

# بحار الأنوار

## BIHAR AL-ANWAAR

ج 32

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بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

## TABLE OF CONTENTS

CHAPTER 10 – HIS <sup>-asws</sup> GOING OUT FROM AL-BASRA, AND HIS <sup>-asws</sup> ARRIVAL AT AL-KUFA, UP TO HIS <sup>-asws</sup> GOING OUT TO SYRIA.....	2
CHAPTER 11 – REBELLION OF MUAWIYA, AND REFUSAL BY AMIR AL-MOMINEEN OF HIS RULE, AND HIS <sup>-asws</sup> HEADING TO SYRIA TO MEET HIM IN BATTLE, BEGINNING THE BATTLE OF SIFFEEN .....	18

[باب 10 باب خروجه صلوات الله عليه من البصرة و قدومه الكوفة إلى خروجه إلى الشام](#)

## CHAPTER 10 – HIS<sup>-asws</sup> GOING OUT FROM AL-BASRA, AND HIS<sup>-asws</sup> ARRIVAL AT AL-KUFA, UP TO HIS<sup>-asws</sup> GOING OUT TO SYRIA

334- شا، الإرشاد من كلام أمير المؤمنين ع حين قدم الكوفة من البصرة بعد حمد الله تعالى و الثناء عليه أما بعد فالحمد لله الذي نصر وليه و خذل عدوه و أعز الصادق المحق و أذل الكاذب المبطل

(The book) ‘Al-Irshad’ – From a speech of Amir Al-Momineen<sup>-asws</sup> when he<sup>-asws</sup> arrived at Al-Kufa from Al-Basra. After praising Allah<sup>-azwj</sup> and extolling upon Him<sup>-azwj</sup>: ‘As for after, the Praise is for Allah<sup>-azwj</sup> Who Helped His<sup>-azwj</sup> friend and Forsook His<sup>-azwj</sup> enemy, and Endearred the truthful, the rightful, and Disgraced the liar, the false.

عَلَيْكُمْ يَا أَهْلَ هَذَا الْمِصْرِ بِتَقْوَى اللَّهِ وَ طَاعَةِ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ الَّذِينَ هُمْ أَوْلَى بِطَاعَتِكُمْ مِنَ الْمُتَتَجِلِينَ الْمُدَّعِينَ الْفَائِلِينَ إِلَيْنَا يَتَفَضَّلُونَ بِفَضْلِنَا وَ يُجَاهِدُونَ أَمْرَنَا وَ يُنَارِعُونَ حَقَّنَا وَ يَدْفَعُونَ عَنْهُ

Upon you all, O people of this city, is to be with fear of Allah<sup>-azwj</sup> and obedience! One who obeys Allah<sup>-azwj</sup>, from the People<sup>-asws</sup> of the Household of your Prophet<sup>-sawww</sup>, those who are foremost with your obedience than the imposters, the claimant, the speakers of ‘Come to us!’, meriting themselves with our<sup>-asws</sup> merits, and rejecting our<sup>-asws</sup> instructions, and disputing us<sup>-asws</sup> of our<sup>-asws</sup> rights, and pushing us<sup>-asws</sup> away from it.

وَ قَدْ دَاقُوا وَبَالَ مَا اجْتَرَحُوا فَسَوْفَ يَلْقَوْنَ عِقَابًا قَدَ قَعَدَ عَنْ نُصْرَتِي مِنْكُمْ رِجَالٌ وَ أَنَا عَلَيْهِمْ عَاتِبٌ زَارٍ فَاهْجُرُوهُمْ وَ اسْمِعُوهُمْ مَا يَكْرَهُونَ حَتَّى يُعْتَبُونَ وَ نَرَى مِنْهُمْ مَا نُحِبُّ.

And they had tasted the evil results of what they had perpetrated, **so they will soon be facing Ghayya [19:59]**. Men from you had sat back from helping me<sup>-asws</sup> and I<sup>-asws</sup> 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".<sup>1</sup>

335- جاء، المجلس للمفيد المرزباني عن محمد بن موسى عن محمد بن سهل عن هشام بن محمد بن السائب عن أبي مخنف لوط بن يحيى عن الحارث بن حصيرة عن عبد الرحمن بن عبيد أبي الكنود قال: قدم أمير المؤمنين عن البصرة إلى الكوفة لائتني عشرة ليلة خلت من رجب فأقبل حتى صعد المنبر فحمد الله و أنى عليه ثم قال أما بعد فالحمد لله الذي نصر وليه و خذل عدوه و أعز الصادق المحق و أذل الكاذب المبطل

(The book) 'Al Majaalis' of Al Mufeed – Al Marzubani, from Muhammad Bin Musa, from Muhammad Bin Sahl, from Hisham Bin Muhammad Bin Al Saib, from Abu Mikhnaf Lut Bin Yahya, from Al Haris Bin Haseyra, from Abdul Rahman Bin Ubeyd Abu Al Kanoud who said,

'Amir Al-Momineen<sup>-asws</sup> arrived from Al-Basra to Al-Kufa on the twelfth night vacant from Rajab. He<sup>-asws</sup> came until he<sup>-asws</sup> ascended the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>. Then he<sup>-asws</sup> said: 'As for after, the Praise is for Allah<sup>-azwj</sup> Who Helped His<sup>-azwj</sup> friend and Forsook His<sup>-azwj</sup> enemy, and Endeared the truthful, the rightful, and Disgraced the liar, the false.

عَلَيْكُمْ يَا أَهْلَ هَذَا الْمَضَرِّ بِتَقْوَى اللَّهِ وَ طَاعَةِ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ ص الَّذِينَ هُمْ أَوْلَى بِطَاعَتِكُمْ فِيمَا أَطَاعُوا اللَّهَ فِيهِ مِنَ الْمُتَّحِلِينَ الْمُدَّعِينَ الْعَالِينَ الَّذِينَ يَنْفُضُونَ بِفَضْلِنَا وَ يُجَادِدُونَهُ وَ يُنَارِعُونَ حَقَّنَا وَ يَدْفَعُونَ عَنْهُ

Upon you all, O people of this city, is to be with fear of Allah<sup>-azwj</sup> and obedience of the ones who obey Allah<sup>-azwj</sup>, from People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, those who are foremost with your obedience in what they<sup>-asws</sup> are obeying Allah<sup>-azwj</sup> in, that the imposters, the claimants, the exaggerators, those who are meriting themselves with our<sup>-asws</sup> merits, and they are rejecting us<sup>-asws</sup> of it, and disputing us<sup>-asws</sup> of our<sup>-asws</sup> rights, and pushing us<sup>-asws</sup> away from it.

وَ قَدْ دَأَفُوا وَ بَالَ مَا اجْتَرَمُوا فَسَوْفَ يَلْفُونَ عِيًّا إِنَّهُ قَدْ قَعَدَ عَنْ نَصْرِي رِجَالٌ مِنْكُمْ فَأَنَا عَلَيْهِمْ عَاتِبٌ زَارٍ فَاهْجُرُوهُمْ وَ أَسْمِعُوهُمْ مَا يَكْرَهُونَ حَتَّى يُعْبُوا أَوْ نَرَى مِنْهُمْ مَا نَرْضَى

And they have tasted the evil results of what they have perpetrated, **so they will soon be facing Ghayya [19:59]**. Men from you had sat back from helping me<sup>-asws</sup>, so I<sup>-asws</sup> gently reproaching upon them. Stay away from them and make them listen to what they are disliking until they admit or we see from them what we are pleased with.

قَالَ فَقَامَ إِلَيْهِ مَالِكُ بْنُ حَبِيبٍ التَّمِيمِيُّ ثُمَّ الْيَرْبُوعِيُّ وَ كَانَ صَاحِبَ شُرْطَتِهِ فَقَالَ وَ اللَّهُ إِلَيَّ لِأَرَى الْهَجْرَ وَ إِسْمَاعَ الْمَكْرُوهِ لَهُمْ قَلِيلًا وَ اللَّهُ لَئِنْ أَمَرْتَنَا لَنَقْتُلَنَّهُمْ

He (the narrator) said, 'Malik Bin Habeeb Al-Tameemi stood up to him<sup>-asws</sup>, then Al-Yarbouie, and he was in charge of his<sup>-asws</sup> police, he said, 'By Allah<sup>-azwj</sup>! I see the forsaking and abhorrent names for them after a little while. By Allah<sup>-azwj</sup>! If you<sup>-asws</sup> were to order us, we would kill them'.

<sup>1</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 334

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا مَالِ جُرْتَ الْمَدَى وَ عَدَوْتَ الْحَقَّ وَ أَعْرَفْتَ فِي التَّرَجِّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَبَعْضُ الْعَشْمِ أْبْلَغُ فِي أُمُورٍ تَنْوَبُكَ مِنْ مُهَادَنَةِ الْأَعَادِي

Amir Al-Momineen<sup>-asws</sup> 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<sup>-asws</sup>! Some tyranny is more reaching in the affairs of repentance than reconciling with the enemies'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَيْسَ هَكَذَا قَضَاءُ اللَّهِ يَا مَالِ قَالَ اللَّهُ تَعَالَى النَّفْسَ بِالنَّفْسِ فَمَا بَأُ لَبَعْضِ الْعَشْمِ وَ قَالَ سُبْحَانَهُ وَ مَنْ قَتَلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَهُ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مُنْصُورًا

Amir Al-Momineen<sup>-asws</sup> said: 'The Decree of Allah<sup>-azwj</sup> isn't like that, O Maal (Malik)! Allah<sup>-azwj</sup> the Exalted Said: **the soul is for the soul [5:45]**, so what is the status of some tyranny? And the Glorious Said: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**'.

فَقَامَ إِلَيْهِ أَبُو بُرْدَةَ بْنُ عَوْفِ الْأَزْدِيِّ وَ كَانَ عُمَمَاتِيًّا تَخَلَّفَ عَنْهُ يَوْمَ الْجَمَلِ وَ حَضَرَ مَعَهُ صَبِيحِينَ عَلَى ضَعْفِ نَبِيٍّ فِي نُصْرَتِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَأَيْتَ الْقَتْلَى حَوْلَ عَائِشَةَ وَ طَلْحَةَ وَ الرَّبِيعِ يَمَّ قُتِلُوا

Abu Burdah Bin Awf Al-Azdy stood up to him<sup>-asws</sup>, and he was an Usmanite (supporter of Usman), having stayed back from him<sup>-asws</sup> on the day of the camel, and he was present with him<sup>-asws</sup> at Siffeen upon weakness of his intention in helping him<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>! What is your<sup>-asws</sup> view of the ones killed around Ayesha, and Talha and Al-Zubeyr, for what were they killed?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ قُتِلُوا بِمَا قَتَلُوا شِيعَتِي وَ عُثْمَانِي وَ يَقْتُلُهُمْ أَخَا رِبْعَةَ الْعَبْدِيِّ رَحِمَهُ اللَّهُ فِي عِصَابَةٍ مِنَ الْمُسْلِمِينَ قَالُوا لَا نَنْكُثُ الْبَيْعَةَ كَمَا نَكُثْتُمْ وَ لَا نَعْدِرُ كَمَا عَدَرْتُمْ فَوَتَبُوا عَلَيْهِمْ فَقَتَلُوهُمْ طُلْمًا وَ عُدْوَانًا

Amir Al-Momineen<sup>-asws</sup> said: 'They were killed due to their having killed my<sup>-asws</sup> Shias, and for their having killed a brother of Rabie Al-Abdy, may Allah<sup>-azwj</sup> 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.

فَسَأَلْتُهُمْ أَنْ يَدْفَعُوا إِلَيَّ قَتْلَةَ إِخْوَانِي مِنْهُمْ لِنُقْتَلَنَّهُمْ بِهِمْ ثُمَّ كَتَابَ اللَّهُ حَكْمَ بَيْنِي وَ بَيْنَهُمْ فَأَبَوْا عَلَيَّ وَ قَاتَلُونِي وَ فِي أَعْنَاقِهِمْ بَيْعَتِي وَ دِمَاءُ نَحْوِ أَلْفٍ مِنْ شِيعَتِي فَقَتَلْتُهُمْ بِذَلِكَ أَوْ فِي شَكِّ أَنْتَ مِنْ ذَلِكَ

I<sup>-asws</sup> had asked them to hand over the killers of my<sup>-asws</sup> brethren from them to me<sup>-asws</sup> for us to kill them due to them. Then the Book of Allah<sup>-azwj</sup> is a Judge between me<sup>-asws</sup> and them. But, they refused to me<sup>-asws</sup> and they fought me<sup>-asws</sup> while in their necks was my<sup>-asws</sup> allegiance, and the blood of about a thousand of my<sup>-asws</sup> Shias. So, you killed them due to that. Or are you in doubt from that?'

فَقَالَ قَدْ كُنْتُ فِي شَكِّ فَأَمَّا الْآنَ فَقَدْ عَرَفْتُ وَ اسْتَبَانَ لِي حَطُّ الْقَوْمِ وَ أَنْتَ الْمُهْتَدِي الْمُصِيبُ

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<sup>-asws</sup> are the Guided, the correct'.

ثُمَّ إِنَّ عَلِيًّا هَمِيًّا لِيَنْزِلَ فَمَقَامَ رِجَالٍ لِيَتَكَلَّمُوا فَلَمَّا رَأَوْهُ قَدْ نَزَلَ جَلَسُوا وَ لَمْ يَتَكَلَّمُوا قَالَ أَبُو الْكَنُودِ وَ كَانَ أَبُو بُرْدَةَ مَعَ حَضْرِهِ صَفِيًّا يُنَافِقُ أَمِيرَ الْمُؤْمِنِينَ ع وَ يُكَاتِبُ مُعَاوِيَةَ سِرًّا فَلَمَّا ظَهَرَ مُعَاوِيَةَ أَقْطَعَهُ فَطِيعَةً بِالْفُلُوجَةِ وَ كَانَ عَلَيْهِ كَرِيمًا.

Then Ali<sup>-asws</sup> prepared to descend. Men stood up to speak, but when they saw him<sup>-asws</sup> to have descended, they sat down and did not speak. Abu Al-Kanoud said, 'And Abu Burdah was with his<sup>-asws</sup> presence at Siffeen being hypocritical to Amir Al-Momineen<sup>-asws</sup>, and he wrote to Muawiya secretly. When Muawiya appeared, he cut him into pieces at Fallujah, and he used to be benevolent upon him".<sup>2</sup>

336 - الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ، عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ لَمَّا دَنَا إِلَى الْكُوفَةِ مُقْبِلًا مِنَ الْبَصْرَةِ خَرَجَ النَّاسُ مَعَ قَرْظَةَ بْنِ كَعْبٍ يَتَلَقُّونَهُ فَلَقُوهُ دُونَ نَهْرِ النَّضْرِ بْنِ زِيَادٍ فَدَنُوا مِنْهُ يُهَيِّئُونَهُ بِالْفَتْحِ وَ إِنَّهُ لَيَمْسُخُ الْعَرَقَ عَنْ جَبْهَتِهِ

(The book) 'Al Kafiya Fi Ibtal Tawbah al Khatiya' – From Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup>: 'Amir Al-Momineen<sup>-asws</sup>, when he<sup>-asws</sup> was near to Al-Kufa returning from Al-Basra, the people came out with Qaraza Bin Ka'ab to receive him. They met him besides a river of Al-Nazar Bin Ziyad. They came near him congratulating him<sup>-asws</sup> for the victory, and he<sup>-asws</sup> wiped the sweat from his<sup>-asws</sup> forehead.

فَقَالَ لَهُ قَرْظَةُ بْنُ كَعْبٍ الْحَمْدُ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ الَّذِي أَعَزَّ وَلِيِّكَ وَ أَدَلَّ عَدُوَّكَ وَ نَصَرَكَ عَلَى الْقَوْمِ الْبَاغِينَ الطَّائِفِينَ الظَّالِمِينَ

Qaraza Bin Ka'ab said to him<sup>-asws</sup>, 'The Praise is for Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>, the One<sup>-azwj</sup> Who Endearred your<sup>-asws</sup> friend and Disgraced your<sup>-asws</sup> enemy, and Helped you<sup>-asws</sup> against group of the rebels, tyrants, oppressors'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِيِّ إِي وَ اللَّهُ إِيَّاهُمْ الْبَاغُونَ الظَّالِمُونَ الْكَافِرُونَ الْمُشْرِكُونَ

Abdullah Bin Wahab Al-Rasy said to him<sup>-asws</sup>, 'Yes, by Allah<sup>-azwj</sup>! They are the rebels, the oppressors, the Kafirs, the associators (Mushriks)'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ تَكَلَّمْتَ أُمَّكَ مَا أَقْوَاكَ بِالْبَاطِلِ وَ أَجْرَاكَ عَلَى أَنْ تَقُولَ مَا لَمْ تَعْلَمْ أَبْطَلْتَ يَا ابْنَ السَّوْدَاءِ لَيْسَ الْقَوْمُ كَمَا تَقُولُ لَوْ كَانُوا مُشْرِكِينَ سَبِيْنَا وَ غَنِمْنَا أَمْوَالَهُمْ وَ مَا نَاكَخْنَاهُمْ وَ لَا وَارَثْنَاهُمْ.

Amir Al-Momineen<sup>-asws</sup> 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".<sup>3</sup>

<sup>2</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 335

<sup>3</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 336

337 - قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ قَالَ نَصَرَ بَنُو مُزَاهِمٍ فِي كِتَابِ صِفِّينَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عِ الْكُوفَةَ بَعْدَ رُجُوعِهِ مِنَ الْبَصْرَةِ وَ مَعَهُ أَشْرَافُ مِنْ أَهْلِ الْبَصْرَةِ وَ غَيْرُهُمْ فَاسْتَقْبَلَهُمْ أَهْلُ الْكُوفَةِ فِيهِمْ قُرَآؤُهُمْ وَ أَشْرَافُهُمْ

Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj' (Al Balagah)', 'Nasr Bin Muzahim said in the book 'Siffeeen',

'Amir Al-Momineen<sup>-asws</sup> entered Al-Kufa after his<sup>-asws</sup> return from Al-Basra, and with him were noblemen from the people of Al-Basra and others. The people of Al-Kufa received them, among them were their readers and their noblemen.

فَدَعَوْا لَهُ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَيْنَ تَنْزِلُ أَمْ تَنْزِلُ الْقَصْرَ قَالَ لَا وَ لَكِنْ أَنْزِلُ الرَّحْبَةَ

They called out to him<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! Where will you<sup>-asws</sup> descend (lodge)? Will you<sup>-asws</sup> descend at the castle (government building)?' He<sup>-asws</sup> said: 'No, but I<sup>-asws</sup> shall descend at Al-Rahba'.

فَنَزَلَهَا وَ أَقْبَلَ حَتَّى دَخَلَ الْمَسْجِدَ الْأَعْظَمَ فَصَلَّى فِيهِ رَكَعَتَيْنِ ثُمَّ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِهِ

He<sup>-asws</sup> descended at it and came until he<sup>-asws</sup> entered the great Masjid and prayed Salat in it, two Cycle. Then he<sup>-asws</sup> ascended the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, and he<sup>-asws</sup> sent Salawaat upon His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

ثُمَّ قَالَ أَمَّا بَعْدُ يَا أَهْلَ الْكُوفَةِ فَإِنَّ لَكُمْ فِي الْإِسْلَامِ فَضْلًا مَا لَمْ تَبَدَّلُوا أَوْ تَغَيَّرُوا دَعْوَتَكُمْ إِلَى الْحَقِّ فَأَجَبْتُمْ وَ بَدَأْتُمْ بِالْمُنْكَرِ فَغَيَّرْتُمْ أَلَا إِنَّ فَضْلَكُمْ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ فَأَمَّا فِي الْأَحْكَامِ وَ الْقَسَمِ فَأَنْتُمْ أَسْوَأُ غَيْرِكُمْ مِنْ أَجَابِكُمْ وَ دَخَلَ فِيمَا دَخَلْتُمْ فِيهِ

Then he<sup>-asws</sup> 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<sup>-azwj</sup>. As for regarding the Rulings and the oaths, so you are more of an example for others than the others who answered you and entered into what you had entered into.

أَلَا إِنَّ أَحْوَفَ مَا أَخَافُ عَلَيْكُمْ اتِّبَاعَ الْهَوَى وَ طُولَ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ أَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

Indeed! The most fearful of what I<sup>-asws</sup> fear upon you is pursuance of the whims and long hopes. As for following the whims, it hinders from the truth, and as for long hopes, it makes one forget the Hereafter.

أَلَا إِنَّ الدُّنْيَا قَدْ تَرَحَّلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدْ تَرَحَّلَتْ مُقْبِلَةً وَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ الْيَوْمَ عَمَلًا وَ لَا حِسَابًا وَ لَا عَمَلًا

Indeed! The world is travelling backwards (away from you), and the Hereafter is travelling forward (towards you), and for each one of these are sons. So, become from the sons of the Hereafter today there is working conducting (deeds) and there is no reckoning, and tomorrow there is reckoning and there is no conducting (deeds/worshipping).

الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَبَيَّنَّهُ وَ خَدَلَ عَدُوَّهُ وَ أَعَزَّ الصَّادِقَ الْمُحَقِّقَ وَ أَدَلَّ النَّاكِثَ الْمُبْطِلَ

The Praise for Allah<sup>-azwj</sup> Who Helped His<sup>-azwj</sup> friend and Forsook His<sup>-azwj</sup> enemies, and Endearred the truthful, the rightful, and Disgraced the allegiance-breakers, the false.

عَلَيْكُمْ بِتَقْوَى اللَّهِ وَ طَاعَةِ مَنْ أَطَاعَ اللَّهَ مِنْ أَهْلِ بَيْتِ نَبِيِّكُمْ الَّذِينَ هُمْ أَوْلَىٰ بِطَاعَتِكُمْ فِيمَا أَطَاعُوا اللَّهَ فِيهِ مِنَ الْمُسْتَجِلِّينَ الْمُدَّعِينَ الْفَالِينَ لَنَا يَتَفَضَّلُونَ بِفَضْلِنَا وَ يُجَادِدُونَنَا أَمْرَنَا وَ يُنَازِعُونَنَا حَقَّنَا وَ يُبَاعِدُونَنَا عَنْهُ فَقَدْ دَافُوا وَ بَالَ مَا اجْتَرَحُوا فَمَسَّوْفَ يَلْقَوْنَ غَيًّا

Upon you all is to be with the fear of Allah<sup>-azwj</sup> and obey the one who obeys Allah<sup>-azwj</sup>, from the People<sup>-asws</sup> of the Household of your Prophet<sup>-saww</sup>, those who are foremost with your obedience in what they are obeying Allah<sup>-azwj</sup> in, that the imposters, the claimants, the speakers, ‘(Come) to us!’ They are meriting themselves with our<sup>-asws</sup> merits and are rejecting our<sup>-asws</sup> matter and disputing us<sup>-asws</sup> of our<sup>-asws</sup> rights, and distancing us<sup>-asws</sup> from it. They have tasted the evil results of what they have perpetrated, **so they will soon be facing Ghayya [19:59].**

أَلَا إِنَّهُ قَدْ قَعَدَ عَنْ نُصْرَتِي رِجَالٌ مِنْكُمْ وَ أَنَا عَلَيْهِمْ غَاتِبٌ زَارٍ فَاهْجُرُوهُمْ وَ أَسْمِعُوهُمْ مَا يَكْرَهُونَ لِيَعْرِفَ بِذَلِكَ جِزْبُ اللَّهِ عِنْدَ الْفُرْقَةِ

Indeed! Men from you had sat back from helping me<sup>-asws</sup> and I<sup>-asws</sup> 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<sup>-azwj</sup> during the sectarianism’.

فَقَامَ إِلَيْهِ مَالِكُ بْنُ حَبِيبٍ الْبُرَيْعِيُّ وَ كَانَ صَاحِبَ شُرْطَتِهِ فَقَالَ وَ اللَّهُ إِنِّي لَأَرَى الْهَجْرَ وَ إِسْمَاعَ الْمَكْرُوهِ لَهُمْ قَلِيلًا إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ الْمَفِيدِ رَحِمَهُ اللَّهُ

Makin Bin Habeeb Al-Barbuwiya stood up to him, and he was in charge of his<sup>-asws</sup> police. He said, ‘By Allah<sup>-azwj</sup>! I see the fleeing and hearing the abhorrent. For them is a little’ – up to the end of what has passed by the report of Al-Mufeed.

ثُمَّ قَالَ قَالَ نَصْرٌ وَ لَمَّا قَدِمَ عَلَيَّ عِ الْكُوفَةِ نَزَلَ عَلَيَّ بَابِ الْمَسْجِدِ فَدَخَلَ فَصَلَّى ثُمَّ تَحَوَّلَ فَجَلَسَ إِلَيْهِ النَّاسُ فَسَأَلَ عَنْ رَجُلٍ مِنَ الصَّحَابَةِ كَانَ نَزَلَ الْكُوفَةَ فَقَالَ قَائِلٌ اسْتَأْنَرَ اللَّهُ بِهِ

Then he said, ‘Nasr said, ‘And when Ali<sup>-asws</sup> arrived at Al-Kufa, he<sup>-asws</sup> descended at the door of the Masjid. He<sup>-asws</sup> entered and prayed Salat, then turned around. The people sat to him<sup>-asws</sup>. He<sup>-asws</sup> asked about a man from the companions who had descended at Al-Kufa. A speaker said, ‘Allah<sup>-azwj</sup> has Taken him’.

فَقَالَ إِنَّ اللَّهَ تَعَالَى لَا يَسْتَأْنِرُ بِأَحَدٍ مِنْ خَلْقِهِ إِذَا أَرَادَ اللَّهُ جَلَّ ذِكْرُهُ بِالْمَوْتِ إِغْرَازَ نَفْسِهِ وَ إِذْ لَالَ خَلْقِهِ وَ قَرَأَ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ مَيِّتَكُمْ ثُمَّ يُحْيِيكُمْ

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted does not Take anyone from His<sup>-azwj</sup> creatures. But rather Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Mention, Wants with the death Endearment with Himself<sup>-azwj</sup> and Humbleness of His<sup>-azwj</sup> creatures’. And he<sup>-asws</sup> recited: **and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, [2:28]’.**

قَالَ نَصْرٌ فَلَمَّا حَقَّقَهُ ثَقُلَهُ عَ قَالُوا لَهُ أَ تَنْزِلُ الْقَصْرَ قَالَ قَصْرُ الْجِبَالِ لَا تَنْزِلُونِيهِ

Nasr said, ‘When he<sup>-asws</sup> met him, he<sup>-asws</sup> felt heavy. They said to him<sup>-asws</sup>, ‘Will you descend at the castle?’ He<sup>-asws</sup> said: ‘A castle is a ruin, we shall not lodge in it’.

قَالَ وَ أَنْتَبَ عَ جَمَاعَةً مِّنْ أَبْطَلُوا عَنْهُ وَ لَمْ يَحْضُرُوا الْقِتَالَ وَ قَالَ مَا بَطَأَ بِكُمْ عَنِّي وَ أَنْتُمْ أَشْرَافُ قَوْمِكُمْ وَ اللَّهُ إِنْ كَانَ مِنْ ضَعْفِ النَّيِّ وَ تَفْصِيرِ الْبَصِيرَةِ  
فَأَنْتُمْ لَبُورٌ وَ إِنْ كَانَ مِنْ شَكِّ فِي فَضْلِي وَ مُظَاهَرَةِ عَلَيَّ إِنَّكُمْ لَعَدُوٌّ

He (the narrator) said, 'And he<sup>-asws</sup> reprimanded a group, from the ones who had stayed back from him<sup>-asws</sup> and did not attend the fighting, and said: 'What made you sit back from me<sup>-asws</sup> and you are the nobles of your people? By Allah<sup>-azwj</sup>! If it was from the weakness of the intentions, and deficient insights, then you are clear, and if it was from doubt regarding my<sup>-asws</sup> merit and a demonstration against me<sup>-asws</sup>, (then) you are enemies'.

فَقَالُوا حَاشَ لِلَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ سِلْمُكَ وَ حَرْبُ عَدُوِّكَ ثُمَّ اعْتَدَرَ الْقَوْمُ

They said, 'Allah<sup>-azwj</sup> Forbid, O Amir Al-Momineen<sup>-asws</sup>! We are at peace with you<sup>-asws</sup> and at war with your<sup>-asws</sup> enemy'. Then he<sup>-asws</sup> excused the people.

قَالَ نَصْرٌ وَ أَمَّمْ عَلِيٌّ عَ صَلَاتِهِ يَوْمَ دَخَلَ الْكُوفَةَ فَلَمَّا كَانَتِ الْجُمُعَةُ خَطَبَ النَّاسَ فَقَالَ الْحَمْدُ لِلَّهِ أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أَسْتَهْدِيهِ وَ أَعُوذُ بِاللَّهِ مِنَ الضَّلَالَةِ  
مَنْ يَهْدِي [يَهْدِي] اللَّهُ فَلَا مُضِلَّ لَهُ مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ

Nasr said, 'And Ali<sup>-asws</sup> completed his<sup>-asws</sup> Salat on the day he<sup>-asws</sup> entered Al-Kufa. When it was the Friday, he<sup>-asws</sup> addressed the people. He<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup>! I<sup>-asws</sup> praise Him<sup>-azwj</sup> and seek His<sup>-azwj</sup> Assistance, and His<sup>-azwj</sup> Guidance, and I<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from the straying. One who is Guided by Allah<sup>-azwj</sup>, there is no strayer for him, and one whom Allah<sup>-azwj</sup> Lets to stray, there is no guide for him.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ انْتَجَبَهُ لِأَمْرِهِ وَ اخْتَصَّه بِنُبُوَّتِهِ أَكْرَمَ خَلْقِهِ عَلَيْهِ وَ أَحَبُّهُمْ إِلَيْهِ

And I<sup>-asws</sup> testify there is no god except Allah<sup>-azwj</sup> Alone, there being no associates for Him<sup>-asws</sup>, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Selected him<sup>-saww</sup> for His<sup>-azwj</sup> Command and Specialised him<sup>-saww</sup> with His<sup>-azwj</sup> Prophet-hood, Causing His<sup>-azwj</sup> creatures to honour him<sup>-saww</sup> and be loving to them.

فَبَلَغَ رَسُولَ رَبِّهِ وَ نَصَحَ لِأَمْرِهِ وَ أَدَّى الَّذِي عَلَيْهِ أَوْصِيَكُمْ بِتَقْوَى اللَّهِ فَإِنَّ تَقْوَى اللَّهِ خَيْرٌ مَا تَوَاصَى بِهِ عِبَادُ اللَّهِ وَ أَقْرَبُهُ إِلَى رِضْوَانِ اللَّهِ وَ خَيْرُهُ فِي عَوَاقِبِ  
الْأُمُورِ عِنْدَ اللَّهِ

He<sup>-saww</sup> delivered His<sup>-azwj</sup> Message of his<sup>-saww</sup> Lord<sup>-azwj</sup> and advised his<sup>-saww</sup> community, and fulfilled that which was upon him<sup>-saww</sup>. I<sup>-asws</sup> advise you all to be with fear of Allah<sup>-azwj</sup>, for the fear of Allah<sup>-azwj</sup> is the best of what can be advised with, servants of Allah<sup>-azwj</sup>, and it draws closer to the Pleasure of Allah<sup>-azwj</sup>, and the best in the consequences of the matters in the Presence of Allah<sup>-azwj</sup>.

وَ يَتَّقُوا اللَّهَ أَمْرًا وَ لِلْإِحْسَانِ وَ الطَّاعَةِ خُلِقْتُمْ فَاحْذَرُوا مِنَ اللَّهِ مَا حَذَرْتُمْ مِنْ نَفْسِهِ فَإِنَّهُ حَذَرٌ بَأْسًا شَدِيدًا وَ احْشُوا اللَّهَ حَشِيَّةً لَيْسَتْ بِتَعْدِيرٍ وَ اعْمَلُوا  
فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنَّهُ مَنْ عَمِلَ لِعَرِّ اللَّهِ وَكَلَهُ اللَّهُ إِلَى مَنْ عَمِلَ لَهُ وَ مَنْ عَمِلَ لِلَّهِ مُخْلِصًا تَوَلَّى اللَّهُ ثَوَابَهُ

And by the fear of Allah<sup>-azwj</sup> I<sup>-asws</sup> have been Commanded and for the good deeds and you have been Created for the obedience. Therefore, be cautious from Allah<sup>-azwj</sup> what He<sup>-azwj</sup> has Cautioned you all from Himself<sup>-azwj</sup>, for He<sup>-azwj</sup> has Warned of severe problems, and fear Allah<sup>-</sup>

azwj with a fear not being with excuses, and work without showing off nor to be heard, for the one who works for other than Allah<sup>-azwj</sup>, (and) Allah<sup>-azwj</sup> would Allocate him to the one he had worked for, and one who works for Allah<sup>-azwj</sup> sincerely, Allah<sup>-azwj</sup> would Take charge of his Rewards.

وَأَشْفِقُوا مِنْ عَذَابِ اللَّهِ فَإِنَّهُ لَمْ يَخْلُقْكُمْ عَبَثًا وَ لَمْ يَتْرُكْ شَيْئًا مِنْ أَمْرِكُمْ سُدًى قَدْ سَمِيَ آثَارُكُمْ وَ عَلِمَ أَعْمَالَكُمْ وَ كَتَبَ أَجَالَكُمْ

And have pity (on yourselves) from Punishment of Allah<sup>-azwj</sup>, for He<sup>-azwj</sup> has not Created you in vain, and did not leave out anything from your matters in vain. He<sup>-azwj</sup> Hears your impacts and Knows your deeds, and Writes your terms.

فَلَا تَغْتَرُّوا بِالْأَلْبَانِ فَإِنَّهَا عَرَاةٌ لِأَهْلِهَا مَعْرُورٌ مِنْ اغْتَرَّ بِهَا وَ إِلَى فَنَاءٍ مَا هِيَ وَ إِنَّ الْآخِرَةَ هِيَ دَارُ الْحَيَاةِ لَوْ كَانُوا يَعْلَمُونَ أَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ وَ مُرَافَقَةَ الْأَنْبِيَاءِ وَ مَعِيشَةَ السُّعَدَاءِ فَإِنَّمَا نَحْنُ بِهِ وَ لَهُ

So, do not be deceived by the world, for it is a deception for its people, deceiving by the ones who have been deceived by it, and to annihilation of what it is. And the Hereafter, it is a house of the life, if only you knew. I<sup>-asws</sup> ask Allah<sup>-azwj</sup> for status of the martyrs, and friendship of the Prophets<sup>-as</sup>, and a life of the fortunate ones, for rather we are with it and for it’.

قَالَ نَصْرٌ ثُمَّ اسْتَعْمَلَ عَلِيٌّ عَ الْعُمَّالَ وَ فَرَّقَهُمْ فِي الْبِلَادِ وَ كَتَبَ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ كِتَابًا إِلَى مُعَاوِيَةَ يَدْعُوهُ إِلَى الْبَيْعَةِ.

Nazr said, ‘Then Ali<sup>-asws</sup> employed the office-bearers and dispersed them in the city, and he<sup>-asws</sup> wrote a letter with Jareer Bin Abdullah Al-Bajali to Muawiya calling him to the allegiance’.<sup>4</sup>

أَقُولُ أُوْرِدَهُ نَصْرٌ فِي كِتَابِهِ عَلَى وَجْهِ الْبَسْطِ ثُمَّ قَالَ: وَ بَعَثَ يَزِيدَ بْنَ قَبِيْسِ الْأَرْحَبِيِّ عَلَى الْمَدَائِنِ وَ مِحْنَفَ بْنَ سُلَيْمٍ عَلَى أَصْبَهَانَ وَ هَمْدَانَ وَ قَرْظَةَ بْنَ كَعْبٍ عَلَى الْبَهْمُثِيَّاتِ وَ قُدَامَةَ بْنَ مَطْعُونٍ عَلَى كَسْكَرٍ وَ عَدِيَّ بْنَ حَاتِمٍ عَلَى مَدِينَةِ بَجْرَسِيرٍ وَ آسَنَاتَهَا وَ أَبَا حَسَّانَ الْبَكْرِيِّ عَلَى آسْتَانَ الْعَالِي وَ سَعْدَ بْنَ مَسْعُودٍ التَّقْفِيَّ عَلَى آسْتَانَ الرُّوَابِي وَ رَبِيعِيَّ بْنَ كَاسٍ عَلَى سِجِسْتَانَ وَ كَاسَ أُمِّهِ يُعْرَفُ بِهَا وَ خَلِيدَ [خَلِيدًا] إِلَى خُرَاسَانَ

I (Majlisi) am saying, ‘Nasr has reported in his book upon an aspect of the extension, then said,

‘And he<sup>-asws</sup> sent Yazeed Bin Qas Al-Arhabiy (governor) upon Al-Madain, and Mikhaf Bin Suleym upon Asbahan and Hamdan, and Qarza Bin Ka’an upon Al-Bihqubazat, and Qudamah Bin Mazun upon Kaskar, and Adayy Bin Hatim upon the city of Bahrusir and its surroundings, and Abu Hassan Al-Bakry upon the highlands of Astaan, and Sa’ad Bin Masoud Al-Saqafi upon Astaan Al-Zuwaby, and Rabie Bin Kaas upon Sijistan, and Kaas is well known by his mother, and Khulayda to Khurasa.

فَسَارَ خُلَيْدٌ حَتَّى إِذَا دَنَا مِنْ نَيْسَابُورٍ بَلَغَهُ أَنَّ أَهْلَ خُرَاسَانَ قَدْ كَفَرُوا وَ نَزَعُوا يَدَهُمْ مِنَ الطَّاعَةِ وَ قَدِمَ عَلَيْهِمْ عُمَالُ كِسْرَى مِنْ كَابُلٍ فَقَاتَلَ أَهْلَ نَيْسَابُورٍ فَهَزَمَهُمْ وَ حَصَرَ أَهْلَهَا وَ بَعَثَ إِلَى عَلِيٍّ عَ بِالْفَتْحِ وَ السَّبِي

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

<sup>4</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 337 a

Neysabour and defeated them and besieged its inhabitants, and sent a message to Ali<sup>-asws</sup> with the conquest and the captives.

ثُمَّ صَمَدَ لِبَنَاتِ كِسْرَى فَنَزَلَ عَلَى أَمَانٍ فَبَعَثَ بَيْنَ إِلَى عَلِيٍّ عَ فَلَمَّا قَدِمَ عَلَيْهِ قَالَ أُرْوَجُكُمْ فَلَنْ لَا إِلَّا أَنْ تُرْوَجَنَا ابْنَيْكَ فَإِنَّا لَا نَرَى لَنَا كُفُوًا غَيْرَهُمَا

Then he held up the two daughters of Chosroe, and lodged them upon safety. He sent them to Ali<sup>-asws</sup>. When they arrived to him<sup>-asws</sup>, he<sup>-asws</sup> said, 'Would you like to be married?' They said, 'No, except if you<sup>-asws</sup> to get us married to your<sup>-asws</sup> sons, for we do not see any match for us other than them'.

فَقَالَ عَلِيٌّ عَ اذْهَبَا حَيْثُ شِئْتُمَا فَمَامَ نَرَسَا فَقَالَ مُرِّي بَيْنَ فَإِنَّمَا مِنْكَ كِرَامَةٌ وَ بِنِي وَ بِنَهُنَّ قَرَابَةٌ فَفَعَلَ

Ali<sup>-asws</sup> 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<sup>-asws</sup>, and there is a relationship between me and them'. He<sup>-asws</sup> did so.

فَأَنْزَهُنَّ نَرَسَا مَعَهُ وَ جَعَلَ يُطْعِمُهُنَّ وَ يَسْقِيَهُنَّ فِي الذَّهَبِ وَ الْفِضَّةِ وَ يَكْسُوهُنَّ كِسْوَةَ الْمُلُوكِ وَ يَبْسُطُ لَهُنَّ الدِّيْبَاجَ

Narsa lodged them with him and made their food and drink to be in gold and silver (utensils) and clothed them with kingly clothing, and spread out for them the brocade (carpets).

وَ بَعَثَ الْأَشْتَرَ عَلَى الْمُؤَصِّلِ وَ نَصِيبِينَ وَ دَارَا وَ سِنْجَارٍ وَ آمِدَ وَ هَيْتَ وَ غَانَاتٍ وَ مَا غَلَبَ عَلَيْهِ مِنْ تِلْكَ الْأَرْضِينَ مِنْ أَرْضِ الْجَزِيرَةِ

And he<sup>-asws</sup> sent Al-Ashtar upon Al-Mosul and Nasibeyn, and Darar, and Sinjar, and Aamid, and Hiyat, and Anaat, and whatever he<sup>-asws</sup> had overcome upon from those lands, from the land of Al-Jazeera.

وَ بَعَثَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ الضَّحَّاكَ بْنَ قَيْسٍ عَلَى مَا فِي سُلْطَانِهِ مِنْ أَرْضِ الْجَزِيرَةِ وَ كَانَ فِي يَدَيْهِ حِرَّانَ وَ الرَّقَّةَ وَ الرُّهَا وَ قَرَيْسَا وَ كَانَ مِنْ كَانَ بِالْكُوفَةِ وَ بِالْبَصْرَةِ مِنَ الْعُمَيْيَّةِ قَدْ هَرَبُوا فَنَزَلُوا الْجَزِيرَةَ فِي سُلْطَانِ مُعَاوِيَةَ

And Muawiya Bin Abu Sufyan sent Al-Zahaak Bin Qays upon what was in his authority from the land of Al-Jazeera, and it was in his hands – and Harran, and Al-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.

فَخَرَجَ الْأَشْتَرُ وَ هُوَ يُرِيدُ الضَّحَّاكَ بِحِرَّانَ فَلَمَّا بَلَغَ ذَلِكَ الضَّحَّاكَ بَعَثَ إِلَى أَهْلِ الرَّقَّةِ فَأَمَدُوهُ وَ كَانَ جُلُ أَهْلِهَا عُمَيْيَّةً فَجَاءُوا وَ عَلَيْهِمْ سِمَاكُ بْنُ مَخْرَمَةَ وَ أَقْبَلَ الضَّحَّاكَ يَسْتَقْبِلُ الْأَشْتَرَ فَالْتَقَى الضَّحَّاكَ وَ سِمَاكُ بْنُ حِرَّانَ وَ الرَّقَّةَ وَ رَحَلَ الْأَشْتَرُ حَتَّى نَزَلَ عَلَيْهِمْ

Al-Ashtar went out and he intended Al-Zahaak at Harran. When that reached Al-Zahaak, he sent a message to the people of 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.

فَاقْتَتَلُوا قِتَالًا شَدِيدًا حَتَّى كَانَ عِنْدَ الْمَسَاءِ فَرَجَعَ الضَّحَّاكُ بِمَنْ مَعَهُ فَسَارَ لَيْلَتَهُ كُلَّهَا حَتَّى أَصْبَحَ بِحَرَّانَ فَدَخَلَهَا وَ أَصْبَحَ الْأَشْتَرُ فَرَأَى مَا صَنَعُوا فَتَبِعَهُمْ حَتَّى نَزَلَ عَلَيْهِمْ بِحَرَّانَ فَحَصَرَهُمْ وَ أَتَى الْحَبْرُ مُعَاوِيَةَ فَبَعَثَ إِلَيْهِمْ عَبْدَ الرَّحْمَنِ بْنَ خَالِدٍ فِي خَيْلٍ يُعِيثُهُمْ

They fought a severe fight until it came to the evening. Al-Zahaak returned with the ones with him and travelled all of his night until morning he was at Harran, he entered it. And Al-Ashtar came to the morning and saw what they had done, so he pursued them until he descended upon them at Harran. He besieged them, and the news came to Muawiya, so he sent Abdul Rahman Bin Khalid to them among a cavalry to help them.

فَلَمَّا بَلَغَ ذَلِكَ الْأَشْتَرُ كَتَبَ كِتَابِيَةً وَ عَبَأَ جُنُودَهُ وَ خَيْلَهُ ثُمَّ نَادَاهُمْ الْأَشْتَرُ أَلَا إِنَّ الْحَيَّ عَزِيزٌ أَلَا إِنَّ الدِّمَارَ مَنِيْعٌ أَلَا نُنزِلُونَ أَيُّهَا التَّلْعَابُ الرِّوَاعَةَ احْتَجِرْتُمْ احْتِجَارَ الضَّبَابِ فَنَادُوا يَا عِبَادَ اللَّهِ أَقِيمُوا قَلِيلًا عَلِمْتُمْ وَ اللَّهُ أَنْ قَدْ أُتِيتُمْ

When that reached Al-Ashtar, he sent formed his battalion and mobilised his army and his cavalry, then Al-Ashtar called out to them, 'Indeed, the life is dear! Indeed, the honour is immune! Indeed, you are going down, O you shackling foxes! You are bordering a border of the fogs'. They called out, 'O servants of Allah<sup>-azwj</sup>! You will be staying for a little while, you know, by Allah<sup>-azwj</sup>, you have just come'.

فَمَضَى الْأَشْتَرُ حَتَّى مَرَّ عَلَى أَهْلِ الرَّقَّةِ فَتَحَرَّزُوا مِنْهُ ثُمَّ مَضَى حَتَّى مَرَّ عَلَى أَهْلِ قَرْقِيسَا فَتَحَرَّزُوا مِنْهُ وَ بَلَغَ عَبْدَ الرَّحْمَنِ بْنَ خَالِدٍ انْصِرَافُ الْأَشْتَرِ فَأَنْصَرَفَ.

Al-Ashtar continued until he passed by the people of Al-Raqqa but they were careful from him. Then he continued until he passed by the people of Qirqyasa, and they were careful from him. And it reached Abdul Rahman Bin Khalid, the leaving of Al-Ashtar, so he left (as well)"<sup>5</sup>

338- وَ رَوَى نَصْرٌ أَيْضاً عَنْ عَبْدِ اللَّهِ بْنِ كَرْدَمِ بْنِ مَرْثَدٍ قَالَ: لَمَّا قَدِمَ عَلَيَّ عَ حَشَرَ إِلَيْهِ أَهْلُ السَّوَادِ فَلَمَّا اجْتَمَعُوا أَذِنَ لَهُمْ فَلَمَّا رَأَى كَثْرَتَهُمْ قَالَ إِنِّي لَا أَطِيقُ كَلَامَهُمْ وَ لَا أَفْقَهُ عَنْكُمْ فَأَسْبِدُوا أَمْرَكُمْ إِلَى أَرْضَانِكُمْ فِي أَنْفُسِكُمْ وَ أَعْيِهِ نَصِيحَةً لَكُمْ

And it is reported by Nasr as well, from Abdllah Bin Kardam Bin Marsad who said,

'When Ali<sup>-asws</sup> arrived (at Al-Kufa), the majority of the people gathered to him<sup>-asws</sup>. When they had gathered, he<sup>-asws</sup> permitted for them. When he<sup>-asws</sup> saw their large number, he<sup>-asws</sup> said: 'I<sup>-asws</sup> am not able to speak to them, nor can I<sup>-asws</sup> make you all understand, so attribute your affairs to one you are pleased with among yourselves, and make him your leader as an adviser for you'.

قَالُوا نَرَسَا مَا رَضِي فَقَدْ رَضِينَاهُ وَ مَا سَخَطَ سَخَطُنَاهُ فَتَقَدَّمَ نَرَسَا فَجَلَسَ إِلَيْهِ فَقَالَ يَا نَرَسَا أَحْبَبْتَنِي عَنْ مَلُوكِ فَارِسَ كَمْ كَانُوا قَالَ كَانَتْ مَلُوكُهُمْ فِي هَذِهِ الْمَمْلَكَةِ الْأَخِيرَةِ اثْنَيْنِ وَ ثَلَاثِينَ مَلِكًا

They said, 'Narsa is who we are pleased with, and what he is angered with we are angered with it'. Narsa came ahead and sat to him<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Narsa! Inform me<sup>-asws</sup> about the kings of Persian, how many were they?' He said, 'Their kingdoms existed in these last kingships of thirty-two kings'.

<sup>5</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 337 b

قَالَ فَكَيْفَ كَانَتْ سِيرَتُهُمْ قَالَ مَا زَالَتْ سِيرَتُهُمْ فِي عِظَمِ أَمْرِهِمْ وَاحِدَةً حَتَّى مَلَكَنَا كِسْرَى بِنَ هُرْمُزَ فَاسْتَأْثَرَ بِالْمَالِ وَالْأَعْمَالِ وَخَالَفَ أَوْلِيَانَا وَأَخْرَبَ  
الَّذِي لِلنَّاسِ وَعَمَرَ الَّذِي لَهُ وَاسْتَحْفَفَ بِالنَّاسِ وَأَوْعَرَ نُفُوسَ فَارِسَ حَتَّى تَارُوا إِلَيْهِ فَفَقْتَلُوهُ فَأَزْمَلَتْ نِسَاؤُهُ وَبَيَمَ أَوْلَادُهُ

He said, 'What was their methods?' He said, 'Their methods have not ceased to in greatness of their affairs as being one, until Chosroe Bin Hurmuz became our king, and he preferred with the wealth, and the office bearers, and opposed out first ones, and ruined that which is for the people, and built that which was for him, and took lightly with the people, and aroused the anger of the souls of Persia until they retaliated to him. They killed him and widowed his wives, and orphaned his children'.

فَقَالَ يَا نَرْسَا إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْخُلُقَ بِالْحَقِّ وَ لَا يَرْضَى مِنْ أَحَدٍ إِلَّا بِالْحَقِّ وَ فِي سُلْطَانِ اللَّهِ تَذَكِيرٌ بِمَا حَوَّلَ اللَّهُ وَ إِنَّمَا لَا تَقُومُ مَمْلَكَةٌ إِلَّا بِتَدْبِيرٍ وَ  
لَا بُدَّ مِنْ إِفْرَةٍ وَ لَا يَزَالُ أَمْرُنَا مُتَمَامِيكًا مَا لَمْ يَتَشْتَمِ أَحِبْرُنَا أَوْلَانَا فَإِذَا خَالَفَ أَحِبْرُنَا أَوْلَانَا وَ أَفْسَدُوا هَلَكُوا وَ أَهْلَكُوا

He<sup>-asws</sup> said: 'O Narsa! Allah<sup>-azwj</sup> Mighty and Majestic Created the creatures with the Truth, and He<sup>-azwj</sup> is not Pleased from anyone except with the truth. And in Authority of Allah<sup>-azwj</sup> is a reminder from what Allah<sup>-azwj</sup> has Authorised, and no kingship will stand except by a plan, and there is no escape from a government, and our affairs will not cease to be attached for as long as our last ones do not accuse our first ones. When our last ones oppose our first ones and spoil, they will be destroyed and destroy (others)'.

ثُمَّ أَمَرَ عَلَيْهِمْ أَمْرَاءَهُمْ ثُمَّ إِنَّ عَلِيًّا بَعَثَ إِلَى الْعُمَالِ فِي الْأَفَاقِ وَ كَانَ أَهْمُ الْوُجُوهِ إِلَيْهِ الشَّامَ.

Then he<sup>-asws</sup> placed commanders upon them. Then Ali<sup>-asws</sup> messages to the office bearers in the distant horizons, and the most important of the directions was to Syria".<sup>6</sup>

339- وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنِ الْجُرْجَانِيِّ قَالَ: لَمَّا بُيِعَ عَلِيٌّ ع وَ كَتَبَ إِلَى الْعُمَالِ فِي الْأَفَاقِ كَتَبَ إِلَى جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَ  
كَانَ غَامِلًا لِعُثْمَانَ عَلَى نَعْرِ هَمْدَانَ مَعَ زَخْرِ بْنِ قَيْسِ الْجَعْفِيِّ

And it is reported from Muhammad Bin Ubeydullah Al Qurshy, form Al Jurjany who said,

'When Ali<sup>-asws</sup> was pledged allegiance to and wrote to the office bearers in the distant horizons, he<sup>-asws</sup> wrote to Jareer Bin Abdullah Al-Bajaly, and he was an office bearer for Usman upon border city of Hamdan with Zahr bin Qays Al-Jufy: -

أَمَّا بَعْدُ فَ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَاٍلٍ

As for after, **Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, and there is no guardian for them from besides Him [13:11].**

وَ إِنِّي أَخْبِرُكَ عَمَّنْ سَرْنَا إِلَيْهِ مِنْ جُمُوعِ طَلْحَةَ وَ الرَّبِيعِ عِنْدَ نَكْبَتِهِمْ بِيَعْتُهُمْ وَ مَا صَنَعُوا بِعَامِلِي عُثْمَانَ بِنِ حُنَيْفِ ابْنِ هَبِطُطٍ مِنَ الْمَدِينَةِ بِالْمُهَاجِرِينَ وَ  
الْأَنْصَارِ حَتَّى إِذَا كُنْتُ بِالْعُدَيْبِ بَعَثْتُ إِلَى أَهْلِ الْكُوفَةِ بِالْحَسَنِ بْنِ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ عَمَّارِ بْنِ يَاسِرٍ وَ قَيْسِ بْنِ سَعْدِ بْنِ عَبَادَةَ

<sup>6</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 338

And I<sup>-asws</sup> 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<sup>-asws</sup> office bearer Usman Bin Huneyf. I<sup>-asws</sup> came down from Al-Medina with the Emigrants and the Helpers until when I<sup>-asws</sup> was at Al-Uzayb, I<sup>-asws</sup> sent a message to the people of Al-Kufa with Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and Abdullah Bin Al-Abbas, and Ammar Bin Yasser, and Qays Bin Sa'ad Bin Ubada.

فَاسْتَنْفَرُوهُمْ فَأَجَابُوا فَسِرْتُ بِهِمْ حَتَّى نَزَلْتُ بِظَهْرِ الْبَصْرَةِ فَأَعَدَزْتُ فِي الدُّعَاءِ وَأَقْلْتُ الْعَثْرَةَ وَ نَاشَدْتُهُمْ عَقْدَ بَيْعَتِهِمْ فَأَبَوْا إِلَّا قِتَالِي فَاسْتَعْنَتْ بِاللَّهِ عَلَيْهِمْ  
فَقَتِلَ مَنْ قُتِلَ وَ وُلُوا مُدِيرِينَ إِلَى مِصْرِهِمْ

They mobilised them and they responded and I<sup>-asws</sup> travelled with them until I<sup>-asws</sup> descended at the back of Al-Basra. I<sup>-asws</sup> excuse in the calling, and belittled the stumbles and adjured them with the pact of their allegiance, but they refused except fighting me<sup>-asws</sup>. So, I<sup>-asws</sup> sought Assistance with Allah<sup>-azwj</sup> against them and He<sup>-azwj</sup> Killed the ones who were killed, and they turned back to their cities.

فَسَأَلُونِي مَا كُنْتُ دَعَوْتُهُمْ إِلَيْهِ قَبْلَ الْيَقَاءِ فَقِيلْتُ الْعَافِيَةَ وَ رَفَعْتُ عَنْهُمْ السَّيْفَ وَ اسْتَعْمَلْتُ عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَ سِرْتُ إِلَى الْكُوفَةِ وَ قَدْ بَعَثْتُ  
إِلَيْكُمْ زَحْرَ بْنَ قَيْسٍ فَاسْأَلْ عَمَّا بَدَا لَكَ

They asked me<sup>-asws</sup> what I<sup>-asws</sup> had been calling them to before the battle. I<sup>-asws</sup> accepted the excuse and raised the sword away from them, and I<sup>-asws</sup> employed Abdullah Bin Abbas upon them and travelled to Al-Kufa. And I<sup>-asws</sup> have sent to you all Zahr Bin Qays, so ask him about whatever comes to you'.

فَلَمَّا قَرَأَ جَرِيرُ الْكِتَابِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ هَذَا كِتَابُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ الْمَأْمُونُ عَلَى الدِّينِ وَ الدُّنْيَا وَ قَدْ كَانَ مِنْ أَمْرِهِ وَ  
أَمْرٍ عَدُوَّهُ مَا نَحْمَدُ اللَّهَ عَلَيْهِ وَ قَدْ بَايَعَهُ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ التَّابِعِينَ بِإِحْسَانٍ وَ لَوْ جُعِلَ هَذَا الْأَمْرُ شُورَى بَيْنَ الْمُسْلِمِينَ كَانَ  
أَحَقَّهُمْ بِهَا

When Jareer read the letter, he stood up and said, 'O you people! This is a letter of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and he<sup>-asws</sup> is the trustworthy upon the religion and the world, and it has happened from his<sup>-asws</sup> matter and matter of his<sup>-asws</sup> enemies what we praise Allah<sup>-azwj</sup> upon it, and they had pledged allegiance to him<sup>-asws</sup>, **And the foremost, the first ones from the Emigrants and the Helpers, [9:100]**, and the penitents, with the good deeds, and if this command were to be made to a consultation between the Muslims, I<sup>-asws</sup> would be the most rightful of them with it.

أَلَا وَ إِنَّ الْبَقَاءَ فِي الْجَمَاعَةِ وَ الْقَنَاءَ فِي الْفِرْقَةِ وَ عَلِيٌّ حَامِلُكُمْ عَلَى الْحَقِّ مَا اسْتَقَمْتُمْ فَإِنْ مَلْتُمْ أَقَامَ مَيْلَكُمْ

Indeed! And surely the survival is in the community and the annihilation is in the sectarianism, and it is upon me<sup>-asws</sup> to carry you all upon the truth for as long as you are straight. If you incline, I<sup>-asws</sup> shall straighten your alignment'.

فَقَالَ النَّاسُ سَمْعًا وَ طَاعَةً رَضِينَا رَضِينَا فَأَجَابَ جَرِيرٌ وَ كَتَبَ جَوَابَ كِتَابِهِ بِالطَّاعَةِ ثُمَّ قَامَ زَحْرُ بْنُ قَيْسٍ حَظِيبًا فَكَانَ بِمَا حُفِظَ مِنْ كَلَامِهِ أَنْ قَالَ الْحَمْدُ  
لِلَّهِ الَّذِي اخْتَارَ الْحَمْدَ لِنَفْسِهِ وَ تَوَلَّاهُ دُونَ خَلْقِهِ لَا شَرِيكَ لَهُ فِي الْحَمْدِ وَ لَا نَظِيرَ لَهُ فِي الْمَجْدِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ خَدَهُ لَا شَرِيكَ لَهُ الْقَائِمُ الدَّائِمُ إِلَهُ السَّمَاءِ  
وَ الْأَرْضِ

The people said, 'We hear and obey! We agree! We agree!' Jareer answered and wrote an answer to his<sup>-asws</sup> letter with the obedience (of the people). Then Zahr Bin Qas stood up to address, and he was from the ones I had memorised from his speech. He said, 'The Praise is for Allah<sup>-azwj</sup> Who Chose the Praise for Himself<sup>-azwj</sup> and His<sup>-azwj</sup> Governance besides His<sup>-azwj</sup> creatures. There is no associate for Him<sup>-azwj</sup> in the Praise, nor any peer for Him<sup>-azwj</sup> in the Glory, and there is no god except Allah<sup>-azwj</sup>, there is no associate for Him<sup>-azwj</sup>, the Living, the Permanent, God of the sky and the earth.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أُرْسِلُهُ بِالْحَقِّ الْوَاضِحِ وَ الْكِتَابِ النَّاطِقِ دَاعِيًا إِلَى الْخَيْرِ وَ قَائِدًا إِلَى الْهُدَى

And I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent him<sup>-saww</sup> with the clear truth, and the speaking Book, calling to the good and a guide to the guidance'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ عَلِيًّا كَتَبَ إِلَيْكُمْ كِتَابًا لَا يُقَالُ بَعْدَهُ إِلَّا رَجِيمٌ مِنَ الْقَوْلِ وَ لَكِنْ لَا بُدَّ مِنْ رَدِّ الْكَلَامِ إِنَّ النَّاسَ بَاتِعُوا عَلِيًّا بِالْمَدِينَةِ غَيْرَ مُحَابَاةٍ بِيَمِينِهِ لِعَلِّمِهِ بِكِتَابِ اللَّهِ وَ سُنَنِ الْحَقِّ

Then he said, 'O you people! Ali<sup>-asws</sup> 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<sup>-asws</sup> at Al-Medina, without a favour with his<sup>-asws</sup> allegiance, due to his<sup>-asws</sup> knowledge with the Book of Allah<sup>-azwj</sup> and Sunnah of the truth.

وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ نَقَضَا بَيْعَتَهُ عَلَى غَيْرِ حَدِّثٍ وَ أَلْبَا عَلَيْهِ النَّاسُ ثُمَّ لَمْ يَرْضِيَا حَتَّى نَصَبْنَا لَهُ الْحُزْبَ وَ أَخْرَجْنَا أُمَّ الْمُؤْمِنِينَ فَلَقِيَهُمَا فَأَعَذَرَ فِي الدُّعَاءِ وَ أَحْسَنَ فِي الْبَقِيَّةِ وَ حَمَلَ النَّاسَ عَلَى مَا يَعْرِفُونَ هَذَا عِيَانٌ مَا عَبَّ عَنْكُمْ وَ إِنْ سَأَلْتُمُ الزِّيَادَةَ فَرِدْنَاكُمْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And that Talha and Al-Zubeyr broke his<sup>-asws</sup> allegiance upon without there having been any innovation and rallied the people against him<sup>-asws</sup>. Then they were not pleased until they installed the war to him<sup>-asws</sup> and brought out a mother of the believers. He<sup>-asws</sup> 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<sup>-azwj</sup>.

ثُمَّ ذَكَرَ أَبْيَاتًا مِنْ جَرِيرٍ وَ غَيْرِهِ تَرَكْنَاهَا رَوْماً لِإِلَّاخْتِصَارِ

Then he mentioned couplets (poems) from Jareer and others, we have left these aiming for the brevity.

قَالَ ثُمَّ أَقْبَلَ جَرِيرٌ سَائِرًا مِنْ ثَعْرٍ هَمْدَانَ حَتَّى وَرَدَ عَلَى عَلِيٍّ ع بِالْكُوفَةِ فَبَايَعَهُ وَ دَخَلَ فِيمَا دَخَلَ فِيهِ النَّاسُ مِنْ طَاعَةِ عَلِيٍّ وَ الزُّومِ لِأَمْرِهِ.

He said, 'Then Jareer came travelling from the border town of Hamdan until he arrived to Ali<sup>-asws</sup> at Al-Kufa and pledged allegiance to him<sup>-asws</sup> and entered into what the people had entered into, from obeying Ali<sup>-asws</sup> and necessitating his<sup>-asws</sup> orders'.<sup>7</sup>

<sup>7</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 339 a

وَقَالَ نَصْرٌ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ عَنِ الْجُرْجَانِيِّ قَالَ لَمَّا بُوعَ عَلِيٌّ ع وَكُتِبَ إِلَى الْعُمَّالِ كَتَبَ إِلَى الْأَشْعَثِ بْنِ قَيْسٍ مَعَ زِيَادِ بْنِ مَرْحَبِ الْهَمْدَانِيِّ وَ الْأَشْعَثِ عَلَى آذَرِيجَانَ عَامِلٍ لِعُثْمَانَ وَ قَدْ كَانَ عَمَرُو بْنُ عُثْمَانَ تَزَوَّجَ ابْنَةَ الْأَشْعَثِ بْنِ قَيْسٍ قَبْلَ ذَلِكَ

And Nasr said, 'We are informed by Muhammad Bin Ubeydullah, from Al Jarjany who said,

'When Ali<sup>-asws</sup> had been pledged allegiance to and he<sup>-asws</sup> wrote to the office bearers, he<sup>-asws</sup> wrote to Al-Ash'as Bin Qays along with Ziyad Bin Marhab Al-Hamdani, and Al-Ashas upon Azarbayjan, an office bearer of Usman, and Amro Bin Usman was married to the daughter of Al-Ash'as Bin Qays before that.

فَكُتِبَ إِلَيْهِ عَلِيٌّ عَ أَمَا بَعْدُ فَلَوْ لَا هُنَاتِ كُنَّ فِيكَ كُنْتَ الْمُقَدَّمِ فِي هَذَا الْأَمْرِ قَبْلَ النَّاسِ وَ لَعَلَّ أَمْرَكَ بِحِمْلِ بَعْضِهِ بَعْضًا إِنْ اتَّقَيْتَ اللَّهَ ثُمَّ إِنَّهُ كَانَ مِنْ بَيْعَةِ النَّاسِ إِيَّايَ مَا قَدْ بَلَغَكَ وَ كَانَ طَلْحَةُ وَ الزُّبَيْرُ بَيْنَ بَايَعَايَ ثُمَّ نَقَصَا بَيْعَتِي عَلَى غَيْرِ حَدِّهِ وَ أَخْرَجَا أُمَّ الْمُؤْمِنِينَ وَ صَارَا إِلَى الْبَصْرَةِ

Ali<sup>-asws</sup> wrote to him: 'As for after, had it not been for the lies happening among you, I<sup>-asws</sup> would have moved ahead this matter before the people, and perhaps I<sup>-asws</sup> would have instructed you to carry each other to fear Allah<sup>-azwj</sup>. Then it happened from allegiances of the people to me<sup>-asws</sup> what has reached you, and Talha and Al-Zubeyr are from the ones who had pledged allegiance to me. Then they broke my<sup>-asws</sup> allegiance upon without there having been any innovation, and brought out a mother of the believers and came to Al-Basra.

فَسِرْتُ إِلَيْهِمَا فَالْتَقَيْتُمَا فَدَعَوْتُهُمْ إِلَى أَنْ يَرْجِعُوا فِيمَا خَرَجُوا مِنْهُ فَأَبَوْا فَأَبْلَغْتُ فِي الدُّعَاءِ وَ أَحْسَنْتُ فِي الْبَقِيَّةِ وَ إِنَّ عَمَلَكَ لَيْسَ لَكَ بِطُعْمَةٍ وَ لَكِنَّهُ أَمَانَةٌ وَ فِي يَدَيْكَ مَالٌ مِنْ مَالِ اللَّهِ وَ أَنْتَ مِنْ حُرَّانِ اللَّهِ عَلَيْهِ حَتَّى تُسَلِّمَهُ إِلَيَّ وَ لَعَلِّي أَنْ لَا أَكُونَ شَرًّا وَلَا تَكُ لَكَ إِنْ اسْتَقَمْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, I<sup>-asws</sup> travelled to them and called them to returning into what they had exited from, but they refused. I<sup>-asws</sup> 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<sup>-azwj</sup>, and you are from the treasurers of Allah<sup>-azwj</sup> upon it until you submit it to me<sup>-asws</sup>, and it is upon me<sup>-asws</sup> that I<sup>-asws</sup> do not become an evil ruler to you, if you are straight, and there is no strength except with Allah<sup>-azwj</sup>.

فَلَمَّا قَرَأَ الْكِتَابَ قَامَ زِيَادُ بْنُ مَرْحَبٍ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّهُ مَنْ لَمْ يَكْفِهِ الْقَلِيلُ لَمْ يَكْفِهِ الْكَثِيرُ إِنَّ أَمْرَ عُثْمَانَ لَا يَنْفَعُ فِيهِ الْعِيَانُ وَ لَا يَشْفِي مِنْهُ الْحَبْرُ غَيْرَ أَنْ مَنْ سَمِعَ بِهِ لَيْسَ كَمَنْ عَايَنَهُ

When he<sup>-asws</sup> read the letter, Zayd Bin Marhab stood up. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, 'O you people! One whom the little does not suffice, the more will not suffice. The matter of Usman, the assisting does not benefit in it, nor does the news have any healing in it, apart from that the one who hears it isn't like the one who sees it.

إِنَّ النَّاسَ بَايَعُوا عَلِيًّا رَاضِينَ بِهِ وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ نَقَصَا بَيْعَتَهُ عَلَى غَيْرِ حَدِّهِ ثُمَّ أَذْنَا بِحَرْبٍ فَأَخْرَجَا أُمَّ الْمُؤْمِنِينَ فَسَارَ إِلَيْهِمَا فَلَمْ يُقَاتِلْهُمَا وَ فِي نَفْسِهِ مِنْهُنَّ حَاجَةٌ فَأَوْرَثَهُ اللَّهُ الْأَرْضَ وَ جَعَلَ لَهُ عَاقِبَةَ الْمُؤْمِنِينَ

The people pledged allegiance to Ali<sup>-asws</sup> being pleased with him<sup>-asws</sup>, and Talha and Al-Zubeyr broke his<sup>-asws</sup> allegiance upon without there having been any innovations. Then they proclaimed the war and brought out a mother of the believers. So, he<sup>-asws</sup> travelled to them and did not fight them, and within himself was a need from them. Allah<sup>-azwj</sup> Caused him<sup>-asws</sup> to inherit the land and Made it to be an end-result for the Momineen for him<sup>-asws</sup>.

ثُمَّ قَامَ الْأَشْعَثُ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عُثْمَانَ وَ لَأَبِي آدْرَبِيحَانَ فَهَلَكَ وَ هِيَ فِي يَدِي وَ قَدْ بَايَعَ النَّاسُ عَلِيًّا وَ طَاعَتُنَا لَهُ [كَطَاعَةِ مَنْ كَانَ قَبْلَهُ] وَ قَدْ كَانَ مِنْ أَمْرِهِ وَ أَمْرٍ طَلْحَةَ وَ الزُّبَيْرِ مَا قَدْ بَلَغَكُمْ وَ عَلَيَّ الْمَأْمُونُ عَلَيَّ مَا قَدْ غَابَ عَنَّا وَ عَنكُمْ مِنْ ذَلِكَ الْأَمْرِ

Then Al-Ash'as stood up. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, 'O you people! The commander of the faithful had placed me in charge of Azerbaijan. He died, and it is in my hands, and the people have pledged allegiance to Ali<sup>-asws</sup>, and our obedience is for him<sup>-asws</sup> (like the obedience of the ones who were before him<sup>-asws</sup>), and it has happened from his<sup>-asws</sup> matter and the matter of Talha and Al-Zubeyr what has reached you, and Ali<sup>-asws</sup> is the dependable one upon what has been hidden from us and you, of that matter'.

قَالَ فَلَمَّا أَتَى مَنْزِلَهُ دَعَا أَصْحَابَهُ وَ قَالَ إِنَّ كِتَابَ عَلِيٍّ قَدْ أَوْحَشَنِي وَ هُوَ أَحَدٌ بِمَالِ آدْرَبِيحَانَ وَ أَنَا لَأَحِقُّ بِمُعَاوِيَةَ

He (the narrator) said, 'When he went to his house, he called his companions and said, 'The letter of Ali<sup>-asws</sup> has scared me and he<sup>-asws</sup> will be taking the wealth of Azerbaijan, and I shall join up with Muawiya'.

فَقَالَ الْقَوْمُ الْمَوْتُ خَيْرٌ لَكَ مِنْ ذَلِكَ أ تَدْعُ مِصْرَكَ وَ جَمَاعَةَ قَوْمِكَ وَ تَكُونُ ذَنْبًا لِأَهْلِ الشَّامِ فَاسْتَحْيَا الْأَشْعَثُ فَسَارَ حَتَّى قَدِمَ عَلَى عَلِيٍّ ع

The group said, 'The death is better for you than that! Will you leave your city and the community of your people and become a sin for the people of Syria?' So, Al-Ash'as was embarrassed and travelled until he arrived to Ali<sup>-asws</sup>.

قَالَ وَ إِنَّهُ قَدِمَ عَلَى عَلِيٍّ ع بَعْدَ قُدُومِهِ الْكُوفَةَ الْأَخْنَفُ بْنُ قَيْسٍ وَ جَارِيَةُ بْنُ قُدَامَةَ وَ حَارِثُ بْنُ زَيْدٍ وَ زَيْدُ بْنُ جَبَلَةَ وَ أَعْيُنُ بْنُ صُبَيْعَةَ وَ عَظْمُ النَّاسِ بَنُو تَمِيمٍ وَ كَانَ فِيهِمْ أَشْرَافٌ وَ لَمْ يَقْدَمْ هَؤُلَاءِ عَلَى عَشِيرَةٍ مِنْ أَهْلِ الْكُوفَةِ

He (the narrator) said, 'He arrived to Ali<sup>-asws</sup> before the arrival at Al-Kufa of Al-Ahnaf Bin Qays, and Jariyat Bin Qudama, and Haris Bin Zayd, and Zayd Bin Jabala, and Ays Bin Zubya, and the important people of the clan of Tameem, and among them were nobles, and they did not come to any clan from the people of Al-Kufa.

فَقَامَ الْأَخْنَفُ بْنُ قَيْسٍ وَ جَارِيَةُ بْنُ قُدَامَةَ وَ حَارِثُ بْنُ بَدْرِ فَتَكَلَّمَ الْأَخْنَفُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ إِنْ يَكُ بَنُو سَعْدٍ لَمْ تَنْصُرْكَ يَوْمَ الْجَمَلِ فَإِنَّمَا لَمْ تَنْصُرْ عَلِيًّا وَ قَدْ عَجِبُوا أَمْسَ مِنْ نَصْرِكَ وَ عَجِبُوا الْيَوْمَ مِمَّنْ خَذَلَكِ لِأَنَّهُمْ شَكُّوا فِي طَلْحَةَ وَ الزُّبَيْرِ وَ لَمْ يَشْكُوا فِي مُعَاوِيَةَ وَ عَشِيرَتُنَا فِي الْبَصْرَةِ فَلَوْ بَعَثْنَا إِلَيْهِمْ فَقَدِمُوا إِلَيْنَا فَقَاتَلْنَا بِحِمِّ الْعَدُوِّ وَ انْتَصَفْنَا بِهِمْ وَ أَدْرَكُوا الْيَوْمَ مَا فَاتَهُمْ أَمْسَ

Al-Ahnaf Bin Qays, and Jariyat Bin Qudama, and Harisa Bin Badr stood up. Al-Ahnaf spoke, he said, 'O Amir Al-Momineen<sup>-asws</sup>! Even though the clan of Sa'ad did not help you<sup>-asws</sup> 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<sup>-asws</sup>, because they had doubted regarding Talha and Al-Zubeyr and are not doubting regarding Muawiya and our clan in Al-Basra. If you<sup>-asws</sup> send us to them and they arrive to us, we shall fight the enemies with them and be fair with them, and they would come across today what they had missed out on yesterday'.

فَقَالَ عَلِيُّ لِمُجَارِيَةَ بْنِ قُدَامَةَ وَ كَانَ رَجُلٌ تَمِيمٍ بَعْدَ الْأَخْنَفِ مَا تَقُولُ يَا جَارِيَةُ فَأَجَابَ بِمَا يَدُلُّ عَلَى كَرَاهَتِهِ مِنْ إِشْحَاصِ قَوْمِهِ عَنِ الْبَصْرَةِ

Ali<sup>-asws</sup> said to Al-Jariyat Bin Qudama, and he was a man from (clan of) Tameem: 'Af Al-Ahnaf, what are you saying, O Jariyat!' He responded with what evidenced upon his dislike from the finger-pointing at his people about Al-Basra.

ثُمَّ خَاطَبَ عَلِيٌّ عَ حَارِثَةَ فَوَافَقَ الْأَحْنَفَ فِي رَأْيِهِ فَقَالَ عَ لِأَحْنَفٍ ائْتُبْ إِلَى قَوْمِكَ فَكُتِبَ إِلَيْهِمْ بِحُكْمِهِمْ عَلَى الْخُرُوجِ وَالْمَسِيرِ إِلَيْهِ وَكُتِبَ مُعَاوِيَةَ بْنَ صَعْصَعَةَ وَهُوَ ابْنُ أُخِي الْأَشْعَثِ إِلَيْهِمْ أُبَيَاتًا فِي ذَلِكَ فَلَمَّا انْتَهَى كِتَابُ الْأَحْنَفِ وَشِعْرُ مُعَاوِيَةَ إِلَى بَنِي سَعْدِ سَارُوا بِجَمَاعَتِهِمْ حَتَّى نَزَلُوا الْكُوفَةَ فَعَزَّتْ بِالْكَوْفَةِ وَكَثُرَتْ ثُمَّ قَدِمَتْ عَلَيْهِمْ رِبْعَةٌ وَهُمْ حَدِيثٌ.

Then Ali<sup>-asws</sup> addressed Harisa, and he was co-incidental with Al-Ahnaf in his view. Ali<sup>-asws</sup> said to Al-Ahnaf, 'Write to your people'. He wrote to them, urging them upon the coming out and the travelling to him<sup>-asws</sup>. 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".<sup>8</sup>

<sup>8</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 10 H 339 b

باب 11 باغي معاوية و امتناع أمير المؤمنين صلوات الله عليه عن تأميره و توجهه إلى الشام للقائه إلى ابتداء غزوات صفين

## CHAPTER 11 – REBELLION OF MUAWIYA, AND REFUSAL BY AMIR AL-MOMINEEN OF HIS RULE, AND HIS<sup>-asws</sup> HEADING TO SYRIA TO MEET HIM IN BATTLE, BEGINNING THE BATTLE OF SIFFEEN

340 - نَحَجُ، نَحَجُ الْبَلَاغَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى مُعَاوِيَةَ مِنَ الْمَدِينَةِ فِي أَوَّلِ مَا بُوعَ لَهُ بِالْخِلَافَةِ ذَكَرَهُ الْوَأَقِدِيُّ فِي كِتَابِ الْجَمَلِ مِنْ عِنْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَقَدْ عَلِمْتُ إِغْدَارِي فِيكُمْ وَ إِعْرَاضِي عَنْكُمْ حَتَّى كَانَ مَا لَا بُدَّ مِنْهُ وَ لَا دَفْعَ لَهُ وَ الْحَدِيثُ طَوِيلٌ وَ الْكَلَامُ كَثِيرٌ وَ قَدْ أَذْبَرَ مَا أَذْبَرَ وَ أَقْبَلَ مَا أَقْبَلَ فَبَايَعُ مَنْ قَبَّلَكَ وَ أَقْبَلَ إِلَيَّ فِي وَفْدٍ مِنْ أَصْحَابِكَ وَ السَّلَامُ.

(The book) 'Nahj Al Balagah' – And from a letter of his<sup>-asws</sup> to Muawiya from Al-Medina during the beginning of what had been pledged to him<sup>-asws</sup> with the caliphate. Al Waqidi (wahabi imam) mentioned in the book 'Al-Jamal',

'From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, to Muawiya Bin Abu Sufyan. As for after, you have known of my excusing you all and my<sup>-asws</sup> turning away from you until it happened what there was no escape from, and there was no repelling of it, and the narration is lengthy and the speech is a lot, and it has turned around what has turned around, and it has come what has come. Pledge allegiance from yourself and come to me<sup>-asws</sup> among a delegation of your companions. And the greetings".<sup>9</sup>

341- كِتَابُ الصِّفِيِّنَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدِ الْأَسَدِيِّ عَنْ مُبَيْرِ بْنِ وَعَلَةَ عَنْ عَامِرِ الشَّعْبِيِّ أَنَّ عَلِيًّا عَ حِينَ قَدِمَ مِنَ الْبَصْرَةِ نَزَعَ جَرِيرًا عَنْ هَمْدَانَ فَجَاءَ حَتَّى نَزَلَ الْكُوفَةَ فَأَرَادَ عَلِيُّ أَنْ يَبْعَثَ إِلَى مُعَاوِيَةَ رَسُولًا فَقَالَ لَهُ جَرِيرٌ ابْعَثْنِي إِلَيْهِ فَأَدْعُوهُ عَلَيَّ أَنْ يُسَلِّمَ لَكَ هَذَا الْأَمْرَ وَ يَكُونَ أَمِيرًا مِنْ أَمْرَائِكَ وَ أَدْعُو أَهْلَ الشَّامِ إِلَى طَاعَتِكَ وَ جُلُوهُمْ قَوْمِي وَ أَهْلُ بِلَادِي وَ قَدْ رَجَوْتُ أَنْ لَا يَعْصُونِي

Kitab Al Siffeen of Nasr Bin Muzahim, from Umar Bin Sa'ad Al Asadi, from Numeyr Bin Wa'la Al Shaby,

'When Ali<sup>-asws</sup> arrived from Al-Basra, he<sup>-asws</sup> removed Jareer from Hamdan. He came until he descended at Al-Kufa. Ali<sup>-asws</sup> wanted to send a messenger to Muawiya, so Jareer said to him<sup>-asws</sup>, 'Send me to him, and I shall call him to submit this command to you<sup>-asws</sup>, and he would become a commander from your<sup>-asws</sup> commanders, and call the people of Syria to obey you<sup>-asws</sup>, and all of my people, and people of cities, and I hope he will not disobey me'.

فَقَالَ لَهُ الْأَشْطَرُ لَا تَبْعَثْهُ وَ دَعُهُ وَ لَا تُصَدِّقْهُ فَوَ اللَّهُ إِلَيَّ لِأَطْلُ هَوَاهُ هَوَاهُمْ وَ يَبْتَهَ بَيْنَهُمْ فَقَالَ لَهُ عَلِيُّ عَ دَعُهُ حَتَّى نَنْظُرَ مَا يَجْعَلُ بِهِ إِلَيْنَا فَبَعَثَهُ عَلِيُّ عَ وَ قَالَ لَهُ حِينَ أَرَادَ أَنْ يَبْعَثَهُ إِنَّ حَوْلي مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَ مِنْ أَهْلِ الدِّينِ وَ الرَّأْيِ مَنْ قَدْ رَأَيْتَ وَ قَدْ احْتَرْتُكَ عَلَيْهِمْ لِقَوْلِ رَسُولِ اللَّهِ صَ فِيكَ مِنْ خَيْرِ ذِي بَعْنٍ

Al-Ashtar said to him<sup>-asws</sup>, 'Do not send him, and leave him, and do not ratify him. By Allah<sup>-azwj</sup>! I don't think his opinion is their opinion, and his intention is their intention'. Ali<sup>-asws</sup> said to him: 'Leave him until we consider what he returns with to us'. Ali<sup>-asws</sup> sent him and said to him when he<sup>-asws</sup> wanted to send him: 'Around me<sup>-asws</sup> are from the companions of Rasool-

<sup>9</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 340

Allah<sup>-saww</sup> from the people of religion and the opinion, one you have seen, and I<sup>-asws</sup> have chosen you over them due to the words of Rasool-Allah<sup>-azwj</sup> regarding you of being good with conferment.

أنت معاوية بكتابي فإن دخل فيما دخل فيه المسلمون وإلا فأنشد إليه وأعلمه أنني لا أرضى به أميراً وأن العامة لا ترضى به خليفة

Go to Muawiya with my<sup>-asws</sup> letter, so either he enters into what the Muslims have entered into or else I<sup>-asws</sup> will banish him, and let him know that I<sup>-asws</sup> am not pleased with him as a commander, and that the general Muslims are not pleased with him as a caliph'.

فأطلق جرير حتى أتى الشام ونزل معاوية فدخل عليه فحمد الله وأثنى عليه ثم قال أما بعد يا معاوية فإنه قد اجتمع لابن عمك أهل الحرمين وأهل المصرين وأهل الحجاز وأهل اليمن وأهل بصر وأهل العروص وأهل العروض عمات وأهل البحرين واليمامة

Jareer went until he came to Syria and descended with Muawiya. He went to see him. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, 'As for after, O Muawiya! There have gathered to the son<sup>-asws</sup> of your uncle<sup>-as</sup>, 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.

فلم يبق إلا أهل هذه الحصون التي أنت فيها ولو سأل عليها سئل من أوديته غرقها وقد أتيتك أدعوك إلى ما يرشدك ويهديك إلى مباحة هذا الرجل ودفع إليه كتاب علي بن أبي طالب ع

There does not remain except people of these fortresses which you are in, and if a flood from the floods of his<sup>-asws</sup> 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<sup>-asws</sup>, and he handed over to him the letter of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَا بَعْدُ فَإِنَّ بَيْعِي لِمَدِينَةِ وَالْمَدِينَةِ وَأَنْتَ بِالشَّامِ لِأَنَّ بَابِعِي الَّذِينَ بَايَعُوا أَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ عَلَى مَا بُيِعُوا عَلَيْهِ فَلَمْ يَكُنْ لِلشَّاهِدِ أَنْ يَخْتَارَ وَلَا لِلْغَائِبِ أَنْ يَزِدَّ وَ إِنَّمَا الشُّورَى لِلْمُهَاجِرِينَ وَالْأَنْصَارِ إِذَا اجْتَمَعُوا عَلَى رَجُلٍ فَسَمَّوْهُ إِمَامًا كَانَ ذَلِكَ لِلَّهِ رِضًا

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. As for after, my<sup>-asws</sup> necessitated to you at Al-Medina, and you are at Syria, because they have pledge allegiance to me<sup>-asws</sup>, 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<sup>-azwj</sup>.

فإن خرج من أمرهم خارج بطعن أو رغبة زدوه إلى ما خرج منه فإن أبي قاتلوه على اتباعه غير سبيل المؤمنين ولأه الله ما تولى ويصله جهنم وساءت مصيراً\*:

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<sup>-azwj</sup> had Made him in-charge of what he is in-charge of, and his destination would be Hell, and it is an evil destination.

وَ إِنَّ طَلْحَةَ وَ الزُّبَيْرَ بَايَعَانِي ثُمَّ نَقَضَا بَيْعَتِي فَكَانَ نَقْضُهُمَا كَرْدَهُمَا فَجَاهَدْتُهُمَا عَلَى ذَلِكَ حَتَّى جَاءَ الْحَقُّ وَ ظَهَرَ أَمْرُ اللَّهِ وَ هُمْ كَارِهُونَ فَادْخُلْ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ فَإِنَّ أَحَبَّ الْأُمُورِ إِلَيَّ فِيكَ الْعَاقِبَةُ إِلَّا أَنْ تَتَعَرَّضَ لِلْبَلَاءِ فَإِنْ تَعَرَّضْتَ لَهُ فَاتْلُوكَ وَ اسْتَعْنَتْ بِاللَّهِ عَلَيْكَ وَ قَدْ أَكْثَرْتَ بِي قَتْلَةَ عُثْمَانَ

And Talha and Al-Zubeyr had both pledged allegiance to me, then they broke my<sup>-asws</sup> allegiance, so their breaking was like their rejection therefore I<sup>-asws</sup> fought them upon that, **until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48]**. So, enter into what the Muslims have entered into, for the most beloved of the matters to me<sup>-asws</sup> regarding you is the well-being, except if you were to expose yourself to the affliction. If you do expose to it, I<sup>-asws</sup> will fight you and seek Assistant with Allah<sup>-azwj</sup> against you, and you have been frequently (insisting) regarding the killers of Usman.

فَادْخُلْ فِيمَا دَخَلَ فِيهِ النَّاسُ وَ حَاكِمِ الْقَوْمَ إِلَيَّ أَحْمَلُكَ وَ إِنِّي أَنَا عَلَى كِتَابِ اللَّهِ فَأَمَّا تِلْكَ الَّتِي تُرِيدُهَا فَهِيَ خُدْعَةُ الصَّيْحِ عَنِ الدِّينِ وَ لَعَمْرِي لَنْ نُنْظِرَكَ بِعَقْلِكَ دُونَ هَوَاكَ لِتَجِدَنِي أَبْرَأَ قُرَيْشٍ مِنْ دِمِّ عُثْمَانَ وَ اعْلَمْ أَنَّكَ مِنَ الطَّلَقَاءِ الَّذِينَ لَا تَحِلُّ لَهُمُ الْخِلَافَةُ وَ لَا تُعْرَضُ فِيهِمُ الشُّورَى

So, enter into what the people have entered into, and govern the people to me<sup>-asws</sup>. I<sup>-asws</sup> shall carry you and them upon the Book of Allah<sup>-azwj</sup>. As for that which you want, it is (like) deceiving a child away from the milk. By my<sup>-asws</sup> life! If you were to consider with your intellect rather than your whims, you will find me<sup>-asws</sup> the most free of the Quraysh from the blood of Usman, and know that you are from the freed ones (of Makkah), those for whom the caliphate is not permissible, nor can the consultation be presented among them.

وَ قَدْ أُرْسَلْتُ إِلَيْكَ وَ إِلَى مَنْ قَبْلَكَ جَرِيرُ بْنُ عَبْدِ اللَّهِ وَ هُوَ مِنْ أَهْلِ الْإِيمَانِ وَ الْمُهْجِرَةِ قَبَايِعُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And I<sup>-asws</sup> 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<sup>-azwj</sup>.

فَلَمَّا قَرَأَ الْكِتَابَ قَامَ جَرِيرٌ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ أَمْرَ عُثْمَانَ قَدْ أَعْيَا مَنْ شَهِدَهُ فَمَا ظَنُّكُمْ بِمَنْ غَابَ عَنْهُ وَ إِنَّ النَّاسَ بَايَعُوا عَلِيًّا غَيْرَ وَاتِرٍ وَ لَا مَوْثُورٍ وَ كَانَ طَلْحَةُ وَ الزُّبَيْرُ بِمَنْ بَايَعَهُ ثُمَّ نَكَنَّا بَيْعَتَهُ عَلَى غَيْرِ حَدَثٍ

When he had read the letter, Jareer stood up. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, 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<sup>-asws</sup> without any interval nor resentment, and Talha and Al-Zubeyr were from the ones who had pledged to him<sup>-asws</sup>. Then they broke upon without there having been any innovation.

أَلَا وَ إِنَّ هَذَا الدِّينَ لَا يَحْتَمِلُ الْفِتْنََ أَلَا وَ إِنَّ الْعَرَبَ لَا تَحْتَمِلُ السَّيْفَ وَ قَدْ كَانَتْ بِالْبَصْرَةِ أَمْسٍ مَلْحَمَةٌ إِنْ شُفِعَ الْبَلَاءُ بِمِثْلِهَا فَلَا نَبَأَ لِبَقَاءِ النَّاسِ وَ قَدْ بَايَعَتِ الْعَامَّةُ عَلِيًّا وَ لَوْ مَلِكُنَا وَ اللَّهُ أُمُورَنَا لَمْ نُحْتَرِ لَهَا غَيْرَهُ وَ مَنْ خَالَفَ هَذَا اسْتَعْتَبَ

Indeed! And this religion cannot tolerate the Fitna. Indeed! And the Arabs cannot tolerate the sword, and slaughter took place at Al-Basra yesterday, in pre-emption of the affliction the like of it and there would have been no survival for the people, and the general public has pledged to Ali<sup>-asws</sup>. By Allah<sup>-azwj</sup>! If we were to be in control of our affairs, we would not choose for it anyone else, and the one who opposes this, would be reproached.

فَادْخُلْ يَا مُعَاوِيَةَ فِيمَا دَخَلَ فِيهِ النَّاسُ فَإِنْ قُلْتَ اسْتَعْمَلَنِي عُثْمَانُ ثُمَّ لَمْ يَغْرِزْنِي فَإِنَّ هَذَا أَمْرٌ لَوْ جَازَ لَمْ يَنْفِمْ لِلَّهِ دِينَ وَ كَانَ لِكُلِّ امْرِئٍ مَا فِي يَدِهِ وَ لَكِنَّ اللَّهَ لَمْ يَجْعَلْ لِلْآخِرِ مِنَ الْوَلَاةِ حَقَّ الْأَوَّلِ وَ جَعَلَ تِلْكَ أُمُوراً مُوْطَأَةً وَ حُقُوقاً يَنْسَخُ بَعْضُهَا بَعْضاً

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<sup>-azwj</sup>, and for every person would be what is already in his hands, but Allah<sup>-azwj</sup> did not Make for the last of the ruler any right of the first, and Made those affairs as a collusion and rights to abrogate each other’.

فَقَالَ مُعَاوِيَةُ انظُرْ وَ تَنْظُرْ وَ اسْتَطْلِعْ رَأْيَ أَهْلِ الشَّامِ فَلَمَّا فَرَعَ جَرِيرٌ مِنْ حُطْبَتِهِ أَمَرَ مُعَاوِيَةَ مُنَادِيًا فَنَادَى الصَّلَاةَ جَامِعَةً فَلَمَّا اجْتَمَعَ النَّاسُ صَعِدَ الْمِنْبَرَ وَ قَالَ بَعْدَ كَلَامٍ طَوِيلٍ أَيُّهَا النَّاسُ قَدْ عَلِمْتُمْ أَنِّي خَلِيفَةُ أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ وَ أَنِّي خَلِيفَةُ عُثْمَانَ بْنِ عَفَّانَ عَلَيْكُمْ وَ أَنِّي لَمْ أَقُمْ رَجُلًا مِنْكُمْ عَلَى خِزَايَةٍ قَطُّ

Muawiya said, ‘Look and see the views of the people of Syria’. When Jareer was free from his address, Muawiya ordered a caller to call out, ‘Congregational Salat!’ When the people gathered, he ascended the pulpit and said after a lengthy speech, ‘O you people! You have known that I am a caliph of commander of the faithful Umar Bin Al-Khattab, and I am a caliph of Usman Bin Affan upon you all, and I have not stood any man from you upon a disgrace at all.

وَ أَنِّي وَلِيُّ عُثْمَانَ وَ قَدْ قُتِلَ مَظْلُومًا وَ اللَّهُ يَقُولُ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا وَ أَنَا أَحِبُّ أَنْ تُغْلَمُونِي دَاتَ أَنْفُسِكُمْ فِي قَتْلِ عُثْمَانَ

And I am a ruler of Usman, and he has been killed oppressed, and Allah<sup>-azwj</sup> is Saying: **and one who is killed unjustly, so We have Made an authority to be for his guardian, but he should not be excessive in the killing. He would always be Helped [17:33]**, and I would love it if you could let me know that yourselves regarding killing of Usman’.

فَقَامَ أَهْلُ الشَّامِ بِاجْتِمَاعِهِمْ وَ أَجَابُوا إِلَى الطَّلَبِ بِدَمِ عُثْمَانَ وَ بَابِعُوهُ عَلَى ذَلِكَ وَ أَوْثَقُوا لَهُ عَلَى أَنْ يَبْدُلُوا أَنْفُسَهُمْ وَ أَمْوَالَهُمْ أَوْ يُدْرِكُوا نَارَهُ أَوْ يُغْنِي اللَّهُ أَرْوَاحَهُمْ قَالَ فَلَمَّا أَمْسَى مُعَاوِيَةُ اغْتَمَّ بِمَا هُوَ فِيهِ.

The people of Syria in their entirety stood up and answered to seek the blood of Usman, and they pledged to him upon that, and made them dependable to him upon their exerting their selves and their wealth, or they would achieve retaliation or Allah<sup>-azwj</sup> Annihilates their souls’. When it was evening, Muawiya was already gloomy with what predicament he was in”.<sup>10</sup>

342- قال نصر و حدثني محمد بن عبيد الله عن المرحلي قال و استحدثه جرير بالبيعة فقال يا جرير إنها ليست بخلصة و إنه أمر له ما بعده فأبلغني ريتي حتى أنظر و دعا ثقاته و شاورهم في الأمر

Nasr said, ‘And it narrated to me by Muhammad Bin Ubeydullah, from Al Jarjany who said,

<sup>10</sup> 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<sup>-asws</sup> what is to come after it. Let me swallow my Saliva until I consider’, and he called his trustworthy ones and consulted them regarding the matter.

فقال له عتبة بن أبي سفيان استعن على هذا الأمر بعمرو بن العاص و أئمن له بدينه فإنه من قد عرفت و قد اعتزل أمر عثمان في حياته و هو لأمرك أشد اعتزالاً إلا أن يرى فرصة.

Utbah Bin Abu Sufyan said to him, ‘Be assisted upon this command by Amro Bin Al-Aas, and value his religion for him, one who has recognised and had renounced the matter of Usman during his lifetime, and he is more intensely renouncing for your command except if he sees an opportunity’.<sup>11</sup>

343- فَرَوَى نَصْرٌ عَنْ عُمَرَ بْنِ سَعْدٍ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ كَتَبْتُ مُعَاوِيَةَ إِلَى عَمْرٍو أَمَا بَعْدُ فَإِنَّهُ قَدْ كَانَ مِنْ أَمْرِ عَلِيٍّ وَ طَلْحَةَ وَ الزُّبَيْرِ مَا قَدْ بَلَغَكَ وَ قَدْ سَقَطَ إِلَيْنَا مَرْوَانُ بْنُ الْحَكَمِ فِي رَافِضَةِ أَهْلِ الْبَصْرَةِ وَ قَدِمَ عَلَيْنَا جَرِيرٌ بْنُ عَبْدِ اللَّهِ فِي بَيْعَةِ عَلِيٍّ وَ قَدْ حَبَسْتُ نَفْسِي عَلَيْكَ حَتَّى تَأْتِيَنِي أَقْبِلَ أَذَاكَرِكَ أَمْرًا

It is reported by Nasr, from Umar Bin Sa’ad, and Muhammad Bin Ubeydullah who both said,

‘Muawiya wrote to Amro, ‘As for after, it has transpired from the matter of Ali<sup>-asws</sup> 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<sup>-asws</sup>, and I have withheld myself upon you, until you come to me, I shall accept matters you remind’.

قَالَ فَلَمَّا قُرِئَ الْكِتَابُ عَلَى عَمْرٍو اسْتَشَارَ ابْنَيْهِ عَبْدَ اللَّهِ وَ مُحَمَّدًا فَقَالَ مَا تَرَيَانِ فَقَالَ عَبْدُ اللَّهِ أَرَى أَنَّ نَبِيَّ اللَّهِ قُبِضَ وَ هُوَ عِنْدَكَ رَاضٍ وَ الْخُلَيْفَتَانِ مِنْ بَعْدِهِ وَ قَتِلَ عُثْمَانُ وَ أَنْتَ عَنْهُ غَائِبٌ فَقَرَّ فِي مَنْزِلِكَ فَلَسْتُ مَجْعُولًا خَلِيفَةً وَ لَا تُرِيدُ أَنْ تَكُونَ حَاشِيَةً لِمُعَاوِيَةَ عَلَى دُنْيَا قَلِيلَةٍ أَوْ شَكَّ أَنْ تَهْلِكَ فَمَتَشَقَّى فِيهَا

He (the narrator) said, ‘When the letter was read out to Amro, he consulted his two sons Abdullah and Muhammad and said, ‘What are you view?’ Abdullah said, ‘I view that the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> passed away and he<sup>-saww</sup> was pleased from you, and so were the two caliphs from after him<sup>-saww</sup>, and Usman is killed, and you were absent from it, so stay in your house, for the caliph isn’t unknown, and you do not want to become a re-enforcement for Muawiya upon a little of the world which would no doubt be destroyed and you would be cursed in it’.

وَ قَالَ مُحَمَّدٌ أَرَى أَنَّكَ شَيْخٌ قُرَيْشِيٌّ وَ صَاحِبٌ أَمْرِيهَا وَ لَنْ [إِنْ] يُصْرِمَ هَذَا الْأَمْرُ وَ أَنْتَ فِيهِ حَامِلٌ يَتَصَاغَرُ أَمْرُكَ فَالْحَقُّ بِجَمَاعَةِ أَهْلِ الشَّامِ فَكُنْ يَدًا مِنْ أَيْدِيهَا وَ اطلُبْ بِدَمِ عُثْمَانَ فَإِنَّكَ قَدْ اسْتَسَلَّمْتَ فِيهِ إِلَى بَنِي أُمَيَّةَ

And Muhammad said, ‘I view that you are an elder of Quraysh and master of its affairs and will never cut off this command and you are inactive in it, reducing your command. Join up with a group of the people of Syria and become a hand from its hand, and seek the blood of Usman, for you have already submitted in it to the clan of Umayya’.

<sup>11</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 342

فَقَالَ عَمْرُو أَمَا أَنْتَ يَا عَبْدَ اللَّهِ فَأَمَرْتَنِي بِمَا هُوَ خَيْرٌ لِي فِي دِينِي وَ أَمَا أَنْتَ يَا مُحَمَّدَ فَأَمَرْتَنِي بِمَا هُوَ خَيْرٌ لِي فِي دُنْيَايَ وَ أَنَا نَاطِرٌ فِيهِ فَلَمَّا جَنَّهُ اللَّيْلُ رَفَعَ صَوْتَهُ يُنْشِدُ أَبْيَاتًا فِي ذَلِكَ يُرَدِّدُهَا فَقَالَ عَبْدُ اللَّهِ تَرَحَّلَ الشَّيْخُ

Amro said, 'As for you, O Abdullah, are instructing me with what is better for me regarding my religion, and as for you, O Muhammad, are instructing me with what is better for me in my world, and I shall look into it'. When the night shielded, he raised his voice prosing couplets regarding that, repeating these. Abdullah said, 'The old man is wandering'.

قَالَ وَ دَعَا عَمْرُو غُلَامًا لَهُ يُقَالُ لَهُ وَرْدَانُ وَ كَانَ ذَاهِبًا مَارِدًا فَقَالَ ارْحَلْ يَا وَرْدَانُ ثُمَّ قَالَ حُطَّ يَا وَرْدَانُ فَقَالَ لَهُ وَرْدَانُ حَلَطْتُ أَبَا عَبْدِ اللَّهِ أَمَا إِنَّكَ إِنَّ شِئْتَ أَنْبَأْتُكَ بِمَا فِي نَفْسِكَ قَالَ هَاتِ وَيْحَكَ

He (the narrator) said, 'And Amro called a slave of his called Wardan, and he was a shrewd giant. He said, 'Depart, O Wardan!' Then he said, 'Unload, O Wardan!' Wardan said to him, 'You are mixed-up Abu Abdullah! But you, if you like I can inform you with what is within yourself'. He said, 'Give, woe be unto you!'

قَالَ اغْتَرَبْتَ الدُّنْيَا وَ الْآخِرَةَ عَلَى قَلْبِكَ فُقِلْتُ عَلَيَّ مَعَهُ الْآخِرَةُ فِي غَيْرِ دُنْيَا وَ فِي الْآخِرَةِ عَوْضٌ مِنَ الدُّنْيَا وَ مُعَاوِيَةُ مَعَهُ الدُّنْيَا بِغَيْرِ آخِرَةٍ وَ لَيْسَ فِي الدُّنْيَا عَوْضٌ مِنَ الْآخِرَةِ فَأَنْتَ وَاقِفٌ بَيْنَهُمَا

He said, 'The world and the Hereafter are fighting upon your heart, so you said, 'Upon me with him<sup>-asws</sup> is the Hereafter without a world, and in the Hereafter is instead from the world, and Muawiya, with him is the world without Hereafter, and there isn't instead in the world from the Hereafter'. So, you are paused between the two'.

قَالَ عَمْرُو فَإِنَّكَ وَ اللَّهُ مَا أَحْطَأْتُ فَمَا تَرَى يَا وَرْدَانُ قَالَ أَرَى أَنَّ تُعِيمَ فِي بَيْتِكَ فَإِنَّ ظَهَرَ أَهْلُ الدِّينِ عِشْتِ فِي عَفْوِ دِينِهِمْ وَ إِنْ ظَهَرَ أَهْلُ الدُّنْيَا لَمْ يَسْتَعْنُوا عَنْكَ

Amro said, 'By Allah<sup>-azwj</sup>! Surely you are no mixed-up, so what is your view, O Wardan?' He said, 'I view that you should stay in your house, so if the people of the religion prevail, you will live in the pardon of their religion, and if the people of the world prevail, they will not be needless from you'.

قَالَ الْآنَ لَمَّا شَهِدَتِ الْعَرَبُ مَسِيرِي إِلَى مُعَاوِيَةَ فَارْتَحَلَ وَ سَارَ حَتَّى قَدِمَ عَلَى مُعَاوِيَةَ وَ عَرَفَ ذَلِكَ مُعَاوِيَةَ فَبَاعَدَهُ وَ كَابَدَ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ أَبَا عَبْدِ اللَّهِ طَرَقْتُنَا فِي لَيْلِنَا هَذِهِ ثَلَاثَةَ أَخْبَارٍ لَيْسَ فِيهَا وَرْدٌ وَ لَا صَدْرٌ قَالَ عَمْرُو وَ مَا ذَلِكَ

He said, 'Now, due to what the Arabs have testified, my journey is to Muawiya'. So, he departed and travelled until he arrived to Muawiya, and made Muawiya know that. He distanced him and each one of the two plotted with his friend. When he entered to see him, he said, 'Abu Abdullah! We left you during this night due to three news there is neither any report regarding it nor occurrence'. Amro said, 'And what is that?'

قَالَ ذَلِكَ أَنَّ مُحَمَّدَ بْنَ أَبِي حُدَيْفَةَ قَدْ كَسَرَ سِجْنَ مِصْرَ فَخَرَجَ هُوَ وَ أَصْحَابُهُ وَ هُوَ مِنْ أَقَابِ هَذَا الدِّينِ وَ مِنْهَا أَنَّ قَبِيصَرَ رَحَفَ بِجَمَاعَةِ الرُّومِ إِلَى لَيْعَلِبَ عَلَى الشَّامِ وَ مِنْهَا أَنَّ عَلِيًّا نَزَلَ الْكُوفَةَ مُتَهَيِّئًا لِلْمَسِيرِ إِلَيْنَا

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<sup>-asws</sup> has descended at Al-Kufa, preparing for the travelling to us'.

قَالَ عَمْرُو لَيْسَ كُلُّ مَا ذَكَرْتَ عَظِيماً أَمَا أَمْرُ ابْنِ أَبِي حَدِيثَةٍ فَمَا يُعْظِمُكَ مِنْ رَجُلٍ خَرَجَ فِي أَشْبَاهِهِ أَنْ تُخْرَجَ إِلَيْهِ الْحَيْلُ حَتَّى تَقْتُلَهُ أَوْ تَأْتِيكَ بِهِ وَ إِنْ فَاتَكَ لَا يَضُرُّكَ

Amro said, 'All of what you have mentioned isn't grievous. As for the matter of Ibn Abu 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.

وَ أَمَا قَبِضُ فَاهِدٍ لَهُ مِنْ وَصْفَاءِ الرُّومِ وَ وَصَائِفِهَا وَ آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ سَلَهُ الْمُوَادَعَةَ فَإِنَّهُ إِلَيْهَا سَرِيعٌ وَ أَمَا عَلِيٌّ فَلَا وَ اللَّهُ يَا مُعَاوِيَةَ لَا تُسَوِّي الْعَرَبُ بَيْنَكَ وَ بَيْنَهُ فِي شَيْءٍ مِنَ الْأَشْيَاءِ وَ إِنْ لَهُ فِي الْحَرْبِ لِحِطًّا مَا هُوَ لِأَخِيهِ مِنْ فُرَيْشٍ وَ إِنَّهُ لَصَاحِبٌ مَا هُوَ فِيهِ إِلَّا أَنْ تَظْلِمَهُ.

And as for Caesar, so gift to him from the Roman slave and their like, and utensils of gold and silver, and ask him for the days of calm, for he would be quick to it. And as for Ali<sup>-asws</sup>, so no by Allah<sup>-azwj</sup>, O Muawiya, no one can equate between you and him<sup>-asws</sup> in anything from the things, and for him<sup>-asws</sup> regarding the warfare, there is an observation what isn't for anyone from Quraysh, and he<sup>-asws</sup> is a master of whatever he<sup>-asws</sup> is in, except if you were to oppress him<sup>-asws</sup>.<sup>12</sup>

344- وَ رَوَى نَصْرٌ عَنْ عُمَرَ بْنِ سَعْدٍ بِإِسْنَادِهِ قَالَ: قَالَ مُعَاوِيَةُ لِعَمْرُو يَا أَبَا عَبْدِ اللَّهِ إِنِّي أَدْعُوكَ إِلَى جِهَادِ هَذَا الرَّجُلِ الَّذِي عَصَى رَبَّهُ وَ شَقَّ عَصَا الْمُسْلِمِينَ وَ قَتَلَ الْحَلِيفَةَ وَ أَظْهَرَ الْفِتْنَةَ وَ فَزَقَ الْجَمَاعَةَ وَ قَطَعَ الرَّحِمَ قَالَ عَمْرُو إِلَى مَنْ قَالَ إِلَى جِهَادِ عَلِيٍّ

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<sup>-asws</sup>) who has disobeyed his<sup>-asws</sup> Lord<sup>-azwj</sup> 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<sup>-asws</sup>'.

قَالَ فَقَالَ عَمْرُو وَ اللَّهُ يَا مُعَاوِيَةَ مَا أَنْتَ وَ عَلِيٌّ بِعِزَّتِي بَعِيرٍ مَا لَكَ هِجْرَتُهُ وَ لَا سَابِقَتُهُ وَ لَا صُحْبَتُهُ وَ لَا فَهْمُهُ وَ لَا عِلْمُهُ وَ وَ اللَّهُ إِنَّ لَهُ مَعَ ذَلِكَ جِدًّا وَ جُدُودًا وَ حِطًّا وَ حُطُوتًا وَ بَلَاءً مِنَ اللَّهِ حَسَنًا فَمَا تَجْعَلُ لِي إِنْ شَاءَ غَتُّكَ عَلَيَّ مَا تُرِيدُ

He (the narrator) said, 'Amro said, 'By Allah<sup>-azwj</sup>, O Muawiya! You and Ali<sup>-asws</sup> are not with one camel. There is neither his<sup>-asws</sup> emigration for you, nor his<sup>-asws</sup> precedence, nor his<sup>-asws</sup> accompaniment, nor his<sup>-asws</sup> understanding, nor his<sup>-asws</sup> knowledge, and by Allah<sup>-azwj</sup>! For him<sup>-asws</sup>, along with that, is a striving, and experience, and share, and prestige, and afflictions (suffered) being a Favour from Allah<sup>-azwj</sup>. So, what will you make to be for me if I were to escort you upon what you want?'

<sup>12</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 343

قَالَ حُكْمَكَ قَالَ مِصْرَ طُعْمَةً قَالَ فَتَلَكَّا عَلَيْهِ مُعَاوِيَةَ.

He said, 'Your decision'. He said, 'City of Tuamah'. Muawiya tarried (hesitated) upon it".<sup>13</sup>

345- قَالَ نَصْرٌ وَ فِي حَدِيثِ عُمَرَ قَالَ: قَالَ لَهُ مُعَاوِيَةُ يَا أَبَا عَبْدِ اللَّهِ إِنِّي أُحْرَهُ أَنْ تَحَدَّثَ الْعَرَبُ أَنَّكَ إِذَا دَخَلْتَ فِي هَذَا الْأَمْرِ لِعَرَضٍ دُنْيَا قَالَ دَعْنِي مِنْكَ قَالَ مُعَاوِيَةُ إِنِّي لَوْ شِئْتُ أَنْ أُمَيِّتِكَ وَ أَحْدَعَكَ لَفَعَلْتُ قَالَ عَمْرُو لَا لَعَمْرُ اللَّهِ مَا مِثْلِي يُخْدَعُ وَ لَأَنَا أَكْبَسُ مِنْ ذَلِكَ

Nasr said, 'And in a Hadeeth of other than Umar, he said,

'Muawiya said to him, 'O Abu Abdullah! I dislike that the Arabs might discuss that you rather entered into this matter for the purpose of the world'. He said, 'Leave me from you'. Muawiya said, 'I, if I so desired to make you feel safe and deceive you, can do so'. Amro said, 'No, by the Command of Allah<sup>-azwj</sup>! The likes of me cannot be deceived, and because I am cleverer than that'.

قَالَ لَهُ مُعَاوِيَةُ اذْنُ مِثِّي بِرَأْسِكَ أَسَاؤُكَ قَالَ فَدَنَا مِنْهُ عَمْرُو كَيْ يُسَاءِرَهُ فَعَضَّ مُعَاوِيَةَ أُذُنَهُ وَ قَالَ هَذِهِ حُدُوعَةٌ هَلْ تَرَى فِي الْبَيْتِ أَحَدًا غَيْرِي وَ غَيْرِكَ

Muawiya said to him, 'Come near me with your head, I shall divulge a secret to you'. Amro went near him so he would divulge his secret, but Muawiya bit his ear and said, 'This is a deception. Do you see anyone in the house apart from me and you?'

ثُمَّ رَجَعَ الْكَلَامُ إِلَى حَدِيثِ عُمَرَ فَقَالَ مُعَاوِيَةُ يَا أَبَا عَبْدِ اللَّهِ أَمْ لَمْ تَعْلَمْ أَنَّ مِصْرًا مِثْلُ الْعِرَاقِ قَالَ بَلَى وَ لَكِنَّهَا إِذَا تَكُونُ لِي إِذَا كَانَتْ لَكَ وَ إِذَا تَكُونُ لَكَ إِذَا غَلَبَتْ عَلَيَّ عَلَى الْعِرَاقِ

Then he returned the speech to the Hadeeth of Umar. Muawiya said, 'O Abu Abdullah! Don't you know that Egypt is like Al-Iraq?' He said, 'Yes, but rather it happens to be for me when it used to be for you, and rather it happens to be for you when Ali<sup>-asws</sup> overcomes upon Al-Iraq'.

قَالَ فَدَخَلَ عَلَيْهِ عُثْبَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ أَمَا تَرْضَى أَنْ تَشْتَرِيَ عَمْرًا بِمِصْرٍ إِنْ هِيَ صَفَتْ لَكَ فَالَيْتِكَ لَا تَغْلِبُ عَلَى الشَّامِ فَقَالَ مُعَاوِيَةُ يَا عُثْبَةُ بَيْتَ عِنْدَنَا اللَّيْلَةَ

He (the narrator) said, 'Utba Bin Abu Sufyan entered to see him and he said, 'Are you not pleased with buying Amro with Egypt, it is cleaner for you, just in case you do not overcome upon Syria'. Muawiya said, 'O Utbah! Spend the night in our presence'.

قَالَ فَلَمَّا جَنَّ عَلَى عُثْبَةَ اللَّيْلُ رَفَعَ صَوْتَهُ لِيَسْمَعَ مُعَاوِيَةَ بِأَبْيَاتٍ يُحْنُهُ فِيهَا عَلَى إِزْضَاءِ عَمْرُو فَلَمَّا سَمِعَ مُعَاوِيَةَ ذَلِكَ أَرْسَلَ إِلَى عَمْرُو وَ أَعْطَاهَا إِيَّاهُ

He (the narrator) said, 'When the night shielded upon Utbah, he raised his voice for Muawiya to hear the couplets urging him in these upon pleasing Amro. When Muawiya heard that he sent a message to Amro and he gave it to him.

قَالَ فَقَالَ عَمْرُو وَ لِي اللَّهُ عَلَيْكَ بِذَلِكَ شَاهِدٌ قَالَ لَهُ مُعَاوِيَةُ نَعَمْ لَكَ اللَّهُ عَلَيَّ بِذَلِكَ لَعِنَ اللَّهُ عَلَيْنَا الْكُوفَةَ قَالَ عَمْرُو وَ اللَّهُ عَلَى مَا نَقُولُ وَ كَيْلًا

<sup>13</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 344

He (the narrator) said, 'Amro said, 'And for me is Allah<sup>-azwj</sup> as a Witness upon you with that'. Muawiya said to him, 'Yes, Allah<sup>-azwj</sup> is upon me with that for you, if Allah<sup>-azwj</sup> Grants victory upon us of Al-Kufa'. Amro said, 'And Allah<sup>-azwj</sup> is a Guarantor upon what you are saying'.

قَالَ فَخَرَجَ عَمْرُو مِنْ عِنْدِهِ فَقَالَ لَهُ ابْنَاهُ مَا صَنَعْتَ قَالَ أَعْطَانَا مِصْرَ فَقَالَا وَ مَا مِصْرُ فِي مَلِكِ الْعَرَبِ قَالَ لَا أَشْبِعَ اللَّهُ بُطُونَكُمْ إِنْ لَمْ يُشْبِعْكُمْ مِصْرَ

He (the narrator) said, 'Amro went out from his presence. His two sons said to him, 'What have you done?' He said, 'He gave us Egypt'. They said, 'And what is Egypt in the kingdom of the Arabs?' He said, 'Allah<sup>-azwj</sup> will not Satiat your bellies if you are not satiated with Egypt'.

قَالَ فَأَعْطَاهَا إِيَّاهُ وَ كَتَبَ لَهُ كِتَابًا وَ كَتَبَ مُعَاوِيَةَ عَلَى أَنْ لَا يَنْفُضَ شَرْطَ طَاعَةِ فَكَتَبَ عَمْرُو عَلَى أَنْ لَا تَنْفُضَ طَاعَتَهُ شَرْطًا وَ كَايَدَ كُلِّ مِنْهُمَا صَاحِبَهُ

He (the narrator) said, 'He gave it to him and wrote out an agreement for him, and Muawiya wrote upon that he will not break the condition of obedience. Amro wrote upon that he would not break his obedience, and each one of the two plotted against his counterpart.

وَ كَانَ مَعَ عَمْرُو ابْنُ عَمٍّ لَهُ فَتَى شَابٌّ وَ كَانَ ذَاهِبًا فَلَمَّا جَاءَ عَمْرُو بِالْكِتَابِ مَسْرُورًا عَجِبَ الْفَتَى وَ قَالَ أَلَا نُحِبُّنَا يَا عَمْرُو بَأَيِّ رَأْيٍ تَعِيشُ فِي قُرَيْشٍ أَعْطَيْتَ دِينَكَ وَ مَتَيْتَ دُنْيَا غَيْرِكَ أَ تَرَى أَهْلَ مِصْرَ وَ هُمْ قَتَلُوا عُثْمَانَ يَدْفَعُونَهَا إِلَى مُعَاوِيَةَ وَ عَلَيٍّ حَيًّا وَ تَرَاهَا إِنْ صَارَتْ إِلَى مُعَاوِيَةَ لَا يَأْخُذُهَا بِالْحَرْفِ الَّذِي قَدَّمَهُ فِي الْكِتَابِ

And there was with Amro a nephew of his, and youth, and he was shrewd. When Amro came with the agreement, happy, the youth was surprised and said, 'Will you no inform us, O Amro, with which view will you live among Quraysh. You have given your world and killed the world of others. Do you view that the people of Egypt, and they have killed Usman, would hand it over to Muawiya while Ali<sup>-asws</sup> is alive? And do you view it coming to Muawiya without him having taken it with a single letter which precedes in the agreement?'

فَقَالَ عَمْرُو يَا ابْنَ الْأَخِ إِنَّ الْأَمْرَ لِلَّهِ دُونَ عَلِيٍّ وَ مُعَاوِيَةَ فَأَنْشَدَ الْفَتَى فِي ذَلِكَ شِعْرًا فَقَالَ لَهُ عَمْرُو يَا ابْنَ أُخِي لَوْ كُنْتُ مَعَ عَلِيٍّ وَسَعَيْتَ بَيْنِي وَ لَكَيْتِ الْأَنْ مَعَ مُعَاوِيَةَ فَقَالَ لَهُ الْفَتَى إِنَّكَ إِنْ لَمْ تُرِدْ مُعَاوِيَةَ لَمْ يُرِدْكَ وَ لَكِنَّكَ تُرِيدُ دُنْيَاهُ وَ يُرِيدُ دِينَكَ

Amro said, 'O son of the brother! The command is for Allah<sup>-azwj</sup> besides Ali<sup>-asws</sup> and Muawiya'. The youth prosed a poem regarding that. Amro said to him, 'O nephew! If I was with Ali<sup>-asws</sup>, my house would be large enough for me, but now I am with Muawiya'. The youth said to him, 'If you do not want Muawiya, he does not want you, but you want his world and he wants your religion'.

وَ بَلَغَ مُعَاوِيَةَ قَوْلَ الْفَتَى فَطَلَبَهُ فَهَرَبَ وَ لَحِقَ بِعَلِيٍّ فَحَدَّثَهُ بِأَمْرِ عَمْرُو وَ مُعَاوِيَةَ قَالَ فَسَرَّ ذَلِكَ عَلِيًّا وَ قَرَّبَهُ قَالَ وَ عَضِبَ مَرْوَانُ وَ قَالَ مَا بَالِي لَا أَشْتَرِي كَمَا اشْتَرِي عَمْرُو قَالَ فَقَالَ لَهُ مُعَاوِيَةُ إِنَّمَا نَبْتَأُ الرِّجَالَ لَكَ

And the words of the youth reached Muawiya, so he sought him. He fled and joined up with Ali<sup>-asws</sup>, and narrated to him the matter of Amro and Muawiya. That cheered Ali<sup>-asws</sup> and he<sup>-asws</sup> drew him nearer. And Marwan was angered and said, 'What is the matter I cannot but just as Amro has bought?' Muawiya said to him, 'But rather we have bought the men for you'.

قَالَ فَلَمَّا بَلَغَ عَلِيًّا مَا صَنَعَ مُعَاوِيَةُ وَ عَمْرُو قَالَ

كَذِباً عَلَى اللَّهِ يُشِيبُ الشَّعْرًا

يَا عَجَباً لَقَدْ سَمِعْتُ مُنْكَرًا

إِلَى آخِرِ مَا سَبَّأَتِي مِنَ الْأَبْيَاتِ فِي آخِرِ الْأَنْبَابِ.

He (the narrator) said, 'When it reached Ali<sup>-asws</sup> what Muawiya and Amro had done, he<sup>-asws</sup> said (a couplet): *'How strange, I<sup>-asws</sup> have heard evil, a lie upon Allah<sup>-azwj</sup>, marring the poetry'* – up to the end of what I (Majlisi) will be coming with from the couplets in the last chapters"<sup>14</sup>.

346- و روى نصر عن محمد بن عبيد الله عن الجرجاني قال لما بات عمرو عند معاوية و أصبح أعطاه مصر طعمة و كتب له بما كتبا و قال ما ترى قال أمض الرأي الأول فبعث معاوية مالك بن هبيرة في طلب ابن أبي حذيفة فأدركه فقتله و بعث إلى قيصر بالهدايا فوادعه

And it is reported by Nasr, from Muhammad Bin Ubeydullah, from Al Jarjany who said,

'When Amro spent the night in the presence of Muawiya and it was morning, he gave him Egypt as a taster and wrote out an agreement for him and said, 'What is your view?' He said, 'Accomplish the first view'. So Muawiya sent Malik Bin Hubeyra in search of Ibn Abu Huzeyfa. He came across him and killed him. And he sent gifts to Caesar and made up with him.

ثم قال معاوية لعمرو ما ترى في علي قال أرى فيه خيرا أتاك في هذه البيعة خير أهل العراق و من عند خير الناس في أنفس الناس و دعوتك أهل الشام إلى رد هذه البيعة خطر شديد و رأس أهل الشام شرحبيل بن السمط الكندي و هو عدو لجرير

Then Muawiya said to Amro, 'What is your view regarding Ali<sup>-asws</sup>'. He said, 'I view that there is good in it. There has come to you in this allegiance goodness of the people of Al-Iraq, and from the presence of the good people among souls of the people, and your calling people of Syrian to return this allegiance is severe danger, and the head of the people of Syria is Shirjeel Bin Al-Simt Al-Kindy, and he is an enemy of Jareer.

فأرسل إليه و وطئ له ثقاتك فليفشوا في الناس أن عليا قتل عثمان و ليكونوا أهل الرضا عند شرحبيل فإنها كلمة جامعة لك أهل الشام على ما تحب و من تعلق بقلبه شيء لم يخرج شيء أبدا

Send a message to him and tread upon your trustworthy ones for him, and let him investigate among the people the killing of Usman, and let them be the people of pleasure in the presence of Shirjeel, for it is a word to unite the people of Syria to you upon what you like, and ones to cling to something with his heart and it will not come out, ever!'

فدعا معاوية يزيد بن لبيد و بسر بن أرطاة و عمرو بن سفيان و مخارق بن الحرث الزبيدي و حمزة بن مالك و حابس بن سعيد الطائي ثم كتب إلى شرحبيل أن جرير بن عبد الله قدم علينا من قبل علي بأمر فظيع فاقدم

Muawiya called Yazeed Bin Labeyd and Bistr Bin Artah, and Amro bin Sufyan, and Mukhariq Bin Al-Hars Al-Zaydi, and Hamza Bin Malik, and Habis Bin Saeed Al-Taie, then he wrote to Shirjeel, 'Jareer Bin Abdullah has arrived to us from direction of Ali<sup>-asws</sup> with a horrible matter, so come over'.

<sup>14</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 345

فاستشار شرحبيل أهل اليمن من أهل حمص فاختلفوا عليه فقام إليه عبد الرحمن بن غنم و هو صاحب معاذ و ختنه و كان أفقه أهل الشام فنهاه عن المسير إلى معاوية و وعظه و نجاه أيضا عياض اليماني و كان ناسكا فأبى شرحبيل إلا أن يسير إلى معاوية

Shirjeel consulted the people of Al-Yemen, from the people of Hams, and they differed upon it. Abdul Rahman Bin Ghanam stood up to him, and he was a companion of Muaz and his son in-law, and he was most understanding of the people of Syria. He forbade him from travelling to Muawiya and advised him, and he was forbidden as well by Ayaz Al-Yamani, and he was a monk. But Shirjeel refused except that he would travel to Muawiya.

فلما قدم عليه تلقاه الناس فأعظموه و دخل على معاوية فقال له معاوية يا شرحبيل إن جرير بن عبد الله يدعوننا إلى بيعة علي و علي خير الناس لو لا أنه قتل عثمان و حبست نفسي عليك و إنما أنا رجل من أهل الشام أرضى ما رضوا و أكره ما كرهوا

When he arrived to him, the people received him and revered (honoured) him and he entered to see Muawiya. Muawiya said to him, 'O Shirjeel! Jareer Bin Abdullah is calling up to pledge allegiance to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> is best of the people, if only he<sup>-asws</sup> had not killed Usman, and I have withheld myself upon you, and rather I am a man from the people of Syria. I am pleased to what they are pleased, and I dislike what they dislike'.

فقال شرحبيل اخرج فانظر فخرج فلقبه هؤلاء النفر الموطئون له كلهم بخبره بأن عليا قتل عثمان فرجع مغضبا إلى معاوية فقال يا معاوية أي الناس إلا أن عليا قتل عثمان و الله لئن بايعت له لنخرجنك من الشام أو لنقتلنك

Shirjeel said, 'I shall go out and consider'. He went out and met a number of them who had been trod upon for him, all of them informed him that Ali<sup>-asws</sup> had killed Usman. He returned angry to Muawiya and said, 'O Muawiya! The people are refusing except that Ali<sup>-asws</sup> has killed Usman. By Allah<sup>-azwj!</sup> If you were to pledge allegiance to him, we will throw you out from Syrian or we will kill you'.

قال معاوية ما كنت لأخالف عليكم ما أنا إلا رجل من أهل الشام قال فرد هذا الرجل إلى أصحابه إذن

Muawiya said, 'I have not opposed you (before), and I am not except a man from the people of Syria'. He said, 'Return this man to his companions, then'.

قال فعرف معاوية أن شرحبيل قد نفذت بصيرته في حرب أهل العراق و أن أهل الشام مع شرحبيل فخرج شرحبيل فأتى حصين بن نمير فقال ابعث إلى جرير فبعث إليه حصين أن زرنا فإن عندنا شرحبيل بن السمط

He (the narrator) said, 'Muawiya understood that Shirjeel, his insight had been implemented in battling the people of Al-Iraq, and that the people of Syria are with Shirjeel. Shirjeel went out and came to Huseyn Bin Numeyr. He said, 'Send a message to Jareer'. He sent Huseyn, 'Visit us for Shirjeel Bin Al-Simt is with us'.

فاجتمعوا عنده فتكلم شرحبيل فقال يا جرير أتيتنا بأمر ملفق لتلقينا في لهوات الأسد و أردت أن تخلط الشام بالعراق و أطريت عليا و هو قاتل عثمان و الله سائلك عما قلت يوم القيامة

They gathered in his presence and Shirjeel spoke. He said, 'O Jareer! You have come to us with a fabricated matter throwing us in the den of the lion, and you want to mingle Syria with

Al-Iraq, and you are complimenting Ali<sup>-asws</sup> and he<sup>-asws</sup> is a killer of Usman. By Allah<sup>-azwj</sup>! You will be Questioned about what you said on the Day of Qiyamah’.

فأقبل عليه جرير و قال يا شرحبيل أما قولك إني جئت بأمر ملفف فكيف يكون أمراً ملففا و قد اجتمع عليه المهاجرون و الأنصار و قوتل على رده طلحة و الزبير و أما قولك إني ألقيتك في لهوات الأسد ففي لهواتها ألقيت نفسك و أما خلط العراق بالشام فخلطها على حق خير من فرقتها على باطل

Jareer faced towards him and said, ‘O Shirjeel! Is it not your word that I have come with a fabricated matter? Then how can it be a fabricated matter and the Emigrants and the Helpers are united upon it and fought upon fighting against Talha and Al-Zubeyr? And as for your words that I am throwing you into the lion’s den, so you have thrown yourself into the lion’s den. And as for mingling of Al-Iraq with Syria, so their mingling upon the truth is better than their being separate upon falsehood.

و أما قولك إن عليا قتل عثمان فو الله ما في يديك من ذلك إلا القذف بِالْعَيْبِ مِنْ مَكَانٍ بَعِيدٍ و لكنك ملت إلى الدنيا و شيء كان في نفسك على زمن سعد بن أبي وقاص

And as for your words that Ali<sup>-asws</sup> killed Usman, by Allah<sup>-azwj</sup>, there is nothing from that in your hands except the slander, **and they were slandering with the unseen from a far place [34:53]**. But you inclined towards the world and (for) a thing which was within yourself in the era of Sa’ad Bin Abu Waqas’.

فبلغ معاوية قول الرجلين فبعث إلى جرير و زجره و كتب جرير إلى شرحبيل أبياتا يعظه فيها فزعر شرحبيل و فكر فاستزله القوم و لفه له معاوية الرجل و لم ينفعه زجر قومه له و لا غيرهم حتى إنه بعثه معاوية إلى مدائن الشام يدعوهم إلى الطلب بدم عثمان

The words of the two men reached Muawiya, so he sent for Jareer and rebuked him, and Jareer wrote couplets to Shirjeel advising him in these. Shirjeel was frightened and was thoughtful, and the people lowered him and Muawiya surrounded the people to him and the rebuke of his people did not benefit him, nor others until Muawiya sent to cities of Syrian to seek the blood of Usman.

فبدأ بأهل حمص فأجابوه إلا نساك من أهل حمص فإنهم قاموا إليه فقالوا بيوتنا قبورنا و مساجدنا و أنت أعلم بما ترى و جعل شرحبيل يستنهض مدائن الشام حتى استفرغها لا يأتي على قوم إلا قبلوا ما أتاهم به فأيس جرير عند ذلك من معاوية و من عوام الشام.

He began with the people of Homs, and they answered him except the monks of the people of Homs, for they stood up to him and they said, ‘Our houses are our graves and our praying places, and you are more knowing with what you see’. And Shirjeel went on to agitate the cities of Syria until they were such that they accepted whatever he came to them with. Jareer despaired from Muawiya during that and from the public of Syria’.<sup>15</sup>

347- قَالَ نَصْرٌ وَ كَانَ مُعَاوِيَةُ قَدْ أَتَى جَرِيرًا قَبْلَ ذَلِكَ فِي مَنْزِلِهِ فَقَالَ يَا جَرِيرُ إِنِّي قَدْ رَأَيْتُ رَأْيًا قَالَ هَاتِيهِ قَالَ أَكْتُبُ إِلَى صَاحِبِكَ يَجْعَلُ لِي الشَّامَ وَ مِصْرَ جِبَابَةً فَإِذَا حَضَرْتَهُ الْوَفَاءُ لَمْ يَجْعَلْ لِأَحَدٍ بَعْدَهُ بَيْعَةً فِي عُنُقِي وَ أَسْلِمَ لَهُ هَذَا الْأَمْرَ وَ أَكْتُبُ إِلَيْهِ بِالْخِلَافَةِ

Nasr said, ‘And Muawiya had come to Jareer in his house before that and said, ‘O Jareer! I have viewed a view’. He said, ‘Give!’ He said, ‘I shall write to your Master<sup>-asws</sup> to make Syria

<sup>15</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 346

to be for me, and the levy of Egypt. So, when the expiry presents to him<sup>-asws</sup>, he<sup>-asws</sup> would not make it to be for anyone after him<sup>-asws</sup>, any allegiance in my neck, and I shall submit this command to him<sup>-asws</sup>, and write the caliphate to be for him<sup>-asws</sup>.

فَقَالَ جَرِيرٌ ائْتُبْ بِمَا أُرَدْتُ وَ ائْتُبْ مَعَكَ فَكُتِبَ مُعَاوِيَةُ بِذَلِكَ إِلَى عَلِيٍّ فَكُتِبَ عَلِيٌّ إِلَى جَرِيرٍ أَمَا بَعْدُ فَإِنَّمَا أَرَادَ مُعَاوِيَةُ أَنْ لَا يَكُونَ لِي فِي عُنُقِهِ بَيْعَةٌ وَ أَنْ يَخْتَارَ مِنْ أَمْرِهِ مَا أَحَبَّ وَ أَرَادَ أَنْ يُرِيئَكَ حَتَّى يَذُوقَ أَهْلَ الشَّامِ

Jareer said, 'Write with whatever you want, and I shall write with you'. So, Muawiya wrote with that to Ali<sup>-asws</sup>. Ali<sup>-asws</sup> wrote to Jareer: 'As for After, Muawiya rather wants that there should not be in his neck any allegiance for me<sup>-asws</sup>, and that he would choose from his affairs whatever he like, and wants to inherit you until the people of Syria taste'.

وَ إِنَّ الْمُغَيَّرَةَ بِنَ شُعْبَةَ قَدْ كَانَ أَشَارَ عَلِيٍّ أَنْ أُسْتَعْمِلَ مُعَاوِيَةَ عَلَى الشَّامِ وَ أَنَا بِالْمَدِينَةِ فَأَبَيْتُ ذَلِكَ عَلَيْهِ وَ لَمْ يَكُنِ اللَّهُ لِيَرَانِي أَنَّخُذُ الْمُضَلِّلِينَ عَضُدًا فَإِنْ بَايَعَكَ الرَّجُلُ وَ إِلَّا فَأَقْبِلْ وَ فَشَا كِتَابَ مُعَاوِيَةَ فِي الْعَرَبِ.

And Al-Mugheira Bin Shu'ba had consulted Ali<sup>-asws</sup>, 'Employ Muawiya to be upon Syria, and I shall be at Al-Medina', but he<sup>-asws</sup> 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<sup>-asws</sup> publicised the letter of Muawiya among the Arabs".<sup>16</sup>

348- وَ فِي حَدِيثِ صَالِحِ بْنِ صَدَقَةَ قَالَ: أَبْطَأَ جَرِيرٌ عِنْدَ مُعَاوِيَةَ حَتَّى أَهَمَّهُ النَّاسُ وَ قَالَ عَلِيٌّ وَقْتُ لِرَسُولِي وَقْنَا لَا يَتَّيْمُ بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِبًا وَ أَبْطَأَ عَلَى عَلِيٍّ عَ حَتَّى آيَسَ مِنْهُ.

And in a Hadeeth of Salih Bin Sadaqah who said,

'Jareer was delayed in the presence of Muawiya until the people accused him and Ali<sup>-asws</sup> said: 'Time has passed for my<sup>-asws</sup> messenger a (long) time. He will not stay after it except as a deceived, or a disobedience one', and he was delayed unto Ali<sup>-asws</sup> until he<sup>-asws</sup> despaired from him".<sup>17</sup>

349- وَ فِي حَدِيثِ مُحَمَّدٍ وَ صَالِحِ بْنِ صَدَقَةَ قَالَا وَ كُتِبَ عَلِيٌّ عَ إِلَى جَرِيرٍ أَمَا بَعْدُ فَإِذَا أَتَاكَ كِتَابِي هَذَا فَاجْمِلْ مُعَاوِيَةَ عَلَى الْفُضْلِ ثُمَّ خَيَّرَهُ وَ خُذْهُ بِالْجَوَابِ بَيْنَ حَرْبٍ مُخَيَّرَةٍ أَوْ سَلْمٍ مُحْطَبَةٍ فَإِنْ اخْتَارَ الْحَرْبَ فَأَبْدِ لَهُ وَ إِنْ اخْتَارَ السَّلْمَ فَخُذْهُ بَيْنَيْهِ

And in a Hadeeth of Muhammad and Salih Bin Sadaqah who both said,

'And Ali<sup>-asws</sup> wrote to Jareer: 'As for after, when this letter of mine comes to you, then carry Muawiya upon the decision, then give him a choice, and seize him with the answer between the shame of war or protection of peace. If he chooses the war, then discard him, and if he chooses the peace, then seize him with his allegiance'.

فَلَمَّا انْتَهَى الْكِتَابُ إِلَى جَرِيرٍ أَتَى بِهِ إِلَى مُعَاوِيَةَ فَأَقْرَأَهُ الْكِتَابَ وَ قَالَ يَا مُعَاوِيَةُ إِنَّهُ لَا يُطِيعُ عَلِيَّ قَلْبٌ إِلَّا بَدَنٌ وَ لَا يَنْشُرُ إِلَّا بِتَوْبَةٍ وَ لَا أَطْنُ قَلْبَكَ إِلَّا مَطْبُوعًا أَرَاكَ قَدْ وَقَفْتَ بَيْنَ الْحَقِّ وَ الْبَاطِلِ كَأَنَّكَ تَنْتَظِرُ شَيْئًا فِي يَدَيَّ غَيْرِكَ

<sup>16</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 347

<sup>17</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 348

When the letter ended up to Jareer, he came with it to Muawiya and read out the letter to him and said, 'O Muawiya! There is no covering upon a heart except by a sin, and there is no expansion (of a chest) except by repentance, and I do not think of your heart except as one covered up. I see you to have paused between the truth and the falsehood as if you are awaiting something which is in the hands of another'.

فَقَالَ مُعَاوِيَةُ أَلْقَاكَ بِالْمَبِصَلِ فِي أَوَّلِ مَجْلِسٍ إِنْ شَاءَ اللَّهُ.

Muawiya said, 'I shall meet you with Al-Faisal in the first gathering, if Allah<sup>-azwj</sup> so Desires'.<sup>18</sup>

350- فَلَمَّا بَايَعَ مُعَاوِيَةَ أَهْلُ الشَّامِ وَ ذَاقَهُمْ قَالَ يَا جَرِيرُ الْحَقُّ بِصَاحِبِكَ وَ كَتَبْتُ إِلَيْهِ بِالْحَرْبِ فَأَجَابَهُ عَلِيٌّ ع مِنْ عَلِيٍّ إِلَى مُعَاوِيَةَ بْنِ صَخْرٍ أَمَا بَعْدُ فَقَدْ أَتَانِي كِتَابٌ امْرِيٍّ لَيْسَ لَهُ بَصَرٌ يَهْدِيهِ وَ لَا قَائِدٌ يُرْشِدُهُ دَعَاهُ الْهَوَى فَأَجَابَهُ وَ قَادَهُ الضَّلَالُ فَأَتَبَعَهُ

When the people of Syrian pledged allegiance to Muawiya and he experienced them, he said, 'O Jareer! The truth is with your Master<sup>-asws</sup>'. And he wrote to him<sup>-asws</sup> with the war. Ali<sup>-asws</sup> answered him: 'From Ali<sup>-asws</sup> to Muawiya Bin Sakhr. As for after, there has come to me<sup>-asws</sup> 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.

رَعَمْتُ أَنَّهُ إِنَّمَا أَفْسَدَ عَلَيَّكَ بَيْعِي حَطِيبِي فِي عُثْمَانَ وَ لَعَمْرِي مَا كُنْتُ إِلَّا رَجُلًا مِنَ الْمُهَاجِرِينَ أُورِدْتُ كَمَا أُورِدُوا وَ أُصْدِرْتُ كَمَا أُصْدِرُوا وَ مَا كَانَ اللَّهُ لِيَجْمَعَهُمْ عَلَيَّ ضَلَالَةً وَ لَا لِيُضْرِبَهُمْ بِالْعَمَى وَ مَا أَمَرْتُ فَبِلَزْمِي حَطِيبَةُ الْأَمْرِ وَ لَا قَتَلْتُ فَيَجِبَ عَلَيَّ قِصَاصٌ

You claim that rather my<sup>-asws</sup> allegiance was spoilt upon you due to my<sup>-asws</sup> sin regarding Usman. By my<sup>-asws</sup> life! I<sup>-asws</sup> wasn't except for a man from the Emigrants. I<sup>-asws</sup> turned just as they turned, and I<sup>-asws</sup> implemented just as they implemented, and Allah<sup>-azwj</sup> was not going to Unite them upon a straying, nor Strike them with the blindness. I<sup>-asws</sup> did not instruct so his sin would necessitate me<sup>-asws</sup>, nor did I<sup>-asws</sup> kill, so the retaliation would be obligated upon me<sup>-asws</sup>.

وَ أَمَا قَوْلُكَ إِنَّ أَهْلَ الشَّامِ هُمُ الْحُكَّامُ عَلَى أَهْلِ الْحِجَازِ فَهَاتِ رَجُلًا مِنْ قُرَيْشِ الشَّامِ يُقْبَلُ فِي الشُّورَى أَوْ نَحْلٍ لَهُ الْخِلَافَةُ فَإِنْ رَعَمْتَ ذَلِكَ كَذَّبَكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ إِلَّا أَتَيْتُكَ بِهِ مِنْ قُرَيْشِ الْحِجَازِ

And as for your words that the people of Syria, they are the rulers upon the people of Al-Hijaz, so give Syrian to a man from Quraysh accepting to be in the consultation, or release the caliphate for him. If you were to claim that, the Emigrants and the Helpers would belie you, or else I<sup>-asws</sup> shall come to you with Al-Hijaz from Quraysh.

وَ أَمَا قَوْلُكَ اذْفَعُ إِلَيْنَا قَتْلَةَ عُثْمَانَ فَمَا أَنْتَ وَ عُثْمَانُ إِنَّمَا أَنْتَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ وَ بَنُو عُثْمَانَ أَوْلَى بِذَلِكَ مِنْكَ فَإِنْ رَعَمْتَ أَنَّكَ أَقْوَى عَلَى دَمِ أَبِيهِمْ مِنْهُمْ فَادْخُلْ فِي طَاعَتِي ثُمَّ حَاكِمِ الْقَوْمَ إِلَيَّ أَحْمِلُكَ وَ إِيَاهُمْ عَلَى الْمَحَجَّةِ

And as for your words, 'Hand over the killers of Usman to us', so what are you and Usman? But rather you are a man from the clan of Umayya and the sons of Usman are foremost with that than you are. If you claim that you are stronger upon the blood of their father than they

<sup>18</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 349

are, then enter to be in my<sup>-asws</sup> obedience, then let the people come for judgment to me<sup>-asws</sup>. I<sup>-asws</sup> will carry you and them to the target.

وَأَنَا تَمَيُّزُكَ بَيْنَ الشَّامِ وَ الْبَصْرَةِ وَ بَيْنَكَ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ فَلَعَمْرِي مَا الْأَمْرُ فِيمَا هُنَاكَ إِلَّا وَاحِدٌ لِأَنَّهَا بَيْعَةٌ عَامَّةٌ لَا يُنْتَقَى فِيهَا النَّظَرُ وَ لَا يُسْتَأْنَفُ فِيهَا الْحَيَاةُ

And as for your distinction between Syria and Al-Basra, and between you and Talha and Al-Zubeyr, by my<sup>-asws</sup> 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.

وَأَنَا وَلَوْعَكَ بِي فِي أَمْرِ عُثْمَانَ فَمَا قُلْتَ ذَلِكَ عَنْ حَقِّ الْعِيَانِ وَ لَا يَقِينِ بِالْحَبْرِ وَ أَمَّا فَضْلِي بِالْإِسْلَامِ وَ قَرَابَتِي مِنَ النَّبِيِّ ص وَ شَرِي فِي فُرُشِ فَلَعَمْرِي لَوْ اسْتَطَعْتَ دَفْعَ ذَلِكَ لَدَفَعْتَهُ.

And as for your infatuation with me<sup>-asws</sup> regarding the matter of Usman, so I<sup>-asws</sup> am not saying that truth away from the eyes, nor certainty with the news. And as for my<sup>-asws</sup> merit in Al-Islam, and my<sup>-asws</sup> relationship from the Prophet<sup>-saww</sup>, and my<sup>-asws</sup> nobility among Quraysh. By my<sup>-asws</sup> life! If I<sup>-asws</sup> could push that away, I<sup>-asws</sup> would have pushed it".<sup>19</sup>

351- نَصْرٌ عَنْ صَالِحِ بْنِ صَدَقَةَ بِإِسْنَادِهِ قَالَ: لَمَّا رَجَعَ جَرِيرٌ إِلَى عَلِيٍّ ع كَثُرَ قَوْلُ النَّاسِ فِي التُّهْمَةِ لِجَرِيرٍ فِي أَمْرِ مُعَاوِيَةَ فَاجْتَمَعَ جَرِيرٌ وَ الْأَشْطَرُ عِنْدَ عَلِيٍّ ع

Nasr, from Salih Bin Sadaqah, by his chain who said,

'When Jareer returned to Ali<sup>-asws</sup>, 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<sup>-asws</sup>.

فَقَالَ الْأَشْطَرُ أَمَا وَ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كُنْتُ أُرْسَلْتَنِي إِلَى مُعَاوِيَةَ لَكُنْتُ خَيْرًا لَكَ مِنْ هَذَا الَّذِي أُرْحَى مِنْ خِنَاقِهِ وَ أَقَامَ عِنْدَهُ حَتَّى لَمْ يَدْعُ بَاباً يَرْجُو رَوْحَهُ إِلَّا فَتَحَهُ أَوْ يَخَافُ غَمَّهُ إِلَّا سَدَّهُ

Al-Ashtar said, 'But, by Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>! If you<sup>-asws</sup> would have sent me to Muawiya, it would have been better for you<sup>-asws</sup> 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'.

فَقَالَ جَرِيرٌ وَ اللَّهِ لَوْ أَنْتَبَهُمْ لَقَتَلُوكَ وَ حَوْفَهُ بَعْمَرٍ وَ ذِي الْكَلَاعِ وَ حَوْشِبٍ وَ قَدْ زَعَمُوا أَنَّكَ مِنْ قَتَلَةِ عُثْمَانَ

Jareer said, 'By Allah<sup>-azwj</sup>! 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'.

<sup>19</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 350

فَقَالَ الْأَشْتَرُ لَوْ أَتَيْتُهُ وَ اللَّهُ يَا جَرِيرُ لَمْ يُعِينِي جَوَائِحَا وَ لَمْ يَنْفُلْ عَلَيَّ حَمِيلَهَا وَ لَحَمَلْتُ مُعَاوِيَةَ عَلَى خُطَّةٍ أُعْجِلُهُ فِيهَا عَنِ الْفُكْرِ قَالَ فَأَجِبْ إِذَا قَالَ الْآنَ وَ قَدْ أَفْسَدْتَهُمْ وَ وَقَعَ بَيْنَنَا الشَّرُّ.

Al-Ashtar said, 'If I had gone to him, by Allah<sup>-azwj</sup>, O Jareer, his answer would not have fatigued me, and carrying would not have been heavy upon me, and I would have carried Muawiya upon a scheme quicker regarding it than the thinking'. He said, 'Go to them, then'. He said, 'Now, and you have spoilt them, and the evil has already occurred between us?'<sup>20</sup>

352- وَ عَنِ الشَّعْبِيِّ قَالَ: اجْتَمَعَ جَرِيرٌ وَ الْأَشْتَرُ عِنْدَ عَلِيٍّ ع فَقَالَ الْأَشْتَرُ أَلَيْسَ قَدْ نَحَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَبْعَتَ جَرِيرًا وَ أَحْبَبْتُكَ بَعْدَ أَوْتِهِ وَ غَيْبِهِ وَ أَقْبَلَ الْأَشْتَرُ يَشْتُمُهُ وَ يَقُولُ يَا أَخَا بَجِيلَةَ إِنَّ عُثْمَانَ اشْتَرَى مِنْكَ دِينَكَ بِحَمْدَانَ وَ اللَّهُ مَا أَنْتَ بِأَهْلٍ أَنْ تَمْشِيَ فَوْقَ الْأَرْضِ حَيًّا إِنَّمَا أَتَيْتَهُمْ لِتَتَّخِذَ عِنْدَهُمْ يَدًا يَمْسِيرُكَ إِلَيْهِمْ

And from Al Shaby who said,

'Jareer and Al-Ashtar gathered in the presence of Ali<sup>-asws</sup>. Al-Ashtar said, 'I had forbidden you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, from sending Jareer, and I had informed you of his enmity and his deceit', and Al-Ashtar went on to accuse him and saying, 'O brother of Bajeela! Usman bought your world from you at Hamdan. By Allah<sup>-azwj</sup>! You are not rightful to even walk above the ground alive. But rather, you went to them in order to take a favour in their presence with your journeying to them.

ثُمَّ رَجَعْتَ إِلَيْنَا مِنْ عِنْدِهِمْ مُهَدِّدًا بِهِمْ وَ أَنْتَ وَ اللَّهُ مِنْهُمْ وَ لَا أَرَى سَعْيَكَ إِلَّا لَهُمْ وَ لَوْ أَنَّ أَطَاعَنِي فِيكَ أَمِيرُ الْمُؤْمِنِينَ ع لَيَحْسِبَنَّكَ وَ أَشْبَاهَكَ فِي مَخْصِيسٍ لَا تَخْرُجُونَ مِنْهُ حَتَّى تَسْتَبِينَ مِنْ هَذِهِ الْأُمُورِ وَ يُهْلِكَ اللَّهُ الظَّالِمِينَ

Then you returned to us from their presence threatening us with them, and by Allah<sup>-azwj</sup>, you are from them, and I do not see your efforts except being for them, and if Amir Al-Momineen<sup>-asws</sup> had agreed to me regarding you, you and the likes of you would be in prison, not coming out from it until you become aware from these matters and Allah<sup>-azwj</sup> Destroys the unjust'.

قَالَ فَلَمَّا سَمِعَ جَرِيرٌ ذَلِكَ لَحِقَ بِقُرَيْبَسَا وَ لَحِقَ بِهِ أَنْاسٌ مِنْ قَيْسٍ وَ لَمْ يَشْهَدْ صِقِيَيْنِ مِنْ قَيْسٍ عِزْرٌ تِسْعَةَ عَشَرَ رَجُلًا وَ لَكِنَّ أَحْمَسَ شَهِدَهَا مِنْهُمْ سَبْعِمِائَةً رَجُلٍ

He (the narrator) said, 'When Jareer heard that, he joined up with Kyrgiza, and some people from (clan of) Qays joined with him, and there did not attend (battle of) Siffeen from (clan of) Qays apart from nineteen men, but (clan of) Ahmas, seven hundred men from them attended it.

وَ خَرَجَ عَلِيٌّ ع إِلَى دَارِ جَرِيرٍ فَشَعَّتْ مِنْهَا وَ حَرَقَ مَجْلِسَهُ وَ خَرَجَ أَبُو زُرْعَةَ عَمْرُو بْنُ جَرِيرٍ وَ قَالَ أَصْلَحَكَ اللَّهُ إِنَّ فِيهَا أَيْضًا لَعَجْرَ جَرِيرٍ فَخَرَجَ عَلِيٌّ مِنْهَا إِلَى دَارِ ثُوَيْرِ بْنِ عَامِرٍ فَحَرَقَهَا وَ هَدَمَ مِنْهَا وَ كَانَ ثُوَيْرٌ رَجُلًا شَرِيفًا وَ كَانَ قَدْ لَحِقَ بِجَرِيرٍ.

And Ali<sup>-asws</sup> 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<sup>-azwj</sup> Keep you well! There are in it as well, other than Jareer'. Ali<sup>-asws</sup> came out from it to the house of Suweyr Bin

<sup>20</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 351

Aamir and burnt it and demolished from it. And Suweyr was a noble man, and he had joined up with Jareer".<sup>21</sup>

353- وَ فِي حَدِيثِ صَالِحِ بْنِ صَدَقَةَ قَالَ: لَمَّا أَرَادَ مُعَاوِيَةُ الْمَسِيرَ إِلَى صِيفِينَ كَتَبَ إِلَى أَهْلِ مَكَّةَ وَ أَهْلِ الْمَدِينَةِ كِتَابًا يُذَكِّرُهُمْ فِيهِ أَمْرَ عُثْمَانَ

And in a Hadeeth of Salih Bin Sadaqah who said,

‘When Muawiya intended the travelling to Siffeen, he wrote a letter to the people of Makkah and the people of Al-Medina reminding them in it the matter of Usman.

فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ مُجِيبًا لَهُ وَ لِابْنِ الْعَاصِ أَمَّا بَعْدُ فَلَقَدْ أَخْطَأْتُمَا مَوْضِعَ النُّصْرَةِ وَ تَنَاوَلْتُمَا مِنْ مَكَانٍ بَعِيدٍ وَ مَا زَادَ اللَّهُ مِنْ شَكٍّ فِي هَذَا الْأَمْرِ بِكِتَابِكُمَا إِلَّا شَكًّا وَ مَا أَنْتُمَا وَ الْمَشُورَةُ وَ مَا أَنْتُمَا وَ الْخِلَافَةُ

Abdullah Bin Umar wrote to him in answer to him and to Ibn Al-Aas, ‘As for after, you two have erred from the place of victory and have taken from a far place, and Allah<sup>-azwj</sup> has not increased the one who doubts in this matter by your letter except (more) doubts, and what have you to do with the consultation? And what have you to do with the caliphate?

وَ أَمَّا أَنْتَ يَا مُعَاوِيَةُ فَطَلِيقٌ وَ أَمَّا أَنْتَ يَا عَمْرُو فَظَنُونُ أَلَا فَكُفُّوا عَنَّا أَنْتُمْ سَكُنَا فَلَيْسَ لَكُمَا وَلِيٌّ وَ لَا نَصِيرٌ

And as for you, O Muawiya, you are a freed one (during conquest of Makkah). And as for you, O Amro, are presumptive. Indeed! Refrain yourselves from us, for there is neither any friend for you nor any helper’.

وَ أَجَابَهُ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَمَّا بَعْدُ فَإِنَّ عُمَرَ لَمْ يُدْخِلْ فِي الشُّورَى إِلَّا مَنْ نَحَلَهُ لَهُ الْخِلَافَةَ مِنْ قُرَيْشٍ فَلَمْ يَكُنْ أَحَدٌ مِنَّا أَحَقُّ مِنْ صَاحِبِهِ إِلَّا بِاجْتِمَاعِنَا عَلَيْهِ

And Sa’ad Bin Abu Waqas answered him, ‘As for after, surely Umar did not include in the consultation except the ones from Quraysh the caliphate was permissible for him. There does not happen to be anyone from us more rightful than his companion except by our uniting upon him.

عَبَّرَ أَنَّ عَلِيًّا قَدْ كَانَ فِيهِ مَا فِيْنَا وَ لَمْ يَكُ فِيْنَا مَا فِيهِ وَ هَذَا أَمْرٌ قَدْ كَرِهْنَا أَوَّلَهُ وَ كَرِهْنَا آخِرَهُ وَ أَمَّا طَلْحَةُ وَ الزُّبَيْرُ فَلَوْ لَرِمَا بُيُوتَهُمَا كَانَ خَيْرًا لَّهُمَا وَ اللَّهُ يَغْفِرُ لِأُمَّ الْمُؤْمِنِينَ مَا أَنْتَ بِهِ.

Apart from that, Ali<sup>-asws</sup> had in him<sup>-asws</sup> what was in us, and there did not happen to be in us what was in him<sup>-asws</sup>, 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 better for them both. May Allah<sup>-azwj</sup> Forgive mother of the Momineen what she had come up with".<sup>22</sup>

354- وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ مَسْلَمَةَ أَمَّا بَعْدُ فَقَدْ اعْتَرَلَ هَذَا الْأَمْرَ مَنْ لَيْسَ فِي يَدِهِ مِنْ رَسُولِ اللَّهِ ص مِثْلُ الَّذِي فِي يَدِي فَقَدْ أَخْبَرَنِي رَسُولُ اللَّهِ ص بِمَا هُوَ كَائِنٌ قَبْلَ أَنْ يَكُونَ فَلَمَّا كَانَ كَسْرَتْ سَيْفِي وَ جَلَسْتُ فِي بَيْتِي وَ أَتَمَمْتُ الرَّأْيَ عَلَى الدِّينِ إِذَا لَمْ يَصْلُحْ لِي مَعْرُوفٌ أَمْرٌ بِهِ وَ لَا مُنْكَرٌ أَنَّهُ عِنْدَهُ

<sup>21</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 352

<sup>22</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 353

And Muhammad Bin Maslama wrote to him,

‘As for after, this command has been isolated by the one who hasn’t in his hands from Rasool-Allah<sup>-saww</sup> like that which is in my hands. Rasool-Allah<sup>-saww</sup> had informed me with what would be happening before it happened. So, when it did happen, my sword broke and I sat in my house, and I was accused of the view upon the religion. Then it was not correct for me any good I could enjoin with nor any evil I could forbid from it.

وَلَعَمْرِي مَا طَلَبْتُ إِلَّا الدُّنْيَا وَ لَا اتَّبَعْتُ إِلَّا الْهُوَى فَإِنْ تَنَصَّرَ عُثْمَانُ مَيِّتًا فَقَدْ خَدَلْتُهُ حَيًّا فَمَا أَخْرَجَنِي اللَّهُ مِنْ نِعْمَةٍ وَ لَا صَيَّرَنِي إِلَى شَيْءٍ إِلَى آخِرِ مَا كَتَبَ.

And by my life! You do not seek except the world, nor do you pursue except the personal desires, so if you helping Usman when he is dead, you had forsaken him when he was alive. So, Allah<sup>-azwj</sup> neither Extract me from a Bounty nor Made me come to a doubt’ – up to the end of what he wrote”.<sup>23</sup>

355- قَالَ وَ رَوَى صَالِحُ بْنُ صَدَقَةَ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنِ الشَّعْبِيِّ أَنَّ عَلِيًّا عَ قَدِيمٍ مِنَ الْبَصْرَةِ مُسْتَهْلَكِ رَجَبٍ وَ أَقَامَ بِهَا سَبْعَةَ عَشَرَ شَهْرًا يُجْرِي الْكُتُبَ فِيمَا بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ وَ عَمْرٍو بْنِ الْعَاصِ.

He said, ‘And it is reported by Salih Bin Sadaqah, from Ismail Bin Ziyad, from Al Shaby,

‘Ali<sup>-asws</sup> arrived from Al-Basra at the crescent of Rajab, and stayed at it for seventeen months. There flowed the letters between him<sup>-asws</sup> and Muawiya and Amro Bin Al Aas”.<sup>24</sup>

356- وَ فِي حَدِيثٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْجَرَجَانِيِّ قَالَ لَمَّا قَدِمَ عُبَيْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ بِاللشَّامِ أُرْسِلَ مُعَاوِيَةُ بِاللشَّامِ إِلَى عَمْرٍو بْنِ الْعَاصِ فَقَالَ يَا عَمْرٍو إِنَّ اللَّهَ قَدْ أَحْيَا لَكَ عَمْرٍو بْنَ الْخَطَّابِ بِاللشَّامِ بِقُدُومِ عُبَيْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَ قَدْ رَأَيْتَ أَنَّ أَقِيمَهُ خَطِيْبًا فَيَشْهَدُ عَلِيَّ بْنَ أَبِي طَالِبٍ قَتَلَ عُثْمَانَ وَ يَنَالُ مِنْهُ

And in a Hadeeth of Muhammad Bin Ubeydullah, from Al Jarjany who said,

‘When Ubeydullah Bin Umar arrived to Muawiya at Syria, Muawiya sent a message to Amro Bin Al-Aas. He said, ‘O Amro! Allah<sup>-azwj</sup> has Revived Umar Bin Al-Khattab for you at Syria by the arrival of Ubeydullah Bin Umar, and I have viewed that I should make him stand to testify against Ali<sup>-asws</sup> with the killing of Usman, and gain support from it’.

فَقَالَ الرَّأْيُ مَا رَأَيْتَ فَبَعَثَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا ابْنَ أَخٍ إِنَّ لَكَ اسْمَ أَبِيكَ فَانظُرْ بِمَلَأْ عَيْنَيْكَ وَ تَكَلِّمْ بِكُلِّ فَيْكٍ فَأَنْتَ الْمَأْمُونُ الْمَصْدُقُ فَاصْعِدِ الْمَنِيرَ فَاشْتَمِ عَلِيًّا وَ اشْهَدْ عَلَيْهِ أَنَّهُ قَتَلَ عُثْمَانَ

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<sup>-asws</sup> and testify against him that he<sup>-asws</sup> killed Usman’.

<sup>23</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 354

<sup>24</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 355

فقال يا أمير المؤمنين أما شتمي له فإنه علي بن أبي طالب و أمه فاطمة بنت أسد بن هاشم فما عسى أن أقول في حسبه و أما بأسه فهو الشجاع المطرق و أما أيامه فما قد عرفت و لكني ملزمه دم عثمان

He said, 'O amir Al-momineen! As for my reviling him<sup>-asws</sup>, he<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and his<sup>-asws</sup> mother<sup>-asws</sup> is (Syeda) Fatima<sup>-asws</sup> Bint Asad Bin Hashim<sup>-as</sup>. What can I say regarding his<sup>-asws</sup> lineage? And as for his<sup>-asws</sup> prowess, so he<sup>-asws</sup> is the brave hammer, and as for his<sup>-asws</sup> days, it is what you have recognise, but bind (muddle) him<sup>-asws</sup> with the blood of Usman'.

فقال عمرو إذا و الله قد نكأت القرحة فلما خرج عبید الله قال معاوية أما و الله لو لا قتله الهرمزان و مخافة علي على نفسه ما أتانا أبدا ألم تر إلى تقرظه عليا

Amro said, 'Then by Allah<sup>-azwj</sup>, you have reduced the ulcer'. When Ubeydullah went out, Muawiya said, 'By Allah<sup>-azwj</sup>! If only he had not killed Al-Hurmuzan and feared Ali<sup>-asws</sup> upon himself, he would not have come to us, ever! Did you not see him eulogising (praising) Ali<sup>-asws</sup>?'

فلما قام عبید الله خطيبا تكلم بحاجته حتى إذا أتى إلى أمر علي أمسك فعاتبه معاوية فاعتذر بأني كرهت أن أقطع الشهادة على رجل لم يقتل عثمان و عرفت أن الناس محتملوا عني

When Ubeydullah stood up to address, he spoke with his need until when he came to the matter of Ali<sup>-asws</sup>, he withheld. So, Muawiya reproached him and he excused, 'I disliked to cut the testimony upon a man who did not kill Usman, and I do recognise that the people carry it from me'.

فهجره معاوية و استخف بحقه حتى أنشد شعرا في مدح عثمان و تصويب طلحة و الزبير فأرضاه و قربه و قال حسبي هذا منك.

Muawiya deserted him and underestimated his rights until he prosed a poem in praise of Usman and the correctness of Talha and Al-Zubeyr. It pleased him and he drew him near and said, 'This suffices me from you'<sup>25</sup>.

357- **الرُّبُوسِي فِي مَشَارِقِ الْأَنْوَارِ، عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عُجْبُهُ أَصْحَابَهُ إِلَى قِتَالِ مُعَاوِيَةَ إِذَا اخْتَصَمَ إِلَيْهِ اثْنَانِ فَلَعَى أَحَدَهُمَا فِي الْكَلَامِ فَقَالَ لَهُ أَحْسَأُ يَا كَلْبُ فَعَوَى الرَّجُلُ لَوْفَتِهِ وَ صَارَ كَلْبًا فَبُهِتَ مَنْ حَوْلَهُ وَ جَعَلَ الرَّجُلُ يُشِيرُ بِإصْبَعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ يَتَضَرَّعُ فَنَظَرَ إِلَيْهِ وَ حَزَّكَ شَمْتَتِهِ فَإِذَا هُوَ بَشَرٌ سَوِيٌّ**

Al Bursy in (the book) Mashariq Al Anwar', from Muhammad Bin Sinan who said,

'While Amir Al-Momineen<sup>-asws</sup> was equipping his<sup>-asws</sup> companions to fight Muawiya, when two men came to argue to him<sup>-asws</sup>. One of them was insulting in his speech. He<sup>-asws</sup> said to him, 'Go away, O dog!' The man howled immediately and became a dog. The ones around him<sup>-asws</sup> were astonished, and the man went on to gesture by his finger towards Amir Al-Momineen<sup>-asws</sup> and beseeching. He<sup>-asws</sup> looked towards him and moved his<sup>-asws</sup> lips, and there he was a complete human.

<sup>25</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 356

فَقَامَ إِلَيْهِ بَعْضُ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ جُحَّهْتَ الْعُسْكَرَ وَ لَكَ مِثْلُ هَذِهِ الْقُدْرَةِ

One of his<sup>asws</sup> companions stood up to him<sup>asws</sup> and said to him<sup>asws</sup>, 'What is the matter you<sup>asws</sup> are preparing the army and there is for you the power like this?'

فَقَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَوْ شِئْتُ أَنْ أُضْرِبَ بِرِجْلِي هَذِهِ الْقَصِيرَةَ فِي هَذِهِ الْقَلَوَاتِ حَتَّى أُضْرِبَ صَدْرَ مُعَاوِيَةَ فَأَقْلِبُهُ عَنْ سَرِيرِهِ لَفَعَلْتُ وَ لَكِنَّ عِبَادًا مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

He<sup>asws</sup> said: 'By the One<sup>azwj</sup> Who Split the seed and Formed the person! If I<sup>asws</sup> so desire I<sup>asws</sup> could strike with my<sup>asws</sup> leg a little in this wilderness until I<sup>asws</sup> hit the chest of Muawiya and kill him from his throne, I<sup>asws</sup> can do so. But, **honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]**'.<sup>26</sup>

358- ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ الْأَحْمَرِ قَالَ قَالَ الصَّادِقُ ع يَا أَبَانَ كَيْفَ يُنْكِرُ النَّاسُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا قَالَ لَوْ شِئْتُ لَرَفَعْتُ رِجْلِي هَذِهِ فَضَرَبْتُ بِهَا صَدْرَ ابْنِ أَبِي سُفْيَانَ بِالشَّامِ فَنَكَسْتُهُ عَنْ سَرِيرِهِ وَ لَا يُنْكِرُونَ تَنَاوَلَ أَصْفَ وَصِيَّ سُلَيْمَانَ عَرْشَ بَلْقِيسَ وَ إِثْيَانَ سُلَيْمَانَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Aban Al Ahmad who said,

'Al-Sadiq<sup>asws</sup> said: 'O Aban! How can the people deny the words of Amir Al-Momineen<sup>asws</sup> when he<sup>asws</sup> said: 'If I<sup>asws</sup> so desired, I<sup>asws</sup> could raise this leg of mine and strike with it the chest of Ibn Abu Sufyan at Syria, and overturn him from his throne', and they are not denying the grabbing by Aasif<sup>as</sup> successor<sup>as</sup> of Suleyman<sup>as</sup>, the throne of Bilquis and coming to Suleyman<sup>as</sup> with it, before his<sup>as</sup> his blink could return to him<sup>as</sup>?'

أَ لَيْسَ نَبِيُّنَا أَفْضَلُ الْأَنْبِيَاءِ وَ وَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ أَمْ فَلَا جَعَلُوهُ كَوْصِيَّ سُلَيْمَانَ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا.

Isn't our Prophet<sup>saww</sup> the most superior of the Prophets<sup>as</sup>, and his<sup>saww</sup> successor<sup>asws</sup> the most superior of the successors<sup>as</sup>? So, why can't they even make him<sup>asws</sup> like the successor<sup>as</sup> of Suleyman? Allah<sup>azwj</sup> will Judge between us<sup>asws</sup> and the one who rejects our<sup>asws</sup> rights and denies our<sup>asws</sup> merits".<sup>27</sup>

359- ما، الأمايلي للشيخ الطوسي المُفِيدُ عَنِ الْكَاتِبِ عَنِ الرَّعْفَرِيِّ عَنِ التَّقْفِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي هَاشِمٍ عَنْ عَمْرِ بْنِ نَابِتٍ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ قَالَ: لَمَّا بُويعَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلَعَهُ أَنَّ مُعَاوِيَةَ قَدْ تَوَقَّفَ عَنِ إِطْهَارِ الْبَيْعَةِ لَهُ وَ قَالَ إِنَّ أَقْرَبِي عَلَى الشَّامِ وَ أَعْمَالِي الَّتِي وَلَا يَبِيهَا عُمَّانُ بَابِعْتُهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from the scribe, from Al Zafrani, from Al Saqafi, from Ubeydullah Bin Abu Hashim, from Umar Bin Sabir, from Jabalq Bin Suheyem who said,

'When Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was pledged allegiance to, it reached him<sup>asws</sup> that Muawiya has stopped from manifesting the allegiance to him<sup>asws</sup> and said,

<sup>26</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 357

<sup>27</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 358

‘Acknowledge me to be upon Syrian and my office bearers which Usman had nominated, I shall pledge allegiance’.

فَجَاءَ الْمُغَيْرَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ مِنْ قَدْ عَرَفْتَ وَ قَدْ وُلَّاهُ الشَّامَ مَنْ كَانَ قَبْلَكَ فَوَلِّهِ أَنْتَ كَيْمَا تَتَّبِقَ عَزَى الْأُمُورِ  
ثُمَّ اغْزِلْهُ إِنْ بَدَا لَكَ

Al-Mugheira came to Amir Al-Momineen<sup>-asws</sup> and said to him<sup>-asws</sup>, ‘O Amir Al-Momineen<sup>-asws</sup>! Muawiya is someone you<sup>-asws</sup> have known, and he had been made ruler of Syria be the one who was before you, so you<sup>-asws</sup> let him be the rule so that there would consistency in the affairs, then you<sup>-asws</sup> can remove him if there is a change of mind for you<sup>-asws</sup>’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أ تَضْمَنُ لِي عُمْرِي يَا مُغَيْرَةُ فِيمَا بَيْنَ تَوَلِّيْتِهِ إِلَى خَلْعِهِ قَالَ لَا

Amir Al-Momineen<sup>-asws</sup> said to him: ‘Can you guarantee my<sup>-asws</sup> life for me<sup>-asws</sup>, O Mugheira, in what is between him being a ruler up to his vacating it?’ He said, ‘No’.

قَالَ لَا يَسْأَلُنِي اللَّهُ عَزَّ وَ جَلَّ عَنْ تَوَلِّيْتِهِ عَلَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ لَيْلَةً سَوْدَاءَ أَبْدَأُ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا لَكِنْ أَبْعَثْ إِلَيْهِ وَ أَدْعُوهُ إِلَى مَا بِي  
يَدِي مِنَ الْحَقِّ فَإِنْ أَجَابَ فَرَجُلًا مِنَ الْمُسْلِمِينَ لَهُ مَا لَكُمْ وَ عَلَيْهِ مَا عَلَيْهِمْ وَ إِنْ أَبَى حَاكَمْتُهُ إِلَى اللَّهِ

He<sup>-asws</sup> said: ‘Will Allah<sup>-azwj</sup> Mighty and Majestic not Question me<sup>-asws</sup> 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<sup>-asws</sup> shall send a message to him and call him to what is in my<sup>-asws</sup> 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<sup>-asws</sup> shall leave his judgment to Allah<sup>-azwj</sup>’.

فَوَلَّى الْمُغَيْرَةَ وَ هُوَ يَقُولُ فَحَاكَمَهُ إِذَا فَحَاكَمَهُ إِذَا فَأَنْشَأَ يَقُولُ

نَصَحْتُ عَلِيًّا فِي ابْنِ حَرْبٍ نَصِيحَةً-  
وَ لَمْ يَقْبَلِ النَّصِيحَ الَّذِي جِئْتُ بِهِ-  
وَ قَالُوا لَهُ مَا أَخْلَصَ النَّصِيحَ كُلَّهُ-  
فَرَدَّ فَمَا مَيَّ لَه الدَّهْرُ ثَانِيَةً-  
وَ كَانَتْ لَهُ تِلْكَ النَّصِيحَةُ كَافِيَةً-  
فَقُلْتُ لَهُ إِنَّ النَّصِيحَةَ غَالِيَةٌ

Al-Mugheira turned around and he was saying, ‘Judge him then! Judge him then!’ He prosed (a poem) saying, ‘I advised Ali<sup>-asws</sup> regarding the son of Harb (Muawiya) with an advice, but he<sup>-asws</sup> rejected. So, there is no second time from me for him<sup>-asws</sup>, and he<sup>-asws</sup> did not accept the advice which I had come to him<sup>-asws</sup> with, and that advice was sufficient for him<sup>-asws</sup>, and they said to him<sup>-asws</sup>, ‘All the advice is not sincere’. I said to him<sup>-asws</sup>, ‘The advice is precious’.

فَقَامَ قَيْسُ بْنُ سَعْدٍ رَحِمَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْمُغَيْرَةَ أَشَارَ عَلَيْكَ بِأَمْرٍ لَمْ يُرِدِ اللَّهُ بِهِ فَمَقْدَمٌ فِيهِ رَجُلًا وَ أَخَّرَ فِيهِ أُخْرَى فَإِنْ كَانَ لَكَ الْغَلْبَةُ تَقَرَّبْ  
إِلَيْكَ بِالنَّصِيحَةِ وَ إِنْ كَانَتْ لِمُعَاوِيَةَ تَقَرَّبْ إِلَيْهِ بِالْمَشُورَةِ

Qays Bin Sa’ad stood up and said, ‘O Amir Al-Momineen<sup>-asws</sup>! Al-Mugheira has indicated to you with a matter intending Allah<sup>-azwj</sup> with it. He placed a man forward and put back another in it. So, if the overcoming happens to be for you<sup>-asws</sup> he would draw closer to you<sup>-asws</sup> with

the advice, and if it happens to be for Muawiya, he would draw closer to him with the consultation’.

فَمُنْ أَنْشَأَ يَقُولُ

بِكَادُ وَمَنْ أَرْسَى نَبِيْرًا مَكَانَهُ-  
مُغِيْرَةٌ أَنْ يُقَوِّيَ عَلَيْكَ مُعَاوِيَةَ-  
وَكُنْتَ بِحَمْدِ اللَّهِ فِيْنَا مُوَفَّقًا-  
وَأَنْتَ الَّذِي أَرَاكَهَا عَزِيْرًا كَافِيَةً-  
فَسُبْحَانَ مَنْ عَلَا السَّمَاءَ مَكَانَهَا-  
وَالْأَرْضَ دَحَاهَا فَاسْتَقَرَّتْ كَمَا هِيَ

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<sup>-azwj</sup>, and that which he showed was insufficient, so Glorious is the One<sup>-azwj</sup> Who Raised high the sky in its place, and the earth spread out and it settled just as it is’.<sup>28</sup>

360- شا، الإرشاد من كلام أمير المؤمنين ع لَمَّا عَمَدَ الْمَسِيرَ إِلَى الشَّامِ لِقِتَالِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ بَعْدَ حَمْدِ اللَّهِ وَ الشَّاءِ عَلَيْهِ وَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ أَطِيعُوهُ وَ أَطِيعُوا إِمَامَكُمْ فَإِنَّ الرَّعِيَّةَ الصَّالِحَةَ تَنْجُو بِالْإِمَامِ الْعَادِلِ أَلَا وَ إِنَّ الرَّعِيَّةَ الْفَاجِرَةَ تُهْلِكُ بِالْإِمَامِ الْفَاجِرِ

(The book) ‘Al Irshad’,

‘From a speech of Amir Al-Momineen<sup>-asws</sup> when he<sup>-asws</sup> determined the journey to Syria for fighting Muawiya Bin Abu Sufyan. He<sup>-asws</sup> said after praising Allah<sup>-azwj</sup> and extolling upon Him<sup>-azwj</sup>, and the Salawaat upon Rasool-Allah<sup>-saww</sup>: ‘Fear Allah<sup>-azwj</sup>, O servants of Allah<sup>-azwj</sup>, and obey Him<sup>-azwj</sup> and obey your Imam<sup>-asws</sup>, for the righteous citizen would be rescued by the just Imam<sup>-asws</sup>, and the immoral citizen would be destroyed by the immoral imam (leader).

وَ قَدْ أَصْبَحَ مُعَاوِيَةُ غَاصِبًا لِمَا فِي يَدَيْهِ مِنْ حَقِّي نَاكِثًا لِبَيْعِي طَاعِنًا فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ عَلِمْتُمْ أَيُّهَا الْمُسْلِمُونَ مَا فَعَلَ النَّاسُ بِالْأَمْسِ وَ جِئْتُمُونِي رَاغِبِينَ إِلَيَّ فِي أَمْرِكُمْ حَتَّى اسْتَحْرَجْتُمُونِي مِنْ مَنْزِلِي لِتُبَايَعُونِي

And Muawiya has become a usurper to what is in his hands of my<sup>-asws</sup> right, breaking to my<sup>-asws</sup> allegiance, abusive in the religion of Allah<sup>-azwj</sup> mighty and Majestic, and you have known, O Muslims, what the people had done yesterday, and they had come to me<sup>-asws</sup> desirous to me<sup>-asws</sup> regarding your affairs until they brought me<sup>-asws</sup> out of my<sup>-asws</sup> house in order to pledge allegiance to me<sup>-asws</sup>.

فَالْتَوَيْتُ عَلَيْكُمْ لِأَبْلُوَ مَا عِنْدَكُمْ فَرَاوَدْتُمُونِي الْقَوْلَ مِرَارًا وَ رَاوَدْتُمْ وَ تَكَأْتُمْ عَلَيَّ تَكَأْتُ الْإِبِلِ الْهَيْمِ عَلَى حِيَاضِهَا حِرْصًا عَلَى بَيْعِي حَتَّى خِفْتُ أَنْ يَقْتُلَ بَعْضُكُمْ بَعْضًا فَلَمَّا رَأَيْتُ ذَلِكَ مِنْكُمْ رَوَيْتُ فِي أَمْرِي وَ أَمْرِكُمْ وَ قُلْتُ إِنْ أَنَا لَمْ أُجِبْهُمْ إِلَى الْقِيَامِ بِأَمْرِهِمْ لَمْ يُصِيبُوا أَحَدًا بَعْدُ فِيهِمْ مَقَامِي وَ يَغْدُلُ فِيهِمْ عَدْلِي

I<sup>-asws</sup> folded (refused) to you all for taking on what is with you, but you repeated the word repeatedly, and you crowded to me<sup>-asws</sup> and thronged upon me<sup>-asws</sup> like the thronging of the thirsty camels upon their watering place, eager upon my<sup>-asws</sup> allegiance, until I<sup>-asws</sup> feared that some of you would kill others. When I<sup>-asws</sup> saw that from you, I<sup>-asws</sup> agreed regarding my<sup>-asws</sup> and your affairs, and I said, ‘If I<sup>-asws</sup> do not answer them to the standing with their affairs, they

<sup>28</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 359

will not attain anyone to stand among them in my<sup>-asws</sup> place and be just among them with my<sup>-asws</sup> justice’.

وَأَلُتُّ وَاللَّهُ لَأَلَيْتُهُمْ وَهُمْ يَعْرِفُونَ حَقِّي وَفَضْلِي أَحَبُّ إِلَيَّ مِنْ أَنْ يَلُونِي وَهُمْ لَا يَعْرِفُونَ حَقِّي وَفَضْلِي فَبَسَطْتُ لَكُمْ يَدِي فَبَايَعْتُمُونِي

And I<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! My<sup>-asws</sup> being in-charge of them and they are recognising my<sup>-asws</sup> rights and my<sup>-asws</sup> merits is more beloved to me<sup>-asws</sup> than if I<sup>-asws</sup> were to be in-charge of them and they are not recognising my<sup>-asws</sup> rights and my<sup>-asws</sup> merits’. So, I<sup>-asws</sup> extended my<sup>-asws</sup> hand for you all and you pledged allegiance to me<sup>-asws</sup>’.

يَا مَعْشَرَ الْمُسْلِمِينَ وَفِيكُمْ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَالتَّابِعُونَ بِإِحْسَانٍ فَأَخَذْتُ عَلَيْكُمْ عَهْدَ بَيْعِي وَوَاجِبَ صَفَقَتِي مِنْ عَهْدِ اللَّهِ وَ مِيثَاقِهِ وَ أَشَدَّ مَا أَخَذَ عَلَى النَّبِيِّينَ مِنْ عَهْدٍ وَ مِيثَاقٍ لَتُنْفَنَّ لِي وَ لَتَسْمَعَنَّ لِأَمْرِي وَ لَتَطِيعُونِي وَ تُنَاصِحُونِي وَ تُقَاتِلُونَ مَعِيَ كُلَّ بَاغٍ أَوْ مَارِقٍ إِنْ مَرَقَ

O community of Muslims! And among you all are the Emigrants and the Helpers, and the followers with the good deeds. So, I<sup>-asws</sup> took the pact of my<sup>-asws</sup> allegiance upon you, and the obligation of my<sup>-asws</sup> agreement from the Pact of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Covenant, and tightened what had been Taken upon the Prophets<sup>-as</sup>, from a Pact and a Covenant, to dedicate to me<sup>-asws</sup> and to listen to my<sup>-asws</sup> orders, and to obey me<sup>-asws</sup>, and advise me<sup>-asws</sup>, and fight alongside me<sup>-asws</sup> against every rebel or deviant if he deviates.

فَأَنْعَمْتُ لِي بِذَلِكَ جَمِيعاً فَأَخَذْتُ عَلَيْكُمْ عَهْدَ اللَّهِ وَ مِيثَاقَهُ وَ ذِمَّةَ اللَّهِ وَ رَسُولِهِ فَأَجْبِثُمُونِي إِلَى ذَلِكَ وَ أَشْهَدْتُ اللَّهُ عَلَيْكُمْ وَ أَشْهَدْتُ بَعْضَكُمْ عَلَى بَعْضٍ وَ قُتْمْتُ فِيكُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

You have blessed for me<sup>-asws</sup> with that all, so I<sup>-asws</sup> took upon you all the Pact of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Covenant, and Responsibility of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and you responded to me<sup>-asws</sup> to that, and I<sup>-asws</sup> kept Allah<sup>-azwj</sup> as Witness upon you all, and kept some of you witnesses upon others, and I<sup>-asws</sup> stood among you with the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>.

فَالْعَجَبُ مِنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ يُنَازِعُنِي الْخِلَافَةَ وَ يَبْحَثُنِي الْإِمَامَةَ وَ يَزْعُمُ أَنَّهُ أَحَقُّ بِهَا مِنِّي جُزْأَةً مِنْهُ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ بِعَيْرِ حَقِّ لَهْ فِيهَا وَ لَا حُجَّةَ وَ لَمْ يُبَايِعْهُ عَلَيْهَا الْمُهَاجِرُونَ وَ لَا سَلَّمَ لَهُ الْأَنْصَارُ وَ الْمُسْلِمُونَ

The strangeness from Muawiya Bin Abu Sufyan to dispute me<sup>-asws</sup> of the caliphate and rejecting me<sup>-asws</sup> of the Imamate, and claiming that he is more rightful with it than I<sup>-asws</sup> am, an audacity from him upon Allah<sup>-azwj</sup> and upon His<sup>-azwj</sup> Rasool<sup>-saww</sup> without there being any right for him in it, nor any argument, and neither have the Emigrants pledged to him upon it, nor have the Helpers and the Muslims submitted to him.

يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ جَمَاعَةَ مَنْ سَمِعَ كَلَامِي أَوْ مَا أُوجِبْتُمْ لِي عَلَى أَنْفُسِكُمُ الطَّاعَةَ أَمَا بَايَعْتُمُونِي عَلَى الرَّغْبَةِ أَمْ لَمْ أَخْذْ عَلَيْكُمْ الْعَهْدَ بِالْقَبُولِ لِقَوْلِي أَمَا بَيْعْتِي لَكُمْ يَوْمَئِذٍ أَوْ كَدَّ مِنْ بَيْعَةِ أَبِي بَكْرٍ وَ عُمَرَ

O community of the Emigrants and the Helpers and the community of the ones hearing my<sup>-asws</sup> speech! And did you not answer to me<sup>-asws</sup> with the obedience upon yourselves? And did you not pledge allegiance to me<sup>-asws</sup> upon the desire? And did I<sup>-asws</sup> not take the pact upon you all with the acceptance of my<sup>-asws</sup> word? And wasn't my<sup>-asws</sup> allegiance more emphasised for you all than the allegiance of Abu Bakr and Umar?

فَمَا بَالُ مَنْ خَالَفَنِي لَمْ يَنْفُضْ عَلَيْهِمَا حَتَّى مَضَيَا وَ نَقَضَ عَلَيَّ وَ لَمْ يَفِ لِي أَمَا يَجِبُ لِي عَلَيْكُمُ نُصْحِي وَ يَلْزَمُكُمْ أَمْرِي أَمَا تَعْلَمُونَ أَنَّ بَيْعِي تَلَزُمُ الشَّاهِدِ عَنْكُمْ وَ الْغَائِبِ فَمَا بَالُ مُعَاوِيَةَ وَ أَصْحَابِهِ طَاعِينَ فِي بَيْعِي وَ لَمْ يَفُؤُوا بِحَالِي وَ أَنَا فِي قَرَابَتِي وَ سَابِقِي وَ صَهْرِي أَوْلَى بِالْأَمْرِ مِمَّنْ تَقَدَّمَ نِي

So, what is the matter with the ones opposing me<sup>-asws</sup>, they did not break upon them both until they passed away, and breaking upon me<sup>-asws</sup> and not being loyal to me<sup>-asws</sup>? Is not my<sup>-asws</sup> advice obligate for me<sup>-asws</sup> upon you all, and my<sup>-asws</sup> orders necessitated? Don't you know that my<sup>-asws</sup> allegiance necessitates upon the attendees from you and the absentees? So, what is the matter Muawiya and his companions were willing in my<sup>-asws</sup> allegiance and have not been loyal with it to me<sup>-asws</sup> and I<sup>-asws</sup> am in my<sup>-asws</sup> relationship (with Rasool-Allah<sup>-saww</sup>, and my<sup>-asws</sup> precedence, and my<sup>-asws</sup> in-law-ship, being foremost with the command than the ones who preceded me<sup>-asws</sup>?

أَمَا سَمِعْتُمْ قَوْلَ رَسُولِ اللَّهِ ص يَوْمَ الْعَدِيرِ فِي وِلَايَتِي وَ مَوْلَاتِي فَأَتَّفَعُوا اللَّهَ أَيُّهَا الْمُسْلِمُونَ وَ تَحَاتُّوا عَلَيَّ جِهَادِ مُعَاوِيَةَ النَّكَاثِ الْقَاسِطِ وَ أَصْحَابِهِ الْفَاسِقِينَ وَ اسْمَعُوا مَا أَتَلُو عَلَيْكُمْ مِنْ كِتَابِ اللَّهِ الْمُنَزَّلِ عَلَيَّ نَبِيِّهِ الْمُرْسَلِ لِتَتَعَطُّوا فَإِنَّهُ عِظَةٌ لَكُمْ فَانْتَفِعُوا بِمَوَاعِظِ اللَّهِ وَ ازْدَجُوا عَنْ مَعَاصِي اللَّهِ فَقَدْ وَعَظَكُمْ اللَّهُ بِغَيْرِكُمْ

Have you not heard the words of Rasool-Allah<sup>-saww</sup> on the day of Al-Ghadeer regarding my<sup>-asws</sup> Wilayah and my<sup>-asws</sup> Master-ship? Fear Allah<sup>-azwj</sup>, O you Muslims, and be motivated upon fighting Muawiya, the allegiance-breaker, the deviant, and his companions the renegades, and listen to what I<sup>-asws</sup> am reciting unto you all from the Revealed Book of Allah<sup>-azwj</sup> unto His<sup>-azwj</sup> Sent Prophet<sup>-saww</sup> for you to be advices, and it is a preaching for you, therefore benefit with the Preaching of Allah<sup>-azwj</sup> and be Reproached from disobeying Allah<sup>-azwj</sup>, for Allah<sup>-azwj</sup> has Advised you all through others.

فَقَالَ لَبَيْبِهِ ص أَلَمْ تَرَ إِلَى الْمَالِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ هُمْ ائْتِئْتْنَا لِنُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَ قَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَ أَنْبَاءِنَا فُلَمَا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَ اللَّهُ عَلِيمٌ بِالظَّالِمِينَ

He<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Have you not considered the chiefs of the children of Israel after Musa, when they said to a Prophet of theirs: 'Appoint for us a king; we would fight in the Way of Allah'. He said: 'Perhaps you would not fight if fighting is Prescribed for you?' They said: 'And what is for us except that we fight in the Way of Allah, and we and our children have been expelled from our homes?' But when fighting was Prescribed upon them, they turned back, except a few of them, and Allah Knows the unjust ones [2:246].**

وَ قَالَ هُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَ نَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَ لَمْ يُؤْتْ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مَلِكَهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ

**And their Prophet said to them: 'Allah has Appointed Talut to be a king over you'. They said: 'How can he hold kingship over us while we have a greater right to kingship than him, and he has not been Given an abundance from the wealth?' He said: 'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique; and Allah Grants His Kingdom to the one He so Desires to; and Allah is Capacious, Knowing [2:247].**

يَا أَيُّهَا النَّاسُ إِنَّ لَكُمْ فِي هَذِهِ الْآيَاتِ عِبْرَةً لِتَعْلَمُوا أَنَّ اللَّهَ تَعَالَى جَعَلَ الْخِلَافَةَ وَ الْأَمْرَ مِنْ بَعْدِ الْأَنْبِيَاءِ فِي أَعْقَابِهِمْ وَ أَنَّهُ فَضَّلَ طَالُوتَ وَ قَدَّمَهُ عَلَى الْجَمَاعَةِ بِاصْطِفَائِهِ إِيَّاهُ وَ زِيَادَتِهِ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ

O you people! There is a lesson for you all in these verses for you to know that Allah<sup>-azwj</sup> the Exalted Made the caliphate and the command from after the Prophets<sup>-as</sup>, to be in their<sup>-as</sup> posterity, and it is a merit of Talut and his<sup>-as</sup> advancement upon the community by him being chosen by him<sup>-as</sup>, and his increased capacity in the knowledge and the physique.

فَهَلْ يَجِدُونَ اللَّهَ عَزَّ وَ جَلَّ اصْطَفَىٰ بَنِي أُمَيَّةَ عَلَىٰ بَنِي هَاشِمٍ وَ زَادَ مُعَاوِيَةَ عَلَيَّ بِسَطْوَةٍ فِي الْعِلْمِ وَ الْجِسْمِ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ جَاهِدُوا فِي سَبِيلِهِ قَبْلَ أَنْ يَتَّالِكُمْ سَخَطُهُ بِعَصْيَانِكُمْ لَهُ

So, are you finding that Allah<sup>-azwj</sup> Mighty and Majestic to have Chosen the clan of Umayya over the Clan of Hashim<sup>-as</sup>, and Muawiya has an increase over me<sup>-asws</sup> in capacity regarding the knowledge and the physique? Fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, and fight in His<sup>-azwj</sup> Way before His<sup>-azwj</sup> Wrath seizes you all due to your disobedience to Him<sup>-azwj</sup>!

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعَنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Allah<sup>-azwj</sup> Mighty and Majestic Said: ***Cursed were those who committed Kufr from the Children of Israel, upon the tongue of Dawood and Isa Bin Maryam. That was due to their disobedience and they were exceeding [5:78] They were not forbidding from evil they were doing. Evil was what they were doing [5:79].***

وَ قَالَ تَعَالَىٰ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

And the Exalted Said: ***But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15].***

وَ قَالَ تَعَالَىٰ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

And Allah<sup>-azwj</sup> the Exalted Said: ***O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10].***

تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ وَ جَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

***You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11].***

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

***He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12].***

اتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ تَحَاتُّوا عَلَىٰ الْجِهَادِ مَعَ إِمَامِكُمْ فَلَوْ كَانَ لِي مِنْكُمْ عِصَابَةٌ بَعْدَ أَهْلِ بَدْرٍ إِذَا أَمَرْتُمْ أَطَاعُونِي وَ إِذَا اسْتَنْهَضْتُهُمْ هَضُّوا مَعِيَ لَا سَعَتِيثَ بِهِمْ عَنْ كَثِيرٍ مِنْكُمْ وَ أَسْرَعْتَ التُّهُوسَ إِلَىٰ حَرْبٍ مُعَاوِيَةَ وَ أَصْحَابِهِ فَإِنَّهُ الْجِهَادُ الْمَمْرُوضُ.

Fear Allah<sup>-azwj</sup>, (O) servants of Allah<sup>-azwj</sup>, and be mobilised upon the Jihad along with your Imam<sup>-asws</sup>, so if there would be a group with me<sup>-asws</sup> of the number of the people of Badr (313), whenever I<sup>-asws</sup> order them they would obey me<sup>-asws</sup>, and whenever I<sup>-asws</sup> tell them to get up, they would get up with me<sup>-asws</sup>, I<sup>-asws</sup> would be needless with them away from most of you, and I<sup>-asws</sup> shall hasten to war against Muawiya and his companion, for the Jihad is the Obligation".<sup>29</sup>

361- شاء، الإرشاد و من كلامه ع و قد بلغه عن معاوية و أهل الشام ما يؤذيه من الكلام فقال الحمد لله قديماً و حديثاً ما عاداني القاسيون  
فَعَادَاهُمُ اللَّهُ

(The book) 'Al-Irshad' – And from a speech of his<sup>-asws</sup>, and it had reached him<sup>-asws</sup> from Muawiya and the people of Syria from the speech what had hurt him<sup>-asws</sup>. He<sup>-asws</sup> said: 'The praise is for Allah<sup>-azwj</sup>, ancient and current. The transgressors have not been inimical to me<sup>-asws</sup> (except) Allah<sup>-azwj</sup> is Inimical to them.

أَمْ لَمْ تَعَجُّبُوا إِنَّ هَذَا هُوَ الْحَطْبُ الْجَلِيلُ أَنْ فُسِّقَ غَيْرَ مَرْضِيٍّ وَعَنِ الْإِسْلَامِ وَأَهْلِهِ مُنْحَرِفِينَ خَدَعُوا بَعْضَ هَذِهِ الْأُمَّةِ وَأَشْرَبُوا قُلُوبَهُمْ حُبَّ الْفِتْنَةِ وَ اسْتَمَالُوا أَهْوَاءَهُمْ بِالْإِفْكِ وَ الْبُهْتَانِ

Are you not wondering that this is the majestic sermon? The transgressors are without (Divine) Pleasure, and they are turned away from Al-Islam and its people, deceiving part of this community and making their hearts drink the love of Fitna, and they are filling their imaginations with the blatant lies and false accusations.

قَدْ نَصَبُوا لَنَا الْحَرْبَ وَ هَبُوا فِي إِطْفَاءِ نُورِ اللَّهِ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

And they have established the war to us and are blowing to extinguish the Noor of Allah<sup>-azwj</sup>, ***They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].***

اللَّهُمَّ إِنَّ رُدُّوا الْحَقَّ فَافْضُضْ خِدْمَتَهُمْ وَ شَتِّتْ كَلِمَتَهُمْ وَ أَبْسِلْهُمْ بِخَطَايَاهُمْ فَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعِزُّ مَنْ عَادَيْتَ.

O Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> have Made a ruler, and he will not feel ashamed, one who is habitual (of sins)".<sup>30</sup>

362- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع عِنْدَ عَزْمِهِ عَلَى الْمَسِيرِ إِلَى الشَّامِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْتَاءِ السَّفَرِ وَ كَاتِبَةِ الْمُتَقَلِّبِ وَ سُوءِ الْمُنْتَظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ

(The book) 'Nahj Al-Balagah' - And from a speech of his<sup>-asws</sup> during his<sup>-asws</sup> determining upon the journey to Syria: 'I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> 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.

<sup>29</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 360

<sup>30</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 361

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَلَا يَجْمَعُهُمَا غَيْرُكَ لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ مُسْتَصْحَباً وَالْمُسْتَصْحَبَ لَا يَكُونُ مُسْتَخْلَفاً.

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Companion in the journey and You<sup>-azwj</sup> are the replacement (protection) regarding the family, and none can gather them apart from You<sup>-azwj</sup> because the one left behind cannot be the companion, and the companion cannot be the one left behind”.<sup>31</sup>

363- نَحَج، نَحَجِ الْبَلَاغَةَ وَمِنْ كِتَابِ لَهُ ع إِلَى جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ لَمَّا أُرْسِلَهُ إِلَى مُعَاوِيَةَ أَمَا بَعْدُ فَإِذَا أَتَاكَ كِتَابِي فَاجْمَلْ مُعَاوِيَةَ عَلَى الْفَصْلِ وَ حُذُهُ بِالْأَمْرِ الْجُرْمِ ثُمَّ خِيَرَهُ بَيْنَ حَرْبٍ مُجْلِيَةٍ أَوْ سَلْمٍ مُخْزِيَةٍ فَإِنْ اخْتَارَ الْحَرْبَ فَانْبِذْ إِلَيْهِ وَإِنْ اخْتَارَ السَّلْمَ فَخُذْ بَيْعَتَهُ وَ السَّلَامَ.

(The book) ‘Nahj Al-Balagah’ – And from a letter of his<sup>-asws</sup> to Jareer Bin Abdullah Al-Bajaly when he<sup>-asws</sup> sent him to Muawiya: ‘As for after, when my<sup>-asws</sup> 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”.<sup>32</sup>

تَبَيَّنَ قَالَ ابْنُ مَيْسَمٍ رُوِيَ أَنَّ جَرِيرًا أَقَامَ عِنْدَ مُعَاوِيَةَ حِينَ أُرْسِلَهُ ع حَتَّى أَتَاهُمُ النَّاسُ فَقَالَ عَلِيٌّ ع قَدْ وَقَّتْ لَجَرِيرٍ وَقْنَا لَا يُعِيمُ بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِيًا فَأَبْطَأَ جَرِيرٌ حَتَّى آيَسَ مِنْهُ فَكَتَبَ إِلَيْهِ بَعْدَ ذَلِكَ هَذَا الْكِتَابَ

Clarification – Ibn Maysam reported, ‘Jareer stayed with Muawiya when he<sup>-asws</sup> sent him until the people slandered him. Ali<sup>-asws</sup> 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<sup>-asws</sup> despaired from him. So, he<sup>-asws</sup> wrote this letter to him after that.

فَلَمَّا انْتَهَى إِلَيْهِ أَتَى مُعَاوِيَةَ فَأَقْرَأَهُ إِيَّاهُ وَ قَالَ يَا مُعَاوِيَةُ إِنَّهُ لَا يُطْبَعُ عَلَى قَلْبٍ إِلَّا بِذَنْبٍ وَ لَا يُسْرَحُ إِلَّا بِتَوْبَةٍ وَ لَا أُطْنُ قَلْبَكَ إِلَّا مَطْبُوعًا أَرَاكَ قَدْ وَقَّتْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ كَأَنَّكَ تَنْتَظِرُ شَيْئًا فِي يَدِ غَيْرِكَ

When it ended up to him, he came to Muawiya and read it out to him and said, ‘O Muawiya! There will be not covering upon a hear except due to a sin, nor any expansion (of chest) except by repentance, and I do not think of your heart except as covered up. I see you to have paused between the truth and the falsehood, as if you are awaiting something (which is) in the hands of someone else’.

فَقَالَ مُعَاوِيَةُ أَلْقَاكَ بِالْفَصْلِ فِي أَوَّلِ مَجْلِسٍ إِنْ شَاءَ اللَّهُ ثُمَّ أَخَذَ فِي بَيْعَةِ أَهْلِ الشَّامِ فَلَمَّا انْتَضَمَ أَمْرُهُ لِقِيِ جَرِيرًا وَ قَالَ لَهُ الْحَقُّ بِصَاحِبِكَ وَ أَغْلَمُهُ بِالْحَرْبِ فَقَدِمَ جَرِيرٌ إِلَى عَلِيٍّ ع.

Muawiya said, ‘I shall cast the (final) decision to you in the first gathering, if Allah<sup>-azwj</sup> so Desires’. Then he took (renewed) allegiances of the people of Syria. When his command had been managed, he met Jareer and said to him, ‘Join up with your Master<sup>-asws</sup> and let him<sup>-asws</sup> know of the war’. Jareer arrived to Ali<sup>-asws</sup>”.<sup>33</sup>

<sup>31</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 362

<sup>32</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 363 a

<sup>33</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 363 b

364- نَحَج، نَحَجِ، نَحَجِ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع وَ قَدْ أَشَارَ إِلَيْهِ أَصْحَابُهُ بِالاسْتِعْدَادِ لِلْحَرْبِ بَعْدَ إِسْأَالِهِ جَرِيرَ بْنِ عَبْدِ اللَّهِ إِلَى مُعَاوِيَةَ أَنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَ جَرِيرٌ عِنْدَهُمْ إِغْلَاقٌ لِلشَّامِ وَ صَرَفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرَادُوهُ وَ لَكِنْ قَدْ وَقَّتْ لِحَرْبِ وَ قَتْنَا لَا يُعِيمُ بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِيًا

(The book) ‘Nahj Al-Balagah’ – And from a speech of his<sup>-asws</sup>, and his<sup>-asws</sup> companions had indicated to him<sup>-asws</sup> with that preparation for the war after his<sup>-asws</sup> sending Jareer Bin Abdullah to Muawiya: ‘My<sup>-asws</sup> preparation for battling the people of Syria while Jareer is with them would close the door to Syria and its people from goodness, if they intend it, but there is a timing for Jareer, a (known) time, he will not be staying after it except as deceived or disobedient.

وَ الرَّأْيُ عِنْدِي مَعَ الْأَنَانَةِ فَأَبُودُوا وَ لَا أَكْرَهُ لَكُمْ الْاسْتِعْدَادَ لِحَرْبِ أَهْلِ الشَّامِ وَ لَقَدْ صَرَنْتُ أَنْفَ هَذَا الْأَمْرِ وَ عَيْنَهُ وَ قَلْبْتُ ظَهْرَهُ وَ بَطْنَهُ وَ لَمْ أَرِ لِي إِلَّا الْفِتَالَ أَوْ الْكُفْرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ ص

And the view in my<sup>-asws</sup> presence is to be with the forbearance, therefore return and I<sup>-asws</sup> did not dislike the preparation for you for warring the people of Syria, and I<sup>-asws</sup> 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<sup>-asws</sup> did not see for me<sup>-asws</sup> (any option) except the fighting, or the Kufr with what has been Revealed unto Muhammad<sup>-saww</sup>.

إِنَّهُ قَدْ كَانَ عَلَى الْأُمَّةِ وَإِلِ أَحَدَتِ أَحَدَاتًا وَ أَوْجَدَ النَّاسَ مَقَالًا فَقَالُوا ثُمَّ نَفَمُوا فَعَبَّرُوا.

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”.<sup>34</sup>

365- وَ رُوِيَ أَنَّهُ ع لَمَّا أَرَادَ بَعَثَهُ قَالَ جَرِيرٌ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْخَرْتُكَ مِنْ نَصْرِي شَيْئًا وَ مَا أَطْمَعُ لَكَ فِي مُعَاوِيَةَ فَقَالَ ع قَصْدِي حُجَّةٌ أَقِيمُهَا

And it is reported that when he<sup>-asws</sup> wanted to send him, Jareer said, ‘O Amir Al-Momineen<sup>-asws</sup>! I will not hold you<sup>-asws</sup> back from anything of my help and I will not covet for you<sup>-asws</sup> regarding Muawiya’. He<sup>-asws</sup> said: ‘My<sup>-asws</sup> aim is to establish an argument’.

ثُمَّ كَتَبَ مَعَهُ فَإِنَّ بَيْعَتِي بِالْمَدِينَةِ لَرِمْتِكَ وَ أَنْتَ بِالشَّامِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ نَصْرٍ بِنِ مُزَاهِمٍ

Then he<sup>-asws</sup> wrote with him, ‘Surely my<sup>-asws</sup> allegiance at Al-Medina is necessitated to you and you are in Syria’ – up to the end of what has passed in the report of Nasr Bin Muzahim.

فَأَجَابَهُ مُعَاوِيَةُ أَنَّمَا بَعْدَ فَلَعَمْرِي لَوْ بَايَعَكَ الْقَوْمُ الَّذِينَ بَايَعُوكَ وَ أَنْتَ بَرِيءٌ مِنْ دَمِ عُثْمَانَ كُنْتُ كَأَبِي بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ لَكِنَّكَ أَعْرَيْتَ بَعُثْمَانَ وَ خَدَلْتَهُ عَنْهُ الْأَنْصَارَ فَأَطَاعَكَ الْجَاهِلُ وَ قَوِي بِكَ الضَّعِيفُ وَ قَدْ أَبَى أَهْلُ الشَّامِ إِلَّا قِتَالَكَ حَتَّى تَدْفَعَ إِلَيْهِمْ قَتْلَةَ عُثْمَانَ

Muawiya answered him, ‘As for after, by my life! If the people have pledged allegiance to you<sup>-asws</sup>, the ones who have pledged to you<sup>-asws</sup>, and you<sup>-asws</sup> had been innocent from the blood of Usman, you<sup>-asws</sup> would have been like Abu Bakr and Umar and Usman. But you<sup>-asws</sup> were tempted with Usman and the Helpers abandoned him, so the ignoramuses have obeyed you<sup>-</sup>

<sup>34</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 364 b

asws, and the weak ones are strengthened by you-asws, and the people of Syria have refused, except to fight you-asws (unless) you-asws hand over to them the killers of Usman.

فَإِنْ فَعَلْتَ كَانَتْ شُورَى بَيْنَ الْمُسْلِمِينَ وَ لَعْمَرِي مَا حُجِّتُكَ عَلَيَّ كَحُجِّتِكَ عَلَيَّ طَلْحَةَ وَ الزُّبَيْرِ لِأَهْمَا بَايَعَاكَ وَ لَمْ أَتَابِعْكَ وَ لَا حُجِّتُكَ عَلَيَّ أَهْلُ الشَّامِ  
كَحُجِّتِكَ عَلَيَّ أَهْلُ الْبَصْرَةِ لِأَهْمَا أَطَاعُوكَ وَ لَمْ يُطِيعْكَ أَهْلُ الشَّامِ

If you-asws were to do so, there would be a consultation between the Muslims, and by my life, your-asws argument against me is not like your-asws argument against Talha and Al-Zubeyr, because those two had pledged allegiance to you-asws and I have not pledged to you-asws, nor is your-asws argument upon the people of Syria like your-asws argument upon the people of Al-Basra, because they had obeyed you and the people of Syria have not obeyed you-asws.

فَأَمَّا شَرْفُكَ فِي الْإِسْلَامِ وَ قَرَابَتُكَ مِنَ النَّبِيِّ ص وَ مَوْضِعُكَ مِنْ قُرَيْشٍ فَلَسْتُ أَدْفَعُهُ وَ كَتَبْتُ فِي آخِرِ الْكِتَابِ فَصِيدَةَ كَعْبِ بْنِ جُعَيْلٍ

وَ أَهْلُ الْعِرَاقِ لَهَا كَارِهُونَا

أَرَى الشَّامَ يَكْرَهُ أَهْلَ الْعِرَاقِ

As for your-asws nobility in Al-Islam and your-asws relationship from the Prophet-saww, and your-asws position from Quraysh, so I have not repelled it'. And he wrote at the end of the letter, a poem of Ka'ab Bin Jueel, 'I see Syria disliking the people of Al-Iraq, and the people of Al-Iraq are disliking to it'.<sup>35</sup>

366- وَ يُرْوَى أَنَّ الْكِتَابَ الَّذِي كَتَبَهُ عَ مَعَ جَرِيرٍ كَانَتْ صُورَتُهُ أَنِّي قَدْ عَزَلْتُكَ فَقَوَّضَ الْأَمْرَ إِلَى جَرِيرٍ وَ السَّلَامُ وَ قَالَ لَجَرِيرٍ صُنْ نَفْسَكَ عَنْ خِدَاعِهِ  
فَإِنْ سَلَّمَ إِلَيْكَ الْأَمْرَ وَ تَوَجَّهَ إِلَيَّ فَأَقِمْ أَنْتَ بِالشَّامِ وَ إِنْ تَعَلَّلَ بِشَيْءٍ فَارْجِعْ

And it is reported that the letter which he-asws wrote with Jareer, its facet was, 'I-asws have removed you so delegate the command to Jareer. And the greetings. And he-asws said to Jareer: 'Fortify yourself from his deceptions. If he submits the command to you and heads to me-asws, then you stay at Syrian, but if reasons with something, then return'.

فَلَمَّا عَرَضَ جَرِيرٌ الْكِتَابَ عَلَيَّ مُعَاوِيَةَ تَعَلَّلَ بِمُشَاوَرَةِ أَهْلِ الشَّامِ وَ غَيْرِ ذَلِكَ فَارْجِعْ جَرِيرٌ وَ كَتَبْتُ مُعَاوِيَةَ فِي آثَرِهِ فِي ظَهْرِ كِتَابِ عَلِيِّ عَ مِنْ وَّلَاكَ حَتَّى  
تَعْرِضَنِي وَ السَّلَامُ.

When Jareer presented the letter to Muawiya, he reasons with the consulting the people of Syria and other such things. So, Jareer returned, and Muawiya wrote in his tracks in the back of the letter of Ali-asws, 'Who made you-asws a ruler until you-asws can remove me? And the greetings'.<sup>36</sup>

367- نَحَجْ، نَحَجْ الْبَلَاغَةَ وَ مِنْ وَصِيَّةٍ لَهُ عَ لِمَعْقِلِ بْنِ قَيْسِ الرِّيَاحِيِّ حِينَ أَنْفَذَهُ إِلَى الشَّامِ فِي ثَلَاثَةِ آلَافٍ مُقَدِّمَةً لَهُ اتَّقِ اللَّهَ الَّذِي لَا بُدَّ لَكَ مِنْ لِقَائِهِ  
وَ لَا مُنْتَهَى لَكَ دُونَهُ وَ لَا تُقَاتِلَنَّ إِلَّا مَنْ قَاتَلَكَ وَ سِرِّ الْبُرْدَيْنِ وَ عَوَّرِ النَّاسَ وَ رَفَّعْ فِي السَّيْرِ وَ لَا تَسِرْ أَوَّلَ اللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا وَ قَدَرَهُ مُقَامًا لَا  
ظَعْنًا فَأَرِحْ فِيهِ بَدَنَكَ وَ رَوِّحْ ظَهْرَكَ

<sup>35</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 365

<sup>36</sup> 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<sup>-asws</sup> to Ma'qil Bin Qays Al-Riyahi when he<sup>-asws</sup> enforced him to Syrian among three thousand advancers of his<sup>-asws</sup>: 'Fear Allah<sup>-azwj</sup> Who, there is no escape for you from meeting Him<sup>-azwj</sup>, nor is there any ending for you besides Him<sup>-azwj</sup>, 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<sup>-azwj</sup> has Made it a rest and Determined it for staying not for travelling, so rest your bodies during it and rest your rides.

فَإِذَا وَقَفْتَ حِينَ يَنْبُطُ السَّحَرُ أَوْ حِينَ يَنْفَجِرُ الْمَجْرُ فَسِرْ عَلَى بَرَكَةِ اللَّهِ فَإِذَا لَقَيْتَ الْعَدُوَّ فَقِفْ مِنْ أَصْحَابِكَ وَسَطًا وَلَا تَدُنْ مِنَ الْقَوْمِ دُنُو مَنْ يُرِيدُ أَنْ يُنْشِبَ الْحَرْبَ وَلَا تَبَاعِدْ مِنْهُمْ تَبَاعُدَ مَنْ يَهَابُ الْبَأْسَ حَتَّى يَأْتِيكَ أَمْرِي وَلَا يَحْمِلَنَّكُمْ شَنَاؤُهُمْ عَلَى قِتَالِهِمْ قَبْلَ دُعَائِهِمْ وَالْإِعْذَارِ إِلَيْهِمْ.

So, when you pause when the pre-dawn is gentle or when the dawn bursts forth, then travel upon the Blessings of Allah<sup>-azwj</sup>. 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<sup>-asws</sup> orders come to you, and do not let hatred for them carry you upon fighting them before inviting them, and the excusing to them".<sup>37</sup>

368- نَحَج، نَحَجِ الْبَلَاغَةَ وَقَالَ ع وَ قَدْ لَقِيَهُ عِنْدَ مَسِيرِهِ إِلَى الشَّامِ دَهَاقِينَ الْأَنْبَارِ فَتَرَجَّلُوا لَهُ وَ اسْتَدُّوا بَيْنَ يَدَيْهِ مَا هَذَا الَّذِي صَنَعْتُمُوهُ فَقَالُوا خُلِقْنَا مِنْ نُعْظَمٍ بِهِ أَمْرَانَا

(The book) 'Nahj Al-Balagah' and he<sup>-asws</sup> said, and during his<sup>-asws</sup> journey countrymen of Al-Abnar met him<sup>-asws</sup>, and they walked on foot for him and sprinted in front of him<sup>-asws</sup>: 'What is this which you are going?' They said, 'A mannerism from us we revere our commanders with'.

فَقَالَ ع وَ اللَّهُ مَا يَنْتَفِعُ بِحَدَا أَمْرَاؤُكُمْ وَ إِنَّكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ تَشْفُونَ بِهِ فِي آخِرَتِكُمْ وَ مَا أَحْسَرَ الْمُسْفَةَ وَرَاءَهَا الْعِقَابَ وَ أَرْبَحَ الدَّعَاةَ مَعَهَا الْأَمَانُ مِنَ النَّارِ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! 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".<sup>38</sup>

369- كِتَابُ صِغِيرٍ، لِنَصْرِ بْنِ مُزَاهِمٍ رَوَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدِ اللَّهِ قَالَ: لَمَّا أَرَادَ عَلِيٌّ ع الْمَسِيرَ إِلَى الشَّامِ دَعَا مَنْ كَانَ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَجَمَعَهُمْ ثُمَّ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَا بَعْدُ فَإِنَّكُمْ مِمَّا مِينُ الرَّأْيِ مَرَايِحُ الْحُلُمِ [الْحُكْمِ] مُبَارِكُو الْأَمْرِ مَقَاوِيلُ بِالْحَقِّ وَ قَدْ عَزَمْنَا عَلَى الْمَسِيرِ إِلَى عَدُونَا وَ عَدُوِّكُمْ فَأَشِيرُوا عَلَيْنَا بِرَأْيِكُمْ

Kitab Siffeen of Nasr Bin Muzahim – It is reported from Abdul Rahman Bin Ubeydullah who said,

'When Ali<sup>-asws</sup> wanted to travel to Syria, he<sup>-asws</sup> called the ones who were with him<sup>-asws</sup>, from the Emigrants and the Helpers, and gathered them. Then, he<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and said: 'As for after, you dependable of the opinion, weighty of the wisdom,

<sup>37</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 367

<sup>38</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 368

blessed of the instructions, speakers of the truth, and we have determined upon the travelling to our enemies and your enemies, therefore consult to us with your views’.

فَقَامَ هَاشِمُ بْنُ عُتْبَةَ وَ عَمَّارُ بْنُ يَاسِرٍ وَ قَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ وَ سَهْلُ بْنُ حُنَيْفٍ فَصَوَّبُوا رَأْيَهُ وَ بَدَّلُوا إِلَيْهِ نَصْرَتَهُ.

Hashim Bin Utba, and Ammar Bin Yasser, and Qays Bin Sa’ad Bin Ubada, and Sahl Bin Huneyf stood up and they deemed his<sup>-asws</sup> view as correct, and they exerted to him<sup>-asws</sup> his<sup>-asws</sup> help’.<sup>39</sup>

370- ثُمَّ رَوَى نَصْرًا عَنْ مَعْبُدٍ قَالَ: قَامَ عَلِيُّ عَ عَلَى مَنبَرِهِ حَاطِبِيًّا فَكُنْتُ تَحْتَ الْمِنْبَرِ أَسْمَعُ تَحْرِيبَهُ النَّاسَ وَ أَمْرَهُ لَهُمْ بِالْمَسِيرِ إِلَى صِفِّينَ فَسَمِعْتُهُ يَقُولُ سِيرُوا إِلَى أَعْدَاءِ اللَّهِ سِيرُوا إِلَى أَعْدَاءِ الْقُرْآنِ وَ السُّنَنِ سِيرُوا إِلَى بَقِيَّةِ الْأَحْزَابِ وَ قَتَلَةِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then it is reported by Nast, from Ma’bad who said,

‘Ali<sup>-asws</sup> stood upon the pulpit addressing, and I was beneath the pulpit listening him<sup>-asws</sup> instigating the people and his<sup>-asws</sup> ordering them with the travelling to Siffeen. I heard him<sup>-asws</sup> saying: ‘Travel to the enemies of Allah<sup>-azwj</sup>! Travel to enemies of the Quran and Sunnah! Travel to the remainder of the confederates and killers of the Emigrants and the Helpers!’

فَعَارِضَهُ رَجُلٌ مِنْ بَنِي فَزَارَةَ وَ وَطَأَهُ النَّاسُ بِأَرْجُلِهِمْ وَ صَرَبُوهُ بِنِعَالِهِمْ حَتَّى مَاتَ

A man from the clan of Fazarah objected to him<sup>-asws</sup> and the people trampled him with their legs and struck him with their slippers until he died. They bade Amir Al-Momineen<sup>-asws</sup> farewell from the public treasury.

فَوَدَّاهُ أَمِيرُ الْمُؤْمِنِينَ مِنْ بَيْتِ الْمَالِ فَقَامَ الْأَشْتَرُ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا يَهْدُنْكَ مَا رَأَيْتَ وَ لَا يُؤْيِسُنْكَ مِنْ نَصْرِنَا مَا سَمِعْتَ مِنْ مَقَالَةِ هَذَا الشَّقِيِّ الْحَائِنِ إِلَى آخِرِ مَا قَالَ رَفَعَ اللَّهُ مَقَامَهُ وَ نَالَعَ فِي إِظْهَارِهِ الثَّبَاتِ عَلَى الْحَقِّ وَ بَدَّلِ التُّصْرَةَ

Al-Ashtar stood up and said, ‘O Amir Al-Momineen<sup>-asws</sup>! Do not be limited by what you<sup>-asws</sup> have seen nor let it despair you<sup>-asws</sup> of our help what you<sup>-asws</sup> have heard from the talk of this wretch, the betrayer’ – up to the end of what he said, may Allah<sup>-azwj</sup> Raise his position, and was eloquent in displaying his proof upon the truth and efforts of the help.

فَقَالَ عَ الطَّرِيقُ مُشْتَرِكٌ وَ النَّاسُ فِي الْحَقِّ سَوَاءٌ وَ مَنْ اجْتَهَدَ رَأْيَهُ فِي نَصِيحَةِ الْعَامَّةِ فَقَدْ قَضَى مَا عَلَيْهِ

He<sup>-asws</sup> 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’.

ثُمَّ نَزَلَ عَ عَنِ الْمِنْبَرِ فَدَخَلَ مَنْزِلَهُ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْمُعْتَمِرِ الْعَبْسِيُّ وَ حَنْظَلَةُ بْنُ الرَّبِيعِ التَّمِيمِيُّ وَ التَّمَسَا مِنْهُ عَ أَنْ يَسْتَأْنِي بِالْأَمْرِ وَ يَكَاتِبَ مُعَاوِيَةَ وَ لَا يَعْجَلُ فِي الْقِتَالِ

Then he<sup>-asws</sup> descended from the pulpit and entered his<sup>-asws</sup> house. Abdullah Bin Al-Mu’tam Al-Absy and Hanzala Bin Al-Rabie Al-Tameemy entered to see him<sup>-asws</sup> and requested him<sup>-asws</sup>

<sup>39</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 369

that he<sup>-asws</sup> should be assisted with the command and write to Muawiya, and not to be hasty regarding the fighting.

فَتَكَلَّمَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ أَمَا بَعْدُ فَإِنَّ اللَّهَ وَارِثُ الْعِبَادِ وَ الْبِلَادِ وَ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ إِلَيْهِ تُرْجَعُونَ\*

يُؤْتِي الْمُلْكَ مَنْ يَشَاءُ وَ يَنْزِعُ الْمُلْكَ مِمَّنْ يَشَاءُ وَ يُعِزُّ مَنْ يَشَاءُ وَ يُذِلُّ مَنْ يَشَاءُ

Amir Al-Momineen<sup>-asws</sup> spoke. He<sup>-asws</sup> said after praising Allah<sup>-azwj</sup> and extolled upon Him<sup>-asws</sup>: 'As for after, Allah<sup>-azwj</sup> is the Caretaker of the servants and the countries, and Lord<sup>-azwj</sup> of the seven skies and the seven firmaments, and to Him<sup>-azwj</sup> you will be returning. He<sup>-azwj</sup> Gives the kingdom to one He<sup>-azwj</sup> so Desires to and Snatches the kingdom from the one He<sup>-azwj</sup> so Desires to, and Honours the ones He<sup>-azwj</sup> so Desires to and Disgraces one He<sup>-azwj</sup> so Desires to.

أَمَا الذَّبْرَةُ فَإِنَّهَا عَلَى الصَّالِحِينَ الْعَاصِينَ ظَفِرُوا أَوْ طَفِرَ بِهِمْ وَ اتَّبِعُوا اللَّهَ ابْنِي لِأَسْمَعُ كَلَامَ قَوْمٍ مَا يَعْرِفُونَ مَعْرُوفاً وَ لَا يُنْكِرُونَ مُنْكَرًا

As for the defeat, so it is upon the strayers, the disobedient ones, whether they win or are won over, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! I<sup>-asws</sup> heard the talk of a group who neither recognise good nor deny evil'.

فَقَالَ الْحَاضِرُونَ هُمَا مِنْ أَصْحَابِ مُعَاوِيَةَ وَ يُكَاتِبَانِيهِ وَ كَثُرَ الْكَلَامُ بَيْنَ أَصْحَابِهِ فِي ذَلِكَ.

The ones present said they are from the companions of Muawiya his contracted slaves, and the talk was a lot between his<sup>-asws</sup> companions regarding that".<sup>40</sup>

371- وَ رَوَى نَصْرٌ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ قَالَ: خَرَجَ حُجْرُ بْنُ عَدِيٍّ وَ عَمْرُو بْنُ الْحَمِقِ يُظْهِرَانِ الْبِرَاءَةَ مِنْ أَهْلِ الشَّامِ فَأَرْسَلَ عَلِيٌّ ع إِلَيْهِمَا أَنْ كُفُّمَا عَمَّا يَبْلُغُنِي عَنْكُمَا فَأَتَيْتَاهُ فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ أَلَسْنَا مُحِبِّينَ قَالَ بَلَى قَالَا فَلِمَ مَنَعْتَنَا مِنْ شَتْمِهِمْ

And it is reported by Nast, from Abdullah Bin Shareek who said,

'Hujr Bin Aday and Amro Bin Al-Hamiq came out manifesting their disavowing from the people of Syria, but Ali<sup>-asws</sup> sent a message to them both: 'Refrain from what has reached me<sup>-asws</sup> from you two'. They came to him and said, 'O Amir Al-Momineen<sup>-asws</sup>! Aren't we right?' He<sup>-asws</sup> said: 'Yes'. They said, 'Then why did you<sup>-asws</sup> forbid us from reviling them?'

قَالَ كَرِهْتُ لَكُمْ أَنْ تَكُونُوا لِعَانِينَ شَتَّامِينَ تَشْتَمُونَ وَ تَبْرَهُونَ وَ لَكِنَّ لَوْ وَصَفْتُمْ مَسَاوِيَّ أَعْمَالِهِمْ فَعُلْتُمْ مِنْ سِيرَتِهِمْ كَذَا وَ مِنْ أَعْمَالِهِمْ كَذَا وَ كَذَا كَانَ أَصْوَبَ فِي الْقَوْلِ وَ أَبْلَغَ فِي الْعُدْرِ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> 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, and from their deeds such and such, it would be more correct in the words and further reaching in the excuse.

وَ لَوْ قُلْتُمْ مَكَانَ لَعْنِكُمْ إِيَّاهُمْ وَ بَرَاءَتِكُمْ مِنْهُمْ اللَّهُمَّ احْقِنِ دِمَاءَهُمْ وَ دِمَاءَنَا وَ أَصْلِحْ ذَاتَ بَيْنِهِمْ وَ بَيْنَنَا وَ اهْدِهِمْ مِنْ ضَلَالَتِهِمْ حَتَّى يَعْرِفَ الْحَقَّ مِنْهُمْ مَنْ جِهَلَهُ وَ يَرْغَبِي عَنِ الْعَيِّ وَ الْعُدْوَانِ مِنْهُمْ مَنْ لَجَّ بِهِ لَكَانَ أَحَبَّ إِلَيَّ وَ خَيْرًا لَكُمْ

<sup>40</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 370

If you could say in place (instead) of your cursing them and your disavowing from them, 'O Allah-<sup>azwj</sup>! 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-<sup>asws</sup> and better for you all'.

فَقَالَا يَا أَمِيرَ الْمُؤْمِنِينَ نَقْبُلُ عِظَتَكَ وَنَتَأَدَّبُ بِأَدَبِكَ

They said, 'O Amir Al-Momineen-<sup>asws</sup>! We accept your-<sup>asws</sup> preaching and will be disciplined by your-<sup>asws</sup> education''.

قَالَ نَصْرٌ وَقَالَ لَهُ عَمْرُو بْنُ الْحَمِقِ يَوْمَئِذٍ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي مَا أَجْبَنُكَ وَلَا بَايَعْتُكَ عَلَى قَرَابَةٍ بَيْنِي وَبَيْنَكَ وَلَا إِزَادَةَ مَالٍ تُؤْتِينِيهِ وَلَا إِزَادَةَ سُلْطَانٍ تَرْفَعُ بِهِ ذِكْرِي وَلَا لِكَيْتِي أَجْبَنُكَ بِحِصَالِ حَمْسٍ

Nasr (the narrator) said, 'And Amro Bin Al-Hamiq said to him-<sup>asws</sup> on that day, 'By Allah-<sup>azwj</sup>, O Amir Al-Momineen-<sup>asws</sup>! I have not answered you-<sup>asws</sup> nor pledged allegiance to you-<sup>asws</sup> upon relationship between me and you-<sup>asws</sup>, nor do I want any wealth you-<sup>asws</sup> might give me, nor do I want authority for my mentioned to be raised (become famous), but I answered you-<sup>asws</sup> due to five characteristics.

إِنَّكَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَ وَأَوْلَى مَنْ آمَنَ بِهِ وَرَوْحُ سَيِّدَةِ نِسَاءِ الْأُمَّةِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَوَصِيئُهُ وَأَبُو الدَّرِّيَّةِ الَّتِي بَقِيَتْ فِينَا مِنْ رَسُولِ اللَّهِ وَ أَسْبَقُ النَّاسِ إِلَى الْإِسْلَامِ وَأَعْظَمُ الْمُهَاجِرِينَ سَهْمًا فِي الْجِهَادِ

You-<sup>asws</sup> are a son-<sup>asws</sup> of an uncle-<sup>as</sup> of Rasool-Allah-<sup>saww</sup>, and the first one to believe in him-<sup>saww</sup>, and husband of chieftess of the world of the community (Syeda) Fatima-<sup>asws</sup> daughter-<sup>asws</sup> of Muhammad-<sup>saww</sup>, and his-<sup>asws</sup> successor-<sup>asws</sup>, and father-<sup>asws</sup> of the offspring which remains among us from Rasool-Allah-<sup>saww</sup>, and the most preceding of the people of Al-Islam, and the greatest of the Emigrants of share in the Jihad.

فَلَوْ أَنِّي كُفَّيْتُ نَقْلَ الْجِبَالِ الرَّوَاسِي وَنَزَحَ الْبُحُورِ الطَّوَامِي حَتَّى يَأْتِي عَلَيَّ يَوْمِي فِي أَمْرٍ أَقْوَى بِهِ وَلِيكَ وَ أَهْلِي بِهِ عَدُوِّكَ مَا رَأَيْتُ أَنِّي قَدِ ادَّيْتُ فِيهِ سُلَّةَ الَّذِي يَحِقُّ عَلَيَّ مِنْ حَقِّكَ

Even if I were to be encumbered to move the tall mountains and displace the great oceans until my day comes to be in a matter, I can strengthen your-<sup>asws</sup> friend by it, and weaken your-<sup>asws</sup> enemy by it, I don't see I would have fulfilled all that which is adequate upon me from your-<sup>asws</sup> rights'.

فَقَالَ عَلِيُّ عَ اللَّهُمَّ نَوِّرْ قَلْبَهُ بِالنُّعَى وَ اهْدِهِ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ لَيْتَ أَنَّ فِي جُنْدِي مِائَةَ مِثْلِكَ فَقَالَ حُجْرٌ إِذَا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ صَحَّ جُنْدُكَ وَ قَلَّ فِيهِمْ مَنْ يَعِشُكَ

Ali-<sup>asws</sup> said: 'O Allah-<sup>azwj</sup>! Radiate his heart with the piety and guidance to Your-<sup>azwj</sup> straight path! If only there were a hundred like you in my-<sup>asws</sup> army'. Hujr said, 'Then, by Allah-<sup>azwj</sup>, O Amir Al-Momineen-<sup>asws</sup>, correct your-<sup>asws</sup> army and reduce among them the one who cheat you-<sup>asws</sup>'.

قَالَ وَ كَتَبَ عَلِيٌّ ع إِلَى عُمَّالِهِ حِينَئِذٍ يَسْتَنْفِرُهُمْ فَكَتَبَ إِلَى مُحَمَّدِ بْنِ سُلَيْمٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا بَعْدُ فَإِنَّ جِهَادَ مَنْ صَدَفَ عَنِ الْحَقِّ رَغْبَةً عَنَّهُ وَ هَبَّ فِي نُعَاسِ الْعَمَى وَ الضَّلَالِ الْخَيْرَ لَهُ فَرِيضَةٌ عَلَى الْعَارِفِينَ

He (the narrator) said, 'Ali<sup>-asws</sup> wrote to his<sup>-asws</sup> office bearers. He<sup>-asws</sup> wrote to Mikhnaf Bin Suleym, 'Greetings be unto you! I<sup>-asws</sup> hereby praise Allah<sup>-azwj</sup> to you Who, there is no god except He<sup>-azwj</sup>. As for after, fight against the one who hinders from the truth, turn away from him, and move about among the blind and the straying people choosing for him an Obligation upon the knowers.

إِنَّ اللَّهَ يَرْضَى عَمَّنْ أَرْضَاهُ وَ يَسْخَطُ عَلَى مَنْ عَصَاهُ وَ إِنَّا قَدْ هَمَمْنَا بِالْمَسِيرِ إِلَى هَؤُلَاءِ الْقَوْمِ الَّذِينَ عَمِلُوا فِي عِبَادِ اللَّهِ [فِي كِتَابِ اللَّهِ-] بِغَيْرِ مَا أَنْزَلَ اللَّهُ وَ اسْتَأْتَرُوا بِالْفِيءِ وَ عَطَّلُوا الْحُدُودَ وَ أَمَاتُوا الْحَقَّ وَ أَظْهَرُوا فِي الْأَرْضِ الْفُسَادَ وَ اتَّخَذُوا الْأَفْسِيقِينَ وَ لِيَجَهَّ مِنْ دُونِ الْمُؤْمِنِينَ

Allah<sup>-azwj</sup> is Pleased with the ones who pleases Him<sup>-azwj</sup> and is Angered upon the ones who disobey Him<sup>-azwj</sup>, and we have thought of travelling those people, the ones who had worked among the servants of Allah<sup>-azwj</sup> with other than what Allah<sup>-azwj</sup> has Revealed, and they have been prejudicial with the war booty, and suspended the legal penalties, and killed the truth, and manifested the corruption in the land, and have taken the mischief-makers as confidants besides the Momineen.

فَإِذَا وَلِيَ اللَّهُ أَعْظَمَ أَخْدَانَهُمْ أَنْبَعُثُوهُ وَ أَفْصُوهُ وَ حَرَمُوهُ وَ إِذَا ظَلَمَ سَاعَدَهُمْ عَلَى ظُلْمِهِمْ أَحْبَبُوهُ وَ أَدْنُوهُ وَ بَرُّهُ فَقَدْ أَصْرُوا عَلَى الظُّلْمِ وَ أَجْمَعُوا عَلَى الخِلَافِ وَ قَدِيمًا مَا صَدُّوا عَنِ الْحَقِّ وَ تَعَاوَنُوا عَلَى الْإِثْمِ وَ كَانُوا ظَالِمِينَ:

When a friend of Allah<sup>-azwj</sup> is the biggest of their calamities, they would hate him, and curtail him, and deprive him, and when an unjust one helps them upon their oppression, they would love him, and draw him closer, and be kind with him. So, they have persisted upon the injustice and united upon the opposition, and for long they have hindered from the truth, and assisted each other upon the sins, and they were unjust.

فَإِذَا أَنْبَيْتَ بِكِتَابِي هَذَا فَاسْتَخْلِفْ عَلَى عَمَلِكَ أَوْثِقْ أَصْحَابَكَ فِي نَفْسِكَ وَ أَقْبِلْ إِلَيْنَا لَعَلَّكَ تَلْقَى مَعَنَا هَذَا الْعَدُوَّ الْمَجَلَّ فَتَأْمُرَ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ وَ تُجَامِعَ الْمُحَقِّقَ وَ تُبَايِنَ الْمُنْطَلِقَ فَإِنَّهُ لَا عَنَاءَ بِنَا وَ لَا بَكَ عَنْ أَجْرِ الْجِهَادِ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

So, when you are brought this letter of mine<sup>-asws</sup>, 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<sup>-azwj</sup> Suffices us and is the best Protector, and there is neither might nor strength except with Allah<sup>-azwj</sup> the Magnificent'.

وَ كَتَبَ عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فِي سَنَةِ سَبْعٍ وَ ثَلَاثِينَ قَالَ فَاسْتَعْمَلَ مُحَمَّدُ عَلَى أَصْبَهَانَ الْحَارِثَ بْنَ أَبِي الْحَارِثِ بْنِ الرَّبِيعِ وَ اسْتَعْمَلَ عَلَى هَمْدَانَ سَعِيدُ بْنُ وَهَبٍ وَ أَقْبَلَ حَتَّى شَهِدَ مَعَ عَلِيٍّ ع صِفِّينَ

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) Siffeen with Ali<sup>-asws</sup>.

قَالَ وَ كَتَبَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ مِنَ الْبَصْرَةِ إِلَى عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ يَذْكُرُ لَهُ اخْتِلَافَ أَهْلِ الْبَصْرَةِ فَكَتَبَ عَلِيُّ عَ إِيَّهِ أَمَّا بَعْدُ فَقَدْ قَدِمَ عَلَيَّ رَسُولُكَ وَ قَرَأْتُ كِتَابَكَ تَذْكُرُ فِيهِ حَالَ أَهْلِ الْبَصْرَةِ وَ اخْتِلَافَهُمْ بَعْدَ انْصِرَافِي عَنْهُمْ وَ سَأَخْبِرُكَ عَنِ الْقَوْمِ هُمْ بَيْنَ مُقِيمٍ لِرِغْبَةٍ يَرْجُوهَا أَوْ خَائِفٍ مِنْ عُمُومَةٍ يَخْشَاهَا

He (the narrator) said, 'And Abdullah Bin Al-Abbas wrote from Al-Basra to Ali<sup>-asws</sup> mentioning to him<sup>-asws</sup> differing of the people of Al-Basra. Ali<sup>-asws</sup> wrote to him: 'As for after, your messenger has arrived to me<sup>-asws</sup> and I<sup>-asws</sup> read your letter mentioning in it the situation of the people of Al-Basra and their differing, after my<sup>-asws</sup> leaving from them, and I<sup>-asws</sup> shall be informing you about the group, they are between staying for a desiring they are hoping for, or are fearful from a punishment they are fearing it.

فَأَرْغَبُ رَاغِبَهُمْ بِالْعَدْلِ عَلَيْهِ وَ الْإِنْصَافِ لَهُ وَ الْإِحْسَانَ إِلَيْهِ وَ الْخُلُقَ عُقْدَةَ الْخَوْفِ عَنْ قُلُوبِهِمْ وَ أَنْتَهُ إِلَى أَمْرِي وَ أَحْسِنِ إِلَى هَذَا الْحَيِّ مِنْ رِبْعَةٍ وَ كُلِّ مَنْ قَبْلَكَ فَأَحْسِنِ إِلَيْهِمْ مَا اسْتَطَعْتَ إِنْ شَاءَ اللَّهُ

So, deal with their desiring one with the justice upon him, and the fairness to him, and the favour to him, and loosen the knot of fear from their hearts, and end him to my<sup>-asws</sup> 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<sup>-azwj</sup> so Desires'.

قَالَ نَصْرٌ وَ كَتَبَ إِلَى الْأَسْوَدِ بْنِ قَسَابَةَ أَمَّا بَعْدُ فَإِنَّهُ مَنْ لَمْ يَنْتَفِعْ بِمَا أُوعِظَ لَمْ يَحْتَذَرْ مَا هُوَ غَائِبٌ وَ مَنْ أَعْجَبَتْهُ الدُّنْيَا رَضِيَ بِهَا وَ لَيْسَتْ بِثِقَةٍ

Nasr (the narrator) said, 'And he<sup>-asws</sup> wrote to Al-Aswad Bin Qasabah: 'As for after, surely the one who does not benefit by what he is advised with would not be cautious of what is past, and one whom the world fascinates would be pleased with it, and he isn't trustworthy.

فَاعْتَبِرْ بِمَا مَضَى تَحَذَّرْ مَا بَقِيَ وَ اطُّبِحْ لِلْمُسْلِمِينَ قَبْلَكَ مِنَ الطَّلَاقِ مَا يَذْهَبُ ثُلُثُهُ وَ يَبْقَى ثُلُثُهُ وَ اخْتِزْ لَنَا مِنْ لَطْفِ الْجُنْدِ وَ اجْعَلْهُ مَكَانَ مَا عَلَيْهِمْ مِنْ أَرْزَاقِ الْجُنْدِ فَإِنَّ لِلْوَالِدَانِ عَلَيْكَ حَقًّا وَ فِي الدَّرِيَّةِ مِنْ يَخَافُ دُعَاؤُهُ وَ هُوَ لَهُمْ صَالِحٌ وَ السَّلَامُ

Take a lesson with what has passed being cautious of what remains, and prepare for the Muslims before you the covering what its two-thirds has already gone and its third remain, and frequent kindness with the army for us<sup>-asws</sup> and make it to be in place of what is upon them, of the sustenance of the army, because for the children there is a right upon us, and in the offspring there is one who fears their leaving him, and it is righteous for them. And the greetings'.

وَ كَتَبَ إِلَى بَعْضِ وُلَايَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ إِلَى عَمْرِو بْنِ عَامِرٍ أَمَّا بَعْدُ فَإِنَّ خَيْرَ النَّاسِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَقْوَمُهُمْ لِلَّهِ بِالطَّاعَةِ فِيمَا لَهُ وَ عَلَيْهِمْ بِالْحَقِّ وَ لَوْ كَانَ مُرًّا

And he<sup>-asws</sup> wrote to one of his<sup>-asws</sup> governors: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup> Amir Al-Momineen, to Abdullah Bin Aamir. As for after, surely the best of the people in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic is the strongest of them with the obedience to Allah<sup>-azwj</sup> in whatever is for him and against him, and the most speaking of them with the truth, and even though it may be bitter.

فَإِنَّ الْحَقَّ بِهِ قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ وَ لَنْ تَكُنْ سَرِيرَتُكَ كَعَالِيَّتِكَ وَ لَنْ تَكُنْ حُكْمُكَ وَاحِدًا وَ طَرِيقَتُكَ مُسْتَقِيمَةً فَإِنَّ الْبَصْرَةَ مَهْبِطُ الشَّيْطَانِ فَلَا تَفْتَحَنَّ عَلَيَّ يَدَ أَحَدٍ مِنْهُمْ بَابًا لَا تُطِيقُ سَدَّهُ نَحْنُ وَ لَا أَنْتَ وَ السَّلَامُ

Surely the truth, by it stand the skies and the earth, and let your private (conversations) be like your proclamations, and let your judgments be one, and your mode be straight. Al-Basra is a landing place of Satan<sup>la</sup>, 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’.

وَكُتِبَ عِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَمَا بَعْدُ فَانظُرْ مَا اجْتَمَعَ عِنْدَكَ مِنْ غَلَّاتِ الْمُسْلِمِينَ وَفِيهِمْ فَأَفْسِمُهُ عَلَى مَنْ قَبْلَكَ حَتَّى تُغْنِيَهُمْ وَابْعَثْ إِلَيْنَا بِمَا فَضَلَّ نَفْسِمَهُ فِيمَنْ قَبْلَنَا وَ السَّلَامُ

And he<sup>asws</sup> wrote to Abdullah Bin Al-Abbas: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup> Ali<sup>asws</sup> Amir Al-Momineen, to Abdullah Bin Abbas. As for after, consider what is gathered in your presence from the provisions of the Muslims and their war booty, and distribute it upon the ones before you until you enrich men, and send to us whatever is excess, we can distribute it among the ones before us. And the greetings’.

وَ أَيْضاً كُتِبَ عِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَمَا بَعْدُ فَإِنَّ الْإِنْسَانَ قَدْ يَسْرُهُ دَرْكُ مَا لَمْ يَكُنْ لِيُفَوِّتَهُ وَ يَسُوؤُهُ فَوْتُ مَا لَمْ يَكُنْ لِيُدْرِكُهُ وَ إِنْ جَهَدَ

And he<sup>asws</sup> wrote as well to Abdullah Bin Abbas: ‘In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>azwj</sup>, Ali<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>, to Abdullah Bin Abbas. As for after, the human being gets cheered if he comes across what he did not happen to have lost it, and it worsens him losing what he did not happen to have come across (possessed) it, and even if he has struggled.

فَلْيَكُنْ سُورُوكَ فِيمَا قَدَّمْتَ مِنْ حُكْمٍ أَوْ مَنْطِقٍ أَوْ سِرٍّ وَ لِيَكُنْ أَسْفُكَ عَلَى مَا فَرَقْتَ لِلَّهِ مِنْ ذَلِكَ وَ دَعْ مَا فَاتَكَ مِنَ الدُّنْيَا فَلَا تُكَيِّرْ بِهِ حَزْناً وَ مَا أَصَابَكَ فِيهَا فَلَا تَتَّبِعْ بِهِ سُوراً وَ لِيَكُنْ هَمُّكَ فِيمَا بَعْدَ الْمَوْتِ وَ السَّلَامُ

So, let your happiness be in what you have sent ahead, from a judgment, or talk, or mannerism, and let your regret be upon what you have missed out on for the Sake of Allah<sup>azwj</sup> from that, and leave what has been lost to you of the world, and do not frequently grieve with it and whatever afflict you in it. Do not dye your happiness with it and let your worries be regarding what is after the death. And the greetings’.

أَقُولُ ثُمَّ ذَكَرَ كِتَابَهُ عِ إِلَى مُعَاوِيَةَ وَ جَوَابَهُ كَمَا سَيَأْتِي ثُمَّ قَالَ وَ كُتِبَ إِلَى عَمْرِو بْنِ الْعَاصِ أَمَا بَعْدُ فَإِنَّ الدُّنْيَا مَشَعَلَةٌ عَنْ غَيْرِهَا وَ صَاحِبُهَا مَقْهُورٌ فِيهَا لَمْ يُصَبْ مِنْهَا شَيْئاً قَطُّ إِلَّا فَتَحَتْ لَهُ حِرْصاً وَ أَدْخَلَتْ عَلَيْهِ مَثُونَةً تَزِيدُهُ رَغْبَةً فِيهَا وَ لَنْ يَسْتَعْنِي صَاحِبُهَا بِمَا نَالَ عَمَّا لَمْ يَبْلُغَهُ

I (Majlisi) am saying, ‘Then he (Nasr the narrator) mentioned his<sup>asws</sup> letter to Muawiya and its answer, as I will be coming with it. Then he said, ‘And he<sup>asws</sup> wrote to Amro Bin Al-Aas: ‘As for after, surely the world is a workshop about another (world), and its worker is compelled in it. He will not achieve anything in it at all except a greed would be opened up for him, and a provision would enter upon him increasing him is desire regarding it, and its person will never be satisfied with what he has taken from what has not reached.

وَ مِنْ وَرَاءِ ذَلِكَ فِرَاقُ مَا جَمَعَ وَ السَّعِيدُ مَنْ وَعِظَ بَعْرِهِ فَلَا تُحِيطُ أَجْرَكَ أَبَا عَبْدِ اللَّهِ وَ لَا تَجَارِيَنَّ مُعَاوِيَةَ فِي بَاطِلِهِ فَإِنَّ مُعَاوِيَةَ عَمَصَ النَّاسَ وَ سَفِهَ الْحَقَّ

And from behind that is separation of what he had amassed, and the happiness of the one who is advised by others. So, do not drop your Recompense Abu Abdullah, and do not

accompany Muawiya in his falsehood, for Muawiya despises the people, and depreciates the truth’.

فَكُنْتُ إِلَيْهِ عَمْرُو بْنُ الْعَاصِ مِنْ عَمْرُو بْنِ الْعَاصِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ أَمَا بَعْدُ فَإِنَّ الَّذِي فِيهِ صَلَاحُنَا وَ الْفُتْنَةُ دَاتِ بَيْنَنَا أَنْ تُنِيبَ إِلَى الْحَقِّ وَأَنْ يُجِيبَ إِلَى مَا تُدْعَوْنَ إِلَيْهِ مِنْ شُورَى فَصَبَّرَ الرَّجُلُ مِنَّا نَفْسَهُ عَلَى الْحَقِّ وَ عَدَّرَهُ النَّاسَ بِالْمُحَاجَزَةِ وَ السَّلَامِ

Amro Bin Al-Aas wrote to him<sup>-asws</sup>, ‘From Amro Bin Al-Aas to Ali Bin Abu Talib<sup>-asws</sup>. As for after, surely that in which is our reconciliation and kindness between us, is that you<sup>-asws</sup> should repent to the truth, and that you should respond to what consultation you<sup>-asws</sup> 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’.

فَجَاءَ الْكِتَابُ إِلَى عَلِيٍّ عَ قَبْلِ أَنْ يَرْجِعَ مِنَ التُّخَيْلَةِ.

The book came to Ali<sup>-asws</sup> before he<sup>-asws</sup> had departed from Al-Nukheyla’<sup>41</sup>.

قَالَ نَصْرٌ رَوَى عُمَرُ بْنُ سَعْدٍ عَنْ أَبِي رَوْقٍ قَالَ: قَالَ زِيَادُ بْنُ النَّضْرِ الْحَارِثِيُّ لِعَبْدِ اللَّهِ بُدَيْلِ بْنِ وَرْقَاءَ إِنَّ يَوْمَنَا وَ يَوْمَهُمْ لَيَوْمٌ عَصِيبٌ مَا يَصْبِرُ عَلَيْهِ إِلَّا كَلْبٌ قَوِيَّ الْقَلْبِ صَادِقِ النَّبِيِّ رَابِطِ الْجَأَشِ وَ أَيْمِ اللَّهِ مَا أَظُنُّ ذَلِكَ الْيَوْمَ يَبْقَى مِنَّا وَ مِنْهُمْ إِلَّا رُدَّالًا قَالَ عَبْدُ اللَّهِ بْنُ بُدَيْلٍ وَ أَنَا وَ اللَّهُ أَظُنُّ ذَلِكَ

Nasr said, ‘It is reported by Umar Bin Sa’ad, from Abu Rowq who said,

‘Ziyad Bin Al-Nazar Al-Harisy said to Abdullah Budeyl Bin Warqa, ‘Our day and their day is a day of distress. No one can be patient upon it except every strong heart, truthful of intention, linked with coolness. And I swear by Allah<sup>-azwj</sup>! 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<sup>-azwj</sup>, am thinking that’.

فَقَالَ عَلِيُّ عَ لِيَكُنْ هَذَا الْكَلَامُ مَخْزُونًا فِي صُدُورِكُمْ لَا تُظْهِرَاهُ وَ لَا يَسْمَعُهُ مِنْكُمْ سَامِعٌ إِنَّ اللَّهَ كَتَبَ الْقَتْلَ عَلَى قَوْمٍ وَ الْمَوْتَ عَلَى آخَرِينَ وَ كُلُّ آتِيَةٍ مِثْلُهُ كَمَا كَتَبَ اللَّهُ لَكُمْ قُتُوبِي لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ وَ الْمُقْتُولِينَ فِي طَاعَتِهِ

Ali<sup>-asws</sup> said: ‘Let this talk become treasured in your chests, neither revealing it nor should any listener hear it from you. Allah<sup>-azwj</sup> has Prescribed the killing upon one people, and the death upon others, and everyone is given his hopes just as Allah<sup>-azwj</sup> has Decreed for you. So, beatitude be to the fighters in the Way of Allah<sup>-azwj</sup> and the ones killed in His<sup>-azwj</sup> obedience’.

فَلَمَّا سَمِعَ هَاشِمُ بْنُ عُثْبَةَ مَقَالَتَهُمْ حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ سِرٌّ بِنَا إِلَى هَؤُلَاءِ الْقَوْمِ الْقَاسِيَةِ قُلُوبُهُمْ الَّذِينَ نَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ وَ عَمَلُوا فِي عِبَادَةِ اللَّهِ يَعْتَرِ رِضًا اللَّهُ فَأَحَلُّوا حَرَامَهُ وَ حَزَمُوا حَلَالَهُ وَ اسْتَهْوَاهُمْ الشَّيْطَانُ وَ وَعَدَهُمُ الْإِبْطِيلَ وَ مَتَاهُمُ الْأُمَانِيَّ حَتَّى أَرَاعَهُمْ عَنِ الْهُدَى وَ قَصَدَ بِهِمْ قَصْدَ الرِّدَى وَ حَبَّبَ إِلَيْهِمُ الدُّنْيَا

When Hashim Bin Utba heard their words, he praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said, ‘Travel with us to those people, their hearts are hardened, the one who have thrown the Book of Allah<sup>-azwj</sup> behind their backs and are working among the servants of Allah<sup>-azwj</sup> without Pleasure of Allah<sup>-azwj</sup>. So, they permitted His<sup>-azwj</sup> Prohibitions, and they prohibited His<sup>-azwj</sup> Permissible(s), and the Satan<sup>-la</sup> drew their whims and promised them the falsities, and

<sup>41</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 a

tempted them with the wishful thinking until he<sup>-la</sup> reprimanded them away from the guidance, and aimed with then the aim of annihilation, and made the world beloved to them.

فَهُمْ يُقَاتِلُونَ عَلَى دُنْيَاهُمْ رَغْبَةً فِيهَا كَرَعْبَتِنَا فِي الْآخِرَةِ إِجْازَنَا مَوْعُودُ رَبِّنَا وَ أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَقْرَبَ النَّاسِ مِنْ رَسُولِ اللَّهِ ص رَجْماً وَ أَفْضَلَ النَّاسِ سَابِقَةً وَ قَدْماً وَ هُمْ يَا أَمِيرَ الْمُؤْمِنِينَ يَعْلمُونَ مِنْكَ مِثْلَ الَّذِي عَلِمْنَا وَ لَكِنْ كُنِبَ عَلَيْهِمُ الشَّقَاءُ وَ مَالَتْ بِهِمُ الْأَهْوَاءُ وَ كَانُوا ظَالِمِينَ

Thus, they are fighting upon their world desiring in it like our desires regarding the Hereafter we have fulfilled the promise of our Lord<sup>-azwj</sup>, and you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>, are the closest of the people from Rasool-Allah<sup>-saww</sup> in relationship, and the superior of the people in precedence, and for a long time, while they, O Amir Al-Momineen<sup>-asws</sup>, are knowing from you<sup>-asws</sup> similar to that which we known, but the wretchedness is Decreed upon them, and the whims inclined with them and they were unjust.

فَأَيُّدِينَا مُبْسُوطَةٌ لَكَ بِالسَّمْعِ وَ الطَّاعَةِ وَ قُلُوبُنَا مُنْشَرِحَةٌ لَكَ بِبَدَلِ التَّصْبِيحَةِ وَ أَنْفُسُنَا بِنُورِكَ جَذَلَةٌ عَلَى مَنْ خَالَفَكَ وَ تَوَلَّى الْأَمْرَ دُونَكَ وَ اللَّهُ مَا أَحْبَبُ أَنْ لِي مَا عَلَى الْأَرْضِ بِمَا أَقْلْتُ وَ مَا تَحْتَ السَّمَاءِ بِمَا أَطْلْتُ وَ أَنِّي وَالَيْتُ عَدُوًّا لَكَ أَوْ عَادَيْتُ وَلِيًّا لَكَ

So, our hands are extended for you<sup>-asws</sup> with the hearing and the obedience, and our hearts are cheerful for you<sup>-asws</sup> with exerting the advice, and our selves are jubilant due to your<sup>-asws</sup> Noor against the ones who oppose you<sup>-asws</sup>, and assume the command besides you. By Allah<sup>-azwj</sup>! It is not beloved to me, whatever is upon the earth from what it carries, and whatever is under the sky from what it shades, and I should befriend an enemy of yours<sup>-asws</sup> or be inimical to a friend of yours<sup>-asws</sup>.

فَقَالَ عَلِيُّ ع اللَّهُمَّ ارْزُقْهُ الشَّهَادَةَ فِي سَبِيلِكَ وَ الْمُرَافَقَةَ لِتَبِيكَ

Ali<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Grace him the martyrdom in Your<sup>-azwj</sup> Way, and the friendship of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>'.

ثُمَّ إِنَّ عَلِيًّا صَعِدَ الْمِنْبَرَ فَخَطَبَ النَّاسَ وَ دَعَاهُمْ إِلَى الْجِهَادِ فَبَدَأَ بِحَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ قَدْ أَكْرَمَكُمْ بِدِينِهِ وَ خَلَقَكُمْ لِعِبَادَتِهِ فَأَنْصِبُوا أَنْفُسَكُمْ فِي آدَائِهَا وَ تَنْجِزُوا مَوْعُودَهُ وَ اعْلَمُوا أَنَّ اللَّهَ جَعَلَ أَمْرَاسَ الْإِسْلَامِ مَتِينَةً وَ عُرَاهُ وَثِيقَةً

Then Ali<sup>-asws</sup> ascended the pulpit and addressed the people and called them to the Jihad. He<sup>-asws</sup> began with praising Allah<sup>-azwj</sup> and the extolling upon Him<sup>-azwj</sup>, the said: 'Allah<sup>-azwj</sup> had Honoured them with His<sup>-azwj</sup> religion and Created you for worshipping Him<sup>-azwj</sup>. Set up yourselves in performing it and fulfil His<sup>-azwj</sup> Promises, and know that Allah<sup>-azwj</sup> Made the practices of Al-Islam as solid, and His<sup>-azwj</sup> Handhold is firm.

ثُمَّ جَعَلَ الطَّاعَةَ حِطًّا لِلْأَنْفُسِ وَ رِضَا الرَّبِّ وَ غَنِيمَةً الْأَكْبَاسِ عِنْدَ تَفْرِيطِ الْعَجْزَةِ وَ قَدْ حَمَلْتُ أَمْرَ أَسْوَدِهَا وَ أَحْمَرِهَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ نَحْنُ سَائِرُونَ إِنَّ شَاءَ اللَّهُ إِلَى مَنْ سَفِهَ نَفْسَهُ وَ تَنَاوَلَ مَا لَيْسَ لَهُ

Then He<sup>-azwj</sup> Made the obedience as a fortune of the self and Pleasure of the Lord<sup>-azwj</sup>, and benefit the clever people during excessive frustration, and I<sup>-asws</sup> have carried matters of its black ones and its red ones, and there is no strength except with Allah<sup>-azwj</sup>, and if Allah<sup>-azwj</sup> so Desires, we shall be travelling to the one who has stultified (belittled) his self and has taken what isn't for him.

وَمَا لَا يُدْرِكُهُ مُعَاوِيَةُ وَ جُنْدُهُ الْمُنْمَةُ الطَّاعِنَةُ الْبَاغِيَّةُ يُفُودُهُمْ إِبْلِيسُ وَيُرِيْقُ لَهُمْ نَيْارِقَ تَسْوِيفِهِ وَ يُدْلِيهِمْ بِعُرُورِهِ وَ أَنْتُمْ أَعْلَمُ النَّاسِ بِالْحَلَالِ وَ الْحَرَامِ فَاسْتَعْنُوا بِمَا عَلِمْتُمْ وَ اخَذُوا مَا حَذَرْتُمْ اللَّهُ مِنَ الشَّيْطَانِ وَ ارْغَبُوا فِيَمَا هِيََا لَكُمْ عِنْدَهُ مِنَ الْأَجْرِ وَ الْكِرَامَةِ

And whatever Muawiya does not come across, and his army of tyrants, the rebels, Iblees<sup>-la</sup> would guide them, and flash for them a distant flashing and point them with his<sup>-la</sup> 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<sup>-azwj</sup> has Cautioned you of Satan<sup>-la</sup>, and be desirous regarding what is prepared for you in His<sup>-azwj</sup> Presence, from the Recompense and the Prestige.

وَ اَعْلَمُوا أَنَّ الْمَسْلُوبَ مَنْ سَلِبَ دِينَهُ وَ أَمَانَتَهُ وَ الْمَعْرُورَ مَنْ آتَرَ الضَّلَالََةَ عَلَى الْهُدَى فَلَا أَعْرِفَنَّ أَحَدًا مِنْكُمْ تَقَاعَسَ عَنِّي

And know that the plundered is the one whose religion and his entrustment has been plundered, and the deceived is the one who prefers the straying over the guidance. I<sup>-asws</sup> do not know of anyone from you being careless about me<sup>-asws</sup>.

وَ قَالَ فِي غَيْرِي كِفَايَةٌ فَإِنَّ الدَّوْدَ إِلَى الدَّوْدِ إِبِلٌ مَنْ لَا يَدُدُّ عَن حَوْضِهِ يُهَدَّمُ

And he<sup>-asws</sup> said: 'In others there is a sufficiency, for the protection to the protection of the camels. One who does not protect (defend) from his own fountain, would be demolished'.

ثُمَّ إِنِّي أَمَرْتُكُمْ بِالْبَيْدَةِ فِي الْأَمْرِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ أَنْ لَا تَعْتَابُوا مُسْلِمًا وَ انْتَهَرُوا الْعَاجِلَ مِنَ اللَّهِ إِنْ شَاءَ اللَّهُ

Then I<sup>-asws</sup> am instructing you all with the intensity in the matter and the Jihad in the Way of Allah<sup>-azwj</sup>, and that you will not slander a Muslim and you shall await the immediate Help from Allah<sup>-azwj</sup>, if Allah<sup>-azwj</sup> so Desires'.

ثُمَّ قَامَ ابْنُهُ الْحُسَيْنُ ع فَقَالَ الْحَمْدُ لِلَّهِ لَا إِلَهَ غَيْرُهُ وَحَدَهُ لَا شَرِيكَ لَهُ ثُمَّ إِنَّ بِيَّ عَظَّمَ اللَّهُ عَلَيْكُمْ مِنْ حَفِّهِ وَ أَسْبَغَ عَلَيْكُمْ مِنْ نَعْمِهِ مَا لَا يُحْصَى دِكْرُهُ وَ لَا يُؤَدَّى شُكْرُهُ وَ لَا يَبْلُغُهُ قَوْلٌ وَ لَا صِفَةٌ

Then his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> stood up and said: 'The Praise is for Allah<sup>-azwj</sup>. There is no god apart from Him<sup>-azwj</sup>, there being no associates for Him<sup>-azwj</sup>. Then, from what Allah<sup>-azwj</sup> has Magnified upon you all of His<sup>-azwj</sup> rights, and Perfected upon you of His<sup>-azwj</sup> Bounties what its mention cannot be counted, and its thanks cannot be fulfilled, nor can words reach it nor describe.

وَ نَحْنُ إِنَّمَا غَضَبْنَا لِلَّهِ وَ لَكُمْ فَإِنَّهُ مَنْ عَلَيْنَا بِمَا هُوَ أَهْلُهُ أَنْ نَشْكُرَ فِيهِ الْآءَ وَ بَلَاءَهُ وَ نَعْمَاءَهُ قَوْلٌ يَصْعَدُ إِلَى اللَّهِ فِيهِ الرِّضَا وَ تَنْشِيرُ فِيهِ عَارِفَةُ الصِّدْقِ يُصَدِّقُ اللَّهُ فِيهِ قَوْلَنَا وَ نَسْتَوْجِبُ فِيهِ الْمَزِيدَ مِنْ رَبِّنَا قَوْلًا يَرِيدُ وَ لَا يَبِيدُ

And rather we are angered for the Sake of Allah<sup>-azwj</sup> for He<sup>-azwj</sup> has Conferred upon us with what He<sup>-azwj</sup> is rightful of that we should be thankful regarding those of His<sup>-azwj</sup> Favours and His<sup>-azwj</sup> Afflictions and His<sup>-azwj</sup> Bounties, words ascending to Allah<sup>-azwj</sup> wherein is the Pleasure and spread in it one's understanding of the truthfulness, our words ratify Allah<sup>-azwj</sup> in it, and we would be obligated in it the increased words from our<sup>-asws</sup> Lord<sup>-azwj</sup>, an increase not annihilation.

فَإِنَّهُ لَمْ يَجْتَمِعْ قَوْمٌ قَطُّ عَلَى أَمْرٍ وَاحِدٍ إِلَّا اشْتَدَّ أَمْرُهُمْ وَاسْتَحْكَمَتْ عُقْدَتُهُمْ فَاحْتَشِدُوا فِي قِتَالِ عَدُوِّكُمْ مُعَاوِيَةَ وَ جُنُودَهُ فَإِنَّهُ قَدْ حَضَرَ وَ لَا تَخَادَلُوا فَإِنَّ  
الْحِدْلَانَ يَنْطَعُ نِيَابَ الْقُلُوبِ وَ إِنَّ الْإِقْدَامَ عَلَى الْأَيْسَةِ نَجْدَةٌ وَ عِصْمَةٌ لِأَنَّهُ لَمْ يَمْتَنِعْ قَوْمٌ قَطُّ إِلَّا دَفَعَ اللَّهُ عَنْهُمْ الْعِلَّةَ وَ كَفَاهُمْ جَوَائِحِ الدَّلِيلَةِ وَ هَدَاهُمْ إِلَى  
مَعَالِمِ الْمِلَّةِ

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<sup>-azwj</sup> would Repel the reasons from them and Suffice them for the disaster of the disgrace and Guide them to the flags of religion’.

ثُمَّ أَنْشَدَ

وَ الصُّلْحُ تَأْخُذُ مِنْهُ مَا رَضِيَتْ بِهِ- وَ الْحَرْبُ بِكَفَيْكَ [بِكَفَيْكَ] مِنْ أَنْفَاسِهَا جُرْع-

Then he<sup>-asws</sup> prosed: ‘*And the weapons, take from it whatever you are pleased with, and the war with your hands would suffice you from portions of its breathing*’.

ثُمَّ قَامَ الْحُسَيْنُ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ وَ قَالَ يَا أَهْلَ الْكُوفَةِ أَنْتُمْ الْأَحِبَّةُ الْكُرَمَاءُ وَ الشِّعَارُ دُونَ الدِّنَارِ فَجِدُّوا فِي إِحْيَاءِ مَا دَثَّرَ بَيْنَكُمْ وَ  
تَسْهِيلِ مَا تَوَعَّرَ عَلَيْكُمْ

Then Al-Husayn<sup>-asws</sup> stood up. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and Extolled upon Him<sup>-azwj</sup> with what He<sup>-azwj</sup> is rightful with, and said: ‘O people of Al-Kufa! You are the beloved ones, the honourable, and the slogan without any covering, so strive in reviving what is covered between you and what is rugged upon you!

أَلَا إِنَّ الْحَرْبَ شَرُّهَا ذَرِيعٌ وَ طَعْمُهَا فَطِيعٌ وَ هِيَ جُرْعٌ مُسْتَحْسَاةٌ [مُتَحَسَّأَةٌ] فَمَنْ أَحَدَهَا أَهْبَتَهَا وَ اسْتَعَدَّ لَهَا عِدَّتَهَا وَ لَمْ يَأْمُ كُلُّوْمَهَا عِنْدَ حُلُوبِهَا فَذَاكَ  
صَاحِبُهَا وَ مَنْ عَاجَلَهَا قَبْلَ أَوَانِ فُرْصَتِهَا وَ اسْتَبْصَرَ سَعِيْبِهَا فَذَاكَ فَمَنْ أَنْ لَا يَنْفَعُ قَوْمَهُ وَ أَنْ يُهْلِكَ نَفْسَهُ نَسَأَلُ اللَّهَ بِقُوَّتِهِ أَنْ يَدْعَمَكُمْ بِالْفَيْقَةِ ثُمَّ  
نَزَلَ

Indeed! The war, it’s evil is thorny and its taste is terrible, and it is sensitive dose. The one takes a training for it and prepares its numbers for it, and it’s not pained by its losses during its arrival, so that it is companions, and one who hastens to it before its season of its opportunity, and is insightful of its striving in it, so that is worthy and even if he does not benefit his people and even if he destroys himself. We ask Allah<sup>-azwj</sup> with His<sup>-azwj</sup> Strength to Support you all with the group’. Then he<sup>-asws</sup> descended.

قَالَ نَصْرٌ فَأَجَابَ عَلِيًّا ع إِلَى الْمَسِيرِ جُلُّ النَّاسِ إِلَّا أَنْ أَصْحَابَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَتَوْهُ وَ فِيهِمْ عَيْبِدَةُ السَّلْمَانِيُّ وَ أَصْحَابُهُ فَقَالُوا لَهُ إِنَّا نَخْرُجُ مَعَكُمْ وَ  
لَا نَنْزِلُ عَسَاكِرَكُمْ وَ نُعَسِكِرُ عَلَى حِدَةٍ حَتَّى نَنْظُرَ فِي أَمْرِكُمْ وَ أَمْرَ أَهْلِ الشَّامِ فَمَنْ رَأَيْنَاهُ أَرَادَ مَا لَا يَجِلُّ لَهُ أَوْ بَدَلْنَا مِنْهُ بَعْضِي كُنَّا عَلَيْهِ

Nasr (the narrator) said, ‘Majority of the people answered Ali<sup>-asws</sup> to the travelling except the companions of Abdullah Bin Masoud. They came to him<sup>-asws</sup>, and among them was Ubeyda Al-Salmay and his companions. They said to him<sup>-asws</sup>, ‘We are with you<sup>-asws</sup> but we will not encamp with your<sup>-asws</sup> soldiers, and we shall be an army upon a distance until we see in your<sup>-asws</sup> affairs and the affairs of the people of Syria. So, the one we see that he wants war is not

permissible for him, or it appears to us there being a rebellion from him, we would be against him’.

فَقَالَ لَهُمْ عَلِيٌّ عَ مَرْحَبًا وَ أَهْلًا هَذَا هُوَ الْفِئَةُ فِي الدِّينِ وَ الْعِلْمِ بِالسُّنَّةِ مَنْ لَمْ يَرْضَ فَهُوَ خَائِبٌ جَائِرٌ

Ali<sup>-asws</sup> said to them: ‘Welcome and hello! This, it is the understanding in the religion, and knowledge with the Sunnah. One who is not satisfied, so he is a betrayer, a tyrant’.

وَ أَنَا آخِرُونَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِيهِمْ رِبِيعُ بْنُ خُثَيْمٍ وَ هُمْ يُؤَمِّدُونَ أَرْبَعًا رَجُلًا فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا شَكَّكْنَا فِي هَذَا الْقِتَالِ عَلَى مَعْرِفَتِنَا بِفَضْلِكَ وَ لَا غَنَاءَ بِنَا وَ لَا بَكَ وَ لَا بِالْمُسْلِمِينَ عَمَّنْ يُقَاتِلُ الْعَدُوَّ فَوَلَّيْنَا بَعْضَ هَذِهِ التُّغُورِ نَكُونُ بِهِ نُقَاتِلُ عَنْ أَهْلِهِ

And others from the companions of Abdullah Bin Masoud came, and among them was Rabie Bin Khusheym, and on that day they were four hundred men. They said, ‘O Amir Al-Momineen<sup>-asws</sup>! We are in doubt regarding this battle upon our recognition of your<sup>-asws</sup> merits, and there is no enrichment for us, neither with you<sup>-asws</sup> nor with the Muslims, about the ones who fight the enemies. Make us to be in-charge of one of these army posts we can be in it to fight on behalf of its people’.

فَوَجَّهَهُ عَلِيٌّ عَ إِلَى نَعْرِ الرَّيِّ فَكَانَ أَوَّلَ لَوَاءٍ عَقَدَهُ بِالْكَوْفَةِ لَوَاءَ رِبِيعِ بْنِ خُثَيْمٍ.

Ali<sup>-asws</sup> sent him to the army outpost of Al-Rayy, and it was the first flag he<sup>-asws</sup> had tied at Al-Kufa, flag of Rabi’e Bin Khusheym”<sup>.42</sup>

372- نَصَرَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ قَالَ: دَعَا عَلِيٌّ عَ بَاهِلَةَ فَقَالَ يَا مَعْشَرَ بَاهِلَةَ أَشْهَدُ اللَّهَ أَنَّكُمْ تُبْغِضُونِي وَ أُبْغِضُكُمْ فَخُذُوا عَطَاءَكُمْ وَ أَخْرِجُوا إِلَى الدَّيْلَمِ وَ كَانُوا قَدْ كَرِهُوا أَنْ يَخْرُجُوا مَعَهُ إِلَى صِقْيِنَ.

Nasr, from Umar Bin Sa’ad, from Lays Bin Abu Suleym who said,

‘Ali<sup>-asws</sup> called out (clan of) Bahila. He<sup>-asws</sup> said: ‘O community of Bahila! I<sup>-asws</sup> Keep Allah<sup>-azwj</sup> as Witness, you are hating me<sup>-asws</sup> and I<sup>-asws</sup> have you, so take your gifts (awards) and get out to Al-Daylam!’ And they had disliked to be going out with him<sup>-asws</sup> to Sifteen”<sup>.43</sup>

373- وَ عَنْ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: إِنَّ عَلِيًّا عَ لَمْ يَرْحَ النُّحَيْلَةَ حَتَّى قَدِمَ عَلَيْهِ ابْنُ عَبَّاسٍ بِأَهْلِ الْبَصْرَةِ قَالَ وَ كَانَ كَتَبَ عَلِيٌّ عَ إِلَى ابْنِ عَبَّاسٍ أَمَا بَعْدُ فَاشْخَصْ إِلَيَّ بِمَنْ قَبْلَكَ مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ وَ ذَكِّرْهُمْ بِلَايِي عِنْدَهُمْ وَ عَفْوِي عَنْهُمْ وَ اسْتِيفَائِي لَهُمْ وَ رَعِيَّتَهُمْ فِي الْجِهَادِ وَ أَعْلِمُهُمُ الَّذِي لَهُمْ فِي ذَلِكَ مِنَ الْفَضْلِ وَ السَّلَامِ

And from Abdullah Bin Awf who said,

‘Ali<sup>-asws</sup> had not even departed to the palm trees until Ibn Abbas arrived to him<sup>-asws</sup> with the people of Al-Basra. And Ali<sup>-asws</sup> had written to Ibn Abbas: ‘As for after, come to me<sup>-asws</sup> with the ones before you, from the Muslims, and the Momineen, and mention in the presence of

<sup>42</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 b

<sup>43</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 372

my<sup>-asws</sup> favours, and my<sup>-asws</sup> pardoning them, and my<sup>-asws</sup> letting them live, and make them to be desirous regarding the Jihad, and let them know merit which is for them. And the greetings.

قَالَ فَلَمَّا وَصَلَ كِتَابُهُ إِلَى ابْنِ عَبَّاسٍ بِالْبَصْرَةِ قَامَ فِي النَّاسِ فَقَرَأَ عَلَيْهِمُ الْكِتَابَ وَحَمِدَ اللَّهَ وَاتَّقَى عَلَيْهِ وَقَالَ يَا أَيُّهَا النَّاسُ اسْتَعِدُّوا لِلشُّخُوصِ إِلَى إِمَامِكُمْ وَانْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ

He (the narrator) said, 'When his<sup>-asws</sup> letter arrive to Ibn Abbas at Al-Basrah, he stood among the people and read out the letter to them, and he praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup> and said, 'O you people! Prepare for the going to your Imam<sup>-asws</sup>! **Advance lightly and heavily, and fight with your wealth and your selves [9:41].**

فَأَنْتُمْ تُقَاتِلُونَ الْمُجَلِبِينَ الْقَاسِطِينَ الَّذِينَ لَا يَقْرَأُونَ الْقُرْآنَ وَلَا يَعْرِفُونَ حُكْمَ الْكِتَابِ وَلَا يَدِينُونَ دِينَ الْحَقِّ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَابْنِ عَمِّ رَسُولِ اللَّهِ ص الْأَمْرِ بِالْمَعْرُوفِ وَالتَّاهِي عَنِ الْمُنْكَرِ وَالصَّادِعِ بِالْحَقِّ وَالْقَيِّمِ بِالْهَدَى وَالْحَاكِمِ بِحُكْمِ الْكِتَابِ الَّذِي لَا يَرْتَشِي فِي الْحُكْمِ وَلَا يُدَاهِنُ الْفُجَّارَ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

You will be fighting against the legalisers (of the prohibitions), the deviants, the ones who are neither reciting Quran, nor are they recognising Judgments of the Book, **nor are they making it to be a religion, [9:29]** alongside Amir Al-Momineen<sup>-asws</sup>, a son<sup>-asws</sup> of an uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>, the enjoiner with the good and forbiddener from the evil, and a proclaimer with the truth, and one standing with the guidance, and judging with the Judgments of the Book. He<sup>-asws</sup> can neither be bribed in the judgment, nor does he<sup>-asws</sup> sweet-talk the immoral, nor does he<sup>-asws</sup> any blame for the sake of Allah<sup>-azwj</sup> from any blamer'.

فَقَامَ إِلَيْهِ الْأَحْنَفُ بْنُ قَيْسٍ فَقَالَ نَعَمْ وَاللَّهِ لَنَجِيبَنَّكَ وَنَتَجَرَّبَنَّ مَعَكَ عَلَى الْعُسْرِ وَالْيُسْرِ وَالرِّضَا وَالْكُفْرَ نَحْتَسِبُ فِي ذَلِكَ الْحَيْثُ وَنَأْمَلُ بِهِ مِنَ اللَّهِ الْعَظِيمِ مِنَ الْأَجْرِ

Al-Ahnaf Bin Qays stood up to him and said, 'Yes, by Allah<sup>-azwj</sup>! 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<sup>-azwj</sup> Magnificent'.

وَقَامَ إِلَيْهِ خَالِدُ بْنُ مَعْمَرٍ السَّدُوسِيُّ فَقَالَ سَمِعْنَا وَأَطَعْنَا فَمَتَى اسْتَنْفَرْتَنَا نَفَرْنَا وَمَتَى دَعَوْتَنَا أَجَبْنَا

And Khalid Bin Ma'mar Al-Sadousy stood up and said, 'We hear and we obey! So, whenever you tell us to advance, we shall advance, and whenever you call us, we shall answer'.

وَقَامَ إِلَيْهِ عَمْرُو بْنُ مَرْخُومٍ الْعُبْدِيُّ فَقَالَ وَفَّقَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ وَجَمَعَ لَهُ أَمْرَ الْمُسْلِمِينَ وَاعَانَ الْمُجَلِبِينَ الْقَاسِطِينَ الَّذِينَ لَا يَقْرَأُونَ الْقُرْآنَ نَحْنُ وَاللَّهِ عَلَيْهِمْ خَيْفُونَ وَهُمْ فِي اللَّهِ مُفَارِقُونَ فَمَتَى أَرَدْتَنَا صَحْبَكَ خَيْلُنَا وَرَجُلُنَا إِنْ شَاءَ اللَّهُ

And Amro Bin Mahoum Al Abdy stood up and said, 'May Allah<sup>-azwj</sup> Harmonise for Amir Al-Momineen<sup>-asws</sup> and Gather for him<sup>-asws</sup> affairs of the Muslims and Curse the legalisers (of the prohibitions), the deviants, the ones who are not reading the Quran. By Allah<sup>-azwj</sup>! We are furious upon them, and there shall be separation for the Sake of Allah<sup>-azwj</sup>. So, whenever you want, we shall accompany you with our cavalry and our infantry, if Allah<sup>-azwj</sup> so Desires'.

فَأَجَابَ النَّاسُ إِلَى الْمَسِيرِ وَ نَشِطُوا وَ خَفُوا وَ اسْتَعْمَلَ ابْنُ عَبَّاسٍ عَلَى الْبَصْرَةِ أَبَا الْأَسْوَدِ الدَّوَلِيَّ وَ خَرَجَ حَتَّى قَدِمَ عَلَى عَلِيٍّ ع بِالنُّخَيْلَةِ وَ أَمَرَ عَلِيٌّ الْأَسْبَاعَ مِنْ أَهْلِ الْكُوفَةِ فَأَمَرَ سَعْدَ بْنَ مَسْعُودٍ التَّقْفِيَّ عَلَى قَيْسٍ وَ عَبْدِ الْقَيْسِ وَ مَعْقِلَ بْنَ قَيْسٍ الْيَرْبُوعِيَّ عَلَى تَمِيمٍ وَ ضَبَّةَ وَ الرَّبَابَ وَ فُرَيْشٍ وَ كِنَانَةَ وَ الْأَسَدَ وَ مُحَمَّدَ بْنَ سُلَيْمٍ عَلَى الْأَزْدِ وَ بَجِيلَةَ وَ خُنْعَمَ وَ الْأَنْصَارِ وَ خِرَاعَةَ وَ حُجْرَ بْنَ عَبْدِ الْكِنْدِيِّ عَلَى كِنْدَةَ وَ حَضْرَمَوْتَ وَ قُضَاعَةَ وَ مَهْرَةَ وَ زِيَادَ بْنَ النَّضْرِ عَلَى مَذْحِجٍ وَ الْأَشْعَرِيِّينَ وَ سَعِيدَ بْنَ قَيْسٍ ابْنَ مَرَّةَ عَلَى هَمْدَانَ وَ مَنْ مَعَهُمْ مِنْ جَمِيرٍ وَ عَبْدِ بْنِ حَاتِمٍ عَلَى طِيءٍ

The people answered to the travelling, and they were energetic and light, and Ibn Abbas employed Abu Al-Aswad Al-Dowly upon Al-Basra, and he went out until he arrived to Ali<sup>asws</sup> at Al-Nukheyla. And Ali<sup>asws</sup> made Al-Asba'a from the people of Al-Kufa as commander, and Sa'ad Bin Masoud Al-Saqafy a commander upon (clan of) Qays, and Abdul Qays, and Ma'aqil Bin Qays Al-Yarbouie upon (clan of) Tameem, and Sabbah and Al-Rabbab, and Quraysh, and Jinana; and Al-Asad and Mikhnaf Bin Suleym upon Al-Azd, and Bajeela and Khas'am, and the Helpers, and Khuza'a, and Hujr Bin Aday Al-Kindy upon Kindah, and Hazramaut, and Quza'ah, and Mahra and Ziyad Bin Al-Nazar upon Mazhij Al-Ash'areyn, and Saeed Bin Qays Bin Murra upon Hamdan, and the ones with him from Himeyr, and Aday Bin Hatim upon Tayy'.

قَالَ نَصْرٌ وَ أَمَرَ عَلِيٌّ ع الْحَارِثَ الْأَعْوَرَ أَنْ يُنَادِيَ فِي النَّاسِ اخْرُجُوا إِلَى مُعْسِكِكُمْ بِالنُّخَيْلَةِ فَتَنَادَى بِذَلِكَ وَ اسْتَخْلَفَ عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيَّ عَلَى الْكُوفَةِ ثُمَّ خَرَجَ وَ خَرَجَ النَّاسُ.

Nasr (the narrator) said, 'And Ali<sup>asws</sup> instructed Al-Haris Bin Al-Awr to call out among the people, 'Come out to your soldiers at Al-Nuhkeyla'. He called out with that, and he<sup>asws</sup> made Uqba Bin Amro Al-Ansari to be upon Al-Kufa. Then he<sup>asws</sup> went out, and the people went out'.<sup>44</sup>

ثُمَّ قَالَ نَصْرٌ وَ ابْنُ أَبِي الْحَدِيدِ وَ دَعَا عَلِيٌّ ع زِيَادَ بْنَ النَّضْرِ وَ شُرَيْحَ بْنَ هَانِيٍّ وَ كَانَا عَلَى مَذْحِجٍ وَ الْأَشْعَرِيِّينَ فَقَالَ يَا زِيَادُ اتَّقِ اللَّهَ فِي كُلِّ مُمْسَى وَ مُصْبِحٍ وَ خَفْ عَلَى نَفْسِكَ الدُّنْيَا الْعُرُورَ وَ لَا تَأْمَنْهَا عَلَى خَالٍ مِنَ الْبَلَاءِ وَ اعْلَمْ أَنَّكَ إِنْ لَمْ تَزَعْهَا عَنْ كَثِيرٍ مِمَّا تُحِبُّ مَخَافَةَ مَكْرُوهِهِ سَمَتْ بِكَ الْأَهْوَاءُ إِلَى كَثِيرٍ مِنَ الضَّرَرِ

Then Nasr and Ibn Abi Al Hadeed said,

'And Ali<sup>asws</sup> called Ziyad Bin Al-Nazr, and Shureyh Bin Hany, and they were both upon Mizhij and were collectors. He<sup>asws</sup> said: 'O Ziyad! Fear Allah<sup>azwj</sup> during every evening and morning, and lighten the deception of the world upon yourself, and do not hope for it upon any situation from the afflictions, and know that you will not be taking out most of what you like fearing its abhorrence with you in the way of the personal desires do a lot of the harm.

فَكُنْ لِنَفْسِكَ مَانِعًا وَارِعًا مِنَ الْبَغْيِ وَ الظُّلْمِ وَ الْعُدْوَانِ فَإِنَّ قَدْ وَلَّيْتِكَ هَذَا الْجُنْدَ فَلَا تَسْتَطِيعَنَّ عَلَيْهِمْ

So be for yourself a preventer, a deterrent from the rebellion, and the injustice, and the aggression, for I<sup>asws</sup> have made you to be a commander of this army, therefore do not be prolonging upon them.

إِنَّ خَيْرَكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ وَ تَعَلَّمْ مِنْ عَالِمِهِمْ وَ عَلِّمْ جَاهِلَهُمْ وَ اخْلُمْ عَنْ سَفِيهِهِمْ فَإِنَّكَ إِذَا تَدْرِكُ الْخَيْرَ بِالْخُلْمِ وَ كَفَّ الْأَدَى وَ الْجَهْلَ

<sup>44</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 a

The best of you in the Presence of Allah<sup>-azwj</sup> is your most pious, and (they) learn from their learned ones and teach the ignorant ones, and be forbearing (tolerant) from their foolish ones, for you will rather realise the goodness with the forgiving, and restraining the harm and (shunning) the ignorance’.

فَقَالَ زِيَادٌ أَوْصَيْتَ يَا أَمِيرَ الْمُؤْمِنِينَ حَافِظًا لَوْصِيَّتِكَ مُؤَدِّبًا بِأَدْبِكَ بَرِيًّا الرَّشْدَ فِي نَفَادِ أَمْرِكَ وَالْعَمَى فِي تَضْيِيعِ عَهْدِكَ فَأَمْرُهُمَا أَنْ يَأْخُذَا عَلَى طَرِيقٍ وَاحِدٍ  
وَلَا يَخْتَلِفَا وَبَعَثَهُمَا فِي اثْنَيْ عَشَرَ أَلْفًا عَلَى مُقَدَّمَتَيْهِ وَكُلًّا مِنْهُمَا عَلَى جَمَاعَةٍ مِنْ هَذَا الْجَيْشِ

Ziyad said, ‘Bequeath, O Amir Al-Momineen<sup>-asws</sup>! I shall be a preserver of your<sup>-asws</sup> bequest, disciplined by your<sup>-asws</sup> education, seeing the guidance in implementation of your<sup>-asws</sup> orders, and the error in wasting your<sup>-asws</sup> pact’. So, he<sup>-asws</sup> instructed them that they should both take to one road and not differ, and he<sup>-asws</sup> sent them among twelve thousand at the forefront, and each one of them was upon a group from this army.

فَلَمَّا سَارَا اخْتَلَفَا وَكَتَبَ كُلُّ مِنْهُمَا إِلَيْهِ يَشْكُو مِنْ صَاحِبِهِ فَكَتَبَ عِ الْبَيْتَيْنِ مِنْ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى زِيَادِ بْنِ النَّضْرِ وَ شُرَيْحِ بْنِ هَانِيٍّ سَلَامًا  
عَلَيْكُمَا فَإِنِّي أَحْمَدُ إِلَيْكُمَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَإِنِّي وَلَيْتُ زِيَادُ بْنُ النَّضْرِ مُقَدِّمَتِي وَأَمْرُهُ عَلَيْهِمَا وَ شُرَيْحُ عَلَى طَائِفَةٍ مِنْهَا أَمِيرٌ

When they travelled, they differed, and each one of them wrote to him<sup>-asws</sup> complaining of his companion. He<sup>-asws</sup> wrote to them: ‘From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup>, Amir Al-Momineen, to Ziyad Bin Al-Nazr and Shureyh Bin Hany. Greetings be upon you both. I<sup>-asws</sup> praise Allah<sup>-azwj</sup> to you, Who, there is no god except Him<sup>-azwj</sup>. As for after, I<sup>-asws</sup> made Ziyad Bin Al-Nazr to be in charge of my<sup>-asws</sup> front men and a commander upon it, and Shureyh as a commander upon a group from it.

فَإِن جَمَعَكُمَا بِأَسْرِ فَرِيَادٌ عَلَى النَّاسِ كُلِّهِمْ وَإِنِ افْتَرَقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا أَمِيرٌ عَلَى الطَّائِفَةِ الَّتِي وَلَيْتُهُ عَلَيْهَا وَ اعْلَمَا أَنَّ مُقَدِّمَةَ الْقَوْمِ عُيُوثُهُمْ وَ عُيُونَ  
الْمُقَدِّمَةِ طَلَابِعُهُمْ وَإِذَا أَنْتُمَا خَرَجْتُمَا مِنْ بِلَادِكُمَا وَ دَنَوْتُمَا مِنْ بِلَادِ عَدُوِّكُمَا فَلَا تَسْأَمَا مِنْ تَوْجِيهِ الطَّلَائِعِ وَ مِنْ نَفْضِ الشِّعَابِ وَ الشَّجَرِ وَ الْحَمْرِ فِي  
كُلِّ جَانِبٍ كَيْلًا يَغْتَرِبُكُمَا عَدُوٌّ أَوْ يَكُونُ لَهُمْ كَمِينٌ

So, if there is a problem in both of you being together, then Ziyad is upon the people, all of them, and if you are separating, then each one of you is a commander upon the group which I<sup>-asws</sup> 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.

وَ لَا تُسَيِّرَنَّ الْكُنَائِبَ مِنْ لَدُنِ الصَّبَاحِ إِلَى الْمَسَاءِ إِلَّا عَلَى تَعْيِيفَةٍ فَإِنِ دَهَمَكُمُ دَهْمٌ أَوْ غَشِيَكُمُ مَكْرُوهٌ كُنْتُمْ قَدْ تَقَدَّمْتُمْ فِي التَّعْيِيفَةِ

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.

فَإِذَا نَزَلْتُمْ بَعْدُ أَوْ نَزَلَ بِكُمْ عَدُوٌّ فَلْيَبْكُنْ مَعْسَكَرَكُمْ فِي قُبُلِ الْأَشْرَافِ أَوْ سِفَاحِ الْجِبَالِ أَوْ أَنْتَاءِ الْأَهْمَارِ كَيْمَا يَكُونَ لَكُمْ رِذَاءٌ وَ دُونَكُمْ مَرَدًا وَ لَتَكُنْ  
مُقَاتِلَتُكُمْ مِنْ وَجْهِ وَاحِدٍ أَوْ اثْنَيْنِ وَ اجْعَلُوا لَكُمْ رُقَبَاءَ فِي صِبَاصِي الْجِبَالِ وَ مَنَابِئِ الْهَضَابِ لِقَلَّ يَأْتِيَكُمُ الْعَدُوُّ مِنْ مَكَانٍ خَافَةٍ أَوْ أَمْنٍ

So, when you befall with an enemy or an enemy befalls with you, then let your soldiers be in front of the nobles, or top of the mountains, or by the river, lest there would happen to be worsening for you and an insurrection besides you, and let your fighters be from one side or two, and make your sergeants to be in the top of the mountain, and places of highlands, lest the enemy comes to you from a fear or security.

وَإِيَّاكُمْ وَالتَّقَرُّقَ فَإِذَا نَزَلْتُمْ فَأَنْزِلُوا جَمِيعاً وَإِذَا رَحَلْتُمْ فَأَرْحَلُوا جَمِيعاً وَإِذَا عَشَيْتُمْ اللَّيْلَ فَتَزَلْتُمْ فَحُفُّوا عَسْكَرَكُمْ بِالرِّمَاحِ وَالتَّرْسَةِ وَ لَتَكُنْ رُمَاتِكُمْ مِنْ وَرَاءِ تَرْسَتِكُمْ وَ رِمَاحِكُمْ يَلُوهُمُ وَ مَا أَقَمْتُمْ

And beware of separation. Whenever you encamp, then encamp all together, and whenever you depart, then depart all together, and when the night overcomes you and you have encamped, then protect your soldiers with the spears and the shields, and let your throwing be from behind your shields, and your spear should follow them and what you have set up.

فَكَذَلِكُمْ فَأَفْعَلُوا كَيْلًا تُصَابَ لَكُمْ عَقْلَةٌ وَ لَا تُلْقَى لَكُمْ غِرَّةٌ فَمَا مِنْ قَوْمٍ يَحْفُوتُ عَسْكَرَهُمْ بِرِمَاحِهِمْ وَ تَرْسَتِهِمْ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا كَانُوا كَأَنَّهُمْ فِي خُصُونٍ وَ اخْرُسَا عَسْكَرَكُمْ بِأَنْفُسِكُمْ وَ إِيَّاكُمْ أَنْ تَدُوقَا نَوْمًا حَتَّى تُصْبِحَا إِلَّا غِرَارًا أَوْ مَضْمَضَةً ثُمَّ لَيْكُنْ ذَلِكَ شَأْنَكُمْ وَ رَأْيَكُمْ إِلَى أَنْ تَنْتَهِيَا إِلَى عَدُوِّكُمْ

That is how you should be doing lest heedlessness afflicts you, and do not get caught unprepared. There is no group protecting their soldiers with their spears and their shields, from a night or a day, except they would be as if they are in a fortress, and guard your soldiers by yourselves and beware of tasting sleep until you come to the morning, except by delusion of blinking. Then let that be your state and your view until you end up to your enemy.

وَ لَيْكُنْ عِنْدِي كُلَّ يَوْمٍ خَبْرُكُمْ وَ رَسُولٌ مِنْ قِبَلِكُمْ فَإِنِّي وَ لَا شَيْءَ إِلَّا مَا شَاءَ اللَّهُ حَيْثُ السَّبْرِ فِي آثَارِكُمْ وَ عَلَيْكُمْ فِي خَبْرِكُمْ بِالتَّوَادَّةِ وَ إِيَّاكُمْ وَ الْعَجَلَةَ إِلَّا أَنْ يُمَكِّنَكُمْ فُرْصَةً بَعْدَ الإِعْدَارِ وَ الْحُجَّةِ وَ إِيَّاكُمْ أَنْ تُفَاتِلَا حَتَّى أَقْدَمَ عَلَيْكُمْ إِلَّا أَنْ تُبَدَّءَا أَوْ بِأَيِّكُمْ أَمْرِي إِنْ شَاءَ اللَّهُ.

And let your news come to be, and a messenger from your direction, and there is nothing (to happen) except what Allah<sup>-azwj</sup> so Desires. I<sup>-asws</sup> am urgently travelling in your tracks, and upon you both is your war with the affection, and beware of the hastiness except if an opportunity enables you after the excusing and the (presenting) the arguments; and beware of fighting until I<sup>-asws</sup> arrive to you, except if you are begun with or my<sup>-asws</sup> instructions come to you, if Allah<sup>-azwj</sup> so Desires".<sup>45</sup>

374- نَحَج، نَحَجِ البَلَاعَةَ وَ مِنْ كِتَابٍ لَهُ عَ إِلَى أَمِيرَيْنِ مِنْ أَمْرَاءِ جَيْشِهِ وَ قَدْ أَمَرْتُ عَلَيْكُمْ وَ عَلَى مَنْ فِي خَبْرِكُمْ مَالِكُ بْنُ الْحَارِثِ الْأَشْتَرِ فَاسْمَعَا لَهُ وَ أُطِيعَا وَ اجْعَلَا دِرْعًا وَ جِنًّا فَإِنَّهُ بَيْنَ لَا يُخَافُ وَهُنَّ وَ لَا سَقَطَتْهُ وَ لَا يُطُوهُ عَمَّا الإِسْرَاعِ إِلَيْهِ أَحْزَمُ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبُطْءُ عَنْهُ أَمْتَلُ.

(The book) 'Nahj Al-Balagah – And from a letter of his<sup>-asws</sup> to two commanders from the commanders of his<sup>-asws</sup> army: 'And I<sup>-asws</sup> have made a commander to be upon you both, and upon the ones in your domain, Malik Bin Al-Haris Al-Ashtar, therefore listen to him, and obey him, and make him to be an armour and a shield, for he is from the ones I<sup>-asws</sup> neither fear his weakness nor his mistakes, nor his delay from what he should be quickening to, nor his quickness to what he should be delaying from, being optimum".<sup>46</sup>

<sup>45</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 373 b

<sup>46</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 374

375- وَقَالَ ابْنُ أَبِي الْحَدِيدِ قَالَ نَصَرَ بِنُ مُزَاهِمٍ وَكَتَبَ عَ إِلَى أَمْرَاءِ الْأَجْنَادِ وَكَانَ قَدْ قَسَمَ عَسْكَرَهُ أَسْبَاعاً فَبَجَعَلَ عَلَى كُلِّ سَبْعٍ أَمِيراً أَمَّا بَعْدُ فَإِنِّي أَبْرَأُ إِلَيْكُمْ مِنْ مَعَرَّةِ الْجُنُودِ فَاعْرِضُوا النَّاسَ عَنِ الظُّلْمِ وَالْعُدْوَانِ وَخُذُوا عَلَى أَيْدِي سَفَهَائِكُمْ وَاحْرَسُوا أَنْ تَعْمَلُوا أَعْمَالاً لَا يَرْضَى اللَّهُ بِهَا عَنَّا فَيَرُدَّ بِهَا عَلَيْنَا وَ عَلَيْنَاكُمْ دُعَاءَنَا فَإِنَّهُ تَعَالَى يَقُولُ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ

And Ibn Abi Al Hadeed said, 'Nasr Bin Muzahim said,

'And he<sup>-asws</sup> wrote to commanders of the brigades, and he<sup>-asws</sup> had divided his<sup>-asws</sup> soldiers into sevens, and made a commander to be upon every seven: 'As for after, I<sup>-asws</sup> 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<sup>-azwj</sup> is not Pleased with, so He<sup>-azwj</sup> 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].**

وَإِنَّ اللَّهَ إِذَا أَفْقَتَ قَوْمًا مِنَ السَّمَاءِ هَلَكُوا فِي الْأَرْضِ فَلَا تَأْلُوا أَنْفُسَكُمْ خَيْرًا وَلَا الْجُنْدَ حُسْنَ سِيرَةٍ وَلَا الرَّعِيَّةَ مَعُونَةً وَلَا دِينَ اللَّهِ قُوَّةً وَأَبْلُوهُ فِي سَبِيلِهِ مَا اسْتَوْجَبَ عَلَيْكُمْ فَإِنَّ اللَّهَ قَدْ اصْطَنَعَ عِنْدَنَا وَعِنْدَكُمْ مَا يَجِبُ عَلَيْنَا أَنْ نَشْكُرَهُ بِجُهْدِنَا وَأَنْ نَنْصُرَهُ مَا بَلَغَتْ قُوَّتُنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

And when Allah<sup>-azwj</sup> 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<sup>-azwj</sup> as strength, and carry it out in His<sup>-azwj</sup> Way what is obligated upon you all, for Allah<sup>-azwj</sup> has Empowered with us and you all what is obligated upon us that we thank Him<sup>-azwj</sup> by our struggles, and we should help Him<sup>-azwj</sup> for what our strength reaches, and there is neither might nor strength except with Allah<sup>-azwj</sup>' .<sup>47</sup>

376- قَالَ: وَكَتَبَ عَ إِلَى جُنُودِهِ يُخْبِرُهُمْ بِالَّذِي لَهُمْ وَعَلَيْهِمْ أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَعَلَكَمُ فِي الْحَقِّ جَمِيعاً سَوَاءً أَسْوَدَكُمْ وَأَحْمَرَكُمْ وَجَعَلَكَمُ مِنَ الْوَالِي وَجَعَلَ الْوَالِي مِنْكُمْ بِمَنْزِلَةِ الْوَالِدِ مِنَ الْوَالِدِ وَالْوَالِدِ مِنَ الْوَالِدِ فَجَعَلَ لَكُمْ عَلَيْهِ إِصْصَافَكُمْ وَالتَّغْدِيلَ بَيْنَكُمْ وَالْكَفَّ عَنْ قِيَّتِكُمْ

He said, 'And he<sup>-asws</sup> wrote to his<sup>-asws</sup> armies informing them with that which is for them and against them: 'As for after, surely Allah<sup>-azwj</sup> 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<sup>-azwj</sup> Made for you all, your fairness to be upon him, and the equality between you, and the stopping from your war booty.

فَإِذَا فَعَلَ مَعَكُمْ ذَلِكَ وَجَبَتْ عَلَيْكُمْ طَاعَتُهُ فِيمَا وَافَقَ الْحَقَّ وَ نُصْرَتُهُ وَ الدَّفْعُ عَنِ سُلْطَانِ اللَّهِ فَإِنَّكُمْ وَرَعْتَهُ اللَّهُ فِي الْأَرْضِ فَكُونُوا لَهُ أَعْوَاناً وَ لِيَدِينِهِ أَنْصَاراً وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا\* ... إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ.

When he does that with you, it becomes obligatory upon you all to obey him in what is in accordance with the truth, and to help him, and defence of the Authority of Allah<sup>-azwj</sup>, and for you all are groups of Allah<sup>-azwj</sup> in the earth. So, be for Him<sup>-azwj</sup> as assistants to Him<sup>-azwj</sup>, and helpers to His<sup>-azwj</sup> religion: **And do not make mischief in the earth after it has been set in order, [7:56] surely Allah does not Love the mischief-makers [28:77]' .<sup>48</sup>**

<sup>47</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 375

<sup>48</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 376

377- قَالَ نَصْرٌ وَ رُوِيَ عَنِ ابْنِ بُنَاتَةَ قَالَ: قَالَ عَلِيٌّ ع مَا يَقُولُ النَّاسُ فِي هَذَا الْقَبْرِ بِالنُّخَيْلَةِ وَ بِالنُّخَيْلَةِ قَبْرٌ عَظِيمٌ يَدْفِنُ الْيَهُودَ مَوْتَاهُمْ حَوْلَهُ فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع يَقُولُونَ هَذَا قَبْرُ هُودٍ لَمَّا عَصَاهُ قَوْمُهُ جَاءَ فَمَاتَ هَاهُنَا

Nasr said, and it is reported from Ibn Nubata who said,

‘Ali<sup>-asws</sup> said: ‘What are the people saying regarding this grave at Al-Nuhkeyla?’ And at Al-Nuhkeyla was a large grave the Jews used to bury their deceased around it. Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘They are saying this is the grave of Hud<sup>-as</sup>. When his<sup>-as</sup> people disobeyed him<sup>-asww</sup>, he<sup>-as</sup> came and died over here’.

فَقَالَ كَذَبُوا لَأَنَا أَعْلَمُ بِهِ مِنْهُمْ هَذَا قَبْرُ يَهُودَ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ

He<sup>-asws</sup> said: ‘They are lying, because we<sup>-asws</sup> are more knowing than them. This is the grave of Yehuda Bin Yaquob<sup>-as</sup>, son of Is’haq<sup>-as</sup> son of Ibrahim<sup>-as</sup>, the first-born of Yaquob<sup>-as</sup>’.

ثُمَّ قَالَ أ هَاهُنَا أَحَدٌ مِنْ مَهْرَةَ فَأُتِيَ بِشَيْخٍ فَقَالَ أَيْنَ مَنْزِلُكَ قَالَ عَلَى شَاطِئِ الْبَحْرِ قَالَ أَيْنَ أَنْتَ مِنَ الْجَبَلِ الْأَحْمَرِ قَالَ أَنَا قَرِيبٌ مِنْهُ قَالَ فَمَا يَقُولُ قَوْمُكَ فِيهِ قَالَ يَقُولُونَ إِنَّ فِيهِ قَبْرَ سَاحِرٍ قَالَ كَذَبُوا ذَاكَ قَبْرُ هُودِ النَّبِيِّ ع وَ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ [بِكْرِهِ]

Then he<sup>-asws</sup> said: ‘Is there anyone skilled over here?’ They came with an old man. He<sup>-asws</sup> said: ‘Where is your house?’ He said, ‘At the coast of the sea’. He<sup>-asws</sup> said: ‘Where are you from the red mountain?’ He said, ‘I am near from it’. He<sup>-asws</sup> said: ‘So, what are your people saying regarding it?’ He said, ‘They are saying that in it is the grave of a sorcerer’. He<sup>-asws</sup> said: ‘They are lying! That is the grave of the Prophet Hud<sup>-as</sup>, and this is the grave of Yehuda Bin Yaquob<sup>-as</sup>, his<sup>-as</sup> first-born’.

ثُمَّ قَالَ يُخَسَّرُ مِنْ ظَهْرِ الْكُوفَةِ سَبْعُونَ أَلْفًا عَلَى عُرَّةِ الشَّمْسِ يَدْخُلُونَ الْجَنَّةَ بِلا حِسَابٍ.

Then he<sup>-asws</sup> said: ‘Seventy thousand will be resurrected from the back of Al-Kufa, on the onset of the sun. They would be entering the Paradise without any Reckoning’.<sup>49</sup>

378- قال نصر: فلما نزل علي ع النخيلة متوجها إلى الشام و بلغ معاوية خبره و هو يومئذ بدمشق قد ألبس منبر دمشق قميص عثمان محتضبا بالدم و حول المنبر سبعون ألف شيخ يكون حوله فخطبهم و حثهم على القتال فأعطوه الطاعة و انقادوا له و جمع إليه أطرافه و استعد للقاء علي ع.

Nasr said, ‘When Ali<sup>-asws</sup> encamped at Al-Nuhkeyla heading towards Syrian, and his<sup>-asws</sup> 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<sup>-asws</sup> (in battle)’.<sup>50</sup>

379- وَ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ النَّهْجِ، قَالَ نَصْرٌ بْنُ مُزَاحِمٍ فِي كِتَابِ صِفَتَيْنِ وَ وَجَدْتُهُ فِي أَصْلِ كِتَابِهِ أَيْضاً قَالَ: لَمَّا وَضَعَ عَلِيٌّ ع رِجْلَهُ فِي رِكَابِ دَابَّتِهِ نَزَّحَ مِنَ الْكُوفَةِ إِلَى صِفَتَيْنِ قَالَ بِسْمِ اللَّهِ فَلَمَّا جَلَسَ عَلَى ظَهْرِهَا قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

<sup>49</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 377

<sup>50</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 378

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<sup>-asws</sup> placed his<sup>-asws</sup> in the stirrups of his<sup>-asws</sup> animal on the day he<sup>-asws</sup> came out from Al-Kufa to (go to) Sifeen, he<sup>-asws</sup> said: 'In the Name of Allah<sup>-azwj</sup>'. When he<sup>-asws</sup> sat upon its back, he<sup>-asws</sup> said: **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَ سَوْءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَالِدِ وَمِنَ الْحَيْرَةِ بَعْدَ الْبَيِّنِ

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup> from the fatigue of the journey, and the overturning gloom, and the evil scene regarding the family, and the wealth, and the children, and from the confusion after the certainty.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَأَنْتَ الْحَلِيفَةُ فِي الْأَهْلِ وَلَا يَجْمَعُهُمَا غَيْرُكَ لِأَنَّ الْمُسْتَحْلَفَ لَا يَكُونُ مُسْتَصْحَبًا وَالْمُسْتَصْحَبَ لَا يَكُونُ مُسْتَحْلَفًا

O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the Companion in the journey, and You<sup>-azwj</sup> are the replacement among the family, and no one can gather them except You<sup>-azwj</sup> because the one remaining behind cannot be the companion, and the companion cannot be the one left behind'.

قَالَ فَخَرَجَ عَ حَتَّى إِذَا جَاَزَ حَدَّ الْكُوفَةِ صَلَّى رَكْعَتَيْنِ.

He (the narrator) said, 'He<sup>-asws</sup> went out until when he<sup>-asws</sup> had exceeded the border of Al-Kufa, he<sup>-asws</sup> prayed two Cycles (Salat)'.<sup>51</sup>

380- وَ رُوِيَ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع أَنَّ عَلِيًّا عَخْرَجَ وَ هُوَ يُرِيدُ صَيْفِينَ حَتَّى إِذَا قَطَعَ النَّهْرَ أَمَرَ مُنَادِيَهُ فَنَادَى بِالصَّلَاةِ فَتَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ حَتَّى إِذَا فَضَى الصَّلَاةَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ أَيُّهَا النَّاسُ أَلَا مَنْ كَانَ مُشْتَبِعًا أَوْ مُقِيمًا فَلْيَتِمِّمِ الصَّلَاةَ فَإِنَّا قَوْمٌ سَفَرٌ أَلَا وَ مَنْ صَحَبَنَا فَلَا يَصُومَنَّ الْمَفْرُوضَ وَ الصَّلَاةَ الْمَفْرُوضَةَ رَكْعَتَانِ

And it is reported from Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>: 'Ali<sup>-asws</sup> went out and he<sup>-asws</sup> was intending Siffeen, until when he<sup>-asws</sup> cut across the river, he<sup>-asws</sup> instructed his<sup>-asws</sup> caller to call for the Salat. He<sup>-asws</sup> went ahead and prayed two Cycles (Salat), until when he<sup>-asws</sup> had fulfilled the Salat, he<sup>-asws</sup> turned towards the people with his<sup>-asws</sup> face and said: 'O you people! Indeed, the one who was escorting or staying, let him (pray) the complete Salat for we are a travelling people. Indeed! And the one who is accompanying us, he should not Fast the obligation and the obligatory Salat would be of two Cycles!'

قَالَ نَصْرٌ ثُمَّ خَرَجَ حَتَّى أَتَى دُبَيْرَ أَبِي مُوسَى وَ هُوَ مِنَ الْكُوفَةِ عَلَى فَرْسَخَيْنِ فَلَمَّا انْصَرَفَ مِنَ الصَّلَاةِ قَالَ سُبْحَانَ اللَّهِ ذِي الطُّولِ وَ التَّعَمَّ سُبْحَانَ اللَّهِ ذِي الْقُدْرَةِ وَ الْإِفْضَالِ أَسْأَلُكَ الرِّضَا بِقَضَائِهِ وَ الْعَمَلَ بِطَاعَتِهِ وَ الْإِنَابَةَ إِلَى أَمْرِهِ إِنَّهُ سَمِيعُ الدَّعَاءِ

Nasr (the narrator) said, 'Then he<sup>-asws</sup> went out until he<sup>-asws</sup> came to the Monastery of Abu Musa, and he was from Al-Kufa at (a distance of) two Farsakhs. When he<sup>-asws</sup> was free from the Salat, he<sup>-asws</sup> said: 'Glory be to Allah<sup>-azwj</sup> with the Forbearance and the Bounties! Glory be to Allah<sup>-azwj</sup> with the Power and the Superiority! I<sup>-asws</sup> ask Him<sup>-azwj</sup> of the pleasure with His<sup>-azwj</sup>

<sup>51</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 379

Judgment, and the working in His<sup>-azwj</sup> obedience, and the acting on His<sup>-azwj</sup> behalf to His<sup>-azwj</sup> Commands, He<sup>-azwj</sup> is the Hearer of the supplication!

ثُمَّ خَرَجَ عَ حَتَّى نَزَلَ عَلَى شَاطِئِ نَوْسِ بَيْنَ مَسْجِدِ حَمَامِ أَبِي بُرْدَةَ وَ حَمَامِ عُمَرَ فَصَلَّى بِالنَّاسِ الْمَغْرِبَ فَلَمَّا انْصَرَفَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ \* وَ الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٌ وَ عَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ خَفَقَ

Then he<sup>-asws</sup> went out until he<sup>-asws</sup> encamped at the banks of (river) Nars, between Masjid Hamam Abu Burdah, and Hammam of Umar. He<sup>-asws</sup> prayed Al-Magrib (Salat leading) with people. When he<sup>-asws</sup> left, he<sup>-asws</sup> said: ‘The Praise is for Allah<sup>-azwj</sup> Who **Merges the night into the day and Merges the day into the night, [22:61]**, and the Praise is for Allah<sup>-azwj</sup> every time it is night and dusk, and the Praise is for Allah<sup>-azwj</sup> every time a star twinkles and pulses’.

ثُمَّ أَقَامَ حَتَّى صَلَّى الْعِدَاةَ ثُمَّ شَخَّصَ حَتَّى بَلَغَ إِلَى بَيْعَةٍ إِلَى جَانِبِهَا نَخْلٌ طَوَّلٌ فَلَمَّا رَأَاهَا قَالَ وَ النَّخْلُ بِاسِقَاتٍ لَهَا طَلَعُ نَضِيدٍ فَتَرَكَهَا وَ مَكَثَ بِهَا قَدْرَ الْعِدَاةِ.

Then he<sup>-asws</sup> stayed until he<sup>-asws</sup> prayed the morning Salat, then he<sup>-asws</sup> went until he<sup>-asws</sup> reached to a synagogue have tall palm trees to its side. When he<sup>-asws</sup> saw these, he<sup>-asws</sup> said: **And the tall palm trees having bunched clusters [50:10]**. He<sup>-asws</sup> encamped at it and remained at it for a measurement of eating food”<sup>52</sup>.

381- قَالَ نَصْرٌ وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: إِنِّي لَأَنْظُرُ إِلَى أَبِي وَ هُوَ يُسَائِرُ عَلِيًّا ع وَ هُوَ يَقُولُ إِنَّ بَابِلَ أَرْضٌ قَدْ حُسِفَتْ بِهَا فَحَرَّكَ دَابَّتَهُ وَ حَرَّكَ النَّاسَ دَوَائِجَهُمْ فِي أَثَرِهِ فَلَمَّا جَارَ جَسْرَ الصَّرَاةِ نَزَلَ فَصَلَّى بِالنَّاسِ الْعَصْرَ.

Nasr said, ‘And it is reported from Muhammad Bin Mikhnaf having said: ‘I was looking at my father and he was keeping pace with Ali<sup>-asws</sup> and he<sup>-asws</sup> was saying: ‘Babel is a land which had been submerged with’. He<sup>-asws</sup> hurried his<sup>-asws</sup> animal and the people hurried their animal in his<sup>-asws</sup> tracks. When he<sup>-asws</sup> had crossed over, he<sup>-asws</sup> descended and prayed Al-Asr Salat with the people”<sup>53</sup>.

382- قَالَ وَ حَدَّثَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ عَبْدِ خَيْرٍ قَالَ: كُنْتُ مَعَ عَلِيٍّ ع فِي أَرْضِ بَابِلَ قَالَ وَ حَضَرَتِ الصَّلَاةُ صَلَاةُ الْعَصْرِ قَالَ فَجَعَلْنَا لَا نَأْتِي مَكَانًا إِلَّا رَأَيْنَاهُ أَفْيَحٍ مِنَ الْآخِرِ قَالَ حَتَّى أَتَيْنَاهُ عَلَى مَكَانٍ أَحْسَنَ مَا رَأَيْنَاهُ وَ قَدْ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ

He said, ‘And it is narrated to me by Umar Bin Abdullah Bin Ya’la Bin Murra, from his father, from Abd Jhayr who said,

‘I was with Ali<sup>-asws</sup>, a captive in the land of Babel. And the Salat presented, Salat Al-Asr. We did not come to any place except it was more capacious than the other, until we came to a place more beautiful than we had (ever) seen, and the sun had almost set.

قَالَ وَ نَزَلَ عَلِيٌّ ع وَ نَزَلْتُ مَعَهُ قَالَ فَدَعَا اللَّهَ فَرَجَعَتِ الشَّمْسُ كَمِثْلِهَا مِنْ صَلَاةِ الْعَصْرِ قَالَ فَصَلَّيْنَا الْعَصْرَ ثُمَّ غَابَتِ الشَّمْسُ ثُمَّ خَرَجَ حَتَّى أَتَى دَيْرَ كَعْبٍ ثُمَّ خَرَجَ مِنْهُ فَبَاتَ بِسَابِطٍ فَأَنَاهُ دَهَاقِيئُهَا يَعْضُونَ عَلَيْهِ التُّرْلُ وَ الطَّعَامَ فَقَالَ لَا لَيْسَ ذَلِكَ لَنَا عَلَيْكُمْ

<sup>52</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 380

<sup>53</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 381

He (the narrator) said, 'And Ali<sup>-asws</sup> descended and we descended with him<sup>-asws</sup>. He<sup>-asws</sup> supplicated to Allah<sup>-azwj</sup>, and the sun returned as its measurement would be from the Asr Salat, then the sun set. Then he<sup>-asws</sup> went out until he<sup>-asws</sup> came to the monastery of Ka'ab. Then he<sup>-asws</sup> came out from it and spent the night at the arches. Its monks came to him<sup>-asws</sup> presenting the boarding and the food. He<sup>-asws</sup> said: 'No, that isn't upon you (to provide) for us'.

فَلَمَّا أَصْبَحَ وَهُوَ مُظْلَمٌ سَابَطَ قَالَ أَ تَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ.

When it was morning and he<sup>-asws</sup> was in the shade of the arches, he<sup>-asws</sup> said: **Are you building a sign on every elevation, (but you are only) amusing yourselves [26:128]"**.<sup>54</sup>

383- قَالَ نَصْرٌ وَ حَدَّثَنَا مَنْصُورُ بْنُ سَلَامٍ عَنْ حَيَّانِ النَّبِيِّ عَنْ أَبِي عُبَيْدَةَ عَنْ هُرَيْمَةَ بْنِ سُلَيْمٍ قَالَ: غَزَوْنَا مَعَ عَلِيِّ ع صَغِيرٍ فَلَمَّا نَزَلَ بِكَرْبَلَاءَ صَلَّى بِنَا فَلَمَّا سَلَّمَ رَفَعَ إِلَيْهِ مِنْ تُرْبَتِهَا فَشَمَّمَهَا ثُمَّ قَالَ وَهَذَا لَكَ يَا تُرْبَةُ لِيُحْشَرَنَّ مَعَكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ

Nasr said, 'And it is narrated to us by Mansour Bin Sallam, from Hayyan Al Tameemi, from Abi Ubeyda, from Harsamah Bin Suleym who said,

'We battled alongside Ali<sup>-asws</sup> at Siffeen. When he<sup>-asws</sup> descended at Karbala, he<sup>-asws</sup> prayed (leading) us. When he<sup>-asws</sup> performed Salaat, he<sup>-asws</sup> lifted its soil to him<sup>-asws</sup> 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'.

قَالَ فَلَمَّا رَجَعَ هُرَيْمَةُ مِنْ غَزَاوَاتِهِ إِلَى امْرَأَتِهِ حَزْرَاءَ بِنْتِ شُمَيْرٍ وَكَانَتْ مِنْ شَيْبَةَ عَلِيٍّ ع حَدَّثَتْهَا هُرَيْمَةُ فِيمَا حَدَّثَتْ فَقَالَ لَهَا أ لَا أُعْجِبُكَ مِنْ صَدِيقِكَ أَبِي حَسَنِ قَالَ لَمَّا نَزَلْنَا كَرْبَلَاءَ وَ قَدْ أَخَذَ حَفْنَةً مِنْ تُرْبَتِهَا فَشَمَّمَهَا وَ قَالَ وَهَذَا لَكَ أَيُّهَا التُّرْبَةُ لِيُحْشَرَنَّ مِنْكَ قَوْمٌ يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسَابٍ وَ مَا عَلِمَهُ بِالْغَيْبِ

He (the narrator) said, 'When Harsama (the narrator) returned from his battle to his wife Jarada' Bint Shumeyr, and she was from the Shias of Ali<sup>-asws</sup>, Harsama narrated to her regarding what had occurred. He said to her, 'Are you not wondering from your friend Abu Hassan<sup>-asws</sup>? When we descended at Karbala, and he<sup>-asws</sup> had taken a handful of its soil, he<sup>-asws</sup> 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<sup>-asws</sup> has no knowledge of the unseen'.

فَقَالَتِ الْمَرْأَةُ لَهُ دَعْنَا مِنْكَ أَيُّهَا الرَّجُلُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَقُلْ إِلَّا حَقًّا

The wife said to him, 'Leave us from you, O you man, for Amir Al-Momineen<sup>-asws</sup> does not say except (what is) true'.

قَالَ فَلَمَّا بَعَثَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ الْبُعْثَ الَّذِي بَعَثَهُ إِلَى الْحُسَيْنِ ع كُنْتُ فِي الْحَيْلِ الَّتِي بَعَثَ إِلَيْهِمْ فَلَمَّا انْتَهَيْتُ إِلَى الْحُسَيْنِ وَ أَصْحَابِهِ عَرَفْتُ الْمَنْزِلَ الَّذِي نَزَلْنَا فِيهِ مَعَ عَلِيٍّ وَ الْبُقْعَةَ الَّتِي رُفِعَ مِنْ تُرْبَتِهَا وَ الْقَوْلَ الَّذِي قَالَهُ فَكَرِهْتُ مَسِيرِي

He (the narrator) said, 'When Ubeydullah Bin Ziyad sent the battalion which he sent to Al-Husayn<sup>-asws</sup>, I was among the cavalry which he had send to them. When I ended up to Al-

<sup>54</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 382

Husayn<sup>-asws</sup> and his<sup>-asws</sup> companions, I recognised the descent (point) in which I had descended along with Ali<sup>-asws</sup>, and the spot which he<sup>-asws</sup> had lifted from its soil, and the words which he<sup>-asws</sup> had said it, so I disliked my journey.

فَأَقْبَلْتُ عَلَى فَرَسِي حَتَّى وَقَعْتُ عَلَى الْحُسَيْنِ ع فَسَلَّمْتُ عَلَيْهِ وَ حَدَّثْتُهُ بِالَّذِي سَمِعْتُ مِنْ أَبِيهِ فِي هَذَا الْمَنْزِلِ فَقَالَ الْحُسَيْنُ ع أَمَعَنَا أَمْ عَلَيْنَا فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا مَعَكَ وَ لَا عَلَيْنَا تَرَكْتُ وُلْدِي وَ عِيَالِي وَ أَخَافُ عَلَيْهِمْ مِنَ ابْنِ زِيَادٍ

I turned upon my horse until I paused at Al-Husayn<sup>-asws</sup>. I greeted unto him<sup>-asws</sup> and narrated to him<sup>-asws</sup> of that which I had heard from his<sup>-asws</sup> father<sup>-asws</sup> in this place. Al-Husayn<sup>-asws</sup> said: 'Are you with us or against us?' I said, 'O Son<sup>-asws</sup> of Rasool-Allah<sup>-azwj</sup>! Neither with you<sup>-asws</sup> nor against you<sup>-asws</sup>! I have left my children and my dependants, and I fear upon them from Ibn Ziyad'.

فَقَالَ ع أَذْهَبَ حَتَّى لَا تَرَى مَقْتَلَنَا فَوَ الَّذِي نَفْسُ حُسَيْنٍ بِيَدِهِ لَا يَرَى الْيَوْمَ أَحَدًا مَقْتَلَنَا ثُمَّ لَا يُعِينُنَا إِلَّا دَخَلَ النَّارَ

He<sup>-asws</sup> said: 'Go, until you do not see our battle, for by the One<sup>-azwj</sup> in Whose Hand is the soul of Husayn<sup>-asws</sup>, no one shall see our killing today, then he does not assist us<sup>-asws</sup>, except he would enter the Fire'.

قَالَ فَأَقْبَلْتُ فِي الْأَرْضِ أَشْتَدُّ هَرْبًا حَتَّى خَفِيَ عَلَيَّ مَقْتَلُهُمْ.

He said, 'I came to the ground fled furiously until their<sup>-asws</sup> killing was hidden unto me'<sup>55</sup>.

384- وَ رُوِيَ أَيْضًا عَنْ سَعِيدِ بْنِ وَهَبٍ قَالَ: بَعَثَنِي مُحَمَّدُ بْنُ سُلَيْمٍ إِلَى عَلِيٍّ ع عِنْدَ تَوَجُّهِهِ إِلَى صِقِّينَ فَأَتَيْتُهُ بِكَرْبَلَاءَ فَوَجَدْتُهُ يُشِيرُ بِيَدِهِ وَ يَقُولُ هَاهُنَا هَاهُنَا فَقَالَ لَهُ رَجُلٌ وَ مَا ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And it is reported by Saeed Bin Wahab who said,

'Mikhnaf Bin Suleym sent me to Ali<sup>-asws</sup> during his<sup>-asws</sup> heading to Siffeen. I came to him<sup>-asws</sup> at Karbala and found him<sup>-asws</sup> indicating with his<sup>-asws</sup> hands and saying: 'Over here! Over here!' A man said to him<sup>-asws</sup>, 'And what is that, O Amir Al-Momineen<sup>-asws</sup>?'

فَقَالَ تَقُلْ لِأَلِ مُحَمَّدٍ يَنْزِلُ هَاهُنَا فَوَيْلٌ لَهُمْ مِنْكُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ فَقَالَ لَهُ الرَّجُلُ مَا مَعَى هَذَا الْكَلَامِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وََيْلٌ لَهُمْ مِنْكُمْ تَقْتُلُوهُمْ وَ وََيْلٌ لَكُمْ مِنْهُمْ يُدْخِلُكُمْ اللَّهُ بِقَتْلِهِمْ إِلَى النَّارِ

He<sup>-asws</sup> said: 'It would be heavy for the Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>, encamping over here. Woe would be for them from you all, and woe would be for you all from them! Allah<sup>-azwj</sup> would be Entering you all into the Fire due to you having killed them'.

قَالَ نَصْرٌ وَ قَدْ رُوِيَ هَذَا الْكَلَامُ عَلَى وَجْهِ آخَرَ قَالَ فَوَيْلٌ لَكُمْ مِنْهُمْ وَ وََيْلٌ لَكُمْ عَلَيْهِمْ فَقَالَ الرَّجُلُ أَمَا وََيْلٌ لَنَا مِنْهُمْ فَقَدْ عَرَفْنَا فَوَيْلٌ لَنَا عَلَيْهِمْ مَا مَعْنَاهُ فَقَالَ تَرَوْهُمْ يُقْتَلُونَ وَ لَا تَسْتَطِيعُونَ نُصْرَتَهُمْ.

Nasr said, 'And this speech has been reported upon another aspect. He<sup>-asws</sup> said: 'Woe would be for you all from them, and woe would be for you all upon them'. The man said, 'As for the

<sup>55</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 383

woe to us from them, I have understood it, but woe for us upon them, what is its meaning?' He<sup>-asws</sup> said: 'You will be seeing them being killed, and will not be able to help them'.<sup>56</sup>

385- قَالَ نَصْرٌ وَ حَدَّثَنَا سَعِيدُ بْنُ حَكِيمٍ الْعَبْسِيُّ عَنِ الْحَسَنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا عَ اتَى كَرْبَلَاءَ فَوَقَفَ بِهَا فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هَذِهِ كَرْبَلَاءُ فَقَالَ نَعَمْ ذَاتُ كَرْبٍ وَ بَلَاءٍ ثُمَّ أَوْمَأَ يَبْدُوهُ إِلَى مَكَانٍ آخَرَ فَقَالَ هَاهُنَا مُوَضِعُ رِحَالِهِمْ وَ مُنَاحِ رِكَابِهِمْ ثُمَّ أَوْمَى يَبْدُوهُ إِلَى مَكَانٍ آخَرَ ثُمَّ قَالَ هَاهُنَا مُرَاقٍ دِمَائِهِمْ

Nasr said, 'And it is narrated to us by Saeed Bin Hakeem Al-Absy, from Al Hassan Bin Kaseer, from his father,

'Ali<sup>-asws</sup> came to Karbala and paused at it. It was said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! This is Karbala'. He<sup>-asws</sup> said: 'Yes, with distress (Karb) and afflictions (Bala'a)'. Then he<sup>-asws</sup> indicated by his<sup>-asws</sup> hands to another place and said, 'Over there is the location of their travelling, and stables for their rides'. Then he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to another place, then said: 'Over there would be the spilling of their blood'.

ثُمَّ مَضَى إِلَى سَابَاطٍ حَتَّى انْتَهَى إِلَى مَدِينَةِ بَهْرَسِيرٍ.

Then he<sup>-asws</sup> went to arches until he<sup>-asws</sup> ended up to the city of Bahuraseyr".<sup>57</sup>

386- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ حُطْبَةِ لَهُ عِندَ الْمَسِيرِ إِلَى الشَّامِ الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبَ لَيْلٍ وَ عَسَقَ وَ الْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ نَجْمٌ وَ حَقَقَ وَ الْحَمْدُ لِلَّهِ عَزَّ وَ مَفْعُودِ الْإِنْعَامِ وَ لَا مُكَافَأِ الْإِفْضَالِ

(The book) 'Nahj Al-Balagah' – From a sermon of his<sup>-asws</sup> during the journey to Syria: 'The Praise is for Allah<sup>-azwj</sup> every time it is night and dusk, and the Praise is for Allah<sup>-azwj</sup> every time a star twinkles and pulsates, and the Praise is for Allah<sup>-azwj</sup> Whose Bounties never deplete nor would the Grace be sufficed (repaid).

أَمَّا بَعْدُ فَقَدْ بَعَثْتُ مُقَدِّمِي وَ أَمْرُهُمْ بِلُزُومِ هَذَا الْمِلْطَاطِ حَتَّى يَأْتِيَهُمْ أَمْرِي وَ قَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ التُّنْفُةَ إِلَى شِيرْزَمَةَ مِنْكُمْ مُوَطِّئِينَ أَكْتِنَافَ دِرْجَلَةٍ فَأُحْضِضُهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ وَ أَجْعَلُكُمْ مِنْ أَمْدَادِ الْقُوَّةِ لَكُمْ.

As for after, I<sup>-asws</sup> have sent my frontmen and instructed them to stay at this valley until my<sup>-asws</sup> instructions come to them, and I<sup>-asws</sup> have viewed that I<sup>-asws</sup> should cut across the river to Shirzama 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".<sup>58</sup>

وَ قَالَ ابْنُ [أَبِي] الْحَدِيدِ وَ زَادَ أَصْحَابُ السِّيَرِ فِي هَذِهِ الْحُطْبَةِ وَ قَدْ أَمْرَتْ عَلَى الْمِصْرِ عَفْبَةَ بِنَ عَمْرٍو وَ لَمْ أَلِكُمْ وَ لَا نَفْسِي نُصْحًا فَإِيَّاكُمْ وَ التَّخْلُفَ وَ التَّرْبِصَ فَإِنِّي قَدْ خَلَفْتُ مَالِكَ بِنَ حَبِيبِ الْيَرْبُوعِيِّ وَ أَمْرُهُ أَنْ لَا يَتْرُكُ مُتَخَلِّفًا إِلَّا الْحَقَّ بِكُمْ عَاجِلًا إِنْ شَاءَ اللَّهُ.

And Ibn Abi Al-Hadeed said, 'And the companions of the journey have increased in this sermon: 'And I<sup>-asws</sup> have made Uqba Bin Amro a governor upon the city, and I<sup>-asws</sup> had neither told you nor of my<sup>-asws</sup> advice, so beware of staying behind and the waiting and watching, for

<sup>56</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 384

<sup>57</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 385

<sup>58</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 386 a

I<sup>-asws</sup> 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<sup>-azwj</sup> so Desires”.<sup>59</sup>

387- أَقُولُ وَجَدْتُ فِي كِتَابِ صِغِيرٍ، زِيَادَةً وَ هِيَ الْحَمْدُ لِلَّهِ عَزَّزَ مَفْقُودِ النِّعَمِ وَ لَا مُكَافَأَ الْإِفْضَالِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ نَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَمَا بَعْدُ

I (Majlisi) am saying, 'I found in Kitab Siffeen and increase, and it is,

'The Praise is for Allah<sup>-azwj</sup> Whose Bounties neither deplete nor can the Grace cease, and I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup>, and we are from the testifiers upon that. And I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. As for after'.

وَ قَالَ نَصْرٌ فَقَامَ إِلَيْهِ مَعْقِلُ بْنُ قَيْسِ الرِّيَاحِيِّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ مَا يَتَخَلَّفُ عَنْكَ إِلَّا ظَلِيمٌ وَ لَا يَتَرَبَّصُ بِكَ إِلَّا مُنَافِقٌ فَمَرَّ مَالِكُ بْنُ حَبِيبٍ فَيَضْرِبُ أَعْنَاقَ الْمُتَخَلِّفِينَ

And Nasr said, 'Ma'qil Bin Qays Al-Riyahi stood up to him<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! By Allah<sup>-azwj</sup>, nor one would stay behind from you<sup>-asws</sup> except an ignoble nor wait and watch with you<sup>-asws</sup> except a hypocrite, so order Malik Bin Habeeb to strike off the necks of the ones staying behind!'

فَقَالَ قَدْ أَمَرْتُهُ بِأَمْرِي وَ لَيْسَ بِمُقْصِرٍ إِنْ شَاءَ اللَّهُ

He said, 'I<sup>-asws</sup> have already instructed him<sup>-asws</sup> with my<sup>-asws</sup> instruction, and he wouldn't be deficient, if Allah<sup>-azwj</sup> so Desires'.

قَالَ وَ قَالَ مَالِكُ بْنُ حَبِيبٍ وَ هُوَ آخِذٌ بِعِنَانِ دَابَّتِهِ ع يَا أَمِيرَ الْمُؤْمِنِينَ أ تَخْرُجُ بِالْمُسْلِمِينَ فَيُصِيبُوا أَجْرَ الْجِهَادِ وَ الْقِتَالِ وَ تُخَلِّفُنِي فِي حَشْرِ الرِّجَالِ

He (the narrator) said, 'And Malik Bin Habeeb said, and he was hold to a rein of his animal, 'O Amir Al-Momineen<sup>-asws</sup>! Are you<sup>-asws</sup> going out with the Muslims so they would attain Recompense of the Jihad, and the fighting, and you<sup>-asws</sup> are leaving me behind among crowds of men?'

فَقَالَ لَهُ عَلِيُّ ع إِنَّهُمْ لَنْ يُصِيبُوا مِنَ الْأَجْرِ شَيْئاً إِلَّا كُنْتَ شَرِيكُهُمْ فِيهِ وَ أَنْتَ هَاهُنَا أَعْظَمُ عَنَاءً مِنْكَ عَنْهُمْ لَوْ كُنْتَ مَعَهُمْ قَالَ سَمِعَا وَ طَاعَةً يَا أَمِيرَ الْمُؤْمِنِينَ

Ali<sup>-asws</sup> 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<sup>-asws</sup>'.

قَالَ نَصْرٌ ثُمَّ سَارَ ع حَتَّى انْتَهَى إِلَى مَدِينَةِ بَهْرَسِيرَ وَ إِذَا رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ جَرِيرٌ بُنُ سَهْمٍ يَنْظُرُ إِلَى آثَارِ كِسْرَى وَ يَتَمَتَّلُ بِقَوْلِ الْأَسْوَدِ بْنِ يَعْفَرَ

فَكَأَنَّمَا كَانُوا عَلَى مِيعَادٍ

جَرَّتِ الرِّيَاحُ عَلَى مَحَلِّ دِيَارِهِمْ

<sup>59</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 386 b

Nasr (the reporter) said, 'Then he<sup>-asws</sup> travelling until he<sup>-asws</sup> ended up to the city of Bahuraseyr, and there was a man from his<sup>-asws</sup> companions called Jareer Bin Sahm looking at the impact of Chosroe, and trailing Al Aswad Bin Ya'fur, 'The winds flowed upon the place of their houses, it was as if they were upon an appointment'.

فَقَالَ عَ أَلَا قُلْتُمْ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقَامٍ كَرِيمٍ وَ نَعْمَةً كَانُوا فِيهَا فَكَيْفَ كُنْتُمْ فِيهَا كَذَلِكَ وَ أَوْرَثْنَاهَا قَوْمًا آخَرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ

He<sup>-asws</sup> said: 'Indeed! I<sup>-asws</sup> said, **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

إِنَّ هَؤُلَاءِ كَانُوا وَارِثِينَ فَأَصْحَابُ مَوْرُوثِينَ إِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوا النِّعْمَةَ فَسَلَبُوا دُنْيَاهُمْ بِالْمَعْصِيَةِ إِتَاكُم وَ كُفِّرَ التَّعَمُّ لَا تَحَلَّ بِكُمْ التَّقَمُّ ثُمَّ قَالَ انزِلُوا بِحَدِيثِ الْفَجْوَةِ.

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 Kufir of the Bounties, the curse would not be released with you'. Then he<sup>-asws</sup> said: 'Descend at this valley'<sup>60</sup>.

388- قَالَ نَصْرٌ وَ حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ عَنْ مُسْلِمِ الْأَعْوَرِ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: أَمَرَ عَلِيٌّ عَ الْحَارِثَ الْأَعْوَرَ فَصَاحَ فِي أَهْلِ الْمَدَائِنِ مَنْ كَانَ مِنْ الْمُقَاتِلَةِ فَلْيُؤَافِ أَمِيرَ الْمُؤْمِنِينَ صَلَاةَ الْعَصْرِ فَوَاقِفُهُ فِي السَّاعَةِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي قَدْ تَعَجَّبْتُ مِنْ تَخَلُّفِكُمْ عَنْ دَعْوَتِكُمْ وَ انْقِطَاعِكُمْ عَنْ أَهْلِ مِصْرِكُمْ فِي هَذِهِ الْمَسَاكِينِ الظَّالِمِ الْهَالِكِ أَكْثَرَ سَاكِنِيهَا لَا مَعْرُوفٌ تَأْمُرُونَ بِهِ وَ لَا مُنْكَرٌ تَنْهَوْنَ عَنْهُ

Nasr said, 'And it is narrated to us by Umar Bin Sa'ad, from Muslim Al Awr, from habbat al Arny who said,

'Ali<sup>-asws</sup> 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<sup>-asws</sup> at Al-Asr Salat. They came to be with Ali<sup>-asws</sup> during the time. He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'As for after, I<sup>-asws</sup> am surprised from your staying back from your call and your cutting off from the people of your city in these unjust and decadent (self-indulgent) dwelling, most of its dwellers don't know any good they should be enjoining with, nor any evil they should be desisting from'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ كُنَّا نَنْتَظِرُ أَمْرَكَ مُرْنَا بِمَا أَحْبَبْتَ

They said, 'O Amir Al-Momineen<sup>-asws</sup>! We have been awaiting your<sup>-asws</sup> orders. Order us with whatever you<sup>-asws</sup> like'.

فَسَارَ وَ خَلَّفَ عَلَيْهِمْ عَدِيَّ بْنَ حَاتِمٍ فَأَقَامَ عَلَيْهِمْ ثَلَاثًا ثُمَّ خَرَجَ فِي مَائِمَاتِهِ رَجُلٍ مِنْهُمْ وَ خَلَّفَ ابْنَهُ زَيْدًا بَعْدَهُ فَلَحِقَهُ فِي أَرْبَعِمَائَةٍ رَجُلٍ مِنْهُمْ وَ جَاءَ عَلِيٌّ عَ حَتَّى مَرَّ بِالْأَنْبَارِ فَاسْتَقْبَلَهُ بَنُو حُشْنُوشَكَ دَهَاقَتِيهَا

He<sup>-asws</sup> 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

<sup>60</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 387

after him. He joined up with him<sup>-asws</sup> among four hundred men from them. And Ali<sup>-asws</sup> came until he<sup>-asws</sup> passed by Anbar, and their people the clan of Khoshnushak welcomed him<sup>-asws</sup>.

قال نصر الكلمة فارسية أصلها خش أي الطيب و نوشك راض يعني بني الطيب الراضي بالفارسية

Nasr (the reporter) said, 'The word is of Persian origin. 'Khosh' i.e. good, and 'Nushak' i.e. pleasure, meaning the clan of the good, pleasing people, in Persian'.

قَالَ فَلَمَّا اسْتَقْبَلُوهُ نَزَلُوا عَنْ حُمُولِهِمْ ثُمَّ جَاءُوا بِشَتَادُونَ مَعَهُ وَ بَيْنَ يَدَيْهِ وَ مَعَهُمْ بَرَادِينُ قَدْ أَوْقَفُوها فِي طَرِيقِهِ فَقَالَ مَا هَذِهِ الدَّوَابُّ الَّتِي مَعَكُمْ وَ مَا أَرَدْتُمْ بِهَذَا الَّذِي صَنَعْتُمْ

He (the narrator) said, 'When they welcomed him<sup>-asws</sup>, they descended from their horses, then they came adhering with him<sup>-asws</sup>, and in front of him<sup>-asws</sup>, and with them were horses whom they paused in his<sup>-asws</sup> path. He<sup>-asws</sup> said: 'What are these animals which are with you, and what are you intending with this which you are doing?'

قَالُوا أَمَا هَذَا الَّذِي صَنَعْنَا فَهُوَ خُلُقٌ مِنَّا نَعْظِمُ بِهِ الْأُمَرَاءَ وَ أَمَا هَذِهِ الْبَرَادِينُ فَهَدِيَّةٌ لَكَ وَ قَدْ صَنَعْنَا لِلْمُسْلِمِينَ طَعَامًا وَ هَيَّأْنَا لِدَوَابِّكُمْ عِلْفًا كَثِيرًا

They said, 'As for this which we are doing, it is a mannerism from us we revere the commanders with, and as for these horses, it is a gift for you<sup>-asws</sup> and we have prepared meals for the Muslims, and we have a lot of fodder for your animals'.

قَالَ عَ أَمَا هَذَا الَّذِي رَعَيْتُمْ أَنَّهُ فِيكُمْ خُلُقٌ تُعْظِمُونَ بِهِ الْأُمَرَاءَ فَوَ اللَّهُ مَا يَنْفَعُ ذَلِكَ الْأُمَرَاءَ وَ إِنَّكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ أَبْدَانِكُمْ فَلَا تَعُودُوا لَهُ وَ أَمَا دَوَابُّكُمْ هَذِهِ فَإِنْ أَحْبَبْتُمْ أَنْ آخُذَهَا مِنْكُمْ وَ أَحْسَسَبَهَا لَكُمْ مِنْ خِرَاجِكُمْ أَخُذْنَاها مِنْكُمْ وَ أَمَا طَعَامِكُمْ الَّذِي صَنَعْتُمْ لَنَا فَإِنَّا نَكْرَهُ أَنْ نَأْكُلَ مِنْ أَمْوَالِكُمْ إِلَّا بِتَمَنِ

He<sup>-asws</sup> said: 'As for this which you are claiming that it is a mannerism among you all revering the commanders with, by Allah<sup>-azwj</sup>, that does not benefit the commanders, and you are causing difficulties upon yourselves and your bodies, so do not be returning to it. And as for these animals of your, I<sup>-asws</sup> would love to take them from you, and I<sup>-asws</sup> shall be reckoning it for you to be from your taxes having been taken from you. And as for your meals which you have prepared for us, we dislike to eat from your wealth except with a price'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نَقْوَمُهُ ثُمَّ نَقْبَلُ تَمَنَّهُ قَالَ إِذَا لَا تُقْوَمُونَهُ قِيمَتَهُ نَحْنُ نَكْتَفِي بِمَا هُوَ دُونَهُ

They said, 'O Amir Al-Momineen<sup>-asws</sup>! We shall value it, then we shall accept its price'. He<sup>-asws</sup> said: 'Then you will not evaluate it, we shall suffice you with what is besides it'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ لَنَا مِنَ الْعَرَبِ مَوَالِي وَ مَعَارِفَ أَمْتَعْنَا أَنْ تُهْدِيَهُمْ أَوْ تَنْتَعُهُمْ أَنْ يَقْبَلُوا [يَقْبَلُوا] مِنَّا فَقَالَ كُلُّ الْعَرَبِ لَكُمْ مَوَالٍ وَ لَيْسَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يَقْبَلَ هَدِيَّتِكُمْ وَ إِنْ غَضَبَكُمْ أَحَدٌ فَأَعْلَمُونَا

They said, 'O Amir Al-Momineen<sup>-asws</sup>! There are friends for us from the Arabs and people we know. Are you<sup>-asws</sup> forbidding us from gifting to them, or refusing them to accept from us (for free)?' He<sup>-asws</sup> said: 'All Arabs are your friends, and it isn't for anyone from the Muslims that he should accept your gifts, and if anyone usurps you, then let us know'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَحِبُّ أَنْ نَقْبَلَ هَدِيَّتَنَا وَكَرَامَتَنَا قَالَ وَيَحْكُمُ فَنَحْنُ أَعْنَى مِنْكُمْ فَتَرَكَهُمْ وَ سَارَ .

They said, 'O Amir Al-Momineen<sup>-asws</sup>! We would love it if you<sup>-asws</sup> could accept our gifts and our prestige'. He<sup>-asws</sup> said: 'Woe be unto you! We are needless from you'. He<sup>-asws</sup> left them and travelled"<sup>61</sup>.

389- قَالَ نَصْرٌ وَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سَيَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي سَعِيدِ التَّمِيمِيِّ الْمَعْرُوفِ بِعَقِيصَا قَالَ: كُنَّا مَعَ عَلِيِّ ع فِي مَسِيرِهِ إِلَى الشَّامِ حَتَّى إِذَا كُنَّا بِظَهْرِ الْكُوفَةِ مِنْ جَانِبِ هَذَا السَّوَادِ عَطِشَ النَّاسُ وَ اخْتَأَجُوا إِلَى الْمَاءِ فَأَنْطَلَقَ بِنَا عَلِيُّ ع حَتَّى أَتَى إِلَى صَخْرَةٍ مُضْرَسٍ فِي الْأَرْضِ كَأَنَّهَا رُبْضَةٌ عَنِّي

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<sup>-asws</sup> in his<sup>-asws</sup> 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<sup>-asws</sup> walked with us until he<sup>-asws</sup> came to an edgy rock in the ground as if it was a tooth of a goat.

فَأَمَرْنَا فَأَقْتَلَعْنَاهَا فَخَرَجَ لَنَا تَحْتَهَا مَاءٌ فَشَرِبَ النَّاسُ مِنْهُ حَتَّى ارْتَوَوْا ثُمَّ أَمَرْنَا فَأَكْفَمْنَاهَا عَلَيْهِ وَ سَارَ النَّاسُ حَتَّى إِذَا مَضَى قَلِيلًا قَالَ ع أ مِنْكُمْ أَحَدٌ يَعْلَمُ مَكَانَ هَذَا الْمَاءِ الَّذِي شَرِبْتُمْ مِنْهُ قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

He<sup>-asws</sup> 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<sup>-asws</sup> instructed and we covered upon it, and the people travelled until when they had continued a little, he<sup>-asws</sup> 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<sup>-asws</sup>'.

قَالَ فَأَنْطَلِقُوا إِلَيْهِ فَأَنْطَلَقَ مَنَا رَجَالٌ رُكْبَانًا وَ مَشَاءَةً فَأَقْتَصَصْنَا الطَّرِيقَ إِلَيْهِ حَتَّى انْتَهَيْنَا إِلَى الْمَكَانِ الَّذِي نَرَى أَنَّهُ فِيهِ فَطَلَبْنَاهُ فَلَمْ نَقْدِرْ عَلَى شَيْءٍ إِذَا عِيلَ عَلَيْنَا انْطَلَقْنَا إِلَى دَيْرٍ قَرِيبٍ مَنَا فَسَأَلْنَاهُمْ أَيْنَ هَذَا الْمَاءِ الَّذِي عِنْدَكُمْ قَالُوا لَيْسَ فُرْبَتَنَا مَاءٌ فَعُلْنَا بَلَى إِنَّا شَرِبْنَا مِنْهُ قَالُوا أَنْتُمْ شَرِبْتُمْ مِنْهُ فَلْنَا نَعَمْ

He<sup>-asws</sup> said: 'Then go to it'. Men from us went riding and walking, and we crossed the road to it until we ended up to the place which we view it was it. We sought it but were unable upon anything. When it was difficult upon us, we went to a monastery nearby from us and asked them, 'Where is this water which is with you?' They said, 'There is no water near us'. We said, 'Yes, we have drunk from it'. They said, 'You have drunk from it?' We said, 'Yes'.

فَقَالَ صَاحِبُ الدَّيْرِ وَ اللَّهُ مَا نَبِيَّ هَذَا الدَّيْرِ إِلَّا بِذَلِكَ الْمَاءِ وَ مَا اسْتَخْرَجَهُ إِلَّا نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ

The one in-charge of the monastery said, 'By Allah<sup>-azwj</sup>! This monastery has not been built except with that water, and no one can extract it except a Prophet<sup>-as</sup> of a successor<sup>-as</sup> or a Prophet<sup>-as</sup>'.

قَالَ ثُمَّ مَضَى ع حَتَّى نَزَلَ بِأَرْضِ الْجَزِيرَةِ فَاسْتَقْبَلَهُ بَنُو تَعْلَبَ وَ النَّيْمُ بْنُ قَاسِطٍ بِحُزْرٍ فَقَالَ ع لِيَزِيدَ بْنِ قَيْسِ الْأَرْحَبِيِّ يَا بَرِيدُ قَالَ لَبَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ هَوْلَاءُ قَوْمِكَ مِنْ طَعَامِهِمْ فَطَعَمَ وَ مِنْ شَرَابِهِمْ فَاشْرَبَ قَالَ نَعَمْ

<sup>61</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 388

He (the narrator) said, 'Then he<sup>-asws</sup> continued until he<sup>-asws</sup> descended at a land of Al-Jazeera, and was welcomed by the clan of Taglib and Al-Namr Bin Qasit at Jazour. He<sup>-asws</sup> said to Yazeed Bin Qays Al-Arhaby: 'O Yazeed!' He said, 'At your<sup>-asws</sup> service, O Amir Al-Momineen<sup>-asws</sup>!' He<sup>-asws</sup> said: 'These are your people, so eat from their food and drink from their drinks'. He said, 'Yes'.

ثُمَّ سَارَ حَتَّى الرَّقَّةِ وَ جُلُّ أَهْلِهَا عُنْمَانِيَّةٌ فَرُّوا مِنَ الْكُوفَةِ إِلَى مُعَاوِيَةَ فَأَعْلَفُوا أَبْوَابَهَا دُونَهُ فَمَتَّحَصَّنُوا وَ كَانَ رَيْسُهُمْ سِمَاكُ بْنُ مُحَمَّدِ بْنِ الْأَسَدِيِّ بِالرَّقَّةِ فِي طَاعَةِ مُعَاوِيَةَ وَ قَدْ كَانَ فَارِقٌ عَلِيًّا فِي نَحْوِ مِنْ مِائَةِ رَجُلٍ مِنْ بَنِي أَسَدٍ ثُمَّ كَاتَبَ مُعَاوِيَةَ وَ أَقَامَ بِالرَّقَّةِ حَتَّى لَحِقَ بِهِ مِنْهُمْ سَبْعُمِائَةِ رَجُلٍ

Then he<sup>-asws</sup> 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<sup>-asws</sup> and secluded. And their chief was Simak Bin Makhramah Al-Asady at Al-Qarrah, being in obedience of Muawiya, and he had separated from Ali<sup>-asws</sup> among approximately one hundred men from the clan of Asad, then bonded with Muawiya and stayed at Al-Raqqah until he was joined by seven hundred men from them'.

قَالَ نَصْرٌ فَرَوَى حَبَّهٌ أَنَّ عَلِيًّا عَ لَمَّا نَزَلَ عَلَى الرَّقَّةِ نَزَلَ عَلَى مَوْضِعٍ يُقَالُ لَهُ الْبَلِيخُ عَلَى جَانِبِ الْفُرَاتِ فَنَزَلَ رَاهِبٌ هُنَاكَ مِنْ صَوْمَعِيَّةٍ فَقَالَ لِعَلِيِّ عَ إِنَّ عِنْدَنَا كِتَابًا تَوَارَثْنَاهُ عَنْ آبَائِنَا كَتَبَهُ أَصْحَابُ عَيْسَى ابْنِ مَرْيَمَ أَعْرِضْهُ عَلَيْكَ قَالَ نَعَمْ

Then Nasr said, 'Habbat has reported that when Ali<sup>-asws</sup> descended upon Al-Raqqah, he<sup>-asws</sup> descended upon a place called Al-Baleekh, by a side of the Euphrates. A monk descended from his cave and said to Ali<sup>-asws</sup>, 'There is a letter with us we have inherited from our forefathers, written by companions of Isa<sup>-as</sup> Bin Maryam<sup>-as</sup>, I can display it to you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Yes'.

فَقَرَأَ الرَّاهِبُ الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الَّذِي قَضَى فِيمَا قَضَى وَ سَطَرَ فِيمَا كَتَبَ أَنَّهُ بَاعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ ... يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يَدُلُّهُمْ عَلَى سَبِيلِ اللَّهِ

The monk read out the letter, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful, Who Decreed among what He<sup>-azwj</sup> Decreed and Wrote among what He<sup>-azwj</sup> Wrote that He<sup>-azwj</sup> would be Sending among the illiterates a Rasool<sup>-saww</sup> from them, teaching them the Book and the Wisdom, and pointing them upon the Way of Allah<sup>-azwj</sup>.

لَا فَظًّا وَ لَا غَلِيظًا وَ لَا صَخَابًا فِي الْأَسْوَاقِ وَ لَا يَجْرِي بِالسَّبِيحَةِ السَّبِيحَةَ بَلْ يَعْفُو وَ يَصْفَحُ أُمَّتَهُ الْحَمَادُونَ الَّذِينَ يُحْتَدُونَ اللَّهَ عَلَى كُلِّ نَشْرٍ وَ فِي كُلِّ صُعُودٍ وَ هُبُوطٍ تَذَلُّ أَلْسِنَتُهُمْ بِالتَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّسْبِيحِ وَ يَنْصُرُهُ اللَّهُ عَلَى مَنْ نَاوَاهُ

He<sup>-saww</sup> will neither be rude, nor harsh, nor vociferous in the markets, nor will he<sup>-saww</sup> recompense evil with the evil, but he<sup>-saww</sup> would forgive and excuse his<sup>-saww</sup> community, the praising ones, those who will be praising Allah<sup>-azwj</sup> 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<sup>-azwj</sup> would Helping him<sup>-saww</sup> against the ones who intended (to harm) him<sup>-saww</sup>.

فَإِذَا تَوَفَّاهُ اللَّهُ اخْتَلَفَتْ أُمَّتُهُ مِنْ بَعْدِهِ ثُمَّ اجْتَمَعَتْ فَلَبِثَتْ مَا شَاءَ اللَّهُ ثُمَّ اخْتَلَفَتْ فَيَمُرُّ رَجُلٌ مِنْ أُمَّتِهِ بِسَاطِئِ هَذَا الْفُرَاتِ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ وَ يَفْضِي بِالْحَقِّ وَ لَا يَرْتَكِبُ فِي الْحُكْمِ الدُّنْيَا أَهْوُونَ عَلَيْهِ مِنَ الرَّمَادِ فِي يَوْمٍ عَصَفَتْ بِهِ الرِّيحُ وَ الْمَوْتُ أَهْوُونُ عَلَيْهِ مِنْ شُرْبِ الْمَاءِ عَلَى الظَّنَانِ يَخَافُ اللَّهُ فِي السِّرِّ وَ يَنْصَحُ لَهُ فِي الْعَلَانِيَةِ وَ لَا يَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ

So, when Allah<sup>-azwj</sup> Expires him<sup>-saww</sup>, his<sup>-saww</sup> community would differ from after him<sup>-saww</sup>. Then they would unit and it would remain for as long as Allah<sup>-azwj</sup> so Desires, then differ. A man from his<sup>-saww</sup> community would pass by the banks of this Euphrates enjoining with the good and forbidding from the evil, and judging with the truth, he<sup>-asws</sup> will not accept bribes in the judgments. The world would be lighter unto him<sup>-asws</sup> than the ash is during a day the wind is stormy during it, and the death would be easier to him<sup>-asws</sup> than drinking of the water by the thirsty. He<sup>-asws</sup> would fear Allah<sup>-azwj</sup> in the private and advising for Him<sup>-azwj</sup> in the public, and he<sup>-asws</sup> will not fear a blame of any blamer for the Sake of Allah<sup>-azwj</sup>.

ثُمَّ فَمَنْ أَدْرَكَ ذَلِكَ النَّبِيَّ ص مِنْ أَهْلِ هَذِهِ الْبِلَادِ فَأَمَنَ بِهِ كَانَ ثَوَابُهُ رِضْوَانَهُ وَ الْجَنَّةَ وَ مَنْ أَدْرَكَ ذَلِكَ الْعَبْدَ الصَّالِحَ فَلْيَنْصُرْهُ فَإِنَّ الْقَتْلَ مَعَهُ شَهَادَةٌ

Then, for the one who comes across that Prophet<sup>-saww</sup>, from the people of this city, and believes in him<sup>-asws</sup>, his Reward would be His<sup>-azwj</sup> Pleasure and the Paradise, and the one who comes across that righteous servant, then let him help him<sup>-asws</sup>, for being killed with him<sup>-asws</sup> is martyrdom’.

ثُمَّ قَالَ أَنَا مُصَاحِبُكَ فَلَا أَفَارُثُكَ حَتَّى يُصِيبَنِي مَا أَصَابَكَ فَبَكَى عَلَيَّ ع ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ أَكُنْ عِنْدَهُ مَنْسِيًّا الْحَمْدُ لِلَّهِ الَّذِي ذَكَرَنِي عِنْدَهُ فِي كُتُبِ الْأَنْبِيَاءِ

Then he said, ‘I shall accompany you<sup>-asws</sup> and will not separate from you<sup>-asws</sup> until it afflicts me what afflicts you<sup>-asws</sup>’. Ali<sup>-asws</sup> wept, then said: ‘The Praise is for Allah<sup>-azwj</sup> Who, I<sup>-asws</sup> did not become Forsaken (Abandoned) in His<sup>-azwj</sup> Presence. The Praise is for Allah<sup>-azwj</sup> Who Mentioned me<sup>-asws</sup> in His<sup>-azwj</sup> Presence in a letter of the righteous (men)’.

فَمَضَى الرَّاهِبُ مَعَهُ فَكَانَ فِيمَا ذَكَرُوا يَتَعَدَّى مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَ يَتَعَشَّى حَتَّى أُصِيبَ يَوْمَ صِفِّينَ فَلَمَّا حَرَجَ النَّاسُ يَدْفِنُونَ قَتْلَاهُمْ قَالَ ع اطلُبُوهُ فَلَمَّا وَجَدَهُ صَلَّى عَلَيْهِ وَ دَفَنَهُ وَ قَالَ هَذَا مِنَّا أَهْلَ الْبَيْتِ وَ اسْتَعْفَرَ لَهُ مِرَارًا.

The monk went with him<sup>-asws</sup>, and he was among what they mentioned, having lunch and dinner with Amir Al-Momineen<sup>-asws</sup> until he was killed on the day of (battle of) Siffeen. When the people came out to bury their slain, he<sup>-asws</sup> said: ‘Search for him!’ When they found him, he<sup>-asws</sup> prayed Salat upon him and said: ‘This one is from us, People<sup>-asws</sup> of the Household’, and sought Forgiveness for him, repeatedly’.<sup>62</sup>

390- قَالَ نَصْرٌ وَ حَدَّثَنِي عُمَرُ بْنُ سَعْدِ الْأَسَدِيِّ عَنْ عُمَيْرِ بْنِ وَعَلَةَ عَنْ أَبِي الْوَدَّاءِ أَنَّ عَلِيًّا ع بَعَثَ مِنَ الْمَدَائِنِ مَعْقِلَ بْنَ قَيْسِ الرِّيَّاحِيِّ فِي ثَلَاثَةِ آلَافٍ وَ قَالَ لَهُ خُذْ عَلَى الْمُؤَصِّلِ ثُمَّ تَصِيبِ ثُمَّ الْقَيْنِ بِالرَّقَّةِ فَإِنِّي مُوَافِيهَا وَ سَكَنَ النَّاسُ وَ آمَنَهُمْ وَ لَا تُقَاتِنَاهُ إِلَّا مَنْ قَاتَلَكَ وَ سِرِّ الرِّبْذَيْنِ وَ عَوَّزَ بِالنَّاسِ

Nasr said, ‘And it is narrated to me by Umar Bin Sa’ad Al Asady, from Umeyr Bin Waila, from Abu Al Waddak,

‘Ali<sup>-asws</sup> 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<sup>-asws</sup> at Al-Raqqah, for I<sup>-asws</sup> shall

<sup>62</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 389

pause at it. And calm the people and make the feel safe and do not fight except the one who fights you, and travel the two cool timings, and have (sympathetic) feeling with the people.

أَقِمِ اللَّيْلَ وَ رِقَّةَ فِي السَّيْرِ وَ لَا تَسِرْ أَوْلَ اللَّيْلِ فَإِنَّ اللَّهَ جَعَلَهُ سَكَنًا أَرِيحَ فِيهِ نَفْسَكَ وَ جُنْدَكَ وَ ظَهَرَكَ فَإِذَا كَانَ السَّحْرُ أَوْ حِينَ يَنْبَطِحُ الْفَجْرُ فَبَسِرْ عَلَى بَرَكَةِ اللَّهِ

Stay (not travel) at night, and be gentle in the travelling, and do not travel the first (part of the) night for Allah<sup>-azwj</sup> 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<sup>-azwj</sup>.

فَسَارَ مَعْقِلٌ حَتَّى أَتَى الْحُدَيْبَةَ وَ هِيَ إِذْ ذَاكَ مَنْزِلُ النَّاسِ إِثْمًا بَنَى مَدِينَةَ الْمُؤَصِّلِ بَعْدَ ذَلِكَ مُحَمَّدٌ بْنُ مَرْوَانَ فَإِذَا بِكَبْشَيْنِ يَنْتَطِحَانِ وَ مَعَ مَعْقِلِ بْنِ قَيْسٍ رَجُلٍ مِنْ حَنْعَمٍ يُقَالُ لَهُ شَدَادُ بْنُ أَبِي رَبِيعَةَ فَأَخَذَ يُقُولُ لِإِبْنِهِ فَقَالَ مَعْقِلٌ مَا تَقُولُ فَجَاءَ رَجُلَانِ نَحْوَ الْكَبْشَيْنِ فَأَخَذَ كُلُّ وَاحِدٍ مِنْهُمَا كَبْشًا فَأَنْصَرَفَا

Ma'qil travelled until he came to Al-Hadeesa, and that is an encampment of the people and rather Al-Mosul was built after that by Muhammad Bin Marwan. There were two rams being carried and with Ma'qil Bin Qays was a man from Khas'am called Shaddad Bin Abu Qabie, and he took to saying, 'Hey! Hey!' Ma'qil said, 'What are you saying?' The two men came near the two rams, and each one of them took one ram and left.

فَقَالَ الْحَنْعَمِيُّ لَا تَغْلِبُونَ وَ لَا تُغْلَبُونَ قَالَ مَعْقِلٌ مَنْ أَيْنَ عَلِمْتَ قَالَ أَنْصَرْتُ الْكَبْشَيْنِ أَحَدُهُمَا مُشْرِقٌ وَ الْآخَرُ مُعْرَبٌ التَّقْيَا فَاقْتَتَلَا وَ انْتَطَحَا فَلَمْ يَزَلْ كُلُّ وَاحِدٍ مِنْ صَاحِبِهِ مُنْتَصِفًا حَتَّى أَتَى كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَأَنْطَلَقَ بِهِ فَقَالَ مَعْقِلٌ أَوْ يَكُونُ خَيْرًا مِمَّا تَقُولُ يَا أَحَا حَنْعَمٍ ثُمَّ مَضَى مَعْقِلٌ حَتَّى وَافَى عَلِيًّا ع بِالرِّقَّةِ

Al-Khas'amy said, 'Neither overpower nor be overpowered'. Ma'qil said, 'From where did you know?' He said, 'I sighted the two rams, one of them being east and the other west. Both met and fought and were exhausted. Each one did not cease from its counterpart being fair until to each one came its owner, and walked away with it'. Or it would happen to be better than what you are saying, O brother of Khas'am'. Then Ma'qil continued until he caught up with Ali<sup>-asws</sup> at Al-Raqqah'.

قَالَ نَصْرٌ وَ قَالَتْ طَائِفَةٌ مِنْ أَصْحَابِ عَلِيٍّ ع لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ ائْتُبْ إِلَى مُعَاوِيَةَ وَ مَنْ قَبْلَهُ مِنْ قَوْمِكَ فَإِنَّ الْحِجَّةَ لَا تَزْدَادُ عَلَيْهِمْ بِذَلِكَ إِلَّا عَظْمًا

Then Nasr said, 'And a group from the companions of Ali<sup>-asws</sup> said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! Write to Muawiya and the ones with him from your<sup>-asws</sup> people, for the argument will not increase upon them with that except determination'.

فَكَتَبَ ع إِلَيْهِمْ مِنْ عَبْدِ اللَّهِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ إِلَى مُعَاوِيَةَ وَ مَنْ قَبْلَهُ مِنْ قُرَيْشٍ سَلَامٌ عَلَيْكُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا بَعْدَ فَإِنَّ لِلَّهِ عِبَادًا آمَنُوا بِالتَّنْزِيلِ وَ عَرَفُوا التَّأْوِيلَ وَ فَفَعَلُوا فِي الدِّينِ وَ بَيَّنَّ اللَّهُ فَضْلَهُمْ فِي الْقُرْآنِ الْحَكِيمِ

He<sup>-asws</sup> wrote to them: 'From a servant of Allah<sup>-azwj</sup>, Ali<sup>-asws</sup> Amir Al-Momineen, to Muawiya and the ones from Quraysh with him. Greetings be unto you all! I<sup>-asws</sup> praise Allah<sup>-azwj</sup> to you Who there is no god except He<sup>-azwj</sup>. As for after, there are servants of Allah<sup>-azwj</sup> who are believing in the Revelation, and they recognise the interpretation, and they have understanding in the religion, and Allah<sup>-azwj</sup> has Manifested their merits in the Wise Quran.

وَ أَنْتُمْ فِي ذَلِكَ الزَّمَانِ أَعْدَاءُ لِلرَّسُولِ ص مُكَذِّبُونَ بِالْكِتَابِ مُجْمِعُونَ عَلَى حَرْبِ الْمُسْلِمِينَ مَنْ تَقَفْتُمْ مِنْهُمْ حَبَسْتُمُوهُ أَوْ عَذَّبْتُمُوهُ وَ قَتَلْتُمُوهُ حَتَّى أَرَادَ اللَّهُ تَعَالَى إِعْرَازَ دِينِهِ وَ إِظْهَارَ أَمْرِهِ فَدَخَلْتِ الْعَرَبُ فِي الدِّينِ أَفْوَاجاً وَ أَسْلَمَتْ هَذِهِ الْأُمَّةُ طَوْعاً وَ كَرْهاً

And during that time, you were enemies of the Rasool<sup>-saww</sup>, belying the Book, gathering upon warring the Muslims. One from them who understood, you imprisoned him, or punished him, and killed him, until Allah<sup>-azwj</sup> Wanted to Endear (Recommend) His<sup>-azwj</sup> religion and His<sup>-azwj</sup> Command to appear. So, the Arabs entered into the religion in droves, and this community became Muslims willingly as well as unwillingly.

فَكُنْتُمْ فِيمَنْ دَخَلَ هَذَا الدِّينَ إِمَّا رَغْبَةً وَ إِمَّا رَهْبَةً عَلَى حِينٍ فَازَ أَهْلَ السَّبْقِ بِسَبْقِهِمْ وَ فَازَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ بِفَضْلِهِمْ وَ لَا يَنْبَغِي لِمَنْ لَيْسَتْ لَهُمْ مِثْلُ سَوَابِقِهِمْ فِي الدِّينِ وَ لَا فَضَائِلِهِمْ فِي الْإِسْلَامِ أَنْ يُنَازِعَهُمُ الْأَمْرَ الَّذِي هُمْ أَهْلُهُ وَ أَوْلَى بِهِ فَيَحُوبُ (فيجوز) وَ يَظْلِمَ

You were among the ones who had entered into this religion, either desiring or fearing for a while. Successful were the ones who preceded to their precedence, and successful were the Emigrants and the Helpers due to their merits, and it is no befitting for one who haven't got for them the like of their precedence in the religion, nor their merits in Al-Islam, that they be snatched of the command which they are its rightful and foremost with it, for then he would be tyrannical and unjust.

وَ لَا يَنْبَغِي لِمَنْ كَانَ لَهُ عَقْلٌ أَنْ يَجْهَلَ قُدْرَهُ وَ لَا يَعْدُو طَوْزَهُ وَ يَشْفَى نَفْسَهُ بِالْتِمَاسِ مَا لَيْسَ بِأَهْلِهِ فَإِنَّ أَوْلَى النَّاسِ بِأَمْرِ هَذَا الْأُمَّةِ قَدِيماً وَ حَدِيثاً أَقْرَبُهَا مِنَ الرَّسُولِ وَ أَعْلَمُهَا بِالْكِتَابِ وَ أَفْقَهُهَا فِي الدِّينِ أَوْهَمُ إِسْلَاماً وَ أَفْضَلُهُمْ جِهَاداً وَ أَشَدَّهُمْ بِمَا تَحْمِلُهُ الرَّعِيَّةُ مِنَ أَمْرِ اللَّهِ اضْطِرَاعاً

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<sup>-saww</sup>, and their most learned with the Book, and their most understanding in the religion, the first of them of Islam and their most superior in Jihad, and their most intense with what he feels the citizens can tolerate from the Commands of Allah<sup>-azwj</sup>.

فَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا الْحَقَّ وَ أَنْتُمْ تَعْلَمُونَ وَ اعْلَمُوا أَنَّ خِيَارَ عِبَادِ اللَّهِ الَّذِينَ يَعْمَلُونَ بِمَا يَعْلَمُونَ وَ أَنَّ شِرَارَهُمُ الْجُهَالُ الَّذِينَ يُنَازِعُونَ بِالْجَهْلِ أَهْلَ الْعِلْمِ فَإِنَّ لِلْعَالِمِ بِلَعْمِهِ فَضْلاً وَ إِنَّ الْجَاهِلَ لَا يَزِدَادُ بِمَنَازَعَتِهِ الْعَالِمَ إِلَّا جَهْلاً:

So, fear Allah<sup>-azwj</sup>, the One<sup>-azwj</sup> you will be returning to, **And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]**, and know that the best servants of Allah<sup>-azwj</sup> are those working with what they are knowing, and their vilest ones are the ignoramuses, those who are disputing with the ignorance against the people of knowledge. For the learned there is a merit due to his knowledge, and the ignorant one, his disputing against the learned will not increase him except in ignorance.

أَلَا وَ إِنِّي أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص وَ حَقِّنْ دِمَاءَ هَذِهِ الْأُمَّةِ فَإِنْ قَبِلْتُمْ أَصْبَحْتُمْ مُرْشِدَكُمْ وَ اهْتَدَيْتُمْ لِحُطَّتِكُمْ وَ إِنْ أَبَيْتُمْ إِلَّا الْفُرْقَةَ وَ شَقَّ عَصَا هَذِهِ الْأُمَّةِ لَنْ تَزِدَادُوا مِنَ اللَّهِ إِلَّا بُعْداً وَ لَنْ يَزِدَادَ الرَّبُّ عَلَيْكُمْ إِلَّا سَخَطاً وَ السَّلَامَ

Indeed! And I<sup>-asws</sup> hereby call you to the Book of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and saving the blood of this community. If you were to accept, you would have attained your

guidance and would be guided to your protection, and if you were to refuse except the sectarianism, and splitting the stick of this community, you will never be increased from Allah<sup>-azwj</sup> except remoteness, and the Lord<sup>-azwj</sup> will never increase upon you all except Wrath. And the greetings’.

فَكَتَبَ إِلَيْهِ مُعَاوِيَةُ جَوَابَ هَذَا الْكِتَابِ سَطْرًا وَاحِدًا وَهُوَ أَمَا بَعْدُ فَإِنَّهُ

لَيْسَ بَيْنِي وَ بَيْنَ قَيْسِ عِتَابٍ-  
عَبْرُ طَعْنِ الْكَلْبِيِّ وَ ضَرْبِ الرِّقَابِ-

Muawiya wrote to him<sup>-asws</sup> an answer to this letter with one line, and it is, ‘As for after, (couplet) surely there is no blame between me and Qays apart from stabling the kidneys and striking the necks’.

فَقَالَ عَلِيٌّ ع لَمَّا أَنَا هَذَا الْجَوَابُ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ.

Ali<sup>-asws</sup> said: ‘When this answer came to him<sup>-asws</sup>: **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]’**.<sup>63</sup>

391- قَالَ نَصْرُ أَحْبَبْتَنِي عُمَرُ بْنُ سَعْدٍ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمَّارِ بْنِ عَبْدِ يَعُوثَ أَنَّ عَلِيًّا ع قَالَ لِأَهْلِ الرَّقِيَّةِ جَسِرُوا لِي جَسْرًا أَعْبُرَ عَلَيْهِ مِنْ هَذَا الْمَكَانِ إِلَى السَّامِ فَأَبَوْا وَ قَدْ كَانُوا ضَمُّوا السُّنْعَانَ إِلَيْهِمْ فَتَهَضَّ مِنْ عِنْدِهِمْ لِيَعْبُرَ عَلَى جَسْرِ مَنبِجٍ وَ خَلَّفَ عَلَيْهِمُ الْأَشْتَرَ

Nasr said, ‘I am informed by Umar Bin Sa’ad, from Al Hajjaj Bin Artah, from Abdullah Bin Ammar Bin Abd Yagous,

‘Ali<sup>-asws</sup> said to the people of Al-Raqqah: ‘Build a bridge for me<sup>-asws</sup> I<sup>-asws</sup> can cross upon it from this place to Syria’. They refused, and they had joined the ships to them. He<sup>-asws</sup> got up from their presence in order to cross over the bridge of Manbij, and left behind Al-Ashtar upon them.

فَنَادَاهُمْ فَقَالَ يَا أَهْلَ هَذَا الْحِصْنِ إِنِّي أَقْسِمُ بِاللَّهِ إِنْ مَضَى أَمِيرُ الْمُؤْمِنِينَ وَ لَمْ يُجَسِّرُوا لَهُ عِنْدَ مَدِينَتِكُمْ حَتَّى يَغْبِرَ مِنْهَا لِأَجْرَدَنْ فَيَكُمُ السَّيْفَ فَلَا تَقْتُلُوا مُقَاتِلَتَكُمْ وَ لِأَحْرَبِينَ أَرْضَكُمْ وَ لِأَحْذَنْ أَمْوَالَكُمْ فَلَقِي بَعْضُهُمْ بَعْضًا فَقَالُوا إِنَّ الْأَشْتَرَ يَقِي بِمَا يَخْلِفُ عَلَيْهِ وَ إِنَّمَا خَلَفَهُ عَلِيٌّ عِنْدَنَا لِأَنَّا بَشَرٌ فَبَعَثُوا إِلَيْهِ إِنَّا ناصِبُونَ لَكَ جَسْرًا فَأَقْبَلُوا

He called out to them, ‘O people of this fortress! I swear by Allah<sup>-azwj</sup>, if you do not build a bridge for him<sup>-asws</sup> at your city so he<sup>-asws</sup> 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<sup>-asws</sup> has sworn in our presence that he<sup>-saww</sup> will bring evil to us’. They sent a message to him, ‘We shall install a bridge for you, so come back’.

فَأَرْسَلَ الْأَشْتَرَ إِلَى عَلِيٍّ ع فَجَاءَ وَ نَصَبُوا لَهُ الْجِسْرَ فَعَبَّرُوا الْأَنْثِقَالَ وَ الرِّجَالَ وَ أَمَرَ الْأَشْتَرَ فَوَقَّفَ فِي ثَلَاثَةِ آلَافٍ فَارِسٍ حَتَّى لَمْ يَبْقَ مِنَ النَّاسِ أَحَدٌ إِلَّا عَبَرَ ثُمَّ عَبَرَ آخِرَ النَّاسِ

<sup>63</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 390

Al-Ashtar sent a message to Ali<sup>-asws</sup>, so he<sup>-asws</sup> came and they installed the bridge for him, and they crossed over the loads and the men, and he<sup>-asws</sup> instructed Al Ashtar to pause among three thousand horsemen until there does not remain anyone from the people except he had crossed, then the he crossed as last of the people.

قال الحجاج: و ازدحمت الخيل حين عبرت فسقطت قلنسوة عبد الله بن أبي الحصين فنزل فأخذها فركب ثم سقطت قلنسوة عبد الله بن الحجاج فنزل فأخذها ثم ركب فقال لصاحبه

كما زعموا أقتل وشيكا و تقتل

فإن يك ظن الزاجري الطير صادقا-

Al-Hajjaj said, 'And the cavalry thronged when they crossed, and a hat of Abdullah Bin Abu Al-Huseyn fall down. He descended to take it, and rode on. Then the cap of Abdullah Bin Al-Hajaj dropped. He descended to take it, then rode on. He said to his companion (a couplet), *'If the rebuker of the bird thinks he is truthful just as they are claiming, then no doubt I will be killed and you will be killed'*.

فقال عبد الله بن أبي الحصين: ما شيء أحب إلي مما ذكرت فقتلا معا يوم صفين:

Abdullah Bin Abu Al-Husayn said, 'There is nothing more beloved to me than what you have mentioned'. They were both killed together on the day of Siffeen'.

قال نصر: فلما قطع على الفرات دعا زياد بن النضر و شريح بن هاني فسرهما أمامه نحو معاوية في اثني عشر ألفا و قد كانا حين سرحهما من الكوفة مقدمة له أخذها على شاطئ الفرات من قبل البر مما يلي الكوفة حتى بلغا عانات فبلغهما أخذ علي ع طريق الجزيرة و علما أن معاوية قد أقبل في جنود الشام من دمشق

Nasr (the reporter) said, 'When he<sup>-asws</sup> had cut across the Euphrates, he<sup>-asws</sup> called Ziyad Bin Al-Nazar and Shareeh Bin Hany. He<sup>-asws</sup> sent them in front to around Muawiya among twelve thousand, and when he<sup>-asws</sup> had sent them from Al-Kufa as front men of his<sup>-asws</sup>, he<sup>-asws</sup> took with the banks of the Euphrates from a direction of the land, from what follows Al-Kufa, until they were both fatigued. Ali<sup>-asws</sup> took with the road of Al-Jazeera and they knew that Muawiya had come among armies of Syria from Damascus.

لاستقباله فقالوا و الله ما هذا برأي أن نسير و بيننا و بين أمير المؤمنين هذا البحر و ما لنا خير في أن نلقى جموع الشام في قلة من العدد منقطعين عن المدد فذهبوا ليعبروا من عانات فمنعهم أهلها و حبسوا عنهم السفن

They did not meet him and said, 'By Allah<sup>-azwj</sup>! This is not a (good) view that we should travel and between us and Amir Al-Momineen<sup>-asws</sup> is this sea, and there is no goodness for us if we were to meet the hordes of Syria among fewer numbers, having been cut off from the help'. They went on to cross from Anaat, but its inhabitants prevented them and they withheld the ships from them.

فأقبلوا راجعين حتى عبروا من هيت و لحقوا عليا ع بقرية دون قرقيسياء فلما لحقوا عليا ع عجب و قال مقدمتي يأتي من ورائي فأخبره زياد و شريح بالرأي الذي رأيا فقال قد أصبتما رشدكما

They turned around returning until they crossed from Hayet and they joined up with Ali<sup>-asws</sup> at a town besides Qarqaysiya. When they joined with Ali<sup>-asws</sup>, he<sup>-asws</sup> was surprised and said, 'My<sup>-asws</sup> front men are coming from behind me<sup>-asws</sup>'. Ziyad And Shareeh informed him with the view they had both viewed. He<sup>-asws</sup> said: 'You have correctly hit your guidance'.

فلما عبر الفرات قدمهما أمامه نحو معاوية فلما انتهيا إلى معاوية لقيهما أبو الأعرور السلمي في جنود من الشام و هو على مقدمة معاوية فدعواه إلى الدخول في طاعة أمير المؤمنين ع فأبى

When he<sup>-asws</sup> crossed over the Euphrates, he<sup>-asws</sup> 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<sup>-asws</sup>. He refused.

فبعثوا إلى علي ع أنا قد لقينا أبا الأعرور السلمي بسور الروم في جند من أهل الشام فدعوناه و أصحابه إلى الدخول في طاعتك فأبى علينا فمرنا بأمرك

They sent a message to Ali<sup>-asws</sup>, '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<sup>-asws</sup> obedience, but he refused upon us, so instruct us with your<sup>-asws</sup> instructions'.

فأرسل علي ع إلى الأشتر فقال يا مالك إن زيادا و شريحا أرسلا إلي إلى آخر ما مرَّ بِرِوَايَةِ ابْنِ مَيْثَمٍ

Ali<sup>-asws</sup> sent a message to Al-Ashtar. He<sup>-asws</sup> said: 'O Malik! Ziyad and Shareeh have sent a message to me<sup>-asws</sup> – up to the end of what has passed in the report of Ibn Maysam.

قَالَ وَ كَتَبَ عَلِيٌّ ع إِلَيْهِمَا وَ كَانَ الرَّسُولُ الْحَارِثَ بْنَ جُمُهَانَ الْجُعْفِيَّ أَمَا بَعْدُ فَإِنِّي قَدْ أَمَرْتُ عَلَيْكُمَا مَالِكًا فَاسْتَمِعَا لَهُ وَ أَطِيعَا أَمْرَهُ فَإِنَّهُ مَنْ لَا يُخَافُ رَهْمَهُ وَ لَا سِقَاطَهُ وَ لَا بُطُوهُ عَمَّا الْإِسْرَاعُ عَلَيْهِ أَحْزَمُ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبُطُءُ عَنْهُ أَمْتَلُ وَ قَدْ أَمَرْتُهُ بِمِثْلِ الَّذِي أَمَرْتُكُمَا أَنْ لَا يَبْدَأَ الْقَوْمُ بِقِتَالِ حَتَّى يَلْقَاهُمْ وَ يَدْعُوهُمْ وَ يُعْذِرَ إِلَيْهِمْ

He (the narrator) said, 'And Ali<sup>-asws</sup> wrote to them both, and the messenger was Al-haris Bin Junhan Al-Jufy: 'As for after, I<sup>-asws</sup> had made Maalik as commander upon you two, so listen to him and obey his orders, for he is one I<sup>-asws</sup> 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<sup>-asws</sup> have instructed him with similar to that which I<sup>-asws</sup> had instructed you both, that he should not begin fighting the people until he meets them, and invites them, and excuses to them'.

فَخَرَجَ الْأَشْتَرُ حَتَّى قَدِمَ عَلَى الْقَوْمِ فَاتَّبَعَ مَا أَمَرَهُ بِهِ عَلِيٌّ ع وَ كَفَّ عَنِ الْقِتَالِ وَ لَمْ يَزَالُوا مُتَوَاقِفِينَ حَتَّى إِذَا كَانَ عِنْدَ الْمَسَاءِ حَمَلَ عَلَيْهِمْ أَبُو الْأَعْرورِ فَتَنَّبُوا لَهُ وَ اضْطَرَبُوا سَاعَةً ثُمَّ إِنَّ أَهْلَ الشَّامِ انْصَرَفُوا

Al-Ashtar went out until he arrived to the people and followed whatever Ali<sup>-asws</sup> had ordered him with, and he refrained from the fighting, and they did not cease to be pausing until when it was during the evening, Abu Al-Awr attacked upon them, so they were steadfast to him and were restless for a while. Then the people of Syria left.

ثُمَّ خَرَجَ إِلَيْهِمْ هَاشِمُ بْنُ عُثْبَةَ فِي خَيْلٍ وَرِجَالٍ حَسَنٍ عَدَدَهَا وَ عَدَدَهَا فَخَرَجَ إِلَيْهِمْ أَبُو الْأَعْوَرِ فَأَقْتَتَلُوا يَوْمَهُمْ ذَلِكَ تَحْمِيلُ الْخَيْلِ عَلَى الْخَيْلِ وَ الرِّجَالِ عَلَى الرِّجَالِ وَ صَبَرَ بَعْضُهُمْ لِبَعْضٍ ثُمَّ انْصَرَفُوا

Then Hashim Bin Utba came out to them among cavalry and infantry, excellent was their preparation and their numbers. Abu Al-Awr came out to them and they killed during that day of theirs, the cavalry attacking upon the cavalry and the infantry upon the infantry, and they combated each other. Then they left.

وَ بَكَرَ عَلَيْهِمُ الْأَشْتَرُ فُقْتِلَ مِنْ أَهْلِ الشَّامِ عَبْدُ اللَّهِ بْنُ الْمُنْدَرِ التَّنُوخِيُّ قَتَلَهُ ظَبْيَانُ بْنُ عُمَارَةَ التَّمِيمِيُّ وَ مَا هُوَ يَوْمَئِذٍ إِلَّا فَتَى حَدِيثُ السَّبَنِ وَ إِنْ كَانَ الشَّامِيُّ لَفَارِسَ أَهْلِ الشَّامِ

And Al-Ashtar attacked upon them early morning, and he had slayed from the people of Syria, Abdullah Bin Al-Munzir Al-Tanukhy, killed by Zabyan Bin Umarah Al-Tameemi, and on that day he was only a young man of in his teens, and even though the Syrian was a knight of the people of Syria.

وَ أَخَذَ الْأَشْتَرُ يَقُولُ وَيُحْكُمُ أُرُوِي أَبَا الْأَعْوَرِ ثُمَّ إِنَّ أَبَا الْأَعْوَرِ دَعَا النَّاسَ فَرَجَعُوا نَحْوَهُ فَوَقَفَ عَلَى تَلٍّ مِنْ وَرَاءِ الْمَكَانِ الَّذِي كَانَ فِيهِ أَوَّلَ مَرَّةٍ وَ جَاءَ الْأَشْتَرُ حَتَّى صَفَّ أَصْحَابَهُ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ أَبُو الْأَعْوَرِ أَوَّلَ مَرَّةٍ

And Al-Ashtar took to saying, 'Woe be unto you all, show me Abu Al-Awr!' Then Abu Al Awr called out to the people, and they returned towards him and stopped at a hit from behind the place they had been in the first time, and Al-Ashtar came until he formed rows of his companions in the place in which was Abu Al-Awr the first time.

فَقَالَ الْأَشْتَرُ لِسِنَانَ بْنِ مَالِكِ النَّخَعِيِّ انْطَلِقْ إِلَى أَبِي الْأَعْوَرِ فَادْعُهُ إِلَى الْمُبَارَاةِ فَقَالَ إِلَى مُبَارَاةٍ أَوْ مُبَارَاةٍ فَقَالَ الْأَشْتَرُ أَوْ لَوْ أَمَرْتُكَ بِمُبَارَاةٍ فَعَلْتَ قَالَ نَعَمْ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ تَعَالَى لَوْ أَمَرْتَنِي أَنْ أَعْتَرِضَ صَفَّهُمْ بِسَيْفِي فَعَلْتُهُ حَتَّى أَضْرِبَهُ بِالسَّيْفِ

Al-Ashtar said to Sinan Bin Malik Al-Nakhaie, 'Go to Abu Al-Awr and call him to the duel'. He said, 'To duel me or to duel you?' Al-Ashtar said, 'Or if I were to order you to duel him, would you do it?' He said, 'Yes, by the One<sup>azwj</sup> Who there is no god except He<sup>azwj</sup>! Even if you were to order me to expose their rows with my sword, I would do so, until I strike him with the sword'.

فَقَالَ يَا ابْنَ أَخِي أَطَالَ اللَّهُ بَقَاءَكَ قَدْ وَ اللَّهُ اِزْدَدْتُ فِيكَ رَغْبَةً لَا مَا أَمَرْتُكَ بِمُبَارَاةٍ إِذَا أَمَرْتُكَ أَنْ تَدْعُوهُ لِمُبَارَاةٍ فَإِنَّهُ لَا يُبَارِزُ إِنْ كَانَ ذَلِكَ مِنْ شَأْنِهِ إِلَّا دَوِي الْأَسْنَانِ وَ الْكَفَاءَةِ وَ الشَّرْفِ وَ أَنْتَ بِحَمْدِ اللَّهِ مِنْ أَهْلِ الْكَفَاءَةِ وَ الشَّرْفِ وَ لَكِنَّكَ حَدِيثُ السَّبَنِ وَ لَيْسَ يُبَارِزُ الْأَخْدَاتِ فَادْعُهُ إِلَى مُبَارَاةٍ

He said, 'O my nephew! May Allah<sup>azwj</sup> Prolong your life. By Allah<sup>azwj</sup>, you have exceeded the desire in you. No, I had not ordered you with duelling him, but rather I had ordered you to call him to duel me, for he will not duel, if that was from his actions, except the one with the years (age), and the match, and the nobility, and you by the Praise of Allah<sup>azwj</sup> are from the people of the match, and the nobility, but you are of young age, and he will not duel the young, so go and call him to duel me'.

فَأَتَاهُمْ فَقَالَ أَنَا رَسُولٌ فَأَمْنُونِي فَأَمْنُونَهُ فَجَاءَ حَتَّى انْتَهَى إِلَى أَبِي الْأَعْوَرِ فَقَالَ لَهُ إِنَّ الْأَشْتَرَ يَدْعُوكَ إِلَى الْمُبَارَاةِ

He came to them and said, 'I am a messenger, so grant me safety'. They granted him safety. He came until he ended up to Al-Awr. He said to him, 'Al-Ashtar is calling you to the duel'.

قَالَ فَسَكَتَ عَنِّي طَوِيلًا ثُمَّ قَالَ إِنَّ خِمْةَ الْأَشْتَرِ وَ سُوءَ رَأْيِهِ هُوَ الَّذِي دَعَاهُ إِلَى إِجْلَاءِ عُمَالِ عُثْمَانَ وَ افْتِرَائِهِ عَلَيْهِ يُفْتَبِحُ مَحَاسِنَهُ وَ يَجْهَلُ حَقَّهُ وَ يُظْهِرُ عَدَاوَتَهُ وَ مِنْ خِمْةِ الْأَشْتَرِ أَنَّهُ سَارَ إِلَى عُثْمَانَ فِي دَارِهِ وَ قَرَارِهِ فَقَتَلَهُ فِيمَنْ قَتَلَهُ وَ أَصْبَحَ مُتَّبِعًا بِدَمِهِ لَا حَاجَةَ لِي فِي مُبَارَزَتِهِ

He (Sinan) said, 'He was silent from me for a long time, then said, 'Al-Ashtar is agile and his view is evil. He is the one to called for exiling the office bearers of Usman and fabricated upon him with ugly-fying his good deeds, and ignored his rights, and manifested his enmity, and from the lightness of Al-Ashtar is that he travelled to Usman in his house and dwelling and killed him among the ones who killed him, and became pursued for his blood. There is no need for me in duelling him'.

فَقُلْتُ إِنَّكَ قَدْ تَكَلَّمْتَ فَاسْمِعْ حَتَّى أُجِيبَكَ فَقَالَ لَا حَاجَةَ لِي فِي جَوَابِكَ وَ لَا الْإِسْتِمَاعِ مِنْكَ أَذْهَبَ عَنِّي وَ صَاحَ بِرِ أَصْحَابِهِ فَأَنْصَرَفْتُ عَنْهُ وَ لَوْ سَمِعَ لِأَسْمَعْتُهُ عُذْرَ صَاحِبِي وَ حُجَّتَهُ فَرَجَعْتُ إِلَى الْأَشْتَرِ فَأَخْبَرْتُهُ أَنَّهُ قَدْ أَبَى الْمُبَارَاةَ

I said, 'You have spoken, so listen until I answer you'. He said, 'There is no need for me regarding your answer, nor will I listen from you. Go away from me!' And his companions shouted at me, so I left from him, and had he listened to me, I would have made him hear the excuse of my companion, and his argument. I returned to Al-Ashtar and informed him that he had refused the duelling.

فَقَالَ لِنَفْسِهِ نَظَرَ قَالَ فَتَوَاقَفْنَا حَتَّى حَجَرَ بَيْنَنَا وَ بَيْنَهُمُ اللَّيْلُ وَ بَيْنَنَا مُتَحَارِسِينَ فَلَمَّا أَنْ أَصْبَحْنَا نَظَرْنَا فَإِذَا هُمْ أَنْصَرَفُوا قَالَ وَ صَبَّحْنَا عَلَيَّ عَ غُدْوَةً سَائِرًا نَحْوَ مُعَاوِيَةَ فَإِذَا أَبُو الْأَعْوَرِ قَدْ سَبَقَ إِلَى سُهُولَةِ الْأَرْضِ وَ سَعَةِ الْمَنْزِلِ وَ شَرِيعَةِ الْمَاءِ مَكَانٍ أَفِيحٍ وَ كَانَ أَبُو الْأَعْوَرِ عَلَى مُقَدِّمَةِ مُعَاوِيَةَ وَ اسْمُهُ سُفْيَانُ بْنُ عَمْرٍو

He said to himself, 'Consider'. We paused until the night came between us and them, and we spent the night being guarded. When it was morning we looked around and they had left. And we accompanied Ali<sup>asws</sup> in the morning travelling towards Muawiya, and there was Abu Al-Awr having had preceded to the easy ground, and vast encampment, and as near to the water as could be spacious. And Abu Al-Awr was upon the frontmen of Muawiya and his name was Sufyan Bin Amro.

وَ كَانَ وُصُولُ عَلِيٍّ عَ إِلَى صِفِّينَ لِثَمَانٍ بَقِيْنَ مِنَ الْمُحَرَّمِ مِنْ سَنَةِ سَبْعٍ وَ ثَلَاثِينَ

And the arrival of Ali<sup>asws</sup> to Siffeen was on eight remaining from Al-Muharram of the year thirty-seven'.

قَالَ نَصْرٌ فَلَمَّا أَنْصَرَفَ أَبُو الْأَعْوَرِ عَنِ الْحَرْبِ رَاجِعًا سَبَقَ إِلَى الْمَاءِ فَغَلَبَ عَلَيْهِ فِي الْمَوْضِعِ الْمَعْرُوفِ بِفُنَاصِيرِينَ إِلَى جَانِبِ صِفِّينَ وَ سَاقَ الْأَشْتَرُ يَتَّبِعُهُ فَوَجَدَهُ غَالِيًا عَلَى الْمَاءِ وَ كَانَ فِي أَرْبَعَةِ آلَافٍ مِنْ مُسْتَبْصِرِي أَهْلِ الْعِرَاقِ فَصَدَّمُوا أَبَا الْأَعْوَرِ وَ أَرَاوَهُ عَنِ الْمَاءِ

Nasr said, 'When Abu Al-Awr left from the war, returning first to the water and overcame upon it in the well-known place with trumpets to the side of Siffeen, and Al-Ashtar ushered, pursuing him and found him to have overcome upon the water, and he was among four

thousand from the insightful ones of the people of Al-Iraq. They attacked Abu Al Awr and removed him from the water.

فَأَقْبَلَ مُعَاوِيَةَ فِي جَمِيعِ الْفَيْلِقِ بِقُضَيْبِهِ وَ قَضِيْبِهِ فَلَمَّا رَأَاهُمْ الْأَشْتَرُ انْحَاَزَ إِلَى عَلِيٍّ ع وَ غَلَبَ مُعَاوِيَةَ وَ أَهْلُ الشَّامِ عَلَى الْمَاءِ وَ خَالُوا بَيْنَ أَهْلِ الْعِرَاقِ وَ بَيْنَهُ

Muawiya came among his entire legion, with his deciders and his destroyers. When Al-Ashtar saw them, he aligned towards Ali<sup>asws</sup>, and Muawiya and the people of Syria overcame upon the water, and they formed a barrier between the people of Al-Iraq and it (river).

وَ أَقْبَلَ عَلِيٌّ ع فِي جُمُوعِهِ فَطَلَبَ مَوْضِعاً لِعَيْشِكْرِهِ وَ أَمَرَ النَّاسَ أَنْ يَضَعُوا أَثْقَالَهُمْ وَ هُمْ أَكْثَرُ مِنْ مِائَةِ أَلْفٍ

And Ali<sup>asws</sup> came among his<sup>asws</sup> forces seeking a place for his<sup>asws</sup> army, and he<sup>asws</sup> ordered the people that they placed down their loads, and they were more than one hundred thousand.

فَلَمَّا نَزَلُوا تَسَرَّعَ فَوَارِسُ مِنْ فَوَارِسِ عَلِيٍّ ع عَلَى خِيُولِهِمْ إِلَى جِهَةِ مُعَاوِيَةَ يَطْعُنُونَ وَ يَرْمُونَ بِالسِّهَامِ وَ مُعَاوِيَةُ بَعْدَ لَمْ يَنْزِلَ فَنَاوَشَهُمْ أَهْلُ الشَّامِ الْقِتَالَ فَاقْتَتَلُوا هَوِيًّا.

When they descended, horsemen from the horsemen of Ali<sup>asws</sup> 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<sup>64</sup>.

392- قَالَ نَصْرٌ فَحَدَّثَنِي عُمَرُ بْنُ سَعْدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: فَكَتَبَ مُعَاوِيَةُ إِلَى عَلِيٍّ ع عَافَانَا اللَّهُ وَ إِيَّاكَ مَا أَحْسَنَ الْعَدَلِ وَ الْإِنْصَافِ بِمَنْ عَمِلَ وَ أَقْبَحَ الطَّبِيشِ ثُمَّ التَّمَشَ فِي الرَّجْلِ وَ كَتَبَ بَعْدَهُ

اِرْبَطْ جِمَارَكَ لَا تَنْزِعْ سَوِيَّتَهُ-  
إِذَا يُرَدُّ وَ قَيْدُ الْعَيْرِ مَكْرُوبِ-  
لَيْسَتْ تَرَى السَّيِّدَ زَيْدًا فِي نُفُوسِهِمْ-  
كَمَا تَرَاهُ بَنُو كَوْزٍ وَ مَرْهُوبِ-  
إِنْ تَسْأَلُوا الْحَقَّ يُعْطَ الْحَقُّ سَائِلُهُ-  
وَ الدَّرْعُ مُحْتَمَبَةٌ وَ السِّيفُ مَقْرُوبِ-  
أَوْ تَأْتُونَ فِينَا مَعْشَرَ أَنْفِ-  
لَا نَطْعَمُ الضَّمِيمَ إِنَّ السَّمَّ مَشْرُوبِ-

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<sup>asws</sup>, 'May Allah<sup>azwj</sup> Pardon us both! And beware, the justice and the fairness is not good with the ones who work, and ugly is the recklessness'. Then he inflated regarding the man, and wrote after it (a poem), 'Tie your donkey and do not remove its whip when it returns, and imprisoning the camel is worrisome, and the chief Zayd did see into their souls, just as the clan of Kowz had seen and were intimidated. If you were to ask for the truth, the one asking would be given it, and the shield is covered and the sword is drawn near. If you are regretting, then we are a community of pride, we will not feed the inferior even if the poison is drunk'.

<sup>64</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 391

فَأَمَرَ عَلِيٌّ ع أَنْ يُورَعَ النَّاسَ عَنِ الْقِتَالِ حَتَّىٰ أَخَذَ أَهْلُ الشَّامِ مَصَافِيَهُمْ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذَا مَوْقِفٌ مَنْ نَطَفَ فِيهِ نَطْفَ يَوْمِ الْقِيَامَةِ وَ مَنْ فَلَجَ فِيهِ فَلَجَ يَوْمِ الْقِيَامَةِ

Ali<sup>-asws</sup> ordered that the people hold back from the fighting until the people of Syria take their groups, then he<sup>-asws</sup> said: 'This is a pause! One who is composed during it would be composed on the Day of Qiyamah, and one who cracks, would crack on the Day of Qiyamah!'

ثُمَّ قَالَ لَمَّا رَأَى نُزُولَ مُعَاوِيَةَ بِصِفِّينَ

يُهَيِّطُ النَّاسَ عَلَىٰ اعْتِزَالِهِ-

لَقَدْ آتَانَا كَاشِرًا عَنْ نَابِهِ

فَلْيَأْتِنَا الدُّهْرُ بِمَا آتَىٰ بِهِ:

Then he<sup>-asws</sup> said (a poem) when he<sup>-asws</sup> saw the descent of Muawiya at Siffeen: 'He has come to us uncovering from his cannon, and the people would be admired upon his admonition, so let the time come to us with whatever it comes with'.

قَالَ نَصْرٌ وَ كَتَبَ عَلِيٌّ إِلَىٰ مُعَاوِيَةَ جَوَابَ كِتَابِهِ أَمَّا بَعْدُ

إِنَّ عَلَيْهَا قَائِدًا عَشْتُرًا-

فَإِنَّ لِلْحَرْبِ عِزَامًا شَرًّا-

عَلَىٰ نَوَاحِيهَا مِرْجَأٌ زَجْرًا-

يُنْصِفُ مَنْ أَحْجَرَ أَوْ تَنَمَّرًا-

إِذَا وَنِينَ سَاعَةٍ تَعَشَّمَرًا-

Nasr said, 'And Ali<sup>-asws</sup> 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'.

وَ كَتَبَ بَعْدَهُ

أَجَابُوا وَ إِنْ يُعْضَبُ عَلَىٰ الْقَوْمِ يُعْضَبُوا-

أَمْ تَرَىٰ قَوْمِي إِذْ دَعَاهُمْ أَحْوَهُمْ-

لِقَوْمِي أُخْرَىٰ مِثْلَهَا إِذْ تَعَبُوا-

هُمْ حَفِظُوا عَنِّي كَمَا كُنْتُ حَافِظًا-

وَ آبَاؤُهُمْ آبَاءُ صِدْقٍ فَأَنْجَبُوا-

بَنُو الْحَرْبِ لَمْ تَقْعُدْ بِهِمْ أُمَّهَاتُهُمْ-

And he<sup>-asws</sup> wrote after it: 'Did you not see my<sup>-asws</sup> people when their brethren called them, they responded, and if someone is angered upon the people, they are angered. They have protected my<sup>-asws</sup> people in my<sup>-asws</sup> absence just as I<sup>-asws</sup> used to protect, against like it when they are absent. The sons of war, their mothers did not sit with them, and their fathers are fathers of truthfulness, so they are excellent'.

قَالَ فَتَرَجَعَ النَّاسُ كُلُّ مَنْ الْقَرِيقَيْنِ إِلَىٰ مُعَسِّكِهِ وَ ذَهَبَ شَبَابٌ مِنَ النَّاسِ إِلَىٰ الْمَاءِ لِيَسْتَنْتَهُوا فَمَنَعَهُمْ أَهْلُ الشَّامِ.

He (the narrator) said, 'The people returned, each one of the two groups to their soldiers, and youths from the people went to the water in order to be quenched, but the people of Syria prevented them'.<sup>65</sup>

و روى نصر عن عبد الله بن عوف قال لما قدمنا على معاوية و أهل الشام بصفين وجدناهم قد نزلوا منزلا اختاروه مستويا بساطا واحدا و أخذوا الشريعة فتهي أيديهم و قد صف أبو الأعور عليها الخيل و الرجالة و قدم المرامية و معهم أصحاب الرماح و الدرق و على رؤوسهم البيض و قد أجمعوا أن يمنعونا الماء ففزعنا إلى أمير المؤمنين ع فأخبرناه بذلك.

And it is reported by Nasr, from Abdullah Bin Awf who said,

'When we arrived to Muawiya and the people of Syria, we found them to have descended (and) encamped, having chosen to even out like one carpet, and they had seized the river bank, so it was in their hands (control), and Abu Al-Awr had formed towards at it, the cavalry and the infantry, and the archers arrived and with them people spearmen, and the swordsmen, and upon their heads were helmets, and they had gathered upon preventing us the water. So, we panicked to Amir Al-Momineen<sup>-asws</sup> and informed him of that.

فدعا صعصعة بن صوحان فقال انت معاوية فقل له إنا سرنا إليك مسيرنا هذا و أنا أكره قتالكم قبل الإعذار إليكم و إنك قدمت خيلك فقاتلتنا قبل أن نقاتلك و بدأنا بالحرب و نحن من رأينا الكف حتى ندعوك و نحتج عليك

He<sup>-asws</sup> called Sa'sa'a Bin Sowhan and said, 'Go to Muawiya and say to him, 'We have travelled to you this journey of our, and we dislike fighting you before the excusing to you, and you have sent your cavalry ahead to fight us before we had fought you, and you began us with the war, and we are ones who view the restrain until we call you and argue against you.

و هذه أخرى قد فعلتموها قد حلتم بين الناس و بين الماء فخل بينهم و بينه حتى ننظر فيما بيننا و بينكم و فيما قدمنا له و قدمتم له و إن كان أحب إليكم أن ندع ما جئنا له و ندع الناس يقتتلون على الماء حتى يكون الغالب هو الشارب فعلنا.

And this other (thing) you have done. You have formed a barrier between the people and the water, so vacate between them and it until we consider regarding what is between us and you all, and regarding what we have arrived to and you have arrived to, and if it was more beloved to you that we leave what we have come for and call the people to fighting over the water until the overcomer would happen to be the drinker, we shall do so'.

فلما مضى صعصعة برسالته إلى معاوية قال معاوية لأصحابه ما ترون فقال الوليد بن عقبة امنعهم الماء كما منعه ابن عفان حصروه أربعين يوما بمنعونه برد الماء و لين الطعام اقتلهم عطشا قتلهم الله.

When Sa'sa'a went with his<sup>-asws</sup> message to Muawiya, Muawiya said to his companions, what are your views?' Al-Waleed Bin Uqba said, 'Prevent the water from them just as they had prevented if from (Usman) Ibn Affan. They had besieged him for forty days preventing him the cold water, and soft food. They killed him thirsty, may Allah<sup>-azwj</sup> Kill them'.

و قال عمرو بن العاص خل بين القوم و بين الماء فإنهم لن يعطشوا و أنت ريان و لكن لغير الماء فانظر فيما بينك و بينهم فأعاد الوليد مقاتله.

<sup>65</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 392 a

And Amro Bin Al-Aas said, 'Vacate between the people and the water, for they will never be thirsty and you are saturated, but for other than the water, look into what is between you and them'. Al-Waleed repeated his words.

و قال عبد الله بن سعيد بن أبي سرح و كان أخوا عثمان من الرضاة امنعهم الماء إلى الليل فإنهم إن لم يقدروا عليه رجعوا و كان رجوعهم هزيمتهم امنعهم الماء منعهم الله يوم القيامة.

And Abdullah Bin Saeed Bin Abu Sarh said, and he was a brother of Usman from breast-feeding, 'Prevent them the water to the night, for they will not be able upon it, they would returned, and their returning would be their defeat. Prevent them the water, may Allah<sup>-azwj</sup> Prevent them on the Day of Qiyamah'.

فقال صعصعة إنما يمنع الماء يوم القيامة الفجرة الكفرة شربة الخمر ضريك و ضرب هذا الفاسق يعني الوليد فتواثبوا إليه يشتمونه و يتهددونه فقال معاوية كفوا عن الرجل وإنما هو رسول.

Sa'sa'a said, 'But the water would be prevented on the Day of Qiyamah to the immoral, the Kafirs, the drinkers of wine, being an example of you and an example of this mischief-maker', meaning Al-Waleed. They leapt to him reviling him and threatening him. Muawiya said, 'Refrain from the man, for rather he is only a messenger'.

قال عبد الله بن عوف إن صعصعة لما رجع إلينا حدثنا بما قال معاوية و ما كان منه و ما رده علينا و قال لما أردت الانصراف من عنده قلت ما ترد علي قال سيأتيكم رأيي قال فو الله ما راعنا إلا تسوية الرجال و الصفوف و الخيل

Abdullah Bin Awf said, 'When Sa'sa'a returned to us, he narrated to us with what Muawiya had said, and what had happened from him, and what he had responded upon us, and said, 'When I wanted to leave from his presence, I said, 'What is your response to Ali<sup>-asws</sup>'. He said, 'My view will soon come to you'. He said, 'By Allah<sup>-azwj</sup> we do not care except the settlement of the men and the rows and the horses'.

فأرسل إلى أبي الأعور امنعهم الماء فازدلفنا و الله إليهم فارتقينا و أطعنا بالرمح و اضطر بنا بالسيوف

He (Muawiya) sent a message to Abu Al-Awr, 'Prevent them the water. By Allah<sup>-azwj</sup>! 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'.

فقال ذلك بيننا و بينهم حتى صار الماء في أيدينا فقلنا لا و الله لا نسقيهم فأرسل علي ع أن خذوا من الماء حاجتكم و ارجعوا معسكركم و خلوا بينهم و بين الماء فإن الله قد نصركم عليهم بغيهم و ظلمهم.

That was prolonged between us and them until the water came to be in our hands. We said, 'No by Allah<sup>-azwj</sup>! We will not quench them'. Ali<sup>-asws</sup> sent a message: 'Take from the water to your needs and return to your encampment, and vacate between them and the water, for Allah<sup>-azwj</sup> has helped you against them due to their rebellion and their injustices'.

و قال نصر قال عمرو بن العاص خل بينهم و بين الماء فإن عليا لم يكن ليظماً و أنت ريان و في يده أعنة الخيل و هو ينظر إلى الفرات حتى يشرب أو يموت و أنت تعلم أنه الشجاع المطرق و قد سمعته أنا مرارا و هو يقول لو أن معي أربعين رجلا يوم فتش البيت يعني بيت فاطمة لو استمكنت من أربعين رجلا يعني في الأمر الأول.

And Nasr (the reporter) said, 'Amro Bin Al-Aas said, 'Vacate between them and the water, for Ali<sup>-asws</sup> did not happen to be thirsty and you are saturated, and in his<sup>-asws</sup> hands is the rein of the cavalry, and he<sup>-asws</sup> is looking at the Euphrates until he<sup>-asws</sup> drinks, or he<sup>-asws</sup> dies, and you know that he<sup>-asws</sup> is brave hammer, and I have heard repeatedly and he<sup>-asws</sup> was saying: 'If there were forty men with me<sup>-asws</sup> on the day the house was ransacked', meaning the house of (Syeda) Fatima<sup>-asws</sup>: 'If I<sup>-asws</sup> had been enabled by forty men', meaning during the first matter (caliphate of Abu Bakr)'.

قال و لما غلب أهل الشام على الفرات فرحوا بالغبلة و قال معاوية يا أهل الشام هذا و الله أول الظفر لا سقاني الله و لا أبا سفيان إن شربوا منه أبدا حتى يقتلوا بأجمعهم عليه و تباشر أهل الشام.

He (the narrator) said, 'And when the people of Syria overcame upon the Euphrates, they rejoiced with the victory, and Muawiya said, 'O people of Syria! By Allah<sup>-azwj</sup>, this is the first win. Allah<sup>-azwj</sup> has neither Quenched me nor Abu Sufyan that they drink from it, ever, until they were all killed upon it'. And the people of Syria rejoiced.

فقام إلى معاوية رجل من أهل الشام همداني ناسك يقال له المعري بن الأقبيل فقال يا معاوية سبحان الله الآن سبقتم القوم إلى الفرات تمنعونهم الماء أما و الله لو سبقوكم إليه لسقوكم منه أليس أعظم ما تنالون من القوم أن تمنعوهم فريضة من الفرات فينزلون على فريضة أخرى فيجازونكم بما صنعتم. أ ما تعلمون أن فيهم العبد و الأمة و الأجير و الضعيف و من لا ذنب له هذا و الله أول الجهل فأغلظ له معاوية.

A man from the people of Syria stood up to Muawiya, a Hamdany called Al-Ma'ry Bin Al-Aqbal. He said, 'O Muawiya! Glory be to Allah<sup>-azwj</sup>! Now you have preceded the people to the Euphrates, you are preventing them the water. But, by Allah<sup>-azwj</sup>, if they were to precede you to it, they would still quench you from it. Isn't 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 Allah<sup>-azwj</sup>! This is the first ignorance'. Muawiya was harsh to him.

قال نصر ثم سار الرجل الهمداني في سواد الليل حتى لحق بعلي ع و مكث أصحاب علي ع بغير ماء و اغتم ع بما فيه أهل العراق من العطش

Nasr (the reporter) said, 'Then the Hamdany man travelled in the desert at night until he joined up with Ali<sup>-asws</sup>, and the companions of Ali<sup>-asws</sup> remained without water, and he<sup>-asws</sup> was gloomy with what predicament the people of Al-Iraq were in, from the thirst.

فأتى الأشعث عليا فقال يا أمير المؤمنين أ بمنعنا القوم ماء الفرات و أنت فينا و السيف في أيدينا خل عنا و عن القوم فو الله لا نرجع حتى نرده أو نموت و مر الأشتر يعلو بخيله و يقف حيث تأمر فقال علي ع ذلك إليكم.

Al-Ash'as came to Ali<sup>-asws</sup> and said, 'O Amir Al-Momineen<sup>-asws</sup>! The people are preventing us the water of Euphrates while you<sup>-asws</sup> are among us, and the swords are in our hands. Vacate from us and the people, for by Allah<sup>-azwj</sup>, we will not return until either we repel him or we

die, and order Al-Ashtar to ascend with his cavalry and pause where you<sup>-asws</sup> can command'. Ali<sup>-asws</sup> said: 'That is up to you'.

فنادى الأشعث في الناس من كان يريد الماء أو الموت فمיעاده موضع كذا فإني ناهض فأتاه اثنا عشر ألفاً من كندة و أفناء قحطان واضعي سيوفهم على عواتقهم فشد عليه سلاحه و نهض بهم حتى كاد أن يخالط أهل الشام و جعل يلقي رحمه و يقول لأصحابه بأبي و أُمي و أنتم تقدموا إليهم قاب رحي هذا

Al-Ash'as called out among the people, 'One who had wanted the water or the death, so his appointment is at such and such place, for I shall be going (for it)'. Twelve thousand men from Kinda and Qahtan came to him placing their swords upon their shoulders. He tightened his weapon upon him and got up with them until he almost mingled with the people of Syria, and he went on throwing his spear and saying to his companions, 'By my father and my mother! And you are advancing to them just around this spear of mine!'

فلم يزل ذلك دأبه حتى خالط القوم و حسر عن رأسه و نادى أنا الأشعث بن قيس خلوا عن الماء فنادى أبو الأعور أما و الله حتى لا تأخذنا و إياكم السيوف فلا فقال الأشعث قد و الله أظنها دنت منا و منكم.

That did not cease to be his slogan until he mingled with the people and uncovered from his head, and he called out, 'I am Al-Ash'as Bin Qays! Vacate from the water!' Abu Al Awr called out, 'But, by Allah<sup>-azwj</sup>, not until we and you take up the swords, so no!' Al-Ash'as said, 'By Allah<sup>-azwj</sup>! I think it has come closer from us and you'.

و كان الأشتر قد تعالى بخيله حيث أمره علي ع فبعث إليه الأشعث أفحم الخيل فأقحمها حتى وضعت بسنابكها في الفرات و أخذت أهل الشام السيوف فولوا مدبرين.

And Al-Ashtar had ascended with his cavalry when Ali<sup>-asws</sup> 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".<sup>66</sup>

393- قَالَ وَ حَدَّثَنَا عَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ وَ زَيْدِ بْنِ الْحَسَنِ قَالَ فَتَنَادَى الْأَشْعَثُ عَمْرُو بْنَ الْعَاصِ فَقَالَ وَيْحَكَ يَا ابْنَ الْعَاصِ خَلِّ بَيْنَنَا وَ بَيْنَ الْمَاءِ فَوَ اللَّهُ لَئِنْ لَمْ تَفْعَلْ لَتَأْخُذْنَا وَ إِيَّاكُمْ السُّيُوفُ

And it is narrated to us by Amro Bin Shimr, from Jabir, from Abu Ja'far and Zayd Bin Al Hassan, both said,

'Al-Ash'as called out to Amro Bin Al-Aas. He said, 'Woe be unto you, O Ibn Al-Aas! Vacate between us and the water, for by Allah<sup>-azwj</sup>, if you do not do so, we shall seize it, and beware of the swords!'

فَقَالَ عَمْرُو وَ اللَّهُ لَا تُخَلِّي عَنْهُ حَتَّى تَأْخُذَنَا السُّيُوفُ وَ إِيَّاكُمْ فَيَعْلَمَ رَبُّنَا سُبْحَانَهُ أَيُّنَا أَصْبَرُ الْيَوْمَ

Amro said, 'By Allah<sup>-azwj</sup>! We will not vacate from it until we grab the swords, and beware, our Lord<sup>-azwj</sup> Knows which of us is more patient today'.

<sup>66</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 392 b

فَتَرَجَّلَ الْأَشْعَثُ وَ الْأَشْتَرُ وَ دَوُوَ الْبَصَائِرِ مِنْ أَصْحَابِ عَلِيٍّ ع وَ تَرَجَّلَ مَعَهُمَا اثْنَا عَشَرَ أَلْفًا فَحَمَلُوا عَلَى عَفْرِو وَ أَبِي الْأَعْوَرِ وَ مَنْ مَعَهُمَا مِنْ أَهْلِ الشَّامِ فَأَزَالُوهُمْ عَنِ الْمَاءِ حَتَّى غَمِسَتْ خَيْلُ عَلِيٍّ ع سَنَابِكُهَا فِي الْمَاءِ

Al-Ash'as and Al Ashtar and the ones with insight from the companions of Ali<sup>-asws</sup> 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<sup>-asws</sup> was dipping (in the Euphrates) its hooves in the water'.

قَالَ نَصْرٌ فَرَوَى لَنَا عُمَرُ بْنُ سَعْدٍ أَنَّ عَلِيًّا ع قَالَ ذَلِكَ الْيَوْمَ هَذَا يَوْمٌ نُصِرْتُمْ فِيهِ بِالْحَمِيَّةِ

Nasr said, 'Amro Bin Sa'ad has reported to us that Ali<sup>-asws</sup> said on that day, 'This is a day you are helped in it with the zeal'.

قَالَ نَصْرٌ فَحَدَّثَنَا عَمْرُو عَنْ جَابِرٍ قَالَ خَطَبَ عَلِيٌّ ع يَوْمَ الْمَاءِ فَقَالَ أَمَا بَعْدُ فَإِنَّ الْقَوْمَ قَدْ بَدَّوْكُمْ بِالظُّلْمِ وَ فَاتَّخَوْكُمْ بِالْبَغْيِ وَ اسْتَقْبَلُوكُمْ بِالْعُدْوَانِ وَ قَدْ اسْتَطَعْمَوْكُمْ الْفِتَالَ حَيْثُ مَنَعُوكُمُ الْمَاءَ فَأَفْرُوا عَلَى مَذَلَّةٍ وَ تَأْخِيرِ مَحَلَّةٍ أَوْ زُرُّوا السُّيُوفَ مِنَ الدِّمَاءِ تَزْرُوْا مِنَ الْمَاءِ

Nasr said, 'It is narrated to us by Amro, from Jabir who said, 'Ali<sup>-asws</sup> addressed on the day of the water. He<sup>-asws</sup> 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 delay of the respite, or quench the swords from the blood (and) be saturated from the water.

فَأَلْمَوْتُ فِي حَيَاتِكُمْ مَفْهُورِينَ وَ الْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ أَلَا وَ إِنَّ مُعَاوِيَةَ قَادَ لَمَمَةً مِنَ الْعُوَاةِ وَ عَمَسَ عَلَيْهِمُ الْحَبْرَ حَتَّى جَعَلَ نُحُورَهُمْ أَعْرَاضَ الْمَيْتَةِ

The death is in your subjugated (overpowered) lives, and the life is in your dying being subjugators. Indeed, and surely Muawiya is leading a group of invaders, and has obscured the news upon them until he has made their throats the targets for the death''.

قَالَ نَصْرٌ وَ دَعَا الْأَشْتَرُ بِالْحَارِثِ بْنِ هَمَامِ النَّحَعِيِّ فَأَعْطَاهُ لِيَاؤَهُ ثُمَّ صَاحَ الْأَشْتَرُ فِي أَصْحَابِهِ فَدَتَّكُمْ نَفْسِي شِدَّةَ الْمُحَرَّجِ الرَّاجِي لِلْفَرَجِ فَإِذَا نَالَتَكُمْ الرِّمَاحُ التَّوَّأُوا فِيهَا فَإِذَا عَضَّتْكُمْ السُّيُوفُ فَلْيَعَضَّ الرَّجُلُ عَلَى نَاجِدِهِ فَإِنَّهُ أَشَدُّ لِسْتُونَ الرَّأْسِ ثُمَّ اسْتَقْبَلُوا الْقَوْمَ بِهَامِكُمْ

Nasr (the narrator) said, 'And Al-Ashtar called Al-Haris Bin Hammam Al-Nakhaie and gave him his flag, then Al-Ashtar shouted among his companions, 'My soul has tightened for the severity of the difficulties of the battle in anticipation of the relief, so when the spear hits you, then bend in it. When the swords bit you, then let the man bit upon his teeth, and it would be more intense for the concerns of the heat. Then face the people with your inspirations!'

قال و كان الأشتر يومئذ على فرس له محذوف أدهم كأنه حلك الغراب و قتل بيده من أهل الشام من فرسانهم و صناديدهم سبعة صالح بن فيروز العكي و مالك بن أدهم السلماني و رياح بن عتيك الغساني و الأجلح بن منصور الكندي و كان فارس أهل الشام و إبراهيم بن وضاح الجمحي و زامل بن عتيك الجذامي و محمد بن روضة الجمحي

He (the narrator) said, 'And on that day Al-Ashtar was upon a pitch-black horse of his, as if it was a dark crow, and seven were killed from the people of Syria by his hands, from their horsemen and their mighty ones – Salih Bin Feyrouz Al-Aky, and Malik Bin Ad'ham Al-Salmany, and Ziyah Bin Ateek Al-Gasany, and Al-Ajlah Bin Mansour Al-Kindy, and he was a horsemen

from the people of Syria, and Ibrahim Bin Wazah Al-Jamhy, and Zamil Bin Ateek Al-Juzamy, and Muhammad Bin Rawza Al-Jamhy.

و سمع أمير المؤمنين مرثية بعض نساء القتلى فقال أما إنهم أضروا بنسائهم فتركوهن أيامي حزاني بائسات قاتل الله معاوية اللهم حمله آثامهم و أوزار و أنقلا مع أنقاله اللهم لا تعف عنه:

And Amir Al-Momineen<sup>-asws</sup> heard an elegy (Marsiya) of one of the women of the slain. He<sup>-asws</sup> said: 'But they have harmed their womenfolk. Leave them. My<sup>-asws</sup> day has saddened me<sup>-asws</sup>. May Allah<sup>-azwj</sup> Fight against Muawiya. O Allah<sup>-azwj</sup>! Load him with their sins and burdens and loads along with his own load! O Allah<sup>-azwj</sup> Do not Pardon him'.

و عن صعصعة قال: أقبل الأشر يوم الماء فضرب بسيفه جمهور أهل الشام حتى كشفهم عن الماء و حمل أبو الأعور و حمل الأشر عليه فلم ينتصف أحدهما صاحبه

And from Sa'sa'a who said, 'Al-Ashtar came on the day of the water and struck with his sword the crowd of the people of Syria until he removed them from the water; and Abu Al-Awr attacked, and Al-Ashtar attacked upon him. But, no one of them could avenge from his counterpart'.

قَالَ وَ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ لَمَّا مَلَكَ أَهْلُ الْعِرَاقِ الْمَاءَ مَا ظَنَنْتَ يَا مُعَاوِيَةُ بِالْقَوْمِ إِنْ مَنَعُوكَ الْمَاءَ كَمَا مَنَعْتَهُمْ أَمْسِ أ تَرَكَ تُضَارِبُهُمْ عَلَيْهِ كَمَا ضَارِبُوكَ عَلَيْهِ مَا أَعْنَى عَنْكَ أَنْ تَكْشِفَ لَهُمُ السَّوْءَةَ

He (the narrator) said, 'And Amro Bin Al-Aas said to Muawiya when the people of Al-Iraq controlled the water, 'What are your thoughts, O Muawiya with the people, if they were to prevent you the water just as you had prevented them yesterday? Do you see yourself striking them upon it just as they have struck you upon it? It will not avail you if you were to uncover the evil to them!'

فَقَالَ لَهُ مُعَاوِيَةُ دَعْ عَنْكَ مَا مَضَى فَمَا ظَنَنْتَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ ظَنِّي أَنَّهُ لَا يَسْتَحِلُّ مِنْكَ مَا اسْتَحَلَّتْ مِنْهُ وَ أَنَّ الَّذِي جَاءَ لَهُ غَيْرُ الْمَاءِ

Muawiya said to him, 'Leave from you what is past! What are your thoughts with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!' He said, 'My thoughts are that he<sup>-asws</sup> permit from you what you had prevented from him<sup>-asws</sup>, and that which he<sup>-asws</sup> has come for, is other than the water'.

قَالَ نَصْرٌ فَقَالَ أَصْحَابُ عَلِيٍّ ع لَهُ امْنَعُهُمُ الْمَاءَ يَا أَمِيرَ الْمُؤْمِنِينَ كَمَا مَنَعُوكَ

Nasr (the reporter) said, 'The companions of Ali<sup>-asws</sup> said to him<sup>-asws</sup>, 'Prevent them the water, O Amir Al-Momineen<sup>-asws</sup>, just as they had prevented you<sup>-asws</sup>'.

فَقَالَ لَا خَلُوا بَيْنَهُمْ وَ بَيْنَهُ لَا أَفْعَلْ مَا فَعَلَهُ الْجَاهِلُونَ فَسَنَعْرِضُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ نَدْعُوهُمْ إِلَى الْهُدَى فَإِنْ أَجَابُوا وَ إِلَّا فَفِي حَدِّ السَّيْفِ مَا يُعْنَى إِنْ شَاءَ اللَّهُ

He<sup>-asws</sup> said: 'No, vacate between them and it. I<sup>-asws</sup> will not do what the ignoramuses have done. We shall be presenting to them the Book of Allah<sup>-azwj</sup> 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<sup>-azwj</sup> so Desires’.

قَالَ فَوَ اللَّهِ مَا أَمْسَى النَّاسُ حَتَّى رَأَوْا سُفَاتِهِمْ وَ سَفَاةَ أَهْلِ الشَّامِ وَ رَوَايَاهُمْ وَ رَوَايَا أَهْلِ الشَّامِ يَزْدَحْمُونَ عَلَى الْمَاءِ مَا يُؤْذِي إِنْسَانًا إِنْسَانًا.

He (the narrator) said, ‘By Allah<sup>-azwj</sup>! 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’.<sup>67</sup>

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<sup>67</sup> Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 393