

'Battle of Siffeen'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Battle of Siffeen’

Summary:

Muawiya Gathers Syrians for Usman’s Revenge

The narrator of the Hadith said: After they failed to defeat Ali^{-asws} at battle of Jamal, Muawiya (who was the ruler of Syria) called the reciters of the (holy Quran) of Syria, gave them money and sent them to different areas in Syria. They reported false reports and taught them false principles. They lied, informing them that Ali^{-asws} killed Usman¹ and that Muawiya is seeking the blood (revenge) for Usman. With them were the children of Usman, this helped to convince the people of Syria to agree.

Muawiya continued this for twenty years, to the extent that the young grew up, and the grown ones became elderly. He gave his agents of falsehood (the oppressors spreading lies) wealth, land and food and drink. And the people of Syria stopped cursing Satan^{-la} and started cursing Ali^{-asws}, and they were saying, ‘Curse be upon Ali^{-asws} the murderer of Usman’ (nouzobillah). The ignorant ones accepted that and their misguidance lead them to the Fire. Sufficient for us is Allah^{-azwj} and He^{-azwj} the best Disposer. Had He^{-azwj} so Wished, He^{-azwj} could have Gathered them on the path of the guided, but Allah^{-azwj} Does what that He^{-azwj} so Desires.²

The Battle of Siffeen occurred between Muawiya and his people and Amir-ul-Momineen^{-asws} and his companions in Syria.

The Battle

The narrator of the Hadith says I asked Sulaym (Ibn Qais Hillali) ‘Did you witness (the battle of) Siffeen?’ He said, ‘Yes’.

¹ The first and second Muslim caliphs

² Kitab Sulaym Bin Qays Al Halali – H 22

I asked, 'How old were you then?' He said, 'Forty years'. I said, 'Tell me about it, may Allah^{-azwj} have Mercy on you'. He said, 'I have forgotten many things, but I cannot forget this event'.

Then he wept and said, 'We were aligned in our rows when Maalik Al-Ashtar (another companion) came out on his horse. He moved so that he was standing between the two rows facing us, with his back towards the people of Syria. He Praised Allah^{-azwj}, sent greetings upon the Prophet^{-saww} and said, 'What happens is from the Judgement of Allah^{-azwj} and His^{-azwj} Power, He^{-azwj} has Gathered us on this spot of earth for this and His^{-azwj} Commands have been Issued.

We are led by the Chief of the Muslims- Amir-ul-Momineen^{-asws}. He^{-asws} is the best of the successors^{-as}, the son^{-asws} of the uncle^{-as} of our Prophet^{-saww} and his^{-saww} brother^{-asws}, and inheritor. Our swords are the swords of Allah^{-azwj}, but the leader of the Syrian army is the son of the liver-eater (Muawiya son of Hinda) and a shelter for hypocrisy, leading them all to the misery and the Fire. And we are hopeful that by killing them we will be Rewarded by Allah^{-azwj} whilst they are awaiting the Punishment.

So, when the fighting erupts and horses wander by our dead and their dead, we will be hopeful for the Help of Allah^{-azwj}. So do not listen to anything except for the sounds of the swords and the horses. O you people, lower your gaze and clench your teeth for it is intense, striking the head (of an opponent) and turn your face towards their faces. With the sword in your right hand, strike their heads and stab your spear into their hearts'.

Then the people met (in battle) and between them was a great fight. 70,000 of the well-known Arabs were killed. And the event lasted from sunrise until a third of the night had gone by. No one from the army prostrated to Allah^{-azwj} for their Prayers at Midday (Al-Zohr), Mid-afternoon (Al-Asr), Evening (Al-Maghrib) and at Night (Al-Isha) Prayers.

The narrator of the Hadith said, 'I heard Ali^{-asws} say on the Day of Al-Jamal and the Day of Al-Siffeen: 'I^{-asws} could either fight against what Allah^{-azwj} has Sent down, or I^{-asws} can fight in the Way of Allah^{-azwj} and command the doing of the good and forbid the evil. I^{-asws} chose to fight in the Way of Allah^{-azwj} against the disbelief (Al-Kufr). The disbelievers (Kafirs) face the chains in the Fire of Hell. I^{-asws} have continuously been oppressed since the passing away of Rasool-Allah^{-saww}. Had I^{-asws} found helpers (enough companions) before today I^{-asws} would have fought and it would have not been possible for me^{-asws} to be seated (and not fight). And the Book and the Sunnah (would have been shared by the people) just as I^{-asws} have found today.¹³

The narrator of the Hadith has said: 'When Ali^{-asws} met the enemies on the day of Battle of Al-Jamal, Siffeen, and Al-Nahrwaan, he^{-asws} turned towards the Qiblah (Kabah) whilst on his^{-asws} grey mule (which was a mule similar to that of Rasool-Allah^{-saww}) and he^{-asws} said: 'Our Allah^{-azwj}! The hands are extended towards You^{-azwj}, and the eyes are raised, and the hearts are opened up, and the feet have stepped ahead (towards You^{-azwj}). Our Lord^{-azwj}! Grant victory

³ Kitab Sulaym Ibn Qais Halali, H. 53.

to us and to our people by the truth, and You^{-azwj} are the best in Granting victory’, and he^{-asws} had his^{-asws} hands raised, and his^{-asws} companions responded by saying ‘Ameen’.⁴

A Deceptive letter of Muawiya to Amir-ul-Momineen^{-asws}

The Syrian was losing and ran away. When Muawiya heard, he was overcome with panic. He called Amro Bin Al-A’as and said, ‘O Amro, this is the night before he^{-asws} attacks us, so what do you see?’ He said, ‘I see that our men have been killed, that those that remain will not be able to stand up to Ali’s^{-asws} men and that you are not like Ali^{-asws}. He^{-asws} is fighting you based upon the Command and you are fighting him^{-asws} over something else, and you intend to keep what you have whereas he^{-asws} intends for you to lose all of this. The people of Syria do not fear his^{-asws} victory as much as the people of Iraq fear your victory over them. (So, in my opinion), propose to them a deal that they have to accept. Call them to the Book of Allah^{-azwj}, and raise the Qurans upon spears, so you will achieve your needs. I have been thinking and refining this idea for you’. Muawiya understood and said, ‘You have spoken the truth, but I think I can deceive Ali^{-asws}. Amro laughed and said, ‘O Muawiya, you want to deceive Ali^{-asws}?’.

‘So Muawiya wrote a letter to Ali^{-asws} which said, ‘If only you^{-asws} (and I) had known that the battle would reach this stage- that one of us would not be able to overcome the other, even if the intellect of one of us may be greater. But what has passed has passed and we should put right what remains. I asked you for Syria on the condition that it would not require obedience to you nor allegiance. You refused but Allah^{-azwj} Gave it to me when you^{-asws} had not. And I am calling you^{-asws} today for what I called you^{-asws} for yesterday, for you^{-asws} are not hopeful for me staying but I am hopeful for it, nor do you^{-asws} fear the destruction, but I fear it. By Allah^{-azwj}, our men have gone and we have softened. And we are the children of Abd Manaaf, there is no preference for one of us over another; an honourable one is not to be disgraced, nor is a disgraced one to be enslaved. Greetings.

The answer of Amir ul-Momineen^{-asws} to the letter of Muawiya

Sulaym said, ‘When Ali^{-asws} read his letter, he smiled and said, ‘I^{-asws} wonder why Muawiya is trying to deceive me^{-asws}’. So he^{-asws} called his^{-asws} writer Ubeydullah Bin Abu Raf’a and said to him: ‘Write!’

‘Your letter came to me^{-asws} in which you mentioned that, ‘If only you^{-asws} (and I) had known that the battle would reach this stage- that one of us would not be able to overcome the other’, and I^{-asws} and you – O Muawiya – are upon a destination which we will not reach to afterwards. As for your seeking Syria, I^{-asws} will not give it to you today in the same way that I^{-asws} did not give to you yesterday. And as for us being in fear and hope, you have spent (your

⁴ Kitab Sulaym Ibn Qais Halali, H. 59.

life) in doubt as I^{-asws} have lived knowing what is certainly the truth (Yaqeen). The people of Syria are as greedy for the world as the people of Iraq are for the Hereafter. And as for your words, ‘And we are the children of Abd Manaaf, there is no preference for one of us over another’, that is what we are, but Umayya is not like Hashim^{-as}, nor is Harb like Abdul Muttalib^{-as}, nor is Abu Sufyan like Abu Talib^{-as}, nor is a hypocrite like a believer nor is the falsehood like the truth. In our^{-asws} hands is the preference of Prophet-hood with which we^{-asws} govern the Arabs and bind the non-Arabs by it’. Greetings’.

Amro Bin Al-A’as Teases Muawiya

When the letter of Ali^{-asws} ended up with Muawiya, he hid it from Amro. When Amro found out, he humiliated him over it as he had told him not to write a letter to begin with. And there was no one from the Quraysh who had greater respect for Ali^{-asws} than Amro after the day in which he^{-asws} made him to fall down from his ride.

Amro said (in a poem), ‘O son of Hinda (Muawiya), it is dark what you desire – it is not for you when there is Ali^{-asws}. He^{-asws} has struck iron with iron, and you hope to deceive him^{-asws}. And you are hopeful of scaring him^{-asws} by starting a war. The hair on the heads of children goes grey at the prospect of it. And you have spoken to him with the words of a beggar, (like a) weak heart with its blood vessels being cut off. You sought Syria which should have been enough for you O son of Hinda. Even if he^{-asws} were to give it to you, it will not increase your honour.⁵

⁵ Kitab Sulaym Bin Qays Al Halali – H 34

The battle Continues

Sulaym (the narrator of the Hadith) says: ‘When Ali^{-asws} and his companions passed by a group of Syrians from Muawiya’s camp, he^{-asws} heard them were making offensive remarks against him^{-asws}. He^{-asws} halted his^{-asws} companions and said: ‘Go to them in a polite manner and with righteous attitude and maintain the dignity of Al-Islam.

Indeed, they are the worst in the ignorance to Allah^{-azwj}, their rudeness and delusion shows that their leader is Muawiya. Before today they did not fight against me^{-asws} or verbally attack me^{-asws}, I^{-asws} used to call them towards Al-Islam and they would call me to worship idols. So, Praise be to Allah^{-azwj}, I leave this matter to Allah^{-azwj}, He^{-azwj} will deal with the mischievous hypocrites who we saw unsatisfied and ungrateful to Islam. They deceived this community and made their hearts drink the love of ‘Fitna’ (rebellion) and attracted their desires towards the falsehood. So they established the war against us in order to extinguish the Light of Allah^{-azwj}, ***“[61:8] and Allah will perfect His light, though the unbelievers may be unwilling.”***

Then Ali^{-asws} said: ‘These ones will not move away from this position of theirs unless they are challenged until their hearts fly out and bones are broken and wrists fall off, and until their foreheads are knocked by iron and their bones are crushed in their chests, and their chins and their collar bones are pulled out. Where are the people who seek the Hereafter?’

Muhammad Al-Hanafiyya takes four thousand against Muawiya’ army

Approximately 4000 people were ready to fight with Ali^{-asws}. He^{-asws} called upon Muhammad Bin Al-Hanafiyya and said: ‘O my^{-asws} son, walk towards this flag with a slow walk until your spear heads are close to piercing their chests.’ Ali^{-asws} prepared them. Muhammad and the others pierced the enemy’s chests with spears, killing most of them.⁶

The Battle Ends

When the army of Amir-ul-Momineen^{-asws} was about to reach the camp of Muawiya, Muawiya’s army brought holy Quran on the heads of the spears and asked for settlement on the Book of Allah^{-azwj} and pleaded for ceasefire, based on the advice of Amro Bin Al-A’as. So, the battle of Siffeen was stopped in the favour of negotiation, without producing any result.

⁶ Kitab Sulaym Bin Qays Al Halali – H 35

Introduction:

قَالَ ابْنُ أَبِي الْحَدِيدِ مُوَافِقاً لِمَا وَجَدْتُهُ فِي أَصْلِ كِتَابِ صَيْفِ بْنِ الْمُزَاهِمِ لَمَّا مَلَكَ عَلِيٌّ عِ الْمَاءَ بِصَيْفِينَ ثُمَّ سَمَحَ لِأَهْلِ الشَّامِ بِالْمُشَارَكَةِ فِيهِ وَ الْمُسَاهَمَةِ اسْتِمَالَةً لِقُلُوبِهِمْ مَكَتَ أَيَّاماً لَا يُرْسِلُ إِلَى مُعَاوِيَةَ أَحَدًا وَلَا يَأْتِيهِ مِنْ عِنْدِ مُعَاوِيَةَ أَحَدٌ وَ اسْتَبْطَأَ أَهْلُ الْعِرَاقِ إِذْنَهُ هُمْ فِي الْقِتَالِ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ خَلَّفْنَا ذُرَارِيَّتَنَا وَ نِسَاءَنَا بِالْكُوفَةِ ائْتَدْنَا لَنَا فِي قِتَالِ الْقَوْمِ فَإِنَّ النَّاسَ قَدْ قَالُوا

Ibn Abi Al Hadeed concordant to what he found in the original Kitab Siffed of Nasr Bin Al Muzahim,

'When Ali^{-asws} controlled the water at Siffeen, then he^{-asws} listened to the people of Syria of the participation in it, and the apportionment of its use for their hearts, he^{-asws} remained for days not sending any one to Muawiya nor did anyone come to him from Muawiya, and he^{-asws} delayed his^{-asws} permission to them for the fighting, and they said, 'O Amir Al-Momineen^{-asws}! We have left behind our offspring and our womenfolk at Al-Kufa. Give permission to us in fighting the people, for the people are saying so'.

قَالَ عَلِيٌّ عِ مَا قَالُوا؟ فَقَالَ مِنْهُمْ قَائِلٌ إِنَّهُمْ يَظُنُّونَ أَنَّكَ تَكْرَهُ الْحَرْبَ كَرَاهِيَةً لِلْمَوْتِ وَ مِنْهُمْ مَنْ يَظُنُّ أَنَّكَ فِي شَكٍّ فِي قِتَالِ أَهْلِ الشَّامِ

Ali^{-asws} said: 'What are they saying?' He said, 'From them is a speaker, they are thinking that you^{-asws} dislike the war, being abhorrent to the death, and from them is one who thinks you^{-asws} are in doubt regarding fighting the people of Syria'.

فَقَالَ عِ وَ مَتَى كُنْتُ كَارِهاً لِلْحَرْبِ قَطُّ إِنَّ مِنَ الْعَجَبِ حُبِّي لَهَا غُلَاماً وَ نَفْعاً وَ كَرَاهِيَتِي لَهَا شَيْخاً بَعْدَ نَفَادِ الْعُمُرِ وَ قُرْبِ الْوَقْتِ وَ أَمَّا شَكِّي فِي الْقَوْمِ فَلَوْ شَكَّكَتُ فِيهِمْ لَشَكَّكَتُ فِي أَهْلِ الْبَصْرَةِ

He^{-asws} said: 'And when have I^{-asws} been abhorrent to the war at all? It is from the surprising matters my^{-asws} love for it as a boy, and as a young man, and my^{-asws} abhorrent for it as an old man after depletion of the age, and nearer to the time (of death). And as for my^{-asws} doubts regarding the people (of Syria), if I^{-asws} were to be in doubt regarding them, I^{-asws} would be in doubt regarding the people of Al-Basra.

فَوَ اللَّهُ لَقَدْ ضَرَبْتُ هَذَا الْأَمْرَ طَهراً وَ بَطْناً فَمَا وَجَدْتُ يَسْعُنِي إِلَّا الْقِتَالُ أَوْ أَنَّ أَعْصَى اللَّهَ وَ رَسُولَهُ وَ لَكِنِّي أُسْتَأْنِي بِالْقَوْمِ عَسَى أَنْ يَهْتَدُوا أَوْ يَهْتَدِي فِيهِمْ طَائِفَةٌ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْمَ الْحَنْزَلِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاجِدًا خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

By Allah^{-azwj}! I^{-asws} have struck this matter on the back and belly (looked at all options), but I^{-asws} could not find what would be a leeway for me^{-asws} except for the fighting, or that I^{-asws} disobey Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. But, I^{-asws} am assisted by the people, perhaps they would be guided or a section of them would be guided, for Rasool-Allah^{-saww} had said to me^{-asws} on the day of Al-Khyber: 'If Allah^{-azwj} were to Guide one man through you^{-asws}, it would be better for you^{-asws} than whatever the sun emerges upon'.

قَالَ نَصْرُ بْنُ مُزَاهِمٍ فَبَعَثَ عَلِيٌّ عِ إِلَى مُعَاوِيَةَ بِشَرِّ بْنِ عَمْرِو وَ سَعِيدَ بْنِ قَيْسٍ وَ شَبَّثَ بْنَ رُبَيْعٍ فَقَالَ ائْتُوا هَذَا الرَّجُلَ فَادْعُوهُ إِلَى الطَّاعَةِ وَ الْجَمَاعَةِ وَ إِلَى اتِّبَاعِ أَمْرِ اللَّهِ سُبْحَانَهُ

Nasr Bin Muzahim (reporter) said, 'Ali^{-asws} sent Bashar Bin Amro and Saeed Bin Qays and Shabas Bin Rabie to Muawiya. He^{-asws} said: 'Go to this man and invite him to the obedience, and the unity, and to following the Commands of Allah^{-azwj} the Glorious'.

فَقَالَ شَبَابٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا نُطِيعُهُ فِي سُلْطَانِ تَوَلَّيْهِ إِيَّاهُ وَ مَنَزَلَةِ يَكُونُ لَهُ بِهَا أَثَرٌ عِنْدَكَ إِنَّ هُوَ بَايَعَكَ

Shabas said, 'O Amir Al-Momineen^{-asws}! Will you^{-asws} not feed him some authority he can be in-charge of it, and a status to be for him by it, in consequence with you^{-asws} that he would pledge allegiance to you^{-asws}?'

قَالَ أَتُؤْتِيهِ الْآنَ وَالْقُوَّةَ وَ احْتَجُّوا عَلَيْهِ وَ انْظُرُوا مَا رَأَيْتُمْ فِي هَذَا

He^{-asws} said: 'Go to him now and meet him, and present arguments to him, and consider what his view is regarding this'.

فَدَخَلُوا عَلَيْهِ فَأَبْتَدَأَ بِشُرِّ بْنِ عَمْرٍو بْنِ مُحْصِنٍ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ قَالَ أَمَّا بَعْدُ يَا مُعَاوِيَةُ فَإِنَّ الدُّنْيَا عَنْكَ زَائِلَةٌ وَ إِنَّكَ رَاجِعٌ إِلَى الْآخِرَةِ وَ إِنَّ اللَّهَ مُجَازِيكَ بِعَمَلِكَ وَ مُحَاسِبُكَ بِمَا قَدَّمْتَ يَدَكَ وَ إِنِّي أَنشُدُكَ اللَّهَ أَنْ تُفَرِّقَ جَمَاعَةَ هَذِهِ الْأُمَّةِ وَ أَنْ تَسْفِكَ دِمَاءَهَا بَيْنَهَا

They entered to see him. Bishr Bin Amro Bin Mihsan began by praising Allah^{-azwj} and extolling upon Him^{-azwj}, and said, 'As for after, O Muawiya! The world is declining from you and you are returning to the Hereafter and Allah^{-azwj} will be Recompensing you due to your work, and Reckon with what you have sent ahead, and I adjure you with Allah^{-azwj} not to separate a group of this community, and spill its blood between them'.

فَقَطَعَ مُعَاوِيَةُ عَلَيْهِ الْكَلَامَ فَقَالَ فَهَلَّا أَوْصَيْتَ صَاحِبَكَ فَقَالَ سُبْحَانَ اللَّهِ إِنَّ صَاحِبِي لَا يُوصَى إِنَّ صَاحِبِي لَيْسَ مِثْلَكَ صَاحِبِي أَحَقُّ النَّاسِ بِهَذَا الْأَمْرِ فِي الْفَضْلِ وَ الدِّينِ وَ السَّابِقَةِ فِي الْإِسْلَامِ وَ الْقَرَابَةِ مِنَ الرَّسُولِ

Muawiya cut off his speech and said, 'Why don't you advise your Master^{-asws}?' He said, 'Glory be to Allah^{-azwj}! My Master^{-asws} is not (to be) advised. My Master^{-asws} isn't like you. My Master^{-asws} is most rightful of the people with this command regarding the merits, and the religion, and the precedence in Al-Islam, and the relationship from the Rasool^{-saww}'.

قَالَ مُعَاوِيَةُ فَتَقُولُ مَاذَا قَالَ أَدْعُوكَ إِلَى تَقْوَى رَبِّكَ وَ إِجَابَةِ ابْنِ عَمَلِكَ إِلَى مَا يَدْعُوكَ إِلَيْهِ مِنَ الْحَقِّ فَإِنَّهُ أَسْلَمَ لَكَ فِي دِينِكَ وَ خَيْرٌ لَكَ فِي عَاقِبَةِ أَمْرِكَ قَالَ وَ يُطْلَقُ دَمُ عُثْمَانَ لَا وَ الرَّحْمَنُ لَا أَفْعَلُ ذَلِكَ أَبَدًا

Muawiya said, 'So what is that which you are saying?' He said, 'I invite you to fear your Lord^{-azwj}, and answer to the son^{-asws} of your uncle^{-as} to what he^{-asws} is calling you to, from the truth, for it would be safer for you in your religion and better for you in end-result of your matter'. He said, 'And suspend the blood of Usman? No, by the Beneficent, I will not do that, ever!'

فَدَهَبَ سَعِيدُ بْنُ قَيْسٍ لِيَسْأَلَهُمْ فَبَدَرَهُ شَبَابٌ بْنُ رَبِيعٍ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا مُعَاوِيَةُ قَدْ فَهِمْتُ مَا رَدَدْتَ عَلَى ابْنِ مُحْصِنٍ إِنَّهُ لَا يَخْفَى عَلَيْنَا مَا تَطْلُبُ إِنَّكَ لَا تَجِدُ شَيْئًا تَسْتَعْوِي بِهِ النَّاسَ وَ تَسْتَمِيلُ بِهِ أَهْوَاءَهُمْ إِلَّا أَنْ قُلْتَ لَهُمْ قُتِلَ إِمَامُكُمْ مَظْلُومًا فَهَلُمُّوا نَطْلُبْ بِدَمِهِ

Saeed Bin Qays went to speak, but Shabas Bin Rabie interject. He praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'O Muawiya! I have understood what you responded to Ibn Mihsan. It is not hidden unto us from you are seeking. You will not find anything to deviate the people with, and incline their opinions with except if you say to them, 'Your leader has been killed as unjust, so come, we shall seek his blood'.

فَاسْتَجَابَ لَكَ سَفِلَةٌ طَعَامٌ رِذَالٌ وَقَدْ عَلِمْنَا أَنَّكَ أَبْطَأْتَ عَنْهُ بِالنَّصْرِ وَأَحْبَبْتَ لَهُ الْقَتْلَ لِهَذِهِ الْمَنْزِلَةِ الَّتِي تَطْلُبُ وَرُبَّ مَبْتَغِي [مُبْتَغٍ] أَمْرًا وَطَالِبٍ لَهُ يَحُولُ اللَّهُ دُونَهُ وَرُبَّمَا أَوْفَى الْمُتَمَتِّي أُمْنِيَّتَهُ وَرُبَّمَا لَمْ يُؤْتَهَا وَاللَّهُ مَا لَكَ فِي وَاحِدَةٍ مِنْهُمَا خَيْرٌ

The lowly, riffraff, abject mob have answered to you, and we have known that you had delayed the help from him (Usman) and had loved for him to be killed for this status which you are seeking, and sometime there is a matter you seek and Allah^{-azwj} Turns it to something else, and sometime you are given hope and you hope for it, and sometimes you are not given it, and by Allah^{-azwj} there is no good for you in even one of these.

وَاللَّهُ إِنْ أَخْطَأَكَ مَا تَرْجُو إِنَّكَ لَشَرُّ الْعَرَبِ حَالًا وَلَعِنْ أَصْبَتْ مَا تَتَمَنَّا لَا تُصِيبُهُ حَتَّى تَسْتَحِقَّ صَلَّى النَّارِ فَاتَّقِ اللَّهَ يَا مُعَاوِيَةُ وَدَعْ مَا أَنْتَ عَلَيْهِ وَلَا تُنَازِعِ الْأَمْرَ أَهْلَهُ

By Allah^{-azwj}! If you err in what you are desiring, you would be of vilest states of the Arabs, and if you are correct what you are hoping for, you will not attain it until you become deserving of arriving to the Fire. Fear Allah^{-azwj}, O Muawiya! Leave what you are upon and do not dispute the command against its rightful one'.

فَحَمِدَ مُعَاوِيَةُ اللَّهَ وَأَتَى عَلَيْهِ وَقَالَ أَمَا بَعْدُ فَإِنَّ أَوَّلَ مَا عَرَفْتُ بِهِ سَفَهَكَ وَخِفَّةَ جِلْمِكَ قَطَعْتُكَ عَلَى هَذَا الْحُسَيْبِ الشَّرِيفِ سَيِّدِ قَوْمِهِ مَنْطِقُهُ ثُمَّ عَنَقْتُ بَعْدُ فِيمَا لَا عِلْمَ لَكَ بِهِ وَلَقَدْ كَذَبْتَ وَلَوْ مَتَّ

Muawiya praised Allah^{-azwj} and Extolled upon Him^{-azwj} and said, 'As for after, surely the first of what you are known with is your foolishness and lightness of your forbearance. A chief of his people of noble descent has cut you to be upon this his^{-asws} area, then afterwards you rebuked regarding what there is no knowledge for you with it, and you have lied and blamed.

أَيُّهَا الْأَعْرَابِيُّ الْجِلْفُ الْجَانِي فِي كُلِّ مَا وَصَفْتَ انْصَرِفُوا مِنْ عِنْدِي فَإِنَّهُ لَيْسَ بَيْنِي وَبَيْنَكُمْ إِلَّا السَّيْفُ وَغَضِبَ فَخَرَجَ الْقَوْمُ وَشَبَّ يَقُولُ أَعَلَيْنَا مُحُولٌ بِالسَّيْفِ أَمَا وَاللَّهِ لَتُعْجِلَنَّهُ إِلَيْكَ

O you Bedouin, the villain, the rude in all what you described, leave from my presence, for there wouldn't be anything between me and you all except the sword', and he was angry. The group went out and Shabas was saying, 'Is it upon us to dramatize with the sword? But, by Allah^{-azwj}! We shall hasten it to you'.

قَالَ نَصْرٌ وَخَرَجَ قُرَاءُ أَهْلِ الْعِرَاقِ وَقُرَاءُ أَهْلِ الشَّامِ فَعَسَكُوا فِي نَاحِيَةِ صَقِيقٍ فِي ثَلَاثِينَ أَلْفًا قَالَ وَعَسَكَرَ عَلِيٌّ عَ عَلَى الْمَاءِ وَعَسَكَرَ مُعَاوِيَةُ فَوْقَهُ عَلَى الْمَاءِ أَيْضًا وَشَبَّ الْقُرَاءُ بَيْنَ عَلِيٍّ عَ وَمُعَاوِيَةَ مِنْهُمْ عُيَيْدَةُ السَّلْمَانِيُّ وَعَلْقَمَةُ بْنُ قَيْسٍ التَّحَعِيُّ وَعَبْدُ اللَّهِ بْنُ عَتْبَةَ وَعَمَّارُ بْنُ عَبْدِ الْقَيْسِ

Nasr (the narrator) said, 'And readers of the people of Al-Iraq and readers of the people of Syria came out and they encamped in an area of Siffeen among thirty thousand, and the soldiers of Ali^{-asws} were at the water and soldiers of Muawiya had paused at the water as well,

and the readers walked in front of Ali^{-asws} and Muawiya – from them were Ubeyda Al-Salmany, and Alqama Bin Qays Al-Nakhaie, and Abdullah Bin Utba, and Ammar Bin Abdul Qays.

فَدَخَلُوا عَلَى مُعَاوِيَةَ فَقَالُوا يَا مُعَاوِيَةُ مَا الَّذِي تَطْلُبُ قَالَ أَطْلُبُ بِدَمِ عُثْمَانَ قَالُوا بِمَنْ تَطْلُبُ بِدَمِ عُثْمَانَ قَالَ أَطْلُبُهُ مِنْ عَلِيٍّ قَالُوا أَوْ عَلِيٍّ قَتَلَهُ قَالَ نَعَمْ هُوَ قَتَلَهُ وَ آوَى قَتْلَهُ

They entered unto Muawiya and said, 'O Muawiya! What is that which you are seeking?' He said, 'I seek the blood of Usman'. They said, 'From who are you seeking the blood of Usman?' He said, 'I seek it from Ali^{-asws}'. They said, 'Or did Ali^{-asws} kill him?' He said, 'Yes, he^{-asws} is his killer, and has sheltered his killer'.

فَانْصَرَفُوا مِنْ عِنْدِهِ فَدَخَلُوا عَلَى عَلِيٍّ ع وَ قَالُوا إِنَّ مُعَاوِيَةَ زَعَمَ أَنَّكَ قَتَلْتَ عُثْمَانَ قَالَ اللَّهُمَّ لَكَدَبَ عَلِيٍّ لَمْ أَقْتُلْهُ

They left from his presence and entered unto Ali^{-asws} and said, 'Muawiya claims that you^{-asws} killed Usman'. He^{-asws} said: 'O Allah^{-azwj}! He is lying upon me^{-asws}! I^{-asws} did not kill him'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَأَخْبَرُوهُ فَقَالَ إِنَّ لَمْ يَكُنْ قَتَلَهُ بِيَدِهِ فَقَدْ أَمَرَ وَ مَا لَا

They returned to Muawiya and informed him. He said, 'If he^{-asws} did not happen to have killed him by his^{-asws} hands, so he^{-asws} had instructed and dictated (it)'.

فَرَجَعُوا إِلَيْهِ ع وَ قَالُوا يَزْعُمُ أَنَّكَ إِنَّ لَمْ يَكُنْ قَتَلْتَ بِيَدِكَ فَقَدْ أَمَرْتَ وَ مَا لَأْتِ عَلَى قَتْلِ عُثْمَانَ فَقَالَ اللَّهُمَّ لَكَدَبَ فِيمَا قَالَ

They returned to him^{-asws} and said, 'He claims you^{-asws}, if you^{-asws} did not happen to have killed him by your^{-asws} hands, so you^{-asws} had instructed and dictated upon the killing of Usman'. He^{-asws} said: 'O Allah^{-azwj}! He is lying in what he says'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَقَالُوا إِنَّ عَلِيًّا يَزْعُمُ أَنَّهُ لَمْ يَفْعَلْ فَقَالَ مُعَاوِيَةُ إِنَّ كَانَ صَادِقًا فَلْيَقْدَنَا مِنْ قَتْلَةِ عُثْمَانَ فَإِنَّهُمْ فِي عَسْكَرِهِ وَ جُنْدِهِ وَ أَصْحَابُهُ وَ عَضُدُهُ

They returned to Muawiya and said, 'Ali^{-asws} claims that he^{-asws} did not do it'. Muawiya said, 'If he^{-asws} was truthful, then let him^{-asws} guide us to the ones who killed Usman, for they are among his soldiers, and his^{-asws} army, and his^{-asws} companions, and his^{-asws} supporters'.

فَرَجَعُوا إِلَى عَلِيٍّ ع فَقَالُوا إِنَّ مُعَاوِيَةَ يَقُولُ لَكَ إِنَّ كُنْتَ صَادِقًا فَادْفَعْ إِلَيْنَا قَتْلَةَ عُثْمَانَ أَوْ مَكِنَّا مِنْهُمْ فَقَالَ لَهُمْ إِنَّ الْقَوْمَ تَأَوَّلُوا عَلَيْهِ الْقُرْآنَ وَ وَقَعَتِ الْفُرْقَةُ وَ قَتَلُوهُ فِي سُلْطَانِهِ وَ لَيْسَ عَلَى ضَرْبِهِمْ قَوْدٌ

They returned to Ali^{-asws} and said, 'Muawiya is saying to you^{-asws}, 'If you^{-asws} were truthful, then hand over to us the killers of Usman, or enable us from them''. He^{-asws} said to them: 'The group had interpreted the Quran upon him, and the sectarianism occurred, and they killed him in his authority, and there isn't any retaliation upon their strikes'.

فَحَصَمَ عَلِيٌّ مُعَاوِيَةَ فَقَالَ لَهُمْ مُعَاوِيَةُ إِنَّ كَانَ الْأَمْرُ كَمَا تَزْعُمُونَ فَلِمَ ابْتَرَأَ الْأَمْرَ دُونَنَا عَلَى غَيْرِ مَشُورَةٍ مِنَّا وَ لَا يَمُنُّ هَاهُنَا مَعَنَا

Muawiya disputed with Ali^{-asws}. Muawiya said to them, 'If the matter happened just as you are claiming, then why was the command cut off from us without there being any consultation from us, nor from the ones who are here with us'.

فَقَالَ عَلِيٌّ ع إِنَّ النَّاسَ تَبَعَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ هُمْ شُهُودٌ لِلْمُسْلِمِينَ فِي الْبِلَادِ عَلَى وَلَا تَهْمُ وَ أَمْرَاءُ دِينِهِمْ فَرَضُوا بِي وَ بَايَعُونِي وَ لَسْتُ أَسْتَجِلُّ أَنْ أَدْعَ ضَرْبَ مُعَاوِيَةَ يَحْكُمُ عَلَى هَذِهِ الْأُمَّةِ وَ يَرْكَبُهُمْ وَ يَشُقُّ عَصَاهُمْ

Ali^{-asws} said: 'The people followed the Emigrants and the Helpers, and they are witnesses of the Muslims in the country to their rulers, and are commanders of their religion. They were pleased with me^{-asws} and pledged allegiance to me^{-asws}, and it isn't possible that I^{-asws} should leave Muawiya striking judgments upon this community and riding (upon) them, and splitting their stick'.

فَرَجَعُوا إِلَى مُعَاوِيَةَ فَأَخْبَرُوهُ بِذَلِكَ فَقَالَ لَيْسَ كَمَا يَقُولُ فَمَا بَالُ مَنْ هَاهُنَا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لَمْ يَدْخُلُوا فِي هَذَا الْأَمْرِ

They returned to Muawiya and informed him with that. He said, 'It isn't as they are saying. What is the matter with the ones over here, from the Emigrants and the Helpers, they were not included in this matter?'

فَانْصَرَفُوا إِلَيْهِ ع فَأَخْبَرُوهُ بِقَوْلِهِ: فَقَالَ: وَنَحْكُمُ هَذَا لِلْبَدْرِيِّينَ دُونَ الصَّحَابَةِ وَ لَيْسَ فِي الْأَرْضِ بَدْرِيٌّ إِلَّا وَ قَدْ بَايَعَنِي وَ هُوَ مَعِيَ أَوْ قَدْ أَقَامَ وَ رَضِيَ فَلَا يَغُرُّكُمْ مُعَاوِيَةُ مِنْ أَنْفُسِكُمْ وَ دِينِكُمْ

They left to go to him^{-asws} and informed him^{-asws} with his words. He^{-asws} said: 'Woe be unto you all! These are the participants besides the companions, and there isn't any participant of Badr except he had pledged allegiance to me^{-asws} and he is with me^{-asws}, or is standing and is pleased, so do not let Muawiya deceive you all from yourselves and your religion'.

قال نصر: فتراسلوا بذلك ثلاثة أشهر ربيع الآخر و جماديين و هم مع ذلك يفزعون الفرعة فيما بينها و يرحف بعضهم إلى بعض و يحجز القراء بينهم

Nasr (the narrator) said, 'They corresponded with that for three months – Rabbi Al-Akhar and the two Jumadis (Awwal and Akhar), and they were panicking with that alarm in what was between these, and were marching to each other, and the readers were confined between them'.

قَالَ نَصْرٌ وَ خَرَجَ أَبُو أُمَامَةَ الْبَاهِلِيُّ وَ أَبُو الدَّرْدَاءِ فَدَخَلَا عَلَى مُعَاوِيَةَ فَقَالَا يَا مُعَاوِيَةُ عَلَامَ تُقَاتِلُ هَذَا الرَّجُلَ فَوَ اللَّهُ هُوَ أَقْدَمُ مِنْكَ سِلْمًا وَ أَحَقُّ مِنْكَ بِحَذَا الْأَمْرِ وَ أَقْرَبُ مِنْ رَسُولِ اللَّهِ صَ فَعَلَامَ تُقَاتِلُهُ

Nasr (the narrator) said, 'And Abu Amama Al-Bahily, and Abu Al-Darda'a came out and entered to see Muawiya. They said, 'O Muawiya! Upon what are you fighting this man (Ali^{-asws})? By Allah^{-azwj}! He^{-asws} is ahead of you in being a Muslim, and more rightful than you with this command, and closer from Rasool-Allah^{-saww}, so upon what are you fighting him^{-asws}?'

قَالَ أُقَاتِلُهُ عَلَى دَمِ عُثْمَانَ فَإِنَّهُ آوَى قَتَلْتَهُ فَقُولُوا لَهُ فَلْيَقِدْنَا مِنْ قَتَلْتِهِ وَ أَنَا أَوَّلُ مَنْ بَايَعَهُ مِنْ أَهْلِ الشَّامِ

He said, 'I am fighting him^{-asws} upon the blood of Usman, for he^{-asws} is sheltering his killers. Tell him^{-asws} to guide us to the ones who killed him, and I would be the first one from the people of Syria to pledge allegiance to him^{-asws}'.

فَانْطَلَقُوا إِلَى عَلِيٍّ ع فَأَخْبَرُوهُ فَقَالَ إِنَّمَا يَطْلُبُ الَّذِينَ تَرَوْنَ فَخَرَجَ عَشْرُونَ أَلْفًا وَ أَكْثَرُ مُتَسَرِّلِينَ فِي الْحَدِيدِ لَا يُرَى مِنْهُمْ إِلَّا الْحَدَقُ فَقَالُوا كُلُّنَا قَتَلَهُ فَإِنْ شَاءُوا فَلْيَرَوْمُوا ذَلِكَ مِنَّا

They went to Ali^{-asws} and informed him^{-asws}. He^{-asws} said: 'But rather he is seeking the ones you see'. Twenty thousand and more came out, clad in iron, nothing could be seen from them except for the eyes, and they said, 'We all killed him, so if they desire, let them blame that on us'.

فَرَجَعَ أَبُو أُمَامَةَ وَ أَبُو الدَّرْدَاءِ فَلَمْ يَشْهَدَا شَيْئًا مِنَ الْقِتَالِ حَتَّى إِذَا كَانَ فِي رَجَبٍ وَ حَشِيٍّ مُعَاوِيَةَ أَنَّ يُبَايِعَ الْفُرَاءَ عَلِيًّا ع جَدَّ فِي الْمَكْرِ وَ كَتَبَ فِي سَهْمٍ مِنْ عَبْدِ اللَّهِ النَّاصِحِ أَبِي أُخَيْرٍكُمْ أَنَّ مُعَاوِيَةَ يُرِيدُ أَنْ يَفْجُرَ عَلَيْكُمْ الْفُرَاتَ فَيَغْرِقَكُمْ فَاخْذُوا حَذَرَكُمْ ثُمَّ رَمَى السَّهْمَ فِي عَسْكَرِ عَلِيٍّ ع

Abu Amama and Abu Al-Darda'a went out and did not witness anything from the fighting until when it was (month of) Rajab, and Muawiya feared that the readers would pledge allegiance to Ali^{-asws}, he strived in the plotting and wrote (in a letter tied to an arrow), 'From a servant of Allah^{-azwj}, the adviser. I am informing you all that Muawiya intends to burst the Euphrates upon you and drown you all, so take your caution'. Then he shot the arrow among the soldiers of Ali^{-asws}.

فَوَقَعَ السَّهْمُ فِي يَدِ رَجُلٍ فَقَرَأَهُ ثُمَّ أَقْرَأَ صَاحِبَهُ فَلَمَّا قَرَأَهُ مَنْ أَقْبَلَ وَ أَذْبَرَ قَالُوا هَذَا أَحُّ لَنَا نَاصِحٌ كَتَبَ إِلَيْكُمْ يُخَوِّدُكُمْ بِمَا أَرَادَ مُعَاوِيَةُ فَلَمْ يَزَلِ السَّهْمُ يُقْرَأُ وَ يُرْتَفَعُ حَتَّى رُفِعَ إِلَى عَلِيٍّ ع

The arrow fell into the hands of a man, and he read it, then his companion read it. When the ones in front and back had read it, they said, 'This one is an adviser to us, writing to you all informing you with what Muawiya intends'. The arrow did not cease to be read and raised until it was raised to Ali^{-asws}.

وَ بَعَثَ مُعَاوِيَةُ فَأَتَى رَجُلًا مِنَ الْعَمَلَةِ إِلَى عَاقُولٍ مِنَ النَّهْرِ بِأَيْدِيهِمُ الْمُرُورُ وَ الزُّبُلُ يَخْفِرُونَ فِيهَا بِحِمَالٍ عَسْكَرِ عَلِيٍّ ع فَقَالَ ع وَبِحُكْمِ إِنْ الَّذِي يُعَالِجُ مُعَاوِيَةَ لَا يَسْتَقِيمُ لَهُ وَ لَا يَقْوَى عَلَيْهِ إِنَّمَا يُرِيدُ أَنْ يُزِيلَكُمْ عَنْ مَكَانِكُمْ فَانْتَهَوْا عَنْ ذَلِكَ وَ دَعُوهُ

And Muawiya sent a detachment and the men from the workers came to a point of the river having the spades and the pick-axes in their hands digging therein by the horses of soldiers of Ali^{-asws}. He^{-asws} said: 'Woe be unto you! That which Muawiya is trying to do will not be straight for him, nor has he the strength upon it. But rather, he is intending to remove you from your positions, so end from that and leave him'.

فَقَالُوا لَهُ هُمْ وَ اللَّهُ يَخْفِرُونَ وَ اللَّهُ لَنَزَحِلَنَّ وَ إِنْ شِئْتَ فَأَقِمْ فَارْتَحَلُوا وَ صَعِدُوا بِعَسْكَرِهِمْ مَلِيًّا وَ ارْتَحَلَ عَلِيٌّ ع فِي أَخْرِيَاتِ النَّاسِ وَ هُوَ يَقُولُ

إِلَى رُكْنِ الْيَمَامَةِ أَوْ سَمَاءٍ-

مُنِيثٌ يَخْلِفُ آرَاءَ الطَّعَامِ

فَلَوْ أَنِّي أُطِغْتُ عَصَبْتُ قَوْمِي

وَ لَكِنِّي مَتَى أَتَرَفْتُ أَمْرًا

They said to him^{-asws}, 'By Allah^{-azwj}, they are digging! By Allah^{-azwj}, we should be departing, and if you^{-asws} so desire, you^{-asws} stay'. They departed and ascended with their soldiers for a whole, and Ali^{-asws} departed among the last of the people and he^{-asws} was saying: 'If I^{-asws} were to obey a gang of my^{-asws} people to a corner of Al-Yamama or Syria, but I^{-asws} would be killed if I^{-asws} were to conclude a matter opposite to the views of the mob'.

قَالَ فَارْتَحِلْ مُعَاوِيَةَ حَتَّى نَزَلَ بِمُعَسْكَرِ عَلِيٍّ عَ الَّذِي كَانَ فِيهِ:

He (the narrator) said, 'Muawiya departed until he descended at the army camp of Ali^{-asws} in which he^{-asws} was in.

فَدَعَا عَلِيٌّ عَ الْأَشْتَرَ فَقَالَ: أَلَمْ تَغْلِبْنِي عَلَى رَأْيِي أَنْتَ وَ الْأَشْعَثُ بِرَأْيِكُمَا فَقَالَ الْأَشْعَثُ أَنَا أَكْثَمُكَ يَا أَمِيرَ الْمُؤْمِنِينَ سَأَدَاوِي مَا أَفْسَدْتَ الْيَوْمَ مِنْ ذَلِكَ فَجَمَعَ كِنْدَةَ فَقَالَ لَهُمْ يَا مَعْشَرَ كِنْدَةَ لَا تَفْضَحُونِي الْيَوْمَ وَ لَا تُخْزُونِي فَإِنَّمَا أَنَا أَقَارِبُ بِكُمْ أَهْلَ الشَّامِ

Ali^{-asws} called Al-Ashtar and said, 'Didn't you and Al-Ash'as overcome me^{-asws} upon my^{-asws} view with both your view?' Al-Ash'as said, 'I shall suffice you^{-asws}, O Amir Al-Momineen^{-asws}. I will be curing what I have spoilt today from that'. He gathered (clan of) Kinda and said to them, 'O community of Kinda! Neither shame me today nor disgrace me, for rather I shall be facing the people of Syria with you today'.

فَخَرَجُوا مَعَهُ رِجَالَهُ يَمْشُونَ وَ بِيَدِهِ رُمْحٌ لَهُ يُلْقِيهِ عَلَى الْأَرْضِ وَ يَقُولُ امْشُوا قِيسَ رُحْمِي هَذَا فَيَمْشُونَ فَلَمْ يَزَلْ يَقِيسُ لَهُمُ الْأَرْضَ بِرُحْمِهِ وَ يَمْشُونَ مَعَهُ حَتَّى أَتَى مُعَاوِيَةَ وَسَطَ بَنِي سُلَيْمٍ وَاقِفًا عَلَى الْمَاءِ وَ قَدْ جَاءَهُ أَذَانِي عَسْكَرِهِ فَاقْتَتَلُوا قِتَالًا شَدِيدًا عَلَى الْمَاءِ سَاعَةً

An infantry came out with him walking, and in his hand was a spear of his, casting it into the ground and saying, 'Walk a measurement of this spear of mine'. They walked. He did not cease to measure out the ground for them with his spear and they were walking with him, until he came to Muawiya, in the midst of the clan of Suleym paused at the water, and the near ones of his soldiers came to him. They fought a severe battle upon the water for a time.

وَ انْتَهَى أَوَائِلَ أَهْلِ الْعِرَاقِ فَنَزَلُوا وَ أَقْبَلَ الْأَشْتَرُ فِي جُنْدٍ مِنْ أَهْلِ الْعِرَاقِ فَحَمَلَ عَلَى مُعَاوِيَةَ وَ الْأَشْعَثُ يُحَارِبُ فِي نَاحِيَةٍ أُخْرَى فَانْحَازَ مُعَاوِيَةُ فِي بَنِي سُلَيْمٍ فَرَدُّوا وَجْهَهُ إِلَيْهِ قَدَرٌ ثَلَاثَةِ فَرَاسِخٍ ثُمَّ نَزَلَ وَ وَضَعَ أَهْلَ الشَّامِ أُنْفَالَهُمْ وَ الْأَشْعَثُ يَهْدِرُ وَ يَقُولُ أَرْضَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ قَالَ الْأَشْتَرُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ غَلَبَ اللَّهُ لَكَ عَلَى الْمَاءِ

And the early ones of the people of Al-Iraq came and descended, and Al Ashtar came among an army from the people of Al-Iraq and attacked upon Muawiya, and Al-Ash'as was battling in another area. Muawiya aligned among the clan of Suleym and they returned the faces of his camels for a measurement of three Farsakhs. Then he descended and the people of Syria placed down their loads, and Al-Ash'as came down and he was saying, 'Have I pleased you^{-asws}, O Amir Al-Momineen^{-asws}?' And Al-Ashtar said, 'O Amir Al-Momineen^{-asws}! Allah^{-azwj} has Overcome upon the water for you^{-asws}'.

قال نصر: و كان كل واحد من علي و معاوية يخرج الرجل الشريف في جماعة و يقاتل مثله و كانوا يكرهون أن يراحفوا بجميع الفيلق مخافة الاستيصال و الهلاك فاقتتل الناس ذا الحجة كله فلما انقضى تداعوا إلى أن يكف بعضهم عن بعض إلى أن ينقضي المحرم لعل الله أن يجري صلحا أو اجتماعا فكف الناس في المحرم بعضهم عن بعض-

Nasr (the narrator) said, 'And each one from Ali^{-asws} and Muawiya, the noble man came out among a group and fought his like, and they were disliking to march with the entire legion fearing the overcoming and the destruction. So, the people fought (month of) Zul Hijja, all of it. When it expired, they called out that they should refrain from each other until Al-

Muharram (a sacred month) passed by, perhaps Allah^{-azwj} would Flow the reconciliation or unity. The people refrained from each other during Al-Muharram”.⁷

قال نصر حدثنا عمر بن سعد عن أبي المجاهد عن المحل بن خليفة قال لما توادعوا في المحرم اختلف الرسل فيما بين الرجلين رجاء الصلح فأرسل علي ع إلى معاوية عدي بن حاتم و شبيب بن ربعي و يزيد بن قيس و زياد بن خصفة فلما دخلوا عليه حمد الله تعالى عدي بن حاتم و أثنى عليه و قال أما بعد فقد أتيناك لندعوك إلى أمر يجمع الله به كلمتنا و أمتنا و يحقن دماء المسلمين

Nasr said, ‘It is narrated to us by Umar Bin Sa’ad, from Abu Al Mujahid, from Al Mahal Bin Haleefa who said,

‘When they had bid farewell to (month of) Al-Muharram, the messages were interchanged between the two men wishing for the reconciliation. Ali^{-asws} sent Uday Bin Hatim and Shabas Bin Rabie and Yazeed Bin Qays and Ziyad Bin Khasfa to Muawiya. When they entered unto him, Uday Bin Hatim praised Allah^{-azwj} and extolled upon Him^{-azwj} and said, ‘As for after, we have come to you to call you to a matter Allah^{-azwj} would Unite our words with it and Secure us and Save the blood of the Muslims.

ندعوك إلى أفضل الناس سابقة و أحسنهم في الإسلام آثارا و قد اجتمع له الناس و قد أرشدهم الله بالذي رأوا و أتوا فلم يبق أحد غيرك و غير من معك فأنته يا معاوية من قبل أن يصيبك الله و أصحابك بمثل يوم الجمل

We call you to the most superior of the people in precedence, and of the best impact in Al-Islam, and the people have united to him^{-asws}, and Allah^{-azwj} has Guided them with that which they have seen and received. So, there does not remain anyone apart from you and the ones with you. So, end it O Muawiya, before Allah^{-azwj} Afflicts you and your companions with the like of the day of the camel’.

فقال له معاوية كأنك إنما جئت متهددا و لم تأت مصلحا هيئات يا عدي إني لابن حرب ما يقعق لي بالشنان أما و الله إنك من المجلبين على عثمان و إنك لمن قتلته و إني لأرجو أن تكون ممن يقتله الله

Muawiya said to him, ‘It is as if you have rather come to threaten and did not come for reconciliation. Far be it, O Uday! I am a son of Harb, there will not be hastening for me with the movement. But, by Allah^{-azwj}, you are from the fetchers against Usman, and you are from the ones who killed him, and I wish that you be from the ones whom Allah^{-azwj} Kills’.

فقال له شبيب بن ربعي و زياد بن خصفة و تنازعا كلاما واحدا أتيناك فيما يصلحنا و إياك فأقبلت تضرب لنا الأمثال دع ما لا ينفع من القول و الفعل و أجبننا فيما يعمننا و إياك نفعه

Shabas Bin Rabie and Ziyad Bin Khasfa said to him, and they contended with one speech, ‘We have come to you regarding what would reconcile us and you, but you have turned to strike the examples for us. Leave what does not benefit from the words and the deeds, and answer us regarding what is meaningful to us and you in benefit’.

⁷ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 394 a

و تكلم يزيد بن قيس فقال إنا لم نأتك إلا لنبلغك الذي بعثنا به إليك و لنؤدي عنك ما سمعنا منك و لم ندع أن ننصح لك و أن نذكر ما ظننا أن فيه عليك حجة أو أنه راجع بك إلى الأمة و الجماعة إن صاحبنا من قد عرفت و عرف المسلمون فضله و لا أظنه يخفى عليك

And Yazeed Bin Qays spoke. He said, 'We did not come to you except to deliver that which we have been sent with to you, and for us to deliver from you what we hear from you, and we will not leave advising to you, and we shall mentioned what we think there is an argument upon you in it, or that it would return you to the community and the unity. Our Master^{-asws} is someone you know, and the Muslims recognise his^{-asws} merits, and I do not think it is hidden from you.

إن أهل الدين و الفضل لا يعدلونك بعلي و لا يساوون بينك و بينه فاتق الله يا معاوية و لا تحالف عليا فإنا و الله ما رأينا رجلا قط أعلم بالتقوى و لا أزهدي في الدنيا و لا أجمع لخصال الخير كلها منه

The people of religion and the merits cannot equate you with Ali^{-asws}, nor is there any comparison between you and him^{-asws}, so fear Allah^{-azwj}, O Muawiya, and do not oppose Ali^{-asws}, for by Allah^{-azwj}, we have not seen any man more learned with the piety nor more abstemious in the world, nor with a collection of all the good characteristics, than him^{-asws}.

فحمد معاوية الله و أثني عليه و قال أما بعد فإنكم دعوتكم إلى الجماعة و الطاعة فأما التي دعوتكم إليها فنعما هي و أما الطاعة لصاحبكم فإنه لا نرضى به إن صاحبكم قتل خليفتنا و فرق جماعتنا و آوى ثارنا و قتلنا و صاحبكم يزعم أنه لم يقتله فنحن لا نرد ذلك عليه أ رأيتم قتلة صاحبنا أ لستم تعلمون أنهم أصحاب صاحبكم فليدفعهم إلينا فلنقتلهم به و نحن نجيبكم إلى الطاعة و الجماعة

Muawiya praised Allah^{-azwj} and extolled upon Him^{-azwj} and said, 'As for after, you are calling to the unity and the obedience. As for that which you are calling to, so it is good, and as for the obedience to your Master^{-asws}, surely, we cannot agree with it. Your Master^{-asws} has killed our caliph and divided our community, and sheltered ones we can avenge from, and our killers, and your Master^{-asws} is claiming that he^{-asws} did not kill him. We shall not refer that upon him^{-asws}. What is your view of the killers of our companion (Usman)? Don't you know they are companions of your Master^{-asws}? Let him^{-asws} hand the mover to us so we can kill them for it, and we shall answer to the obedience and the unity'.

فقال له شيبث أ يسرك يا معاوية إن أمكنت من عمار بن ياسر فقتلته قال و ما يمنعني من ذلك و الله لو أمكنني صاحبكم من ابن سمية ما أقتله بعثمان و لكن كنت أقتله بنائل مولى عثمان

Shabas said to him, 'Would it make you happy, O Muawiya, if you were to be enabled from Ammar Bin Yasser and kill him?' He said, 'And what would prevent me from that? By Allah^{-azwj}! If your Master^{-asws} were to enable me from Ibn Sumayya (Ammar), I would not kill him for Usman, but I would kill him for Na'il a slave of Usman'.

فقال شيبث و إله السماء ما عدلت معدلا و لا و الذي لا إله إلا هو لا تصل إلى قتل ابن ياسر حتى تندبر الهام عن كواهل الرجال و تضيق الأرض الفضاء عليك برحبها فقال معاوية إذا كان ذلك كانت عليك أضيق

Shabas said, 'And God^{-azwj} of the sky would not Straighten a converted. And no, by the One^{-azwj} Who, there is no god except He^{-azwj}! You will not (be able to) arrive to kill Ibn Yasser until the worries falls off from the middle-aged men (a metaphor) and the earth straitens the

atmosphere upon you with its vastness'. Muawiya said, 'When that happens, it would be narrower upon you'.

ثم رجع القوم عن معاوية فبعث إلى زياد بن خصفة من بينهم فأدخل عليه فحمد معاوية الله و أثني عليه ثم قال أما بعد يا أخا ربيعة فإن عليا قطع أرحامنا و قتل إمامنا و آوى قتلة صاحبنا و إني أسألك النصره عليه بأسرتك و عشيرتك و لك على عهد الله و ميثاقه إذا ظهرت أن أوليك أي المصريين أحببت

Then the group returned from Muawiya. Then he Ziyad Bin Khasfa from between them. He entered to see him. Muawiya praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'As for after, O brother of Rabie! Ali^{-asws} has cut off our relationships, and killed our leader, and has sheltered the killers of our companion (Usman), and I am asking you for the help against him^{-asws} with your family and your clan, for you upon me is a Pact of Allah^{-azwj} and His^{-azwj} Covenant, when I prevail, I shall make you in-charge of whichever two cities you like'.

قال زياد فلما قضى معاوية كلامه حمدت الله و أثنيته عليه ثم قلت أما بعد فإنني لعلى بينة من ربي و بما أنعم الله علي فلن أكُون ظهيراً للمُجرمينَ ثم قمت

Ziyad said, 'When Muawiya had finished his speech, I praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said, 'As for after, I am upon a proof from my Lord^{-azwj} and with what Allah^{-azwj} has Favoured upon me, **so I will never be a backer for the criminals**' [28:17]. Then I stood up.

فقال معاوية لعمر بن العاص و كان إلى جانبه ما لهم غضبهم الله ما قلبهم إلا قلب رجل واحد

Muawiya said to Amro Bin Al-Aas, and he was to his side, 'What is the matter with them? Allah^{-azwj} has not Made their hearts to be keen to except the heart of one man!'

قال نصر و بعث معاوية حبيب بن مسلمة الفهري إلى علي ع و بعث معه شرحبيل بن السمط و معن بن يزيد فدخلوا عليه ع فتكلم حبيب و حمد الله و أثني عليه و قال أما بعد فإن عثمان بن عفان كان خليفة مهديا يعمل بكتاب الله و ينيب إلى أمر الله فاستثقلت حياته و استبطأتم وفاته فعدوتم عليه فقتلتموه

Nasr said, 'And Muawiya sent Habeeb Bin Maslama Al-Fihry to Ali^{-asws}, and sent Shirjeel Bin Al-Simt and Ma'an Bin Yazeed with him. They entered to see him^{-asws}. Habeeb spoke and praise Allah^{-azwj} and extolled upon Him^{-azwj}, and said, 'As for after, Usman Bin Affan was a guided caliph working in accordance to the Book of Allah^{-azwj} and penitent to the Commands of Allah^{-azwj}, but you^{-asws} made his life heavy and gave him a slow death, and were inimical upon him, and you^{-asws} killed him.

فادفع إلينا قتلة عثمان لنقتلهم به فإن قلت إنك لم تقتله فاعتزل أمر الناس فيكون أمرهم شورى بينهم يولي الناس أمرهم من أجمع عليه رأيهم

Hand over the killers of Usman to us so we can kill them due to it. If you^{-asws} are saying you^{-asws} did not kill him, then isolate yourself^{-asws} from the affairs of the people so their affairs would be a consultation between them. The people can place in-charge someone their views are united upon'.

فقال له علي ع: و من أنت لا أم لك و الولاية و العزل و الدخول في هذا الأمر اسكت فإنك لست هناك و لا بأهل لذلك

Ali^{-asws} said to him: ‘May there be no mother for you! And who are you, and the governance and the removal and the entering into this command? Be quiet, for you are neither over there, nor rightful of that’.

فقام حبيب بن مسلمة و قال و الله لتريني حيث تكره

Habeeb Bin Maslama stood up and said, ‘By Allah^{-azwj}! You^{-asws} will see me where you will dislike it’.

فقال له علي ع و ما أنت و لو أجلبت بخيلك و رجلك اذهب فصوب و صعد ما بدا لك فلا أبقي الله عليك إن أبقيت

Ali^{-asws} said to him: ‘And what are you? If only you had brought your cavalry and your infantry. Go! Descend and ascend, whatever comes to you. May Allah^{-azwj} not let you remain if I^{-asws} were to remain’.

فقال شرحبيل بن السمط إن كلمتك فلعمري ما كلامي لك إلا نحو كلام صاحبي فهل عندك جواب غير الذي أجبتة قال نعم قال فقله

Shirjeel Bin Al-Simt said, ‘By my life! If I speak to you, my speech to you^{-asws} would not be except approximate to the talk of my companions. So, is there any answer with you^{-asws} apart from that which you^{-asws} have answered?’ He^{-asws} said: ‘Yes’. He said, ‘Say it!’

فحمد الله علي ع و أثنى عليه ثم قال أما بعد فإن الله سبحانه بعث محمدا ص فأنقذ به من الضلالة و نعث به من الهلكة و جمع به بعد الفرقة ثم قبضه الله إليه و قد أدى ما عليه

Ali^{-asws} praise Allah^{-azwj} and extolled upon Him^{-azwj}, then said: ‘As for after, surely Allah^{-azwj} the Glorious Sent Muhammad^{-saww} to Save through him^{-asws} from the straying, and we can be revived through him^{-saww} from the devastation, and unite through him^{-saww} after the sectarianism. Then Allah^{-azwj} Caused him^{-saww} to pass away, and he^{-saww} had fulfilled whatever was upon him^{-saww}.

فاستخلف الناس أبا بكر ثم استخلف أبو بكر عمر فأحسن السيرة و عدلا في الأمة و قد وجدنا عليهما أن توليا الأمر دوننا و نحن آل الرسول و أحق بالأمر فغفرنا ذلك لهما

The people made Abu Bakr the caliph, then Abu Bakr made Umar the caliph, and they were both of good mode and just among the community, and we have found upon them both that they had taken charge of the command besides us^{-asws} and although we^{-asws} are family^{-asws} of the Rasool^{-saww}, and more rightful with the command. We forgave them both of that.

ثم ولي أمر الناس عثمان فعمل بأشياء عابها الناس عليه ففسار إليه ناس فقتلوه ثم أتاني الناس و أنا معتزل أمرهم فقالوا لي بايع فأبيت عليهم فقالوا لي بايع فإن الأمة لن ترضى إلا بك و إنا نخاف إن لم تفعل أن يفترق الناس فبايعتهم

Then Usman was in-charge of the command, and he worked with things the people faulted upon him. The people went to him and killed him. Then the people came to me^{-asws}, and I^{-asws} had isolated away from their affairs. They said to me^{-asws}, ‘Take our pledges of allegiance!’ I refused to them. They said to me^{-asws}, ‘Take the pledges for the community will never be

pleased except with you^{-asws}, and we fear that if you^{-asws} do not do it, the people would separate'. So, I^{-asws} took their allegiances.

فلم يرعني إلا شقاق رجلين قد بايعاني و خلاف معاوية إياي الذي لم يجعل الله له سابقة في الدين و لا سلف صدق في الإسلام طليق ابن طليق و حزب من الأحزاب لم يزل الله و لرسوله عدوا هو و أبوه حتى دخلا في الإسلام كارهين مكرهين

But nothing concerned me^{-asws} except the wretchedness of two men (Talha and Al-Zubeyr) and opposition of Muawiya to me^{-asws} which Allah^{-azwj} had not Made any precedence for him in the religion, nor any honest predecessor in Al-Islam, being a freed one (at the conquest of Makkah) son of a freed one, and having fled from the confederates. He did not cease to be an enemy to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, he and his father, until they both entered into Al-Islam unwillingly, compelled.

فيا عجباً لكم و لانقيادكم له و تدعون آل نبيكم الذي لا ينبغي لكم شقاقهم و لا خلافهم و لا أن تعدلوا بهم أحدا من الناس إني أدعوكم إلى كتاب الله عز و جل و سنة نبيكم ص و إمامة الباطل و إحياء معالم الدين أقول قولي هذا و أستغفر الله لنا و لكل مؤمن و مؤمنة و مسلم و مسلمة

O (you) how strange of your all, and your succumbing to him and calling the family^{-asws} of your Prophet^{-saww} which is not befitting for you being wretched to them^{-asws}, nor opposing them^{-asws}, nor that you should be equating anyone from the people with them^{-asws}. I^{-asws} invite you all to the Book of Allah^{-azwj} Mighty and Majestic and Sunnah of your Prophet^{-saww}, and (be against) the false imamate, and revive the teaching of the religion. I^{-asws} am saying these words of mine^{-asws}, and I^{-asws} seek Forgiveness for us and for you all, Momin and Momina, and Muslim and Muslimah'.

فقال له شرحبيل و معن بن يزيد أ تشهد أن عثمان قتل مظلوما فقال لهما إني لا أقول ذلك قالوا فمن لا يشهد أن عثمان قتل مظلوما فنحن برآء منه ثم قاما فانصرفا

Shirjeel and Ma'an Bin Yazeed said to him^{-asws}, 'Are you^{-asws} testifying that Usman was killed as oppressed?' He^{-asws} said to them: 'I^{-asws} am not saying that'. They said, 'So, the one who does not testify that Usman was killed as oppressed, we are disavowed from him'. Then then stood up and left.

فقال علي ع إِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ وَ مَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

Ali^{-asws} said: ***'You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80] Nor can you guide the blind out of their straying. Surely, you can only make hear the one who believes in Our Signs and they are submitters [27:81]'***.

ثم أقبل على أصحابه فقال لا يكن هؤلاء في ضلالتهم بأولى بالجد منكم في حقكم و طاعة إمامكم

Then Ali^{-asws} faced towards his^{-asws} companions and said: 'They, in their straying, cannot be foremost with the struggle than you all regarding your rights and obedience to your Imam^{-asws}'.

ثم مكث الناس متواعدين إلى انسلخ المحرم فلما انسلخ شهر المحرم و استقبل الناس صفر من سنة سبع و ثلاثين من هجرة النبي بعث علي ع نفرا من أصحابه حتى إذا كانوا من عسكر معاوية حيث يسمعونهم الصوت قام يزيد بن الحارث فنادى عند غروب الشمس يا أهل الشام إن أمير المؤمنين عليا ع و أصحاب رسول الله ص يقولون لكم إنا و الله لم نكف عنكم شكا في أمركم و لا بقيا عليكم و إنما كفنا عنكم لخروج المحرم و قد انسلخ و إنا قد نبذنا إليكم على سواء ف إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Then the people remained ready to the ending of Al-Muharram. So, when the month of Muharram ended and the people welcomed Safar of the year thirty-six from the emigration of the Prophet^{-saww}, Ali^{-asws} sent a number of his^{-asws} companions until when they were from the soldiers of Muawiya when they could make them listen to the voice, Yazeed Bin Al-Haris stood up and called out at the setting of the sun, ‘O people of Syria! Amir Al-Momineen Ali^{-asws} and companions of Rasool-Allah^{-saww} are saying to you all, ‘By Allah^{-azwj}! We did not refrain from you due to doubt in your affairs, nor to let you live, and rather we refrained from you to the exit of Al-Muharram, and it has ended, and we have renounced to you all upon the equality, **surely Allah does not Love the treacherous [8:58]!**’

قال فसार الناس إلى رؤسائهم و أمرائهم

He (the narrator) said, ‘The people went to their chiefs and their commanders’⁸.

قال نصر: و أما- رواية عمرو بن شمر عن جابر عن أبي الزبير أن نداء ابن مرثد الخثعمي كانت صورته يا أهل الشام ألا إن أمير المؤمنين ع يقول لكم إني قد استأنيت بكم لتراجعوا الحق و تنبوا إليه و احتججت عليكم بكتاب الله و دعوتكم إليه فلم تتناهوا عن طغيان و لم تجيبوا إلى حق فإني قد نبذت إليكم على سواء إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Nasr said, ‘And as for the report of Amro Bin Shimr, from Jabir Bin Abu Al Zubeyr,

‘The call of Ibn Marsad Al-Khas’amy was his voice, ‘O people of Syria! Indeed, Amir Al-Momineen^{-asws} is saying to you all: ‘I^{-asws} had respited you all for you to be returning to the truth and be penitent to it, and I^{-asws} argued upon you by the Book of Allah^{-azwj} and called you to it. But you did not end from the tyranny, and did not respond to a right, so I^{-asws} am renouncing to you all **upon equality, surely Allah does not Love the treacherous [8:58]!**’

قال فसार الناس إلى رؤسائهم و خرج معاوية و عمرو بن العاص يكتبان الكتائب و يعيثان العساكر و أوقدوا النيران و جاءوا بالشموع و بات علي ع ليلته تلك كلها يعيئ الناس و يكتب الكتائب و يدور في الناس و يحرضهم

He (the narrator) said, ‘The people went to their chiefs, and Muawiya and Amro Bin Al-Aas came out composing the battalions and composing the soldiers, and they ignited the fires and came with the flames; and Ali^{-asws} spent that night of his^{-asws}, all of it organising the people, and composing the battalions, and circling around among the people and mobilising them’.

قال نصر فخرجوا أول يوم من صفر سنة سبع و ثلاثين و هو يوم الأربعاء فاقتتلوا قتالا شديدا جل النهار ثم تراجعوا و قد انتصف بعضهم من بعض

⁸ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 394 b

Nasr said, ‘They came out on the first day of Safar of the year thirty-seven, and it was the day of Wednesday. They fought a severe battle most of the day. Then they retreated and they had avenged from each other.

ثم خرج في اليوم الثاني هاشم بن عتبة في خيل و رجال حسن عددها و عدتها فخرج إليه من أهل الشام أبو الأعور السلمي فاقتتلوا يومهم ذلك تحمل الخيل على الخيل و الرجال على الرجال ثم انصرفوا و قد صبر القوم بعضهم لبعض

Then Hashim Bin Utba came out during the second day among a cavalry and an infantry, good was their number and their preparation. Abu Al-Awr Al-Salmy, from the people of Syria, came out to them, and they fought that day of theirs, the cavalry attacking upon the cavalry and the infantry upon the infantry. Then they left and the group had combatted each other.

و خرج في اليوم الثالث عمار بن ياسر و خرج إليه عمرو بن العاص فاقتتل الناس كأشد قتال كان و جعل عمار يقول يا أهل الإسلام أ تريدون أن تنظروا إلى من عادى الله و رسوله وجاهدهما و بغى على المسلمين و ظاهر المشركين

And during the third day, Ammar Bin Yasser came out, and Amro Bin Al-Aas came out to him, and the people fought as severely a battle as could be, and Ammar went on saying, ‘O people of Al-Islam! Do you want to be looking at the one who was an enemy to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and fought them and rebelled against the Muslims, and backed the Polytheists?

فلما أراد الله أن يظهر دينه و ينصر رسوله أتى إلى النبي ص فأسلم و هو و الله فيما يرى راهب غير راغب ثم قبض الله رسوله و إنا و الله لنعرفه بعداوة المسلم و مودة المجرم

When Allah^{-azwj} Wanted His^{-azwj} religion to prevail and Help His^{-azwj} Rasool^{-saww} he came to the Prophet^{-saww} and became a Muslim, and by Allah^{-azwj}, he was in awe regarding what he had seen, without desired. Then Allah^{-azwj} Caused His^{-azwj} Rasool^{-saww} to pass away, and by Allah^{-azwj} I do recognise him by the enmity towards the Muslims and cordiality of the criminals.

ألا و إنه معاوية فقاتلوه و العنوة فإنه ممن يظفي نور الله و يظاهر أعداء الله

Indeed! It is Muawiya. So, fight him and be forceful, for he is from the ones extinguishing the Noor Allah^{-azwj} and backing the enemies of Allah^{-azwj}!

قال و كان مع عمار زياد بن النضر على الخيل فأمره أن يحمل في الخيل فحمل فصبروا له و شد عمار في الرجالة فأزال عمرو بن العاص عن موقفه و رجع الناس يومهم ذلك.

He (the narrator) said, ‘And with Ammar was Ziyad Bin Al-Nazar upon the cavalry. He instructed him to attack among the cavalry. He attacked, and they combatted to him, and Ammar strengthened among the infantry. Amro Bin Al-Aas was removed from his place and the people retreated that day of theirs’.⁹

⁹ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 395

قَالَ نَصْرُ وَ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْمُسْعُودِيُّ عَنْ يُونُسَ بْنِ الْأَرْقَمِ عَنْ حَدَّثَهُ مِنْ شَيْخِ بَكْرِ بْنِ وائِلٍ قَالَ: كُنَّا مَعَ عَلِيٍّ ع بِصُفَيْنَ فَرَفَعَ عَمْرُو بْنُ الْعَاصِ شِقَّةً حَمِيصَةً سَوْدَاءَ فِي رَأْسِ رُمْحٍ فَقَالَ نَاسٌ هَذَا لِيَوَاءَ عَقْدَ لَهُ رَسُولُ اللَّهِ ص فَلَمْ يَزَالُوا يَتَحَدَّثُونَ حَتَّى وَصَلَ ذَلِكَ إِلَى عَلِيٍّ ع

Nasr said, 'And it is narrated to me by Abu Abdul Rahman Al Masoudy, from Yunus Bin Al Arqam, from the one who narrated it, from elders of Bakr Bin Wail who said,

‘We were with Ali^{-asws} at Siffeen, and Amro Bin Al-Aas raised a strip of black cloth at the top of a spear. The people said, ‘This is a flag Rasool-Allah^{-saww} had tied for him. They did not cease to be narrating until that arrived to Ali^{-asws}.

فَقَالَ أَتَدْرُونَ مَا هَذَا الْيَوْمُ إِنَّ عَمْرًا أُخْرِجَ لَهُ رَسُولُ اللَّهِ ص هَذِهِ الشَّيْئَةُ فَقَالَ مَنْ يَأْخُذُهَا بِهَا فِيهَا فَقَالَ عَمْرُو وَ مَا فِيهَا يَا رَسُولَ اللَّهِ فَقَالَ لَا تُثْقَلُ بِهَا مُسْلِمًا وَلَا تُثْقَرُ بِهَا مِنْ كَافِرٍ فَأَخَذَهَا فَقَدَّ وَ اللَّهُ قَرَّبَهَا مِنَ الْمُشْرِكِينَ وَ قَاتَلَ بِهَا الْيَوْمَ الْمُسْلِمِينَ

He^{-asws} said: ‘Do you know what this flag is? This is not a flag. Amr, Rasool-Allah^{-saww} had brought out this cloth for him and said: ‘Who will take it with whatever is in it?’ Amro said, ‘And what is in it, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘You will not fight any Muslim with it, nor draw it closer to any Kafir’. So, he had taken it. By Allah^{-azwj}! He has drawing it closer to the Polytheists, and fought the Muslims by it today.

وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا أَكْلَمُوا وَلَكِنَّهُمْ اسْتَسْلِمُوا وَاسْقَوْا الْكُفْرَ فَمَا جَدُّوا عَلَيْهِ أَعْوَانًا أَظْهَرُوهُ.

By the One^{-azwj} Who Split the seed and Formed the person! They had not become Muslims, but they had submitted, and they kept the Kufr as secret. When they found supporters upon it, they revealed it''.¹⁰

قَالَ نَصَرَ بْنَ مُزَاحِمٍ كَانَ عَلَيَّ ع يَرْكَبُ بَعْلَةً لَهُ فَبُلَّ أَنْ تَلْتَقِيَ الْفُتَيَانِ بِصُفَيْنَ فَلَمَّا خَضِرَتِ الْحَرْبُ وَ بَاتَ تِلْكَ اللَّيْلَةَ يُعَيِّي الْكُتَائِبَ حَتَّى أَصْبَحَ قَالَ اثْنُونِي بِفَرَسِي فَأَتَنِي بِفَرَسٍ لَهُ أَذْهَمَ يَبْحَثُ الْأَرْضَ يَبْذِيهِ جَمِيعًا لَهُ حَمَمَةٌ وَ صَهِيلٌ فَرَكَبَهُ وَ قَالَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Nasr Bin Muzahim said, ‘Ali^{-asws} rode a mule of his^{-asws} before the two armies met (in battle) at Siffeen. When the war presented and he^{-asws} spent that night composing the battalions until morning, he^{-asws} said: ‘Bring my^{-asws} horse to me^{-asws}!’ They came with a horse of his^{-asws}, pitch black, scratching the ground with both its forelegs. For it was neighing and whinnying. He^{-asws} rode it and said: ***‘Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13].*** And there is neither might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent’’.¹¹

قَالَ نَصَرَ وَ حَدَّثَنَا عَمْرُو بْنُ يَثْمَرَ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: كَانَ عَلِيٌّ ع إِذَا سَارَ إِلَى قِتَالٍ ذَكَرَ اسْمَ اللَّهِ تَعَالَى حِينَ يَرْكَبُ كَانَ يَقُولُ الْحَمْدُ لِلَّهِ عَلَى نِعْمِهِ عَلَيْنَا وَ فَضْلِهِ الْعَظِيمِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Nasr said, 'And it is narrated to us by Amro Bin Shimr, from Jabir Al Jufy who said,

¹⁰ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 396 a

¹¹ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 396 b

'It was such that whenever Ali^{-asws} went to fight, he^{-asws} mentioned a Name of Allah^{-azwj} the Exalted. When he^{-asws} rode, he^{-asws} was saying, 'The Praise is for Allah^{-azwj} upon His^{-azwj} Favours upon us, and His^{-azwj} Magnificent Grace. ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].***

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ وَ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ وَ يَقُولُ اللَّهُمَّ إِلَيْكَ الْأَقْدَامُ وَ أُتِيبَتِ الْأَبْدَانُ وَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ شَخَصَتِ الْأَبْصَارُ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

Then he^{-asws} faced towards the Qiblah and raised his^{-asws} hands towards the sky and said: 'O Allah^{-azwj}! The feet are returning to You^{-asws}, and the bodies are exhausted, and the hearts are in anticipation, and the hands are raised, and the sights are staring. ***'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'' [7:89].***

ثُمَّ يَقُولُ سِيرُوا عَلَى بَرَكََةِ اللَّهِ ثُمَّ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ يَا اللَّهُ يَا أَحَدُ يَا صَمَدُ يَا رَبَّ مُحَمَّدٍ أَكْفُفْ عَنَّا شَرَّ الظَّالِمِينَ

Then he^{-asws} said: 'Go upon the Blessings of Allah^{-azwj}!' Then he^{-asws} said: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest! There is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest! O One! O Samad! O Lord^{-azwj} of Muhammad^{-saww}! Restrain from us the evil of the unjust ones!'

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لِكَ يَوْمَ الدِّينِ إِلَّاكَ نَعْبُدُ وَ إِلَّاكَ نَسْتَعِينُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

The Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3] Master of the Day of Reckoning [1:4] (It is) You we worship and You do we seek Assistance (from) [1:5] In the Name of Allah the Beneficent, the Merciful [1:1]. And there is neither might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent'.

وَ كَانَتْ هَذِهِ الْكَلِمَاتُ شِعَارَهُ بِصِقِّينَ.

And these phrases were his^{-asws} slogan at Siffeen''¹²

Supplication of Amir ul-Momineen^{-asws} during the Battle of Siffeen:

قَالَ نَصْرٌ وَ حَدَّثَنَا قَيْسُ بْنُ رَبِيعٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَسَّانَ الْعَجَلِيِّ عَمَّنْ حَدَّثَهُ عَنْ عَلِيٍّ أَنَّهُ سَمِعَهُ يَقُولُ يَوْمَ صِفِّينَ اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَبْصَارُ وَ بُسِطَتِ الْأَيْدِي وَ نُقِلَتِ الْأَقْدَامُ وَ دَعَتِ الْأَلْسُنُ وَ أَفْضَتِ الْقُلُوبُ وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ فَاحْكُم بَيْنَنَا وَ بَيْنَهُمْ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْحَاكِمِينَ

Nasr said, 'And it is narrated to us by Qays Bin Rabie, from Abdul Wahid Bin Hassan Al Ijaly, from the one who narrated it,

'From Ali^{-asws}, he (the narrator) heard him^{-asws} saying on the day of Siffeen: 'O Allah^{-azwj}! The sights are raised towards You^{-azwj}, and the hands are spread, and the feet are transporting, and the tongues are supplication, and the hearts are anticipating, and to You^{-azwj} is the

¹² Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 397

Judgment regarding the deeds, so Judge between us with the truth, and You^{-azwj} are best of the judges.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَكَثْرَةَ عَدُوِّنَا وَفَلَّةَ عَدَدِنَا وَتَشْتُّتَ أَهْوَانِنَا وَشِدَّةَ الزَّمَانِ وَظُهُورَ الْفِتَنِ فَأَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ تُعَجِّلُهُ وَنَصْرٍ تُعِزُّ بِهِ سُلْطَانَ الْحَقِّ وَتُظْهِرُهُ.

O Allah^{-azwj}! We complain to You^{-azwj} of the absence of our Prophet^{-saww}, and the large numbers of our enemies, and scarcity of our numbers, and the scattering of our desires, and difficulties of the times, and appearance of the Fitna. So, Assist us upon that by a victory You^{-azwj} Hasten, and Help You^{-azwj} the authority of the truth is strengthened with, and Prevail it!¹³

Sermon of Amir ul-Momineen^{-asws} during Battle of Siffeen:

قَالَ نَصْرٌ وَحَدَّثَنَا عُمَرُ بْنُ سَعْدٍ وَعَمْرُو بْنُ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَامَ عَلِيٌّ ع فَحَطَبَ النَّاسَ بِصَيِّفَيْنِ فَقَالَ الْحَمْدُ لِلَّهِ عَلَى نِعْمِهِ الْفَاضِلَةِ عَلَى جَمِيعِ مَنْ خَلَقَ مِنَ الْبَرِّ وَالْفَاجِرِ وَ عَلَى حُجَجِهِ الْبَالِغَةِ عَلَى خَلْقِهِ مَنْ أَطَاعَهُ مِنْهُمْ وَمَنْ عَصَاهُ

Nasr said, 'And it is narrated to us by Umar Bin Sa'ad, and Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} stood up and addressed the people at Siffeen. He^{-asws} said: 'The Praise is for Allah^{-azwj} upon His^{-azwj} bounties, the Grace upon the entirety of the creatures, from the righteous and the immoral, and upon His^{-azwj} Conclusive Arguments upon His^{-azwj} creatures, one from them who obey and the one who disobey Him^{-asws}.

إِنْ يَرْحَمُ فَيَفْضِلُهُ وَمِنْهُ وَإِنْ عَذَّبَ فَبِمَا كَسَبَتْ أَيْدِيهِمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ أَحْمَدُهُ عَلَى حُسْنِ الْبَلَاءِ وَ تَظَاهِرِ التَّغَمُّاءِ وَ أَسْتَعِينُهُ عَلَى مَا نَابَنَّا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ وَ أَتَوَكَّلُ عَلَيْهِ وَ كَفَى بِاللَّهِ وَكِيلًا

If He^{-azwj} is Merciful, it is due to His^{-azwj} Grace and His^{-azwj} Conferment, and if He^{-azwj} Punishes, it is due to what their own hands have wrought, **and that Allah is not in the least unjust to the servants [3:182]**. I^{-asws} praise Him^{-azwj} upon the excellent Trials, and Manifestation of the Bounties, and His^{-azwj} Assistance what is with us from the matters of the world and the Hereafter. And I^{-asws} rely upon Him^{-azwj}, **and suffice with Allah as a Protector [4:81]**.

ثُمَّ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ* ارْتَضَاهُ لِدَلِّكَ وَ كَانَ أَهْلُهُ وَ اصْطَفَاهُ عَلَى جَمِيعِ الْعِبَادِ لِتَبْلِيغِ رِسَالَتِهِ وَ جَعَلَهُ رَحْمَةً مِنْهُ عَلَى خَلْقِهِ

Then, I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is no associate for, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the guidance and religion of the truth, pleased with him^{-saww} for that, and he^{-saww} was its rightful, and Chose him^{-saww} over the entirety of the servants to deliver His^{-azwj} Message, and Made him^{-saww} a Mercy from Him^{-azwj} upon His^{-azwj} creatures.

¹³ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 399

وَ كَانَ كَعِلْمِهِ فِيهِ زُفُوفاً رَجِيماً أَكْرَمَ خَلْقِ اللَّهِ حَسْباً وَ أَجْمَلُهُ مَنْظَراً وَ أَسْحَاهُ نَفْساً وَ أَبْرَهُ بِوَالِدٍ وَ أَوْصَلَهُ لِرَحِمٍ وَ أَفْضَلَهُ عِلْماً وَ أَنْقَلَهُ جِلْماً وَ أَوْفَاهُ بِعَهْدٍ وَ أَمَنَهُ عَلَى عَقْدٍ

And he^{-saww} was His^{-azwj} Knowledge in it, kind, merciful, most prestigious of the creatures of Allah^{-azwj} of lineage, and most beautiful in appearance, and most generous of self, and kindest with a parent, the most connecting with a relative, and most superior of knowledge, and heaviest in forbearance, and most loyal with a pact, and most trusting upon an agreement.

لَمْ يَتَعَلَّقْ عَلَيْهِ مُسْلِمٌ وَ لَا كَافِرٌ بِظُلْمَةٍ قَطُّ بَلْ كَانَ يُظْلَمُ فَيَغْفِرُ وَ يَقْدِرُ فَيَصْنَعُ فَيَغْفُو حَتَّى مَضَى ص مُطِيعاً لِلَّهِ صَابِراً عَلَى مَا أَصَابَهُ لِحُجَاهِدٍ فِي اللَّهِ حَقٌّ جِهَادِهِ حَتَّى أَتَاهُ الْيَقِينُ ص فَكَانَ ذَهَابُهُ أَغْطَمَ الْمُصِيبَةِ عَلَى جَمِيعِ أَهْلِ الْأَرْضِ الْبَرِّ وَ الْفَاجِرِ

Neither any Muslim nor a Kafir could attach any wrongdoing upon him^{-saww} at all. But he^{-saww} was wronged and he^{-saww} forgave, and he^{-asws} was powerful and he^{-saww} excuse until he^{-saww} passed away, obedient to Allah^{-azwj} upon what had afflicted him, a fighter for the Sake of Allah^{-azwj} as is the right of its fighting, until the certainty (death) came to him^{-saww}. His^{-saww} passing away was the biggest calamity upon the entirety of the people of the earth, the righteous and the immoral.

ثُمَّ إِنَّهُ تَرَكَ فِيكُمْ كِتَابَ اللَّهِ بِأَمْرِكُمْ بِطَاعَةِ اللَّهِ وَ نَهْيَكُمْ عَنْ مَعْصِيَتِهِ وَ قَدْ عَهَدَ إِلَيَّ رَسُولُ اللَّهِ ص عَهْداً فَلَسْتُ أَحِيدُ عَنْهُ وَ قَدْ حَضَرْتُمْ عِدْوَكُمْ وَ عَلِمْتُمْ أَنَّ رَأْسَهُمْ مُتَافِقٌ بَيْنَ مُتَافِقٍ يَدْعُوهُمْ إِلَى النَّارِ وَ ابْنُ عَمٍّ نَبِيَّكُمْ مَعَكُمْ وَ بَيْنَ أَطْهَرِكُمْ يَدْعُوَكُمْ إِلَى الْجَنَّةِ وَ إِلَى طَاعَةِ رَبِّكُمْ وَ الْعَمَلِ بِسُنَّةِ نَبِيِّكُمْ

Then he^{-saww} left behind among you all the Book of Allah^{-azwj}, Commanding you with obeying Allah^{-azwj} and Forbidding you from disobeying Him^{-azwj}; and Rasool-Allah^{-saww} had made a pact to me^{-asws} and I^{-asws} didn't depart from it, and your enemies have presented to you. And you know that their chief is a hypocrite, son of a hypocrite, calling them to the Fire, and the son^{-asws} of an uncle^{-as} of your Prophet^{-saww} is with you and in your midst, calling you to the Paradise, and to obey your Lord^{-azwj} and working with the Sunnah of your Prophet^{-saww}.

وَ لَا سَوَاءَ مَنْ صَلَّى قَبْلَ كُلِّ ذِكْرٍ لَمْ يَسْبِقْنِي بِالصَّلَاةِ مَعَ رَسُولِ اللَّهِ ص أَحَدٌ وَ أَنَا مِنْ أَهْلِ بَدْرٍ وَ مُعَاوِيَةُ طَلِيقُ بَنِي طَلِيقٍ

And they are not the same, one who prayed Salat before every remembrance (of Allah^{-azwj}). No one preceded me^{-asws} with the Salat with Rasool-Allah^{-saww}, and I^{-asws} am a participant of Badr while Muawiya is a freed one (at the conquest of Makkah), son of a freed one.

وَ اللَّهُ إِنَّا عَلَى الْحَقِّ وَ إِيَّاهُمْ عَلَى الْبَاطِلِ وَ لَا يَجْتَمِعَنَّ عَلَيْهِ وَ تَتَفَرَّقُوا عَنْ حَقِّكُمْ حَتَّى يَغْلِبَ بَاطِلُهُمْ حَقِّكُمْ قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ فَإِنْ لَمْ تَفْعَلُوا لِيُعَذِّبَهُمُ اللَّهُ بِأَيْدِي غَيْرِكُمْ

By Allah^{-azwj}! We are upon the truth and they are upon the falsehood and they will not unite upon it and you will not separate from your rights until their falsehood is overcome by your truth. **Fight them, Allah will Punish them by your hands [9:14]**. So, if you do not do it, then Allah^{-azwj} would Punish them by the hands of others'.

فَقَامَ أَصْحَابُهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ ع اخْضَعْ بِنَا إِلَى عَدُوِّنَا وَ عَدُوَّكَ إِذَا شِئْتَ فَوَ اللَّهُ مَا نُرِيدُ بِكَ بَدَلاً بَلْ تَمُوتُ مَعَكَ وَ نَحْيَا مَعَكَ

His^{-asws} companions stood up and said, 'O Amir Al-Momineen^{-asws}! Get up with us to our enemies and your^{-asws} enemies, whenever you desire, for by Allah^{-azwj} we do not want any replacement with you^{-asws} (with someone else). But, we shall die with you^{-asws} and live with you^{-asws}'.

فَقَالَ لَهُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَنْظُرَ إِلَيَّ النَّبِيُّ ص وَ أَضْرِبُ بَيْنَ يَدَيْهِ بِسَيْفِي هَذَا فَقَالَ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فِتْنَى إِلَّا عَلَيَّ

He^{-asws} said to them: 'By the One^{-azwj} in Whose Hand is my^{-asws} soul! The Prophet^{-saww} was looking at me^{-asws} and I^{-asws} was striking in front of him^{-asws} with this sword of mine^{-asws}. He^{-saww} said: 'There is neither any sword except Zulfiqar nor any youth (Momin) except Ali^{-asws}'.

فَقَالَ لِي يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ مَوْتُكَ وَ حَيَاتُكَ يَا عَلِيُّ مَعِي

He^{-saww} said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}, except there would be no Prophet^{-as} after me^{-saww}, and your^{-asws} expire and your^{-asws} life, O Ali^{-asws}, is with me^{-saww}.

وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَا ضَلَلْتُ وَ لَا ضَلَّ بِي وَ لَا نَسِيتُ مَا عَاهَدَ إِلَيَّ وَ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَ عَلَى الطَّرِيقِ الْوَاضِحِ الْفُطْهُ لَفُطًا

By Allah^{-azwj}! Neither am I^{-asws} lying nor have I^{-asws} been lied to, and neither am I^{-asws} straying nor has there been a straying with me^{-asws}, nor have I^{-asws} forgotten what pact had been made to me^{-asws}, and I^{-asws} am upon a proof from my^{-asws} Lord^{-azwj} and upon the clear path. I^{-asws} was (like) a chick to him^{-saww} taking from its mother'.

ثُمَّ تَحَصَّ إِلَى الْقَوْمِ فَاقْتَتَلُوا مِنْ حِينَ طَلَعَتِ الشَّمْسُ حَتَّى غَابَ الشَّفَقُ الْأَخْمَرُ وَ مَا كَانَتْ صَلَاةُ الْقَوْمِ فِي ذَلِكَ الْيَوْمِ إِلَّا تَكْبِيرًا.

Then he^{-asws} got up to the people and they fought from when the sun emerged until the twilight redness disappeared, and there was no Salat of the people during that day except exclamations of Takbeer".¹⁴

Battle of Siffeen was fought for three days and three nights:

وَ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّضْرِ الْحَارِثِيِّ قَالَ: شَهِدْتُ مَعَ عَلِيٍّ ع بِصِفِّينَ فَاقْتَتَلْنَا ثَلَاثَةَ أَيَّامٍ وَ ثَلَاثَةَ لَيَالٍ حَتَّى تَكَسَّرَتْ الرِّمَاحُ وَ تَفَدَّتِ السِّهَامُ ثُمَّ صَارَتْ إِلَى الْمُسَايَفَةِ فَاجْتَلَدْنَا بِهَا إِلَى نَضْفِ اللَّيْلِ حَتَّى صِرْنَا فِي أَهْلِ الشَّامِ فِي الْيَوْمِ الثَّالِثِ وَ عَانَقَ بَعْضُنَا بَعْضًا وَ لَقَدْ قَاتَلْنَا بِجَمِيعِ السِّبَالِحِ

And from Umar Bin Sa'ad, from Mujalid, from Al Shaby, from Ziyad Bin Al Nazar Al Harisy who said,

'I was present with Ali^{-asws} at Siffeen and we fought for three days and three nights (continuously) until the spears were broke, and the arrows ran out, then it came to swordfights. We whipped with these up to the midnight, until we came to among the people of Syrian during the third day, and were in hand to hand combat with each other, and we had fought with the entirety of the weapons.

¹⁴ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 420

فَلَمْ يَبْقَ شَيْءٌ مِنَ السِّلَاحِ إِلَّا قَاتَلْنَا بِهِ حَتَّى تَحَاتَيْنَا بِالتُّرَابِ وَ تَكَادَمْنَا حَتَّى صِرْنَا قِيَاماً يَنْظُرُ بَعْضُنَا إِلَى بَعْضٍ مَا يَسْتَطِيعُ وَاحِدٌ مِنَ الْفَرِيقَيْنِ يَنْهَضُ إِلَى صَاحِبِهِ وَ لَا يُقَاتِلُ

There did not remain anything from the weapons except we had fought with it, to the extent that we had thrown sand at each other, and we persisted until we became standing looking at each other, no one from the two parties being able upon getting up to his counterpart, nor fight.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ انْحَاَزَ مُعَاوِيَةُ وَ حَيْلُهُ مِنَ الصَّدَبِ مِنَ اللَّيْلَةِ الثَّالِثَةِ وَ غَلَبَ عَلِيٌّ ع عَلَى الْقَتْلِ تِلْكَ اللَّيْلَةِ وَ أَقْبَلَ عَلِيٌّ ع عَلَى أَصْحَابِ مُحَمَّدٍ ص فَدَفَنَهُمْ وَ قُتِلَ شِمْرُ بْنُ أَبِرْهَةَ وَ قُتِلَ جَمَاعَةٌ كَثِيرَةٌ مِنْ أَصْحَابِ عَلِيٍّ ع يَوْمَئِذٍ.

When it was midnight, Muawiya and his cavalry aligned from the rows, from the third night and were) dominant (over the army of) Ali^{-asws} in the battle of that night, and Ali^{-asws} came to the companions of Muhammad^{-saww} and buried them; and Shimr Bin Abraha was killed, and a lot from the community of the companions of Ali^{-asws} were killed on that day".¹⁵

Sermon of Amir ul-Momineen^{-asws} when People accepted the truce:

نَصَرَ وَ رَوَى الشَّعْبِيُّ أَنَّ عَلِيًّا ع قَالَ يَوْمَ صِفِّينَ حِينَ أَقْرَ النَّاسُ بِالصُّلْحِ إِنَّ هَؤُلَاءِ الْقَوْمَ لَمْ يَكُونُوا لِيُشِيرُوا إِلَى الْحَقِّ وَ لَا لِيُجِيبُوا إِلَى كَلِمَةٍ سِوَاهُ حَتَّى يُرْمَوْا بِالْمَنَاسِرِ تَتَّبِعُهَا الْعَسَاكِرُ وَ حَتَّى يُرْجَمُوا بِالْكَتَائِبِ تَقْفُوهَا الْجَلَابِيبُ وَ حَتَّى يَجْرَّ بِإِلَادِهِمُ الْحَمِيسُ يَتْلُوهُ الْحَمِيسُ وَ حَتَّى تَدْعَقَ الْحَيُولُ فِي نَوَاحِي أَرْضِهِمْ وَ بِأَعْنَانٍ مَسَارِحِهِمْ وَ مَسَارِحِهِمْ وَ حَتَّى تُشَنَّ عَلَيْهِمُ الْغَارَاتُ مِنْ كُلِّ فَجٍّ

Nasr said, 'And it is reported by Al Shaby,

'Ali^{-asws} said on the day of Siffeen when the people accepted the truce: 'These people will not become turning towards the truth, nor will they be answering to a word of equality until they are shot at with the arrows, pursued by the soldiers, and until they are pelted by the battalions, restrained by the legions, and until the police drag them in their cities, followed by the police, and until the cavalries attack them in areas of their land, and in their primary paths and their battlegrounds, and until there are raids upon them from every direction.

وَ حَتَّى تَتَلَقَّاهُمْ قَوْمٌ صَدَقَ صَبْرُ لَا يَزِيدُهُمْ هَلَكَ مَنْ هَلَكَ مِنْ قَتْلَاهُمْ وَ مَوْتَاهُمْ فِي سَبِيلِ اللَّهِ إِلَّا جِدًّا فِي طَاعَةِ اللَّهِ وَ حِزْصاً عَلَى لِقَاءِ اللَّهِ وَ لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ ص نَقْتُلُ آبَاءَنَا وَ أَبْنَاءَنَا وَ أَخْوَالَنا وَ أَعْمَامَنَا لَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَاناً وَ تَسْلِيماً

And until they are met by a truthful people, patient, the one who dies does not increase them in any destruction, from their slain ones and their deceased in the Way of Allah^{-azwj} except in exertion in obedience of Allah^{-azwj}, and eagerness upon meeting Allah^{-azwj}. And we were with Rasool-Allah^{-saww}. The killing of our fathers, and our sons, and our brothers, and our uncles, that did not increase us except in Eman and submission.

¹⁵ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 432

و مُضِيّاً عَلَى أَمْرٍ الْأَمِّ وَ جِدّاً عَلَى جِهَادِ الْعَدُوِّ وَ الْإِسْتِفْلَالِ بِمُبَارَزَةِ الْأَقْرَانِ وَ لَقَدْ كَانَ الرَّجُلُ مِنَّا وَ الْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوِلَانِ تَصَاوُلَ الْفُحْلَيْنِ وَ يَتَخَالَسَانِ أَنْفُسَهُمَا أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَوْتِ

And they continued upon the past pains, and strived upon fighting the enemy, and the independence of the duelling pairs, and it used to be the man from us and another from our enemies, competing like two competing horses, and they were being sincere themselves as to which of them two would make his counterpart drink a cup of death.

فَمَرَّةً لَنَا مِنْ عَدُوِّنَا وَ مَرَّةً لِعَدُوِّنَا مِنَّا فَلَمَّا رَأَى اللَّهُ صِدْقاً صَبْرًا أَنْزَلَ بِعَدُوِّنَا الْكِبْتَ وَ أَنْزَلَ عَلَيْنَا النَّصْرَ وَ لَعَمْرِي لَوْ كُنَّا نَأْتِي مِثْلَ هَذَا الَّذِي أَتَيْتُمْ مَا قَامَ الدِّينُ وَ لَا عَزَّ الْإِسْلَامُ وَ أَيْمُ اللَّهِ لَتَخْلِبُنَهَا دَمًا فَاحْفَظُوا مَا أَقُولُ لَكُمْ يَغْنِي الْخَوَارِجَ.

So, at times it was for us from our enemies, and at times for our enemies from us. When Allah^{-azwj} Saw us being sincere, patient, He^{-azwj} Sent down the suppression with our enemies and Send down the Help upon us; and by my^{-asws} life! If we had come with similar to what you are coming with, the religion would not have stood and there would have been no honour for Al-Islam. And I^{-asws} swear by Allah^{-azwj}! You will be milking the blood. Memorise what I^{-asws} am saying to you all' – meaning the Khawarijites".¹⁶

Amir ul-Momineen^{-asws} put-on both white and black (Amama) headgears:

فر، تفسیر فرات بن ابراهيم بن ابراهيم بن بُنانِ الْحَنْتَعَمِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ الْقَاسِمِ الْبَاهِلِيِّ عَنْ زُرَّارِ بْنِ الْأَزْوَورِ أَنَّ رَجُلًا مِنَ الْخَوَارِجِ سَأَلَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَقَالَ وَ اللَّهُ لَقَدْ كَانَ أَمِيرُ الْمُؤْمِنِينَ يُشَبِّهُ الْقَمَرَ الرَّاهِرَ وَ الْأَسَدَ الْحَادِرَ وَ الْفُرَاتَ الرَّائِخَ وَ الرَّبِيعَ الْبَاكِرَ

Tafseer Furaat Bin Ibrahim – Ibrahim Bin Bunan Al Khas'amy, from Ja'far Bin Ahmad Bin Yahya, from Ali Bin Ahmad Bin Al Qasim Al Bahily, from Zitar Bin Al Azwar,

'A man from the Kharijites asked Ibn Abbas about Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, but he turned away from him. Then he asked him (again), so he said, 'By Allah^{-azwj}! Amir Al-Momineen^{-asws} was such, the bright moon, and the muscular lion, and the abundant Euphrates, and the early spring.

فَأَشْبَهَ مِنَ الْقَمَرِ ضَوْؤُهُ وَ بَهَاءُهُ وَ مِنَ الْأَسَدِ شَجَاعَتُهُ وَ مَضَاءُهُ وَ مِنَ الْفُرَاتِ جُودُهُ وَ سَخَاءُهُ وَ مِنَ الرَّبِيعِ خَصْبُهُ وَ حَيَاءُهُ

It resembled from the moon, his^{-asws} radiance and his^{-asws} glory, and from lion, his^{-asws} bravery and his^{-asws} sharpness, and from the Euphrates his^{-asws} benevolence and his^{-asws} generosity, and from the spring, his^{-asws} freshness and his^{-asws} life.

عَقِمَتِ النِّسَاءُ أَنْ يَأْتِينَ بِمِثْلِ عَلِيٍّ بَعْدَ النَّبِيِّ وَ اللَّهُ مَا سَمِعْتُ وَ لَا رَأَيْتُ إِنْسَانًا مُحَارِبًا مِثْلَهُ وَ قَدْ رَأَيْتُهُ يَوْمَ صِفِّينَ وَ عَلَيْهِ عِمَامَةٌ بَيَاضَاءُ وَ كَأَنَّ عَيْنَيْهِ سِرَاجَانِ وَ هُوَ يَتَوَقَّفُ عَلَى شِرْذِمَةٍ شِرْذِمَةٍ يَحْضُرُهُمْ وَ يَخْجُوهُمْ إِلَى أَنْ انْتَهَى إِلَيْهِ وَ أَنَا فِي كَنَفٍ مِنَ الْمُسْلِمِينَ

¹⁶ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 458

The women were futile from coming with the like of Ali^{-asws} after the Prophet^{-saww}. By Allah^{-azwj}! I have neither heard nor seen any human being battle the like of him^{-asws}, and I had seen him^{-asws} on the day of Siffeen and upon him^{-asws} was a white turban, and it was as if his^{-asws} eyes were two lamps and he^{-asws} was standing upon a group by group and urging them, until he^{-asws} ended up to me and I was among a band from the Muslims.

فَقَالَ مَعَاشِرَ النَّاسِ اسْتَشْعِرُوا الْحَشِيَّةَ وَآمِنُوا الْأَصْوَاتَ وَتَجَلَّبُوا بِالسَّكِينَةِ وَ اكْمِلُوا اللَّامَةَ وَ قَلِقُوا السُّيُوفَ فِي الْعَمْدِ قَبْلَ السَّلَةِ وَ احْطُوا الشَّرَّ وَ اطْعِنُوا الْخَزَرَ وَ نَافِجُوا بِالْأُطَى

He^{-asws} said: 'Community of the people! Be aware of the fear, and kill the sounds, and wrap yourself in tranquillity, and perfect the armour, and shake the swords in the sheath before unsheathing it, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطَى وَ الرِّمَاحَ بِالنِّبَالِ فَإِنَّكُمْ بَعَيْنَ اللَّهِ وَ مَعَ ابْنِ عَمِّ نَبِيِّكُمْ وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْقَرِّ فَإِنَّهُ عَارٍ بَاقٍ فِي الْأَعْقَابِ وَ نَارُ يَوْمِ الْحِسَابِ فَطَيَّبُوا عَنْ أَنْفُسِكُمْ أَنْفُسًا وَ اطَّوُّوا عَنِ الْحَيَاةِ كَشْحًا وَ امْشُوا إِلَى الْمَوْتِ مَشْيًا وَ عَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَ الرِّوَاقِ الْمُطَنَّبِ قَاضِرِيُوا تَبَجَهُ فَإِنَّ الشَّيْطَانَ عَلَيْهِ اللَّعْنَةُ رَاكِدٌ فِي كَسْرِهِ نَافِجٍ حَضَنِيهِ وَ مُفْتَرِشٌ ذِرَاعِيهِ قَدْ قَدَّمَ لِلْوُتْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And strike your swords with the pace, and the darting of the spears, and repeat the striking(s), and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk towards the death with an easy walk, for you all are in the Eyes of Allah^{-azwj} Mighty and Majestic and with the brother of Rasool-Allah^{-saww}. And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{-la} is lying down in it's corner, arguing in his^{-la} lap, with wide open arms, having had extended his^{-la} hand for the attacking and holding back the legs for the retreating.

فَصَبْرًا حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَرُدَّكُمْ أَعْمَالُكُمْ

Therefore, endure with an endurance until the pillars of truth become clear to you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]***.

قَالَ وَ أَقْبَلَ مُعَاوِيَةَ فِي الْكَيْبِيَّةِ الشَّهْبَاءِ وَ هِيَ زُهَاءُ عَشْرَةِ آلَافٍ يَجِيئُ شَاكِينَ فِي الْحَدِيدِ لَا يُرَى مِنْهُمْ إِلَّا الْحَدَقُ تَحْتَ الْمَغَافِرِ

He (the narrator) said, 'And Muawiya came in Al-Shahba'a battalion, and it is approximately ten thousand strong, an army clad in iron, nothing being seen from them except for the iron under the helper.

فَقَالَ ع مَا لَكُمْ تَنْظُرُونَ بِمَا تَعْجَبُونَ إِنَّمَا هُمْ جُنُودٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ مُزْحَفَةٌ يَتَمَوَّيهِ الْحَاسِرِينَ وَ رِجُلٌ جَرَادٌ رَفَّتْ بِهِ رِيحٌ صَبَا وَ لَفِيفٌ سَدَاهُ وَ لَحْمَتُهُ الصَّالَةُ وَ صَرَخَ بِهِمْ نَاعِقُ الْبِدْعَةِ وَ فِيهِمْ خَوَرُ الْبَاطِلِ وَ ضَحْضَحَةُ الْمَكَائِرِ

He^{-asws} said: 'What is the matter for you all looking at what you are astonished (with)?' But rather, they are like corpses wherein are flying hearts, decorated with the camouflage of losers, and an infantry of locusts which could be dispersed by a child, and its block is coiled

and its flesh is the straying, and a herald of innovation shouts with them, and among them is failure of the falsehood and sacrifice of the propagation.

فَلَوْ قَدْ مَسَّهَا سُيُوفُ أَهْلِ الْحَقِّ لَتَهَافَّتَتْ تَهَافَّتَ الْفَرَّاشِ فِي النَّارِ أَلَا فَسَوْوَا بَيْنَ الرِّكَبِ وَ عَضُّوا عَلَى النَّوَاجِدِ وَ اضْرِبُوا الْقَوَابِضَ بِالصُّوَارِمِ وَ أَشْرِغُوا الرِّمَاحَ فِي الْجَوَانِحِ وَ شُدُّوا فَإِنِّي شَادٌّ ^{حَم} * لَا يُنْصَرُونَ

If the swords of the people of truth had touched them, the shouter would have shouted of the bed in the Fire. Indeed! Even out between the riders and bite upon your front teeth, and strike the clutches with the flames, and sharpen the spears in the wings, and be intense for I^{asws} am intense. **Ha Meem [40:1]**, they will not be victorious.

فَحَمَلُوا حِمْلَهُ ذِي لَبْدٍ فَأَزَالُوهُمْ عَنْ مَصَافِيهِمْ وَ دَفَعُوهُمْ عَنْ أَمَاكِينِهِمْ وَ رَفَعُوهُمْ عَنْ مَرَائِكِبِهِمْ وَ ارْتَفَعَ الرَّهَجُ وَ حَمَدَتِ الْأَصْوَاتُ فَلَا يُسْمَعُ إِلَّا صَلَافَةُ الْحَدِيدِ وَ عَمَمَةُ الْأَبْطَالِ وَ لَا يُرَى إِلَّا رَأْسٌ نَادِرٌ وَ يَدٌ طَائِحَةٌ

They attacked an attack with compactness and removed them from their rows, and pushed them away from their rides, and the loudness arose, and the voices praised (Allah^{-azwj}), and nothing was heard except clanking of the iron and humming of the champions, and nothing was seen except a scarce head and a knocking hand.

وَ أَنَا كَذَلِكَ إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَوْضِعٍ يُرِيدُ أَنْ يَنْجَلِيَ مِنَ الْعُبَارِ وَ يُنْفِذَ الْعَلَقَ مِنْ ذِرَاعِيهِ سَيْفُهُ يَقْطُرُ الدِّمَاءَ وَ قَدْ انْحَنَى كَقَوْسِ النَّازِعِ وَ هُوَ يَتْلُو هَذِهِ آيَةً وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ

And I was like that when Amir Al-Momineen^{-asws} came from a place intending to clear from the dust, and plucking out the clots from his^{-asws} armour, his^{-asws} sword was dripping the blood, and it had been curved like the curve of the bow of the ship, and he^{-asws} was reciting this Verse: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. [49:9].**

فَمَا رَأَيْتُ قِتَالًا أَشَدَّ مِنْ ذَلِكَ الْيَوْمِ يَا بُنَيَّ إِنِّي أَرَى الْمَوْتَ لَا يَقْلَعُ وَ مَنْ مَضَى لَا يَرْجِعُ وَ مَنْ بَقِيَ فَإِلَيْهِ يُنْزَعُ إِنِّي أَوْصِيكَ بِوَصِيَّةٍ فَاخْفِظْهَا وَ اتَّقِ اللَّهَ وَ لِيَكُنْ أَوَّلَى الْأَمْرِ بِكَ الشُّكْرُ لِلَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَإِنَّ الشُّكْرَ خَيْرٌ زَادٍ.

I had not seen any fighting more severe than on that day. O my son! I saw the death not halting, and the ones going not returning, and one who remained, to him was the dismounting. I am bequeathing you with a bequest, so preserve it and fear Allah^{-azwj}, and let it become the first of the matters with you, the thanking to Allah^{-azwj} in the private and the openly, for the thanking is the best provision".¹⁷

بشارة المصطفى إبراهيم بن الحسين البصري عن محمد بن الحسين بن عتبة عن محمد بن أحمد بن مخلد عن أبي المفضل الشيباني عن محمد بن محمد بن معقل عن محمد بن أبي الصهبان عن البرنطبي عن أنان بن عثمان عن أنان بن تغلب عن عكرمة مؤلى عبد الله بن عباس عن عبد الله بن عباس رضي الله عنه قال:

(The book) 'Basharat Al Mustafa^{-saww}' - Ibrahim Bin Al Hassan al Basry, reading upon it during Safar of the year five hundred and ten, at the location of our Master^{-asws} Amir Al-Momineen Ali Bin Abu Talib^{-asws}, from Al Sheykh

¹⁷ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 478

Abu Talib Muhammad Bin Al Husayn Bin Utba, from Abu Al Husayn Muhammad Bin Ahmad Bin Muhammad Bin Makhlad Al Madary, from Abu Al Mufazzal Muhammad Bin Abdullah Bin Muhammad Bin Al Muttalib Al Shaybani, during Shaban of the year three hundred and eighty six at Baghdad, at the river Dajjaj in the house of Al Saydawy Al Munshid, from Muhammad Bin Muhammad Bin Ma'qal Al Ijaly Al Qarmasany (Al Qirmaysiny) at Shahrazour, from Muhammad Bin Abu Al Suhban Al Bahily, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlub, from Ikrama, a slave of Abdullah Bin Abbas, from Abdullah Bin Abbas who said,

عَمِ [عَقِمَتْ] الْبَسَاءُ أَنْ يَأْتِينَ بِمِثْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ مَا كَشَفَتْ الْبَسَاءُ دُبُوكُنَّ عَنْ مِثْلِهِ لَا وَاللَّهِ مَا رَأَيْتُ قَارِسًا مُحَدَّثًا يُوزَنُ بِهِ

'The women were futile from coming with (a child) the like of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, they could not uncover their veil from the like of him^{-asws}. No, by Allah^{-azwj}! I did not see any horseman as young, riding with it.

لَرَأَيْتُهُ يَوْمًا وَ نَحْنُ مَعَهُ بِصِقِينَ وَ عَلَى رَأْسِهِ عِمَامَةٌ سَوْدَاءُ وَ كَأَنَّ عَيْنَيْهِ سِرَاجَا سَلِيطَ يَتَوَقَّدَانِ مِنْ تَحْتِهِمَا يَقِفُ عَلَى شِرْذِمَةٍ شِرْذِمَةٍ يُحْضُهُمْ حَتَّى انْتَهَى إِلَى نَقَرٍ أَنَا فِيهِمْ وَ طَلَعَتْ خَيْلٌ لِمَعَاوِيَةَ تُدْعَى بِالْكُتَيْبَةِ الشَّهْبَاءِ عَشْرَةُ آلَافٍ دَارِعَ عَلَى عَشْرَةِ آلَافٍ أَشْهَبَ فَاقْشَعَرَ النَّاسُ لَهَا لَمَّا رَأَوْهَا وَ انْحَارَ بَعْضُهُمْ إِلَى بَعْضٍ

I saw him^{-asws} one day, and we were with him^{-asws} at Siffeen, and upon his^{-asws} head was a black turban, and it was as if his^{-asws} eyes were two lamps being ignited from beneath the two, pausing upon a platoon, addressing them until he^{-asws} ended up to a number, me being among them, and the cavalry of Muawiya (may Allah^{-azwj} Curse him) emerged, called Al-Shaba'a, battalion of ten thousand armed and ten thousand mixed people. The people were frightened to it due to what they saw and aligned with each other.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيهِمِ النَّحْمُ وَ الْحَنَعُ يَا أَهْلَ الْعِرَاقِ هَلْ هِيَ إِلَّا أَشْخَاصٌ مَائِلَةٌ فِيهَا قُلُوبٌ طَائِرَةٌ لَوْ مَسَّهَا سُيُوفٌ قُلُوبٌ أَهْلِ الْحَقِّ لَرَأَيْتُمُوهَا كَحَرَادٍ بِقِيَعَةٍ سَفَّتَهُ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

Amir Al-Momineen^{-asws} said: 'Regarding what is the flipping and the dispersion? People of Al-Iraq! Is it except for the persons who are inclining wherein are flying hearts? If the swords of the people of the truth were to touch these (hearts), you would see them like locusts, on a spot struck by the wind during a stormy day.

أَلَا فَاسْتَشْعِرُوا الْخَشْيَةَ وَ تَجَلَّبَبُوا السَّكِينَةَ وَ ادْرَعُوا الصَّبْرَ وَ عُصُّوا الْأَصْوَاتَ وَ قَلْقِلُوا الْأَسْيَافَ فِي الْأَعْمَادِ قَبْلَ السَّلَةِ وَ انْظُرُوا الشَّرَرَ وَ اطْعِنُوا الْوَجَرَ وَ كَافِحُوا بِالْظُّبَى

Indeed! Be aware of the fear of Allah^{-azwj}, and bring about the tranquillity and arm yourselves with the patience and lower your voices, and shake the swords in the sheaths before the brandishing, and lookout at both the sides and stab your spears from both sides and fight with the mountain goats (cowardly fleeing enemies).

وَ صَلُّوا السُّيُوفَ بِالْخَطَى وَ التَّبَالَ بِالزَّمَاحِ وَ عَاوِدُوا الْكَرَّ وَ اسْتَحْيُوا مِنَ الْقَرِّ فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ وَ نَارٌ يَوْمَ الْحِسَابِ وَ طِيبُوا عَنْ أَنْفُسِكُمْ نَفْسًا وَ امْنُوا إِلَى الْمَوْتِ مَشْيَةً سُجْحًا فَإِنَّكُمْ بَعَيْنِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعَ أَخِي رَسُولِ اللَّهِ ص

And strike your swords with the pace, and the darting of the spears, and repeat the striking, and be ashamed from fleeing for it would be a shame among the posterity, and (you would be in the) Fire on the Day of Reckoning. Therefore, make good your own selves and walk

towards the death with an easy walk, for you all are in the Eyes of Allah^{-azwj} Mighty and Majestic and with the brother of Rasool-Allah^{-saww}.

وَعَلَيْكُمْ بِهَذَا السَّرَادِقِ الْأَدِيمِ وَ الزَّوَاكِ الْمُظْلِمِ فَاضْرِبُوا تَبَجَّهُ فَإِنَّ الشَّيْطَانَ رَاقِدٌ فِي كِسْرِهِ نَافِجٌ حِصْنِيهِ مُفْتَرِشٌ ذِرَاعِيهِ قَدْ قَدَّمَ لِلْوَيْبَةِ يَدًا وَ أَخَّرَ لِلنُّكُوصِ رِجْلًا

And it is upon you with this pitched tent (of Muawiya) and the dark alleyway, and strike at its centre, for the Satan^{-la} is lying down in it's corner, arguing in his^{-la} lap, with wide open arms, having had extended his^{-la} hand for the attacking and holding back the legs for the retreating.

فَصَبْرًا صَبْرًا حَتَّى يَنْجَلِيَ لَكُمْ عَمُودُ الْحَقِّ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَزِيَّكُمْ أَعْمَالُكُمْ هَا أَنَا شَاذٌ فَشُدُّوا بِسْمِ اللَّهِ حِمٌّ * لَا يُنْصَرُونَ

Therefore, endure with endurance until the pillars of the truth are clear upon you, ***So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]***. Here I^{-asws} am, fighting, and you should be fighting (as well) in the Name of Allah^{-azwj}, ***Ha Meem [40:1]*** and they will not be victorious.

ثُمَّ حَمَلَ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ عَلَى ذُرِّيَّتِهِ حَمْلَتَهُ وَ تَبَعَهُ [تَبَعَهُ] حَوْثِلَةٌ لَمْ يَبْلُغِ الْمِائَةَ فَارَسَ فَأَجَاهَهُمْ فِيهَا جَوْلَانِ الرَّحَى الْمُسَرَّحَةِ بِثِقَالِهَا فَارْتَفَعَتْ عَجَاجَةٌ مَنَعْنِي النَّظَرَ ثُمَّ انْجَلَتْ فَأَتَيْتُ النَّظَرَ فَلَمْ تَرَ إِلَّا رَأْسًا نَادِرًا وَ يَدًا طَائِحَةً فَمَا كَانَ بِأَسْرَعَ أَنْ وَلَّوْا مُدْبِرِينَ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ

Then Amir Al-Momineen^{-asws}, may the *Salawat* and the greetings be upon him^{-asws} and his^{-asws} offspring, attacked, and the cavalry followed him^{-asws}, (their number) not reaching a hundred horsemen. So he^{-asws} trapped them with an encircling of a millstone. They were disbanded by their heaviness. The raising of the dust prevented me from the sighting. Then it receded, so I focused the sight but we did not see except for a rare head and a fallen hand among what was very quick from their turning away departing, ***As if they were frightened donkeys [74:50] Fleeting from a lion [74:51]***.

فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَ قَدْ أَقْبَلَ وَ سَيْفُهُ يَنْطَفُ وَ وَجْهُهُ كَشَقَّةِ الْقَمَرِ وَ هُوَ يَقُولُ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

And there was Amir Al-Momineen^{-asws} having had returned, and his^{-asws} sword was dripping (with blood) and his^{-asws} face like the bright moon, and he^{-asws} was saying: ***And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]***'.

قَالَ عِكْرِمَةُ: وَ كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ قَالَ أَمَرَ رَسُولُ اللَّهِ صَ عَلِيًّا بِقِتَالِ النَّكَّائِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ وَ قَالَ يَا عَلِيُّ إِنَّكَ لَمُعَاتِلٌ عَلَى تَأْوِيلِ الْقُرْآنِ كَمَا قَاتَلْتَ عَلَى تَنْزِيلِهِ.

Ikrima (a narrator) said, 'And it was so that Ibn Abbas was narrating and he was saying, 'Rasool-Allah^{-saww} instructed Ali^{-asws} with the fighting against the breakers of the Covenant, and the oppressors, and the apostates and he^{-saww} said: 'O Ali^{-asws}! You^{-asws} will be fighting upon the explanation of the Quran just as I^{-saww} fought upon its Revelation".¹⁸

¹⁸ Bihar Al-Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 476

For further Ahadeeth on Siffeen, please refer to Bihar ul-Anwaar, vol. 32 and 33.

Bihar Al Anwaar Volume 32 (hubeali.com)

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