of Allah prevailed, and they were displeasing it [9:48]. So, enter into what the Muslims have entered into, for the most beloved of the matters to me regarding you is the well-being, except if you were to expose yourself to the affliction. If you do expose to it, I will fight you and seek Assistant with Allah against you, and you have been frequently (insisting) regarding the killers of Usman.

So, enter into what the people have entered into, and govern the people to me. I shall carry you and them upon the Book of Allah. As for that which you want, it is (like) deceiving a child away from the milk. By my life! If you were to consider with your intellect rather than your whims, you will find me 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.

And I 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.

When he had read the letter, Jareer stood up. He praised Allah and extolled upon Him, 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 without any interval nor resentment, and Talha and Al-Zubeyr were from the ones who had pledged to him. Then they broke upon without there having been any innovation.

Indeed! And this religion cannot tolerate the Fitna. 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.

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’.

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’.

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’.

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.

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

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’.

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’.

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 Ordeal, Ch 11 H 342
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’.

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!’

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’.

Amro said, ‘By Allahazwj! 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’.

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?’

He 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!’

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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’.
He said, ‘That is that Muhammad Bin Abu Huzeyfa, 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’. Amro said, ‘All of what you have mentioned isn’t grievous. As for the matter of Ibn Abu Huzeyfa, 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.

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.

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’. 

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?’

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’.  

‘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 Allahazwj! The likes of me cannot be deceived, and because I am cleverer than that’.

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 Aliasws overcomes upon Al-Iraq’.

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’.

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.

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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 Allahazwj as a Witness upon you with that’. Muawiya said to him, ‘Yes, Allahazwj is upon me with that for you, if Allahazwj Grants victory upon us of Al-Kufa’. Amro said, ‘And Allahazwj is a Guarantor upon what you are saying’.

وَقَالَ فَخَرَجَ عَمْرٌو مينْ عَيْنِدَهِ فَقَالَ لَهُ ابْنُ النَّاهِي مَا صَنَعْتَ قَالَ أَعْطَيْتَ مِصْرَ فَقَالَ وَمَا مِصْرُ فِي مُلْكِ الْعَرَبِ قَالَ أَنْ لََ أُشْبَعَ اللَّهُ بُطُونَكُمَا إِنَّ لََ أُشْبَعَ مِصْرَ وَإِنَّ لََ أُشْبَعَ مِصْرٍ بِعَيْنِدَهِ

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, ‘Allahazwj will not Satiate your bellies if you are not satiated with Egypt’.

وَكَانَ مَعَ عَمْرٍو ابْنُ عَمْرِي مَيَّّ مَيْنْ وَكَانَ دَاخِلًا قَالَ فَأَعْطَاهَا إييَّاهُ وَكَتَبَ لَهُ كِتَابًا وَكَتَبَ مُعَاوييَةُ عَلَى أَنْ لَا نَقْضَ شَرْطَ ظَهَرَ تَعَمَّلُهُ وَأَشْبَعَ اللَّهُ بُطُونَكُمَا إِنَّ لََ أُشْبَعَ مِصْرَ وَإِنَّ لََ أُشْبَعَ مِصْرٍ بِعَيْنِدَهِ

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 Aliasws 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 عَمْرٌو يَا ابْنَ الَّذِي قَدَّمَهُ فِي الْكيتَابِ فِي ذَلكَ شَيْءًا وَالْفَتَّ وَقَالَ أَلََأْ تَُبَيَّنُنَا يَا عَمْرُو بيآيي رَأْيٍ تَعيِّشُ فِي قُرَيْشٍ أَعْطَيْتَ دَيَنِّكَ وَمَنَّيْتَ دُنْيَا غَيْرِكَ أَنْ تَرَى أَهْلِ مِصْرَ وَهُمْ قَتَلُوا عُثْمَانَ يَدْفَعُونَهُ إِلَى مُعَاوِيَةَ وَعَلِيِّ حَيٍّ وَتَرَاهَا إِلَى مُعَاوِيَةَ لَا يَأْخُذُهَا إِلَى مُعَاوِيَةَ وَعَلِيِّ حَيٍّ وَتَرَاهَا إِلَى مُعَاوِيَةَ لَا يَأْخُذُهَا

Amro said, ‘O son of the brother! The command is for Allahazwj besides Aliasws and Muawiya’. The youth prosed a poem regarding that. Amro said to him, ‘O nephew! If I was with Aliasws, 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’.

وَيَلُوَعْ مَعَاوِيَةَ فَأَعْطَاهَا عَيْنِدَهِ فِي ذَلكَ شَيْءًا وَالْفَتَّ وَقَالَ فِي ذَلكَ شَيْءًا وَالْفَتَّ وَقَالَ عَمْرٌو يَا ابْنَ أَخِي لَوْ كُنْتُ مَعَ عَلِيِّ حَيٍّ وَكُتِبَ لَكِنَّيُّ إِلَى مُعَاوِيَةَ كَأَنْ لََ أُشْبَعَ مِصْرَ وَإِنَّ لََ أُشْبَعَ مِصْرَ بِعَيْنِدَهِ وَكَأَنْ لََ أُشْبَعَ مِصْرَ وَإِنَّ لََ أُشْبَعَ مِصْرَ بِعَيْنِدَهِ

And the words of the youth reached Muawiya, so he sought him. He fled and joined up with Aliasws, and narrated to him the matter of Amro and Muawiya. That cheered Aliasws and heasws 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’.
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 Allāh aswj, marring the poetry’ – up to the end of what I (Majlisi) will be coming with from the couplets in the last chapters’.  

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 taste 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.

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.

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!’

فَأَخِضَّ عَلَى اللَّهِ يُشَيْبُ الشَّعْرَا إِلَّا أَخِيرِي مَا سَيَأْتِي مِنْ أَلْبَابِ الْآخُرَاءِ.

قَالَ فَلَمَّا بَلَغَ عَليّة مَا صَنَعُ مُعاوِيَةُ وَ عَمْرٌو قَالَ يَا عَجَباً لَّكَ مَا سَْيعْتُ مُنْكَراً كَذِيباً عَلَى اللَّهِ يُشَيْبُ الشَّعْرَا إِلَّا أَخِيرِي مَا سَيَأْتِي مِنْ أَلْبَابِ الْآخُرَاءِ.

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Muawiya called Yazeed Bin Labeyd and Bisr Bin Artah, and Amro bin Sufyan, and Mukhariq Bin Al-Hars Al-Zaydi, and Hamza Bin Malik, and Habis Bin Saeed Al-Tale, then he wrote to Shirjeel, ‘Jareer Bin Abdullah has arrived to us from direction of Ali asws with a horrible matter, so come over’.

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.

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 has 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’.

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’.

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’.

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’.
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 Qiymah’.

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 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.

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’.

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.
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’.

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’.

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’.

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’.

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’.

And in a Hadeeth of Muhammad and Salih Bin Sadaqah who both said,
'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’.

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’.

Muawiya said, ‘I shall meet you with Al-Faisal in the first gathering, if Allah azwj so Desires’. 392

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 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.

You claim that rather my allegiance was spoilt upon you due to my 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, nor did I asws kill, so the retaliation would be obligated upon me.

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

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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 will come to you with Al-Hijaz from Quraysh.

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 fat her than they are, then enter to be in my asws obedience, then let the people come for judgment to me asws. I will carry you and them to the target.

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.

And as for your infatuation with me asws regarding the matter of Usman, so I 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 could push that away, I would have pushed it’.

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.

Al-Ashtar said, ‘But, by Allah aswj, 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’.

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393 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 350
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’.

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, 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’.

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.'
And Ali\textsuperscript{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\textsuperscript{azwj} Keep you well! There are in it as well, other than Jareer’. Ali\textsuperscript{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’.

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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.

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\textsuperscript{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?

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’.

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.

Apart from that, Ali\textsuperscript{asws} had in him\textsuperscript{asws} what was in us, and there did not happen to be in us what was in him\textsuperscript{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

\textsuperscript{395} Bihar Al Anwar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 352
better for them both. May Allahazwj Forgive mother of the Momineen what she had come up with’’.  

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-Allahsaww like that which is in my hands. Rasool-Allahsaww 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 forbide from it.

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, Allahazwj neither Extract me from a Bounty nor Made me come to a doubt’ – up to the end of what he wrote’’.  

He said, ‘And it is reported by Salih Bin Sadaqah, from Ismail Bin Ziyad, from Al Shaby,

‘Aliasws arrived from Al-Basra at the crescent of Rajab, and stayed at it for seventeen months. There flowed the letters between himasws and Muawiya and Amro Bin Al Aas’’.  

And in a Hadeeth of Muhammad Bin Ubaydullah, from Al Jarjany who said,

‘When Ubaydullah Bin Umar arrived to Muawiya at Syria, Muawiya sent a message to Amro Bin Al-Aas. He said, ‘O Amro! Allahazwj has Revived Umar Bin Al-Khattab for you at Syria by the arrival of Ubaydullah Bin Umar, and I have viewed that I should make him stand to testify against Aliasws with the killing of Usman, and gain support from it’.

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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
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’.

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’.

Amro said, ‘Then by Allah azwj, you have reduced the ulcer’. When Ubeidullah 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?’

When Ubeidullah 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’.

Muawiya deserted him and underestimated his rights until when 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’.

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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 companions to fight Muawiya, when two men came to argue to him. 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. Those around him 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 lips, and there he was a complete human.

One of his companions stood up to him and said to him, ‘What is the matter you are preparing the army and there is for you the power like this?’

He Asws said: ‘By the One Who Split the seed and Formed the person! If I so desire I could strike with my leg a little in this wilderness until I hit the chest of Muawiya and kill him from his throne, I can do so. But, honoured servants of Suleyman, the throne of Bilquis and coming to Suleyman with it, before his blink could return to him?’

Isn’t our Prophet the most superior of the Prophets, and his successor the most superior of the successors? So, why can’t they even make him like the successor of Suleyman? Allah will Judge between us and the one who rejects our rights and denies our merits”.

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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
When Amir Al-Momineen Ali ﷺ Bin Abu Talib ﷺ was pledged allegiance to, it reached him ﷺ that Muawiya has stopped from manifesting the allegiance to him ﷺ and said, ‘Acknowledge me to be upon Syrian and my office bearers which Usman had nominated, I shall pledge allegiance’.

Al-Mugheira came to Amir Al-Momineen ﷺ and said to him ﷺ, ‘O Amir Al-Momineen ﷺ! Muawiya is someone you ﷺ have known, and he had been made ruler of Syria be the one who was before you, so you ﷺ let him be the rule so that there would consistency in the affairs, then you ﷺ can remove him if there is a change of mind for you ﷺ.

Amir Al-Momineen ﷺ said to him: ‘Can you guarantee my ﷺ life for me ﷺ, O Mugheira, in what is between him being a ruler up to his vacating it?’ He said, ‘No’.

He ﷺ said: ‘Will Allah ﷻ Mighty and Majestic not Question me ﷺ 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 ﷺ shall send a message to him and call him to what is in my ﷺ 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 ﷺ shall leave his judgment to Allah ﷻ.

Al-Mugheira turned around and he was saying, ‘Judge him then! Judge him then!’ He prosed (a poem) saying, ‘I advised Ali ﷺ regarding the son of Harb (Muawiya) with an advice, but he ﷺ rejected. So, there is no second time from me for him ﷺ, and he ﷺ did not accept the advice which I had come to him ﷺ with, and that advice was sufficient for him ﷺ and they said to him ﷺ, ‘All the advice is not sincere’. I said to him ﷺ, ‘The advice is precious’.
Qays Bin Sa’ad stood up and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Al-Mugheira has indicated to you with a matter intending Allah\textsuperscript{aswj} with it. He placed a man forward and put back another in it. So, if the overcoming happens to be for you\textsuperscript{asws} he would draw closer to you\textsuperscript{asws} with the advice, and if it happens to be for Muawiya, he would draw closer to him with the consultation’.

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\textsuperscript{azwj} and that which he showed was insufficient, so Glorious is the One\textsuperscript{aswj} Who Raised high the sky in its place, and the earth spread out and it settled just as it is’.\textsuperscript{402}

From a speech of Amir Al-Momineen\textsuperscript{asws} when he\textsuperscript{asws} determined the journey to Syria for fighting Muawiy Bin Abu Sufyan. He\textsuperscript{asws} said after praising Allah\textsuperscript{aswj} and extolling upon Him\textsuperscript{aswj}, and the Salawaat upon Rasool-Allah\textsuperscript{saww}: ‘Fear Allah\textsuperscript{azwj} O servants of Allah\textsuperscript{azwj} and obey Him\textsuperscript{aswj} and obey your Imam\textsuperscript{asws}, for the righteous citizen would be rescued by the just Imam\textsuperscript{asws}, and the immoral citizen would be destroyed by the immoral imam (leader).

And Muawiya has become a usurper to what is in his hands of my\textsuperscript{asws} right, breaking to my\textsuperscript{asws} allegiance, abusive in the religion of Allah\textsuperscript{aswj} mighty and Majestic, and you have known, O Muslims, what the people had done yesterday, and they had come to me\textsuperscript{asws} desirous to me\textsuperscript{asws} regarding your affairs until they brought me\textsuperscript{asws} out of my\textsuperscript{asws} house in order to pledge allegiance to me\textsuperscript{asws}.

\textsuperscript{402} Bihar Al Anwar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 359
thirsty camels upon their watering place, eager upon my allegiance, until I feared that some of you would kill others. When I saw that from you, I agreed regarding my and your affairs, and I said, ‘If I do not answer them to the standing with their affairs, they will not attain anyone to stand among them in my place and be just among them with my justice’.

And I said: ‘By Allah! My being in-charge of them and they are recognising my rights and my merits is more beloved to me than if I were to be in-charge of them and they are not recognising my rights and my merits’. So, I extended my hand for you all and you pledged allegiance to me.

O community of Muslims! And among you all are the Emigrants and the Helpers, and the followers with the good deeds. So, I took the pact of my allegiance upon you, and the obligation of my agreement from the Pact of Allah and His Covenant, and tightened what had been Taken upon the Prophets, from a Pact and a Covenant, to dedicate to me and to listen to my orders, and to obey me, and advise me, and fight alongside me against every rebel or deviant if he deviates.

You have blessed for me with that all, so I took upon you all the Pact of Allah and His Covenant, and Responsibility of Allah and His Rasool, and you responded to me to that, and I kept Allah as Witness upon you all, and kept some of you witnesses upon others, and I stood among you with the Book of Allah and Sunnah of His Prophet.

The strangeness from Muawiya Bin Abu Sufyan to dispute me of the caliphate and rejecting me of the Imamate, and claiming that he is more rightful with it than I am, an audacity from him upon Allah and upon His Rasool 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.

O community of the Emigrants and the Helpers and the community of the ones hearing my speech! And did you not answer to me 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 خَالَفَنِّي ََْ ي َنْقُضْ عَلَيْهِمَا حَتََّّ مَضَيَا وَ ن َقَضَ عَلَيَّ وَ ََْ يَفي لِي أَ مَا يََيبُ لِي عَلَ يْكُمْ نُصْحيي وَ ي َلْزَمُكُمْ أَمْريي أَ مَا ت َعْلَمُونَ أَنَّ ب َيْعَتِي ت َلْزَمُ. 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 with 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\(^{asws}\)?

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.

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].

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].

O you people! There is a lesson for you all in these verses for you to know that Allah\textsuperscript{azwj} the Exalted Made the caliphate and the command from after the Prophets\textsuperscript{as}, to be in their\textsuperscript{as} posterity, and it is a merit of Talut and his\textsuperscript{as} advancement upon the community by him being chosen by him\textsuperscript{as}, and his increased capacity in the knowledge and the physique.

So, are you finding that Allah\textsuperscript{azwj} Mighty and Majestic to have Chosen the clan of Umayya over the Clan of Hashim\textsuperscript{as}, and Muawiya has an increase over me\textsuperscript{asws} in capacity regarding the knowledge and the physique? Fear Allah\textsuperscript{azwj}, servants of Allah\textsuperscript{azwj}, and fight in His\textsuperscript{azwj} Way before His\textsuperscript{azwj} Wrath seizes you all due to your disobedience to Him\textsuperscript{azwj}!

Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{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].

And the Exalted Said: \textit{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].

And Allah\textsuperscript{azwj} the Exalted Said: \textit{O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment?} [61:10].

\textit{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].
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].

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”.

(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.

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.

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].

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)”.

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404 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 361
(The book) ‘Nahj Al-Balagah’ – And from a speech of his asws during his asws determining upon the journey to Syria: ‘I asws seek Refuge with You aswj 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.

O Allah aswj! You aswj are the Companion in the journey and You aswj are the replacement (protection) regarding the family, and none can gather them apart from You aswj because the one left behind cannot be the companion, and the companion cannot be the one left behind’.

(The book) ‘Nahj Al-Balagah’ – 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’.

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.

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’.

Muawiya said, ‘I shall cast the (final) decision to you in the first gathering, if Allah aswj 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\textsuperscript{asws} and let him\textsuperscript{asws} know of the war’. Jareer arrived to Ali\textsuperscript{asws}.

The book) ‘Nahj Al-Balagah’ – And from a speech of his\textsuperscript{asws}, and his\textsuperscript{asws} companions had indicated to him\textsuperscript{asws} with that preparation for the war after his\textsuperscript{asws} sending Jareer Bin Abdullah to Muawiya: ‘My\textsuperscript{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.

And the view in my\textsuperscript{asws} presence is to be with the forbearance, therefore return and I\textsuperscript{asws} did not dislike the preparation for you for warring the people of Syria, and I\textsuperscript{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\textsuperscript{asws} did not see for me\textsuperscript{asws} (any option) except the fighting, or the Kufr with what has been Revealed unto Muhammad\textsuperscript{saww}.

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”.

And it is reported that when he\textsuperscript{asws} wanted to send him, Jareer said, ‘O Amir Al-Momineen\textsuperscript{asws}! I will not hold you\textsuperscript{asws} back from anything of my help and I will not covet for you\textsuperscript{asws} regarding Muawiya’. He\textsuperscript{asws} said: ‘My\textsuperscript{asws} aim is to establish an argument’.

Then he\textsuperscript{asws} wrote with him, ‘Surely my\textsuperscript{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.

\textsuperscript{407} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 363 b
\textsuperscript{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.

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.

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’.

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’.

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’.

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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
The book ‘Nahj Al-Balagah’ – 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, 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.

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’.

(The book) ‘Nahj Al-Balagah’ 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’.

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’.

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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’.

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’.

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 Siffeen. 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!’

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.

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.

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’.

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413 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 369
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 should be assisted with the command and write to Muawiya, and not to be hasty regarding the fighting.

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 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.

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’.

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

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?’

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,

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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.

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’.

They said, ‘O Amir Al-Momineen asws! We accept your asws preaching and will be disciplined by your asws education’.

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.

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.

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’.
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’. 

He (the narrator) said, ‘Ali asws wrote to his asws office bearers. He asws wrote to Mikhnaf Bin Suleym, ‘Greetings be unto you! 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.

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.

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.

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 needles-ness 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’.
And Ubeudullah 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) Siffene with Ali

He (the narrator) said, ‘And Abdulla 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.

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’.

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.

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 عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي سَنَتِي سَبْعٍ وَ ثَلَاثٍينَ قَالَ فَاسْتَعْمَلَ ميْنَفٌ عَلَى أَصْبَهَانَ، وَ كَتَبَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسي مينَ الْبَصْرَةي إِلَيْهِ، وَ كَتَبَ عَليٍّ عِ إِلَيْهِ أَمَّا بَعْدُ فَقَدْ قَدَمَ عَلَيْهِ رَسُولُكَ وَ قَرَأُّ كِتَابَكَ تَذْكُرُ فِيهِ حَالَةِ أَهْلِ الْبَصْرَةي وَ اخْتَلَفَهُمْ بَعْدَ انْصيرَافِي عَنْهُمْ وَ سَأُخْبَيُكَ عَنْ الْقَوْمِ هُمْ بَينَ مَنْ قيبَلَكَ فَأَحْسبُ إِلَيْهِمْ مَنْ أَرْزَاقي الْنَّدي فَإِنْ لَيْلَ وَلَا لَيْلَيْنَا حَقّا وَ فِي الذُّريَّةي مَنْ يََُافُدُ دُعَاؤُهُ وَ هُوَ لَّمْ صَائِمٌ.
And he wrote to one of his governors: 'In the Name of Allah, the Beneficent, the Merciful. From a servant of Allah, Ali, Amir Al-Momineen, to Abdullah Bin Aamir. As for after, surely the best of the people in the Presence of Allah Mighty and Majestic is the strongest of them with the obedience to Allah in whatever is for him and against him, and the most speaking of them with the truth, and even though it may be bitter.

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, 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'.

And he wrote as well to Abdullah Bin Al-Abbas: 'In the Name of Allah, the Beneficent, the Merciful. From a servant of Allah, Ali, Amir Al-Momineen, 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 worsen him losing what he did not happen to have come across (possessed) it, and even if he has struggled.

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 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'.

أقول: إن دكر كتابته ع إلى معاوية فإن حونا كمرا سأبأ قيل وكتبه إلى عزرية ثنيه عن نأهها ونأدهما مظهرين فيها لم يصبه منها شيئاً فظنأ فتحته له جرسا وأدخلت عليه ملوثة ثيدة رفته فيها ونأهستها ماتها نأ نأرة ثم نتفوؤ.
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:

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’.

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’.

The book came to Ali asws before he asws had departed from Al-Nukheyla’.415

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’.

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 Allahazwj has Decreed for you. So, beatitude be to the fighters in the Way of Allahazwj and the ones killed in Hisazwj obedience'.

فَلَمَّا سَيَّعَ هَاشِمُ بْنُ عُتْبَةَ مَقَالَتَهُمْ حََيدَ اللَّهَ وَ أَثَّنََ عَلَيْهِ هُمْ قَالُوا بَيْنَا إِلَى هَؤُلََيْنِ الْقَوْمِ الْقَاسييَة قُلُوبُ هُمْ الَّذينَ نَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ وَ عَميلُوا فِي عيبَ اْيِ رِضَا اللَّهِ فَأَحَلُّوا حَرَامَهُ وَ حَرَّمُوا حَلَلَهُ وَ اسْتَهْوَاهُمُ الشَّيْطَانُ وَ وَعَدَهُمْ الَْْبَاطييلَ وَ مَنَّاهُمُ الَْْمَانِّيَّ حَتََّّ أَزَاغَهُمْ عَني الَُْدَى وَ قَصَدَ بِيَامِ قَصْدَ الرَّدَى وَ حَبَّبَ إِلَيْهِمُ الَّدُّنِيَا

Thus, they are fighting upon their world desiring in it like our desires regarding the Hereafter we have fulfilled the promise of our Lordazwj, and youasws, O Amir Al-Momineenasws, are the closest of the people from Rasool-Allahsaww in relationship, and the superior of the people in precedence, and for a long time, while they, O Amir Al-Momineenasws, are knowing from youasws similar to that which we known, but the wretchedness is Decreed upon them, and the whims inclined with them and they were unjust.

فَأَيْديينَا مَبْسُوطَةٌ لَكَ بيالسَّمْعي وَ الطَّاعَةي وَ قُلُوبُ نَا مُنْشَريحَةٌ لَكَ بيبَذْلي النَّصييحَةي وَ أَنْفُسُنَا بينُورَي كَ جَذيلَةٌ عَلَى مَنْ خَالَفَكَ وَ تَوَلََّ الَْْمْرَ دُونَكَ وَ اللَّهِ مَا أُحيبُّ أَنَّ لِي مَا عَلَى الَْْرْضي مِيَّا أَقَلَّتْ وَ مَا تََْتَ السَّمَاءي مِيَّا أَظَلَّتْ وَ أَنِّي وَالَيْتُ عَدُوّا لَكَ أَوْ عَادَيْتُ وَلييّا لَكَ  

So, our hands are extended for youasws with the hearing and the obedience, and our hearts are cheerful for youasws with exerting the advice, and our selves are jubilant due to yourasws Noor against the ones who oppose youasws, and assume the command besides you. By Allahazwj! 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 yoursasws or be inimical to a friend of yoursasws.

فَقَالَ عَلييٌّ ع اللَّهُمَّ ارْزُقْهُ الَّذينَ نَبيييَكَ وَ الْمُرَافِقَةَ لَكَ  


ثُمَّ قَالُوا يَا أَمييَْ الْمُؤْمينيينَ أَقَلَّتْ وَ مَا تََْتَ السَّمَاءي مِيَّا أَظَلَّتْ وَ أَنِّي وَالَيْتُ عَدُوّا لَكَ أَوْ عَادَيْتُ وَلييّا لَكَ
Then Ali\textsuperscript{asws} ascended the pulpit and addressed the people and called them to the Jihad. He\textsuperscript{asws} began with praising Allah\textsuperscript{azwj} and the extolling upon Him\textsuperscript{azwj}, the said: ‘Allah\textsuperscript{azwj} had Honoured them with His\textsuperscript{azwj} religion and Created you for worshipping Him\textsuperscript{azwj}. Set up yourselves in performing it and fulfil His\textsuperscript{azwj} Promises, and know that Allah\textsuperscript{azwj} Made the practices of Al-Islam as solid, and His\textsuperscript{azwj} Handhold is firm.

Then He\textsuperscript{azwj} Made the obedience as a fortune of the self and Pleasure of the Lord\textsuperscript{azwj}, and benefit the clever people during excessive frustration, and \textsuperscript{asws} have carried matters of its black ones and its red ones, and there is no strength except with Allah\textsuperscript{azwj}, and if Allah\textsuperscript{azwj} so Desires, we shall be travelling to the one who has stultified (belittled) his self and has taken what isn’t for him.

And whatever Muawiya does not come across, and his army of tyrants, the rebels, Iblees\textsuperscript{la} would guide them, and flash for them a distant flashing and point them with his\textsuperscript{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\textsuperscript{azwj} has Cautioned you of Satan\textsuperscript{la}, and be desirous regarding what is prepared for you in His\textsuperscript{azwj} Presence, from the Recompense and the Prestige.

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\textsuperscript{asws} do not know of anyone from you being careless about me\textsuperscript{asws}.

And he\textsuperscript{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’.

Then I\textsuperscript{asws} am instructing you all with the intensity in the matter and the Jihad in the Way of Allah\textsuperscript{azwj}, and that you will not slander a Muslim and you shall await the immediate Help from Allah\textsuperscript{azwj}, if Allah\textsuperscript{azwj} so Desires’.
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.

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.

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’.

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’.

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!'
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 aswj with His aswj Strength to Support you all with the group’. Then he asws descended.

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 Ubuydya Al-Salmany 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’.

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-Momineeen 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’.

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’.

Nasr, from Umar Bin Sa’ad, from Lays Bin Abu Suleyym who said,

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416 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 b
‘Ali\textsuperscript{asws} called out (clan of) Bahila. He\textsuperscript{asws} said: ‘O community of Bahila! I\textsuperscript{asws} keep Allah\textsuperscript{azwj} as Witness, you are hating me\textsuperscript{asws} and I\textsuperscript{asws} have you, so take your gifts (awards) and get out to Al-Daylam!’ And they had disliked to be going out with him\textsuperscript{asws} to Siffeen’.

And from Abdullah Bin Awf who said,

‘Ali\textsuperscript{asws} had not even departed to the palm trees until Ibn Abbas arrived to him\textsuperscript{asws} with the people of Al-Basra. And Ali\textsuperscript{asws} had written to Ibn Abbas: ‘As for after, come to me\textsuperscript{asws} with the ones before you, from the Muslims, and the Momineen, and mention in the presence of my\textsuperscript{asws} favours, and my\textsuperscript{asws} pardoning them, and my\textsuperscript{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.

He (the narrator) said, ‘When his\textsuperscript{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\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj} and said, ‘O you people! Prepare for the going to your Imam\textsuperscript{asws}! Advance lightly and heavily, and fight with your wealth and your selves [9:41].

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\textsuperscript{asws}, a son\textsuperscript{asws} of an uncle\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, the enjoiner with the good and forbidder from the evil, and a proclaimer with the truth, and one standing with the guidance, and judging with the Judgments of the Book. He\textsuperscript{asws} can neither be bribed in the judgment, nor does he\textsuperscript{asws} sweet-talk the immoral, nor does he\textsuperscript{asws} any blame for the sake of Allah\textsuperscript{azwj} from any blamer’.

Al-Ahnaf Bin Qays stood up to him and said, ‘Yes, by Allah\textsuperscript{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\textsuperscript{azwj} Magnificent’.

\textsuperscript{417} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 372
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’.

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’.

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 Al asws at Al-Nukheyla. And Al asws made Al-Asba’a from the people of Al-Kufa as commander, and Sa’ad Bin Masoud Al-Saqafty 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 Bajeeela and Khas’am, and the Helpers, and Khuza’a’, and Hurj Bin Aday Al-Kindy upon Kindah, and Hazramaut, and Quza’ah, and Mahra and Ziyad Bin Al-Nazar upon Mazhij Al-As’hareyn, and Saeed Bin Qays Bin Murra upon Hamdan, and the ones with him from Himeyr, and Aday Bin Hatim upon Tayy’.

Nasr (the narrator) said, ‘And Al asws instructed Al-Haris Bin Al-Awr to call out among the people, ‘Come out to your soldiers at Al-Nuhkeyyla’. 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’.

Then Nasr and Ibn Abi Al Hadeed said,
'And Ali\textsuperscript{asws} called Ziyad Bin Al-Nazr, and Shureyh Bin Hany, and they were both upon Mizhij and were collectors. He\textsuperscript{asws} said: ‘O Ziyad! Fear Allah\textsuperscript{aswj} 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 لِنفْسيكَ مَانيعا وَازيعا مِن البَغْيي وَ الُُّلْمي وَ الْعُدْوَاني فَإِنِّي قَدْ وَلَّيْتُكَ هَذَا الُْْنْدَ فَلَسْتَ طَامِعًا عَلَيْهِمْ

So be for yourself a preventer, a deterrent from the rebellion, and the injustice, and the aggression, for I\textsuperscript{asws} have made you to be a commander of this army, therefore do not be prolonging upon them.

إِن خَيَْْكُمْ عينْدَ اللَّهِ أَتْ قَاكُمْ وَ تْعَلَّمْ مِنْ هَذَا الِّذَى وَ الَْْهْلي كَفي الَْْذَى وَ الَْْلُْْيمِ وَ كَفي الَْْذَى وَ الَْْلُْْيمِ وَ كَفي الَْْذَى وَ الَْْلُْْيمِ وَ كَفي الَْْذَى وَ الَْْلُْْيمِ وَ كَفي الَْْذَى وَ الَْْلُْْيمِ وَ كَفي الَْْذَى وَ الَْْلُْْيمِ

The best of you in the Presence of Allah\textsuperscript{aswj} 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’.

ف َقَالَ زييَادٌ أَوْصَيْتَ يَا أَمييَْ الْمُؤْمنيينَ حَافيُا ليوَصييَّتيكَ مُؤَدَّبا بِياَدَيِكَ ي َرَى الرُّشْدَ فِي ن َفَاذي أَمْريكَ وَ الْغَيَّ فِي تَضْ

Ziyad said, ‘Bequeath, O Amir Al-Momineen\textsuperscript{asws}! I shall be a preserver of your\textsuperscript{asws} bequest, disciplined by your\textsuperscript{asws} education, seeing the guidance in implementation of your\textsuperscript{asws} orders, and the error in wasting your\textsuperscript{asws} pact’. So, he\textsuperscript{asws} instructed them that they should both take to one road and not differ, and he\textsuperscript{asws} sent them among twelve thousand at the forefront, and each one of them was upon a group from this army.

فَلَمَّا سَارَا أخْتَلَفَا وَ كَتَبَ كُلٌّ مينْهُمَا إيلَيْهي يَشْكُو مِنْ صَاحيبيهي فَكَتَبَ ع إيلَيْهيمَا مِنْ عَبْدي اللَّهِ عَليي أَمييْي الْمُؤْمنيينَ إيلََ زييَادي بْني النَّضْري وَ شُرَيْحي بْني هَانيئٍ

When they travelled, they differed, and each one of them wrote to him\textsuperscript{asws} complaining of his companion. He\textsuperscript{asws} wrote to them: ‘From a servant of Allah\textsuperscript{aswj} Ali\textsuperscript{asws}, Amir Al-Momineen, to Ziyad Bin Al-Nazr and Shureyh Bin Hany. Greetings be upon you both. I\textsuperscript{asws} praise Allah\textsuperscript{aswj} to you, Who, there is no god except Him\textsuperscript{aswj}. As for after, I\textsuperscript{asws} made Ziyad Bin Al-Nazr to be in charge of my\textsuperscript{asws} front men and a commander upon it, and Shureyh as a commander upon a group from it.

فَإينْ ََْعَكُمَا بَأْسٌ فَزييَادٌ عَلَى النَّاسي كُليهيمْ وَ إيني اف ْتَََق ْتُمَا فَكُلُّ وَاحيدٍ مِنْكُمَا أَمييٌْ عَلَى ا

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\textsuperscript{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.

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.

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.

And beware of separation. Whenever you encamp, then encamp all together, and whenever you depart, then depart all together, and when the night overtakes 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.

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 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 "asws arrive to you, except if you are begun with or my "asws instructions come to you, if Allah "azwj so Desires". 419

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, "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]."

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

419 Bihar Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 11 H 373 b
420 Bihar Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 374
421 Bihar Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 375
He said, ‘And he\textsuperscript{asws} wrote to his\textsuperscript{asws} armies informing them with that which is for them and against them: ‘As for after, surely Allah\textsuperscript{awwj} 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\textsuperscript{awwj} Made for you all, your fairness to be upon him, and the equality between you, and the stopping from your war booty.

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\textsuperscript{awwj} and for you all are groups of Allah\textsuperscript{awwj} in the earth. So, be for Him\textsuperscript{awwj} as assistants to Him\textsuperscript{awwj}, and helpers to His\textsuperscript{awwj} religion: \textit{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]}\textsuperscript{422}.

\[\text{422} \text{ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 376}\]
Then he 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 Recounting’.

Nasr said, ‘When Ali encamped at Al-Nuhkeyla heading towards Syrian, and his 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 (in battle)’.

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 placed in the stirrups of his animal on the day he came out from Al-Kufa to (go to) Sifeen, he said: ‘In the Name of Allah’. When he sat upon its back, he 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].

O Allah! seek Refuge with You 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.

O Allah! You are the Companion in the journey, and You are the replacement among the family, and no one can gather them except You because the one remaining behind cannot be the companion, and the companion cannot be the one left behind’.
He (the narrator) said, ‘He\textsuperscript{asws} went out until when he\textsuperscript{asws} had exceeded the border of Al-Kufa, he\textsuperscript{asws} prayed two Cycles (Salat)\textsuperscript{425}.

And it is reported from Zayd son of Ali (Bin Al-Husayn\textsuperscript{asws}), from his forefathers\textsuperscript{asws}: ‘Ali\textsuperscript{asws} went out and he\textsuperscript{asws} was intending Siffeen, until when he\textsuperscript{asws} cut across the river, he\textsuperscript{asws} instructed his\textsuperscript{asws} caller to call for the Salat. He\textsuperscript{asws} went ahead and prayed two Cycles (Salat), until when he\textsuperscript{asws} had fulfilled the Salat, he\textsuperscript{asws} turned towards the people with his\textsuperscript{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!’

Nasr (the narrator) said, ‘Then he\textsuperscript{asws} went out until he\textsuperscript{asws} came to the Monastery of Abu Musa, and he was from Al-Kufa at (a distance of) two Farsakhs. When he\textsuperscript{asws} was free from the Salat, he\textsuperscript{asws} said: ‘Glory be to Allah\textsuperscript{azwj} with the Forbearance and the Bounties! Glory be to Allah\textsuperscript{azwj} with the Power and the Superiority!\textsuperscript{425}\textsuperscript{asws} ask Him\textsuperscript{azwj} of the pleasure with His\textsuperscript{azwj} Judgment, and the working in His\textsuperscript{azwj} obedience, and the acting on His\textsuperscript{azwj} behalf to His\textsuperscript{azwj} Commands, He\textsuperscript{azwj} is the Hearer of the supplication!’

Then he\textsuperscript{asws} went out until he\textsuperscript{asws} encamped at the banks of (river) Nars, between Masjid Hamam Abu Burdah, and Hammam of Umar. He\textsuperscript{asws} prayed Al-Magrib (Salat leading) with people. When he\textsuperscript{asws} left, he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj}; Who Merges the night into the day and Merges the day into the night, [22:61], and the Praise is for Allah\textsuperscript{azwj} every time it is night and dusk, and the Praise is for Allah\textsuperscript{azwj} every time a star twinkles and pulses’.

Then he\textsuperscript{asws} stayed until he\textsuperscript{asws} prayed the morning Salat, then he\textsuperscript{asws} went until he\textsuperscript{asws} reached to a synagogue have tall palm trees to its side. When he\textsuperscript{asws} saw these, he\textsuperscript{asws} said: \textit{And the tall palm trees having bunched clusters [50:10].} He\textsuperscript{asws} encamped at it and remained at it for a measurement of eating food\textsuperscript{426}.

\textsuperscript{425} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 379
\textsuperscript{426} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 380
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 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’. 

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.

He (the narrator) said, ‘And Ali asws descended and we descended with him asws. He asws supplicated to Allah aswz, 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’.

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].

Nasr said, ‘And it is narrated to us by Mansour Bin Sallam, from Hayyan Al Tameemi, from Abi Ubeida, 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”.'
He (the narrator) said, ‘When Harsama (the narrator) returned from his battle to his wife Jarda’a Bint Shumeyr, and she was from the Shias of Ali\textsuperscript{asws}, Harsama narrated to her regarding what had occurred. He said to her, ‘Are you not wondering from your friend Abu Hassan\textsuperscript{asws}? When we descended at Karbala, and he\textsuperscript{asws} had taken a handful of its soil, he\textsuperscript{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\textsuperscript{asws} has no knowledge of the unseen’.

The wife said to him, ‘Leave us from you, O you man, for Amir Al-Momineen\textsuperscript{asws} does not say except (what is) true’.

He (the narrator) said, ‘When Ubeydullah Bin Ziyad sent the battalion which he sent to Al-Husayn\textsuperscript{asws}, I was among the cavalry which he had send to them. When I ended up to Al-Husayn\textsuperscript{asws} and his\textsuperscript{asws} companions, I recognised the descent (point) in which I had descended along with Al-Husayn\textsuperscript{asws}, and the spot which he\textsuperscript{asws} had lifted from its soil, and the words which he\textsuperscript{asws} had said it, so I disliked my journey.

I turned upon my horse until I paused at Al-Husayn\textsuperscript{asws}. I greeted unto him\textsuperscript{asws} and narrated to him\textsuperscript{asws} of that which I had heard from his\textsuperscript{asws} father\textsuperscript{asws} in this place. Al-Husayn\textsuperscript{asws} said: ‘Are you with us or against us?’ I said, ‘O Son\textsuperscript{asws} of Rasool-Allah\textsuperscript{azwj}! Neither with you\textsuperscript{asws} nor against you\textsuperscript{asws}! I have left my children and my dependants, and I fear upon them from Ibn Ziyad’.

He\textsuperscript{asws} said: ‘Go, until you do not see our battle, for by the One\textsuperscript{azwj} in Whose Hand is the soul of Husayn\textsuperscript{asws}, no one shall see our killing today, then he does not assist us\textsuperscript{asws}, except he would enter the Fire’.

قَالَ فَأَقَبَلْتُ فِي الْرِّضْيِ أَشْتَدَّ هَرْبَا حَتَّى خَفَيْتَ عَلَيَّ مَقْتُهُمْ.

فَقَالَ عَلَى فَرْسِي حَتَّى وَقَفْتُ عَلَى الْمَنْزِيْلُ عَسَطْتُ عَلَيْهِ وَ خَفَيْتُ هُمْ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ عَنَّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَيْهِمْ مِنِّ أَبِيٍّ بَلْ لَمْ أَلْعِبْتُ عَلَ}
He said, ‘I came to the ground fled furiously until their killing was hidden unto me’.

And it is reported by Saeed Bin Wahab who said,

‘Mikhnaf Bin Suleym sent me to Ali during his heading to Siffeen. I came to him at Karbala and found him indicating with his hands and saying: ‘Over here! Over here!’ A man said to him, ‘And what is that, O Amir Al-Momineen’?

He said: ‘It would be heavy for the Progeny of Muhammad, encamping over here. Woe would be for you all from them, and woe would be for you all upon them! Allah would be Entering you all into the Fire due to you having killed them’.

Nasr said, ‘And this speech has been reported upon another aspect. He 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 said: ‘You will be seeing them being killed, and will not be able to help them’.

Nasr said, ‘And it is narrated to us by Saeed Bin Hakeem Al-Absy, from Al Hassan Bin Kaseer, from his father,

‘Ali came to Karbala and paused at it. It was said to him, ‘O Amir Al-Momineen! This is Karbala’. He said: ‘Yes, with distress (Karb) and afflictions (Bala’a). Then he indicated by his hands to another place and said, ‘Over there is the location of their travelling, and stables for their rides’. Then he gestured by his hand to another place, then said: ‘Over there would be the spilling of their blood’.

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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**went to arches until he**ended up to the city of Bahuraseyr’’.

(A book) ‘Nahj Al-Balagah’ – From a sermon of his** during the journey to Syria: ‘The Praise is for Allah** every time it is night and dusk, and the Praise is for Allah** every time a star twinkle and pulsates, and the Praise is for Allah** Whose Bounties never deplete nor would the Grace be sufficed (repaid).

As for after, I** have sent my frontmen and instructed them to stay at this valley until my** instructions come to them, and I** have viewed that I** 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’’.

And Ibn Abi Al-Hadeed said, ‘And the companions of the journey have increased in this sermon: ‘And I** have made Uqba Bin Amro a governor upon the city, and I** had neither told you nor of my** advice, so beware of staying behind and the waiting and watching, for I** 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** so Desires’’.

I (Majlisi) am saying, ‘I found in Kitab Sifeen and increase, and it is, ‘The Praise is for Allah** Whose Bounties neither deplete nor can the Grace cease, and I** testify that there is no god except Allah**’, and we are from the testifiers upon that. And I testify that Muhammad** is His** servant and His** Rasool**. As for after’.

And Nasr said, ‘Ma’qil Bin Qays Al-Riyahi stood up to him** and said, ‘O Amir Al-Momineen**! By Allah**, nor one would stay behind from you** except an ignoble nor
wait and watch with you\textsuperscript{asws} except a hypocrite, so order Malik Bin Habeeb to strike off the necks of the ones staying behind!’

He said, ‘I\textsuperscript{asws} have already instructed him\textsuperscript{asws} with my\textsuperscript{asws} instruction, and he wouldn’t be deficient, if Allah\textsuperscript{azwj} so Desires’.

He (the narrator) said, ‘And Malik Bin Habeeb said, and he was hold to a rein of his animal, ‘O Amir Al-Momineen\textsuperscript{asws}! Are you\textsuperscript{asws} going out with the Muslims so they would attain Recompense of the Jihad, and the fighting, and you\textsuperscript{asws} are leaving me behind among crowds of men?’

Ali\textsuperscript{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\textsuperscript{asws}.

Nasr (the reporter) said, ‘Then he\textsuperscript{asws} travelling until he\textsuperscript{asws} ended up to the city of Bahuraseyr, and there was a man from his\textsuperscript{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’.

He\textsuperscript{asws} said: ‘Indeed! I\textsuperscript{asws} said, \textit{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].}

إِنِ الْهَالَاءَ كَانُوا وَارِينَ فَأَصْبَحُوا مُؤَذِّبِينَ إِنَّهَالَاءَ مَّا يَشْكُوُوا الْمَعَاذِبَةُ مَّا فِي أَلْفَاتِ الفَجْوَةِ وَ مَا كَانُوا لَمْ يَكُونُوا مُتَّقِينَ.
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\textsuperscript{asws} said: ‘Descend at this valley’.\textsuperscript{434}

Nasr said, ‘And it is narrated to us by Umar Bin Sa’ad, from Muslim Al Awr, from habbat al Arny who said,

‘Ali\textsuperscript{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\textsuperscript{asws} at Al-Asr Salat. They came to be with Ali\textsuperscript{asws} during the time. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘As for after, I\textsuperscript{asws} am surprised from you 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’.

They said, ‘O Amir Al-Momineen\textsuperscript{asws}! We have been awaiting your\textsuperscript{asws} orders. Order us with whatever you\textsuperscript{asws} like’.

He\textsuperscript{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\textsuperscript{asws} among four hundred men from them. And Ali\textsuperscript{asws} came until he\textsuperscript{asws} passed by Anbar, and their people the clan of Khoshnushak welcomed him\textsuperscript{asws}.

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’.

He (the narrator) said, ‘When they welcomed him\textsuperscript{asws}, they descended from their horses, then they came adhering with him\textsuperscript{asws}, and in front of him\textsuperscript{asws}, and with them were horses whom they paused in his\textsuperscript{asws} path. He\textsuperscript{asws} said: ‘What are these animals which are with you, and what are you intending with this which you are doing?’

\textsuperscript{434} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 387
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\textsuperscript{asws} and we have prepared meals for the Muslims, and we have a lot of fodder for your animals’.

He\textsuperscript{asws} said: ‘As for this which you are claiming that it is a mannerism among you all revering the commanders with, by Allah\textsuperscript{asw}, 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,\textsuperscript{asws} would love to take them from you, and I\textsuperscript{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’.

They said, ‘O Amir Al-Momineen\textsuperscript{asws}! We shall value it, then we shall accept its price’. He\textsuperscript{asws} said: ‘Then you will not evaluate it, we shall suffice you with what is besides it’.

They said, ‘O Amir Al-Momineen\textsuperscript{asws}! There are friends for us from the Arabs and people we know. Are you\textsuperscript{asws} forbidding us from gifting to them, or refusing them to accept from us (for free)?’ He\textsuperscript{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’.

They said, ‘O Amir Al-Momineen\textsuperscript{asws}! We would love it if you\textsuperscript{asws} could accept our gifts and our prestige’. He\textsuperscript{asws} said: ‘Woe be unto you! We are needless from you’.

\textsuperscript{435} 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,'
'We were with Ali asws in his 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.

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.

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 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’.

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 Al 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’.
Then Nasr said, ‘Habbat has reported that when Ali\textsuperscript{asws} descended upon Al-Raqqah, he\textsuperscript{asws} descended upon a place called Al-Baleekh, by a side of the Euphrates. A monk descended from his cave and said to Ali\textsuperscript{asws}, ‘There is a letter with us we have inherited from our forefathers, written by companions of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, I can display it to you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Yes’.

The monk read out the letter, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful, Who Decreed among what He\textsuperscript{azwj} Decreed and Wrote among what He\textsuperscript{azwj} Wrote that He\textsuperscript{azwj} would be Sending among the illiterates a Rasool\textsuperscript{saw} from them, teaching them the Book and the Wisdom, and pointing them upon the Way of Allah\textsuperscript{azwj}.

He\textsuperscript{saw} will neither be rude, nor harsh, nor vociferous in the markets, nor will he\textsuperscript{saw} recompense evil with the evil, but he\textsuperscript{saw} would forgive and excuse his\textsuperscript{saw} community, the praising ones, those who will be praising Allah\textsuperscript{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\textsuperscript{azwj} would Helping him\textsuperscript{saw} against the ones who intended (to harm) him\textsuperscript{saw}.

So, when Allah\textsuperscript{azwj} Expires him\textsuperscript{saw}, his\textsuperscript{saw} community would differ from after him\textsuperscript{saw}. Then they would unit and it would remain for as long as Allah\textsuperscript{azwj} so Desires, then differ. A man from his\textsuperscript{saw} community would pass by the banks of this Euphrates enjoining with the good and forbidding from the evil, and judging with the truth, he\textsuperscript{asws} will not accept bribes in the judgments. The world would be lighter unto him\textsuperscript{asws} than the ash is during a day the wind is stormy during it, and the death would be easier to him\textsuperscript{asws} than drinking of the water by the thirsty. He\textsuperscript{asws} would fear Allah\textsuperscript{azwj} in the private and advising for Him\textsuperscript{azwj} in the public, and he\textsuperscript{asws} will not fear a blame of any blamer for the Sake of Allah\textsuperscript{azwj}.

Then, for the one who comes across that Prophet\textsuperscript{saw}, from the people of this city, and believes in him\textsuperscript{asws}, his Reward would be His\textsuperscript{azwj} Pleasure and the Paradise, and the one who
comes across that righteous servant, then let him help him\textsuperscript{asws}, for being killed with him\textsuperscript{asws} is martyrdom’.  

Then he said, ‘I shall accompany you\textsuperscript{asws} and will not separate from you\textsuperscript{asws} until it afflicts me what afflicts you\textsuperscript{asws}. Ali\textsuperscript{asws} wept, then said: ‘The Praise is for Allah\textsuperscript{azwj} Who, I\textsuperscript{asws} did not become Forsaken (Abandoned) in His\textsuperscript{azwj} Presence. The Praise is for Allah\textsuperscript{azwj} Who Mentioned me\textsuperscript{asws} in His\textsuperscript{azwj} Presence in a letter of the righteous (men)’.

The monk went with him\textsuperscript{asws}, and he was among what they mentioned, having lunch and dinner with Amir Al-Momineen\textsuperscript{asws} until he was killed on the day of (battle of) Siffeen. When the people came out to bury their slain, he\textsuperscript{asws} said: ‘Search for him!’ When they found him, he\textsuperscript{asws} prayed Salat upon him and said: ‘This one is from us, People\textsuperscript{asws} of the Household’, and sought Forgiveness for him, repeatedly’.  

Nasr said, ‘And it is narrated to me by Umar Bin Sa’ad Al Asady, from Umeyr Bin Waila, from Abu Al Waddak,  

‘Ali\textsuperscript{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\textsuperscript{asws} at Al-Raqqah, for I\textsuperscript{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.

Stay (not travel) at night, and be gentle in the travelling, and do not travel the first (part of the) night for Allah\textsuperscript{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\textsuperscript{azwj}.


drab Indi Maula Abi Bakr Rumaab Asma Bin Albani, etc.  

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\textsuperscript{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’amy 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.

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’amy’. Then Ma’qil continued until he caught up with Ali asws at Al-Raqqah

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 from your asws people, for the argument will not increase upon them with that except determination’.

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.

And during that time, you were enemies of the Rasool asww, belying the Book, gathering upon warring the Muslims. One from them who understood, or who, or punished him, and killed him, until Allah azwj Wanted to Endear (Recommend) His awj religion and His awj Command to appear. So, the Arabs entered into the religion in droves, and this community became Muslims willingly as well as unwillingly.

فَكَتَبَ ع إيلَيْهيمْ مينْ عَبْدي اللَّهي عَليي  أَمييْي الْمُؤْمينيينَ إيلََ مُعَاوييَةَ وَ مَنْ قيبَلَهُ مينْ ق َوْميكَ فَإينَّ الُْْ جَّةَ لََ ت َزْدَادُ عَلَيْهيم بيذَليكَ إيلََّ عَُْما

وَ أَن ْتُمْ فِي ذَليكَ الزَّمَاني

فَكُنْتُمْ فييمَنْ دَخَلَ هَذَا الديينَ إيمَّا رَغْبَة  وَ إيمَّا رَهْبَة  عَلَى حيينَ فَازَ أَهْلُ السَّبْقي بيسَبْقيهيمْ وَ فَازَ الْمُهَاجيرُونَ وَ الَْْنْصَارُ بيفَضْليهيمْ وَ لََ ي َنْبَغيي ليمَ نْ لَيْسَ تْ لََُ مْ
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.

وَ لََ يَنْبِغِي لِلَّهِ الَّذِي إِلَى هُدْيَهُ لاَ يَتَرْجَعُ وَ لََ يَلْبِسُ وَ لََ يَكْتُمَ وَ لََ يَعْلَمُ أَنَّ خَيْرَ عِبَادِ اللَّهِ أَدْخِلُونَ وَ أَهْلُهُمْ جَهَادًا وَ أَسْبَحُهُمْ بِجَمْهُورِ الْزَّوَابِعِ مِنْ أَفَّارُ الْاَضْطِلَاعَاءِ

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 Allahazwj.

فَأَلْهُمَّ اللَّهُ الَّذِي إِلَى هُدْيَهُ لاَ يَتَرْجَعُ وَ لََ يَلْبِسُ وَ لََ يَكْتُمَ وَ لََ يَعْلَمُ أَنَّ خَيْرَ عِبَادِ اللَّهِ أَدْخِلُونَ وَ أَهْلُهُمْ جَهَادًا وَ أَسْبَحُهُمْ بِجَمْهُورِ الْزَّوَابِعِ مِنْ أَفَّارُ الْاَضْطِلَاعَاءِ

So, fear Allahazwj, the Oneazwj 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 Allahazwj are those working with what they are knowing, and their evil 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.

أَلَ وَ إِلَيْهِ أَلْهُمَّ اللَّهُ الَّذِي إِلَى هُدْيَهُ لاَ يَتَرْجَعُ وَ لََ يَلْبِسُ وَ لََ يَكْتُمَ وَ لََ يَعْلَمُ أَنَّ خَيْرَ عِبَادِ اللَّهِ أَدْخِلُونَ وَ أَهْلُهُمْ جَهَادًا وَ أَسْبَحُهُمْ بِجَمْهُورِ الْزَّوَابِعِ مِنْ أَفَّارُ الْاَضْطِلَاعَاءِ

Indeed! And iasws hereby call you to the Book of Allahazwj and Sunnah of Hisazwj 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 Allahazwj except remoteness, and the Lordazwj will never increase upon you all except Wrath. And the greetings’s.

فَكَتَبَ إِلِيْهِ تَعَمَّمَةً حَوْاَبَ هَذَا الْكِتَابُ سَطْراً واحِدَةَ وَ أَخْرَى أَنْ أَلْهُمَّ اللَّهُ الَّذِي إِلَى هُدْيَهُ لاَ يَتَرْجَعُ وَ لََ يَلْبِسُ وَ لََ يَكْتُمَ وَ لََ يَعْلَمُ أَنَّ خَيْرَ عِبَادِ اللَّهِ أَدْخِلُونَ وَ أَهْلُهُمْ جَهَادًا وَ أَسْبَحُهُمْ بِجَمْهُورِ الْزَّوَابِعِ مِنْ أَفَّارُ الْاَضْطِلَاعَاءِ

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’.
Ali\textsuperscript{asws} said: ‘When this answer came to him\textsuperscript{asws}: \textit{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]’}.\textsuperscript{437}

\textit{فَقَالَ عَليٌّ ع لَّمَّا أَتَاهُ هَذَا الَّوَابُ إِنَّكَ لَ تَهْديي مَنْ أَحْبَبْتَ وَ لكِنَّ اللَّهَ يَهْديي مَنْ يَشاءُ وَ هُوَ أَعْلَمُ بِيالْمُهْتَديينَ.}

Nasr said, ‘I am informed by Umar Bin Sa’ad, from Al Hajjaj Bin Artah, from Abdullah Bin Ammar Bin Abd Yagous, ‘Ali\textsuperscript{asws} said to the people of Al-Raqqah: ‘Build a bridge for me\textsuperscript{asws} can cross upon it from this place to Syria’. They refused, and they had joined the ships to them. He\textsuperscript{asws} got up from their presence in order to cross over the bridge of Manbij, and left behind Al-Ashtar upon them.

\textit{فَنَادَاهُمْ فَقَالَ يَا أَهْلَ هَذَا الْصُّنِّي إِنِّي أُقْسيمُ بِي الَّهِ إِنَّ مَضَى أَميُّ الْمُؤْمنيينَ وَ أَسَّرُي لَهُ عِينَ دَيْنيكُمْ حَتَّى يَعْبَدْ عَلَى جِسْرِي مَنْبيجٍ وَ خَلَّفَ عَلَيْهِمُ الْشَّتَََ.}

He called out to them, ‘O people of this fortress! I swear by Allah\textsuperscript{asw}, if you do not build a bridge for him\textsuperscript{asws} at your city so he\textsuperscript{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\textsuperscript{asws} has sworn in our presence that he\textsuperscript{asw} will bring evil to us’. They sent a message to him, ‘We shall install a bridge for you, so come back’.

\textit{فَأَرْسَلَ الْشَّتََُ إِلَيْهِ الْجِسْرَ فَجَاءَ وَ نَصَبُوا لَهُ الْيَسْرَ فَعَبََُّوا الْرِّيْجَالَ وَ أَمَرَ الْشَّتَََ فَوَقَفَ فِي ثَلَاثَي آلَّي فَارِسٍ حَتَّى بَقَ مِنَ النَّاسِ إِلَّا أَحَدٌ إِلَّ وَ أَخِي النَّاسِ عَبَََ آخِي النَّاسِ.}

Al-Ashtar sent a message to Ali\textsuperscript{asws}, so he\textsuperscript{asws} came and they installed the bridge for him, and they crossed over the loads and the men, and he\textsuperscript{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.

\textit{فَأَرْسَلَ الْجِسْرَ إِلَيْهِ عَلَيْهَا عَنْ أَمْرِ الْكَيْبُولِيِّ بَيْنَهُ وَ النَّاسِ إِلَّ وَ أَمَرَ الْكَيْبُولِيِّ فَوَقَفَ فِي ثَلَاثَي آلَّي فَارِسٍ حَتَّى بَقَ مِنَ النَّاسِ إِلَّ وَ أَخِي النَّاسِ عَبَََ آخِي النَّاسِ.}

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-Hajjaj dropped. He descended to take it, then rode on. He said to his companion (a couplet),

\textit{فَإِنَّ بَكَ لَظِنَّ الْجَارِيِّ الْطِّيْرِ صَادِقِهِ.}

\textsuperscript{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’.

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’.

Nasr (the reporter) said, ‘When he had cut across the Euphrates, he called Ziyad Bin Al-Nazar and Shareeh Bin Hany. He sent them in front to around Muawiya among twelve thousand, and when he had sent them from Al-Kufa as front men of his, he took with the banks of the Euphrates from a direction of the land, from what follows Al-Kufa, until they were both fatigued. Ali took with the road of Al-Jazeera and they knew that Muawiya had come among armies of Syria from Damascus.

They did not meet him and said, ‘By Allah! This is not a (good) view that we should travel and between us and Amir Al-Momineen 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.

They turned around returning until they crossed from Hayet and they joined up with Ali at a town besides Qarqaysiya. When they joined with Ali, he was surprised and said, ‘My front men are coming from behind me’. Ziyad And Shareeh informed him with the view they had both viewed. He said: ‘You have correctly hit your guidance’.

When he crossed over the Euphrates, he 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. He refused.
They sent a message to Ali\textsuperscript{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\textsuperscript{asws} obedience, but he refused upon us, so instruct us with your\textsuperscript{asws} instructions’.

Ali\textsuperscript{asws} sent a message to Al-Ashtar. He\textsuperscript{asws} said: ‘O Malik! Ziyad and Shareeh have sent a message to me\textsuperscript{asws} – up to the end of what has passed in the report of Ibn Maysam.

He (the narrator) said, ‘And Ali\textsuperscript{asws} wrote to them both, and the messenger was Al-haris Bin Junhan Al-Jufy: ‘As for after, I\textsuperscript{asws} had made Maalik as commander upon you two, so listen to him and obey his orders, for he is one I\textsuperscript{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\textsuperscript{asws} have instructed him with similar to that which I\textsuperscript{asws} had instructed you both, that he should not begin fighting the people until he meets them, and invites them, and excuses to them’.

Al-Ashtar went out until he arrived to the people and followed whatever Ali\textsuperscript{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.

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.

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.
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.

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 Oneazwj Who there is no god except Heazwj! 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’.

He said, ‘O my nephew! May Allahazwj Prolong your life. By Allahazwj, 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 Allahazwj 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’.

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’.

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’.

He said, ‘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.'
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.

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.

And the arrival of Ali asws to Siffeen was on eight remaining from Al-Muharram of the year thirty-seven’.

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.

Ali asws 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).

And Ali asws came among his forces seeking a place for his army, and he ordered the people that they placed down their loads, and they were more than one hundred thousand.
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

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 aswj 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 shied 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’.

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!’

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’.

438 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeal, Ch 11 H 391
Nasr said, ‘And Ali\textsuperscript{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’.

And he\textsuperscript{asws} wrote after it: ‘Did you not see my\textsuperscript{asws} people when their brethren called them, they responded, and if someone is angered upon the people, they are angered. They have protected my\textsuperscript{asws} people in my\textsuperscript{asws} absence just as I\textsuperscript{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’.

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’\textsuperscript{439}

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\textsuperscript{asws} and informed him of that.

\textsuperscript{439} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 392 a
He\textsuperscript{asws} called Sa’sa’a Bin Sowhan and said, ‘Go to Muawiya and say to him, ‘We have travelled to you this journey of ours, 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 حلتم بين الناس و بين الماء فحل بينهم و بينه حتى نظر فيما بيننا و بينكم و فيما قدمنا له و قدقمتم له و إن كان أحب
إليك أن تدع ما حلتنا له و تدع الناس يقتلون على الماء حتى يكون الغالب هو الشارب فعلاً.

And this other (thing) you have done. You have formed a barrier between 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’.

و قال عمر بن العاص خل بين القوم و بين الماء فإنْم لن يعطشوا و أنت ريان و لكن لغيْ الماء فانُر فيما بينك و بينهم فأعاد الوليد مقالته.

And Umar 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 أحا عثمان من الرضاعة انعمهم الماء منعهم الله يوم القيامة.

And Abdullah Bin Saeed Bin Abu Sarh said, and he was a brother of Usman from breastfeeding, ‘Prevent the water from them to the night, for they will not be able upon it, they would returned, and their returning would be their defeat. Prevent the water, may Allah \textsuperscript{azwj} Kill them’.

فقال صعصعة إنَّا يْنع الماء يوم القيامة الفجرة الكفرة شربة الَمر ضربك و ضرب هذا الفاسق يعنِّ الوليد فتواثبوا إليه يشتمونه و يهددونه فقال معاوية

And 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 صعصعة لما رجع إلينا حدثنا بِا قال معاوية و ما كان منه و ما رد علينا و قال لما أردُ الَنصراف من عنده قلت ما ترد على قول سبأنيكم رأيي قال هو الله ما راعنا إلا تسويه الرجال و الصفوف و الجبل

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 إلَ أبِ الْعور امنعهم افازدلفنا و الله إليهم فارتَينا و أطعنا بالرماح 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 فِ أيدينا فقلنا لَ و الله لَ نسقيهم فأرسل علي ع أن خذوا من الماء حاجتكم و ارجعوا معسكركم و خلوا بينهم و بين الماء فإن الله قد نصركم عليهم ببغيهم 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 their rebellion and their injustices’.

و قال نصر قال عمرو بن العاص خل بينهم و بين الماء فإن عليا َ يكن ليُمأ و أنت ريان و في يده أعنة الَيل و هو ينُر إلَ الفراُ ح يشرب أو يْوُ و أنت تعلم أنه الشجاع المطرق و قد سْعته أنا مرارا و هو يقول لو أن معي أربعين رجلا يوم فتش البيت يعنِّ بَيت فاطمة لو استمكنت من أربعين رجلا يعني في الأَمر 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 الفراُ فرحوا بالغلبة و قال معاوية يا أهل الشام هذا و الله أو لُفر لَ سقانِّ الله و لَ أبا سفيان إن شربوا منه أبدا حتي يقتلوا بأْعهم 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 هِدانِّ ناسك يقال له المعري بن الْقبل
فقال يا معاوية سبحان الله اْن سبقتم القوم إلَ الفراُ تَنعونْم الماء أما
و الله لو سبقكم إليه فسقكم منه أ ليس أعُم ما تنالون من الفراْ تبلى على فرضة آخرى فيجازوكم بما صنعتم. أ ما
تعلمون أن فيهم العبد والأمة والأخير والضعيف ومن لا ذنب له هذا والله أول الجهل فاهل 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 Allahazwj! Now you have preceded the people to the Euphrates, you are preventing them the water. But, by Allahazwj, if they were to precede you to it, they would still quench you from it. Isn’t it is 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 Allahazwj! This is the first ignorance’. Muawiya was harsh to him.

قال نصر ُ سار الرجل الَمدانِّ فِ سواد الليل حتَّ لْق بعلي ع و مكث أصحاب علي ع بغيْ ماء و اغتم ع بِا فيه أهل العراق من العطش
Nasr (the reporter) said, ‘Then the Hamdany man travelled in the desert at night until he joined up with Aliasws, and the companions of Aliasws remained without water, and heasws was gloomy with what predicament the people of Al-Iraq were in, from the thirst.

فأتي الأشثه عليا فقال يا أميْ المؤمنين أ يْنعنا القوم ماء الفراُ و أنت فينا و السيوف فِ أيدينا خل عنا و عن القوم فو ا لَ نرجع حتَّ نرده أو نَّوُ مر الْشتَ يعلو بِيله و يقف حيث تأمر فقال علي ع ذاك إليكم.
Al-Ash’as came to Alasws and said, ‘O Amir Al-Momineenasws! The people are preventing us the water of Euphrates while youasws are among us, and the swords are in our hands. Vacate from us and the people, for by Allahazwj, we will not return until either we repel him or we die, and order Al-Ashtar to ascend with his cavalry and pause where youasws can command’. Aliasws said: ‘That is up to you’.

فلم يزل ذلك دأبه حتَّ خالط القوم و حسر عن رأسه و نادى أنا الْشعث بن قيس خلوا عن الماء فنادى أبو الْعور أما و الله حتَّ لَ تأخذنا و إياك م فلت ورائه فلً فقال الْشعث 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’.

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’.

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!’

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’.

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’.

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’.

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.

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”.

Nasr (the narrator) said, ‘And Al-Ashtar called Al-Haris Bin Hamman 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!’

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 horseman from the people of Syria, and Ibrahim Bin Wazah Al-Jamhy, and Zamil Bin Ateek Al-Juzamy, and Muhammad Bin Rawza Al-Jamhy.

And Amir Al-Momineen \textsuperscript{asws} heard an elegy (Marsiya) of one of the women of the slain. He \textsuperscript{asws} said: ‘But they have harmed their womenfolk. Leave them. My \textsuperscript{asws} day has saddened me. May Allah \textsuperscript{azwj} Fight against Muawiya. O Allah \textsuperscript{azwj}! Load him with their sins and burdens and loads along with his own load! O Allah \textsuperscript{azwj} Do not Pardon him.’

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’.
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!’

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’.

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.

He asws said: ‘No, vacate between them and it. I asws will not do what the ignoramuses 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’.

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 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 393
CHAPTER 12 – SUMMARY OF WHAT OCCURRED AT SIFFEEN, FROM THE BATTLES AND THE ARGUMENTATION TO THE ARBITRATION

Ibn Abi Al Hadeed concordant to what he found in the original Kitab Siffeed 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’.

Ibn Abi Al Hadeed concordant to what he found in the original Kitab Siffeed 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’.

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‘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’.

Ibn Abi Al Hadeed concordant to what he found in the original Kitab Siffeed of Nasr Bin Al Muzahim,
Nasr Bin Muzahim (reporter) said, ‘Ali\textsuperscript{asws} sent Bashar Bin Amro and Saeed Bin Qays and Shabas Bin Rabie to Muawiya. He\textsuperscript{asws} said: ‘Go to this man and invite him to the obedience, and the unity, and to following the Commands of Allah\textsuperscript{azwj} the Glorious’.

Shabas said, ‘O Amir Al-Momineen\textsuperscript{asws}! Will you\textsuperscript{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\textsuperscript{asws} that he would pledge allegiance to you\textsuperscript{asws}?’. He\textsuperscript{asws} said: ‘Go to him now and meet him, and present arguments to him, and consider what his view is regarding this’.

They entered to see him. Bishr Bin Amro Bin Mihsan began by praising Allah\textsuperscript{azwj} and extolling upon Him\textsuperscript{azwj}, and said, ‘As for after, O Muawia! The world is declining from you and you are returning to the Hereafter and Allah\textsuperscript{azwj} will be Recompensing you due to your work, and Reckon with what you have sent ahead, and I adjure you with Allah\textsuperscript{azwj} not to separate a group of this community, and spill its blood between them’.

Muawiya cut off his speech and said, ‘Why don’t you advise your Master\textsuperscript{asws}?’. He said, ‘Glory be to Allah\textsuperscript{azwj}! My Master\textsuperscript{asws} is not (to be) advised. My Master\textsuperscript{asws} isn’t like you. My Master\textsuperscript{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\textsuperscript{saww}.’

Muawiya said, ‘So what is that which you are saying?’ He said, ‘I invite you to fear your Lord\textsuperscript{azwj} and answer to the son\textsuperscript{asws} of your uncle\textsuperscript{as} to what he\textsuperscript{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!’
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’.

By Allah azwj! If you err in what you are desiring, you would be of evilest 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’. 

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 area, then afterwards you rebuked regarding what there is no knowledge for you with it, and you have lied and blamed.

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’.

قَفِّي بِأَيْضَّةٍ نِعْمَةٍ مِنْ فِيُّودُكَ هُدِّيَتُكَ بِأَيْضَّةٍ فَحْيِيُّ اللهَ وَ أَيْضَّ نَعْمَةٍ مِنْ فِيُّودُكَ وَ قَاوِلُوا مَا تُقَرِّبُونَ فَهَيْسُتْ رَبَّنَا مَا رَزَّقَتْ عَلَى الْجَاهِلِينَ إِنْ أَرْفَعُ عَلَيْهِمَا نُشُورًا مِنْ نَعْمَةٍ مِنْ رَبِّي مُنَزِّهِمَا مِنْ شَرِّ الْمَلَائِكَةِ وَ مُنَزِّهِمَا مِنْ شَرِّ السَّيِّئِ الْحَيَاب، وَ قَاوِلُوا مَا تُقَرِّبُونَ فَهَيْسُتْ رَبَّنَا مَا رَزَّقَتْ عَلَى الْجَاهِلِينَ إِنْ أَرْفَعُ عَلَيْهِمَا نُشُورًا مِنْ نَعْمَةٍ مِنْ رَبِّي مُنَزِّهِمَا مِنْ شَرِّ الْمَلَائِكَةِ وَ مُنَزِّهِمَا مِنْ شَرِّ السَّيِّئِ الْحَيَاب.
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\textsuperscript{asws} were at the water and soldiers of Muawiya had paused at the water as well, and the readers walked in front of Ali\textsuperscript{asws} and Muawiya – from them were Ubeyda Al-Salmany, and Alqama Bin Qays Al-Nakhaie, and Abdullah Bin Utba, and Ammar Bin Abdul Qays.

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\textsuperscript{asws}'. They said, ‘Or did Ali\textsuperscript{asws} kill him?’ He said, ‘Yes, he\textsuperscript{asws} is his killer, and has sheltered his killer’.

They left from his presence and entered unto Ali\textsuperscript{asws} and said, ‘Muawiya claims that you\textsuperscript{asws} killed Usman’. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! He is lying upon me\textsuperscript{asws}! I\textsuperscript{asws} did not kill him’.

They returned to Muawiya and informed him. He said, ‘If he\textsuperscript{asws} did not happen to have killed him by his\textsuperscript{asws} hands, so he\textsuperscript{asws} had instructed and dictated (it)’.

They returned to him\textsuperscript{asws} and said, ‘He claims you\textsuperscript{asws}, if you\textsuperscript{asws} did not happen to have killed him by your\textsuperscript{asws} hands, so you\textsuperscript{asws} had instructed and dictated upon the killing of Usman’. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! He is lying in what he says’.

They returned to Muawiya and said, ‘Ali\textsuperscript{asws} claims that he\textsuperscript{asws} did not do it’. Muawiya said, ‘If he\textsuperscript{asws} was truthful, then let him\textsuperscript{asws} guide us to the ones who killed Usman, for they are among his soldiers, and his\textsuperscript{asws} army, and his\textsuperscript{asws} companions, and his\textsuperscript{asws} supporters’.

They returned to Ali\textsuperscript{asws} and said, ‘Muawiya is saying to you\textsuperscript{asws}, ‘If you\textsuperscript{asws} were truthful, then hand over to us the killers of Usman, or enable us from them’’. He\textsuperscript{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’.

فَخَصَمَ عَلييٌّ مُعَاوييَةَ فَقَالَ لََُمْ مُعَاوييَةُ إِنْ كَانَ الْمَرْ كَمَا تَزْعُمُونَ فَليمَ ابْتَزَّ الْمَرْ دُونِي نَّ أَ مُعَاوييَةَ لََ مِيَّ هَاهُنَا مَعَنَا

فَرَجَعَوْا إِلَيْهِ عَ وَ قَالُوا يَزْعُمُ أَنَّكَ إِنْ كُنْتَ صَادِقًا فَادْفَعْ إِلَيْنَا قَتْلَ عُثْمَانَ أَوْ مَكِينَ مِنْهُمْ فَقَالَ لََُمْ إِنَّ الْقُوْمَ تَ أُولُوا عَلَيْهِ الْقُرْآنَ وَ وَقَعَ الْفُرْقَةُ وَ قَتَلُوهُ فِي سُلْطَانِي وَ لَيْسَ عَلَى ضَرْبِي مَ وَدٌ
Muawiya disputed with Ali\textsuperscript{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’.

Ali\textsuperscript{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\textsuperscript{asws} and pledged allegiance to me\textsuperscript{asws}, and it isn’t possible that I\textsuperscript{asws} should leave Muawiya striking judgments upon this community and riding (upon) them, and splitting their stick’.

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?’

They left to go to him\textsuperscript{asws} and informed him\textsuperscript{asws} with his words. He\textsuperscript{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\textsuperscript{asws} and he is with me\textsuperscript{asws}, or is standing and is pleased, so do not let Muawiya deceive you all from yourselves and your religion’\textsuperscript{15}.

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’.

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\textsuperscript{asws})? By Allah\textsuperscript{azwj}! He\textsuperscript{asws} is ahead of you in being a Muslim, and more rightful than you with this command, and closer from Rasool-Allah\textsuperscript{saww}, so upon what are you fighting him\textsuperscript{asws}?‘

قَالَ نصْرٍ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهيلييُّ وَ أَبُو الدَّرْدَاءي فَدَخَلًَ عَلَى مُعَاوييَةَ فَأَخْبََُوهُ يِذَا الَْْمَّةي وَ يََْكُمُ عَلَى هَذيهي الُْْمَّةي وَ يَرْكَبُهُمْ وَ يَشُقُّ عَصَاهُمْ

قَالَ نَصْرٍ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهيلييُّ وَ أَبُو الدَّرْدَاءي فَدَخَلَ عَلَى مُعَاوييَةَ فَأَخْبََُوهُ يِذَا الَْْمَّةي وَ يََْكُمُ عَلَى هَذيهي الُْْمَّةي وَ يَرْكَبُهُمْ وَ يَشُقُّ عَصَاهُمْ

قَالَ نَصْرٍ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهيلييُّ وَ أَبُو الدَّرْدَاءي فَدَخَلَ عَلَى مُعَاوييَةَ فَأَخْبََُوهُ يِذَا الَْْمَّةي وَ يََْكُمُ عَلَى هَذيهي الُْْمَّةي وَ يَرْكَبُهُمْ وَ يَشُقُّ عَصَاهُمْ

قَالَ نَصْرٍ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهيلييُّ وَ أَبُو الدَّرْدَاءي فَدَخَلَ عَلَى مُعَاوييَةَ فَأَخْبََُوهُ يِذَا الَْْمَّةي وَ يََْكُمُ عَلَى هَذيهي الُْْمَّةي وَ يَرْكَبُهُمْ وَ يَشُقُّ عَصَاهُمْ
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.’

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’.

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.

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.

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’. 
They said to him, ‘By Allah, they are digging! By Allah, we should be departing, and if you so desire, you stay’. They departed and ascended with their soldiers for a whole, and Ali departed among the last of the people and he was saying: ‘If I were to obey a gang of my people to a corner of Al-Yamama or Syria, but I would be killed if I were to conclude a matter opposite to the views of the mob’.

He (the narrator) said, ‘Muawiya departed until he descended at the army camp of Ali in which he was in.

Ali called Al-Ashtar and said, ‘Didn’t you and Al-Ash’as overcome me upon my view with both your view?’ Al-Ash’as said, ‘I shall suffice you, O Amir Al-Momineen. 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’.

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.

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 Farsaks. 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, O Amir Al-Momineen?’ And Al-Ashtar said, ‘O Amir Al-Momineen! Allah has Overcome upon the water for you’.

قال نصر و كان كل واحد من علي و معاوية يخرج الرجل الشريف في جماعة و يقاتل مثله و كانوا يكرهون أن يزاحفوا بِميع الفيلق مافة ا
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

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.

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’.

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’.

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 نكلم بيد بن قيس فقال إنما نأتي إلا للبلاغ الذي يعتقد به إليك و ن/doc/02/00/02.aspx

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 Masterasws is someone you know, and the Muslims recognise hisasws merits, and I do not think it is hidden from you.

إن أهل الدين و الفضل لَ يعدلونك بعلي و لَ يساوون بينك و بينه فاتق الله يا معاوية و لَ تَلاف عليا فإنا و الله ما رأينا رجلً قط أعلم بالتقوى و

The people of religion and the merits cannot equate you with Aliasws, nor is there any comparison between you and himasws, so fear Allahazwj, O Muawiya, and do not oppose Aliasws, for by Allahazwj, 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 himasws.

فحمد معاوية و أثنَ عليه و قال أما بعد فإنكم دعوتِ إلَ الْماعة و الطاعة فأما التِ دعوتِم إليها فنعما هي و أما الطاعة لصاحبكم فإنه لَ

Muawiya praised Allahazwj and extolled upon Himazwj 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 Masterasws, surely, we cannot agree with it. Your Masterasws has killed our caliph and divided our community, and sheltered ones we can avenge from, and our killers, and your Masterasws is claiming that heasws did not kill him. We shall not refer that upon himasws. What is your view of the killers of our companion (Usman)? Don’t you know they are companions of your Masterasws? Let himasws hand the mover to us so we can kill them for it, and we shall answer to the obedience and the unity’.

فقال له شبث أ يسرك يا معاوية إن أمكنت من عمار بن ياسر فقتلته قال و ما يْنعنِّ من ذلك و الله لو أمكننِّ صاحبكم من ابن سْية ما أق

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 Allahazwj! If your Masterasws 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 شبث و إله السماء ما عدلت معدلَ و لَ و الذي لَ إله إلَ هو لَ تصل إلَ قتل ابن ياسر حتَّ تندر الَام عن كواهل الرجال و تضيق الْرض

Shabas said, ‘And Godazwj of the sky would not Straighten a converted. And no, by the Oneazwj Who, there is no god except Heazwj! 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

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the atmosphere upon you with its vastness’. Muawiya said, ‘When that happens, it would be narrower upon you’.

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 aswj Covenant, when I prevail, I shall make you in-charge of whichever cities you like’.

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!’

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 aswj, 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.

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’. 
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’.

Habeeb Bin Maslama stood up and said, ‘By Allah**azwj**! You**asws** will see me where you will dislike it’.

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’.

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!’

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.
had isolated away from their affairs. They said to me\textsuperscript{asws}, ‘Take our pledges of allegiance!’ I refused to them. They said to me\textsuperscript{asws}, ‘Take the pledges for the community will never be pleased except with you\textsuperscript{asws}, and we fear that if you\textsuperscript{asws} do not do it, the people would separate’. So, I\textsuperscript{asws} took their allegiances.

But nothing concerned me\textsuperscript{asws} except the wretchedness of two men (Talha and Al-Zubeyr) and opposition of Muawiya to me\textsuperscript{asws} which Allah\textsuperscript{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\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, he and his father, until they both entered into Al-Islam unwillingly, compelled.

O (you) how strange of your all, and your succumbing to him and calling the family\textsuperscript{asws} of your Prophet\textsuperscript{saww} which is not befitting for you being wretched to them\textsuperscript{asws}, nor opposing them\textsuperscript{asws}, nor that you should be equating anyone from the people with them\textsuperscript{asws}. I\textsuperscript{asws} invite you all to the Book of Allah\textsuperscript{azwj} Mighty and Majestic and Sunnah of your Prophet\textsuperscript{saww}, and (be against) the false imamate, and revive the teaching of the religion. I\textsuperscript{asws} am saying these words of mine\textsuperscript{asws}, and I\textsuperscript{asws} seek Forgiveness for us and for you all, Momin and Momina, and Muslim and Muslimah’.

Shirjeel and Ma’an Bin Yazed said to him\textsuperscript{asws}, ‘Are you\textsuperscript{asws} testifying that Usman was killed as oppressed?’ He\textsuperscript{asws} said to them: I\textsuperscript{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.

Ali\textsuperscript{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]’.
Then Ali faced towards his companions and said: ‘They, in their straying, cannot be foremost with the struggle than you all regarding your rights and obedience to your Imam.

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, Ali sent a number of his 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 and companions of Rasool-Allah are saying to you all, ‘By Allah! 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!’

He (the narrator) said, ‘The people went to their chiefs and their commanders’. 

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 is saying to you all: ‘I had respited you all for you to be returning to the truth and be penitent to it, and argued upon you by the Book of Allah and called you to it. But you did not end from the tyranny, and did not respond to a right, so I am renouncing to you all upon equality, surely Allah does not Love the treacherous!’

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 spent that night of his, 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 ثلثين و هو يوم الأربعاء فاقتتلوا قتالًا شديدًا جل النهار ثم تراجعوا و قد انصف 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 حاشم بن عتبة فخرج إليه أبو الْعور السلمي و جنه و رجال حسن عددها و عدتِا فخرج إليه من أهل الشام أبو الأمور السلمي فأقتتلوا يومهم ذلك تُحمل الحيل على الحيل و الرجال على الرجال ثم انصرفوا و قد صرب 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 الْسلَم أ تريدون أن تنُترو إلَ من عادى الله و رسوله و جاهدهِا 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?

فلم أراد الله أن يُهر دينه و ينصر رسوله أتى إلَ النبِي ص فأسلم و هو و الله فيما يرى راهب غيْ راغب ُ قبض الله رسوله و إنا و ا لله 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 فقالو إنه فإنه من يطفي 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 الَيل فأمره أن يَمل فِ الَيل فحمل فصبوا له و شد عمار في الرجل 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.  

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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 need to tell the story until that came to Ali asws.

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He saww said: ‘Do you know what this flag is? This is not a flag, Amr, Rasool-Allah saww had brought it out 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 a Muslim with it, nor draw it closer to any Kafir’. So, he had taken it. By Allah azwj! He has brought it to the Polytheists, and fought the Muslims by it today.

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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 Kufir as secret. When they found supporters upon it, they revealed it’’.  

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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’’.  

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Nasr said, ‘And it is narrated to us by Amro Bin Shimr, from Jabir Al Jufy who said,

‘It was such that whenever Ali⁴⁴⁷ a.s.w mentioned a Name of Allah⁴⁴⁸ a.s.w the Exalted. When he⁴⁴⁷ a.s.w rode, he⁴⁴⁷ a.s.w was saying, ‘The Praise is for Allah⁴⁴⁸ a.s.w upon His⁴⁴⁸ a.s.w Favours upon us, and His⁴⁴⁸ a.s.w 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].’

Then he⁴⁴⁷ a.s.w faced towards the Qiblah and raised his⁴⁴⁷ a.s.w hands towards the sky and said: ‘O Allah⁴⁴⁸ a.s.w! The feet are returning to You⁴⁴⁸ a.s.w, 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’⁴⁴⁹ [7:89].

Then he⁴⁴⁷ a.s.w said: ‘Go upon the Blessings of Allah⁴⁴⁸ a.s.w!’ Then he⁴⁴⁷ a.s.w said: ‘Allah⁴⁴⁸ a.s.w is the Greatest! Allah⁴⁴⁸ a.s.w is the Greatest! There is no god except Allah⁴⁴⁸ a.s.w, and Allah⁴⁴⁸ a.s.w is the Greatest! O One! O Samad! O Lord⁴⁴⁸ a.s.w of Muhammad⁴⁴⁷ a.s.w! Restrain from us the evil of the unjust ones!’

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 Allah⁴⁴⁸ a.s.w, the Exalted, the Magnificent’.

And these phrases were his⁴⁴⁷ a.s.w slogan at Sifteen⁴⁴⁷.

He said, ‘And it is reported by Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Ali⁴⁴⁷ a.s.w was not in any battle at all except he⁴⁴⁷ a.s.w called out: Kaf Ha Ya Ayn Suad [19:1]’.⁴⁴⁸

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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.

اللهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبيييْنَا وَ كَثْرَةَ عَدُوّييْنَا وَ قَلَيْيْنَا وَ تَشَتُّتَ أَهْوَيْيْنَا وَ شَيْدَةَ الزَّمَاني وَ ظُهُورَ الْفِييْتَي فَأَعينَيْنَا عَلَى ذَلِكَ بَيْنَ رَّعُوْيْهُ وَ نَصْرُي حَيَّيْيْهُ وَ لَهُمْ حُكْمُ وَ لَهُمْ مَلَيْيْيْهُ.

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!’

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And from Umar Bin Sa’ad, from Sallam Bin Suweyd,

‘From Ali asws regarding His aswj 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 هَذِييْهُ كَانَتْ شِييعَيْيْهُ يَقُولُُّهُ فِي الَْْرْبِييْهُ يَُُّيْمُ يََْميلُ فَ يُورَيَيْهُ وَ اللَّهِي مَايَ مَيْيِيْهُ يَّبَعَيْهُ وَ مَنْ حَادَيْهُ حِييّيْيِهُ يَوْمَئيْيِيْهُ وَ خَرَيَيْهُ إِلَيْيِهِ الشَّامييِ فَ زَحَفَ نََْيُهُمْ وَ كَانَ هُوَ يَبْدُوُيْهُمْ فَ إييَذَا رَأَيْهُ قَدْ زَحَفَ اسْتَقْبَلُوهُ بِيَزُحُوْيُهُمْ.

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

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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\textsuperscript{A} to have marched, they faced him with their army marching\textsuperscript{B}.\textsuperscript{451}

And from Umar Bin Sa'ad, from Malik Bin Ayn, from Zayd Bin Wahab who said,

“When Ali\textsuperscript{A} went out to them in the early morning of that day, then faced him\textsuperscript{A}. He\textsuperscript{A} raised his\textsuperscript{A} hands towards the sky and said: ‘O Allah\textsuperscript{W}! Lord of this ceiling (sky), the protected, the withholding which You\textsuperscript{W} 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 \textit{and they are not getting tired} [41:38] of the worship.

And Lord\textsuperscript{W} 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\textsuperscript{W} Magnificent creatures.

And Lord\textsuperscript{W} of the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, and Lord\textsuperscript{W} of the clouds subservient between the sky and the earth [2:164], and Lord\textsuperscript{W} of \textit{And the swelling sea} [52:6], and the Encompassing with the worlds, and Lord\textsuperscript{W} of the high mountain which He\textsuperscript{W} Made as pegs of the earth, and a provision for the people.

If You\textsuperscript{W} were to Cause us to prevail over our enemies, then Save us from the rebels, and Guide us to the truth, and if You\textsuperscript{W} were to Cause them to prevail over us, then Grace us the martyrdom and Protect the remainder of my\textsuperscript{A} companions from the Fitna’.

When they saw him\textsuperscript{A} to have come, they advanced towards him\textsuperscript{A} marching, and he\textsuperscript{A} on that day on his\textsuperscript{A} right flank was Abdullah Bin Budeyl, and the people were upon their respective flags and their stations, and Ali\textsuperscript{A} was in the centre among the people of Al-Medina, most of them being the Helpers, and with him\textsuperscript{A} was from (clans of) Juz’a and Kinana, a good number.

\textsuperscript{451} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 401
Nasr said, ‘An Muawiya raised a large dome and cast chairs upon it and sat beneath it, and there had been three days 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.

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 sword being in his hand and said: ‘I will duel you, so come!’ Ubeydullah said, ‘There is no need for me to duel you’, and he returned to his row.

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.

And on that day Shimr Bin Abraha Bin Al-Sabbah Al-Himeyri came out and joined up with Ali 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 asw, and sparkling womb relationship, and ancientness in Al-Islam the like of which isn’t for anyone else.

He asws has travelled to you with companions of Muhammad asw, 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’.
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-Aslamy 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.

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 Muslims is a brother of the Muslim, so neither renounce nor quarrel with each other.

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.

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 asws 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.

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 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.
Allah \textit{azwj} the Glorious Honoured me \textit{asws} with it, and for Him \textit{azwj} is the Praise, and Rasool-Allah \textit{saww} had passed away and his \textit{saww} head was in my \textit{asws} lap, and \textit{asws} was in-charge of his \textit{saww} washing by my \textit{asws} hands along, the Angels of Proximity were turning him \textit{saww}. And \textit{asws} swear by Allah \textit{azwj} The community had not been left at all after its Prophet \textit{asws} except the people of falsehood prevailed over the people of its rights, except what Allah \textit{azwj} so Desired”.

He (the narrator) said, ‘Abu Sinan Al-Asady said, ‘I heard Ammar Bin Yasser saying, ‘As for Amir Al-Momineen \textit{asws}, so he \textit{asws} is your most learned. The community did not stand upright upon him \textit{asws} at first, and it will never stand upright upon him \textit{asws} last!’ Then the people dispersed and their insights had depleted”.

And from Zayd Bin Wahab, ‘Ali \textit{asws} said: ‘In this night, until when will we not get up in our entirety to (fight) the people?’ He \textit{asws} stood among the people in the evening of Tuesday after Al-Asr. He \textit{asws} said: ‘The Praise is for Allah \textit{azwj} Who does not Accomplish what is broken nor Breaks what is accomplished, and if He \textit{azwj} so Desired, no two from the community would differ, nor anyone from His \textit{azwj} creatures, nor would any mortal dispute regarding anything from His \textit{azwj} Commands, nor would the non-meritorious reject the one with merits of his merits.

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 \textit{azwj}, and had He \textit{azwj} so Desired, He \textit{azwj} could have hastened the Punishment, but from Him \textit{azwj} is the alteration until Allah \textit{azwj} belies the oppressor and he knows the truth, where its destination is, and by (Allah \textit{azwj}) He \textit{azwj} Made the world to be a house of working and Made the Hereafter to be a house of the Recompense and the settlement, \textit{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].}

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\textsuperscript{452} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 402
Indeed! We shall be meeting the enemy tomorrow if Allahazwj so Desires, so prolong the standing (for Salat) tonight and frequent in recitation of the Quran, and ask Allahazwj for the patience, and the help, and meeting them with the determination and the firmness, and become truthful’.

He (the narrator) said, ‘The people leapt to their spear and the swords and their arrows in order to prepare them, and heasws went out to mobilise the people during hisasws night, all of it, until morning, and heasws 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!’

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.

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.

As for the seventh day, the fighting during it was severe, and the speeches were great, and Abdullah Bin Budeyl Al-Khuzaie 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

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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.

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’.

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]’.”

And it is reported from Amro Bin Shimr, from Jabir, from Al Shaby,
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 \(\text{asws}\), 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 Khuzeyma Al-Asady came out from the soldiers of Muawiya and struck Hujr Bin Aday a strike with his spear. So, the companions of Ali \(\text{asws}\) attacked and killed Khuzeyma, and the son of the uncle of Hujr was saved.

Rifa’at Al-Himeyri came out from the rows of Al-Iraq and killed Qaran Bin Aday. Then Ali \(\text{asws}\) called his companions, that one of them should go with a Quran which was in his hands, to the people of Syria, and he \(\text{asws}\) 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’.

And he \(\text{asws}\) said for a second time, and he \(\text{asws}\) 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.

Amir Al-Momineen \(\text{asws}\) 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’.

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.
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.

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.

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! 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 of the Kabah! O Allah! He has won over me with Al-Ashtar Al-Nakhaie, and Al-Ash’as Al-Kindy’.

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.

Ali 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 in the centre, among the people of Al-Yemen.
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 remained with Ali asws from the people of Al-Iraq except Rabie along in the right flank.”

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 bye 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.

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.

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).

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.

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

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said to him\textsuperscript{asws}: ‘It will not harm you\textsuperscript{asws} if you\textsuperscript{asws} were to quicken until you\textsuperscript{asws} ended up to the ones from your\textsuperscript{asws} companions who would be combating after you\textsuperscript{asws}. He, meaning Rabie said, ‘The right flank!’

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\textsuperscript{457} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 407

\textsuperscript{458} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 408
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.

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.

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.

Servants of Allah azwj! Feel good yourselves with your blood besides your religion, for the fleer 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 painful Punishmen’t.

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 stabblings, 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 لَفَعَلُوا فِي هَذَا الْيَوْمِ مَأْثُورٌ بِعْدَ الْيَوْمِ فَاتَّقُوا مَأْثُورَ الَْْدياثي فِي غَدٍ وَ اصْدُقُوا عَدُوَّكُمُ الليقَاءَ فَإِنَّ اللَّهَ مَعَ الصَّابيريينَ وَ الَّذيي ن َفْسيي بييَديهي مَا مينْ هَؤُلََءي وَ أَشَارَ بييَديهي إيلَ أَهْلي الشَّامي رَجُلٌ فِي ميثْلي جَنَاحي الْبَعُوضَةي مينْ دييني اللَّهي
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 Allahazwj is with the patient. By the Oneazwj 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.

By Allahazwj, 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 Allahazwj had Broken it, I would have pursued the one by hisasws side just as I pursued the flood (of soldiers) in front of himasws.

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 Aliasws 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’.

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’.

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

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Syria until he exposed them and joined them with the tents of Muawiya, and what was between Al-Asr and Al-Maghrib⁴⁶⁰.

And from Zayd Bin Wahab, ‘When Ali asws saw his 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 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.

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.

And it would ease upon me part of my feelings, and heal part of my 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.

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
Nasr said, ‘Abu Ka’ab Al Khas’am, 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.

Then he left crying and saying, ‘May Allahazwj 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 Allahazwj, I do not know what I should be saying, and I cannot see the Satanlb except and helb has tempted us, and I do not see Quraysh except as having played with us’.

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’.

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’.

He said, ‘By Allahazwj! 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’.

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461 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 411
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.

Al-Sinnah set forth to him and was killed. Abdullah Bin Qal’a Al-Ahmasry 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”.

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.

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.

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.

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 asws, and the truthful, and the martyrs, and the righteous, in the house of settlement? This is not the right view.

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’.

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’.

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.

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’.

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.

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 Muawiya’.463

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)’.

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’.

And Ali asws came and he asws was saying (a poem), ‘I 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

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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 aswj helpers against every Arab'.

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.’

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.*

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 aswj 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’.*

Nasr said, ‘And it is narrated to us by Amro Bin Shimr who said,
'Then Ali\textsuperscript{asws} stood between the two swords and called out: ‘O Muawiya!’-repeating it. Muawiya said, ‘Ask him\textsuperscript{asws} what his\textsuperscript{asws} concern is’. He\textsuperscript{asws} said; ‘\textsuperscript{asws} would like him to appear to me so I\textsuperscript{asws} speak to him with one word’. Muawiya came out and with him was Amro Bin Al-Aas.

When they came near to him\textsuperscript{asws}, he\textsuperscript{asws} did not turn towards Amro and said to Muawiya: ‘Woe be unto you! Upon what are you killing the people between me\textsuperscript{asws} and you, and some of them are killing the other? Come out to duel to me\textsuperscript{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?’

He said, ‘The man has been fair to you, but know that if you were to abstain from him\textsuperscript{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\textsuperscript{azwj}! No brave would duel the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws} at all except the ground would be quenched with his blood’.

Then Muawiya left returning until he ended up to the last of the rows, and Amro was with him. When Ali\textsuperscript{asws} saw that, he\textsuperscript{asws} laughed and returned to his\textsuperscript{asws} position’. He (the narrator) said, ‘And Muawiya hated it upon Amro in secret’.

‘Nasr said, ‘Then the people met and fought a severe battle, and (clan of) Tayy fought against Amir Al-Momineen\textsuperscript{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’.
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

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’.

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’.

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.

465 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 415
He 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 Recompense regarding their meeting (in battle) with prowess, free, how honourable, how prestigious. And 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, mean, they are people of exertion and prowess when they meet (in battle) with vehement force, and 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 called out: ‘O agitators! Woe be unto you! May Allah 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 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 Jahn, and Mali, and Howshab, and Al-Ghawy, and Sarreeh, and Azlama, and Kurz Bin Nab’han, and Amro Bin Jahdar, and companions of Al-Abisy, calling to the peace”.

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.

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. 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.

(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\textsuperscript{asws} came having the helmets upon their heads, and they were clad in iron, nothing being seen from them except the eyes.

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 of the skulls men had been thrown upon, and it used to be called the hill of the skulls’.

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) Himyar against Rabie in the left flank of Ali\textsuperscript{asws}. They fought a severe battle.

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.

Ubeydullah sent a message to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, ‘There is a need for me to you\textsuperscript{asws}, so meet me’. Al-Hassan\textsuperscript{asws} met him. Ubeydullah said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} father has wronged Quraysh first and last, and the people are his\textsuperscript{asws} enemies. Is it for you\textsuperscript{asws} in removing (killing) him\textsuperscript{asws}, and you\textsuperscript{asws} be in-charge of this command (caliphate)?’ He\textsuperscript{asws} said: ‘Never, by Allah\textsuperscript{azwj}!’

Then he\textsuperscript{asws} said: ‘O Ibn Al-Khattab! By Allah\textsuperscript{azwj}, it is as if I\textsuperscript{asws} am looking at you having been killed during your day, or tomorrow morning. But, the Satan\textsuperscript{bl} has adorned for you and has
deceived you to the extent that he brought you out mannered with such manners. Do you see the women of the people of Syria agreeing with you, and Allah will Wreak you and Lay you down, slain’.

He (the narrator) said, ‘By Allah, it was not except brightness of the day until Ubaydullah 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.

Al-Hassan 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 said to the ones with him: ‘Look at this!’ And there he was a man from Hamdan, and there the slain was Ubaydullah Bin Umar. The Hamdany had killed him in the beginning of the night, and had spent the night upon it until morning’.

Nasr said, ‘And the reports have differed regarding his killer. Hamdan said, ‘We killed him. Hany Bin Al-Khatab 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’.

Nasr said, ‘And it is narrated to us by Amro Bin Shimr, from Jabir who said,

‘When Zul-Kala’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 - lion of Allah? May Allah 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, Muawiya is not better than Ali, but we are fighting upon the blood of Usman!’

He (the narrator) said, ‘Zul Kala’a was slain over there, Jundab Al-Bakry killed him in the battle’.

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466 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 416
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’.

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 Syria were against the Mazhaj (tribe from Yemen) from the people of Al-Iraq’. 467

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’.

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’.

Huzeyn said, ‘So, I knew that he would be killed and he wanted to die as a fighter. I said to him, ‘Take it’.

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 Anwar – 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\textsuperscript{azwj} and His\textsuperscript{azwj} Commands. And there is nothing from what Allah\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} should Forgive for you all?"
(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’. 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.

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

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
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’.

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 Go(zwj) of the people Recompense you goodly for you have been loyal with your hand with a Grace would be plentiful over there’.

He asws said: ‘O Abu Al-Haris! May Allah aswj 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’.

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’.

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.

And Ali\textsuperscript{asws} was with the greatest of the pains from the people on that day, and Ali\textsuperscript{asws} did not use 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-Tufay
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\textsuperscript{asws}.

Abu Al Tufay spoke. He said, ‘By Allah\textsuperscript{azwj}, O Amir Al-Momineen\textsuperscript{asws}! we do not envy anyone Allah\textsuperscript{azwj} has Specialised them with goodness from you\textsuperscript{asws}, and this tribe from Rabie, they are foremost with you\textsuperscript{asws} than we are. You\textsuperscript{asws} excused them from the fighting for days, and you\textsuperscript{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\textsuperscript{asws}.’

He\textsuperscript{asws} said: ‘Yes, I\textsuperscript{asws} shall give you what you are seeking’. And he\textsuperscript{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\textsuperscript{asws}, and he\textsuperscript{asws} praised goodly upon him.

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 the people until the night entered. Then in the morning of the third day, it was Qabeesa among the clan of Asad. He fought the people until the night. 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’.

Nasr said, ‘And Uqba Bin Maroud, governor of Ali\textsuperscript{asws} upon Al-Kufa wrote to Suleyman Bin Surad Al-Khuzaie, and he was with Ali\textsuperscript{asws}, ‘As for after, \textit{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-Momineenasws. And the greetingsasws’. 469

So, upon you is the Jihad, and the patience with Amir Al-Momineenasws. And the greetingsasws’. 469

Nasr said, ‘And it is narrated to us by Umar Bin Sa’ad, and Amro Bin Shimr, from Jabir,

‘From Abu Ja’farasws having said: ‘Aliasws stood up and addressed the people at Siffeen. Heasws said: ‘The Praise is for Allahazwj upon Hisazwj bounties, and upon Hisazwj Conclusive Arguments upon Hisazwj creatures, one from them who obey and the one who disobey Himasws.

If Heazwj is Merciful, it is due to Hisazwj Grace and Hisazwj Conferment, and if Heazwj 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]. Iasws praise Himazwj upon the excellent Trials, and Manifestation of the Bounties, and Hisazwj Assistance what is with us from the matters of the world and the Hereafter. And Iasws rely upon Himazwj, and suffice with Allah as a Protector [4:81].

Then, Iasws testify that there is no god except Allahazwj Alone, there is no associate for, and I testify that Muhammadasws is Hisaswj servant and Hisaswj Rasoolasws. Heaswj Sent himasww with the guidance and religion of the truth, pleased with himasww for that, and heasww was its rightful, and Chose himasww over the entirety of the servants to deliver Hisaswj Message, and Made himasww a Mercy from Himaswj upon Hisaswj creatures.

And heasww was Hisaswj Knowledge in it, kind, merciful, most prestigious of the creatures of Allahaswj 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.

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Neither any Muslim nor a Kafir could attach any wrongdoing upon him \(\text{saww}\) at all. But he \(\text{saww}\) was wronged and he \(\text{saww}\) forgave, and he \(\text{asws}\) was powerful and he \(\text{saww}\) excuse until he passed away, obedient to Allah \(\text{azwj}\) upon what had afflicted him, a fighter for the Sake of Allah \(\text{azwj}\) as is the right of its fighting, until the certainty (death) came to him \(\text{saww}\). His \(\text{saww}\) passing away was the biggest calamity upon the entirety of the people of the earth, the righteous and the immoral.

And they are not the same, one who prayed Salat before every remembrance (of Allah \(\text{azwj}\)). No one preceded me \(\text{asws}\) with the Salat with Rasool-Allah \(\text{saww}\), and I \(\text{asws}\) 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 \(\text{asws}\) of an uncle \(\text{as}\) of your Prophet \(\text{saww}\) is with you and in your midst, calling you to the Paradise, and to obey your Lord \(\text{azwj}\) and working with the Sunnah of your Prophet \(\text{saww}\).

By Allah \(\text{azwj}\)! 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 \(\text{azwj}\) would Punish them by the hands of others'.

Hi \(\text{asws}\) companions stood up and said, ‘O Amir Al-Momineen \(\text{asws}\)! Get up with us to our enemies and your \(\text{asws}\) enemies, whenever you desire, for by Allah \(\text{azwj}\) we do not want any replacement with you \(\text{asws}\) (with someone else). But, we shall die with you \(\text{asws}\) and live with you \(\text{asws}\).

He \(\text{asws}\) said to them: ‘By the One \(\text{azwj}\) in Whose Hand is my \(\text{asws}\) soul! The Prophet \(\text{saww}\) was looking at me \(\text{asws}\) and I \(\text{asws}\) was striking in front of him \(\text{asws}\) with this sword of mine \(\text{saww}\). He \(\text{saww}\) said: ‘There is neither any sword except Zulfiqar nor any youth (Momin) except Ali \(\text{asws}\).’
He saws 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.

وَ اللَّهِ مَا كَذَبْتُ وَ لََ كُذيبْتُ وَ لََ ضَلَلْتُ وَ لََ ضُلَّ بِي وَ لََ نَسييتُ مَا عَهيدَ إيلََِّ وَ إينِّي عَلَى ب َيينَةٍ مينْ رَبِي وَ عَلَى الطَّرييقي الْوَاضيحي أَلْقُطُهُ لَقْطا

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.

فَكَانَ جَوَابَهُ أَنْ قَالَ مَا أَكْثَرَ مَا قَدْ سَْيعْتُ مينْكَ هَذيهي الْمَقَالَةَ وَ لََ حَاجَةَ لَنَا فييهَا أَقْديمْ إيذَا شيئْتَ مَنْ يَشْتََيي سَيَفيي وَ هَذَا أَ

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’.

فَخَرَجَ إيلَيْهي عَلييٌّ ع وَ نَادَاهُ وَيََْكَ يَا كُرَيْبُ إينِّي أُحَذيرُكَ اللَّهَ وَ بَأْسَهُ وَ نَقيمَتَهُ وَ أَدْعُوكَ إيلََ سُنَّةي اللَّهي وَ سُنَّةي رَسُوليهي وَيََْكَ لََ يُدْخيلَنَّكَ مُعَاوييَةُ النَّارَ

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-Murtqaie 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?’

فَخَرَجْ إلَيْهِ عَلييٌّ ع وَ نَادَاهُ وَنَادَاهُ ب َعْضَهَا ف َوْقَ ب َعْضٍ وَ نَادَى مَنْ يََْكَ مَنْ يُبَاريزُ فَخَرَجَ إيلَيْهِ عَائِذُ بْنُ مَسْرُوقٍ الََْمْدَانِّيُّ ف َقَتَلَهُ َُُّ رَمَى بيأَجْسَاديهيمْ ب َعْضَهَا ف َوْقَ ب َعْضٍ وَ نَادَى مَنْ يََْكَ مَنْ يُبَاريزُ

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-Murtqaie 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?’

فَخَرَجْ إلَيْهِ عَلييٌّ ع وَ نَادَاهُ وَنَادَاهُ ب َعْضَهَا ف َوْقَ ب َعْضٍ وَ نَادَى مَنْ يََْكَ مَنْ يُبَاريزُ فَخَرَجَ إيلَيْهِ عَائِذُ بْنُ مَسْرُوقٍ الََْمْدَانِّيُّ ف َقَتَلَهُ َُُّ رَمَى بيأَجْسَاديهيمْ ب َعْضَهَا ف َوْقَ ب َعْضٍ وَ نَادَى مَنْ يََْكَ مَنْ يُبَاريزُ

Ali asws came out to him and called out to him: ‘Woe be unto you, O Kureyb! asws caution you of Allah azwj and His aswj Prowess, and His aswj Punishment, and I asws call you to Sunnah of Allah azwj and Sunnah of His aswj Rasool asw! Woe be unto you! Do not let Muawiya enter you into the Fire!’

فَكَانَ حَكَايَةُ أَنْ قَالَ مَا أَكْثَرَ مَا قدْ سَْيعْتُ مينْكَ هَذيهي الْمَقَالَةَ وَ لََ حَاجَةَ لَنَا فييهَا أَقْديمْ إيذَا شيئْتَ مَنْ يَشْتََيي سَيَفيي وَ هَذَا أَ

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

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except with Allah). Then he walked towards him and did not respite him, and struck him such a strike, he fell from it slayed, smeared in his blood.

Then he called out: ‘Who will duel?’ Al-Haris Bin Wada’at came out to him. Al-Haris was killed. Then he called out: ‘Who will duel?’ Al-Muta’a Bin Al-Muttalib Al-Qayni came out to him. Muta’a was killed. Then he called out: ‘Who will come for duel?’ But no one came to him.

He 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 and duel me, and do not kill the people regarding what is between us two!’

Amro Bin Al-Aas said seizing the advantage, ‘Three from the heroes of Arabs have been killed and I wish that Allah will Cause you to triumph with it’. Muawiya said, ‘By Allah! 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’.

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 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 of an uncle of Rasool-Allah, and his son in law, and the first mentioned to have prayed Salat with him, a participant of Badr.

He has attended with Rasool-Allah, every battle from which is the merit, and Muawiya was a Polytheist worshipping the idols. By the One Who Owns the kingdom
Alone, and Manages it! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has fought along with Rasool-Allah\textsuperscript{saww} and he\textsuperscript{asws} was saying, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} spoke the truth’, while Muawiya was saying, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} have lied’.

Upon you all is to be with the fear of Allah\textsuperscript{azwj}, and the seriousness, and the determination, and the patience. By Allah\textsuperscript{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\textsuperscript{azwj} will be Punishment by your hands, or by the hands of others. O Allah\textsuperscript{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].

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\textsuperscript{azwj}, to a people claiming they are seeking blood of the oppressor for himself, the decider upon servants of Allah\textsuperscript{azwj} with other than what is in the Book of Allah\textsuperscript{azwj}! But rather, the righteous ones had killed him, the denies of the aggression of the rulers by the good deeds’.

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.

By Allah\textsuperscript{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.
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.

O Allahazwj! If Youazwj Help us, then prolong the Help what Youazwj can, and if Youazwj Make the command to be for them, then Reserve for them the painful Punishment due to what they have innovated for Yourazwj servants’.

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’.

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 Allahazwj Slay you! You have sold your religion for the world from an enemy of Allahazwj and enemy of Al-Islam’. He said, ‘Never! But I seek the blood of Usman, the martyr, the oppressed’.

He said, ‘Never! I testify upon my knowledge regarding you, you have become not seeking the Face of Allahazwj with any of your deeds, and you, if you are not killed today, then you will be dying tomorrow, so consider, when Allahazwj Gives the servants based upon their intentions, what your intention is’.

Then he said, ‘O Allahazwj! You knew that your pleasure is in my throwing myself into this sea, I would do so. O Allahazwj! Youazwj Know, if I knew that Youazwj 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 Allahazwj! If I knew from what Youazwj have Taught me that I should not do any deed this
day, it is a Pleasure for Youazwj, from fighting these deviants, and if I knew of any deed today as being of Pleasure to Youazwj from it, I would do it”. 472

And it is reported by Ibn Dezil in Kitab Siffeen, from Sayf Al Zaby, from Al Sa'ab Bin Hakeem Bin Shareek Bin Namlah Al Muhari, 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 Aliasws beneath our flag, meaning of the clan of Muharib.

Heasws said: ‘Is there any water?’ So, I gave it to himasws in a waterskin and held it for himasws to be drinking. Heasws said: ‘No, weasws are forbidden from the mouth of containers. Then heasws suspended hisasws sword, and it was dyed (red) with the blood from its end to its hilt. So, I poured it out for him upon hisasws hands, and heasws washed them until they were clean.

Then heasws drank with hisasws hands, until when heasws was saturated, heasws raised hisasws head, then said: ‘Where are Muzar?’ I said, ‘You are among them, O Amir AlMomineenasws’. Heasws said: ‘Who are you, may Allahazwj Bless you all’. We said, ‘We are the clan of Muharib’. Heasws recognised hisasws position, then heasws returned to his place’. 473

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 Aliasws 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

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or openly’. He said, ‘Choose for yourself whichever of the two you like’. He said, ‘No, but openly’. He said, ‘Talk!’

قَالَ إينِّي خَرَجْتُ مينْ أَهْليي مُسْتَبْصيرا  فِي الَْْقي الَّذيي نََْنُ عَلَيْهي لََ أَشُ

كُّ فِي ضَلًَلَةي هَؤُلََءي الْقَوْمي وَ أَن َّهُمْ عَلَى الْبَاطيلي ف َلَمْ أَزَلْ عَلَى ذَليكَ مُسْتَبْصيرا  حَتََّّ

لَيْلَتِي هَذيهي فَإينِّي رَأَيْتُ فِي مَقَاميي هَذَا ت َقَدَّمَ مُنَاديينَا ف َقَامَ

وَ أَذَّنَ وَ شَهيدَ أَنْ لََ إيلَهَ إيلََّ اللَّهُ وَ

أَنَّ مَُُمَّدا  رَسُولُ اللَّهي ص وَ نَادَى بيالصَّلًَةي وَ الْفَلًَحي وَ نَادَى

مُنَادييهيمْ بِييثْلي ذَليكَ

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 Allahazwj and that Muhammadsaww is Rasool-Allahsaww, and called for the Salat, and the success, and their caller called them with similar to that.

قَالَ عَمَّارٌ ت َعْريفُ صَاحيبَ الرَّايَةي السَّوْدَاءي الْمُقَابيلَةي لِي وَ أَوْمَأَ إيلََ رَايَةي عَمْريو بْني الْعَاصي

قَات َلْتُهَا مَعَ رَسُولي اللَّهي ص مَرَّاٌ وَ هَذيهي الرَّابيعَةُ فَمَا هييَ بِيَيْْيهينَّ وَ

لََ أَب َريهينَّ بَلْ هييَ شَرُّهُنَّ وَ أَفْجَرُهُنَّ أَ شَهيدَُْ بَدْرا  وَ أُحُدا  وَ ي َوْمَ حُنَينٍْ أَوْ شَهيدَهَا أَبٌ

Ammar said, ‘Do you know the bearer of the black flag facing measws?’ and he gestured to a flag of Amro Bin Al-Aas. I had fought it at times with Rasool-Allahsaww, 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’. Heasws said: ‘Have you met Ammar Bin Yasser?’ I said, ‘No’. Heasws said: ‘Meet him, and consider what he is saying to you’. I followed himasws and came to you for that’.

فَقَالَ عَمَّارٌ ت َعْريفُ صَاحيبَ الرَّايَةي السَّوْدَاءي الْمُقَابيلَةي لِي وَ أَوْمَأَ إيلََ رَايَةي عَمْريو بْني الْعَاصي

قَات َلْتُهَا مَعَ رَسُولي اللَّهي ص مَرَّاٌ وَ هَذيهي الرَّابيعَةُ فَمَا هييَ بِيَيْْيهينَّ وَ

لََ أَب َريهينَّ بَلْ هييَ شَرُّهُنَّ وَ أَفْجَرُهُنَّ أَ شَهيدَُْ بَدْرا  وَ أُحُدا  وَ ي َوْمَ حُنَينٍْ أَوْ شَهيدَهَا أَبٌ

He said, ‘Surely our position today is upon the position of Rasool-Allahsaww 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 Allahazwj! 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.'
By Allah\textsuperscript{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.

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\textsuperscript{azwj} They are not upon the truth even what could be a speech upon an eye of a fly. By Allah\textsuperscript{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’.

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\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Those people, the ones you\textsuperscript{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\textsuperscript{asws} said: ‘Name them what Allah\textsuperscript{azwj} has Named them with in His\textsuperscript{azwj} Book’. He said, ‘I do not know all what is in the Book’.

He\textsuperscript{asws} said: ‘Have you not heard Allah\textsuperscript{azwj} Saying: \textit{Those Rasools, We Merited some of them over the others} – up to His\textsuperscript{azwj} Words: \textit{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].

When the differing occurred, we were the foremost with Allah\textsuperscript{azwj}, and with the Book, and with the Prophet\textsuperscript{asw}, and with the truth. We are those who believed, and they are those

\textsuperscript{474} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 424
who committed Kufr, and Allah\textsuperscript{azwj} Desired fighting them, so this fight of ours is a Desire of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Will”\textsuperscript{475}.

‘Amir Al-Momineen\textsuperscript{asws} said when he\textsuperscript{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?’

A band of Muslims marched, and its right wing returned back to its place and its centre wing, and exposed those facing them. He\textsuperscript{asws} returned until he\textsuperscript{asws} ended up to them, and said: ‘\textsuperscript{asws} had seen your forces’ – and he continued the Hadeeth approximate to what has passed up to his\textsuperscript{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.

As for now, so be patient and tranquillity would descend upon you, and Allah\textsuperscript{azwj} will Affirm you with the conviction, and the defeated one would know that he has Angered his Lord\textsuperscript{azwj} and would rebuke himself. In the fleeing is the Fury of Allah\textsuperscript{azwj}, and the humiliation is necessitated, and the remaining stigma, and spoiling of the life over it. And the fleer is without an increase in his age, and there is no barrier between him and between his day (of death), nor would his Lord\textsuperscript{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”\textsuperscript{476}.

\textsuperscript{475} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 425

\textsuperscript{476} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 426
And in (the book) ‘Nahl Al-Balagah’ - ‘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 chest would heal if 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

And it has been reported by Al-Mufeed in (the book) ‘Al-Irshad’, the first speech up to his words: ‘Where are the people of help! Where are the seekers of Recompense?’478

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
‘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.

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’.

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 Lakhm, 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!’

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’.

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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
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.”’

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 iasws killed Usman (as per his allegation)’.

And he wrote another to Ziyad Ibn Sumayya, and he was an office bearer for Aliasws 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 sonasws of an uncleasws of Muhammadasws having seventy thousand obedience ones, their swords are with their chins, and not one of them will turn around behind him until he dies.

But, by Allahasws! If the command ends up to measws, 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.

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’. 
When Muawiya was brought the letter of Abu Ayoub, he tore it”. 481

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.

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.

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 saw 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

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
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’.

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’.

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 present 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’.

Muawiya answered him asws, ‘From Muawiya to Ali asws. As for after, may Allah aswj 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)’.
He (the narrator) said, ‘And Ali sent a message to Muawiya: ‘Duel to me 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!’

And Ali said: ‘O souls! Are you obeying Muawiya and disobeying? No community has killed the family of its Prophet and it is acknowledging it’s Prophet-hood, at all except for this community!’

Then Ali ordered the people that they should attack upon the people of Syria, so the cavalry of Ali 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’.

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’.

Ali 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'.

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.

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.

And before today they had not been fighting me asws and reviling me asws, and 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.

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].

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
And from Numeyr Bin Wa’la, from Aamir Al Shaby,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{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\textsuperscript{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.

Where are the people of patience and seekers of the good? Where are the ones selling (their souls for) the Face of Allah\textsuperscript{azwj} Mighty and Majestic?’ A group from the Muslims were steadfast to it. He\textsuperscript{asws} called his\textsuperscript{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\textsuperscript{asws} instructions come to you, and my\textsuperscript{asws} view’.

He did so, and Ali\textsuperscript{asws} counted the like of them. When Muhammad was close from them and could throw the spears into their chests, Ali\textsuperscript{asws} ordered the ones he\textsuperscript{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-Maghribi a severe battle, so most of the people could not pray Salat except by gestures’.

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\textsuperscript{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\textsuperscript{azwj}!’
You are going out to him and you are unwell?’ He said, ‘By Allah \( \text{azwj} \)! I will go out to him and even if he kills me!’

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 of someone else’.

Then he walked towards him. He said, ‘O \( \text{azwj} \)! In Your Way, and way of Your \( \text{saww} \) Rasool, and help to a son of an uncle of Your \( \text{saww} \) Prophet, and 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.

Then Ali 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.

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’.

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\(^{486}\) Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 436
'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'.

And from Muhammad Bin Is’haq, from Abdullah Bin Abu Yahya, from Abdul Rahman Bin Katib who said,

'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]’.

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.'
And Ali\textsuperscript{asws}, whenever he\textsuperscript{asws} wanted to fight, would extol the Oneness and exclaim the Takbeer, then said, ‘\textit{From which day of mine shall I\textsuperscript{asws} flee the death? A day not determined, or a day determined?’}’

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\textsuperscript{azwj}. That saddened Ali\textsuperscript{asws}, and Amro Bin Al-Aas came among a cavalry, from after him. He said, ‘Thrust, O son of a sword of Allah\textsuperscript{azwj}, for it will be a victory!’

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\textsuperscript{asws}, and he was from the most reviling of the people to Ali\textsuperscript{asws}, and with him was a flag of Hawazin. He aimed for Al-Mazhaj.

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.
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.

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.

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’.

And Al-Ash’a 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’.

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’.

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’.

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 f asws have for long been disobeyed, but the living one does not want the deceased’.

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 am striking them and 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’.

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.

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\textsuperscript{asws} urged his\textsuperscript{asws} companions.

And Al-Asbagh Bin Nubata stood up to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} had made me to be upon the Thursday police, and sent me ahead among the trustworthy ones beside the people, and today you\textsuperscript{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\textsuperscript{asws} orders with us, and permit for me to advance’.

Ali\textsuperscript{asws} said to him: ‘Go ahead in the Name of Allah\textsuperscript{azwj}. And Al-Ahnaf Bin Qays Al-Sa’ady came and said, ‘O people of Al-Iraq! By Allah\textsuperscript{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!’

They said, ‘If we were to advance today, so we had advanced yesterday. So, what are you\textsuperscript{asws} saying, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{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.
Ali\textsuperscript{asws} intercepted him and he\textsuperscript{asws} said (a poem): \textit{‘I\textsuperscript{asws} have learnt the full for centuries, and the present, and the fingertips of childhood. I\textsuperscript{asws} am the blade of the sword of Khanshaleel. I\textsuperscript{asws} protect and hit at first of the rows with decisiveness, not with slackness’.}

Then he\textsuperscript{asws} stabbed him and wrestled him, and Amro saved himself with his legs, and revealed his private parts. Ali\textsuperscript{asws} turned his\textsuperscript{asws} face away from him and hesitated. The people said, ‘The man is fleeing, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘And do you know who he is? He is Amro Bin Al-Aas. He faced me\textsuperscript{asws} with his nakedness, so I\textsuperscript{asws} turned my face away from him’.

When Amro returned to his row, Muawiya said to him, ‘I praise Allah\textsuperscript{azwj} and your private parts’.

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.

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 them, ‘Men from the companions of Ali\textsuperscript{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’.

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 Bisr, 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 هامان بنفسه وقدم الحلف فطعن في أعراض الحلف ملحا ثم إن هامان نادت بشعارها وأقيح سعيد بن قيس على فرسه على معاوية وامتد القتال وحجز بينهم الليلى وذكر أهان أن معاوية فاته ركضا فانصرف معاوية ولم يفعل 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 الثانى في حماة الحلف نحو المرقال و مع المرقال لواء علي الـعُم فِ حـاة الناس و كان عمرو من فرسان قريش فتقدم و ارتُز و طعن في أعراض الحلف مزبدا فحمل هاشم مرتزا و طعن عمرا حتى رجع و امتد 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 Al-Aws, 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 الحلف فلقي قيس بن سعد فِ كماة الْنصار كأنه فنيق مقرم فطعن في حيل بسر و برز له بسر بعد مال و طعن بسر قياسا فتزيدهم فيس ب يسهف فردته على عقبه و رفع القوم جميعا و قياس الفضل

And Bisr 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 Bisr, and Bisr duelled to him after a while, and Bisr 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 َ يتَك شيئا و ْع من استطاع فقال له معاوية إنك تلقى أفاعي أهل العراق فارفق و اتئد فلقيه اِلْشتَ أمام الَيل مزبدا و كان الْشتَ إذا أراد القتال أزبد فرد الَيل فاستحيا عبيد الله فبَز أمام الَيل و كان فارسا فحمل عليه الْشتَ فطعنه و اشتد الأمر و انصرف القوم و للْشتَ الفضل فهم 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.
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.

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.

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\textsuperscript{asws}. That saddened him\textsuperscript{asws}.

Al-Munzir Bin Abu Hameys said, and he was from the horsemen of Hamdan and their poet, ‘O Amir Al-Momineen\textsuperscript{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\textsuperscript{asws} rather than Muawiya. By Allah\textsuperscript{azwj}! We are choosing better than their world, for our Iraq is better than their Syria, and our Imam\textsuperscript{asws} is more guiding than their leader is. We are being Tried with the patience and carried upon the death’.

Ali\textsuperscript{asws} said: ‘It suffices you, may Allah\textsuperscript{azwj} have Mercy on you!’ And he\textsuperscript{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\textsuperscript{asws} said: ‘O people of Hamdan!’ Saeed Bin Qays answered him\textsuperscript{asws}. He\textsuperscript{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.

And Ali praised Hamdan and said: ‘You are my armour, and my spear, O Hamdan! You are not helping except Allah, nor are you answering other than Him. Saeed said, ‘We are answering Allah and you, and we are helping the Prophet in his grave, and we are fighting alongside you against the one who isn’t like you, so send us wherever you like to’.

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.

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’.

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, from the ones who had
pledged to him\textsuperscript{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.

Al-Ashtar said, ‘O people of Al-Iraq! Is there no man who would sell his self to Allah\textsuperscript{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.

The father said to him, ‘Yes, Asaal, come to the world’. The boy said to him, ‘O father! Come to the Hereafter. By Allah\textsuperscript{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\textsuperscript{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.

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\textsuperscript{azwj}, my companions, the brave from them have become cowards, and (so have) the cowards, until by Allah\textsuperscript{azwj}, I do not ask about any horseman from the people of Syria ‘except they say, ‘The Helpers killed him’.

But, by Allah\textsuperscript{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\textsuperscript{azwj}! They have shelters and helped, but they spoil their rights with their falsehood’.
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 ﷺ, 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)’.

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.

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® used to fight on its right, and Mikaeel® on its left, while the people (of Syria) are with a flag of Abu Jahl, and the confederates.

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)’.

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?’
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.

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’.

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.

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].

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.'
Then look (again)! Do you see with Muawiya, any Helper apart from you and your companion, and by Allahazwj, the two of you are neither participants of Badr, nor Uqba, nor Ohad, nor is there are 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)”’.

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.

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.

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.

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.

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487 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 437
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’.

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?’

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’.

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’.

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’.

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488 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 438
He said, 'I bequeath you with fearing Allah^{aswj}, 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{aswj}, 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'.

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'.

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'.

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’.

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’.

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489 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 439
The people of Syria vibrated saying, ‘By Allah\textsuperscript{azwj}! Abraha is our best in religion, and view, and prowess, but Muawiya dislikes duelling Ali\textsuperscript{asws}. And on that day Ali\textsuperscript{asws} duelled Urwa Bin Dawood Al-Dimashqy. He said, ‘If Muawiya dislikes duelling you, O Abu Al-Hassan\textsuperscript{asws}, then come to me (for it)!’ Ali\textsuperscript{asws} advanced towards him and attacked upon him and killed him, then said: ‘O Urwa! Go and inform your people! But, by the One\textsuperscript{azwj} Who Sent Muhammad\textsuperscript{saww} with the truth! You are (now) witnessing the Fire and become from the regretful’.

Muawiya looked at him\textsuperscript{asws}, and he was standing upon the hill. He said, ‘By Allah\textsuperscript{azwj}! Ali\textsuperscript{asws} had called me to the duel until I was embarrassed from Quraysh, and rather I intended by that for Bisr Bin Artah to duel to him\textsuperscript{asws}. Bisr came to duel him\textsuperscript{asws}, then regretted and was too embarrassed from the withdrawing.

Ali\textsuperscript{asws} came, being cut off from his\textsuperscript{asws} cavalry and with him\textsuperscript{asws} was Al-Ashtar, and he\textsuperscript{asws} was intending the hill. Bisr faced him\textsuperscript{asws} near from the hill. He\textsuperscript{asws} stabbed him, and he\textsuperscript{asws} did not recognise him. He saved it by his (lifting) leg, and his private parts were uncovered. Ali\textsuperscript{asws} turned away from him, and Al-Ashtar called out to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! It is Bisr!’ He\textsuperscript{asws} said: ‘Leave him, may Allah\textsuperscript{azwj} Curse him!’

And a nephew of Bisr attacked upon Ali\textsuperscript{asws}. Al-Ashtar stabbed him and broke his back, and Bisr got up from his stabbing by Ali\textsuperscript{asws} and turned his horse around. Muawiya said to him, ‘Allah\textsuperscript{azwj} has let Amro triumph more than you!’ And it was so after that, whenever Bisr met the cavalry in which was Ali\textsuperscript{asws}, would isolate in an area and protect the horsemen of the people of Syria from Ali\textsuperscript{asws}. 490

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\textsuperscript{asws} deputised Al-Ashtar to him, and he seized him as a captive from without any fighting, and Ali\textsuperscript{asws} had forbidden from killing the prisoner, (imprisonment) being sufficient.

He\textsuperscript{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’.

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\textsuperscript{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.

Muawiya wrote to him\textsuperscript{asws}, ‘As for after, I think that if you\textsuperscript{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.

He (the narrator) said, ‘Then Ali\textsuperscript{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”.

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’.

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 Allahazwj 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.

Then he praised Allahazwj and extolled upon Himazwj and said: ‘The Praise is for Allahazwj Who Made a sonasws of an uncleasws of Hisaswj Prophetasww to be among us. Heasws is the most ahead of them in emigration, and first of them in Islam, being a sword from the swords of Allahazwj. Allahazwj has Sent himasws forth against Hisaswj 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 رمحه ثم رفع فإذا هو الأشتر
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 الْسن يا علي ناعَز إلِ فخرج إليه علي ع حتَّ اختلفت أعناق دابتيهما بين الصفين قال إن لك يا علي قدما فِ الْسلًم و الَجرة فهل لك فِ أمر أعرضه عليك يكون فيه حقن هذه الدماء و تأخير هذه الجرحات 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, O Ali, duel to me!’ Ali came out to him until the necks of their animals rubbed between the rows. He said, ‘O Ali! For you there is ancientness in Al-Islam, and the emigration. Is it for you in a matter I present to you, that it would happen in it the saving of this bloodshed, and delay this war until your view is seen?’

قال و ما هو قائل ترجع إلَ عراقك فنخلي بينك و بين العراق و نرجع نَن إلَ شامنا فتخلي بيننا و بين الشام:

He said: ‘And what is it?’ He said, ‘You return to your Iraq and vacate between us and Al-Iraq, and we shall return to our Syria and you vacate between us and Syria’.

قال علي ع قد عرفت ما عرضت إن هذه لنصيحة و شفقة و لقد أهِّنِّ هذا الْمر و أعِسِّي و ضربت أنفه و عينه فلم أجد إلَ القتال أو الكفر بِا

Ali said: ‘We have understood what you are presenting. This is an advice, and compassion, and this matter has worried me, and kept me awake, and I have struck its nose and its eyes (looked at all options), but I could not find except either the battler or the Kufr with whatever Allah has Revealed unto Muhammad.

إن الله تعالَ ذكره َ يرض من أوليائه أن يعصى فِ الْرض و هم سكوُ مذعنون لَ يأمرون بِعروف و ينهون عن منكر فوجدُ القتال أهون علي من معاعبة الأغلال في جهنم:

Surely, Allah, Exalted is His Mention, is not Pleased from His friends that He is disobeyed in the earth while they are silent, compliant, neither enjoining with the good nor forbidding from the evil. Thus, I found the battle to be easier upon me than the future shackles in Hell’.

قال فرجع الرجل و هو يستَجع و زحف الناس بعضهم إلَ بعض فارتَوا بالنبل و الْجارة حتَّ فنيت ُ تطاعنوا بالرماح حتَّ تكسرُ و اندقت ُ

He (the narrator) said, ‘The man returned and he was saying, ‘We are for Allah and are returning to Him’, 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.
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.

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 azws 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.

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?’ Then men from the people did not cease coming out to him and fight alongside him’.

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
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

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 Allahazwj and extolled upon Himazwj 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 Allahazwj’.

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 hisasws men, and you aren’t like himasws, and heasws is fighting you upon a matter, and you are fighting himasws upon something else. You want to live and heasws 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 Aliasws that heasws might be victorious with them.

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 Allahazwj 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’.

Nasr said, ‘And it is narrated to us by Amro Bin Shimr, 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.

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?’

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.

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!’

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
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 Allahazwj and to you from this’.

He (the narrator) said, ‘We were taking it (Zulfiqar) and straightening it, then heasws would take it from our hands and heasws would break through with it the front rows. No, by Allahazwj! There was no lion with more intense surpassing than himasws among hisenemies’.

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 Aliasws 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’.

Nasr said, ‘And Abu Ja’farasws said: ‘And Abu Al-Tufeyl received Aliasws with one hundred Qurans, and they had placed two hundred Quran in every flank, and the entirety of these were five hundred Qurans.

Abu Ja’farasws said, ‘Then Al-Tufeyl Bin Ad’ham stood facing Aliasws, 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! Allahazwj! Allahazwj regarding the women and the daughters, and the sons from the Romans, and the Turks, and the people of Persia tomorrow when you

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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!’

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!’

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)”.

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’.

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.

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
community of Arabs! Allah azwj! Allah azwj, regarding the sanctities of the women and the daughters!

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.

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!’

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.

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.

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498 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 448
When that reached Muawiya, he said, ‘He is correct, by Lord 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 is between us and you all!’

He (the narrator) said, ‘Aday Bin Hatima came and said, ‘O Amir Al-Momineen! 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 love, so accomplish for them’.

And Al-Ashtar stood up and said, ‘O Amir Al-Momineen! Muawiya, there is no replacement for him from his men, and for you, by the Praise of Allah, is the replacement, and if there were for him similar to your men, there would not have been for him your patience, nor your help. So, knock the iron with the iron and seek Assistance with Allah the Glorious’.

And Amro Bin Al-Hamiq said, ‘O Amir Al-Momineen! By Allah, we neither answered you nor helped you upon the falsehood, nor did we answer except Allah, nor are we seeking except the truth, and if someone else had called us to what you 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.

Al-Ash’as stood up angrily and said, ‘O Amir Al-Momineen! We are for you 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 Mighty and Majestic, for you are more rightful with it than they are, and the people love the survival and dislike the fighting’.
Ali asws said: ‘This is a matter to be looked into’, and the people were calling out from every side, ‘The reconciliation! The reconciliation!’

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.

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 is section and there does not remain except to cut off the tail of the oppressors.

Around twenty thousand from his companions came to him, 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 name, not as ‘Amir Al-Momineen’.

They said, ‘O Ali asws! Answer the people to the Book of Allah awj when you are being called to it, or else we shall fight against you just as we had fought (Usman) the son of Affan. By Allah awj! We will do it if you do not answer them’.

Ali asws said to them: ‘Woe be unto you all! I asws am the first one to call to the Book of Allah awj 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 awj and I asws do not accept it. But rather,
I\textsuperscript{asws} fought them so they would make it a religion with the Judgment of the Quran. They have disobeyed Allah\textsuperscript{azwj} in what He\textsuperscript{azwj} had Commanded them, and they have broken His\textsuperscript{asws} Pact, and have discarded His\textsuperscript{asws} Book. But, I\textsuperscript{asws} am letting you know that they have plotted with you all and it isn’t acting by the Quran they are intending’.

They said, ‘Then send a message to Al-Ashtar to come (back) to you\textsuperscript{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’.

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\textsuperscript{asws} when he\textsuperscript{asws} sent a message to Al-Ashtar to come (back) to him\textsuperscript{asws}, and Al-Ashtar had been overlooking upon the army camp of Muawiya in order to enter into it. Ali\textsuperscript{asws} sent Yazeed Bin Hany: ‘Bring him to me\textsuperscript{asws}. He went to him and delivered to him.

Al-Ashtar said to him, ‘Go to him\textsuperscript{asws} and say to him\textsuperscript{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\textsuperscript{asws} and informed him\textsuperscript{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.

The people said to Ali\textsuperscript{asws}! we do not see you\textsuperscript{asws} having ordered him except with the fighting’. He\textsuperscript{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\textsuperscript{asws} or else, by Allah\textsuperscript{azwj} we shall abandon you\textsuperscript{asws}.

499 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 449
He\textsuperscript{asws} said: ‘Woe be unto you, O Yazeed! Tell him to come back to me\textsuperscript{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\textsuperscript{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’.

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\textsuperscript{azwj} has Done for us? Is it appropriate for us to leave this and turn away from it?’

Yazeed said to him, ‘Would you like to win over here and Amir Al-Momineen\textsuperscript{asws} is in his\textsuperscript{asws} place which he\textsuperscript{asws} is in, they are leaving from him\textsuperscript{asws} and submitting him\textsuperscript{asws} to his\textsuperscript{asws} enemies?’ He said, ‘Glory be to Allah\textsuperscript{azwj}! No, by Allah\textsuperscript{azwj}, I do not like that’. He said, ‘They have said to him\textsuperscript{asws} and sworn upon it, ‘Either you\textsuperscript{asws} send a message to Al-Ashtar and bring him back or we will kill you\textsuperscript{asws} by our swords just as we have killed Usman, or we will submit you\textsuperscript{asws} to your\textsuperscript{asws} enemy’’.

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\textsuperscript{azwj}, they have neglected what Allah\textsuperscript{azwj} has Commanded them in it, and neglected the Sunnah of the one\textsuperscript{saww} it was Revealed upon. Do not answer them, give me some time to overrun (them), for I have sensed the victory’.

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’.

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’.
They said, ‘leave us from you, O Ashtar! We fought them for the Sake of Allahazwj, and we leave fighting them for the Sake of Allahazwj. We are not obedient to you, so stand aside from us’.

He said, ‘You have been deceived, and Allahazwj 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 Allahazwj, 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!’

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 Aliasws shouted at them, so they stopped. And Al-Ashtar said, ‘O Amir Al-Momineenasws! I shall carry the row upon row and knock down the people’. They (started) shouting, ‘Amir Al-Momineenasws has accepted the judgment and has agreed with the judgment of the Quran!’

Al-Ashtar said, ‘If Amir Al-Momineenasws has accepted and agreed, so I am pleased with whatever Amir Al-Momineenasws is pleased with’. Then people came saying, ‘Amir Al-Momineenasws has agreed! Amir Al-Momineenasws has accepted!’ And heasws was silent, not revealing a word, lowering hisasws head to the ground. Then heasws stood up, and the people were silent, all of them.

Heasws said: ‘O you people! Myasws command has not ceased to be with you all upon what Iasws love until when the war took its toll from you, and by Allahazwj 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 Iasws was commander of the Mominen and Iasws 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 measws that Iasws carry you upon what you are disliking’.
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

‘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.

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.

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.

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
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’.

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

And it is reported by Ibrahim Bin Dizeyl, from Ibn Lahiya, from Yazeed Bin Abu Habeeb, from Raibie Bin Laqeeet who said,

‘We attended Siffeen and the sky rained fresh blood upon us’.

He said, ‘And in a Hadeeth of Al-Lays Bin Sa’ad, ‘When they were taking it with the plates and the utensils’.

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, then he does not have to flatten these two mountains, therefore take to the fighting’.

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 in similar to the night of Al-Sadr from Mina’, so I stayed’.

Nasr said, and Ibrahim as well, ‘And Muawiya wrote to Ali, ‘As for after, surely this matter has prolonged between us and you, 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 that 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.

And I have called you to a matter for us and you, 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, one of them from my companions and the other from your companions. They would both judge between us with what Allah has Revealed, and it would be better for me and for you, and a termination of this Fitna.

Fear Allah regarding what I am calling you to and agree with the judgment of the Quran, if you were from its people. And the greetings’.

Ali wrote to him, ‘From a servant of Allah, Amir Al-Momineen, to Muawiya Bin Abu Sufyan. As for after, surely the most superior of what the Muslim person can pre-occupy 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 Allahazwj has been invoked on what his planning cannot avail him.

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 Allahazwj Majestic and Mighty, so Iasws belie them, and let them enjoy for a while, then it would compel them to a harsh Punishment.

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 Satanla of hisla plots, and does not negate himla, and the world deceives him, and he is satisfied to it.

Then you have invited measws 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 Allahazwj. 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’.

Muawiya wrote to Amir Al-Momineenaasws, ‘As for after, may Allahazwj Pardon us and youasws. I have approached youasws to answer to what is our betterment in it, and affinity what is between us, and youasws done what youasws 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.

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 Allahazwj regarding what is between us and youasws, 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’.
Nasr said, ‘Heasl 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.

And fortunate is the one who is advised by others, so do not drop your recompense, O Abu Abdullah, and do not accompany Muawiyah in his falsehood. And the greetings’.

Amro Bin Al-Aas wrote to himasl, ‘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’.

Aliasl 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’.

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 Hassanasl, for surely you cannot get except what the Quran gives youasl. And the greetings’.

Nasr (the reporter) said, ‘And Al-Ash’as came to Aliasl and said, ‘O Amir Al-Momineenasl! 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 youasl so
desire, I can go to Muawiya and asked him what he wants, and you\textsuperscript{asws} consider what is that which he should be asked’.

He\textsuperscript{asws} said: ‘Go to him and ask him, ‘O Muawiya! For which thing (reason) did you raise these Qurans?’

He (Muawiya) said, ‘For us and you to return to what Allah\textsuperscript{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\textsuperscript{azwj} and not turn back from it. Then we shall follow whatever they are both concordant upon’.

Al-Ash’as said, ‘This, it is the truth’, and he left to from the side of Ali\textsuperscript{asws} and informed him. Ali\textsuperscript{asws} sent readers from the people of Al-Iraq, and Muawiya sent reader\textsuperscript{s} 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.

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-Ashtary’. But, I\textsuperscript{asws} am not pleased with Abu Musa, nor do I\textsuperscript{asws} see that he should be in-charge of it’.

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\textsuperscript{asws} said: ‘It is not with agreement for me\textsuperscript{asws}. He had separated from me\textsuperscript{asws} and got the people to forsake me\textsuperscript{asws} and he fled from me\textsuperscript{asws} until I\textsuperscript{asws} granted him amnesty after months. But this, Ibn Abbas would be in-charge of that’.

قالوا وَ اللهُ مَا نُبَالِي أَ كُنْتَ أَنْتَ أَوي ابْنُ عَبَّاسٍ وَ لََ نُرييدُ إيلََّ رَجُلً  هُوَ مينْكَ وَ مينْ مُعَاوييَةَ سَوَاءٌ لَيْسَ إيلََ وَاحيدٍ مينْكُمَا أَدْنََ مينَ اْْخَري
They said, ‘By Allahazwj! We do not mind whether it is youasws or Ibn Abbas, and we do not want except a man who is equal from youasws and from Muawiya, not being towards one of you, closer than the other’.

Aliasws said: ‘So, Iasws 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?’ Aliasws said: ‘And what is his decision?’ He said, ‘His decision is that we should strike each other with the sword until it happens what youasws want or what he wants’.

Nasr said, ‘And it is narrated to us by Amro Bin Shimr, from Jabir, ‘From Abu Ja’far Muhammad Bin Aliasws having said: ‘When the people wanted Aliasws that heasws should place the two judges, heasws 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’.

Al-Ash’as said, ‘No, by Allahazwj! 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’. Heasws said: ‘Iasws fear that your Yemeni (man) would be deceived, for Amro isn’t in anything from Allahazwj, whenever there would be a personal opinion for him’.

Al-Ash’as said, ‘By Allahazwj! 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’.

\[\text{502} \quad \text{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 451 b}\]
He (the narrator) said, ‘And Al-Shaby mentioned as well similar to that. Nasr said, ‘And in a Hadeeth of Amro, Alasws said: ‘You are refusing except for Abu Musa?’ They said, ‘Yes’. Heasws 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.

A slave of his came to him. He said, ‘The people have made up with each other’. He said, ‘And Al-Shaby mentioned as well similar to that. Nasr said, ‘And in a Hadeeth of Amro, Alasws said: ‘You are refusing except for Abu Musa?’ They said, ‘Yes’. Heasws 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.

Abu Musa came until he entered the army of Alasws, and Al-Ashtar came to Alasws. He said, ‘O Amir Al-Momineenasws! Commit me with Amro Bin Al Aas, for by Allahazwj Who, there is no go apart from Himazwj, if my eyes are filled up from him, I will kill him’.

And Al-Ahnaf Bin Qays came to Alasws and said, ‘O Amir Al-Momineenasws! Youasws have been thrown a rock of the earth, and one who had fled Allahazwj and Hisazwj Rasoolasws (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.

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 youasws like, youasws can make me to be a judge, so make me, and if youasws 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 youasws.

Aliasws presented that to the people, but they refused him and said, ‘It cannot happen to be except Abu Musa. Heasws 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 Aliasws and hisasws Shias, to Ibn Abbas, and the readers refused except Abu Musa.
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’.

And Amro said, ‘No, but we should write his asws name and name of his asws father. But rather he asws is your commander. As for our commander, so, no’.

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!’

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 asw and you saww are His asw Rasool saww, but write, ‘From Muhammad saww Bin Abdullah asws’.

Rasool-Allah saww said to me asws, ‘O Ali asws! I asw am a Rasool saww of Allah azwj and I asw am Muhammad saww Bin Abdullah asws, and the Message will never be deleted from me asw. My asw 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’.

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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\textsuperscript{asws} and sought that he\textsuperscript{asws} deletes his\textsuperscript{asws} name from ‘Amir Al-Momineen’. Ali\textsuperscript{asws} narrated the story to him and to the ones present, story of the peace treaty of al Hudaybiya, and said: ‘That was an agreement \textsuperscript{asws} had written it between us and the Polytheists, and today \textsuperscript{asws} am writing it to their sons just as Rasool-Allah \textsuperscript{saww} had written it to their fathers, resembling, and similar’.

Amro said, ‘Glory be to Allah\textsuperscript{azwj}! Are you\textsuperscript{asws} resembling us with the Kafirs and we are Muslims?’ Ali\textsuperscript{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\textsuperscript{azwj}! There will be no gathering between me and you\textsuperscript{asws} after today’.

Ali\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} hope that Allah\textsuperscript{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\textsuperscript{asws} Order us with whatever you\textsuperscript{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 \textsuperscript{saww} on the day of Al-Hudeybiya, and if we view fighting, we would fight’.

And it is reported by Abu Is’haq Al Shaybani,

‘It was said to Ali\textsuperscript{asws} when he\textsuperscript{asws} wanted to write the agreement between him\textsuperscript{asws} and Muawiya and the people of Syria, ‘Do you\textsuperscript{asws} acknowledge they are Muslims?’ Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} neither acknowledged 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’.

They wrote: ‘This is what is judged upon Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Muawiya Bin Abu Sufyan, by a judge of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} upon the people of Al-Iraq and the ones who are with him\textsuperscript{asws} from his\textsuperscript{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.

\textsuperscript{504} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 453
We shall descend at the Judgment of Allahazwj and Hisazwj Book, and there will be no unity between us except by Himazwj, and that the Book of Allahazwj 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 Allahazwj we shall follow it, and if we do not find it, we shall take with the Sunnah, the just, without differentiation.

And the two judges are Abdullah Bin Qays and Amro Bin Al-Aas, and the two judges have been taken from Aliasws 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.

A Pact of Allahazwj 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 Allahazwj for them to judge between the community with the truth, not by personal opinion.

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, another one would be nominated to his companion, from the ones who are agreed with his matter, and his ways are praise-worthy.

O Allahazwj We seek Yourazwj Help against the one who neglects what is in this parchment, and intends the atheism or injustice”.

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505 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 454
Nasr said, ‘This is reported by Muhammad Bin Ali Bin Al Husayn, 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 Al and ten from the companions of Muawiya, and its writing was dated one night remaining from Safar of the year thirty-seven.

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?’

And (heated) talk flowed between him and Al-Ash’as. Then he said, ‘But I am pleased with whatever Amir Al-Momineen is pleased with, and will enter into whatever he enters into, and exit from whatever he exits from, for he will not enter except into the guidance and the correctness’.

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.

Until he passed by the flags of Anzah and with it was Ali, from them were four thousand. Two youths from them said, ‘There is no judgment except for Allah!’ 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 Allahazwj, and even if the Polytheists are averse (to it)’.

َُُّ مَرَّ عَلَى رَايَاُي بَنِّي رَاسٍ فَ َقَرَأَهُ عَلَيْهَمْ فَ َقَالَ وَ لََ حُكْمَ إيلََّ ليلَّهي لََ ن َرْضَى وَ لََ نََُكيمُ الريجَالَ فِي دييني اللَّهي إيلََّ ليلَّهي

Then passed by the flags of the clan of Rasib and read it to them. They said, ‘There is no judgment except for Allahazwj. We are neither please nor the judgment of men in the religion of Allahazwj’. Then he passed by the flags of Tameem and read it to them. A man from them said, ‘There is no judgment except for Allahazwj. Heazwj Judges with the truth, and Heazwj is best of the judges’. Then a man was severe to him with his sword.

He returned to Aliasws and informed himasws with what had flowed. Heasws said: ‘Is it another flag or two flags, or a renouncement from the people?’ He said, ‘No’. Heasws said: ‘Leave them’. Heasws thought they were a few, so heasws did not care of it except the people called out from every corner, ‘There is no judgment except for Allahazwj! The judgment is for Allahazwj, O Aliasws, not for youasws! We are not pleased with being judged by men in the religion of Allahazwj. Allahazwj has Decreed Hisazwj Judgment regarding Muawiya and his companions that either they be killed or they enter to be beneath our rule upon them.

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 Allahazwj and we have repented, therefore you (should also) return, O Aliasws, just as we have returned, and repent to Allahazwj just as we have repented, or else we shall disavow from youasws.

Heasws said: ‘Woe be unto you all! Is it after the agreement, and the covenant, and the pact we should return? Isn’t it so Allahazwj, the Exalted has Said: O you who believe! Fulfil the agreements. [5:1] (Surah) Al-Maidah. And Heazwj 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’.
Therefore, he refused to retract and the Khawarijites refused except to disgrace the arbitration, and the contesting regarding it. So, they disavowed from Ali and Ali disavowed from them." 506

And from Umar Bin Sa’ad, by his chain, said,

‘Suleyman Bin Surad came to Ali Amir Al-Momineen after the writing of the agreement, and his face had been struck with the sword. When Ali looked at him, he 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’.

He said, ‘O Amir Al-Momineen! If I had found supporters, I would not have written this agreement, ever! But, by Allah! 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’.

And Muhriz Bin Huweysh stood up and said, ‘O Amir Al-Momineen! Is there no way to retract from this agreement? By Allah! I fear disgrace would be inherited’. He said: ‘After we have written it and ratified it, this is not possible’.

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 said: ‘But rather, did what did due to what had appeared among you all, from the weakness and the cowardliness from the war’.

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 order, so say whatever you 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
He\textsuperscript{asws} said: ‘If only this had happened before writing of the agreement, I\textsuperscript{asws} would have removed them from their camp, or my\textsuperscript{asws} past would have been unique, but leave having been rightly guided. By my\textsuperscript{asws} life! I\textsuperscript{asws} will not expose one tribe to the people (enemy)’.”\textsuperscript{508}

Nasr said, ‘And it is reported by Al Shaby,

‘Ali\textsuperscript{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.

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\textsuperscript{azwj} except in exertion in obedience of Allah\textsuperscript{azwj}, and eagerness upon meeting Allah\textsuperscript{azwj}. And we were with Rasoool-Allah\textsuperscript{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.

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.

So, at times it was for us from our enemies, and at times for our enemies from us. When Allah\textsuperscript{azwj} Saw us being sincere, patient, He\textsuperscript{azwj} Sent down the suppression with our enemies and Send down the Help upon us; and by my\textsuperscript{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

\textsuperscript{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’’. {

And it is reported by Nasr, from Amro Bin Shimr, 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’.

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.

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’.

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’.

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’’. {

(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 swear by Allah! You will be milking the fresh blood, so memorise what I am saying!’\(^{511}\)

(The book) ‘Nahj Al-Balagah’ – And from a speech of his: ‘We were with Rasool-Allah (pbuh). 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.

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.

When Allah (pbuh) saw our sincerity, He (pbuh) 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 (pbuh) 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 (pbuh) swear by Allah (pbuh) You will be milking blood, and it would be followed by regret’’.

‘When Ali (asws) came back from Siffeen, we came back with him. Ali (asws) said: ‘We are coming back, returning to our Lord (pbuh) praising. O Allah (pbuh) I seek Refuge with You (pbuh) from fatigue of the journey, and the gloom of the overturning, and the evil scenery regarding the wealth and the family’’.

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.

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.

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?’

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’.

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’.

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?’
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.

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].’

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’. 

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 Allahazwj! That view would not have availed measws (anything), and even if I had been generous with myselfasws from the world, good of the self with the death.

And asws had been concerned with the marching ahead, and asws looked that these two (Al-Hassanasws and Al-Husaynasws who were in front of measws, and asws knew that if theyasws were to die, the lineage of Muhammadasww would be cut off from this community. Iasws dislike that and asws felt compassion upon these two that they might die.

And asws had known that had it not been for myasws position, theyasws would not have gone ahead of measws – meaning by that hisasws sonsasws Al-Hassanasws and Al-Husaynasws. ‘And Iasws swear by Allahazwj! If asws were to meet them (enemies in battle) after myasws day, Iasws will meet them, and these two wouldn’t be with measws in the army, nor any house’.

He (the narrator) said, ‘Then heasws 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-Momineenasws said: ‘What are these graves?’ Qudama Bin Al-Ajlansazwj Azdy said to himasws, ‘O Amir Al-Momineenasws! Khabab Bin Al-Arti died after yourasws 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’.

Heasws said: ‘May Allahazwj 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 Allahazwj will never Waste a recompense of the one with good deeds’.

Heasws came until hesws 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 Allahazwj! Forgive for us and them, and Overlook from us and them’.
Then he\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Made the earth like a receptacle [77.25] (For) the living and the dead? [77.26]. The Praise is for Allah\textsuperscript{azwj} Who Made our creation to be from it, and in it He\textsuperscript{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\textsuperscript{azwj} with that’.

\footnote{Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 461 a}

Then he\textsuperscript{asws} came until he\textsuperscript{asws} entered the markets of Al-Suwriyeyn. He\textsuperscript{asws} said: ‘Go in between these houses’. \footnote{512}
Ali asc said: ‘May Allah azwj have Mercy on your slain and your deceased’, and he went walking with him asws, and Ali asc was riding. Ali asc 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’.

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 asc has done, by Allah azwj, is a golden thing’. Then he left regarding another thing. When he looked at Amir Al-Momineen asc, he turned wicked. He asws said to his asws companions: ‘A people we separated from just now are better than these ones’.

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’.

Then he asws did not cease to mention Allah azwj until he asws entered Al-Kufa’.

(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.

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’.
(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.

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

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.

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

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
And know you are in the Eye of Allah \textsuperscript{aswj} with a son \textsuperscript{asws} of an uncle \textsuperscript{asws} of Rasool-Allah \textsuperscript{sww}, 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.

And upon you all is with this great multitude (enemy), and the corridor to the pitched tent, so strike it down for the Satan \textsuperscript{la} lies in its piece. He \textsuperscript{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, \textit{while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]}\textsuperscript{517}.

\textsuperscript{517} Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 465

\textsuperscript{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

‘Amir Al-Momineen asws incited the people at Siffeen. He asws said: ‘Allahazwj 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 Allahazwj and the Jihad in the Way of Allahazwj, and Made its Reward to be Forgiveness of the sins and goodly dwellings in the Gardens of perpetuity. [61:12].

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.

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.

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
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.

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.

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].

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''.

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 you fight them. 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

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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\textsuperscript{azwj} Mighty and Majestic frequently.

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.

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\textsuperscript{azwj} Mighty and Majestic: \textit{Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to, and the end-result is for the pious} [7:128].\footnote{Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 470}

\textit{(The book) ‘Al-Irshad’ – From a speech of his\textsuperscript{asws} regarding his\textsuperscript{asws} inciting upon the fighting on the day of Siffeen, after praising Allah\textsuperscript{azwj} and the extolling upon Him\textsuperscript{azwj}: ‘Servants of Allah\textsuperscript{azwj}! Fear Allah\textsuperscript{azwj}! and close your eyes, and humble the voices, and lessen the talk, and think of yourselves upon the hostile encounter, and the dispute, 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].}

O Allah\textsuperscript{azwj}! Inspire them the patience and Send down the Help upon them and Magnify the recompense for them!\footnote{Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 469}
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.

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.

**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.**

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].**

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

(Question: What is the quote by Al-Zubeyr regarding the actions of His^{azwj} Words?)

‘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)

(Question: What is the quote by Al-Sudy regarding the actions of His^{azwj} Words?)

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 Siffen and the day of the camel. Allah^{azwj} Named the companions of the camel and Siffen 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)

(Question: What are the quotes by Abu Saeed Al-Kudri and Abdullah Bin Umar regarding the actions of the Exalted?)

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 Siffen and some of us were severe upon others with the swords, we said, ‘Yes, it is this’’. 526 (Non-Shia source)

(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!’”

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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 Prophet⁵²⁷ said: ‘The imams of Kufr are Muawiya and Amro (Bin Al-Aas).

And when Amir Al-Momineen⁵²⁸ was free from the war of the camel, he⁵²⁹ descended at Al-Rahba on the sixth of Rajab, and he⁵²⁹ addressed. He⁵²⁹ said: ‘The Praise is for Allah⁵³⁰ Who Helped His⁵³⁰ friend and Forsook (abandoned) His⁵³⁰ enemy, and Honoured the truthful, the rightful, and Disgraced the allegiance-breaker, the false’.

Then he⁵³¹ 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. He⁵³¹ send Jareer to Muawiya calling him to his⁵³¹ obedience. When he delivered it, Muawiya paused during that until Shirjeel Al-Kindy arrived by a summons from him.

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’.

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 Ali⁵³¹ and the world is with Muawiya’. Amro said (a couplet), ‘No! May Allah⁵³¹ Fight Wardan and his acumen. It has been revealed, what was in the chest of Wardan’.

⁵²⁷ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 d
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’.

Jareer left and Muawiya wrote to the people of Al-Medina, ‘Usman has been killed as an oppressed, and Ali\textsuperscript{asws} is sheltering his killers. So, if you were to hand them over to us, we shall refrain from him\textsuperscript{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\textsuperscript{azwj} have Mercy on you, to war against him\textsuperscript{asws}.

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\textsuperscript{asws} with that which does not harm him\textsuperscript{asws}, there isn’t for him\textsuperscript{asws} regarding that, neither a prohibiting nor instructing, and it is not his\textsuperscript{asws} sin. The community got to Usman. The living ones of Egypt came to him, gathering, and Ali\textsuperscript{asws} had necessitated staying in the bottom of his\textsuperscript{asws} house, and his\textsuperscript{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’.

And Abu Muslim Al-Khawalani came with a letter from him (Muawiya) to Amir Al-Momineen\textsuperscript{asws} mentioning in it, and he was their adviser for the Sake of Allah\textsuperscript{azwj}, being his (Umar’s) caliph, and caliph of his caliph, ‘Then the third caliph was killed unjustly, and you\textsuperscript{asws} had envied all of them, and rebelled against all of them’ – up to the end of what I (Majlisi) shall be coming with.
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’.

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 asws Prophet saww Muhammad asaww.

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 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

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’.

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 asws’. 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!’

528 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 e
Qays Bin Sa’ad (a couplet), ‘I will not be rescued from Ali\textsuperscript{as} and his\textsuperscript{as} companions, and if you are in Jabalaqa, you will not be rescued’.

And Muawiya wrote to Amir Al-Momineen\textsuperscript{as}, ‘If only (the Day) of Qiyyamah had been established you would see the rightful from the false’. Amir Al-Momineen\textsuperscript{as} said in its answer: 

They hasten with it, those who do not believe in it. [42:18].

He\textsuperscript{as} said to Abdullah Bin Abu Rafie, ‘Write, ‘My\textsuperscript{as} 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.

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\textsuperscript{azwj} and His\textsuperscript{as} Rasool\textsuperscript{saww}, but Allah\textsuperscript{azwj} Helped His\textsuperscript{as} servant, and Ratified His\textsuperscript{as} Promise, and Defeated the confederates’.

Then he\textsuperscript{as} signed (by a couplet) at the end of the speech: ‘Are you not seeing my\textsuperscript{as} people? When their brothers call them, then answer, and if they are angered upon a people, they are angered (as well)’.

And Muawiya wrote, ‘Fear Allah\textsuperscript{azwj}, O Ali\textsuperscript{as}, and leave the envy, for so long it has not benefited its people’ – up to the end of his letter, the accursed.
consequences nor will he wish to Allah\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic lying in wait regarding that’.

Then he\textsuperscript{asws} said at the end of it: ‘So, I\textsuperscript{asws}, Abu Al-Hassan\textsuperscript{asws}, am the killer of your grandfather Utba, and your uncle Shayba, and your brother Hanzala, the ones Allah\textsuperscript{azwj} Shed their blood upon my\textsuperscript{asws} hands during the day of Badr; and with that sword with me\textsuperscript{asws}, and by that heart I\textsuperscript{asws} shall meet my\textsuperscript{asws} enemies’.

Ftth Ahmed\textsuperscript{asws} said, 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’.

Amir Al-Momineen\textsuperscript{asws} said: ‘\textsuperscript{asws} have fought the allegiance-breakers, and these ones are the deviants, and I\textsuperscript{asws} will be fighting the renegades’. Then he\textsuperscript{asws} rode a horse of the Prophet\textsuperscript{saww} and aimed it among ninety thousand’.

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’.

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’. 
And they prevented the water from Ali\textsuperscript{asws} and his\textsuperscript{asws} companions, so Ali\textsuperscript{asws} assigned Shabas Bin Rabie Al Rayahi and Sa’sa’a Bin Bowhan, and they both said regarding that kindness and violent. He said, ‘You killed Usman thirsty’. Ali\textsuperscript{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.

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\textsuperscript{asws} ordered that (enemies) should not be deprived of water. And his\textsuperscript{asws} descent at Siffeen was at two nights remaining from Zil Hijja of the year thirty-seven.

And he\textsuperscript{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.

Then he\textsuperscript{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’.

They fought during Zilhajj, and they withheld during Al-Muharram. When it was the beginning of Safar of the year thirty-seven. Ali\textsuperscript{asws} ordered and it was called out among the people of Syria with the excusing and the warning. Then he\textsuperscript{asws} mobilised his\textsuperscript{asws} soldiers and made Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and Abdullah son of Ja’far\textsuperscript{as} and Muslim Bin Aqeel upon his\textsuperscript{asws} right flank, and Muhammad Ibn Al-Hanafiyya, and Muhammad Bin Abu Bakr, and Hashim Bin Utba Al-Marqal upon his\textsuperscript{asws} left flank.

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-Khuzaie, 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.

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 Qabeeza Al-Nameyri, and upon the ambushes were Abu Al-Awr Al-Sulmy and Habis Bin Sa‘ad Al-Tale.

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 Ubeidullah 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’.

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’.

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’.
And Ahmar, slave of Usman came out saying, (a couplet), ‘Surely the battalion at every collision its horsemen are crying upon Usman’.

Kaysan, slave of Ali\textsuperscript{asws} answered him, ‘Woe be unto you! Usman has gone on his way, so stay first to the sharp sword and blades’.

Al-Ahm\textsuperscript{asws} killed him. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Kill me\textsuperscript{asws} if I\textsuperscript{asws} don’t kill you!’ And he\textsuperscript{asws} went around in the battleground and he\textsuperscript{asws} was saying, (couplets), ‘Eagerness of myself and a little I\textsuperscript{asws} was cheerful, whatever afflicts the people, from good and evil. I\textsuperscript{asws} do not want forever even one day of their war and they are seeking evil and even more evil’.

Muawiya urged his slave Hureys to assassinate Ali\textsuperscript{asws} regarding his\textsuperscript{asws} killing him. Amir Al-Momineen\textsuperscript{asws} made his skull fly in the air and went around saying, ‘Indeed! Be careful of Abu Al-Hassan\textsuperscript{asws} in your war, so do not accuse him\textsuperscript{asws}, for that would be from the unfairness, for he\textsuperscript{asws} would grind you the grinding of the mill, for he\textsuperscript{asws} does not fear in his\textsuperscript{asws} outburst, who and who’.

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’.
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 which does not cease to be still treacherous, or Allah Commands a new Command’.

Hashim struck him and Abdul Rahman Bin Khalid Bin Al-Waleed came out saying, ‘Tell Ali, this is the promise, I am a son of the sword of Allah, nothing more, and Khalid was brought up by Waleed. The war has become lukewarm, so increase, increase!’

Al-Ashtar came forward reciting a war poem, ‘With the strike, I shall fulfil the delayed death. O Lord! 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’.

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 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’.
Saeed Bin Qays came out reciting a war poem and saying, ‘Not they, O Lordazwj of Permissible(s) and Prohibitions! Do not make the kingdom to be for the people of Syria’.

فَخُمِلَ وَ هُوَ مُشْريعٌ رُمَُْهُ ف َوَلََّ مُعَاوييَةُ هَاريبا  وَ دَخَلَ فِي غُمَاري الْقَوْمي وَ جَعَلَ ق َيْسٌ ي َقُولُ

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’.

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’.

And Ali asws roamed in the battlefield saying: ‘Iasws am Aliaasws! Ask me, you will be informed, then come out to measws for duel in the battle and rush away. Myasws sword is sharp and my blade is shining. From usasws is the Prophetasws, the pure, the purifier, and Hamzaasws the good, and from usasws is Ja’farasws, and Fatimaasws myasws bride, and it these is the pride. This for this, and the son of Hind is petrified, hesitant, persistent, delaying’.

فَاسْتَخْلَفَهُ عَمْرُو بْنُ الُْْصَينْي بْني السَّكُونِّيي عَلَى أَنْ يَطْعُنَهُ ف َرَآهُ سَعييَدُ بْنُ ق َيْسٍ فَطَعَنَهُ وَ أَ
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'.

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 Allahazwj Recompense Hamdan with Gardens, for they are an infecting poison (to the enemy) during every day of death’.

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’.

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!’
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’.

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 Alasws attained from (killed) Usman’.

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’.

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’.

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’.

Malik Bin Mus’hir Quzaie came out to him saying, ‘O Ibn Malik Mus’hir! I am a cousin of Al-Hakam Bin Al-Azhar!’
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!'

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\textsuperscript{as} had attacked and defeated them.

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.

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’.

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?’

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’. 
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’.

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’.

And Umeyr Bin Utarid Al-Tameemee 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’.

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 with the Majesty, Cast the martyrdom to me!’

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’.
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.


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.

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’.
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 and then reciting a war poem, ‘O Hashim the good! You entered the Paradise, killed for the Sake of Allahazwj, enemies of the Sunnah’.

فقال قلر قلر فرهج الفقهفي وأخذ لله بن ذدل بن وفدة المهاجرين أضركلم واو لمنكفاو هوث في النار أتم فاىو

He fought until he was injured and he returned back on his heels. And Abdullah Bin Budeyl Bin Warqa’a Al-Khuzaie 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’.

فهبحوا عليهو قلرى أخذها عضو بن الجامع قاىو جسنناً وحرو مرتى خول فاىو

They thronged upon him and killed him. Amro Bin Al-Hamiq grabbed it saying, ‘May Allahazwj Recompense us in a group, whichever group of beautiful faces surrounding around Hashim’.

و قال أشى فقى محاج ذو الطليم قاى و أهل العزيز ناصروا و المتسواو و من ذي الطليم أن إن المهريو

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!’

فقير إلى إله سلتيان بن سردة المهاجرين قاى و لنا فيها الحري الذي تدليانو

Suleyman Bin Surad Al-Khuzaie duelled to him saying, ‘O you tribe which is hesitating! We are not scared of Zul Zaleem Howshab!’
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’.

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.

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.

Amir Al-Momineen asws said: ‘The people have attacked, so kneel (the camels) a kneeling. The people will not enter upon what they doubt’.

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’.

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. Al-Abbas 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’.

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’.

Aday Bin Hatim came out saying, ‘O one of the high loud voice! My children and my wealth are sacrificed for Ali asws’.

And Hajal Bin Usal Al-Abisy 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!’

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!’
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 Muawiyah came out saying, ‘Duel to me now, O Najashy, for I am a lion of Al Hirash!’

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’.

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.

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’.

He did not cease to fight until he was killed. And Amir Al-Momineen asws came out and called out to Muawiyah 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’. 

وَ بَرَزَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فِي أَلْفي رَجُلٍ فَقَتَلَ خَلْقاً حَتَّى أَتَى أُوْيْسٌ الْقَرَنِّيُّ مُتَقَليداً بِسَيْفَيْنِي وَ يُقَالُ كَانَ مَعَهُ مِيرْمَاةٌ وَ ميْلًَةٌ مِنَ الصَّيَافِ فَسَلَّمَ عَلَى أَمييْي الْمُؤْمنيينَ ع وَ دَفَنَهُ وَ بَرَزَ مَعَ رِجَاليهي رَبييعَةَ فَقُتِلْ يوْمِهي

فَلَمْ يَزَلْ يَقَاتيلُ حَتَّى قُتِلَ وَ بَرَزَ أَمييُْ الْمُؤْمنيينَ ع وَ دَعَا مُعَاوييَةَ وَ قَالَ أَسْأَلُكَ أَنْ تََْقي نَ الديمَاءَ وَ تَبَُّزَ إيلََِّ وَ أَب ْرُزَ إي لَيْكَ فَيَكُونَ الَْْمْرُ ليمَنْ غَلَبَ
Muawiya was stunned and did not speak with a word. Amir Al-Momineen\textsuperscript{asws} attacked upon the right flank and moved it. Then he\textsuperscript{asws} attacked upon the left flank and crushed it. Then he\textsuperscript{asws} attacked upon the centre and killed a group from them, and he\textsuperscript{asws} prosed: ‘Is there for you (anyone) regarding Abu Hassan Ali\textsuperscript{asws}? Perhaps Allah\textsuperscript{azwj} will Enable one who can stop it. I\textsuperscript{asws} called you to the duel, but you bowed from it, and if you had duelled him\textsuperscript{asws}, (in) your hands would have been dust’ (killed).

Amir Al-Momineen\textsuperscript{asws} left. Then he\textsuperscript{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\textsuperscript{asws}.

Ali\textsuperscript{asws} paused from him until Amro pursued him\textsuperscript{asws}, then he\textsuperscript{asws} recited a war poem, ‘I 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\textsuperscript{asws}, father\textsuperscript{asws} of Al-Husayn\textsuperscript{asws}, known as father\textsuperscript{asws} of Al-Hassan\textsuperscript{asws}.

Amro turned around fleeing, but Amir Al-Momineen\textsuperscript{asws} stabbed him, and he fell in the tail of his armour. He lay on his palms and his nakedness was revealed. He\textsuperscript{asws} excused away from him in embarrassment and honouring. Muawiya said, ‘I praise Allah\textsuperscript{azwj} Who Recovered you, and I praise your nakedness which saved you’.

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’.
And Hays Bays said, ‘Ugliness of your shameful defeat exposing Amro of his nakedness, while the blades of Ali asws were flexed’.

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’.

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’.

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’.

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’.
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!'

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’.

Ibn Abbas answered him, ‘You called Ibn Abbas to peace deceptively, and there will be no deception for it until you die’.

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 saww Prophet. 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.

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’.
He asws said: ‘I asws cannot find except the fighting, or the Kufr with what Allah azwj Mighty and Majestic had Revealed unto Muhammad aswv.

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’.

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].*

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 asws have been disobeyed for a long time. You had said, ‘If we had come suddenly’.

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’.

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\textsuperscript{azwj} Who Does whatever He\textsuperscript{azwj} Wants, and strong religion and He\textsuperscript{azwj} is the Guide’.

He fought until he was killed. And Khuzyeeman 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\textsuperscript{asws}. One who disobeys him\textsuperscript{asws} is an allegiance-breaker’.

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?’

He did not cease fighting until his eye was blinded. And Al-Ashhar duelled reciting a war poem, ‘Walk to Allah\textsuperscript{azwj} and do not limp, a strong religion and a programmed way’.

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\textsuperscript{asws} were striking the drums from four sides of the army of Muawiya and they were saying, ‘Ali\textsuperscript{asws} is the Helped (by) Allah\textsuperscript{azwj}’!

And he\textsuperscript{asws} was raising his\textsuperscript{asws} head towards the sky, time after time, and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! To You\textsuperscript{azwj} the feet are transferring, and to You\textsuperscript{azwj} the hearts are anticipating, and the hands are raised to You\textsuperscript{azwj}, and the necks are extended (in hope), and the needs are sought, and the sights are staring. O Allah\textsuperscript{azwj} ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’’ [7:89].
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’.

And he asws was attacking them time after time, and he asws entered into their congestion, and he asws was saying: ‘Allahazwj! Allahazwj regarding the sanctity and the offspring! They were fighting their companions with the ignorance’.

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.

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

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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 فَنَزَلَ الشَّامييُّ وَ وَجَدَ وَ هُوَ يَقُولُ
أَوْ تُنَزِّلُ إِنَّا مَعْتَرِضُ لَنَزُلْ

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 ثَنََ عَبَّاسٌ ريجْلَهُ وَ هُوَ يَقُولُ وَ يَصُدُّ عَنْكَ مَييلَةُ الرَّجُلي- 
وَ الْعَيِّضِ مَكَباً عَنْ الْعَطْف- 
وَ الْحَمْلِ الأَمْهِلِي كَأَرْعَبي الْحَمْلِ

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’.

فَذَكَرُُْ وَ تَنَازَلََ وَ تَوَاقَفَ خَيْلًَهَُِا وَ كيلًَهَُِا بَطَلُ الليقَاءي مَُدَّعٌ
فِي ديرْعي الشَّامييي فَأَهْوَى

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’.

فَقَدْ أَصْحَرَ لَهُ مَفْتَقَ الديرْعي فَضَرَ بَهُ الْعَبَّاسُ ضَرْبَة  بيالسَّيْفي فَان ْتََُمَ بيهي جَوَانيحُ وَ خَرَّ الشَّامييُّ صَرييعا

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.'
I heard a speaker saying from behind me, ‘Fight them, Allah will Punish them by your hands 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].

I turned around and there, it was Amir Al-Momineen Ali\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Abu Al-Agar! Who duelled to our enemy?’ I said, ‘This son of your elder, Al-Abbas Bin Rabie’. Ali\textsuperscript{asws} said: ‘O Abbas!’ He said, ‘At your\textsuperscript{asws} service!’ He\textsuperscript{asws} said: ‘Did I\textsuperscript{asws} not forbid you, and Hassan\textsuperscript{asws}, and Husayn\textsuperscript{asws}, and Abdullah son of Ja’\textsuperscript{as} from vacating a position or to begging an event?’

He said, ‘That is like that’. He\textsuperscript{asws} said: ‘So what happened from what has appeared?’ He said, ‘If I am called to the duel, O Amir Al-Momineen\textsuperscript{asws}, so shall I not answer? May I be sacrificed for you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Yes, obedience to your Imam\textsuperscript{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\textsuperscript{azwj}, and Allah Refused except that He would Complete His Light, and even though the Polytheists dislike it [9:32]. But, by Allah\textsuperscript{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)’.

Then he said, ‘If they return to you, then refer to me\textsuperscript{asws}. And Muawiya got to know the news, so he said, ‘By Allah\textsuperscript{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\textsuperscript{asws} to command it’.
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’.

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].

And the news got to Muawiya. He said, ‘May Allah aswj 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 aswj! 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 aswj have Mercy on the two (men from) Lakham, and I saw being done’.

He said, ‘By Allah aswj! 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 aswj! It is your paternal aunt, and had it not been for her, you would have been accustomed to seeing’.

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530 Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 473
’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.

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.

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.

We call you to Allah azwj and to His aswj Rasool saww and to fight against His aswj enemies, and exertion in His saww Commands, and seeking His aswj 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.

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 aswj, 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.
(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’.

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’.

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 was saying: ‘Is there anyone for duel?’

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.

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 Ordeal, Ch 12 H 474
Harb said to him, ‘By Allah\textsuperscript{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’.

Muawiya said, ‘No, by Allah\textsuperscript{azwj}! I do not like you being killed, so stay in your place until someone else goes out to him. And Ali\textsuperscript{asws} went on calling out to them and no one was coming out to him\textsuperscript{asws}. He\textsuperscript{asws} raised the helmet from his\textsuperscript{asws} head and returned to his\textsuperscript{asws} soldiers.

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\textsuperscript{asws} saw the champion horseman. Ali\textsuperscript{asws} went out to him himself\textsuperscript{asws} and paused facing him. He\textsuperscript{asws} said: ‘Who are you?’ He said, ‘I am Kureyb Bin Al-Sabbah Al-Himeyri.

Ali\textsuperscript{asws} said to him: ‘Woe be unto you, O Kureyb! I\textsuperscript{asws} caution you of Allah\textsuperscript{azwj} regarding yourself, and invite you to His\textsuperscript{azwj} Book and Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{asws}. Kureyb said, ‘Who are you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} regarding yourself, for I\textsuperscript{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\textsuperscript{azwj}, and Muawiya will not (be able to) enter you into the Fire of Hell’.

Kureyb said, ‘Come near me if you\textsuperscript{asws} like’, and he went on to wave his sword. Ali\textsuperscript{asws} walked towards him and they both met (in battle) with strikes. Ali\textsuperscript{asws} rushed towards him and killed him.
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].

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.

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.

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.

And 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’. 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.
He said, 'What are you laughing from? By Allah\textsuperscript{asws}! Had it been revealed to Ali\textsuperscript{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'.

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\textsuperscript{asws}! Had you recognised him\textsuperscript{asws} you would not have gone ahead to him\textsuperscript{asws}'.

And there was a horseman among the companions of Muawiya, famous with the bravery, his name is Busr Bin Artah. When Busr heard Ali\textsuperscript{asws} calling Muawiya to the duel and Muawiya refusing, he said, 'I am determined upon duelling Ali\textsuperscript{asws}, so upon me is to kill him\textsuperscript{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\textsuperscript{asws}, for by Allah\textsuperscript{asws}, he\textsuperscript{asws} is the wrought brave'.

And he prosed, 'So you are for him, O Busr, if you were like him\textsuperscript{asws}, or else, the lion would devour the hyena. When you meet him\textsuperscript{asws}, then the death is in the head of his\textsuperscript{asws} spear, and in his\textsuperscript{asws} sword is a pre-occupation pre-occupying yourself'.

He said, 'Woe be unto you! Is it except the death? And there is no escape from meeting Allah\textsuperscript{aswj} upon every situation, either one dies or is killed'.
Then Busr came out to Ali\textsuperscript{asws} and he was silent where he did not know Ali\textsuperscript{asws} of a state which had transpired from him\textsuperscript{asws}. When Ali\textsuperscript{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\textsuperscript{asws} turned his\textsuperscript{asws} face away from him, and Busr leapt up standing, and the helmet fell off from his head.

The companions of Ali\textsuperscript{asws} shouted, ‘O Amir Al-Momineen\textsuperscript{asws}! It is Busr Bin Artah!’ Ali\textsuperscript{asws} said: ‘Leave him! Upon him is the Curse of Allah\textsuperscript{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’.

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\textsuperscript{asws} restrained his\textsuperscript{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\textsuperscript{azwj}! These two were saving themselves. Had it not been for them both (revealing their nakedness), they would not have been saved from his\textsuperscript{asws} blade, and that is with whatever is in it from the repeating for the second time’.

And Busr had laughed from Amro, so Amro returned by laughing from him. And the people of Syria were abstaining from Ali\textsuperscript{asws} and they feared him\textsuperscript{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\textsuperscript{asws} came out to him. He (Ahmar) attacked upon him and killed him. Ali\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Kill me\textsuperscript{asws} if I\textsuperscript{asws} do not kill you!’ Then he\textsuperscript{asws} attacked upon him. He faced him\textsuperscript{asws} with the sword, and Ali\textsuperscript{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.
And the people of Syrian came closer to him\textsuperscript{asws}. Their nearness did not increase him\textsuperscript{asws} in the quickness. His\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws} said to him\textsuperscript{asws}: ‘It will not harm you\textsuperscript{asws} if you\textsuperscript{asws} were to sprint until you\textsuperscript{asws} ended up to your\textsuperscript{asws} companions’. He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! There is a day for your\textsuperscript{asws} father\textsuperscript{asws}, it will not leave him\textsuperscript{asws}, nor will the sprinting delay it from him\textsuperscript{asws}, nor will the walking hasten it to him\textsuperscript{asws}, and by Allah\textsuperscript{azwj}, your\textsuperscript{asws} father\textsuperscript{asws} does not care whether he\textsuperscript{asws} falls upon the death or the death falls upon him\textsuperscript{asws}’.

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\textsuperscript{asws}. He came out and he\textsuperscript{asws} covered his\textsuperscript{asws} face to him. Amro Bin Al-Aas said to Hureys, ‘Do not miss out on this horseman’, and Amro knew it was Ali\textsuperscript{asws}. Hureys attacked and Ali\textsuperscript{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’.

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\textsuperscript{asws} exclaimed Takbeer, and Al-Abbas rode his horse.

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’.

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\textsuperscript{asws} and I shall return to you’. And he came to Ali\textsuperscript{asws} in order to seek his permission. He\textsuperscript{asws} said to him: ‘Give me your clothes and your weapons and your horse’, and he\textsuperscript{asws} wore them and rode the horse and went out to them both. They thought it is Al-Abbas. They said, ‘Your Master\textsuperscript{asws} has permitted you?’
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].

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.

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’.

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’.

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.

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’.
And it is said, ‘During that night (Laylat Al-Hareer), the belt of his}\textsuperscript{ASWS}\ armoured snapped due to the weight of what had flowed from the blood upon his}\textsuperscript{ASWS}\ armour’. And it is said, ‘The ones slain by him}\textsuperscript{ASWS}\ were recognised during the day, for his}\textsuperscript{ASWS}\ strikes were upon one pace, whether he}\textsuperscript{ASWS}\ had struck lengthwise or width-wise, and it is as if these were cut by the fire’\textsuperscript{532}.

\textsuperscript{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.

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 look out at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

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.

And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan is lying down in it's corner, arguing in his lap, with wide open arms, having had extended his hand for the attacking and holding back the legs for the retreating.

Therefore, endue 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 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’.

Then Amir Al-Momineen asws, may the Salawat and the greetings be upon him and his offspring, attacked, and the cavalry followed him, (their number) not reaching a hundred horsemen. So he 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].*  

And there was Amir Al-Momineen\textsuperscript{asws} having had returned, and his\textsuperscript{asws} sword was dripping (with blood) and his\textsuperscript{asws} face like the bright moon, and he\textsuperscript{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]*.

Ikrima (a narrator) said, ‘And it was so that Ibn Abbas was narrating and he was saying, ‘Rasool-Allah\textsuperscript{saww} instructed Ali\textsuperscript{asws} with the fighting against the breakers of the Covenant, and the oppressors, and the apostates and he\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} will be fighting upon the explanation of the Quran just as I\textsuperscript{saww} fought upon its Revelation’’.\textsuperscript{533}

\textsuperscript{533} Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 476

‘From Abu Ja’far\textsuperscript{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\textsuperscript{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 Takbir, and the extollation of the Oneness, and the Glorification, and the Praise, and the supplication. So that was their Salāt. He\textsuperscript{asws} did not order them with the repeating of the Salāt (making up for it)”\textsuperscript{534}

\textsuperscript{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\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, but he turned away from him. Then he asked him (again), so he said, ‘By Allah\textsuperscript{azwj}! Amir Al-Momineen\textsuperscript{asws} was such, the bright moon, and the muscular lion, and the abundant Euphrates, and the early spring.

It resembled from the moon, his\textsuperscript{asws} radiance and his\textsuperscript{asws} glory, and from lion, his\textsuperscript{asws} bravery and his\textsuperscript{asws} sharpness, and from the Euphrates his\textsuperscript{asws} benevolence and his\textsuperscript{asws} generosity, and from the spring, his\textsuperscript{asws} freshness and his\textsuperscript{asws} life.

The women were futile from coming with the like of Ali\textsuperscript{asws} after the Prophet\textsuperscript{saww}. By Allah\textsuperscript{azwj}! I have neither heard nor seen any human being battle the like of him\textsuperscript{asws}, and I had seen him\textsuperscript{asws} on the day of Siffeen and upon him\textsuperscript{asws} was a white turban, and it was as if his\textsuperscript{asws} eyes were two lamps and he\textsuperscript{asws} was standing upon a group by group and urging them, until he\textsuperscript{asws} ended up to me and I was among a band from the Muslims.

He\textsuperscript{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 look out at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

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\textsuperscript{azwj} Mighty and Majestic and with the brother of Rasool-Allah\textsuperscript{saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan\textsuperscript{asz} is lying down in it’s corner, arguing in his\textsuperscript{la} lap, with wide open arms, having had extended his\textsuperscript{la} hand for the attacking and holding back the legs for the retreating.

Therefore endure with an endurance until the pillars of truth become clear to you, \textit{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]’.
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.

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 I am intense. Ha Meem [40:1], they will not be victorious’.

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 asw), 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.

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].
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, and let it become the first of the matters with you, the thanking to Allah azwj, and let it become the best provision.”

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.

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.”

‘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

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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.

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’.

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’.

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.

He Praised Allah (azwj) and Exalted Him (azwj), and sent greetings upon the Prophet (saww), then said, ‘After that, it is from the Judgements of Allah (azwj) and His 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.

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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\textsuperscript{asws} and the best of the successors\textsuperscript{as}, and the son\textsuperscript{asws} of the uncle\textsuperscript{as} of our Prophet\textsuperscript{saww}, and his\textsuperscript{saww} brother,\textsuperscript{asws} and his\textsuperscript{saww} inheritor, and our swords are the swords of Allah\textsuperscript{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\textsuperscript{azwj} whilst they are awaiting the Punishment.

فإذا خُذل الوطيس وثار الغنائم وخالق الحِين يقنّعا وفلاهم رَحَّلا بِذفافهم النصر من الله فلا أَخَذ الْمَغْمَة إِلَّا هُمْ مَضْحَرة

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\textsuperscript{azwj}. Do not listen to anything except for the sounds of the swords and the horses.

أيَّها الأثامُ فَخْضُوا الأَيْضَ َوَ عَضُوا عَلَى النَّوَاجِي مِن الْحَيْثُ اسْتَقَلَّت السَّمْسُ السَّمْسَةيِّيَ السُّبُطُ السُّبُطَ فينَّهُ مَقْتَلٌ وَ شَدَّوا شَدْكَمُنَا إِلَى اللَّهِ لََ يَلْزَمُكُمْ 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’.

ثم الطَّلَقُمُ فَكَانَ بَيْنَهُمْ أَمْرٌ عَوَيِمٌ فَتَفَرَّقُوا عَنْ سَبْعٍ أَلْفٍ قَتَّالٍ مِن جَحَاجِيِّي الْعَرَبَ وَ كَانَتْ السَّوْمَةُ بِنَيَاذِي مُهَٰرَبَا وَ الْعَصْرَايِ وَ الْمَغْرِبَايِ وَ الْيَلِيِّيَايِ َعَلَى عَدُويهَا قَدْ وَطَّنُوا أَنْ فُسَهُ عَلَى الْمَوْي مِنَ الْعَسْكَرَيْنِ وَ لََ يَلْزَمَكُمْ فِي الدُّنْيَا عَارٌ

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\textsuperscript{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 سُلَيْمُ إِيَّا الْلَّيْلَيَا وَ قَدْ صَبَّلَكُمُ الْقَوْمُ عَلَى غَيْرِ دِينَيَا هَٰذَبَ لِيْلَيَا وَ لََ يَلْزَمَكُمْ فِي الدُّنْيَا عَارٌ وَ لََ يَلْزَمَكُمْ فِي الدُّنْيَا عَارٌ

Sulaym said, ‘Then Ali\textsuperscript{asws} stood up to give a sermon, so he\textsuperscript{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\textsuperscript{saww} will be going against them in the morning, Allah\textsuperscript{azwj} Willing, and will be sending them to Allah\textsuperscript{azwj} for Judgement’.
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.

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’.

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’.

(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 may overcome the other. What has passed has passed and we should put right what remains.

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\textsuperscript{asws} fear the destruction, except what I fear.

وَ فَ قُدْ وَ اللَّهُ رَبُّ الْإِثْنَاءِ وَ ذَُّبَتْ الرَّحْمَةُ وَ قَلْبٌ بَعْدَ عَدَدٍ مُنَافِفٍ وَ لَيْسَ لِيَعْقِبُكُمْ عَلَى بَعْضٍ فَضَّلْتُ بِغَيْرِ وَ لاَ يَعْقِبُكُمْ بِذَيَّنِ وَ السَّلَامُ

By Allah\textsuperscript{as}, 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.

وَ قَدْ وَ اللَّهِ رَقَّتِي الَّكْبَادُ وَ ذَهَبَتِي الريجَالُ وَ نََْنُ بِنُو عَبْدي مَنَافٍ وَ لَيْسَ ليبَعْضينَا عَلَى بَعْضٍ يُسْتَذَلُّ بيهي عَزيزي وَ لََ يُسْتَََقُّ بيهي ذَلييلٌ وَ السَّلَامُ

Sulaym said, 'When Ali\textsuperscript{asws} read his letter, he smiled and said, ‘I\textsuperscript{asws} wonder at Muawiya and his trying to deceive me\textsuperscript{asws}.’ He\textsuperscript{asws} called his\textsuperscript{asws} writer Ubeydullah Bin Abu Raf’a and said to him: ‘Write!’

أَمَّا بَعْدُ فَ أَقْرَأَ عَليي ع كيتَابَهُ ضَحيكَ وَ قَالَ الْعَجَبُ مينْ مُعَاوييَةَ وَ خَدييعَتيهي لِي فَدَعَا كَاتي بَهُ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافٍ فَقَالَ لَهُ اكْتُبْ

‘Your letter came to me\textsuperscript{asws} in which you mentioned that, ‘Had you\textsuperscript{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\textsuperscript{asws} and you – O Muawiya – are upon a destination which we will not reach to afterwards.

وَ أَمَّا طَلَبُكَ إلَيْ شَامٍ فَإِني ََْ أُعْطيكَ الْيَوْمَ مَا مَنَعْتُكَ أَمْسي وَ أَمَّا اسْتيوَاؤُنَا فِي الََْوْ وَ الرَّجَاءي فَإِني قَُلْتَ لَسْتَ بيأَمْضَى عَلَى الشَّكي مينِّي عَلَى الْيَقييني وَ لَيْسَ أَهْلُ ا لشَّامي أَحْرَصَ عَلَى الدُّن ْيَا مينْ أَهْلي الْعيرَاقي عَلَى اْْخيرَةي وَ لَيْسَ أُمَيَّةُ كَهَاشيمٍ وَ لََ حَرْبٌ كَعَبْدي الْمُطَّليبي وَ لََ أَبُو سُفْيَانَ كَأَبِي طَاليبٍ وَ لََ الطَّلييقُ كَالْمُهَاجيري وَ لََ الْمُنَافيقُ كَالْمُؤْميني وَ لََ الْمُحيقُّ كَالْمُبْطيلي وَ فِي أَيْديينَا فَضْلُ النُّبُوَّةي الَّتِي مَليكْنَا بِيَا الْعَرَبَ وَ اسْتَعْبَدْنَا بِيَا الْعَجَمَ وَ السَّلَامُ

As for your seeking Syria, I\textsuperscript{asws} will not give you today that which I\textsuperscript{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\textsuperscript{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 أَمَّا قَوْلُكَ إينَّا بَنُو عَبْدي مَنَافٍ لَيْسَ ليبَعْضينَا فَضْلٌ عَلَى بَعْضٍ فَكَذَليكَ نََْنُ وَ لَكينْ لَيْسَ أُمَيَّةُ كَهَاشيمٍ وَ لََ حَرْبٌ كَعَبْدي الْمُطَّليبي وَ لََ أَبُو سُفْيَانَ كَأَبِي طَاليبٍ وَ لََ الطَّلييقُ كَالْمُهَاجيري وَ لََ الْمُنَافيقُ كَالْمُؤْميني وَ لََ الْمُحيقُّ كَالْمُبْطيلي وَ فِي أَيْديينَا فَضْلُ النُّبُوَّةي الَّتِي مَليكْنَا بِيَا الْعَرَبَ وَ اسْتَعْبَدْنَا بِيَا 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\textsuperscript{as}, nor is Harb like Abdul Muttalib\textsuperscript{asws}, nor is Abu Sufyan like Abu Talib\textsuperscript{asws}, nor is the freed captive like the Emigrant, nor is a hypocrite like a believer and the falsehood like the truth. In our\textsuperscript{asws} hands is the preference of Prophet-hood with which we\textsuperscript{asws} govern the Arabs and enslave the non-Arabs by it’. Greetings‘.

فَلَمَّا أَتَهُنَا كِتَابٌ غَيْبٌ عِنْ مِنْ مُعَاوِيَةِ غَيْبُ عِنْ مِنْ حَمَّادٍ فَأَذَا فَاعَلَهُمْ وَ فَذَا كَانَ تَحْدُّهُمْ وَ لَمْ يَكُنْ أَحَدَ مِنْهُمْ أَشَّدَّ عَلَى حَمَّادٍ عِنْ مِنْ عَشْرٍ بِعَدَدِ 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.

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.

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\textsuperscript{asws}, when you were laughed at when you went against him\textsuperscript{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\textsuperscript{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.

Abaan said that Sulaym said, ‘And Ali\textsuperscript{asws} passed by a group of Syrians among whom was Al-Waleed Bin Uqba Bin Abu Mueet and they were using obscenities against him\textsuperscript{asws}. He\textsuperscript{asws} got to know of that. He\textsuperscript{asws} halted with his\textsuperscript{asws} companions then said to them: ‘Go to them in a tranquil state and with righteous countenance and maintain the dignity of Al-Islam.

Indeed, worse than us in the ignorance to Allah\textsuperscript{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, and in Al-Islam, and the fugitive Marwaan, and these are the ones who are standing there speaking obscenities.

And before today they did not fight against me\textsuperscript{asws} or verbally abused me\textsuperscript{asws}, and I\textsuperscript{asws} used to call them towards Al-Islam and they were calling me to worship of the idols. Praise be to Allah\textsuperscript{azwj}, for the mischievous ones and the hypocrites have been inimical towards me\textsuperscript{asws}.

This matter is to the Majestic\textsuperscript{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\textsuperscript{azwj}, but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].

Then he\textsuperscript{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?’
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.

And Ali asws prepared the like of them. When Muhammad started piercing their chests with the spears, Al 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

The Praise is for Allah azwj upon His Favours, the meritorious over the entirety of His creatures, the righteous and the immoral, and upon His conclusive Argument upon His creatures, the ones who disobey Him or obey Him. 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.

I praise Him azwj upon the good afflictions, and Manifesting the Bounties, and I seek His Assistance upon what He azwj Conferred upon us from the matters of our religion, ad believe in Him azwj and rely upon Him azwj, and I suffice with Allah azwj as a Protector.

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Then I<sup>asws</sup> testify that there is no god except Allah<sup>azwj</sup> Alone, there is no associate for Him<sup>azwj</sup>, and that Muhammad<sup>aww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>aww</sup> with the guidance, and His<sup>azwj</sup> religion which He<sup>azwj</sup> is Pleased with for him<sup>saww</sup>, and he<sup>saww</sup> was its rightful, and Chose him<sup>saww</sup> over the entirety of the servants for the delivery of His<sup>azwj</sup> Message and His<sup>azwj</sup> Arguments upon His<sup>azwj</sup> creatures.

And he<sup>saww</sup> was in His<sup>azwj</sup> Knowledge, kind, merciful, the most honourable creature of Allah<sup>azwj</sup> 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<sup>saww</sup> secured them upon a pact, neither any Muslim nor any Kafir could attach anything wrong to him<sup>saww</sup> at all, but he would be unjust.

His<sup>saww</sup> going away was the greatest calamity upon the entirety of the people of the earth, the righteous and the immoral. Then he<sup>saww</sup> left behind among you all the Book of Allah<sup>azwj</sup>, instructing you all with obeying Allah<sup>azwj</sup> and forbidding you all from disobeying Him<sup>azwj</sup>.

And Rasool-Allah<sup>saww</sup> had pacted a pact to me<sup>asws</sup>, I<sup>asws</sup> 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<sup>asws</sup> of and uncle<sup>as</sup> of your Prophet<sup>saww</sup> is in your midst, calling you all to obey your Lord<sup>azwj</sup>, and the working in accordance with the Sunnah of your Prophet<sup>saww</sup>.

And he is not the same, one who prayed Salat before every Zikr. No one preceded me<sup>asws</sup> with the Salat apart from the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, and I<sup>asws</sup>, by Allah<sup>azwj</sup>! 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 Allahazwj would Punish them by the hands of others'.

فَأَجَابَهُ أَصْحَابُهُ ف َقَالُوا يَا أَمييَْ الْمُؤْمينيينَ ان ْهَضْبينَا إيلَََ الْقَوْمي إيذَا شيئْتَ ف َوَ اللَّهِ مَا ن َبْغيي بيكَ بَدَلَ  نََُّوُُ مَعَكَ وَ نََْيَا مَعَكَ

Heasws said to them being loving to them: ‘By the Oneazwj in Whose Hand is myasws soul! Rasool-Allahasws looked towards measws and Iasws was striking with myasws sword in front of himasww. Heasws said: ‘There is neither any sword except Zulfiqar nor any youth (Momin) except Aliasws’. Then heasws said to measws: ‘O Aliasws! Youasws are from measww at the status of Harounas from Musaad. Yourasws life, O Aliasws, and yourasws death is with measww. By Allahazwj! Neither am Iasws lying nor was Iasws lied to, nor am Iasws straying, nor was Iasws strayed with, and Iasws have not forgotten what heasww had pacted to measws, in case Iasws forget while Iasws am upon a proof from myasws Lordazwj. Heaswj Explained it to Hisaswj Prophetasww and heasww explained it to measws, and Iasws am upon the clear path, Iasws picked it up absolutely’.

فَهُمْ قُلُوبُ الْمُؤْمنينَ يَوْمَئِذٍ هُمْ هَارُونُ مِنْ فِي مَوْتِهِ عِنْهُ أَلَّا يَسْأَلُوا قَلْبًا وَ لَا يَجُرُّوا أَيْدٍ وَ لا يَفْتَرِي أَيْنَ يَكُونُ

Then heasws 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. Aliasws killed on that day with hisasws own hands, five hundred and six people from the community of the people. The people of Syria became calling out, ‘O Aliasws! Fear Allahazwj regarding the remainder!’ And they raised the Qurans upon the ends of the spears’.

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.
'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!’

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?’

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 خاص، الإحصاع أحمد بن هارون الفاميي عن أبي الواليه عن الصفار عن أبي عيسى عن يحيى بن عبد الله بن المغيرة عن عمار بن عثمان بن عبيد بن عامر بن فيدق بن عمرو بن عبد المطلب، 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 understand, except this matter of yours”. 542 (Non-Shia source)
'We were saying, ‘Our Lord 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.’ 

(The book) ‘Nahj Al-Balagah’ – It is reported that when he asws he was coming to Al-Kufa coming back from Siffeen, heasws passed by Al-Shamiyeyn. Heasws 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 asws hear? Will you not end them from this whining?’

And he went walking with himasws, and heasws was riding. Heasws said to him: ‘Return, for the walking of the likes of you with the likes of measws is Fitna for the ruler, and humiliation for the Momin’.

(The book) ‘Nahj Al-Balagah’ – Itasws said, and heasws was returning from Siffeen, and heasws 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! You are lost to us having preceded, and we are following you to join up.'
Then he, asws, turned towards his 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