

ومن كلام له (عليه السلام) في شأن طلحة و الزبير و في البيعة له

About Talḥah and az-Zubayr

[طلحة و الزبير:] وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصْفًا، وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكُوهُ، وَإِذَا هُمْ سَفَكُوهُ، فَإِنْ كُنْتُ شَرِيكُهُمْ فِيهِ فَإِنَّ لَهُمْ نَصِيْبَهُمْ مِنْهُ، وَإِنْ كَانُوا وَلَوْهُ دُونِي فَمَا الطَّلِبَةُ إِلَّا قَبْلَهُمْ، وَإِنْ أَوَّلَ عَدْلِهِمْ لِلْحَكْمِ عَلَى أَنْفُسِهِمْ، وَإِنْ مَعِيَ لَبَصِيرَتِي، مَا لَبَسْتُ وَلَا لَبَسَ عَلَيَّ،

By Allāh, they did not find any disagreeable thing in me, nor did they do justice between me and themselves. Surely, they are now demanding a right which they have abandoned and blood which they have themselves shed. If I partook in it with them then they too have a share in it, but if they committed it without me the demand should be against them. The first step of their justice should be that they pass verdict against themselves. I have my intelligence with me. I have never mixed matters nor have they appeared mixed to me.

وَإِنَّهَا لِلْفِتْنَةِ الْبَاقِيَةِ، فِيهَا الْحِمَاُ وَالْحِمَةُ وَالشُّبُهَةُ الْمَغْدِفَةُ، وَإِنَّ الْأَمْرَ لَوَاضِحٌ، وَقَدْ زَاحَ الْبَاطِلُ عَنْ نَصَابِهِ، وَانْقَطَعَ لِسَانُهُ عَنْ شَغِيهِ. وَإِيمَ اللَّهِ لَا فِرْطَنَ لَهُمْ حَوْضًا أَنَا مَاتِحُهُ، لَا يَصْدُرُونَ عَنْهُ بَرِي، وَلَا يَعْوَنُونَ بَعْدَهُ فِي حَسِي.

Certainly, this is the rebellious group in which there is the near one (az-Zubayr), the scorpion's venom ('Ā'ishah) and doubts which cast a veil (on facts). But the matter is clear, and the wrong has been shaken from its foundation. Its tongue has stopped uttering mischief. By Allāh, I will prepare for them a cistern from which I alone will draw water. They will not be able to drink from it nor would they be able to drink from any other place.

[مِنْهُ فِي أَمْرِ الْبَيْعَةِ:] فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْعُودِ الْمُطَافِيلِ عَلَى أَوْلَادِهَا، تَقُولُونَ: الْبَيْعَةُ الْبَيْعَةُ! قَبَضْتُ كَفِّي فَنَسِطْتُموها، وَنَازَعْتُمْ يَدِي فَجَاذَبْتُمْوها. اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي، وَنَكَا بَيْعَتِي، وَأَلْبَا النَّاسَ عَلَيَّ؛ فَاحْلِلْ مَا عَقَدَا، وَلَا تَحْكَمْ لَهُمَا مَا أْبْرَمَا، وَأَرْهِمَا الْمَسَاءَ فِيمَا أَمَلَا وَعَمَلَا، وَلَقَدْ اسْتَبْتَهُمَا قَبْلَ الْقِتَالِ، وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ الْوَقَاعِ، فَغَمَطَا النِّعْمَةَ، وَرَدَا الْعَافِيَةَ.

[A part of the same sermon:] You advanced towards me shouting “allegiance, allegiance” like she-camels having delivered newly born young ones leaping towards their young. I held back my hand but you pulled it towards you I drew back my hand but you dragged it. O my Allāh! these two have ignored my rights and did injustice to me. They both have broken allegiance to me, and roused people against me. Unfasten Thou what they have fastened, and do not make strong what they have woven. Show them the evil in what they aimed at and acted upon. Before fighting I asked them to be steadfast in allegiance and behaved with them with consideration but they belittled the blessing and refused (to adopt the course of)

safety.