

ومن كلام له (عليه السلام) يصف أصحاب رسول الله وذلك يوم صفين حين أمر الناس بالصلح

About steadiness in the battlefield

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)، نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا وَإِخْوَانَنَا وَأَعْمَامَنَا، مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَتَسْلِيمًا، وَمُضِيًّا عَلَى الدِّقْمِ، وَصَبْرًا عَلَى مُضِضِ الْأَلَمِ، وَجِدًّا عَلَى جِهَادِ الْعَدُوِّ، وَلَقَدْ كَانَ الرَّجُلُ مِنْهَا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ، يَتَخَالَسَانِ أَنْفُسَهُمَا، أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمَنُونِ، فَمَرَّةٌ لَنَا مِنْ عَدُوِّنَا، وَمَرَّةٌ لِعَدُوِّنَا مِنْهَا،

In the company of the Prophet of Allāh we used to fight our parents, sons, brothers and uncles, and this continued us in our faith, in submission, in our following the right path, in endurance over the pangs of pain and in our fight against the enemy. A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over his adversary and some-time the enemy's man got over ours.

فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بَعْدُوْنَا الْكِبْتَ، وَأَنْزَلَ عَلَيْنَا النَّصْرَ، حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ وَمَتَبَوْنَا أَوْطَانَهُ، وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ، مَا قَامَ لِلدِّينِ عُمُودٌ، وَلَا اخْضَرَّ لِلْإِيمَانِ عَوْدٌ، وَأَيُّمَ اللَّهُ لَتَحْتَلِبْنَهَا دِمَا، وَلَتَتْبَعْنَهَا نَدْمًا!

When Allāh had observed our truth He sent ignominy to our foe and sent His succour to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have been raised, nor the tree of faith could have borne leaves. By Allāh, certainly you will now milk our blood (instead of milk) and eventually you will face shame. [1]

Footnote :

[1] When Muḥammad ibn Abī Bakr had been killed, Mu‘āwiyah sent ‘Abdullāh ibn Amīr al-Haḍrami to Baṣrah to exhort the people of Baṣrah for avenging ‘Uthmān’s blood because the natural inclination of most of the inhabitants of Baṣrah and particularly of Banū Tamim was towards ‘Uthmān. Consequently, he stayed with Banū Tamim. This was the time when ‘Abdullāh ibn al-Abbās, the governor of Baṣrah had gone to Kūfah for condolence about Muḥammad ibn Abī Bakr, leaving Ziyād ibn ‘Ubayd (Abīh) as his substitute. When the atmosphere in Baṣrah began to deteriorate Ziyād informed Amīr al-mu‘minīn of all the facts. Amīr al-mu‘minīn tried to get Banū Tamim of Kūfah ready but they kept complete silence and gave no reply. When Amīr al-mu‘minīn saw this weakness and shamelessness on their part he gave this speech namely that “During the days of the Prophet we did not see whether those killed at our hands were our kith and kin, but whoever collided with

Right, we were prepared to collide with him. If we too had acted carelessly or been guilty of inaction like you then neither religion could have taken root nor could Islam prosper.” The result of this shaking was that A‘yan ibn Ḍabī‘ah al-Mujashī‘i prepared himself but on reaching Baṣrah he was killed by the swords of the enemy. Thereafter, Amīr al-mu‘minīn sent off Jāriyah ibn Qudamah as-Sa‘di with fifty men of Bani Tamim. First he tried his best to canvass his own tribe but instead of following the right path they stooped down to abusing and fighting. Then Jāriyah called Ziyād and the tribe of Azd for his help. Soon on their arrival (‘Abdullāh) Ibn al-Haḍrami also came out with his men. Swords were used from both sides for some time but eventually Ibn al-Haḍrami fled away with seventy persons and took refuge in the house of Sabil as-Sa‘di. When Jāriyah saw no other way he got this house set on fire. When fire rose into flames they came out in search of safety but could not succeed in running away. Some of them were crushed to death under the wall while others were killed.